

INDIAN REVIEW

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DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY G. A. NATESAN

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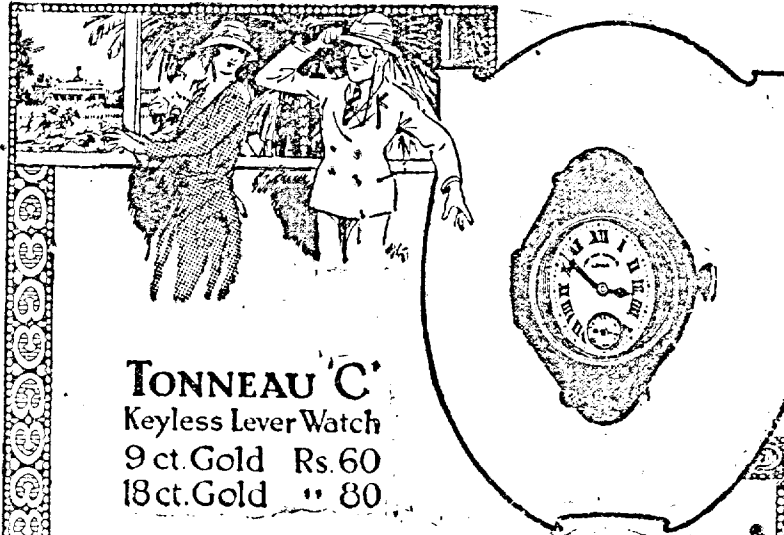
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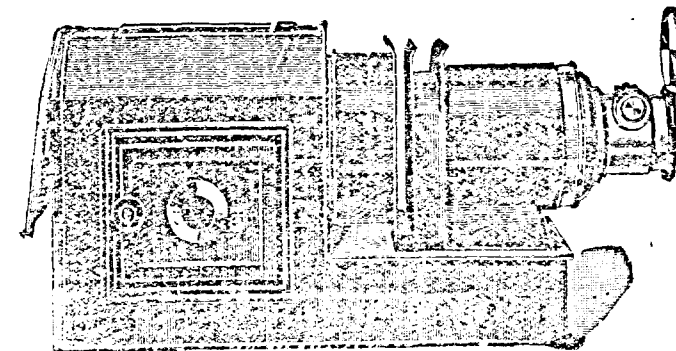
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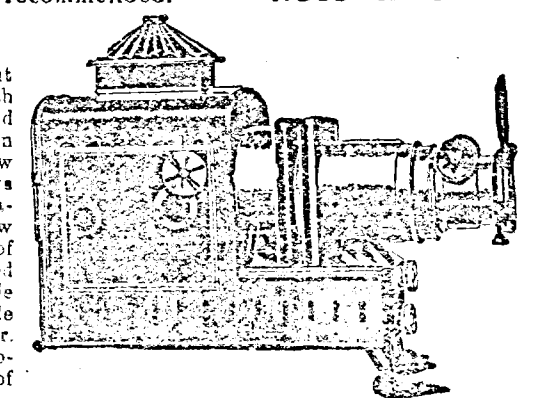
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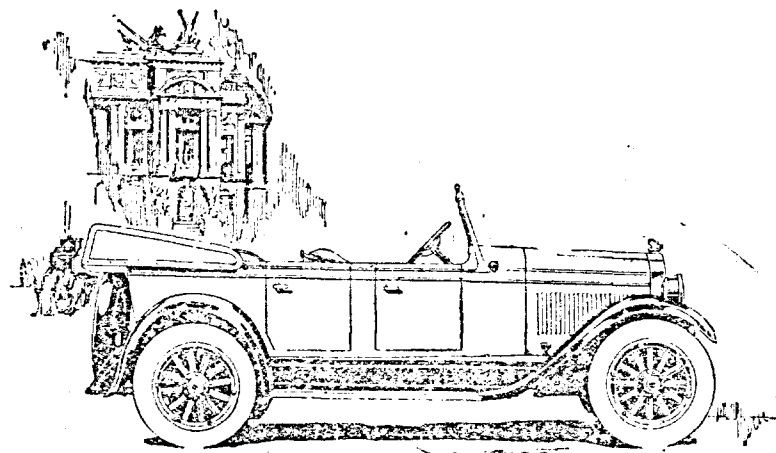
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THE INDIAN REVIEW

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[No. 5]

India's Right to Freedom

REV. DR. J. T. SUNDERLAND.

IF Freedom and Nationhood are the acknowledged right of all civilized nations in the world, why are they denied to India?

It was declared throughout all the Great War in Europe that one of the chief objects of

Then why was not India, by far the greatest of all the subject nations of the world, given her freedom? Why did not her age-long oppression, not to mention her contribution of vast sums of money and more than a million men to help the Allies to win the War, win for her some consideration at Versailles?

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

It will help us to understand whether India has a right to freedom, and whether she possesses a just claim to the sympathy of mankind in her struggle to obtain it, if we make some comparisons.

Beginning at home, we in America may very fittingly consider first the case of the American Colonies of 1776. Was their right to freedom greater than is that of India to-day?



DR. J. T. SUNDERLAND.

that war was to give freedom to oppressed peoples. This, more than any other, was the slogan which took America into the conflict. Said President Wilson: "We are fighting for the liberty and self-government of all peoples." The treaty of Versailles proposed to carry out that idea. This was why Poland was restored to her old freedom and nationhood. This was why Czechoslovakia, Jugo-Slavia and other much smaller new nations were created.

We well know that those Colonies had many sympathizers, even in England. Their cause was defended over and over in the British Parliament in great speeches by eminent public leaders. Pitt "rejoiced that America had resisted." Horace Walpole "thanked God" for the news of Burgoyne's surrender at Saratoga. Fox went so far as to declare that the British ministers for waging war against us ought to be sent to the scaffold. Great numbers of the common people of England took our side.

France not only sympathized with us, but furnished us with indispensable financial and military help. She loaned us money. She sent a strong fleet to aid us by sea. Lafayette came with his great influence and ability and threw himself with all his soul into our cause.

From Germany, came Baron von Steuben bringing his important military assistance.

Was the cause of our Colonies which thus found so much sympathy abroad, even in England itself, any more just than is that of India to-day? Had they suffered any deeper wrongs than India has suffered? Were they any more worthy of sympathy than is India? On the score of population and importance in the world, how do the two compare? The number of the people of India to-day is almost exactly hundred times as great as was that of the revolting American Colonies. Has a very great people less right to freedom and nationhood than a very small one? Furthermore, Great Britain had herself actually created most of those Colonies, populating them with her own sons and daughters transporting them to their new homes in her own ships, and giving them their language, their religion, their whole civilization. Therefore was it strange if she felt she had

a right to rule them? But as for India, she had nothing to do with creating it. She did not give it any part of its permanent population, or any of its language, or its religions, or any part of its real civilization—the civilization which it has enjoyed for 3,000 years. She was and is simply a conqueror and intruder camping as it were on a foreign soil.

Moreover, the wrongs and oppressions inflicted on the American Colonists, as enumerated by Jefferson in our Declaration of Independence, are far, far exceeded in number and in the seriousness of their injustice, by any true list of the wrongs and oppressions inflicted on the people of India. If, then, our forefathers were justified in throwing off the yoke of England, even at the cost of war, why are not the people of India justified in their struggle by peaceful means to free themselves from the far, far heavier yoke of their foreign rulers and oppressors?

In any attempt to make comparisons between India and other subject peoples, a case that comes naturally to mind is that of Italy, last century, in her long and finally victorious struggle to free herself from the domination of Austria. Probably, there is not a lover of liberty in the world who does not regard that struggle on the part of Italy as just and noble. Yet her domination by Austria was very limited as to both the extent of territory and the population involved, as compared with Great Britain's domination of India. Nor were the Italian people tyrannized over or humiliated to anything like the degree that was and is true of the people of India; nor were they compelled to witness anything like such contempt for their institutions, their ideals and their whole

civilization, or to submit to any such ruthless and persistent exploitation, spoliation and impoverishment of their country, as has been and still is the case in India.

Still further, in the very nature of the case, the Austrians were far better fit to rule the Italian people than the British are to rule the people of India, and this for clear reasons. The two nations were neighbours, and, of course, had always been, and therefore to a considerable degree, were acquainted, and knew each other's needs; whereas Great Britain and India are separated by more than a quarter of the circumference of the globe, and have never known anything of one another until very recent times, when the British went to India as traders and conquerors. Also, what is highly important, the religion of Austria and that of Italy is the same, as also is the whole civilization of the two nations; whereas the religions and the civilizations of Great Britain and India are well nigh or quite as different from one another as any historic religions or any advanced civilizations in the entire world. If, therefore, Austria was not fit to rule Italy, is Britain fit to rule India?

Let us compare India with China, although China is not in the full sense a subject nation. All the better, public opinion of the world is recognising that great wrongs have been inflicted by other nations on China, and that the time has come when these wrongs should be righted. But are the wrongs of China greater than those of India? Let us see. Great Britain, in connection with her opium wars, seized a number of China's most important commercial cities as "treaty ports," and holds and controls them to-day as virtually her own. Public opinion in America condemns this, and the

better public sentiment of all nations is more and more doing the same. How about India? When Britain went there, did she stop with seizing half a dozen Indian cities? She seized every Indian city and all the country besides, and still holds and controls all.

Half a dozen European nations, by the use of pressure and force of one kind and another, have secured "spheres of influence" in China, by means of which they got various unjust railroad, mining, manufacturing, shipping, and other concessions and monopolies, which are a form of tyranny over the land and an insidious means of robbing it of its resources and wealth. Impartial judges in all nations recognize this as wrong. How about Britain in India? Did she stop with obtaining by forceful means mere local spheres of influence here and there? She seized by force the whole country, over all of which she exercises to-day unhindered monopolistic control.

European nations have insisted on ex-territorial courts and legal regulations in China, by means of which they free all persons of their own nationalities in the country, whether residents or transients, from control of the Chinese Government and from submission to Chinese law. The public opinion of the world is demanding the abolition of this injustice. But, in India, a very much worse form of virtual ex-territoriality exists, and on a vastly larger scale. There, not only are all Europeans in the land free from control by laws made by the Indian people, but all the Indian people themselves are compelled to submit to a legal system imposed upon them by foreigners.

Foreign nations have forced unjust tariff regulations on China and so manipulated and controlled her customs as to rob her of more

than half her revenue. But Britain controls all of India's revenue. Not a rupee of it can the Indian people expend without the consent of their foreign masters. True, these foreign masters use part of it for India's benefit; but how small a part? They consume more than half in carrying out their own imperialistic and militaristic ends.

For years, we in America made a great ado over Japan's having taken possession of Shantung, a province or part of a province of China. For Shantung is very small and relatively unimportant compared with great India. Why did we lift up our voices against Japan's wrong, when at the same time we said not a word about Britain's far greater wrong? Indeed our Government was so much concerned about Shantung that our President called a great International "Disarmament Conference" in Washington, one of the principal parts of whose business was to insure the return of Shantung to China and to arrange conditions for effecting the same.

Let us suggest one comparison. It is not unnatural to think of the case of Ireland, in connection with that of India. If freedom in a large measure has been given at last to Ireland, why has it not to India? It is true that England's tyrannies and wrongs against Ireland were of longer standing than those which she has inflicted on India, but they were in no sense worse. The wars she fought to conquer and hold Ireland were bloody; but the Irish blood shed in all the 700 years of England's dominance was as rills to rivers compared with the blood of India's sons shed by Britain in the long wars required to conquer the country and in the sanguinary war of the Mutiny (of 1857) required to hold it. Ireland is located

close to England, and many Englishmen have always claimed, and with some degree of plausibility, that England's safety demanded that both countries should be under one government. But India is located on the opposite side of the globe from England, and nobody could ever without absolute lunacy claim that holding such a land in subjection was necessary for England's safety. If then, England ought to have given Ireland freedom, why should she not give freedom to India?

From the above facts, it will be seen that nothing can be more inconsistent, more unfair, or more unjust than for Americans, after having extended their sympathies freely and nobly, as they have done, to all the oppressed nations which have been named above (and others which might be mentioned), to refuse to do the same to great India, the most conspicuous example in the entire world of a civilized, historic and honored nation conquered by foreign force. * * For Americans not to sympathize with such a nation struggling for freedom, can mean only one of two things, either that we are amazingly ignorant of the facts as they exist, or else that we are unworthy of the freedom which we ourselves enjoy.

Hind Swaraj

OR INDIAN HOME RULE

BY
MAHATMA GANDHI.

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District Development Boards

BY MR. K. T. PAUL, B.A., O.B.E.

"In America, rural development was surveyed as a whole, studied as a whole, and dealt with as a whole. In India, there has been a lamentable fragmentation of effort which has resulted not only in a great waste of public funds, but has also deprived the movement of its effectiveness. Moreover, the horde of minor officials who now deal piece-meal with the problems of the villager is more likely to exasperate than to awaken him from his present attitude of indifference to all forms of progress. One of these visitors deals with co-operative credit, a second, with new seed and new implements, a third comes to inoculate cattle against rinderpest, a fourth inspects the village school, a fifth preaches the benefits of better sanitation and the advantages of dispensaries and so on. All these are attached to independent departments between which there is often little or no liaison. Moreover, these various departments often have no working plan in common. How much more could be done with the same amount of money, if rural uplift could be looked at as a whole and if the work could be conducted by a single efficiently staffed department working on a well-considered plan with an eye to the future as well as to immediate development?"

THE authors of these pregnant and feeling words are not idealising theorists but 'hard-baked' Government officials with a long and honourable record of service behind them,



MR. K. T. PAUL.

These words are not dished out of any magazine article where an enthusiast is trying to create an 'impression' in favour of a pet fad of his. It is one of the main recommendations in a very practical study entitled "Indian Agriculture", a volume in a series edited by the Government of India's Director of Public Information (in his private capacity though it be), and published by such a respectable firm as Oxford University Press.

The scheme suggested harks back to the witness of the Southern States of U.S.A. But it immediately goes forward to cite Indian ex-

perience. In the next paragraph, the authors set out the work of Mr. F. L. Brayne, the Deputy Commissioner of Gurgaon District in the Punjab.

I regret very greatly I was not aware of this book when I was sitting on the Committee on Co-operation. If I had had it, that Committee would probably have implemented in its report what it kindly allowed me to present in a "Supplementary Note." Therein I have made the same suggestion citing the very same witnesses from America and the Punjab. And I do commend it to the attention of publicists and the authorities.

I am reinforced in my conviction by what was told the Committee in place after place by the non-official witnesses and also admitted by several official witnesses.

The Howards, from whose book I have quoted above, have such faith in co-ordination that I do not hesitate to prophesy:—

"If persisted for a period, say, of twenty years, there is little doubt that active propaganda on these lines, carried out by a single efficient department dealing with rural uplift, would, as in the United States, have two consequences. Crop-production would be at least doubled; the villages would be improved and the ground would be prepared for a system of compulsory rural education to which the people themselves would be willing and ready to support."

All my experience in the Rural work of the Y.M.C.A. and elsewhere warrants me in endorsing every word of this prophecy. Will the authorities at least try this as an experiment in a selected District?

BRIGHTER PROSPECTS IN EAST AFRICA

By Mr. C. F. ANDREWS

The writer of this article, Mr. C. F. Andrews, who is now on a world tour with the poet, Sir Rabindranath Tagore has had first-hand and exceptional knowledge of conditions in East Africa. In the section "Our Countrymen Abroad" we give details of the opposition to the scheme of federation on which Government seem to have set their heart. In the following article, Mr. Andrews commends the conduct of East African Indians whose whole-hearted determination to be firm yet reasonable must ensure success. By declining to be nominated on a communal register, Indians have proved their strength of feeling on the subject of the common franchise, "and we in India have not only the right but also the duty to press for this as the only hope for the future, not only in Kenya, but in Tanganyika and Uganda as well."—[Ed. I.R.]

THE situation in East Africa has suddenly become less complicated. The issues have cleared themselves and the Europeans in Kenya have become almost isolated in both



Mr. C. F. ANDREWS.

their demands before the Royal Commission which is now hard at work studying the facts.

Although an Indian Member has not been appointed and the Commission has thus been made racial in character, (an evil omen in Africa), yet at the same time, Indian interests can hardly be said to have gone by default. The Chairman, Sir Hilton Young, has been intimately associated with the Indians of high standing and ability on the recent Financial Commission of the Indian Government whereon he crossed swords with such a redoubtable

champion as Sir Purushothamdas Thakurdas. He is not likely to under-estimate the strength of Indian opinion about East Africa. Sir George Schuster, one of the members, has already been nominated to succeed Sir Basil Blackett in the Viceroy's Executive Council as Finance Member. He will certainly be sensitive to Indian interests with such a prospect before him. Sir Reginald Mart has been chosen by the India Office. He may be supposed to have studied the subject carefully, although there is no evidence that he had any mastery of it while serving in India. Mr. S. H. Oldham really has been chosen to represent the interests of the African natives. He has, however, a long experience of India in the past, and he will certainly not be unfair to the country where a considerable part of his life was spent as a missionary, until bad health made him retire. Thus, in spite of the initial and fundamental unfairness of not allowing an Indian nomination, the personnel of the Commission as a whole is not so hostile as one feared it was likely to be; and there are certain things that may tell in favour of the Indian position in the end.

But far beyond this, there has been present recently a spirit of unity and wisdom in the Indian community itself, which is of the utmost importance and is most hopeful of all for the future. On each occasion, whether at a Con-

[May 1928]

BRIGHTER PROSPECTS IN EAST AFRICA

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ference, or an unofficial gathering, the speeches delivered have been strong, without being provocative, or exaggerated; and the whole community has hung together. Both at Mombassa and at Nairobi, this was noticeable. Undoubtedly, the presence of Kunwar Maharaj Singh and Mr. Ewbank,—both of whom acted with admirable discretion, winning golden opinions,—did much to foster this spirit of unity. Mr. Oza's presence throughout, with his unflinching self-sacrifice and single-hearted devotion, also helped a great deal. But beyond this,—and of greater value still,—was the attitude of the whole community. There was a whole-hearted determination to be reasonable and firm at the same time, and this was most effective. It found its culmination in the fact that not a single Indian offered himself for nomination on a communal register. Thus, with remarkable strength of purpose, the issue was forced on the notice of the Royal Commission that if the White Paper of 1923 was to be superseded, then the whole question of the franchise was again thrown open and the Indian community had the clearest possible conviction that a common franchise was superior to a communal one.

It is necessary to give also great praise to the firm support of the Tanganyika, Uganda and Zanzibar Indians, who supported so firmly the Kenya Indian community. Here, the greatest credit is due to Mr. Tyabali, my old friend from Zanzibar, who was with me in the most critical days in London in 1923, when all these critical issues were being debated. Mr. Tyabali's address, as President of the Congress, at Nairobi, was admirable in every respect, and he was especially good on the native African question. The

tone could not have been better and the substance throughout was first-rate. It should make evident, once for all, that it is far better to use the remarkable talent, which is there on the spot in East Africa, rather than get over from India some distinguished leader as President. This latter process is weakening. Only, on the rarest occasion, ought it to be encouraged. Everything appears to show that in the present instance, the choice of Mr. Tyabali was the right one, and his address gained universal recognition not only in Kenya, but in every part of Africa as well as in India itself.

At the present moment, the future seems to be hopeful. The two Governors of Uganda and Tanganyika, have spoken out so strongly, and even sarcastically, against Federation that it seems very unlikely that the Royal Commission will decide in its favour. On the other hand, this will make them all the more desirous to make some change in the Kenya Constitution. While there is danger in this, there is also hope. For, it is as clear as day that if the White Paper of 1923 is put on one side, the whole question of the franchise is thrown open. From every side, support is being given to some kind of common franchise, and we in India have not only the right but also the duty to press for this as the only hope for the future, not only in Kenya but in Tanganyika and in Uganda as well.

THE INDIAN PROBLEM

By C. F. ANDREWS.

CONTENTS:—Indian Independence. India and the Empire. Non-Co-operation. Swadeshi Movement. National Education. Drink and Opium Evil etc. etc.

Re. One. To Subs of the "I.R." As. 12.

G. A. Natesan & Co., Publishers, George Town, Madras,

BLESSED BEAUTY!

BY SADHU VASWANI

(1)

O Beautiful One !
Silent Thou sitt'st in the Stars,
Silent in the Roses' eyes,
Silent in the light of Love's long quest,
Silent in the smoke of sacrifice !

(2)

Silent Thou dost bless and beautify
Nature's ashramas and man's shrines of art !
Thou movest with the music of Thy Flute
Along the pathways of the passionate and the pure !
And Thy blessings are alike on East and West.

(3)

And here in my little house
With the light within it of longing,—
Here, O Blessed Beauty !
Here, too Thou com'st in silence
Veiling Thy Face !

(4)

Thy voice of Silence calls !
And blest is life by Beauty's broken gleams ;
Thy veil is not withdrawn.
Yet sings Thy Presence in my soul
And I before Thee stand in speechless sacrifice.

Sadhu Sundar Singh*

BY

MR. K. W. RAMA RAO, B.A., B.L.

THE INDIGENOUS CHURCH

THE *raison d'être* of foreign missions is the ultimate creation of indigenous church and ministry, self-supporting, self-propagating and independent in character. The whole

as a whole or that of individual churches and mission bodies in this country. The failure made by both indigenous churches and foreign mission bodies to achieve this ideal furnishes evidence that Christianity in India has not outgrown its exotic character; and the failure is also a measure of the extent to which the indigenous Christian community has identified itself with the great national movements in India.

One of the signs evidencing the desire of the indigenous Church to be free is the presence of the independent religious worker or preacher. There are now scores of indigenous Christian preachers who belong to no denomination, but are like the wandering friars or *sanyasis*. Untrammelled either by dogmas or forms of worship, and free to interpret Christ in their own way, a great future lies before this kind of missionary work if properly directed. At present, it is still in its infancy, but its development in numbers and influence on the popular mind render it an agency with great possibilities of good or evil. India has always been hospitable to the independent *sanyasi* preacher, and Christian friars are no exception to this. Nowhere do we find any credible account of an independent Christian preacher building up a Church or body of Christian believers. With the preacher ends the movement. The historian will draw a moral from such movements. Religion without dogma, bare preaching and exhortation without adequate safe-guards for permanency in personal religious experiences,



SADHU SUNDAR SINGH.

history of foreign missionary effort in India is an epitome of the attempts to reach this ideal consummation. So far as India is concerned, the ideal is not in sight by any means, in spite of the anxiety evinced by both foreign mission bodies and indigenous Christians for its realization. Gradually, the ideal has assumed the nature of a stringent test by which to ascertain the progress of missionary enterprise

* Condensed from a sketch prepared for a forthcoming volume of biographies of "Indian Christians." The writer has drawn largely from Mrs. Arthur Parker's 'Sadhu Sundar Singh,—called of God.'

religious conviction without conservation through the Sacraments is barren of result and ephemeral. Jesus Christ was and is one of the greatest of independent religious Preachers, but He not only inculcated a distinctive religion but He insisted on its nurture through the Sacraments.

AN INDEPENDENT PREACHER

Among all the independent preachers in India, Sadhu Sundar Singh stands unique. He presents the spectacle or perhaps the only attempt of the indigenous Church to resuscitate the ancient ideal of a true religious *sanyasin*. He is attached to no denomination, he faithfully preaches Christ as depicted in the four Gospels, and he is pledged to the threefold vow so dear to ascetics of all ages and creeds—poverty, celibacy and chastity. The problem of Sadhu Sundar Singh is the problem that every now and then has presented itself in the whole history of the Christian Church. In every age and in every land, there are men and women who feel compelled to preach and exhort without undergoing any theological training. Such persons chafe under the restrictions imposed by denominational Churches. They have a mandate from above which must be obeyed. So far, only the Roman Catholic Church has been supremely successful in dealing with such. It is too early to predict anything about Sundar Singh except that he is the sole example in India of a successful independent Protestant preacher.

BIRTH AND EARLY LIFE

Sadhu Sundar Singh is a Sikh by birth. The Sikh nation is for various reasons of peculiar interest. Arising first as a religious sect resolved to reform abuses and to lead men back

to a simpler, purer worship, it eventually developed into an organized military power, determined to avenge its wrongs and persecutions. Through centuries, says Mrs. Parker in her fascinating sketch of the Sadhu, its history knew many and bitter experiences, but pride of race, love of arms and a stiff clinging to their religious doctrines are to this day great characteristics of the Sikh nation. From such a stock sprang Sundar Singh. His father was Sirdar Sher Singh, a Sikh by descent, and a wealthy landowner in Rampur, in the State of Patiala, where on September 3, 1889, Sundar was born—the youngest son in the family. One of the family is Sirdar A. Nath Singh, commander of an Indian force in one of the Sikh States, while others have risen to even higher distinctions still.

As a child, Sundar was brought up in the lap of luxury. Every year as the hot weather drew on, he was taken with the family to spend the summer in the cooler air of the Himalayas, usually to Simla. His mother, we are told, was a refined and gifted lady, very broadminded in her sympathies. She was on friendly terms with the American Presbyterian Mission ladies and permitted their visits to her home. From his earliest days the relationship between Sundar and his mother was of the tenderest character. He was the youngest of the family and he seldom left her side. She would often say to him, 'You must not be careless and worldly like your brothers. You must seek peace of soul and love religion, and some day you must become a holy sadhu.'

How well this blessing has been fulfilled will be evident from the following pages.

By the time Sundar was seven years of age, he had learnt the *Bhagavadgita* from beginning to end in Sanskrit. And then, at the age of fourteen, he lost his mother. "How he missed her gentle companionship no one knows, but to-day when he speaks of her, his voice is tender and his eyes look sad."

HIS CONVERSION

Sundar Singh's first contact with Christianity sprang from his education in a Mission school, where the daily Bible lesson was taught by a devoted indigenous teacher. The teaching operated on a mind naturally inclined and addicted to religious disquisition and enquiry. The inevitable result followed and Sundar Singh was baptised on his birthday, September 3, 1905, according to Anglican rites in Simla.

The Sadhu himself has given a vivid account of the immediate cause of his conversion. His experiences are always dramatic, and he expresses them in words of moving simplicity and directness. There is always a touch of the miraculous in every one of his experiences:—

'I was such an enemy to Christianity that I not only spoke ill of and persecuted missionaries, but several times I tore up and burnt the Bible because I thought that the Christian religion was false, and Hinduism alone was a true religion. One day in front of my father, I poured kerosene oil on the Bible and throwing it on the fire I burnt it. My father tried to prevent me, but so bigoted was I that I disobeyed him, thinking that by so doing I was pleasing God.'

After burning the Bible I became very restless, and I was in a very miserable condition. Three days after burning the Bible, finding that Hinduism gave me no comfort, I decided to commit suicide, because to live in such misery was impossible. Very early in the morning (at 3 a.m.) I arose, and, taking a cold bath, I began to pray. 'If there be any God let Him show me the way of salvation, if not, then I will commit suicide by placing myself on the railway.'

Up to 4-30 no answer came. Presently, there came a light in my room. In that light the beloved and glorious Face of Christ appeared, and showing His wounded hands in which the nail-prints clearly showed, He said, 'Why do you persecute me? Behold, I gave My life upon the cross for you, that the world might have salvation.' Upon hearing this, His words sank like lightning into my heart, I immediately

became filled with joy, and I was changed for all eternity.

Although Christ disappeared after speaking thus to me, the peace He gave me will remain for ever. This was not imagination. If Buddha or Krishna had shown himself it would have been imagination, for I worshipped them: but for Christ to show himself, He whom I hated, is a miracle, and clear proof that He is a living Christ. Neither was it a dream for no one can see a dream after taking a cold bath, and a dream cannot completely change a life. This was a GREAT REALITY.

In the case of Sadhu Sundar Singh, Baptism was the logical result of his researches into comparative religion. His family connections, his prospects of inheritance were the means of subjecting him to persecution in order to dissuade him from leaving and deserting his ancestral religion. Several attempts were made by his relatives to get him away, and violence was used on one of these occasions, so that the police had to be called in to quell the disturbance. But the most trying occurrence to Sundar was when his aged father came to make a last appeal in the hope of drawing him away. The sight of the father's stricken face and figure, we are told, made a deep impression on the boy, and as the old man spoke of the great love of his mother and happy days of his childhood, "there passed in fleeting panorama before Sundar's mind all the happiness of his old home, and the love that had sheltered his early days." His tears, says his biographer, scorched his cheeks, whilst a mighty struggle went on in his heart. But he was not left to struggle alone, for he felt the presence of One who stood by him and reinforced his soul's resolve to take up his Cross and follow Him.

A GREAT VOW

During the hard days of his search after God, Sundar had made a vow that if God would lead him into peace, he would sacrifice all that

life could offer him. And now the day had come when he could make an utter self-surrender for Jesus Christ. He had long felt drawn to the life of a sadhu, and knowing what such a life involved, he willingly made the final sacrifice for it. His books and personal belongings were soon disposed of, and on October 6, 1905, just thirty-three days after his baptism, he adopted the simple saffron robe that was to mark him off for all time as one vowed to a religious life. With bare feet and no visible means of support, but with his New Testament in his hand, Sadhu Sundar Singh set out on the evangelistic campaign that has lasted to this day.

A WANDERING SADHU

From 1905 until about 1911, Sadhu Sundar Singh wavered as to his precise scope of field preaching and labour. He wandered aimlessly through Patiala and other parts of the Panjab, Kashmir and Afghanistan preaching in the open air and individually exhorting. He had immediately after Baptism and in spite of his youth deliberately adopted the saffron robe of the *Sadhu*. A certain maturity of religious experience determined this step, and it has been the means of introducing his religion to communities that had until his entrance been rigidly and continuously closed to all Christian influence. The most remarkable feature of Sadhu Sundar Singh's labours among the varied races of Northern India, Tibet and other allied countries has been the influence exerted upon the religious teachers and guides of these several communities. The history of indigenous religious effort in India, if not in the East, discloses no movement so fruitful in result among the priestly classes. In Tibet, Sadhu Sundar Singh had

found ready listeners among the Lamas scattered throughout the invulnerable monasteries of that priest-ridden land. Similarly, the Sanyasi mission and the conversations with *rishis* in Western Tibet afford an instructive example of this distinctive feature of Sadhu Sundar Singh's work. What effect it will have is another matter. But the point for remark is that Sadhu Sundar Singh has peculiar aptitudes for preaching to the priestly classes on account of his ascetic connections.

After his return from Tibet, he had a great desire to go to Palestine in the belief that to see the place where his Saviour had lived and died would inspire him to fuller and better service. But when he reached Bombay, he found it impracticable, so in 1909, he returned to North India through the Central Provinces, preaching as he went.

PREPARING FOR THE MINISTRY

Soon after, Sundar Singh underwent a course of studies at St. John's Divinity College, Lahore. The years 1909 and 1910 were spent in study, and during vacation time, he continued his evangelistic work as heretofore. It was now that he, with Mr. Stokes of Kotgarh, inaugurated the Brotherhood of Service. And like the great English preacher, John Wesley, "the Sadhu looked upon the world as his parish, and he preached everywhere and to all who would give heed to his Message."

A PREACHER OF THE CHURCH BUT OF NO DENOMINATION

In 1911, Sadhu Sundar Singh finally decided with the full approval of his Diocesan (Bishop Lefroy) to launch out as an independent religious preacher subsisting on the alms of his hearers. But Sadhu Sundar Singh has been

careful to almost invariably insist upon his converts being admitted through Baptism into the Christian Church. He has no predilections for any particular Church; but directs each convert to the nearest Mission station. Such a course of conduct implies self-abnegation which is by no means a distinctive element in the character of most independent preachers. Some of Sadhu Sundar Singh's converts have followed the example of their leader. Kartha Singh is the most conspicuous example, and it is noteworthy that, like Sadhu Sundar Singh, he comes from Patiala. The nature of the influence exerted by Sadhu Sundar Singh can be gauged by the fact that he was assiduous in his labours not only in far-away Tibet but also in his home in Patiala. In this respect, Sadhu Sundar Singh stands alone and unique among most, if not all, indigenous preachers of modern times. The secret of Sadhu Sundar Singh's success is two-fold. In the first place, he is a real and true Sadhu. He has relinquished wealth and power for Christ. He has no home except where he resides for the time being. He has no ambitions to found a Church as a distinctive body of Christians. Secondly, he has no denominational prejudice although he believes in Church organization and in the Sacraments. His preaching is based on personal experience. He believes in the power of the Bible to carry conviction to the minds of his hearers. From a mere provincial or local worker, his influence has naturally and inevitably developed into a natural feature. He is unaffected in manner conscious of nothing but the message he feels charged to impart.

TRAVELS IN TIBET

Sadhu Sundar Singh went to Tibet in the

hot weather of 1913 and returned to Northern India for the cold season. Here he chanced upon one whom he calls the Maharishi of Kailash, an aged saint in meditation on the inaccessible heights of the Himalayas. The Sadhu gives a thrilling account of his experiences with the "Maharishi." Early next year, he was in Bengal, and by the end of the year he had traversed Nepal, Sikkim, Kashmir and Bhutan. We have no space here to detail his experiences of travel in these parts, his great experiment in fasting, his imprisonment and the miracles he is reported to have wrought among the mountain folks of Northern India.

IN MADRAS AND SOUTH INDIA

Early in 1918, without any idea of the protracted tour in front of him, the Sadhu came down to Madras intending to visit a few places before starting for Tibet. But his fame had preceded him, and invitations poured in upon him from all over South India. An offer voluntarily made by a gentleman in Madras to act as interpreter for a few weeks caused him to alter his plans, and to accept a programme which eventually included Travancore and Ceylon.

Every day fresh entreaties reached him from all directions, and out of them grew that great evangelistic tour not only through the South and Ceylon, but also Burma, the Federated Malay States, China and Japan.

TRAVELS IN THE EAST

In the cosmopolitan cities of Rangoon, Singapore and Penang, the large audiences were perhaps as mixed in race, status and language as anywhere in the world. Here the Sadhu came in contact with Chinese, Japanese, Malays, Europeans and various Indian peoples, and his addresses were usually translated by

two interpreters. Urdu, Burmese, Bengali, Tamil, Telugu, Chinese and English were the means of communication, whilst business men of different races, army men, clerics and government officials took the chair or shared the same platform with him.

After an extensive tour in China and Japan, the Sadhu returned to Kotgarh. But the call of Tibet was insistent and once again in 1919 he found himself preaching the Gospel in various places of Tibet.

VISIT TO ENGLAND

Meanwhile, his friends were persuading him to go to England. Towards the end of 1919 his good father made truce with him and even gave him his passage money. The Sadhu left Bombay by the *City of Cairo* on January 16, 1920. The ship stopped at few ports on the way. On Sundays he was asked to conduct services for all on board, and on February 10 he arrived at Liverpool and was met by friends. Two days afterwards he found himself in the home of Dr. Rendel Harris in Manchester.

The *Westminster Gazette*, a leading London paper, under the heading 'A Remarkable Visitor to London', on March 10th published the following:

Without irreverence, Sadhu Sundar Singh, who is now on a mission to Christian England, may be described as the nearest approach in the flesh to the best pictures of Jesus. His smile irradiates a strong Eastern face, and when he un-ends, as with little children, he becomes a winsome personality and immediately wins their confidence. This morning as he entered the little room of the Cowley Fathers I thought I had never seen a more remarkable Eastern figure. His hair and beard are black—a soft glossy black—and the skin is a wonderfully clear olive. His garb is that of the Indian ascetic, and his tall, manly figure adds dignity to the flowing robes. On his feet were sandals, which, however are discarded in his own country. 'We have our castes, in India,' he explained to me, 'our high castes and our low castes, and people do not understand you if you say that having embraced Christianity you belong to this sect or to that.

They think it is another caste. I am free to go anywhere, and there is no barrier of sect.'

He is carrying out his principles in England in a notable manner. High Churchman like Father Bull and Evangelical Churchman like the Rev. Cyril Bardsley are associated with his visit. The Bishop of London is to preside over a meeting of London clergy when Sadhu Sundar Singh will speak. At the same time he is speaking in Westminster Chapel for Dr. Jowett and in the Metropolitan Tabernacle for the Eaptists. He is just teaching Western people the true Catholic spirit from Eastern lips.

The Sadhu then went to Cambridge, and as at Oxford besides other meetings, he addressed one for undergraduates at Trinity College. Returning to London he fulfilled some engagements for the Y. M. C. A., spoke at the Annual Meeting of the London City Mission, the Central Missionary Conference for Great Britain, went down to Brighton and thence to France to address the meeting of the Paris Evangelical Missionary Society.

On April 1st, he occupied the pulpit of Dr. Jowett at Westminster, who introduced him with the words, 'I feel it an exceptional honour to have beside me in my pulpit a Native Christian from India, who has been so manifestly blessed in Christian work.'

The Sadhu had a crowded programme in England. He spoke at the Albert Hall under the auspices of the Church Missionary Society and again at the Queen's Hall where thousands had gathered to listen to the eastern mystic who spoke in parables like the apostles.

IN AMERICA

Dr. Jowett and others introduced the Sadhu to the American people, and an interesting American programme was sketched out for him. On May 30th the Sadhu was at the Union Theological Seminary in New York. Then followed engagements in Hartford, Baltimore, Pittston, Princeton University, Brank Presby-

terian Church, New York, the Marble Collegiate Church, Brooklyn, Philadelphia, Boston and other cities. On June 25th he went to the Silver Bay Students' Conference, and spent four days addressing eight hundred students and their leaders. Early in July he was in Chicago, and passed on to Iowa, Kansas and other places, finally arriving at San Francisco where his journey and work in America ended.

Whilst in America the Sadhu met with several of the chief religious leaders, amongst whom were Dr. Fosdick and Dr. Robert Speer. He was also entertained in one place by Mrs. Stokes, the mother of his friend and fellow-sadhu of former days.

IN AUSTRALIA

On July 30th 1920 the Sadhu left America for Australia. On August 10th he landed in Sydney, and for a week he held meetings in churches, chapels and the University buildings. A Sydney paper commenting on one meeting said:—

'One could never forget Tuesday morning, August 10th, when the Sadhu walked into the grounds of St. Andrews' Cathedral to address a meeting of 700 clergy and others in the Chapter House. It was the nearest conception one could form of what our Lord must have been like when he walked the streets of Holy City of old, for the very presence of the Sadhu brought with it an atmosphere of things Christlike... and during the twenty minutes he was speaking, there was not a sound. And now he has gone back to his own land, but ere he went he left us a new vision of the Christian Saviour.'

He spent his 31st birthday in Adelaide, and spoke at Melbourne, Perth and Fremantle to large and enthusiastic gatherings.

BACK TO INDIA AND TIBET

The Sadhu arrived at Bombay on Sept. 25.

In 1921 he left for Tibet again with a donation from his father towards his humanitarian and evangelical work.

TO EUROPE AGAIN

On his return to India he was pressed with invitations for another tour to Europe. Prior to his departure he stayed for a couple of days with Mahatma Gandhi in his ashram, and on January 29, 1922, he embarked for England. He visited Jerusalem and Cairo, passed through important centres in Switzerland and Germany, Sweden and Norway, Denmark and Holland. In England he took part in the Keswick Convention when he preached a sermon.

Insistent calls to Finland, Russia, Italy, Greece, Portugal, Servia, Roumania, the West Indies, America and New Zealand, had also to be declined and an immediate return to India following the Keswick Convention was arranged for.

WITH THE EMPRESS OF RUSSIA

Arrived in Denmark the Sadhu spent three days in Copenhagen, and besides speaking at several meetings he received a call to visit the Dowager Empress of Russia at the King's palace, and on May 27th a remarkable interview took place. At its close when the Sadhu rose to go, Her Imperial Majesty desired him to bless her. With humility he replied that he was not worthy to bless anyone, since his hands had once torn up the Scriptures, but that His pierced Hand alone could bless her or anyone.

IN INDIA AGAIN

On his return to India by the end of the year he was advised to take some rest from constant evangelical work. The cool air and the quiet of the Himalayas having restored his health, the Sadhu began his preaching tour, visiting important centres in northern and western India. In the spring of 1923, he visited his old

home at Rampur, and on April 10 wrote:— 'My father died in Rampur. I am not sorry, because I shall see him again in glory. He passed away as a Christian. My separation is only bodily and for a short time.'

A PREACHER IN PARABLES

A word must now be said of the power and persuasiveness of the Sadhu's utterances. Wherever he goes he carries about him the spell of a magnetic personality. Apart from the respect which the Sadhu robe always commands in a country like India, the Sadhu has the appearance of a truly venerable ascetic. "No one can look upon him for the first time without being struck by his close likeness to the traditional portrait of Christ." His utterances are simple, direct, personal. He does not philosophise, much less does he engage in vapid eloquence or tiresome rhetoric. Whether in English or in Urdu he speaks the simple language of the Bible and his talk is always interspersed with parables and allegories.

And his simple narration of spiritual experiences touches the imagination of the listener as no eloquence could do. THE DAILY CHRONICLE wrote:—

The secret of this man's power lies in his utter self-abandonment to a high ideal. It is surely a token of good that we of the West, who are so obsessed with the materialistic spirit of the age, have come in close contact with one who stands for the supremacy of the spiritual.

An English divine truly remarked:

The Sadhu is perhaps the first of the new apostles to rekindle the fire on dying altars.

A TRUE MISSIONARY

Sadhu Sundar Singh has been a missionary in the truest sense of the word. He deliberately selected regions hitherto unreached by foreign Mission bodies. Tibet, Kashmir, Nepal, Bhutan, the upper reaches of the

Himalayas, these have been his fields. Nor can it be said that he had chosen easy spheres. He has undergone persecution and torture in no ordinary degree. He has faced death more than once. Like St. Paul he carries on his body the marks of his devotion to the Master. But he is a missionary—a "bringer of good tidings"—nothing more. He has no particular message to the organised indigenous churches beyond that which every Christian preacher carries—devotion to Christ.

Sadhu Sundar Singh in his life and preaching conveys a great lesson to the indigenous Church. Although intensely nationalistic in his outlook and in his preaching, he has no hatred of the foreigner. Like St. Paul, he is international in his vision. His Christian experience has enabled him to transcend the petty bounds of colour, race and caste. He is a true *sanyasin* in this respect. Foreign missionaries would do well to cultivate this spirit.

Extraordinary success in soul-winning has not altered the Man or his Message. His message appeals equally to the priest and the layman, to the Hindu and the Christian. Among Western audiences, he has left a great impression because of a purely Oriental presentation of Christ. Prayer constitutes an important element in his teaching and personal life.

It is claimed that Sadhu Sundar Singh is a Christian mystic but it does not appear that St. John has influenced him much either in his preaching or in his interpretation of the Christian life. St. Paul and St. Peter would appear to be more closely akin in view-point to Sadhu Sundar Singh than any other of the Apostles.

APPEAL TO HINDUS AND MUSLIMS

BY MR. DIVIJADAS DATTA, M.A.

"IF a kingdom be divided against itself, that kingdom can not stand." Communal hatred between Hindus and Muslims, and worse still, the Hindus' untouchability make ours a divided kingdom. These ghosts must be laid, before Indians can hope to be a healthy growing nation fit to brush shoulders with the advanced nations of the world. So long as Hindus and Muslims, and the Hindus themselves because of their mutually exclusive castes and sub-castes, lie side by side like sun-dried logs of wood, without cohesion that comes from a common goal, so long as the members of our Indian nation remain indifferent to the best interests of each other, without any cement to bind us into one nation, worse still, so long as our superstition of untouchability repels race from race, and caste from caste, rendering an organic union of our nation impossible, so long as we allow religion itself, which came to bind man to man, and man to God, to divide and split us up in endless races and castes, the future prospects of the Indian people must remain very gloomy, in spite of our declaration that "complete national independence with full control in all matters is our goal."

The Mahabharat warns us Indians, by the parable of a fight between Jarasandha and Bhima, that so long as we Indians remain disorganised and disunited, we can never expect to hold our own, against nations that are united and well-organised. In that classical fight, Jarasandha was ten times stronger than his rival Bhima. But Jarasandha was a man born in two separate halves, afterwards stitched together into a single man by a witch, presenting the spectacle of our Indian nation

disunited and disorganised by our superstitious faith in the privileges and disabilities of birth. Bhima on the other hand, though much weaker than his rival, was a man normally born as one whole man, presenting the spectacle of the advanced nations of the world of to-day, who stand as one and undivided, untainted by the venom of qualifications and disqualifications of birth, each nation bound together as one man, by a common goal, and a common interest. In that famous fight, Bhima was on the point of being crushed to death, when a friend reminded him that his adversary was but a man born in two separate halves, afterwards only artificially stitched together. Remembering this, Bhima pulled astride his adversary's two legs stretching them asunder with might and main. That very moment Jarasandha fell down dead. That typically represents the well-known policy of "Bheda", or "divide and rule" of the rulers, so effectively applied by nations that are organically united, and therefore strong, against nations like ours, disorganised and divided, and therefore weak.

Brethren, in the economy of Divine Providence, the Hindu and the Muslim has each his forte, his strong point, which the one must acquire from the other, in order to secure a "harmonious development of the whole man" in him. As early as 1869, Keshab Chandra Sen in his lecture on the "Future Church," drew our attention to the special gifts of each, saying that the strong point of the Hindu is "quiet contemplation", "quiet communion with his God of peace", and that the strong point of the Muslim is "constant excitement and active service", "a soldier ever serving the Almighty Ruler, and crusading against evil."

Keshab hoped, and we hoped with him, that Islam and Hinduism would "ultimately harmonize to form the future church of India."* The blacksmith can not be expected to perform the duties of the potter, nor *vice versa* the potter those of the blacksmith. Says the Yogavashishta "Ubhabhyameva pakshabhyam yatha kshe pakshino gatih, tathaiva jnana karmabhyam jayate paramam padam"—"As the bird flies across the sky, plying both its wings, even so by the cultivation of both wisdom and good works does man attain the Highest Bliss. Excellence of brain-power is the forte of the Hindu, which gives coolness and reflection. Excellence in heart and muscle-power is the forte of the Muslim, which gives good works. If our Indian nation is to cope with and brush shoulders with the advanced nations of the world, the Hindu must acquire heart and muscle-power from the Muslim, and, *vice versa*, the Muslim must acquire thoughtfulness, and brain-power from the Hindu, by intermarriage, if need be. That is the "Pangvandha Nyaya"

* Says Keshab Chandra Sen:—"Hinduism and Mahomedanism hitherto so hostile to each other, will be brought into close union, till the two ultimately harmonise to form the future church of India." The principal feature of the religion of the Hindus is quiet contemplation, while that of the Mahomedan is constant excitement, and active service. The one lives in a state of quiet communion with his God of peace; the other lives as a soldier, ever serving the Almighty Ruler, and crusading against evil. These are the primary and essential elements of the two creeds, and if blended together, would form a beautiful picture of true theology which will be realised in the future church of this country. "As the two creeds undergo development, they will harmoniously coalesce in their fundamental and vital principles. The future creed of India will be a composite faith, resulting from the union of the true and divine elements of Hinduism and Mahomedanism, showing the profound devotion of the one, and the heroic enthusiasm of the other. The future sons and daughters of this vast country will thus inherit precious legacies from Hinduism and Mahomedanism, and while enjoying the blessings of the highest and sweetest communion with the God of love, will serve Him in the battlefield of life with fidelity to truth, and unyielding opposition to untruth and sin.—"The future Church."

of the Sankhya, or logic of the lame and blind. In the economy of Divine providence, the characters of nations are mutually complementary—one supplying those special features that the other lacks. The Hindu is gifted with patience, and a cool calculating intellect, and the Muslim with fiery enthusiasm and courage. To complete their humanity, the Hindu must imbibe and assimilate the Muslims' fiery courage, and the Muslim imbibe the Hindus' patient calculation. The healthy and "harmonious development of the whole man" in our Indian nation, is to be brought about by the Hindus and Muslims assimilating each other's strong points by organic union, or what is known as "pangvandha nyayena", or "the dialectic of the lame and the blind."

To cope with the advanced nations of the world (permit me to use the metaphor) the comparatively blind Indian Muslim must agree to carry on on his shoulder the comparatively lame Hindu, the two becoming organically united as one nation, by a common interest, and their common goal of national welfare, and work together to find their way out of the present wilderness of conflicting racial, communal, national interests. This must we do. If we do not, nothing on earth will avert from us the terrible doom that befell those reprobate brothers known in the fable as Giza Kacchapa, for, bear in mind, the predacious Garudas or Vultures of aggressive foreign nations, are all along hovering over our heads to make us their prey. Brother Hindu, brother Muslim, let us then first set our own house in order. All else that we do as a nation, would otherwise be but "pruning a rotten tree."

Shakespeare's Idea of India

By MR. R. P. AIYAR.

NO man is too busy to read Shakespeare who has no other equal, no second, who is the sage and seer of the human heart, who is the intellectual miracle, not of an age but for all time. What view he has reflected in his plays about India cannot but be interesting to the Indians of to-day.

Of India, he could not have any first-hand experience, and by the time he wrote, only a few travellers, chiefly foreigners had visited this country. Mr. Sidney Lee states that the poet probably completed all his dramatic works in the twenty years 1591-1611, between his twenty-seventh and forty-seventh year.

In fourteen of his plays, there are 24 allusions to India and its inhabitants which will be interesting to examine in detail. Though it is impossible to decide accurately the order in which the plays were composed, their chronological arrangement has been conjectured upon such evidence as is available from different sources and that order may be generally followed in considering the poet's references to India.

In "*Love's Labour Lost*" (Act IV. Sc. 3, 1, 222,) Biron, a Lord attending on the King Ferdinand of Navarre, is made to say of his lady-love:—

"Who sees the heavenly Rosaline,
'That like a rude and savage man of Inde,
'At the first opening of the gorgeous East,
'Bows not his vassal head: and stricken blind,
'Kisses the base ground with obedient breast."

Here Shakespeare alludes to the practice of worshipping the sun so rampant in India.

In the "*Comedy of Errors*" (III, 2, 136), in reply to a question where he found "America, the Indies?" In the glove-like kitchen which Dromio of Syracuse says, "O, Sir, upon her nose—all o'er embellished with rubies, carbuncles, sapphires, declining (inclining) their rich aspect to the hot breath of ear racks to be ballast at her nose." i.e., armadas of galleons to be loaded with the riches of the East. The same idea of India's wealth on precious stones occurs in *Henry VI* (III, 1, 63.) where the King says:—

"My crown is in my heart, not on my head:
'Not decked with diamonds and Indian stones."

"*A Midsummer Night's Dream*" probably composed in 1595 has no less than four passages to be quoted. In Act II, 1, 22, Puck mentions Queen Titania's attendant "A lovely boy stolen from the Indian King". At line 69, Titania says to Oberon, "Why art thou here, come from the farthest steppe of India". At line 124, she speaks of the "spiced Indian air". Lastly in Act III, 2, 375, Puck refers again to "her Indian boy" whom he will beg of Titania. The allusion to the spices of India is noticeable but the farthest steppe of India appears to have no particular significance.

In the "*Merchant of Venice*", Antonio receives the loan from Shylock on the security of argosies bound to various countries "the Indies" (Act I, 3, 19) among others, and to this, Bassanio, the merchant's friend, refers again later (III, 2, 272) as one of the ventures which have failed. The same Bassanio commenting on the caskets before he chooses the leaden one remarks:—

"Thus ornament is but the guiled shore
 "To a most dangerous sea: the beauteous
 scarf

Veiling an Indian beauty."

The idea of India as the land of jewels is brought out again in "*As You Like It*" (111-2,93) when Rosalind reads of herself from a paper

"From East to West of Ind

'No jewel is like Rosalind."

The very next year both the Indies are again mentioned together in Falstaff's speech in "*The Merry Wives of Windsor*" (I,3,79):—"I shall be cheaters to them both and they shall be exchequers to me: they shall only be East and West Indies and I will trade to them both." Cheaters meaning escheaters, officers of the Exchequer employed to exact forfeitures. This has been considered to be one of the two most interesting allusions made by Shakespeare to the new ocean trade with India.

The other of the two occurs in the "*Twelfth Night*" when (Act III 2, 96), Maria Olivia's maid says of Malvolio "He does smile his face into more lines than is in the new map with the augmentation of the Indies." This allusion is said to have been to a new map on Mercator's projection produced in 1559 by one Wright. In the same play (II,5,17) Maria is addressed by Sir Toby Belch, "How now, my metal of India," which is explained to mean gold. In "*All's Well That Ends Well*" there is another reference:—

"..... thus Indian like

'Religious in mine error. I adore

'The sun that looks upon his worshipper

'But knows of him no more?"

The reference to India in "*Troilus and Cressida*" is not very clear. Troilus, speaking

of Cressida, says (I,1,103):—"Her bed is India: there she lies a pearl," as if she were a pearl set in a bed of jewels.

Another reference to India and pearls is made by Othello in his dying speech (V,2,347) regarding himself "of one whose hand, Like the base Indian threw a pearl away, Richer than all his tribe." When Trinculo, the jester, in the "*Tempest*" (1610-11), comes upon Caliban, observes, (2,232) "Any strange beast there (England) makes a man when they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian". The last play of Shakespeare, one that was not entirely his hand containing references to India is the *Henry VIII* dated about 1611. In describing the field of the Cloth of Gold, the Duke of Norfolk used these words (I, 1, 18):—

"———To day the French

Clinquant all in gold like heathen gods,

'Shone down the English: and tomorrow they

'Made Britain India: everyman that stood

'Show'd like a mine."

As the coronation procession of Anne Boleyn passes Westminster, a spectator says of her (IV, 1, 44):—

"Sir, as I have soul, she is an angel,

'Our King has all the Indies in his arms,

'And more and richer when he strains that lady".

This is the same idea as elsewhere, the idea that India meant riches and wealth. The general conclusion may be drawn from Shakespeare's references to India and Indians which have been quoted that he had assimilated the prevalent notions of India, as the gorgeous East abounding in gold, jewels, spices and riches.

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Life of Muhammad, the Prophet of Islam

BY MR. AHMAD SHAFI

CHAPTER I.

RELIGIONS IN ARABIA BEFORE THE ADVENT OF ISLAM.

BEFORE the advent of Islam in Arabia, the chief religions professed by the Arabs besides the two major religions of Christianity and Judaism ranged from rank polytheism and rampant idolatry to rigid atheism. Some believed in the omnipotence of nature but denied the existence of God, others believed in God but denied the day of resurrection and final reckoning, while those few, who professed the existence of God and did not deny the day of judgment, had no faith in the prophets. They averred that only an angel could be a prophet and that a prophet should be free from the shackles of humanity and that he should be above the ordinary daily wants of a human being. A large mass of Arabs were idolaters and worshipped stones. They did not, however, call their idols God, but said that they used them as means for approaching God. Idolatry reached Arabia from Syria. A keeper of Kaaba having visited Syria found the Syrians worshipping idols. He was told that the idols relieved the people of their wants, brought victory to their arms and rain in drought. He brought a few back to Arabia and installed them round about Kaaba, and as Kaaba was the pivot of all the activities of the Arabs and was the seat of fairs and pilgrimages, the contagion spread throughout the country quickly.

Below the surface there was a perceptible undercurrent of distinct belief in the existence of an omnipotent God who transcended over all the other idols and was regarded as the

creator of the world and all that exists in it. They called him Allah.

Christianity had existed in the country for some time and there were many in Mecca who could read the Bible in original Hebrew.

Medina had become the stronghold of Judaism and there were many schools in the city for teaching the tenets of this hoary religion. The stories of the Old Testament had become a common property of the people.

This veneer of religion was very thin and its effects on the social life of the people were negligible. There was no cultural life in the country. Infanticide of girls was rampant. Human sacrifice was offered to the idols. Drinking, gambling and licentiousness were rife. Cases of incest were not of infrequent occurrence. A son inherited as his own wife the wives of his deceased father save the mother. Fratricidal and internecine wars were the order of the day and restraints of normal social polity were entirely absent except on the occasions of pilgrimage and under the stress of relations incidental to trade.

Yet, against this dark background and a little before the advent of Mohammad, there existed here and there a few luminous spots in the persons of a few sane Arabs who revolted against this state of society but could not make themselves felt. The Christianity and Judaism of the day failed to satisfy them and they instinctively turned to the faith which prophet Abraham had brought into the world.

CHAPTER II.

BIRTH OF MUHAMMAD

Such was the state of society in which Muhammad was born. He came of the tribe

of Qoreish, a tribe which was held in great esteem throughout Arabia and whose chief occupation was trade. His parents, his uncles, his grandfather, commanded the respect of the people of Mecca and had their place among the *elite* of the city.

His father Abdullah was the son of Abdul Matlib. Abdul Matlib had once prayed that if his ten sons would reach their majority in his life time, he would offer one of them as a sacrifice to God. As luck would have it, his prayer was heard and when he came to Kaaba with all his sons, the choice fell on Abdullah. Abdullah's sisters would not let him be sacrificed. Abdul Matlib therefore offered to sacrifice ten camels instead. Again, the choice fell on Abdullah. The number of camels was then raised to twenty and not till their number was ultimately raised to one hundred did the choice fall on the camels.

Abdullah was married to Amna, daughter of Wahab, who also belonged to an esteemed tribe of the Qoreish. At that time, Abdullah was a little over 17 years old. He happened to go to Syria for purposes of trade, and, on return, halted at Medina where he fell sick and shortly afterwards died.

Muhammad was born on 20th April, 571 after Christ. He was named Muhammad (the praised) by his grandfather Abdul Matlib. It was a custom among the rich and the well-to-do among the Qoreish to send their infant children to the tribes in the desert whose women visited Mecca twice a year to obtain infants to suckle them on their own breasts. A few days after the birth of Muhammad, he was, in pursuance of this custom, given to Halima Saadia for this purpose. She brought him back to Mecca after a couple of years, but

as an epidemic was raging in the city at that time, Muhammad was sent back to the desert where he lived for about six years in all.

When Muhammad was six years of age, his mother Amna took him to Medina where she lived for about a month. On her way back to Mecca on reaching the village by the name of Abwa, she breathed her last and was buried there. When, later, Muhammad came to live in Medina after his Hegira from Mecca, he often recalled the fond memories of his earlier visit to that city.

Abdul Matlib now took the young orphan in his charge and always kept Muhammad with him. Abdul Matlib died at the age of 82. Muhammad felt his death grievously. At the time of his death, Abdul Matlib left Muhammad to the care of his son, Muhammad's uncle, Abu Talib. Abu Talib was the son of the same mother as Abdullah (Muhammad's father) and loved Muhammad with the love he had for his own children. Later, when Muhammad was persecuted by the people of Mecca, this good and kindly uncle often served as a shield to the orphan who had rudely shaken the self-complacent depravity of these stony-hearted Arabs.

At about the age of 10 or 12, Muhammad herded goats for some time. Unlike India, this was not held in disrepute by the Arabs, and was generally followed by the sons of the well-to-do. In the later years of his life, he often happily recounted the reminiscences of these early days.

At the age of 12 he accompanied his uncle Abu Talib on the mercantile expedition to Syria. It was on this journey that he met the Christian Monk Buhera, who, on seeing Muhammad, said that he recognized in that young boy

the future prophet whose advent had been prophesied by the prophets that had preceded him. Both the Mussalman and Christian biographers have recounted at some length the story of this meeting. The latter maintain that it was from this monk that Muhammad learnt the principal tenets of Nestorian Christianity, which, they say, he later wrought into a religion of his own. They conveniently ignore that a boy of 12, however precocious, could hardly fabricate the religion on which has been reared the superstructure known to the world by the omnibus name of Islam which has for centuries affected the destinies of continents, has changed the face of humanity for better, has withstood the attacks of the combined forces of world's atheism and materialism, and yet shows no signs of lack of virility or vitality.

A little later, Muhammad joined in a battle fought by the Qoreish against a tribe of the Arabs not as a combatant, but to swell the ranks of his tribe which had taken up this fight in defence of its honour. The Qoreish ultimately came out victorious.

The Arabs generally and the Qoreish especially were traders by profession. Muhammad also adopted the same profession. On several occasions he had accompanied his uncle to Syria on business, and had gained reputation for honesty and fair dealing. He had kept his accounts clear, fulfilled his promises and had come to be known as a trustworthy, truthful, faithful person. People readily trusted their wares to his care, and he undertook the responsibility on the usual consideration of sharing the profits. In this capacity he travelled to Syria, Basra and Yemen. He had now attained the age of 25 and

had taken his share in the public affairs of his time and had established creditable business relations. His fame for honesty and trustworthiness attracted the notice of a rich widow of Mecca named Khadija. She was extremely rich and was known for her gentle nature and spotless character, was aged about 40 and she had two sons and a daughter from her previous husbands. She invited Muhammad to take her merchandize to Syria and promised to pay him twice as much as she paid to any one else. He accepted the terms. Three months after his return from this journey, she sent word that she wished to marry him. In Arabia of those days, women had freedom to choose their husbands and could make all arrangements for marriage themselves. Muhammad gave his consent and the marriage was duly celebrated in the presence of his uncle and the elders of his family.

During all these years, Muhammad never offered worship to the idols, nor did he ever join any rites pertaining to the worship of the idols, or in any celebrations held in honour of any images. He refused to partake of feasts or sacrifices offered to the idols. God had meant him for some higher purpose. The future prophet of Islam could not stoop down below his level, and he who later divulged the profound secrets of Godhead, established true principles of an imperishable religion, taught the simple ways of a beautiful morality, stood high above the crowd of men who lived the life of beasts.

CHAPTER III

PROCLAMATION OF FAITH.

In the life lived by his kinsmen, Muhammad found nothing to attract his attention. He often retired to a cave called Hira, about three

miles distant from Mecca, where he used to spend months in contemplation and prayer. The premonition of what was to come was a succession of dreams which foretold impending events. The inscrutable Providence was thus preparing the ground for making Muhammad bear the full weight of the message which was to be revealed to the world through him. Till at last one fine morning, he perceived an angel who told him to "read in the name of God who had created the world and who generated man from a lump of flesh." "Read", he continued, "your God is merciful, He who taught man knowledge by pen, He who taught man what he did not know".

As he returned home from the cave, he was full of divine majesty. He at once took Khadija his wife into confidence and unburdened his mind to her. He confessed that he was in a state of alarm. She reassured him and took him to a holy man by name, Varqa bin Naufal. He knew Hebrew, had given up idol worship, and had retired from the wordly activities of Mecca. He assured Muhammad that the message which had been sent to him was identical with that which had been sent to Moses. This calmed Muhammad who now braced himself to shoulder the responsibilities, duties and obligations of a prophet. Khadija was the first person who professed her belief in him. Seeing the behaviour and antecedents of the people who surrounded them, it was absolutely necessary to proceed with caution and exercise discretion in the choice of early confidants. In these early days, only those were entrusted with the message whose probity and trustworthiness was known beyond doubt. Among the first batch of converts was Ali and Abu Bekr. The latter was

a generous, rich and influential man in Mecca. The gentry of the place usually came to him for advice in their affairs. His example and his counsels brought many within the fold of Islam. The early converts came either from those who were of a gentle and pious bent of mind, or had left idolatry in disgust, or had been on their own account in search of a better way of living. All these persons had one feature in common. None of them held any office at Kaaba at the time of worship of idols or on the occasions of pilgrimage or fairs. They came from all classes of society, the rich and the poor, the masters and the servants, the free-born and the slaves. This small group of earnest men and women offered their prayers in secret, till at last the message came from God that the faith should now be proclaimed publicly.

Muhammad went up a hillock and called the people to listen to what he said. As they gathered round him, he asked them whether they would believe him if he told them that an army was waiting behind that hillock to attack them. They replied that they would, as he always told the truth. He thereupon told them that unless they repented of their misdeeds and believed in him and in what he said, they would suffer grievous consequences. They refused to listen and turned away from him in wrath. Later, he asked Ali to arrange for a banquet for his kinsmen. Here, all the people of his family, including his grandfather, assembled. After all had feasted, the prophet proclaimed that he had brought for them something which would stand them in good stead for the affairs of both the faith and the world, and asked who would share his burden. Ali responded that though he

was the youngest of them all and was weak in body, he would stand by the prophet. The sight of two men, one of them hardly out of his teens, throwing a challenge to the world, excited the laughter of the people who turned away from them in mockery and ridicule. The world has since then judged this intrepid couple of men differently.

The Mussalmans now numbered over forty. The prophet one day went to Kaaba and declared that there was no God but Allah. According to the worshippers of idols, no greater insult than this could be offered to the sanctuary of their gods and goddesses. A tumult ensued and they attacked the prophet. One of his followers who intervened to save him was cut to pieces by swords, and it was with great difficulty that the prophet was rescued.

The Qoreish were enraged and resorted to persecution. They misjudged the power of suffering which their victims had imbibed from the new faith.

The Qoreish owed their position and power to the influence they derived from the offices they held and the duties they performed at the Kaaba at fairs and pilgrimages. They knew that all this would come to an end with the end of idolatry. The intense light of truth blinded, hence infuriated, the narrow-minded, and the bigoted among them who could not bear to see that the idols, which they and their forefathers had worshipped for ages, should be knocked down from their pedestals. They expected that a prophet should arise from among the rich men of society and were disappointed to see Muhammad proclaiming himself a prophet. The apprehension that Muhammad's connection with his own

particular tribe might, in the event of prophet's success, place that tribe far above others, had excited the jealousy of rival tribes. But what immediately touched their chiefs and elders was the insistence of the prophet that they should give up their immoral ways of life. They would not part with their crude, sensual pleasures for the subtle delights which attend upon the process of purification of the soul. They would not break away from their old life and practised torture to break the spirit of those who had led the way by turning Mussalmans.

CHAPTER IV.

PERSECUTION OF THE FAITHFUL.

The story of the sufferings endured by the early converts to Islam shows what brute force faith can defy and human mind can resist. The prophet himself was the main target of the cruelties and barbarities of the Qoreish. Very often thorns were strewn in his path. When he said his prayers, they used to throw the ovary of a camel on his back. He was insulted, abused and rudely treated in the public streets, was called a magician, a poetaster, and a lunatic. His followers were tortured brutally. One of them was thrown on a bed of burning charcoal, and a foot was placed on his chest till the coals under his back turned cold. Another, Balal, a slave, used to be made by his master to lie flat on burning sand in the scorching sun of Arabia at noontime. A huge stone was then placed on his chest till his tongue would protrude out of his mouth, and his eyes would bulge out of their sockets. Some were branded with red-hot iron. A few, including women were beaten to death. One lost his senses under the stress of torment. Yet another, a slave-girl, was belaboured so mercilessly that

she lost her eye-sight. Still, another was made to inhale smoke through his nose. All these torments, all these cruelties and worse brutalities did not succeed in making a single Mussalman renounce the prophet or turn back from his new faith.

The prophet's methods of preaching his faith and proselytization were of the simplest. He held no debates and challenged no controversies. His personality, his manners, his character, and the patience with which he bore the persecution of his tormentors attached people to him. His perseverance in the face of what appeared to others to be insuperable difficulties arrested the attention of those who had not been hardened in their old wicked ways. He read verses from the Quran as many as had till then been revealed to him—which touched the hearts of the people. The change wrought in the lives of the converts was another reason for inducing larger numbers to embrace the new faith, and not a few championed the cause of the weak, inoffensive Mussalmans to save them from their persecutors.

The circumstances leading to the conversion of the celebrated Omar, who later became a Caliph, show how successfully verses from the Quran and the Musalmans' patient suffering for the sake of Islam appealed to some of them. Omar used to be a deadly enemy of the prophet and the Mussalmans. Three from his own family including his sister had embraced the faith of the prophet, but Omar was only aware of the conversion of his slave-girl, and her he used to beat brutally. In despair of turning her away from her faith, he determined to murder the prophet, and with a sword

in hand went out in search of him. A friend accosted him on his way to the house of the prophet, and learning the object of his mission, told him to mind his own household first. Omar at once retraced his steps and caught his sister reading verses from the Quran. She at once hid the verses, but Omar, who had overheard her, beat her and her husband. She told him plainly that, do whatever he might, they would not turn back from Islam. This touched his heart and seeing his sister bleeding profusely, he stayed his hands and wanted to listen to what she was reading. She read:— "Whatever is in the heaven and earth adores God; He is powerful and wise; His is the kingdom of heaven and earth; He takes away and gives life; He is the first and the last; He is hidden and apparent; He knows everything. It is He who created heaven and earth in six days, and then placed Himself above the highest point of creation. Whatever enters the earth and whatever comes out of it, whatever descends from the heavens and whatever ascends to them is known to God. Wherever you may be, He is with you, and whatever you do, He sees. He is the sovereign lord of the kingdom of heaven and earth and it is to Allah that every thing turns. He lengthens or shortens the nights and days and knows whatever is in men's hearts." And when she reached the words "Have faith in God and His prophet", Omar cried out that he bore witness that "there was no God but Allah and Muhammad was His prophet." He went out and reached the abode of the prophet. The prophet asked him the object of his visit. His voice and presence unnerved Omar and he meekly avowed that he

had come to embrace the prophet's faith. He was then 27 years old. His conversion heartened the Mussalmans considerably and they began saying their prayers openly.

The prophet permitted some Mussalmans to emigrate to Abyssinia where they could practise their religion in peace. The first batch to leave consisted of eleven men and four women. They were pursued by the Qoreish but reached Abyssinia safely. The Qoreish, now approached Negus, the King of Abyssinia, for the repatriation of the immigrants. The king called the Mussalmans and asked them to explain their conduct. One of them said: "O! King, we used to be ignorant people, we worshipped idols, consumed carrion, committed adultery, harassed our neighbours, the strong robbed the weak, and the brothers were cruel to each other. Among us has arisen a man whose honesty, veracity and rectitude of conduct we knew already. He has invited us to embrace Islam (lit. submission), and has taught us to give up idol worship, to tell the truth, to desist from murder, to abstain from appropriating the property of the orphans, to be of use to our neighbours, to refrain from falsely slandering the pure among the women, to say prayers and to keep fasts. We have believed in him and have renounced our wicked past. Our people have therefore turned against us and compel us to return to the old evil ways."

The King refused to surrender the Mussalmans. The Qoreish made another attempt, but again failed.

When the Qoreish could not stem the rising tide of Islam, they resolved upon boycotting the particular family (Bani Hashim) to which the prophet belonged, by refusing to sell any-

thing to them or to buy anything from them, or let any eatables reach them. The entire family retired to a pass (or a cavity) in a mountain which was the hereditary possession of Bani Hashim, and the Qoreish enforced a blockade. For three long years, these people lived on the scantiest of fares—some subsisted on grass and the roots and leaves of trees. At last, a few of their friends from among the Qoreish were moved to pity and brought back the sufferers to Mecca in the teeth of opposition from the recalcitrants.

This happened in the tenth year of the prophet's ministry. The same year he had a vision of God known as Meraj, and it was made obligatory for the Mussalmans to say their prayers five times a day.

A little later, Abu Talib died, and a few days after his death, Khadija also died. This left the prophet bereft of two of his sincerest friends, and when he recalled all these events in his later life, he called this year the year of sorrows.

The prophet now turned his attention to Taif, a city near Mecca. He visited three of the chiefs of this place who turned him away with contempt and derision. They did not stop at this, but incited the riff-raff of the city to maltreat him. The mob lined the street on both sides, and as the prophet passed through the lane thus formed by them, they hit his feet with stones and wounded them so badly that his shoes were filled with blood. When he sat down, they lifted him up and stoned his feet again. He took shelter behind a fence in a vineyard and was thus saved from these brutes. He then returned to Mecca.

(To be continued).

The Women of England

By MISS K. N. BROCKWAY, M.A.

THIS book *tells of the life of English women between the years 1650 and 1850 and also includes an introductory chapter about women of still earlier times, from Chaucer's day onwards. Descriptions are taken from the letters and diaries of historical personages and also from novels and essays. Much of the interest of the book lies in the numerous illustrations which are taken from old manuscripts and contemporary sketches. These were supplied by the Printer to Oxford University and they help as much as does the text to make the past live again for us.

The headings of the chapters show how many different classes of women's life are described in this book: housekeepers, women of fashion, bluestockings, working women and women criminals. One result of reading the book is that we hesitate to generalize about the characteristics of women in the past. On the other hand, if we are apt to think that every virtue in modern women is due to the 'Women's Movement' of recent times, it is good for us to be reminded of Dorothy Osborne or Mary Evelyn to realize that there were women of intelligence and character in the seventeenth as well as in the twentieth century.

The book ends with the words, 'It is still a far cry to Utopia', and none will deny that the character and status of English women to-day are far from perfect. But this is a cheering book to read as one finishes it with the conviction in many ways that advance has been made. In earlier days the women of the well-to-do

*English Women in Life and Letters by M. Phillips and W. S. Tomkinson, Oxford University Press, 1927.

classes often led lives of comfort and gaiety, but they had narrow interests and very little freedom. We see this clearly in the life of Elizabeth Pepys: her husband felt that the remedy lay in education, and we read how he 'began to enter his wife in arithmetic in order to her studying of the globes and she takes it very well.' While there has been improvement in the lot of women in the upper classes there has been a still greater change in the condition of women born in poorer homes. In reading of nurses and teachers of a hundred years ago, we do not know whether to be more disgusted at their lack of any sense of responsibility, or distressed at the wretched treatment they received. There is a terrible picture of a half-naked girl drawing a truck in a coal-mine (1842) and cartoons of 'English factory slaves' of about the same period. Much reform is still needed but such conditions would be impossible to-day, and it is pleasant to realize that educated women have done much to bring about the improvement that has been achieved.

For Indian readers this book is of interest for two reasons. The pictures and entertaining selections from the works of different writers should give a background to the study of 'seventeenth and eighteenth century prose' which may otherwise seem dry and remote. For those who are interested in the progress of women in this and other countries, the story will be of even greater interest. Many Indian women wish for the wider interests that freedom and education bring and in some places they are confronted with the problems and difficulties that face a community that is rapidly becoming industrialized.

THE KUTTALAM (COURTALAM) WATERFALLS

(THE FINEST FRESH WATER BATHING IN THE WORLD).

BY

MR. N. K. VENKATESWARAN, B.A.

AS long, long ago, in the early twilight of time, on account of the thronging millions of gods and men that poured into Kailasa, the seat of the immortals, embosomed in everlasting snow, to attend Siva's marriage with Parvathi, the earth began to tilt, the thin south of India rising, Agastya, the great stumpy saint, was commissioned to correct the balance, and he, as was his wont, besides his appointed mission, did many mighty works for the people of the South. One of these is the creation of the seventy-five-mile-long, copper-coloured, Tambraparni which brings from the Western Ghats the gift of water to the stretching plains of Tinnevely in Madras, and which, in ancient times,

nourished a prosperous trade and proud civilization.

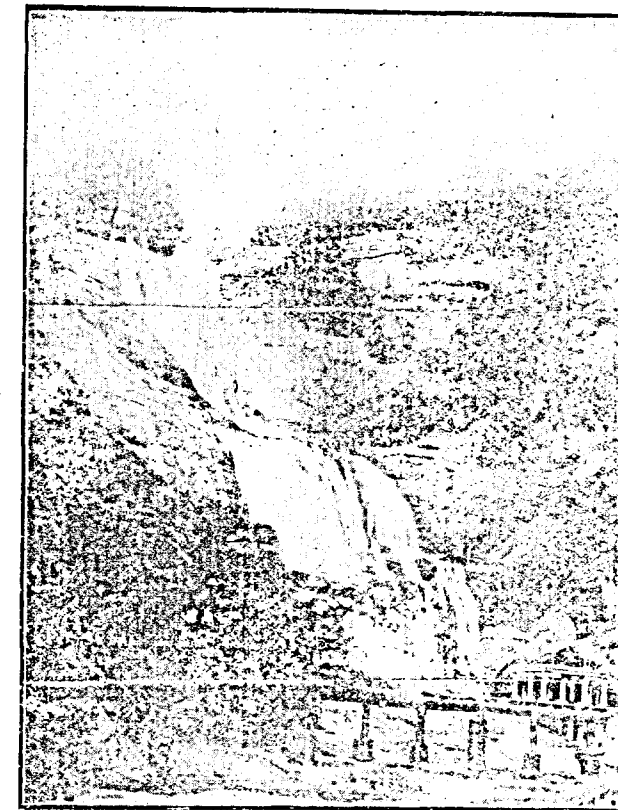
The most picturesque stream in South India, the Chitranaadi, which means the 'beautiful river', is tributary to Agastya's off-spring. It is a larking little mountain rill. Its

eddies and leaps, and its falls are famed in all the south. The *Vada-aruci*, or the Courtalam Falls, is deemed the finest fresh-water bathing place in the world.

It is when the South-West Monsoon empties its waters on the hills that this beautiful stream

swells and foams, and holds its annual revelry. One alights at Tenkasi in the South Indian network of railways, and goes across a two-mile of bracing air mingling in the golden plumes of the morning eastern sky. Here is Courtalam, where the hulla-baloo of the waters is intensified by the uproar of men. Here the stream, collecting all its strength, jumps down from a bold leap, and seething passionately in a huge

cavernous cauldron for a time, collects its strength again and jumps down again, and breaks into lissing spray. Men, women and children plunge into the loud dissolution of the stream as if diving avidly for hidden pearls in the anarchy. It is a promiscuous



COURTALAM FALLS.

tumult of the passions of nature and man.

For one who comes to the place for the first time, it must be an experience to stand by the side of the shelving rock beneath the falls and surrender oneself to the swarms of liquid diamonds that come at full pelt from above. As the charming young stream thus tears herself up in fatal frolic, the wind blows mild, the rain drizzles soft, and the day passes slow oft lingering delightedly on the spot:—

A medical committee, writing in the last century, speaks thus of the Courtalam Falls;

This cataract is, by a division of the rock above, separated from the greater one; and is not more than thirteen or fourteen feet high. The falling of the water, after the first shock is over, gives an indescribable feeling of pleasure; by its constant beating, it quickens circulation and produces a fine glow all over the body; and has, besides, the further good effects of dispelling languor, raising the spirits, exciting appetite, and promoting digestion in a superior degree to any other kind of bathing that we are acquainted with. It has, in consequence of these virtues, together with the delightful climate of the valley itself, been the happy means of rapidly restoring many to health and comfort, who, previous to their visit to Courtalam, appeared to be hastening to their graves.

There are other falls in this valley hardly less worth visiting. If you go up the hills through unceasing stretches of dense bush, along the edge of yawning chasms, you must, in about two hours, descend into the bed of a stream making wild melody on the strings of mountain solitude. The virgin stream here leaps over a high cliff making a tremendous plunge of over 200ft. One may here stand for a time and contemplate the rough majesty of the fall and the gentle emerald plain waving softly far

below. There are honeycombs here and there among the rocks, and the cascade is aptly called the THENARUVI or Honey-Fall.

A little down from here is the shrine of Chempaka Devi, to whom many devotees flock in all times of the year. This goddess is the giver of children to the childless, and the protector of all children generally. But she wears a somewhat fearful visage, and her office seems unsuited to her. But she does it as best she may, and many children come into the world, and most of them grow and live. The goddess herself lives under the caves of a falling torrent. For a companion, she has a holy man who lives in a cave-house close by. The dark tenement consists of two rooms scooped out of a great rock. It was intended for a holy man, and it seldom wants for one. The holy man generally keeps an image in a niche in the cave lighted by a flickering lamp. The matted hair, the luxuriant uncared-for beard, the crinkled cheeks, the prized solitude, the ceaseless meditation, all evince a high disdain of earthly life, and the hermit robs his fair companion of many pilgrims. Not all can, however, take a liking to the blazing scent of other-worldliness that pervades the place.

About four miles west of Courtalam are the Five Falls, comrades in the elemental game of impetuous descent. If a man falls and grieves, the waters fall and dance. This is the reason that there is no great known waterfall in the world but people go to look at it.

It is courage in overthrow.

Courtallam. By Prof. T. B. Krishnaswami M. A. This is an interesting book about the famous South Indian Sanatorium and Hill-Station. Re. One only.

G. A. Natesan & Co., Booksellers, George Town, Madras.

Indian States Inquiry.

FOR some time past, the question of the Indian States and their proper relation to the Government of India has been occupying the attention of the public and of the States themselves. The Government of India have also felt the paramount importance of the question in connection with any scheme of constitutional reforms for British India. Indeed, since the Montagu-Chelmsford Scheme was on the anvil, Rulers of Indian States have pressed their claims for special consideration. Moreover, certain circumstances in the recent past have tended to impart additional importance to the consideration of questions relating to Feudatory India. Lord Reading's parting shot to His Exalted Highness the Nizam of Hyderabad, his virtual demand for the abdication of Maharaja Thukoji Rao of Indore, and the Government of India's treatment of the Maharaja of Nabha, whatever might be said in justification of them, have certainly riveted attention to the vital question of the adjustment of relations between the States and the "Sovereign Power."

It would indeed have been surprising if the States had not felt the new throb of life which British India has been experiencing since the War. And now that steps are being taken to consider the question of further reforms for British India, the States are also awake to the need for broadening the basis of their administration and for bringing the same in line with the progressive movement in British India. Accordingly, the Simon Commission has its counterpart in the Butler Committee.

Early in December, His Excellency Lord Irwin announced in the course of a speech at Rajkot that the Secretary of State had decided to send out an expert Committee under the presidency of Sir Harcourt Butler.

(1) To report upon the relationship between the Paramount Power and the States with particular reference to the rights and obliga-

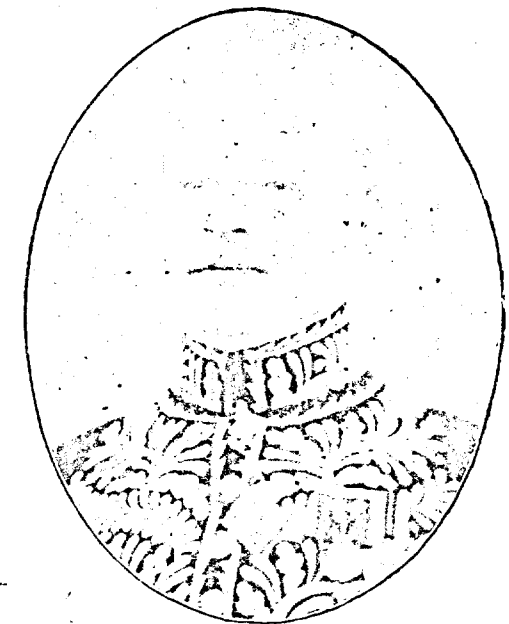
tions arising from treaties, engagements, sanads and usages,

(2) To inquire into the financial and economic relations between British India and Indian States, and

(3) To make recommendations that may be considered desirable or necessary for their more satisfactory adjustment.

Indian Princes have been demanding such an investigation, and it is owing to their persistence that the present step has been taken.

During the last three months, the Committee visited important Indian States, taking evidence from principal State officials. It need hardly be added that they were the recipients of magnificent receptions in their honour in all the States they visited. The Princes took the



SIR HARCOURT BUTLER.

occasion to explain their points of view in regard to the larger question of the States' relation to Imperial Government and urged their special claims

with reference to various local questions. Questions of finance, currency, and customs have been pressed on the attention of the Committee. Recently, the Princes met in Delhi and formulated their scheme for the consideration of the Government of India. At the banquet given in honour of the Members of the Committee, the Maharaja of Patiala, who has since been re-elected Chairman of the Princes' Chamber, urged the necessity for re-arrangement of the relations between the Government of India and the Princes. And so in every one of the banquets arranged by the various States. Some of the States have employed special legal advisors to prepare their case for presentation to the Committee and also to the Government of India. According to the DAILY MAIL, the record fee of £53,000, with a daily refresher of £200, was paid to Sir Leslie Scott K. C., who was in India to advise the Indian States. Sir Leslie Scott, who sits in Parliament for Liverpool Exchange, attended to the interests of the Princes during the Butler and Simon Inquiries.

Sir C. P. Ramaswami Iyer has also been retained by some principal States of South India to repre-



SIR C. P. RAMASWAMI IYER.

sent their case, and he with some others will proceed to England shortly to press the question on the attention of the authorities.

THE BOMBAY CONFERENCE.

In the meanwhile, as many as 35 Princes met in Conference at Bombay on April 19 prior to the arrival of the Butler Committee. The Maharaja of Patiala, Chancellor of the Indian Princes' Chamber, who presided, moved the following resolutions in the name of the Standing Committee of the Chamber:—

RESOLUTIONS

"This meeting of Rulers and representatives of States' Governments

(a) Appreciates the wisdom of His Majesty's Government and of the Government of India in providing for an enquiry into the relations of the Indian States with the paramount power and with British India,

(b) Recognises that the re-adjustment of these relations so as to secure the political future of 1/4th of the human race calls for the highest statesmanship on the part of His Majesty's Government, on the part of the Government and people of British India, and on the part of the Indian States,

(c) Declares its resolve to devote to the moral and material progress of the subjects of the States, the advantages resulting from the equitable adjustment of fiscal and economic issues,

(d) Affirms the intention of the Indian States to join with His Majesty's Government and with the Government and people of British India in working for a solution which shall secure protection for all interests and progress for all India,

(e) Reaffirms the abiding determination of the rulers of Indian States as recorded in the last session of the Chamber of Princes, to ensure the rule of law in their States and to promote the welfare and good government of their subjects,

(f) Emphasises the dependence of the progress and prosperity of British India and the States alike

upon the creation of constitutional means for the adjustment of relations between them.

(g) Reaffirms on the one hand the loyalty of the Indian States to the Crown and their attachment to the Empire, and on the other hand, their sympathy with the aspirations of British India, which they regard as legitimate."

The resolution was seconded by His Highness the Maharaja of Kashmir and carried.

SIR LESLIE SCOTT'S SCHEME

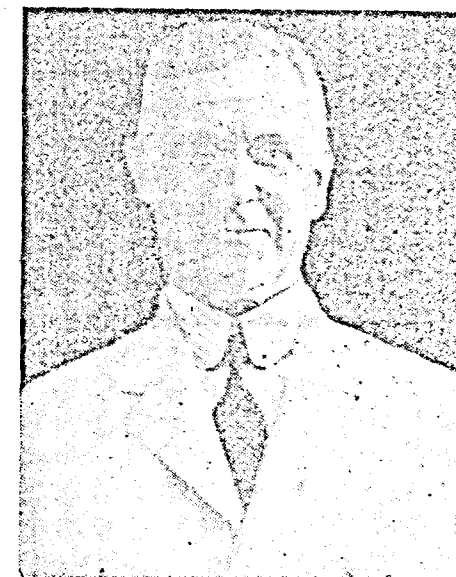
Sir Leslie Scott expounded to the audience the scheme that he had prepared in consultation with the Standing Committee of the Chamber of Princes and acting on the wishes of a certain number of Indian States.

The scheme has been put forward chiefly to give effect to the last two resolutions in which the Princes emphasised the dependence of British India and States alike upon the creation of constitutional means and the adjustment of relations between them, and acknowledge their sympathy with the progressive and legitimate aspirations of British India. There is a great unanimity of purpose among the Indian Princes, but it must be clearly realised that there is yet no general agreement as to the means to be adopted.

The scheme now discussed will, it is suggested, function three organisations one of which is to be a judicial body. One of the remaining two will be called the Viceroy in Indian States' Council and will deal exclusively with the affairs of the Indian Princes. The other one, which is understood to be known as the Governor-General in Indian States' Council, will be a joint body affecting the welfare and progress both of British India and Indian States.

The Viceroy in Indian States' Council will discuss the relations between the various Indian Princes and the Crown, their respective treaty rights and obligations, as between themselves on the one side and the King-Emperor on the other

and as between one another. In this connection, it may be pointed out that it is proposed under this scheme to amplify the powers and functions of the Princes' Chamber, so as to cover a wider scope than it does at present.



SIR LESLIE SCOTT

The Governor-General in Indian States' Council, on the other hand, will be composed of representatives of the Princes' administrations as well as those of British India. This body will consider such problems as are common to both and will act as such for the advantage of both wherever there is agreement. Commerce, agriculture, irrigation, drug traffic and social issues will come under the review of this body.

In the event of any dispute between the States themselves or between any one or more of the States and the Paramount Power or the British Indian Government, the judicial body, referred to above, will come into operation. It is called the Union Court and is to be a kind of arbitration tribunal with the right of appeal to the Privy Council. It may be composed of one Chief Justice and two other eminent men from England,

Everyone of these organisations has a number of conditions and clauses intended to safe-guard the interests of little States, which may or may not have direct treaty relations with the Crown.

SIR C. P. RAMASWAMI IYER'S CRITICISMS

Sir C. P. Ramaswami Iyer, whom the Chancellor requested to speak, referred to conditions in South India.

It was understood from his remarks that his views were shared in the main by such States as Mysore, Baroda, and Cochin. He pointed out the difficulties in the way of the creation of the Supreme Court and the troubles incidental to the creation of a Union Council, which would really produce dyarchy of a magnified kind and prove impracticable in actual work. But he assured all those present that notwithstanding the differences of opinion on the scheme as put forward by Sir Leslie Scott, which had not been sponsored by some of the great Indian States such as Hyderabad, Mysore, Baroda, Travancore and Cochin, there was a fair amount of unanimity of opinion as to the objective to be obtained by all the States, namely, the preservation of treaty obligations and collaboration with the authorities and the people of British India to secure an effective form of Federal Government without jeopardising the internal autonomy or sovereignty of individual rulers or provinces.

SIR LESLIE SCOTT'S REPLY

In answer to the questions, Sir Leslie Scott stated that he was indebted to those who had pointed out the difficulties some of which were very real and had to be dealt with especially as the scheme that has been put forward was framed by the Standing Committee of the Princes in consultation with him only as a tentative approach towards the very difficult problems arising for solution.

A memorandum embodying the scheme alluded to by Sir Leslie Scott was formally presented

to the Butler Committee on April 20 by the Chamber of Princes.

Since the above was in the Press, the Butler Committee has reached London. It is reported that Sir Leslie Scott will present the case of the Princes after the second week of July. In a leading article on the future of Indian States, the *TIMES* observes:—

"The prospect of an Indian change is likely to stimulate the demand for some more effective method of representation, and the problem of the constitutional position of the States in a changed India, is not one which can be played with or continually postponed for future consideration even if the Princes are not unanimous."

INDIAN STATES INQUIRY

In view of the interest created by the Indian States Inquiry Committee on the question of reforms and the adjustment of relations between the British Government and the Feudatory States of India, every one interested in constitutional questions should read the

INDIAN STATESMEN

a book of absorbing interest to politicians and laymen alike. In this new publication we have sketches of Eminent Indian Statesmen, notably those who have been Dewans or Prime Ministers of Indian States. Besides being a record of the lives and achievements of these statesmen and administrators who have distinguished themselves both in British India and in the territories of the Ruling Chiefs, the book offers an instructive study in the evolution of Indian States.

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Sir Salar Jung, Maharajah Jang Bahadur, Rajah Sir Dinkar Rao, Dewan Rangacharlu, Sir K. Seshadri Iyer, Mr. V. P. Madhava Rao, Rajah Sir T. Madhava Rao, Kazi Shahabuddin, Lakshman Jaganath, Romesh Chunder Dutt, Sir Seshiah Sastri, Sir M. Visveswaraya, Mr. Samaldas Parmananddas, R. Raghoonath Rao, Gourishanker Oodeshanker, Maharajah Sir Pratap Singh, Maharajah Sir Kisben Pershad.

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WORLD EVENTS

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

April

EGYPT.

LAST month we were considering the Treaty of Alliance between Egypt and Great Britain; it was stated that it had fallen through, and that fact was regarded as most unfortunate. We can now see the reason for the Egyptian rejection of the Treaty of Alliance; the extreme nationalists were bent on preventing the interference of any foreign power in the internal affairs of Egypt, including public meetings and political propaganda. Consequently, the Egyptian Parliament introduced a Public Assemblies Bill, in which it is stipulated that agitators causing trouble shall only receive light punishment, while police officers who seek to prevent such outbreaks and more or less dangerous meetings are to receive much more severe treatment. The point is that such agitators usually make the foreign communities the object of their attacks, and since the British Government have pledged themselves to protect the lives and property of the foreign communities in Egypt, the British Government have felt obliged to oppose the passing of this Assemblies Bill.

This move of the Egyptian Nationalists was evidently meant to be a direct blow at the Declaration of 1922, in which the British Government, with the full sanction of the Egyptian Government, was to maintain:—

- (1) The security of the Communications of the British Empire in Egypt;
- (2) The defence of Egypt against all foreign aggression or interference;
- (3) The protection of foreign interests in Egypt and the protection of minorities; and
- (4) The *status quo* of the Sudan;

and this Declaration is to remain until such time as the matters between the British and the Egyptian Governments can be settled. There are those, the better and more sane Egyptians—even some among the Wafil Party itself, who regard the introduction of the Public Assemblies Bill at this time a piece

of political madness and a very grave mistake, as it in reality goes further than repudiation of the British Declaration of 1922, it strikes at Great Britain's position in Egypt, which has never before been seriously questioned.

The situation was decidedly serious; there were elements of real trouble, and only the firmness of the British Government in giving an unequivocal warning to Egypt has saved the situation for the present, for Reuter has reported that "The Discussion of the Assemblies Bill has been postponed till November." Whether it will be reintroduced then or not, we shall have to wait and see, but there are those who hope that the issue is now dead, and that the Bill will not again be brought forward.

OUTLAWING WAR.

The tremendous interest in, and the frequent conversations on, the subject of outlawing war gives one the hope that something will eventually come out of the movement which will make war impossible. Sir Herbert Samuel in a recent speech referred to the proposal to outlaw war, as the "supreme issue of our times." The Soviet scheme for the immediate, complete, and general abolition of all land, sea, and air forces, has been followed by Mr. Kellogg's note on behalf of the United States Government, which is an enlargement of his former appeal to France, and in which he now invites Great Britain, Germany, Italy, and Japan to join France and the United States to consider a world-wide treaty, binding the nations to enter into an agreement not to go to war for any provocation whatsoever. Most of the nations have already replied in the most favourable terms to the proposal. "For the British Government," says *THE TIMES*, "the task presents little difficulty. Peace and the prevention of war is for the whole British Empire a dominating issue. The chief commitments must be assumed, with the object of ensuring peace and the building up of an alternative to war as an instrument of policy."

One is inclined to think that this latest move on the part of the United States is a welcome change of attitude in reference to alliances with Europe. The proposal is for a multilateral treaty; this must bear a relationship to the Covenant of the League of Nations, and to the Locarno treaties. Experts are now at work defining the relationships. If the United States are now prepared to join a League of Nations to abolish war, she has changed her attitude on European alliances, which is a great step forward.

That something must be done to lessen this intolerable burden of armaments expenditure is clearly seen by a glance of these statistics, which I have taken from THE STATIST of March 24th. The latest figures of estimated expenditure on army, navy and air forces of the eight principal "armed" countries are as follows, for the year 1928-29 :—

U. S. A.	£ 148,600,000	£ 1.4	Per Capita
Great Britain	„ 114,500,000	„ 2.7	„
Russia	„ 82,300,000	„ .6	„
France	„ 75,200,000	„ 1.8	„
Japan	„ 48,900,000	„ .8	„
Italy	„ 46,900,000	„ 1.2	„
Germany	„ 33,800,000	„ .5	„
Turkey	„ 7,200,000	„ .6	„

A total of over £ 557 millions sterling for these eight nations for the current year—a peace year. And that does not represent the total economic loss through armaments. "The diversion in Europe alone of nearly four million men from productive pursuits; the building and upkeep of uneconomic but "strategic" lines of transport: the promotion of uneconomic production of food and war materials and the consequent erection of tariff barriers; the diversion of national expenditure from truly reproductive purposes to the barren channels of armaments; these are some of the other factors that help to raise the cost of our preparations for the mutual destruction to levels that should make us cry for redress and retrenchment in this direction."

BRITISH FINANCE

The close scrutiny of national finances is a matter of general interest today, and is not the preserve only of financial experts. The British financial year closed with a credit balance of £ 4,239,124; this is quite encouraging as compared with a deficit of £ 36,500,000 last year. But when one thinks of the tremendous sums included in present-day public finance as compared with the pre-War figures, one is forced to make a protest, and ask for a reduction in national expenditure. The year just ended closed with these enormous figures :—

Revenue	... £ 842,824,465
Expenditure	... „ 838,585,341

It would seem as though no less than £ 800 millions is to remain the expenditure figure in the national finances of Britain.

The new budget calls for an expenditure of £ 806,195,000, divided between two main heads: the Supply Services, such as defence and the civil service departments, which will consume £ 407,500,000, and the consolidated fund Services, such as interest on the national debt and the floating debt, which will require some £ 395 millions. Mr. Winston Churchill has announced several new taxes, such as 4 d. per gallon on imported petrol, enhanced duty on foreign films, and excise duties on several British productions; but these new taxes, especially the petrol tax, are being strongly opposed in the budget debate in the House of Commons. The income-tax is to remain at four shillings in the pound. The chief interest in this budget will centre around the proposals for affording relief in connection with the local rates. Mr. Churchill has a novel scheme which he will unfold, and by which he hopes to give relief on rates to perhaps £ 30 millions per year.

FRENCH ELECTIONS

More than usual interest has attended the French General Elections. There were three

issues: the fate of M. Poincare's Government, stabilising the Franc, and the position of the Communists. A notable result of the poll has been the great victory of M. Poincare's party, which will have a working majority of about 400, and, consequently, will be in a much stronger position than in the last House. Another feature of the results is the complete rout of the Communists; in the last Chamber they had 27 members returned, but in the new House they will scarcely count at all; the Socialist leader, M. Leon Blum has been defeated. Of the few Communists elected, two are M. Cachin and M. Doriot, both of whom, Reuter reports, are in prison at Colmar, awaiting trial at the Upper Rhine Assizes on a charge of plotting against the internal safety of France by stirring up trouble in favour of a complete break between Alsace-Lorraine and France.

Perhaps the greatest result to France from the elections will be the continuance of the policy of financial reconstruction. For upwards of two years, M. Poincare has been steadily working at the problem of stabilising the Franc; the work is not yet finished, but one may justly interpret M. Poincare's triumph at the polls as a mandate from the electors to continue and finish his programme of financial stabilisation. The Prime Minister has said: "We shall not remain permanently with a currency that is not convertible into gold," but the two questions which all France is asking is, at what exchange rate, and when? As to the date, the legal stabilisation cannot be delayed much longer; the rate now is 124 to the £, but conditions are such that the Franc may yet be able to be stabilised at 100 to the £.

AUSTRALIA

Several years ago the Labour Government of Australia invested in a Commonwealth Line of steamships for passenger and freight service between England and Australia. That venture has not been the success that it was anticipated. Like the American Mercantile Navy, the Australian

Commonwealth Line has not been able to compete with company-controlled shipping. The result is that, at last, after a fair and sufficiently long trial, the Federal Government have decided to sell out. Tenders were called, and Lord Kysant's tender on behalf of the White Star Line for £ 1,900,000 has been accepted.

The Line is to continue, but upon the British rating scale. As that scale is lower than the Australian scale, there is possibility of trouble in the future. If the Australian sea-men are not willing to accept lower wages, they will be thrown out of employment by giving place to British sea-men; if that should happen, it will precipitate a serious strike. Consequently, the future is not bright for the new management.

There is proceeding to Britain, this summer, a rather unique company of 620 men and women representing the trades and professions of Australia, known as the Australian Scottish Delegation. They will land at Plymouth and travel as far north as Inverness in Scotland. Their purpose is to stimulate interest in migration to Australia, and to open up trade relations between the old World and the new. Mr. Archibald Gilchrist is the organiser and manager of the visit; he has stated that "The people of Australia are more British in their race consciousness than the people of Britain itself. The fact that their only neighbours are great Oriental communities throws their British origin into even stronger relief, and their anxiety is that the fullest possible development should take place in regard to trade and in the trend of migration towards Australia!" One of the witnesses giving evidence in Madras before the Unemployment Committee urged the very same thing for India. He said that he would like to see companies of Indian agriculturists visiting other countries, and bringing back with them new ideas and new methods of agriculture, which would undoubtedly be of great benefit to India. If that could be done, it would be a fine thing for India.

Our Countrymen Abroad.

The idea of a federation of East African territories has been definitely opposed by the East African Indians. The Memoranda presented by the Zanzibar Indians and the Indians of Uganda emphasise their hostility to any such proposal. We give a summary of the two Memoranda presented to the Hilton-Young Commission by responsible bodies in either territories, representing the feeling of Indians on the subject of the Union.—[Ed. I. R.]

Zanzibar

In the course of the memorandum submitted by the Zanzibar Indian community to the Hilton-Young Commission, they point out that Zanzibar was the first port on the Eastern Coast of Africa opened for settlement by non-Africans.

"Traders from Cutch and Kathiawar had established trade relations with Zanzibar, long before its conquest by Arabs, and in the settlement of non-Africans in Zanzibar, Indian navigation played an important part. Zanzibar was the first capital of East Africa and was till recently the emporium of East Africa and it was from Zanzibar that the Portuguese first secured an Indian pilot to India. In all these spheres of activity, Indians have played a most important part. They have largely contributed to the economic development of the country in creating in the natives a taste for the modern necessities of life. They have all along acted as bankers to the agriculturists and co-operated with them in marketing their produce. Indian shopkeepers in the districts perform the very important function of supplying the natives with the necessities of life. Indians fitted up the caravans for the expedition of Stanley in search of Livingstone and have assisted the great missionary movements from the West. They assisted Great Britain in her task of abolishing slavery, and it is an acknowledged fact that rich and prominent Indians of the time not only liberated a large number of slaves but gave them the wherewithal to maintain themselves for some time after their liberation."

They point out further that nearly 90 per cent. of the trade in these islands is controlled by Indians. A considerable trade is carried on with India, and the Indian Community also contributes a large quota to the trade with other countries. The memorialists strongly oppose the Federation and say:

"The Indians of Zanzibar are strongly opposed to federation or even to a formal closer union or

to a Federal Government or Council. All sections of the inhabitants of Zanzibar expressed their hostility to federation in 1924 when the Ormsby-Gore Commission visited the Island. Since then no demand for a Federal Government has been made in Zanzibar. The Indian National Association have seen the memoranda prepared by the Indians in Kenya and Uganda for the Hilton-Young Commission. They are in general agreement with the arguments against federation contained in these memoranda as well as on pages 8, 9 and 10, of the report of the Ormsby-Gore Commission, 1925. Lack of communications and the large expense are serious obstacles. It was on account of these obstacles, as well as the delay in securing decisions and the lack of knowledge of local Indians, that the post of High Commissioner-ship for Zanzibar formerly held by the Governor of Kenya was abolished in 1925 on the recommendation of the Ormsby-Gore Commission. The Indian community see no ground for reverting to a system of administrative Federation which has so recently been discarded. The problems and circumstances of the Island are wholly different from those of the adjacent territories. There is no European colonization or native problem, and from the nature of the case no question of inter-railway or road communications arises. The existence of a Native Protectorate and the Treaties between the various Nations, the British Government and His Highness the Sultan render political federation impracticable. Federation with Kenya with its racial disabilities and anti-Indian record and the demand there in certain circles for an unofficial majority would be disastrous to the best interests of Zanzibar where, fortunately, good relations exist and have always existed between the various communities. The Indian National Association along with all other classes of people in Zanzibar are anxious to preserve this atmosphere of friendliness. Zanzibar has not to face any of the problems of immigration, of a unified policy of roads and railways, of native and non-native production, of native and non-native reserves, which have been agitating the

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OUR COUNTRYMEN ABROAD

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minds of the races living in Kenya, thanks to the mistaken policy pursued by a section of European settlers there. In Zanzibar, all races have equal rights and opportunities, except that there has been a gradual reversal of the old policy whereby Indians are no longer appointed to higher posts in Government service. Federation or closer union of Zanzibar with neighbouring territories and especially with Kenya as a dominating partner is bound to disturb the present atmosphere of friendliness and co-operation between all races—a change which all sections of the people view with great apprehension and distrust. Besides, it is feared that Zanzibar, on account of its small size and its climatic and other conditions which make it unfit for European colonization, stands the risk of being treated as the Cinderella of the Federated territories. Federation would entail greater expenditure, both administrative and political, than Zanzibar can afford to pay, or can spare from urgent schemes of internal development. For instance, contributions will be required towards a Federal Secretariat and Government and the central co-ordinating officers. Zanzibar's geographical position does not warrant any contribution towards the defence of Federal territories. Zanzibar's administrative needs are different from those of the larger neighbouring territories, and any co-ordination of services that may result under federation will serve no useful purpose."

Lastly, they contend that federation would be derogatory to the status of the Dominions of His Highness the Sultan of Zanzibar as long as the treaties between Great Britain and the Foreign Powers on the questions are in existence. "This is one of the special grounds under which no federation or formal closer union can be acceptable to the people of Zanzibar."

Uganda

The memorandum presented by the Central Council of the Indian Association of Uganda to the Commission on closer Union gives in brief an outline of the position and prospects of Uganda Indians and their importance to the State:

"The Asiatic population of Uganda, which is almost entirely Indian, now number over 11,000 souls as compared with 1,752 Europeans and a considerable proportion of them have settled per-

manently in the country. The cotton trade of Uganda is largely in Indian hands. According to the latest figures, out of 189 ginneries no less than 125 are owned by them and during 1926, no less than 42 per cent. of the total quantity of cotton exported from Uganda was consigned to India. Most of the retail trade is carried on by Indians who by their enterprise in opening shops in the remotest villages even beyond the limits of the administered area have created new markets and have acted as the pioneers of civilization among a native population that has only recently emerged from its primitive state."

The memorandum makes it clear that the Indians of Uganda are opposed to any development in the nature of a Federal Government or a Federal Council:

"Hitherto, no demand for Political Federation has been made by any of the various communities—official or non-official—resident in Uganda. The Ormsby-Gore Commission which reported as recently as April, 1925, found little, if any, support in East Africa for the idea of immediate federation and, in some quarters, definite hostility. For instance, the King and Native Government of Uganda were opposed to it: so were all shades of opinion in Zanzibar as well as various Indian associations in the three northern territories. The Commission came definitely to the conclusion that any attempt of federation would be premature. They remarked that geographical conditions and the lack of communications would be a serious obstacle. Federal Government would be expensive and cumbersome: it would curtail in many directions the freedom of action which now belongs to the local Government and would lead to delay in all local Government matters which require reference to the Secretary of State. Moreover, it is very doubtful whether a Governor-General and a super-staff in East Africa would materially reduce the amount of correspondence between the East African Governments and the Colonial Office. The Indian community are of opinion that nothing has happened in the intervening two years to make these objections to federation less valid than they were when the Commission reported and would lay particular stress on the existing lack of communications between Uganda and the neighbouring territories as well as on the large expenditure involved by the creation of Federal Government or Council."

South Africa

"The Indian problem is by no means solved yet. But it is in a much better way towards solution than anyone could have believed only two years ago," writes Prof. F. Clarke of Cape Town University in the DAILY NEWS & WESTMINSTER. Opinion seems to be held still in some quarters in England that a self-governing South Africa cannot be trusted to deal fairly with coloured peoples and that for this reason the Union is likely to become the storm centre of "Colour Conflict", in the near future. Mr. Clarke advises people who hold this opinion to study the record of recent dealings between the Union Government & the Government of India concerning the treatment of 160,000 Indians who are South African subjects. Mr. Clarke writes:—

"The change that has been effected in two short years is most remarkable, especially when it is remembered that we have a Government in power that might have been expected to show a much less accommodating spirit."

After referring to the previous history of the relations between Indians and Boers and the attempts of the Union Government to restrict Indian immigration into South Africa by methods which included repatriation, the writer says:

"A delegation from the Indian Government succeeded in staying the threatened legislation and outstanding questions were referred to a Conference to be held later. That Conference reported early in 1927 on the basis of suspense of action for the moment under a promise from the Union Government to use its sincere efforts to raise the level of its Indian subjects nearer to that of Europeans."

The report of this Conference, and a visit paid to India by Union legislators, had excellent results in bringing about a more reasonable attitude on both sides."

These happy consequences have been deepened and strengthened by the choice of one of the most distinguished of living Indians as Agent-General for India in the Union—The Rt. Hon. V. S. Srinivasa Sastri.

"He has not only, by his very presence, disproved the popular identification of 'Indian' with 'coolie,' he has done much more. He has furthered the very salutary process of dissociating the possession of a dark skin from the immediate suggestion of a low level of life which it conveys to the average South African."

Trinidad

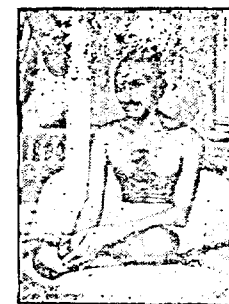
Mr. A. A. Sobrian, a domiciled resident of Trinidad writes to the Press that conditions in that Colony are not quite so cheerless as are sometimes depicted. There are roughly about 127,000 Indians in Trinidad. Some of them are doing very well indeed: and most of them are faring much better than what they would be if they had remained in India. He gives instances of families which have prospered and recounts the fortunes of three generations in a family. One striking feature of Indian life in Trinidad is the absence of caste restrictions; and, indeed, social life in the Colony is pretty free from the tyranny of petty jealousies. Of course, there are poor Indians as there are poor members of other races. But "the great thing is, we live under equal laws with the best here. There are no laws to hamper us in the slightest degree. Any one who is willing to exert himself can make a living. Poverty is rife only among those who are lazy or given to drinking or who have worked willingly but who unfortunately have got into the hands of Indian Shylocks here—for unfortunately, we have those wretches here too as you have them in India."

But in Trinidad there are chances of betterment for the poor man if he makes up his mind to work and get on.

"The peasant proprietors of small landowners here are mostly East Indians and would not go back to India. It is these who came here, and, through illness or weakness or laziness or ill-treatment from the estate authorities, have gone down in the race of life who are restless and want to go back. The work on the sugar estates is very hard and the conditions described under the heading of "Woes of Emigrants" are only too true, but those conditions are lessening every day since the indenture system was abolished. To-day, these workers are free men and women and can go and work for whoever will pay them most."

MAHATMA GANDHI'S AUTOBIOGRAPHY.

[In the chapters that follow, Mahatma Gandhi gives his reminiscences of the bar in South Africa. How throughout his career as a lawyer, his aim was service of the community, and how hundreds of his clients became his friends and real co-workers in public service are vividly narrated in these pages. He then gives an account of the splendid reception he was given on his landing at Bombay. Ed. I.R.]



PART IV—CHAPTER XLIV

SOME REMINISCENCES OF THE BAR

Before coming to a narrative of the course my life took in India, it seems necessary to recall a few of the South African experiences which I had deliberately left out.

Some lawyer friends have asked me to give my reminiscences of the bar. The number of these is so large, that if I were to describe them all, they would occupy a volume by themselves, and would take me out of my scope. But it may not perhaps be improper to recall some of those which bear upon the practice of truth.

So far as I can recollect, I have already said that I never resorted to untruth in my profession, and that a large part of my legal practice was in the interest of public work, for which I charged nothing beyond out-of-pocket expenses, and those too I sometimes met myself. I had thought that in saying this I had said all that was necessary as regards my legal practice. But friends want me to do more. They seem to think that if I were to describe, however slightly, some of the occasions when I refused to swerve from the truth, the legal profession might profit by it.

Gandhi's Autobiography "o". I, Mahatma Gandhi is contributing to the Narajirani "The Story of my experiments with truth" in Gujarati. Mr. Mahadev Desai has translated the same preserving the spirit of the original in inimitable language. Bound in Khadi cloth. Price Rs. 5-8-0 net. Postage extra. G. A. Natesan & Co., Booksellers, George Town, Madras.

As a student, I had heard that the lawyer's profession was a liar's profession. But this did not influence me, as I had no intention of earning either position or money by lying.

My principle was put to the test many a time in South Africa. Often I would know that my opponents had tutored their witnesses, and if I only encouraged my client or his witnesses to lie, the case would be ours. But I always resisted the temptation. I remember only one occasion when, after having won a case, I suspected that my client had deceived me. In my heart of hearts, I always wished that I should win only if my client's case was right. In fixing my fees, I do not recall ever having made them conditional on my winning the case. Whether my client won or lost, I expected nothing more nor less than my fees.

I warned every new client at the outset that he should not expect me to take up a false case or to coach the witnesses, with the result that I built up such a reputation that no false cases used to come to me. Indeed, some of my clients would keep their clean cases for me, and take the doubtful ones elsewhere.

There was one case which proved a severe trial. It was brought to me by one of my best clients. It was a case of highly complicated accounts and had been a prolonged one. It had been heard in parts before several courts. Ultimately, the book-keeping portion of it was entrusted by the court to the

arbitration of some qualified accountants. The award was entirely in favour of my client, but the arbitrators had inadvertently committed an error in calculation, which, however small, was serious inasmuch as an entry which ought to have been on the debit side was made on the credit side. The opponents had opposed the award on other grounds. I was junior counsel for my client. When the senior counsel became aware of the error, he was of opinion that our client was not bound to admit it. He was clearly of opinion that no counsel was bound to admit anything that went against his client's interest. I said we ought to admit the error.

But the senior counsel contended: 'In that case there is every likelihood of the court cancelling the whole award, and no sane counsel would imperil his client's case to that extent. At any rate, I would be the last man to take any such risk. If the case were to be sent up for a fresh hearing, one could never tell what expenses our client might be let in-for, and what the ultimate result might be!'

The client was present when this conversation took place.

I said: 'I feel that both our client and we ought to run the risk. Where is the certainty of the court upholding a wrong award, simply because we do not admit the error? And supposing the admission were to bring the client to grief, what harm is there?'

'But why should we make the admission at all?' said the senior counsel.

'Where is the surety of the court not detecting the error or our opponent not discovering it?' said I.

'Well then, will you argue the case? I am not prepared to argue it on your terms,' replied the senior counsel with decision.

I humbly answered: 'If you will not argue, then I am prepared to do so, if our client so desires. I shall have nothing to do with the case, if the error is not admitted.'

With this I looked at my client. He was a little embarrassed. I had been in the case from the very first. The client fully trusted me, and knew me through and through. He said: 'Well then, you will argue the case and admit the error. We will lose, if that is to be our lot. God defend the right.'

I was delighted. I had expected nothing less from him. The senior counsel again warned me, pitied me for my obduracy, but congratulated me all the same.

What happened in the court we shall see in the next chapter.

PART IV—CHAPTER XLV

SHARP PRACTICE?

I had no doubt about the soundness of my advice, but I doubted very much my fitness for doing full justice to the case. I felt it would be a most hazardous undertaking to argue such a difficult case before the Supreme Court, and I appeared before the Bench in fear and trembling.

As soon as I referred to the error in the accounts, one of the judges said:

'Is not this sharp practice, Mr. Gandhi?'

I boiled within to hear this charge. It was intolerable to be accused of sharp practice when there was not the slightest warrant for it.

'With a judge prejudiced from the start like this, there is little chance of success in this difficult case,' I said to myself. But I composed my thoughts and answered:

'I am surprised that your Lordship should suspect sharp practice without hearing me out!'

'No question of charge,' said the judge. 'It is a mere suggestion.'

'The suggestion here seems to me to amount to a charge. I would ask your Lordship to hear me out and then arraign me if there is any occasion for it.'

'I am sorry to have interrupted you,' replied the judge. 'Pray do go on with your explanation of the discrepancy.'

I had enough material in support of my explanation. Thanks to the Judge having raised this question, I was able to rivet the Court's attention on my argument from the very start. I felt much encouraged and took the opportunity of entering into a detailed explanation. The Court gave me a patient hearing and I was able to convince the Judges that the discrepancy was due entirely to inadvertence. They therefore did not feel disposed to cancel the whole award which had involved considerable labour.

The opposing Counsel seemed to feel secure in the belief that not much argument would be needed after the error had been admitted. But the Judges continued to interrupt him, as they were convinced that the error was a slip which could be easily rectified. The Counsel laboured hard to attack the award, but the Judge who had originally started with the suspicion had now come round definitely to my side.

'Supposing Mr. Gandhi had not admitted the error, what would you have done?' he asked.

'It was impossible for us to secure the services of a more competent and honest expert accountant than the one appointed by us.'

'The Court must presume that you know your case best. If you cannot point out anything beyond the slip which any expert accountant is liable to commit, the Court will be loath to compel the parties to go in for fresh litigation and fresh expenses, because of a patent mistake. We may not order a fresh hearing when such an error can be easily corrected,' continued the Judge.

And so the Counsel's objection was overruled. The Court either confirmed the award, with the error rectified, or ordered the arbitrator to rectify the error, I forget which.

I was extremely delighted. My client and senior Counsel were equally delighted, and I was confirmed in my conviction that it was not impossible to practise law without compromising truth.

Let the reader however remember that even truthfulness in the practice of the profession cannot cure it of the fundamental defect that vitiates it.

PART IV—CHAPTER XLVI

CLIENTS TURNED CO-WORKERS.

The distinction between the legal practice in Natal and in the Transvaal was that in Natal there was a joint bar; a barrister, whilst he was admitted to the rank of advocate, could also practise as an attorney. Whereas in the Transvaal, as in Bombay, the spheres of attorneys and advocates were distinct. A barrister had the right of election whether he would practise as an advocate or as an attorney. So, whilst in Natal I was admitted as an advocate, in the Transvaal I sought admission as an attorney. For, as an advocate, I could not have come in direct contact with the Indians and the white attorneys in South Africa would not have briefed me.

But even in the Transvaal, it was open to attorneys to appear before magistrates. On one occasion, whilst I was conducting a case before a magistrate in Johannesburg, I discovered that my client had deceived me. I saw him completely break down in the witness box. So, without any argument, I asked the magistrate to dismiss the case. The opposing counsel was astonished and the magistrate was pleased. I rebuked my client for bringing a false case to me. He knew that I never accepted false cases, and when I brought the thing home to him, he admitted his mistake, and I have an impression that he was not angry with me for having asked the magistrate to decide against him. At any rate, my conduct in this case did not affect my practice for the worse. Indeed, it made my work easier. I also saw that my devotion to truth enhanced my reputation amongst the members of the profession and in spite of the handicap of colour, I was able in some cases to win even their affection.

During my professional work, it was also my habit never to disguise my ignorance from my clients or my colleagues. Wherever I felt myself at

na, I would advise my client to consult some other counsel, or if he preferred to stick to me, I would ask him to let me seek the assistance of senior counsel. This frankness earned me the unbounded affection and trust of my clients. They were always willing to pay the fee whenever consultation with senior counsel was necessary. This affection and trust served me in good stead in my public work.

I have indicated in the foregoing chapters that my object in practising in South Africa was service of the community. Even for this purpose, winning the confidence of the people was an indispensable condition. These large-hearted Indians magnified into service professional work done for money, and when I advised them to suffer the hardships of imprisonment for the sake of their rights, many of them cheerfully accepted it, not so much because they had reasoned out the correctness of the course, as because of their confidence in and affection for me.

As I write this, many a sweet reminiscence comes to my mind. Hundreds of clients became friends and real co-workers in public service, and their association sweetened a life that was otherwise full of difficulties and dangers.

PART IV CHAPTER XLVII

HOW A CLIENT WAS SAVED

The reader by now will be quite familiar with Parsi Rustomji's name. He was one who became at once my client and co-worker, or perhaps it would be truer to say that he first became co-worker and then client. I won his confidence to such an extent that he sought and followed my advice also in private domestic matters. Even when he was ill, he would seek my aid, and though there was much difference between our ways of living, he did not hesitate to accept my quack treatment.

This friend once got into a very bad scrape. Though he kept me informed of most of his

affairs, he had studiously kept back one thing. He was a large importer of goods from Bombay and Calcutta, and it turned out that not infrequently he resorted to smuggling. But as he was on the best terms with customs officials, no one was inclined to suspect him. In charging duty, they used to take his invoices on trust. Some may even have connived at the smuggling.

But to use the telling simile of the Gujarati poet, Akho, theft like quicksilver won't be suppressed, and Parsi Rustomji's proved no exception. The good friend ran post haste to me, the tears rolling down his cheeks as he said: 'Bhai, I have deceived you, my guilt has been discovered to-day. I have smuggled and I am doomed. I must go to jail and be ruined. You alone may be able to save me from this predicament. I have kept back nothing else from you, but I had thought I ought not to bother you with such tricks of the trade, and so I had never told you about this smuggling. But now, how much I repent it!'

I calmed him and said: 'To save or not to save you is in His hands. As to me, you know my way. I can but try to save you by means of confession.'

The good Parsi felt deeply mortified.

'But is not my confession before you enough?' he asked.

'You have wronged not me but Government. How will the confession made before me avail you?' I replied gently.

'Of course, I will do just as you advise, but will you not consult with my old counsel Mr.——? He is a friend too,' said Parsi Rustomji.

Inquiry revealed that the smuggling had been going on for a long time, but the actual offence detected involved a trifling sum. We went to his counsel. He perused the papers, and said; 'The case will be tried by jury, and a Natal jury will be the last to acquit an Indian. But I will not give up hope.'

I did not know this counsel intimately. Parsi Rustomji intercepted: 'I thank you; but I should like to be guided by Mr. Gandhi's advice in this case. He knows me intimately. Of course, you will advise him whenever necessary.'

Having thus shelved the counsel's question, we went to Parsi Rustomji's shop.

And now explaining my view, I said to him: 'I don't think this case should be taken to court at all. It rests with the Customs Officer to prosecute you or to let you go, and he, in turn, will have to be guided by the Attorney-General. I am prepared to meet both. I propose that you should offer to pay the penalty they fix, and the odds are that they will be agreeable. But if they are not, you must be prepared to go to jail. I am of opinion that the shame lies not so much in going to jail as in committing the offence. The deed of shame has already been done. Imprisonment you should regard as a penance. The real penance lies in resolving never to smuggle again.'

I cannot say that Parsi Rustomji took all this quite well. He was a brave man, but his courage had failed him for the moment. His name and fame were at stake, and where would he be, if the edifice he had reared with such care and labour should go to pieces?

'Well, I have told you,' he said, 'that I am entirely in your hands. You may do just as you like.'

I brought to bear on this case all my powers of persuasion. I met the Customs Officer and fearlessly apprised him of the whole affair. I also promised to place all the books at his disposal and told him how penitent Parsi Rustomji was feeling.

The Customs Officer said: 'I like the old Parsi. I am sorry he has made a fool of himself. You know where my duty lies. I must be guided by the Attorney-General, and so I would advise you to use all your persuasion with him.'

'I should be thankful,' said I, 'if you do not insist on dragging him into court.'

Having got him to promise this, I entered into correspondence with the Attorney-General whom I also met. I am glad to say that he appreciated my utter frankness and was convinced that I had kept back nothing.

I now forget whether it was in connection with this or with some other case, my persistence and frankness extorted from him the remark: 'I see you will never take a *no* for an answer.'

The case against Parsi Rustomji was compromised. He was to pay a penalty equal to twice the amount he had confessed to having smuggled. Rustomji reduced to writing the facts of the whole case, got the paper framed and hung it up in his office to serve as a perpetual reminder to his heirs and fellow merchants.

These friends of Rustomji warned me not to be taken in by this transitory contrition. When I told Rustomji about this warning, he said: 'What would be my fate if I deceived you?'

PART V—CHAPTER I

THE FIRST EXPERIENCE

Before I reached home, the party which had started from Phoenix had already arrived. According to our original plan, I was to have preceded them, but my pre-occupation in England with the War had upset all our calculations, and when I saw that I had to be detained in England indefinitely, I was faced with the question of finding a place for accommodating the Phoenix party. I wanted them all to stay together in India, if possible, and to live the life they had led at Phoenix. I did not know of any Ashram where I could recommend them to go, and therefore I cabled to them to meet Mr. Andrews and do as he advised.

So they were first put in the Gurukul, Kangri, where the late Swami Shradhdhanandji treated them as his own children. After this, they were put in the Shantiniketan Ashram where the Poet

and his people showered the same love upon them. The experiences they gathered at both these places served them and me in good stead.

The Poet, Shradhdhanandji and Principal Sushil Rudra, as I used to say to Andrews, composed his trinity. When in South Africa he was never tired of speaking of them, and of the many sweet memories of South Africa, Mr. Andrews' talks, day in and day out, of this great trinity, are amongst the sweetest and most vivid. Mr. Andrews therefore put the Phoenix party in touch also with Sushil Rudra. Principal Rudra had no Ashram, but he had a home which he placed completely at the disposal of the Phoenix family. Within a day of their arrival, his people made them feel so thoroughly at home that they did not seem to miss Phoenix at all.

It was only when I landed in Bombay that I learnt that the Phoenix party was at Shantiniketan. I was therefore impatient to meet them as soon as I could after my meeting with Gokhale.

The receptions in Bombay gave me an occasion for offering what might be called a little Satyagraha.

At the party given in my honour at Mr. Jehangir Petit's palace, I did not dare to speak in Gujarati. In those palatial surroundings of dazzling splendour, I, who had lived my best life among indentured labourers, felt myself a complete rustic. With my Kathiawadi cloak, turban and dhoti, I looked somewhat more civilised than I do today, but the pomp and splendour of Mr. Petit's mansion made me feel absolutely out of my element. However, I acquitted myself tolerably well, having taken shelter under Sir Phirozeshah's protecting wing.

Then there was the Gujarati function. The Gujaratis would not let me go without a reception, which was organised by the late Uttamlal Trivedi. I had acquainted myself with the programme beforehand. Mr. Jinnah was present, being a Gujarati, I forget whether as president or as the principal speaker. He made a short and sweet

little speech in English. As far as I remember, most of the other speeches were also in English. When my turn came, I expressed my thanks in Gujarati, explaining my partiality for Gujarati and Hindustani, and entering my humble protest against the use of English in a Gujarati gathering. This I did, not without some hesitation, for I was afraid lest it should be considered discourteous for an inexperienced man, returned home after a long exile, to enter his protest against established practices. But no one seemed to misunderstand my insistence on replying in Gujarati. In fact, I was glad to note that every one seemed reconciled to my protest.

The meeting thus emboldened me to think that I should not find it difficult to place my new-fangled notions before my countrymen.

After a brief stay in Bombay full of these preliminary experiences, I went to Poona where Gokhale had summoned me. (To be continued.)

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E. Sep. '28.

THE WORLD OF BOOKS

THE OCEAN OF STORY. Vol. ix. Being C.H. Tawney's translation of Somadeva's Kathasaritsagara. Chas. J. Sawyer Ltd. London. Price £ 2-2.

With this volume ends Mr. Penzer's beautiful edition of Tawney's translation of Somadeva's Ocean of Story. As Sir Atul Chatterjee observes in the preface to this edition, this unique and marvellous collection of stories throws much light on a most interesting and elusive period of Indian history.

In his terminal essay, Mr. Penzer discusses the resemblance of the "frame-body" of the Katha-sarit-sagara to the Brihat-Katha of Gunadhyaya and puts forward the hypothesis that the Kashmiri editors of the OCEAN gave a higher social rank to the original characters of the stories than that which Somadeva gave to them. Readers of Mr. Penzer's monumental work will endorse heartily the opinion of Sir Atul Chatterjee that, in conception and execution, it has been a great work and should figure as a source of pride both to Mr. Penzer and to his publishers.

The enterprising Publishers have also issued a supplementary Volume (10th volume) to the series containing appendices and index to the nine volumes of the series.

Fiji AND NEW GUINEA. By Sir Thomas Henley, K.B.E., M.P. (N.S.W.) John Sands Ltd., Sydney.

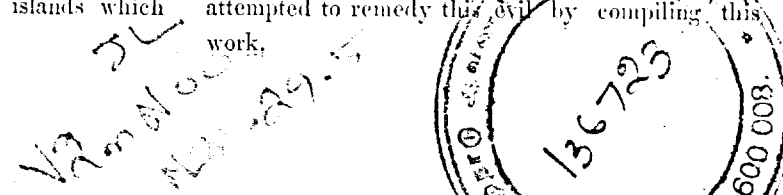
Sir Thomas Henley, as member of Parliament in New South Wales, is a well known critic of parties and policies in Australia and is reputed to have given considerable thought to imperial and economic problems. His views therefore on the destiny of these Pacific islands must command respect. In the ten pamphlets before us Sir Thomas has presented a lucid and picturesque account of these islands and their economic and political conditions. He writes with considerable personal knowledge of present-day conditions in Fiji and New Guinea and we welcome such pamphlets throwing a flood of light on the geographical and political conditions of these islands which form the outskirts of the Empire.

SULTAN MAHMUD OF GHAZNIN (Aligarh University Publication) by Mohammad Habib. (D. B. Taraporevala & Co., Bombay)—Rs. 2-8.

This is a study of the famous Idol-breaker and of the period in which was produced the first real and great impulse towards the creation of the Indo-Muslim Empire of Delhi. The real forces of the Moslem world of the 10th century which produced the famous Ghaznavid monarch were Turkish military predominance and the Persian genius and culture which softened it to some extent. Professor Habib clearly shows us how Sultan Mahmud was not the 'Holy Warrior in the path of the Lord' which legend and tradition had made him, nor an example of personal avarice which the story of the immortal Firdausi's recompense at his hands has given support to,—but a secular warrior who was morally and in religious outlook, neither better nor worse than most of the princes of his time. The Sultan's vandalism in India received at the hands of Moslem historians an *a posteriori* justification which it never deserved. The author rightly points out how the spoliation of Hindus could not have been and was not a real service to Islam; he expects, as he may well do, that the book will be useful as a scientific evaluation of the Sultan, taking him down from the saint's pedestal to which he has been raised.

SARVATANTRA PADARTHALAKSHANA SANGRAHA (Sanskrit). By Bhikshu Gouri Sankar. 2nd Edition. Revised and enlarged. To be had of Manbhari Devi, Village Puthi. P. O. Jambal-pore. Dt. Hissar, Punjab—Pp. 252. Price Re. 1.

This little book contains the esoteric meanings of about 3,000 words expounded in the different Sanskrit texts. For want of clear apprehension of the meanings of words, people are often led away from the true import of a passage, and their studies instead of bringing any good to them lead them to doubts and confusions. The author has attempted to remedy this evil by compiling this work.



THEORY AND PRACTICE OF EDUCATION. By Mrs. M. C. Ewart. Published by P. R. Rama Aiyar & Co., Madras.

This book is primarily intended to give the students of training schools and colleges an idea of education, its theory and practice. The bearing of psychology on education is so great as to make farcical any educational theory which disregards it. Every child should be given a form of schooling which will develop his natural powers; the school system should be adapted to the boy and not the boy to the school system. The efficient teacher must needs know what is really inherent in the human individual, and, therefore, can be bent, modified, refined or repressed, and what is not native and consequently not subject to improvement. By his superior skill he finds the soil for the seed and the seed for the soil and thereby prevents colossal waste of time and human power. The author recognises the fact that intelligent teaching must be based on sound psychology and introduces her readers, who have not had the advantage of a college course in psychology, to the elements of educational psychology in the first part of her book. She shows how important it is to try to help students to educate themselves, to control themselves and to learn to be independent. In the second part, the author discusses the methods of teaching English, Arithmetic, History, Handwork and a few other subjects generally included in the curriculum of every school.

EDUCATION OF THE CHILD IN THE MOTHER SCHOOL. By K. G. Warty, M.A., L.T. Gokak.

This pamphlet aims at drawing the attention of educationists to the importance of the part played by the mother in the education of children. In order to make an individual into a perfect gentleman and citizen, education should aim at the steady development of all his faculties to their fullest extent. This can be done in large measure only by the mother and in the home. This plea is put forward forcibly by the author.

BOOKS RECEIVED.

THE LIFE OF LORD CURZON. By Rt. Hon. the Earl of Ronaldsney, Ernest Benn, London.

CHEIRO'S WORLD PREDICTIONS. The London Publishing Co.

CHRIST AT THE ROUND TABLE. By E. Stanley Jones. Hodder & Stoughton, London.

INDIAN AGRICULTURE. By A. Howard & G. L. C. Howard. Oxford University Press.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION. Government Printing Office, Washington, U.S.A.

ECONOMICAL ELEMENTARY GUIDE. By A. J. E. DeCruz, Square Deal Company, Calcutta.

SRI RAMAKRISHNA. By T. L. Vaswani, Ganesh & Co., Madras.

A PILGRIM'S FAITH. By T. L. Vaswani, Ganesh & Co., Madras.

DAYS IN AN INDIAN MONASTERY. By Sister Devamata—Ananda Ashrama, La Crescenta—California.

LAMBS AMONG WOLVES. By Sister Nivedita—Udbodhan Office, Bagh Bazaar, Calcutta.

THE ANNIE BESANT CALENDAR. Theosophical Publishing Home, London.

CATALOGUE OF THE TAMIL & TELUGU MANUSCRIPTS IN THE GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, MADRAS. Superintendent, Government Press, Madras. Price Rs. 6 and Rs. 4 respectively.

WHAT ARE THE RIGHTS OF THE MINORITY IN INDIA? By Shaffat Ahmed Khan. Litt. D. The Indian Press Ltd, Allahabad.

MODERN JAPAN. By G. C. Allen, George Allen & Unwin, Ltd, London.

MY SOJOURN IN ENGLAND. By B. D. Basu—R. Chatterjee, Calcutta.

SISTER INDIA. By "World Citizen"—Sister India Office, Bombay.

TOPICS FROM PERIODICALS.

* SELF-GOVERNMENT FOR INDIA

Sir P. S. Sivaswami Aiyar, K. C. S. I., C. I. E., writing in the *FOREIGN AFFAIRS* on the "Problems of Indian Self-Government" observes: "What Indians generally mean by Home Rule does not imply a severance of the British connection. It means only self-government under the British flag, of the same kind and extent as that enjoyed by the self-governing Dominions like Canada, Australia, and South Africa." He contends that the political ambition of India is that her people should have the full rights of British citizenship and should have the same opportunities, facilities, and liberty to rise to the full height of nationhood as citizens of self-governing colonies.

Like the Dominions, India also desires to have her defensive forces, whether military, aerial, or naval under her own control, and to man and officer these forces with Indians. Indians do not overlook the fact that for a considerable time to come, it will not be possible for India to have a self-sufficing navy of her own, and that, like the Dominions, she will have to depend upon the naval power of England for protection against any serious invasion by sea. But as regards her defence by land and air, Indians do not see any insuperable difficulty in undertaking their defence, if only they have the requisite training and experience.

Indians desire to control their own defensive forces from a sense of national self-respect. In the event of any great war in the future in which the British forces might have to be sent to distant theatres of operations, India might not be able to look to England for help against foreign aggressions.

It has been asserted over and over again by British politicians that India cannot look forward to full responsible government, unless and until she can defend herself against internal disorder and all ordinary dangers of external aggression without depending upon British aid. It is the desire of Indians that this condition of full responsible government should be fulfilled as early as possible. Another important motive is the desire to reduce the pecuniary burden of defence to limits more commensurate with India's capacity, and to utilize released resources for promoting the health and education of the people.

Any reasonable person must admit the justice of the aspiration and the demand. Though English statesmen and politicians may be willing to concede the demand in theory, they have no intention of giving practical effect to their sympathy in any substantial form.

Replying to the prevailing notion in England that the people of India are impatient, and that the British people and Government wish to proceed cautiously awaiting the result of each successive experiment before taking a further step, that as a nation of practical politicians, they could not proceed otherwise, and that we Indians do not sufficiently realise the dangers of a too rapid Indianisation of the Army or of a premature withdrawal of the British troops, Sir Sivaswami Aiyar writes:—

We should like to ask whether Englishmen have really visualised at all a self-governing status for India, and, if so, at what date. At the pace at which the Government is moving, it may take a few centuries before the army in India can be Indianized or India can become fit to defend herself; and until India learns to do this, she can never be fit for full responsible government. When English statesmen asseverate the sincerity of their benevolent intentions towards this country and talk at the same time of the necessity for the country to learn how to defend itself, is it a matter for wonder that the people of India receive their professions with a smile of incredulity? In a recent speech, Lord Irwin denied the right of anyone to doubt the sincerity of the declarations and intentions of the British Government, but what is the test of sincerity? We have been too long governed by words and promises and we require intentions to be proved by deeds. We admit the necessity for a laborious process of military training. But it cannot be said that the people of India are lacking either in the necessary military attitude or intellectual capacity to acquire the military skill and the professional knowledge required.



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

FOREIGN RULE IN INDIA

"The tragedy of foreign Government, even when benevolent and efficient, is this, that it remains foreign. It cannot be assimilated. It continues merely as something external. So it tends to come to grief, when it deals with internal affairs,"—thus writes Mr. C. F. Andrews in FOREIGN AFFAIRS. He says that it is extremely difficult for people in England to understand that British rule in India constantly stands in the way of progress. He says:—

This lack of intimate contact between the two countries paralyzes high statesmanship. For statesmanship can hardly exist in such a medium. The foreign rulers, realising that they are disliked, try to rule cautiously. They lose that courage which is necessary for great enterprises of reform. The one outstanding act in India, where such reform was accomplished, was the abolition of Sati, or widow-burning, owing to Lord Bentinck's co-operation with Raja Ram Mohan Roy. But this was due to the happy coincidence of two remarkable personalities. It was rather the exception that proves the rule.

But will the existing absence of elementary rights of justice and civic freedom noticeable in many Indian States be relieved more speedily under Swaraj India? Mr. Andrews writes:—

My own personal experience has been that all these necessary changes are being retarded rather than accelerated under the present system of Government. It is true, a slight "speeding up" immediately appeared, when the semblance of Swaraj was given under the Reform Councils. But the unsatisfactory and half-hearted character of those reforms soon led to the very best and ablest Indian statesmen giving them up, after having tried them, as being essentially unworkable. That initial impulse, which promised to lead to something, has now died away; and the suspicion of British rule has darkened every prospect. One of the finest members of the Indian Civil Service said to me: "The best that can be said for Dyarchy is this, that it is absolutely impossible to continue it. By its very nature it drives us forward to something more responsible."

The greatest of all hindrances to rapid social progress to-day is the almost complete lack of confidence between the rulers and the ruled. In such an unhealthy atmosphere no thoroughly healthy social reform is possible.

Added to this, a stage has been reached in all these great issues, wherein the presence of a third party becomes a hindrance, rather than a help, to progress. It is true that there might be, for a time, more confusion, if the third party—the foreigner—were not in evidence. But there would be also infinitely more inner urge towards self-recovery and improvement. For initiative comes along with responsibility not through dictation. The hand of the foreigner after all, in the long run, is a dead-hand; it cannot bring life.

Writing on the same subject in WORLD TO-MORROW, Mr. Andrews accenses the British Government of being very slow in effecting important social legislations in India. He says:—

But it has unfortunately become my growing conviction that whatever might have been the value of foreign rule in the past in India under the British, that period is now very quickly drawing to an end. The 'Reforms' have not come a day too soon. Indeed, they have been pitifully, tragically late—too late. And they have not been drastic enough. Unless a far more drastic change is made and made very quickly, any process of gradual, orderly evolution will be no longer possible.

THE DATE OF PERIYALWAR.

Pandit M. Raghava Iyengar of the Tamil Lexicon Office, writing in THE MADRAS ORIENTAL RESEARCH MAGAZINE, says that the date of 9th century A. D. as given by Mr. K. G. Sankara for Sri Andal, is not tenable for astronomical, historical and other reasons; and the saint and her father Periyalwar should be ascribed to the latter half of the 8th century. Nedumaran Pandya, the father of Sri Vallabhan Parantaka, was a Vaishnavite who took Periyalwar as his preceptor. Nedumaran had for his minister, Marankari, a staunch Vaishnavite; and his son became a staunch Vaishnavite also. The 8th century during which they lived should have been the age of Periyalwar and his daughter, and not the 9th of the Pandya kings. There is a king, Sri Vallabhan, who lived in the 9th century; and we do not know whether he was a Saivite or Vaishnavite. Tradition also says that some time elapsed between the Alwars and Nathamuni; and the latter was expounding the *Tiruvaymoli* for ten years from 873 to 883 A. D.; and if Periyalwar lived in the middle of the 9th century, he should have been a contemporary of Nathamuni. It is also impossible to admit the contention of Mr. Sankara that the Alwars who followed the path of devotion and the Acharyas who followed the path of knowledge might have lived at the same time.

THE REVIVAL OF HINDUISM

Sir Hari Singh Gour writing about "The Revival of Hinduism" in the April issue of THE MAHA BOCHI says that the Hindu religion is the oldest religion in the world.

As early as 600 B. C., a strong and vigorous protest was made against its social tyranny and spiritual pretensions. The religion had already become deteriorated on account of the machinations of the priest-craft. Its purity was obscured by the venal folly of the clergy. The society became divided into four castes, which were said to spring from the four limbs of the God Brahma.

The rise of Gautama Buddha marked the Renaissance of ancient Hinduism.

It strove to bring rationalism to the door of the people. Gautama Buddha, the greatest religious teacher of the world and the greatest of Indians, and indeed, the greatest man ever born in that dim dawn of history, perceived and conceived ideas which have since transformed and revolutionised the history of the world. Indians know little about the great work of this great teacher of man. He inveighed against the Brahminical claim to divine knowledge.

He denied that the keys of the gates of Paradise could only be purchased by offering bribes to the gods in the shape of bloody sacrifices and large gifts to the Brahmins. His view was that every man could work out his own salvation and that such salvation was open to him who cultivated purity of body and mind, and above all, lived the life of selflessness, and devoted himself to human service. He swept away the claim of the priest-craft, denied that there was any Heaven or Hell outside the range of Brahminical imagination, denied the existence of Vedic Gods and brought man back to the fold of reason and sane social life. His religion took a hold on the people and the memorials of his faith, scattered over the length and breadth of the country, show the vogue it once enjoyed in the land of his birth.

According to Sir Hari Singh, the future of Hinduism would be a neo-Hinduism which will be more like Buddhism than any other religion in the world. He points out clearly that

"of all religions, it is easier to revive the old religion than to create a new one and it is much easier to establish Buddhism than to reform Hinduism. There is everything common between them and, as Buddhism is more an ethical doctrine than a religion, it is easy to combine the two. A man need not cease to be a Hindu merely because he believes in Buddhism. The future of Hinduism lies in its reform along the lines of Buddhism. It will evoke the sympathy of the Asiatic population and create an Asiatic polity, as the whole of Asia would then be Buddhist."

Concluding, the writer says that Hinduism could be revived only if the obstacles such as (1) the intervention of priest-craft (2) innumerable castes (3) idolatry and (4) polytheism are removed.

CHRISTIANITY AND BHAKTI CULT

The Hindu Bhakti cult or Vaishnavism stands on common ground with Christian Faith in its doctrine of love as the supreme bliss, says Mr. Dan Singh in the YOUNG MEN OF INDIA.

Vaishnavism stands on common ground with Christian Faith in its doctrine of love as the supreme bliss. Both teach that God is love, and to love Him with heart, mind, soul, and the strength, is the goal of religious quest. Again, in the doctrine of salvation, Bhakti comes near to Christian thought. Faith in Krishna in the former case and in Jesus in the latter, with loving service, is the means by which salvation is to be attained. It is won by loving devotion to Krishna or to Jesus alone; for love is the natural expression of human desires for higher life which they promise to give. In this case, Krishna or Jesus is the personal object of loving devotion and the natural expression of human love.

Even though Hindu philosophical and religious thought set a pattern to Hindu society, the Bhakti system did not develop any rigid organised forms of worship or credal requirements, first because it did not have to solve any practical problems of state-craft, and secondly because, it placed an emphasis upon spiritual self-determination of each individual soul.

The Christian Church, because of its connection with state-craft, easily acquired a legalistic tone, giving rise to, and re-affirming, the doctrines of justification and atonement of sin by the payment of a price of ransom. The Bhakti system was not constrained to develop legalistic tendencies because of the lack of close connection with social and political affairs.

Nor should the differing physiographic factors in the regions where the two systems have flourished be overlooked. The unfriendliness of the physical environment in the Occident created an attitude of aggressiveness and self-assertion. The Occidental's concern for the conquest of nature by science may have had its genesis in this age-long experience of the peoples. The Hindus early arrived at the concept of a deeper and more friendly reality behind the unsatisfactory world of experience, and his quest was not to conquer the world but to win union with that which is more stable and peaceful and perfect—the supreme reality. The forces of nature are not to be controlled but to be used as allies in the task of self-realization.

EVILS OF WORLD-ECONOMY

Prof. Dr. P. J. Thomas of the Madras University discusses the world economic problems in his article in the *YOUNG MEN OF INDIA* for March. He examines how far the world has benefited by this world economy and says that it has brought about a growing sense of world solidarity. Mr. Thomas is, however, of opinion that these gains have not been obtained without their attendant evils.

World economy has made for increased international dependence, and the consequences of international rivalry are to-day more intense and wide-spread. Every civilized country now gets many of the most essential things from outside. Britain, for instance, imports more than three-fourths of its foodstuffs and all its cotton from abroad, and if those distant countries refuse to send those articles or are prevented by war from doing so, industry will come to a sudden collapse, and starvation will stare the country in the face. The same will happen if other countries do not purchase Britain's goods. Similarly, a crisis in one country affects all others, for as already shown, all countries are interdependent in industry and finance. Those who have followed the course of the American crisis of 1907 will bear testimony to the international character of financial and industrial fluctuations.

Labour unrest is also growing in all countries, and as labour is now organised on an international basis, it is clear how the menace of the labour movement is international too. We now know that a general strike is quite feasible in countries where labour is well-organised, and there is no reason why a more unified international labour movement should not bring about international strikes. Mr. Thomas continues :—

Thus world economy is in many ways threatening the safety of the world. If it has made our lives more cheerful and our surroundings more congenial, it has also made our economic position more insecure and our comforts less dependent on our own efforts. What is the remedy? National Governments acting alone have proved themselves ineffective in controlling crises and checking the inordinate ambitions of Trusts and Kartels. The impotence of national governments will only increase in the future. Therefore, if world economy is to be made to function for the good of mankind, it is necessary that there should be a strong international organization to control it. There is no getting away from this conclusion. And we in India are as much interested in it as those in Europe and America for we depend on world markets for the disposal of our products, as the world markets depend on us for their supply. Like other countries, we have gained and lost by the emergence of world economy, and our future interests are inextricably connected with the ease and safety of international economic relations.

BANKING IN INDIA

That the institution of a banking enquiry is an urgent necessity, which cannot any longer be postponed, is the opinion of the Hon. Sir P. C. Sethna who contributes an article on "Indian banking" to a recent issue of *CAPITAL*. Says Sir Pheroze :—

There is no doubt that there is enormous scope for the development of Indian banking. What has been achieved so far is comparatively very little indeed and, as a writer in the *Economist* once pointed out, there are still approximately five hundred towns in India with populations of 10,000 and upwards which do not as yet enjoy any modern banking facilities at all. The External Capital Committee observe in their report as follows :—

"India possesses a vast store of dormant capital awaiting development, and in order to make this available for investment, banking facilities must be increased and extended. The examination of the various technical measures suggested in the replies with this object in view, is outside the scope of the Committee, but we would emphasise the importance of a co-ordinated survey being undertaken at the earliest opportunity of the whole field of banking in India. This should be followed by a detailed examination by an expert committee or committees of the lines along which progress should be effected."

The first thing is to make a thorough and careful survey of the existing state of banking in India. A consideration of the requisite measures to increase and extend banking facilities must necessarily be preceded by such a survey. And after the survey is made, we shall be better able to map out definite lines of progress. Sir P. C. Sethna continues :—

The extension of banking facilities is thus necessary in the interests of India's economic development. Whatever may have been the merits or demerits of the Reserve Bank Bill which had to be dropped, whosoever may have been responsible for the strong opposition it had to encounter and for its ultimate withdrawal, there is now a consensus of opinion in this country that the failure of the implementing legislation for a Central Bank emphasises the necessity for an early and exhaustive survey into the whole field of banking in India. An extensive and scientific survey of banking conditions in the country formed one of the recommendations of the Currency Commission. That recommendation, be it remembered, was merely a reiteration of the suggestion made before by the Industrial Commission and the External Capital Committee for the extension of banking facilities in the country. ***Now that the Reserve Bank Bill has been dropped and the recommendations of the Agricultural Commission will shortly be announced, and we may take it that one of its recommendations will be to take steps immediately to improve and extend credit facilities for agriculturists, it is but right that Government should appoint, at an early date, a Committee to embark on the long-deferred survey of banking conditions in the country.

MISS MAYO'S MOTHER INDIA.

Dr. R. P. Paranjpye in an article in the *DAILY MAIL* on "The Truth About Indian Women" replies to Miss Mayo's *MOTHER INDIA* "the lurid pages of which have caused deep resentment among the people who feel that she has taken some isolated facts, distorted others and shown altogether such disregard for truth, that no reasonable person should attach any weight to her account." As regards marriage, Dr. Paranjpye explains that the theoretical ban against girls remaining unmarried after puberty, has virtually disappeared, and as regards disparity in ages, he says :—"The evil is rapidly disappearing, both because the marriage age of girls is rising and also because, to a certain extent, widow marriage is not so unpopular as it used to be." He says that the castes totalling eighty per cent. of the Hindus allow both the marriage of widows and divorce. If a widow leads a miserable existence, it is the exception and not the rule. Dr. Paranjpye adds :—"It is a foulest lie to say that widows in India habitually lead an immoral life. Their general behaviour compares very favourably with that of spinsters and widows in any country in the West. * * * The Hindu loves the woman he marries, while the European marries the woman he loves. Dr. Paranjpye continues :—"This has saved India from the practical breakdown of the marriage system we see in America, where in some cities there is one divorce per every two marriages." Dr. Paranjpye admits that there are evils and India welcomes the help of foreigners like Dr. Besant, Mr. Andrews and Sister Nivedita, but resents "wholesale condemnation of our social system and libel upon our women at the hands of a woman, blind to similar evils among her own people". Referring to a recent press interview in Berlin, in which Miss Mayo said that she wrote the book, "from a sense of duty to India as well as to her own people", Dr. Paranjpye asks, "Is it too much to hope that she will next take up problems nearer home, and use her undoubted abilities

to turn fierce light upon the condition of the Negroes and coloured races in America, to the state of law and order in Chicago, to divorce laws in the various States, to the activities of the Klu Klux Klan, to the administration of the Prohibition Law, to oil scandals, to various other evils in her own country and not to insult the manhood and womanhood of the whole country simply because it is down?"

THE IDENTITY OF ARAVANAVATIKAL

Mahamahopadhyaya S. Kuppaswami Sastri, writing in *THE JOURNAL OF ORIENTAL RESEARCH*, controverts the views of Mr. K. G. Sesha Iyer put forward in a previous number of the journal that the author of the *NYAYAPRAVESA* might have been the Acharya Nagarjuna, that even supposing Dinnaga to be the author of that work, there is nothing violent in assigning him to the 2nd century A. C.; that Section XXIX of the *MANIMEKHALAI*, which faithfully follows Dinnaga's arrangement and classification of fallacies should be assigned to the period of transition between Dinnaga and Dharmakirti; and lastly that Aravanavatikal may, with some justice, be equated with Dinnaga himself. The learned writer regards that all these conclusions are untenable. First the *Nyayapravesa*, according to all learned opinion is either the work of Dinnaga or of his pupil Sankaraswamin; and that it could not at all be attributed to Nagarjuna. According to the best available historical testimony, Dinnaga, who was the pupil of Vasubhandu, should have lived in the beginning of the 5th century A. C., and could not be taken back to the 2nd century A. C. The logical concepts of *Manimekalai* show that it should be later than Dinnaga and earlier than Dharmakirti; and lastly the suggested identity of Aravanavatikal with Acharya Dharmapala is not decisive or final; and that Dharmapala might have returned to Kanchi after his retirement from Nalanda in the early part of the 7th century A. D.

HINDUISM AND CONVERSION.

Writing in the NEW INDIA WEEKLY, Sir P. S. Sivaswami Aiyar raises important issues for consideration whether Hinduism can admit Non-Hindus to its fold by converting them. The Shuddi movement, as it has been called, is not apparently intended to be confined to apostates from Hinduism who have embraced other religions like Islam or Christianity. If the descendants of those who have lapsed from Hinduism can be brought back into the Hindu fold after some generations, there is no reason for any distinction between their case and that of persons whose ancestors were not members of the Hindu community at any time. Sir Sivaswami Aiyar is of opinion that conversion is justifiable, because re-conversion of the descendants of an apostate is justifiable. Sir Sivaswami Aiyar writes:—

The movement raises a fundamental issue, whether conversion to Hinduism is possible or not. The most spectacular case in which this issue has been forced upon the public notice is the conversion of Miss Miller, an American lady, by the Shankarachariar of the Carvar Pith.

It is the accommodating capacity of Hinduism that has enabled it in the past to absorb many communities and many religious beliefs and to resist the shocks of collision with alien and hostile races and religions. One thing that has enabled it in the past to survive the impact of so many attacks is the social structure to which it has tenaciously clung. But this very structure founded upon the development of the caste organisation, which has been the strength of Hinduism in the past, is now proving to be a source of weakness to itself and to the country and nation at large. No one can deny the right of any person or community to convert others by persuasion to his or its own religious belief or the right of any society to receive any stranger into its bosom. That the caste organisation of the Hindus was not always so rigid as it now appears is clearly borne out by history. That several of the tribes and communities with which the Hindus came in contact were gradually admitted within the pale is borne out by historical evidence. The enlargement of the Hindu pantheon itself is one of the obvious results of this process. Several members of foreign tribes which invaded the country like the Greeks and the Scythians became Hinduised and some of them received the Kshatriya status and rank. The means by which this assimilation was effected might have been conversion or legal fiction or some one or other of the devices familiar to us in ancient history.

There is no doubt that the conversion of Miss Miller will be looked upon in many orthodox

quarters as a flouting of public opinion, and that it may be deplored as subversive of the very foundations of Hinduism. But Sir Sivaswami Aiyar congratulates the Sankaracharya on his courage and patriotism in assisting the conversion.

There must be large numbers among the educated sections of our countrymen who would welcome this event as marking an epoch and as a proof of the continuing adaptability of Hinduism to the conditions of the time. I for one am disposed to congratulate the Shankarachariar who sanctioned, and assisted in, the conversion of Miss Miller on his high moral courage and patriotism in broadening the foundations of Hinduism and promoting National progress. It is the first shot fired into the citadel of the exclusive organisation of Hindu society. The first faint cracks are visible and there can be no doubt that they are bound to widen into a breach sufficient to allow of its being stormed in the near future. We may be told by social die-hards that there is hardly any race or society in the world which has not got its colour bars and racial and caste prejudices, but the existence of such prejudices is no proof of their desirability or of their fitness for survival under modern conditions.

KESHAB'S CURE FOR COMMUNALISM

Mr. T. L. Vaswani observes in THE KALPAKA:—

Communalism will not be cured by compacts nor by each community insisting on its "rights." A new understanding, a new spirit of reason, a new appreciation of the essential Call of Religion as distinguished from sectarianism will indicate that there are "rights" which are wrong. Not by insistence on, but, by sacrifices of, wrong irrational rights may the Hindus and Muslims attain to that unity which is our crying need to-day. Easy going "tolerance" will not take us far. The spirit of Humanism is needed. Its essence is a profound belief in the rights of man as man. These are right "rights." Religions were not meant to be cults of strife and murder. Religions were meant to be servants of Humanity. This Sri Keshub Chandra Sen realised. I bring to his blessed memory my flowers of love and reverence, and I salute him as one of our greatest prophets of the Religion of Humanity and Harmony.

THE EAST AND WEST

"Materialism is mixed in varying degrees with intellect or aesthetics—all of them "Spiritual" processes", writes Mr. Stanley P. Rice in the ASIATIC REVIEW. Mr. Rice says:—

"The man whose sole object is to make money uses his intellect to achieve his end; the woman who buys a multitude of dresses is indulging her aesthetic faculty. She does not buy them because she needs them, but because they are pretty or because they will suit her.

"Both may or may not be influenced by moral consideration: the man by common honesty, the woman by the avoidance of extravagance—which is a different form of the same thing. It is thus apparent that even in these, the crudest forms of materialism, there are mental processes at work which modify the term, and this becomes more obvious as we ascend the scale.

"It is indeed increasingly difficult to decide where materialism ends and 'spirituality' comes into play as the foremost factor, for opinions may differ as to whether materialism should be applied objectively or subjectively. If it be confined to the subjective aspect alone, we are concerned only with motive, but since motive must always be a process of the mind, whether intellectual or moral or aesthetic, we should be driven to the conclusion that there is no such thing as materialism except in the two cases already mentioned.

"That, however, is over-refinement; it lands us in the position that the word 'materialism' so freely used means hardly anything. In practice, it is undoubtedly used objectively. But the motives may vary in degrees which are admittedly unequal. The man who bets on a racecourse has no other object than to win money; he certainly does not view the transaction with any altruistic desire to put money into another's pocket. The maker of a motor-car has, as his primary object, his own profit, but he is at the same time doing a social service by supplying a public want.

"The administrator of public moneys has no other object than to serve the public by providing good roads, efficient lighting, sanitation, police, and so forth; and those who devote their time and energies to hospital work, often without reward to themselves, are actuated solely by philanthropy in the true and literal sense. All these people are, however, ministering in different degrees to a material object.

The writer agrees with Huxley when the latter calls materialism "a pre-occupation with the actual world in which we live". There are signs that the complete victory of materialism in Europe is a danger to Western Civilization, and "they are looking for means to counteract it", concludes Mr. Stanley Rice.

"Suggestions are made that we may find the remedy in the East, and the East may have this much to teach us, that there are many things in life worth having besides wealth and bodily comfort.

"But the East can teach us little more. She has exalted the mystical side of life unduly, and the result is too often misery and death and that weakness from which flow its own peculiar vices. The ideal to which we in the West ought to look forward is the balanced synthesis of all factors; not deifying materialism, nor over-stressing it, we should set ourselves to the redress of the balance which is overweighted on the one side in the West, on the other in the East. It is a stupendous task, possibly an impossible one, but at least we shall make no headway unless we clearly recognise what the problem is and that its solution lies in the direction of a just co-ordination."

JOURNALISM IN INDIA

"What ails the Indian Press" is the subject of an article by Dr. Sudhindra Bose, M. A., of the State University of Iowa, U. S. A. in the April Number of the PRABUDDHA BHARATA. Mr. Bose says that most of the Indian newspapers look like standardised productions, such as Ford cars or Beecham's pills. All these papers have the same sort of make-up, the same official ukases, the same canned Associated Press stuff, the same assortment of stereotyped political editorials, only with different labels.

Mr. Sudhindra Bose concludes:—

"Journalism, as a learned profession, is still in its early adolescence in India. It has not yet received the same amount of serious consideration it deserves. What it needs now is full-time trained men who will devote their entire creative urge specifically to the newspaper profession. It is big enough to require every ounce of their energy, and absorb every minute of their life."

TRANSPORT PROBLEMS OF INDIA

Writing in the *BRITISH EMPIRE REVIEW* Major T. Salkield gives the history of transport in India from the time of the British advent.

In the early days of our occupation of India, troops from Calcutta were transported by river (the Ganges) to Cawnpore, but the move from Calcutta to Peshawar took three months. In 1852, the Grand Trunk Road, which now runs from Calcutta, along the Gangetic plain to the frontier, *via* Delhi, had been constructed only as far as Meerut, and it was this state of affairs which made so difficult the movement of men and munitions during the Mutiny of 1857. But although many valuable roads have, since that date, been constructed in India, the authorities have continued to think along lines which were influenced by military demands for strategic purposes and for famine relief undertakings, and the importance of the highways in the economic life of the country to enable all parties concerned to meet and cope with modern traffic demands, was overlooked until quite recently.

With the rapid industrialisation of India, on Western lines, the inadequate railway system, the paucity and poor type of the country's highways, and the insufficient means of road transport, have become the most urgent of problems. With regard to road reconstruction the writer says:—

The Central and Provincial Governments ought to regard road construction as one of the most pressing of the many economic problems with which they are confronted. Improvements of the through communication roads are needed; new feeder roads for the railways are essential; and greater efforts ought to be made by the larger municipalities to make the roads of their cities more suitable for the rapidly-increasing and changing character of the traffic. Modern transport methods will revolutionise India whose people, having tasted the delights of travel, are enthusiastic for more of it. When the energies of political partisans can be turned into channels of practical utility, the great potential wealth of the country will become actual riches; and, in the conversion, many of the problems of India, which are of economic origin, will be solved. But bold, far-reaching road schemes, laid down with a true sense of perspective, will do more than anything else to engender this much-to-be-desired state of affairs.

The Government of India having now realised, after experience, that the building of railways is often impossible owing to physical difficulties, financial considerations, seasonal and traffic uncertainties, may now be prepared to embark upon a forward policy of road reconstruction. The roads will have to be designed so as to enable very large unit loads to be moved, as only by this means will it be possible to keep the cost per ton

per mile within economic limits, owing to the great distances goods will have to be carried. Speed of vehicles need not, in consequence, be the chief consideration to the question of road design, and this fact will have a great bearing on the subject.

Road motor services in India will act as auxiliaries and as feeders for both main and subsidiary lines. But India is too immense for competition between road and rail services, consequently she will be able to develop, in wise and mutual co-operation and co-ordination, both methods of transport, and need never have to encounter the antagonism between rivals as in this country. If, however, India is to advance, her future progression, contentment, happiness, and success depends upon the immediate improvement of her transport systems, and the Indian Government should encourage private enterprise in all such commercial undertakings. They should remember that as education is the crying need of the people, and as transportation is civilisation, and as civilisation, in its modern meaning, is education, they have here the solution of the greatest of all the problems which perplex India.

INDIA IN PERIODICALS.

A CASE FOR SOCIAL INSURANCE IN INDIA. By D. P. Mukerji [“Indian Journal of Economics”, January 1928.]

IMPERIALISM OF ASOKA. By Rai Bahadur Ramprasad Chandra, B.A. [“The Standard Bearer”, March 1928.]

BI-LINGUALISM IN INDIA. By A. S. Venkataraman, B.A., L.T. [“The Indian Educator”, March 1928.]

THE HINDU ARABIC NUMERALS. By A. A. Krishna Iyengar M.A., L.T. [“The Quarterly Journal of Mythic Society”, April 1928.]

THE EARLIEST CHRISTIANS IN SOUTH INDIA. By the Rev. W. S. Hunt M.A. [“The Young Men of India”, April 1928.]

THE INDIAN WOMAN AND THE INDIAN HOME. By Sister Devamata. [“The Vedanta Kesari”, April 1928.]

AFGHANISTAN AND INDIA. By Sir George Macclum. [“The Asiatic Review”, April 1928.]

THE EGYPTIAN QUESTION.

The developments of the British-Egyptian question are followed with keen interest in India for obvious reasons, remarks the *INDIAN SOCIAL REFORMER*. There is a broad resemblance between the Egyptian and the Indian problems of self-government. In 1922, the British Government made a declaration proclaiming that Egypt had ceased to be a Protectorate and was thenceforth an independent sovereign state. Four points were reserved for future settlement, but in view of the categorical statements in the forefront of the declaration, it is reasonable to conclude that the settlement, whatever it was and whenever it was made, would be compatible with the sovereign independence of Egypt. Now, if there are two things which are incompatible with the idea of sovereign independence, they are a foreign army of occupation and the possession of veto by a foreign power over domestic legislation. The British Government have ever since the Declaration of 1922 been trying to get the Egyptian Government to accept a Treaty on the basis of a more or less permanent location of British troops in Egyptian territory, for the purpose of safe-guarding the Suez Canal and the European interests. This the Egyptian Government cannot see its way to do, and even the late Prime Minister, Sarwat Pasha, who was most anxious to come to a friendly settlement with Britain, could not admit this demand. He resigned and was succeeded by Nahas Pasha, leader of the Wafil or Nationalist Party.

Great Britain was determined to force a settlement, and finding no other way of doing it, pounced upon a Bill relating to public meetings which was half-way through in the Egyptian Parliament, and demanded that its further progress should be stopped as its enactment would endanger the safety of person and property of foreigners. The Egyptian Government took no

notice of this overweening pretension, whereupon British warships were ordered to proceed to Egypt. The Egyptian Government is no match for Britain in military strength or naval power, and Nahas Pasha, submitting to superior force, got the Bill adjourned to the next session of the Egyptian Parliament. The matter rests there for the present. Britain has gained its immediate point, but at the expense of the last shred of moral justification for its position in Egypt whose sovereign independence it had solemnly proclaimed to the world six years ago. The British method of dealing with Egypt is not very different from that of the grocer who offers attractive terms for his goods, but, when he secures your custom, tries to compensate himself by short-weight, adulteration and other devices well-known in his trade. The same has been the case with India where the Declaration of 1927, watered down into the Montagu-Chelmsford reforms, has been further whittled down in several respects, and has been ostentatiously set aside in the constitution of the Statutory Commission.

THE PIONEER AND THE COMMISSION

The *PIONEER* has again correctly voiced Indian feeling with regard to the Simon Commission in the following words:—

... Asked by a representative of *THE PIONEER* as to what he was going to do to bridge the gulf which exists between his Commission and the large and powerful number of Indian politicians, Sir John Simon blandly inquired, “Is there a gulf?” He then gave vent to the belief that “the already decreasing hostile agitation would probably vanish before his return in October.” He and his Commission, he added, were anxious to do all they could to meet Indian opinion, and he assured everybody that they were very sincere. There was a hint of some minor concessions, but, on the whole, it was quite clear that Sir John has made up his mind to stand by his letter of February 6. Such an attitude and such a refusal to face obvious facts makes any friend both of Great Britain and India depressed as to the eventual result of the present adventure. Sir John Simon does not seem to have realised what is patent to everyone with any knowledge of this country, that the opposition to his Commission is deep and founded on beliefs, which are ineradicable, as long as the present method of enquiry holds the field and as long as the strength of such feeling is officially decreed. Wrapt in a cloak of invincible self-confidence, they apparently believe that the curious receptions they have had in India represent a whole-hearted approval of their mission. Such is not the case and it would appear as if the future will hold a rude awakening for this ostrich-like attitude.

MR. BALDWIN ON WOMEN'S SUFFRAGE

The following is the verbatim report of the closing passages of Mr. Baldwin's speech in the



MR. STANLEY BALDWIN.

House of Commons at the second reading debate on the Women's Suffrage Bill. The Premier said:—

"I was reminded of the other side of woman's life in reading a singularly interesting paper which was sent me from Manchester by Professor Conway, the other day, in which he was describing the work of Vulcan in making that glorious shield for Æneas, which is described in the *ÆNEID*, and he pointed out a most beautiful and simple simile which was used by the poet when he speaks of the early hour in the morning at which the god got up to resume his work, and compared it with the work of a woman, who awakens early and kindles the fire on the home hearth, and on whom lies the burden to live by her distaff and her thread.

"In this phrase he describes the eternal and profound truth which, even this evening, when we propose to enfranchise 5,000,000 women, I think, should be borne in mind by us, sitting here in the mother of Parliaments. 'Why this sudden transition,' he says, 'from the dignity and glamour of the epic story to a picture of the cottage of an Italian peasant, whose wife has a hard task to feed and clothe her children and to keep her home unspotted? Why did he suggest, unmistakably, that the greatest powers of the universe are not greater than the impulse of human affection, and that the power of this may be seen in the humblest dwelling and in menial work; that all the beauty of the shield of Æneas, all its promise of the greatness of Rome, all the acquisitions by which good government was to be brought to an afflicted world, was to be measured—how?—in terms of a mother's care for her husband and her children.

"Mr. Snowden was right. I used to vote against women's suffrage. I was taught by the War, which taught me many things. I learned during that time—when the young manhood of the nation was passing through the Valley of the Shadow of Death—I learned, I hope and believe, to see such things as wealth and prosperity and worldly success in their proper proportion, and I realised, as I never did before, that to build up that broken world, half the human race was not enough; it must be the men and the women together.

"To-night we pass the final stage in that union of men and women working together for the regeneration of their country and for the regeneration of the world, and it may well be that by their common work together, each doing that for which they are the better fitted, they may provide such an environment that each immortal soul, as it is born on this earth, may have a fairer chance and a fairer hope than has been vouchsafed to the generations that have passed."

PUNDIT NEHRU ON INDIAN STATES

In its leading article of the 8th April, under the heading "Is this Swaraj," the PIONEER wrote:—

"There are large tracts of India under Indian Princes and Rulers with direct treaty relations with the British Crown, whose independence and status must remain unaffected even by the grant of full Dominion Status."

Commenting on this, Pundit Motilal Nehru remarks:—

In this one sentence, you have begged a number of questions of law and fact which are now exercising one of the best brains of England, the ex-Solicitor-General, who is at present advising the Princes of India. It is wrong history to say that the Indian Princes have any direct treaty relations with the British Crown, and it is bad law to lay down that their status must remain unaffected even by the grant of full Dominion Status. Apart from questions of history and law, it is but common-sense that the Governments of Indian Princes and the Government of the people in the rest of India, whatever form it may take, cannot exist side by side without direct relations between the two, and the sooner the Indian Princes realise this simple truth, the better it will be for them and the happiness and contentment of their people. It is however unnecessary to go into the matter further at this stage."

THE BUTLER COMMITTEE

Sir Harcourt Butler and the members of his Committee sailed for England on the 21st of last month. Prior to their departure, they were entertained at a banquet by the Princes on the Standing Committee of the Chamber of Princes, at the Willington Sports Club, Bombay. In the absence of the Maharajah of Patiala, Chancellor of the Chamber of Princes, the Maharajah of Bikaner was the principal host. The Maharajah of Cutch, the Maharajah Jam Saheb, the Chief of Sangli and the Maharajah of Kashmir were also among the Chiefs present at the banquet, which turned out

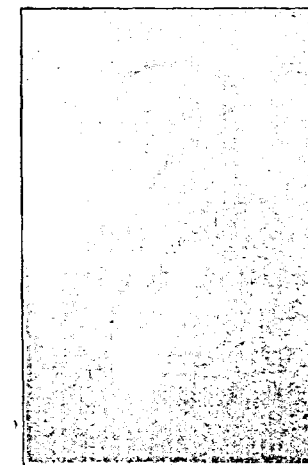
to be a brilliant function. The presence in Bombay of more than 70 Princes and States' representatives attracted considerable attention to the purposes of the Committee. There is reason to believe, says a newspaper correspondent, that there is a growing unanimity among the Princes in the matter of their claims and proposals regarding the relations with the Paramount Power.

MEDICAL RELIEF IN BARODA

A committee, consisting of Dr. Chandrachud, Mr. Aloni and Dr. Sunant, has been constituted at Baroda to organise medical relief measures with a view to arresting the progress of malaria in the villages of the State. The Secretary Commissioner, Baroda State, and Mr. Jugatram Dave will provide facilities for patients in the Padra Taluka.

REFORMS IN MANDI

A beginning has been made in Mandi against child marriages by the new Act which His Highness the Maharajah has sanctioned. The Act penalises the marriage of a boy or a girl under 18 and 13 years of age respectively.



MR. ROSS MASOOD.

Mr. Ross Masood (Nawab Masood Jung), Director of Public Instruction, Hyderabad State, who is to retire in July next. His services have been recognised by H. E. H. the Nizam in a special *firman*.

EDUCATION OF INDIANS IN S. A.

The evidence before the Education Commission has concluded. Numerous Indian witnesses and many European witnesses conclusively proved the deplorable condition of Indian education, vindicated Indian self-help, and complained of the administration not spending on Indian education the full Indian share of the Union subsidy.

The Commissioner's examination of witnesses was generally friendly. They expressed their sympathy for the promotion of education which they assured, provided the finance was available. They were unwilling to impose provincial taxation or seek an increased subsidy from the Union, but were likely to recommend that the full Indian share of the Union subsidy be spent on Indian education.

Replying to a deputation of the African People's Organisation regarding the Coloured People's Rights Bill, Mr. Hertzog hoped that a Round Table Conference might be arranged not only with them but with other coloured people.

KENYAN FINGER-PRINT BILL

In the House of Commons replying to Mr. Walter on March 5, Col. Amery saw no reason to consult the Government of India with regard to the proposed Kenyan Bill by which finger-prints would be taken in connection with the registration of domestic servants. In fact, finger-prints were used by other countries for identification purposes in dealing with crime, and there was no reason why the method should not be used for a different purpose.

Replying to Commander Wedgwood, Col. Amery did not think that the taking of finger-prints encouraged the system of indentured labour.

Mr. Crookshank observed that in certain American States, finger-prints were necessary before the issue of motor-car licenses and no indignity was involved in it.

EMIGRATION COMMITTEE

With the approval of His Excellency the Governor-General, the Honourable Member in charge of the Department of Education, Health and Lands has nominated the following gentlemen from the panels elected by the two Chambers of the Indian Legislature to be members of the Standing Committee on Emigration.

1. The Honourable Sir Phiroze Sethna, Kt.
2. Hon. Colonel Nawab Sir Umar Hayat Khan.
3. Hon. Sardar Shivdev Singh Uberoi.
4. The Honourable Mr. G. A. Natesan.
5. Sir Darcy Lindsay, Kt., C. B. E.
6. Khan Bahadur Haji Abdullah Haji Kasim.
7. Sir Purshotamdas Thakurdas, Kt. C. I. E.
8. Mr. N. M. Joshi.
9. Pandit Hriday Nath Kunzru.
10. Nawab Sir Sahibzada Abdul Qaiyum.
11. Mr. M. S. Aney.
12. Rao Bahadur M. C. Rajah.

INDIANS IN BRITISH GUIANA.

The NATION & ATHENEUM trenchantly attacks the British Guiana Bill which has just been passed by Parliament, and thus justifies the very strong opposition of the Indians in the colony to the Bill.

"The Constitution of British Guiana has many faults, but it at least gives some modicum of self-Government to the inhabitants. On the plea of remedying the faults, Mr. Amery proposes in effect to destroy all vestiges of Self-Government. Any matter requiring the vote or enactment of the Legislative Council may, under the proposed Constitution, be decided by the Governor autocratically, contrary to the vote of the majority of the Council; the elected members, at present in a majority where financial matters are in question, are to be reduced to a minority of the Council. The main fault of the existing Constitution is that it gives to the elected members the power to criticise and obstruct, but no responsibility."

CURRENCY NOTE PRINTING IN INDIA

The scheme, which was first mooted in 1914, took nearly fifteen years to come to fruition. As Sir B. N. Mitra aptly remarked, it is a really swa-



SIR. B. N. MITRA.

deshi concern. The speech delivered on the occasion by Col. Willis, Master of Security Printing in India, was very sympathetic to Indian sentiment. In the first place, the printing of currency notes in India, instead of in England as was done till now, will result in considerable savings to the Indian taxpayer. The Press will also give employment to hundreds of men, and this is a great thing in these days when unemployment stalks the land like a grim spectre. Most of the higher officers of the Press are at present Europeans, but Col. Willis assured his audience that Indianisation of these posts is being steadily kept in view for which purpose suitable Indians are being trained. More than all these, substantial gain is the moral sense of satisfaction that India is able to produce her currency notes within her own borders and not outside.

ECONOMICS OF KHADDAR

Speaking in Calcutta on May 1st, Mr. C. Rajagopalachari said:—

"If you go to the Khadi Depot, and buy five rupees' worth of khadi, what happens to the money paid? It may interest you. A sum of Rs. 1-13-6 goes to the peasant that grew the cotton. On the tiller of the soil rests your life, your profession and your enjoyment. A sum of Rs. 1-3-0 goes to the spinner. This money helps to make her life a little more of a joy to her. Many a woman, who would otherwise be a burden on the family, supports herself out of this share of the money you pay for khadi. Many a woman is saved from being consigned to work in a tea garden abroad or a factory where a village woman's modesty or purity is not safe. A part, namely, four annas and nine pies, goes to the workers to be divided among them for organizing all this work and bringing about co-operation between the peasants, the spinners, the weavers and the consumers. A thousand young men are engaged in this work, and they turn out cloth worth Rs. 25 lakhs every year. Another two annas nine pies is spent for miscellaneous items, and thus is your five rupees, paid for eight yards of khadi, usefully distributed in this poor country. If, instead, you buy foreign cloth, all the five round rupees roll on their beautiful milled edges to the deep sea, to be sent off in shiploads to foreign countries and lost for ever to India."

INDIA'S TRADE

Sir Atul Chatterjee received on the 16th of April a deputation of the Indian Chamber of Commerce which, *inter alia*, urged the appointment of an advisory committee to co-operate with the Trade Commissioner of India to encourage trade between India and England. Sir Atul Chatterjee assured the deputation of the Indian Chamber of Commerce that arrangements would be made for the Trade Commissioner to attend the meeting of the committee of the Chamber and keep in close touch with it whenever desired.

EMPIRE AGRICULTURAL SCHEME

The Imperial Agricultural Conference, which sat in London in October last, and which toured Great Britain, has now issued its report.

It recommends the creation of an Empire chain of agricultural research stations, the creation in the United Kingdom of clearing houses of information in agricultural science to serve the whole Empire, and thirdly, recruitment, training and interchange of scientific workers in agriculture for the whole Empire. The stations suggested are to be in Queensland, Ceylon, East Africa, West Africa and Malaya. Ten highly qualified men will be the minimum staff. Apart from Capital expenditure, the annual maintenance charge will be £ 20,000 per station. The report emphasises the need for highly trained men for colonial agricultural service and suggests the founding of scholarships to promote agriculture.

The report recommends the establishment of "correspondence centres" and bureaux as clearing stations on a smaller scale for which funds amounting to £ 20,000 annually will be required to be administered by a body on which the Governments of the Dominions and India will be represented.

AGRICULTURAL PROBLEMS OF INDIA

"The problem that confronts British and Indian statesmen to-day", says the *TIMES* referring to the Agricultural Commission, "is two-fold, political and economical; the extreme sensitiveness of Non-co-operation, political and economical." An example among many may be found in the ability and devotion with which the five Indian members of the Linlithgow Commission have assisted their British colleagues, and this Commission spent nearly a year in examining the condition of Indian agriculture visiting every province and has completed its report which is believed to be unanimous and lays down the lines of future agricultural policy for the Central and Provincial Governments.

SUPPLY OF POWER TO METTUR

As a result of recent *pourparlers* between the Madras and Mysore Governments, an agreement has just been concluded whereby Mysore's revenues would increase by more than sixteen lakhs. Shortly, Mysore would be supplying the Madras Government for a period of six years at the first instance 2500 Horse-Power of electricity for the construction of the Mettur project power supplied from Sivasamudram Hydro-electrics generating 45,000 H. P., three-fourths more than what the State consumes now. The total cost of transmission over 63 miles amounts to twelve lakhs with 1½ lakhs maintenance charges and an annual revenue of more than three lakhs. The State expects that the scheme will give employment to many Mysoreans. The Mettur Dam construction is calculated to require 35 million units of power.

COCOANUT INDUSTRY IN CEYLON

It is now proposed to inaugurate the cocoanut research scheme. The matter had been the subject of agitation to a considerable time on the part of those interested in the cocoanut industry, the majority of whom are Ceylonese.

A draft ordinance is published to establish an institute to control research work. The Board of Management consists of the Director of Agriculture as Chairman, three ex-officio members and five nominated members.

MARQUESS OF LINLITHGOW'S MESSAGE

The Marquess of Linlithgow, who sailed on May 5 from Bombay, gave the following message:—"Before I leave, I should like to say how greatly I have appreciated the many kindnesses and unfailing courtesy I have received from all classes during my stay in India. I trust the report of the Commission, over which I have had the honor to preside, will serve to promote the economic development of this great country."

CURE FOR LEPROSY

"It is no exaggeration to say that every case of leprosy, if treated properly, that is, with due attention being given to exercise, good food, and all the other adjuncts to the chaulmoogra treatment, should recover completely from the disease. While saying this, we have to recognise that the present-day treatment of leprosy is by no means perfect, and that, in spite of many encouraging results, failures are often reported," writes Dr. R.G. Cochran in the annual report of the Mission to Lepers.

"But this is only to be expected; for in a disease which runs such a protracted course, the stage at which the patient presents himself for treatment, his general health, and a hundred and one other factors have to be taken into consideration. Anything, which reduces the vitality of the body, mitigates against effective treatment. In spite, then, of pessimistic reports that have been issued from time to time, there has been no other decade in the whole history of leprosy when hope has run so high."

In India, the Mission maintains thirty-seven asylums and assists twenty-three others, all open to every caste and creed, having in all nearly seven thousand patients under its care.

DISCOVERY OF 'AURICULIN'

A new and important vital organ has been discovered in the human body.

Two ear-like protuberances as big as a child's fist, which scientists have hitherto considered as superfluous growths, have just been found to contain glands containing secretions strong enough to make a dying heart beat again.

Professor Johann Plesch, physician to Gerhardt Hauptmann and many other famous men in Germany, declare that the secretion from these glands, treated scientifically, yields "Auriculin" a new medicine superior to Digitalis, and far more effective, as well as less dangerous, than the poisons now used to revive heart action.

CANCER AND ITS TREATMENT

Professor G. E. Gask, Director of the Surgical Unit at St. Bartholomew's Hospital, London, delivering one of a series of post-graduate lectures on "Cancer" at Leeds made an important pronouncement on the use of radium in treatment of malignant disease. It can now be stated, said Dr. Gask, that it has been provided indubitably that in a considerable number of cases, undoubtedly malignant tumours have been observed to disappear after exposure to the rays of radium. At the end of the War, the stock of radium bromide collected for military purposes was handed over by the Government to the Medical Research Council, and reports were now coming in from research centres showing that substantial progress had been made, and that remarkably beneficial results from the use of radium had been obtained.

EVILS OF TOBACCO

The medical experts are back at the everlasting tobacco question. The topic got a fillip the other day when a well-known professional man confessed that he smoked 700 cigarettes a week.

Professor Hugh Maclean set the ball rolling by ascribing loss of appetite to the debit side of smoking. Professor W.E. Dixon, who makes a special study of drugs, drew a picture of sundry evils that fall to the smoker.

Sir Humphrey Maclean is a little more reassuring. Moderate smoking does not harm, he says, except in those cases where there is already an excessive flow of gastric acids. Excessive smoking, however, is conducive to chronic indigestion.

TREATMENT OF VENEREAL DISEASES

On the 20th of last month, the House of Commons rejected the second reading of the Edinburgh Corporation Bill providing for compulsory treatment of venereal disease. The Secretary of State for Scotland, opposing the motion, said that while elimination of disease was essential, progress must always be in proportion to, not in advance of, the volume of public opinion.

WONDERS OF ELECTRICITY

The time is fast approaching when it will be possible to transmit through the ether sufficient power to energise lighting systems and work machinery at great distances.

Research in this direction has been carried out in the laboratories of the General Electric Corporation in America, and it is now announced that a radio-valve has been invented which will fulfil this purpose.

It is declared that, in the course of experiments with the new valve, electrical measuring instruments in rooms adjacent were twisted and broken, operators were seized with excruciating pains, and caged rats grew greatly excited and then dropped dead. It was also found possible to cook food suspended in a glass tube.

When the short-wave valve becomes a practical certainty, it is stated, the air surrounding each beam will become so highly ionised that it will be as good a conductor as copper. Research experts in London, interviewed, said the day would soon dawn when radio would supply the power for electric lighting and domestic cooking.

A HUGE TELESCOPE

Plans have been formed by the designers of the great telescope now on Mount Wilson for building in America "the largest telescope in the world." It will have, it is stated, a mirror 25 feet in diameter, it will weigh a hundred and sixty tons (not sixteen hundred as reported), and it will be capable of catching two million times as much light as the human eye.

The difficulties of building such an enormous instrument are, of course, considerable. The cost is estimated at £2,500,000. Whether the problems of construction and working can all be overcome, only time can determine, but that the money will be forthcoming for the attempt to be made, there is little room to doubt.

The reports however that such an instrument will reveal, for example, whether Mars is inhabited

are purely fantastic. What may be reasonably hoped for is some improvement in detail on the results that have been obtained with the present 100-inch telescope. With this instrument, spots on the moon, as big as St. Paul's, have been observed and a line on its surface as broad as the Rhine could be detected. But as to seeing whether Mars is inhabited, that is entirely beyond the range of possibility.

What would, however, be possible with a great telescope of the kind that has been planned—and this, it is understood, is its primary purpose—is to explore the outer limits of stellar universe. With the present telescope at Mount Wilson, some of the very faintest stars have been photographed, and with a still more powerful instrument, it is believed that it may be possible to investigate further the spiral nebulae which are supposed to be outside our universe.

THE SECRET OF LIFE

The great secret of the origin of the life-force may be revealed as the result of an amazing chance discovery made by a professor in the medical school of the University of Dijon.

While experimenting with the heart of a frog, cut out of its body several days before, Prof. Boutaric received the greatest shock of his scientific career.

When he dipped the heart in a solution of sea-salt, it suddenly began to beat, expanding and contracting as in life.

The astonished professor repeated the test. Placing the heart again in the sea water, seven grammes to the litre, he forced the fluid through the vascular valves and again came the heart's beats.

Then he tried a solution of pure salt, but the heart showed no signs of life. The difference in the solution was the absence of the potassium deposit found in sea-salt.

The discovery was quickly communicated to other scientists, and in several French laboratories, experiments are now being carried out,

THE NEW INDIA

We welcome the re-appearance of the Daily edition of NEW INDIA edited by Dr. Annie Besant. She has revived the paper in order to further the



DR. ANNIE BESANT.

achievement of Swaraj, and the public which knows the great part it played during the Home Rule campaign need hardly be assured, says the HINDU, that it will continue the traditions of 1917. Dr. Besant has thrown herself into the present campaign with her characteristic energy, and NEW INDIA will be an appropriate vehicle to her in that great work.

THE INDIAN LADIES' MAGAZINE

The April Number of the INDIAN LADIES' MAGAZINE edited by Mrs. K. Sathianathan, M.A. Palamcottah, excels its predecessors in its get-up and matter. It is full of interesting short stories on Indian life and manners.

THE "PIONEER" STAFF

We understand that Mr. F. W. Wilson has been appointed editor of THE PIONEER by the Board of Directors to fill the vacancy caused by Mr. Edwin Howard's deputation as political editor to the head-quarters of the Government of India.

AMAZING STORIES

We are in receipt of the January Number of AMAZING STORIES, (a monthly story magazine edited by Hugo Gernsback and published by Experimenter Publisher Company, 230, Fifth Avenue, New York, N. Y.) through the courtesy of the Publishers' Agents in India, Manufacturers' Agency, Trichy. This number contains 4 complete stories and the second instalment of a serial. Of the stories "The Comet Doom" by Edmond Hamilton and "The Stolen Body" by H. G. Wells are captivating. We eagerly await the succeeding issues of this interesting journal which, according to the Publishers' announcement, will contain a serial entitled "The Master of the World" by Jules Verne.

THE PRABUDDHA BHARATA

The April issue of the PRABUDDHA BHARATA contains some unpublished writings of Swami Vivekananda and a posthumous article from the pen of the late Sister Nivedita. By way of self-vindication, the Editor discusses in the "Lure of the Universal Vision" the need of devoting attention to "so-called secular problems as much to spiritual problems proper". There are two letters of Romain Rolland through which we can peep into the mind of that great French *savant*.



RABINDRANATH TAGORE

who has deferred his world-tour owing to ill-health.

BACK TO THE VILLAGE!



India is an Agricultural country Back to the Villages!

[The artist, Mr. Sivaramamurti, a young student depicts here the fortunes of two boys from the same village—one emigrating to the town, taking to English education and ending his lot as a disappointed unemployed, and his neighbour sticking to his place in the village and prospering on the fruits of his labours in the field. Ed. I. R.]

HANGING AS A PUNISHMENT

Dan Griffiths, writing in the DAILY HERALD, gives ten points against hanging:—

It ignores the social and individual causes of murder.

(2) We do not destroy murder when we destroy the murderer.

(2) Statistics and experience prove that it does not deter.

(4) It gratifies cruel passions and brutalises the community.

(5) It imposes too ghoulis a task upon our fellow men—the hangmen and the prison officials.

(6) It tortures innocent relatives of the murderer.

(7) It is by no means the only way to 'protect society' from murder.

(8) In a sense, it is another murder—a judicial murder.

(9) It is unworthy of the progress we have made in other realms.

(10) It is an irrevocable penalty, which, in the case of error, can never be corrected or compensated.

LEGAL REFORMS

The First Maharashtra Lawyers' Conference under the presidentship of Mr. R. P. Karandikar, which concluded its sittings on May 7, adopted a number of resolutions, including one recommending to Government that the institution of Honorary Presidency Magistrates should be abolished, as the administration of justice by them had been found to be unsatisfactory. Other resolutions advocated revision of University courses in Law, investigation of the condition of Juniors, the separation of Judicial and Executive Functions, recruitment from practising members of the Bar for all Judicial and Magisterial offices, and as a beginning, the fixing of the proportion at 2 to 1 as between members of the Bar and sub-judges and the removal of the distinction between Advocates and High Court Vakils.

LITIGATION IN BOMBAY

On the eve of closing for summer vacation, Sir Amberson Marten, Chief Justice, addressed the members of the bar who assembled to bid farewell to Sir Louis Crump retiring from the bench. Sir Amberson called attention to the serious situation in regard to arrears of litigation in the Bombay High Court and said the question of increasing the number of judges to cope with the situation was still under the consideration of the Government. It was anticipated that 9th and 10th temporary judges would be continued for another year, but the present needs required the minimum of eleven judges. As regards the general character of the Bombay litigation, he has been struck with the heavy and important nature of many appeals brought before them.

JUVENILE COURTS IN BENGAL.

By proposing a cut of Rs. 100 to the demand of Rs. 2,18,000 for "Presidency Magistrates Court" in the Bengal Legislative Council, Mr. F. E. James drew the attention of the Government to the necessity for the reorganization of the Juvenile Court in Calcutta.

The constitution of the juvenile court, said Mr. James, was the most important factor for the success of the system and much depended on the outlook and training of magistrates presiding over such court. From his experience in Calcutta and of similar courts in other cities, he suggested that there should be one permanent Magistrate to preside over the juvenile court.

On the assurance of Hon. Mr. Moberly that the question of the reorganization of the juvenile court would be considered by the Government, at the earliest opportunity, Mr. James withdrew his motion.

MISS DAW ME ME KHIN.

The first woman to receive the Bachelor of Laws Degree at Rangoon University has been appointed Assistant Registrar of the Rangoon High Court. Her name is Daw Me Me Khin, B.A., B.L.

THE LATE LORD RAWLINSON

Lt.-Gen. Sir Alfred Codrington unveiled a memorial to Lord Rawlinson at the Royal Military Chapel, Wellington Barracks, on April 24.



LORD RAWLINSON.

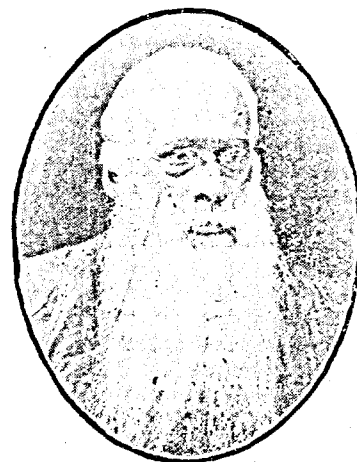
The memorial consists of a pillar of Rouge royal marble, with a base in a grand antique and a capital of white alabaster corresponding to Kitchener memorial in the same chapel. It has been erected by Lord Rawlinson's widow and fellow officers of the Coldstream Guards. The ceremony was attended by Sir Alfred Rawlinson, Lord Reading, Earl Derby, Lord Bynd, Mr. Amery, Sir Hugh Trenchard, Sir Henry Machinon, Sir Archibald Montgomery, Mr. Massingbaird and many others and representatives of services. The band of Coldstream Guards accompanied the hymns and played "Voluntaries." Mr. Mackinnon read the lesson, Reverend W. B. Hughes dedicated the memorial, Last Post and Reveille were sounded at the end of the service.

THE LATE Mr. MAGANLAL GANDHI

Mr. Maganlal Gandhi, nephew of Mr. Gandhi, died last month after a brief illness at Patna. He took an active part in the Indian struggle in South Africa and edited "INDIAN OPINION" for some time. Coming to India, he helped Mr. Gandhi in his work in connection with Khaddar and the charka and was the Manager of the Sabarmati Ashram. He leaves a widow, two daughters and a son to mourn his loss. Writing of him, Mr. Gandhi says in YOUNG INDIA:—"He was my hands, my feet and my eyes. The world knows so little of how much my so-called greatness depends upon the incessant toil and drudgery of silent, devoted, able and pure workers, men as well as women. And among them all, Maganlal was to me the greatest, the best and the purest."

THE LATE AMBICA CHARAN MUZUMDAR

The Ambica Charan Memorial Hall built in honour of the late Ambica Charan Muzumdar,

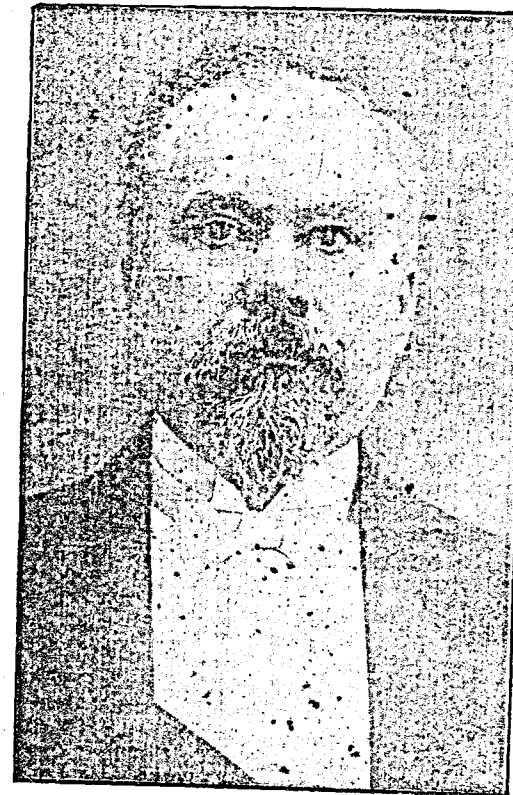


AMBICA CHARAN MUZUMDAR.

Ex-President, of the Congress, was opened by Dr. J. N. Maitra, President, Faridpur District Political Conference on April 21. Mr. Bepin Chandra Pal, in unveiling the portrait of Ambica Charan, said that the idea of Self-Government was first conceived by the late Sir Surendranath, Ambica Charan and others whose idea was to achieve an orderly Government for India.

THE FRENCH ELECTIONS & M. POINCARÉ

M. POINCARÉ's triumph in the recent French elections must be interpreted as a mandate from the electorate to continue in his policy of financial



M. POINCARÉ: THE FRENCH PREMIER

reconstruction. Although the general results of his twenty months' labours were approved throughout the country, it was by no means certain that the elections would bring back a Chamber favourable to him. Although the Frenchman is comparatively lightly taxed, he resents the continuance of any taxation, says the MADRAS MAIL, which he considers exceptional, and, without perception of any but the immediate issue of saving his own pocket, he will return any party which promises him an immediate reduction of taxation.

Mr. BROCKWAY ON 'BOYCOTT'

"A mass of politically-awakened opinion in India is behind the boycott of the Simon Commission," declared Mr. Fenner Brockway, interviewed on his arrival in London on April 2. He said that it would be a great mistake to imagine that the deputations waiting on the Commission represented a substantial body of Indian opinion. The fact that all the three Parties were united in the boycott was proof of the overwhelming strength of the forces behind it. It was to be hoped that negotiations would be commenced immediately for an unconditional Conference with Indian representatives when the Commission returned to India. Meanwhile, if the representatives of all important Indian organisations succeeded in preparing a constitution representing a united demand of politically-awakened India, it would be far more important than anything the Simon Commission could produce."



THE RT. HON. WINSTON CHURCHILL who presented the much-discussed British Budget on April 24.

INDIAN SPORTSMEN IN ENGLAND

The Indian Hockey Team and the Indian world motor cyclists were the guests at an "At Home" given by the National Indian Association, the Northbrook Society and the Indian Students' Hostel, London, on April 19. Many distinguished Indians were present, including Sir Atul and Lady Chatterjee, Sir Muhammad Rafiq, Dr. Paranjpye and Mullick. Sir Selwyn Freemantle welcomed the visitors and congratulated them on their splendid performances. Mrs. N. C. Sen presented each member of the team with a pale blue turban to be worn at the Olympics. Jaipal Singh, in reply, paid a tribute to the enterprise of the Indian Hockey Association in sending the team to Europe in spite of many difficulties. He had authority to say that the team had taught the British hockey public many new points of the game. Sir Atul Chatterjee said he was sure the visits of such teams were the best method for bringing about international understanding. He was convinced that the success of the team would enhance the international prestige of India. He hoped that other teams would follow its example. Dr. Paranjpye hoped that India would soon send a cricket team to England to play Test Matches.

ENGLAND'S TENNIS PLAYERS

According to the figures of the international Lawn Tennis Association, England has by far the largest number of tennis players in the world, and with 250,000 players against 80,000, her tennis army is three times as big as that of the United States.

In the light of these statistics, England's lack of success in the International tournaments during the last twenty years seems inexplicable. Much of the failure is due to the fact that most of us learn the game on indifferent grass-courts on which correct stroke-play is almost impossible, says the *EVENING STANDARD*. "The chief reason, however, is probably to be found in the fact that most

English people play tennis only as one of several games, which they pick up haphazardly after leaving school. Your American, your French, or your Czecho-Slovak tennis player begins at an early age, has lessons from a professional, and from then onwards, concentrates his whole energy on this one game."

INDIAN MOTOR CYCLISTS.

The four Indian Motor Cyclists, who left Calcutta in Dec. 1926 and arrived in London last month, were the guests of the Indian Students' Hostel on April 19. In an interview with Reuter, they said they were quite fit and had an adventurous journey through Iraq, Syria, Turkey, Bulgaria, Hungary, Austria, Germany and Holland. Amongst the autographs they had collected, were those of the ex-Kaiser, Von Hindenburg, and King Feisal.

WHY OXFORD FAILS

Rev. C. H. Cole suggests that there should be a commission of enquiry to investigate the reasons for the repeated failures of Oxford to overcome Cambridge. This non-success can be generally attributed to the fact that more public school athletes look to Cambridge more than Oxford for their field of glory in athletic ends.

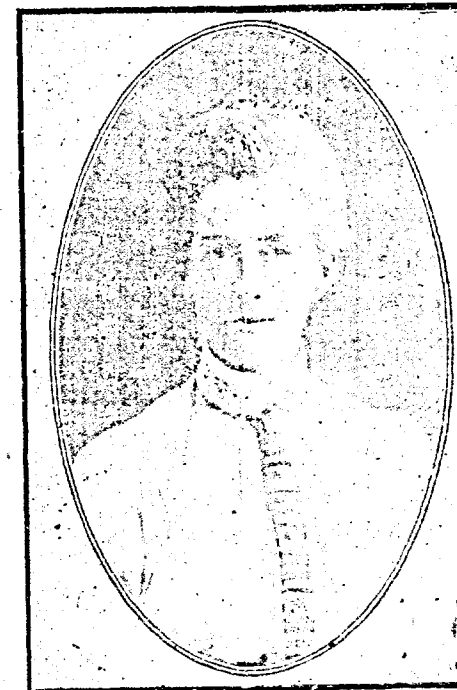


MISS VIOLET LERMITE

in the singles at the Gunnersbury tournament.

NURSE CAVELL

The controversy over the Cavell film raises again the question of the truth or falsity of war-time emotions. If the question were purely one



NURSE CAVELL.

of taste, the preponderance of decent feeling would be, of course, against the exhibition of this film, but larger issues arise, says the *ENGLISH REVIEW*. The conduct of the German forces in the occupied areas was condemned at the time not only by their enemies, but by neutrals. Was it properly so condemned, or otherwise? If, on the other hand, there is now a doubt about the facts, there can be still less justification for damping down public discussion. The plain fact is that public opinion, which alone can lead to cordial relations between nations, cannot be formed by a political censorship, which always has the opposite effect to that intended. The incident of the Cavell film has

been no exception. Those most sympathetic to Germany during the War, says the *Journal*, are ranged almost to a man in support of the film against the Government. Censorship is a practical, not an ethical problem, and the facts condemn it.

Writing on this controversy in the *DAILY TELEGRAPH*, Lord Birkenhead observes: The true purposes of this sainted woman—her only message to the world—are engraved on her memorial:

"Patriotism is not enough. I must have no hatred or bitterness for anyone."

Does anyone suppose that the woman who, at the very moment of her agony, could speak like this, would permit her death to be commercialised with the certain result that the bitter memories associated with it would be kept alive and fertilised so as to prevent the sweet restoration of friendship and good relationship between the nations of the world?

THE BUDDHA DAY

The Thrice-Sacred Day of the Birth, enlightenment and Parinirvana of the Bhagvan Buddha fell on the Vaishaka Full moon Day, Friday, the 4th of this month.

2,552 years ago, the Buddha was born as Prince Siddhartha at the Lumbini Park. 2,517 years ago, he attained full enlightenment at Buddha Gaya. 2,472 years ago, the Sakyamuni attained the Parinirvana.

Lord Buddha is universally proclaimed as the noblest son of his ancient country, and he preached the gospel of benevolence and self-conquest. The Buddha Society of Bombay appeals to everyone to venerate his memory in a fitting manner and thus vindicate the cause of true freedom and true civilization.

*LIFE & TEACHINGS OF BUDDHA. By Anagarika Dharmapala. 3rd and new Edition. Price Annas. 12. To subscribers of the *INDIAN REVIEW*, Annas. 10. G. A. Natesan & Co., Publishers, George Town, Madras.

Diary of the Month

- April 11. Sir J. C. Bose leaves Calcutta for England.
- April 12. Sir Douglas Hogg becomes Baron Hailsham.
- April 13. An International Congress of Women-Doctors and Surgeons meets in Bologne.
- April 14. Sir B. N. Mitra opens the Indian Currency Note Press at Nasik.
- April 15. D. F. Mulla receives charge of the office of the Law Member of the Government of India.
- April 16. An Italian Expedition leaves Milan for the North Pole.
- April 17. The Canadian and American Governments agree upon a grandiose Power Scheme.
- April 20. The Lahore High Court cancels the forfeiture order of BANDEMATARAM.
- April 21. Members of the Butler Committee leave for England.
- April 22. Prince Zoubkoff, Ex-Kaiser's brother-in-law, is arrested.
- April 23. The ex-Maharajah of Indore and his newly married wife leave for England.
- April 24. Mr. Churchill presents the British Budget in the House of Commons.
- April 25. The Canadian Government amends the British North America Act to enable women to sit in the Senate.
- April 26. Dewan Bahadur M. Krishnan Nair takes charge of the office of Law Membership of Madras.
- April 27. Britain presents a strong note to Egypt.
- April 28. His Majesty's steamers "Warspite" and "Valiant" proceed to Egypt.
- April 29. An acute Parliamentary crisis is reported in Japan as a result of recent indecisive elections.
- April 30. The French elections result in a working majority of 400 to M. Poincare.
- May 1. Egypt replies to Britain agreeing to postpone Public Assemblies Bill.
- May 2. Lord Lytton is appointed Head of the Indian Delegation to the League of Nations.
- May 3. Subash Chandra Bose presides over the Mahavashtra Provincial Conference at Poona.
- May 4. S. Srinivasa Iyengar leaves Madras for Europe.
- May 5. King Amanullah of Afghanistan deposits a wreath on the tomb of Lenin.
- May 6. H. M. S. "Odin", the first English submarine has been launched at Chatham.
- May 7. Sino-Japanese war begins.
- May 8. The House of Commons pass the 3rd reading of the Bill giving votes to women.
- May 9. Prof. Indra is released from Jail.



PROF. KARVE

- April 18. Prof. D. K. Karve completes his seventieth birth day.
- April 19. About 35 Princes meet in Conference in Bombay under the Presidency of His Highness the Maharajah of Patiala.

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A CIVIL SERVANT (I. C. S.) writes:—"I have gained self-confidence and energy. I am disposing of my daily duties more easily and smoothly."

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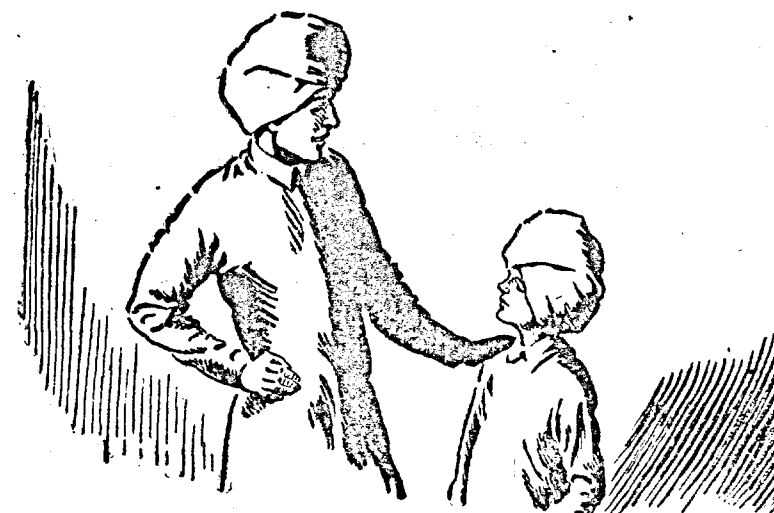
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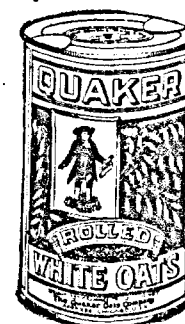


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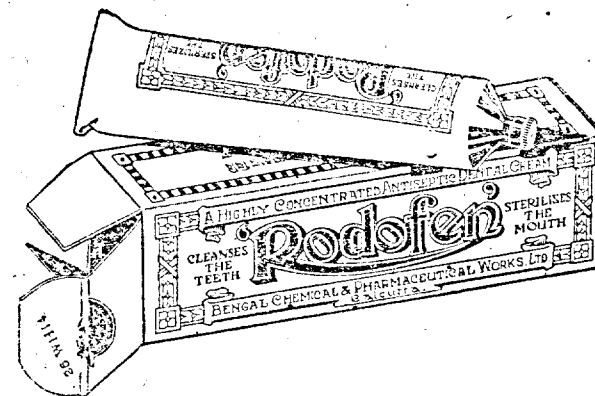
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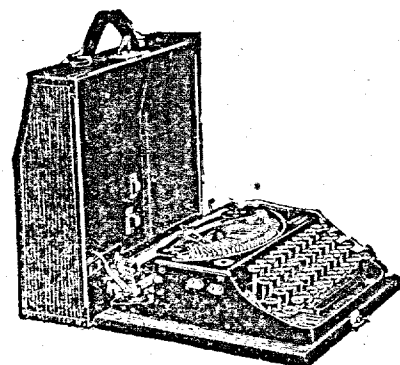
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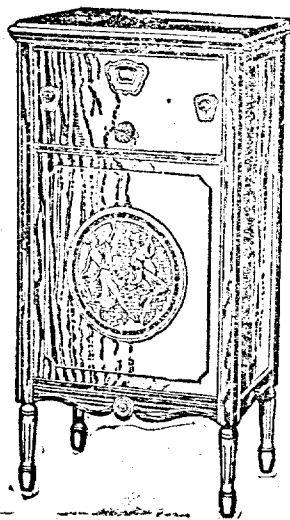
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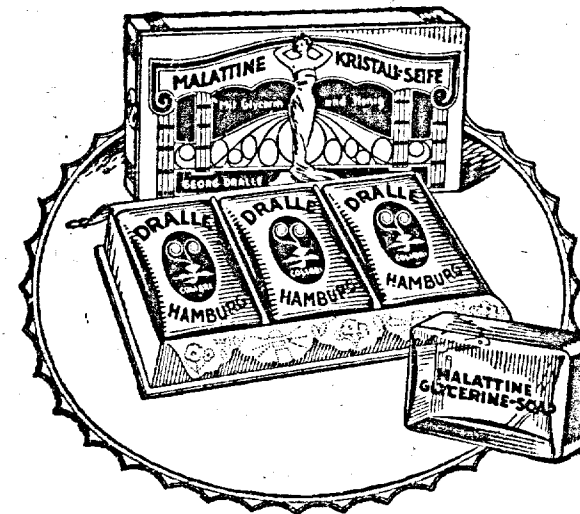
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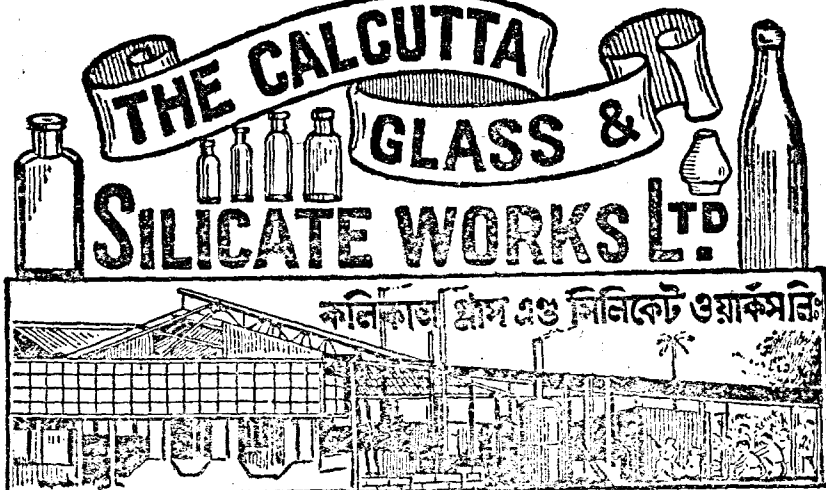
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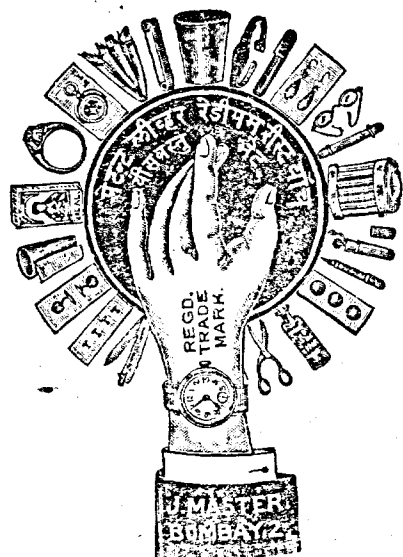
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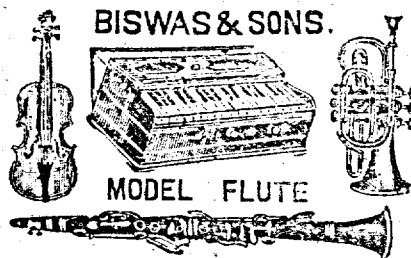
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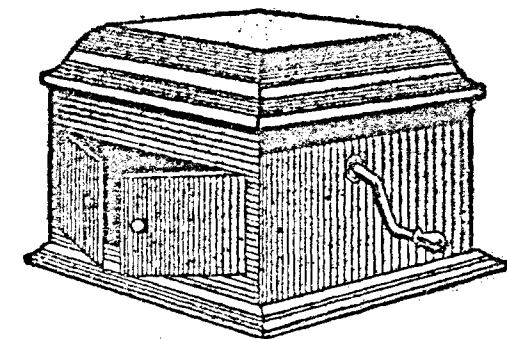
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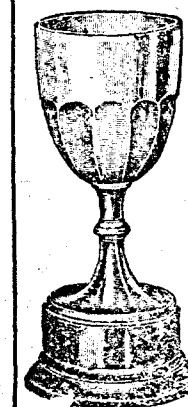
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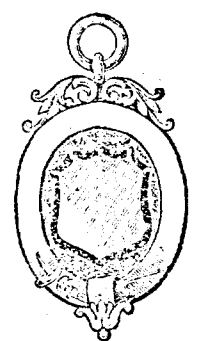
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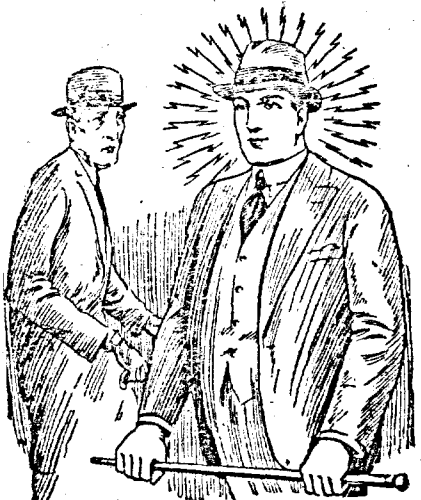
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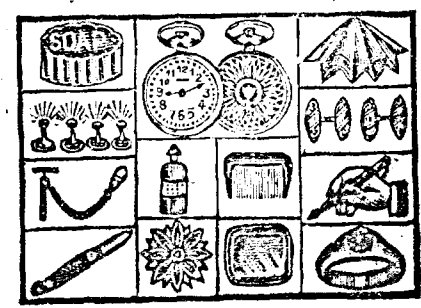
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42	" " " " Watch shape 13 1/4 oz.	1	10	133	Ice-Eau-de-Cologne " "	1	4
43	" " " " " 34 " "	0	14	465	Cold Cream, large pots " "	1	14
54	" " " " Decanter 36 " "	29	6	180	Capitol Hair Wash " "	4	6
57	" " " " " 12 " "	12	4	119A	Lavender Water, long " "	1	4
58	" " " " " 6 " "	5	8	406	Mouth lotion " "	1	8
59	" " " " " 6 " "	5	8	353	Brilliantine Asstd. Liquid " "	0	12
90	" " " " Glass Stopped 36 " "	24	0	103	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " "	4	0
91	" " " " " 18 " "	12	4	104	Fancy boxes, contg. one 2 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " "	2	10
92	" " " " " 9 " "	6	6	101	Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 1 tablet Toilet Soap " "	3	8
123A	Lavender Water " 9 " "	5	8	102	Fancy boxes, contg. one 2 oz. bottle of Eau-de-Cologne and 1 tablet Toilet soap " "	2	2
474	Nenita Bath Salts " " "	2	4	981	Glycerine Soap oval cake tablet " "	0	4
888	Eau-de Cologne Bath Soap tablet... " "	0	11	905	" " per box of 3 tablets " "	1	8
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476	" " " " " " "	1	4	951	Liquid Glycerine Soap White Rose). per bot. " "	1	8
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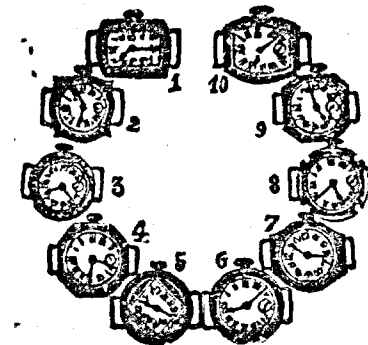
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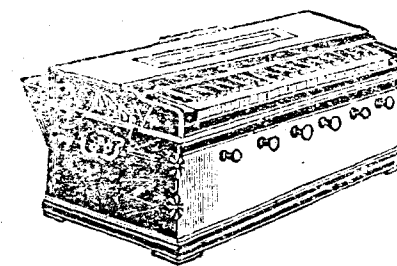
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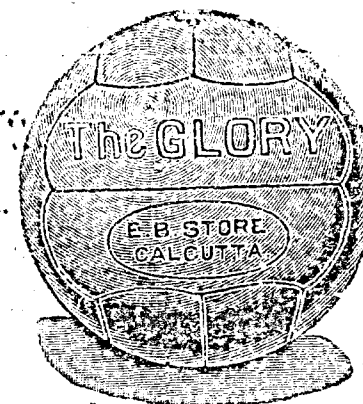


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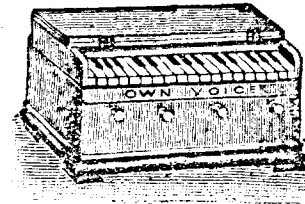
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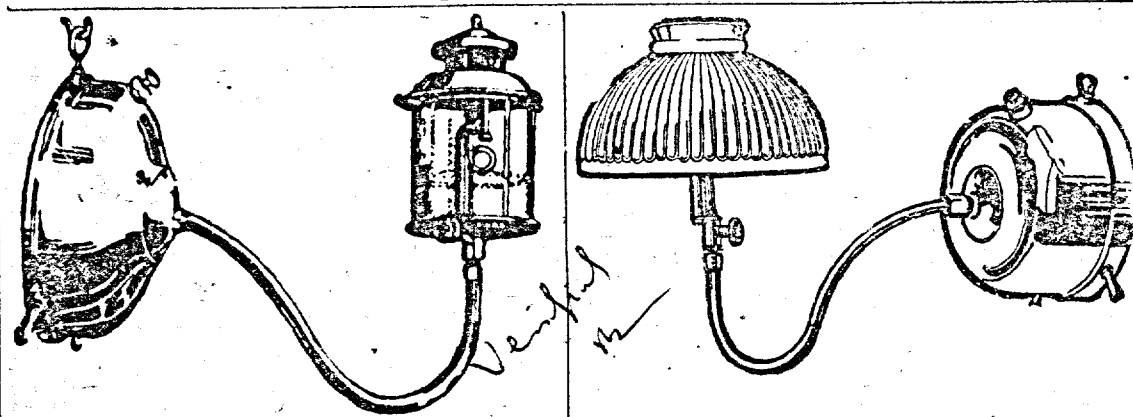
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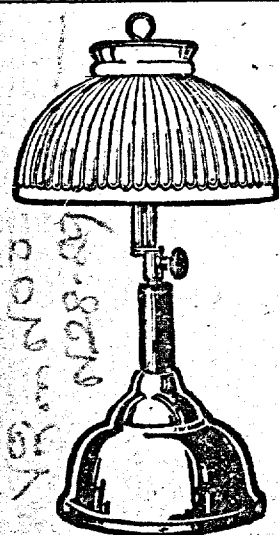
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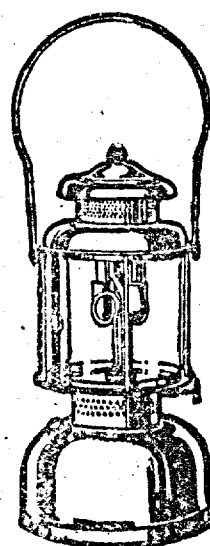
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