



A MONTHLY RECORD

OF THE

Status and doings of Indians in British Colonies and Foreign Countries
and an Advocate of Equal Rights of British Citizenship within the Empire.

Edited by :—T. K. SWAMINATHAN

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THE CENTENARY OF INDIAN COLONISATION OF MAURITIUS 1835—1935

This Volume is respectfully Dedicated to
THE PIONEER INDIAN COLONISTS OF MAURITIUS
and of Jamaica, Trinidad, British & Dutch Guiana, S. Africa & Fiji.
IN RECOGNITION OF

spirit of adventure and enterprise in laying the foundation of a

GREATER INDIA

MADRAS

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CONTENTS

	Page		Page
Our Special Number	1	The Japanese Analysed, by Mr. P. K. Seshadri Iyengar, B.A., B.L.,	23
The Indian Colonisation Centenary, (The Circular)	2	Indians in Tanganyika, by Mr. V. R. Boal	25
Labour Recruiting for Mauritius, by Mr. R. E. P. Wastell, M.A.	3	Indian News in the Colonies and Colonial News in India, by Mr. Prem Narain Agrawala, B.A.,	26
Some American Attitudes toward Indian Immigration, by Mr. Charles S. Braden Ph. D.	6	Indo-Malayan Trade	28
The Value of Educated Emigrants, by Mr. Rash Behari Bose.	7	Indian Federation and Federal Constitutions by Mr. M. N. Nair M.A., L.L.B.,	30
The Bibliography of Asiatic Migration to the Dominions and Colonies, by Mr. Evans Lewin	8	Was caste system periodically revised in ancient India, by Mr. M. S. Ramaswami Aiyar, B.A., M. B. A. S.	33
The East Indian Community of Jamaica, by Mr. A. H. E. Beckford	10	The Indian Abroad by Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L.,	35
Indians in the East Coast of Sumatra, by Mr. D. Kumarasawmy, Medan	11	Book Review and Notices	36
The Island of Sumatra	13	Sociologie Experimentale Et Pensee Thomiste, by Dr. Gobert	39
East Indians in British Guiana, by Mr. E. A. Luckhoo	17	Letters to the Editor	40

* In this number the sections under "Indian News" & "Notes & Comments" are omitted for want of space.

EDITOR'S TOUR.

MR. T. K. Swaminathan, Editor of the "Indian Colonial Review" who has been deputed by the "Indian Colonial Society" to visit Mauritius in connection with the celebration of the Indian Colonisation Centenary there, is leaving Madras for Singapore en route to Mauritius by the French boat Leconte de Lisle sailing from Madras on the 30th inst.

After completing his work there, he will visit other Colonies such as Seychelles, Re Union, Madagascar, East and South Africa, the West Indian Colonies of Jamaica and Trinidad, British and Dutch Guiana, Canada, Fiji, Indo-China, and other places, practically covering all Indian settlements. He will study the condition and status of Indians in all these places with a view to bringing about a closer and more intimate acquaintance of Indians at home and abroad for promoting the material and cultural uplift of Indians scattered all over the world. His investigations will be embodied in book form fully illustrated and documented and will be published shortly after his return.

The Indian Colonial Review

(With which is incorporated the "Indian Emigrant")

(ESTABLISHED—AUGUST 1914)

AN INTERNATIONAL MEDIUM OF

Emigration, Colonisation, Trade, Travel, Labour, Sociology and Politics.

The only Journal advocating the cause of Indians abroad, recording their life, thought and activities and safeguarding their interests in the Colonies.

XXI Year of Publication
October Number

Editorial Notice.

THE EDITOR solicits contributions from colonial residents, English or Indian and others, on problems germane to the topic, particularly those directly bearing on India and the Colonies. Articles should not ordinarily exceed two thousand words. Indians living or travelling abroad are specially requested to write to us of their experiences in foreign lands. Such correspondence should be informative. The Editor, "The Indian Colonial Review" is not responsible for opinions expressed by writers or statements made by correspondents. Photographic views and representations of Indian life in British Colonies and Foreign countries will be thankfully received and they will be paid for if accepted. They should be accompanied, in every case, with a short description.

Our Special Number

It was with an ambitious programme that we set out to celebrate the Indian Colonisation Centenary by issuing the following Circular to our friends and sympathisers all over the world for bringing out a Centenary Edition of our Review. The articles received in sympathetic response to the Circular are included in this Special Number and the Editor feels highly thankful to the various contributors for the time and trouble taken by them in this behalf in complying with our request. Although we had not the full complement of writers, as we had expected, to deal with the various aspects of the problem, our kind and learned contributors have so far thrown a good deal of light on the question in its national and international aspects and we leave the readers to judge for themselves. As for those who have been prevented for one reason or another in acceding to our request, they have been generous enough to reply to it and their replies are also published herein. We also beg to draw pointed attention of our readers, at home and abroad, to the Circular in question, so that they may know the underlying principle of the Review, its aims and aspirations, if they feel inclined at any time to contribute to us their views and opinions.

The one thing for which the Editor regrets very much is the inordinate delay in bringing out the publication. This is due to the fact that his whole time was taken up in organising the "Indian Colonial Society" and the first "Indian Colonial Conference" in Madras and sufficient amends have been made for the time thus lost by giving the public the proceedings of the Conference which will form an interesting supplement to this number and it will be published next month.

N35-21-10

* (1) Edgar L. Erikson: "The Introduction of East Indian Coolies into the British West Indies," Journal of Modern History, June 1934.

rupees a head, according to the generosity of the respective business houses and the difficulty in filling the quota. The duffadars and their inferiors, the arkoties, were all registered with the police but this did not necessarily ensure impeccable behaviour. Since they received no direct salary, their interest lay in defrauding the labourer of as large a proportion of his wages as possible.

Abuses in the System.

By dangling the bait of high wages, and free board and lodging, before the eyes of unemployed men, or by less reputable means, many Hill Coolies were persuaded to accompany the duffadars to the port of embarkation. Here they lived under the supervision of the duffadars until they embarked for Mauritius, diet money at the rate of one anna a day being provided by the shipper. Before embarkation each labourer signed a contract and received thirty rupees or six months' advance of wages at five rupees a month, and specified articles of clothing, blankets and cooking utensils. The purchase in the bazaar of private brass utensils, the lota tushah and tollah was met from the advance of wages. The labourers were escorted on board by the duffadars and upon arrival at Mauritius were allocated to their respective plantations.

The opportunities for abuse in such a system were enormous, and rumours of ill treatment soon began to circulate in India. The Indian Government, in conjunction with the Government of Mauritius, introduced remedial legislation with a view to protecting the labourers prior to embarkation, to ensuring the voluntary nature of emigration and to securing their well-being on board ship. The first Indian Act, No. V of 1837, which came into operation on 1st. June 1837, applied only to the ports in Bengal, but the same regulations were extended to all the ports in British India by Act No. XXXII of the same year. The operation of these Acts was confined to those natives of India who embarked under contract for service in areas outside the country and did not apply to that small body of labourers which emigrated at its own expense.

Public opinion in England was sorely distrustful of the attitude of plantation owners towards their labourers and was determined to crush any attempt to revive the slave trade under whatever guise it might present itself. Highly coloured reports of the treatment meted out to labourers, which though exaggerated, often contained an element of truth, inflamed the tender conscience of England. Meanwhile a public meeting, held in Calcutta, petitioned the Government

for an inquiry into the trade, and the authorities at Calcutta, Madras and Bombay were ordered to comply with this request.

On 1st. August 1838, a committee of six members was appointed in Calcutta to investigate the alleged abuses of the existing system and to suggest means for their eradication, but internal dissension prevented the presentation of its report until October 1840. The report was admittedly inimical to the continuation of the trade, accepted the impossibility of extirpating the abuses and merely hoped to alleviate them. Methods of recruiting in India, treatment on board ship and persistent fraudation in Mauritius all met with severe castigation. The labourers were represented as ignorant men deceived by rogues as to the place of employment and nature of the services required, subject to forcible detention or even kidnapping and deprived of their wages by fictitious claims for debt or plain robbery. Once on board ship they were reduced to absolute misery by the brutal treatment of the captain and the crew and, lacking adequate supplies of food and water, preferred to seek a swift death overboard to prolonging a miserable existence. Once in Mauritius, overwork, poor lodging and inferior food together with the non-payment of wages and the impossibility of securing the redress of grievances completed the vicious circle. The reports from Bombay and Madras revealed no misfortunes comparable to those alleged to exist in the Calcutta trade.

Control by Government the Only Hope.

One ray of hope alone seemed to present itself and that was to remove the whole question of emigration from the hands of private individuals and place it under governmental control. The recommendation was made that Government officials should be appointed at specified ports to ascertain the voluntary nature of the emigration, to scrutinise the terms of contract, and inspect the boat accommodation which should preferably be restricted to the Government transport service. Such an elaborate system of Governmental control would have rendered the cost of emigration prohibitory and would have put a speedy end to the traffic.

It must be confessed that the findings of the Calcutta committee were not always borne out by the evidence, and Mauritius hotly resented the accusation of bad faith. The colony welcomed the suggestion of the authorities at Fort William that a committee should investigate the condition of Indian labourers in the island, and, to overcome prejudice, proposed

that the members should be selected solely from Indian officials. This offer was declined, probably on the score of expense but a compromise was effected by incorporating such servants of the East Indian Company as were present at the time in Mauritius, with the Special Justices. The personal visitation of the plantations ensured that accurate data was secured and resulted in the complete vindication of the planters as a class. In October 1838 the committee entered upon its labours, and while it was admitted that there were cases of individual hardship arising from poor accommodation, lack of medical attention or overwork, the good name of the colony was firmly re-established.

All this activity seemed to be wasted, for before the Calcutta committee could present its report, all emigration of Indian labourers was prohibited by the passage of Act No. XIV of 1839. In England the anti-slavery party had again entered the fray and the pressure brought to bear upon the Home Government had influenced the Government in India to prohibit the trade as a precautionary measure until a full investigation of the subject had been completed. It was confidently assumed that a Commission would be set up in England to settle the future policy of the Mother Country, but such anticipations were never realised.

Following the complete independence of the prædial apprentices in Mauritius in March 1839, the economic ruin of the colony seemed assured. Valuable equipment was allowed to rot and crops were left to perish for lack of attention. If the negroes persisted in their refusal to work, some alternative supply of labour was essential, but the most natural source was dried up by the prohibitory Act of 1839. The parlous condition of the colony demanded swift alleviation and agile brains were quickly occupied with the problem of devising some form of emigration likely to prove acceptable to the Governments of India and England and not ruinously expensive to the Mauritius planter.

Such a project was fashioned and an agent, C. Anderson, who had distinguished himself in the colony as the champion of the Indian Coolie, was despatched to London to plead the cause of the settlement. Thus began the indentured system.

Emigration was declared to be beneficial at once to the emigrant who enjoyed higher wages and a higher standard of living than was possible in India, to his native country, whither he returned with habits of industry and self-reliance, and, of course, to Mauritius. The matter was to be in the hands of an Emigration Committee composed of private individuals but including one Government officer and the Government of India was to superintend the choice of agents and dictate the general policy. Since the system of indentured labour had been open to much adverse criticism, it was proposed to encourage the emigration of labourers without any engagement of service whatever, but to provide opportunities for them, when once in the colony, to profit by the highest rate of wages obtainable. The scales of rations, rates of pay and hours of work were to be subject to government approval, and the expenses of the whole scheme were to be met by those planters who employed the labour.

Such a project seemed devoid of objection and Lord John Russell introduced into the British Parliament a bill called the Colonial Passengers' Act which would have facilitated the resumption of the traffic. Again, the whole weight of the anti-slavery party was thrown into the scale against the measure on the ground that since the Committee in India had not yet disclosed its findings, the full extent of the objectionable traffic could not be fathomed. But the vital needs of the colonies could not be ignored and, in 1842 by an order in Council, indentured emigration to Mauritius was again recognised under official supervision.

Affairs in Mauritius have been traced in some detail because lessons learnt in that Colony were later applied to the rest of the Empire. The official recognition of emigration to one settlement inevitably led to the extension of the system to all the colonies in turn and in 1844 Jamaica, Trinidad and British Guiana began to welcome their Asiatic subjects. Once settled in their new homes the industry, ingenuity and perseverance of the Indian labourers have often raised them to positions of affluence and respect which have helped to bind the confines of the Empire still closer together.

Some American Attitudes Toward Indian Immigration

BY CHARLES S. BRADEN, PH. D.

Northwestern University, Evanston, Illinois.

THERE is little that an American can contribute to the very interesting project of the 100th anniversary celebration of the Emigration of Indians to other lands beyond the expression of personal regret at the exclusion of Indian immigrants from the United States and the hope that eventually the ban will be removed to permit the entrance of men from every part of the world without discrimination. In so writing the author must be thought of as expressing simply



Mr. Charles S. Braden.

his own personal opinion, for it is necessary to state that not all Americans hold identical views on the subject. Perhaps it might not be without profit to state how various American groups feel about the matter.

There is first the out and out "supremacy of the white race" group, the so called Nordics who would deny entrance on the grounds of racial inferiority to men of any color other than the Nordics. They recognize the presence of many representatives of other races already in America—this they regard as a great evil, but one about which nothing can be done now—however they are determined that no others shall be allowed to enter—and they have an especial feeling against Orientals. They have their counterpart in the German nationalists to-day who are by every means seeking to destroy the Jews of Germany. They are highly vocal and control not a few of the great newspapers of the country. They are thoroughly irreconcilable to any modification of our immigration laws.

At the other extreme there is a group—rather small to be sure, who hold no such ideas of racial superiority over other peoples and who would throw wide the doors to all who might wish to come.

Probably the vast majority of Americans to-day are convinced that the day of unrestricted immigration is past, that America can no longer, for economic reasons afford to admit more than a small number of new comers each year. There are some who, especially in these days of severe economic depression, would cut off all immigration from whatever source. Many of these are people who entertain no ideas of racial superiority or inferiority at all. They would exclude Nordics as well as others, simply because there is no place for them here either as labourers or producers. If they be permitted to come, either they displace men now employed or add themselves to the very long list of surplus workers, or as producers serve to augment the already marked overproduction from which the country appears to be suffering.

There is a widespread belief that each peoples should have the right to determine its own general racial character. America is predominantly a white man's country. Furthermore it has evolved economic standards which differentiate it from those of other lands. The "American standard", if indeed in these recent years little more than a figment of the imagination, is nevertheless regarded as inviolable and anything which threatens it is at once subject to bitter opposition. Immigration from lands where lower living standards obtain constitutes a threat to this standard. It must therefore be controlled rigidly or entirely prohibited in the interest of maintaining that standard. The legal basis of exclusion is however couched in other terms. Only those are admitted who are "eligible for citizenship", and those are eligible who are considered assimilable to the general American racial type (with the exception of the negro—the large negro population already in the U. S. leads to the exception of the African peoples). The real root of it however I am convinced is economic and not racial.

There is a large and I think a growing group, mostly people who are attempting to follow the Christian way of life who deprecate discrimination against any race. They would have all races and peoples subject to a quota basis it is true—and they would probably agree that the quota be fixed in some such way as at

present in the sincere belief that relative homogeneity of population is desirable, but it would reflect in no wise an attitude of superiority of any social group over any other.

The age in which we live has made us neighbors all. Quick, easy communication is developing a world culture to which each race may contribute and is contributing regardless of restriction as to residence. Men and women can be kept at home, ideas cannot, and it may be said the peoples with ideas and ideals are not excluded from travel and even prolonged residence in the U. S. nor are they subject to any quota. Students may come and indeed they have come in considerable numbers and have both learned and taught, both received values from and imparted to us values out of their own rich culture. Professors—artists—missionaries—merchants—writers—these have been coming to us for years both in person and through their works. And they are coloring the thought of the west. A

recent book "*Hinduism Invades America*" studies the influence of this impact on our culture. Men like Swami Vivekananda, like Rabindranath Tagore—like Professors S. N. Dasgupta and S. Radakrishnan—great women of India like Sarojini Naidu and Dr. Reddy, journalists like K. Natarajan—what have they not brought to America! And America welcomes them with open arms. Valiant attempts have been made to secure a visit from Mahatma Gandhi who is known to every schoolboy of America.

It is likely, especially in these days of economic stress, of ingrowing nationalism and of inter-racial irritation that modification of restrictions on immigration will not be easy. But to their brothers in the East many, many Americans would like to bring assurance that they are hoping and working for the day when any discrimination which would seem to be based on a feeling of racial superiority, will be a thing of the past.

The Value of Educated Emigrants

BY RASH BEHARI BOSE, Tokyo.

I have been asked by the editor of the "*Indian Colonial Review*" to write something for the special Centenary Edition of the paper. Unfortunately my knowledge of the subject is very limited, but I pen down my views on certain aspects of the problem.



Mr. Rash Behari Bose.

There are nearly 500 Indians in the different cities of Japan, Kobe, the leading port city, alone having more than 400, and Osaka, Yokohama and Tokyo, the capital, making up the balance. The majority of them

are merchants, importers and exporters, and after staying for a few years here go back to India. They are therefore cannot be termed "emigrants" in a strict sense of the term. Only a very small number are residents and may be classed as emigrants. They generally belong to the middle—intellectual—classes of India and are engaged in business or intellectual labour.

It is most unfortunate that the vast majority of the Indians here do not mix or have any social intercourse with the natives and keep themselves completely aloof as a different community. The greatest drawback of such an attitude is that they fail to learn many things worth-learning which have made Japan what she is today, that is, a first class power in the world. The ladies too do not take advantage of their leisure—the house-hold work being generally done by the servants—to enhance their knowledge of Japan and things Japanese. I wish that the Indians when outside India, whether temporarily or permanently, made it a special point to endeavour to understand and learn the good points of politically advanced countries. Now that India is gradually advancing towards her national goal, it is all the more necessary for her sons to enrich their knowledge from the example of other progressive countries.

Hitherto our emigrants were more or less of labouring classes, but in future we should try to send out of the country men and women of intellectual classes also. In this respect we can profitably emulate

the example of Britain. Go to any part of the world and you will find at least one non-official Britisher of the middle classes, merchant, educator, missionary or newspaperman, representing in his non-official capacity, his country and civilisation and culture. Uneducated emigrants in many instances misrepresent the country of their birth, and consequently become sources of friction, bitterness and troubles. But with educated emigrants, such is not the case. On the contrary, they enhance the prestige and the position of the country of their birth. With uneducated Indian emigrants, a sufficient number of educated emigrants should invariably be sent. These educated Indians will be in a position to create a Greater India throughout the world.

In spite of the high death rate, the causes of which are obvious, the population pressure in India is increasing every year. If there is no proper outlet for it, the constant increase will inevitably eventuate into over crowding and suffocation. Emigration to thinly-populated parts of the world is the only solution. Indian statesmen should give immediate attention to this problem before it assumes serious dimension.

There are millions of Indian emigrants scattered over the face of the earth, but as yet there has not

been established any central organ or organisation* to co-ordinate their activities and unite them politically. When effective steps are taken along this line, the Indian emigrants will prove to be a source of great strength and asset for the Mother country.

It is a historical fact that the Irish emigrants in the United States of America and the Chinese emigrants outside China were the chief factors and played important roles in the movement of freedom for their respective countries. All students of international affairs know well how the Chinese and Irish emigrants helped their leaders engaged in the struggle for liberty. But for their assistance and co-operation, it would not have been easier for Ireland to become politically free or for China to accomplish the revolution under the leadership of the late Dr. Sun Yat-sen. Similarly, the educated Indian emigrants will be of great assistance in the future fight for Indian freedom. From this point of view, if not for anything else, the emigration of educated Indians should be encouraged by all means.

*Indians abroad will find in the *Indian Colonial Society*, Madras, such an organisation (Ed. I. C. R.)

The Bibliography of Asiatic Migration to the Dominions and Colonies.

BY EVANS LEWIN,

Librarian of the Royal Empire Society, London.

THE present article is not intended to discuss in any way the question of Asiatic immigration into the British Dominions and Colonies, but to point out some of the more important publications dealing with this subject. It is thus largely bibliographical and designed to be a guide for the use of students. One of the most comprehensive papers on this question from the historical point of view is an address delivered by Richard Jebb before the Royal Society of Arts in 1908 and entitled "The Imperial problem of Asiatic immigration." This was published in the *Journal of that Society* (pp. 585-610, 1908) accompanied by a "Summary of British and American laws and treaties affecting Asiatic immigration", prepared by Evans Lewin which is still very useful for the purpose of reference. A more complete digest of these laws, unfortunately only a manuscript, is in the Library of the Royal Empire Society.

It will be as well, before dealing with general treaties, to consider Asiatic migration from the regional point of view. It was in Australia, which subsequently developed its strongly nationalistic White Australia

Policy, that the continuous immigration of Asiatics, chiefly Chinese, first began to attract serious attention, and where it finally became a political question of the first importance. As long ago as 1837 a Committee on Immigration, Indian and British, considered the matter and issued a report which is contained in the New South Wales Parliamentary Papers for that year. This was followed in 1854 by the "Report of the Select Committee on Asiatic labour" (N. S. W.); in 1857 by the "Report of the Select Committee on Chinese Immigration" (State of Victoria); and in 1858 by the "Report of the Select Committee on the Chinese Immigration Bill" (N. S. W.). These early reports were followed by numerous other official and non-official papers. In 1863 the Reverend W. Young wrote a "Report on the condition of the Chinese population in Victoria" and finally in 1888 the Imperial government issued "Correspondence re. Chinese immigration into the Australasian colonies" (C. 5448.) which summed up the whole position as it then existed.

In the Dominion of Canada attention was primarily focussed on Asiatics in the Province of British

Columbia, where a large number had settled mainly in connection with the mines and forests. In 1879 the "Report of the Select Committee on Chinese labour" was issued as Appendix 4 to volume 13 of the Journals of the Canadian House of Commons; and in 1885 a Royal Commission on Chinese Immigration, consisting of J. A. Chapleau and J. H. Gray, issued a voluminous report on this subject. It is not possible to do more than indicate the extensive literature relating to this matter in Canada, but the following publications must be mentioned: "Report of the Royal Commission on Chinese and Japanese Immigration" (Can. pap. 51, 1902); the "Anglo-Japanese Convention re. immigration of Chinese and Japanese" (Can. pap. 74b, 1903); the Report of W. L. Mackenzie King (subsequently Premier of the Dominion) on his mission to England in connection with the immigration of Asiatics into Canada (Cd. 4148, 1908); Miss A. C. Laut's "Am I my brother's keeper, a study of British Columbia's labor and oriental problems" (Toronto, 1913); V. S. Srinivasa Sastri's address on "East Indians in Canada" before the Empire Club of Canada (1922); a pamphlet by K. Das Rajani on "Hindustani workers of the Pacific coast," published at Berlin in 1923; T. MacInnes's "Oriental occupation of British Columbia," published at Vancouver in 1927; and two journals, the first "The Aryan" published at Victoria, British Columbia, in 1911-2; and the second "Sansar: the Hindustani paper of Canada," issued in the same city in 1913-14.

In the Union of South Africa the immigration of Asiatics and the question of Chinese labour in the Transvaal became political questions of the highest interest, especially the latter which resulted eventually in the overthrow of the imperial government of the day. It is not proposed to touch upon the bibliography of Chinese labour in South Africa, but to concentrate on Indian migration into Natal. In 1872 the Natal Coolie Commission, consisting of Sir Michael Galloway and B. P. Lloyd issued a "Report upon the condition of the Indian immigrants in Natal" (Natal pap.) and, after much controversial literature had been written, M. K. Gandhi published in 1902 his well-known pamphlet on "Indian franchise, an appeal to every Briton in South Africa" (Durban), which was followed by H. S. L. Polak's "Indians of South Africa, helots within the Empire." (Madras, 1909); various articles by Lord Amthill supporting the claims of the Indians; and, at a much later period, M. K. Gandhi's "Satyagraha in South Africa." (Madras, 1928). Other important papers are Sir Charles Bruce's "British Indians in the Transvaal" (1908); "Indians and their South African compatriots" (Round Table No. 15, 1914); and "The Indian problem" (Round Table No. 38, 1920). Official papers are the "Report of the Select Committee on

Asiatic migration" issued by the Cape Government in 1908; "Correspondence re. a Bill to regulate immigration into South Africa" (Cd. 5579, 6283, 6920, 7111, 1911-13); the Reports of the Indian Inquiry Commission (Capetown, 1914), and of the Asiatic Inquiry Commission (Capetown, 1921); "Correspondence re. position of British Indians in the Transvaal" (Cd. 2239, 3303, 3887, 3892, 4327, 4584, 5363, 1904-10); and the "Report of the Select Committee on Disabilities of British Indians in the Transvaal" (Capetown, 1919). The condition of Indians in Natal may be studied in the Annual Reports of the Protector of Indian Immigrants (Natal) for the years 1875-1909.

On the question of Asiatic migration generally, there is a very extensive literature. One of the earliest publications calling attention to the clash of interests, European and Asiatic, is by Matthew Macfie who lived both in Australia and British Columbia. This was entitled "Impending contact of the Aryan and Turanian races" (1878). Lord Olivier's "White capital and coloured labour" (1906) gives the view of a West Indian administrator who was subsequently Secretary of State for India in the labour Government of 1924; L. E. Neame's "Asiatic danger in the Colonies" (1907) is written largely from the South African point of view; R. L. P. Weale's "Conflict of Colour" (1910) is an exposition of racial problems generally throughout the British Empire, with more especial reference to Chinese migration; Miss P. C. Campbell's "Chinese Coolie Emigration to countries within the British Empire" (1923) is an able survey of this question with special application to the Malay States and Australia; Professor J. W. Gregory's "Menace of colour" (1925) is a study of the difficulties due to the association of the white and coloured races; and H. F. MacNair's "Chinese abroad," published at Shanghai in 1925, is chiefly concerned with the effect of Chinese migration upon international law and relations.

Among important official papers that should be studied are the "Report of the Royal Commission on the treatment of Immigrants in Mauritius" (1872-75); the "Report to the Government of India on the conditions of Indian immigrants in Trinidad, British Guiana, Jamaica, Fiji, and Surinam" (1915) by James McNeill and Chimman Lal; the "Report of the Committee on Emigration from India to the Crown Colonies" (Cd. 5192-94, 1910), and the "Report on restrictions upon British Indian subjects in British colonies and dependencies" (Col. Off. 383, 1900). Finally, a bibliography (62 pp.) of the whole question of the relations between Europeans and coloured races, compiled by Evans Lewin, was issued by the Royal Empire Society in 1926. This forms a useful guide to the literature on this question.

The East Indian Community of Jamaica

BY A. H. E. BECKFORD.

(Secretary, East Indian Association of Jamaica.)

HAVING been requested by the Editor of the *Indian Colonial Review* to write an article upon Indian life in Jamaica for publication in his special Centenary edition I gladly do so.

The following article is a compilation of extracts from a report prepared by me previously for the "Indians Abroad Directory" 1934 Edition where further information on the subject can be had. A few alterations in figures are due to a later report of the Immigration Department now at hand.

The history of the Jamaica Indians dates back from the year 1845 when indentured labour was first brought from India. Since then there has been regular immigration to this colony until the year 1916 when such immigration ceased. During this time and until the year 1931 there also was a constant repatriating back to India of those who had finished their indentured period and so desired. The result of this system of immigration and repatriation is the present community of 18,128 approximately.

A notable feature of Indian life in this country is that beside being a small minority in a population of around one million they also lack that progress, in all phases of human endeavours, that is peculiar to Indian life not only at home in India but in other foreign lands. A reason for this might probably be the littleness of our community, as compared, say with our neighbours, the Indians of Trinidad and British Guiana numbering around 150,000 in each. Another reason is that while Indians all over the world realize the intrinsic worth and the beauty of our own Indian culture and philosophy of life and thus endeavour to preserve those ideals indigenous to our race, the Jamaica Indian is sadly lacking in such an instinct and the result has been an indiscriminate aping of Western crudeness and materialism. It is not uncommon to see young ladies and gentlemen, of Indian parentage trained in the conventionalism of local colleges, leading lives that are thoroughly un-Indian and even refused to be termed so. This attitude is also peculiar to the few who have been able to accumulate wealth and live apart from the mass of Indian-humanity. It will thus be seen that very little of true Indian culture, religion and philosophy is to be found and even the elder brigade, indentured labourers as they

were when brought from India, have not progressed on modern lines.

The statistics herein given speak for themselves. In the midst of this apparent mire the East Indian Association, though only four years old, is putting up all efforts to reconstruct a lost ideal and to educate them out of their trance.

The political status of Indians who have been born locally or have completed a residence of ten years is the same as that of the natives. The number of Indians registered as voters is 755. There are no Indian members of Municipal Legislative Councils.

The Indians in general do not take a very prominent part in the country's society and Herculean efforts are still needed for social uplift. This is obvious in consequence of the conditions mentioned above, the small percentage of literacy (though improving), the lack of efficient leaders among them, the vast majority of children born out of wedlock and the general tendency to intermix with other peoples results in a half-caste progeny and the slow disintegration of pure Indian stock. These and other numerous ills are problems which call for the best in human character and intelligence. Charitable societies are unknown and the small but growing East Indian Association is the only Indian organization in the country. During the last year 70 Indian marriages took place, 59 by ministers of the Christian religion and 11 according to Indian custom. Certificates for all were granted by the Protector of Immigrants.

The chief occupations of Indians are agricultural labourers, planters, mechanics, shopkeepers, bakers, market gardeners, traders, goldsmiths, domestic servants, nurses and chauffeurs. There are also a few employed as clerks, typists and elementary school teachers. Profession is unknown but with the exception of two medical men who recently came from India to practice here.

They are Dr. S. L. Kochhar M.B.B.S. (Punjab) Cert. London School Trop. Medicine and Hygiene, D. O. and Dr. J. L. Varma M.B.B.S. (Punjab) Captain A. I. R. O.

Education among Indians, though at present disappointing, is on the improve and there are now about

1,700 children going to Government elementary schools where only English is taught. Of these 900 are boys and 800 girls. There is also a number of children of destitute parents and orphans boarded out in Government Industrial Schools and private Christian religious Orphanages. These amount to nearly 90. No educational institutions whatever are being run by Indians and education in Hindi and Urdu, our own mother tongues, is entirely absent.

The economic condition of the Indians compares favourably with that of the native population, which is on the whole very poor. The vast majority of the Indians are of the labouring class and labour conditions in Jamaica, both on plantations and in factories, is indeed bad. Gruelling tasks, insanitary surroundings, and very low wage are general conditions. Besides this there is actually no protection for women's labour and child's labour is throughout. There are now around 200 destitute Indians that get a small relief from Government. A fairly large number of Indians own lands and have settled on them. The last

report of the Collector General's Department shows that lands owned by Indians consisted over 9,329 acres valuing £89,874. The number of live stock owned by Indians was 860 valued at £7,816. There are over 200 acres under rice cultivation belonging to Indians. They also own a number of motor cars, trucks, motor buses, shops and houses.

The Indians take a fairly prominent part in the commercial life of the country. There are quite a number of business houses, though big concerns are few or none. A number of dry goods stores, of Indian ownership, are to be found in Kingston, the capital of the country. The other business licenses of Indians all over the country include 227 for trade (Groceries etc.), 63 for spirits, and 185 for petroleum.

In the above I have endeavoured briefly to cover all the phases of Indian life in Jamaica and hoped that when it is read by our brothers and sisters, scattered in the various spheres of the earth, it will help to create a fraternal and lasting bond among us.

Indians in the East Coast of Sumatra.

BY

D. KUMARASAMY, Medan.

OF the total population of the East Coast of Sumatra, which is 1,573,623 (according to the last census), the Indians in general are as follows:—

Males born in Netherland Indies ...	3,300	
Females Do. ...	3,058	6,358
Males born outside N. I. ...	6,021	
Females Do. ...	1,439	7,460
Total ...		13,818

The most interesting fact seen in these figures is that men and women born in Netherlands Indies are about equal in numbers, whereas in the case of those born outside the N. I. the men out number the women. This is due to the fact that the Chettiers, Mohamadan merchants, and even the Sindhis (Bombay merchants) come over to Sumatra singly, leaving their wives and children at home in India, and hence this vast difference.

The South Indian community is made up of a large number of coolies, bullock cart drivers, a few merchants, chauffeurs, clerks, and ordinary people, and there is not a single professional man.

For the sake of comparison, I believe a few words about the life of contract coolies of Sumatra would be interesting. The Indian and Javanese coolies who are held on contract basis by the Dutch Tobacco Companies obtain their wages at the rate of f. 0.33 per week day. Sixty catties (about 80 lbs.) of rice are supplied at a fairly low price per head, per month. They are obliged to start to work at 6 a.m. till 11 noon, and then from 12 to 5 p.m. They get a holiday every fortnight. The coolie-lines provided for these people are of wooden structure with zinc roof, and they are decent and clean. They get free medical treatment too. The coolies are given a plot of ground each as soon as one crop of Tobacco is over, and they are permitted to plant paddy thereon during their spare hours with the assistance and cooperation of their wives and children. When the paddy is reaped, 6 bags must be given to the Company, for which a certain price is paid. The best cultivated and well-cared field would produce about 20 bags or more. Besides paddy, they are allowed to plant vegetables which they are at liberty to sell. Every estate has a Malay school, where the Malay language Romanized characters is taught. The children of the contract coolies are given free education in these

schools, but only the Javanese children take advantage of this splendid opportunity, while the Indians very rarely send their children to these schools. They are simply made to number among the illiterates.

Some coolies do some savings and by very careful and economic living, they accumulate money, but many go head over heels into drinking and are completely ruined. The old Kanggani system and the tyranny of Tindals are all over and there is the Labour Inspection Office who send officers to the estates to inquire the coolies of their welfare etc. The local born Indians very seldom enlist themselves as contract coolies.

In Medan, the chief town of the East Coast of Sumatra and the capital of the Island, there are two temples, one for "Shri Marriamman" and the other for "Swamy Subramanyam" and the "Thai Pusam" is greatly celebrated. The actual New Year Day is not cared for very much, but the "Deepavali" festival day is observed. The island having been almost shut to foreigners, and the Sumatra-born Indians having thus been deprived of the privilege of seeing their brothers and sisters of India steadily going forward, are fascinated by the native modes of living. They discard the "Veshtis" and "Sarongs" take their place. Even

The History of the D. H. S. Sometime in the year 1913 some of the Indian Emigrants from India who belonged to the "Clerical Class" so to speak, though numbered not more than about 30, yet playfully started the above association. The Sabha was a medium for entertainments and funs, although the objects, according to the register of Resolutions of the Governor-General of Netherlands India, were for the moral and intellectual development of its members, and to reach the objects the Sabha formed a Reading Room with a Library containing books in the various Indian and other languages, and staging Amateur Theatrical performances.

The Sabha was run for about 5 years, but nothing was done towards the upliftment of the Indian community. In the year 1918 owing to lack of enthusiasm, and the so called fathers of the Sabha having left Sumatra for India, the Sabha ceased to exist. Again in the year 1923 an attempt was made to revive it but without success.

In 1932 however a group of Indian youths jointly formed a "Literary Union" for the development of their knowledge of English language, by delivering



DELHI HINDU SABHA

women feel shy of putting on "Saris." To make matters still worse, the periodicals that are subscribed to from India are those with communistic ideas, and this converts the Indian youths into materialists!

It is all due to the fact that there are no proper Indians or associations to make better Indians here, and this work the Deli Hindu Sabha, the only association of the Hindus, has undertaken to do.

addresses. There were not more than 15 members, and within the course of a year they had a Tamil section of the Union under the name of "Tamil Vidhyapiasa Sanggam" with the object of developing the knowledge of Tamil. At the same time, there was also another movement called the "Bala India Sangeetha Abivirithi Sabha" with its object to practice Indian music, as the

Malay would imply, and to stage performances. The handful of youths of the "Literary Union" were also the members of the Sangitha Sabha" and thus the above 3 sabhas were run rather smoothly, and gatherings were conducted in the small house of a member, that the general Indian public knew nothing of them: Then towards the end of 1932 the name Literary Union was changed to "DELI HINDU SABHA" and the Licence was obtained, after which the "Sangeetha Sabha" was also amalgamated. Since then the Sabha was widely known to the people and while at the start there were only 20 on the enrolment list, it has a membership of more than 100 to-day.

The Sabha has made the following reformatations:

1. In the Hindu marriages old ceremonies that are still clung to to-day without understanding their esoteric meanings, have been discarded;

2. The habit of collecting "Moy" (pecuniary presents made with the hope of getting the sum back at

a future date) from those present at the marriage is left out as it leads to great troubles and disputes in later days;

3. The evil practice of killing goats for the marriage feast is stopped and vegetarian diet takes its place.

4. The Hindus here had no formal greetings whatsoever, and therefore the word "Namasthay" was introduced, and is steadily brought to practice. Though the word is of the Sanskrit language, it is considered as most universal throughout India and is understandable by all Indians.

The Sabha has a Tamil school but it would take sometime to see it actually grow.

The President of the Sabha wishes to form a link with every Indian Association all over the world, and therefore wishes to be addressed either in Tamil or, English. Address: D. Kumarasamy, 188E Achterweg, Medan.

The Island of Sumatra

BY

D. KUMARASAMY, Medan.

MANY thousands of our people sail away from home with the purpose of making a fortune to places inhabited by peoples of different languages, looks and civilisations from our own. Hundreds who may not have the splendid opportunity of seeing the various places with their own eyes may perhaps be imagining in their own ways, but quite naturally their imaginations would not always be correct. It is an admitted fact that travelling which makes it possible to study the different countries, customs and peoples and living beings on the globe, improves one's knowledge vastly, and when this is unfortunately not possible for all, it should be the duty of those who have seen a little bit more than the others to make it known for the benefit of the rest, and thus we think it would be helpful and interesting to all to whom the "Indian Colonial Review" reaches, to know of an island by the name of Sumatra which is situated about 1500 miles from our Peninsula.

The island of Sumatra is the 5th largest island in the world on the Indian Ocean, about 1000 miles in length, and about 161,612 sq. miles in area, with a population of 8,238,570. I think that a few words of explanation regarding the history of this and its sister islands would be valuable.

Sumatra is one of islands of the Malay Archipelago, otherwise called the Indian or Eastern Archipelago, made up of extensive group of tropical islands, extending from the Nicobar islands in the Bay of Bengal to the Solomon islands, in the Pacific, which includes Sumatra, Java, Borneo, the Celebes, the Philippines, New Guinea, etc. Some 2000 years ago the Indies were inhabited by uncivilised tribes. In Java however, there was already a certain degree of culture. In 78 A.D. the Hindus first came to Java, and also settled in other parts of the Archipelago. Gradually they became masters of the land. In about the year 700 the kingdom of Shriwijaya whose kings belonged to the Shilendra line, was very powerful while the middle Java was under the kingdom of Kalinga. The princes of Shilendra were very ambitious and even conquered the Hindu Kalinga in Java in about 750 A.D. The kingdom of Shriwijaya was powerful till about the year 1270. In about the year 1293 one of the viceroys of Java, who was a descendant of the ancient royal house, taking advantage of the disorder in the land, established his kingdom through strategy and force, and he called himself the Prince of Mojapahit. The kingdom became larger and larger and proved itself the mightiest that Java had ever had, and conquering the old enemy

Shriwijaya brought all the lands of the present Dutch East Indies excepting west Java, under its supremacy.

During the reign of Mojapahit there was peace and quiet in the land, and great activity and commerce was to be seen. Large ships from Persia, India, Indo-China and Siam also anchored in these ports, and large trade was being carried on. The people were of Hindu or Buddhist faiths, and in Java large and magnificent Hindu and Buddhist temples are still to be seen. The king under whose rule the land witnessed the greatest prosperity was called "The Young Cock" who reigned about 1375. Then he divided his kingdom into two parts for his sons, and as a result of the fierce quarrels over the inheritance, the kingdom of Mojapahit fell into decay.

Then in about the year 1200 Mohammedanism was brought in by the merchants from Persia, and these merchants having had inter-marriages with the daughters of the important people of the land, were able to spread and introduce the new faith peacefully in the interior. Thus in about the year 1400 the coast of Mojapahit had become Mohammedan. The Hindu King did not oppose it however, as the new religion was taught in a quiet manner, but when all the people began to embrace the new faith the kingdom fell to pieces in about 1500, and thus the prosperity of Java had disappeared in the meantime.

The Portuguese and Spaniards who learned of the products of spices such as cloves, nutmegs, pepper, etc. in the Indies, started doing a large trade, from whom the Dutch did business in these products. Later the Dutch ambitious of finding the Indies themselves and doing a direct business in spices and other products, after a great deal of hardships and efforts, landed in Java in 1596. The Dutch had to experience a great deal of difficulties with the natives as well as their hereditary enemies, the Spaniards and Portuguese. There were great battles when ever they encountered, and attracted by the spices even the English and French also appeared in the Archipelago. At last, to put an end to this business turmoil, all the little trading companies were formed into one big powerful corporation in 1602, which was called the East Indies Company.

The Company had great privileges. It could wage war on the enemy, take possession of, and rule, conquer territory. Therefore it could enlist soldiers and officers, build forts, and it was even permitted to coin its own money. They made contracts with the princes of the land that the people should bring their products to sell to the Company. They erected offices in the land, but

as the Portuguese and Spaniards were so in the past efforts of the Company were not very successful. The natives hated the Portuguese and Spaniards on account of their severity and when the Dutch East Indies Company succeeded in driving them out, the natives received the Dutch as the deliverers from their distress. The monopoly rights of the Company as above said were indeed very great, and the English who were also keen in this trade did not know of the rights of the Company. So wherever the Dutch had an office the English built one also. This competition was very troublesome, but as the government of Holland would not permit it, the Company could not work its way out by battling.

After a series of very interesting and important events till about 1770, the Dutch were able to bring the whole of Java dependant on the Company, but as the English were their most serious rivals, they were always gaining an upper hand over the Company, which resulted in a bitter jealousy between the two peoples and bloody wars were fought to find settlement. In the long run Holland had to give up in this contest, and during the eighteenth century Holland began to decline and England was growing in power. The enfeebled East Indies Company could stand no longer, and the great war between these two peoples from 1795 to 1811 resulted in Holland losing her best colonies. All the forts and offices in India, the fruitful Ceylon, the colony in South Africa, Malacca, Sumatra and the Moluccas went into the hands of the English, and finally in 1811 Java also followed. But in 1814 by the declaration of independence, Holland got her possessions back, with the exception of Cape Colony and Ceylon. The Indies under the British rule underwent important and valuable changes and when in 1816 the Dutch received the colonies back it took a number of years and great efforts to bring everything orderly and systematic under the Red, White and Blue—the flag of the Dutch. This is the history of the Indies, concised as much as possible, and let me now try to bring you into the island of Sumatra.

It takes about a week to reach Sumatra from Madras or Negapatam by steamer, and as soon as the boat touches the port of Belawan (the chief harbour on the East Coast of Sumatra) you would be surprised to see peoples of almost all nationalities crowding on the wharf—Europeans, North and South Indians, Chinese, Malays and Javanese. Alongside the wharf there are large store-houses of shipping companies, import firms, etc. and the first glimpse of them would be sufficient to

Malay island, and the mind that a very large and extensive business is being carried on in the island, and that it is no ordinary wild country as most people often imagine it to be.

The East Coast is divided into 4 districts, namely Langkat, Deli, Asahan and Siak, and the capital of the island is Medan, which is in the Deli district. The

crowded, and the characteristic feature of hustle and bustle in a town is comparatively lesser than in the towns mentioned above. It is a common belief that the Dutch are the cleanest nation in the world, and the Sanitary Department of the Municipality takes every precaution in fulfilling their duties and are very strict and attentive in keeping the town clean and



A Street Scene in Medan

town is situated in the interior, about 15 miles from the port, and travelling by train or by motor-bus from Belawan you would reach it in about half-an-hour, all the time driving through villages. This would give a faint idea of the village life, where the natives live by cultivating the land and selling the products. They lead a very simple life.

healthy. You will see no exposed ditches and drains by the road-sides in the town, and all these are underground. Special tanks are laid for the disposal of rubbish matters, and when these filthy stuffs are simply thrown about at the back of the houses or on the roads, one is liable to prosecution. The town is equipped with the latest sanitary system, and is lighted with



A Street Scene in Medan

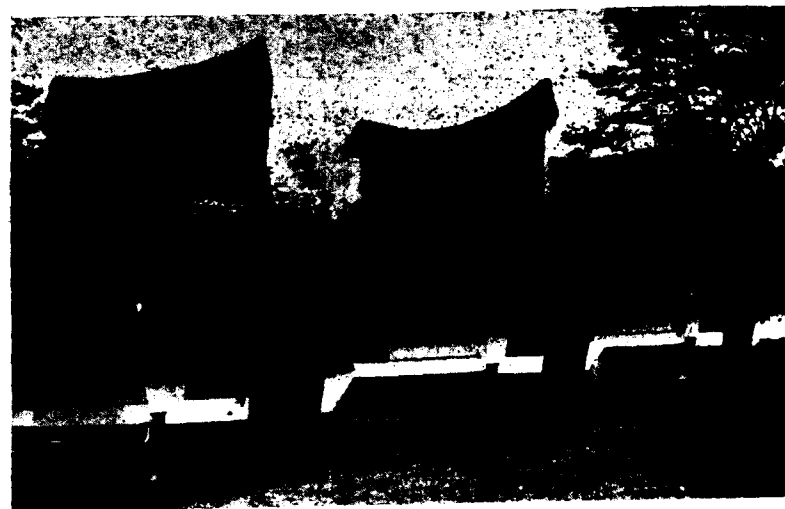
The town is about 4 miles square, and although it is a very very small one when compared with large towns in India such as Madras, Calcutta, etc., yet it is so very beautiful and attractive that any traveller or tourist cannot help admiring it. The town is not

gas and electricity. The water supplied is of excellent taste, and is often said to be ranking among the best and nutritious.

The streets are broad from about 10 to 15 yards and well tarred, with brick and cement pavements

about 2 yards wide on either side, and large shady trees are not unusual sights in the town on the road sides, not to say of the suburbs. There are also the so-called double roads, and this arrangement saves a great deal of trouble to the traffic and the police. Moreover, this method makes collision impossible. Although there is no tram service as is the case in many large towns yet there are three-wheeled motor taxis obtainable at very cheap rates, and carts called "sado" and drawn by ponies are numerous. Besides, there are a large number of motor cars, bullock carts, and rickshaws pulled by Chinese, and the last mentioned are steadily disappearing. Bicycles render great service to all irrespective of age or sex, and the machines are procured at cheap prices, and no home could hardly be found without one.

The town is made up of large European concerns, such as shipping companies, industrial firms, Banks, Insurance Companies, etc., etc. with ordinary import



A Batak House

houses and general merchants. The last mentioned are of Chinese, Indians, Europeans and natives. The town would always be busy and crowded from 6 a.m. till about 10 in the night, and under no condition must the door of a shop be kept open after midnight. The schools, business firms, government offices etc. open between 7 and 7-30 a.m. till 12 noon, with the exception of business firms, which close at 12 noon and commence again at 2 to close at 4-30 p.m.

The largest market place in the whole of the Dutch East Indies, is in Medan, and a sum of 3 million guilders have been spent in its erection, and the country is proud of it besides other things.

There are fine parks for leisure hours, besides Moving picture halls (of which there are 5) all equipped

with talking picture apparatus. Football, in the year popular game, and tennis, hockey and badminton are the only other games played.

The natives who are called Malays are of the Mongolian race, brown in colour, with Chinese features, high cheek bones, and flat nose. In the case of a Chinese the eyes are long and narrow like a slit, while the natives possess big oblique eyes. They wear loose jackets and a kind of "dhoti" called "sarong" with a cap, and so with the women, who wear long loose jackets called "kabaya" with "sarong." Though this mode of dress is most common, yet civilisation has brought a slight change, and most of them go for European dress. The people could be said to be care-free and jolly, and while a very small sum is spent over their meals, a comparatively large amount is reserved for dress and luxuries, which they admire and pay a great deal of attention to. The Malays are going forward steadily in education as well as in social

matters and the blood of patriotism has already begun to throb into their veins.

The primitive races and the early inhabitants of the island who are called the Bataks can still be found on the island and the nature of their dress and house are very queer as could be seen from the photograph. This tribe has its own language which is apart from the Malay tongue, and they are said to be versed in black magic. The Christian Missionaries have a great influence over these people, and splendid work has brought a very wonderful change over them within a short period of about 10 years. They have progressed much faster than the Malays, and having embraced the Christian faith they are getting Europeanised day by day in their modes of living. They are very smart at the game of Chess. Some 20 years ago these people were cannibals and were very dangerous.

Malay is the universal language spoken on the island, and there are Malay, Dutch, Chinese and English schools to which children are sent. The Malay language is a very simple one and is easily picked up in a short length of time. It is made up of various other languages, such as Sanskrit, Portuguese, Chinese, Javanese, Arabic, Tamil, Hindustani and Dutch. For instance: 'Muka' means 'face' (Sanskrit: Muga); 'Kepala' means 'head' (Sanskrit: kabala); 'Grahana' means 'eclipse' (Sanskrit: grahana); 'Gaja' is for 'elephant' (Sanskrit: gaja). The language has no characters of its own but the Arabic letters are used, though the Romanised letters are the universally known and used one.

Tobacco is cultivated by large Dutch concerns, who have large estates held under lease from the Government or from the native Sultans. Rubber is cultivated by big English and Dutch companies. The chief products, are coffee, sugar, rice, pepper, copra, and has also mineral wealth such as gold, silver, tin etc. Besides these, oil fields are frequently obtained and there are two Oil companies for this supply.

The Island is famous for its various kinds of palatable and nutritious fruits, most of which are rare and unobtainable in India, though many varieties of Indian fruits are not to be found here. Nice, fragrant and beautiful flowers are found in the Island, some very wonderful and apart from what we get in India.



Tobacco crops.

The climatic condition is very pleasant and normal over here, and the heat is between 75 and 80 degrees Fahrenheit. There are no particular seasons and there is abundant rain-fall and sunshine throughout the year to help the crops.

Tobacco and rubber are the two chief plantations besides tea, coconut and oil palms, and the fertile soil of the island produces one of the best tobacco crops

For game hunters, Sumatra would not be a place of disappointment for as in India, and other tropical countries, elephants, panthers, tigers, rhinoceros, leopards, crocodiles, stags, orang-utang (ape-man) wild-boars, and various other animals are found in abundance, while pythons, cobras, and venomous snakes are not rare on the Island.

East Indians in British Guiana

BY E. A. LUCKHOO.

BRITISH Guiana, the only British colony on the South American mainland, has an area of about 160,000 square miles, approximately equal to that of Scotland and Wales, and the population according to the 1931 Census was estimated at 310,933 (155,552 males and 155,381 females) or less than four square miles. It is bounded on the north by the Atlantic Ocean, on the south and south-west by the Amazon River, and on the east by Dutch Guiana, and on the west by the Atlantic Ocean. The coast line has an area of 70 miles; and it varies in depth from 540 miles to the

The native population and the non-native population.

western to 300 miles on the eastern side. The colony is divided into three Counties, containing approximately:—

Demerara.....	4,420 square miles.
Berbice.....	16,920 " "
Essequibo.....	63,140 " "

The capital Georgetown, has 1,527 English acres, whilst the total area of Georgetown and its suburbs is 2,046 acres. New Amsterdam, the principal town of Berbice, comprises 669 acres. The population of the three counties were as follows:—Demerara 185,184, Berbice 75,919 and Essequibo 49,830.

The population of Georgetown, the capital within municipal limits, was 61,899 persons and forms 19.90 per cent. of the total population of the colony, and the population of the town of New Amsterdam within municipal limits was 8,002 or 2.57 per cent. of the total population. The number of each nationality or race comprising the population of the colony is as hereunder stated:

Europeans (other than Portuguese)	2,127
Do (Portuguese)	8,612
East Indians	130,540
Chinese	2,951
Blacks and Africans	124,203
Mixed Races	33,800
Aborigines	8,348
Races not stated	352

The East Indians form 41.98 of the whole population and the creole or native-born East Indians form 81.5 of the total East Indian population. Those born in the Colony were 106,453. Those born in India were 23,236 and those born elsewhere numbered 851.



Mr. E. A. Luckhoo

Distributed over the whole colony, the density of the population is 3.47 persons to each square mile, but this result is misleading, as the distribution of the population over the colony is so irregular. The populated area of British Guiana is generally confined to a narrow strip extending along the coast-line, and for limited distances up the several rivers and creeks of the colony, and within comparatively short distances from their banks. Beyond the higher reaches of the rivers, small isolated settlements may be found, while there are large areas in the hinterland without any population whatever.

The history of the East Indians of British Guiana furnishes some interesting particulars. The history commences from the year 1838, when 406 immigrants arrived from India to supply the labour required on the

sugar plantations. The colony to-day has a total East Indian population of over 130,000. The East Indians came at fairly regular intervals until 1917 when the last lot arrived by the ship "Ganges" on the 18th April, and from this time the cessation of the Indenture System must be fixed. East Indian Immigration has served the purpose of benefiting both the planters, and the colony in general and lifted the colony out of the grave condition of economic stagnation into one of much prosperity. But since land, labour and capital are the factors of production, and not land and capital alone, it is evident that there cannot be any considerable economic development without a large increase of the labour forces.

When freedom came to the African slaves, it was good-bye to the plantations and plantation labour. It was natural enough that these unfortunate creatures should flee from the scenes associated with bondage and the task master; though some remained who, with the money they had saved during slavery and what they subsequently earned as free labourers, invested on estates which are the villages of the present day. Many planters were ruined as a result of emancipation; and those who survived found that if they were to continue the cultivation of their lands they must obtain labourers elsewhere. Immigrants from various countries were thereafter introduced—Africans from Sierra Leone, Madeirans, Maltese, Chinese and East Indians. There also arrived a number of Barbadians together with some Germans and people from the United States; and even a few English ploughmen found their way to these shores. The East Indian and the Chinese prove to be best adapted to the agricultural work on the plantations. The Portuguese made very good labourers, but they did not evince much love for the soil, preferring to engage in trade, in which they excel.

"The general result of East Indian Immigration" says the late Mr. Rodway, a local historian, "has been good; the population of the colony has been increased from about 100,000 to close upon 300,000 and some estates are able to realize fair profits." The late Mr. Justice Hewick thought East Indians had done much "towards keeping the colony from rushing down-hill." The late Mr. Duff, who at one time occupied the position of Immigration Agent-General of this colony, was of opinion that these members of our population, "with their love of land and fondness for agricultural and pastoral pursuits, will probably have a greater influence on the future of the colony than all the other races put together."

There are East Indians scattered all over many places; but it is doubtful whether they have better opportunities for material advancement and art from ed greater privileges than those in British Guiana. Even in some British colonies to which they have a great grated, they suffer under various disadvantages. In India, for example, they are not within a franchise. In places that are not P. by have progressed tion is worse. They are simply "d having embraced ever their labour would militate against Europeanised day of white labour; or wherever they are very smart avowed, is to keep the popula, 20 years ago these people very dangerous.

lived and moved for many years among the East Indians of the colony, and had ample opportunities for making comparisons (Rev. H. V. P. Bronkhurst) wrote: "I have no hesitation in saying that the East Indians of this colony are quite as well off as a large portion of the labouring classes of England; certainly they are more comfortably situated and more prosperous than the peasantry of Ireland. In addition to all these comforts, they have the amplest means of redress should they consider themselves aggrieved; and their national customs and peculiar prejudices are not in the least interfered with."

On the sugar plantations the East Indians, are fairly well looked after. Things are different to what they were many years ago when the late Sir G. W. des Voeux despatched his sensational Memorial to the Secretary of State for the Colonies in which he charged the planters with ill-treating the labourers and adversely criticised the working of the Immigration system. The allegations had a basis of fact, as found by a Commission of Inquiry; but the planters were exonerated from "intentional neglect or indifference to the well being of the people",—the "defects" of the system, as they were termed, being attributed to "errors of judgment, insufficiency of the law, or want of foresight."

Some necessary reforms and a re-organisation of the Immigration Department followed the Commissioners' investigation.

Outside of the Sugar plantation, East Indians are scattered all over the colony and are engaged in various pursuits. East Indians demonstrating more and more their work in the economic development of the country, and are asserting themselves more and more in the general life of the community.

In agriculture, the greater part of the labouring class of our East Indian population is engaged. It is well that this is so for British Guiana is pre-eminently an agricultural country, and upon agriculture largely depends its growth and prosperity. The East Indians themselves are natural agriculturists and take what Mill calls "an affectionate interest" in the land. To own land of their own is their great ambition, and to this end they labour hard and economise largely. To the provision farmer or rice grower, working under favourable weather conditions, comes not "the anxiety which chills and paralyses, the uncertainty of having food to eat", to which the less industrious classes are invariably subject. The want of rain or artificial watering in times of drought, or of drainage when floods prevail, is the supreme troubler of the peace of the peasantry. The rice industry is almost absorbing the time and energy of the East Indian agriculturists.

According to the report of the Director of Agriculture for 1932 "the area occupied by this cereal was 87,941 acres, but including the second crop the reaped was 87,941 acres. The yield was 256,520 bags of 140 lbs. padi, equivalent to 16 bags padi per acre. Yields vary from 10 to 30 bags per acre. The total different parts of the colony; 30 to 40 square miles, which obtained in some districts while 20 of water. The general average in most districts is 16 bags per acre. The amount of rice is practised. The amount of rice is 28,541 tons with a value of and the non-native population 2 tons with a value of

\$1,060,339 for 1931. The increase was roughly 5,000 tons over the export of the previous year, and constitutes a record of export from this colony for any one year."

In 1898 the area under rice cultivation was only 6,000 acres. So that in 34 years it has increased by 67,453 acres—an acreage increase every year of roughly 2,000 acres. Conditions however for the present year are very unfavourable. The heavy rains in the latter part of 1933, culminating in severe floods in the early part of this year, have done serious damage to the crop and the present prevailing draught has also seriously affected the cultivation.

Rice growing is becoming an increasingly important industry in British Guiana. The industry has made remarkable strides in recent years, but is faced with considerable competition from India. In the cultivation of rice in spite of weather conditions and other set-backs the East Indians have displayed those qualities of courage, fortitude and resolution with which alone adversity can be combated. The late Professor Harrison thought that the enormous area in the colony suitable for rice cultivation should enable it to become the granary for the West Indian Islands. To have built up the sugar industry, and upon their own magnificent initiative to have been the pioneers of the rice industry—which is to-day a boon and blessing to the colony—are achievements which speak eloquently for themselves as to the value of East Indians as colonists. It remains for the Government to give the latter industry every possible consideration so that it may rest upon a more stable and secure basis and expand still further. It is as much to the interest of the colony that this should be. Rice is to the East Indians here what the Potato crop is to the Irish people, and one can understand what any widespread failure of the crop, or a cessation of the industry, would mean. The great demand at the moment is a proper scheme of irrigation and drainage, whereby the industry would be completely assured against adverse weather conditions, and it should not be difficult for the Government to compass such an end. Our late Immigration Agent General has pointed out how the growers have placed their dependence "almost entirely on the rice industry; in its ultimate success or failure lies their future and continued prosperity." "It is very necessary therefore", he adds (referring to those who have settled down as rice cultivators on the coastlands and up the rivers and creeks) "that well-considered schemes of drainage and irrigation and the opening up of means of communication should be undertaken, if the continued development and advancement of these communities are desired."

As owners of flocks and herds, East Indians figure prominently in the colony, some of them having large possessions. As landed proprietors they show up to advantage. In trade and other money-making occupations East Indians find a large scope for their industry.

The political status of the East Indians in British Guiana is precisely the same as that of any other race in the community. The Legislative Council of British Guiana consists of the Governor as President, of 10 Official Members, and of 19 unofficial Members.

The Official members of the Council consist of the persons for the time being lawfully discharging the functions of the respective Offices of Colonial Secretary and Attorney General of the Colony and 8 other persons holding public Offices under the Crown, 5 Nominated unoffical Members and 14 Elected Members. Three Elected Members hold seats in the Executive Council. An Elected member must possess in the colony one of the following qualifications namely, (a) receipt of a clear annual income of not less than \$2,400:—or (b) possession in his own right of immovable property of value of not less than \$5,000:—over and above the amount of any mortgage or (c) ownership, under a lease for 21 years or upwards, of any house or house and land, the annual rental whereof is not less than \$1,200:— Any person shall be entitled to be registered as a voter who possesses the following qualifications, namely, (a) has attained the age of 21 years; (b) is under no legal incapacity; (c) is a British subject by birth or naturalisation; and possesses within the Electoral district in which he claims to be registered one or more of the following qualifications, viz:— (1) ownership during the six months previous to registration, of not less than 6 acres of land; or (2) occupation or tenancy during the six months previous to registration of not less than 6 acres of land secured by lease or some document in writing for 3 years or upwards, such lease or document to be recorded or deposited in the Deeds Registry or (3) ownership during the six months previous to registration of a house or land, or land with a house or other erections thereon, of the value of not less than \$500:—; or (4) occupation or tenancy, during the six months previous to registration, of a house or land or land with a house or other erections thereon, of the annual rental of not less than \$100:—, thereon, of the annual rental of not less than \$100:—, secured by lease or any document in writing for one year or upwards deposited or recorded in the Deeds Registry; or (5) possession or enjoyment of an annual income or salary which together with any some paid or allowed to him or on his behalf for board or lodging amounts to not less than \$300:—, coupled with residence in the district, such possession or enjoyment and residence having subsisted during the six months previous to registration; (6) payment, during the 12 months previous to registration of direct taxes to the colonial revenue of \$20:— or upwards, coupled with residence in the district during the six months previous to registration: Provided that no license duty of any kind shall be deemed to be within the meaning of the term "direct taxes". Among the disqualifications for being a voter is a person who cannot read or write some language.

There is absolutely no distinction between one race and another, East Indians enjoy the same civic rights as the Blacks, Portuguese, Chinese. Europeans or any other race. East Indians have the same franchise for electing to the municipalities, the Legislative Council and other public bodies as any other race or people. East Indians are employed in the colony as dispensers, and book-keepers for sugar estates and as interpreters attached to the Immigration Department or to the Judicial Branch of the Government service. In the Public Service one East Indian has risen to the position of a Magistrate. Professional life is becoming an attractive attraction to the aspiring young East Indian

creoles. Time was when a father's highest ambition was to get his son qualified as a dispenser or a book-keeper. To-day we have in the colony several of these creoles who are doctors, some of them being in the Government Medical Service. There are also several East Indian legal practitioners (Barristers and Solicitors) who are practising their profession in the colony. One of the Barristers is a King's Counsel. Among the East Indian creoles there is one who is a well known journalist, a writer of great versatility and literary charm. His great knowledge of public affairs gained as a correspondent and his sound experience as a journalist are widely recognised.

There are at present four East Indians in the Legislative Council of the colony, one of whom is also a Member of the Executive Council.

The following particulars have been obtained from the Census Report of 1931. There were 68,068 unmarried and 53,784 married persons. Those who can read and write English and Hindi respectively numbered 32,721 (22,865 males, and 9,856 females) and 8,709 (7,286 males and 1,423 females). The lettered East Indians form 34.006 per cent. of the East Indian population and 14.3 of the total population of the colony. Although the majority of the East Indians adhere to forms of worship peculiar to their country and race, a good many have embraced Christianity, as is shown in the following table:—

Anglicans	3,465
Roman Catholics	1,958
Presbyterians	1,275
Wesleyans	741
Congregationalists	120
Moravians	49
Canadian Presbyterians	1,055
Other sects	382
	9,045

The tables relating to religious persuasions may be further summarised thus:—

Non-Christians	96,342
Hindus	21,789
Mohammedans	70
Parsees	1,144
Other Non-Christians	2,150
Not stated	121,495

The Non-Christians form 91.42 per cent. of the East Indian population; the Christians comprise 6.93 per cent., while 1.65 fail to state their religion.

The number of East Indians engaged in some definite occupation was 65,183 or 70.7 per cent. of the East Indian population aged 10 years and over in the number returned as of no occupation. There is a great or 50.07 per cent. of the total East Indian population. The persons described as of "no occupation" have a great number of children and persons of all ages return them within a family and persons of all ages are employed and scholars of all ages are having progressed female persons returned as performing a variety of work.

There were 1454 Merchants, 13,700 landed property agents; 38,853 laborers 20 years ago these people were very dangerous.

tisans and Engine Drivers, 1327 Domestic Servants, and 400 fishermen. It will be seen that over 50 per cent. of the East Indian population are engaged in agricultural pursuits of which 42 per cent. come under the division "labourers."

British Guiana offers a promising future for the right kind of men, men who are willing to work, to give the country a fair trial and to be ever on the alert to take advantage of the opportunities offered. There is room for tremendous development. Much of the colony is as yet not even explored, although there have been some geological mineralogical surveys. British Guiana with its wonderful potentialities of wealth with which a generous nature has endowed it offers splendid opportunities for the capitalists. There can be no doubt that population and capital are wanted for the proper development of the colony. The climate and natural characteristics of British Guiana are such as to offer good opportunities for settlers to obtain fertile land and become substantial peasant proprietors. The climate is more sub-tropical than tropical. Scarcely a day passes without hours and hours of excellent sunshine, almost free of uncomfortable droughty heat. Visitors from other tropical countries frequently express surprise at the pleasantness of the climate. The nights are cool and conducive to sound sleep.

In this colony where the bulk of population is engaged in, or directly dependent upon agriculture, it is clear that the agriculture Department holds within itself more than any other Department the promise of the greatest advancement of the people of this country. Unlimited possibilities of advance remain to be explored, only the fringe of the vast subject of agricultural improvement has hitherto been touched. Serious responsibilities therefore lie on the shoulders of the Director of Agriculture and his staff to place the agricultural production of the colony on a high level both as regards quality and quantity. Such a Department if organised and run on proper lines, is destined to play a most important part in the rehabilitation of the fortunes of the colony. The rice industry has made remarkable strides in recent years but India has been and is a formidable competitor.

In the course of a speech in the Legislative Council Sir Edward Denham, late Governor of the colony, referring to the colony said "It is happily free from cyclones, hurricanes and earthquakes; it is singularly fortunate in its immunity from pests which have never wrought any great damage to its crops or its cattle, it has passed through periods of flood and drought but only at comparatively long intervals, its resources are still largely untouched, its lands, its forests, its climate, its water power, are all assets of the highest value; there have been no serious out-breaks of disease and there has been no great catastrophe which has caused any great loss in the fortune of the colony."

The total area of the colony is 166 square miles, of which 100 square miles are under cultivation and the non-native population is 10,000.

The native population is 10,000 and the non-native population is 10,000.

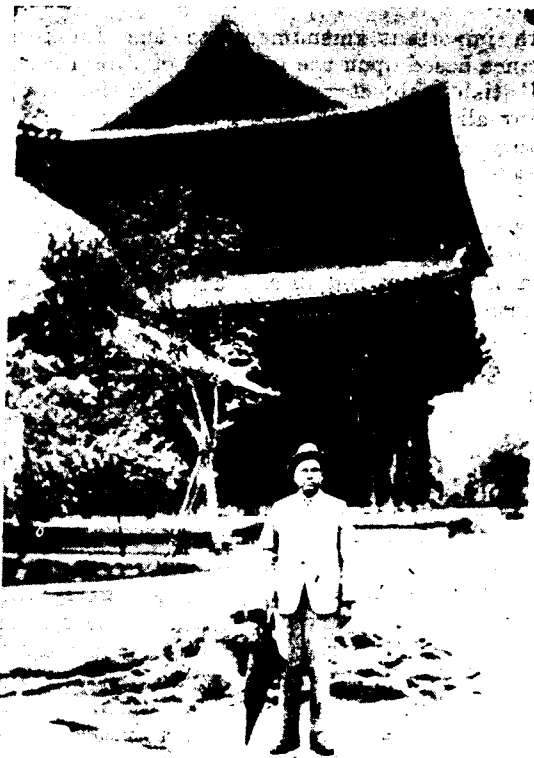
representatives of the Governing Bodies, the Education Department, the Immigration Department, the East Indian Association, and by other representatives of the East Indian community. The object of this conference was to consider what steps should be taken to improve the education of East Indian children, and it was generally agreed that no appreciable improvement could be made in this direction or in the general standard of literacy, until the enrolment and attendance of East Indian children, particularly of girls, had been improved. Successful efforts having been made in revoking what was generally referred to as the "Swettenham Circular," all East Indian children both boys and girls automatically came under the compulsory clauses of the Education Ordinance. Certain members of the East Indian community have from time to time urged upon parents to take the fullest opportunity afforded them in sending their children to the elementary schools and it is indeed gratifying to note that there has been a marked increase in recent years in the attendance of East Indian children in the Schools. The desire of the Education Department has been to encourage attendance not so much by compulsion as by persuasion and Government has always been anxious to meet the desires and susceptibilities of the East Indian population.

An important amendment to the Immigration Ordinance based upon the principle of the liberty of the British subject—was effected in the year 1911 whereby all colony-born East Indians, by making a Statutory Declaration, relinquishing all the rights, privileges and benefits of the Ordinance would be entirely free thereafter from all the disabilities which they were subject to under the Ordinance. This amendment was made in response to a petition by a section of the East Indian community whose grievance substantially was that they could not leave the colony without passports or marry without certificates from the Immigration Department. For sometime past intelligent and wide-awake East Indians had been discussing among themselves these objectionable features of the ordinance as applied to those not under indenture and they could not see why as free British subjects they should not be entitled to equal rights and privileges as free British Subjects of other races of the colony. This Ordinance will remain in the Statute Book of the colony as a charter of the people's liberty, securing to them in every respect the rights of all free citizens. Such has been the evolution of the East Indian race in British Guiana. At the one end—humble and illiterate and even despised Immigrants, come to make a living as tillers of the canefields; at the other end—property holders and cattle farmers, and shop-keepers and doctors, and lawyers and ministers, have voice in the Government of the country and a hand in the shaping of its destinies. All true lovers of the race will wish for it a wider sphere of usefulness and a larger measure of happiness and prosperity.

The Japanese Analysed

By P. K. SESHADRI AIYANGAR, B.A., B.L., *Public Prosecutor, Chingleput.*

ANY one thinking of Japan cannot think of her apart from her earthquakes and valcanoes, typhoons and floods. They are all part of Japan and on their crest Japan whirls like a top. There is a settled ceaseless activity all round. It is not the activity of excitement and you do not have the inertia of laziness. All round her active pursuits floats an air of calm and sobriety, steady and subdued, tranquil and restrained. It is not the coarse variety, neither sensuous nor noisy. Though surrounded by all the elements of destruction, Japan is a sweet-smelling country very much as if it is a township in heaven with wheat and paddy fields in full year around. Vine-yards as in France, grapes in bunches, and green tea like silken umbrellas over all the hill slopes and uplands. Her hills and dales, rivers and waterfalls, temples and castles, pagodas and palaces, parks and gardens, pine trees and cherry flowers are all set in a landscape of loveliness producing a sense of harmony sweetness and light.

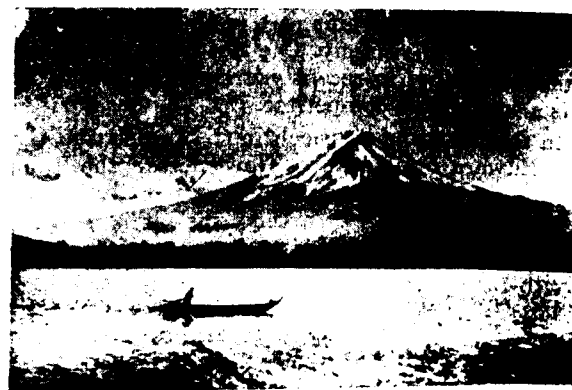


Mr. P. K. Seshadri Aiyangar standing near a Buddhist Temple, Tokyo.

Sometimes I feel that she is the Great Britain of the East. Only, the Englishman is said to take his pleasures sadly, but the Japanese takes his griefs with dignity and reserve almost bordering on callousness. They do not poetise in moments of wretchedness, nor seek sorrows to instruct them in wisdom. Both are silent and active, cool and collected. England became a world power almost by accident, and was practically

the first in the field of colonial expansion. Japan has designs of colonization and of leadership of an Asiatic hegemony. Their respective geographical situations are more or less alike. The Japanese like the Englishmen "seem to speak before they open their mouths or even to speak without opening it."

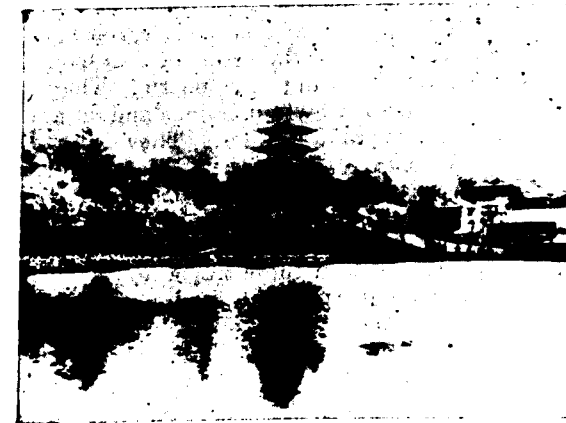
Is she the Greece of the Pacific? In a sense she is. The Greek conception of the perfect man as he who is not a fanatic but one that is developed harmoniously in the physical mental and spiritual planes constituting a stability which is balance and moderation is very much akin to the Japanese view of a perfect man. But Japan has not exhausted herself by sheer speculative introspection, mystic visions, or transcendental dreams. She worships at the altar of Beauty: but Beauty of a type which is neither goodness nor truth in the platonic sense. Neither is it of the sensuous type at which stage alone Keats has left us after giving us his type of beauty. The Japanese has no ambitions to conceive of beauty as divinity, and therefore is not capable of being judged on human standards. She conceives beauty on the aesthetic plane never going beyond the psychological level. To her beauty is that which is and not that which lies behind creation. Theirs is not the beauty that has no ebb. If as Tagore said illusion is the first appearance of truth, to the Japanese illusions alone are the truth. They worship the illusions and nature is their god. To them nature is not a fraud hiding reality and through which truth appears to man in momentary flashes. They have no horror of nature's logic where mercy towards one set was cruelty to another, where what is good for god's bird is bad for his gardener.



Fuji from Kawaguchi Lake.

Is Japan the Prussia of the orient? She is not. She is a militarist without hate. Prussian militarism has a great or less recent disturbance on the continent. Her work has brought on by the Hegelian idea of the them within a Berlin at the antic of things. Japan have progressed an ancient institution with the sword having embraced warrior unsurpassed for person. They are very smart and very dangerous.

It would sound like a theme of romance to talk of her industrial glory without her having iron and coal, her agricultural occupations without her having sufficient cattle, her artistic talents without having even so much as a variety of bird songs. How much she makes out of so little that is given, is one of the enigmas of Japanese enterprise, when we further have to bear in mind her earthquakes and valcanoes her floods and typhoons. One notes with wonder at her hosieries that adorn the most fashionable girls in the Operas, Cabarets and Cafes of Paris, at her cotton goods sold at every port and carried to all the continents, at her motor cars plying on the continent of Australia and her latest audacity in promising to prepare Abyssinia for battle array. Equally amazing is her diplomatic activity followed by the big gun when we contemplate for a moment how she never got agitated when she failed to get



Nara Park near Kyoto.

her desserts as a result of the Russo-Japanese war, which in the words of H.G. Wells marks an epoch in the history of Asia—the end of the period of European arrogance, bided her time, and when nations were at war and weary, took up Manchuko without a shot, walked clean out of the League of Nations and professes an anxiety to live at peace with all the world. She never failed in all the varied enterprises into which she entered. She has been successful all along in all that she undertook. Never was she in peril of her existence and hence there is no record of any instance when she had to stake her all on any enterprise, and to pour out her best for a cause. But yet the achievements to her credit are many and admirable. Japan is indeed a huge problem, an unsolved riddle. What is there behind the Japanese character that has enabled her to achieve so much at so short a time? There has been a sudden ebullition which has miraculously settled her for ever into a moving phenomenon of unceasing activity resulting in a world menace, a disturbing equilibrium of world conditions which she believed they had acquired at the end of the last century. One must be careful to dogmatise square miles, who even to find a solution on the mere of water.

The native population there is a sub-conscious process and the non-native population to analyse. Still it would

not be a futile and barren endeavour to search for a cause however unsatisfactory it may be.

Japan has as a matter of history deliberately launched upon an endeavour to graft the western civilization upon her feudal soil. She did not drift unconsciously into the scientific civilization of Europe by what can compendiously be called a process of muddling through. It was not forced down her throats. Western civilization has come to stay in Japan not as a result of the conflict of cultures in which the younger and more virile got the better of the old and spent out forces of the Orient. I can tell you as my considered opinion that behind all the Western lineaments covering her up, and perhaps changing her out of recognition, she still retains a characteristically Japanese atmosphere that is visible to the mere looker-on.

It leads me on to a consideration of the question as to what is western or to be more precise European civilization which the Japanese are appropriating to themselves. It is what Dr. Hass calls 'the technical and scientific civilization.' I should like to call it the age of the Machine. Its final goal has been put compendiously by Lewis Mumford in his book 'Technics and Civilization.' He says "The real social distinction of modern technics is that it tends to eliminate social distinctions. Its immediate goal is effective work. Its means are standardization, the emphasis of the generic and the typical; in short conspicuous economy. Its ultimate aim is leisure—that is, the release of other organic capacities." I am at present concerned with the immediate goal which has been stated to be effective work gradually tending towards standardization and the emphasis of generic and the typical and resulting in conspicuous economy. One has to admit that this civilization dominates the world on account of its mastery of applied science. Europe torn into bits by cultural, religious and political dissensions, became the favoured spot wherein this precious cargo was suddenly landed by some unseen power which shapes the destinies of mankind as if by the magicians' wand. I am not at present prepared to follow, Dr. Hass in his wanderings through the past to find a source in ancient European culture from out of which the present technical and scientific civilization has according to him gradually emerged as a flower from its seed, plant and bud. Without stopping here for a moment, we can safely assert that the content of this technical and scientific civilization is—discipline and organisation. Without going through the process from the commencement Japan took it up from the time she saw it and has made very rapid advance to the bewilderment of those who thought themselves, the owners and originators of the idea conveyed in the words 'technical and scientific civilization.' Petulant Europe should not grudge Japan her supremacy in handling the machine which Europe found not for herself alone but for the whole world.

Doth the dull soil

Quarrel with the proud forests it hath fed

And feedeth still, more comely than itself?

There is very much in Japanese life which facilitated this absorption of the technical and scientific civilization into her system. The soil was ready when Commodore Perry opened the eyes of Japan to the

wonders of the scientific civilization. As I said before Japan was never troubled by speculative introspection. Her children have ever been robust militarist living in castles and making wars. For relaxations in moments of quiet and rest they brought in Buddha, the enlightened, but never absorbed his pessimism. Their religion of Shintoism is a pure worship of the spirit of their illustrious warriors and military chiefs. Buddha was none else to them than a hero from whom they learnt the elegance, unspeculative repose, the practise of calm meditation, and contemplative serenity, and the supreme quality of keeping their balance on the keen edge of a passion. They were not.

'The soldiers saints who, row on row,

Burn upwards each to his point of bliss.'

Their point of bliss is not upward but here. They saw no visions of a future state. They were not disturbed by any conflict between truth and illusion. To them the world is truth and not a stanza or melody in a dream. They refute Berkely much as Dr. Johnson who striking at a stone said, 'I refute him thus.' They had no transcendental dreams that caused a flutter in their hearts leading to a struggle between the here and the hereafter. They never surrender to the thoughts that drift into the mind at the wink of an eye. They always took truth as they saw and not as they imagined. They had no religious crusades or caste distinctions. They were a homogenous people and did not need to struggle for an inner principle to bring unity out of diversity. They had a good grounding in discipline, and had vast experience in team work—where personal valour strove side by side with submission to superior will power of the leader. The Japanese long ago had their life modelled on the harmony of the orchestra and not on the melody of the solo.

Did this technical and scientific civilization fare well with the Italians of whom Romain Rolland said, "These splendid Italians who are cut out for action only last through passion and soon weary of it." If so why should it not have fared better with the Japanese who were ever steady, hardworking and industrious and never surrendered to the gust of passion. Did this technical and scientific civilization fare well with the French whose frivolity was always accompanied by the fever of the nerves—a perpetual agitation of the mind even when it is empty? If so why should it not have fared better with the Japanese who always conserved their energies and did not fritter them on flippant fancies. Did this technical and scientific civilization fare well with the ponderous German whose greatest philosopher likened the life-movement of truth to a bacchanalian revel when no one was sober? If so why should it not have fared better with the Japanese who were ever sober and controlled their wits without letting them go off the rails. Did this technical and scientific civilization fare well with communist Russia—more Asiatic than European—which is passing easily through the stage of effective work and has definitely declared her objection to free man from the drudgery of daily toil and give him leisure for the proper exercise of his organic capacities. If so why should it not have fared better with the Japanese who never revolted

against the wisdom of ages but works within the sphere of a capitalistic state and gives to man his status as an individual along with his status within the state.

The Japanese are people with distinguished manners and even to-day how well their old world graciousness towers over the stiff necked modernism in courtesy and good breeding. They bow very modestly without the irksomeness of a hand shake. Not even do they indulge in the raising of the hand but they adopt the humbler course of bending low not once but many times sometimes. They have a good conception of neatness and spotless cleanliness. They are truly artistic in ordering the daily incidents of their life. Their love of order, their hatred of wasteful haste, their aesthetic balance, their volcanic energy and their industry are the foundations upon which rest their individual effort and social order. Their faith in the ideality of a life in harmony with nature has never alternated with an ardour to escape therefrom. They are collaborators with nature and never revolt from it. Their spiritual elation is all the result of a response to nature very much wanting in depth. They are people who are sustained by impressions and do not let their thoughts be striped in feelings. They do not even in their best moments attain to the shallow mysticism of Wordsworth who says he felt the sentiment of Being spread over nature and found contentment there. Robert Bridges has said that man visualises a divine principle implicit in life in those tragic and disturbing moments when man quarrels and is dissatisfied with nature. It is thus that we are able to assess the true value of all the systems of Indian Philosophy which all proclaim the vision supreme in a state of feeling where nature is ignored and transcended. It was thus that St. Francis climbed up to the portals of heaven after abjuring as worthless what men will call good and all earthly joys as transitory and vain. The Japanese have none of these visions. It is these and other characteristics that explain their attitude to life and its problems and the solutions thereto.

Visit a Japanese garden, and you will love to remain there musing in an atmosphere of profound silence and be part of the whole landscape. It would look as if their silence has a definite content and not merely a state of noiselessness. The Japanese are experts in gardening. Their gardens are not all lawns and flower beds. They rear a landscape garden at the hill slopers and there the trees, mostly pine trees, are manipulated into different shapes like boats, serpents etc. It has always got a small pond with stones placed across for walking without getting wet. A history for every stone. The ponds have lotus leaves floating on the surface of the waters and the pretty way in which the stones are placed and small islands and peninsulas made thereon with bridges and walks produce an art from that they were all there as nature made the stones seem to have grown out of the pond. The banks of the pond are so made with bent and otherwise changed out of the original having embraced to harmonise with the general Europeanised day. They analyse every tree, exploring. They are very smart as 20 years ago these people were very dangerous.

and produce an effect most like nature. Every tree is worth studying and we are always all along in the presence of a whole which enhances in beauty and never suffers by the detail.

They hold exhibitions of flower arrangements in their parks. The flowers are arranged artistically in various flower pots on plants which are turned up or down or on the sides. It is only the deft hand of the Japanese strong in the war, flexible in art and sensitive to taste aided by the dreamy eye (especially of women) shooting forth a rare mystic gaze, that can acclimatise the flower to the plants, and make the pot flower and plant a conglomeration of parts each in its own proper place, and all together surpassing the best efforts of nature, an eye to the minutest details in furtherance of causing an effect whole and entire in view to see each part in its proper place within the whole. Who will not long to possess and possessing to retain?

It is not that "speculative analysis that finds its fulfilment in the more accurate expression by words in log and ism, of sensations which men and women have vaguely grasped for centuries." It leads us to nowhere and ends in an imitative faculty consisting in calling

things by a new name. Things have not changed nor have aspects appealing to men's fancies, only an intellectual nibbling at thought resulting in the expression of old world formulas in a new garb according to the language of the times. It is not the mere mechanical pleasure of analysis, an animal desire to graze on the surface without the avidity to consume by plucking the grass by the roots. It is not the mouselike indulgence in tearing the best muslins into tatters and enjoying the fun. It is not the instinct of the worm to eat through the kernel and let in death into life. On the other hand, the Japanese faculty of analysis is the best equipment for a scientific out-look which, beginning with microscopic analysis, leads on to a study of organization—an interdependence of parts into an organic whole. This talent for analysing things is truly the equipment for creative effort which is the exact antithesis of the philosophy of Father Time a creature of Thomas Hardy who generalized without particulars and sought killing as a remedy for the conventional sorrows of life. Nor is it the sardonic analysis of the monumental Hegel who cut up every idea into bits and with a true comic discernment found a higher synthesis in the conflict of the thesis with its antithesis.

Indians in Tanganyika

BY V. R. BOAL, Editor, Tanganyika Herald.

VERY few people in India know what is Tanganyika and where it is situated.

Tanganyika is the name of a lake now associated with the Territory formerly known as German East Africa and now ruled by His Majesty's Government under the mandate.



Mr. V. R. Boal.

The total area of the Territory is about 374,085 square miles, which includes about 20,000 square miles of water.

The native population number a little over 4,100,000 and the non-native population not less than 28,000.

Article 7 of the mandate secures to all nationals of State members of the League of Nations the same rights as are enjoyed by the nationals of the Mandatory in respect of entry into and residence in the territory.

India is one of the State members of the League of Nations and it has been announced from time to time that Indians in this territory are entitled to "equality of status" with European nationals.

Indians now find that the Tanganyika Government is not only not in a position to accord them equal rights; but has planned their elimination.

In fact the attitude of the Government has these days been anti-Indian and several ordinances enacted in 1932 are a striking proof of it.

These ordinances are Trade Restrictions Ordinances. One empowers Provincial Commissioners to decrease number of trade licenses when and where they think it necessary, the other prohibits Indian traders from purchasing native produce at their shops and the third one introduces co-operative system among native producers under Government direction.

The idea underlying these ordinances is to wipe the Indian Commercial Community out of existence and to place in the hands of a few White firms the control of the whole of the import and export business of the territory under the false pretence of native welfare.

According to 1934 census, Indian population of this territory is 23,000. They have large vested interests in trade, commerce and agriculture. In agriculture they stand next to the British. Nineteen per cent. of the trade is in their hands. Their contribution to the

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development of the territory has been greater. They are the real pioneers of the country.

The new trade ordinances have just begun to lower the economic position of the Indian Community. At some places Indian business centres built at a sacrifice of hundreds of thousand shillings have broken down, rendering their properties valueless. At other places elements of monopoly have threatened their very existence. And if and when the Co-operative Societies Ordinance works in full swing, their days will be numbered.

That is one side of the double-edged weapon now being sharpened for Indians.

The other side is very grim.

There are about five hundred Indians in the Civil Service. They are governed by a separate Asian Civil Service established under the Colonial regulations. Most of them are imported from India and services of some of them have been as old as from 14 to 10 years. They hold only subordinate position and their representations for higher posts have been of no avail.

It is necessary to state here that these Indian Civil Servants form very important part of the administrative machinery. Some of them are capable of carrying on duties of highly paid British officials. There are also some among them who actually do the work of officers.

Government has just brought to light a scheme which is a stigma on the good name of the British Government, a disgrace for Indians and is purely anti-Indian in the full sense of the word.

The scheme places Asian Servants in the category of the native servants allowing the White servant to maintain his prestige as distinguished from that of the Asian.

It is in fact racial discrimination, the very thing His Majesty's Government is both morally and legally bound to avoid in this territory.

In this the reward for Indians who laid down their lives in the service of the Empire in the last great war, who developed this country with their blood and who are loyal subjects of His Majesty?

Indian News in the Colonies and Colonial News in India.

BY PREM NARAIN AGRAWALLA, B. A.,

IN so called most advanced twentieth century in which the world has become so small on account of innumerable inventions, the importance of news from every part of the world, thinly or thickly populated, has tremendously increased. News from one corner of earth must reach the other corner in the shortest possible time. The whole world has become almost a family. Every country is eager to get news of another country, whether friend or foe, very much



Mr. Prem Narain Agrawalla.

in the same way as members of the same family are eager to know the welfare of their men outside. The recent up-to-date scientific developments have given a fresh impetus to the wide publicity of news. In a few moments' time the whole world becomes aware of the happenings in some far off land.

On account of political reasons they become still more important and necessary. The political conditions of one country often affects other countries. The changes brought about by the German Chancellor, Herr Hitler in Germany, Mussolini in Italy, De Valera in Ireland, do not affect their countries only but have their echoes in far off lands; and hence the whole world is watching their activities from different stand points. The news service in the days of Great War was largely responsible for the present changed map of the world. Anti-Germany propaganda was one of the main causes of Germany's defeat. Anti-propaganda does play havoc with Nations.

The need for counteracting the Anti-Indian propaganda in foreign countries is not new to our mind and it is being considered by many of our leaders and organisations as having become very acute lately. Much propaganda was carried against India when she was busy in her struggle for freedom. It was freely declared to the advantage of the rulers that India is a country of semi-civilised people who are constantly fighting among themselves and their fight for freedom is in disguise a serious form of internal disturbances to be put down at all costs to maintain peace and order and it must be done in the interests of the governed. Writers were hired, speakers engaged and newspapers subsidised to help them in giving wide publicity to their news when she was in a state of turmoil owing to political movement for the emancipation of India. Having come to know all this Mr. V. J. Patel, Speaker of the Indian Legislative Assembly, went on a tour in America to acquaint them with the true spirit of the movement of the Indians and to warn them from believing otherwise in the manufactured news of India. Not only this, on his death a will was recovered in which he left one lakh of rupees to be devoted to this cause exclusively.

Besides this, people appear to be careless even with regard to Indians Overseas. It is perhaps due to the fact that we do not realise the value of the Indian propaganda in colonies where Indians reside in large numbers before they went to Europe & America. From the political point of view, Indian propaganda news in colonies may not be so essential but the reason of their being Indians should outweigh it. We consider it to be equally important and necessary. They are connected with India and their problems form a part of the Indian problem as a whole. They look to their mother country for all matters and they are more anxious for India's freedom than perhaps Indians themselves are, because freedom to India would mean the dawn of a new era for them in as much as their grievances would be immediately redressed. They watch all developments in India with great interest. They wait eagerly for the day when they receive mail from India which brings to them news of their relatives, friends, near and dear ones. On their part they have always been contributing their quota in full to India unsolicited. Quite a good amount of money was sent by them to help the earthquake sufferers in Bihar and elsewhere.

Their interest is evident from the fact that their newspapers contain Indian news generally in more than half pages. They subscribe several newspapers of India with a clear idea of getting first-hand news. Really speaking they are still retaining the Indian mentality, customs, habits etc., only because they have been receiving news from India which reminded them always and at all times that they are Indians first and anything afterwards.

Their news is similarly important and necessary for us to enable us to remember them. It is due to regular exchange of news that we are remembering each other, and that our relations are gradually becoming more and more intimate. We feel pleasure to hear of their achievements and are aggrieved at their grievances.

I am a firm believer in the utility and necessity of the foreign propaganda and am of opinion that it is equally necessary in colonies as well, as it is in other parts of the world or even more, because by keeping constantly informed our people abroad regarding our activities in India we gain in strength which cannot be disputed.

The chief news agency in India and colonies is "Reuter" which brings in and sends out news. It is needless to dwell upon the policy of this agency regarding Indian news as it is well known to everybody. All nationalist newspapers in India complain of its policy in not sending to them news concerning India or of Indian interest from other parts of the world owing to its Imperialistic policy. When late Mr. Patel was touring in America no news of his activities was sent to Indian Press and when it was known to them they all condemned it in one voice. On the other hand it is very quick in sending trifling news. In the same way we do not get news of Indians in colonies and whatever we get, we get very late from other sources mostly from newspapers that we get from colonies directly, also sometimes from the correspondents of a few papers. It is a matter of great regret that Indian Newspapers

have not yet realised the necessity of appointing their correspondents in every colony where Indians reside and always publishing first-hand and unprejudiced news. Some Anglo-Indian papers appear to have realised this even in regard to overseas Indians. Their news service has always been found to be superior and efficient in order to poison the mind of the public at the first opportunity before it could be done by Nationalist press. "Times of India" was already publishing such news from colonies and the "Statesman" has very recently began to publish notes on them in its Monday editions. As the way has already been shown may we expect that the Nationalist papers will also follow suit. The "Hindustan Times" has recently introduced an overseas feature in its Sunday number and hence I offer my congratulations to its Management.

Also the news published in colonial papers suffer from the same defect. They do not generally get Indian news and whenever they get, they get very late from it. They remain in dark regarding ourselves as we do remain about them. Some colonial nationalist Newspapers have appointed their correspondents in India from whom they get unprejudiced Indian news, if they are rightly chosen. I remember perfectly well the talk that I had with Pt. Shree Krishen Sharma who worked in Fiji islands for several years. He told me how the news of the death of Lala Laj Pat Rai was not sent to Fiji and that they came to know it from Indian papers after many days. It takes about 25 days to reach the mail there. A few days ago I read the following lines with great surprise in the "Colonial Times" published from Nairobi. The East Africa "Kenya Daily Mail" announces the death of Shreeyut J. M. Sen Gupta, the great Nationalist Leader of India. It is note worthy that the "Reuter" which, for reasons unknown to us, is not sympathetic to the movement for emancipation, has kept this news back from this world. In the same connection should we forget the inaccurate news that were supplied to us recently in regard to the Anti-Indian Legislation in Zanzibar by the Reuter which was afterwards contradicted by cables of the Indian Association to the Associated Press of India. All this is enough to show us the necessity of better news arrangements for getting and sending news from India and to India.

Under these circumstances, which have been tried to be explained in the above few lines, may I take the liberty of suggesting to the editors and proprietors of the Nationalist Newspapers both in India and colonies to maintain their own independent news service by keeping their correspondents in India and colonies. We cannot help congratulating those papers that have been from various points maintaining their own services and thus rendering valuable services to our people abroad and at home. These correspondents according to the urgency and importance of the news may be authorised to send them by cables, letters by ordinary post or air mail. Besides, regular monthly or fortnightly letters may also be arranged as we see published in some Indian Newspapers of India from various places. i.e. London, Germany, Italy, Geneva, etc.

On our part we shall be prepared to help such papers which should like to appoint their correspondents in colonies or in India.

INDO-MALAYAN TRADE—

Its Possibilities.

By

M. N. NAIR, M.A., LL.B.

THE relation between Malaya and India in matters of trade dates to several centuries back. During the time of Portuguese ascendancy in India, the Portuguese in India traded not only with the Malaya Archipelago but they maintained constant trade relationship with the Islands in the Pacific and with the countries of the Far East. Even during the ascendancy of the Hindus there was constant intercourse between India and the countries of the Far East and there were attempts even at colonisations of some of the countries, such as Siam, Indo China, Sumatra, Borneo etc. But with the decline of the Indian Mercantile Marine, India lost the maritime supremacy which she once held in the Eastern waters resulting in the loss of a huge volume of trade between India and the Eastern countries. Now India has no considerable merchant fleet and even in her coastal trade she is very much handicapped by the keen competition of foreign shipping companies, which are organised strongly on a jointstock basis and sometimes even subsidised by the countries to which these shipping companies belong. It is high time that the indigenous shipping of India should be developed on national lines by an efficient organisation as well as by protection in subsidies by the Government. Mr. Haji's Coastal Reservation Bill was thrown out on the ground of discrimination, even though the main purport of the Bill was to reserve the coastal waters to Indian shipping company which could not compete successfully with a foreign company in her own waters. In any case the development of Indian national marine is a necessary prelude to any improvement in the volume of trade between India and other foreign countries.

India is a vast country having ample agricultural resources and Malaya is the chief exporter of Rubber and Tin and other commercial products. Malaya has to depend for her food supplies at present and for a long time to come on various foreign countries. Provided there are shipping facilities and low freightage between India and Malaya, the expansion of Indian trade in this direction is bound to be enormous. India is also in an advantageous position since Indian goods are preferred to foreign goods in Malaya on account of the Ottawa Agreement and Imperial Preference under which preferential duties are levied on goods coming from the Empire.

Figures that tell

The total volume of trade between India and Malaya during the years 1929 and 1930 were 106530323 and 95,981,248 dollars. The imports from India into Malaya in 1921, 1926 and 1930 amounted to 59, 5.93 and 63. 8 million dollars, while the exports to India from Malaya amounted to 21.1 millions, 37.2 millions and 32.2 millions respectively. The total volume of trade in these years was 80.6 millions, 127.5 and 96 million dollars respectively. If we strike an average, the total volume of trade between India and Malaya is over a 100 million dollars annually. The balance of

trade between India and Malaya in all these years had been in favour of India by several million dollars, about 38.4 millions in 1921, 63.1 millions in 1926 and 31.6 millions in 1930. That is to say, the value of the total exports of India to Malaya always exceeded the total value of imports from Malaya to India by several millions. The whole foreign trade of Malaya in 1929 amounted to 1,800 million dollars and in 1930 to 1,400 million dollars. The share of India in the total volume of trade of Malaya in 1929 and 1930 was only 6 to 7 per cent, though the balance of trade had always been in her favour. The principal exports from India to Malaya are rice, cotton, cloth, opium, gunny bags, tobacco, onions, garlies etc. Principal imports from Malaya to India are arecanuts, motor spirits, tin, fish, tapioca and other articles of minor importance. India exported to the Straits Settlements during the years 1927 to 1928, 28 to 29, 29 to 30, rice to the value of Rs. 2,73,62,000, Rs. 2,34,49,000, and Rs. 3,03,69,000 respectively.

Indo-Malayan Dependency

A perusal of the trade statistics for F. M. S. prove beyond any doubt that foodstuffs and manufactured articles formed 68 million dollars of the value of articles imported, or about 85 per cent of the value of the articles imported. The export list shows that raw material and partly manufactured goods formed the major portion of the exports the total value being about 78 millions dollars or about 95 per cent of the value of the articles exported. The exports from Malaya are only rubber and tin. India may not require those two articles in any great quantity. They are in great demand in U.S.A., U. K., and other countries for their automobile and other industries. The export possibility of the Malayan staple products, rubber and tin, to India are very limited. On the other hand, for the export of food-stuff and partly manufactured goods from India to Malaya there is much scope. Peas, rice of various kinds and grades, ghee, onion and garlic, tobacco, native manufactured, plain piece-goods, dyed piece-goods and cotton sarongs, these formed the chief exports from India and Burma to the Federated Malay States in the export of peas, China, and of rice, Siam are the chief competitors to India. In piece-goods the United Kingdom and Japan are the chief competitors to India. In cotton Sarongs the trade between India and Malaya may be considerably increased since there is quota against Japanese goods in force. There are many manufactured goods such as acids, films, varnishes, chemicals, stationery, toilets, etc. aluminium and brass-ware which can find a ready market in Malaya from India. Some of the above goods at present are imported from the Continent, America, Japan and other countries and a little organisation on the part of the Indian traders can divert the trade in the above goods to India.

Indian Merchants and their Organizations

There are many Indian merchants in Singapore, Penang, Kuala Lumpur and other important places in Malaya and some of them are leading businessmen. But it is regrettable that they have not yet realised the need for an effective central organisation competent to speak on behalf of the Indian merchants of this whole peninsula. There are no doubt Indian Merchants' Association and Indian Merchants' Chambers of Commerce. These work only on paper and sometimes their names are splashed in the leading news papers once a year after their annual meetings. In addition to these there are numerous chettiers' associations and chambers of commerce. There is no co-operation between these petty associations.

As a preliminary to the development of trade between India and Malaya, it is quite essential that the Indian merchant, and chettiers should organise themselves into a strong central organisation, "A Federated Indian Chamber of Commerce" a body strong enough to influence the policies of the Govt. in India as well as Malaya. For this the leading business men of this country instead of placing selfish interests in the forefront, as they do now, must place their country's interest in the forefront. But will the Indian merchants take the lead?

Economic Nationalism

At no time in the history of the world that there was so much competition in the sphere of trade as at present. The theory of the fittest survival of the is more true in the trade policy of all nations in the world, than in anything else. Nations are protecting their own industries, they are subsidising certain industries and they try to destroy the infant industries of other countries by resorting to dumping. Whatever that is of benefit to one's own country is steadily pursued by every independent nation irrespective of the harm done to other nations.

In other words, all nations pursue a national economic policy and a national economic plan and it is only the fittest who can survive, the aggressive economic nationalism sweeping all over the world. Most of the countries have also established their trade agents and commissioners, propaganda and information bureaus, museums and other advertising agencies in foreign countries with a view to develop their foreign trade.

Are the Indian merchants in Malaya and in India to sit with folded hands? If they continued in their policy of inertia sooner or later they would be driven out from the field by the merchants of other nationalities who take concerted action and carry on a vigorous trade propaganda.

How do we account for the phenomenal progress of Japan in the sphere of trade within the last decade? Certainly Japan's effective organisation and vigorous propaganda are the secrets of her success. The example of Japan is worthy to be imitated by Indian merchants and manufactures. There are many Indian-made goods which can find a ready market in Malaya. The possibilities of Malayan demand for Indian-made goods, and the foreign competitors in those goods, the cost of manufacture of these goods in India, the market

value including freightage and other allied matters, must be enquired into under the auspices of the Federated Indian Chamber of Commerce, in collaboration with the leading business organisations in India and a trade report may be prepared. The report must contain three lists, (1) the list of goods at present exported from India and recommendations to standardise these goods and to improve the volume of trade in these goods, (2) the list of goods must indicate the new lines along which the trade between India and Malaya can be fostered. (3) list of articles such as rice and other foodstuffs in which India can hope to have a monopoly may also be prepared.

Wanted a Scientific Propaganda.

When this preliminary work is finished and the trade report is made ready then comes the question of an Indian Commercial Museum where the various Indian made articles could be stored for exhibition. A Propaganda Bureau should be attached to the commercial museum and it will be the function of this Bureau to issue handbills, pamphlets etc. to exhibit the Indian-made articles, and to tour through the country and to do all the necessary things in connection with the advertisement of the goods.

On the question, under whose charge the Indian commercial museum should be and where it should be located, there is bound to be some difference of opinion. As regards the location of the museum I would prefer Kuala Lumpur to Singapore on the following grounds: (1) Kuala Lumpur is the seat of the Indian Agency. (2) It is the Capital of the Federated Malay States. (3) It lies in the centre of the Malayan Peninsula. (4) The major portion of the Indian population is in F.M.S. (5) Kuala Lumpur is near to Port Swettenham, the only important port in F.M.S. (6) The Malayan exhibition is held annually at Kuala Lumpur.

The second question which requires solution is whether the commercial museum cannot be managed by the Federated Indian Chamber of Commerce (when it comes into being) or does it require a separate establishment. If it requires a separate establishment, whether the function of a trade agent can be tacked to the agency. For the effective working of the museum and the development of Indo-Malaya trade it is advisable that the Museum and propaganda Bureau should be in charge of a trade agent under a separate establishment even though additional cost is involved. Then comes up the question whether the establishment should be Governmental, Semi-Governmental or private. Any voluntary private organisation in a matter like this, in my opinion, cannot be efficient and effective. So a Trade Commissioner or Agent must be appointed by the Government of India, who must be an expert businessman. Can the Agent of the Govern-

ment of India be given the title of the Trade Agent and made to function in dual capacity. This is not desirable. In the first place the Agent's hands are too full, in the second place though he has administrative experience he is not likely to possess business acumen the essential quality required in a trade agent. The trade agent, an officer appointed by the Government, should always work in co-operation with the Federated Indian Chamber of commerce and the importance should be attached to the recommendation and suggestion of the Chamber which represent the Indian merchant community in this peninsula.

The cost of the agency and other details of the organisation may be settled by the Government of India in consultation with the Chamber of Commerce and the Indian Agent. A separate trade report regarding the Indo-Malayan trade may be published under the heading of "Indo-Malaya Trade Statistics". A standing Committee of the Federated Indian Chamber of Commerce can act as an advisory body to the trade agent on difficult and important questions and the agent may be advised from time to time in matters of trade.

Indian Federation and Federal Constitutions.

BY M. N. NAIR, M.A., LL.B. *Kuala Lumpur, F.M.S.*

THE India Bill which purports to grant India Responsible Self-Government and an All-India Federation, after the third reading in the House of Commons, now has been passed by the House of Lords. The Bill is considered to be unsatisfactory by all sections of the Indian public including the Moderates. The Princes and Rajas of Native States are prepared to enter into the Federation under certain safeguards and securities, which would ensure their autonomy and the paramountcy of the Crown and their treaty obligations. Many Provinces like the Andhra, Tamil and Kerala want to constitute themselves into separate provinces, instead of forming a part of the larger province, the Madras Presidency. Under the New Constitution, Burma is to be separated from India, and Sindh and Orissa are to be constituted into separate autonomous provinces. In the Federal Legislature composed of two Houses, the claims of separate provinces and states, special interests such as capital, labour and landed interests, and various communal interests that of the Hindus, depressed classes, Mohamadians, Anglo-Indian and many other minority communities, to representation are considered. The Communal Award by the Premier has aroused widespread opposition among the majority of Hindus and a large section of nationalist Muslims. Many subjects such as the Army, the Navy, the external relations of India, commercial discrimination, the Police, the Indian Civil Service and some other subjects are strictly excluded from the purview of the Indian legislature.

Mr. Harold Laski very recently exposed the defects of the India Bill in a critical speech. Summing up, the Speaker said, "that on the Bill was written the belief of the British Government, that India was not fit to govern its own destinies. No people was however fit to govern another. For the illiteracy, ignorance, and inability of Indians to produce, from our own angle, a capacity to govern themselves, which was that the policy of the Bill implied, Britain must accept the most obvious condemnation of 150 years of her rule."

The problems, relating to Indian Federation are many that in this article I intend to discuss some aspects of the same. The Federal idea is not very old

and has been gaining ground since the establishment of the Federal constitution of the United States of America. The Federal constitution of the United States was imitated by other countries such as the Dominion of Canada, the Union of South Africa, the Australian Commonwealth, German Republic, etc. with certain modifications. Switzerland stands unique in the matter of Federation and in the form of democratic government, being the smallest of all the federations of the world, composed of 22 cantons. The executive body of Switzerland is also peculiar inasmuch as it consists of a board of 7 members called the Federal Council instead of a president as in the U. S. A. or of a Governor-General as in Australia and Canada. The party system and its evils are not so great in Switzerland as in either America or in England, since Referendum and Initiative are in vogue in Switzerland. Under the former every bill that has been passed by the Swiss Legislature has to be approved by the people before it becomes Law. Under Initiative Swiss people have power to initiate legislation i.e. to make the Legislature to pass any legislation that they might require. Referendum and Initiative are the two effective weapons which Swiss people can effectively make use of, to mend the omissions and commissions of the Legislature. Under the Swiss constitution the people form the sovereign body in virtue of their powers of Referendum and Initiative, so much so the Legislature forms only a subordinate body. According to Viscount Bryce, a leading authority on constitutional studies Switzerland is the only Federal constitution which possesses an ideal form of democracy. The Australian Commonwealth has incorporated into its constitution some of the features of the U. S. A. constitution and Swiss constitution. The German constitution, though Federal had a peculiar constitution of its own before the war. The present German constitution is a republic in form, though in essence a Dictatorship, and it possesses peculiar features which no other Federal constitution possesses. The Canadian constitution is based upon an act of the Imperial Parliament termed the Dominion Acts of Canada passed in 1867. Though the various dominion forms of Governments are the results of legislative enactments by the Imperial Parliament, their Legislatures are not constituent bodies and

hence they cannot change the constitution in law. Yet in practice dominion legislatures exercise sovereign powers and can amend their constitution in the manner they like and very rarely the Imperial Parliament interferes with such matters. The Indian Federation when it comes into being, will be a type by itself having some uncommon features both from the dominion Federations as well as from the Free Federations of the U. S. A., Germany, Switzerland, etc. Another great Federation of the modern world which has been attracting world attention during the last 18 years is the Federation of U. S. S. R.

The idea of Federation, though new, was well known among the city states of Ancient Greece. The small city states combined themselves to form into federations, against a common enemy, when their very existence was threatened. The Delian Confederacy, the Achaian and Aetolian leagues, and the Peloponnesian confederacy may be cited as examples. But these confederations and leagues were very loose and we cannot say those were Federations as is understood in the modern world. Anyhow, the ancient Greeks knew very well the advantages of combining and forming some sort of Federation for certain purposes which were common to all the city states. With the advent of Feudalism in Europe the idea of Federation receded to the background and the two swords which ruled over Europe for several centuries were the Holy Roman Emperor, the secular head, and the Pope the spiritual head.

The Federal constitution of the United States was the first great federation in the modern world, and ever since, the idea of federalism has been attracting many countries, since it possessed the advantages which no form of unitary government could offer. At the time the American constitution was framed the various states composing the Federation consisted of people holding different religious views, different state constitutions, different stages in the social and economic developments. For instance, Virginia had an Oligarchic form of Government while New England had democratic form of Government. The people of Virginia were big landholders and slave owners while the people in New England were mostly peasant farmers. In spite of fundamental differences between state and state, in point of religion, form of government, the units of the federation were threatened by a common foe and so they thought the only way to meet the common enemy was by forming themselves into a federation. Thus common interest was the motive force underlying the American Federation. In the initial stages the various states were jealous of the federal government and were circumspect in entering into the federation. The states wanted to safeguard their autonomy by the constitution. But gradually especially after the Slave war, the units of the federation were feeling that their interests were identical with those of the federation and the federal constitution has been tending in spirit towards a unitary form of government. So also at the time of granting self government to Canada by Lord Durham's Act 1867, Canada was split into two provinces the lower and the upper occupied by two different classes of people, the English and the French observing different customs and manners

and speaking different languages. Here again the driving force towards federation was common interests. The problems in Canada were the same then as the problems in India at present. But the Canadian constitution has stood the test successfully against the various fissiparous and disintegrating tendencies.

A federal constitution according to Dicey attempts to reconcile state aspirations or autonomy with national unity. Any Federal constitution is bound to be a written constitution and hence rigid, in which the powers of the legislature, the executive and the judiciary are clearly defined and demarcated. The States within the limits allotted to them by the constitution are autonomous and some of the powers and functions are transferred to the Federal government or the Central Government. The residual powers may either belong to the state governments as in U. S. A. or Australia or to the Federal Government as in Canada or to the central or provincial legislatures having concurrent jurisdiction as is under the India Bill. The position of the Judiciary under a federal constitution is most important, because it is the guardian and interpreter of the constitution as the Federal supreme court in U. S. A. The written constitution defines the relations and functions not only of the federal legislature, the Executive and the Judiciary but it also defines the relations between the states or provinces and the federal government. The supreme court becomes the arbiter of the constitution and can declare any acts of the state or Federal Government null and void if they try to encroach upon each others sphere. If the executive exceeds the powers given to it under the constitution, the judiciary which is really an independent body, can declare the action of the executive illegal and unconstitutional, as was done by the supreme court of America regarding the powers exercised by President Roosevelt in connection with his New Deal. The supreme court declared that President's actions were null and void very recently. This shows the important position the Judiciary occupies in any Federal Constitution as the final arbiter of the Constitution.

The executive under a Federal constitution may be an elected President as in U. S. A., who is vested with large powers or a Governor General appointed by the Imperial Parliament as in Canada and Australia representing the Crown who has only nominal powers, or it may be a Monarch as in Pre-war Germany and a dictator as in Post-war Germany and in Soviet Russia or a Federal Board of Seven as in Switzerland.

The Legislature of a country is either sovereign or non-sovereign and a constitution is flexible or rigid according to the power which the legislature possesses to change the constitution in the ordinary manner by the ordinary process of legislation. The British Parliament is both flexible and sovereign because the Parliament possesses the authority to change the constitution in the ordinary manner. For instance the position of the House of Lords or the relation between the House of Lords and the House of Commons can be changed by legislation, in the similar manner Parliament legislates in matters of minor importance. British Parliament is Sovereign and can do anything and everything except to change

a man into woman and a woman into man. The Federal Legislature by its very nature is non-sovereign and rigid. Because the power of amending the constitution is not vested in the Legislature in the ordinary manner. Certain special processes have to be undergone before the constitution is amended. That is to say the Legislatures under the federal constitution are not constituent and sovereign and the federal constitution prescribes special modes of amending the constitution. Such safeguards against any minor alterations in the constitution we find embodied in every federal constitution. To change the U. S. A. constitution, the constitution prescribes certain specified majority both in the Congress and in the Senate. So also in the Australian commonwealth there are certain safeguards against constitutional changes. In Canada any act amending the constitution in law requires the sanction of the Imperial Parliament, though the Imperial Parliament in recent years does not exercise this power in practice with regard to the various dominions. Western Australia very recently wanted to secede from the Australian Commonwealth, but she could not do so unless she received the sanction of the Imperial Parliament, and that was why she appealed to the Imperial Parliament. Had it not been for such safeguards the federal government could have very easily encroached upon the autonomy of the various states composing the federation by ordinary legislation. Then again the upper house or the Senate in various federal legislatures are the strongholds of State interests and special interests. The upper house in America, that is the Senate is very strong, while those of Canada and Australia are not so strong, and that of Switzerland is very weak. The Senate is always a conservative body, safeguarding the interests of the States since it is invariably composed of State representatives besides special interests, which therefore ensures the stability of the constitution.

Now coming to the Indian Federation, a Federal Constitution is the only constitution feasible to bring about the political unity of India comprising different provinces and various native states. It is not necessary that the different units of the federation should have the same type of government. Monarchical government as in various native states is reconcilable with the idea of federal government and federal principles. The states can have the autocratic form of Government if they will, and at the same time be members of the Federation. But the democratic principle at the centre is bound sooner or later to effect and reshape the constitution of the states.

The Federation which is going to be foisted upon India is the result of an act of Imperial Parliament. The India Bill forms the written constitution of the federation, which defines the powers of executive i. e. the Governor General in Council, the two houses of legislatures, the Judiciary and also the relation between the states and provinces and the central government. The subjects are classified under three headings instead of two as in ordinary federal constitution.—Federal, Provincial, and subjects of both Legislatures (Provincial and Federal) having concur-

rent jurisdiction. There is no residual power under the constitution. The federal Legislature is un-sovereign because many of the subjects such as Army, Navy, Police, External Relations, Indian Civil Service and commercial discrimination etc., are not within the purview of the Federal Legislature at all. Then again the Governor-General, as in Canada or Australia, is not a nominal head representing the Crown but has real and extensive powers in certain other matters over the federal legislature. For the introduction of certain bills Governor-General's previous sanction is necessary and then again he is vested with vetoing and certifying powers, by which he can override the will of the Legislature whenever he wants. 80 per cent. of the Finance is not within the purview of the Federal Legislature and is in the hands of the executive i. e. the Governor-General and Secretary of State for India who represents India in the Imperial Parliament. The real power behind the Indian Federation is the Secretary of State for India and the Governor-General in Council. The Governor General is not elected as the President of the U. S. A. nor nominated as the Governor-General of Canada but appointed by the Imperial Parliament. The Governor-General in India is appointed by an external body and at the same time his powers are large and extensive unlike the Governor-General in Australia or Canada. In Canada, Australia and other Self-Governing Federations the Prime Ministers are real Executive heads, who are elected by the Legislatures and who are responsible to this legislatures. In America even though the executive is presidential and non-removable during the tenure of office, when once elected by the people, are contrasted with the Parliamentary executives of the dominion form of government. In India, though Ministers are elected they enjoy very little powers under the constitution, the Governor-General and his Council though appointed by the Imperial Parliament have large and extensive powers. Such is the anomalous position of the Executive under the Indian Federation. The powers of the Legislature are very limited and, even within that limited field the powers of the Legislature are hedged in with certain reservations and restrictions, which one cannot find in any other federal constitution. Then again the judiciary is not independent as it ought to be and the final arbiter of the constitution, the essential thing for the practical working of any federal constitution. The Governor-General in Council and the Secretary of State for India, are the real guardians and interpreters of the constitution which can never be in a true federal constitution. To take an example of the American President if he is given the power to interpret the constitution surely he could upset the whole constitution by justifying even his arbitrary acts. There is a danger of entrusting the power to interpret the constitution with any other body

in the Federal Government except to a supreme and independent Judiciary. This essential factor is lacking in the India Bill. Lastly the power of amending the constitution must be with the federal legislature though it cannot bring about constitutional amendments in the ordinary manner. The Federal Legislature of India has no power to amend the constitution either at present or in the future. This power of amending the constitution is completely taken away from the federal legislature and even the slightest modifications in the Indian Federal Constitution can be accomplished only by the Imperial Parliament.

Was Caste System periodically Revised in Ancient India?

BY M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

WORLD-History reveals that colonists usually carry with them the beliefs, institutions, customs and practices of the mother-country to the colony, for colonial life is but an extension of the home-land one. Owing to the neglect of the study of history, it was thought for a long time that Indians never went beyond the borders of their native land to settle in other parts of the globe. But the discoveries made in recent times of the vestiges of Hindu culture and religion in eastern seas and lands, has exploded the commonly believed myth. Nations are what they would be. Indian in addition to rearing a great civilisation at home, emigrated to other parts of the globe as well, like any other gifted people, to play their part on the stage of the world. Was the caste-system transplanted in the colony: if so how did it grow there? That great dust-heap called History hides within it the lamp of the past. A study of colonial Indian history is sure therefore to shed new light on some of the obscure problems of the mother-country like the one under review.

COLONIAL INDIA

The French and the Dutch are doing much to resuscitate the lost glories of forgotten Colonial India in the east by studying the ruins and inscriptions that have been unearthed in the regions under their control. As the researches of these savants are in languages not understood by Indians, the latter have not paid any attention to the matter. A few Indian scholars however are taking great pains to popularise the subject among their countrymen. Prof. Phanindra Nath Bose and Dr. Bijan Raj Chatterji are two such scholars and their books on "The Hindu Colony of Cambodia" and "Indian Cultural Influence in Cambodia" published by the Theosophical Publishing House, Madras, and the University Press, Calcutta, respectively are illuminating ones which every Indian interested in the greatness of his motherland should read.

Cambodia which is in the south eastern part of Indo Chinese Peninsula was one of the regions of the world colonised by Indians from before the birth of Christ. As a result of colonisation, Hindu beliefs, customs and practices were introduced in Cambodia and a succession of colonial Indian kings ruled in that country with glory. During their times sages and pandits

In short, the Federal constitution of India embodied in the India Bill does not satisfy Federal Maxims of either dominion types of federal governments or those of U. S. A. the Germany, Switzerland, U. S. S. R. and other Free Federal Constitutions. The constitution of India is in essence unitary and in outward form Federal, in substance irresponsible and in outward form purporting to form responsible Government and the Executive though appointed has wide and extensive powers unlike in Australia or Canada. In trying to reconcile the conflicting factors and irreconcilable principles of Autocracy and Democracy the constitution cannot but be the one provided by the India Bill.

thronged their courts: Sanscrit was cultivated, sastras were studied and sasanams were made: tanks were dug for the convenience of sojourners: renowned temples arose for the worship of devotees: hospitals were built to alleviate the sufferings of ailing humanity and asramams where sages, pandits and students could meet and discuss, were formed. According to Leclere, portions of the Manava Dharma Sastra dealing with civil and criminal law, still form the basis of the modern Cambodian legislation. And it was in the time of King Norodom (Naradan) that ancient Cambodia ceased to exist as an independent state and became a French Protectorate. This king Norodom died in 1906.

LIGHT FROM THE COLONY

Yasovarman, Jayavarman V and Suryavarman were noteworthy colonial Indian kings who ruled in old Cambodia. The first ruled from about 889—910 A. D. the second from about 968—1001 A. D. and the third from about 1002 A. D. The dates given are tentative ones. The caste system was one of those Hindu institutions that found its way into Cambodia. And a perusal of Prof. Bose's book would show that Cambodian kings reorganised caste system whenever necessary. For the Prof. says in page 147 of his book that "The Indian caste system had already been introduced in Cambodia. King Yasovarman tried to reorganise the system by fixing the limits of the four asramas (castes). The old institution of the asramas for holy men were also revived. The king established no less than one hundred excellent asramas throughout the country." In pages 205—206 again he says that "This was not the only example in the history of Cambodia, when the king made such a new arrangement. During the reign of Jayavarman V we have such an instance. Like the creator Brahma himself, King Jayavarman established an excellent order among the castes and the four asramas of the Brahmanic life." In page 205 yet again he says that "During the reign of King Suryavarman, the division of caste (varnabhaga) was made under the royal patronage, and the great Sivacarya for his deep devotion and ideal character was given the honour of being placed at the head of his own caste (varnasreshta).

"What was the object of this measure? King Suryavarman by the above measure undertook a rear-

rearrangement of the caste system. The king, according to the Hindu theory, is the head of the society and he can make a new arrangement of the existing caste system if he wishes. King Suryavarman, therefore, undertook a new arrangement in the existing Cambodian society."

Since Cambodia was a Hindu colony, its kings would not have rearranged the caste system there, unless such a procedure was permitted and practised in the home-lands of India. But though change of caste is not permissible in India now, yet is there any reference to it in ancient homeland literature to warrant such an assumption? Let us examine Sanskrit books for that purpose. For.

"Books are men of higher stature,

And the only men that speak aloud for future times to hear."

ORTHODOX OPINION.

Now Apastamba in sutras 10 and 11 of Prasna II Patala V. Khanda 11 of his Dharmasutra says as follows:—"Dharmacharyaya jaghanyo varnaha poorvam poorvam varnamapadyate jatiparivritthou" and "Adharmacharyaya poorvo varno jaghanyam jaghanyam varnamapadyate jatiparivritthou." When previous conditions come to be forgotten, human pride invents explanations to hide its ignorance. Since change of caste was unthinkable in later days, owing to the caste system having become petrified in the meanwhile, Hindu commentators taking jati to mean janmam, on the basis of some obscure usage, usually explain *jatiparivritthou* as *janmaparivarthane* i. e., succession of lives or births. Following the interpretation of orthodox commentators, Dr. G. Buhler in his translation of Apastamba Dharmasutras in Max Muller's Sacred Books of the East Series translates the two sutras thus "In successive births men of the higher castes are born in the next higher one, if they have fulfilled their duties" and "In successive births men of the higher castes are born, in the next lower one, if they neglect their duties."

OBJECTIONS TO ORTHODOX OPINION.

According to this orthodox exposition, a Sudra for instance for fulfilling duties is promoted step by step in the scale of chaturvarna in successive lives until he reaches the highest rung and a Brahmana for failing to fulfill duties is degraded step by step in successive lives until he reaches the lowest caste. One of the contributions made to the thought of the world by Indians is the well known Doctrine of Karma. As per that doctrine, one is rewarded or punished in the succeeding life according to his present good or evil deeds. The orthodox exposition of step by step promotion or degradation mentioned above is based on this doctrine. Now the world contains other peoples and countries besides the Hindus and India. And the theory of Karma being a philosophical doctrine should be considered to be of universal application and operation like the theories of science or of political economy. So a Hindu in his next birth might well be born in a country (where the caste system does not prevail) to reap the results of his good or evil deeds. The commentators of Apastamba hence are not right in assuming that a Sudra, Vaisya, Kshatriya or Brahmana must necessarily be born over and over again only in India to get his reward or punishment by ascending or descending the

ladder of chaturvarna. Our wise men of old were not so ignorantly dogmatic as their later commentators. Apastamba therefore could not have meant in his sutras what his commentators (including Buhler) put into his mouth. There must be some mistake somewhere. Let us try to find out where the mistake lies and see what Apastamba actually meant by his sutras.

Secondly the word jati occurs in the following places in Apastamba Dharmasutra:—Prasna II, Patala 1, Khanda 2, sutra 3: Prasna II, Patala 2, Khanda 6, sutra 1 as well as in the two sutras under discussion. The two former sutras are as follows:—"Thataha parivritthou karmapalaseshena jatim rupam varnam balam medham prajnam dravyani dharmanustanamithi prathithaihe" "jathyacharasamsaye dharmartham agathamagnimupasamadhaya jatimacharam cha pruccheith." The word jati is used in the sense of caste in these two sutras. A comparison of the sutras in question with the two quoted just now would show that that word is used in the same sense in the former as well. Now though the term jati and janmam are derivatives of the Sanskrit root *jan* to produce, yet there is a world of difference in the meaning of the two words. While jati is (as said now) the well known birth group or caste, janmam means life from birth to death. The two thus are not really synonymous terms. So orthodox commentators are not justified in interpreting jati as janmam in the two sutras in question. The mistake lies here. *Jati parivritthou* means (not successive births but) turning of jati or re-formation of caste. Secondly *apadyate* means gets or obtains. So Buhler is wrong in rendering that word as "are born."

RATIONAL VIEW

Colonial practices must be viewed in the light of the home land sutra and vice versa. On the face of the reasons stated in the paragraph previous to the last and the procedure adopted by the colonial Indian kings, Apastamba sutras quoted before cannot refer to change of caste in a future birth. Orthodox interpretation and Buhler's rendering are hence misleading. It would be more correct to translate the two sutras in question thus:—"In the re-formation of caste, men of the lower castes get the next higher one, if they have fulfilled their duties" and "In the re-formation of caste, men of the higher castes get the next lower one, if they neglect their duties." That my interpretation of Apastamba is correct will be seen by the use of the word *kshanat* (instantaneously) in verse 13, chapter 62, Stithi prakaran of Yoga Vasishtham, which runs as follows:—"Yaneva svate janthuriha jatigunansada athaanyajatiatopi jatimbhajatitham kshanat" (One who meticulously follows ever the duties of a certain caste in this world, obtains that caste instantaneously, though he be born in another one). It will thus be seen that Apastamba sutras speak of change of caste only in this life and not in a future one, as orthodox commentators try to make out. It would be noticed in addition that the verse of Yoga Vasishtham goes even further than Apastamba sutras by not restricting promotion to or degradation from one caste to another step by step in the scale of chaturvarna.

As Prof. Bose has remarked the king is the head of the society according to the Hindu theory. He may therefore reapportion places to individuals or rearrange

the castes when necessary. There can be no doubt in the light of all these facts, that the two sutras of Apastamba and the verse of Yoga Vasishtham, were meant for the guidance of kings when they were engaged in the act of promoting or degrading individuals or reshuffling the caste system, as a result of devastating wars, epidemics, famines or such other causes on the advice of the Mantrin and the Guru helped by Varnasreshtas. In our present state of knowledge of the subject it is difficult to say whether the step by step method of social promotion and degradation recommended by Apastamba came first and was succeeded by the quick method recommended by the writer of Yoga Vasishtham or vice versa. As India is a vast country which contained various kingdoms, it is possible that both the methods were in operation in different parts of India simultaneously and that both methods too were also sometimes used alternatively to suit the needs and the conditions of the locality and the times. We cannot say more than that now.

CONCLUSION.

The Hindu caste system is one of the many types of human society. And human society is meant for the well being of all its members, for though man made the classes, yet God made the masses. However much other causes might have contributed to multiply and petrify

the caste system in latter days, that system based originally no doubt on division of labour must have been elastic enough in early times for the reapportionment whenever necessary of its different members, for worth and unworthiness must have been recognised and condemned in all times.

The sutras of Apastamba and the verse of Yoga Vasishtham (in the light of the colonial practice) clearly indicate that caste changes took place in India in olden times, no doubt under the orders of its kings as in Cambodia. This is but natural. For human institutions (with whatsoever laudable object they might be created) would in course of time degenerate. To make them useful they need periodical rejuvenation to suit them to the changed conditions of the times, for progress is the law of life. Ancient literature of every country that has come down to us has undergone interpolations in its survival and ancient Indian literature is no exception to the general rule. Consequently contradictions are sometimes noticed even in one and the same book. For all that, literature is yet the thought of thinking souls and it instructs those that seek its guidance. A dispassionately critical study of our ancient literature (Brahman, Buddhist and Jaina) would, I have no doubt, throw greater and clearer light on the subject.

The Indian Abroad.

BY DIWAN BAHADUR K.S. RAMASWAMI SASTRI, Retired District Judge.

THE position of the Indian emigrants abroad depends very largely on the position of the Indians at home. Emigration is the right of a strong and fecund people and not the right of a weak and fecund people. India was strong and fecund once upon a time and overflowed her natural frontiers and spread over the earth. But her expansion was not an expansion of economic exploitation like that of the great European countries or of the United States in modern times. It was largely a cultural overflow in the wake of natural commerce between country and country. But when India became disunited and weak and yet kept up her fecundity, her overflow was not cultural but was due to an inner drive caused by hunger. It was an exodus of the cooly and not a forward movement of *entrepreneurs* or educated men. When the British Empire grew and the patches of red increased on the map of the earth, the cooly overflow entered almost every one of the countries when it became painted red on the map. The Indians at home had no union or strength and left their co-nationals abroad to their Fate. And that Fate has been dark and bitter indeed.

All sorts of problems have risen as the result of such cooly overflow into the self-governing Dominions and Crown Colonies. The more pressing of these problems relate to South Africa, East Africa and Fiji. It is not my purpose to write here a history of such problems and their inadequate solutions. My aim is to indicate how the problems have a large common element, despite the variations due to diverse causes, and to show how the general method of treatment of

the disease should be the same, though local modifications of such treatment in respect of details may be necessary in individual instances.

In South Africa General Hertzog's Government introduced a few years ago the Areas Reseration Bill which was intended to make it impossible for Indians to earn their livelihood properly in South Africa. It was a breach of the compromise of 1914 between the Union Government and South African Indian community, under which no further Anti-Asiatic legislation was to be passed by the Union Government. Such Anti-Asiatic legislation was always due to trade jealousies. The Class Areas Bill was designed to segregate the Asiatics for residence and for trade, so that the Indians may trade only among themselves and may not compete with the Whites. After 1897 all danger of swamping of South Africa by the Indians vanished. Yet segregation was resorted to so that the Indians may eventually take to repatriation. Mr. C.F. Andrews pointed out that the segregation of any community which has not political power, will always in the end mean "ghetto conditions". There is no limit to the lengths to which selfishness and racial prejudice would go. The theory that every subject of the British Empire has got a right of free entry and access to every part of the Empire is met by the counter-theory that every dominion and self-governing colony can regulate as it likes all questions of immigration. But surely there must be a limit to legislation squeezing out the persons who had already settled down. Repatriation being out of the question, the problem has to be solved in a fair and reasonable manner. The matter

was eventually dealt with at a Round Table Conference of the representatives of India and South Africa and some kind of settlement was the result.

Similar troubles arose in Kenya where an attempt was made to keep it as a White Man's country. The Indians had developed it by opening it up to trade and civilisation. They built and worked the railways there. Colonel Ainsworth stated "that the Englishman would not be in East Africa to-day if it had not been for the Indian, and that the Indian would not be in East Africa to-day without the Englishman." In Uganda the capital for the Uganda Railway was British but the labour was Indian labour. Great risks were run and many Indian workmen were killed by wild beasts. Nay, Indian troops helped to quell rebellions there. Under all these circumstances there was naturally much soreness against the restrictive legislation launched in Kenya against Indians. That the Indian claim was justifiable is clear from the following passage in Winston Churchill's well-known work, *My African Journey*. "It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. It is the Indian trader who, penetrating and maintaining himself in all sorts of places to which no white man would go or in which no white man could earn a living, has more than anyone else developed the early beginnings of trade and opened up the first slender means of communication. It was by Indian labour that the one vital railway on which everything else depends was constructed. It is the Indian banker who supplies perhaps the larger part of the capital yet available for business and enterprise, and to whom the white settlers have not hesitated to resort for financial aid. The Indian was here long before the first British office. He may point to as many generations of useful industry on the coast and inland as the white settlers, especially the most recently arrived contingents from South Africa (the loudest against him of all) can count years of residence. Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark on a policy of deliberately squeezing out that native of India from

regions in which he has established himself under every security of public faith." Kenya is not a self-governing Dominion but is only a Crown Colony and hence the analogy of South Africa is not a sound analogy at all.

I have taken these instances merely to show how the problems affecting the Indians abroad are similar, though not identical, whether they arise in the Dominions or in the Crown Colonies. They have to be solved from two major stand points. Does the British Citizenship carry with it the right of free entrance to all parts of the Empire or are there different grades of such citizenship? Can any race draw a line round a territory even if the area is very far in excess of its needs and prevent any others from stepping in? What is to be done when a Dominion claims the legal right to exclude such persons as it resolves to exclude? When there is a conflict of fundamental rights, what is to be done?

All these vital questions can be settled to the mutual satisfaction of all only when the Indians become united and strong in India. It is futile to hope that the Indians abroad will be able to tackle the problems by their own unaided endeavours. All questions of national honour can be properly settled only on the basis of national strength and national unity. The present constitutional advance in India has not taken India far on the road to strength and unity, but is certainly a step in that direction. Federal India is in sight and may grow from strength to strength. Its growth in strength is the true measure of the rise of the status of the Indians abroad. Let us not forget the truth contained in the following words of Professor Rushbrook Williams in his *India in 1922-1923*. "The impending struggle between East and West, foretold by many persons who cannot be classified either as visionaries or as fanatics, may easily be mitigated or even entirely averted, if the British Commonwealth of Nations can find a place within its wide compass for 320 millions of Asiatics fully enjoying the privileges, and adequately discharging the responsibilities which at present characterize the inhabitants of Great Britain and the self-governing Dominions".

Books Reviews & Notices.

Manu—A Study in Hindu Social Theory:—By Dr. Motwani Ph. D.—Published By Messrs. Ganesh & Co., Madras.

AT no time in the history of modern education in India is Renaissance in literature so much in evidence as at the present day. A new fillip is given to research work in the Calcutta University through the noble and untiring efforts of the late Sir Ashtosh Mukherjee and as a result of which several books have been brought out by Indian Scholars from ancient Sanskrit sources on Indian religion, philosophy, sociology, politics, medicine, chemistry and various other subjects. A recent independent addition issued by the patriotic publishers Messrs. Ganesh & Co., to such a literature is Dr. Motwani's book on "Manu, a study in Hindu Social Theory" and we may be pardoned for adding the word "Practice" also. But for this "Practice" Hindu India would not have successfully withstood

the onslaught of various races and be preserving and conserving today the best traditions of yore, and well has the author begun his book with the following sentence, "The Hindus have been an intensively practical people,"

Though Sociology is a new Science in the west, in India it is as old as the Vedas, at whatever dates the chronologers may be pleased to fix their origin. It is wonderful how, even in those early stages of human progress, the lawgiver of India should have understood the psychology of man and based society on the eternal principles regulating the march of humanity towards super humanity, or as the writer himself has put it, "the end Manu has in view is to produce the highest

type of personality and a well accommodated and progressive social order."

It is the imperfect understanding of this guiding principle of society that has made many a quack sociologist flounder in this science and has given a restlessness to the Hindu Society at the present day. If ever India is to rise to her former pitch of wisdom and glory, she must recover from this deplorable state of semi-conscious stupor that there are not many things to learn from our Indian scriptures and sastras. The old proverb is still true, "what matters to us if Rama rules or Ravana rules," meaning thereby that whether a ruler is virtuous or vicious, if society understands the goal of human life and adjusts its working through a well ordered social system, it can withstand any impact from the outside with safety and without ruin to itself. The author has very well brought out the central idea of these principles in 9 well defined chapters.

Beginning with the Vedic background of Manu's social theory viz, that man is both organic and psychic, the author discusses life on these dual planes (Purusha and Prakriti) with the interaction of the three gunas, sattwa, rajas, tamas, accepting the two paths of life the involuntary and evolutionary process (Pravritti and Nivritti margas) embodied in Manu's social thought. Then comes the foundations of the four social orders differentiated on the psychological basis. The central theme in Manu's social theory is the concept of Dharma which is "inherent in the individual as the Dharma of fire is to burn, of the sun to shine and give heat, of water to put out fire and so on." Similarly it is said that every man has his own Dharma, "the irresistible, the dominant note of his being, which distinguishes him from the rest of his fellowmen." Then follow the social institutions (ashramas). It is here that Manu outlines a scheme life from the birth to the end of man, his education, family life, political and religious work. Manu is so full of detail in his injunctions that even the smallest trifle likely to happen in the course of one's life does not escape his notice and the author has followed the whole Manu Dharma Sastra so closely that it is well worth perusal and practice by everyone who has not the leisure or the knowledge to go through and understand the original Sanskrit. In the last chapter, the learned writer succinctly analyses the indices of social progress according to Manu. Is it materialistic, biological, institutionalistic or ideological? It is none of these things. To know what it is, we cannot help quoting the very words of the author. "It is the internal change in the individual, guided consciously by society, towards the attainment of spiritual ends, that constitutes progress. Increase of material things and means for advancing physical comforts the transcendencies of life—are not real indices of progress. In fact, progress can take place in spite of them or without them. A constantly increasing number of philosophers, scientists, executives, leaders of men, poets, mystics, and artists who have realised this spiritual unity and who are dedicated to the service of the group in the light of this vision, is the unfailing index of social progress."

We venture to congratulate the author, who, by his long study of sociology in America, has taken on

himself the self imposed task of interpreting to the west the goal of life in general and the method of realising the goal through Manu's eternal social theory for the welfare of humanity at large.

The book closes with an Appendix containing recent researches on the subject and a Bibliography on Vedas, Upanishads and Hindu Social and political institutions.

We heartily recommend the book to all who are interested in evolving a better human social order based on the time honored system.

New Light on the Holy Bible. Parts 1 & 2 & other Essays:—by M. S. Ramaswami Aiyar, B.A., M.R.A.S. (Son of late Dr. Sir S. Subramania Iyer, who acted as Chief Justice, High Court of Judicature, Madras.

We are thankful to the author for a complete set of his writings. The first impression that strikes one (who knows him) on going through his books is, how a Government servant employed particularly in the Police Department (as Dy. S. P.) could find the necessary time to unravel the mysteries surrounding the Holy Bible. Rarely in this country, educated Indians pursue anything like what we call "hobbies" of their own and we are astonished at the marvellous capacity of the author for research work in this obscure subject especially when the Department in which he was employed admits of nothing but crimes and criminals, hardly leaving any time for other pursuits, much less literary.

We are specially interested in his works inasmuch as the subject dealt with by him treats with the varied aspects of Emigration and Colonisation in ancient times and the contact India had with other countries in the matter of the spreading of her culture, trade and civilisation throughout the then known world.

To mention a few articles from the collection, Palestine, a South Indian Colony—Christ not a Greek word, but an Indian word—was Tamil the mother tongue of Jesus Christ—Biblical reference to the Mahabharata—An Early Indo-British marriage of the 3rd Century A. D.—Hindu Survivals in Christian funerals—Welsh national anthem, a Tamil Song—these and other articles are not only well worth study at least out of curiosity by some, but to those who have any inclinations to pursue further a critical study of the subject, they form an excellent foundation.

We would gladly have commented in greater detail had we the necessary time at our command and shown the readers the methods followed by the author in arriving at his valuable conclusions. We commend the essays to the Christian-missionaries in and out of India, so that they may have a better understanding of the Holy Bible and our Lord Jesus Christ.

That Mr. Iyer was invited to the **Orientalists Conference** to be held in Rome this year, is a fitting tribute paid to the learned author's scholarship and research in Oriental Studies.

Directory of Indian Manufactures and Handbook of Commercial Information 1935. Published by D. V. Kelkar for the Maharashtra Chamber of Commerce, Bombay. Price Rs. 3.

All India Swadeshi Directory Published by the Allahabad Swadeshi League. Price Re. 1.

Those who are interested in the development of Indian Industries ought to welcome these publications and make use of them to the fullest advantage. A Directory has its own purpose to serve in giving a list of manufacturers, and other kinds of information, but

DEAR SIR,

Having received your circular dealing with your Indian Emigration Centenary, addressed to the President's International Colonial Institute, Monsenhor Gustavo Couto, President of our Asiatic Committee, invited to consider the matter of the circular, has sent to us his contribution, I am glad to remit to you.

The President of the International Colonial Institut, at present, is an English gentleman, Gonde de Penha Garcia finished his mandat last year. Now he is our distinguished President. He is not here at present. Possibly he will send to you some words "a propos" de votre Centenary.

On behalf of our "Sociedade de Geografia de Lisboa," I am glad to express to you our congratulations, hoping the celebration will result in a brilliant ceremony.

The Secretary General,
Lopes Galvae.

To

THE EDITOR OF

"THE INDIAN COLONIAL REVIEW"

Thambu Chetty Street, Madras, (British India.)

DEAR SIR,

Thanks to God Almighty having spent from 1884 upto 1891, my missionary life in the ancient and historical Portuguese Diocese of S. Thome of Mylapore (Madras Presidency) and travelled in fulfilment of my duty throughout the great Industanic Peninsula, I am glad that it falls to my happy lot, to assure you my profound admiration for "The Indian Emigration Centenary" which under the wonderful direction of St. Francis Xavier, who notwithstanding the highest nobility of his birth, came like a beggar from Nega-

there ought to be a Federation of Indian Manufacturers for all India or the Provinces employing marketers whose sole object must be the finding of a suitable market for their products. Many a manufacturer has gone into liquidation of his business without an organisation of this nature to dispose of the manufactured goods then and there. Swadeshi Leagues and Indian Chambers of Commerce will do well to organise this branch of the work if substantial development of the India industries should result. We shall be glad to give further suggestions if, any move is made in the matter.

patam up to Mylapore to consult on the shrines of the Apostle St. Thomas whether he should go or not to



Monsenhor Conego Gustavo Couto.

China, to preach the Gospel and convert more than four hundred millions of inhabitants in which consisted the population of that Great Empire called "Celestial" which direction was afterwards followed by the Jesuit Fathers of the St. Paul's College of Old Goa and indefatigably served as the Light House for the propagation of the Holy Doctrine of Our Lord and Redeemer Jesus Christ. What more could I tell you, Dear Sir, about this marvellous interprise condensed in these few lines translating the everlasting glory of the "Indian Emigration Centenary"?

According to your request and together with this sincerest contribution, I send you a copy of my photograph for insertion in the Review.

With best regards, I remain, Dear Sir,

Yours nunc et semper, in Christ Jesus.

Monsenhor Conego Gustavo Couto.

Sociologie Experimentale Et Pensee Thomiste.

BY DR. GOBERT DE LOUVAIN

Les conceptions diverses qui saffrontent dans l'étude des phenomenes sociaux recoivent suivant les penseurs des interpretations conformes a la structure de leurs idess generales.

La simplicité des conceptions milite en faveur de l'intelligence d'un phenomene; c'est pourquoi, il nous parait interessant d'exposer comment le THOMISME est capable d'integrer et de differencier l'étude des phenomenes sociaux tout en enrichissant leur connaissance par voie speculative.

Le societe se compose d'organes et de fonctions.

L'organe social est un groupe social permanent adapte a certaines fonctions. L'activite sociale engendre certains phenomenes ou faits sociaux inorganises ou organises en fonctions.

Les fonctions sociales sont de deux sortes: les unes nationales fonctions genetique, politique, economique (regime),

Fonctions intellectuelles, morales et artistique (culture).

Les autres supranationales: fonction religieuse.

Le regime et la culture definissent l'état de civilisation.

La vie sociale est conditionnee par la civilisation et dirigee par la religion.

Speculativement on arrive donc a distinguer la causalite du mouvement.

La causalite peut etre materielle, efficiente, formelle et finale, le mouvement peut etre local, vital, quantitatif ou d'alteration.

Il en resulte que l'étude monographique des elements sociaux (organes et groupes temporaire) comporte une etude actuelle et une etude potentielle.

Comme le regime a ses organes et ses fonctions, de meme que la culture on aura donc a classer les elements d'étude selon les varietes de mouvement s'il s'agit du regime, ou selon les transcendentaux s'il s'agit de culture en fonction des causes precitees.

De cette maniere, une solution presentable apparait du conflit jadis denonce de la morale et de la sociologie.

En SOCIOLOGIE EXPERIMENTALE, on ecira des monographies basees sur l'observation analytique,

selon des schemas prenant origine dans les considerations qui precedent. Des hypotheses seront echafaudées aboutissant a des synthèses admissibles, dont les mathematiques permettront jusqu'à un certain point la verification. Il en resultera des travaux de classification et de systematisation produisant les theories sociales et bien des utopies.

De ce court expose, se deduisent facilement les relations de la sociologie experimentale avec la pensee thomiste.

La SOCIOLOGIE EXPERIMENTALE tire benefice des valeurs speculatives.

Les valeurs speculatives s'enrichissent des donnees de l'experience.

De la sorte peuvent se concilier les deux tendances opposees de l'intelligence humaine: acte interne et acte externe, introversion et extroversion pour employer les neologismes des psychologues et psychiatres du moment.

Les disciplines spirituelles de l'HINDOUISE sont susceptibles d'apporter au renouvellement de la structure des idees generales un apport interessant. Ainsi que le declarait Mr Louis de la VALLEE POUSSIN en fevrier 1914 (CHRISTUSP. 401. 1921. chez BEAUCHESNE, 117, Rue de RENNES, PARIS) a propos du NIRVANA "Reconnaissons modestement que l'esprit hindou possede une categorie qui manque au notre."

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Louvain, le 2 Juillet 1934. Dr. GOBERT.

* The Editor regrets the loss of the writer's photograph, so kindly sent. Hence his article goes without it.

Letters to the Editor.

THE ROYAL EMPIRE SOCIETY,
LONDON, W. C. 2.
3rd April, 1934.

Dear Sir,

I have been much interested in your letter of the 15th March with respect to the special number of the *Indian Colonial Review* which you have in mind.

I am afraid I cannot do very much to help in this matter, but if you would care for me to do so, I shall be pleased to contribute a short article on the Bibliography of the subject of Indian Immigration. If you would like to have such an article perhaps you will be good enough to let me know how long it should be.

Wishing you success in your venture

Sincerely Yours,
EVANS LEWIN
Librarian.

ELLESMERE,
SHROPSHIRE.
29th May 1934.

Dear Sir,

I have received yours of the 10th instant. I greatly appreciate the compliment of being called to contribute to your Centenary number, and I am very sorry to disappoint you, but I already have more work on hand than I can easily cope with during the present year.

Yours faithfully,
RICHARD JEBB.

BASSETTS,
LITTLE BADDOW,
CHEMSFORD.
June 26, 1934.

Dear Sir,

I have read with interest your letter about the *Indian Colonial Review* and very much regret that my father, Professor Gregory, cannot supply the article you ask for. His interest in Indian affairs was so keen that I know he would have complied with your request had he been alive to do so, but he died two years ago.

Wishing all success to your paper

I am,
Yours faithfully,
URSULA J. GREGORY.

NEW COLLEGE,
OXFORD.
25th June 1935.

Dear Sir,

I have read with interest the circular you have been good enough to send me regarding the celebration of the Mauritius Centenary, but regret very much that pressure of work will prevent me from contributing to the special number you are preparing in this connection.

With all good wishes,
Yours very truly,
ALFRED ZIMMERN.

THE LONDON SCHOOL OF ECONOMICS AND
POLITICAL SCIENCE, LONDON.
25th June '34.

Dear Sir,

Sir William Beveridge has asked me to thank you for your letter asking him to contribute an article to the special Centenary edition of the *Indian Colonial Review*.

Sir William much regrets that owing to the very numerous calls upon his time, it will be impossible for him to do so.

Yours very truly,
W. TURIN.
Private Secretary.

LONDON, S. E. 24.
28th June '34.

Dear Sir,

In reply to your request, I do not feel that I know enough about "movements of human beings all the world over" to be able to write on the subject.

But I should like to send my greetings on this occasion of the Indian Emigration Centenary and also to express my hearty sympathy with your efforts to bring about correct understanding and mutual good will in the relations between the various peoples—white, black, brown and yellow—of the world.

Yours very truly,
HAVELOCK ELLIS.

COLUMBIA UNIVERSITY,
NEW YORK,
July 3rd, 1934.

Dear Sir,

I am sorry to have to say, in reply to your letter dated April, 1934 that President Butler is abroad and unable to give attention to your request.

Very truly yours
Frank D. Fackenthal.

UNIVERSITY OF LONDON KING'S COLLEGE,
STRAND.
7th July 1934.

Dear Sir,

Many thanks for your invitation to contribute an article to the forthcoming Centenary number of the *Indian Colonial Review*. I regret that I am unable to accept as I am so deeply committed with forward contracts for literary work. I wish you every success in your forthcoming publication.

Yours truly,
Dr. A. P. NEWTON.

WHITEHALL S. W. I,
9th July 1934.

Dear Sir,

I am sorry that I am not in a position to send you any contribution for the Centenary number of the *Indian Colonial Review*. But if you will send me a copy of the *Review* I shall see that an adequate account of it is published in *Overseas Education* and I will also draw the attention of the Advisory Committee on Education in the Colonies to the number.

With good wishes for your useful enterprise,

ARTHUR MAYHEW,
(Editor of *Overseas Education*.)

BISHOPS HOUSE,
MARITZBURG,
July 3rd, 1934.

Dear Sir,

Thank you for your letter dated April last. I do not think that I am able to contribute any article suitable for your purpose for the Centenary edition of the *Indian Colonial Review*.

Yours faithfully,
LEONARD.

ROYAL INSTITUTE OF INTERNATIONAL AFFAIRS,
LONDON.
July 31st, 1934.

Dear Sir,

Would you please send me a copy of the Centenary edition of the *Indian Colonial Review* when it is published.

Yours faithfully,
MARGARET E. CLEEVE
Secretary for Library & Publications.

NITOBE BESSO,
KARUIZAWA NAGANO
JAPAN.
August 20th, 1934.

Dear Mr. Swaminathan,

In reply to your circular letter of April 1934, addressed to my husband, Inazo Nitobe, I regret to inform you that his death occurred at Victoria, B. C. in October of last year. I write this because I do not wish you to be disappointed in your expectation of an article from him for insertion in the special Centenary edition of the *Indian Colonial Review* which you are expecting to get out.

Sincerely,
MARY P. E. NITOBE.

IMMIGRATION DEPARTMENT,
GEORGE TOWN, DEMERARA,
28th August, 1934.

Sir,

I have the honour to acknowledge the receipt of your letter dated April 1934, regarding the Indian Emigration Centenary in which you asked me to contribute an article for insertion in the *Indian Colonial Review*.

I much appreciate the honour in being asked to contribute to the special edition of your publication, and consider the objects of this edition highly laudable. I much regret, however, to inform you that owing to the many duties attached to my posts of Immigration Agent General and Surgeon General, I am quite unable to find time to write an article as requested by you. I, however, wish your paper every success, particularly with the forthcoming Centenary.

I have the honour to be,
Sir,
Your obedient servant
Immigration Agent General.

KITTY E. C.,
213—BARR STREET,
10th Sept. 1934.

Dear Sir,

I have to acknowledge receipt of your letter dated April 1934. I regret to state that it is not possible for me to send any contribution for the special Centenary edition of the *Indian Colonial Review* as I only received your letter a few days ago and therefore my contribution—no matter how quickly I collect

my material—can hardly reach you before the end of October. I regret it very much as I am personally very much interested in the movement, and had I received your letter earlier it would have given me very great pleasure to contribute in a small way what little I could for such a noble cause.

May I take this opportunity, Sir, of extending to you and the staff of the *Indian Colonial Review* my sincerest wishes for the success of the movement. I shall be delighted if you will be so good as to send me a copy of the Special Centenary Edition. Will you also send me the subscription rates for the *Indian Colonial Review*. Again, thanking you for your very interesting letter and your keen interest on behalf of Indians Overseas.

Yours truly,
CHUNNILALL.

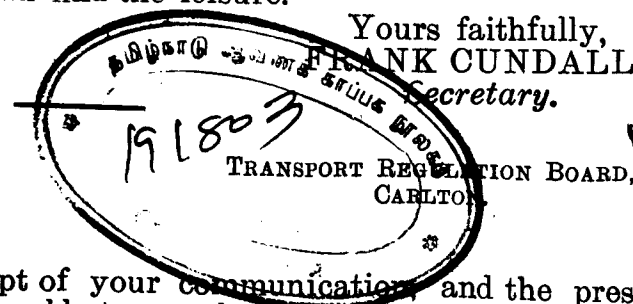
INSTITUTE OF JAMAICA,
KINGSTON,
2nd October 1934.

Dear Sir,

When I received your circular letter dated April 1934 I tried my best to write an article for you. I found it, owing to matters of a more pressing nature, absolutely impossible to do it by the time you mentioned.

If you think that an article at this late date would be of any use, I will endeavour to write one so soon as I can find the leisure.

Yours faithfully,
FRANK CUNDALL,
Secretary.



Memorandum from
The Chairman,

Dear Sir,

In view of the late receipt of your communication, and the presence of official duties, I am afraid I shall be unable to comply with your request to contribute to the Centenary edition of the *Indian Colonial Review*.

This edition should prove of particular interest, containing as it will, such a comprehensive survey of human relations, and it is with regret that I am forced to decline.

Yours faithfully,
P. D. PHILLIPS.

DOCTOR GOBERT,
48, RUE REGA, 48,
LOUVAIN.

Monsieur l'Editeur,

Je reponds avec empressement a votre aimable invitation de contribuer au numero du Centenaire de l'Emigration Indienne a l'Ile Maurice.

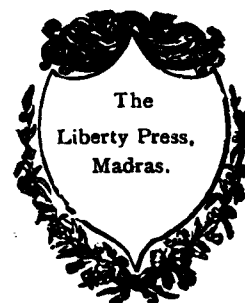
Mes souvenirs se reportent vers deux compagnons d'etude appartenant l'un a l'ILE MAURICE l'autre a l'INDE ANGLAISE dont j'ai conserve le meilleur des souvenirs. Il est probable qu'air si que moi-meme, ils pratiquent tous deux la medecine dans leurs pays respectifs.

Je me suis permis de vous envoyer les quelques lignes qui vous sont destinees en francais pour la double raison que je m'exprime plus aisement dans ma langue maternelle, et parce que l'ILE MAURICE contient encore des familles d'expression francaise.

J'espere que je pourrai beneficier de votre bienveillance, mais je me tiens toujours a votre disposition pour vous envoyer une traduction anglaise du texte, dans le cas, ou la composition polyglotte de votre REVUE serait un inconvenient.

Veillez agreer l'expression de ma consideration distinguee.

Dr. GOBERT, 2 Juillet 1934.



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