

Indian colonial Review.

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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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For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swiftest flash of right or wrong;
Whether conscious, or unconscious, yet Humanity's vast frame,
Through its ocean sundered fibres, feels the gush of joy or shame:—
In the gain or loss of one race, all the rest have equal claim.

—Lowell

MADRAS

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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.

JULY 1936.

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

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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.

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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 left Madras on 30th instant and landed at Mauritius on 24th December. The centenary celebration of the Indian Colonization of Mauritius took place on the 29th of December 1935 with Mr. Swaminathan, delegate of the Indian Colonial Society, in the chair. It was a representative gathering comprising members of all the sections of the population, and more than 7,000 people attended.

After visiting Malaya, Mauritius, Madagascar, Zanzibar and East Africa now he is in South Africa. From here he intends going to Australia, Canada, Newzealand etc.

N. B.—We regret very much and beg to be excused for the delay caused in issuing the Journal, the Editor being on tour in the Colonies.

A Century of Indian Colonisation Abroad 1835-1935.

By Mr. T. K. SWAMINATHAN.

I propose to confine myself to the period of Indian colonisation for the past 100 years commencing from 1835-1935. Prior to 1835 emigration of Indians was individualistic, spasmodic and unorganised, but since that year it was one of mass migration, systematic and organised. I shall therefore briefly sketch the movement since its inception. Soon after the abolition of slavery in 1834 brought out by the noble efforts of William Wilberforce, there was a very great dearth for labour in the various parts of the British Dominions more especially in the Tropics as the emancipated slaves could not be made to work in the plantations vigorously as under the lash. It was therefore a question of financial bankruptcy if the capitalist investors did not find a means for getting labour. The former was impossible and recourse was had to Chinese, Portuguese, African and West Indian labour, but they were all found to be both costly and unmanageable. They turned to India for a supply. As an experiment a batch of 75 labourers was sent for the first time to Mauritius and they reached the place on January 15th 1835. From this year up to 1837 not less than 10,000 labourers had proceeded to Mauritius and Bourbon from the ports of Madras and Calcutta. This was the beginning of the Indian Mass Migration under what is known as the Indenture system, which has been variously described as semi slavery or a system bordering on slavery. Under this system the labourers were under contract to serve for a period of five years in the estates at a fixed wage with certain other conditions as to boarding, lodging, medical attendance, etc. But inasmuch as the traffic was in private hands, all the abuses that were incidental to slavery existed in this system of freed labour. On this account the Government temporarily suspended recruitment of all labour in 1839 and a commission was appointed to go into the question of the grievances of the immigrants. As a result of this, certain remedial legislative measures were passed and emigration continued till 1917 when finally the indenture system was abolished after a strong

agitation by the public and in the legislatures. The example thus set by Mauritius was followed by various other colonies as Jamaica, Trinidad, British and Dutch Guiana, Natal, Fiji and other places. The net result of this mass migration is that a large number of labourers preferred to settle down in the colonies and make their homes there. Whatever may have been the evils of indenture, the one good it has done is to plant Indian colonists in the different parts of the world and but for them there would be no colonial problem today. There is always a soul of goodness in things evil if men would observingly distil it out.

Position of Indians after 100 Years

What exactly is the position of Indians today after a lapse of a century of this systematic movement? It cannot be denied that a large number of Indians are economically well off better than their brethren in the mother country. Educationally also the sons and grandsons of the original labourers have taken advantage of the liberal education obtaining in the colonies and have qualified themselves for the learned professions as law, medicine, engineering etc. A good many have established business houses and own extensive landed estates. But politically and culturally they are getting from bad to worse. An Indian writer from Jamaica has recently given us the following account, "While Indians all over the world realise the intrinsic worth and beauty of our 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 the 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 refuse 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 the loss of true Indian culture, religion and philosophy is to be found". This is really a sad state of affairs.

Politically, Indians in the colonies suffer under very great hardships, especially in Natal, Kenya, Fiji and other colonies and self-governing Dominions.

They have been deprived gradually of the rights they originally enjoyed at the beginning of their settlement in those places. Every where anti-Indian legislation is being forged to make the stay of Indians in those places impossible. Wherever the white races have politically dominated the world at the present day, the sad result is visible that they have imposed restrictions by various enactments to deprive the legitimate rights of the coloured races, the Indians in particular, from leading a normal healthy existence. Rightly or wrongly the white races have come into possession of lands which preeminently belonged to the coloured races and the history of the occupation of those areas has been marked by the decimation of the original inhabitants whether it be in Africa, America or Australia. It has been remarked by an eminent historian that "every step of the white man's progress in the new world may be said to have been on the corpse of a native". Prescott's History of Ferdinand and Isabella, Vol. ii page. 450) Led by the animal instinct of self-interest and self-preservation, politicians of those times believed that they alone are the custodians and preservers of their race and any interference by others in their search for material gain would involve their starvation and suffering. This erroneous idea is at the basis of the economic strife of the whole world. Australia which is three times the size of India is peopled by scanty millions with barely one person to a square mile. Canada is another example. It seems to be the policy and the right of the white races to colonise any place on the surface of the earth whether it be occupied and owned by blacks or

browns. The recent action of Italy is an instance in point. Without entering into the policy of the European nations, let us confine our attention to the British Empire and its citizens. What the British Empire stands for has been clearly enunciated by the Rt. Honble Ramsay MacDonald ex Prime Minister, at the Empire Day Banquet on the 24th May last. He said, "Empire has not always been a word of good repute and the Empire of old where the very antithesis of that to which they felt it a great pride to belong.... The badge of the citizenship of the British Empire is the badge of liberty, the badge of self-respect, the badge of self-government, the badge of freedom to evolve, the badge which we can take to the graves of the years that have gone, where ancestors lie who fought and who died for national self-expression, the badge which enables us as members of this wonderful community of free nations and of divers positions to feel in the family of the British Empire we can each of us carry out our own traditions and look forward in common to a great future of co-operative effort. We stand for the co-operation. We pursue the peace of the world by negotiation and humane methods."

If these words have any significance at all, let the Empire politicians revise their theories of exclusion of British citizens into their territories and allow their free migration within the Empire without let or hindrance. Let the old colonial policy of exploitation by extermination be replaced by the humane and the noble policy of live and let live basing their principle on the solid rock of Truth, Justice and Fairplay.

This was the true spirit of ancient Indian colonisation.

Lokassamathas sukhino bhavanthu. Let the whole world be happy.

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The need for a study of foreign languages.

By Mr. K. G. RANGASWAMI (*The German Scholar.*)

India makes a pretty good contribution in the world trade market today. She sends out her raw materials in large quantities to different parts of the globe and draws from several European and other foreign countries equally large quantities of industrial and other finished products. Part of her business transaction is being carried on since several decades within the precincts of the Empire and to some extent with those Indians who have emigrated to foreign lands but this business relation continuing in an orthodox way their vernacular languages form chiefly the means of their communication. But in the matter of overseas trade with the European and other continental firms which we find is growing rapidly and for which we have today all modern facilities like the transport of mails by air, radio and telephone communications, a working knowledge of the foreign language becomes essential for the expansion of mutual trade relations between the countries involved. One cannot do full justice to one's business by sitting in one's counter and writing out mail letters. The buyer and the seller should have not only an intimate knowledge of the commodities which they handle as to where these were originally produced and whither they are finally destined but should also come into contact with each other as often as they can and study personally the existing conditions with a view to further exploring the possibilities for the expansion of their business. We know for instance that every year a contingent of foreign travellers representing respectively their home offices on the continent, England, America and Japan come out to tour in India, visit several important cities, canvass and collect quite a number of business orders for goods they handle. They largely profit by such personal study of the local conditions of the markets which should certainly tend to widen their business knowledge and enable them to form an opinion about the future prospects for advancement in their trading lines. Every

European, a missionary or a member of any mercantile and commercial firm established in India, takes up immediately on arrival in this country a course of study in the vernacular in which he is interested as much as a European civilian knows the value of a knowledge in the dialect of the district to which he belongs.

I know it for a fact that the home office of a local European firm which have their branches in all parts of the world employ on their staff their own nationals (non-British) who must be conversant besides his mother tongue with three other European languages viz. English, French and German.

It is important therefore that India having much to do with the leading industrial countries like France, Germany and Japan (barring of course England and America where English is the universal language) every Indian businessman must take to the study of the foreign language in which he has an interest. When I lay so much stress on the need for a study of foreign languages to an Indian from a businessman's point of view, I cannot ignore the fact that French and German languages are so rich in literature, arts and sciences that we find every year quite a large number of Indian students is seeking admission into the educational institutions and the Universities of France and Germany for studies in arts, sciences, painting and technology. The Indian Universities having recognised the value and importance of French and German have included a preliminary course of instruction in these languages.

If you know French and German you can successfully tour throughout Europe with great advantage. Every person, a poet or a philosopher, a scientist or a social worker, a publicist or a pleasure seeker in the pursuit of intellectual knowledge will find in these two great literatures a perennial fountain at which he can seek to supplement his wisdom and culture.

The Yoga Ashram of Sri Aurobindo.

By Mr. K. RAMCHANDRA, M.A., Ph D. (Eng.), M.D. (U.S.A)

DEAR SIRs,

Your learned Editor, Mr. T. K. Swaminathan, as the able representative chosen by the "Indian Colonial Society" to visit Mauritius and a string of other Indian Colonies in connection with the celebration of the Indian Colonisation Centenary there, disembarked for an hour when the French Steamer SS "Leconte de Lisle" touched Pondicherry en route, to interview me at the Ashram, and in spite of the fact that I had for a long while past, in pursuance to the quiet life I have adopted, discontinued giving contributions in any public organ, I was prevailed upon by the brilliant way in which he put to me the necessity of doing so to write this article as the first of a series exclusively for *The Indian Colonial Review* stating my personal impressions of the world-renowned Ashram of the Mighty GOD-MAN, SRI AUROBINDO, and I detail hereunder the results of my own sustained observations and experience thereof, and would like to add that I shall feel most pleased to provide any of your readers with any further information required regarding my own investigations of the Soul-redeeming Message this highly finished spiritual laboratory sings incessantly in the Voice of Silence to the Universe at large, on their writing to me c/o The Ashram, Pondicherry, French India, or through the columns of your eminent Journal which I have always known to be doing such yeoman service in the selfless cause of creating an indissoluble bond of union between our brethren in foreign lands.

For the last quarter of a century Pondicherry a French Seaport in India, has been the cynosure of all eyes since the advent of the long-recognised Aurora-faced Man-God, Sri Aurobindo, the most Glorious Star on the Spiritual Firmament this world ever has been blessed with. Then, Pondy was a sleepy old Port and as its importance began to increase the fame of the Divine Incarnation also spread far and wide, and from various corners hied devout souls who had received an inward call to rally round His August Person, till now there

is a holy community of 150 strong, and gradually the circle is increasing as the great all-seeing One's searching gaze, determines the end of a particular mundane carrier and whispers a voiceless chant within the ether of his or her heart, when lo, all earthly shackles are thrown overboard, all worldly ambitions rejected, and one more soul thirsting for God-Consciousness hies ardently to take refuge at His Beloved Feet; and every year, from all the corners of the Peninsula thrice hie people of all denominations: Doctors, Lawyers, Service and Business-men, financiers and millionaires, from the uneducated and the ignorant to the artists, poets, engineers, professors, philosophers, metaphysicians, and all strata of society and intelligentsia of every cast, colour and creed.

Just before the 21st of February, the 15th August and the 24th November, every year, a vastly growing assembly of visitors book all the available space in the hotels and privately owned rooms and tenements in the European Quarters near the sea-shore, and within 48 hours after the abovementioned dates three-fourths of them have left, the general exodus completing after the end of the week.

And, only on these three nominated days of the year the Golden-Haloed, Lustrous Effulgence vouchsafes to both disciples and outsiders His Heaven-Encompassing Vision, and before that Heart-alluring and Soul-thrilling Presence, *vis a vis* that Divine Immanence, utter Puissance, utmost Bliss, intense Harmony and radiating Peace, the being of the disciple and the pilgrim alike vibrates with joyous throbs of Existence-Knowledge Bliss, when resolved are all doubts, sundered are all knots of desires, one merely makes obeisance and is blessed and departs, having tasted in brief eternal moments both the highest and the lowest. Small wonder then, when a few remain never to return, and a few go to return and stay for aye, to breathe for all times the balmy, spiritual, ecstatic atmosphere of the sacred Yoga-Ashram, in a life utterly devoted to the joyous service of accelerated spiritual evolution.

Unprecedented is this gay Yoga-sadhana, this mystic spiritual preparation, joyous and ripe with the whim and thrust of life, dancing on the heart of the world, shunning nothing which binds the life and world together for an united uplifting surge for the spirit to soar flaming up, a clarion-call for the Divine to come streaming down, a deep consecrated yearning for the Universal Mother to bring it all to pass and attain the dignity of fulfilment. So will be Expansion, Transcendence, Possession, Manifestation and Expression of the Divine on earth, in the human, in this very life.

Sri Aurobindo's Vision is vaster than those of all the erstwhile Masters, it is an attempt at full manifestation and embodiment of the Divine in man, a Truth which is turned towards the perfecting of the mind, life and body of man, and aims at creating a Superman out of him. And, yet it is most easy to understand when not garbed in the silks of philosophy nor ornamented by the lustre of metaphysics; when the web and woof of of the highly patented mechanism of dialectics is carefully unwoven and rewound on the simple homely loom it assumes the aspect of utter simplicity, and its naked purity twines lovingly in the physical cells of the comprehensive centre, and caresses deep down to stir adorable emotions in the heart.

Fundamentally, the One, Omnipresent, Omniscient, and Omnipotent, for the triple (Knowledge-Existence-Bliss) joy of His creative Lila, manifests Himself *sans cesse* and expresses himself in the triune aspect of the Transcendental, Universal and Individual in the descending scale. The Triple Being is his STATE, the Triune Aspect is HIS DELIGHT. In esse He is the Sat, the All, the Enjoyer, the Supreme Witness static and unalloyed, and the expression of His manifestation is wrought by his own creative Mahashakti, the Mother, the sole Executrix of Creation in the rendezvous of Purusha-Prakriti: the Individual (Jiva), and the all-powerful, all-knowing Matrix of the Universe, and expert Executrix of His unfathomable will; Herself an emanation of Him, bearing in Herself Harmony, Wisdom, Strength, Perfection for the transformation of the three-cornered inverted human triangle into a re-turned, re-balanced elysium of

Supramental Truth-Light, and perfected instrument for containing the Divine Consciousness.

In still simpler language it merely means a reclimbing of the ladder on the ascending scale of Individual and Universal to the Transcendental, and then, descending majestically holding and bringing down with us and inhibiting in our mental, vital and physical beings the Wine of Supramental God-Consciousness so that by our existence in this life, in this body and in this world, ripe with the intoxicating Bliss of Sat-Chit Ananda we could act in the world as dynamos of Divine Electricity and send it thrilling and radiating through mankind so that wherever one stands, hundreds around may become full of His Light and Force, full of God and full of Ananda.

The primeval descent of the Divine having taken place at the beginning of evolution it was only as crude and gross matter that manifestation began. Through aeons, the incessant Mother-Energy forged the vehicle, and destroyed, created and sustained, and arranged and rearranged each particle, atom, iota, protoplasm, and molusc till a vital consciousness and an animal body was gradually built up, and from which eventually likewise evolved the mental being with its exquisite human organism and intellectual consciousness. Sri Aurobindo's message is that this too has to be superceded, a further and upward march towards the panacea of evolution is now rapidly to be pushed, a greater consciousness has to be reached, a fuller life is to be lived, and that the hour has struck for new race to be forged, a Super-humanity to be evolved right here and now, and in this world, and in the present body, the necessary slow and sure process of which would imply anew a fresh formation, a rearrangement and a transformation of each physical cell, each vital vibration and each mental volition, until the darkness of mental ignorance gives place to the Light of Knowledge; the perversion of vital desires to the surrender, aspiration and a deep yearning to be an instrument for the propagation of the Divine Will and Work; the weakness, disease and death of the physical to Puissance, Health and Immortality of the God-man.

When He becomes the individual and assumes form, by the very nature of His spontaneity, He

becomes limited and forgets Himself. The Yoga but brings Him back to the recollection of His Primeval Purity and Puissance, and the Universal assumes a meaning, the Transcendental, a definite sentient Reality, and the Individual its true aim and purpose of becoming a fit instrument exquisitely refined and for ever attuned with eternal plasticity to reverberate easily the slightest zephyr touch of Divine Consciousness and express the most Puissant Will into the mind or to translate the Splendour of Light Divine through and around the physical vehicle, thus to be reborn in HER Consciousness and to allow Her to perfect the instrument to contain Her Bliss Eternal.

Finally, this Yoga of Sri Aurobindo is a class by itself. Compared to any other Yoga its points of difference stand out very clearly thus:

In being the antithesis of ascetism, or of eschewing the world and natural life, this Sadhana (Psychic education) has merely to surrender, aspire, reject anything conducive towards propitiating the un-Divine, and to enjoy this life and world, the while the Divine Mother performs the Sadhana for the descent of the Divine into the mental, vital and the physical; moreover, it does not admit as the summum bonum of attainment, the rising of the individual with the sole purpose of merging into the Transcendental and then either disdaining or being reluctant to come back, for the simple reason that the Universal is also the greater part of the Individual, and as such, the attainment of

complete liberation implies the transformation of the Universal also, without which there can be no total but a more partial transformation; and, instead of, as is in vogue in the other Yogas, the Kundalini having to rise from the Muladhara and reach up to the Brahmarandra as a final measure, the thousand-petalled Sahshrara is itself first opened by the direct touch of the Mother and the Kundalini only eventually surges up by having been gravitated upwards to meet its spouse. Sri Aurobindo's Yoga aims at the heroic process of first attaining the Divine and rising to Super-Consciousness, and then, bringing down in fulfilment of a preconceived scheme of things all the felicities of Heaven until the human as a whole is transformed, rejuvenated, rendered Immortal.

The splendid Dawn of a new epoch-making era is happily envisaged in the not distant horizon. titanic asuric forces have to be met, conquered and encompassed, a new Sun of Supra-Consciousness is to rise in all its Splendour, a new race is to be projected in all its Glory, the resurgence of man out of the mere economic life or the merely intellectual and the aesthetic, into the glories of the spiritual existence, to turn life into a rich world of Celestial Art and all existence into a poem of sacred Delight.

Throbbing with the luminous life of a prophet's message, instinct with Mantra-Shakti heralding a complete new innovation, Superhuman, All-Puissant is the Conch-sound of the Avatara's declaration.

Indian Labour In Ceylon

By Mr. V. M. RAMASWAMI MUDALIAR

Labour Delegate to the Geneva Conference.

The emigration of labour to Ceylon which was unregulated at one time was regulated by the passing of the Indian Emigration Act 1922 according to which countries requiring unskilled labour from India were asked to obtain permission of the Governor-General-in-Council. The dumping of labour and its consequent evil namely, the reduction of wages, was thus avoided. Later on problems arose regarding the treatment meted out to Indian settlers in Ceylon and other places. Recently when

an agricultural colonisation scheme (The Land Development Bill) was started in Ceylon Indian debtors were sought to be excluded from the benefit of their law. The first question they had to consider there was, whether in Ceylon, South Africa or Kenya the treatment meted out to Indian settlers was just or proper. It would be a long time before the coloured races would be able to vindicate their honour and make the white races treat the coloured on terms of equality.

Restrictions on Foreign Travellers in Ceylon.

BY MR. P. S. SUBRAMANYA AYYAR, B.A., G.D.A., R.A.

Ceylon and India had long been connected by trade and political relations. At the present day, in order ostensibly to maintain good hygienic conditions and the general health of the people of Ceylon, restrictions had been placed on the entry of people into Ceylon from foreign countries. The majority of the people who went to Ceylon and came out of it were Indians. The plantations in the island employed about three to four lakhs of people as labourers, who had on occasions to return to their mother country. In addition businessmen who had trade relations with Ceylon had necessarily to visit the place. Over and above these, European and other foreign travellers after visiting India went to Colombo and from there embarked to the Far East. As regards through passengers who went to England and other foreign countries via Colombo, the restrictions were not at all onerous. It was sufficient for them to exhibit the pass-port and the ticket they had booked with Messrs. Thomas Cook and Sons or other such representatives. In the case of businessmen and others who travel by the first and second class in trains, the Medical Officers at Mandapam Camp examined them and inquired whether they held a permit from the Chief Immigration Officer of the Ceylon Government. This permit had to be applied for by a resident of Ceylon on behalf of his friend or acquaintance who visited Ceylon and the friend had also to execute an indemnity bond to the value of Rs. 50. Passengers holding such permits were passed on without much difficulty provided they showed marks of recent vaccination and were apparently healthy. They were, however, detained for medical examination in case the district from which they start is reported to be infected by some epidemic. Third-class passengers, even if they held a permit, were detained at the camp for one day or more. The camps were huge sheds and although the Ceylon Government had done their best to provide necessary comfort and convenience to them, the passengers generally found their stay in the camp somewhat irksome. Their cloths were washed and disinfected and passengers who had not been inoculated underwent vaccination. Arrangements were also made for the supply of food to them. Passengers also went via Tuticorin by steamer to Colombo. These were examined at Tattaparai station where there was a camp similar to the one at Mandapam.

In respect of labourers who were recruited to Ceylon they were necessarily kept under observation for nearly a week in the camp. Kanganis who followed them were expected to take particular care of them. After a stay of a week they were permitted to cross over to the Island.

On landing at Talaimannar travellers had to pass through an examination of the articles they took with them by the customs authorities of Ceylon, to see whether there were any dutiable articles. A delay of about half an hour was occasioned by this examination, which probably was inevitable. Travellers had to deliver to the Port Surgeon at Talaimannar or Colombo as the case may be a note from the medical Officer at Mandapam or Tuticorin certifying that the passenger might be permitted to enter Ceylon before getting out of the steamer. Every passenger was instructed to be present before the Chief Medical Officer of the place of destination and was supposed to be under his observation for a fortnight during which time he was expected to report himself daily, or in some cases every alternate day. Whenever the passenger would leave the station to go to the interior he had to take the previous permission of the Medical Officer who would intimate to the Medical Officer in charge of the place to which the passenger moved; and the passenger should report himself before that Medical Officer till the expiry of the period of 14 days. Any traveller violating these provisions was liable to a penalty of Rs. 50 and may even be reported to the police for disobedience of the regulations.

In the case of a person who did not hold a permit from the Chief Immigration Officer of Ceylon to enter the Island, the Medical Officer on finding the passenger in normal health generally inquired whether he had in his possession sufficient money for his maintenance in Ceylon during the period of his stay, and if the Medical Officer was satisfied in this respect, the passenger was allowed to cross over to the Island. Europeans and other foreign travellers were generally exempted from these restrictions, provided they were healthy. This appeared to the speaker to be in strange contrast with the way India received foreigners, including the Ceylonese, with open arms, without any of those galling restrictions which were sometimes very annoying to tourists and businessmen.

The League of Foreign Nationals.

BY MR. T. S. RAMANUJAM, M.A.

Even before the Great War, the Great Powers protected the racial, religious and linguistic minorities in Europe. Due to the territorial readjustment of Europe in the Peace Treaties of 1919, several Europeans had to be forced into nationalities and the minorities thus created had to be protected. The defeated Powers as well as those that were created or territorially enlarged by the Peace Treaties, undertook to give their minorities certain rights: (1) the right to nationality; (2) the freedom of person and worship; (3) the right to freely practise any profession or ply any trade; and (4) the right to a fair share in public funds devoted to educational, religious and charitable purposes. The League's Council supervised these undertakings. An aggrieved national could petition the League and the aggrieved party was officially notified by the League as to the facts of his petition. About 300 million Europeans were involved in this problem. The League's guarantee marked the first attempt to tackle the problem by an international agency and it was full of possibilities for the peace and progress of mankind.

They were now on the eve of a colour war. Nearly two-thirds of the world's habitable land surface was in the hands of the Europeans. After the abolition of slavery Indian indentured labour was the mainstay of European planters. They helped to develop the sugar factories of the West Indies, the Railways of East Africa, the fruit and vegetable gardens of South Africa and the rubber plantations of Malaya. And yet the Indians were the minorities of the world because they differed from the ruling Europeans in point of religion, race and language. Were they then not entitled to that protection which the League was guaranteeing to European minorities? Very soon a colour war might plunge the whole world into a welter of bloodshed and darkness and if this Conference could point the way to the peaceful settlement of the colour questions of the world, they would not have met in vain. The Western domination of the world had not taken them any the nearer to the golden age. Some of the Western nations had the gold but the age had yet to come.

Sports and International Amity.

BY MR. C. V. NAGARAJA SASTRY, B.A. (OXON) M.A. (Cant.) *Bar-at-Law.*

The greatest element for mutual international understanding was that people should come together and meet on common ground. By meeting together, there was the fact of imperceptible understanding creeping in. What was the common ground for people to meet? There were now international societies for intellectual understanding and co-operation, International scientific societies and such others. But this was too high-brow, and only a very few people could take part in such congregations. But since the war, and with the development of sports and games (specially the Olympics), it was realised that there was an entirely new sphere through which international understanding could be achieved on colourless ground. Sports was a colourless common ground wherein Europeans and Indians could mix freely without any social obligation. Even the black race, perhaps the most backward,

was treated well in sports. Take cricket, for instance, wherein they had excelled, for example, the West Indies team. In boxing, Jack Johnson was backed by many English friends with funds to go to Australia and meet Tommy Burns. They had heard of the famous Peter Jackson styled as gentleman. In athletes, too, the black race had done very well. They had read of the performances of Edwards of Canada in the last Olympics. There was now, in the United States, a negro athlete who was breaking records. The Indian tours of hockey cricket, and polo had made great understanding of our country abroad.

Cricket had certainly been a sport, that bound component parts of the Empire, and any controversies that might have arisen were only passing influences. Tennis of all games, it had been said was the most cosmopolitan and effective in creating international relationship. It was also the

game in which both sexes could play together the mixed doubles. They all knew of the international importance of the Davis Cup matches, of equal importance, almost with the Olympics. The Henley Regatta was an event wherein the rowing enthusiasts of all countries met. In swimming, the Japanese had done very well recently. International golf competitions created universal heroes like Gene Sarazen, Bobby Jones, Walter Hagen and Cottons. Even indoor variety of games, billiards, chess and ping-pong were becoming an international ground for people to meet. But there was one snag and that was when rivalry became too keen, it ceased to be a sporting rivalry and spelt disaster. Therefore, I would underline the words "friendly rivalry". There were instances to prove this and he would not quote them. There

had been a recent effort to boycott the Berlin Olympics on the Jewish question and thus unfortunately introduce other elements in sports. As long as Germany did not exclude other Jewish nationals from Berlin Olympics it was futile to introduce other elements in sports. He should have thought that it was much better for the Jews of the other countries to create better understanding through their sportsmen ambassadors. The world was getting closer. It was too much ridden with national ideas and intolerance, beyond limits. What the world needed was co-operation and mutual understanding, and the realisation of capabilities and limitations of one another as members of a sports team did. It afforded a good raining ground, for submerging oneself thought giving ample scope for self-realisation.

Indians in East Africa

By Mr. A. R. V. ACHAR.

Thanks to the many sympathisers whose pioneering work and zeal to the cause of the Indian Settlers abroad was responsible for getting over the struggles and difficulties experienced by the Indian Settlers in East Africa to get a footing for livelihood in the colonies.

The situation had not improved since then and obstacles were being raised systematically against Indians enjoying any decent competence and living as peaceful citizens. Racial prejudices existed even to-day in spite of the best efforts of the Government of India and its Agents and solutions to the Indian questions had not been achieved. That India was preoccupied with her own internal questions for Self-Government and could not devote any attention to the well-being of her children abroad was the plea advanced incessantly by the Indian leaders until Mahatma Gandhi, Rev. Andrews and Mr. Srinivasa Sastri were all apprised of the harrowing conditions of living in the colony. They could achieve but very little since the prejudice against the Asiatics was always dominant in the minds of the Union Government and the white settlers. The Indian

National Congress was also to be charged with indifference to this question as the same plea for inaction on its part was often coming forth, even as its total indifference to the problem of India's bulk within the Indian States, which even to-day remained unsolved. Indians in India should intensely feel for their brethren abroad and should keep vigil about what was in distant countries. It would be better that the Indian National Congress should keep a permanent liaison office in Africa and work through its organisation for the betterment of the conditions of Indian Settlers in that country. Much is due to the excellent organisations of Indian settlers in Africa which had so far apprised the home country of every kind of activity, political and social, and by the co-ordination of the activities a united Congress organisation of all settlers can be brought into being to fight their little battles for economic and political rights. The latest move in this direction initiated by the few enthusiasts of the settlers is much welcomed. Their problem, after all, was India's and no Indian should rest until their interests were well looked after.

India and the Dominions

By Mr. JAMAL MAHOMED.

(Skin and Hide Merchant; Director, Reserve Bank of India.)

It was very often pointed out that although the treatment accorded to our nationals in the Colonies and Dominions might be bad, it could not be helped. That was to say, those Governments being self-governing units, the Imperial Government was not in a position to intervene and improve matters. They could not certainly accept that position. "We Indians," Mr. Jamal Mahomed proceeding observed, "will never degrade ourselves by treating settlers in or visitors to our land who ever they may be anywhere even similar to a treatment meted out to our people abroad, for we do not stop short of purely selfish materialistic considerations. We would be false to our deep-seated traditions and ancient culture if we behaved in any way contrary to the elementary human virtues of tolerance, pity and hospitality.

"Just for argument's sake supposing we behaved in any way like that, would the Imperial Government be adopting the same indifferent and ineffective attitude towards us and our Government as they are showing towards the governments

and the peoples of the Dominions? We, a great self-respecting people, cannot put up with this treatment and constant pin-pricks for ever. They must come to an end; the sooner the better for all concerned. A welcome change for the better seems to be taking place in the mentality of the White World towards the Coloured Races and I earnestly appeal to the Imperial Government to take advantage of this changed atmosphere and to see that this deep wound to the self-respect of a great and ancient people is not allowed to continue to be an open sore spoiling and poisoning the good and brotherly relationship that ought to exist among the various nations and communities composing our great commonwealth. I would also take this opportunity to point out to the Dominions and Colonies that it is not to their own interests to estrange the feelings of a great country with its teeming millions and vast resources. They would find it more to their interests in the long run to cultivate and maintain our goodwill and friendship."

Dominion Status

K. R. R. SASTRI, M.A., M.L.

The position of the Colonials depended on the political status of India. In this view the implications of Dominion Status with reference to what India has got under the Government of India Act of 1935 had to be considered. Dominion Status stood for not merely absolute internal sovereignty, but for a recognised international status, difficult to belittle or curb. The Statute of Westminster had given full power to the Dominions to make laws having extra-territorial operation.

The Act had given India a federation-to-come with commercial and financial safeguards, a hydra-headed Federal Executive consisting of irresponsible councillors and helpless Ministers with the shadow of a Financial Adviser at their back, and the preservation of all the powers of the "Great

Mogul" in the Provincial Governors and the the Governor-General. The defence of India and foreign policy were to be under the direct administrative responsibility of the Viceroy, accountable to the Secretary of State. So far as India was concerned the lesson from Canada was that Dominion Status developed not as a result of statutory enactment but by the oral and written, often informal, admissions or statements of those who for the time being control His Majesty's Government. In the amorphous state and complexion of political parties in this country it was well that Indian politicians bore in mind the fact that Responsible Government was finally won in Canada not by spectacular feats of advocacy but by the inexorable discipline of political parties upon the floors of the Provincial Assemblies.

Marriage Laws in the Colonies

SRIMATI VISLAKSHI AMMAL.

There was much confusion in the colonies as to the legal recognition of marriage among the Indian community there. The Indian people generally held custom as more sacred than the law, and it was no wonder if in foreign lands this feature made them not sufficiently advertent to the local statutes. A recent instance of a marriage reported in "The Indian Opinion" of August 30th made this matter clear. The marriage was a Moslem marriage solemnised in the usual manner by a Muslim priest. The parties believed this sufficient. But the statute required that a priest to solemnise must be appointed by the Minister of the Interior. This priest was not so appointed. So the marriage was not recognised by the Court. They might imagine the dangerous consequences to the parties and their children economically, politically and socially. These and other instances point to a great need.

The local leaders of Indian opinion, in co-operation with the local Government, should, by education propaganda above and below and by alert attention to the laws and to the customs devise ways and means to bring the customs of the Indian residents and the local laws into greater harmony and concord. This was one of the many needs of the colonists. There might be other needs. The Women's Indian Association was greatly interested in the welfare of the Indian women of our colonies and would be glad to do its best to better their condition in the colonies in all ways. The formation of the branches of the Women's Indian Association in the colonies, with a well-planned link with the mother organisation for effective propaganda and education, would greatly achieve this result. Effective steps should be taken towards the formation of these branches.

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