

INDIAN OPINION

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Indian Opinion

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Shall The Divine Or The Satanic Law Prevail?

THE Hindu world will be celebrating its Diwali which falls on Tuesday and the New Year which opens on Thursday next. While we are about to enter into a new year it is but meet to glance over the past to see how we have fared, to what extent we have been faithful to the One who has created us, to what extent we have abided, or failed to abide by His laws, by falling to the temptations of the devil within us, completely forgetting the purpose for which we have been created and yet crying in vain for mercy from Him. Looking into the past helps us to be more cautious in our forward march. It helps us to avoid the errors of the past.

Hinduism happens to be our religion and while we are particularly concerned about how our Hindu brethren have been true to themselves as Hindus—for they cannot be true to humanity unless they have been true to themselves—as part of the human creation we are concerned more about how we have been true to ourselves as human-beings.

We can think of no cast in the world which is so divided as the Hindu. There are the Tamil, the Hindustani and the Gujarati Hindus. There are again the Surties and the Kathiawadies, and then there are the Kolies, the Patidars, the Sonies, the Vaniks, the Luhanas and what not. How nice it would be if all these different sections could combine together and have only one organisation? But in the Transvaal the Hindus Seva Samaj and the Patidars were torn asunder and for the past eighteen months petty bickering had taken the place of practical work of social and moral upliftment. Thanks to

the labours of Pandit Rishiram and other friends, the dispute has now been settled and we hope that in the coming year they will work unitedly and thus not only strengthen their own fold but help in uniting the whole Indian community.

As for Indians in South Africa the past year has been none too bright. The agitation against them by the ruling race has grown stronger and there is a definite move to crush them out of existence by legislative and other measures. Legislative measures have been passed which are apparently of general application. They are for that reason perhaps worse than if they had been directly applicable to Indians. The Slums Act, the Marketing Act, the Sugar Act, the Industrial Conciliation and the Wage Acts are Acts which are of general application and yet they are affecting the Indian's position prejudicially. It is not our purpose here to deal with the effects of these Acts in any detail. We can only make mention of them on general terms. The Slums Act, for instance, affects Indians prejudicially in that Indian interests are totally disregarded. Under the pretext of slums the Municipalities are ousting Indians from their present quarters and removing them into areas where it has been proposed to segregate them. The difference between the treatment of the Europeans and Indians in this respect is that while every care is taken, in the case of European slum quarters, to see that the interests of the Europeans concerned are fully protected and that they are placed in better conditions than they were before, Indians are thrown out to make room for Europeans. Thus what was found difficult to achieve by other

means is being easily achieved under the pretext of the Slums Act. A similar position has been created under the Industrial Conciliation and the Wage Acts.

In the case of Indians, these Acts are administered in a way that Indians would simply be crushed out of existence wherever they are found competing with Europeans and are an eye-sore to them. The printing, tailoring and furniture industries are typical examples. The Industrial Councils are composed of Europeans who are competing with Indians in these respective trades with Indians having no voice on such Councils. The result is that Indians in these industries are harassed day in and day out to such an extent, that a man with small means carrying on an industry in order to maintain himself and his family will have no possible chance to survive and will have eventually to swell the ranks of the unemployed. For the white man, there is ample provision for unemployment relief, but what will happen to the Indian who will find himself walking the streets. He will either be faced with starvation or with the temptation of a free passage plus a bonus of £20 from the "benign" Union Government.

In addition to this, the trading rights of Indians have been curtailed to a large extent and steps are being taken to kill them out of even that, which is perhaps the only means of livelihood they have. The Agent-General in one of his recent speeches stated that during the last four years there has been a decrease of not less than twenty-six per cent, in the trading licences of Indians. In the Transvaal where, at one time, it was possible for an Indian to acquire a trading licence by producing his registration certificate, it is now becoming almost impossible for him to get not only a new licence but even an old licence if there is the slightest change in the management. Under the Transvaal Asiatic Land and Trading Amendment Act of 1919 the trading rights of certain persons holding licences in that year and their successors

A REVIEW OF THE INDIAN QUESTION

QUITE lately, and while rummaging among some old M.S.S. of my perpetrating, I happened upon a brochure written and published just 30 years ago, what time I was in England as Hon. Secretary of the London Committee of The Transvaal Indian Congress. I have, I suppose, written many hundreds of thousands of words during my 70 years of this incarnation (I was about 14 when I first succumbed to writer's itch, so have much to be forgiven), but "British Indians and the Transvaal" was my one and only child that achieved the dignity of "book" form. It ran to but one Edition of I believe a thousand copies, all of which were distributed gratis. There are probably not a dozen of them in existence to-day, yet running my eye over the twenty odd closely printed pages of my one and only literary baby, what most forcibly impresses me is the fact that the status of British Indians of the Transval Province of the Union of South Africa has improved not at all from that of the British Indians of the then Transvaal Colony. They were 'helots' then; they are 'helots' still. Time and a change of labels; the labours of successive Indian Agents General, all have seemingly wrought no improvement.

In 1907 antagonisms were "justified" on the score of Indians being "Asiatics and unassimilable." In 1937 85 per cent of the Indian population, not only of the Transval but of the Union, is South African by birth and in other respects South African the whole hundred per cent. None the less they continue to be statutory "undesirables," no longer because they are "unassimilable" but rather because they are suspected of a propensity to become too assimilable. A few, probably half a dozen instances of intermarriage with European women were discovered. It transpired that some of the larger Indian store-keepers were actually giving employment to European lady employees. A Parliamentary Commission has been promised to appease the scandalised and to preserve white civilisation! (The curious and indiscreet might be excused for enquiring how came the not inconsiderable Cape-Coloured population into being? But that of course is another story).

In 1907 I ventured the prophecy that segregation of Indians, both in respect of trade and residence, was the ultimate legislative object. To-day, this segregation scheme is in process of becoming an accomplished fact. The exclusive provisions of the Gold Law are being employed whenever possible to refuse applications for trading licences to Asiatics, and whole areas are being planned as locations to which they

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will perforce be compelled to remove. Needless to add the areas to be selected will be such as will safely keep the "undesirables" from too intimate a contact or too serious a competition with their European neighbours.

In 1907 we were all greatly exercised over the indignity of compulsory registration of British Indians entitled to reside in the Transvaal as well as over the offensive differential treatment of any would-be immigrants from India. In respect of the former, the resident Indian community was assured that once they were taken out, the Registration Certificates would constitute a sort of title deed conferring on their holders freedom to come and go. And so for a while it was; but not to-day. Like the promise given, the Registration Certificate itself has become little better than a scrap of paper. Its validity can now be challenged; its holder arrested as a prohibited immigrant and be compelled to establish his title to it, afresh, failing which—deportation. Moreover, Registration Certificate, notwithstanding, the holder loses his domicile should he be absent from the province for more than three years. He is then a prohibited immigrant and may not return.

In regard to the latter (immigration), Asiatics, as such, are still 'undesirables' and may not, save on temporary permits occasionally granted, enter at all. Curiously, too, Indians domiciled in one province of the Union are prohibited immigrants of every other province, and in the Orange Free State may be admitted only as servants. The same old-time differential treatment still obtains in the matter of travelling facilities such as railway trains and tramcars, and, I believe, we still boast a "Native-Indo" (or is it "Indo-Native?") Post Office counter, carefully segregated from its "European" counterpart. But why pursue further what after all but illustrates the calculated selfishness (it is dignified by the euphemism "self-preservation") of the dominant powers that be, coupled, as it is, with a callous disregard of the natural claims and aspirations of the servient Non-European Section of the community?

For, the "Indian problem" is rapidly losing its special Asiatic label. It is tending towards merger in the general "Colour Question." If the Asiatic facet of the whole is the recipient of greater watchfulness against non-European encroachment upon white preserves it is because the Indian is recognised as the most dangerous because the most re-

sourceful and intellectually advanced of the non-Europeans.

Let there be no misunderstanding of the position. There are two classes in South Africa, whites and non-whites; the dominant and the servient; and the colour of the skin is the sole factor determining "where one belongs." The soul of the man, the intellect of the man means nothing at all. Indeed, what would be counted for virtues in the one are resented as presumption if not actual vice in the other. White is Right, and the place of the non-white is to do what he is told and to go where he is told to go. Such still is the general regard, such still the official policy directed against the Indian by reason of both his race and colour, conjointly, in his case, constituting the hall mark of his natural and inescapable inferiority. He belongs to the army of South African untouchables.

South Africa is, of course, by no means wholly devoid of liberalism in politics and of humanitarianism in the matter of race and colour relations. Such bodies as the Indo-European Council and The Institute of Race Relations have earned the deep appreciation and gratitude of the despised under-dogs whose cause has so courageously been expounded by the ladies and gentlemen associated with them. But, the leaven is microscopic, compared with the mass.

Politics being—well, what they are—the few politicians who do profess liberal sentiments have become extremely skilful in at one turn expressing and at another repudiating their sympathies. Though the voice is the voice of Jacob, the hand not infrequently proves to be the hand of Esau.

And, what to it all are the reactions of the Indian community? Is the community putting up any worth-while fight against not only the ills they have, but those that inevitably are coming to them? The unhappy truth is that since Gandhiji ceased to hold the peoples together and to inspire them, there "morale" has steadily deteriorated. Moreover, there has arisen "a generation that knew not Joseph," and but little of the land that gave "Joseph" birth. "Make hay while the sun shines at all," seems to be the general attitude. The richer are hoping that their wealth will secure for them escape from the fate of their poorer brethren, some are actually planning to exploit and turn to their own profit the segregation that is imminent. These aspire to become the "land barons" of the ghettos to be. All very natural, perhaps, when as in this case, the higher potentialities of a people are discouraged in favour of their more sordid and selfish instincts, but a little sad when one recalls the epic sacrifices

under the leadership of Bapujee shared by high and low, rich and poor, and made for the sake of the community's self-respect and the honour and dignity of the Motherland.

I have been asked to avoid philosophising and to confine myself to practical matters of fact. Well, the fact of the matter seems to me to be just this, that the community is paying the price of not merely lack of coordina-

tion among its constituent parts but of actual war between its members. More immediately the tangible consequences in the shape of hardships and financial losses are falling and will continue to fall upon the less affluent. The richer and more astute will exploit and profit through their brothers' needs. To what end at long last? But, no! A consideration of that would lead me to philosophising and to raising such

abstract and unpractical questions as 'self-respect,' 'the relative values of character and worldly riches,' and I might even be impolite enough to recall the hackneyed, if unpopular, reference to "What shall it profit a man..." So this being Diwali Number I am content to join with the millions from whose hearts will pour the chorus of Shanti! Shanti! Shanti! and to remember that HE is the gambling of the Cheat, as HE is the virtue of the virtuous.

INDIA AND THE WORLD PROBLEM

THE PRESIDENT'S CALL TO INDIAN NATION

WE have to face many intricate and difficult domestic problems, but because of these we may not ignore world problems which affect us directly and indirectly. The status and position that our national organisation has obtained in this country as well as abroad necessitate that we should take this larger view and fashion our own policy accordingly. The wishes and opinions of the Indian people already count for something in world affairs and the day is soon coming, we hope, when they will count for a great deal more. It is also a well-recognised fact that international affairs are closely knit together and even a national problem in order to be fully understood, has to be considered in its relation to world problems. The danger of international war and crises is ever before us, and therefore it is necessary that we should educate public opinion in regard to affairs abroad and direct it to right channels.

I am therefore drawing your attention to some of these urgent problems, so that you might take necessary steps by asking Congress Committees to organise meetings and demonstrations in regard to them.

Zanzibar And Boycott Of Cloves

The future of all Indians living or trading abroad depends on the success of the passive resistance movement that is being carried on by Indian merchants in Zanzibar. The Working Committee has called for a boycott of cloves and this boycott must be pushed by all Congressmen.

Palestine

The struggle for freedom in Palestine has been going on for many years and it has taken many shapes. British imperialism is now attempting to cut up this little country into three parts so as to perpetuate its dominance there and safeguard its air route to India. The Congress has given its full support to this struggle for independence and we must condemn this fresh attempt at weakening the national movement

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By  
**PANDIT JAWAHARLAL NEHRU**  
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in Palestine by splitting it up. It is our belief that the right way to solve the problem is on the basis of an undivided and independent Palestine. The approach to this is for the Arab leaders and the Jewish leaders to confer together without any interference from British Imperialist authorities.

Abyssinia

The tragedy of Abyssinia is too recent to be forgotten. For that tragedy the partial responsibility must rest with the British Government, which adopted throughout a weak and vacillating policy and indirectly encouraged Italian aggression. Lately the British Government has been endeavouring to get Abyssinia out of the League of Nations. We are not enamoured of the League and we do not expect anything from a body which has shown itself to be weak and powerless and incapable of doing anything effective. But the driving out of Abyssinia from the League will be a betrayal of a brave people in the hour of their defeat and humiliation; it will be a recognition of the right of an aggressor nation to dictate its will to the League which it had flouted and insulted. So far as India is concerned, we must oppose this and stand by the unhappy people of Ethiopia.

On the last occasion when Britain sought to get Abyssinia out of the League, this was opposed by Mr. Jordan, the representative of New Zealand. All progressive forces were mobilised to support New Zealand and they succeeded, for the time being, in preventing this from happening. But Britain is likely to make the attempt again and it is quite possible that the so-called Indian representative, nominated by the Government of India, may be ordered to support Britain. We must make it clear that the people of India are entirely opposed to this suppression

of the Abyssinian people or to any recognition of the aggressor nation.

Indian Troops Sent To China

The sending of Indian troops to Shanghai without any previous consultation or consent of the Indian people, or their representatives is not only an affront to India but is a matter of the most vital concern to us. The first question is: 'is Indian manhood and are Indian resources to be exploited for the protection of British imperialists?' But the implications of this are vaster and more dangerous, and the second and more vital question arises: 'Is India to be pushed into a war for the sake of British Imperial interests?' That is a question on which the Congress has spoken with emphasis and clarity on many occasions. Our position is clear as the day—we will not permit this exploitation of our people and we will be no parties to imperialist war. Therefore it is clear that we must protest against this despatch of Indian troops to Shanghai.

China And Japan

In the War that is going on in the Far East our sympathies must inevitably be with the people of China and against the aggression of Japan. We must give full expression to this sympathy. At the same time we must make it perfectly clear that if the situation develops towards world war, we will be no parties to it.

It is desirable that we should draw the attention of the public again to the Congress resolutions on war danger. Public opinion must keep wide-awake and vigilant on this issue so that it may be prepared in some measure to face the dangers and crises that might suddenly descend upon us. Wars come to-day undeclared and unheralded and if we forget this fact we do so at our peril.

SOME PERSONAL REMINISCENCES IN INDIA

[The following was broadcast from Perth, Western Australia, by Mr. C. F. Andrews during his world tour, on September 21, 1936.]

I WOULD like to take up, the time of this broadcast by telling you some personal reminiscences of India which will include stories about the two friends, over there, whose friendship I most value,—the great social reformer, Mahatma Gandhi and the great poet, Rabindranath Tagore. I have known both of these friends intimately for nearly 23 years and my life in India has been spent for a large part of the time in their company. Mahatma Gandhi is now nearly 68 years of age and Tagore is 75. They are by far the greatest men of India to-day. Sometimes they are called the two eyes of India, because Gandhi lives on the western side in Gujarat, not far from Bombay, and Tagore lives on the eastern side in Bengal, not far from Calcutta. The people of India often compare their own country, in its peculiar shape, to a human face, with the Himalayas, on the North, like a high forehead with locks of hair, and Cape Comorin like a pointed chin at the South.

I first met Mahatma Gandhi in 1913, in South Africa. He was then engaged in a passive resistance struggle, and General Smuts called him to Pretoria in order to put an end to the whole trouble. When Gandhiji was there in Pretoria there came a telegram from Mrs. Gandhi, who was very ill in Durban, saying that she was on the point of death. I implored him to go down to Durban immediately and leave me to settle the whole struggle with General Smuts. But he said to me: "I must not leave my public duty unfulfilled in order to attend to my private concerns." I knew he was right, and that it would have been fatal to leave the agreement at that critical stage unsigned. That night I could not sleep, and suddenly there came the thought to me that I might go and see General Smuts in the morning when he came early to collect his letters. Fortunately I met him at the Government Buildings, and said: "General, I want three minutes with you." He said, "I am sorry Mr. Andrews, I cannot give you even three minutes." "General," said I, "Mrs. Gandhi is dying, and Mr. Gandhi won't go down until the agreement is signed." He said to me: "Is the draft, ready for signature?" I said, "Yes, sir." He took the draft, and signed it, having complete confidence that I was telling the truth. In that way a very important draft agreement was reached between the Indians in South Africa and General Botha and General Smuts. But think of the moral courage of my friend who could say, even when

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his wife was desperately ill: "I must finish my public duty before I attend to my own private concerns."

I was with Gandhiji on another occasion when he was fasting. Again the greatest public interests were at stake, because the Hindus and Muslims were rioting, Gandhi determined to fast for 21 days in order to put an end to the bloodshed. I implored him not to do so, because he had been seriously ill only a short time before. But he felt the call from God so strongly, that he determined to risk his life in order to save his country from further harm. Immediately, when the fast was begun, every part of India became quiet, and all the rioting stopped. On the twelfth day of his fast, he seemed to be sinking and to be very near to death. The Doctors Ansari and Abdurrahman pressed me to go to him and urge him to break his fast. But Gandhi wrote on a piece of paper these words: "Have faith in God." This was a rebuke to me because of my lack of faith. I went back to the doctors and they implored me to go again, and out of my anxiety for him I went once more. This time he wrote these words: "You have forgotten the power of prayer." This was again a rebuke to me, for I could not pray at this time as I had done before. It seemed to me as if the whole world was wrong.

After passing a sleepless night I went to him the next morning and found that he was marvellously recovered. He had slept the whole night through undisturbed. During the whole of the last days of the fast he gained spiritual strength even though his body grew weaker. At the end of the fast he asked me, before he took food, to sing to him in the company of all those present his favourite hymn: "When I survey the wondrous cross." It was very difficult to sing this hymn through, owing to my deep emotion, while he lay there in utter weakness. At the end of this great spiritual struggle, he called the Hindus and Muslims who were present, and made them promise that they would be ready to lay down their lives in order to prevent any further bloodshed between the two religions. This story about the fast I have often told in other countries, and it shows perhaps more clearly than anything else could do the spirit of India, which seeks through moral efforts of an extraordinary kind to overcome physical evils. We call this power Ahimsa, which means non-violence, but it is the equivalent of much we include in the Christian doctrine of love.

Tagore and Gandhi have become dearer to one another as they have grown older. They have both recently given up the greatest part of their time and energy to the service of the poor in the villages. There are nearly one million villages in India where the poorest live and suffer, and Gandhi has given up the political arena altogether in order to bring to an end the untouchability which formerly afflicted 45 million people. Now this great evil which once was so strong in rapidity being diminished owing to Gandhi's wonderful spiritual activity. Tagore himself is equally great in the service of the poor. While Gandhi acts and does things, Tagore writes his poems and puts them to music which all the country sings. Thus both help one another, and an amazing transformation is taking place in village life today. The early marriage of children is being postponed; the curse of untouchability is being removed; in each village home industries are being developed, and along with these things which make for a better social system there is much more attention paid today to sanitation and the care of the sick and afflicted. Thus India is becoming raised in its social standards from the foundation upwards, and this in the long run is of far greater importance than any political changes. In effecting such social and moral improvements, no names stand higher today than those of Gandhi and Tagore.

One more story of Tagore may serve to show his great and noble character side by side with that of Gandhi. When I was in China with him, in 1924, he had just visited Peiping. While he was there he met University students who were greatly excited owing to certain things which had happened at Hongkong, Shanghai and Hankow, and a very strong anti-foreign agitation had begun. They said to him: "It is no use protesting peacefully the only thing that the modern world understands is violence and bloodshed. Might is Right nowadays."

Tagore answered, "Do you say that 'Might is Right?' Such a doctrine was never held by the Buddha, whom you revere, or by Ancient India. In our oldest Sanskrit books it is written 'By unrighteousness, men do prosper for a time. But they perish at the root.'"

When I heard that I remembered the word of the Psalmist who said, "I saw the wicked flourish as a green bay tree. But I went by and lo! he was gone, and the place thereof knew him no more."

I told this to Tagore, who was impressed by the same thought having been uttered about the same time in India and in Palestine. The Chinese students, whose moral instincts are high, were deeply impressed with what Tagore told them about India. Among

the village people in China and Japan he was called the old Buddha on account of his saintly appearance.

Let me now, in concluding this brief talk, read to you two of Tagore's poems, which run as follows:

"Here is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

When I try to bow to thee, my obeisance cannot reach down to the depths where thy feet rest among the poorest, and lowliest and lost.

Pride can never approach to where thou walkest in the clothes

of the humble among the poorest, the lowliest, and the lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest, the lowliest, and the lost."

Leslie Weatherhead has said that whenever that poem is repeated our first thought is of Christ.

The second is the greatest poem perhaps that has ever been written by one who loves his country and wishes the highest ideal to be attained in its national life:

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out of the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake."

FUTURE OF PALESTINE

THE world at present is like a witch's cauldron, in which racial, national and international hatred are unceasingly stirred up. Never has so much money been spent on armaments and never have there been such large standing armies everywhere. It is a sad and tragic state of affairs.

It is more than 2,000 years since the Jewish people had their own King and their own Government in Palestine. Throughout their long wanderings, the one hope that sustained them was the yet expressed promise and prophecy, that they would one day be restored as a nation to their own homeland. For long it remained only a dream and, it only received a definite practical application after the publication of Dr. Herzl's famous book, "The Jewish State," in 1906. When the Balfour Declaration was issued in 1917, and received the sanction of the whole world, it looked as if the dream had come true at last. The country was to a large extent undeveloped and the possibilities were great. Full recognition was made of the rights of the non-Jews already in the country. Co-operation between Jew and Arab took place and there was no reason to anticipate any serious difficulty in carrying out the mandate, and in giving the Jewish people an opportunity of establishing their National Home there. The great developments that have taken place have been not only to the benefit of the Jew, but also of the Arab, and it must be remembered that everything the Jew has obtained in Palestine, he has had to buy and pay for, as little or no assistance was given by the Government. In various ways

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Morris Alexander K.C. M.P.

the Arabs were afterwards artificially stimulated to a fierce hatred of Jewish Immigrants and implacable hostility towards the mandate, and owing to weak administration a state of terror was engendered, which influence Government policy. And now the British Government, untrue to their historical traditions, wishes to get the mandate modified, and to partition Palestine. Apparently on the ground that owing to racial antagonisms, it is impossible to carry out the mandate. Another commission is about to visit Palestine, and negotiations will take place with Jews and Arabs to try and arrive at a workable partition. To my mind partition is no solution historically, partition has never been successful, witness the case of Poland, and the still more recent case of Ireland. Partition is based upon the fallacy that there can be no co-operation between Jews and Arabs. It is a confession of weakness. The enormous advances made in the agricultural, industrial and commercial development of Palestine ensures for the benefit of Jews and Arabs alike. The Arab workers have had a considerable increase in their wages as a direct result of the coming of the Jews. They have had greater opportunities for work, and their numbers have increased. They have been admitted freely to Jewish schools, and to the Hebrew University and the celebrated hospital and clinical system of Haddassah has been freely at the disposal of Jew and Arab alike; malaria and trachoma have been rooted

out to the lasting benefit of both Jews and Arabs. The interest of Jews and Arabs in Palestine are not hostile but complimentary, therefore, there is no necessity for regarding the mandatory system for Palestine as a failure. If Palestine is to achieve its ancient prosperity and glory, to become a great link between East and West, and to produce once more those great-spiritual values for the world, which, form the pillars on which our modern civilisation is based, then, it can only be done by the recognition of two dominant principles of policy.

(1) That Palestine should be one and undivided.

(2) That the keynote of its administration should be racial co-operation.

The negotiations now proceeding should have these principles in view. If they do, there is no reason why peace and goodwill should not come once more, be the crowning glory of Palestine, and from thence become the crowning glory of the whole world.

Fountain Of Wisdom

The seeds of goodwill may be sown in childhood, cultivated in youth and harvested in maturity. It will bind the nations of the world together with a girle of the Golden Rule, produce a brotherhood of men and fulfil the promise that "Nation shall not lift up sword against Nation." The lack of goodwill, friendship and justice has brought pestilence, famine, war and death, has placed the yoke of bondage upon the people, wrecked nations, overshed human blood and retarded the progress of humanity. TAGORE.

INDIANS IN SOUTH AFRICA

THEIR EDUCATION AND CULTURAL FUTURE

SINCE my arrival in South Africa in July last, I am having many opportunities of coming in closer contact with different sections of my countrymen. Economically their condition on the whole is not bad; many of them, of course, have to struggle very hard to make both ends meet particularly among the Tamilians in Natal. Those who are engaged in business are pulling on well. Politically Indians suffer great disabilities. It is not my subject to discuss them in this article, but let us hope that in course of time, harmony and better feeling will prevail and Indians will not be subjected to humiliation and invidious distinctions. What I am concerned in this article is their education and culture and in this respect we ourselves are more responsible than anybody else for the deplorable conditions prevailing at present.

First of all it should be remembered that India claims a hoary past, a culture and a polity continuing at least for the last five thousand years. She has contributed much to the cultural life of the world. Even at present in spite of political subjection, her share in the spiritual contribution is not less than any other people. Any great nation can be proud of a Gandhi or a Tagore. In the domain of religion, art and literature, the whole Eastern world up to Japan is indebted to India. Our Valmiki and Kalidas stand in the first rank of the world poets and dramatists. In the modern age there has been great revival in India in religion, art and literature. The whole question is whether Indians in South Africa can be entirely deprived of this great heritage and begin on a clean slate.

Education

The education of Indians as designed and imparted to them in South Africa entirely ignores Indian language and literature. The Indian children both boys and girls are exclusively taught English and Africans.

Even in India itself, in spite of the past one hundred years of English education, there is not much permanent literature produced by the Indians in that language. The system of education which deprives the student of his own language is quite unnatural and inimical to the growth of the faculties of thinking and imagination. If this educational policy is insisted in South Africa the result will be that in the course of the next 25 years, they will be entirely strangers to any Indian language and literature. It will take them a long period before they can thoroughly anglicise them in thought and life and even then they will be poor caricatures of the European. The Union Government is anxious to provide proper facilities to Indian boys and girls for their education at least up to secondary standard if not for higher education. In Natal about 21,000 boys and girls are attending Government and Government aided schools and this

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PANDIT RISHIRAM B.A.

number represents about 70 per cent. of the children of school-going age.

Private schools and classes have been opened by the different sections of the Indian community to teach the children their vernacular after the English school hours and hardly 25 per cent. of the school-attending children take advantage of this arrangement and those who attend only get a smattering of their own language. It is certain that this private initiative will not help them much. The Muslim children also receive some instruction in the Madressa opened by them, but I think it is a poor consolation as they are not expected to make any worth the name acquaintance with their language and literature to be of any practical use to them in their life.

Western Standard

There is no objection on the part of the Indians to adopt western standard of life in so far as it concerns their dress and housing and general standard of life, but this does not mean that they should be deprived of their rich and valuable spiritual heritage. If at present they are lacking in that spiritualism owing to certain circumstances, there is potentiality in them and they will respond to that appeal when it is properly made to them.

Even from the higher point of view Indians will make a better contribution to the cultural life of South Africa, if they imbibe their ideals and live up to them instead of being converted into a uniform block with the Coloureds and the Natives. The objection may be raised that the Indian population is using three languages, at present i.e., Tamil, Hindi and Gujarati, and it is difficult to arrange for the teaching of all these languages in the schools. I think this difficulty is not beyond solution. I would like to suggest that if the position comes of either no Indian language or one language, then preference should be given to Hindustani. It is already becoming the common language of the whole of India and the South African Indians can keep their touch with that great country through this language for all times to come. I have addressed big audiences of different sections and I have found that lectures in Hindustani are better understood by them all than in English. One thing is certain, that if an Indian language is not taught in the schools then with the spread of education at the present pace the younger generation will use only English both in their homes and outside and no Indian language will survive. When they entirely forget their language and literature, I wonder what spiritual traditions they can entertain of their religion and

country? There are other factors also in the development of cultural life but I think this language question is of the greatest importance and without its proper solution other means will not help much.

Intellectual Atmosphere Lacking

Lecturers have come from India now and then and they have kept awakened their religious spirit in the people. I have seen large numbers of young Indians gathering to hear anxiously something of their religion and culture and they are earnest to know more and more of their motherland and her message to them. The difficulty is that most of them have ordinary knowledge of language whether their vernacular or English just for their business purpose. They cannot enjoy any good literature in any language and therefore there is not much taste of reading and study beyond the newspaper and such stuff. The lectures do awaken the spirit but there is no permanent background to sustain and develop that spirit. There is no intellectual atmosphere about our people, mostly they are busy in their avocations, business, farming or labour.

In Natal the older people built temples as they had that faith from India, but now those temples are practically forsaken places without any worshippers. People visit these temples once or twice a year on some festive occasion and that too for social enjoyment. It is regrettable that almost the whole Hindu population is without any religious service or enlightenment. Here and there some Young Arya Samajes hold their weekly service, but for lack of a good religious scholar, they do not create the necessary spiritual atmosphere. In the whole of South Africa I have not met even one good Hindu scholar administering to the religious needs of the community or giving them any teaching in their great books like the Vedas, the Upanishad and the Bhagwad Gita. I have visited Indian schools and put questions to the students and teachers about Indian culture and their religion and I have found them blank in this respect. Most of the aided schools are Christian missions' schools and there Hindu teachers teach Bible stories to Indian children.

Indian Women

The Indian women are comparatively intelligent and graceful in their manners. There is no *purdah* among Gujarati and Tamil Hindus but still they are in a very backward condition and they hardly play any part in the larger social life. The reason, I understand, is mainly due to the fault of the men who do not feel their need and therefore there is no encouragement on their part to the women to contribute their own share in the larger life. I had the occasion of attending many social functions arranged by Indian friends, and women were conspicuous by their absence. In some places

remarks also were made that if Indians expect European women to attend their functions, they should also bring their women with them. The women are generally not educated, but this drawback can be easily overcome if afternoon classes are opened for women when they are generally free to give them instruction in English and their vernacular. At Pietermaritzburg I addressed a meeting of the Indian Women's Association where they had gathered in a fairly large number along with their European sisters and some work is being done there in that direction.

Scheme For Cultural Advancement

In my opinion the following steps are necessary to develop the cultural life of our people in the Union on proper lines. I think they are in a position to provide the necessary funds for them.

The visitors from India should first look to the interest of the local community and then to building their cultural life and not merely collect funds and go away leaving the people without any guidance. If the local Indians improve culturally and have decent institutions their status will be raised in the eyes of the Europeans and it will reflect credit on India as well.

First of all, a close cultural contact with India is essential. It is definite that distinguished Hindu scholars who can really add to the cultural life of the people here, cannot afford to stay here for a long time. They have already great responsibilities on their shoulders in India but they can be approached to pay a short visit to this country on a lecture tour and bring new zeal and inspiration to their brethren here. For this purpose it is proposed to establish a lectureship on Hindu religion and culture and invite a distinguished lecturer every year who can present Hindu spiritual teachings from a liberal point of view without antagonising any section of the community. The South African Hindu Maha Sabha has accepted this scheme and has appealed to the public for a sum of £4,000 as a permanent fund. The annual income of this fund will enable them to invite a lecturer of the type every year and defray his necessary expenses. This will be a great creative work and go a long way in bringing new life and new ideas to the people.

There are Hindu business men rich enough to establish a lectureship by themselves, but if they have not the heart to do so, let us hope that the collective effort of the whole community will be able to accomplish this scheme. Personally, I will try my best to see that the collection is made and a Trust created to carry on this work by the Hindu Maha Sabha before I return to India. This lectureship will also be a cultural contribution on behalf of India, to the Union as a whole. There is an increasing number of Europeans who are desirous to know more of Indian spiritual ideals and Yoga. I was invited to address the students of the Natal and Transvaal Universities. I sincerely

appreciate their courtesy and keen interest in hearing the exposition of Aryan culture and philosophy.

Religious Centres

As I said before, the temples have no living touch with the life of the people at present. There should be some decent religious centres at least in cities like Durban, Pietermaritzburg and Johannesburg where Hindus live in their thousands. The first need for such a centre is the presence of a whole-time religious scholar, not a mere priest-like, but a man of wide outlook and religious vision and missionary zeal who will conduct prayer meetings, give discourses on religious subjects and inspire his congregation for a higher life. There should be a prayer hall in a quiet place with residential quarters for the Acharya, all kept in neat and clean condition. There should be a selected library and reading room attached to this centre. The late Parsee Rustomjee has rendered a great service to the Indian community of Durban by making a big charitable endowment managed by a Trust for the last 15 years. Under the Trust there is a decent Library and reading room

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in the name of Mahatma Gandhi and a big Rustomjee Hall. The Trust also helps the educational institutions by giving them annual grants. For lack of intellectual atmosphere I am afraid full advantage is not being taken of the Library. If there is such a centre with a scholar, it will create that atmosphere and both young and old members of the community would like to go there and spend some time in the contemplation of higher ideals which make life good, beautiful and happy in the real sense.

The spreading of good literature is another need of the place. We have very nice publications both in English and vernaculars which give a fair knowledge of our social and religious ideals. First of all people are not very earnest about reading and those who would like to read and study, do not find proper books within their easy reach. I proposed to the reception committee organised at Pietermaritzburg to arrange my lectures, to present 500 copies of the "Hindu View of Life" by Sir Radhakrishnan of the Calcutta University, now Spalding Professor of Eastern Religion and Ethics to both Indians and Europeans in the schools and Universities in the whole of the Union.

These four lectures were delivered by the author on Hinduism some years back in the Manchester College, Oxford, and are a fine exposition of Hindu faith and practice. I wish that these lectures are read and understood by every Indian. The committee kindly accepted my proposal, and the money needed for the purpose has been collected and the order for books has been placed with the booksellers. They have assured me that they will continue the distribution of such literature in future also.

Not only do we require scholars and teachers from India to visit South Africa for cultural work, but young educated Indians should also go from South Africa to India and spend some time in the cultural seats of the Motherland, study some special branch of art and literature and, on their return, enrich the knowledge of their fellowmen here. It is satisfactory that two young men working as teachers in Pietermaritzburg, are going to India to study at Dayanand Brahma Maha Vidyalaya, a College of Divinity at Lahore. Mr. M. C. Varman of Durban, has provided one scholarship for this purpose and the other young man has got help from his relations.

Advice To India

I have briefly given my views on the educational and cultural condition of my people in South Africa. It is really sad to see that in a place where Mahatma Gandhi fought for 20 years, for our honour and self-respect, to-day the Indian community in general and the Hindus in particular, are without any effective leadership.

Let India realise her responsibility to her sons and daughters overseas. She has not only to look to their political rights but also to their spiritual welfare. There is a great opportunity for young Indian scholars to equip themselves with necessary knowledge and determination to be the torchbearers of their spiritual culture not only to their countrymen in the Colonies but to the people of all countries on the earth. If only they develop that universal outlook of life, human love and sympathy the world is theirs, and they will find themselves quite at home among all people. Religious organisations of India have serious responsibilities in this direction.

While Indians overseas may be lacking in certain respects and they require enlightenment on their spiritual heritage, they are free from many superstitious and sectional prejudices which are prevalent in India at present and stand in the way of goodwill and better understanding between man and man. They should not send any preachers of little education, narrow outlook and sectarian tendencies, for they do more harm than good. Only tried men should be sent who will bring harmony and reconciliation, rather than discord and division.

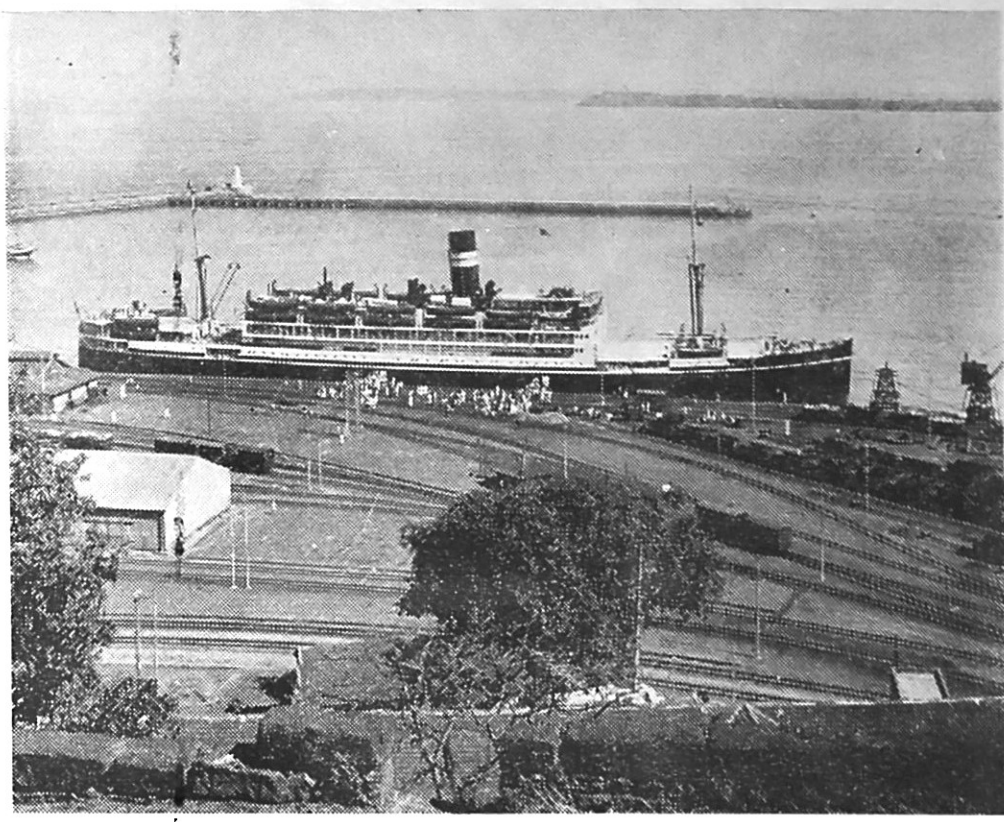
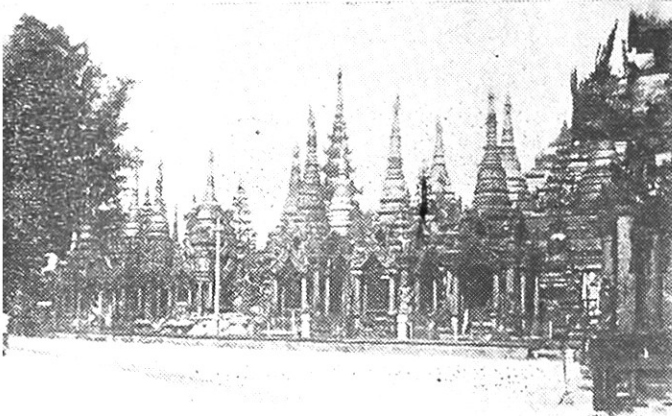
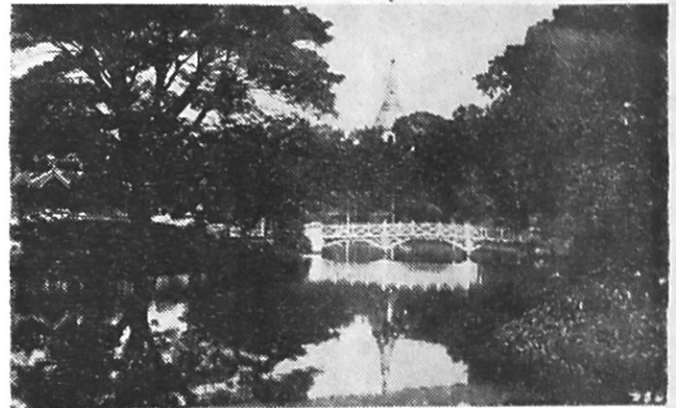


Photo by Mohanlal D. Mistry.

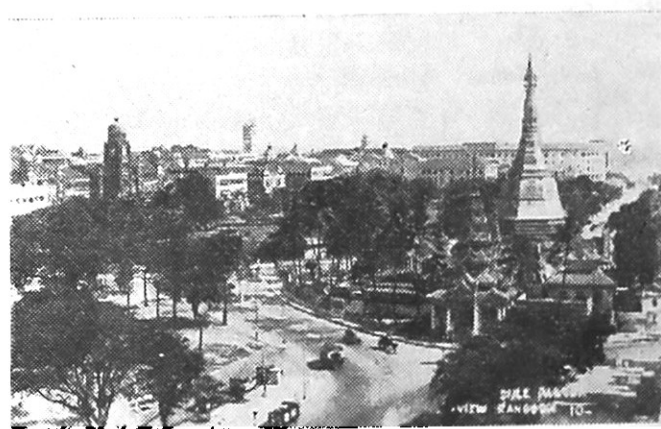
HARBOUR SCENE AT GOA PORTUGESE PORT NEAR BOMBAY
 મુંબઈ નજદીક આવેલ પોર્ચુગીઝ બંદર ગોવાનાં ખારાંનું દ્રશ્ય



PAGODA RANGOON (BURMA.)
 રંગુન (બર્મા)ના પગોડા મંદીરનું દ્રશ્ય.



ROYAL LAKE SCENE, RANGOON.
 રંગુનની રાયલ લેકનું દ્રશ્ય.



A BEAUTIFUL SCENE OF RANGOON
 રંગુનનું એક સુંદર દ્રશ્ય.



Photo by Mohanlal D. Mistry.

SOLARIUM

The late Jam Sahib of Jamnagar, (Kathiawar) India, had this built by French engineers at a cost of three hundred thousand Rupees. It is considered to be the third largest Solarium in the world.

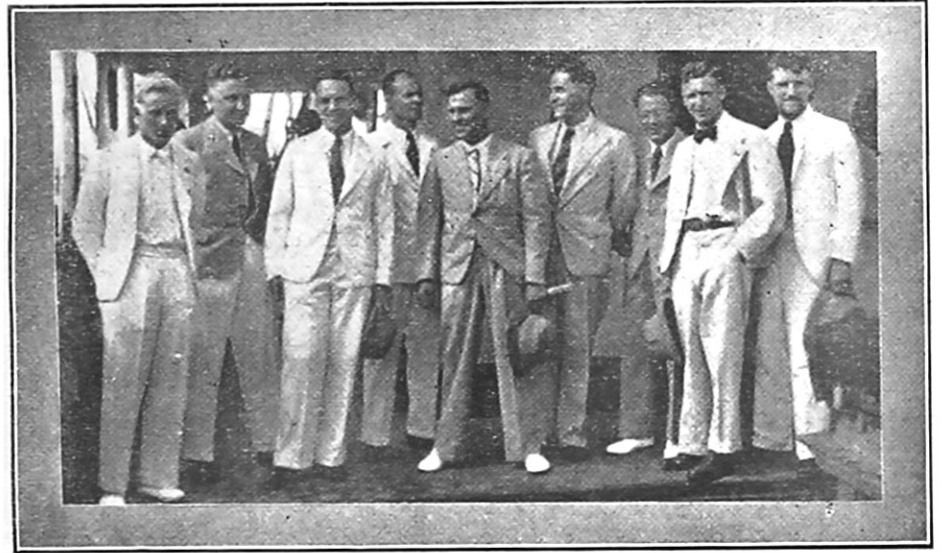
સોલેરીયમ

જામનાનીકાંઠે 'અલ્ટ્રાવાયોલેટ' નામના એક કોર્ણથી ક્ષય મટી શકે એવી શોધ કરી છે. એ કીરણો આપવા માટે મરદુમ જામસાહિબે જામનગરમાં ફ્રેંચ એન્જીનીયરો પાસે આ ત્રણ લાખ રૂપીયાના ખર્ચે તૈયાર કરાવ્યું છે. જગતમાં આ ત્રીજી મોટામાં મોટું સોલેરીયમ ગણાય છે.

FATAL NANGA EXPEDITION

Some of these German adventurers lost their lives through an avalanche. The story of the Nanga Parbat appears elsewhere in this issue.

નંગા પર્વતનું જીવલેણ સાહસ હિમાલયના નંગા પર્વત પર ચઢવાનું સાહસ કરનાર આ જર્મન સાહસીકામાંનાં કેટલાક તેઓપર જર્મન ધસી પડવાથી મરણ પામ્યાનો કશું બનાવ કુંક મુદત ઉપર બન્યો હતો.



MRS. P. D. SHARMA

Wife of Mr. Sharma, Indian Air Mail Pilot, who has qualified for the "A" Pilot Licence from the Northern India Flying Club.

મીસીસ પી. ડી. શર્મા ઈન્ડિયન એર મેલ પાયલેટ ના ધર્મપત્ની એમણે ઉત્તર હિંદની વીમાની ક્લબ પાસેથી 'એ' પાયલેટનું લાયસન્સ મેળવ્યું છે.

MISS AMELIA EARHART

Aeronautics has claimed many victims and the late Miss Earhart will occupy a prominent place among the list of pioneers.

મીસ એમીલીયા ઈયરહાર્ટ પ્રખ્યાત વીમાની એઓ દુની આનો પ્રવાસ કરી અમેરીકા પાછા ફરતા વીમાન તુટી પડવા ની હોનારતથી મરણ પામેલાં માનવામાં આવે છે.



AN INTERESTING JEWISH VISITOR FROM PALESTINE

MISS SHLOMITH F. FLAUM, whose picture appears elsewhere in this issue together with the Poet Rabindranath Tagore, is an educationist, social worker, traveller, lecturer, journalist and authoress of "The Wandering Jewess" and translator from the German into Hebrew of "Ten Jewish Women" by Otto Abeles, and of numerous Essays by the Indian Poet-Philosopher Rabindranath Tagore, from the original Bengali into Hebrew and Arabic.

Miss Flaum was born in Lithuania. Her father an ardent lover and dreamer for a Rebuilt Zion, and a great admirer of the Divine visioner and founder of Zionist Theodore Herzl, passed on his ideals of Erez Israel to his children.

From five years Miss Flaum was taught Hebrew and Russian by private tutors at home, then brought up in High School and College in Germany, and made her University studies in America. She masters eight languages.

In 1909 her father died suddenly and young in Jerusalem. She then took up his father's ideals for Palestine. She arrived in Jerusalem as a pioneer in 1911 and took up the organisation of Hebrew Kindergartens and Teachers Training College. She rendered many social services to the Jewish community and the Zionist cause. She made various studies on educational matters and social service in many lands: in India, Italy, France, England, Egypt, Syria etc. In India she was professor

at Rabindranath Tagore's Cosmopolitan University and made a study of Tagore's "Educational Aims and Ideals." While she was in Tagore's institute she acquired the name 'Shanti' which is the Indian interpretation of Shlomith and was known as Shanti Flaum. She is a friend of Mahatma Gandhi and Mrs. Sarojini Naidu. On her return from India she founded a school on Tagore's principles in Tel-Aviv. She became a friend and established a bond between the peoples of India and Palestine.

She is now on a visit to South Africa to make a study on various aspects of this country for a better knowledge and understanding between South Africa and Palestine.

THE FIELD OF DISHONOUR

By SHANTI FLAUM

(Dedicated to those who fall in present wars)

A BATTLEFIELD—strewn with the remnants of men, and of animals, and of machines designed to kill them... littered with the hopes, and ethics, and ideals, of a world gone mad.

And this is what they would have us call "The Field of Honour!"

We gladly honour the poor devils who fight there so bravely and die there so pitifully. But for the men who put them there, the battlefield is a Field of Dishonour!

And men did put them there. Let's face facts: War is not the idea of a divine power...it is not an inevitability of nature...it is not a part of the universal scheme. Wars are made by men.

Men greedy for fame and power. Politicians so fond of seeing themselves on the front page that they'll risk international complications to get there. Men who make a living by manufacturing implements with which the citizens of one nation kill and maim the citizens of another nation. Men, in various lines of endeavour, who see in war a chance to line their pockets with gold.

These men make war. Not directly, of course—nothing so rude as that. But by sowing the seeds that grow into misunderstanding, hate and finally war.

Do you want them to make another world war—a war infinitely more horrible and disastrous than the last—a war in which planes will mock at "front lines," women die in their homes, children be stricken down on their way to school?

Then remember this: those who stand to profit by war are not idle, nor stupid, nor scrupulous. Neither are they without vast funds. The efforts of this busy minority are more than a match for the efforts of a lethargic majority. The one thing that can stop the coming war is an aroused public opinion of hitherto unknown magnitude. Your help is needed to solidify decent people's disgust with this whole silly business of war.

THE ENDLESS RACE

Say not, my brother, you have lost the race,
Albeit my feet be fleetier than your feet,
Yet in the trackless voids of Time and Space
Your path and mine invariably meet.

Swift is the wine; but so's the languid breeze
That gives it birth and sleeps within its breast.
The mother-bird that flutters in the trees
Cannot outfly the fledglings in the nest.

The mountain stream that hurls in fitful leaps
From rock to rock, its waters cool and clear;
Can reach the distant, ever-silent deeps
No quicker than a dewdrop or a tear.

Come, brother, come! The day is not yet done,
The race goes on relentless as before.
The time to ask, who's lost and who has won,
Will be when Time and Distance are no more.

Till then let's drown my laughter in your tears
And cast away their soul-benumbing load,
And stride along unmindful of the jeers
Or cheers of those who loiter on the road.

—SHANTI FLAUM



MUSIC IN INDIA

By

INDIRA DEVI CHAUDHURI
(Niece of the Poet Rabindranath Tagore)

It is only fair to begin by telling you that I have no pretensions to being an authority, either on the theory or practice of Indian Music. The following remarks must, therefore, be taken as coming, not from one who knows, but only from one who understands just enough to love and appreciate it.

I will try to give you what must necessarily be a rapid bird's-eye-view of the subject, from the earliest dawn to the present time, keeping principally in view the influence exercised by music on Indian life. I must ask you at the outset to bear in mind these three points:—

(1) The antiquity and conservation of Indian Music.

(2) Its intimate connection with religion, and

(3) Therefore its wide and great influence in a country where religion plays so important a part in social life.

The Goddess Saraswati is the presiding deity or muse of Hindu Music and learning. She is represented as being very fair, robed all in radiant white, sitting on a white lotus, with a book in one hand and the Vina in another. She is the patroness and beloved mother of all musicians and poets, whose one dream is to catch some faint echo of the enthralling strains of her Vina, or one drop of honey from her immaculate lotus-throne. Let me invoke her aid in this humble effort of mine to describe and illustrate her divine art.

The Sanskrit word for music, *Sangita*, used to mean singing, music and dancing combined, and the great God Shiva is to have revealed it to humanity. In one of the old Sanskrit dramas, there is a beautiful invocation to Shiva, which indicates how his dance symbolizes the rhythmic motion of the Cosmos, and may be roughly translated thus:—

"Lightly treads the God, lest he should upset universe; he restrains his action, lest his arm should over-reach the boundaries of the three worlds; and his spark-shooting glances are turned on empty space, lest they should consume that which they rest upon.

The holy sage Narada is represented as roaming through heaven and earth, singing the praises of Hari on his Vina. The Apsaras or heavenly nymphs delight the eyes and ears of the Gods with their dancing and singing. So that music, heavenly maid, must have had a celestial abode, like the holy Ganges, before she came down on earth to win the hearts of men.

Our oldest and most sacred literature, the Vedas, are estimated to have been composed about 2000 years B.C. The following extracts from Mr. Donell's Sanskrit Literature will give you some idea of the music of that remote age:—

"Various references in the Rigveda show that even in that early age the In-

dians were acquainted with different kinds of music. For we find the three main types of percussion, wind and stringed instruments there represented by the drum (*dundubhi*), the flute (*Venu*) and the lute (*Vina*). The last has ever since been the favourite musical instrument of the Indians

"By the time of the Yajur Veda several kinds of professional musicians appear to have arisen, for lute-players, drummers, flute-players and conch-blowers are enumerated in its list of callings. Singing is, of course, very often mentioned in the Rig Veda. That vocal music had already got beyond the most primitive stage, may be concluded from the somewhat complicated method of chanting the Sama Veda, a method which was probably very ancient, as the Sama ritual goes back to the Indo-Aryan age."

The Sama Veda is still chanted, but I do not know how far the old melodies have been preserved.

After the Vedic comes the Epic age. The main story of the Mahabharata or the great Epic of India, is one of the most ancient of world-stories

"Old songs about the ancient feud and the heroes who played a part in it must have been handed down by word of mouth and recited in popular assemblies or at great public sacrifices!" The equally famous epic Ramayana is also said to have been "either recited by the professional minstrels or sung to the accompaniment of a stringed instrument being handed down orally in the first place by Rama's two sons, Kusha and Lava."

Even to this day public and private musical recitations from the Epics and Puranas (old religious legends) are common in India.

In estimating the influence of music on the Indian mind, we must remember that, apart from the natural and universal attraction of sweet sounds, music in this country, besides being inseparably connected with its poetry and religion, is further enriched by being the vehicle of its history. The chronicles of kings were preserved and recited melodiously by bards, such as the famous *bardai* and *charans* of Rajasthan. I believe every separate metre has a distinct way of being chanted, still extant in India.

But during the Buddhist period, the scene was changed, Buddha and his followers reasoned out and preached their doctrines, and almost the whole of the resulting Pali Literature was in prose. The Buddhist period was more fertile in architecture, sculpture and mural paint-

ing, than in music; and the latter, divorced from religion, lost for the time its most powerful support and inspiration. But that it was not allowed to die out, is amply proved by the literature of the succeeding period of Brahminic reaction (approximately 500-1200 A.D.), which was so brilliant as to have been called the Hindu Renaissance.

In this period we, for the first time, come across Drama, in the European sense of the word. Dramatic performances used to be held on the occasion of religious festivals, probably in the *Sangita-sala* or concert-hall of kings, and included dancing and singing. From the internal evidence of extant Sanskrit dramas, we come to know that the art of music was taught by Brahmin professors called *Natyacharyas*, not only to professionals, but even to the ladies of royal households, and many instances are given of their proficiency. Music also formed part of the education of princes, but they were more patrons than performers. One of the main functions of the renaissance Drama appears to have been the destruction of Buddhist monastic traditions, and the upholding of cherished Hindu social ideals. From the numerous Sanskrit works on music, it seems at this period to have attained a high degree of perfection, both as a science and art, of which the Brahmins were the sole exponents, showing the high estimation in which it must have been held. Indeed music has been called *Gandharva-Veda* and fifth Veda. And even now the highest class of musicians look upon it as a sacred art, and one of the roads leading to salvation, if devotedly persevered in. The temple and the stage were formerly the two great schools of Hindu Music. During the popular festivals, singing and dancing also went on in the open air.

This music had a character and influence peculiarly its own, and must have been the precursor of modern Indian folk-song, just as the music of the cultured must have given rise to our classical system. *Durbari* or chamber music, i.e. high-class music played by a single performer to a select audience, is, however, not yet alluded to. In some parts of India singing and dancing formed, and still form, part of the temple-worship. And though we have nothing like that in Bengal yet who has not experienced the sense of holy calm and peace which steals over the mind, when the mingled sound of gong and bell and conch is borne on the breeze at the time of the *arati* or vespers, in the stillness of the evening? The conch deserves special mention as, though it cannot produce music, it has a musical sound which is intimately associated with auspicious occasions and goodwill in every Hindu household, and it was also used as a trumpet-call to war in olden days.

We have now come down to the Mahomedan conquest, which ushered in a new era for India. In Mahomedan mosques, music has no place, and the drama was absolutely foreign, if not wholly repugnant, to the new conquerors. Hence classical music was deprived for a time of its court patronage. There is a characteristic story told of Aurangzebe, the great Moghul. The court musicians brought a bier in front of the window where the Emperor used to show himself daily to the people, and wailed so loud as to attract his attention. Aurangzebe came to the window and asked what it meant. They replied that melody was dead, and they were taking him to the graveyard. The Emperor said, "Very well, make the grave deep, so that neither voice nor echo may issue from it!"

Nevertheless the spirit of India slowly but surely prevailed, and music gradually crept back into the Courts, in the form of an entertainment for Mahomedan princes, some of whom became great patrons of the art. It is well-known that Akbar the Great gathered round him the best musical talent of Hindustan, amongst whom was Tansen, the greatest name in Hindu Music. Thus the *Darbari*, or chamber form of music came into existence, and came to stay. This new departure, together with the Persian culture introduced by the Mahomedans, must have influenced the style of music, but to what extent it is impossible to say, though the difference between the Northern and Southern styles may afford some indication of its character.

The great mass of people, however, clung so fondly as ever to the old form of musical drama known as the *Jatra*, which flourishes to this day. This is not a regular drama, performed on the stage, but a simpler kind of operatic play, with some religious legend or national hero for its subject.

Along with these, musical and semi-religious recitations of stories from Epics and Puranas, referred to before, were and still are common amongst the people, under the name of *Kathas*, which are performed by professional story-tellers known as *Kathaks*. It is still considered a pious act to have these *Kathas* recited in the domestic circle.

The *bhajan*, a simple devotional song with every verse set to the same simple tune, has also held its ground along with the others, as being specially suited for private worship.

All these and other local types, too numerous even to mention, served in those illiterate days to keep alive the national ideals, and account for the remarkable permeation of the highest Hindu thought amongst even the lowest social strata, as with the decline of Sanskrit learning the vernaculars became the medium of all Hindu thought and feeling.

About this time there was a great resurgence of Vaishnavism, and the Krishna-cult spread far and wide amongst the people. And though Vaishnavism, like Buddhism, was essentially a protest against the formalism and narrowness of Brahminism, its spirit was diametrically opposite. Asceticism and repression were replaced by the message of freedom and the joy of life. The life of Krishna plays upon the whole gamut of human emotion, from the love of the child to the love of God, and hence is peculiarly adapted in each of its phases to musical expression. Indeed it is not too much to say that the bulk of the innumerable songs of India have for their theme the immortal loves of Krishna and Radha. Through the corridors of time we still hear the echoes of Krishna's flute, and he lives yet in our hearts, our songs and our poems. Like Orpheus, his flute is said to have had a magnetic influence, not only over human hearts, but also the forces of nature. I know a song which says that at the sound of his flute the river Jamuna flowed backwards, the wind stopped blowing, the fishes stopped swimming, the cows stopped grazing, and the calf stopped taking its mother's milk. How sweetly and naturally the human and superhuman are mingled in this, as in most of our simple religious songs, which go straight even to our sophisticated hearts! The Vaishnava poets, whose works are a veritable storehouse of all that is tender and true in love, have for their inspiration the same eternal story. As the name of each tune is given in each Vaishnava lyric, these must always have been sung, and are still sung to the music of the *Kirtan*, which is the Vaishnava's own particular form of musical expression. The *Kirtan*, at least in Bengal, is indeed a marvellous development of musical technique. It may be compared in some of its aspects to the European Oratorio, and in spirit and expression it is akin to the lyrical drama of Wagner. The *Kirtan* requires a whole band of well-trained performers and several hours of time for anything like an adequate rendering.

With the advent of the English, Indian culture including music, has entered into a new phase. Among the educated classes the old religious musical entertainments have almost gone out of vogue, though with the masses they are still popular. The *Jatras* are more and more copying modern theatrical performances, with not very happy results. The theatres themselves, which have sprung up in dozens, are no doubt fulfilling some useful functions, but their effect on music has been for the most part deplorable, their characteristic tunes betraying an utter lack of style, and a considerable of *banalite*.

The Brahma Samaj has given music a prominent part in its religious service, and has availed itself of the best in all styles without distinction, thus gaining a wide emotional range, and also helping to

conserve much that might have otherwise died out.

European popular music cannot but have had a certain amount of influence on our modern music. I have heard some lively tunes on the Bombay side, which seem to have been borrowed bodily from the Portuguese, as well as several other adaptations which are locally described as being in the style of the band. The band with its loudness and liveliness seems to have caught the popular fancy, and was at one time considered quite the thing for marriage processions. Our own wedding music is performed by a small band of pipers, the pipe being a sort of clarinet or oboe, whose sweet and touching strains are inseparably associated in the Indian mind with all festive occasions.

Occasional attempts have been made to introduce harmony into Indian music, an altogether radical departure which requires a trained musician to handle with any degree of success.

Some Bengali songs have also been set to Scotch and Irish melodies, which with a little adaptation do not sound so very foreign to our ears.

A more subtle form of Western influence may be traced in the modern tendency to simplify and vary the *Darbari* style, by breaking away from some of its rigid conventions. Nevertheless the classical style still survives in its purity, thanks to its devotees, who cling religiously to the established tradition, and account any departure from it to be a mortal sin.

On the whole, I regret to have to say, that our music is at present languishing for want of support. Our princes and noblemen are no longer as devoted to the divine Saraswati as they used to be and even the few existing followers of the faith have to bow down to the modern King Gramophone, who seems to reign supreme.

The ubiquitous harmonium and piano have also changed the orthodox character of our music, and a certain kind of cheap drawing-room music which can be easily learnt and easily taught, superseding the old artistic style.

They are also, however, certain elements of hope, which it gives me pleasure to touch upon. Things are not so bad as in the days of our grandfathers, when music and singing were supposed to be an occupation fit only for professionals and ne'er-do-wells. The more music became an instrument of mere pleasure, the more it sank in public estimation. It is only very recently, and probably as a result of Western influence, that music has been reinstated in the Hindu home, and is coming to be valued as an Art in and for itself. Several systems of notation have been devised, and a few musical publications are helping to preserve at least the outlines of the best classical compositions. And above all, the Indian heart has still a tender spot in which the

real music of India may find refuge, while awaiting the coming of the new Tansen.

I hope it is not too late to say a few words regarding the distinguishing characteristics of Indian Music, which may perhaps be more easily brought out by a comparison with the European system.

First, we have no such thing as Harmony or practically none; only the key-note singly or in combination with dominant and sub-dominant, being used in accompanying songs or filling out instrumental music. Indian Melody, thus left to itself, has attained a much greater complexity and elaboration than its European sister. The apparently endless profusion of *Tanas* or cadenzas with our melodies are adorned, partake more of the nature of an improvisation than a mere reproduction, and that is why any system of notation can only hope to preserve the mere skeleton of an Indian musical scheme.

The teaching and learning of music by ear, is another great difference, which makes a good ear and a good memory much more essential in would-be performers.

The subject of our *Ragas*, *Raginis* is a large and difficult one, which cannot be adequately treated in a paper like this. *Ragas* are certain melodic types based on various modes and keys, and differentiated by the sequence and prominence of particular notes. They require much study and practice, not only to render correctly but also to recognise and appreciate. A point of considerable interest to the foreigner is, that particular *Ragas* and *Raginis* are required to be sung at particular hours of the day; and the initiated really feel dissatisfied if the proper time

is not chosen for its corresponding tune. Whether there is something deeper than mere association of ideas in this feeling, it is not for me to say. *Ragas* and *Raginis* are believed to be ideal beings in human form, and definite descriptions of them are given in Sanskrit books, with details of colour, form and expression. Certain powers are also ascribed to certain *Ragas*, e.g., the bringing down of rain, the breaking forth of fire, etc., and many are the interesting stories given in proof. But alas! the age of miracles is past, and there is no danger nowadays of anybody's setting the Hoogli on fire by singing the *Dipak Raga*!

The so-called quarter-tones of the Indian scale seem to be a hard nut for foreigners to crack. Without entering into details, it will be enough to say that intervals of less than a semi-tone are never used in succession, and their only use is to introduce different degrees of sharpness and flatness in different *Ragas*. This is why the tempered notes of European keyed instruments are not all-sufficing for Indian classical music proper, but are enough for all practical purposes in modern popular music.

Another obvious distinction is the gliding progression of our melodies, in which no abrupt transitions or large intervals occur. An analogy may be found in a design composed of curves, as opposed to one consisting of angular or disconnected lines. Our songs are also definitely divided into two or four parts, and the composer's name used very often to be mentioned at the end.

Our time-system, like our melodic system, is complicated enough to deserve special mention. Not only bars, but groups of bars have to be taken as the unit of time, and the number of beats

may be five or seven, as well as two, three and their multiples. We begin at the beginning, and stop at a particular accented beat called the *sama*. The safe and timely arrival at this stopping station entails much beating of the drum and appreciative shaking of the head on the part of both performers and listeners, though it may appear rather an abrupt ending to those accustomed to the somewhat affected and comfortable settling-down of the conventional European *finale*.

I must also allude to the divine melancholy which is so characteristic of Indian Music. Gay or martial tunes are conspicuous by their absence. This may perhaps point to some inherent difference between the East and the West, which it would be interesting to work out.

Let me conclude with a distinction drawn by one of our poets, between Eastern and Western music. He says:

"The world by day is like European music, a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. And the night-world is our Indian music,—one pure, deep and tender *ragini*. They both stir us, yet the two are contradictory in spirit. But that cannot be helped. At the very root, nature is divided into two—day and night, unity and variety, finite and infinite. We people of India live in the realm of night, we are overpowered by the sense of the one and Infinite. Our music draws the listener away beyond the limits of everyday human joys and sorrows and takes us to that lonely region of the soul which lies beyond the phenomenal universe; while European music leads us a variegated dance through the endless rise and fall of human grief and joy."—*Indian Cultural Review* (Mauritius).

MONEY THE ROOT...

WHAT money does to human nature has never been more amusingly stated than by Congressman Maury Maverick in his current widely-discussed autobiography. In the midst of the darkest hour of the depression this energetic and public-spirited man founded a co-operative camp in San Antonio for the help of starving transients. All went well until some of the residents got RFC and army project jobs. Then, writes Maverick:

Castes began to form. . . . One man worked thirty hours in a week and got a dollar an hour. He had been the meekest, most respectable and hard working man in the colony. He drew his thirty dollars, arrived on the scene tight as a drum, beat his wife, turned capitalist and left. Tony, an ex-sailor, made twelve dollars and forty cents, . . . began dressing up, . . . ran off with somebody's wife and three children, as

ambitious a financier as I ever knew. . . .

The "castes" of which Maverick speaks, were threefold, curiously corresponding to the class divisions of society:

The penny caste was composed of those who had less than a dollar and they were the advanced thinkers. Those who had over a dollar but under five dollars were liberal Democrats. . . a little worried about radicalism. Those having over five dollars were the Tories and reactionaries and looked on the others . . . as a proletarian mob.

Everything went to pieces, in other words, just as soon as income, or rather inequality of income, began to intrude. The co-operative undertaking simply couldn't stand the strain. Human nature, in other words, went to pieces. This

is the experience, incidentally, of every co-operative enterprise, isolated, like an island in the sea, in the midst of a competitive economy. Only communities sustained by a profound religious conviction have ever been able to endure such conditions, and most of these have sooner or later collapsed or corrupted. The only solution to the question, as we see it, is an all-inclusive co-operative society in which all will have not only the opportunity but the duty to work productively for the commonwealth, and all will receive, on a reasonably equitable basis, income from their labour. The Scandinavians seem to be approaching this ideal in their great national co-operative systems. It is not conceivable that eventually we shall all live together in society as we live together in families —as "members one of another"?—*Unity*.

THE NANGA PARBAT

RECENT FATAL GERMAN EXPEDITION

THE whole world was stunned to hear the message at the end of last July that the German Nanga Parbat Expedition was overwhelmed by an avalanche and seven climbers and nine Garkha porters were killed.

Nanga Parbat (Naked Mountain) is the highest peak of the Himalayas. There are many peaks and only few have received the names. The Himalayas are the highest mountains in the world. They are not like other mountains which stick up from the surface of the earth with plains on both sides. Besides it is not a single range. There are three ranges one behind the other. They are about 1,500 miles in length and about 150 miles across. So mighty are the Himalayas that the whole of the Alps of Switzerland could be inserted among them and not a trace of it would be visible. If ever a man is able to stand on one of the peaks of the Himalayas and is gifted with the longest and steady sight he would be able to see on a clear day the whole of the continent.

Nanga Parbat is surrounded by his family of peaks Dhaulagiri, Nanda Devi, Mount Everest and Kinchinjunga and hundreds of others. They do not contain broad and fertile valleys with smiling rural boys and girls or peaceful lakes except the "Paradise of Kashmir." At the foot of the Himalayas there are steep and rocky gorges where the rays of the sun cannot find an entrance and the rippling of the snow-fed streams goes unheard. Great is the heat amongst the gorges and higher up, the silence of the snow pervades without any sort of life. There, it is most appropriately called "The Abode of the Snow"—The Himalayas. All around there is nothing which can please the eye except the virgin snow and gleaming ice where the lofty peaks talk with the heaven.

What has Himalayas done for India? They have done a great work for India and they are doing it daily and hourly. They are the birth-place of great rivers and a reservoir of water unimaginable for the plains of India. Innumerable are the glaciers which melt in the hot weather and feed the rivers with their sparkling water. Lastly, the whole current of the Monsoon is prevented from passing the other side and thus India is benefitted with heavy rains. What a difference it would make to India, if there would have been no Himalayas. The Himalayas act like screens—indeed, it is the largest natural silver-screen in the world. They are wind-screen as well as rain-screen. The most important thing which they do is

By

VAMAN H. PANDIT

In "The Children's News"

that they separate the countries and peoples of India from the countries and peoples beyond. Have you ever heard in the history of India an invading army marching across the barriers of the Himalayas? So the British Government is saved from the expenses of keeping military and guns on this frontier of India. Even the Himalayas do not allow the aeroplanes to cross them.

Others should come from a long distance and should try to explore the Himalayas and we should sit silently wondering at the awe and majesty of the mighty mountain. Our ancestors perhaps, might have gone there for the peaks have received their names from times immemorial, but Nanga Parbat have defied all attempts of man to come near him. Untrodden is the peak of Nanga Parbat to this day. Two previous attempts were made to reach it. One was in 1895 and the other in 1934 which ended in disaster and failure. The recent attempt was third of its kind. Climbers of all nationalities have vied with one another in expeditions of this kind to succeed.

The Himalayas baffle all attempts of climbers and they are much more dangerous to climbers and require far more and higher mountaineering knowledge, experience and skill. Their enormous dimensions make their avalanches far more dangerous than those which occur on other mountains. The avalanches are bigger, cover more ground and descend down with greatest velocity. Sometimes they rush with severe force right across the floor. Generally Himalayan avalanches are often accompanied by a mist of fine dry driven snow which obscures the vision and is intensely suffocating.

Nanga Parbat is only climbable on one of its sides. One has to pass up by a great valley which is most beautiful but at the same time most dangerous. Notable mountaineers have declared it to be exceptionally dangerous. Besides, the severe snowfalls are extraordinarily large and the conditions are most treacherous as to melt the stoutest heart.

The recent attempt was one of its own kind on the Nanga Parbat. A couple of years ago four German climb-

ers and seven porters lost their lives. The party reached the place from which they believed to be one day's climb to the top of the mountain. But the night before the snow fell. So thickly it began to fall that they could not see at a near distance, still they decided to wait till the weather would clear. But it did not clear. Finally the attempt had to be abandoned and the whole party descended. One after another the members of the party collapsed and died. Only four porters reached safely at the base of the camp after being out on the topmost heights in terrible weather without food or shelter for seven days.

Terrible toll has been taken by the venerable Nanga Parbat and today it stands for the moment unclimbed and unconquered.

—O:—

If I Were—

I'd ride the highways up and down,

I'd scatter health through every town;

The weight of worry dull as lead

I'd lift from every weary head.

I'd leave prescriptions by the pound

For spreading happiness around;

I'd sweep disease from every door

With magic brooms from Circe's shore.

I'd fire the hearts of young and old

To star miracles untold

And Poverty would never dare

To breed its bastard in this air;

Maternity I'd make an Art—

It is the overflowing heart.

I'd never rest from year to year

Until the world was rid of fear;

Across the seas to every land

I'd offer friendship's cordial hand;

Wherever man might challenge Fate

I'd make of Life an open gate.

—LUCIA MORSE RIMBACH

—Unity

INSULT TO MAN'S HUMANITY, AND PENAL EXCESS

IN my childhood, I remember, the police appeared to me as part of some immense department of frightfulness; they were as alien to normal human life as ghosts and ghouls. Thieves, for this reason, were for me monsters quite outside the frontiers of the human race. Then it occurred once that I saw a thief with my own eyes running away from our house in a desperate attempt to elude the porters. What surprised me was that he was like any ordinary man, indeed weaker than most.

The time has not arrived yet for my surprise to vanish: the unnatural situation remains. Those who having broken the law—whatever the reason—have once been branded as criminals are still the objects of such extreme prejudice that we have no compunction in dealing out inhuman treatment to them. We take it that they are not like us, and it seems that we carry full social sanction when we allow our treatment to become a torture. The sadism that lies at the depth of human society thus secures victims for self-indulgence.

Let me relate another experience—of a later period. In Calcutta I saw a policeman dragging through the crowded street a person charged with some offence—he may or may not have been guilty—by means of rope tied round the man's waist. The insult offered in dragging a man like an animal lies on all of us. This struck my mind deeply because, among other reasons, I have never seen such an evil sight in England or anywhere else in Europe. Insult to man's humanity, and along with it insult to my fellow-countryman in particular, made my heart go galling; there was, firstly, cruelty practised on a law-breaker and contempt for him besides because he belonged to one's own land. That contempt lies on us all. In our country alone humiliation is heaped on top of legal penalties.

It is natural to savage mentality to think that a cruel system is efficacious. From the primary school to the lunatic asylum one sees this mentality holding authority. The primitive savage lurking in the human mind delights in atrocities. In civilised countries the sphere of such enjoyment has been narrowed down; the partially civilised side of human nature shames and controls the brute within. In countries free from such control the brute revels, cruelty becomes legal. The ideal of humanity is daily violated in the prisons by brutism.

Had the jails not offered shelter for the practice of vengefulness, justified as a means of rectification, the aggressive-

By

RABINDRANATH TAGORE

In "The Modern Review"

ness of legalised punishment would for very shame have disappeared. The nature of evil is to spread and extend its secret domain once it is encouraged in some form, great or small in the social system. Modern Europe offers ugly instances; repression baring its teeth and shamelessly mocking civilised behaviour reigns in countries proudly claiming to be civilised—but the roots of such monstrosity lie in all the prisons where cruelty is practised with the deliberate sanction of the ruling power. Enormous cages have been built to feed and nourish Satan with human blood; the modern statecraft of political barbarism is born there. There, in those costly gaols, civilisation daily poisons itself with the virus of callousness.

Even now after many years I remember how such a centre of punishment can corrupt humanity in its neighbourhood. Our ship arrived in Hong Kong on its way to China. From the deck I saw a Chinese pedlar trying to sell his ware to the travellers on the shore. This may have been forbidden. In course of applying the law a Sikh constable, countryman of mine, pulled him by the pig-tail and gave him a kick. Uncivilised legal procedure, it is evident, helps the brute in an uncultured brain to lust in rudeness. I imagined the case of a European, not a mere pedlar but a thief or a ruffian, under similar circumstances. The Sikh constable, in pursuance of his duties, could even have hit the miscreant with a stick but he never pulled him by the ear or kicked him. That policeman in Hong Kong had restrained the pedlar but had kicked the whole nation. Human beings living in countries subject to contempt not only put up with such treatment but invite increase in savagery.

Agents of the government who can pull a man by the hair and kick him are plentiful in this country. The reason which makes them flourish in China exists here in full force. Contempt, and its attendant cruelty, have, we feel, thoroughly infected the air of India.

In this connection I should like to tell another story. I was then in Seldah. The fishing folk of that neighbourhood I used to know intimately. Their whole existence depended on such rights as they had on the use of the river. Occupation rights on the water

are never so decisive as on the land; the owners of the water took advantage of this to oppress the fishermen as they liked—in this respect the fishermen were more helpless than the peasants. Some agent of zemindar once came and took a large haul of fish, quite illegally, from a fisherman's boat on to his own. Such events frequently happened. Those for whom acceptance of wrong is the simplest way of self-preservation could not, on the occasion, suffer silently; they hacked away an ear of that plunderer. Round about midnight a deputation of fishermen came to my boat—their whole settlement, they said, was being ruthlessly raided by the police. At once I sent to them a gentleman from my Estate, not to obstruct the police in the discharge of their public duty as it is solemnly termed, but to be present during the occasion. He had no power but he represented some ideal; his presence on the spot would be a challenge to wrong-doing.

Even with regard to the prisoners in our country we cannot do more. We can point out what is decent and what is not; we can appeal in the name of humanity. But to whom shall we direct our words, whom shall we confront? Our appeal must be to those who belong to the category of hair-pullers, those who are the intermediaries, those who have no compunction in heaping insults on their own countrymen in serving a foreign government.

There is definite procedure, we must remember, laid down by law for careful trial of an accused before he is penalised. This civilised procedure we have got from the English. Summary judgment by the *Quazi* was once the order of the day; we have learnt to disrespect it because that whole system of trial and punishment was based on individual guess work, on caprice, on personal prejudices. It was easy on those days, as it is even now to a lesser degree, to maltreat an individual the moment he was under accusation, because the conception of a civilised legal system was lacking, human freedom was insecurely founded. In civilised countries it is recognised, moreover, that for sure proof of guilt the law itself should provide a proper search and scrutiny of witnesses by expert lawyers, and by experienced judges. We have now learnt to value a legal system which by its impartiality shows respect for all men. We know that in spite of such precaution there has not been, in many cases, convincing judgment; innocent people have been incarcerated. If the very foundation of faith in our

justice is removed then this business of law is and law courts must be looked upon as a gigantic game of wastefulness.

Even if it is decided that in special cases, according to the gravity of the offence, there have to be secret examination of witnesses, judgment on suspicion, and summary punishment—I would not argue; but it must be asserted that in such instances the punishment should not be excessive. It would be well to guard against future regret for having inflicted inordinate suffering on a wrongly convicted person. The condition of imprisonment is itself sufficiently painful. If by adding extra ingredients it is made more intolerable, that procedure cannot be called civilised. That the ingredients are of a bitter kind we can only guess from outside. When it is claimed that proper trial to prove the offence is not possible, there should at least be some provision made for the mitigation of suffering in dealing with such doubtful cases.

Many have been returned from prison in their last hours to die from tuberculosis in their mothers' arm; I ask you, Indian representatives of my own country, do you feel quite sure, without ever

holding a trial, that they deserve such slow torturous death?

May I speak of a long-stored agony of my mind? Within a short time there have been in this country a number of serious acts of reprisal and murderous attacks. Those who have been eye-witnesses and been involved in personal suffering along with their families and friends, those who know the inner story have been responsible, sometimes, for the dissemination of news which our people have had every reason to accept as reliable. The authorities, however, because they did not consider such acts to be political offence, have not in these cases chosen to pursue the logic of suspicion to its extreme end, ordered punishment without offering any explanation. This they have done in dealing with the other side, and evidently our Indian representatives today have considered the procedure to be correct, Persons responsible for political murder and loot are despicable; no less despicable are those who are responsible for similar acts committed by the other side. The argument that it is easy by means of secret information to discover the culprits on one side but not so on

the other is too strange to be seriously advanced. Punishment must be meted out on both sides; it may not be possible to obtain legally valid proof of conspiracy and secret crimes but both in the number of crimes committed and in the degree of heinousness in their commission one side is as guilty as the other. Excessive punishment, I have already said, I consider to be barbaric; on neither side would I have vindictiveness equated by violent reprisal. But judge we must, whether a Government or a Society, by condemnation. Solitary confinement or banishment in the Andamans I would not advocate for offenders on either side. If our representatives seated in high authority do so, I, standing below, must contradict them.

[Rabindranath Tagore's speech at Santiniketan on Andaman Day.]

Fountain of Wisdom

There are in Europe many signs of a crumbling civilisation.

DR. BURNS.

More blood has been shed in the name of God than for any other cause.

VIVEKANANDA.

ANDHRA MAHA SABHA OF SOUTH AFRICA



Mrs. Atheelutchmee Chetty

First South African-born Andhra lady to lecture in Telugu in South Africa. Mrs. Chetty is the daughter of Mr. and Mrs. R. R. Chetty of Stamford Hill, Durban.

I AM directed by the Andhra Maha Sabha of South Africa to express through the Diwali Number of your esteemed paper, to all the members of the Andhra community and the Hindu community in general, the Sabha's greetings and wishes for a very happy Diwali. The Sabha also desires to express its profound appreciation for the keen and lively interest taken by the Andhra community in the activities of the Sabha towards the promulgation of the Telugu language in this country. In this respect the active support rendered by the Andhra womenfolk is to be highly commended, and particular mention is to be made of that young Telugu lady Mrs. Atheelutchmee Chetty who is doing yeomen service to this section of the community by publicly addressing large gatherings on the needs of Andhra education. Mrs. Chetty is the first South African-born Indian woman to lecture in Telugu in this country. In conclusion, the Sabha hopes that the Andhra community will, in the course of their devotional duties on this historical and memorable day, avow not to lag behind in supporting and working for the interests of their own mother-tongue, Telugu, which they can do so by joining the membership of this Sabha.

L. KRISHNAYA NAIDOO.

ADVAITA ASHRAMA

A SHORT REPORT OF ITS ACTIVITIES

Introductory

THE foremost thought in the mind of Swami Vivekananda and his great mission in life was the regeneration of India. His ambition was that the Hindu Religion should become aggressive and dynamic. One cherished object of his heart, forming part of the bigger scheme, was the founding of an Ashrama in the sacred retreats of the Himalayas, where the Advaita or the doctrine of the Oneness of all Existence might be taught and practised.

The credit of founding such an Ashrama belonged to Mr. J. H. Sevier and Mrs. Sevier who, under the sympathetic guidance of Swami Vivekananda and with the co-operation of Swami Swarupananda, the first President, started, in March, 1899, the Advaita Ashrama at Mayavati, in the district of Almora.

Aims And Objectcs

Through study, reflection, and meditation on the Highest Truth, the Ashrama seeks to produce strong, self-reliant characters who will act as a mighty leaven in the world of modern thought.

Admission And Training

Those who give up all private concerns desire to devote themselves exclusively to self-improvement and the furtherance of the objects of the Ashrama are admitted as inmates and trained as workers. The inmates are all allotted such works at the Ashrama, manual and intellectual, as they are fit for. This, practised in the spirit of Karma-Yoga, takes a few hours daily. The rest of the day is devoted to the practice of self-improvement by private and class study, meditation and Japa. Classes are held on Western as well as Eastern philosophy. Besides these regular classes, lecture classes were also held now and then to train the members as preachers when sometimes they had to speak *extempore*. There is a library for the use of the inmates.

Management

The Ashrama is managed by a body of Trustees, with a President who is elected every three years.

Activities Of The Ashrama

The activities of the Ashrama may be divided into two general sections: Propaganda and philanthropic work.

1. PROPAGANDA

(a) Lectures, etc.

Swami Madhavananda who was the President till April, 1927, made an extensive tour in Kathiawar with Swami Avinashananda creating interest in the movement wherever they went.

Swami Vireswarananda who succeeded him as President, made extensive tours in South India in the years 1928 and 1929 in the course of which he delivered several lectures and held conversations and classes on various

By
SWAMI PAVITRANANDA
President, Advaita Ashrama.

religious and allied topics which were much appreciated. In 1930 he visited several parts of the United Provinces.

In 1929 Swami Vijayananda toured through Behar and the United Provinces, in 1930 Swami Nityaswarupananda toured through Bengal and some parts of Assam and in 1933 and 1934 Swami Maithilyananda toured through various parts of Behar and United Provinces in which tours all of them were able to enlighten many on religious and other topics.

In pursuance of the desire of Swami Vivekananda, the Ramakrishna Order has been sending monks to the West to preach the higher ideals and principles of Hinduism to the West. We are glad to inform that from this Ashrama, during the period under review, besides Swami Madhavananda, Swamis Dayananda, Ashokananda, Vividhananda and Nikhilananda were sent to the United States of America to take charge of Vedanta works over there. Swami Vijayananda was sent to Buenos Ayres, Argentine Republic, South America, to start a Vedanta movement there, for which purpose he had specially to learn the Spanish language. Swami Yatiswarananda, who was also for some years in this Ashrama, is now in Germany where he has been sent by the Ramakrishna Order to start a Vedanta movement in Europe.

(b) Publication

It is gratifying to note that the humble service which the *Prabuddha Bharata*, a monthly journal, has been rendering to the English-knowing people in India and abroad, for the last thirty-nine years, has been appreciated uniformly by the enlightened people. At present it has a place in Indian journalism and claims many well-known savants of the East and the West among its contributors. Thus it has been doing solid work in spreading its ideals, one of which is the harmonising of the conflicting religious and cultural ideals of the world.

The Ashrama has published various English and Sanskrit books. A few among these are: *The Complete Works of Swami Vivekananda* in 7 Vols., *Life of Sri Ramakrishna*, *Life of Swami Vivekananda* in 2 Vols., *Ramakrishna the Man-Gods* and *The Universal Gospel of Vivekananda* by M. Romain Rolland, the first complete English translation of the *Brihadaranyaka Upanishad* with Sankara's commentary, translations with notes of *Gita*, *Vivekachudamani*, *Vedanta Sara*, *Bhagavada* 11 Skanda, chapters 6-29, a small prayer book *Altar Flowers* containing select Sanskrit Stotras with English translation and many more new books which are still in the Press.

2. PHILANTHROPIC WORK

The Mayavati Charitable Dispensary

Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis of the Ashrama, in the early years, distributed medicines to them. As their numbers increased the Ashrama felt the need of a regular dispensary, which was opened in November, 1908. Since then it has been under the charge of one or other of its monastic members whose knowledge of Medical Science qualified him for this work. The Dispensary is within the precincts of the Advaita Ashrama and patients come to it from a distance of even one or two days' journey. The doctor also goes round the villages to render service to such patients as are not able to come to the Indoor Hospital. Service is rendered free to all irrespective of caste, creed or sex.

A COMPARATIVE CHART OF WORK DONE

Year	No. of Patients		Receipts		Disbursement	
	Outdoor	Indoor				
1925	3162	35	596	4 0	685	4 0
1931	6165	149	1,077	10 0	976	6 0
1932	7489	149	988	6 3	883	0 0
1933	7900	140	1071	14 6	952	13 0
1934	10494	183	1050	6 0	1112	8 3

Besides these above-mentioned receipts we have received some endowments towards a Permanent Fund which yields as yet very little by way of interest.

Guests And Visitors

Since the start a considerable number of distinguished persons, both Indian and Western, have visited the Ashrama. Among these might be mentioned Mr. A. M. Bose, Deshbandhu Chittaranjan Das, Sister Nivedita, Sir Jagadish Chandra Bose, Major S. K. Nag, I.M.S. and Sjt. Jogesh Chandra Chakravarti, Registrar, the Calcutta University.

The Needs Of The Ashrama

The Ashrama is handicapped at present in various ways for want of funds in carrying out efficiently its propaganda work, especially the training of preachers for scattering broadcast the higher ideals of Hinduism inside and outside of India. We are sure our countrymen will realise the necessity of such trained, selfless preachers in these days, when the one great need felt by the Hindu society is to make its religion dynamic and aggressive. The want of a fully equipped Library with up-to-date books in different departments of human knowledge, especially religion, philosophy, modern scientific thought, history, etc., is keenly felt. The Ashrama is therefore badly in need of endowments. We hope, however, that the generous and kind-hearted public and lovers of the Sanatana Dharama, would come forward to relieve the pressure on the slender resources of this Ashrama.

The Mayavati Charitable Dispensary also stands in need of help. Situated as it is in a far-off place, the humble work of this in

SOME WORLD CELEBRITIES.

કેટલીક જગવિખ્યાત વ્યક્તિઓ



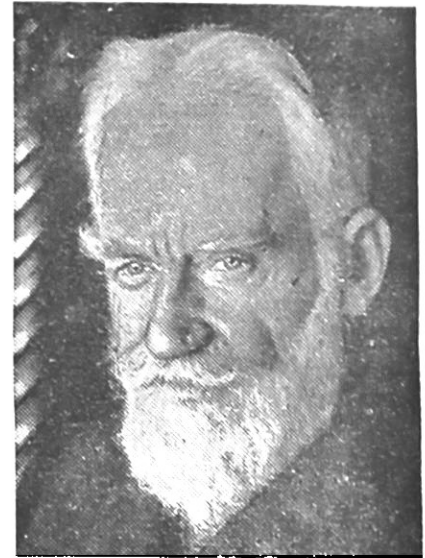
Romain Rolland
The Famous French Author.

રોમે' રોલાં
પ્રખ્યાત ફ્રેંચ લેખક



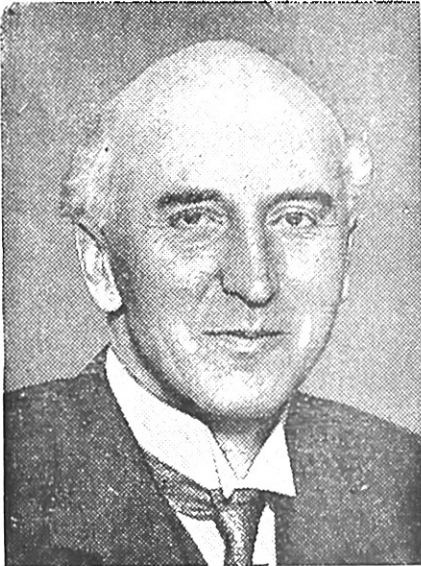
H. H. The Aga Khan
who presided over the League of Nations.

ન. આગા ખાન
જેમણે લીગ ઓફ નેશન્સનું પ્રમુખસ્થાન લીધું હતું.



Bernard Shaw
The famous English Author who is still active in spite of his 81 years.

બર્નાર્ડ શો
પ્રખ્યાત અંગ્રેજ લેખક જેઓ ૮૧ વર્ષની વયે હજી વીરતાભર્યા પુસ્તકો લખી રહ્યા છે.



Sir John Simon
who is responsible to a large extent for the present Constitution in India.

સર જોન સાયમન
જે હાલના હિંદના રાજબંધારણ માટે મોટે અંશે જવાબદાર છે.



Lord Baden Powell
World Chief for the Scout Movement who became unpopular in India owing to his offensive criticism.

લોર્ડ બેડન પાવેલ
સ્કાઉટ મુવમેન્ટના વડા જે હિંદને વિરોધી અપમાન ભરેલી શિક્ષાઓને લીધે એ દેશમાં અપ્રીય થઈ પડ્યા છે.



Amin Husseini
Grand Mufti in Jerusalem, is now in Syria and is going to seek aid from Mussolini.

અમીન હુસેની
જેરુસલેમના મોટા મુફ્તી અને પેલેસ્ટાઈનના આરબોના નેતા જે હાલ સીરીયામાં છે અને મુસોલીની પાસે મદદ માટે જનાર છે.



Cordell Hull
Foreign Secretary in United States.

કોર્ડેલ હલ
યુનાઈટેડ સ્ટેટ્સમાં પરદેશખાતાના મંત્રી



General Sugiyama
War Minister in Japan.

જનરલ સુગ્યામા
જાપાનના યુદ્ધ મંત્રી.



Ex-King Ferdinand of Bulgaria

ખલ્ગેરીયાના માજી રાજા ફરદીનાન્ડ.

Some Sky-scrapers of America

અમેરીકાની કેટલીક ગગન ચુખીત ઈમારતો



Left: World's Busiest Street, New York.

ડાબી બાજુ- ન્યુયોર્કની દુનિયામાં સૌથી વધારે વ્યવસાય વાળો સ્ટ્રીટ.

Right: Rockefeller Centre.

જમણી બાજુ- આ રોકફેલર સેન્ટરની બીલ્ડિંગ અમેરીકાના કરોડપતી રોકફેલરે બંધાવેલ છે. તેને ૭૦ મજલા છે ૧૫, કરોડ ડોલરનો તેને બાંધવામાં ખર્ચ થયો છે તેમાં લીફ્ટ એક મીનીટમાં ૧૪૦૦ શીટની ઝડપે ચાલે છે. છેક નીચેથી છેક ઉપરનાં માળપર ૫૦ સેકન્ડમાં પહોંચાય છે. તેમાં એક લાખ માણસો રોજ આવજવ કરે છે અને દુનિયામાં મોટામાં મોટું પ્રોડક્ટીંગ સ્ટેશન છે.



A general view of the Sky-scrapers of New York.

ન્યુયોર્કની ગગન ચુખીત ઈમારતોનો સામાન્ય દેખાવ



Lower New York Skyline View.

લોઅર ન્યુયોર્કનો નદી તીરનો એક રમણીય દેખાવ.

institution is not able to attract the attention of the public. To meet the increasing demand we are contemplating the construction of a new ward of 4 beds with all accessories, which means an expenditure of about Rs. 5,000. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentle-

men for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 8 beds. An endowment of Rs. 1,500 will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work by bearing the cost of any of the above-

mentioned wants of the Dispensary.

Contributions, however small, towards either the Ashrama proper, its Library, or the Mayavati Charitable Dispensary will be thankfully received and acknowledged by the undersigned. Donors are specially requested to mention the purpose for which their contributions are intended to be utilised.

AN APPROACH TO EDUCATION AND ITS ULTIMATE VALUE

ONE thing is certain: that the whole work of education can never be accomplished by schools, however wisely these may be planned and administered. The headmaster of Eton School calls the influence of home-life in early childhood, "The Corner Stone of Education," in a striking book under this title. He maintains that the fundamental issues of character have been settled for most boys before they enter public school, as a result of quiet influences and association. Horace Bushell held that the first three years of a child's life are more important, as a general fact, in their bearing upon education and character, than all the years of discipline that may come afterward. The family, in its home-life has the child first, and the impressions that he then receives will serve as a background, foundation and a perspective basis for all subsequent education; it has him in his most impressionable years, and educates him by the method of constant contact and association, with influences all the more vital because for the most part indirect and unnoticed; and these influences are of special importance in their bearing upon the growing character of the child.

What kind of a home would then be required? There are, it would seem, three characteristics which the boy must recognise before he will think of his home as good, and which, if he does recognise them as marks of his own home, will make him remember that home as the most precious of his moral inheritances. A simple home, that is to say, is simply a home; not a step to something else, not an instrument of social ambition, not a mere sleeping-place, like a kennel into which a dog creeps for the night; but a centre of affectionate self-denial and mutual forbearance; an end in itself, as though the main concern of a family were simply to make a home and to keep it simple. When a boy discovers that his parents find their satisfaction elsewhere than in the home, then the boy also will follow the group-instinct: as it leads him to the street or gang; in so far as he sees the home satisfying his parents, it is likely to satisfy him.

The second mark of good home is consistency. The parental discipline of the

By
ANDREW ANTHONY

house is to be chiefly maintained, not by precepts, but by the consistent conduct of the parents themselves. A boy is not easily moved by exhortation, but he is affected with extraordinary ease by contagion. A boy is in many points immature and unobservant, but one trait in him is highly developed—the capacity to detect anything that looks like humbug. If he observes any considerable inconsistency between precept and example, between exhortation and character, all the well-intended efforts of his home are likely to be in vain.

Out of the simplicity and consistency of a good home, issues its third characteristic. It is that relation between children and their parents whose historical name is Piety. Piety, in its Latin usage was the name for the duty and loyalty of a child to its parents, or a wife to her husband. Aeneas, in Virgil, was called pious, because he was a good son of Anchises. This, then, is the home where simplicity and consistency open into piety; where a boy thinks of his father not as a drill-master or fault-finder, so that the first instinct of the boy is to keep out of the way; nor of his mother as yielding a fragment of her day to her children while committing their nurture for the most part to hired experts; but of both parents as comrades to whom it is a happiness to go, and as advisers from whom it is safe to learn.

Our teachers in the elementary and secondary schools are doing their best in the circumstances under which they are placed, therefore, the child's education would be incomplete without the assistance of schools.... A snap-shot pictures that upon which the camera is focused; with greater care one may capture the landscape in front of the instrument as far as the horizon; but the latest aerial photography captures the entire horizon and sweeps in an area ten miles beyond the horizon of the operator who flies his photographic kite. Leadership extends the horizon. Elementary education is indispensable. It gives one a snap-shot at

the conditions which he must deal; secondary education or training enables one to look ahead to the very horizon, but higher education gives one power to extend his horizon by just so much as he rises higher than those whom he is to lead into the great unknown.

Lastly, what is it to be educated? what is left of one's education when one has passed from school or college to the absorbing vocations of life? Much that one has learned—dates, facts, languages—has slipped away from one's mind like water off a roof. What then remains? There remains, if education has been wise, a mental habit, a discipline of mind, a capacity to attack new problems with confidence, a larger view of things, a more comprehensive aim. An educated person takes command of new situations and novel undertakings: as an officer takes command of his troops. And how is it that this capacity to command has been developed? It is reached through the training to obey. The educated mind has been taught by greater minds and has felt the authority of greater thoughts. The laws of nature, the masters of literature, the great achievements of science or art, have taught one reverence and loyalty, and that acceptance of intellectual leadership makes one in his own time a leader. He has been a man under authority; and, therefore, when his own education comes to be tested he becomes a man having authority, to whom less educated minds turn as to one who is fit to lead. The educated man stands on the shoulders of the past and so looks farther into the future. He is saved from repeating old mistakes by knowing what the past has learned and has had to unlearn. He does not have to begin things; he is able to start with the momentum of the past.

Vishwaroop Temple And Dharamasala Deepawali Festival 1937

The annual Deepawali celebrations will be performed at the above Temple (Tongaat), on Tuesday, November 2, commencing at 10 a.m. Members of the Hindu community are kindly invited to participate in the celebrations.

AHIMSA, GREATEST SCIENCE OF THE WORLD

ADDRESSING the Science Association of the Pachaiappa's College recently, Dr. T. S. S. Rajan, Minister for Public Health, laid emphasis on the science of Ahimsa (non-violence). He declared that Ahimsa alone could solve the problems of the world immersed in bloody wars. Science, he said, had opened a wonderful vista of power of man over nature. The definition of science is that it is an art which enables us to know more of nature and thus be the better for that acquisition. We should be able to use that science in our life so that it can give us the maximum benefit.

Explaining the significance of Ahimsa, he declared that it was the greatest human science they had to learn, and put into practice. Mahatma Gandhi was

the great discoverer of that science. Ahimsa in its correct meaning, was not the resort of the weak. Keeping quiet when one was assaulted and beaten was not in itself Ahimsa. If one had the strength in him to return the blow, and kept quiet all the same, then only it could be called Ahimsa. It was a philosophy which kept back the brutal strength in them, and put out as defence the spiritual strength. It was the spiritual power of Gandhiji that had brought the whole world to his feet. "It is his strength that is now displayed through the frail people which you see in the Congress Ministries to-day. And do you not think that the strength of the Congress in Ministries is Ahimsa, to preach which human blood has been shed? Ahimsa

as the greatest science is the crying need of the hour."

"We have lost our country, our wealth, health and prosperity. We have become the humblest of the humblest, physically, mentally, morally and intellectually. Should we allow the 36 crores of our brethren to live and die like this? Through this turmoil, through this slavery, through this humility of ages, we have survived to deliver to the warring world our truth of Ahimsa. And we get our lesson from the greatest man of this time. We live and see Ahimsa exhibited in human form in him." The Minister then advised the students to practise Ahimsa as their great message to the world.

MORAL LESSONS IN HINDU GAMES

IT has been generally admitted that the game of cards has its origin in India, but it will be of interest to the readers of this article to know the motive underlying the invention of this game: It is said that there was a king, who was arrogant, indolent and negligent to the welfare of his subjects. The people were highly disaffected, but no one had the courage to put their complaints before the king. He had a wise Brahmin minister. To impress upon the mind of the king that the power and stability of the throne depended solely on the loyalty and affection of the people, he invented the game of playing cards. The Indian script has fifty-two alphabets, and there already existed the practice of using alphabetical cards to teach young children, and that seems to be the reason he selected fifty-two as the number of playing cards. From very old time the Hindu society has been classified into four divisions, viz: Brahmins, the learned class; Kshatriyas, the warrior class; Vaishyas, the merchant class and Shudras, the labour class. He divided the cards into four parts, each to represent a class of the people. He presented this new game to the king and described the rules of the game. The game was to be played by four players, one of whom declared one suite of cards as trumps, which meant, that the class of people represented by that suite of cards became ruling class. In each set numbers two to ten represents the number of members of that class. As a rule, majority rules

By

N. M. BHATT

the minority, and so each card had its value according to the number it represented. Ten was the maximum majority. The officer of the king was superior to any majority of the class, the Royal Family was superior to the officer, and king was the head of the Royal Family. The members of the ruling class, though they be in the minority, were considered superior to the majority of the subject classes. Up to this the rules appeared simple, but when the ace was given superiority over the king, it was an enigma to the king. Then the minister explained that the ace represented not one person, but the unity of the whole class. As long as there was a class divided into majority and minority, the king and his officer were superior even to the majority, but when the whole class was united the king was powerless. Thus, he gave the lesson to the king without giving an offence.

Snakes And Ladders

This is another game of India with a high moral lesson. The checkered board has one hundred and eight squares. Hundred squares are arranged in ten rows and the remaining eight are placed at the top in three rows of four, three and one. Some of these squares represent various virtues, and some represent

vices. A square representing a virtue, is connected with a ladder reaching some other square in a higher row representing particular happiness, or joy as a resultant condition of that virtue. Similarly each of the squares representing a vice is connected with another by a snake having his head in that square and its tail in that other square in the lower row, representing some misery or punishment, as a consequence of that particular vice. The seven squares on the top represents heaven and homes of Gods, and the topmost square represents the absolute the ultimate unity with whom is the highest ideal of Hindu religion.

Your Soul Found

The human soul is lodged in the front part of the brain, just behind the temple. So states Professor Spatz, Director of the Berlin Institute for Mental Research.

Research has shown that the brain sends special hormones to different parts of the organism in the same way as it sends messages by nerves. Professor Spatz kept observation on people whose moral courage, creative power, or qualities of the soul had suddenly changed.

He found that their temples and foreheads had undergone a remarkable change at the same time. In some cases the temples had slimmed.

The professor concludes that the soul and personality are responsible for the changes and are situated in that part of the skull.

OUTSTANDING EVENTS OF THE PAST YEAR

- 1936 Dec. 2 Sir Maurice Gwyar appointed the first Chief Justice of the Federal Court of India
- Dec. 9 Pandit Jawaharlal Nehru re-elected President of the Indian National Congress.
- Dec. 10 King Edward abdicates and the Duke of York proclaimed King.
- Dec. 24 The return of Mr. Shailendra Ghose from America to India after twenty years.
- Dec. 26 The Indian National Congress meets at Faizpur under the presidentship of Pandit Jawaharlal Nehru.
- 1937 Jan. 8 Opening of the Union Parliament.
- Jan. 20 Mr. Franklin Roosevelt is re-inaugurated as President of the U.S.A.
- Jan. 26 Celebration of Independence Day throughout India.
- Jan. 27 Disastrous floods in Ohio River of the U.S.A., causing loss of hundreds of lives, and considerable damage to property.
- Jan. 29 Aliens Bill passed in the Union Parliament.
- Jan. 29 Thirteen of the accused in the Moscow trial are sentenced to death.
- Feb. 4 Indian Legislative Assembly passes Dr. Deshmukh's Bill giving widows the right to inherit property.
- Feb. 13 H. E. H. the Nizam of Hyderabad celebrates Silver Jubilee of his reign.
- Feb. 27 All India Congress Committee meets in Wardha to decide office acceptance question.
- March 1 Parliament of Religions meets at Calcutta.
- March 17 Sir Austin Chamberlain is dead in London.
- March 17 Mr. Subas Chandra Bose is released from prison.
- March 19 Lord Clarendon leaves the Union.
- March 24 Massacre of Ethiopians in Addis Ababa is reported.
- March 27 Sir Shah Mahomed Suleman and Mr. M. R. Jaykar are appointed Judges of the Federal Court in India.
- April 1 The inauguration of the New Constitution in India, and All India Hartal observed as a protest.
- April 2 World Textile Conference meets at Geneva.
- April 5 Sir Patrick Duncan arrives in the Union as the new Governor-General.
- April 5 Mr. Ramsay MacDonalld opens the International Sugar Conference in London.
- April 8 Lord Zetland makes a statement in Parliament on India's constitutional deadlock.
- April 14 Union Government drops anti-Asiatic Bill dealing with White Womens' Employment, on the assurance of the S. A. I. C., to have white women employed by Indians dispensed with, by voluntary action.
- May 1 Celebration of May Day throughout the world.
- May 8 Airship Hindenburg burst into flames while mooring at Lake Hurst, resulting in several deaths.
- May 12 Coronation of Their Majesties The King and Queen takes place in London.
- May 14 The Imperial Conference meets in London.
- May 15 Viscount Phillip Snowden is dead.
- May 16 Britain's ex-Prime Minister, the Rt. Hon. Lloyd George, declares that, *Indians* were present at the Coronation but *India* was not present.
- May 19 The twenty-second International Commercials Congress meets in Paris.
- May 19 Maharaja of Alwar is dead.
- May 23 John D. Rockefeller is dead.
- May 26 Empire Press Conference meets in London.
- May 26 Egypt is admitted as member to the League of Nations.
- May 27 Mr. Ramsay Macdonald resigns from the British Cabinet.
- May 28 Mr. Stanley Baldwin retires, and Mr. Neville Chamberlain becomes the Prime Minister of England.
- June 4 Duke of Windsor marries Mrs. Simpson.
- June 4 Twenty-third Session of the International Conference meets in Geneva.
- June 14 Kamal Attaturk renounces all his property in favour of the State.
- June 18 Mr. Neville Chamberlain, the Prime Minister of England, announces in the House of Commons that, powers exercised by Ministers in India shall be real and unfettered by supervision from Westminster.
- June 19 Bertram Russell makes a public statement, denouncing the new constitution for India.
- June 19 Death takes place of Sir James Barry, the famous English author and dramatist.
- June 22 The Viceroy of India breaks his silence and makes an important statement on the political deadlock.
- June 24 The report of the Royal Commission on Palestine is signed.
- July 1 France goes off gold standard.
- July 2 De Velara re-elected President of the Irish Free State.
- July 6 At Hurlingham, in the Indian Empire garden party polo match for the Indian Princes Challenge Shield, India beat the world by 9 goals to 7. Queen Mary presented souvenirs to the winners.
- July 7 Sir S. N. Pochkhanawala, the Banking genius, is dead.
- July 8 Congress Working Committee decided on office acceptance in the Provincial Councils, where they were in majority.
- July 10 Indian merchants in Zanzibar resolve upon Passive Resistance against the clove trade monopoly.
- July 11 Arab National Defence Party denounces the Palestine Commission report.
- July 12 Japanese aggression threatens war in China.
- July 20 The world loses one of the leading scientists, and father of modern wireless namely, Mar-chese Marconi.
- July 12 Maharani Holkar of Indore died in a nursing home at St. Moritz.
- July 17 One of the greatest train disasters took place at Bihta Station (about 15 miles from Patna, when the Punjab-Howrah Express was entering the station. Over a hundred people were killed and about 200 injured.
- July 23 Indian National Congress makes an appeal to the country to boycott Zanzibar cloves.
- July 27 Japan sends an ultimatum to China.
- Aug. 1 Celebration of Lokmanya Tilak Day all over India.
- Aug. 4 The Viceroy of India meets Mahatma Gandhi at New Delhi.

- Aug. 26 Khan Abdul Gaffar Khan's great reception in Frontier Provinces.
- Aug. 26 Lady Linlithgow, wife of the Viceroy of India, returns to India.
- Aug. 26 The British Ambassador gets wounded by machine guns from Japanese planes while travelling by motor from Nanking to Shanghai.
- Aug. 28 Mahatma Gandhi makes public statement on inaugurating a prohibition campaign.
- Aug. 28 Baron Rothschild of the Bank of England dies.
- Aug. 29 Hunger-strike given up by Andaman prisoners.
- Aug. 29 Darbar Gopaldas elected president of reception committee of the forthcoming Indian National Congress at Haripura.
- Aug. 29 Congress party passes resolution declaring India Act as unsatisfactory.
- Aug. 30 Congress President protests against ending Indian troops to Far East.
- Sept. 1 Kisan (Pensan's) Day celebration all over India.
- Sept. 1 Flood havoc in Bilaspore, Behar, causing collapse of 2,000 houses.
- Sept. 1 Japan prepares for a big push over China.
- Sept. 1 Messrs. Abdul Kalam Azad and Rajendra Babu visit the Frontier.
- Sept. 9 Frontier Ministry formed by Congress Party.
- Sept. 10 Conference on Piracy at Geneva.
- Sept. 10 Shipping magnate, Lord Runciman, dies in London.
- Sept. 11 Dr. Tagore seriously ill.
- Sept. 12 Germany demands her own Colonies.
- Sept. 13 Aga Khan elected president of 11th session of the League of Nations.
- Sept. 11 Congress Ministers in India resolve to achieve prohibition within three years.
- Sept. 16 The League Council decides to appoint New Commission to study further facts about Palestine.
- Sept. 17 Sir Syed Raza Ali makes statement at Indo-European Council meeting in Durban that the economic position of Indians in South Africa has worsened.
- Sept. 19 Native riot at Vereeniging.
- Sept. 20 General Hertzog, the Union Prime Minister declares Natives must obey law. Union a White man's country.
- Sept. 29 Lord Peel, head of Palestine Commission dies.
- Sept. 30 Mr. Grobler's suggestion to appoint Commission to inquire into the Indian problem generally as well as the question of mixed marriages, accepted by a big majority by the Transvaal United Party Congress.
- Sept. 30 World's Physics Congress at Paris. Dr. Sir C. V. Raman attends.
- Oct. 1 Inauguration of Federal Court in India.
- Oct. 2 Mahatma Gandhi's birthday celebrations take place all over India.
- Oct. 5 Lord Nuffield's gift of £100,000 to South Africa for curing cripples.
- Oct. 27 All-India Congress meets at Calcutta.

UNDER THE OFFICIAL SECRETS ACT (INDIA)



Courtesy "Hindustan Times."

Mr. Haydari Gets In The Soup.

Dr. Van Der Merwe, a member of the South African delegation that toured India chaperoned by Mr. S. A. Haydari expressed some home truths about British Rule in India, in an interview he gave to Reuter on arrival in South Africa.

TAGORE'S STIRRING MESSAGE TO CHINA

REPLYING to the cablegram expressing concern and wishing a speedy recovery received from Dr. T. Sai Yuan Pei, President of the National Central Research Institution of China, and Dr. Tai Chi Tao, President of the Examination Yuan of the National Government of China, Dr. Rabindranath Tagore expresses his thankfulness and, referring to the Sino-Japanese War, says "My sympathy and the sympathy of our people are wholly with your country. May justice and humanity be vindicated in your triumph."

A United Press of India message gives the text of Dr. Tagore's letter:—

"Deeply moved by your kind concern. I am on the way to recovery. It is wonderful that in the midst of the life and death struggle of your country, you should still have thoughts to spare for me. I have been admiring the heroic resistance of your people to the unwarranted invasion of your great and peaceful land and praying for your victory. My sympathy and the sympathy of our people are wholly with your country. May justice and humanity be vindicated in your triumph. I, who have many friends in Japan, have felt grievously hurt that the brave people of Japan should be misled by their rulers into betraying the best ideals of the East and that we, who should be loving them, should now invoke their defeat that they might wake up to their wrong."

A Token Of Thanksgiving

Mr. S. C. Mukherjee, retired I.C.S., who has sent a cheque for Rs. 1,000 to the Poet as a thanksgiving for his recovery in the course of a letter attached to it says:

"As a thanksgiving I am enclosing a cheque which I would request you to kindly utilise in the way you think best, either for the Visva-Bharati or for any other purpose for which you have been raising funds. It is a great pity that at your time of life you have to go about to raise funds and to worry over such matters. We feel this most acutely. I wish I had the circumstances to contribute more."

The Poet was much moved on reading the letter and wrote back in his own hand, weak as he was:—

"Deeply thankful for your really helpful expression of sympathy for myself and my cause."

Dr. Tagore's Message Of Thanks

DR. RABINDRANATH TAGORE, who was recently seriously ill and now well on the way to complete recovery, has issued the following statement:—

"Now that I am better, I take this opportunity of thanking my friends and countrymen who have overwhelmed me with their affection and solicitude. It seems worth while to recover if only to appreciate the affection of friends who, I hope, will accept my present condition of weakness as my apology for not being able to acknowledge their kindness individually. It was a grateful experience to regain my first contact with the outside world through the anxious care of so many loving hearts. The doctors who watched over me night and day fought with death on my behalf and laid me under an obligation of which every hour of recovery makes me increasingly aware. The only pity is that they saved a life whose capacity for service must diminish day by day while its responsibilities remain."

Poet's Letters To Gandhiji And Rev. Andrews

Congratulatory telegrams and letters on his recovery are being daily received by Poet Rabindranath Tagore's Secretary from all parts of India and abroad. The Poet has written in his own hand the following letters to Gandhiji and Rev. C. F. Andrews:—

"Dear Mahatmaji, the first thing which welcomed me into the world of life, after a period of stupor I passed through, was your message of affectionate anxiety and it was fully worth the

cost of sufferings which were unremitting in their long persistence. With grateful love, —Rabindranath Tagore."

The Poet's letter to Rev. C. F. Andrews:—"Dear Charlie, I have, realised once again that I have my fund of consolation in your love and I am deeply thankful. The dedication of your book in my name will give me real joy. I am greatly relieved to know that you have got over your ailment. Please take rest and do not fret over things that are beyond your power to rectify. With my best love, —Rabindranath Tagore."

"T" And "Th"

We cull the following from the *Modern Review* for the benefit of our readers in South Africa who also very often make the same mistake:

Many people have got into the bad habit of using "th" where the correct spelling requires "t." Mr. Satyamurti himself spells his name as "Satyamurti," which is correct, but many other people spell it "Satyamurthi." Apart from other considerations they do not see the inconsistency involved. If it be correct to write the Sanskrit word for truth as "Satya," it should be correct to write the Sanskrit word image as "Murti." But if you write "murthi," you ought to write also "Sathya." Similarly the same people who write—and write correctly—"Sitaramayya" and "Sita," wrongly write "Savithri," "Srimathi," etc. The correct spellings are "Savitri," "Srimati," etc.

Manor Garden Sporting Club

The secretary of the above club writes:—The first annual Dipawali sports will be held under the auspices of the above club on Sunday, November 7, at the Cato Manor Garden Hindu School grounds, 313 Cato Manor Road, commencing at 10 a.m. Programme: (1) Tug O' War, team of 5, entrance fee 2/6; (2) Marathon 4 miles; (3) Free variety sports for children under the age of 12 will be held. Suitable prizes for winners and runners-up. Entries close with Mr. V. G. Moodley, 339 Pine Street, Durban. In addition to the above items a Physical Culture display will be given by Hero Barry, the undefeated flyweight champion of South Africa, of the Mayville Health and Strength Club. Owing to the City police not granting permission to hold the Bicycle Race, we were forced to withdraw it from our programme.

Children's Page

Mr. H. G. Wells On Education

IN an address on Information on Education given recently by Mr. H. G. Wells at the British Association at Nottingham, the speaker Mr. H. G. Wells dwelt particularly on the place which information ought to take in education. By information he meant not the necessary teaching of reading, writing, elementary mathematics, drawing and languages, but knowledge of the world around us. Information about history should not be limited to dates and dynasties and the lives of kings and the bickerings of neighbouring countries, but should take in the lives and habits and customs of the peoples of the past. It should show how the civilisations of the past were the ancestors of the civilisation of today. It should tell the story of stone and copper and iron and of transport by road, river, and sea.

Geography should not be lists of rivers and capes, but should impart pictures of the Amazon forests, the pampas, the course of the Nile, the landscape of Labrador, and of the people who dwell in these places,

Geography reaches over to biology, where our schools are fifty years behind contemporary knowledge. It is now possible to teach story of life from its beginning and the succession of living things in Time. There should be information freely and abundantly given in the science of physics and chemistry, becoming increasingly necessary in a world of machinery, optical instruments, radio, television, and aeroplanes. Finally, all young people should be told about the working of their bodies, and about the chief diseases, enfeeblements, and accidents that lie in wait for them in the world. Mr. Wells gave his listeners the impression that he would frame educational system on a kind of Children's Encyclopedia.

A Prayer

Eternal God, Who through Thy Holy Spirit art everywhere present, calling us though we hear Thee not, and abiding with us though we know Thee not: we praise Thee for the wonder of Thy universe.

We thank Thee for the wisdom of scientists and the skill of craftsmen whereby its correct forces become servants of the spirit of man.

Grant that all who broadcast may use these forces in Thy service, and that no word or sound may fall from them un-

worthy of their high calling. Grant that all who speak and all who hear may be led in the way of truth, love, and beauty.

Our National Flag

The Congress Ministries formed under the new Constitution in India in the six provinces, are doing a good deal of national work. They are giving liberties to the press and raising the honour of our national flag, which used to be trotted by the police and Englishmen. It has been made clear by the Chief Ministers that unfortunately they shall have to respect it now.

Do It Now

We do not know who wrote these verses, but we think they are worth passing on.

If you have a kind word, say it;
Throbbing hearts soon sink to
rest:

If you owe a kindness, pay it;
Life's sun hurries to the West.

Can you do a kind deed? Do it,
From despair a soul to save;
Bless each day as you pass
through it,
Marching onward to the grave.

If some grand thing for to-
morrow

You are dreaming, do it now:
For the future do not borrow;
Frost soon gathers on the brow.

Days for deeds are few, my
brother,

Then today fulfil your vow:
If you mean to help another,
Do not dream—do it now.

Congress Will Rule Through Moral Force

Writing in *Harijan* of 21st August last, Mahatma Gandhi says:

"It is not enough that Ministers should live simply and work hard. They have to see to it that the Departments they control also respond. Thus justice should become cheap and expeditious. To-day it is the luxury of the rich and the joy of the gambler. The police should be the friends of the people, instead of being their dread. Education should be so revolutionised as to answer the wants of the poorest villager instead of answering those of the Imperial exploiter."

Forecasting that all those imprisoned for political offences—even of a violent nature—will shortly find themselves free, if the ministers can give them freedom, Mahatma Gandhi says:

"This is a phenomenon not to be looked at lightly. It does not mean licence to violence in the terms of the Congress creed of non-violence. The Congress abhors individual violence in a far more real sense than the Government it replaces. It seeks to meet the violence of individuals not with organised violence called punishment, but with non-violence in the shape of a friendly approach to the erring individuals and through the cultivation of public opinion against any form of violence. Its methods are preventive, not punitive. In other words, the Congress will rule, not through the police backed by the military but through its moral authority based upon the greatest goodwill of the people."

Referring to the lifting of the ban on prohibited literature Mahatma Gandhi says:—

"The Congress rule does not mean licence to violence or obscenity or the fomenting of hatred."

Neighbour To All

God made people that I meet,
The many people great and small,
At home, at school, and in my street,
He made me neighbour to them all.

How The World Grows

In spite of all troubles the world brings on itself its population is still going up. Professor C. B. Fawcett estimated it in his address at Nottingham at 2,000 millions.

It has greatly increased in the last 200 years. The European populations have multiplied sixfold since 1700; both Chinese and Indians have trebled in that time. All, or nearly all, of this multiplication of number takes place in the northern temperate lands, and the increase has been maintained in the present century.

The density of the population in these northern lands is amounting to 60 persons the square mile, is three times that in intertropical lands, and more than four times that in the new countries of the southern hemisphere.

Since 1900 Greater London and Greater New York have doubled their populations, but Tokyo and Shanghai have increased fourfold and tenfold.

Story Of Courage.

Death Of Socrates

You have all heard of Socrates, hevn't you? Well, anyway, I hope you have, and if you havn't you're hearing now, and don't forget it, for Socrates was one of the wisest, best, and bravest men in the whole history of human race. He lived in Ancient Greece, and gathered many young men round him. He taught them to think carefully and truly. Often, you know, we do not think truly about things, We think what other people think, or what makes us comfortable. If we have done something a bit mean we often like to pretend it was somebody else's fault.

But Socrates wanted to teach people to think things out, and get to the bottom of things, and be quite honest about themselves and other people. Once a young man came to Socrates and told him that he considered it right for a good man to hurt people who are wicked or were his enemies, Socrates did not say right out that he disagreed. He asked the young man a question:

"Are horses made better or worse by being hurt?"

"Worse," said the young man.

"Are dogs made worse by being hurt?" went on Socrates.

"Yes, certainly they are," said the young man.

"Well, then, said Socrates, "think it out. Is it not true that men like dogs and horses, are made worse when they are hurt?"

"Yes, that is true," said the young man.

"Then," said Socrates, "it is never the action of a good man to hurt anyone, even his enemy, for a good man must always do good."

"You are right, Socrates," said the youth.

That was how Socrates made the young man think it for himself. But there were people in Greece, as there always are people everywhere, who did not like to be made to see the truth. It made them uncomfortable. So, although Socrates had a great many followers among the best and wisest of the people, there were many others who dialiked him.

It was rather difficult to find anything wrong that Socrates had done, but in the end they said he was upsetting the ideas of the youth of Athens, and making them believe in new Gods. Some of the old gods of the Greeks, as you know from the stories, were not either good or

nice. Socrates said that men could not believe that gods like that were true.

They tried Socrates, and decided that he was guilty and condemned him to die. For thirty days they kept him in a cell, and there his friends visited him. They were overcome with grief, but Socrates was gay and calm and wise, and comforted them all. Some of his friends urged him to escape. He was offered freedom if he would deny some of the things he had said. But Socrates explained to his friends that he must be true to himself, and so he must die.

One of his friends asked him where they should bury him. "Anywhere you

Oh! Glorious India!

The following creditable attempt at composing a poem has been made by the young daughter of Mr. O. H. A. Jhaveri, aged 15:

Oh! India, glorious India!
Thou land of colours bright,
What mystery surrounds thee
And all thy glorious might!

How cool thy Eastern breezes
That blow o'er land and sea!
How shine the snowy mountain
peaks
Of Darjeeling and Kashmir!

How flash the golden turbans
On the dusty Eastern night;
Of those who do their duty,
To the Oh! land of might!

Thy maidens in the mornings,
Who rush from here to there,
Though veiled like the
Almighty,
Have beauty fine and fair.

Oh! India, glorious India!
To thee will I return,
Someday to find sweet peace
and rest,
Beneath thy glorious sun.

—ZULEKHA OMAR JHAVERI.

like," said Socrates, "if you can catch me." He meant that he was sure it was only his body they could kill. His soul would still live, and be unhurt. So, one night, his friends gathered round in the cell, the tears streaming down their cheeks. But Socrates chided them for their sorrow. Then the gaoler came in bearing the cup of hemlock which he handed to Socrates. He asked Socrates forgiveness for bringing the cup of death, and the old man gave it gladly. Then he drank the cup. The poison crept through his body, and he died calmly and happily.

So one of the bravest men the world has seen died rather than tell a lie.

Courtesy *The Farmer*.

Fun For The Family

Father: "How is it that you are always at the bottom of the class?"

Son: "It doesn't make any difference Pa, they teach the same things at both ends."

o o o

It was a crowded meeting. The political candidate was doing his best to hold a rather restive audience. Some of his remarks, however, were greeted with fierce storms of disapproval. Suddenly one of the hecklers in the back of the hall shouted: "Experience teaches fools!" "That," he returned "is why I ask you to profit by my experience."

o o o

Young Lady Parishioner (to newly arrived unmarried vicar): "The eloquence of your sermons is most inspiring." Another Young Lady Parishioner: "Yes, indeed. We never knew what sin was till you came."

o o o

Doctor: "I can't see that there is much the matter with you except loss of memory." Patient: "Why loss of memory?" "Well, you seem to have forgotten my bill, which you have owed for two years."

o o o

The machinery stopped in a large factory, and an expert was summoned. He asked for a hammer. After tapping here and there the machine started. He sent a bill which ran as follows: "To tapping machine with hammer, £1. To knowing where to tap, £49. Total, £50."

o o o

"I am glad to find as you are," said the old friend. "Your great wealth hasn't changed you." "Well," replied the candid millionaire, "it has changed me in one thing. I am now 'eccentric' where I used to be impolite, and 'delightfully witty' where I used to be rude."

o o o

A clergyman was making a call, that seemed interminable, on a family in his parish. The little daughter got very weary of the conversation. At last she whispered piercingly in her mother's ear: "Didn't he bring his amen with him?"

o o o

A guest at a banquet took pains to make himself agreeable to a Chinese sitting next to him. Somewhat at a loss for small talk, he ventured, after the first course, to inquire, "Likee soupee?" There was no reply except a genial beam. After the next course he followed up his first opening with, "Likee fishee?" This evoked a still more genial beam. Later in the evening the visitor from the Far East responded to a toast in perfect English. On resuming his seat he asked his discomfited neighbour, "Likee speeshee?"

DEPARTED NOTABLES OF THE PAST YEAR

ગત વર્ષમાં સ્વર્ગવાસ પામેલા પ્રતિષ્ઠિત સજ્જનો

1. Narsingh Rao B. Divetia

GREAT scholar, poet and grammarian of Gujarat. His death has cast a severe blow to the world of Gujarati literature. At Mahatma Gandhi's request, he translated the hymn "Lead Kindly Light" in Gujarati, which is now universally sung in Gujarat.

2. Sir Sorabjee N. Pochkhanawala

Founder and father of Indian banking. He was regarded not merely a successful banker, but as a nationalist, who made banking his medium for serving Indian nationalism.

3. Sir Bhupendranath Mitra

A great Bengali publicist. In finance he had few superiors and his versatile abilities were utilised by the Government by appointing him as an executive member of the Governor-General's Council, and subsequently as High Commissioner in London.

4. His Holiness Sahabji Maharaj

Founder of the well-known Dayal Bagh, Agra. A pioneer and lover of his race, he was burning with love for Indians and their industrial rise amongst the world's nations.

5. Pir Mota Mia Sahib

Pir Saheb of Mangarole. Being a great advocate of cow protection, he strongly condemned the killing of cows. He held a commendable position of a great Muslim Pir.

6. B. M. Singh

A leading Indian of Durban, who always helped in the cause of the poor. He took a prominent part in founding the Aryan Benevolent Home.

7. Babu Hazura Singh

A prominent Indian of Germiston (Transvaal). He served the cause of his countrymen during Passive Resistance. He was a public spirited man and took keen interest in educational work.

8. N. A. Camay

A staunch Passive Resister who sacrificed his Government service as Indian Postmaster in Johannesburg to serve the cause of his countrymen.

9. Kalubhai Fakirbhai Patel

One of the founders and ex-president of the Transvaal United Patidar Society. He was also vice-president of the Transvaal Hindu Seva Samaj. Being a liberal-hearted public worker, his loss to the Patidar community in particular and the Indian community in general is greatly felt.

10. Dr. R. M. Nanji

A pioneer Indian doctor, who had a very successful practice in Durban. True to his community, a very large portion of the wealth he had amassed in South Africa, he has given in charity to the Parsee community in India.

11. K. K. Pillay

He held an esteemed position among the Tamil community. He was a public spirited man, and contributed generously in religious, social and educational activities.

૧ નરસીહરાવ લોખાનાથ દીવેટીયા.

ગુજરાતના મહાન સાહિત્યકાર, વ્યાકરણશાસ્ત્રી તથા કવિ. ગુજરાતી સાહિત્યમાં તેઓ ભિખ્મપિતા ગણાતા હતા. મહાત્મા ગાંધીજીની વિનયિથી તેમણે અંગ્રેજી સુપ્રસીધ્ધ ભજન 'Lead Kindly Light' નું ગુજરાતીમાં ભાષાંતર 'પ્રેમજી જ્યોતી તારો દાખવી' ક્યું હતું જે આજે સમસ્ત ગુજરાતમાં ભાવ પુર્વક ગવાઈ રહ્યું છે.

૨ સર સોરાબજી એન પોચખાનાવાલા.

હિંદુસ્તાનમાં બેંકીંગના સ્થાપક અને પિતા. તેઓ માત્ર એક કુશળ નાણાવટીજી ગણાતા નહીં હતા પરંતુ હિંદમાં રાષ્ટ્રીય જુસ્સો આણવામાં બેંકીંગના કાર્યને તેમણે સાધનભુત ક્યું હતું. આજના નવા યુગમાં હિંદને તેમની મહાન ખોટ જણાઈ છે.

૩ સર ભુપેન્દ્રનાથ મીત્ર

બંગાળના જાણીતા પત્રકાર અને અર્થ શાસ્ત્રી. સરકારે તેમને ગવર્નર-નર-નરવલની એક્ઝેક્યુટીવ કાઉન્સિલના મેમ્બર બનાવી તેમની બુધ્ધીની કદર કરી હતી અને તેમને લંડનમાં હિંદુસ્તાનના હાઈ કમીશનરને આધી પશુ આપ્યો હતો.

૪ શ્રીમાન સાહેબજી મહારાજ.

આયાના પ્રખ્યાત દયાળ બાગના સ્થાપક. તેમના હૃદયમાં હિંદુસ્તાન માટે ઉડી લાગણી હતી અને હિંદી ઉલોગોની જગતમાં પીઠાન થાય એવી તેમની અભિલાષા હતી.

૫ પીર મોટા મીયા સાહેબ.

માંગરોળના પીર સાહેબ, ગોવધના મહાન શીરોધી મુસ્લીમ પીર, તેઓ ગૌરક્ષાના યુસ્ત હીમાયતી હોઈ ઘેર ઘેર ગાયો પાળવાની લોકોને સલાહ આપતા હતા.

૬ બી. એમ. સીંગ.

ડરબનના એક જાણીતા નાગરિક જેઓ હમેશાં ગરીબોની દીલમાં દાઝ રાખતા હતા. આર્થ અનાયાશમની સ્થાપનામાં તેમણે આગળ પડતો ભાગ લીધો હતો.

૭ બાબુ હઝુરાસીંગ.

જર્મીસ્ટન (ટ્રાંસવાલ) ના એક જાણીતા આગેવાન હિંદી. સલામત ની લક્ષમાં પોતાના દેશબંધુઓની તેમણે ઉત્તમ સેવા બજાવી હતી. કેળવણીના કાર્યમાં તેઓ આગળ પડતો ભાગ લેતા હતા.

૮ નાદીરશાહ અરદેશર કામા.

એક યુસ્ત સલામતી તરીકે પોતાના સ્વદેશબંધુઓની સેવા કરવાને ખાતર બેહાનીસમર્થના હિંદી પોસ્ટ માસ્ટર તરીકેની સરકારી નોકરીને તીલાંજલી આપી હતી.

૯ કાળુભાઈ ફકીરભાઈ પટેલ.

ટ્રાંસવાલ યુનાઇટેડ પાટીદાર સોસાયટીના એક સ્થાપક અને માણ પ્રમુખ હતા. તેઓ ટ્રાંસવાલ હિંદુ સેવા સમાજના પશુ ઉપ-પ્રમુખ હતા. તેઓ ઉદાર દીલના જહોર કાર્ય કરી હોઈ ખાસ કરી પાટીદાર કોમને અને સામાન્ય રીતે હિંદી કોમને તેમની મોટી ખોટ થઈ છે.

૧૦ દાકતર આર. એમ. નાનજી.

આ દેશમાં આવેલા પહેલા હિંદી દાકતર જેમણે ડરબનમાં ધણી સારી પ્રેક્ટીસ બનાવી હતી. દક્ષિણ આફ્રિકામાં પોતે કરેલી કમાણીનો મોટો ભાગ હિંદમાં પારસી કોમને માટે જ દાન કરીને પોતાની કોમ પ્રત્યેની વફાદારી પોતે પુરવાર કરી આપી હતી.

૧૧ કે. કે. પીલે

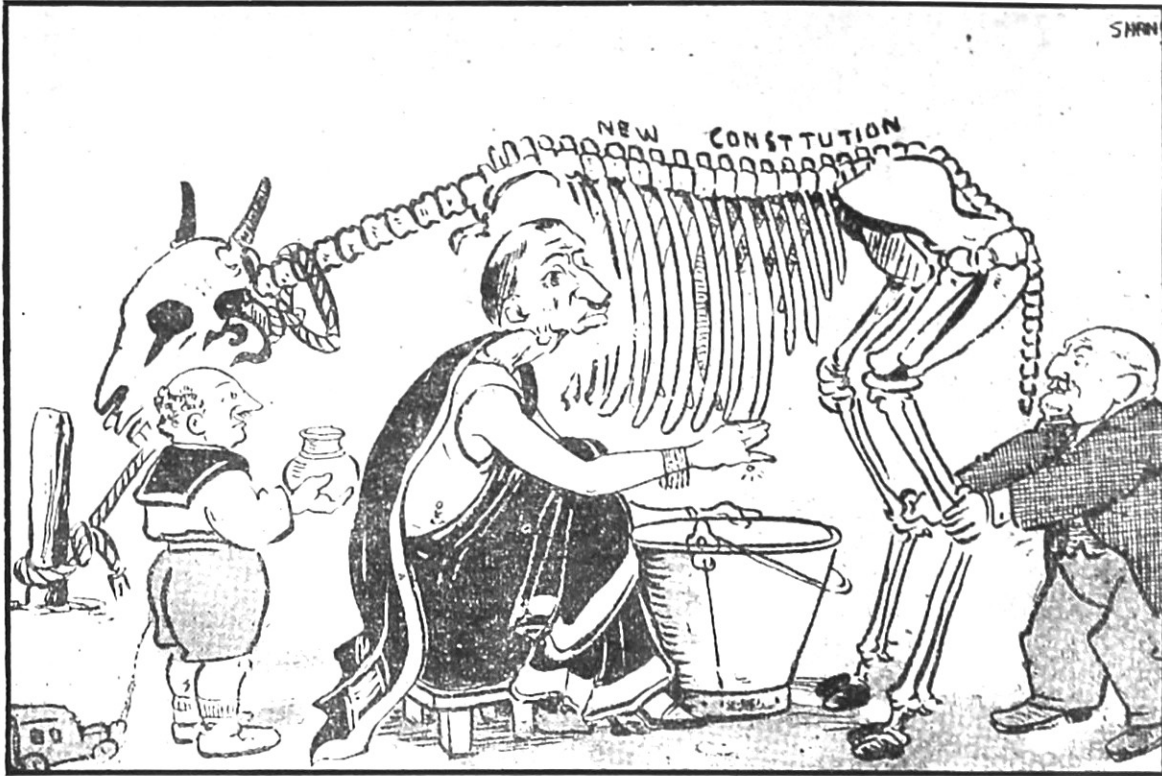
તેઓ તામીલ કોમમાં માનભરેલું સ્થાન ભોગવતા હતા. જહોર લાગણી ધરાવતા હતા અને ધાર્મિક, સામાજિક અને કેળવણીને લગતી પ્રવૃત્તિઓમાં ઉદાર ફાળો આપ્યો હતો.

SOME TOPICAL CARTOONS

By courtesy of 'Hindustan Times' whose cartoonist Shankar is very popular in India

કેટલાંક પ્રસંગીક કરાક્ષ ચીત્રો

'હોંદુસ્તાન ટાઇમ્સ' ના આલાર સાથે એ પત્રના કરાક્ષચીત્રકાર શ્રી. શંકર હોંદમાં પ્રખ્યાત છે.



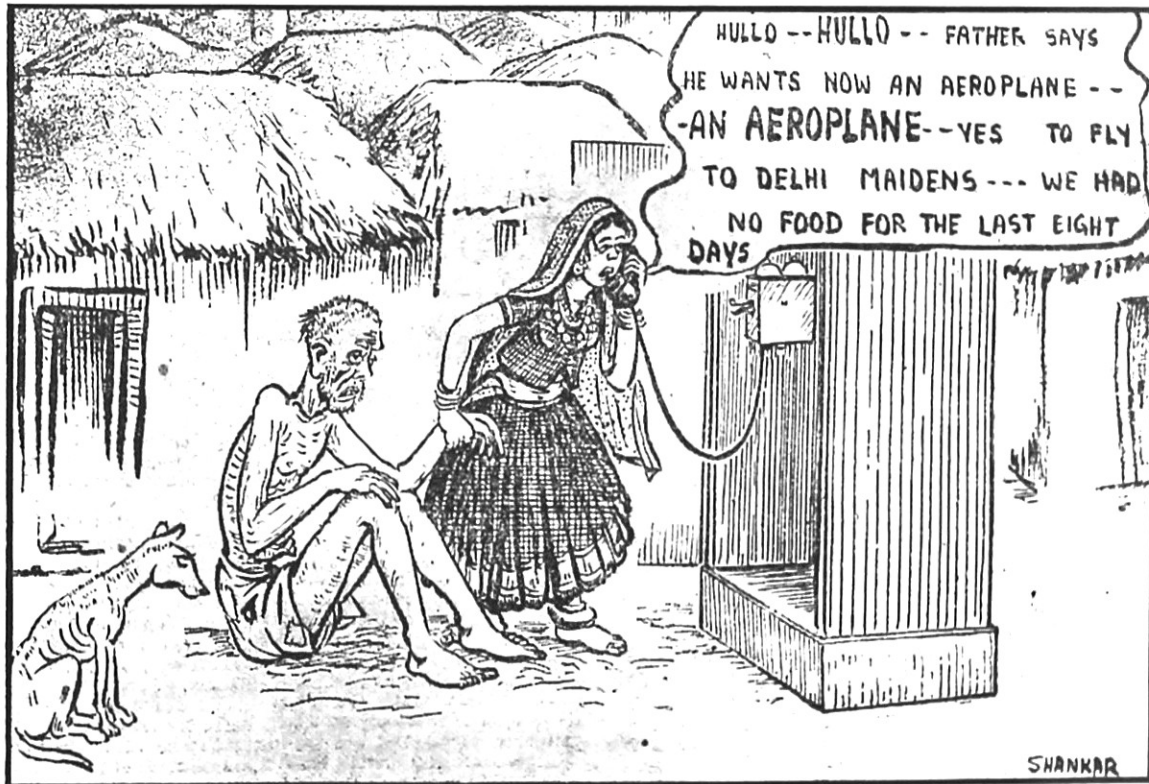
MILK OF HUMAN BLINDNESS

"We must extract the best out of a bad constitution."
 —Sir Chimanlal Setalvad, President of the Western India Liberal Federation.

માનવ અંધતાનું દુધ

હિંદના નવાં અંધારણુઓ ગાંધનું દોહન થઇ રહ્યું છે. પશ્ચિમ હિંદના ફેડરેશનના પ્રમુખ સર ચીમનલાલ સેતલવાડ કહે છે કે "એક ખરાબ અંધારણુમાંથી સત્ત્વ મેળવી શકાય તેટલું મેળવવાનું છે" પણ આ હાલ ગીંજરમાંથી શું નીકળવાનું છે!

CALL FROM THE VILLAGE



INDIAN GOVERNMENT'S VILLAGE REFORM SCHEME

complete scheme for the expansion of telephones and telegrams to villages, has been drawn up as part of the Government of India's rural uplift scheme.

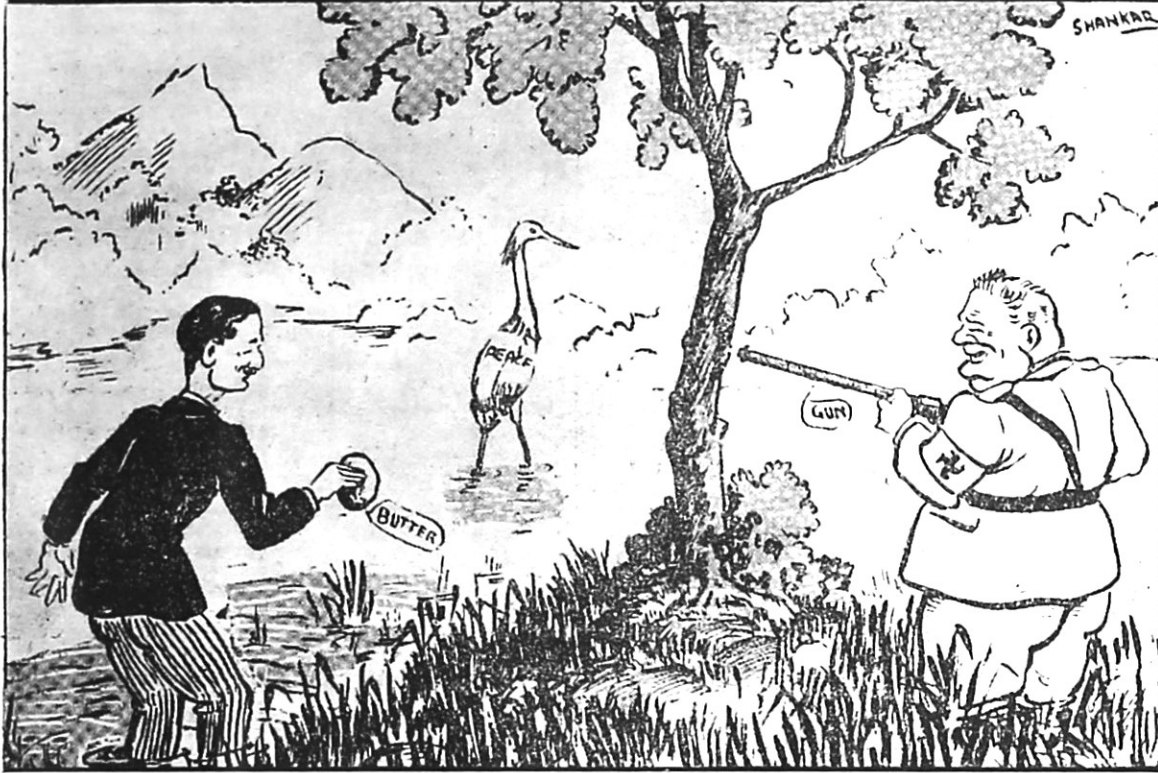
હિંદ સરકારની ગ્રામ્ય સુધારાની યોજના

"હલો, હલો, આપા કહે છે કે તેને હવે એરોપ્લેન જોઈએ છે- હા, એરોપ્લેન, કે જેથી તે હિંદી દીલ્હીની દાસીઓ પાસે જઈ શકે. આજે આઠ આઠ દહાડાથી અમને અજ નથી મળ્યું."

હિંદ સરકારની ગ્રામ્ય સુધારાની યોજનાને એક કાર્યક્રમ ગામડાઓમાં તાર અને ટેલીફોનની સગવડ કરવાના છે!

The Common Objective

અન્નેનો ઉદ્દેશ એકજ છે.

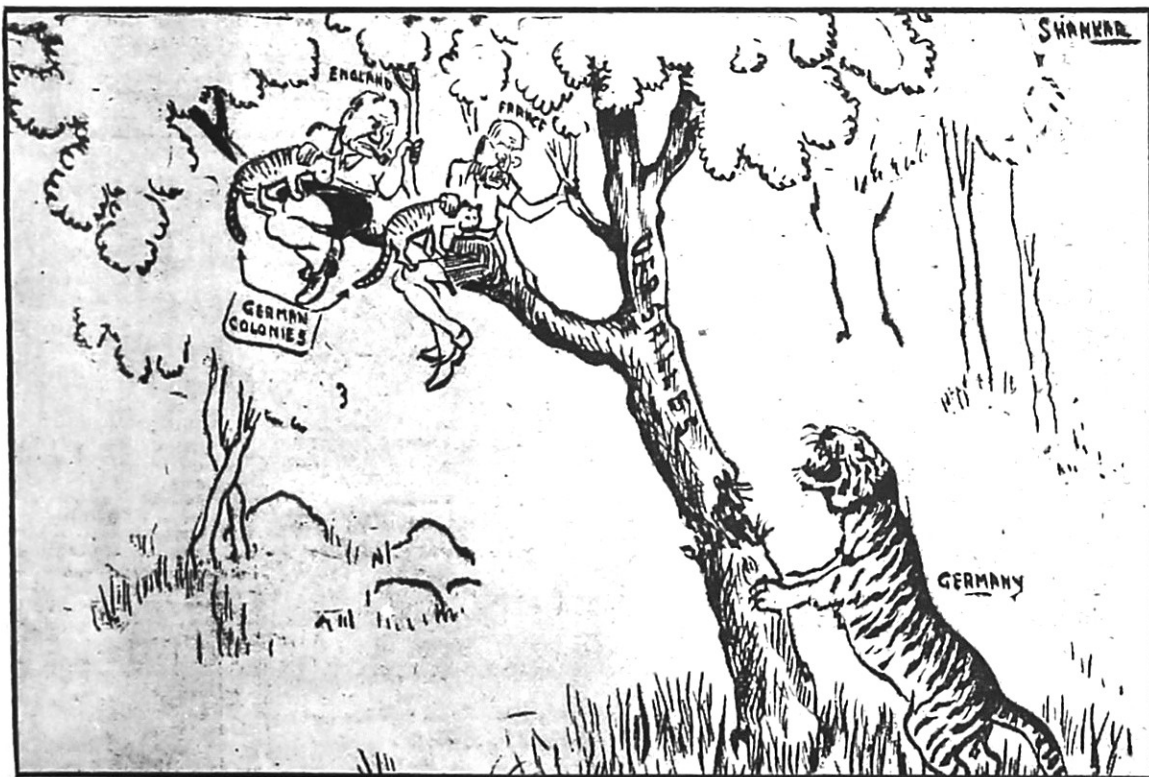


Mr. Eden's preference for butter to gun' against Gen Goering's statement that the Germans prefer guns to butter reminds our cartoonist of the old method of capturing a crane by placing a lump of butter on its head which in melting is bound to blind the eyes of the bird.

માખણથી સુલેહ સાધશો કે અંદુકથી ?

મી. ઇડન બ્યારે માખણ ચોપડી સુલેહ સાધવા માગે છે ત્યારે જનરલ ગોરીંગ તીવેદન કરે છે કે જર્મનો માખણ કરતાં અંદુકને વધારે પસંદ કરે છે

Tense Moments



Germany's demand for her lost colonies is becoming more and more insistent.

જર્મની રૂંધી વાવણુ, પોતાના ચુખાયેલાં સંસ્થાનો રૂંધી અચ્ચાંને માટે વરસેલીમની સંધી રૂંધી વૃક્ષની ડાળીપર ખેડેલા કાંપ અને ઇગ્લાંડને પછાડી નાખવા મથી રહી છે.

YOUR Diwali number, usually illustrative and replete with trenchant articles devoted to topics of vital interest to the Indian community, bears a special significance, and is unique in the history of Indian journalism in South Africa. I wish to proffer my respectful congratulations to you on your initiative in providing your readers with a consecrated rostrum whence they might voice their opinions, make their appeals, pass constructive animadversions, or cast aspersions (if need be), all for the common weal of the community, in whose service you create this rostrum synchronously with the advent of the New Year so punctiliously celebrated by our people. It is with a reverential bow that I wish to encroach upon your rostrum; and with the customary salutation do I introduce my humble self to your many readers.

It is not my purpose here to decry the attitude or idiosyncrasy of our leaders; nor is it my intention to retrace the causes of this schism in our community, for certainly no good will accrue from an argument on the causes of an evil, the extirpation of which appears to be a more difficult task than the making of amends for the future progress and consolidation of the masses: a tenacious pursuance of a course of action promoting the future happiness of our people, is a process in the eradication of the evils to which disunity is attributable.

Much has already been said by reputable men, about the differences or anomalies that exist in our ranks, and many attempts, too, have been made to coalesce, integrate or unify the bodies that represent the masses, but hitherto, unhappily, there appears no tendency whatsoever on the part of our leaders to be buttressed by the virtues of a united people.

This melancholy state of affairs has continued to exist, so much so, that it must cause grave alarm in the minds of youth, who cannot indefinitely allow the continuance of this deplorable and unsavoury state of affairs. Due deference must be given to youth by men who pose to control their destinies, much as they would expect youth to revere them, and not by any means will youth remain complacent and satisfied

with the prospects of a gloomy future which must be the inevitable result of partisanship—the thorny path which our leaders, by dogged and bigoted ad-

Some Messages For S. A. Indians From India

MR. Mohanlal Raghavjee, a member of the well-known firm of Verulam and Durban of Messrs. Choonilal Brothers, who recently paid a short visit to India, had toured the whole country and had the privilege, during his tour, of paying his respects to Mahatma Gandhi, Pandit Jawahrlal Nehru and many other prominent leaders, from whom he has brought autographs and messages for Indians in South Africa. The following are some of the messages:—

Mahatma Gandhi's message from Segaoon significant and is written in Hindi:

दक्षिण आफ्रिकाके सब हिंदीको चाहिये कि वे मिलजुल कर रहे. सेवाएं. मो. क. गांधी.

The English rendering is:

"Indians in South Africa should live in unity and harmony. —M. K. GANDHI."

"All good wishes to our countrymen in South Africa. —Jawaharlal Nehru."

Heights, by great men, reached and kept.

Were not attended by a sudden flight;

But they, while their companions slept.

Were toiling upwards in the night.

—KAMALBAI DESHPANDE.

Mr. M. Raghavjee met Mr. Justice F. E. T. Krause in Lucknow, and brought from him the following message:

Let South African Indians persevere in their fight for the right to live.—Justice must in the end prevail."

herence to their peculiar idiosyncracies, are creating for youth to follow. The mere thought of this bodeful future is repugnant and repulsive to youth, and youth must throw himself into open re-

volt for the preclusion of any such possible future. Youth now sits between two stools; youth mutely sits and watches the opposing teams exhibiting their strength in this titanic tug-of-war. Is youth waiting to join the ranks of the victors in this struggle for supremacy; Does youth desire to encourage this struggle by his tacit connivance? or is youth, as the "builder of to-morrow," going to snap this tether of dissension and say, "Come together; no more tug-of-war of this nature, please"?

It is for youth to decide now (the Indian community abounds with youth of intelligence and executive ability), to come together and organise first, and then pursue resolutely a course of action which shall tend to reconcile the differences that probably are the cause of disunity. There is the need for a mediator and let youth be that mediator.

May I cite here the following words from an article on "Conciliation" which appeared in your Diwali Number of 1934: "We need the help and practical interest of the younger people amongst us, and I appeal to them to come forward and make strong wherever we may appear to be weak." *Is not disunity, first and foremost, a sign of weakness?* And how can the "younger people make strong" without striking at the very source and fount of weakness—disunity. The only course open to the "younger men," then, is to aim at reconciling the differences that may exist between men who "need the help and practical interest of the younger people." Is youth prepared to play his role in healing the breach, or is he just waiting for the "time to be ripe." How long will he continue to show a supine attitude towards issues of such great magnitude.

Let us resolve now, take a sanguine view, and act accordingly. The voice of youth must unceasingly ring in the ears of our leaders as a clarion call for solidarity. Awake! the younger men of the community, awake! and, with equanimity, let us strain our voices to a musical pitch of mellow tune (if necessary), touching the very core of our beguiled (or leaderless?) leaders, and awakening them to the dire necessity for welding the different units into one solid and substantial whole, fully representative of all sections of the community, labelled with the magnanimous approbation of the entire Indian population of South Africa.

GREATEST SHOW IN SOUTH AFRICA



PAGEL'S CIRCUS

NEW ARTISTES IMPORTED FROM AMERICA AND EUROPE

FOLLOW THE JUDGMENT OF THESE EXPERTS:—

"The show proved tremendously delightful and attractful"

—Vide: "Rand Daily Mail";

"Certainly value for money—Vide: "Star" (Johannesburg);

"A more sensational performance has never visited the City"

—Vide: "P. E. Advertiser"

"Better than ever"—Vide: "Bloemfontein Friend."

27

INTERNATIONAL ARTISTES

FULL MENAGERIE

COMMENCING

FRIDAY 29, OCTOBER

AND FOLLOWING NIGHTS AT 8.15 P.M.

CARTWRIGHTS FLATS

27

SEVEN MARTINETTITS AMAZING ARIEL ACES	DUTTONS RIDERS AMERICA'S SENSATION
LOS VELASQUEZ RIP SNORTING BARE-BACK RIDERS	THE SILVERLAKES STARS OF THE ARIEL TRAPPEZ
WARREN FAMILY EQUINE ECCENTRICITIES	LA PETITE EVELYN THE FRENCH CANADIAN CANTORTIONIST

ALSO TEMPEST

The only tight-rope walking elephant in the world introduced by WILLIAM PAGEL

Evening Prices: 5/- 4/- 3/- 2/- Children under twelve: Chairs 2/6, Galleries 2/-
Matinees Saturday, 30 October; Wednesday, 3 November; Saturday, 6 November at 3.15
Children 1/- Unreserved Seats.

NOTE: SPECIAL RESERVED CHAIRS FOR INDIANS 4/- ALL SEATS PLUS TAX.
BOOK AT CIRCUS.

EARNING POWER SENT TO YOU BY POST.

You can have a College training in almost any career for a few shillings monthly.

STUDY AT HOME IN YOUR SPARE TIME.

HOW TO STUDY

IN your spare time when it suits YOU. You fix your own time, you do not GO to your studies, the postman brings THEM TO YOU.

There is nothing that a class-room teacher can show on a blackboard that we cannot show on a white paper. The lesson on a blackboard will be cleaned off, but our lessons are PERMANENT. A class-room teacher cannot give you a private word of encouragement, but a Correspondence tutor can do so whenever your work deserves it. On the other hand, he can where necessary, point out your mistakes PRIVATELY. Distance makes no difference.

IT IS THE PERSONAL TOUCH WHICH COUNTS IN POSTAL TUITION.

It costs nothing to inquire about the many courses conducted by us.

WRITE TO-DAY. There is a chance.

THE BENNETT COLLEGE Ltd., (Sheffield).

c/o 264, Grey Street, Durban.

128b

"RESISTO"

Ready Mixed Paint was recently supplied on a year's Government Contract.

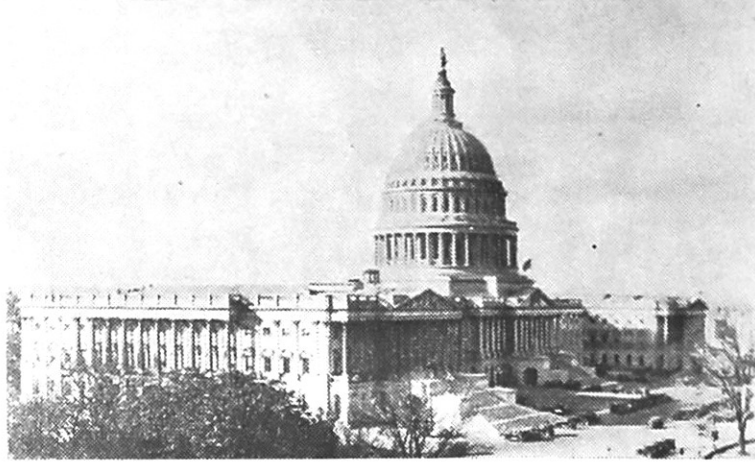
A Painter writes:—"I have used "Resisto" for years with excellent results."

Agents For Fongaat and District:

GANDHI & Co.,

TONGAAT.

85

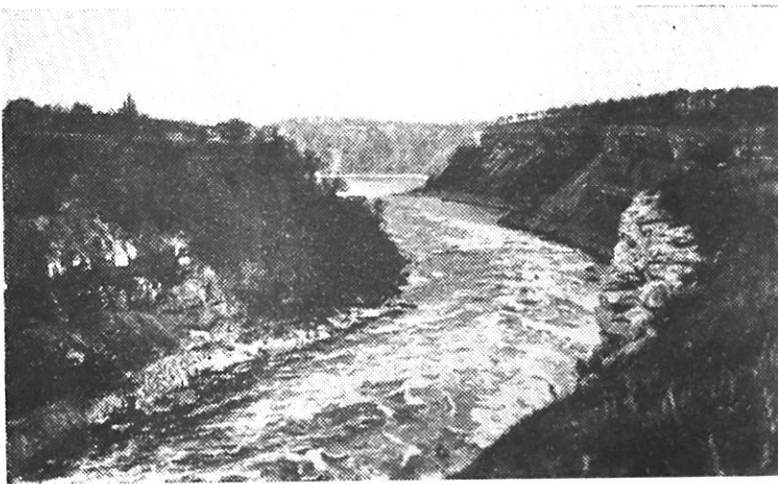


United States Capitol,
Washington.

વેશીંગટનમાં આવેલું અમેરીકાનું કેપીટોલ.
અહીં અમેરીકાની કોંગ્રેસ અને
પ્રતીનિધીગૃહ છે.

The Great Niagara Falls Of
America.

અમેરીકાનો જાશરહત નાયાગરાનો ધોધ



Whirlpool Of Niagara.

નાયાગરાનો ધોધનો જળ ભ્રમ (વમળ)



Leaning Tower In Pisa, Italy.

This Tower was bent by earthquake.
Standing is Mr. Haji Ismail, son of Khan Bahadur
Hajee Cassim Adam.

ઇટાલીના પીસા શહેરમાં આવેલું
આ ટાવર ધરતી કંપથી વળી ગયું છે.
ખાનબહાદુર હાજી કાસમ આદમના પુત્ર
હાજી ઈસ્માઈલ હજીવા છે.



Pandit Jawaharlal Nehru with his daughter Shri Indira Nehru during his recent visit to Rangooi. Shri Indira Nehru has just gone to Oxford for furthering her studies.

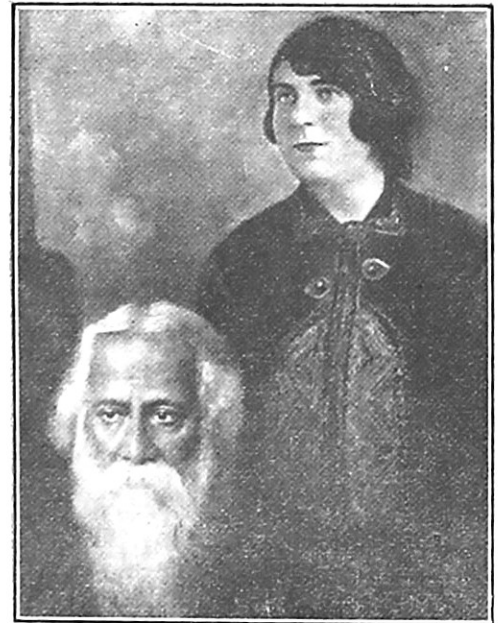
દ્રંક મુદતપર રંગૂનની સુલાકાતે ગયા હતા તે વખતે પંડિત જવાહરલાલ નહેરૂ અને તેમના પુત્રી કુમારી ઇન્દીરાદેવી. ઇન્દીરાદેવી વધુ અભ્યાસાર્થે ઓક્સફર્ડ ગયાં છે.



Latest Photo of the Poet Rabindranath Tagore.

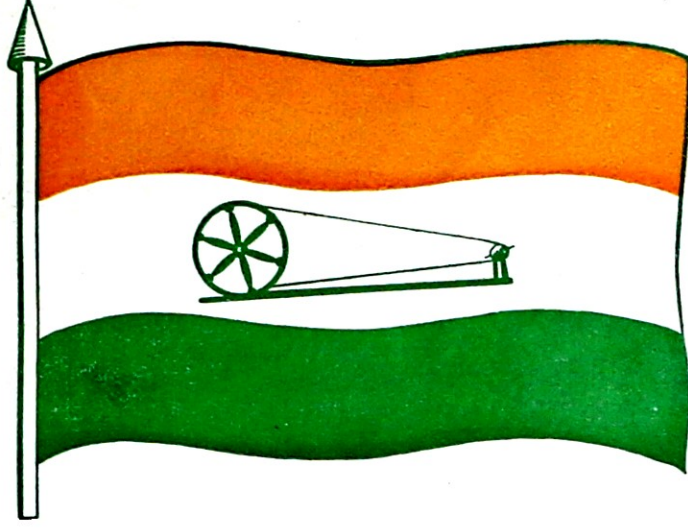
We are happy to note from the latest exchanges from India that the Poet is recovering from his recent serious illness. May God spare the noble soul.

કવિવર સ્વીરનાથ ટાગોર.
તેમનું હાલમાં પડાયલું એક સુંદર ચિત્ર છેલ્લા સમાચાર મુજબ અમને નોંધ દેતાં આનંદ થાય છે કે તેઓ જલ્દી માંદગીમાંથી સાજા થતાં જાય છે. ઈશ્વર તેમને વંદુસ્તી બક્ષે.

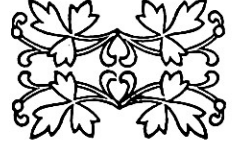
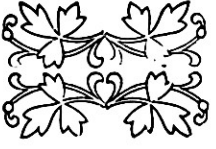


The Poet with Miss Shanti Flaum.

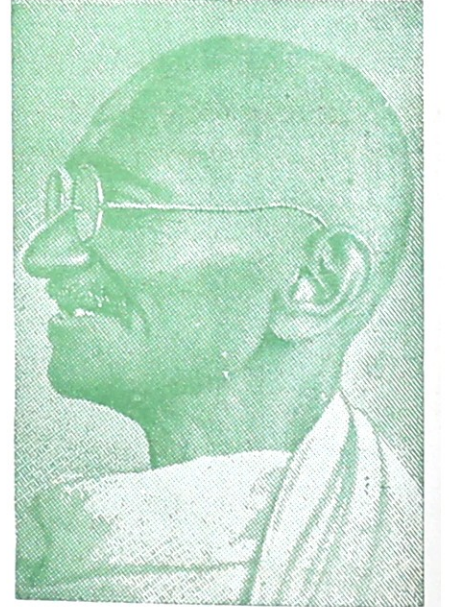
કવિવર ટાગોર સાથે કુમારી શાંતી ફ્લોમ.
આ વિદ્વાન બેન ફેટલોક વખત સુધી શાંતીનીકેલન માં હતાં અને હાલ પેલેસ્ટાઇનથી આ દેશમાં પર્યટણ કરવા આવેલા છે.



ઝંડા વંદન



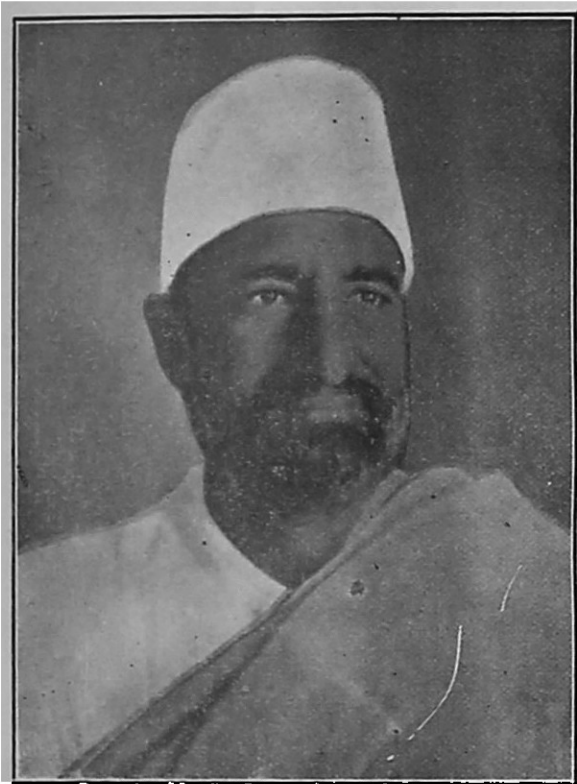
વિજયી વિશ્વ તીરંગા પ્યારા,
ઝંડા ઉંચા રહે હમારા.
સદા શક્તિ ખરસાને વાલા,
પ્રેમ સુધા સરસાને વાલા,
વીરોં કો હરશાને વાલા,
માતૃભૂમીકા તનમન સારા. ૧....ઝંડા.
સ્વતંત્રતા કે ભીષણ રણમે,
દેખ કર બહે જોશ ક્ષણ ક્ષણમે,
કાપે શત્રુ દેખ કર મનમે,
મીટ જાવે ભય સંકટ સારા. ૨....ઝંડા.
ઇસ ઝંડે કે નીચે નીર્ભય,
લે સ્વરાજ્ય યહ અવીચલ નીશ્ચય,
બોલો ભારત માતા કી જય,
સ્વતંત્રતા હી ધ્યેય હમારા. ૩....ઝંડા.
આવો પ્યારે વીરોં આવો,
દેશ ધર્મ પર બલિ બલિ જાવો,
એક સાથ સબ મીલકર ગાવો,
પ્યારા ભારત દેશ હમારા. ૪....ઝંડા.
ઇસ્કી શાન ન જાને પાવે,
ચાહે જાન ભલે હી જાવે,





Pandit Rishiram with a party of English Vegetarians Hiking in Bavaria in South Germany.

પંડીત રીશીરામ કેટલાક અંગ્રેજ મીત્રો સાથે એવેરી, દક્ષિણ જર્મનીમાં પહાડોપર ફરવા જતા હતા.



ABDUL GAFFAR KHAN,

The Government has recently removed the ban on his entry into the Frontier Province.

અબ્દુલ ગફાર ખાન,
જેમની સામેથી સરકારે સરહદના પ્રાંતોમાં
ખલ થવાનો બંધીલુકમ પાછો
ખેંચી લીધો છે.



શ્રીયુત બી. જી. ખેર,
જેઓ મુંબઈ પ્રાંતની ધારાસભામાં
મહાસલાવાદી પ્રધાનમંડળમાં
વડા પ્રધાન બન્યા છે



Mr. B. G. KHER,

Who has formed the Congress Ministry in Bombay Province.



Mr. SUBASH BOSE,

Mahatma Gandhi and Pandit Jawaharlal Nehru have both suggested that he should be elected President of the next session of the Indian National Congress.



શ્રીયુત સુભાષ બોસ,
મહાત્મા ગાંધીજી તેમજ પંડિત જવાહરલાલ
આવતી મહાસભાના પ્રમુખ તરીકે સુભાષ બોસ
નામ સુચવેલું છે.





FIRE WALKING

દેવતા પર ચાલવાની ક્રીયા

Courtesy. "Natal Witness."

An old Indian walking through the fire every year at Pietermaritzburg. He is seen in the above picture going over a carpet of embers. That this heathenish custom is still observed in South Africa is no credit to Hinduism.

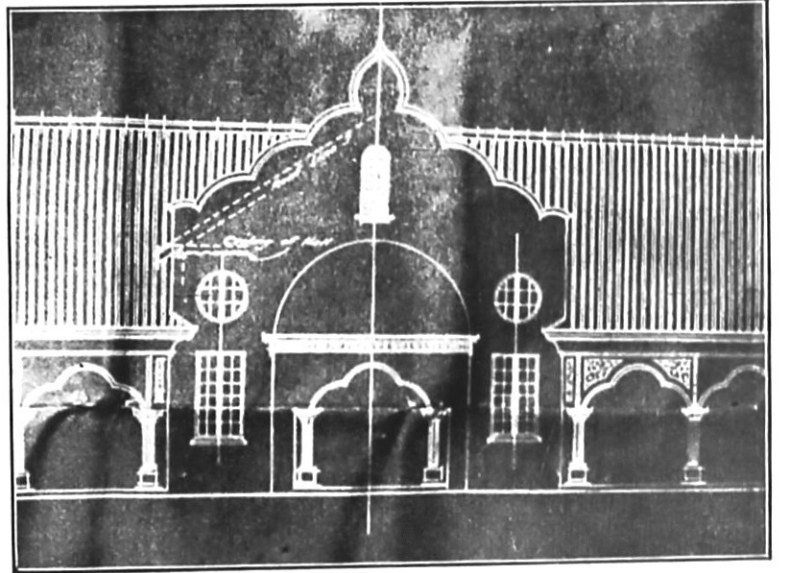
આ ડોસો મેરીટઝબર્ગમાં દર સાલ દેવતા પર ચાલે છે. કૃપણ યૌવમાં તે બળત! દેવતા પરથી પસાર થઈ રહ્યો જોવામાં આવે છે. આવો જંગલી રીવાજ આ દેશમાં બજા લગી પોષવામાં આવે છે એ લીંદુ ધર્મને શોભા આપનારું ન ગણાય.

Plan of New Hall for Veda Dharma Sabha.

This Hall is a generous gift to the Sabha by Mr. Koopie Murrie. This Institution was founded by Swami Sri Shankarananda in 1908. 170 children are being given free vernacular education in Hindi by the institution.

પી. એમ અર્ગ વેદ ધર્મ સભાનાં નવા મહાનંદો પ્લાન

આ હોલ મી. કુપી મારીએ વેદ ધર્મ સભાને ભેટ આપ્યો છે. આ સંસ્થા સ્વામી શ્રી શંકરનાંદજીના હસ્તે ૧૯૦૮ માં સ્થપાઈ હતી. આજે તે ૧૭૦ છોકરાંઓને મફત હિંદી શીક્ષણ આપી રહી છે.



The foundation stone of the new Hall for Veda Dharma Sabha being laid by Mrs Coopie Murrie.

મારીસ કુપી મારી વેદ ધર્મ સભાના નવા હોલનું ખાત મુહૂર્ત કરી રહ્યાં છે.

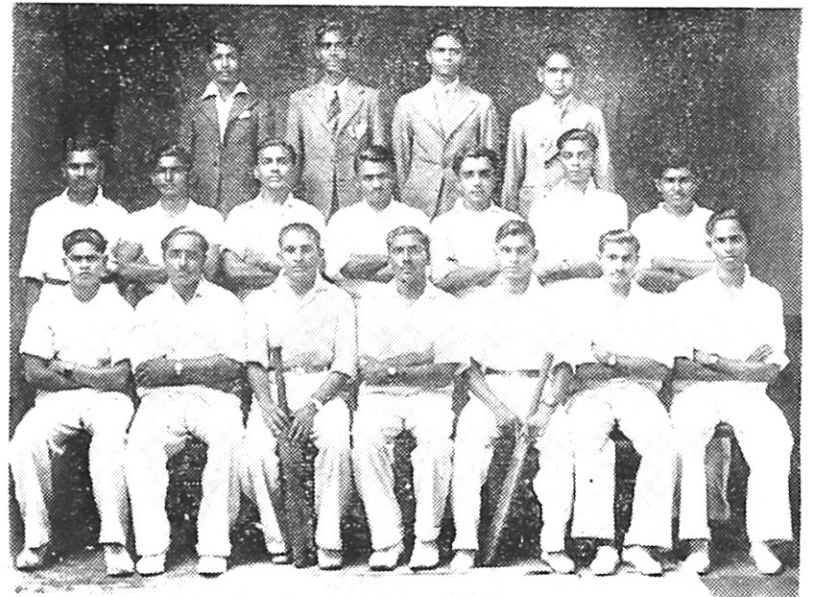


Officials And Members
of the Verulam Shri Gopal Lall
Temple Cricket Club,
1935-1936

વેરુલમ શ્રી ગોપાલલાલ મંદીરની
ક્રિકેટ ક્લબના મેમ્બરો અને
ઓફીસીયલો ૧૯૩૫-૩૬

Officials And Members
of the Bharat Cricket Club. (Durban)
1937-1938.

૧૯૩૭ ની ભારત ક્રિકેટ ક્લબના મેમ્બરો અને ઓફીસીયલો
૧૯૩૭-૧૯૩૮



LADYSMITH GIRLS' NIGHT SCHOOL
Some Girls trained at the Free
Night School by Mr. Vithal Lala. The
schoolroom is given free by Messrs
M. M. Amod.

લેડીસ્મિથ રાત્રી શાળા
જ: મફત રાત્રી શાળા શ્રી વીઠલ લાલ
તરફથી ચલાવવામાં આવે છે. તેમ
શિક્ષણ લેતી કેટલીક વધારીનીઓ
મેસર્સ એમ. એમ. આમોદ તરફથી
શાળાને મફત મકાન આપવામાં
આવ્યું છે.

HINDOO YOUNG MEN'S ASSOCIATION

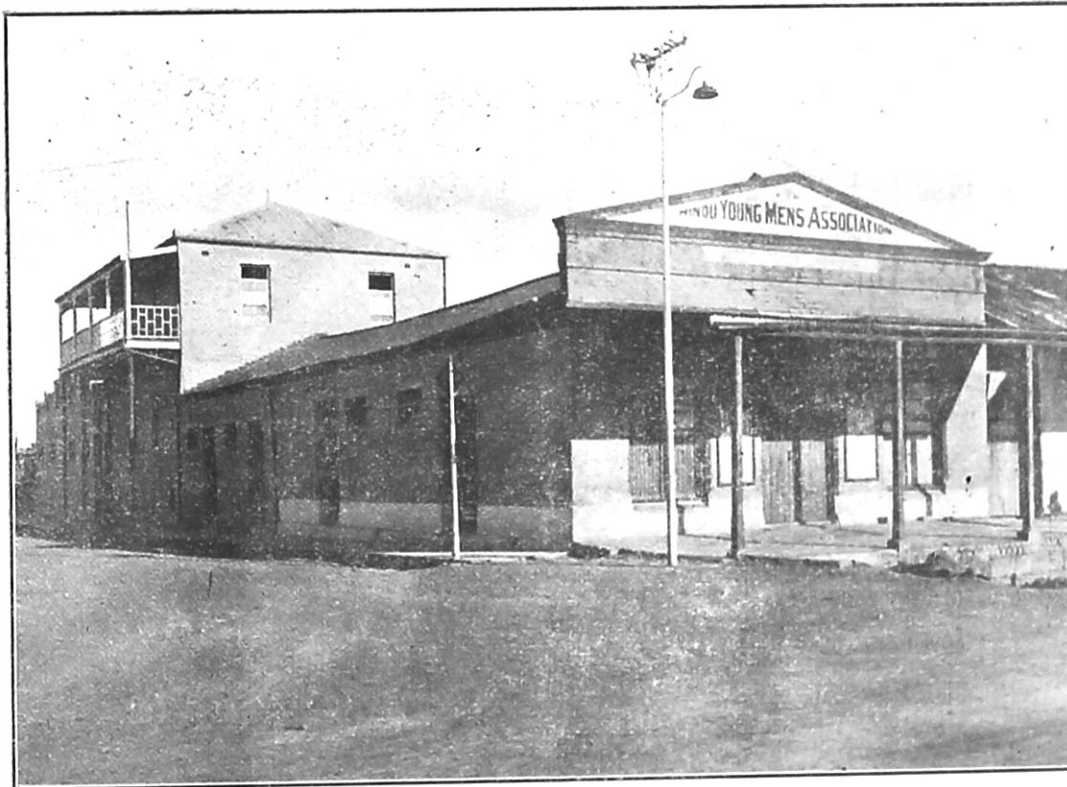
(PIETERMARITZBURG)

હિંદુ યંગ મેન્સ એસોસિએશન
(પેટરિટ્ઝબર્ગ)



†This institution which was formed by Prof. Bhai Parmanand in 1906 celebrated its 31st Anniversary on Sunday, 17th October 1937. This institution has been doing very useful social and educational work.

પ્રોફેસર ભાઈ પરમાનંદ તરફથી સ્થપાયેલી આ સંસ્થાએ પોતાનો ૩૧ મો વાર્ષિકોત્સવ સતીવાર તા. ૧૭ મીના ઉત્સવોત્સવ દિવસે આ સંસ્થા સામાજિક તેમજ કેળવણી સંબંધી ઉત્તરિતુ સુંદર કાર્ય કરી રહી છે.



H.Y.M.A. Free School, Library and Annexe. The Annexe has been generously donated by Mr. Koopie Murie.

ઉપલી સંસ્થા તરફથી ચાલતી મફત શાળા, પુસ્તકાલય અને વધારાનું મકાન જે મી કુપી મારીએ અંધારી આપ્યું છે.

SOME DEPARTED NOTABLES OF THE PAST YEAR



ગત વર્ષમાં સ્વર્ગવાસ પામેલ
કેટલાક પ્રતીષ્ઠિત સર્જનો

MR. NARSINGHRAO B. DEVATIA

Literary genius of Gujarat.

Author of
Gujarati Version of
the famous hymn
"Lead Kindly Light"

શ્રી. નરસિંહરાવ ભોળાનાથ દેવેદીયા

ગુજરાતના સાહિત્યના પિતા.
પ્રેમના નિયાતિ ત્હાને દાખવી
મને જીવન પાંચે કિલકા
તામના ભજનના કર્તા.



Left:
Dr. J. D. DHRUV
a well-known Surgeon of Gujarat.

દાકતર ડૉ. ડી. ધ્રુવ.
ગુજરાતના એક પ્રખ્યાત સર્જન

Right:
Sir SORABJEE N. POCHKHANAWALA
Founder and father of Indian Banking.

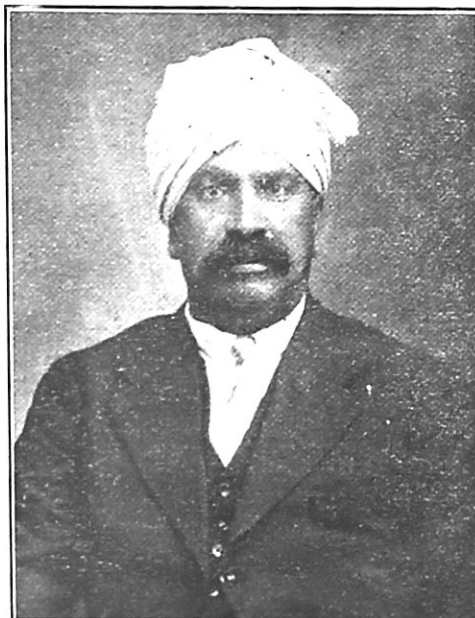
સર સોરાબજી એન. પોચખાનાવાલા
હિંદુસ્તાનમાં બેંકીંગના સ્થાપક અને પિતા.



PIR MOTA MIA SAHIB

Great Muslim Pir of Mangalore and staunch
advocate of Cow Protection.

પીર મોટા મીયા સાહેબ.
માંવરોળના પીર સાહેબ ગૌવધના મહાન વીરોધી



BABU HAZURA SINGH

an old and well-known public worker in Transvaal.

બાબુ હજુરાસીંગ
ટ્રાંસવાલના એક જુના અને અણીતા બહેર કાર્યકર્તા



KALUBHAI FAKIRBHAI PATEL
ex-President Transvaal United Patidar
Society.

કાલુભાઈ ફકીરભાઈ પટેલ
ટ્રાંસવાલ યુનાઈટેડ પાટીદાર સોસાયટીના
માજ પ્રમુખ.

PHYSICAL CULTURE

અંગ કસરત.

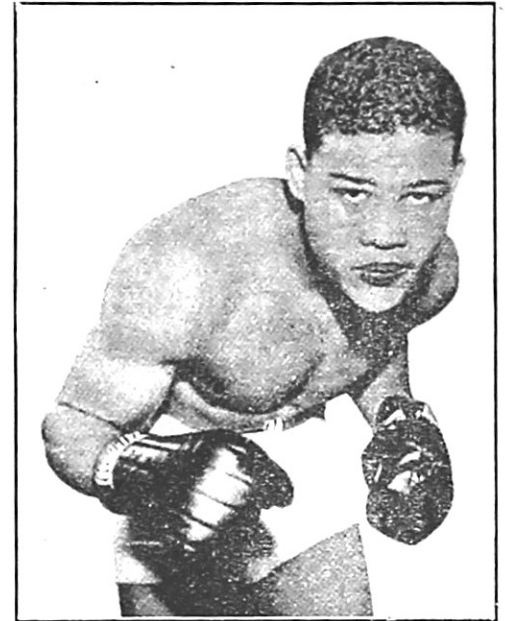


DURBAN INDIAN SURF LIFE SAVING CLUB

These few enthusiasts are doing wonderful humanitarian service without sufficient encouragement from the authorities. They have saved about 70 to 80 lives.

ડરબન ઇન્ડિયન સર્ફ લાઈફ સેવીંગ ક્લબ

આ ઉત્સાહી યુવાનો વાણી સુંદર સેવા આપતી રહ્યા છે પરંતુ સત્તાવીશ તરફથી તેઓને પુનઃ ઉત્તેજન મળતું નથી. તેઓએ સમુદ્રમાંથી ૭૦ થી ૮૦ કુચિત માણસોને બચાવ્યા છે.



JOE LOUIS

The famous boxer. By winning the latest championship he has established his title to be one of the champion boxers of modern times.

જો લ્યુઇસ

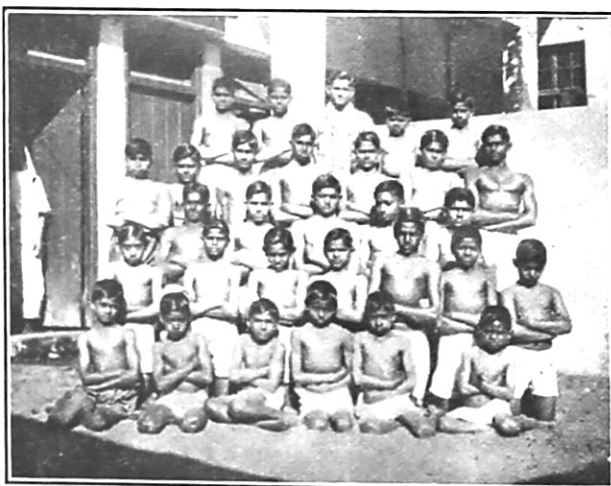
પ્રખ્યાત બોક્સર જેણે લમણાજ દુનીયાની ચેમ્પીયન શીપ મેળવી છે.



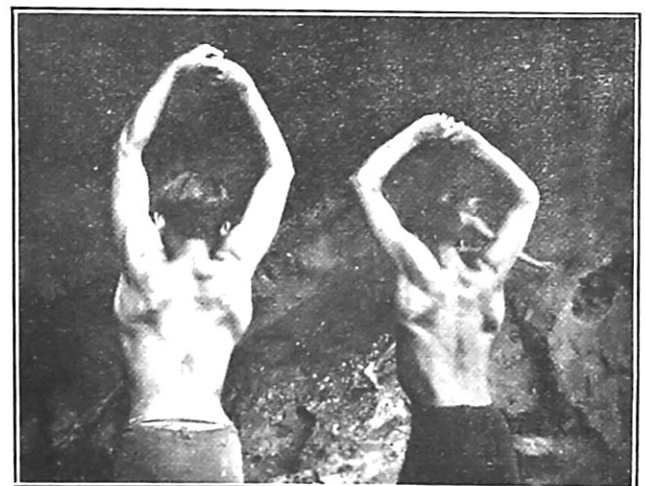
SOME INDIAN PHYSICAL CULTURISTS

trained by the Surat Aryan Physical Culture School in Durban.

ડરબનમાં આણતી સુરત આર્ય વ્યાયામશાળા તરફથી ડેગવાયેલ ક્રેટલાક હીંદી યુવાનો.



Surat Aryan Physical Culture School
સુરત આર્ય વ્યાયામ શાળા



Another scene of how the muscles are being developed at the above school.

ઉપરોક્ત શાળામાં અંગના નસલો કેવી રીતે કેળવાય છે તેનું દ્રશ્ય.