

Indian Opinion

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THE MADNESS OF GREAT BRITAIN

THE *Nation* of New York writes as follows under the above heading, in its issue of January 20:—

The Union Jack flies over the buildings of the Indian National Congress but it stays there more as an emblem of dishonour than of victory. A campaign of ruthless repression has been instituted; "nowhere else in civilised or semi-civilised lands," says the *Cleveland Plain Dealer* justifiably, "is there such a terroristic regime.....Crimes that are not crimes are being punished with amazing severity."

Gandhi is treated kindly in his prison, though his deportation, recently demanded by British Tories, is being darkly hinted. Not only have funds of the Congress been confiscated; banking institutions in which Nationalist money had been deposited have been ordered to withhold payment. One after another the leaders of the rebel movement, no matter how non-violent, have been imprisoned at hard labour. The use of the mails and wires has been denied. Freedom of expression is dead. Every chance meeting place of rebellious Indians has been closed. Ambulances are outlawed. Peaceful picketing is proscribed; children are not exempted from arrest and imprisonment. Even the shooting of demonstrators—which happily does not parallel as yet the excesses of the previous clashes—is hailed by British officialdom as deplorable but necessary. And worst of all, judges are empowered to pass any sentence, even the death penalty, upon anyone violating the restrictive ordinances, this savage "justice" not requiring the personal presence of the defendant or any evidence beyond a brief description of the "crime." Well may Rabindranath Tagore, who has not always agreed with Gandhi, not to mention the National Congress as a whole, castigate "the primitive lawlessness of our lawmakers."

If jails enough do not exist to contain the Indians who are perfectly willing to fill them for their cause—60,000 Nationalists were confined at one time in 1930—Britain possesses islands in abundance where the casualties of her imperialism may be domiciled. The reckless use of force may, indeed, succeed in clamping down an outward "peace" while the committees authorised by Prime Minister MacDonald draw up a pseudo-constitutional outline of "self-government." But will this be victory for Britain? Can she carry conviction anywhere regarding her declared purpose of instituting a "new ideal" in India, when she is obliged to ram it down the throats of an unwilling Indian majority, and by methods hardly removed from medieval barbarism?

The severity, the punishments, the vindictiveness are all evidences of a bad conscience and a hopeless cause. The failure of violence in the face of non-violent resistance has already been amply demonstrated. Gandhi almost at once has won a series of important triumphs. He has convinced the world that the dissatisfaction with British policy and the hand-picked Round Table Conferences is not limited to small groups of chronic fanatics, but wells up from the hearts of aspiring millions. He has destroyed the efforts of propaganda to picture him as insincere and—to quote the words of the conservative *Observer*—as "one of the wildest tacticians alive," filled with "personal hatred of the British regime" that is "senseless and implacable."

By the smug scoffers who welcomed him to London (where he was well received by most) he can hardly now be labeled as one "chiefly to be remembered as the man who tried to defy the British climate with a loin-cloth." He has won back the loyal support of his eldest son, Harilal, who has hitherto opposed his policies—a conquest that may have its repercussions on the Indian youth movements.

The All-Indian Moslem Congress, which a short time ago was opposing him, has split wide open, and what appears to be a substantial section, if not a majority, has swung behind the non-violent revolt. The Calcutta Corporation by a vote of twenty-seven to fifteen, has adjourned as "a protest against the reactionary and oppressive policy." The *hartals*, or suspensions of all normal business and social activity, have closed down shops in the cities and caused commercial havoc. No less a figure than E. C. Benthall, described in dispatches as "president of the foremost European firm in India," has addressed a protest to Premier MacDonald against the Viceroy's crucial refusal to discuss the new repressive measures with Mahatma Gandhi.

The chief strength of Gandhi lies in his integrity of character; the chief weakness of the British Raj is its patent willingness to use whatever means it can to impose its will. But the most immediately practical instrument for Indian freedom is the boycott. Indubitably, the boycott this time will be more effective than before. And the effects of previous have been devastating, although Indian enthusiasts are sometimes inclined to forget the general depression and attribute the decline in volume of business entirely to their efforts. Yet the millowners of Lancashire have not been howling at nothing. No amount of ferocity can make Indians purchase British goods. In March 1931, for example, when Gandhi was out of jail but the boycott still

prevailed, imports of cotton yarn and manufactures decreased \$13,000,000 as compared with March, 1930. Imports of gray cotton cloth went down from \$7,000,000 to \$1,000,000; white goods dropped from \$5,000,000 to \$2,000,000; and coloured goods fell from \$3,000,000 to \$1,500,000. Associated Press reports disclose that business in Bombay is about 25 per cent. of normal, that the exchanges for cotton, bullion, seeds, stocks, and piece goods have been shut down, and that "not one yard of British cloth has been sold in the Bombay wholesale market, which supplies the greater part of India."

Gandhi, however, relies not only on the boycott and other forms of non-violent coercion, not only upon world opinion outside of Britain, but upon the self-respect and conscience of the British people. We await with eager hope a sturdy cry within Great Britain for a cessation of the brutalities in India; we long for a demand that Gandhi and the Nationalists be freed and invited to state their terms anew, and those terms be met by a generosity on the part of Great Britain far less costly than the madness of her present policy. Short of this, the frail but mighty man who calmly spins and prays within the confines of Yerovda prison will shame the British people for all time.

Mr. Andrews' Return To India

Mr. C. F. Andrews arrived at Durban on Wednesday evening of the 17th February by rail from Maritzburg. Representatives of the Natal Indian Congress gathered at the Railway Station where Mr. Andrews was garlanded by Mr. Albert Christopher whose guest he was during Mr. Andrews' all too short stay in Durban.

On Saturday the 20th the Stanger Branch of the Congress arranged a reception in his honour at the Vedh Dharma Sabha Hall. There were about 100 people present and the reception was presided over by Mr. Amin. Mr. Andrews in reply to the speech of welcome said that whenever he visits Natal he always liked to visit Stanger, his previous visits to Stanger being always fresh in his memory. He briefly stated his work at Capetown in connection with the Round Table Conference.

On Sunday the 21st February three receptions were arranged at Tongaat, Clairwood and Durban. Owing to the heavy deluge the receptions at Tongaat and Clairwood had to be abandoned.

At 3-30 p.m. the Natal Indian Congress accorded Mr. Andrews a public reception at the Parsee Rugtomjee Hall. Mr. A. Christopher, in the absence of the President, presided and on the platform he was supported by Messrs. B. A. Meghraj, A. I. Ksjee, P. R. Pather, V. S. C. Pather, Maurice Webb, Rev. Satchell and Miss Kriel of the Y.M.O.A.

Mr. Christopher paid a glowing tribute to Mr. Andrews who did much splendid work at Capetown in connection with the Round Table Conference. Other speakers included Messrs. Maurice Webb, Rev. Satchell, V. S. C. Pather, B. A. Meghraj and Miss Kriel.

Mr. Andrews, in replying, assured the audience that everything had been done to ensure the continuation of the Capetown Agreement. He paid a tribute to the representatives of the Congress who went to Capetown and stayed over a month.

Mr. Andrews was garlanded both by Mr. Christopher on behalf of the Natal Indian Congress and by Mr. E. Sigamony on behalf of the Clairwood branch of the Congress.

Mr. Andrews left Durban for India on the 22nd of February per *s.s. Kuranja*.

AWAITING THE RESULT

(BY C. F. ANDREWS)

AT all the places which I have visited there has been naturally great impatience to know the result of the Round Table Conference in Capetown and the decisions which have been reached. In this connection, the urgent question has been asked me repeatedly, "Do you, think, Mr. Andrews, that any good has come out of it? What is your candid opinion?"

I am not in a position to answer with any exactness of detail, but I have unhesitatingly answered 'Yes' to this question, because I feel certain that the simple continuance of the Agreement, if only the objectionable 'Repatriation' clauses are omitted and made ineffectual, will be itself a success, whatever else happens.

For I am looking forward, as my recent articles will have shown, more to Ottawa to cement the mutual advantages between the two countries than anything that has been possible to achieve at Capetown.

Now that Great Britain and India have both become protectionist and thus on a line with South Africa in their trade policies, it is certain that Ottawa is going to be one of the most important events of the whole year. It will finally determine whether the nations within the British Commonwealth can hold together and become more integrally united, or whether they will part asunder. There is no political bond firm enough to hold them together, but the economic bond of a 'Customs' Union' may be efficacious.

It will soon be determined at Ottawa whether this bond between India and South Africa can be drawn tighter. If this happens, then it is certain to follow that the very first community to benefit by this will be the Indian community. Also it is equally certain that since Natal faces India and is the centre of Indian trade within the Union, the Indians in Natal are likely to feel the benefit first of all. But the benefit will not stop at Natal. It will go on to Indians in all parts of the Union. Every question affecting Indian interests will be influenced by it.

The question may be raised, why I am continually laying stress on this one economic and trade foundation. The reason is, that we have in South Africa mountains of race prejudice to cast down; and if we are to succeed in this, we must be extraordinarily

patient and long-suffering. During this time of endurance, we need some fundamentally stabilising factor, and I find in the economic and geographical situation the most favourable factor of all. Other interests and considerations are likely to come later; but this economic consideration can be utilised at once. On July 10th, this very year, the different nations comprising the British Commonwealth, are all assembling at Ottawa, and the highest representatives are taking part with almost plenipotentiary powers. While other nations are making the best terms with South Africa, India may be able to do the same. The advantages will be mutual and in this way the two countries will come more closely together.

Round Table Conference Committees

Indian Personnel Announced

The following communique has been published: It is now possible to announce the complete personnel of the three committees which are shortly to commence work in India in continuation of the discussions of the Round Table Conference.

The names of the English members were announced on December 2.

Franchise Committee

Chairman — Marquis of Lothian; English members: Sir Ernest Bennett, R. A. Butler, Marquess of Dufferin and Ava, Sir John Kerr, Major J. Milnet and The Hon'ble Mary Ada Pickford.

Indian members: Dr. B. R. Ambedkar, K. B. Azizulabq, The Hon'ble E. Miller, Sir Mahomed Yakub, Diwan Bahadur Ramaswami Mudaliyar, Mrs. Subbrayan, Sir Sunder Singh Majithia, and Mr. Shripad Balwant Tambe.

Joint Secretaries: Mr. Jayaratham and Mr. Lalthwaite. Assistant Secretaries: Mr. S. P. Thompson and Mr. F. H. T. Ward.

Federal Finance Committee

Chairman: Right Hon'ble Lord Eustace Percy. Members: Sir Louis Kershaw, Mr. F. P. Robinson, Lt.-Col. K. N. Haksar, Nawab Sir Muhammad Akbar Hydari, and Mr. Shanker Rao (also Secretary), Second Secretary: Mr. K. Anderson.

Indian States Enquiry Committee

Chairman Right Hon'ble J. O. G. Davidson. Members: Lord Hastings, Major General Sir Robert Hutchinson, Sir Reginald Glancy, Sir Maurice Gwyer, Sir Charles Stuart Williams, and Mr. J. R. Martin. Joint Secretaries: Mr. P. J. Patrick and Mr. K. S. Fitzg.

The terms of reference to these Committees are contained in the letters from the Prime Minister to their respective chairmen, but is desirable to explain with reference to the States Enquiry Committee that this Committee, in course of its tour of principal centres in the Indian States, will adopt the procedure of meeting the representatives of the States in conference with a view to a common discussion of the questions involved before drafting their report for submission to His Majesty's Government.

In the same statement the Prime Minister also announced the intentions of His Majesty's Government to keep the conference in being through a "Working Committee" of the delegates, to be nominated by himself, with which, through the Governor-General, His Majesty's Government would keep in effective touch. It is the intention of His Majesty's Government that this Working Committee of the Conference should be brought into effective consultation on the recommendations of the three committees referred to above before final conclusions on their recommendations are adopted by His Majesty's Government. Besides this, it will, of course, be necessary to participate in such constructive work in pursuance of the general policy indicated in the Prime Minister's statement as can be undertaken independently.

The Prime Minister has nominated the following members of the Round Table Conference to be members of this consultative committee under the chairmanship of the Governor-General as Deputy for himself:—

The Raja of Sarila, Rao Bahadur V. K. Krishnamachari, Nawab Liaqat Hyat Khan, Sir Manubhai Mehta, Nawab Sir Muhammad Akbar Hydari, Sir Mirza Muhammad Ismail, Mr. E. C. Benthall, Mr. A. H. Ghuznavi, Mr. M. K. Jayakar, Mr. N. M. Joshi, Dr. B. S. Moonje, Sir A. P. Patro, Sir C. P. Ramaswami Iyer, Sir Tej Bahadur Sapru, Dr. Shafaat Ahmed Khan, Capt. Sher Muhammad Khan, Rao Bahadur Srinivasan, Sardar Saheb, Sardar Ujjal Singh, Mr. Zafarullah Khan.

Sir Purshottamdas Thakurdas has been invited to serve but it has not yet been ascertained whether he will be able to do so.

Mr. A. Latifi and Mr. B. Rama Rau will act as secretaries to this committee.

Nationalist Muslim Leaders' Statement

Dr. M. A. Ansari, Maulana Abdul Kalam Azad, Dr. Syed Mahmud, Dr. Mahomed Alam and Mr. S. A. Brelvi, members of the Working Committee of the All-India Nationalist Muslim Party, have issued the following statement:—

"The second Round Table Conference failed to satisfy the national demand as formulated by Mahatma Gandhi, the sole elected delegate of the Indian nation. Mahatma Gandhi, however, returned to India with the determination to make a last effort to secure a settlement with the British Government through the method of negotiation. Immediately on his arrival he declared that he was anxious to co-operate with the Government on honourable terms. His offer of co-operation has been summarily rejected by the Government who seem to be determined to carry on the policy which was responsible for the packing of the Round Table Conference—the policy, namely, of forcing on India reforms which will be a mockery of freedom. That policy has already succeeded at the Round Table Conference in which the Government nominees were pitted against India's accredited representative. We know that millions of our co-religionists have had to hang down their heads in shame owing to the ignoble part which Muslim nominees of Government with two honourable exceptions played at the Conference. These nominees by their attitude not only betrayed the cause of their country but also violated the teachings of Islam which enjoins upon every true Muslim the duty of striving for freedom. They had gone there ostensibly to safeguard Muslim rights. We ask impartial observer if they even attempted to safeguard any such right. Not only did they not protect the true Muslim interests but

by the attitude they adopted they placed insuperable obstacles in the way of the Indian demand being accepted by the British Government.

Nor is that all. The so-called Minorities Pact to which the Muslim nominees were the principal party is so formulated that it can more truly be described as a charter guaranteeing to Britishers in India the continuance of their economic domination of the country which is more insidious than political domination, than as a protection of the interests of Muslims or other minorities. And what is the price they have secured for bartering away the freedom of their country and the vital economic interest of millions of their co-religionists? A declaration that the North-West Frontier Province will become a Governor's province, though even this seeming gain is the result of the pressure exerted by the Congress and the sacrifices made by the Pathans under its guidance. How the transformation of N.W.F. Province into a Governor's Province is being effected is seen in the tragedy that is being enacted there in the name of law and order."

Professor Rallaram's Visit To Ladysmith

A public reception under the auspices of the Ladysmith Arya Samaj was accorded to Professor Rallaram M.A., Vice-Principal, D. A. V. College, Hoshiarpur, India, on the 16th instant at the Parish Hall, Murchison Street, Ladysmith.

Indians of practically all denominations, and Europeans amongst whom present the Mayoress, Rev. Turnbull, Rev. Robinson, Messrs. P. B. Carter, H. B. Cawood and W. D. Marrs.

The meeting was opened with the recital of Vedic hymns. His Worship the Mayor, Mr. W. Cochrane presided and, on behalf of the Ladysmith Arya Samaj, welcomed the Professor. The Professor and the Mayor were subsequently garlanded by Mr. Lalla Parshotam, the president of the Arya Samaj. Bouquets were presented to each of the six European guests. Later, welcome speeches were made by Mr. Singh in Hindi and Mr. C. Sookraj in English, after the Professor addressed the audience on "Eastern Culture."

At the very outset the speaker explicitly made it known that when he spoke on "Eastern Culture" he mainly referred to Hindu Culture as it was in reality the culture of the East. The lecturer went on to say that the culture of the Hindus was the essence of all true culture and a spiritual one and the spirit of religion predominated the whole lives of the Vedic followers whose belief was that all life was related to "Spirit," the varying state of evolution being the only difference.

Material comfort, the speaker said, was to-day the basis of the measurement of progress. This was the greatest mistake of modern times. The secret of human happiness was the recognition of spiritual dominance, the cultivation of which would lead to an automatic disappearance of distrust and strife.

"Character found the highest place amongst the Hindus of ancient, but to-day it has been substituted for "money," which forms the standard upon which man is judged. Nations of the present day lack sincerity, whilst clamouring for materialistic gain. The progressive nations of pre-historic time believed in "high thinking and plain living" whilst the trend to-day is "high living" of which the latter may be attributed to the downfall of Babylonian, Egyptian and Roman Empires.

The manner in which the Professor treated his subject aroused great interest and was listened to with rapt attention.

A vote of thanks was proposed by Mr. M. R. Reddy to the Professor, after which the meeting terminated by the chanting "Shantee Paat."

On Wednesday the Professor visited the Government Indian School where he addressed the scholars on "The way to Progress" educationally. On the following day at the Crematorium he addressed all those who attended the funeral of Mr. Magan Jivan's daughter, on the "Value of Cremation"

At the Arya Samaj Hall for two nights in succession the Professor delivered interesting and impressive speeches on the Vedic Religion.

The Professor, accompanied by Messrs. Maduray and D. Singh left for Maritzburg on Thursday night, the 18th instant by the midnight train. At the station a good number of Indians were present to bid him farewell.—Contributed,

Muslim Nationalist Party

No Reason To Declare It Illegal Mr. Chagla's Protest

Mr. M. C. Chagla writes as follows in the *Bombay Chronicle* :—

There can be no more startling instance of the reckless career upon which the present Government have embarked than their action in declaring, among other associations, the Muslim Nationalist Party, an unlawful association. Two or three facts have got to be remembered in connection with this Party. In the first place it has no connection with the Congress. In the second place it has never passed any resolution in any way supporting the present activities of the Congress. Further on its very Executive are Muslims who are not members of the Congress. I myself have been from its very inception, and still am, its Vice-President. Its only object, which it has been endeavouring to carry out by propaganda in the City and in the districts has been to induce the Mussalmans to adopt a national outlook in political matters and to regard themselves as an integral part of the nation and not as a separate political entity. Among other things we have been carrying on an intensive propaganda in favour of joint electorates.

I should have thought that this party would have found favour with the official circles. Those circles have always graciously told us that the canker of communalism was the greatest curse from which India was suffering. Our party was trying to rid India of it. We were informed by such eminent authorities as Mr. MacDonald and Lord Irwin that without joint electorates no democratic institution could really function. Our party was doing its utmost to get the Mussalmans to accept them. And with all this, like a bolt from the blue, comes the intimation that every member of the party should now consider myself as belonging to an unlawful association. The future historian of the British Empire will not fail to note this peculiar trait of the Anglo-Saxon rulers—how in practice they always conveniently managed to overlook and ignore their most solemn declarations.

The only motive that I can ascribe to Government in the action that they have taken is that they wish to penalise Nationalism. I know that His Excellency the Governor in his message to the citizens of Bombay says: "No law-abiding citizen has anything to fear from the Ordinances that have been issued." Might I ask him whether a Muslim Nationalist is necessarily 'not' a law-abiding citizen?

If by these measures Government intend to root out Nationalism they are making a most terrible mistake. There are not enough gaols or internment

camps in this country that can hold the offenders against such a penal statute. Carlyle once talked of occasions when a whole people or a whole nation went mad. We are witnessing times when a whole Government has gone panicky. But I want Government to remember that in the ultimate resort Government can only rest upon the willing consent of the governed. And Government seem to have gone far enough to provoke even the most moderate and the most constitutional of their subjects to withdraw their consent.

In conclusion, I have an appeal to make to those who are not in the Congress and who have not joined the movement. It is farcical, to say the least, to talk of evolving a constitution when there is a reign of terror all over the country, when the civil law has been suspended, and when the liberty of person and of speech can be taken away at the mere whim of the Executive. The least that they can do is very politely to inform Government that they need not despatch the eminent English gentlemen who are sailing on the 15th to advise us as to what are our innumerable shortcomings and to tell the exact reason why we are unfit for full responsible government. Neither the British nor the Indian Exchequer can afford this totally unnecessary expense.

The Heritage Of The East

(From an article by Mr. T. Raghavan)

(Continued from last week)

Asia has to develop along her own lines, but who can deny that such development should considerably be affected by the more modern civilisation of the West? Are we not learning from the West to-day the use of inventions, and scientific discoveries which have revolutionised human life and existence? It is easy to say that no machinery has ever contributed towards the reputations won by Chinese silks, Indian shawls and muslins or Persian carpets. But that is hardly the way to look at things. It is only suicidal to belittle modern progress. One can say that the supreme benefit from broadcasting is that politicians can speak out to their constituencies without getting rotten eggs thrown at them. But it is only cynicism *par excellence*.

Now in the light of these new experiences Asia will be able to discriminate things, to correct her failures and be benefited by her past achievements. The thoughts and institutions of any one country cannot be transplanted into another. Europe to-day is giving us a scientific outlook, a historical turn of mind, lofty ideals of civic responsibility and lessons in political freedom just as Asia gave her in the past emotional refinement, her message of love and toleration, of spiritual unity and divine purpose. In the past trade flowed from Asia to Europe increasing the fabulous wealth of "Ormuz and of Ind" as at present trade flows from the West to the East giving rise to vast industries and great cities in the Western continent.

I have not tried to recapitulate to you what Asia has accomplished in the past. If I have been able to create in you a love for the heritage of the East, a yearning to know what has been the peculiarities of that heritage and how our modern life should be affected or modified according to that heritage, then my aim in choosing the subject has been fulfilled. It is not my purpose to convert you into

revivalists. The salvation of the East lies not in Revival but in Reform. But that reform has to be modelled on historical lines. Grafting may give you better immediate results but natural growth ensures permanency. Asia has to thank her Western sister for rousing her from her late lethargy and shaking her into renewed activity but her civilisation has never been in a state of decadence. Her spiritual message is even now holding the world. The fragrance of her heritage has permeated all continents. If in our artificial surroundings we do not feel it, it is our own fault and not the weakness of that heritage.

Let us approach this heritage not as Asiatics nor as Europeans but as students. That Asia is again up and doing can well be known from what is happening to-day in all the countries in the East. The see-saw is working. Let us hope that this time it will come to a standstill at the pinnacle holding both East and West on either side on the same level so that united and well-balanced in their heritage all the five continents shall march on together towards a Parliament of Man and Federation of the World.

This latter phrase may refer to a curious name in the "Malay Annals," for they state that the rules of Palembang. Mahameru is obviously in Indian word, signifying "Great Meru,"—referring to Mount Meru of the Hindu legends.

Later on, about A.D. 1,000, we have in Tamil and Sanskrit an inscription recording the grant of a village to the Buddhist temple at Negapatam in Southern India, which had been built by two rulers of Palembang. This appears to show an intimate relation between the Malayan rulers and South India on the west and also Java on the south-east. The second of these two rulers is called in the inscription "King of Kataha and Srivishay."

The names of both these rulers are corroborated by two entries in the Chinese Annals of the Sung dynasty, which mentions embassies from them to China in A.D. 1003 and A.D. 1,008. The word "Kataha" in the inscription is probably the same as Kedah. A little later on, an inscription in South India, at Tanjore, dated A.D. 1,030 commemorates the capture of the King of Kedaram together with the conquest of Sri Vijaya and of Malaya. These conquests cannot have been permanent, for a few years later, according to the Chinese Annals, the Maharajah of Sri Vijaya reported to the Chinese Emperor that the King of Southern India was his vassal; and a later Chinese writer tells how the Maharajah of Sri Vijaya laid a claim to be suzerain over the whole of Malaya Peninsula, and also over Ceylon. It would seem as though conquests and re-conquests went on, during the centuries, between these different countries.

Nearly the whole of this evidence given is of quite recent date and thus makes a basis for a reliable historical picture. It has been gradually collected owing to the discovery of inscription on different ancient stones and monuments. Other finds of a similar character are almost certain to be made. When it is all pieced together, it seems likely that it will point to a very close connection, lasting for many centuries, between early Hindu India and the Malay Archipelago. It also points to an independent kingdom, with definite Hindu religious traditions and language affinities, which had its capital in the south of the island of Sumatra. Along with this spirit of early Buddhist teaching a great impetus seems to have been given to colonisation and settlement from India. Through the Buddhist revival within Hinduism this migratory expansion took place. This kingdom or empire which extended far

and wide, appears at any early date to have accepted the Mahayana form of Buddhism, which is usually associated with Northern India. It is not altogether unlikely that from the kingdom of Sri Vijaya itself the Buddhist monks made their journeys into the interior of Java. If this is proved to be true, then it would follow that the great Hindu Buddhist civilisation of Java, which produced such amazing monuments as Borobudur and Prambanan, most probably originated from this source.

Assuming this to be a true reading of ancient history, we may hope also in time to come to have still further light thrown upon the extended immigration from India into the Malay Archipelago and thence to Indo-China. We may also learn more about the remarkable Hindu civilisation of Cambodia which produced the Khmer dynasty and the great shrine, Angkor Wat, which is one of the wonders of the world.

Further records of lesser importance have already been found in Malaya itself by archaeological research. There is, for instance, an inscription written in a Southern India script which is dated as early as A.D. 400. This would be almost as early as anything we have yet found in Java or elsewhere. The inscription has not been fully deciphered and it does not help us with any historical information but it gives us hope that some further inscriptions may be discovered of definite historical value. A famous old fragment of stone, found in the bed of the river at Singapore, is now in the Raffles Museum. But this also does not help us to any great extent, because it is only a fragment.

For nearly a thousand years a widespread civilising tradition of Indian culture, religion and literature was very slowly accumulated all over this part of the South-Eastern Asia. This country with its adjacent islands, was rightly and truly regarded as an extension of India itself and of Hindu Buddhist civilisation,—a kind of cultural empire. With the advance of the Buddhist missionary expansion the same Indian traditions were carried still further eastward and also to the north of the Malay Peninsula. Burma and Siam owe not merely their original civilisation, but also their permanent religious creed to these Indian immigrants. Whatever strength they have had in their long history, as civilised countries, they have drawn from the Buddhist religion which had its origin in Hindu India.—From *The Indian*.

(To be Continued)

NOTICE

The annual general meeting of Vishwaroop and Dharamashala will be held on Sunday the 13th March 1932 at Gokhale Memorial Hall, Tongaat at 12 noon. The public is cordially invited to attend.

The previous notice of the meeting to be held on 28th February has been cancelled.

Business :—

1. Minutes.
2. Secretary's Report and Financial Statement.
3. Election of officials.
4. General.

S. D. MAHARAJ, Chairman.

V. P. DESAI

P. J. SINGH

Hon. Secretaries.

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स्वदेशी घाटा वस्थामां आवी पहलान्यां हे, अने स्वदेशी इवेक वडीमरमां आपवणे.

घाण्णी, मसलां विभेरेन माटे जल जलवृं देशम.

मोसल, इमाल, साडी, मभमल, शास, टास, डोट, डेर, शर्ट, सुटन माटे सव, आसाम

नीस विभेरे विभेरे. पुरमे, सीमो अने अप्प्यांमोने पहरेवा कोडती इवेक वीजे

अमापी तसे आ-मोमाथी मस्तामां मस्ता मावे वंभेका मण्ण मकरी.

हेत पडपड.

सी. केवलराम ज्येन्ड कुल.

मोसल पाडले.

६३ धलोड रडी,

हेत न मावेक ज्येन्ड धलोड रडी,

जेडानीसमर्ज.

६३