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Our Aim.

THE AIM OF THIS JOURNAL is to encourage the unknown writer. There are many people who possess the latent power to write, but their talents lie dormant for want of encouragement. Their faculties rust or wither away without their realising the hidden abilities they possess. The lack of Journals devoted to the encouragement of the rising Journalist is responsible for this wastage of talent. Talent alone, of course, is not enough. To be a good writer one needs practice. The pages of this Journal are at the disposal of anyone, who is eager to perfect himself as a writer.

It is the object of this Journal to encourage those interested in the art of writing. "Free Lance Writer" is a training ground. Nothing static deserves to exist in this world. Change in the form of improvement is a necessary condition for healthy existence and the Free Lance Writer hopes to improve. The Editor looks forward to suggestions from subscribers and readers for the improvement of this Journal.

A word is necessary regarding the list of contents. It must not be thought that all the articles published in the pages of the Free Lance Writer will be from the pen of unknown writers. In each issue will be found several articles written by well-known persons with whose names the reader may be familiar. Such articles are intended to serve as models to the enthusiastic, but inexperienced, writer.

This Journal contains some special features called "Peruse, Please!", "Memorise" and "Test Your Knowledge!". The questions and answers in "Test Your Knowledge!" may be of use to those taking competitive examinations such as the Indian Audit and Accounts Service.

This issue contains a review of Gunther's 'Inside Asia' by Mr. C. R. Pattabhi Raman. The review has not been published with a view to introduce the book to the readers. Gunther's 'Inside Asia' is a well-known book and more than a year has elapsed since it was published. But many might not have found the time, during their busy hours, to read the whole book. The review by Mr. C. R. Pattabhi Raman is an excellent summary of the chief features of the book. The review, though a review, is in the form of an informative article. The Editor thanks the All India Radio for allowing him to publish the review in the Free Lance Writer.

The Editor owes a debt of gratitude to Langford Reed of the *Daily Mail* of London. Thanks to the one-year course in Journalism taken by him under Mr. Reed in England, the Editor has been able to overcome all the obstacles put by the timid in the path of his healthy enterprise. He thanks those who have encouraged this Journal by becoming subscribers to it and hopes that the intellectual world will always support the Free Lance Writer.

The Editor

Master and Disciple

By Diwan Bahadur V. N. Viswanatha Rao, M.A., B.L.

PART I.

MAN'S life on earth is a perpetual see-saw between the lower and the higher self. His feet of clay rest on the solid earth but his golden vision soars among the stars. He leads a Jekyll and Hyde existence between the two planes of his self. Not always can he rest satisfied with the life of contented ease of the man of the world. The striving of man, after the things of the spirit, after God, and after the God in man, exists in everyone but it varies in its strength and importunity ; and when in consequence of such striving the spirit dominates there comes into the world the Swami or the Rishi or the Mahatma. India is the land chosen of God for the most numerous and advanced of such supermen. Such a one was Swami Vivekananda

I shall attempt to present to you a mosaic of the thoughts of Swami Vivekananda on various aspects of spiritual and material progress and add a very few observations of my own, so that I may recall to your mind's eye the vision of the Great Soul who did perhaps more than any one else in recent times to raise the name and fame of our glorious motherland and her religion in the eyes of the civilised world.

Swami Vivekananda believed that the impulse to quicken the spirit could come only from another spirit—that a lamp of spirituality could only be lit from another lamp. His own lamp was lit from that of his Great Master Ramakrishna Paramahamsa who is best described in the words of his famous disciple in his lecture on the Sages of India—words of ecstasy and of self-surrender. "The time was ripe for one to be born, who in one body would have the brilliant intellect of Sankara and the wonderfully expansive infinite heart of Chaitanya ; one who would see in every sect the same spirit working, the same God ; one who would see God in every being ; one whose heart would weep for the poor, for the weak, for the outcast, for the down-trodden, for every one in this world, inside India or outside India ; and at the same time whose grand, brilliant intellect would conceive such noble thoughts as would harmonise all conflicting sects, not only in India but outside of India, nay, bring a marvellous harmony, the universal religion of head and heart, into existence. Such a man was born, and I had the good fortune to sit at his feet for years.....the great Sri Ramakrishna, the fulfilment of the Indian sages."

The highest spiritual life has nowhere attained greater completeness and perfection than in this ancient land of India, and in the hierarchy of modern Sages and Seers, who have shed lustre on India there stand out none more pre-eminent than the latest of them standing out like a double star in the firmament of spirituality—Ramakrishna Paramahamsa and his great disciple Swami Vivekananda, Janus-faced, the former looking backward and the latter looking forward. The former is the most perfect specimen of the individual seeker and finder of God, and of God in man, and withal static, satisfied with the ecstasy of his discovery and of his life in God. The latter, equally a seeker and finder of God is, on the other hand, full of the energy of dynamic religious power and possessed with the zeal that his joy should be shared by others less fortunate than himself.

The contrast between Sri Ramakrishna Paramahamsa and his great disciple is the contrast between the true Brahman and the true Kshatriya ; and in the same manner as, of old, the Kshatriya kings afforded the protection which enabled the Brahman Sages to hold aloft the torch of truth, so in modern India, Swami Vivekananda protected the highest ideals of ancient Hinduism as learnt at the feet of His Master, from the onslaughts to which it was subjected by the impact of the materialism of the West; removed the encrustations due to the stagnation of the middle ages ; and, by his militant faith, turned Vedanta to uses, undreamt of, and more in consonance with the time spirit of the New Age.

(*Continued on page 4.*)

Test Your Knowledge!

By Gissvonser.

I. *What are the monetary units of*

(*a*) Greece,
(*b*) Yugoslavia,
(*c*) Portugal and
(*d*) Spain?

II. *Why are the following places important*

(*a*) Ur,
(*b*) Hampi,
(*c*) Harappa,
(*d*) Anuradhapura?

III. *What is the meaning of*

(*a*) Kuo Min Tang,
(*b*) Nep,
(*c*) Anzac,
(*d*) Hormones,
(*e*) Autarchy?

IV. *When were the following battles fought and who were the parties*

(*a*) Miani,
(*b*) Hohenlinden,
(*c*) Philippi,
(*d*) Salamis?

V. *Who were the discoverers of*

(*a*) Insulin,
(*b*) X-rays,
(*c*) Vaccination,
(*d*) Circulation of Blood?

(*Answers are published on page 28.*)

Master and Disciple—*continued.*

According to the ancient Hindu ideal, religion was more or less a matter between one's soul and God, and its constant aim was that by upward striving, the individual Soul should be made to burn as a steady flame purified of all dross, in order that it may unite with God.

According to the new ideal held up to the world by Swami Vivekananda, the man of religion was to come out of his cloistered isolation, after he had realised God by upward striving, to minister to the needs of others' souls and his measure was to be determined not only by the measure of his own spiritual stature or that of his disciples but also by the measure of his spiritual ministrations to the poor and lowly. The change was perhaps largely the result of the impact in him of East and West and of the application by him of the methods of the West to an Oriental setting. In the West, which lives, moves and has its being on a plane where material welfare counts far more and spiritual welfare counts far less than in the East, movements for the social and economic amelioration of the masses have had a much more insistent and spectacular appeal and their progress has achieved much more definite results in the direction of general well-being than in the rest of the world.

In India, where, both materially and spiritually, the peaks are higher and the valleys deeper and more numerous, not only on the material plane has the spirit of service a more insistent call than in the West but also on the spiritual plane can spirituality be conferred with gain to the Giver. No greater gift can be conceived of than the gift of spirituality to the teeming masses of India, sunk in apathy and ignorance. The field is vast, and the labourers can never be too many.

Swami Vivekananda was a born king among men and his Empire was over the minds of men. Under the influence of his Master, his spiritual status had been fully attained before he set out on the wanderings which brought him into contact with all kinds of men and things and all shades of thought and feeling in India from the Himalayas to Cape Comorin. His later journeyings round the world filled him with that sense of oneness with his fellow beings without which religious experience is bereft of its richness and its power for the good of mankind. A keenly sensitive nature filled him with pity for the masses of his fellowmen steeped in misery and want; and all the intensity of his Religious being was transmuted into a consuming passion to work for the uplift of his fellowmen. His spirit was not to be satisfied with the quiet and intensive contemplation which satisfied his Master. "Religion, if it is a true relation, must be practical." His path was not so much that of Bhakthi, as that of Karma. "He was energy personified and believed in action; and action was his message to men."

The Value of Shakespeare to Modern India

By Diwan Bahadur K. S Ramaswami Sastri

THE supreme value of Shakespeare to India consists in his flaming patriotism. England found herself in the Elizabethan age and poetry was the mirror in which England beheld herself. The brightest and best of such mirrors was Shakespeare.

"This fortress built by nature for herself
Against infection and the hand of war;
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house
Against the envy of less happier lands."

(*Richard II*)

"That pale, that white-faced shore,
Whose foot spurns back the ocean's
roaring tides
And coops from other lands her islanders,
Even till that England, hedged in with
the main,
That water-walled bulwark, still secure
And confident from foreign purposes."

(*King John*)

"Let us be back'd with God and with the seas,
Which He hath given for fence impregnable,
And with their helps only defend ourselves;
In them and in ourselves our safety lies."
"I' the world's volume
Our Britain seems as of it but not in it;
In a great pool a swan's nest"

(*Cymbeline*)

'O England! model to thy inward greatness
Like little body with a mighty heart!'

(*Henry V*)

"This England never did, nor never shall,
Lie at the proud feet of a conqueror!
Come the three corners of the world in arms,
And we shall shock them—nought shall
make us rue
If England to itself do rest but true."

(*King John*)

The future Indian Poets must be electrified by such a spirit and should in their turn by their works in the modern Indian languages charge the Indian people with that spirit.

Once this light is lit in the hearts of the poets and the peoples of India, there will be born a new passion enkindled by Shakespeare—the urge to present the pageant of Indian History in poetry and drama and by cinema and radio. Indian History must no longer be content to remain as a mere dry chronicle of dates and events. It must colour and be coloured by Indian poetry and become a force in the national life. It is Shakespeare's presentation of the pageant of English History that is the real foundation of English patriotism and the resultant greatness of the English people.

Another lesson to be learnt from Shakespeare is the need to go to the classical language of India for inspiration. In India to-day the Tamil language tries to strike out a lonely path and plough a lonely furrow. It never did so before but a new spirit is sought to be injected into it. Though Shakespeare knew "little Latin and less Greek", yet he knew enough to feel the beauty of the classics and to derive inspiration therefrom. The Renaissance was as great a force in his life as the Reformation. Shakespeare's works are not only full of classical allusions but were in many instances directly inspired by them. In Hamlet Polonius says, "Seneca cannot be too heavy nor Plautus too light." The subjects of Shakespeare's two great poems—*Venus and Adonis* and the *Rape of Lucrece*—were taken from Ovid. He based a whole Act in Henry VI on one of the odes of *Horace*. His debt to *Terence* is great and he had also in his mind *Juvenal* and *Lucretius* and *Virgil*. He had before his vision the great Greek dramatists also. His debt to Plutarch is immense. I do not say that the future poets of India should slavishly borrow themes and ideas from Valmiki and Vyasa and Kalidasa and Bhavabhuti. But they must study those supreme masters and get inspiration from them and not merely spout out such random ideas as strike their indisciplined minds.

Another lesson that will go to the heart of India is Shakespeare's undying love of idyllic rural life despite his London life. He was a keen observer of Nature and his description of flowers is unsurpassed.

"When daffodils begin to peer,
With heigh! the doxy over the dale,
Why, then comes in the sweet o' the year;
For the red blood reigns in the winter's pale,"

(*As You Like It*)

"Daffodils
That come before the swallow dares, and take
The winds of March with beauty; violets, dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath."

He loved the dawn and was pre-eminently the poet of the dawn—another trait which appeals to the dwellers in the land of Ushas:

"But look, the morn in russet mantle clad,
Wallis o'er the dew of yon high eastward hill!"

(*Hamlet*)

"Night's candles are burnt out, and jocund day
Stands tip-toe on the misty mountain tops."

(*Romeo and Juliet*)

"Full many a glorious morning have I seen
Flatter the mountain tops with sovran eye,
Kissing with golden face the meadows green,
Gilding pale streams with heavenly alchymy."

(*Sonnet No 33*)

Another striking trait in Shakespeare that has great appeal and value to India is his deep love of music—a love which was as deep as his love of flowers. He mingles both the loves in a peerless passage:

"The strain again! it had a dying fall;
O, came o'er my ear like the sweet sound,
That breathes upon a bank of violets,
Stealing and giving odour."

Shakespeare's humour will introduce a new element as yet dormant and badly expressed in our life. The beauty about English humour is that it is not mere broad farce or cynical wit but mingles whimsicality with beauty and pathos and treads with a light step near the tragedies of life. The true comic spirit helps to remove the self-adultion and self-worship to which we are prone and put an end to extravagance and affectation and highbrow superciliousness. Shakespeare will teach us to be humorous without being ribald or coarse or indulge in mere puns and conceits.

Though Shakespeare's spiritual touch is not luminous and assured—and this was due to his blend of Christianity and classicism—yet the Indian poets have something to learn from his religious approach if not from his religious philosophy. He is full of humility and reliance on God and is free from cocksureness and arrogance which are the besetting sins of singers who try to pass off as saints

"He that doth the ravens feed,
Yea, providently caters for the sparrows,
Be comfort to my age!"

(*As You Like It*)

"God shall be my hope,
My stay, my guide and lantern to my feet."

(*Henry VI Part II*)

Further Shakespeare fuses together the aspects of Godhead as Law and Love.

"For judgment only doth belong to Thee."

(*Henry VI Part II*)

"The quality of mercy is not stained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd;
It blesseth him that gives and him that takes."

(*Merchant of Venice*)

Alas, alas!
"Why all the souls that were were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If he, which is the top of judgment, should
But judge you as you are? O, think on that;
And mercy then will breathe within your lips,
Like man new made."

(*Measure for Measure*)

Of course as he was born in a Christian country, he believed in the Devil and the doctrine of original sin—doctrines which cannot and will not appeal to the Indian mind with its combination of clarity and charity. But his affirmation of the essen-

(*Continued on page 7.*)

Aeroplanes and Aerial Bombardment.

By Venus.

AERIAL navigation may be said to have begun with the experiments of the Montgolfiers in France in 1783. It was only with the appearance in 1899 of Zeppelin's rigid type of airship, that the science of Aeronautics took on a new complexion. It was only from then that, airships of different types came to be built for military purposes. In the last war aerial bombardment, at first, was from airships and not from aeroplanes. The airship never made any noise and its noiselessness was its main strength. When the ground defences began to develop the Zeppelins or airships were unable to cope with the situation as they were very slow-moving objects. A swifter and smaller type of machine was badly needed. Before the end of the war the aeroplane took the place of the airship.

During the peace years, aeroplanes were perfected. Though there was not any opportunity for the use of the aeroplane in war civil aviation gave a lot of encouragement to the perfecting of the machine. By 1934 all the advantages gained in civil aviation were applied to military aviation. But there was no occasion to test the strength of the aeroplane till the outbreak of the civil war in Spain in 1936.

The Value of Shakespeare . . . — *Continued.*

tial and inherent nobility of human nature —a strain got by him from the Renaissance —is badly needed in India to-day.

"What is a man,
If his chief good and market of his time
Be but to sleep and feed ? a beast, no more.
Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and god-like reason
To fust in as unused."

(*Hamlet*)

What a piece of work is man! How noble in reason! How infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!

So far for the history of the aeroplane. Now for aerial bombardment. Bombings are of three kinds:

(i) Bombing of an area in which no military objective exists. The main purpose of this is to demoralise the civil population. The indiscriminate bombing of towns breaks the will of the civilians and develops defeatism in the nation. With every air raid grows the defeatist impulse of the suffering civilians. Moreover the bombing of civilians affects the morale of soldiers. Soldiers usually screw themselves up to a high pitch of efficiency with the thought that they are fighting to defend their wives and children. A soldier from Turin, while defending Albania, hears that Turin is bombed and suffers by the thought that his wife and children may have been killed; he loses half his enthusiasm for the fight.

(ii) Bombing of an area which contains military objectives but where such objectives are not singled out for attack. The whole area is sprayed with bombs on the chance that certain military objectives may be hit. This kind of bombing can hardly be distinguished from the first type.

(iii) Bombing of a definite military objective picked out for the purpose. Bombing of this kind cannot be labelled either general or indiscriminate.

The term military objective came into existence during the last war. Military objectives comprise military depots, munition factories, barracks, railways, electric power stations and other industrial plants concerned with war production. Bombing of military objectives is the only kind of bombing allowed by International Code of Honour. But ever since the Spanish war the impossibility of adhering strictly to the bombing of military objectives has been increasingly felt. Absolute precision is absolutely out of the question. Bombing now-a-days has to be conducted from 20,000 feet or above because of the growth of the modern ground defences.

This is the proper place for the study of the improvement in the ground defences since the last war. Before examining civil defence we

must know what dangers can be expected from the air. The dangers come to the citizens in the shape of gas bombs, high explosive bombs or incendiary bombs. Each type of bombing needs to be tackled in its own way. Between 1930 and 1936 the danger from gas was greatly emphasised. The Spanish Civil War put an end to this fear. In Spain high explosives, and not gas, were used. Spain proved that the high explosives could be as deadly as, if not deadlier, than gas. Spain proved the fear of gas to be childish but the European nations, for sometime, continued to do reverence to gas. Great amounts of money were thrown out in England in order to equip every citizen with a gas-mask. Actually, in September 1938, during the Czecho-slovakian crisis, all England fixed its eye on the gas-mask and considered it the shield of Britain. The first country to realise that high explosives were more likely to be used than gas in modern war was Germany and this perhaps was due to the fact that she had practical experience of the actual fighting in Spain. The next country to realise the danger of the high explosives was France. In the *Exposition du Progrès Social* at Lille in 1939 the dangers of the high explosives were clearly emphasised by means of frightful pictures illustrating how the high explosives could pierce through six floors of a building before exploding. As the months in the year 1939 rolled by, England slowly began to follow in the footsteps of the European countries.

A consideration of the types of defence available against the high explosives is not out of place here. European generals formulated three methods by which the high explosives could be made ineffective. The methods are:

(i) **The Maginot Line System:** This means the excavation of under-ground high-ways beneath a town which will be linked up with one another like the subterranean passages inside a gold mine. The purpose of this kind of aerial shelter is that during air raids life may go on undisturbed under-ground. Due to the cost of tunnelling all the towns, the Maginot Line type of defence was never tried in any European town.

(ii) **The Deep-hole Shelter System:** This means the making of deep-holes in the ground which can accomodate in them thousands of people. This kind of shelter would have been as safe as the Maginot Line type. But it is full of practical difficulties. A deep-hole shelter must have an entrance to it from the street above and it is necessary to have a number of steps between the entrance and the floor of the shelter. Every time a raider is sighted people will have to run down the steps of the deep-hole shelter and every time the all-clear signal is given they will have to ascend the steps to get to the street. Further, thousands of people, all eager to go down, will flock to the entrance of the deep-hole shelter and there will be a frightful congestion at the entrance.

(iii) **Temporary Trench System:** This means the construction of large temporary trenches in all available open spaces. While the Maginot Line System is intended to safe-guard the citizens from direct hits by bombs the Temporary Trench System is intended only to save the citizens from being hit by the splinters raised from the ground by the bombs. No one getting into a trench can ever hope to escape a direct hit by a bomb. England, soon after the declaration of the present war against Germany, has converted many open spaces and parks into trenches for the defence of the civil population.

About the incendiary bomb nothing need be said. The only way to fight it is to equip the country with fire-fighting and fire-extinguishing appliances.

From what has been written above it is clear that the aeroplanes and the aerial bombardment have altered the whole technique of war. In the past, war interested only the soldiers. To the average citizen it meant little else than food for idle gossip. But now-a-days, war is quite a different thing. Modern warfare does not take place out of sight of the average citizen. War comes right to his door. Air raids come in a succession of lightning strokes and, more often than not, the citizen finds that he is never free from the danger of death even for an hour. The bombs that rain from the sky do damage to life and property. Even the shooting down of a bomber proves a mere Pyrrhic Victory, because the hit bomber, while reeling down from the sky, releases all its live bombs, which bring certain destruction to the people below. Man invented the aeroplane in order that it might be of service to him. But the constructive invention has been put to a destructive use. The Angel in man perhaps gave him the inventive power to discover the aeroplane but alas! the Devil in him succeeded in taking possession of the aeroplane he has invented.

Excursions

By N. Subrahmanyam, M.A., L.T, F.R G.S.

IT is now generally recognised that, among the several extra-curricular activities of a school or college, excursions should form an important item; but it is not so well-known that the value of excursions or the method of conducting them have not been properly understood or acted upon. Of late it has become the vogue in several schools to conduct mass excursions of some hundreds of boys to some shrines or places of general interest and bring them back, of course, safe, healthy and well refreshed. Much credit to the institutions for successfully organising even such excursions and tours, which they were not doing some years ago; and the boys do benefit to some extent there-by getting the advantages of a holiday, some picnicking and some widening of outlook in rather a general way. But the best value is not to be got in this way, by keeping the destination of one or two places as the main thing, and losing sight of a thousand and one things there or along the route. Again, when economy of time and money are valuable considerations, things worth seeing in the Home Region at a cheap cost are usually neglected, or at least not given the attention they deserve.

The word "*Excursion*" etymologically means 'running away,' i.e., getting off from the regular daily routine of school or office work, the purpose being, of course, in the case of educational institutions, to better understand and appreciate what has been theoretically learnt in the class-room. Things round about us are in a synthesis, and we can see them only in the mass in a crude way like the child or an uneducated person unless we are guided or trained to analyse things seen, in an intelligent way and mentally re-synthesise them. To produce such an analytico-synthetic knowledge of our environment in the minds of the young ones from first-hand experiences by means of tours and excursions ought to be one of the useful instruments available for the educator.

In such a guided direct study of things round about us by personal visit, two broad correlations should be brought out and elucidated so that students could subsequently use them as keys for their own use in their independent attempts at trying to understand by themselves any new feature or country seen.

The first of these correlations is that between physical and human landscapes as seen, for example, from an eminence. What would have been the aspect of the country, if man had not bunded across a river or a potential stream and created the reservoir or tank with its catchment area above and the cultivated fields below? It would have been merely a sloping valley, continuous along the axis line, with some type of natural vegetation suited to the hydrographic conditions of the locality. Such a mental projection of what would have been, forms an excellent training in imagination, and gives a deep insight into the work of man in altering the the physical landscape to suit his own needs. What would have been the original aspect of the country — if forests had not been cleared for cultivation or settlement — if the factory or harbour had not been constructed — if the mine had not been dug — if the race-course or parade ground had not been laid — if the marshes had not been drained — if the malaria had not been conquered — etc. Heaps of such questions will crop up in the minds of persons trained to observe intelligently, and attempts at answering them helps in the better understanding and appreciation of the geography of a locality.

The other type of correlation that should not be lost sight of in any excursion is the close inter-relation between urban and rural geography. The town and the country are closely linked up in their activities; and this will be patent and in full evidence when a person takes his stand in a road leading into a town and observes the various kinds of supplies that the town draws from the country round about, and gives in return commodities of a different kind.

Both the correlations mentioned above need a third 'key' for further elucidation of human activities and the aspect of the country, viz., the cycle of the seasons. The aspect of the country in the dry and wet seasons with special reference to the availability of water or the crops in the fields or their absence, etc., the activities of the

villager are all obviously seen to be controlled by seasonal conditions of drought or rainfall, heat or cold. Even in the city, the influence of seasons can be seen in the dress of man, in the games of children, in the available fruits and vegetables, etc.

Having explained the method of observing in excursions with the help of the keys of interpretation, let me suggest a few typical places which may be visited with profit. A hill like that of Pallavaram or St. Thomas Mount would form a useful " Outlook Tower " from which the whole countryside can be surveyed with the help of the one-inch map and the scenery round about carefully observed and analysed in the manner explained above, bringing out the interrelation between physical and human features. The indelible impression thus obtained gives an ocular grip of the region.

The coast affords another interesting topic for observational study. The trend of it, its sandy, surf-beaten nature, the bar formation at the mouths of the Adyar, Cooum, and Koratallaiyar (Ennore backwaters); the harbour, the sandy accretion to the south of it and the erosion to the north of it with the boulder screen to prevent further erosion, the fishermen's hamlets or kuppams with their small craft, etc. are all items of coast study of high interest and value.

The courses of the three rivers mentioned above, their meanders, with examples of erosion and deposition, their relative utility, the dams across them to draw off water from tanks, the use of the sand and sandy loam in the bed of the Cooum for example in connection with the building industry in the City, the tidal limit of the rivers, and the fishing in them as well as the boating in the Adyar and the Ennore backwaters, the Dhobykhanaa above the tidal limit, etc. are all items of intense human interest, to be closely correlated with physical facts and features.

The Buckingham Canal, running through the length of the City with its traffic of Casuarina fuel, dried fish, plaited cocoanut leaves, straw, rice bags, granite slabs and rollers, which are in evidence at the Basin Bridge wharf, Chintadripet bank of the Cooum, and Barber's Bridge—all these give us an insight into the usefulness of a Canal that runs 250 miles north of the City and 50 miles south of it.

Several instances can be multiplied to show how planned excursions can be made highly useful educationally in a hundred ways, finding books in brooks and sermons in stones. What is required is the will to do it in the right way—with the expectant mood, observant eye, appreciative mind and the guiding hand of a skilful teacher. Excursions would then prove at least as valuable as class lessons.

BABUR—The Founder of the Moghul Empire

By G. S Srinivasan, B.Sc. (Hons.)

NEVER, in the annals of History, has any country experienced such strange vicissitudes of fortune as India—a huge ocean-washed peninsula, bounded on the north by lofty mountains. The passes situated in the north-west have witnessed the inflow of innumerable hordes, which has affected thoroughly the destiny and fortunes of India many a time.

Towards the close of the fifteenth century, the first wave of Muslim immigration wore itself out leaving India in a state of political disruption, moral decadence and social disorder. The weaker Tughlaqs proved worthless rulers. Sunk in indolence and debauchery, they sauntered away their lives in secluded palaces chewing bung, fondling concubines and listening to buffoons. In their idle hands the super-structure of the Delhi Sultanate so laboriously built by Shahabuddin Ghor and his successors fell to pieces. The invasion of Timur in 1397 only hastened the end of the already decaying empire.

The attempts of the Sayyids and the Lodis to revive the splendour of the Delhi Empire were crowned only with a little success, but the civil war that broke out in the reign of the last of the Lodi kings, Ibrahim, dealt a blow to all future dreams of re-establishing the Empire on a firmer basis. The valour and genius of an obscure Turk put an end to the tottering Sultanate of Delhi.

Strictly speaking, the Empire Babur founded should more properly be called "Turkish" and not "Moghul" for, from his father's side Babur was descended from the valiant Turk, Timur, and on his mother's side from the blood-thirsty Monghol, Chengiz Khan, familiarly known in History as the 'Scourge of Central Asia'. But, while he inherited the courage of the Turks, and the listless energy of the Monghols, Babur was free from the savage qualities which distinguished his noble ancestors.

Of Babur's early life little need be said except that it was a period of constant struggle for obtaining the sovereignty of his native land. His real name was Zahiruddin Muhammad but as this name could not be properly pronounced by the Monghols, he was called 'Babur'. His father, the chief of a small principality in Central Asia known as 'Farghana' died prematurely while attempting to scale down a huge precipice during a hunt. Left alone, Babur, like other great men in History, had to pilot his way through troubled waters at a very young age. Those were the days when the Uzbegs under Shaibani Khan were ravaging the whole of Central Asia. Babur, too young to defend his father's principality, was foreed to fly for his safety. Twice he won Samarkhand and twice he lost it. Disgusted with his adventures in his native soil, he turned his attention to the rich spoils of Hindustan. His capture of Kabul was his first ~~first~~ move in his political chessboard.

It has already been said that India under Ibrahim Lodi was torn by civil strife. The chief rebels against Ibrahim were Daulat Khan, the Governor of Punjab, and Alam Khan, the uncle of Ibrahim. The long awaited for opportunity came to Babur when he was requested by these two to invade India in order to save the inhabitants from the Lodi tyranny.

The invasion of Babur was a turning point in Indian History. It, at one blow, shattered the hopes of the Afghans.

The battle between Babur and Ibrahim was fought on (April 12, 1526) in the historic plain of Panipat. The battle was long and fierce. Babur was confronted by a numerically superior force. But the army of Ibrahim, though bigger, could not stand long against Babur, whose military genius was unmatchable. The timely use of the artillery—introduced for the first time in India—and the clever use of Tulugma—the famous Monghol cavalry flank attack—decided the day in Babur's favour. The few hours' battle extirpated the Afghan army. Ibrahim himself fell dead on the field of battle.

This glorious victory, did not make Babur the master of India. He found himself face to face with the mighty Rajputs, led by the brave and valiant Rana Sanga. At Panipat Babur fought for victory; at Kanwaha, he had to fight for his very existence. Rana Sanga's army, swelled by the armies of various chieftains, stood ready to give battle to the invader at Kanwaha. The battle was fought on 16th March, 1527. The fearless Rajputs repulsed the invaders several times, but at last Babur's scientific method of attack got the upper hand. Rana Sanga's army was over-powered. Never, in the history of the Rajputs, was the rout so terrible. The battle of Panipat had given Babur the chance to build an Empire in India. The battle of Kanwaha gave him the Empire of India.

The later history of Babur is neither exciting nor pleasant. Himself a soldier of fortune and not an architect of empire, Babur could not devise any effective machinery for the proper administration of the conquered territory. Further, he did not live long enough to consolidate his conquests. He died in 1530 and his end was pathetic. His love for his eldest son, Humayun, was so unbounded that when the latter was afflicted with a severe malady, Babur prayed to God to spare his son and to take him away instead. Perhaps Babur contracted his son's disease. He fell ill and expired while his son completely recovered.

Thus ended the life of Babur, the founder of the Moghul Empire. His sudden end was unfortunate for his son Humayun. He died at a time when his services were most urgently needed for the consolidation of his conquered territory. The Afghans, under the leadership of the future Sher Shah, were thirsting for an opportunity to pay the Monghols in their own coin, and the unyielding Rajputs were smarting under their recent humiliation. The death of Babur exposed Humayun to countless humiliations.

In Indian History Babur is given a prominent place. He deserves it first, because he was the founder of the Moghul dynasty and secondly, because he wrote a true and faithful account of himself and his exploits in his delightful Memoirs 'Tuzak-I-Baburi'. The most noteworthy feature of his Memoirs is his honesty. He writes "I do not write this in order to make complaints; I have written the plain truth."

Agricultural India.

By V Rangaswamy.

THE village constitutes an important factor in the Government of India and land revenue has been an important item in the income of the state from ancient times. The Government is the supreme Landlord and the land revenue which is equivalent to rent is called 'kist'. The 'kist' is paid by the cultivator to the Government according to the nature of his holding.

After the advent of the British in India Land revenue was fixed by a Settlement. There are two kinds of Settlement—Permanent and Temporary. The Permanent Settlement, introduced by Lord Cornwallis at the end of the eighteenth century, converted the large revenue farmers in Bengal into Landowners of the type of the English Landowner. "The actual cultivators became the tenants of the Land-lords. This system has prevailed in Bengal since 1795 and in the greater part of Oudh since 1859. It also obtains in certain districts of Madras." Unlike in the Permanent Settlement the land in a particular village is subjected to a thorough survey, villages are mapped out carefully, boundaries of fields are clearly specified and a Record of Rights prepared under the Temporary Settlement. Temprary Settlement is of two kinds—Peasant's holdings and Land-lord's holdings or Ryotwari and Zemindari tenures. In Zemindari villages the zemindars pay the rent assessed and they collect from their ryots or cultivators, Melwaram or Kudiwaram dues. In the Ryotwari tenure there are, again, two kinds of holdings—" those in which each individual occupant holds directly from Government and those in which the land is held by village communities, heads of the villages being responsible for the payment of revenue on the whole village area. The latter system prevails in the North. In Madras, Bombay, Burma, and Assam Ryotwari tenure is on an individual basis, and the Government enters into a separate agreement with every single occupant". (The Indian Year Book 1928)

Leaving land revenue let us consider communications. Under the East India Company road development was in the hands of Military Boards, which did not care much for the public. Lord Dalhousie created a Public Works Department to take the place of the Military Boards. This made India enter upon a new epoch of road making Lords Mayo and Ripon, by their progressive policy of encouraging local self-government helped to a great extent road development in India. At the present day, there are four Trunk Roads in India—Khyber to Calcutta, Calcutta to Madras, Madras to Bombay, and Bombay to Delhi.

Now to the life in a village. The blacksmith and the carpenter have busy days during the whole year. They repair and make many of the agricultural implements used by the farmers. The village washermen clean the clothes of the customers in places reserved for them in tanks or rivers. The village potter is always at his wheel. In olden days, all the village employees were paid by grants of land. But now they are mostly paid either in kind or in cash.

It is a pity that the villagers seldom devote their time to the proper study of the market. In consequence of this, they often have to mortgage their lands or pledge their jewels. More often than not they are unable to redeem their mortgaged properties. Submerged in debt, they spend a lot of money in marriages and succeed in bringing ruin on themselves. Their poor incomes and large expenditures, the partition of land due to the working of Hindu Law, and the want of co-operative societies among them combine to reduce the villagers to the verge of poverty.

Many poor peasants, failing to balance their budgets, fade away into the class of landless cultivators. If some of the enlightened people turn their thoughts to the education of the villagers then, purified of all their depressing defects, the villages of India would shine with health, wealth and prosperity.

Commercial Education in India.

By: G. S. T. N. Chari.

INDUSTRIAL Expansion and Unemployment are two of the most important problems that confront our country to-day. It is a relief to find that, of late, India has been slowly progressing towards industrial expansion without jeoparadising her pre-eminent position in agriculture. With the gradual growth of industrialisation, it is more readily realised now than in the past that "trade" means not only the production of raw and manufactured goods but the "buying" and "selling" of such goods. Industry is largely dependent on commerce for the outlet of its products. In the midst of the complexities involved in the present-day problems of trade, it is the commercial man with the best training who succeeds in gaining a market for the manufactured goods and determines the volume of output in industry. It is, therefore, clear that if India should not lag behind others in her industrial expansion and commercial enterprise, it should be realised that a well-organised system of commercial education is as necessary as a suitable technological or scientific education is for the better equipment of a producer or manufacturer.

Traditionally, business and education have little in common and all along a strong feeling of antagonism has existed between the two. At present, however, the country has begun to recognise the correlation existing between trade and business and to appreciate the prominent part that commercial education plays in the shaping of her commercial progress. Still, the question "What is Commercial Education?" is not infrequently put. The popular feeling is that subjects like Law, Medicine, etc., can be taught and learnt, but a knowledge in business is a thing that is acquired by mere "experience" and "pick-up" and is not a matter of book-learning. The term "Commercial Education" is defined as "practical education suited to the needs of the present day and calculated to fit young people for commercial careers." There is certainly no lack of spirit for learning in our country as is evident from the huge figures of success scored in the University Examinations year after year. Only a very few succeed in entering a Government or quasi-Government service and the rest are faced with the problem of finding out the means of their livelihood. It is here that Commercial Education offers a helping hand to many a youth to obtain a footing in the commercial world and to chalk out for himself an enterprising career.

There is a certain amount of justification in the view held in many quarters that the present curricula of studies needs considerable overhauling and it is useful to consider how the present system of studies can be altered so as to include specialised courses of commercial education and business training. It is a pity that in this country commercial subjects are treated as the Cinderella of studies and it is unfortunate that many young persons perforce take to the learning of a few of the Commercial subjects (mostly Shorthand and Typewriting which do not by themselves wholly comprise "Commercial Education") as a last recourse for eking out their livelihood. The scarcity of well established institutions for imparting sound knowledge in Commercial Subjects coupled with the absence of encouragement of commercial studies result in a deplorable lack of efficiency in the present-day youth which, not only mars the success in his career but impairs the development of trade.

What is, therefore, urgently required is a revision of the present system of studies so as to include popular commercial subjects in it and the establishment of "real" Schools and Colleges of commerce with adequate provisions for imparting sound knowledge and training in commercial subjects to the commercially minded. The vast success attained by the European countries in the field of commerce is not a little due to the establishment of the International Association for the development of Commercial Education in Zurich in 1901. The requirements of commercial education in this country are growing year after year and if we are not to lag behind other nations in the field of commerce and industry, it is necessary that:

i. A specialised "Day Course" should be introduced in our Schools and Colleges to impart a sound knowledge in Commercial subjects, viz., Commercial Arithmetics, Mathematics, Book-keeping and Accountancy, Business Methods, Banking, Commercial Geography, Commercial History, Commercial Economics, Statistics, Commercial Law, etc.

ii. Evening Schools should be established where studies in these subjects should be made available to those engaged in business.

iii. Every endeavour should be made to keep the fee as low as possible and sufficient encouragement should be given to students to pursue their studies with enthusiasm.

iv. Special institutions should be established to give specialised training to those who seek an advanced knowledge in their business.

v. A commercial museum containing mechanical apparatus and products used in commerce may advantageously be attached to the institutions in order to give a stimulus to commercial education.

Systematic education and training on these lines should, to a great extent, enable the middle-class, that forms the majority of the masses, to acquire an adequate knowledge in the field of commerce to face the future with confidence and to do something useful towards earning their own living. It is idle to criticise blindly the Government for the present state of affairs though the State can do a lot towards the improvement of the situation. It is the duty of the industrial and commercial magnates of our country to evolve the means of promoting commercial education suitable to the needs of modern times. In the present age of industrial expansion and commercial exploitation, India should play her part and her potentialities demand a well-devised and useful system of commercial education Is it too much to hope that something tangible will be done in this direction at no distant date?

The Value of Time.

By P. M. Balasundaram

EARTHLY value depends absolutely on time. Who has not seen a dying man? Perhaps he was rich, learned, honoured and carried on men's shoulders during his own life-time. But at the time of his death, all his wealth, all his learning and all his honour seem to forsake him almost without mercy and we say when he is a corpse, "And now lies he here and none so poor as to do him reverence." It is this controlling capacity that gives its first value to time. Time is to be valued, because all our greatness, all our wealth and all that we want to be are circumstanced by it.

Every thing that we wish to do and gain is to be done or had within the space of our time. In death there is no tenderness. After death there is no action. Time at our disposal is short. "Art is long, time is short." Not by bread alone do we live. We have several things to cultivate. We have our business, our interests, our affections and our pastimes to develop; for each we need time. By reason of the various demands on it time increases in value.

Time changes and with them we ourselves—so sang a Latin poet, and he is right. The man who does not realise the value of time suffers for his laziness and is landed in regions where he would not like to be.

Like everything else, time is given to us by God who expects us to make proper use of it. All religions agree that for every minute wasted, we are answerable to God. For every idle word we speak, we will have to render an account to Him. We must never misuse what He has given us. We must never forget the value of time.

The Haunted House

By V. N. Krishna Rao

IN the nineties of the last century, lived Muthuranga Mudaliar, a great Zamindar, in Pusalur. A staunch believer as he was in inter-communal marriages, he had a Brahmin wife, named Parvathi. Parvathi was very beautiful; and, naturally, Muthuranga gave her the first place in his heart.

Their happy married life lasted till 1911. In that year Parvathi suddenly died of heart failure. It was a heavy blow to Muthuranga because during their blissful married life she had presented to her husband five children. They were all less than fourteen and Muthuranga, with a grief-stricken heart, trembled at the thought of looking after the motherless children. He struggled hard to get over his grief, but in vain. Overcome by misery, Muthuranga jumped from the top-floor of his bungalow. His servants, seeing him come down from above, rushed to the spot where he fell and carried poor bleeding Muthuranga into the house. They sent for his doctor immediately. But, before the doctor came Muthuranga had left this miserable world and gone into peace. Thus ended the rich and happy pair, Parvathi and Muthuranga.

The Zamindar's bungalow was situated on the outskirts of the village, in a lonely but lovely place. It was a house massive in structure and it had been built in the eighteenth century by an ancestor of Muthuranga. The oldish look of the bungalow gave it a sad and grim appearance. Muthuranga had been unyielding, throughout his life, to the entreaties of his friends to modernise the house. He, always, had held a veneration for the relics of his ancestors, and his longing had been to keep the house in the same, old style in which his predecessors had kept it. The bungalow had a thick growth of trees around it.

Several years after the suicide of Muthuranga, one of his servants who had faith in black magic, told his fellow-servants that at nights he often heard heavy sounds, peculiar crashes and weeping noises in the house. The servants were frightened and the children of Muthuranga decided on running away to an uncle of their's who had a shop in Tanjore. The servants were asked to look after the house.

The servants struggled on for a few days in that house, but ran away, at last, alleging that they had seen, at nights, several heads above the parapet on the top floor. The report soon spread and no one went by the side of that house. People thought that the house was haunted by the spirit of Muthuranga and that his ghost was wandering there. The whole village was in panic. None dared to wander in the streets at nights. In the past many had gone to that bungalow without an iota of terror. But now there was fright everywhere. The fright was all the more because, people, who by necessity had to go out at night, confessed that they saw dark objects move about in the village. The ghost of Muthuranga had entered the village!

There was a strong man who disbelieved the stories of the villagers. One day he went into the compound of that house accompanied by none. Sitting on a marble bench in the thickly-forested place, he began reading a novel which he had taken with him. The sudden appearance of a fierce-looking ghost frightened him. Mad with fear, he jumped out of the bench and took to his heels. But another ghost jumped down on his head from one of the trees as he was running and killed him outright. His body was thrown into the street.

The next day the villagers waited for him anxiously, but in vain. Day after day they waited for him. Finding that he did not return one brave man went to the bungalow. He saw the putrid remains of the once strong man Frightened, he ran back to the village to tell others all that he had seen. That night the villagers assembled at a place and prayed to God to protect them from the ghosts.

Two years passed and people made it a point to avoid the haunted house. A renowned fighter of the neighbouring town who heard about the ghosts came to Pusalur with six of his disciples saying that he would destroy them. The villagers advised him not to go near the haunted house. Despite their advice he went into that bungalow with his followers. Each one of them carried a revolver as they entered the house. They decided to live in the haunted house to show the villagers how brave they were. The first night all of them kept awake. Nothing happend. They triumphantly went back to the village the next morning much to the astonishment of the villagers.

(Continued on Page 18)

Peruse, Please!

IN season and out of season, the Portuguese missionaries continued to press him, and finally Akbar adopted an expedient which he anticipated would shame them out of further persistence. He announced that a great Mohammedan doctor was about to leap into a furnace with a Koran under his arm; and stated that he was confident that they would have no objection to following with the Bible. The Fathers, however, declined the test, fearing no doubt that the episode of Shadrach, Meshach and Abednego was unlikely to be repeated. Subsequently the friars obtained permission and returned to Goa, reaching that town in 1583.

—E. F. OATEN:

European Travellers in India

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THE Lacedaemonians placed drunken slaves in the sight of their children in order to inspire the latter with a horror of intemperance.

—J. A. DUBOIS:

Hindu Manners, Customs and Ceremonies.

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IN Eighteenth century England, milk retailers at the places where they met to take delivery from the farmers, commonly had in the yard a pump, which they facetiously named the BLACK COW, and with which they openly diluted the milk in view of the police and without interference

—COLE AND POSTGATE:

The Common People.

* * * *

JAHANGIR arranged parties where every guest had to compose an ode.

—ROGERS AND BEVERIDGE

* * * *

HUMAYUN married Hamida Bano Begum who was only 14 years of age. She, when she was only 15 years of age, gave birth to a boy (at Umarkot), destined to become the most famous of Indian monarchs (Akbar).

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The Haunted House—*continued.*

The pugilist became a bit confident and the next night went with five of his followers only. The second night also was uneventful. He became more and more emboldened and on the seventh night went alone. The next morning he was not to be seen in the village. As soon as he went into the house he sat down to rest and soon fell asleep. When he woke up early next morning, he found that his dress had vanished. He was taken aback to discover that he was closely shaven all over his head. Devoid of dress he felt ashamed to go to the village. The best thing he could do was to run away from the village.

One year rolled by. The villagers believed that the pugilist had been killed by the ghosts. But a detective, who had no belief in ghosts, went to that haunted house one morning. He was followed by a big crowd consisting of armed police men, brave rowdies and the six disciples of the vanished pugilist.

Every nook and corner of the haunted house was examined. A trap door containing a tiny key-hole was noted. Immediately some men were sent to the village to bring every possible key that they could get. After a long trial one tiny key opened the door. The police went in and others followed. A sudden, severe fight ensued. The police won the battle and half a dozen men, who evidently were the dwellers of that dungeon, were rounded up. Dresses which if a person wore would certainly have made him appear like a fierce ghost, were found in a dark corner. Many stolen objects from Pusalur and the neighbouring villages were piled up on a large table. A large sum of money and a coin-counterfeiting apparatus were lying on the floor. The precious necklace to discover the theft of which the detective had been commissioned was the most important discovery of all.

Thanks to the detective and his courageous men, the devilish group of ex-convicts, who were the 'Ghosts' of that haunted house, was rounded up. The villagers had the pleasure of seeing the ghosts sent to prison. Yet, such is human terror and superstition that even the exploding of the ghost theory by the detective did not knock the fear of ghosts from their minds. Even to-day the house of Muthuranga remains deserted. It is still called a haunted house. No one has dared to live in it.

If you doubt the story, dear Reader, go to Pusalur and see the house for yourself. If you call yourself brave, live in it.

Modern Civilization

By Rajam Jagannatha Rao.

A RETROSPECTIVE survey of the past reveals to the mind's eye the pageant of civilization from the earliest beginnings of recorded history up to the present day. What has Man to learn from the rise and fall of the glorious civilizations of ancient times? The history of the past is to him a record of Human Destiny. It shows the travail of the human mind, its aspirations and its failings. He sees reaction following in the wake of excess, and retribution following in the wake of crime. The logic of existence is made clearer to him through the working of the law of cause and effect. In short, he understands civilization in its process of continuity.

Civilization cannot be separated into unconnected periods totally distinct from one another. There can be no divison of it into water-tight compartments. It must be surveyed and studied as a continuous process. But for the glorious contributions of Egypt, India, Greece and Rome, world-culture now would be very poor indeed. Their cultures have been bequeathed as a rich legacy to mankind, each country making its distinct contribution to human progress. Each age adds its share to this thing called civilization, making it richer. The germ of progress has always been there even from the dawn of history. As we are not concerned here with the details of Ancient History, we shall pass on to the consideration of what our own age has contributed to world culture.

Modern civilization has not a few achievements to its credit. The culmination of national consciousness belongs distinctly to the present age. This spirit expresses itself in the collective effort of thousands of individuals to secure the interests of the people at large. Even if it is argued that intense nationalism stands in the way of inter-nationalism, any day we prefer organized consolidated nations to countries which are disunited, lethargic and decadent, due to a lack of national feeling.

Science, today, has come to the aid of Medical Treatment, Agriculture, Industries and Warfare. It has revealed its immense possibilities constructive no less than destructive. Since the time of Dr. Sigmund Freud, Psycho-Analysis has been perfected in its practical application to matters of every day life. The growth of humanitarian ideas and movements, the organization of social service and public charity, though but partially successful, are manifestations of the wholesome tendencies of modern civilization.

Modern civilization is denounced on the grounds that it is materialistic, selfish and callous. Nationalism, Economic Nationalism in particular, has been held solely responsible for the confusion that we find ourselves in, to-day. But have there not been wars long before the idea of nationalism took shape? The prime cause for war is to be found in the two animal instincts of man — the possessive instinct and the instinct of self-preservation. Ages of civilization have tamed his exterior only, and even if he is a 'Social animal', he is an animal none the less.

Modern civilization has not failed. The outbreak of the present war has deceived many minds into thinking that it has. Cynics would have us believe that wars are a distinctive feature of the modern age. If the failure of present day civilization be ascribed to war, the past has hardly been exempt from this evil. Throughout the ages there have been wars. If some evils are said to be peculiar to modern civilization, why then, every ancient civilization has had its characteristic evils. Ancient superstition has been replaced by modern scepticism, and we can hardly count ourselves the worse for the change. Is it not futile, then, to argue that modern civilization is a failure?

Jesus Christ An Indian?

By M. S Ramaswami Ayyar, B.A , M R.A.S.

IT was Aristotle's (385-322 B.C.) habit to meet and talk to learned men of other nations. During the course of a conversation he had with a learned Jew, the latter informed him that the Jews were derived from Indian Philosophers. Realising the importance of the statement, Aristotle asked his pupil Clearchus of Soli to record it. The information has come down to us through the Jewish historian Josephus (Against Apion. I.22). This fact is mentioned in "Buddhist and Christian Gospels" by A. J. Edmunds and M. Anesaki. Commenting on the information Edmunds and Anesaki observe in the foot-note in p. 116, Vol. I that "Clearchus of Soli the authority here, *considered the Jews themselves as of Hindu origin:* but allowing for this exaggeration, the fact underneath it probably is that a certain sect had such an origin."

Now only few scholars are aware of this information. Even these few scholars, as Edmund's and Anesaki's remarks reveal, dismiss the statement (without examination) as an exaggeration, despite the opinion of Clearchus who seems to have been present at the conversation between Aristotle and the Jew. Aristotle's informant deriving the Jews from Indian philosophers, instead of from the Indian people must have been responsible for scholars not giving that attention to the Jew's statement which it deserves. I came across this statement in 1923 and not being satisfied with the observations of Edmunds and Anesaki on the matter, I examined it carefully in the following way and found the Jew's information to throw revolutionary light in many directions.

The Jews were known as Hebrews in olden times. In very ancient inscriptions unearthed in Eygpt, names like Khabiri (or Khabiru) and Habiri (or Habiru) occur as those of peoples fighting for mastery over W. Asian lands. Savants say that Khabiri and Habiri are variant forms and that they refer to the Hebrews. Now the Indian Puranas mention the Abhiras as an Indian people. Since Aristotle's informant derived the Jews from India, I guessed that the Habirus (Hebrews) of W. Asia must be Abhira emigrants from India. I put my guess to a further test. Were the Arabs too Indian emigrants, since as Semitic people they are related to the Jews? Now Abhira by metathesis becomes Aribha (i.e., Araba) and through *vabayorabedam* Aribha becomes Ariva (i.e., Arava). Arava is one of the names for the Tamils. The information furnished by the Jew enabled me to construct the following formula:—Habiru = Abhira = Araba = Arava. Leaving aside the fanciful etymologies given by Tamil and Telugu Pandits for word Arava, we see it is a metathesised form of Abhira. I thus found that the Hebrews, the Abhiras, the Arabs and the Aravas were one and the same people i.e., Tamils. The information given to Aristotle by the Jew leads us therefore to S. India.

This would be a suitable place to say a word about Abhira occurring in the Puranas. Pandits' explanation for it is not satisfactory. What is its meaning? Since Abhiras according to my reasoning were Tamils, Abhira = A + bira(vira) = cattle-warriors i.e., Yadavas. We thus make the revolutionary discovery that the Yadavas were not Aryans as commonly thought, but Aryanised Dravidians. We now see the reason why that great Yadava hero Sri Krishna is represented as of dark complexion. And the Iberian (i.e., Abhira's) peninsula in Europe where bull fight is still the common pastime, shows the western limit of the wanderings of these cattle-warrior Yadavas.

So far good. But what name is Khabiri occuring in Egyptian inscriptions? Now Tacitus (Hist. Book V. Chap. 2) says that some ancient writers derive the Jews from the Solymi a renowned people. Since according to Aristotle's informant the Jews went from India, names Khabiri and Solymi must be Indian ones. I showed before that the Jews were of Tamil stock: so explanation for Khabiri and Sloymi must be sought for in S. India. Kaveri is a renowned S. Indian river and the people that held sway over the region of that river were the famous Cholas. So through *vabayorabedam* again Khabiri is Kaveri. Khabiri means people

from Kaveri region and Solymi were the Cholas. Khabiri and Habiri hence are not variant forms as western scholars think, but different names altogether: the former being a geographical and the latter a tribal name. The information given by Tacitus too takes us again to S. India.

By whichever way we go, we come to the land of the Tamils. And W. Asian names Habiri as well as Khabiri and Solymi reveal that the Yadavas of the west and the Cholas of the east coasts of India appear to have been noteworthy elements in the making up of the later Jewish nation. We now understand why the Hebrews and the Arabs are said to belong to the Semitic race. Word Semite is formed from Shem occurring in the Old Testament and Shem is Syama, black. It was not without reason therefore that the early Greeks called the people of the regions (including Palestine) extending as far north as the island of Cypress Aethiopes, black people. Semitics hence were colonial Dravidians. 'Therai Kadalodium thiraviam thedu' (wander over the wavy sea and seek wealth) is a very ancient Tamil proverb. True to that proverb, S. India in those far off days must have sent swarms of its inhabitants to trade and colonise in the west as far north as island Cypress and the Jews, descendants of ancient Tamil emigrants still follow their ancient ancestral proverb for wealth accompanies their footsteps. A perusal of books like John Finnimore's "Holy Land" and Elihu Grant's "The People of Palestine," etc., would show how Indian customs, etc., prevail in that land and Aramaic expressions like Abba, Golgotha, Talitha Kumi, Eloi Eloi lama sabachthani, etc., occurring in the New Testament would show that Aramic the language of Palestine in the time of Christ and his mother-tongue was Aravam (Tamil).

One word more before closing. Instead of saying that the Jews were descendants of Indian emigrants, why did Aristotle's informant, derive the Jews from Indian Philosophers? Now it is a Hindu habit to trace descent through Gotras to ancient Rishis. The Pharisees were the most learned community among the Jews. The Brahmans who had settled in Palestine, according to my discoveries were known as Pharisees, as in the New Testament. That is why R. Travers Herford (The Pharisees, pp. 31,32) says that the Pharisees were separated from the common folk of the land and looked upon them as untouchables. Aristotle's informant who was apparently a colonial Brahmana must have told him that the Jews were descended from our ancient Rishis and Clearchus naturally translated the statement as derived from Indian philosophers. It will thus be seen that it is not without adequate reason that I say that Palestine was originally a S. Indian colony and Jesus Christ the Light of the World an Indian.

Prohibition

By C. V. Ekambara Sastri.

THE Concise OXFORD DICTIONARY defines the word prohibition as "forbidding by law of sale of intoxicants for common consumption."

Prohibition is chiefly opposed on two grounds; first, because it interferes with the individual's liberty and secondly, because the loss of revenue to the Government is enormous.

It is our firm belief that a Government whose revenue depends mainly on the vices of the people has no claim to be called a Government at all.

Even if there should be a great fall in the revenues on account of prohibition the Government must devise other means of balancing its budget. It should not adopt the despicable policy of making money by the exploitation of the baser instincts of man. As regards the second objection, every man must be prepared to forgo some of his rights and privileges for the sake of the society in which he lives; otherwise, life will not be worth living. The taking of intoxicants by a man does not stop with him alone but is intimately connected with his family.

Let us consider why a man takes to drink and how much of his income is spent on drink. A drunkard imagines that he drinks to forget all his worldly worries. Though temporarily he forgets his misery, when he wakes from his stupour he finds his misery increased tenfold at the sight of the results of his brutal attacks on his family while drunk. His kith and kin, because of his last pie being spent in the toddy shop, have to

(Continued on page 22.)

"Inside Asia"

By C. R. Pattabhi Raman, B.A., LL.B., (London), Barrister-at-Law.

(By kind permission of All India Radio.)

JOHN Gunther has been to Asia and has chosen the best possible time for the publication of his book INSIDE ASIA. He admits having been persuaded by the book-sellers to change the title from OUTSIDE ASIA to INSIDE ASIA. There are very good reasons for his wanting to call the book OUTSIDE ASIA. In his new book he had to deal with three continents in one as pointed out by him and barring India he had to overcome language difficulties in most places. He was at home in Europe when he wrote the 'twin volume' Inside Europe. The problems of Europe are basically the same from one end to another, as a result of industrial advancement and he finds them "absent in Asia." It is possible to point out some inaccuracies in the book and one may also be able to prove that much of the matter in it is superficial and second hand, but no one will be able to say that Gunther has committed serious mistakes anywhere in it. The worst that could be said about the book is that it is uneven and that much space is taken up by trivial though often interesting details about personalities.

Having attempted the impossible he has achieved much. It could be said that Dr. Lin Yu Tang, Pearl Buck and Mowrer are deeper, better informed and more accurate than Gunther on China but they deal only with China. Gunther's is a political Baedeker—an Encyclopaedia of Eastern politics. We cannot help marvelling at his avidity to learn and his digestion. He himself says, "I read blue books till I was blue in the face." With an American thoroughness he gets his teeth into details and there is on the whole an absence of prejudice in the book. He is sure that "much of Asia is ruined by ruins." This perhaps is his only prejudice.

The book is not only readable but absorbing and many especially in America and Europe who would not have otherwise bothered about Asia are treated to a brilliant survey of the Eastern problems. It is a superbly got up "Who's Who" and the author is able to describe the "basic Trends" and "the dominant chords one finds in the vast and complex Asiatic orchestra." Like its companion volume, Inside Asia is "built on the thread of personality." It is, however, more than a mere portrait gallery—it is a comprehensive description of the policies of the actors concerned. It gives a good bird's eye view of East. The author travelled thirty thousand miles and traversed about twenty different countries in each of which he was able to see most of the leading political personalities.

He starts with Japan. From the Emperor of Japan down to the Guineapigs of Manchukuo there is an examination of various men and things. "Japan is ruled not by the Emperor but in the name of the Emperor who is 'an embodiment, a projection of a conglomerate mass of theories and traditions' and who is not a dictator." "The Emperor has legal powers far exceeding those of a normal constitutional monarch"—but "is outside politics." He is the richest man in the world and we are told that the Imperial household has five thousand employees working in the palace and "eleven pages of the official handbook are necessary to name the chief officials whereas the foreign office fills only ten.' We are introduced to the ruling clique discreetly referred to as "they" in Japan. "No one knows

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Prohibition—*continued.*

suffer from starvation. The drink tells upon his health and brings him to an untimely end. His children, because born of weak parents, are weak and feeble.

Drink is harmful to the person who takes it, to his kith and kin and to the nation to which he belongs. If people would not see the harm which this evil habit is doing, the Government is bound to legislate on this question. A good Government believes in prohibition. By prohibition the poverty of the country is reduced, the general health improved, and the home of the peasant made resplendent with joy.

precisely who 'they' are because 'they' themselves do not precisely know," says Gunther. "They are like a college of cardinals if cardinals change more often." The Japanese are bitter against the Chinese and cannot forgive them on account of the debt they owe them beginning from their very alphabet. We are introduced to "a country of discipline, conformity, shintoism, imperial ambition, earthquakes, no humour, a wonderful sense of mimicry and raw fish." The politico-religious fervour of a Japanese enables him to show reckless physical courage which makes possible frequent ceremonial Hara-kiris. Next to the Emperor is the last surviving Genro Prince Saionji, a unique ninety-year old statesman who still pulls wires. The ramifications of the Japanese army which even issues pamphlets to educate the people and the rivalry between the army and the navy as also between the army and the business heads is clearly brought out. The Chapter on the Manchukuo experiment is instructive and interesting and we see the Japanese going one better on the western imperial powers in adroitness and efficiency. Japan exploiting the new technique of fighting without declaring war has created a new Japanese China thus destroying the unity of the old and vast Chinese Empire. This Section ends with a Chapter on the Russian position in China which could be best described by the quotation from Walter Duranty. "A war between Japan and Russia would be as popular as could be imagined. The whole world will be cheering for both sides to lose."

From Japan we go on to China and here the author deals with the country with affection and respect. He devotes three pages pointing out the differences between the Japanese and the Chinese and in the end the Chinese come out of it in flying colours. The sketches of the Generalissimo Chiang Kai Shaik and his wife respectfully called the 'Madame' are excellent. Of the latter he says 'she goes every-where; she does everything; she is like Mrs. Roosevelt.' There is an admirable description of the Sian kidnapping. We are able to understand how the Generalissimo is the spear-head of Chinese nationalism and is supported whole-heartedly even by the Reds in spite of the fact that he, more than anyone else has killed most Reds in China. Gunther includes a quotation from Dr. Lin Yu Tang in his first chapter on China which runs thus : "In the west the insane are so many that are put in an asylum; in China the insane are so unusual that we worship them." We then get an insight into the "great Chinese characteristic of rationality." We are also treated to a historical resume of Ancient China and these resumes wherever they occur are brilliant. The great obstacles to Chinese progress namely 'squeeze' which means corruption and 'face' which means the keeping up of personal dignities at any cost are pointed out in many places. We are introduced to one of the most powerful of families in the world—the Soongs; and then to the Chinese Reds who wear blue; to the various Chinese generals, politicians, warlords and puppets. We also get a glimpse of the successful guerilla warfare that China is able to wage against Japan. We cannot help asking how long could the trek to the west be the means of outwitting the Japanese. The Chinese chapters end with a Chinese miscellany. The Chinese, says Gunther, are "the most civilised people on earth," who "keep ink in a box and send invitations on blotting paper" and he goes on to say many more things. The last note in diagnosis of the Sino-Japanese relations contains three insoluble dilemmas.

The next port of call is Philiphine Islands, and we are straightaway introduced to the elastic, electric, Manuel Quezon, a sort of Beau Brummel among dictators who "is a light-hearted playboy among eastern statesmen." We then halt at the Singapore naval base and after dealing with the naval base Gunther writes some notes on the British Empire which like many similar American surveys, is as spicy as it is informative. We then go round Malaya and the Dutch colonies and from there to the incredible Kingdom of Siam. "A boy rules it, yellow-robed priests proliferate in it and the Siamese triplets run it." We then hasten on to French Indo-China governed by puppet kings over which Paris is the Boss.

The stage is now set for India which is described by Gunther in the map as the country of one-fifth of the human race, Mr. Gandhi, two hundred and twenty languages, British Imperialism at its shrewdest, fierce religious tension, the greatest mountains in the world, the pucca Sahib, poverty almost worse than Chinese and the miserable complexities of castes." Appropriately

enough he starts with Mahatma Gandhi and is frankly unable to place him. He says, "this man who is at once a saint and politician, a prophet and superb opportunist, defies ordinary categories." It is obvious that the author has studied a lot of literature about Gandhiji and has tried to understand him and the Gandhi gambit. His portrayal of Nehru naturally enough is a much better performance because, as he says, Jawahar is "an Indian who became a Westerner; an aristocrat who became a socialist; an individualist who became a great mass leader." He pays a great tribute to the Pandit when he says that "he is certainly one of the finest characters in public life he has ever met." He discusses province after province and characterises Madras as a home of two things, "first of most of the intellectuals of India and second of Hinduism in its most intensive form." He calls Rajaji a Brahmin Savanarola. He has some harsh things to say about religion in India and is shocked by untouchability in South India which he says is "jimcrowism on a fantastic scale." It is a pity that this book was written before the enactment in Madras of the Temple Entry Legislation. He, however, praises the Travancore Temple Entry Proclamation. We also have an Indian Miscellany and he shows wonderful grasp of details when dealing with the structure and the personalities of the Indian National Congress. He then deals with the Princes of India and is critical of most of them excepting a few.

After a reference to the Aga Khan, Mr. Jinnah, Pandit Malaviya and the Liberals, he summarises British rule in India and presents the Pros and Cons of the rule. He ends up by quoting Basil Mathew and asks, "Is India a Subject State because it is weak, or is it weak because it is a Subject State?" The best answer, he says, "evades the issue; it is both." The frontiers of India are next dealt with and from there we proceed to Tibet and learn all about the Tibetan Topsy Turvy. There is a brief reference to Burma, "the biggest rice exporting nation in the world."

We then hop on to Persia which "killed Alexander the Great, and produced the Ardebil carpet and exists in several dimensions." There are some goodish stories about Reze Shah whose "foreign policy" he says "is simple and traditional; to play Russia and Britain against each other." There is an enumeration of the Shah's reforms. The Shah, we are told, after cancelling the old oil concessions has been able to get a new and very favourable agreement.

The closing chapters then deal with the Arab world and one cannot skip his account of Ibn Saud. Of Baghdad, Gunther says that "it is probably the only capital city in the world without a university." He then deals with the other kings of the middle East as also with Syria and Lebanon. Lastly he deals with the land of Israel and the grievances of the Arabs and the Jews over Palestine.

There is a chapter devoted to Dr. Craim Weizmann, who, on Lloyd George's request, synthetically made acetone out of chestnuts during the last war and in return for this help wanted a national home for his people. The author then concludes the book with a brief survey wherein he gathers all the threads. Altogether an admirable book.

Memorise.

Our life is but a winter day,
Some only breakfast and away,
Others to dinner stay
And are full-fed.
The oldest man but sups
And goes to bed.
Large is his debt
That lingers out the day,
He that goes soonest
Has the least to pay.

—From a tombstone in Stirling.

* * * *

If you your lips would keep from slips
Five things observe with care,
To whom you speak, of whom you speak,
And how, and when, and where.

* * * *

Two men looked through prison bars
The one saw mud; the other stars.

* * * *

Gowri, The Girl Devotee.

(From Thiruvilayadal Puranam.)

By T. S. Raghavan.

IN the reign of the Pandyan king Vikrama there lived, in Madura, a Saivaite Brahmin named Virupakka. He prayed to Lord Sundaresa to bless him with a child. His prayers were heard and a girl was born to him. He called her Gowri after the Consort of Lord Siva.

As years passed Gowri grew into a beautiful maiden. From her childhood she had revealed a religious turn of mind and as years progressed her piety grew. She meditated day and night on Parvathi, the Mother of the Universe.

One day, a handsome Brahmin lad stopped at Virupakka's door begging for alms. The moment Virupakka's eyes rested on the youth he decided to give him his daughter in marriage.

The lad, whose name was Narayana, was a follower of Vishnu. He was born of very poor parents who lived in a village not far from Madura. To Narayana's parents the very name of Siva was unendurable for they were bigoted Vaishnavites. Narayana had left his village in pursuit of knowledge, and as a true Brahmachari eked his livelihood by begging from door to door.

Narayana gave his ready consent for the marriage. The marriage of Narayana with Gowri was celebrated.

Days passed and Narayana felt a longing to visit his parents. The happy youth loaded with rich presents and followed by his beautiful bride left for his village. But when he reached his house his parents cursed him for having taken a wife from a community with which no union was permitted. They decided to treat Gowri as an outcaste. Narayana and Gowri lived apart and were husband and wife only in name

One day Narayana and his parents had to go to a neighbouring village to attend a marriage. They locked up all the provisions and other valuables in a room and left Gowri behind. The moment Gowri found herself alone, she heard a knock at the door and on opening it saw an old man of saintly appearance. He was a devotee of Siva. At the sight of him, Gowri's heart was filled with inexpressible joy. She asked him what he wanted. The venerable sage, who appeared to be too weak even to speak, said in a faltering voice that he was starving.

Poor Gowri was sorely distressed at the sad plight of the starving sage. All the provisions had been locked up in a room and the key was not with her. She expressed her difficulty to the saint. The old man bade her not to grieve and said that if she touched the lock it would open of its own accord. Gowri did as she was told and the lock flew open the moment she touched it. She prepared a hurried meal and invited her guest to partake of the food. The withered old man went in and sat down at the leaf. As Gowri approached she saw a youth of transcendent loveliness in the place where the old man was seated a while ago. Stricken dumb with awe and fear, the trembling girl retreated to a corner with a fluttering heart. To add to the girl's confusion, footsteps were just then heard outside.

Gowri's feelings at that time were beyond description. Her honour was at stake and she turned her thoughts to Heaven. Suddenly a miracle happened. She saw a tender baby kicking its legs in the place where the young man had been.

Meanwhile Narayana and his parents had come in. They saw the child and questioned Gowri about it. The girl could only manage to say that a friend of hers had left the child under her care. The old couple would not believe her. They thought that their daughter-in-law had played them false while living away from Narayana and made her leave the house with the child threatening to kill her, if she dared to return.

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Mohan

By Srinivasa Iyengar Narasimhan, Ambasamudram.

MOHAN, an orphan, wandered in search of employment. He sold all his belongings and was on the verge of committing suicide when an idea struck him. He bought a copy of the 'Hindu' and while perusing it came across an advertisement. The advertisement was inserted by Mr. Subramaniam Chettiar, a famous diamond merchant of Tinnevelly.

Mohan was elated beyond measure. He sold his bicycle, the last remnant of his belongings and with the money thus obtained, bought a ticket for Tinnevelly.

A young careworn man, smartly dressed up, came to see Mr. Subramaniam Chettiar. The Chettiar was well pleased with the newcomer, and appointed him as his Private Secretary. This Private Secretary was no other than Mohan.

Months rolled on. Mohan gained the confidence of his employer But Mohan's pay was not much. Dissatisfied with the salary he got. once or twice he thought of stealing some of his master's diamonds. But he successfully withstood the temptation. How could he harm one who had been treating him so well?

Constant dropping wears the stone. Constant temptation wore the strength of Mohan's mind. Mammon, at last, succeeded in getting control of Mohan's mind.

The hour was midnight. It was pitch dark everywhere. A disguised, dark person appeared by the side of the Chettiar's bed. The Chettiar was in deep slumber. A hand gently passed under the Chettiar's pillow and caught hold of a big object placed there. The hand gripped it tightly and slipped out from under the pillow. The person deftly glided out of the room.

In the morning there was a big crowd in the Chettiar's house. A diamond worth Rs. 75,000 which the Chettiar valued more than his own life had been found missing. The Chettiar told the police that he used to keep the diamond under his pillow every night.

Several days flitted by. In a small village, a few miles from the Chettiar's town, a young man was being escorted by a couple of policemen. They were taking him to a boat. The river which separated the village from the nearest police station was in full floods. The policemen found the boat packed to the full, but somehow managed to get on it. When the boat was in the middle of the river, Mohan drew from his pocket a sparkling diamond and threw it in the river, much to the astonishment of the policemen. There was a sudden splash in the water and Mohan was not to be found in the boat. "Poor Mohan!" muttered the policemen at first, but recollecting the Chettiar's diamond added "the rascal deserves this end." The Chettiar was informed that his diamond was at the bottom of the flooded river and that Mohan was drowned.

* * * * * * * *

Fifteen years have glided past. Every one in Tinnevelly believes that Mohan is dead. But, yesterday, news came from Indo-China that Mohan is a flourishing business magnate there. Would you believe me when I say that the diamond Mohan threw in the river was an imitation diamond? Would you believe me, dear Reader, when I say that Mohan was not drowned, when he jumped into the river, but escaped by firmly grasping at a projection at the water-line of the broad-bottomed boat?

Gowri, The Girl Devotee—*continued.*

Poor Gowri had not the courage to disobey the old people. With tears in her eyes and her thoughts directed towards Heaven, she prepared to leave the house. Bearing the child in her arms, she stepped out into the street, when lo! another miracle happened. The child disappeared all on a sudden and Gowri saw before her the All-Gracious Siva with His Consort Parvathi seated on the sacred bull. They looked on their devotee with benevolent affection and before the very eyes of the wonder-stricken villagers lifted her up to the back of their bull and went out of sight.

The Madaras Majlis.

By V. N. Jagannatha Rao, B.Sc. (Hons.), Barrister-at-Law,
(*Ex-Secretary*).

MR. V. N. SRINIVASA RAO, soon after his return from Oxford, found that Madras did not possess even a single society where, nervous but talented, young men could develop their power of speech. With the co-operation of Messrs. V. Chandrasekharan, M. S. Krishnamurti and K Kothandaraman, he founded a new society on the 1st of February, 1940. He used as his models the Oxford Majlis and the Oxford Union Society. "Majlis" in Persian means "Parliament". "Madaras Majlis" means "Madras Parliament." In other words the Madaras Majlis is a debating society. Debates are held in English every Sunday and, once in six weeks there is Tamil debate.

Jeering at inexperienced speakers, heckling and noise are unknown in the society. In this respect the Majlis differs from many other Societies where the audience often enjoys a nice evening at the expense of the speakers. During debates paper and pencils are lent to enable the members and the visitors to take down notes. Members are given a status superior to outsiders, however distinguished they may be and this infuses in the members self-confidence

The chief aim of the Majlis has been to give equal opportunities to all irrespective of wealth, caste or sex The subscription is purposely kept at the low figure of one anna per month so as to be within the reach even of the poorest. A system of rotation is adopted by which each member acts as president for one evening.

The soul of the Majlis is democracy. All the rules touching its costitution are passed by the members themselves after thorough democratic discussion. Further, a suggestion book is kept to enable the members to control their elected representatives by voicing their opinions freely

Recently the Annual Day of the 'Madaras Majlis' was celebrated on Sunday, 2nd February. The celebration commenced with a debate when Mr. M. S. Krishnamurti moved "University Education is Essential". Mr. V. Suresam opposed him. Messrs. A. R. Balasubramanian and C. N. Chittaranjan spoke third and fourth respectively. The motion was put to vote and lost.

After the debate there was tea. After tea Miss Vasantha, Messrs. B. C. Sankaranarayana, M. S. Krishnamurti, V. N. Jagannatha Rao, K. Kothandaraman, V. T. Madhan Mohan, V. N. Srinivasa Rao, G. S. Narayanan, C. N. Chittaranjan, V. N. Krishna Rao, N. Gopalakrishnan, V. Rangaswamy, G. S. Srinivasan, V. Chandrasekharan, and Mrs. Rajam Jagannatha Rao spoke.

The fancy dress display which followed the speeches was very amusing. Mr. V. N. Jagannatha Rao appeared dressed as a Muslim, Mr. C. V. Ekambaram as a Sastrigal, Mr V. N. Srinivasa Rao as a Frenchman, Mr. T. Jaganathan as a Gudu Gudu Pandy, Mr. E. K Ramaswamy as Tahsildar Sahastranama Aiyar, Mr. A. S. Narasimhan as a dancing girl (and later as a drunkard and rowdy), Mr. G. S. Narayanan as Srinivasavaradarangaramanujabashyam Aiyangar, Mr. K. Kothandaraman as a milkman (and later as a drunkard), Messrs. S. Muthuswami and C N. Chittaranjan as Master and Servant (and later as the Himalayan Sage and his Faithful Translator), Messrs. V. N. Krishna Rao and C. V. Simharajan as Sisters Saraswathi and Kamala, and Mrs. Rajam Jagannatha Rao as a Parsee lady.

An excellent variety entertainment followed the fancy dress display. Mrs. V. N. Srinivasa Rao and Miss E. K. Muthulakshmi played on the Veena and Gottuvadyam, respectively. Messrs. P. A. V. Raman, A S. Varanthu and V. N. Subba Rao sang South Indian songs while Mr. V. N Krishna Rao gave a recital of Hindusthani songs. Mr V. N. Srinivasa Rao sang a French song and Mr. C. V Simharajan danced a WALTZ. Messrs. E. K. Ramaswami, A. S. Narasimhan, G. S. Narayanan

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Test Your Knowledge!—ANSWERS

By Gissvonser

I. The monetary units of Greece, Yugoslavia, Portugal and Spain are: (*a*) DRACHMA, (*b*) DINAR, (*c*) ESCUDO & (*d*) PESETA.

II. (*a*) Ur is well-known because of its archaeological importance. The excavations carried out there by Sir Leonard Woolley revealed the splendour of the Sumerian civilization (3500 B.C.).

(*b*) In Hampi are found the ruins of the Vijayanagar Empire (1336 A.D. to 1565 A.D.).

(*c*) Harappa is a place of archaeological importance. The excavations made there revealed the splendour of the Indus Valley civilization.

(*d*) Anuradhapura is famous for its ancient (200 B.C.) Buddhist temple THUPARAMA DAGOBA.

III. (*a*) Kuo Min Tang means National People's Party. It is the Chinese nationalist and progressive party, its programme being the development of China into a modern democratic State. One of the leaders of this party is Chiang Kai-Shek.

(*b*) Nep is the Russian abridgement for New Economic Policy, which was pursued by Soviet Russia after 1922 in order to promote the recovery of production and trade. The Nep was given up in 1927 and it was followed by the strictly Socialistic Five-year Plan policy.

(*c*) Anzac is the popular designation of the troops from Australia and New Zealand. The word seems to have two origins. One view is that it is derived from the initial letters of the words Australian (and) New Zealand Army Corps. Another view is that it is derived from an Arab word meaning "to cause to jump" probably suggested by the nickname Kangaroos applied to Australian soldiers in Egypt in the last war. The word Anzac was officially adopted by the War Office in 1916.

(*d*) Hormones are the substances internally secreted by the 'ductless glands' such as the pituitary and the thyroid. These secretions pass into the blood and excite secretions in other glands. In other words Hormones are chemical messengers.

(*e*) Autarchy means economic self-sufficiency. It is derived from a Greek word meaning self-rule.

IV. (*a*) Miani was fought in 1843 between the British under Sir Charles Napier and the Amirs of Sind. The British won.

(*b*) Hohenlinden was fought in 1800 and Napoleon's French army under Moreau defeated the Austrians.

(*c*) At Philippi in 42 B.C. the Roman army of Octavian and Antony defeated the Roman army of Brutus and Cassius.

(*d*) At Salamis in 480 B.C. the Greeks defeated the Persians.

V. The discoverers are:

(*a*) Insulin.....Sir F.G. Banting (Canadian).

(*b*) X-rays.....W. K. Rontgen (German).

(*c*) Vaccination .....Edward Jenner (English).

(*d*) Circulation of blood.....William Harvey (English).

The Madaras Majlis—*Continued.*

K. Kothandaraman and C. N. Chittaranjan gave comic recitals. There was also a recital from Shakespeare by Mr S. Muthuswami and mimicry by Messrs T. Jaganathan, C V. Ekambaram and V N. Jagannatha Rao.

Throughout the evening two community songs, "I like a Nice Cup of Tea" and "Nice People" were sung at various times and under various pretexts.