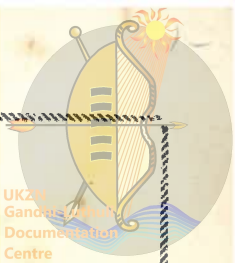


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INDIA
AND
TILAK - GANDHI
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To

IKBAL N. ROY

*who has always encouraged me
in my career.*

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CHAPTER I

INDIA

INDIA believes in co-existence. In her view, the whole world is a big home and the whole population of the world is a big family of which every individual is a member.

It is an undeniable fact that India is a country that has absorbed so many different races. And she has successfully been able to see to it, thanks to her secularism, that every race be treated with equal dignity and respect.

India is not unaware of the fact that dignity and respect are the two essential conditions of social harmony, peace and mutual co-operation. Experience has shown that when a person is denied social justice, equality and respect, he rebels. As with an individual so with a race or a nation.



Today when we think of how India has peacefully accommodated so many races — one differing from the other in respect of cultures, customs, traditions and languages — we cannot but admit that India has already made her first contribution to world peace. Moreover, this fact is enough in itself to vest her with the authority she might need to stand and speak on behalf of the world — a whole. And she has done so through her leaders.

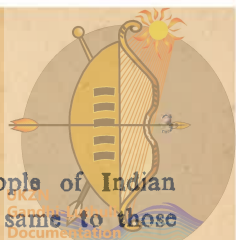
It is also a fact to say that when India speaks of world peace, it is not lip-service nor lip-homage nor a confession of her weakness. On the other hand, all her pleas and suggestions with regard to world peace should be taken for granted and given full weight — since what come from her are based on the experiences she has made as a “miniature world” in herself. We say this because there is not a single race which is not to be found in India. In point of fact, whatever race we can think of, we can come across there. And this is a compliment which, perhaps, India alone can claim and which can be justifiably showered upon her. Because when we take a look around us, we find that almost all countries are inclined to shut their doors to persons belonging to other races than their native ones. Ke-

nya has proved so by ousting the people of Indian stock. Uganda has recently done the same to those holding British passports. Other countries are still maintaining colour bar and still practising apartheid.

These are the two factors which have often provoked cold war and kindled the fire of racial hostility. Evidently, cold war and racial hostility are the stumbling blocks on the path of world peace.

When all this is happening, India is found to be extending her hand of friendship to all those who are turning to her for succour. What India has done for the people of Bangla Desh, inspite of her own problems, inevitably entitles her to command world respect.

But India is not a country to boast of all this since she considers it part of her mission to wipe out racial enmity, poverty, human sufferings and conflicts arising from ideologies, not only from India but also from the world at large. Working for world peace is, in her view, being faithful to her religion. In the same way, siding with those in distress and with those who are being treated unjustly, is, according to her, acting in accordance with her philosophy which teaches «Satya Jayate Mewa.» Truth alone



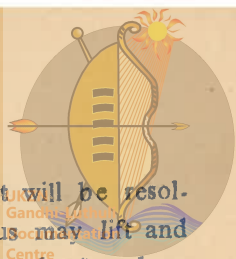
triumphs. Unless we realize this fact, we cannot understand why India granted asylum to His Highness Dalai Lama of Tibet.



India has always said no to war. But if there is any war to which she has said yes and has even accepted to wage without delay and hesitation it is war against nuclear war itself, poverty, sufferings and illiteracy. The Indian leaders have always shown concern over the dangers which have besetted and threatened the world with the accumulation of destructive weapons. If other countries have shown interest in the invention of the latest nuclear weapons, India has been busy making the world safe from the nuclear war which, if allowed to take place, will reduce the whole world to ashes. Her appeal has always been in favour of peace. And this fact has been clearly borne out by the very words that Pandit Jawaharlal Nehru, one of the Princes of India, uttered in his broadcast — speech in April 3, 1948. This is what he said among other things: «We live in an age of crisis..... In the multitude of crises — political and economic, that face us, perhaps the greatest crisis of all is that of the human spirit. Till this crisis of the spirit is resolved, it will be difficult to find a solution for the other



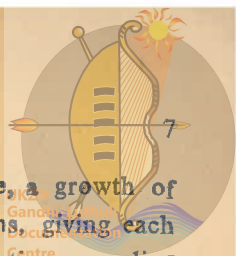
crises that afflict us. We talk of world government and one world, and millions yearn for it. Earnest efforts continue to be made to realize this ideal of the human race, which has become so imperative to-day. And yet these efforts have thus far proved ineffective, even though it becomes clearer that if there is to be no world order then there might be no order at all left in the world. Wars are fought and won or lost, and the victors suffer almost as much as the vanquished. Surely, there must be something wrong about our approach to this vital problem of the age, something essential lacking... We talk of the rights of individuals and nations, but it must be remembered that every right carries an obligation with it. There has been far too much emphasis on rights and far too little on obligations; if obligations were undertaken rights would naturally flow from them. This means an approach of life different from the competitive and acquisitive approach of to-day. To-day fear consumes us all—fear of the future, fear of war, fear of the people of the nations we dislike and dislike us. That fear may be justified to some extent. But fear is an ignoble emotion and leads to blind strife. Let us try to get rid of this fear and base our thoughts and actions on what is essentially right and moral, and



then gradually the crisis of the spirit will be resolved, the dark clouds that surround us may lift and the way to the evolution of a world order based on freedom will be clear."

Words like these have been uttered by the Indian leaders, not once, twice or thrice but as often as world peace and order have been menaced. Many hot-headed statesmen might say that India likes harping on the same string. In fact, this remark contains some truth but not the whole truth. The whole truth will be to say that in doing so, India has always wanted to drive the point home that a world war will mean the end of the world and that of the human species, of course.

Nehru's statement, viewed from any angle, bears testimony to the fact that India is for peace and that her leaders' minds have been preoccupied not only by the domestic problems but also by international problems. Indian leader J. Nehru had even gone as far as to diagnose the causes of world war, and ultimately he arrived at the conclusion that all the ills could be remedied by a World Government. In this connection, he opined that the machinery for it is not difficult to devise. To quote him "It can

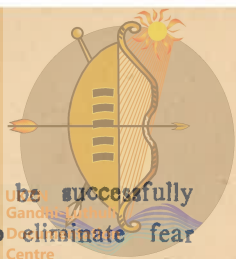


be an extension of the federal principle, a growth of the idea underlying the United Nations, giving each national unit freedom to fashion its destiny according to its genius, but subject to the basic covenant of a world government."

Dealing as we do with India's contribution to world peace, we cannot ignore Mahatma Gandhiji who has personally forged the weapon which has helped India in fighting and winning her war against foreign rule without having shed a drop of blood. The weapon we are referring to is the doctrine of non-violence. Many people have regarded it as a passive submission to evil. In fact, it is not that, but an active and positive instrument for the peaceful solution of international differences. Whether one admits it or not, it is a fact that the doctrine of non-violence is the greatest contribution made by India towards world peace and harmony.


But the path of non-violence can be trod by only those who believe that ends and means cannot be separated, for the means ultimately governs the ends; and also by those who recognise the supremacy of moral law.

India through her leaders has always shown the



way in which the world order can be successfully established. She has always tried to eliminate fear and replace it by love, for she knows that it is easy to co-exist when we like each other. As a matter of fact, if there is any country which has not dissipated her energies with a view to bringing other countries under her dominion, it is India herself. And if she has done her utmost to bring the world closer in unity she has done so with good and friendly intention and on a principle of equality. India has never liked to regard any country, however powerful, as her Master. Likewise, she has never liked any country to treat her as such. What India desires to be to other countries is their friends. In the same way, she expects others to regard her as such. India has been, perhaps, the first country which has realized the futility of imposing one's will, ideology and rule on others.

Frankly speaking, we have found that it is always those countries which have been bent on bringing the world under their heels that have instigated and are responsible for world war. Only if each country would have taken a leaf out of India's book, there would have been certainly no cause for the world to be torn by war due to clashes of ideologies and

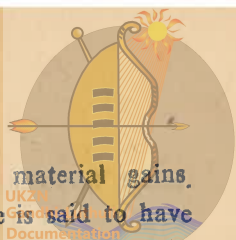


racial hostility. Jawaharlal Nehru once defined co-existence as follows: "But when we differ in opinions, in ways of life, even in objectives, and yet forbear and try to understand each other, that is co-existence"

Co-existence has become essential for human survival in peace and harmony more than ever before. And if this is accepted as an undeniable fact, then we should acknowledge that India has made significant contribution towards it since she has not only preached co-existence but has also practised it. A look at her history is enough to convince us of this fact.

Therefore, it is to the point to say that India has tremendously paved the way for world peace in many ways. The prayer that her people chant daily begins and ends with the words «OM and Shanti» which mean peace and which also remind us of God our creator. This goes to prove that peace has been given top priority in all the actions undertaken by India and her people. It is also not too much to say that she has been the first, if not, the only country whose people have adopted non-violence as being the very fundamental law governing human life.

India and the leaders she has produced, have al-



ways valued human life more than material gains. Asoka is an outstanding example. He is said to have renounced war after scoring many a victory in the battle field. What motivated his act of renunciation was, no doubt, his consideration for human lives that were vainly involved and lost. Taking this into consideration, we observe that India's love of peace does not date back yesterday but from the very dawn of human history.

Even in this century we are living, India finds herself championing the cause of world peace. As can be supported by her actions, India has never allowed herself to sit on the fence when the world has been going on the war path; she has also never kept silent when her neighbouring countries' dignity, freedom and peace have been outraged, threatened, and disturbed. We still remember how India raised her voice in favour of the liberation of the Suez Canal, and also in pleading for the People's Republic of China's admission to the United Nations. Yes, India is still contributing her mite to the cause of world peace. This becomes clear when we realise how India went out of her way to uphold and espouse the cause of Bangla Desh so that to-day she stands on her own legs, and also when we realize how at

present she is engaged in the campaign which aims at making of Indian Ocean a nuclear — free zone of peace. Of course, she is doing all this not from any selfish motive but for one main reason; and that is to prevent a catastrophe which might trigger off a world war, resulting in victory for none but defeat for one and all.



CHAPTER II

LOKMANYA TILAK

THIS typical chitpawan Maratha Brahmin—known as the greatest Indian Leader of the Pre-Gandhian era — was born on 23rd July, 1856. To his motherland, he was her darling, for he never failed to respond to her call and to serve her as a true son. To his people, he was their uncrowned king, for he reigned over their hearts, yet without caring for any royal title.

But in the eyes of his hostile critics, he was the dangerous pioneer of disaffection and the Father of Indian Unrest. His critics never failed in their duty to aim at him their sharp arrows of criticism. But they never succeeded in casting off the slough of his patriotism. Instead, they rather seemed to stir his blood and to spur him on towards more actions. Nobody's actions but his have done more to arouse the



Indian Nationalism and for this reason, among the makers of the India of Today his name topped the list.

It was in 1879 that he took his degree in law, and from then began his career as an educationist.

The Poona New English School, the Deccan Educational Society and the Fergusson College — were his brain-children. Like Gandhi and many other great citizens of India, Tilak too turned up his nose at everything that was foreign and his mind revolted at seeing the Westernized type of education gaining ground in his country. According to him, it was this that seemed to dwarf the greatness of India. And thus, to elevate her status to a new height, he did not vainly strain all his nerves to introduce a new national type of education — An education that might re-instate India on her ancient pedestal of greatness from which she was fallen.

As a critic of the Foreign connection, he was always loud against the foreign rule which he considered to be an absolute evil. He attributed India's misery and backwardness to British Rule. In this campaign, a necessity was thrust upon him — that of becoming a Journalist. For, that was the only way possible to be able to fight injustice. Soon, he, so to



say, gave birth to two papers; the Kesari and the Mahratta. These reflected a radical nationalist view-point. It was not long before they became a powerful machinery in his hands for all round political education and nationalist propaganda. All this he did because he wanted the Political advancement of India.

As a politician, he was really very brilliant and astute. He was well aware that only inspirations could lend him power in his mission. And wise as he was, he knew from where to draw them. Even religion was pressed into service by him to fight the cause of his country's freedom. He took his cue from Hindu Gods and heroes, and he made use of them for infusing new spirit among the people.

Tilak was the first leader in India to have introduced a really popular movement in the guise of religious festival. In 1893, he hit upon the original idea of introducing the Ganapati Festival, with a view to awakening the religious fervour of his countrymen and to implant into them a spirit of courage, patriotism, discipline and unity. Even boys in schools and colleges were encouraged to participate in the celebration so that they might be imbued with the

feelings of devotion to their motherland.

This Ganapati festival became in due course a real people's movement and it instilled into the Maratha Youth a new patriotic zeal. And in an age when mass propaganda was yet in its infancy, this festival, needless to say, assumed the role of a potent instrument for political education.

Satisfied with the result of the Ganapati celebration, Tilak organised the Shivaji festival in 1895 in honour of the great national hero of the Marathas. Again the motive was more directly political. By publicising the «grandeur» of Shivaji who won freedom of his country in the days of the Mughals, Tilak aimed at preparing the people for the struggle of liberty and for the creation of a strong and united national movement.

As expected, this festival, too, yielded successful result. It created an unthought furore among the masses, and the dormant spirit of service for the Motherland in the Maratha Youth too was roused.

On the occasions of these festivals, no effort was spared to enliven the atmosphere and to incite the people against the British Government.





Although violence was not generally preached, other ways were resorted to do the trick. Expert athletes and fencers demonstrated "Lathi" play; «akharas» were started; meetings were held; patriotic and religious songs "Kirtans" were sung; «Kathas» sermons and ballads were delivered and recited, and political speeches were made. — A typical poem which was popular then ran as follows: «Listen, we shall risk our lives on the battlefield in a national war; we shall shed upon the earth the life - blood of the enemies who destroy our religion. We shall die after killing» Another poem was directly seditious and one of its stanzas read thus: «Alas, you are not ashamed to remain in servitude... die but kill the English. This is called Hindustan; how is it that the English rule?»

Titak was the first Congress leader to have found the prison's bars shut upon him. In 1882 he was sentenced to four months of imprisonment for raising his voice against the treatment meted out to the Maharaja of Kolhapur. In 1897 he was sentenced to 18 months' imprisonment — this time for having instigated the murder of two European officers, Mr. Rand and Lt. Ayerest, through his articles in the "Kesari" during the Plague agitation in Bombay. Again in 1909



he was tried for having criticised the government's repressive policy against the Bengal revolutionaries and was thrown into jail at Mandalay for six years. During his trial, he is said to have conducted his own defence and spoke for full 21 hours and 10 minutes. At the end of which, here is the remark he made: «There are higher powers that rule the destinies of things, and it may be the will of Providence that the cause I represent may prosper more by my suffering than my remaining free.»

It might be that during his imprisonment at Mandalay, he might have grown emaciated. But in one way, it was a blessing in disguise, for this gave him opportunity to complete his monumental «Arctic Home of the Vedas» and «Gita Rahasya », works which mirrored his deep scholarship and remarkable intellectual acumen. Indeed, his researches into and study of the ancient Vedic Civilisation and his «ORION» was so subtle and comprehensive that it became object of word-wide recognition, and caught the attention of the greatest orientalist of his day, including Max Muller; Jacoby and Bloomfield. Another trait of his genius was the fact that he successfully brought home that the Aryan civilisation was older than the Egyptian; chinese or the chaldean ci-



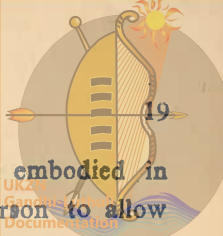
vilisations, and the age of Rigveda might be traced back to about 4000 B.C. And on the basis of geological evidence, he showed that the Aryans lived originally in North Polar regions in 8000 B.C.

His researches would have no doubt raised the eyebrows of many, but anyway facts could not be distorted or gainsaid. His interpretations of the Gita also deserved great mention as an erudite philosophical feat, worthy of an intellectual giant.

Though Tilak was no inferior to any other stars in the firmament of oriental research, he renounced his pre-eminent place and preferred to shine as a mere political leader. He gladly laid down his life on the altar of his country and its cause.

And many praiseworthy victories he has scored in the Indian political field, as a founder, an exponent and extremist.

In the Poona Municipal Board or in the Bombay Legislative council; in Congress committees or in the Extremist Nationalist Party, no least detail was allowed to escape his attention, and he dealt every matter with an iron will, not to be deflected at any cost. His people had reason to see in him the incar-



nation of the Maratha character only embodied in great figure. Yet Tilak was not a person to allow success go to his head; on the other hand, he was always careless of popular gush, of sentimental applause and of mere effervescence. His speeches were always within the reach of his people's ken, for, his words flowed from the perennial spring of his heart.

Tilak's contribution towards Indian resurgence is something like a writing on the wall which no flood of time could sweep away. It is said that the Congress movement before him was accidental in its mind and with no roots in the inner spirit of the nation. But Tilak was a leader who knew how «to break away from the past, to revolutionise the present and to anticipate the future.” Thus, in no longer time he succeeded in Indianising the National movement. As such, he was hailed not only as the fore-runner of Mahatma Gandhi but also as “the Sentinel” who knew how and when to rouse his people's feeling and spirit.

At a time when the Congress was said to be loyalist to its backbone, Tilak was perhaps the first leader to conceive and talk of Swaraj and Swadeshi. But at that time, his ideas did not catch enough attention.



Here is his declaration, as the spokesman of radical views on Congress Politics:-

«Swaraj is my birth right and I shall have it.»
This slogan went a long way towards uprooting the country's old faith in the British sense of justice.

But the green light was given when Tilak founded his Home Rule movement. At this point, it is necessary to add that it was his Home Rule that finally changed the course of Indian National movement and served to inspire (after his death on 1st August 1920) the freedom movement launched by Gandhi.

And that is why to-day as well as in the Future his name stands and will stand squarely at the bottom of the pyramid of Indian nation, for, it was largely on his work that the upper part of the Social structure was raised.



CHAPTER III

MAHATMA GANDHIJI

«**T**O die for a cause is good if the cause is noble and your death promotes it» has said Bertrand Russel. In fact, everything that Gandhiji did was done to bring about happiness, understanding and harmony. He served the downtrodden. He knew that if his teaching or preaching was to be followed, he had to practise what he preached. He also knew that if he was to be understood among the oppressed, he had to make of himself one among them. For this reason, he lived up to his words.

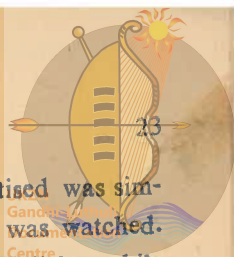
At first, he was wearing everything that a fashionable person wears — neckties trousers, coats, shoes and so forth. But as soon as he engaged himself in social work, he discarded all these. He thought that all these would prevent him from leading a life of simplicity. But the real motive behind discarding



all these was that he wanted to look as simple and ordinary as the teeming millions who were going almost naked. His loin-cloth had, in fact, brought him closer to the masses than could have done his fashionable dress. What is more, his new dress put him on an equal footing with them so that he did not look a stranger in their midst nor an imposter when he spoke on their behalf.

He did not serve his people from a distant. Instead he went to them, moved with them, listened to them so as to better understand their difficulties and aspirations. He was aware that to better serve someone, one must know what the someone needs or wants. And to be able to know this, one must live with him. This Gandhiji did. Consequently he became a voice of the dumb masses. The masses did not just follow his preaching; they also followed him. They became so to say, his shadow.

Among the things that he attached the greatest importance to were truth and punctuality. What he uttered had essentially to be in conformity with truth. He appreciated, and always insisted upon punctuality. Thus, he was a man of his words. No least detail was allowed to escape his attention. As a lea-



der, the first thing he adopted and practised was simplicity. He knew that as a leader, he was watched. He was wise enough not to preach simplicity while himself indulging in luxuries. He reduced his needs and wants to a few essential ones. In this way, even his life reflected simplicity.

We have very often found that many messages and appeals have not received the attention they deserved. This is because these have come from persons of no principle or from persons who just preach, but themselves acting against what they preach. When Gandhiji spoke of simplicity, he had already made his life simple. We should not forget this fact if we want to emulate Gandhiji's example.

He was a friend of all. But friendship had a limit for him. — Never did he allow friendship to preponderate over justice. He was impartial in his views; but never imposing. He listened and had his ears open to criticism as well as to suggestions. But he obeyed, first of all, the voice of his conscience. What his conscience rejected, he kept away from, no matter even if the world was to be against him for that matter. He never broke friendship with someone because the latter has not shared



his views. He believed in every one's right of seeing things as he pleased. Anyway, Gandhiji did his best to convince his friend if he saw that the latter was going astray.

Gandhiji could have become a dictator had he not been humble in his attitude. His doctrine of non violence made him regard life as the most sacred thing which was not to be trifled with.

Thanks to his humility, even children were attracted by him. They felt as much at ease in his company as in their parents'. His humour and the jokes he cracked had the power of making anybody burst in laughter.

His fingers were always feeling the pulse of his people. When he had to make them do something, he appealed not to their mind, but to their heart. Because, he knew that ultimately it is the heart that rules supreme over the mind. Mind is like wind. It can change. Not so, the heart.

It is not right to say that he had ever taken upon himself the responsibility of solving the problems of anybody. He had only helped people to solve their own problems themselves. In doing so, Gandhiji had



taught them to rely on themselves. His spinning wheel carried no message except that of self-reliance. He wanted to see every one being his own master so that none might be the slave of anybody.

He nursed no rancour. Thus he was able to win the hearts of even his opponents. Many persons would be tempted to say that he was an enemy of the capitalists, considering the fact that he had always championed the cause of the oppressed. In fact, he had friends among the capitalists. What he hated was not the capitalists but exploitation. The capitalists who made good use of their money by contributing to the social well-being, had earned great esteem in Gandhiji's eyes. G.D. Birla and Bajaj — the multimillionaires — were his fast friends.

He never fooled anybody, although he could have easily done so. Instead, he used to open their eyes to the real state of affairs. When people suffered, he was greatly pained and upset. For, he considered himself inseparable from them. He had cast his dice with them. For him to be happy, the people had to be happy first.

There came a time in Gandhiji's life when his advice was, so to say, a torch which helped one who



was groping one's way engulfed in the darkness of doubt and uncertainty. Why did people come to Gandhiji for advice? The answer is that they came to regard him as father «Bapu». And as we know a father could never misguide his children. His being treated as a father was an outcome of his sincerity, of the respect in which he was held and of the trust he had kindled in them by virtue of his service to them.

These are, in brief, some of the moral lessons we learn from Gandhiji and his life. It can be said and rightly so, that if his lessons are followed by anyone, he is bound to become a good social worker who will be followed, listened, obeyed and loved, as was the case with Gandhiji himself.



CHAPTER IV

JAWAHARLAL NEHRU

JAWAHARLAL NEHRU, though having aristocratic blood running into his veins, had a heart which only beat for his people who were, literally, steeped in ignorance superstition, slavery and poverty. He had everything one needed to live as comfortably as a prince. But his was not the purpose in life to live a life of ease and laughter while around him millions of people were groaning under miseries, exploitation, pain and injustice.

Jawaharlal Nehru went out of his palatial house where he was attended hand and foot, to meet and mix with people so as to be able to know and share their sufferings. He who was born to be served made himself the servant of his people. He who had the coziest bed to sleep on, had to sleep in prison in the name of his country's and people's freedom. He



who could have well spent his life-time making merry, made his life's motto: «Rest is sin.» He turned himself, so to say, into a public property. Everything that was his, belonged to the public: his life, his time his sacrifice, his honour and even his blood. He never aimed at power with a view to reigning over his people or his country but with a view to having more elbow room to be of service to his people and country.

J. Nehru never resorted to power to gag the Press or to silence his critics. Instead, he welcomed criticisms from both the Press and the people because he believed that only criticisms could make one stop looking at something in a limited way. He never kept himself aloof from his people.

Never had he liked being escorted by the police. Between attending parties and going to the people, he always preferred the latter. Though security officers were at his disposal, he never allowed them to come between him and his people. Though sympathetic he was, he never allowed his sympathy to grow into weakness or to develop into preference. Though he was kindhearted, he never countenanced corruption and injustice. Though he was a refined



intellectual, he never kept illiterate people at an arm's length. Though he was the leader, he never imposed his views like a dictator. Though he was in politics, he was less politician but more patriot so that he put his people's welfare and his country's progress first. He was the «top» man but he never liked to place himself on the pedestal because he believed that upon people rested his popularity and power. He had served his people but never had he used them as stepping-stones.

Though he could have well got things done by his subordinates, he never sat idle; but on the contrary he almost strained himself by overworking. Though he had his likes and dislikes, he never condemned something only because he did not like it personally, or approved something only because he personally liked it. He bowed to the public opinion so long as it was right. Though he disagreed with somebody, he never broke with him.

A case in point is the fact that he had, on many occasions, disagreed with Gandhi, but never had this affected their attachment to each other.

Before taking any action, he always considered what good his people would derive therefrom. Him-



self being one of those fighters for their people's and country's freedom, J. Nehru always liked to ascertain himself that he had not done anything that might make them (his people) feel that they were not free. He was far-sighted, his hands were clean; his conscience was clear; his ears were not monopolized by a few hangers-on, his life was pure and simple, his wants were few; his words were not in disagreement with his deeds. None was high or low in his eyes, but everyone was equal.

J. Nehru preferred to have more friends among the down-trodden rather than among the capitalists. And for this reason, he was branded as a communist of which he himself was not aware. He liked to assure himself that he was working for an India where everybody was having enough to keep his body and soul together; where everybody would be having equal opportunity: where everybody would be feeling that he was the master of his country; where human right would not be trampled upon by those who were rich and strong. When he promised his people something, he translated it into reality.

Taking into consideration his service; his self-denial; his devotion to his people and country, one

can rightly conclude that there are but few
leaders, in the world, who can be compared with
Jawaharlal Nehru as a leader and patriot.



ERRATA



Page	Line	Read	Instead of
3	24	<i>Satya Mewa</i>	<i>Satya Jayaté</i>
		<i>Jayate</i>	<i>Mewa</i>
13	8	<i>turned his</i>	<i>turned up</i>
		<i>nose up at</i>	<i>his nose at</i>
17	19	<i>were</i>	<i>was</i>
17	20	<i>they</i>	<i>it</i>
17	20	<i>world wide</i>	<i>word-wide</i>
17	23	<i>fact</i>	<i>faet</i>
18	11	<i>firmament</i>	<i>firnament</i>
18	12	<i>preferred</i>	<i>prefered</i>
19	10	<i>can</i>	<i>could</i>
20	14	<i>stands</i>	<i>stends</i>
20	14	<i>squarely</i>	<i>squarcly</i>

The author is responsible for all these errata

