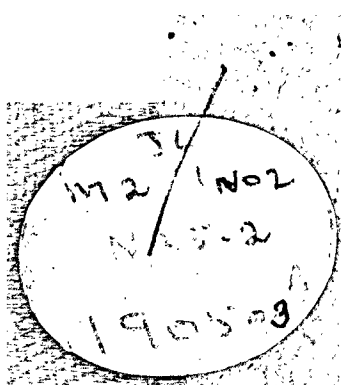
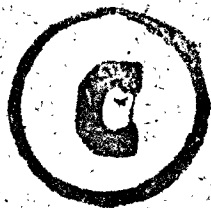


190593

The Indian Review

Feb. 1925





(The Indian Kalendar

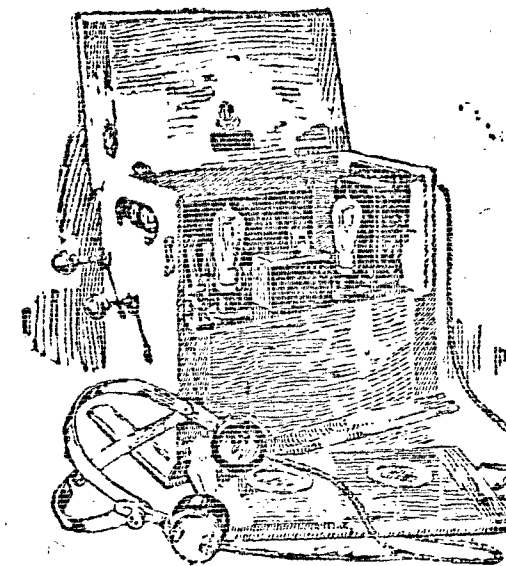
1925 Page 129 to 200 +

1-31

Install A "Marconiphone" At Home.

MARCONIPHONE V. 2 MODEL.

The most popular model for general broadcasting purposes.
An extremely sensitive two-valve receiver; contained in hand-



some polished wood cabinet, and equipped with Marconiphonic thermionic valves of the special D. E. R. type.

Complete with Aerial and Earth Leads. Plugs and Sockets. 2 Pin Battery Plug and Lead, 2 Valves, Battery and Accumulator, 1 pair Headphones, Sterling type, 2,000 ohms. 2 Range Blocks and Regenerator.

PRICE RS. 315

AERIAL AND EARTH SYSTEM RS. 8/- EXTRA.

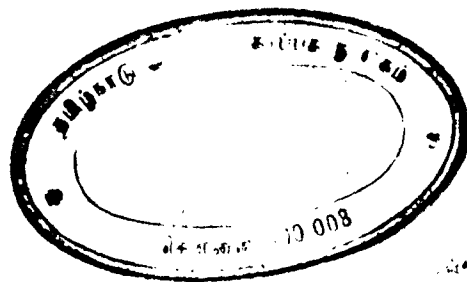
SPENCER'S SUPER-AERATED WATERS.

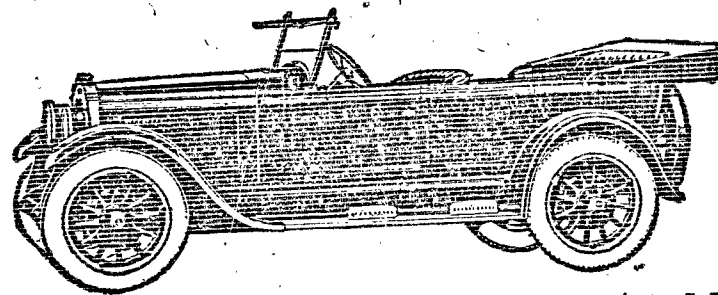
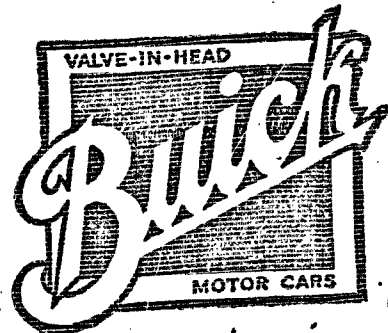
PURE, SPARKLING DELICIOUS.

LEMON, ORANGE, & LIME CRUSH, DRY GINGER ALE, KOLA CHAMPAGNE, ETC., ETC.

MANUFACTURED BY

SPENCER & Co., Ltd. MADRAS.





THEY ALL PRAISE BUICK

Ask any BUICK owner, in fact any person who knows Motor Cars what he thinks of the BUICK. He will tell you that the BUICK is a thoroughly good high grade car thoroughly reliable and handsome in appearance, that's why *you* should own a BUICK.

25 H. P. TOURING CAR Rs. 6000.

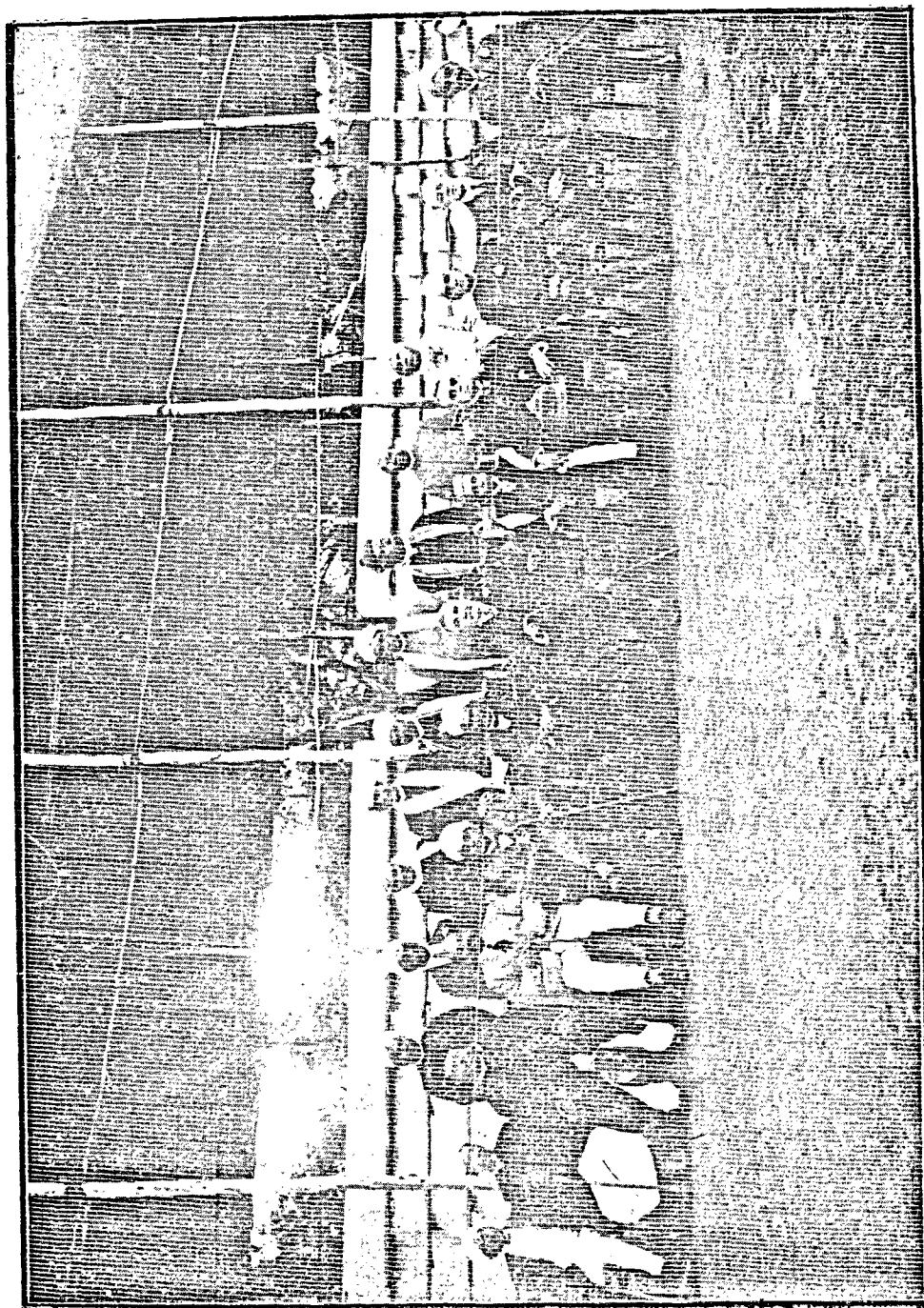
SIMPSON & Co.,

Sole Distributors

MADRAS & OOTACAMUND.

E. Nov. '25.

செப்பசிபுவர் பெயர்
செப்பசிபுவதற்காக எடுத்துக் 4/96
கொள்ளப்பட்ட நாள்
இதன்படி 15-7-96
சரபுரத்தும் ஆராய்ச்சி
மு. பா. சிவசுந்தரன் உதவியாளர்
கையொப்பம் கையொப்பம்
15/7/96



A GROUP TAKEN ON THE OCCASION OF THE SILVER JUBILEE ENTERTAINMENT IN MADRAS.
Mr. G. A. Natesan and Sir James Simpson in the centre, with the Hon. Mr. C. P. Ramaswami Aiyar, Sir A. P. Patro, Khan Bahadur Md. Osman, Mr. G. A. Vaidyarama Iyer, the Raja of Kollengode, Hon. Mr. Justice Krishnan, Hon. Justice Sir C. V. Kumaraswami Sastri, Mr. T. R. Venkatarama Sastri, Dewan Bahadur S. Bavanandam Pillai and others.

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST
EDITED BY G. A. NATESAN

Vol. XXVI.

FEBRUARY, 1925.

No. 2.

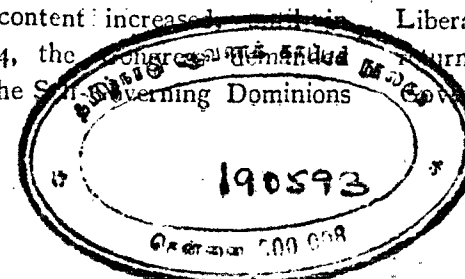
THE POLITICAL SITUATION

BY ANNIE BESANT, D. L.

THE tendency in Indian parties to split up into ever-repeated divisions is, perhaps, the most discouraging symptom in present-day politics. In the earlier days of the Congress, the Reforms asked for were small, and a minute advance was regarded as a great victory. All, then, were Nationalists, all were Liberals. Then came the gradual emergence of a party which sought for more rapid advance, as the Radicals in England were the advance guard of English Liberalism. Unwise policy on the part of the then Government, treating reformers as rebels and regarding as "seditious" even the speakers of the Congress, led to Mr. Gokhale's almost despairing speech in the Benares Congress of 1906; his speech, the speech of a sober, cautious statesman, expressed a controlled indignation against oppressions which maddened young and fiery men, and drove them over the edge of moderation into the breaking-up of the Congress of 1907, and into the boycott in Bengal which was regarded as the symbol of the "Extremist" party. Then Moderates and Extremists formed two distinct parties, while the Minto-Morley Reforms of 1909 threw them into two opposed camps. The Reforms were immediately followed by the Press Act, again an unwise policy, and discontent increased. In Madras in 1914, the Congress demanded equality with the governing Dominions

when, after the War, then begun, the period of reconstruction arrived. The speeches of British statesmen, intended to inspire their countrymen to resist Germany, by describing the intolerable consequences of foreign rule if England were defeated, rang through India, and were realised as describing the state of India as a subject Nation; the exploits of her soldiers abroad, fighting shoulder to shoulder with Britons and men of the Dominions, strengthened her National pride, and fostered the infant Home Rule Leagues. It was realised that if Indians were fit to die on equal terms with the Free Nations in the Empire, they were also fit to live on equal terms with them in the Empire they had done so much to save.

A step was taken in the promise of Reforms, but the massacre of Amritsar and the Punjab atrocities came while the Reforms were under consideration, and raised in India a bitter storm of hatred which found a channel for its expression in the Non-Co-Operation Movement, set going to help the Khilafat agitation, but in a few months extended to include the Indian wrongs. The Reforms were practically damned before the elections of 1920, but as the Non-Co-Operators boycotted the new Legislatures, the Moderates, Liberals, and National Home Rulers were returned, ready to "co-operate with the Government when we can, to oppose it when



3L
m 2, No 12
1925-26

Sumathy: A Review

By JUSTICE SIR C. V. KUMARASAMI SASTRI.

TO those who have followed the course of literary activity of Indians in the domain of English poetry and drama nothing is more striking than the wealth of lyric and descriptive poetry and the comparative poverty of dramatic literature. This is all the more noticeable as it cannot be said that the genius of the Indian mind is not congenial to the growth of dramatic talent. Bhasa, Kalidasa, Bhavabhuti and a host of other dramatists are examples of the highest dramatic talent. Why then is it that the English drama has not been enriched by Indian effort? The answer is not easy and may perhaps be found in the fundamental differences between the canons of dramatic art as expounded in India and the West. A study for example of Schlegels' Lectures on Dramatic Art and Literature and the Dasarupa of Dhananjaya shows the fundamental differences and limitations.

Without in any way underrating the value of lyric and descriptive poetry it is to the drama that one must turn if he wishes to find the highest expression of literary endeavour. To portray the struggle between outward finite existence and inward infinite aspirations, to laugh, to scorn the baser emotions, to show that life is worth living only if there is a moral purpose running through it, and even where mere amusement is the object, to combine it with instruction is the purpose of the drama, whether tragic or comic. Dhananjaya's definition of the drama as *Avasthanukritih* (imitation of situation) is fitting and true. Dramatic art is imagined action and the more perfect the imitation the greater is the art.

It is therefore with considerable interest that I read Sumathy* a drama after the Shakesperian model by Mr. Sundaram. The plot centres round Bhupal, King of Kashmere, and his wife Sumathy and the object of the author, to quote his own words, is to show "that love not only sustains life but also transcends it and like the beauteous flower so pathetic in its sacred glory is the grandest, the noblest and although the most touching yet the sweetest distilled perfume of human life."

Bhupal, King of Kashmere, married Sumathy who had been loved by Sundar with a pure and holy affection. She was forced into marriage by Bhupal, but love like hers could not be forgotten, yet it was purged of all that was earthly. The first Act finds Bhupal and Sumathy married for some years but without a son. The King seeks to probe the future and sends a messenger to consult the Oracle of Kailas much against the advice of Sumathy who counsels resignation to the decree of God without question or attempts at anticipation.

Kanti, a beautiful and accomplished courtesan, is sent by Sumathy's father to Bhupal's court and by her charms and musical talents soon gains the affections of the King. She is ambitious and aspires to be a queen but love is stronger than ambition and she falls in love with Sundar who however does not return her affection. The King becomes daily more and more infatuated and she artfully assumes reluctance and suggests that costly presents which he wants to make are more

*Sumathy or the Punjab Princess. A drama in blank verse. By Mr. V. Sundaram, B.A., B.L. Price Rs. 1-8-0. G. A. Natesan & Co., Publishers, George Town, Madras.

fit for the queen. So did Cleopatra fan Antony's infatuations by artful references to his wife. Sundar falls on evil days, is banished by his master the King of Punjab and goes into exile accompanied by his faithful servant Chokri. He comes to Bhupal's court resolved to see Sumathy, to take leave of her and to leave Chokri in her service. Sumathy persuades him to remain and take service under the King and Sundar reluctantly does so. He is appointed commander of an expedition to Nepal. He departs and returns victorious. Meanwhile Kanti is not idle. She gradually persuades the King into the belief that the affection of the queen for Sundar is not platonic; the King remembers the queen's references to Sundar's high and noble qualities while speaking of him to the King; and where suspicion once takes root and is fanned by an unscrupulous woman it grows apace. While the King is in this state of mind the messengers who were sent to consult the Oracle return with the reply that the King's future heir is to be not of the King but of the Queen. The messengers tell the King that when they went to see the Queen she was talking to Sundar. Kanti uses this as proof of the Queen's guilt and the weak King feels convinced. He resolves to destroy Sundar, engages assassins and lures him unto following them by sending Sundar an order to follow them to the forest where certain outlaws were giving trouble. Before he departs, Kanti feeling that her ambition to be queen is sure of being fulfilled, turns to the consummation of her passion for Sundar and sends him a love letter which is to be her undoing. Having sent as he supposed Sundar to his death, the King tries the Queen for infidelity. She nobly defends herself and is supported by the wise minister Bha-

girath with the result that both are banished.

The King in his desire for an heir resolved to build a temple to Kali and while clearing the ground the workmen found an inscription which promised the treasure buried below to one who would sacrifice a young boy who was to be given with the consent of his parents. Such a boy is found in Vamdev whose parents are very poor and whose father Jayadev is willing to give his son to the King to be sacrificed. Sulochana, the boy's mother, is divided between her affection for the son and her duty to her husband but the avarice of Jayadev goaded to evil by the miseries of prolonged poverty has its way. Out of evil comes good—at least sometimes,—and the attempted sacrifice becomes the means of vindicating the wronged Queen. There is a thunderstorm and when the boy is about to be sacrificed the temple is struck by lightning. The King becomes unconscious and while in this state the Goddess tells the King of the innocence of Sundar and the Queen and condemns his base persecution. When the King awakes the messengers who were sent by him to search Sundar's house for incriminating evidence return with Kanti's love-letter to Sundar. The King reads it and becomes fully alive to her perfidy. Goaded to madness by proof of such baseness and stung by remorse because of his cruelty to Sundar and the Queen, the King rushes to Kanti's apartment and after reprimanding her for her duplicity stabs her. He is almost demented and goes to the forest in the hope of finding the Queen. While wandering there he is attacked by a bear and is rescued by Sundar but is mortally wounded. The Queen, her servant Rugmi and the minister Bhagi-

rath are in the forest, the Queen bemoaning her fate and wishing for death and the other two consoling her with hope. Sundar who has not been murdered and who reforms the outlaws by his noble character and advice is also in another part of the forest. The King is recognised by Sundar who nobly tries to save the King's life. Meantime Chokri informs Sunder that he saw the Queen and Rugmi in the forest. The King is taken to the palace where he meets the Queen. They are reconciled and the King dies in peace. Poetic justice is satisfied by the proof that the boy Vamdev is really the son of the daughter of the King of Punjab and the faithful Chokri and Rugmy have reward in their marriage. As to what happened to Sumathy and Sundar the drama does not tell, but leaves it to be guessed that they were "happy ever afterwards."

The plot is chosen with an eye to dramatic situations which the author has not failed to take full advantage of. Sumathy presents a pleasing and noble character embodying all that is good in human ideals of chastity and wifely obedience. She loved Sundar when a maid, with deep affection and the forced marriage with the King closed the chapter of an early romance; but once married her duty was plain and she never let any base thoughts enter her mind. Sundar is a character lofty in every sense of the word. With him deep love which was rendered unattainable of fulfilment becomes chastened into an abiding reverence and hot passion is cooled down by virtue into a desire for noble service and unselfish protection. The King with generous impulses is too weak to withstand the artifice of stimulated love of a beautiful courtesan and excites more pity than hate. He is divided between his love for his

wife and his lust for the concubine and so weak is his character that it requires but little artifice to unbinge his judgment and better impulses. He recalls the following Shakesperian lines: "Love is a familiar; love is a devil; there is no evil angel but love; Yet was Samson so tempted and he had an excellent strength; yet was Solomon so seduced and he had a very good wit." What wonder that Bhupal who had neither the strength of Samson nor the art of Solomon behaved as he did. As for Kanti she is the courtesan *par excellence*—an age-long character who has counterparts in all ages and climes. Chokri and Rugmi are simple folk and faithful servants. They represent average human nature with its placid joys and simple sorrows without any of those cross currents which complicate life. The simple annals of the poor form an artistic contrast to the fierce loves and passions of kings and queens and are employed with restful effect to relieve tension.

Mr. Sundaram has an excellent command of English and his verse is vigorous and flowing, lending itself to the exigencies of the situations in which the various dramatic personae are placed.

It would be churlish to search for small defects when there is so much general excellence but if a critic wishes to do so he can point out that the dialogues are in some places too long and tend to draw away our attention from the main plot.

The drama gives evidence of so much promise that one cannot but wish that the author would cultivate this art, and Sumathy will be the first of a series of dramas. As truly observed by Ruskin "True criticism of art can never consist in the mere application of rules; it can be just only when it is formed on quick sympathy with the innumerable instincts and changeful effort of human nature, chastened and guided by unchanging love of all things that God has created to be beautiful and pronounced to be good." Those that read and criticise Sumathy with these remarks are sure to appreciate the play, its moral and the art with which it is unfolded.

India and the Drink Traffic

BY MR. FREDERICK GRUBB.

I heartily join with numerous other readers throughout the Empire in congratulating the "Indian Review" upon the attainment of its Silver Jubilee. Among the many good causes consistently supported by that influential journal the temperance movement occupies a prominent place, and it may therefore not be without interest if I respond to the Editor's invitation by reviewing as briefly as possible some of the stages through which that movement has recently passed in India.

THE POLITICAL SITUATION

Political conditions in India at the present time are not favourable to concentration upon the temperance issue. The public mind is absorbed by constitutional problems which tend to relegate social movements, for the time being, to a secondary position. All parties avow their determination to achieve prohibition at the earliest practicable date, but one would like to see a more emphatic push in that direction. The opinion is undoubtedly widespread in political circles that the people of India will never realise their temperance aspirations until Swaraj has been attained. However this may be, it is essential that every effort should be made to safeguard the moral interests of India's vast millions from the inroads of a traffic which does not wait for Governments and politicians. Facts and figures show conclusively how important it is to continue and extend any movement which will conserve the sobriety of the masses and insure them against the menacing evils of alcoholism.

GROWTH OF THE DRINK CURSE

In 1874-5 the Government derived only £1,561,000 from the sale of intoxicants in

India. This figure had risen in 1901-2 to £4,015,000, and in 1922-3 to £12,282,000. The percentage of excise revenue compared with the general revenue varies from 14 per cent. in the United Provinces to 38.9 per cent. in Madras. It is not suggested that consumption has increased in the same ratio as revenue. Complete statistics are not available upon which to base sound conclusions in this respect, but everything points to the fact that a considerably larger proportion of the population has become addicted to drink during the last twenty years. Since 1920, however, the figures have shown a downward tendency; but the continuing seriousness of the drink evil is borne out by specific inquiries in some of the growing industrial centres. Its relations to the problems of overcrowding and poverty were forcibly brought out in a systematic examination of working-class budget, recently conducted in Bombay. The investigators found there, as elsewhere, that "liquor is mainly responsible for the poor efficiency, domestic misery, heavy indebtedness, and absenteeism of the worker," a large slice of whose income is too often spent on intoxicants.

Take the case of the miners in the Bengal coal districts. Drink is said to be playing havoc, morally and physically, with these otherwise industrious workers, and Mr. K. C. Ray Chowdhry, (Labour Member of the Bengal Legislative Council), states that as a result their depravity and economic subjection are unparalleled in British India. The Chief Medical Officer of the Jharia mines has drawn the attention of Government to this state of affairs and has strongly urged

upon them the adoption of prohibition as a remedy, but his representations have been fruitless owing to the temporary loss of revenue which might result.

The disclosures in regard to housing in a big city like Bombay are awful to contemplate. We think conditions in London are bad enough, but whereas six per cent of the population of that city are living in one-room tenements, the proportion in Bombay is 66 per cent. When the enquiry was made 1,955 one-room tenements were found to contain two families, 658 three, 242 four, 136 five, and 42 six. Needless to add, it was discovered by the investigators that drinking habits were both a cause and an effect of these terrible conditions. Similar enquiries in other populous centres would probably confirm the conclusions arrived at in Bombay.

THE FINANCIAL PROBLEM

It was hoped that as a result of the constitutional changes effected by the Government of India Act, 1919, a better state of things would be brought about. By this Act the task of solving the drink problem was ostensibly transferred to purely Indian control. But difficulties soon arose from the fact that excise furnishes the only large head of income available to the Provincial Governments for the maintenance of essential public services, such as education, sanitation, etc. Critics of the Government declared that this arrangement was expressly designed to bar the way to prohibition. The financial problem has been aggravated, as the pioneers of the Indian temperance movement foresaw, by the continual rise in the receipts from liquor taxation. The extent of the excise revenue is now regarded by some of the Ministers as an

insuperable obstacle to early prohibition. How could the money be raised if they were shut down altogether? They seem to overlook the fact that the restriction or suppression of the drink traffic will not take any wealth out of the country or diminish the taxable capacity of its inhabitants. On the contrary, such reforms as are advocated by the Temperance Party will help considerably in preventing waste. India's full expenditure on intoxicants cannot be ascertained, but the fact that a net revenue of nearly £13,000,000 is now derived from this source is an indication of the very large sum involved. The seriousness of such an expenditure in a country where millions of people are on the verge of chronic starvation can hardly be exaggerated. If all this money could be turned to profitable uses other and ampler sources of revenue would soon become available. A Committee of the Bombay Legislative Council which recently examined the whole subject, came to the conclusion that alternative sources of revenue could be found, some of which were definitely indicated.

This Committee reported in favour of a drastic temperance policy. It urged the Government, *inter alia*, to declare that the total prohibition of the drink and drug traffic is the goal of its policy. It suggested in the meantime, an extension of the rationing system, with the grant of local option in definite areas, in which the only question to be voted on would be "licence or no licence." The Committee also recommended that special licenses for the sale of foreign liquor to members only be reissued to existing clubs or gymkhanas, unless it would be proved that people resorted there merely for the sake of

drinking, and that no foreign distilled liquor stronger than 40 degrees under proof should be imported.

The Bombay Legislative Council has since passed a resolution adopting in principle the report of the Committee, but it is to be regretted that the period within which it was proposed that Prohibition should be made effective, namely, ten years, has been doubled.

LOCAL OPTION

Four years have passed since Dewan Bahadur M. Ramachandra Rao first sought to introduce a Local Option Bill in the Madras Legislative Council. Lord Willingdon's Government gave its consent, but the Hon. Member was subsequently informed that the sanction of the Government of India to its introduction had been withheld as the Bill would, if passed, affect the sale of imported spirits, which is outside the competence of the Provincial Bodies. Up to the present time no further progress has been made. Elaborate inquiries have been instituted by the Madras Government, and are, I believe, still proceeding, but nothing practical has so far emerged.

There have been similar delays elsewhere. In the Punjab, for example, the Legislative Council passed a resolution in favour of Local Option in 1921, but only quite recently has a Bill been carried to give effect to it. Under this new Act Municipal Committees and District Boards may prescribe the maximum number of licensed premises within their respective areas—such number not to be less than one-third in towns and one-half in rural districts of the number licensed on March 31, 1923. A local body may, how-

ever pass a resolution in favour of prohibition, but this cannot take effect until a two-thirds majority of the registered electors have approved by a referendum. Nor would such a resolution be really binding upon the Collector, because the Act provides that if this official is of opinion that illicit distillation has been carried on or connived at within the three previous years, he may refuse to make it operative. The Act does not give the power of prohibition or local option in regard to shops where imported liquors are sold nor does it apply to clubs, hotels, restaurant bars, and railway refreshment rooms.

IMPORTED SPIRITS

The ruling of the Central Government that the Provincial Legislatures must not pass any measures affecting the sale of foreign spirits ought to be resisted by temperance reformers. Upon any reasonable interpretation of the rules approved by Parliament under the Government of India Act, the Provincial Councils are entitled to pass measures affecting alcoholic liquors of all kinds. It would manifestly not be in the public interest that an advantage should be given to the imported article as against liquor produced in the country. If such a preference were maintained it would be a serious obstacle to all restrictions. The importance of this question will be seen from the fact that 1,200,000 gallons of foreign spirits are unloaded upon India every year. It is sometimes suggested that Indian Temperance workers should be content to direct their attacks against country liquor, without challenge to Europeans, but in my opinion there ought to be no such limitation of their efforts.

ATTITUDE OF THE MUNICIPALITIES

There is a growing demand on the part of leading Municipal Corporations for power to control the sale of liquor with a view to combating intemperance. The Bombay Corporation passed a resolution some time ago urging that immediate steps should be taken to check the growing evils of drink in that city and requesting from the Government the right to determine the number and locality of liquor shops within the boundaries of the Municipality. A resolution on similar lines was passed by the Corporation of the City of Madras, and it will be within the recollection of your readers that the representatives of that body on the Madras Licensing Board recently resigned their seats as a protest against the unsatisfactory policy hitherto followed. It is encouraging to learn that the Madras Temperance League, through its President Sir T. Sadasiva Iyer, issued circulars requesting all the various local authorities in the Madras Presidency to adopt resolutions in favour of prohibiting the sale of liquor within their respective jurisdictions. I am glad to note that many of the Boards and Municipalities concerned have passed resolutions to this effect and forwarded them to Government.

A COMMON PLATFORM

A feature of the temperance movement in Madras, as in most other places, is the way in which the representatives of varying religious faiths and opposing political parties can meet together on a common platform for the advocacy of total abstinence and Prohibition. The demand for the suppression of the liquor traffic does not come from temperance organizations alone. Representative conferences

held primarily for the promotion of other objects, political, social, economic, communal, and religious, have almost invariably made pronouncements in favour of temperance reform. Our movement is, in fact, one of the most effective unifying forces in the whole of India, for it evokes the sympathy of all parties, castes and creeds.

THE FUTURE OUTLOOK

But it has to be recognised that ultimate victory can only be achieved by persistent personal effort and the continued pressure of an informed public opinion upon all legislative bodies and local authorities. Prohibition whether national or regional, can never be made effective except by the will of the people. The growing enlightenment of all classes is an important factor on our side. On the other hand, there are conditions which render the task more difficult. The loosening of caste restrictions (however desirable in other respects), the weakening of social and domestic discipline, and the assumption by the rising generation of individual liberty in regard to many customs formerly decided by caste or communal action—all these things tend towards an extension of the drink habit. Yet, as I have shown, there is no lack of public opinion to support a policy of drastic reform. All the most progressive elements in the country, moderate and advanced alike, are on the side of such measures—even to the extent of complete prohibition. Under these favourable conditions the friends of temperance have every encouragement to go forward with full assurance that the day is not far distant when the people of India, in the exercise of their undoubted right, will determine to be free from the destructive drink traffic, which is a standing menace to their moral, material and social progress.

The Stabilization of Indian Exchange

By MR. AMUJA KUMAR DAS GUPTA

THE Gold Exchange Standard in India, after its short life of some fifteen years has given way. During that period it worked not unsatisfactorily. It stood the test of the crisis of 1907-08, and also of the first part of the War when there was a falling exchange; but it proved a failure when there was an abnormally favourable balance of trade and a consequent rise in exchange. The exchange mechanism could not withstand the extremely one-sided trade that occurred during the latter part of the War and after, showing a huge excess of export over import. Just after the Armistice and sometimes before that, the Indian price-level lagged behind the price-level abroad. In the circumstances one of the two alternatives could be undertaken, either to make the price-level in India respond to world-price-level,—by inflation, or to allow Indian exchange to rise. But inflation was impossible because silver was scarce then and paper currency, if further extended, would prove to be inconvertible. So rise in exchange could, by no means, be checked. It was further aggravated by the fact that after the Armistice there was a boom of manufacturing activity in the belligerent countries especially in England, so that there was a growing demand for India's raw materials and our export-trade which consisted mostly of raw materials was inordinately stimulated, compared to our import trade. Hence Indian Exchange *i.e.*, the sterling price of rupee as also the price of silver rose by leaps and bounds, until during cold weather of 1919-20 exchange stood at 2s. 8d. (sterling) to Re. 1.* It was at such a time that the Babington

* The pre-War par artificially kept was 1s. 4d.

Smith Committee recommended that the rate should be fixed at 2s. gold. But such conditions could not continue long. Soon a trade depression set in and there was a collapse of prices outside. But prices, in India did not respond to the fall in world-price-level. Hence Indian Exchange fell. In the meantime in 1920 Government adopted a 'laissez-faire' policy with regard to exchange and left it severely alone. It sank on and on until in 1921 it slumped to 1s. 3d. (even below the pre-War par.) During 1923, with a slow recovery of our export-trade, exchange rose slowly and steadily to some extent. Up to September 1924 exchange had shown some steadiness at 1s. 5d. but within these three or four months there has been a jump to 1s. 6d. where it seems more or less steady, but there is no knowing which turn it will take in future.

Now, should exchange be stabilized at a fixed point? Government's policy as revealed by the speech of the Finance Member, Sir Basil Blackett (3rd Dec. 1923), and, as further confirmed by the recent speeches of His Excellency the Viceroy and the same Finance member is a "policy of watchfulness." They like to wait and see a little longer till "the more stable currencies of the world once again bear a fixed relation to gold." This is the view also of Mr. Keynes—that great authority on Indian Currency and Exchange. As he says, the supporters of stabilization over-estimate the stability in Exchange as against the stability in internal prices. If rupee-exchange against sterling is stabilized at any level whatsoever India will feel the full fury of the price-

fluctuation of Great Britain. So, in their opinion, no final commitments should be entered into until that has settled down.

But the consensus of public opinion, of late, has been in favour of stabilization at the old par 1s. 4d. gold. A 2s. rate, as recommended by the B. S. Committee is admittedly out of the question now-a-days, for that will require a wide deflation entailing a disastrous effect on the business life of India. The supporters of stabilization have got a strong authority in Prof. Jevons who, writing in 1922* when exchange was low suggested that our price level should be lowered a little by deflation and the exchange rate be stabilized at 1s. 4d. They say that our price level will not be so much affected by the fluctuation of the English price-level if we link our rupee with gold instead of with sterling. But they quite ignore the fact that what is wanted is a stable exchange in terms of the standard in which prices are measured. Linking to gold means unlinking to sterling and it is sterling and not gold that matters, for at least nine-tenths of our transactions in foreign currencies are expressed in sterling.

But the utility of a stability in exchange cannot after all, be overlooked. As the present state of things stands, there is no certainty of our exchange movement and this fluctuation is extremely prejudicial to our industry and trade. As a matter of fact it is producing its evil effects on the economic condition of the country. Protection given to certain industries like steel on the basis of a certain exchange-rate has become inadequate as soon as the rate has moved to a

* His "Future of Exchange and Indian Currency."

higher figure. Moreover, without fixation of exchange, free investment of foreign capital made impossible, especially for meeting the seasonal demand for currency. These evils are to be admitted on all hands. It is upon these grounds that the nationalist papers are urging that "the Government should lay their cards on the table and take active steps for the stabilization of the exchange rate, in the immediate future."*

There is ample truth in both sides of the question. That a fixity in exchange rate is a necessity in the present circumstances of India is obvious; on the other hand, there is no denying the fact that stabilization of Indian Exchange in the face of such world-wide Exchange dislocation will involve severe fluctuations of our price-level which will tell heavily upon such a poor population as that of India.

How can these two sides be reconciled? The question is a thorny one indeed, and it is difficult to pass a definite and authoritative judgment upon it. However, we may suggest that a way out at this critical juncture, is to establish a full fledged gold standard here with gold currency in circulation. The objections put forward by the Royal Commissioners of 1913-14 against a gold currency in India are rather superficial and are hardly tenable now-a-days. In this limited scope it is difficult to refute all their arguments against a gold currency here; but it may be remarked, that India can no longer be regarded as an extraordinary country, having conditions entirely different from those of the West,—that what is adapted to the West is adaptable to India as well. Indeed as Prof.

* Quoted from the columns of 'FORWARD.'

Canan of the London University has aptly said, "The maintaining of the Gold Exchange system rather than the gold standard system is due not so much to the fact that Indians dislike gold, but to the fact that Europeans like it so much that they cannot bear to part with any of it."

Towards establishing a gold standard with a gold currency in India—the following steps should be taken:—

Gold coins are to be the only full legal tender; silver coins to be limited legal tender and subsidiary to gold coins, also of limited issue. Obviously, there is to be an alteration in the denomination of the paper currency, its

value to be set according to the gold standard. The unit of standard, however, is to be smaller than the sovereign for the latter is too big for circulation—the new coin to be small enough to make the circulation effective.

As regards the Gold Standard Reserve, it will no longer be required after a gold standard pure and simple has been established. The whole amount, therefore, is to be transferred from London to India and utilized for circulating purposes here.

The scheme, as drawn up, seems to be revolutionary to the present order of things; but, if carried, it is expected to be beneficial to India.

Legal Lore and its Curious Customs

BY MR. S. JACKSON COLEMAN, BARRISTER-AT-LAW,

Quain Prizeman in Comparative Law.

IT is not perhaps easy for civilised peoples to imagine nowadays the times when crime was committed with comparative ease and justice was meted out in a somewhat rough and ready manner. Penalties for even trivial thefts were so severe in bygone days as to make us shudder to read of them. It is necessary, however, to always bear in mind that in those days nearly every crime was easy to commit, and so difficult was it to bring the majority of offenders to book that nothing short of the terror of excessive punishment could prevent the practice of wholesale crime. Thus to steal a chicken in the Isle of Man was once punished with death, while to steal a cow was hardly an offence at all. Why this strange distinction?

Because fowl-lifting was easily done, while it was next to impossible to dispose of a cow without detection. It was a simple, though severe code, which punished according to the ease or difficulty with which a crime could be committed.

Possibly this explanation may make clear the uses of the early "sanctuaries," which were church refuges to which any person who had committed a crime, or was falsely accused of a crime, or dreaded the commission of a crime, could fly and claim protection. "Had not such retreats," says Lord Macaulay, "been scattered here, and there, among the huts of a miserable peasantry, and the castles of a ferocious autocracy, European society would have consisted merely of beasts of

burden and beasts of prey." No doubt the church used frequently to abuse the immense power which the right of sanctuary gave, but before justice could be administered by the civil authorities it was a boon and a blessing to hunted men and women. To the Abbot of Battle Abbey, for instance, William the Conqueror gave power to save any malefactor at the place of execution, and the Abbey itself was a perfectly safe retreat. When a fugitive fled for sanctuary to Durham Cathedral, he knocked at the door of a projecting chapel called the Galilee, where admittance could be obtained at any hour, day or night. Then the Galilee bell was tolled to let the neighbourhood know a fugitive had arrived, who was thereupon gowned in a black robe having St. Cuthbert's Cross in yellow on the left shoulder. The sanctuary at Westminster was also one of great importance. Henry II showed no reverence for the right of sanctuary, and caused delinquents to be removed from the Church buildings. Nor had Henry III a great regard for the ancient custom. At the dissolution of the monasteries, sanctuaries were limited to cathedrals, parish churches and churchyards, collegiate churches and hospitals, but they did not safeguard people guilty of the worst offences. In the reign of Queen Mary sanctuary rights came again into full force. They were once more restricted in the reign of Queen Elizabeth, and totally abolished by James I.

Taking the oath differs in various climes. The Book is kissed very largely throughout the British Empire. In New South Wales each witness is sworn on a different leaf, which is then folded in the centre and turned over. When the last leaf of the book has

been kissed, a new book is requisitioned. Wringing a chicken's neck is one of the many strange means of strengthening testimony in China. A variation among the Nagas of Assam consists of chopping in two a fowl held by the head and feet, this being emblematic of the fate expected to befall a perjurer.* Another solemn method of asseveration which obtained in lawsuits between Russians and wild Ostyaks in Siberia was for the head of a bear to be brought into court and the Ostyak to make gestures representative of eating and at the same time to call on the bear to devour him in like manner if he should not tell the truth. No oath in the world can compare with that administered in Norway. "If I swear falsely," exclaims the Norwegian witness, "may all I have and own be cursed; cursed be my land, field and meadow, so that I may never enjoy any fruit or yield from them; cursed be my cattle, my beasts, my sheep, so that after this day they may never thrive or benefit me; yea, cursed may I be and everything I possess."

It is scarcely necessary to suggest that the proceedings in courts of law are invariably administered with a spirit akin to awe. I mention this point, however, as it appeared strange to me to see sometime since that a person was allowed to read a newspaper in the Finnish Court of Justice and that witnesses were supplied with games in the ante-room. Smoking in the Courts of Law is allowed in Siam, and it is not unusual to see judge, jury, lawyers and prisoner all smoking. The average person would perhaps scarcely

* The Chinese are also sworn by other picturesque methods, such as the breaking of a saucer and the blowing out of a candle.

go to the Law Courts in search of entertainment. Yet, strangely enough, many curious things happen in Court. Not long ago a cook at Montclair in New York was dismissed because, as her employer alleged, she could not make "corned beef hash". She summoned her mistress for a month's wages. The judge asked the woman if she were willing to give proof of her capabilities in Court, adding that, if she shewed herself able to do so, he himself would give her a situation. The cook assented promptly; the gas stove and the necessary materials were brought into Court, and the result was so satisfactory that she not only got the verdict, but also a new situation. Sir Ernest Wild, London's Recorder, and the counsel and witnesses in a case, solemnly ate rice pudding recently in Court. A dispute had arisen between two firms owing to certain institutions having found fault with the rice supplied to them, and the City Recorder ordered that the rice should be made into a pudding during the luncheon interval. Two dishes of rice were accordingly prepared, and Sir Ernest took a spoonful, while some amusement was caused by an Alderman on the Bench, who, not content with tasting, went on eating the pudding.

Both the cinema and the wireless have been employed in Courts of Law. Actors have sung parts and elocutionists recited their lines. On more than one occasion girls have appeared naked before Courts of Justice. The last occasion was two or three years ago when a famous Berlin dancer, and her chorus of fifteen women, were tried on a charge of offending public morality. A special performance was arranged, in which Mme de Rheydt

—the artiste in question—reproduced a show which for two years had been the sensation of night life in Berlin. The court sat in the stalls, while the accused dancers, whose ages ranged from 12 to 15, accompanied by soft melodies on violins, went through the voluptuous scenes which had aroused the wrath of the public. Besides the dancing, the Court witnessed the film performance of different ballets acted by Mme de Rheydt, chief of which were "The Spring Dance," "The Madness of the Opium-Eater," "The Vampire," "The Valse of Morphiatics," and "The Nun". "The Nun", on which most of the allegations of immorality were based, features the story of a nun who was falsely condemned for in chastity. She throws off her nun's clothing in front of a statue of the Madonna, and the statue, becoming alive, stretched out her arms in forgiveness. Calderon's famous Tate Gallery picture, "Renunciation", is the material on which the much-criticised pantomimic performance was based.

Ancient writers tell us the ordeals—a method of trying prisoners accused of crime—that took place in churches were generally those of hot-water and fire. For the first named a fire, was kindled in a remote part of the church and a cauldron placed on it, and a stone or a piece of iron deposited in the water in it. The accused and the accuser, each accompanied by twelve friends, took their places, and when it was agreed that the water was boiling, the accused plunged in his arm and took out the weight. If the scalded limb healed quickly, he was deemed innocent of the offence with which he was charged; if it did not heal, he was adjudged guilty and

punished. For the ordeal by fire a bar of iron was placed on a fire, and when it was hot the accused had to lift it with his hand and throw it on the floor past lines previously traced on it for the purpose. If the terrible burn healed rapidly, he was considered innocent of the offence charged against him; but if it did not, he had to suffer the punishment meted out to him.

Among the Malay tribes ordeals by fire, ducking, pulling a ring out of boiling water, or licking a red hot iron are still frequent. Where the ordeal fails to produce the desired result, wager of battle, another form of ordeal is resorted to. Among the Dyak tribes lumps of salt are thrown into a bowl of water by the accuser and the accused, and judgment is given against the owner whose lump disappears first. Among the Tagals it is usual to light a consecrated candle, and to consider the person guilty of the crime under consideration to whom the candle flame is blown during the performance of the ceremony. The Igorrotes have a more painful method of fixing guilt. The accuser and the accused are placed together; the backs of their heads are scratched with a sharply pointed bamboo stick and the person who loses most blood also loses his case. The Siamese have a form of ordeal which consists of making the two parties to a suit swallow consecrated purgative pills, the man who retains them for the greater length of time winning the case.

Legal sanctions shew an evolution from revenge. One of the most inspiring signs of progress indeed is the new attitude of society towards the criminal. Chiefs and their appointed officials in long bygone days awarded punishments of a revengeful character. Thus

the Kaffirs used to kill the robber. The Polynesians would slay the adulterer. The Tibetans more mercifully would fine a robber and, if he could not pay, would fine his relations. Cannibals moreover cook and eat criminals. Strange are the punishments inflicted in some parts, but space does not permit of their recital in great detail. To be sentenced to imprisonment for a term of one's natural life is hard enough, however, but to be consigned to a dungeon cell for a couple of thousand years must indeed be harrowing. Yet there are judges who not infrequently impose sentences of several centuries without its being considered anything remarkable. A young man was arrested in Vienna a few years ago, who, upon his own showing, should have been sentenced to 2,500 years' imprisonment. A total of 400 charges was brought against him, and he was convicted and sentenced on all of them. But the judge was a merciful man, and, in passing sentence, he threw off one thousand years in consideration of the man's youth!



HEAD OFFICE:—ESILANALE ROAD, ICCT, BOMBAY

TEMPLES, CHURCHES & MOSQUES

By Mr. YAKUB HASAN

EVER since man was endowed with the faculty of thinking he has been cultivating a belief in the existence of a Supreme Being, Who possesses considerable power of doing good or harm, which He does not refrain from exercising even in the petty affairs of mankind. In man's imagination all the forces of nature were so many faculties of good or evil, generally subordinate to, but sometimes even warring with, one superior force amongst them who had, with the dint of his might, established his supremacy over the others. Man was afraid of these invisible mysterious beings and did everything that he thought would propitiate them. He made to them or their superior offerings of the most valuable things that he, with the sweat of his brow, produced or, with the strength of his arm, acquired. He sacrificed at their altars, his domestic animals, which formed his cherished wealth, and sometimes, in his desperate earnestness, he did not shrink even from offering human sacrifice to appease the wrath of God.

All the offerings and sacrifices were of course accompanied with prayers and adulations. Religion thus formed part and parcel of human life from the very creation of the specie called man in the animal kingdom of this earth. Religion was as much natural to him as eating, drinking and sleeping.

The oldest paleolithic remains that the most primitive man has left behind shows that he also believed in the immortality of the soul and in a life after death. All the paraphernalia of his daily life used to be

buried with him for his use in the next world. He had therefore to propitiate God not only to obtain his mercy in this world, but also to escape his vengeance in the next.

ALTAR—THE FIRST PLACE DEDICATED TO GOD
An altar was the first place dedicated to God where offerings and sacrifices were made and prayers offered for their acceptance.

It was at first a rude and unwrought slab of stone lying flat on the ground on which animals were slaughtered as sacrifices or other offerings were displayed. The place, where an altar was fixed, naturally became, in course of time, sacred, and by and by, the stone no longer served the utilitarian purpose of a table for the offerings, but itself became an important landmark—a distinguished feature of the sacred locality and an object of reverence where God himself received his tithes as it were from his devotees.

For a very long time a rude stone altar denoted the place of offerings and worship. Even as late as 2000 B. C. when the Patriarch Abraham raised his voice against polytheism, and left his home in Chaldaea as a protest against the prevailing religion, he set up in Canaan, the land of his migration, rude stone altars which mocked the magnificent structures raised by the Chaldeans and the Egyptians to the glory of the numerous deities that they worshipped.

A good and beautiful locality was naturally selected to fix the altar upon, and a shady tree provided a canopy over it. The people in the village assembled there on certain fixed days to pay their homage to God, and whenever they passed the altar casually they

lowered their heads and raised their hands in reverence and salutation. The little red painted stones that we see on the roadside in India are no doubt survivals of the altars of the olden times. Such sights can only be seen in India, where each stage through which humanity has passed, in the course of ages, in the path of civilization got permanently fixed, and a bit of humanity continues to remain in the same state as a living monument of the time long gone by. To use another simile, India has not kicked off the ladder by which it has risen to its present eminence, but has retained it, petrified as it were, to mark all the stages of its progress.

ORIGIN OF IDOL WORSHIP

The space at my disposal does not permit of the tracing of the interesting evolution that transformed an altar under a tree into an idol or other object of worship under the lofty roof of a temple. As man made progress in the art of giving concrete expression to his subtle thoughts, he began at first to make drawings of the things he observed. He then learnt to carve shapely objects out of wood, lumps of clay and stone. He did not confine his art to only things he observed with his physical eye, but also gave shapes to the visions his mental eye saw and his brain imagined. God was supposed to come to the place of offerings, to the very stone of the altar; He sometimes animated a tree and manifested Himself in various ways and in different objects. What could, therefore, be a better and more suitable vehicle of His manifestation than the effigy that His devotees made according to their conception of Him?

TEMPLE

The idol must have suitable housing, as

magnificent as the artistic talents of a community could devise and its material resources could produce. This desire to glorify God is to a large extent responsible for the development of the fine art of architecture in civilized communities. Generally temples had precedence over palaces, and royal devotees lavished more wealth on the dwellings of gods than on their own houses.

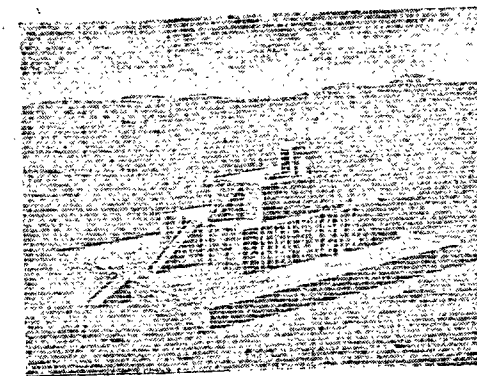
OLDEST CHALDEAN TEMPLE

For the oldest temple in the world one would naturally turn to Chaldea, the cradle of civilisation, if not of humanity. Chaldea was not as fortunate in the possession of durable building materials as Egypt. On the vast alluvial plains watered by the Euphrates and the Tigris there are no hills and rocks to serve as quarries as there were in Egypt and the neighbouring Sinai Peninsula. The buildings constructed with bricks set in bitumen could not resist the ravages of time for long, and we have to draw on our imagination to some extent to give shape to the mound of ruins that breaks the sky line at Mugheir (the Ur of the Bible) in Mesopotamia and form a mental picture of the great temple as it was 5000 years ago.

In order to give the shrine proper as high an elevation as possible, three platforms were built one above the other in diminishing sizes, and the shrine was placed on the highest platform as the pinnacle of the whole structure. An inclined plane or a flight of low steps in the facade led from the ground to the first floor, and from there another plane to the second floor, and the third to the topmost terrace on which the temple proper was situated. The central mass of crude bricks in the middle platform

or storey had a case of red tiles cemented with bitumen, and was strengthened with plaster-like buttresses that relieved its rather plain surface.

"The Chapel on the summit could not contain more than one apartment; an altar



CHALDEAN TEMPLE

Approximately Restored

stood before the door." "The external walls of this shrine were covered with pale blue enamelled tiles having a polished surface. The interior was panelled with cedar or cypress;...this woodwork was inlaid in parts with the leaves of gold, alternating with panels of mosaics composed of small pieces of white marble alabaster, onyx, and agate, cut and polished. Here stood the statue of Nannar...The spirit of the god dwelt within it in the same way as the double resided in the Egyptian idols; and from thence he watched over the restless movements of the people below, the noise of whose turmoil scarcely reached him at that elevation."*

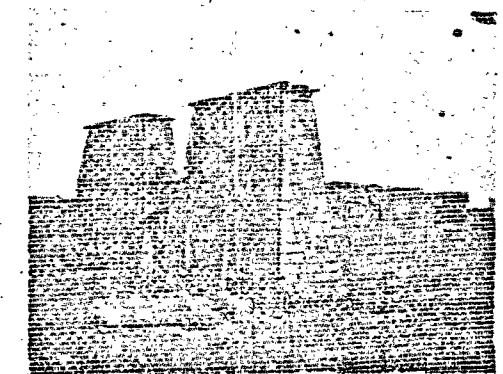
TEMPLES IN EGYPT

The oldest temple in Egypt, the so-called Temple of the Sphinx, is a simple plain

* The Dawn of Civilization by Professor Maspero, p. 630.

building of granite and limestone. It contains a hall 55 feet long with two rows of perfectly plain square granite columns carrying granite lintels which supported the roof slabs, and a further hall at right angles to this, with one row of similar square columns along the centre. This temple is situated at Gizah near Cairo in the immediate vicinity of the Great Pyramid of which it is a contemporary, to which this building perhaps belongs as its chapel. The building is now below the present ground level.

"The one described above" writes Mr. Fergusson, "is perhaps the simplest and least adorned temple in the world. All its parts are plain—straight and square, without a single moulding of any sort, but they are perfectly proportioned to the work they have to do. They are pleasingly and effectively



EGYPTIAN TEMPLE
Pylons, Karnak

arranged, and they have all that lithic grandeur which is inherent in large masses of precious materials."*

The kings of the Ancient Empire (4000 B. C.) spent all their resources on the building of the pyramids as safe and secure resting

* History of Architecture, Vol. I.

places for their mummies till they came back to life again; and they did not pay much attention to temple building. We have to skip over 3000 years before we come to the great temple building period in Egyptian history. The temple erected by Queen Hatshepsut of XVIII dynasty (1600 B. C.) at Deral Behari, and the one built by Amenophus III of the same dynasty at Luxor are marvels of building art. Ramases II of the following dynasty (1300 B. C.) outdid his predecessors in his great temple at Abydos. Temples constructed by the kings of the XXII dynasty (950 B. C.) are, however, by far the most wonderful of any in Egypt.

These extensive buildings covering a large area "seem to have been rather suited to the residences of the king or priests than to the purposes of a temple, as we understand the word. Indeed Palace-Temple, or Temple-Palace, would be the more appropriate term for these buildings than to call them simply Temples. They do not seem to have been appropriated to the worship of any particular god, but rather for the great ceremonials of royalty—of kingly sacrifice to the gods for the people, and of worship of the king himself by the people, who seem to have been regarded if not as a god, at least as the representative of the gods on earth."

"Though the Rameseum," continues Mr. Fergusson, "is so grand from its dimensions, and so beautiful from its design, it is far surpassed in every respect by the palace-temple at Karnak, which is perhaps the noblest effort of architectural magnificence ever produced by the hand of man."

The temple buildings usually consisted of—

(1) Pylons; (2) an open courtyard; (3) a

hypostyle hall; (4) a shrine, set up in the sanctuary, which could be shut off from all the other parts of the temple. A broad path, or dromos, brought the worshipper to the first pylon; on each side of it was a row of man-headed or animal headed sphinxes. The pylon consisted of a massive doorway and two towers; these in times of festival were decorated with painted poles, from which floated coloured flags or streamers. A colossal statue of the king and an obelisk stood at each side of the doorway, and sometimes several statues of the king were arranged, at intervals, along the front walls of the pylon.



TEMPLE AT KARNAK
Columns in the Hypostyle Hall

The pylon, with its statues and obelisks, is probably the most characteristic feature of Egyptian temples.

The architecture of the Egyptian temple was almost entirely for interior effect. Except the pylon entrance there is nothing externally but a blind wall of great thickness surrounding the whole. As you enter through the pylon into the open courtyard you find a magnificent colonnade on three sides of it. This colonnade was used as a kind of bazaar for the sale of things required for the worship.

The hypostyle hall was entered through another pylon. The public brought offerings to this hall and here the portion of the temple to which the public had free access came to an end.

Beyond the hall lay the sanctuary with the shrine of the god in it, and round about were several chambers in which temple property was kept. The shrine of the god was kept closed, and to be allowed to see the face of the deity was regarded as the greatest privilege which any worshipper could aspire to enjoy.

Every large temple had a lake within its precincts in which the worshippers performed their ablutions, and on its waters processions of sacred boats were held:

"How were such vast structures as these erected? The great columns of Karnak are 66 feet high and 12 feet in diameter; the monolith slabs over the central avenue were 36 feet long and 4 feet thick. The columns were erected in separate drums, but very large ones, leaving much fewer joints than in the Greek columns. The erection of these, and still more of the immense roofing slabs, if done by hoisting, must have necessitated very large and powerful crane machinery; * * moreover, amid the closely crowded columns

in the Karnak and other halls, there would seem to have been no room to work hoisting machinery on a large scale, or even to allow the roof blocks to pass between the columns."*

"Many writers have declared that the obelisks which are still to be seen in Egypt could never have been set up without the aid of complicated and very powerful machinery, but we know that the Egyptians had no such machinery....No mighty cranes or pulleys or other machines on a large scale, were used in building either pyramids or temples, and every appliance in the Egyptians' hands was of the simplest character. The wedge, the lever, the roller, inclined planes made of sand or palm trunks, represented most of their mechanical contrivances; all else was human and animal force."†

ROCK-CUT TEMPLES

This account of Temples in Egypt will be incomplete if no mention is made of the wonderful places of worship that were cut out of living rock. Like all rockcut examples all over the world, these Nubian Temples are copies of structural buildings only more or less modified to suit the exigencies of their situation. The two principal examples of this class of monument are the two at Abbu Simbel, larger of which is the finest of its class known to exist anywhere. Its total depth from the face of the rock is 150 ft. divided into 2 large halls and 3 cells, with passages connecting them. Externally the facade is about 100 ft. in height, and adorned by 4 of the most magnificent colossi in Egypt, each 70 ft. in height, and representing the

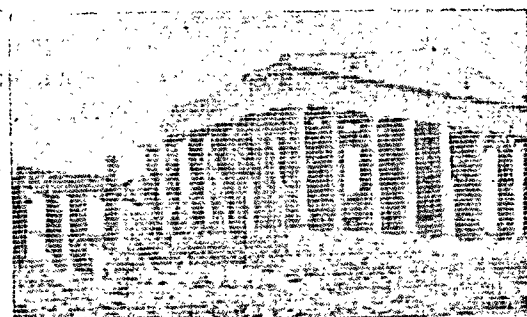
* Short Critical History of Architecture by H. Heathcote Statham.

† Cook's Handbook for Egypt by Dr. E. A. Wallis Budge.

King Rameses (XIXth Dynasty) who caused the excavation to be made.

TEMPLES-THE PRINCIPAL MONUMENTS IN GREECE

As in Egypt the principal monuments in Greece also were temples. There too the architecture depended largely for its effect on the use of columns; but while in Egypt the columns are all inside the building and are for internal effect only, in the Greek temple they are all outside the building and give it an impressive and grand appearance and distinctive character.



PARTHENON-PRESENT STATE

The two typical forms of the Egyptian capital were the (1) lotus bud and (2) spreading palm or lotus. Much labour and skill were spent on the capitals to make them ornate. Generally there was a band of bas-relief under the capital and the columns were usually covered with hieroglyphic and other ornamental designs.

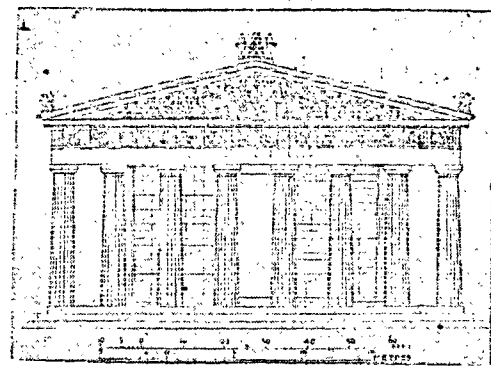
The Greeks expended the greatest refinements in design on the columns and their capitals. Of these they had three orders: (1) Doric, (2) Ionic, (3) Corinthian.

The oldest Greek temple of which any traces are left and which may date from the

eleventh or twelfth century B.C. is that of Hera, otherwise named the Heraion. "Pillars run all round it," wrote one traveller who visited it in the second century B.C.

Greek architecture reached its zenith of perfection in the Parthenon near Athens founded about the year 440 B.C.

Mr. Fergusson in his *History of Ancient and Medieval Architecture* writes:—"Of all the great temples, the best and most celebrated is the Parthenon, the only octastyle Doric temple in Greece, and in its own class undoubtedly the most beautiful building



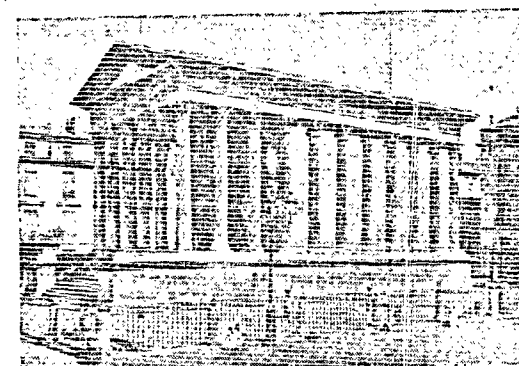
PARTHENON-ELEVATION

in the world. It is true it has neither the dimensions, nor the wondrous expression of power and eternity inherent in Egyptian temples, nor has it the variety and poetry of the Gothic cathedral; but for intellectual beauty, for perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and the most recondite principles of art ever applied to architecture it stands utterly and entirely alone and unrivalled—the glory of Greece and a reproach to the rest of the world."

ROMAN TEMPLES.

"Roman columnar architecture, as far as

style is concerned, is entirely founded on Greek, and forms indeed a kind of continuation of the latter in a spirit of greater lavishness of display and inferior refinement." * 'Romans adopted the three Greek orders—Doric, Ionic and Corinthian—but the Corinthian order was the favourite with the Roman architects, and their treatment of it is typical of the



THE MAISON CARREE, NIMES

whole spirit of Roman art, in its richness, costliness, exuberance of ornament, and its want of reticence. The highly decorative character of the capital seemed an excuse for crowding decorative carving all over the entablature."†

The photo of the temple Maison Carrée at Nîmes (120 A. C.) illustrates the Roman style and Corinthian order.

EGYPTIAN TEMPLES UNDER GREEK AND ROMAN INFLUENCE

Under Ptolemy, Egypt enjoyed as great material prosperity as under her own Pharaohs; and her architecture and her arts too revived not, it is true, with the greatness or the purity of the great national era, but

* *Short Critical History of Architecture* by H. Heathcote Statham, p. 136.

† *Ibid* p. 142.

still with much richness and material splendour.

This was continued under the Roman domination.

Describing Ptolemaic temple on the island of Philae Mr. Fergusson says:—"No Gothic architect in his wildest moments ever played so freely with his lines or dimensions, and none, it must be added, ever produced anything so beautifully picturesque as this. It contains all the play of light and shade, all the variety of Gothic art, with the massiveness and grandeur of the Egyptian style; and as it is still tolerably entire and retains much of its colour, there is no building out of Thebes that gives so favourable an impression of Egyptian art as this. It is true it is less sublime than many, but hardly one can be quoted as more beautiful."

TEMPLE ARCHITECTURE IN GENERAL.

Egyptian temples had flat roofs which had to be upheld by a large number of pillars. The space between these columns had to be restricted to the length of the roof slabs on the one hand and that of the lintels on the other hand on which the roof slabs rested. The hypostyle hall, therefore, consisted of several parallel avenues between rows of columns; and it presented an appearance of a thickly wooded jungle. Greek and Roman temples were, however, spanned by timber gable roof, which required no support throughout the hall, the trusses resting on the longitudinal walls that enclosed the hall on the two sides. The triangular end of the roof formed a prominent part of the architecture and one of the distinguishing features that made up the style.

As the public was not admitted into the hall it was not necessary to make it very big. In

fact the hall was often divided into 2 or more sections. The Greek or Roman temple corresponded to the shrine in an Egyptian temple. In the latter the shrine was a small insignificant inconspicuous building hidden from the public gaze, placed in the sanctuary behind the grand hypostyle hall, which faced an open courtyard with colonnades on all sides but that of the pyloned entrance. On the other hand the Greek temple was all-in-all one building with an imposing facade, conspicuously placed on a piece of open and often elevated land, seen on all sides from a long distance.

Columns were arranged in some temples only in the front facade, in some both in front and back, while in others columns went on all the four sides. Some temples had two or three rows of columns in front and one or two rows at the side and back. The side and back wall that had no verandah abutting on it was either plain or had engaged columns.

The roof in Greek and Roman temples was the weakest part of the building. It could not resist the action of wind and rain and has disappeared so completely that it is only a guess work to imagine what sort of roof must have rested on the magnificent columns

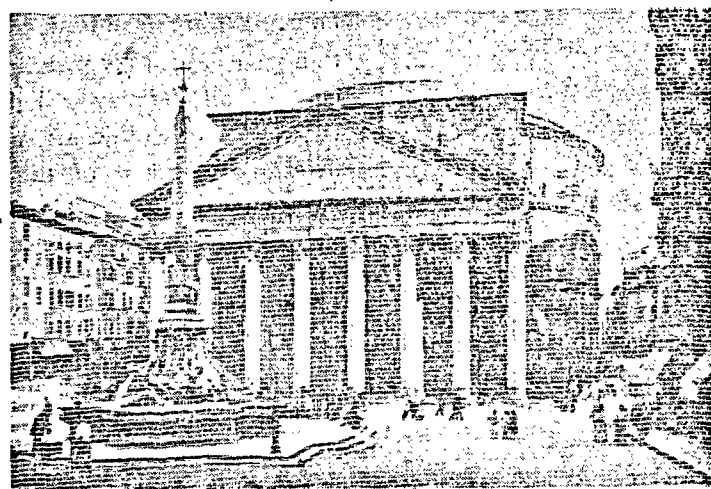
and strong walls that still bespeak the grandeur of the centuries past. The Romans set to work to solve the problem of a monumental roof that could be, in strength and nobility of design, in keeping with the other features of architecture. There existed in large quantities in the districts around

Rome an earth called *pozzolana* which, when mixed with lime, yielded a remarkably hard and durable cement, by means of which masses of wall and roof could be made in a concrete, which, after having time

to set, was practically monolithic. By using this cement the Romans were able to construct vaults over large parallelogram spaces. The Dome is the monumental way of roofing a circular or a square space. The Romans did not face the problem of covering a square space with a dome which must be circular on plan. They however built a dome on a circular building.

FIRST DOMED TEMPLE.

The temple in Rome called Pantheon, "one of the finest in existence", is the finest building on a circular plan that has a dome for its roof. The Romans had already learnt the secret of arch construction. The arch did away with the stone or wooden lintel and



PANTHEON, ROME

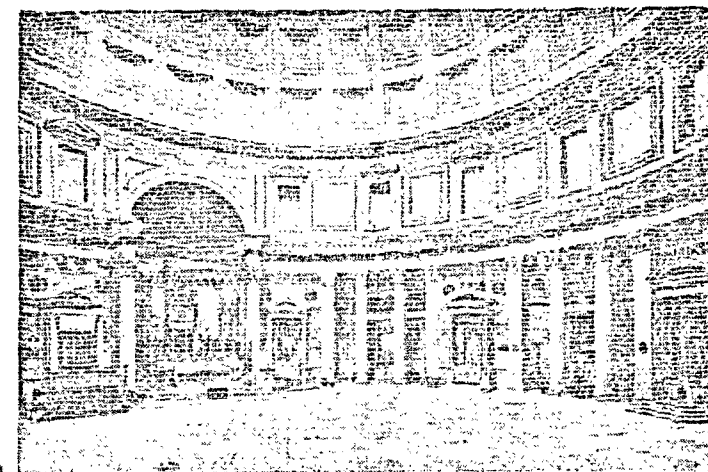
now space of any width between two pillars could be spanned with an arch made up of small blocks of stones or bricks arranged as voussoirs. Arches placed at intervals in the colonnade along the circular wall of the Pantheon introduced a new feature in architecture which, in the hands of succeeding artistic races, lent itself to innumerable manipulations to embellish the architecture of the future.

FIRE TEMPLES IN PERSIA.

In the matter of religion, Persia, for ages, followed the lead of its more advanced neighbour Chaldea, and had no separate religion of its own. Persian kings unlike Chaldeans and Egyptians displayed their architectural splendours in their palaces. There appear to be no temples in Persia, at any rate, of any importance to deserve notice. In the seventh century B.C. Zoroaster promulgated a new religion in which fire, especially the Sun, was regarded as the symbol of a deity of light, purity and grateful warmth. The maintenance of an undying sacred fire in connection with formal worship has been an important feature of Zoroastrianism all along. Every home, therefore, had its *agiar*-fire place.

"Near the town of Istakr, and, and, opposite the tombs of Naksh Rostam, stands a small tower-like building. The lower part is solid; the upper contains a small square apart-

ment, roofed by two great flat slabs of stone. Access to this chamber is obtained by a doorway situated at some distance from the ground. Both the tradition of the place and the knowledge we have of their religious prac-



PANTHEON-INTERIOR

tices point to this as one of the fire temples of the Ancient Persians. Though simple and insignificant as an architectural monument, it is interesting as the only form of a temple, apart from regal state, which the ancient Persians possessed.

Mr. Dieulafoy claims to have traced the plan of a temple at Susa which consisted of a sanctuary, the roof of which was supported by four columns, with a portico-in-antis in front, and a large open court measuring about 50 feet by 40 feet, in the middle of which was placed the fire altar. The whole building was enclosed with a corridor or passage, with entrances so arranged that no one could see inside the temple from without.

* Fergusson's History of Ancient & Mediaeval architecture

South African Reminiscences

By MR. H. S. L. POLAK.

IT was a wonderful day, that on which I landed at Cape Town, a young man not yet of legal age, under the shadow of



MR. H. S. L. POLAK.

Table Mountain, intent upon making a fortune that would take me back to England in five years' time. The whole world of South Africa was before me. All I had to do was to conquer it, an easy enough task for a youthful dreamer. Little did I realise what South Africa was to mean for me, what of pain and sorrow and hardship, of joy and hope and idealism, it was to bring forth for me in the next thirteen years.

A year later I had begun to take my bearings and to learn something of the tragic problems of the country. Chief of these was the colour problem. I saw racial and colour prejudice enshrined around me. Pigmentation

was not merely a physical defect; it was a moral and an economic crime, for which the non-white was daily punished throughout the greater part of the land, then still divided into separate administrative units, two of them, the Cape and Natal, Self-Governing Colonies, the remaining two, the Transvaal and the Orange River Colony, as it was then renamed, Crown Colonies under Colonial Office administration.

And I had become both a vegetarian and a journalist, in both of which capacities I acquired proclivities which later stood me in good stead, the one as the means of introduction to Mr. Gandhi, the Indian leader,

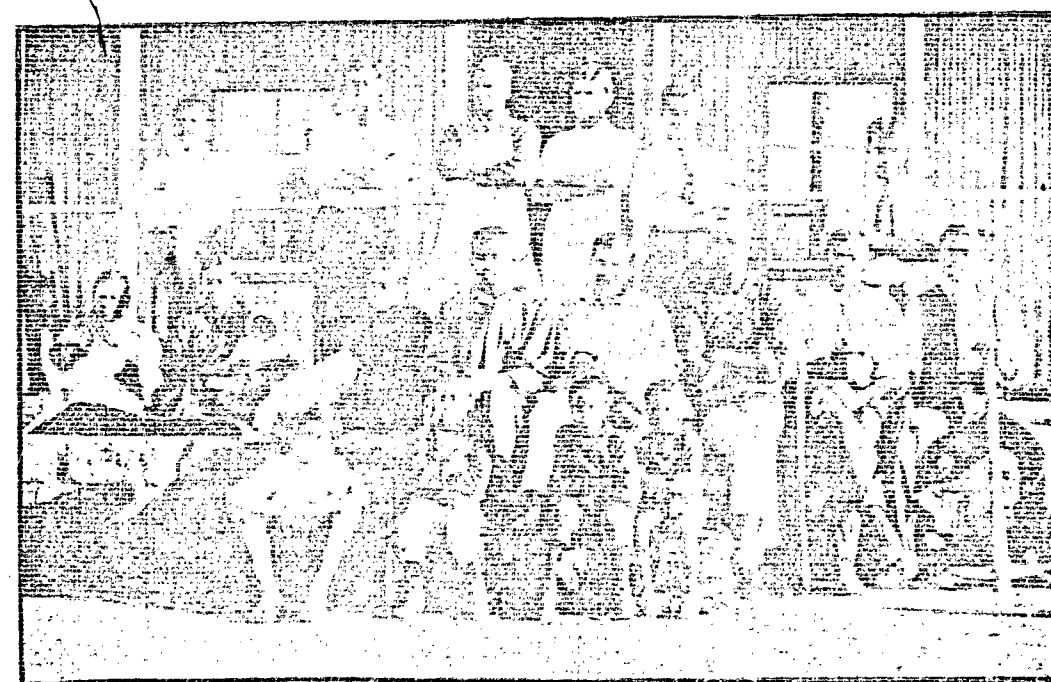


MR. GANDHI AS HE APPEARED IN 1906; who was to change the whole current of my life, the other as the principal means of my

public service in South Africa during the ensuing years. It was in a Johannesburg vegetarian restaurant kept by an enthusiastic Austrian that I first saw Gandhiji. He was pointed out to me by a friend who did not know him well enough to introduce. That was reserved for a few weeks later, when I was introduced to him by an English lady then running another vegetarian restaurant, which

but little did I imagine that fate was, in this way, using us for the great purpose of future history-making.

Another four months had passed, with pregnant happenings. In my journalistic reading, I had constantly come across a large broadsheet, entitled "Indian Opinion." It gave me much news about India, ancient and modern, but still more, it gave me detailed



PIONEER SETTLERS OF TOLSTOY FARM.

Gandhi had encouraged and later helped, at considerable financial loss, to expand. We found one very entrancing subject of conversation which brought us close together—our common vegetarianism and the fact that I was almost the only other person that he knew that had read a certain book on nature-cure. It was a remarkable evening for me;

information about the disabilities of the Indians of the country. I found them to be substantially similar to those suffered by my own co-religionists in Eastern Europe and much the same arguments were used against the former as against the latter, by their respective opponents. My sympathies were readily aroused and my active support for the

Indian cause already enlisted, when Gandhi, to whom revelation of the conflict between the claims of the simple life and the complexities of the civilisation had already come, and who thought he had found the solution of the problem through the combined teaching of Ruskin and Tolstoy, invited me to throw up my work, which had already become irksome owing to the Anti-Indian policy of the paper on whose staff I was serving, and join his new Phoenix settlement of Indians and Europeans anxious to render service to the country by establishing better relations between the two communities upon a basis of mutual sympathy and understanding and the living of the simple life. The prospect of expressing my idealism in beautiful and inspiring surroundings attracted me strongly, and the New Year's Day, 1905 (just twenty years ago), found me on my way to take up the joint English editorship of "Indian Opinion". My sojourn in Elysian fields was, however, of short duration. Gandhi's managing clerk had left him, and he invited me to take articles of attorneyship under him and study law, for the better service of our common cause. With much demur I accepted the call, upon the express condition that I was not to be expected to practise a profession that I strongly disliked. How time works changes in our methods and outlook!

A year later I was married to the lady who subsequently, by her many sacrifices, made it possible for me to engage so largely in public work of a peculiarly exacting character, and who, during the great days of the Passive Resistance Struggle, enabled me to assume heavy responsibility and took a large enough share of her own.

What great days there were in store for us! They were well-heralded. The hateful Registration Draft Ordinance had come in 1906 as the sequel and climax of much that was hurtful to the welfare and dignity of the Transvaal Indian community. Gandhi felt, and made others feel with him, that this affront and injury was wholly unacceptable, and the community met in mass meeting at the Empire Theatre, Johannesburg to tell it to all the world and announce its resolve never to submit to Indian degradation. It was a wonderfully impressive occasion, with old Mr. Abdul Gani, then Chairman of the British Indian Association, presiding with dignity and courage. Business losses and ill-health later caused him to withdraw from the leadership, but in those earliest days of the struggle he played a fine and inspiring part. It was a historic event, for a new moral weapon was being forged to combat injustice and prejudice. The Fates celebrated it by reducing the theatre to ashes that very night, as though the old building should never stage a less worthy scene.

Then came Gandhi's first visit to England as the head of a deputation as spokesman for his people, I playing the humble part of *locum tenens* at Johannesburg, with the scene of action shifted to London. Being an untried novice and as yet not known to a large part of the Indian community, I was somewhat timid of my unexpected responsibility. Fortunately, it did not last long, thanks to Sir Henry Campbell Bannerman, whose Government disallowed the Ordinance, and Gandhi soon returned to South Africa to await the next attack.

It was not long forthcoming, for the very

first action of the new Transvaal Parliament (Responsible Government having been conceded to the Colony by the British Liberal Administration) was to re-enact the offending Ordinance, as Act 2 of 1907, with its implied challenge to the Imperial Government. It was obviously impossible for the latter to advise refusal of the Royal assent to the very first legislation of a Colony that had just

received the privilege of Self-Government, and no steps were, in fact, taken to disallow the Act or the subsequent Immigration Act the penalties of which were later invoked to bring recalcitrant Asiatics to heel. It was evident that Passive Resistance could no longer be avoided, and it was accordingly launched in the middle of 1907.

(To be continued.)

THE WORLD

BY DR. BRAINERD SPOONER,

Dr. Director-General of Archaeology in India.

A curious House, this world, where joy's unknown,
A Rose that lacketh all of Love's sweet scent,
A Friend by whom no tenderness is shown,
A Honey that with naught of sweet is blent!
Without pain's pang no life its eve attaineth,
No traveller's way an even course maintaineth.

The mother's first, the grave's lap next we fill;
The gayest-robed in winding-sheets appear:
Now full of eager words and now so still!
At times the throne of State; at times the bier!
Childhood and Age for none are ever equal:
The coffin is the couch's speedy sequel.

None then to help or tend us on our way;
Who fain would go, go only to the tomb;
Its portals reached they weep and turn away,
And then for aye mere loneliness and gloom!
Alone, nor kith nor kin henceforth attending
The mightiest monarch, e'en, alone are wending.

MORE GREETINGS AND MESSAGES

In this number we give a further instalment of greetings and messages from readers of the INDIAN REVIEW. These messages were received too late for inclusion in the Silver Jubilee Number. [Editor, *The Indian Review*]

LORD MESTON

I wish you and the Indian Review another lease of life as distinguished and as patriotic as that which you have just concluded and with every good wish I remain

Very truly yours,

Meston

SIR M. M. BHOWNAGGREE

MAJESTIC HOTEL
RENTON (L.S.)
TELEPHONE 274

I find it difficult to offer a successful and exhaustive career, extending over a quarter of a century, in full vigour of life is in itself a testimony to the ability and energy with which its founder and Editor, Mr. M. M. Bhowmaggree, has conducted the Indian Review.

Consistent in its scope, independent & tolerant in its selection and treatment of its subjects, Mr. Bhowmaggree has waged patriotic war, in the Motherland, in its pages within the bounds of Constitutional freedom.

Madras, which in many directions of educational activity, has given the lead to India, gives one in the field of journalism also through the Indian Review.

M. M. Bhowmaggree

SIR JOHN WOODROFFE

My congratulations for the INDIAN REVIEW. May it have continued success is the wish of your sincere friend

John Woodroffe

NAWAB HYDER NAWAZ JUNG

My heartiest congratulations on the Silver Jubilee of your Paper. May you who have done so much for cultured journalism through the INDIAN REVIEW, celebrate its golden, nay, Diamond Jubilee, and on that occasion receive acknowledgment of your work and its worth in much more eloquent terms than I can command.

REV DR J. T. SUNDERLAND

From the beginning I have held your REVIEW in high esteem

S. I. DEPRESSED CLASSES SOCIETY

In the name of the Society I beg respectfully to congratulate you on the Silver Jubilee of your INDIAN REVIEW which has been run for the benefit of the public, and I wish you many more years of long life and prosperity to continue the journal for the good and glory of our country.

M. I. NALLAPPAN.

MR. J. E. SAKLATWALA

Unfortunately I have not the honour of the pleasure of personal acquaintance, still your personality is well and unmistakably impressed in your REVIEW of which I am a regular reader. I heartily congratulate you on your success as one of the foremost of Indian journalists.

A Recent Work on Vedantism

BY PROF. R. D. RANADE, M.A.

THE posthumous work of the late Rao Bahadur V. J. Kirtikar, which his grand son Mr. M.R. Jayakar, Bar-at-Law, Bombay, has edited, is, in many respects, a unique work among books on the Vedanta which have been lately written. It is wonderful what great critical insight Mr. Kirtikar brings to bear upon his studies in Vedanta, and with what skill he compares the leading ideas of the Vedanta with those obtaining in Western Philosophy. The main trend of Mr. Kirtikar's work is a sustained *tu quoque* argument against those who are battling against Indian Vedanta, calling pantheism, acosmism, determinism,



THE LATE RAO BAHADUR V. J. KIRTIKAR

* *Studies in Vedanta* by V. J. Kirtikar, edited by M. R. Jayakar. Bombay, D. B. Taraporewala Sons & Co., Bombay.

is wrong. Let no Spinozistic commentator dub Indian Philosophy as Acosmism and Atheism, and save the theories of his own favoured author. Plato and Parmenides cannot be extolled in one breath, and Vedantism

coin, and tells us that if the fundamental theories of the Vedanta do not hold, neither do the fundamental philosophical principles of Western Philosophy itself. If Vedanta is a mis-theory, similarly are all the theories of the Eleatics, of Plato, of Spinoza, and of Hegel. Let not a Hegelian interpreter stand and say to the world that Hegelianism is right, and Vedanta

condemned in the other. Mr. Kirtikar points out very accurately and exhaustively, by a consideration of the theories and arguments of the Hegelian critics of the last decade of the last century, and the first decade of the present, that if Hegelianism is right, Vedantism is right, and probably even more right than Hegelianism, because more spiritual. In point of luminosity of style and cleverness of criticism, Mr. Kirtikar's work reminds one of Adamson's works on the Development of Greek and Modern Philosophy. It is as simple, as lucid, as trenchant and as critical. Mr. Jayakar's task has been also no less formidable. To hunt out all the references in the various works on Indian Philosophy to support the arguments of Mr. Kirtikar is no small task, and Mr. Jayakar has done the editor's duty quite admirably. It would seem *prima facie* impossible among jurists to find two such men who are so up-to-date and critical in their handling of philosophical problems, but both Kirtikar and Jayakar have to be warmly congratulated upon having set a lesson to those whose life-business is to teach philosophy, but whose actual work is anything but philosophical. One expects the other volumes of Mr. Kirtikar, namely, on the Philosophy of Shankaracharya, to come out under the able editorship of Mr. Jayakar in a very short time, and it is hoped that when these volumes come out, Mr. Jayakar would not merely have fulfilled his duty to his grand-father, but have given a good account of himself, and established a position for both in the philosophical world. Mr. Jayakar is already known as a great lawyer; but as the present work shows, he is not a whit less so as a philosopher. It is rare

to find such commixture of philosophy and jurisprudence as in the author of the work who was a late Judge of His Majesty's High Court of Judicature at Bombay, and the editor of the present work who occupies a foremost place at present in the Bombay Bar.

Every true Vedantin's interest in his system of philosophy must be of the practical type. His theory must play a subordinate role to his practice, and so it happens in the case of Messrs. Kirtikar and Jayakar. Vedanta is to be valued only so far as its upshot in social and political matters is concerned. Nobody can be called a true Vedantin unless he practically utilises his convictions in the affairs of the practical world; and if we are to judge of Messrs. Kirtikar and Jayakar from that point of view the present reviewer thinks they surely stand the test. What is the value of the Vedantin who is not noble in his behaviour, who is not self-sacrificing, who does not see equality among all men, who is not free from passions and prejudices, and whose consecration of life is not for the realisation of the kingdom of God among men? But a practical life must itself be based on a true philosophical foundation, and it is from this point of view that "The studies in Vedanta" must be judged. Mr. Kirtikar enters quite accurately into all the fundamental problems of philosophy and discusses at length the Metaphysics of the Vedanta, the Ethics of the Vedanta, and finally the Mysticism of the Vedanta. These are the great divisions in which the work might be said to fall. It were much to be wished that the last two chapters of the book namely on 'Nescience' and on 'Being and

Not-Being' came immediately after the third chapter, namely on the 'Great Enigma.' The two last chapters we have mentioned concern themselves with the problem of Maya and therefore could have been more fitly incorporated immediately after the third chapter which fact, we hope, might deserve the attention of the Editor as soon as a second edition is called for. Mr. Kirtikar wrote his articles for the press and they appeared at different times in different magazines; but the thread that runs through them all is quite visible, and it seems as if Mr. Kirtikar had pre-planned his work on Vedanta and sent off different articles as different offshoots at different periods in the magazines, and especially in the INDIAN REVIEW. As we have said the three great divisions of the work would be the Metaphysics of the Vedanta, the Ethics of the Vedanta, and the Mysticism of the Vedanta. Under these heads, therefore, we shall now try to review the book.

After having given the leading ideas of the Vedanta in his Chapter 1, Mr. Kirtikar goes on in his 2nd chapter entitled the 'Vedanta and its Hegelian Critics' to justify the Vedantic position against its opponents in the circle of the Absolute Idealists, and shows that these critics who are living in glass-houses should not throw stones. This chapter namely 'the Vedanta and its Hegelian Critics' is the most important of all the chapters of the book, wherein Mr. Kirtikar's powers of argument and presentation are at their best. As regards the charge that the Brahman of the Vedantin is merely an empty abstraction or an infinite blank, Mr. Kirtikar points out that Brahman is regarded

both as the supreme "Samavayi" and "Upadana" Karana, leading to the necessary recognition of the idea of "Becoming" in Vedanta Philosophy, which justifies it against all those critics who would regard the Vedanta as offering us merely a block universe, in which there is no change and becoming. Mr. Kirtikar points out that the Hegelian conception of the infinite returning upon itself has reference to its return from self-externalisation into a higher unity with its own self again. For human beings this means the idea that the Individual Soul must die to live a larger Self, an idea which is not unfamiliar to the Vedanta (p. 15). "If the Brahman of Indian Vedanta is a false and empty abstraction" says Mr. Kirtikar (p. 27), "the idea of Absolute Being in the Hegelian system would be no less so." Prof. Seth accuses Hegel of having transformed his logical Absolute into a metaphysical existence by a leap across "the ugly broad ditch which dialectic is powerless to bridge." The only justification of the Hegelian system would be to regard the Absolute as a logical abstraction first, which then comes back upon itself through experiential realisation of its own spiritual nature, and Mr. Kirtikar points out that if one feels the presence of the Infinite in every sense-perception of the external objects, this Infinite can hardly be said to be a merely logical and therefore an empty abstraction. He quotes the opinion of Mr. James from "The Varieties of Religious experience" that the description of Atman as "No, No", which seems to be a no-function on the surface, is in essence a denial made on behalf of a deeper "Yes" (p. 28). Real Vedantism is essentially Mysticism. To be able to

describe God in any positive terms means only the affirmation of negation. Mr. Kirtikar quotes Eckhart who tells us "if we are to say God is good, it is not true; for it involves I am good and God is not good. But it may also imply that I am even better than God, for whatever is good may become better, and whatever may become better, may become best. Now God is not good, for he cannot become better, and if He cannot become better, He cannot become best. Similarly, if I say that God is wise, it is not true, for I am wiser than God. If I also say God is a Being, it is not true." The only justification for any assertion about God would be in maintaining a mystic *epoche*. "If thou wilt be without sin, prate not about God," says St. Augustine. "If I had a God whom I could understand, I would never hold Him to be a God" says another great mystic philosopher. It is for this reason that the Vedantic description of God in terms of "Neti, Neti" also involves no room for regarding Him as a bare logical and empty abstraction.

The point of great difficulty in an Absolutistic system of Metaphysics is the consideration of the place of Creation. Should we regard nature as God Himself, or should we regard it as God's Emanation? This is the point which Mr. Kirtikar goes on to discuss in his third chapter entitled "the Great Enigma". He points out that the Indian Vedanta is not unique in its theory of Emanation. It has found favour with some of the most eminent Christian philosophers and German mystics such as Thomas Aquinas, Eckhart, and Tauler (p. 372), and Mr. Kirtikar insists, that according to the Indian Vedantin, the conception of creation is quite an unscientific

one, inasmuch as it involves a creation out of nothing, and then a separation of the Creator from His Creation (p. 37). Very cleverly he brings out the analogy between the Maya of the Vedanta and the infinite modes in the system of Spinoza—a sort of connecting link between substance and creation (p. 39). It is along with this chapter on the Great Enigma that we recommend the last two chapters of the book, namely of "Nescience" and "Being and Not-Being", to be incorporated in a later edition. In the chapter on Nescience Mr. Kirtikar goes on to discuss the various theories about the doctrine of Maya namely that it may be regarded either as Nature, or as Mystery, or as constituting the innate forms of the human intellect, *viz.*, time, space, causality, or yet as the principle of Individuation, and finally as an erroneous imposition of the attributes of one upon the other (pp. 178, 179). Mr. Kirtikar sums up in a very clever fashion all the different ideas in the Upanishads and the Bhagavad Gita about Nescience and Avidya, when he says that "Plurality is due to Nescience; that Nescience is the seed of all manifestation; that names and Forms are presented by Nescience; that the elements and the body are the product of Nescience; that all that is knowable is of the nature of Nescience, and so on" (pp. 179, 180). He goes back to Purushasukta and the Nasidia Sukta (p. 184) to determine the character of this sat, and comes to the Upanishadic passage where we are told that originally verily all this was Asat and later on Sat rose from it (p. 188). The ultimate implication of the theory of Maya according to Mr. Kirtikar is only that the universe has no reality independent of and apart from

Brahman, and that if this is a wrong notion, the Eleatic philosophers of Greece were likewise guilty of it (p. 194). Thus the metaphysical justification of the doctrine of Maya lies in the denial of the separateness of the existence of the Universe from God.

There is a very original chapter on Knowing and Being in Mr. Kirtikar's book which gives us an insight into Indian epistemology. Of course, from the mystical point of a view knowing is, as Dr. Buck has put it, only progressive becoming—a continual transformation of the motives, ideals and perceptions of man (p. 58). But apart from this mystical interpretation of "knowledge", philosophy has to take recognition of its properly epistemological aspect, and though Ferrier points out that the ancient Greeks were wrong in having tried to solve the problem of Being before they solved the problem of knowledge. Indian philosophy, says Mr. Kirtikar, need not be charged with having neglected the consideration of knowledge before it went to the metaphysical solution of Reality. According to Vedanta the fundamental presupposition of all knowledge is, in the Cartesian fashion, the Self himself. Mr. Kirtikar points out cleverly that the Upanishads have called the Self "pradibodhavidita" that is known only by experience. He tells us that the Self must thus be regarded as the root of all experience as that which makes experience possible (p. 52). The highest mystical realisation of the Self occurs when the self becomes almost, as Max Muller calls it, an "Aestheton," an object which is "felt" on account of man's constant contact with him (p. 52). But this is the mystical side of epistemology. As regards

theory of knowledge proper, Mr. Kirtikar points out that the crowning truths of Western Epistemology may be said to be in the words of Ferrier that (1) every cognition is the synthesis of the Self and the Not-Self, of the subject and the object, and (2) that there is only one Absolute Existence existent, which is strictly "necessary." As regards these fundamental truths of Western philosophy, Mr. Kirtikar points out that the synthesis of the subject and object which Western epistemology requires is merely a minimum of knowledge, implying the possibility of the indefinite enlargement and expansion of both the terms. Both the terms in this series may indeed go on expanding till they become co-extensive (p. 50). And as regards the other point, namely that the absolute must be regarded as a "necessary" existence, Mr. Kirtikar quotes the opinion of Dr. Calderwood that the Absolute must, on the contrary, be regarded as that which is "free" from all necessary relations (p. 54), but that it may enter into relations, provided that the relations themselves are not a necessary condition of its existence. In a different chapter, Mr. Kirtikar quotes the opinion of Plotinus as regards the nature of Truth, that it cannot be called an agreement of our apprehension of an external object with the object itself, but that on the other hand, it is the agreement of the mind with itself (p. 88). Finally, as regards the cognition of the Absolute, Mr. Kirtikar turns again to the two paths, namely those of Pravritti and Nivritti, the first involving the phenomenal heterisation of the Absolute in the universe, and the other implying the self-return of the Self upon itself. In fact, he introduces the theory of

the Vyavaharika and the Parmarthika truths which gives to phenomena the things which belong to phenomena, and to noumena the things which belong to them.

A very important chapter in Mr. Kirtikar's book is chapter V, wherein he discusses the relation of *Tattvamasi*, or 'That thou art,' with Western thought. Under this head, he considers various objections that are brought to the identification of the Individual and Universal Souls. In the first place, he discusses the objection that it is blasphemous to claim complete identity with the Absolute. In the second place, he disposes of the objection that the theory involves the fictitious character of the Individual Soul. Thirdly, he considers whether Vedantism like all Pantheism could in any real sense be antitheistic and immoral. Fourthly, he considers whether it would lead to a quietistic sort of life, when the philosopher becomes practically useless to the development of man or of society. Finally, he considers whether mystic Vedantism is either unphilosophical or irreligious. He quotes the Rev. Charles Kingsley who has the candour to admit that, however startling the idea of "deification" may appear to the Christian readers of the present time, they are bound to acknowledge that their own sacred writings and the utterances of their saints countenance such an idea (p. 82). And as regards the objection that the ideal of *Tattvamasi* involves the annihilation of the individual soul, he quotes Plotinus and Erigena to show how the individual souls do not lose their identity in God, but preserve it in a higher state of being, "just as iron when it becomes red-hot, seems to be turned into pure fire but remains no less iron than before" (p. 83). It is wonder-

ful, says Mr. Kirtikar, that the Absolute Idealists should have continued to stigmatise oriental Pantheism as antitheistic when they themselves have been charged as being pantheists by the Christian philosophers themselves. He points out how Flint and Upton have charged Hegelianism itself as unmitigated pantheism, and how this kind of pantheism could be seen in the writer of the Old Testament himself who could find no place to flee to from the presence of God, as well as in Giordano Bruno and Servitus, the last of whom was burnt alive by Calvin when he told him that "this bench, this table, and all that we see around us is of the substance of God".

Mr. Kirtikar goes on to treat of Vedantic Ethics in Chapter VII of his book. He begins by pointing out the difference between Para and the Apra Vidya, and says that Ethics and Morality belong to the world of sense-experience, and that they have justification only so far as the sensuous world is concerned. When the principle of "Abheda," which the Vedanta teaches, tells man that though apparently he may be an independent individual, there is still the presence of the universal spirit in him, which leads to the recognition of the existence of that principle in all human beings as well as the Universe, an immediate corollary of which is for the Vedantin's practical life an absence of all egoity, an absence of all attachment to earthly possessions. "No room is thus left for selfish passions to exercise their sway, and in their place come abnegation, contentment, renunciation, sacrifice, equanimity, truthfulness, a desire to injure none, love, compassion, forgiveness, charity, humil-

ity and peace" (p. 114). But when the noumenal point is reached, as Shankara points out, the world appears to be melting away like the imagery of a dream. "Of what value is the contemplation of the world at that high stage? Of what value is a toy-elephant to one who understands that it is a toy? Of what value is a diagram to one who is face to face with the original reality?" (p. 126).

Finally, Mr. Kirtikar goes on to sum up in chapter IX all the implications of a mystical theory of reality. Mysticism involves that Matter is to be regarded as only the last and densest expression of Spirit; that man has an affinity with all that exists; that man is only a microcosm of the macrocosm; that he is at one with the Eternal; that that identity can be experienced only by the pure and Righteous; that this brings in its train a high ethical standard for the acquisition of Divine illumination; that the disentanglement from the meshes of the world which mysticism teaches is no more than what was thought by both Matthew and Luke that "unless a man hates his father and mother and wife and children and probably his own life also, he cannot walk in the path of God". Mr. Kirtikar's point of view is that to understand the philosophy of Mysticism, one must necessarily read the *Theologia Germanica*. The fact that there is a continued unanimity in the experiences of the mystics of all ages is sufficient justification of the reality of mystic experience. Even an idealist like Caird has to acknowledge in justification of his interpretation of the passage "It is not I but Christ that lives in me" the ultimate negation of the existence of the individual soul when it has

attained to the perfection of its own nature (p. 162), and a radical empiricist like James has to admit, as the result of his introspective analysis, that looking back at his own experiences it seemed as if they converged to a kind of insight, the keynote of which was reconciliation. "It is as if the opposites of the world whose contradictoriness makes all our difficulties and troubles were melted into unity. Not only do these experiences, as contrasted species, belong to the same genus, but any of the species is itself the genus and thus soaks up and absorbs its opposite into itself" (pp. 163, 164).

We can see from the above how very widely-read Mr. Kirtikar was, what insight he had in Vedantism, how he could compare different points of view from Eastern and Western thought, what a lucid style he could write, what a life he held out to his own ideal and the ideal of those who were like him, and how finally for all these reasons the work under review is a work of exceedingly high value for the student of comparative thought. We only wish that Mr. Jayakar is enabled to add to this volume, at no distant date, a series of other works on the Life and Teachings of Shankaracharya from the pen of the late Mr. Kirtikar.

Aspects of the Vedanta. By various writers. 4th Edition. Re. 1. To Subscribers of *I.R.* Rs. 12.

The Mission of Our Master Essays and Discourses. By the Eastern and Western Disciples of Ramakrishna—Vivekananda. Price Rs. 3. To Subscribers of the "*Indian Review*" Rs. 2-8.

The Three Great Acharyas: Sankara, Ramanuja and Madhwa: A study of their Lives and Times and a critical exposition of their philosophy. In one volume. Rs. Two. To Subscribers of "*I. R.*" Re. 1-8.

G. A. Natesan & Co., Publishers, George Town, Madras.

A SUCCESSFUL Evening Party was given in Madras on Saturday, the 24th Jan. at the S. I. A. A. grounds in honor of the Hon. Mr. G. A. Natesan, on the occasion of the Silver Jubilee of the INDIAN REVIEW. The invitations were issued by a representative committee, consisting of Khan Bahadur Muhammad Usman (President, Madras Corporation), Dewan Bahadur V. Masilamani Pillai (Ex-High Court Judge), Mr. T. R. Venkatarama Sastri, (Advocate-General), Dewan Bahadur S. Bavanandam Pillai (Sheriff of Madras), Janab Sowcar C. Abdul Hakim (a distinguished merchant), and the Rev. H. C. Balasundaram (Secretary, Y. M. C. A.) The function was presided over by Sir James Simpson, a prominent merchant and citizen of Madras, who had known the chief guest of the evening for more than a quarter of a century. There was a large, representative and influential gathering present, including Members of the Cabinet, High Court Judges, educationists, lawyers, merchants, journalists, members of the medical profession, and others representing various interests.

Prominent among those that attended the function were besides the hosts, the Hon. Mr. C. P. Ramaswami Aiyar, C.I.E., the Hon. Sir A. P. Patro, the Hon. Justice Sir C. V. Kumaraswami Sastri, the Hon. Dewan Bahadur Justice C. Krishnan, the Hon. Mr. Justice M. D. Devadoss, the Hon. Mr. Justice V. V. Srinivasa Aiyangar, the Raja of Kollengode, C.I.E., Dewan Bahadur A. V. Ramalinga Aiyar, Salla Guruswami Chetti, C.V. Mucouswami Iyer, G. Narayanaswami Chetti, L. D. Swamikannu Pillai and P. Parankusam Naidu, Rao Bahadur V. T. Krishnamachari, Dr. C. Natesa Mudaliar, M.L.C., R. V. Krishnan, Dr. K. Raghavendra Rao, T. Varadarajulu Naidu, K. S. Venkatarama Aiyar, K. B. Ramanathan, C. Ramanujachari, G. Venkatapathi Naidu, O. Kandaswami Chetty, M. Balasundaram Naidu and A. Krishnaswami Aiyar Rao Sahebs R. Krishna Rao Bhonsle and N. R. Balakrishna Mudaliar, Lt. Col. D. G. Rai, I.M.S. Drs. E. M. Macphail, J. Lazarus, K. T. Mathew, G. Srinivasamurti, T. S. Tirumurti, U. Rama Rao, M.L.C.,

S. Swaminathan, S. Krishnaswami Aiyangar and A. Moffat, Messrs. Yakub Hassan, Hameed Hassan E. H. M. Bower, J. E. Hensman, Vidya Sagar Pandya G.A. Vaidyarama Aiyar, R. Littlehales, T.V. Seshagiri Aiyar, Gopala Menon, M. L. C., J. O. Adam, Alladi Krishnaswami Aiyar, V. S. Ramaswami Sastri, F. E. Corley, V.P. Rao, I.C.S., P. A. Subramania Aiyar, K.R. Venkatarama Aiyar, T. M. Krishnaswami Aiyar, N. Ramanuja Aiyangar, N. A. Jagadisa Aiyar, R. N. Aingar, Principal M. Ratnaswami, P. Subramaniam, M. Kolandavelu Mudaliar, C. S. Srinivasachariar, V. Chakkarai Chetty, H. A. Hart, T. S. Ramaswami Aiyar, N. Chandrasekhara Aiyar, K. Balasubramania Aiyar and many others.

The guests on arrival were received by Dewan Bahadur S. Bhavanandam Pillai and Mr. T. R. Venkatarama Sastri. A group photo was taken with the guest in the centre and with the Law Member on the right and the Corporation President on the left. (See frontispiece) The guests, after spending some time in conversation, partook of the light refreshments catered by Messrs. Harrison & Co. Messages wishing success to the entertainment were received from Sir Gordon Fraser, of Messrs. Best & Co, Dr. John Matthai, University Professor of Economics, Mr. V. Shanmuga Mudaliar, Dubash, South Indian Export Co., Mr. Coast of Messrs. Higginbothams, Mr. Parkhurst of Messrs. Macmillans, the Hon. Sir S. R. M. M. Annamalai Chettiar, Mr. Labouchere Thornton, Bar-at-Law, and others.

SIR JAMES SIMPSON

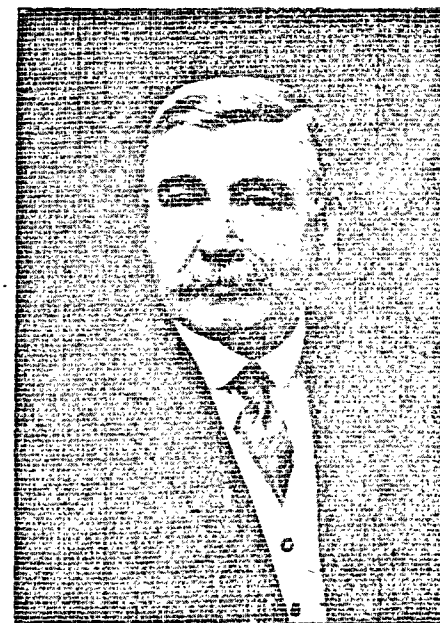
In wishing further success to the Hon. Mr. G. A. Natesan in his enterprise Sir James Simpson said:

Ladies and gentlemen, We are met to-night on a very auspicious occasion and we are taking part in a very interesting function. We are met to do honour to a man whom I am sure we are all delighted to honour (Hear, hear). I can assure you I am not going to make

any lengthy speech because I have not prepared any speech. Anything that I may say hereafter is going to come straight from the heart. The great poet of my Nation has said:

"The heart ay's the part ay
That makes us right or wrang".

When I promised, only this morning, to come here I did it because I have a very good heart to Mr. Natesan and a very good heart to the legal friend who asked me to come. There has been no time to think adequately,



SIR JAMES SIMPSON

therefore I shall simply obey the dictates of the heart. When I was sitting in my office this forenoon and a proof copy came to me of the Silver Jubilee Number of the INDIAN REVIEW I found that my heart had led me farther than my head should have allowed. When I looked at this, (holding up a copy) and a learned Judge has said in regard not only to this Number but also of previous

Numbers, that he marvelled at the riches for so low a cost—and let me tell you it is not wise to appeal against the judgment of that learned Judge—I assure you that on perusing this Number you will understand exactly what he means.

You will also understand what I mean when I say that I was rash in promising to speak to-night. It ought to have been an oration prepared for the occasion by a man like the Hon. the Law Member; or if I may say so without offence, rising on stepping stones to higher things, to the Reverend Doctor on my right (Dr. Macphail) or to Prof. Corley of the Christian College whom I see further off. A Scotsman is said not to miss many opportunities. But I have missed an opportunity of appearing in this Silver Jubilee Number. Mr. Natesan has very often asked me to write something for his REVIEW, but I have not had the good sense to do so. If I had complied with his request I would have been appearing in the company of Prime Ministers, Lord Chancellors, Foreign Secretaries, Secretaries of State for India, Bishops, Governors, Law Members, in fact all sorts and conditions of men (Loud Cheers). Perhaps you would have seen a facsimile of my writing, and would not have been able to read it! I see even a Lord Chancellor's writing is not very legible sometimes. But I tell you that not only these high personages have paid their tributes, but also the Press right throughout India. One of the most delightful tributes is from Mr. Scott-Bremner, the Editor of the MADRAS MAIL. There are messages from Sir Valentine Chirol, and Mr. Garvin, the great Editor of the OBSERVER. When all these unite to pay tributes to our

honoured guest of this evening, you know, Ladies & Gentlemen, that it represents tributes to worthy work well done; and the tributes will speak for themselves when you see them hereafter, in the special Number of the Review.

It must be a source of the very greatest possible pride and thankfulness and gratefulness to Mr. Natesan to see these tributes that have been paid to him; and we who know him best, know that apart from all these feelings, he will be feeling, I am sure, very humble, because that is the uppermost feeling that ought to be in the breast of any man who has gained success and the tributes of his fellow-men. I am speaking of these tributes that have been given to Mr. Natesan from his published work and from the public men he has come in contact with. But I consider that this tribute that we personal friends are paying to him now, is on even a higher plane than that. Because, Ladies and Gentlemen, to have tributes from the men among whom we live, and move and have our being, with whom we work every day; who know not only the virtues that we have, if we possess any, but also the faults and failings, the shortcomings, the weaknesses and all the other little things that we have; and who are yet willing to show respect and affection for us; I consider that as a tribute higher than any paid by Prime Ministers or Lord Chancellors or Bishops or all these I have attempted to enumerate.

I can claim a long friendship with Mr. Natesan. Some 28 years ago when I was a very young man I used to sell bales of paper to him, and let me tell you it was not easy

to get orders out of Mr. Natesan. Mr. Natesan and myself have always been more or less thrown into contact. We have served on the Corporation together. We have served together on many public bodies and on innumerable Committees. I was certainly glad when I was asked to preside on an occasion to do honor to one whose career I have followed with great interest and pleasure. From my experience of Mr. Natesan all these years, I may sum up his qualities in a very few words. I have always found him honest, sincere, and with a single purpose of doing good to India. It would be idle to say that I have always agreed with Mr. Natesan. But the motto of his REVIEW *Absit Invidia* expresses entirely what the sentiments of Mr. Natesan are; "Let there be no ill will". In all his public work that has always been uppermost.

You will excuse me if I am keeping you long. I shall only refer to two autograph letters, one from our former Governor, Lord Pentland written shortly before his death a very worthy tribute to Mr. Natesan. The other *facsimile* letter is from the world-renowned Rt. Hon. V. S. Srinivasa Sastri. That tribute pleased me entirely. I may remark in passing that if the Editor of the INDIAN REVIEW is not above taking a good tip, let me urge him to secure a book of reminiscences and letters written by the Rt. Hon. V. S. Srinivasa Sastri. It will have a large sale, larger than his Political Speeches and Writings. I see in the advertisement pages of the INDIAN REVIEW, "Sastri's Speeches and Writings", but I am not referring to those. And there is an article of his in this Silver Jubilee Number I don't agree with! I

am referring to his letters, which are a sheer delight to read. Mr. V. S. Srinivasa Sastri is a wonderful letter-writer. In my opinion his letters appeal like the Letters of the American Ambassador, the late Mr. Page.

I am sure I am expressing the feeling of every person present when we congratulate you, Mr. Natesan, most heartily on the attainment of your Silver Jubilee as Editor of the INDIAN REVIEW. We are all proud of the place that it has taken in the Journalism of India. We are proud of what you have done in the Corporation and many other public bodies. We admire you for your honesty and for your sincerity and your singleness of purpose. We are glad that you represent us in the Council of State; and we are perfectly sure that you will never let us down. I would only close in the words the great Editor Mr. Garvin sent to you, "we heartily congratulate you upon the Silver Jubilee and hope that years of undiminished success and usefulness will lead you to the Golden". (Loud cheers.)

THE HON. MR. C. P. RAMASWAMI AIYAR

The Hon. Mr. C. P. Ramaswami Aiyar who followed said:—

"Sir James, Ladies and gentlemen,—This morning I received a letter from my friend whom I will, following your example, call Mr. T. R. Venkatrama Sastri and not the Hon. the Advocate-General, asking me to say a few words this afternoon. If he had told me that I was to succeed my friend, Sir James, I should have excused myself speedily, because I know that there would be little of note or substance that would have been left for any one to say after he had finished.

This was not to be; but more was to come. After we sat down to tea Sir James went on

persistently telling me that he had made up his mind not to speak at length. He also romanced, I trust you will forgive me the expression, about his feeling very nervous about beginning this task. I then said that many other great speakers had felt nervous like him and I spurred him to big effort and I see I was right in inducing him. You who are gathered here this evening will quite agree with me when I say that he has made a fine



HON. MR. C. P. RAMASWAMI AIYAR

speech and paid a fine tribute to an old friend (Cheers). But having been called upon to speak and having made a promise which it is not wise nor seemly to break let me occupy you for just a few minutes. I do not propose to speak of the Hon'ble Mr. Natesan in his full robes. I propose to speak of him during the days when in the Presidency College one of my main functions was to fight him and to be worsted! He and I were trained together

in the College Debating Society. A shy young man averse to public speaking and to public appearances—namely myself and not he—was confronted with a strenuous person who helped people along to do his will and bidding. I must say that amongst the many disservices he has done me in my life one of the most notable was to persuade me to make my first long speech. I am afraid the habit has stuck to me—a very bad habit.

One thing that Mr. Natesan was truly anxious about was to see that in whatever direction he turned his hand to he made a success of his job. There was not a notable man who came to Madras whom Natesan had not invited to the Presidency College Literary Society to speak on anything he liked or he disliked. Whether the man was pertinacious or not his pertinacity was conquered by Natesan's strenuousness and the unity of action and singleness of purpose which he then evinced clung to him and enterprised him when he founded the INDIAN REVIEW amidst many difficulties and his luck and his strenuousness and his singleness of purpose followed him. Well, here again, I cannot help giving an autobiographical detail. Mr. Natesan made me guilty of a very unforgivable thing and that was this. My first poem was contributed to his REVIEW and you know what that means. What happened to humble mortals like me happened to much greater and better men. There was not one prominent man who was not spiritually paled into his (Natesan's) sanctum and forced to contribute at the point of the sword or better at the peril of the pen. So the Editor and the REVIEW prospered greatly. Men of light and leading contributed to it because it was con-

ducted in a spirit of good will, in a spirit of service and in a spirit of comprehensive outlook upon life and we are here to congratulate him on the attainment of 25 years as a journalist. The life of a journalist in India is a troublesome and a difficult one. It is not often that Indian newspapers and journals survive their 10th or even 5th year. It is not longevity alone that has to be remarked upon in this case. It is the single-minded idea to make the journal a live and interesting one. Not only that. I remember a very well-known legal friend of mine telling me that in spite of his tremendous influence—I am referring to the late Mr. Justice P. R. Sundara Iyer—he was beaten hollow in an election for a Fellowship of the University by Mr. Natesan, then a comparatively unknown man. How did he do it? By that systematic and strenuous devotion to whatever task was set before him. Those qualities are the foundations of his success. We are met here to recognise and to give expression to our sentiments in regard to these and other qualities, personal, public and private including the capacity to fight hard and to remain friends with his opponents in spite of the fight.

I conclude by congratulating Mr. Natesan not only on the great success which he has attained but upon the esteem which he has secured in the course of his career. This combination is not too common with a journalist. I think it may be said of Mr. Natesan that he has hurt no one. It is indeed a great tribute to any one of his position and responsibility to be able to say this when it is remembered in how many controversies and discussions he has borne a part,

MR. JUSTICE M. D. DEVADOSS.

The Hon. Mr. Justice M. D. Devadoss spoke as follows:—

"Sir James Simpson, Ladies and gentlemen: I have much pleasure in being associated with this evening's pleasant function. I congratulate the Hon'ble Mr. G. A. Natesan on having successfully piloted the INDIAN REVIEW for the last 25 years. I have known Mr. Natesan for the last 14 or 15 years; that is ever since



MR. JUSTICE M. D. DEVADOSS.

I settled in Madras. The reputation that Mr. Natesan had in the mofussil was that he was a terrible person who would get round anybody and make him do what he wanted. When I came to know him I found him to be a genial and lovable person. I have worked with him on several Committees. His work in the Corporation was characterised by zeal, honesty and fairness. He took a deep

interest in the welfare of his constituents so much so that the voters of other divisions envied the voters of his division. He was never self-seeking but did unselfish work. He is a terrible fighter as the Hon'ble the Law Member will be able to testify. He always fought for principles and not for selfish ends. He never shirked a fight where a principle was involved. In all that he did he was fair and upright. He is a man of varied activities and in the course of his strenuous life I do not think he has made a single enemy. He is a friend of Europeans and Indians alike. I can go on saying many more things about him, but I do not think I ought to take up more of your time. I congratulate Mr. Natesan on the Silver Jubilee of his well-known and much-appreciated Journal, and I wish him long life and prosperity; and may he live to celebrate the Diamond Jubilee of the INDIAN REVIEW.

The Chairman handed over to Mr. Natesan a silver casket then presented by his staff. In presenting the casket Sir James commented on the appropriateness of the beautiful words from Burns inscribed on it: FOR AULD LANG SYNE.

MR. NATESAN'S REPLY.

The Hon. Mr. Natesan, the guest of the evening then replied:—

"Sir James Simpson, Ladies and Gentlemen:

I cannot adequately describe to you how deeply touched I am by the overwhelming kindness that has been showered on me by the friends who are responsible for this entertainment to-day. It is an old saying that affection clouds the intellect. It has been really so in my case. How else is one to account for the fact that such a cool-headed

and clever lawyer like Mr. Venkatarama Sastri should have thought me deserving of this function. And you, Sir James, such a shrewd Scotch businessman, should have so far forgotten yourself as to describe me in such extravagant terms. Yet let me confess I feel proud of this great and representative gathering to-day of the elite of this City officials, and non-officials, representatives of all classes and creeds and of various political schools have attended this function on the joint invitation of my kind friends Khan Bahadur Mahomed Usman, President of the Madras Corporation, Dewan Bahadur S. Bhavanandam Pillai, the Sheriff of Madras, Mr. T. R. Venkatarama Sasiri, the Advocate-General, Mr. C. Abdul Hakim, the merchant prince and philanthropist of our city, Dewan Bahadur Masilamani Pillai, the retired Judge and my good neighbour, the Rev. H. C. Bala-sundaram, Secretary of the Young Men's Christian Association with whose excellent organisation I have been connected since my College days. You Sir James, the Hon. Mr. C. P. Rameswami and Mr. Justice Deva-Doss have very kindly congratulated me on the success that has attended my efforts in my career as journalist. I have noticed not only to-day but on occasions of a similar character that in estimating the success achieved by an individual in any profession or any movement undertaken by him it is not always known how much of that success the individual owes to those that have helped him quietly and shared his labours from behind the scenes. Ladies and Gentlemen, you will forgive me if I strike a somewhat personal note this afternoon. My thoughts on this occasion are on those that have to a

very great extent helped me in my early struggles. My first thoughts are naturally of my elder brother, Mr. G. A. Vaidyaraman, who has not only helped me in the choice of my career but has otherwise shown me such generosity, kindness and forbearance for which I cannot be sufficiently grateful to him. Before enabling me to actually start this business he wisely decided that I should undergo a period of apprenticeship and it was my good luck to secure as my journalistic *guru*, Mr. Glyn Barlow, a sympathetic Irishman who was then editing the MADRAS TIMES and who has now honoured me with his presence this evening. In the actual conduct of my REVIEW, my old teacher, Prof. K. B. Ramanathan, rendered me valuable assistance in the first year, editing even the Editor's copy. I cannot give adequate expression to the invaluable help given to me not only in the first two years of my career but ever since and on many occasions as I sought it, by my friend Mr. V. S. Srinivasa Sastri. It is difficult to forget the great pains and trouble he took in revising the proofs for the REVIEW, and particularly my own productions. His scrupulous instincts of orthography sometimes tried my temper as I find it undoubtedly does in the case of my first son whom I have recently put into my business. Sir James, I felt very proud when you made such a fine reference to my dear friend Mr. Sastri and I ask you and others assembled here, to join me in echoing the kind wishes expressed by the Viceroy the other day that the Rt. Hon. V. S. Srinivasa Sastri will soon be restored to health so that he may occupy his proper place in the public life of our country. Many friends, European and Indian, high and low, have

contributed to what little success I have achieved in my profession. Not only my own Professor Mr. (now Sir) Henry Stone of the Presidency College, but several others belonging to the Christian and other colleges in the city were of immense help to me. I desire to pay my most grateful tribute to, among others, the late Prof Kellett, Dr. Sathianathan and Mr. John Adam, whose son I am glad to see here to-day. But there is one among the many, to whose help I should draw prominent attention—Mr. (now the Hon. Sir) Dinshaw Wacha. For over fifteen years he was a regular contributor to my REVIEW under the pseudonym of *Rajaduari*. And many have often asked me who this well informed and able writer in politics economics and finance was! I cannot but think with deep regret that on account of a severe domestic affliction and failing eyesight he was forced to stop writing not only to my own journal but to other papers to which he was giving his generous help, as a labour of love. I think of many more at whose hands I have received assistance and some of them are here. But I will not take up more of your time in that direction. Sir James, the kind reference you and other friends have made to-day remind me more of my short-comings and of what I have not been able to achieve. For it is hardly possible that a periodical should have been conducted for five and twenty years "without the commission of some mistakes, articles admitted which might as well have been left out, opinions expressed which have a crudish look in the mellow light of years, phrases dropped in the heat or hurry of the moment which one would fain obliterate". More than anything else the first quarter of

this century has been a period of extraordinary activity and interest, sometimes events taking a threatening turn to the great embarrassment of Government and the people alike. It is a source of satisfaction to me to have the testimony of so many that during trying times the REVIEW "has always kept its head cool," and stood above rancour and passion, that political differences have never stood in the way of personal friendships and that even in the midst of a tearing controversy, representatives of rival schools have never hesitated to write to its pages.

Though I have said and written hard things about men and fought sometimes fierce battles, yet I have been the recipient of a great deal of toleration at the hands of friends from whom I have differed very keenly.

I am reminded this evening of a somewhat bitter correspondence which I had with the Government of Lord Pentland in connection with the internment of Mrs. Besant. I protested against the remonstrance of Government and their attempt to stifle the free expression of my views as a journalist and I must confess to-day that I felt personally hurt that Lord Pentland's Government should have thought fit even to call into question my conduct as a journalist. I had not realised then what I have since been learning almost every day that it is quite possible for officials and non-officials to find fault with you and criticise you strongly, and yet maintain the most cordial personal relations with you. For I found soon after Lord Pentland left Madras, I was one of the few Indian friends who were honoured with his annual Christmas greetings. And let me say how

sad it is to think that after having been the recipient of an autograph message of congratulations, I should be confronted with the news of his sudden death!

Among non-officials it so happens some of my intimate personal friends are what they call political opponents. It is my privilege and pride to-day that though I ceased to work under the guidance and leadership of Mahatma Gandhi after the great South African Indian struggle which he conducted so heroically I have been honoured by his continued friendship and affection. The presence to-day of Mr. Yakub Hasan Sait, my quarter-of-a-century-old friend, who for some years had parted company in political activities and those others, Non-Co-operators and Swarajists, with whom I have not been able to see eye to eye, is to me a source of great satisfaction.

My motto throughout has been *Abstinent Invidia*—let there be no ill will. Belonging to the Moderate school of politics, my aim throughout has been to work and join with the labours of those who believe that it is to the best interest of our motherland to achieve Self-Government within the British Empire and that in the prosecution of this great and noble aim every worker, high or low, has to remember that in this great and ancient land of classes and creeds nothing should be done, nothing should be written, nothing should be suggested, which would in any way interfere with the smooth and onward march of our people to the destiny which is their rightful heritage.

Sir James, you were good enough to say that I should feel humbled to-day after hearing all the congratulations and encomiums

showered on me. Let me assure you sincerely that it is so and will be so. For I regard this function as a warning to me that in the future I should so conduct myself as to prove myself deserving and worthy of what all has been said of me by my kind and generous friends.

One thing more and I have done. The employees of an office have many queer and secret ways of doing things. I had no idea that I, reputed to be a hard taskmaster, and one of very bad temper, would be the recipient of such a kind and handsome souvenir which you on behalf of my staff presented me this afternoon. I can only say that this gift of my staff has touched me deeply and it will be a reminder to me of their affection and of my obligations to them.

Ladies and gentlemen, let me once again thank you for assembling here this evening and showing me such marked honour."

Tributes from the Press

The New India :—We congratulate the Hon. Mr. G. A. Natesan on the occasion of his Silver Jubilee as the Editor of the INDIAN REVIEW. It was an interesting function which took place on Saturday evening, at which Sir James Simpson, the Hon. Mr. C. P. Ramaswami Aiyar and the Hon. Mr. Justice Devadoss paid handsome tributes to the guest of the evening. The presence of a large number of distinguished gentlemen, both European and Indian indicated the measure of popularity of Mr. Natesan both as a journalist and as a public man.

The Mysore Patriot :—The INDIAN REVIEW started life when public life was at a low ebb. Nothing undaunted, with deep and abiding faith in the work that he had set before himself, with exemplary perseverance and application, Mr. Natesan has worked at the REVIEW and made it what it is to-day, one of the leading monthlies of India.

Hindustan :—We congratulate the INDIAN REVIEW on the completion of 25 years of useful service and wish it increasing success and usefulness.

More Congress and Conferences

In the following pages we give a summary of the proceedings of such of those gatherings that assembled since the publication of our last number. An attempt is here made to give a resume of the work of these gatherings and the resolutions passed therein. Owing to pressure of space, accounts of the Science Congress, the Economic Conference, and the All-Parties Conference are printed elsewhere in the Sections.—Ed. I. R.

THE HISTORICAL RECORDS COMMISSION

The seventh annual session of the Indian Historical Records Commission was held in the Council Chamber, Poona, on the 12th and 13th January, 1925, under the Presidency of the Hon. Sir Evan Cotton, Kt. C.I.E., President of the Bengal Legislative Council. The Hon. Mr. Jadhav, Minister of Education in the Bombay Government, welcomed the members to Poona, the historic capital of Imperial Maharashtra, on behalf of H. E. the Governor of Bombay. In his speech, the Hon. Mr. Jadhav alluded to the measures taken by the Bombay Government to arrange and classify the various kinds of historical records in their keeping and to make them accessible to the public.

A fair number of papers were read at the open session of the Commission among which were those relating to the present condition and distribution of historical records in Northern India by Prof. J. N. Sarkar; remarks on the Peishwa's Records by Principal H. G. Rawlinson and Rao Bahadur D. B. Parasnis; the details of the growth of land revenue settlement in its early phases in Bengal and in Madras by Messrs R. M. Ramasbotham and C. S. Srinivasachari; some aspects of English trade under the Company by Prof. Balakrishna of Kolhapur and Mr. Abdul Ali of Calcutta; an extract from the Pondicherry archives by the Curator of French Indian Records; and papers on Rama Raja of Vijayanagar by Dr. S. K. Aiyangar; on Clive's Second Administration of Bengal by Sir Evan Cotton and on Yeshwant Rao Holkar by Mr. Phadke of Indore.

The Commission in its business session made important recommendations to the Imperial and Local Governments and to the Durbars of Native States regarding the efficient calendaring and publication of records in their respective possessions.

ALL-INDIA MUSIC CONFERENCE

The fourth All-India Music Conference was held at Lucknow—on January 9th and succeeding days. Thakur Nawab Ali, the Chairman of the Reception Committee, pleaded for the restoration of Indian Music on proper lines; while H. E. Sir William Marris who presided in the absence of the Nawab of Rampur said:—

Indian music had a long, unbroken tradition. It had run in a continuous stream, single-purposed and self forgetting. Its origin was traced to the Vedas and its main development on the theoretic side to the work of the Hindu scholars. Yet some of its, finest practitioners had been Mussalmans, for instance Tansen, Akbar's court musician.

His Excellency further pointed out that the art was good because it was the healer of differences. Of all arts music is the primal, the most instinctive and spontaneous expression of human emotion. Time and again history recorded how music had brought out the inner soul of the people and encouraged them to lofty endeavour.

The Conference pleaded for the establishment of a college of Music in the U. P. and secured for the purpose donations of nearly a lakh of rupees. Government also promised its help.

THE JAMIAT-UL-ULEMA

The Jamiat-ul-Ulema, meeting at Moradabad, U. P. last month, besides being productive of some learned discourses on Islam by eminent scholars and theologians, passed certain important resolutions on the Egyptian question, condemning British policy in that country, and congratulated Ibn Saud for convening a world conference of Muslims.

Maulana Daud Ghaznavi spoke on the resolution relating to the Kohat incidents and pointed out that

soon after the expression of sorrow by the Muslim leaders on the happenings at Multan, Pundit Madan Mohan Malaviya had started his Singathan movement which along with the Shuddhi movement had dealt a blow to the cordial relations between Hindus and Muslims which prevailed at the time of the speaker's incarceration for 2 years. He blamed Government also for what he called its gross and culpable negligence.

190593
M2, 1900 10
M2, 1900 10

TRIBUTES FROM THE PRESS

THE STATESMAN

The publisher is to be congratulated on the excellence not only of this number (the Silver Jubilee) but of the REVIEW throughout its existence. It has played an important part in the development of opinion, and shows every sign of continuing to do so.

THE HINDU, MADRAS

A quarter of a century is a long period of existence for a monthly in this country, but that THE REVIEW has lived and promises to live as well, and even better, is a tribute to the organising power of the publishers.

THE BOMBAY CHRONICLE

Mr. Natesan made his REVIEW into a mirror of political opinion in its All-India aspects, and he justified the thread-bare claim of supplying a long-felt want. Along with the monthly he built up a large system of publications. His four-anna reprints of the Lives of Nationalists were a great success. He developed the series in divers forms until other publishers discovered its profit and competed in slavish imitation of Mr. Natesan's scheme. * * * The volumes of the REVIEW are valuable as reference and as inspiration, and we wish Mr. Natesan all success.

FORWARD

Never were congratulations better deserved, for Mr. Natesan has earned for himself by his enthusiasm and enterprise, an abiding place in the history at once of monthly journalism and literary publications. The last twenty-five years have witnessed tremendous changes in our journalism and the fact that the INDIAN REVIEW has survived them and is able to celebrate the festival of its Silver Jubilee, is a tribute alike to its intrinsic excellence and the pushful personality of its Editor.

THE MADRAS MAIL

We congratulate Mr. Natesan both on his splendid record in journalism—the uninterrupted publication of a monthly periodical for 25 years by one Editor must be a record in India—and on the host of friends he has rallied round him in the course of a quarter of a century of activity in a profession in which it is more easy to give offence than to insure praise.

THE SWARAJYA, MADRAS

Mr. G. A. Natesan can claim with justification that the INDIAN REVIEW is the only monthly Journal of its kind in India which has lived to celebrate its Silver Jubilee. Twenty-five years is not a long period, but considering the difficulties under which Indian editors have to work, a journal with an uninterrupted career of twenty-five years is indeed a remarkable achievement.

THE GUARDIAN, BANGALORE

The celebration of the Silver Jubilee of Mr. Natesan's INDIAN REVIEW in Madras is a singularly notable instance in Indian Journalism. As Northcliffe adopted the idea of catering to the masses, Mr. Natesan adopted the business of giving permanence to the contemporary political activities of Indians, and he has received his reward!

THE LEADER

Not only journalism but public life has owed much to his intrepidity and public spirit and it is to be hoped that Mr. Natesan has many years of useful service still before him.

HINDUSTAN TIMES

The quarter of a century that has elapsed since its first foundation by its talented editor, Mr. G. A. Natesan, has been one of political growth for India and in that movement the INDIAN REVIEW has borne an honourable and distinguished part. It has always pleaded the cause of constitutional progress, and in questions like the overseas problem, its contribution has been unique. Among its correspondents have been some of the best known political leaders of India. * * * The interests it has served have been wide and manifold and its standard of excellence has been uniformly high. It has earned an honoured place in Indian journalism, and is universally recognised to be an asset on the side of Nationalism.

THE SERVANT

The Silver Jubilee celebration of the INDIAN REVIEW is an important event in the history of Indian Journalism. Twenty-five years in the life of an Indian Journal, considering the difficulties against which it has had to contend, is no small achievement. The Silver Jubilee Number is a magnificent publication.

THE DAILY EXPRESS

The Silver Jubilee number of this popular periodical is a magnificent production. Altogether a most readable number.

THE PRAJA BANDHU

Journalism is a precarious profession in India, and Mr. Natesan has not only succeeded in it but adorned it. His journal is one of the best journals in India, and is regularly issued from month to month.

THE SEARCHLIGHT

Mr. Natesan has been an old Congressman and a prominent publicist who, through his journal as also otherwise, has been toiling ceaselessly for the uplift of the country. That he has been able to conduct, and conduct successfully, a high class monthly journal of the type of the "INDIAN REVIEW" for twenty-five years is a record for which he might justly feel proud.

UNITED INDIA AND INDIAN STATES

Mr. Natesan's enterprise will always remain memorable as the first to supply national literature at a price well within the means of the middle class Indian. Though a staunch adherent of the Liberal Party, Mr. Natesan has not allowed party friendship to stand in the way of personal differences. He has cast his net widely both in Britain and in India to secure contributions to his Review.

THE ZAMANA

I have been a reader and admirer of the Review since its very start and I can say that it has always been an unique publication among the periodicals of the country. It has faithfully served the country for which your countrymen owe you hearty thanks. —Daya Narain Nigam. *Ed. Z.*

TOPICS FROM PERIODICALS

The Art of Speaking

"How great speakers prepare their speeches" is the subject of an illuminating article in the EMPIRE REVIEW from the pen of the Rt. Hon. Mr. Austen Chamberlain. It is accompanied by several full page facsimiles of famous speakers' notes—John Bright, Mr. (now Earl of Oxford) Asquith, Earl Balfour, and Joseph Chamberlain.

"How great speakers prepare their speeches?" asks Mr. Chamberlain. Is there, or has there been, any uniformity of practice? Is there any golden rule which will lead the beginner to success? It is improbable. No good speech was however ever made without great preparation. But what is preparation? asks Mr. Chamberlain:—

"My father once said to the late Sir E. Hamilton, then Mr. Gladstone's private secretary, that Mr. Gladstone told him that he did not prepare his speeches, unless it might be some peculiarly important and delicate announcement on foreign affairs. 'I don't know what he means by preparation,' retorted Sir Edward. 'If he means that he doesn't sit down and write, I dare say it's true, but he lies on a sofa and wombles it in his inside. And I'll tell you this, Mr. Chamberlain, none of us like to go near him the day before he makes a great speech. As a very wise parlourmaid once said of my father on a similar occasion: 'No, Mum, it's not what he says, but what he looks!' What private secretary could not tell a like tale? I do not believe that any man ever made a good speech without feeling the strain beforehand if he had time to think about it.

"Why do you worry, Chamberlain?" Mr. Bright once said to my father, who was lamenting the fate that compelled him to deliver three speeches 'each with a beginning and a middle and an end' to three great mass meetings on one Saturday afternoon—"Why do you worry? There is always inspiration in a great crowd."

"Disraeli was as independent of notes as his great rival. He was," says Mr. Buckle, 'gifted with a marvellously retentive memory, which often, indeed, betrayed him into plagiarisms of a sustained charac-

ter in speech and writing, but which, at any rate, enabled him altogether to dispense, in his ordinary practice, with the use of [notes.]

"Disraeli himself justified his practice by saying if I once used notes, I should lean upon them; and that would never do." 'He depended,' we are told, 'in some degree on catching inspiration from his hearers; he told Delane he was "much influenced by my audience and the impromptu."'

'In like manner Macaulay, when he spoke 'bad no notes in his hand and no manuscript in his pocket,' but his speeches were most carefully prepared, and were repeated without the loss or omission of a single word:—

'If a debate were in prospect he would turn the subject over while he paced his chamber or tramped along the streets. Each thought as it rose in his mind embodied itself in phrases and clothed itself in an appropriate drapery of images, instances and quotations; and when, in the course of his speech, the thought recurred, all the words which gave it point and beauty spontaneously recurred with it.

'Get your transitions clearly in your mind,' was the late Lord Goschen's advice to Mr. Chamberlain 'the bridges which lead from one subject to the next; for the language you can trust to the moment.' This is good advice, says Mr. Chamberlain, but Lord Goschen certainly wrote out much of his speeches beforehand, and was able on occasion, like Disraeli, to go through them with a reporter before the meeting.

Of Mr. Balfour, he says:—

"I have been told by my father that when he first entered the House, Mr. Balfour was a speaker, and he has never acquired the easy flow and smooth delivery which do so much for the comfort of the audience. His preparation is generally slight and never verbal. His notes are few and little consulted by him when speaking; and I think I have observed that even when he affects to consult them, it is often only a gesture securing a moment for reflection."

Mr. Chamberlain concludes thus:—

"Those who say to public men, 'Oh! speaking is no trouble to you,' have not seen them in the hours of preparation. Their wives and their private secretaries tell a different tale."

A Philosophy of Labour

Principal L. P. Jacks has contributed a thoughtful article on "The Need for a Philosophy of Labour" in the *HIBBERT JOURNAL*. He says that industrial civilisation has brought about a deplorable separation between Culture and Labour and that the Re-union of these separated elements is among the most urgent tasks confronted by the civilised world. While the worker or his leaders in the Labour Party are steadily pressing forward from one end, the educated man must press forward from the other end. The two must understand each other so as to ensure a meeting-point midway. After seeking a solution to the problem of how to make work not a task but a delight, Mr. Jacks writes:—

The need, then, is for a Labour Party, whether by a development of the parties now existing or by the creation of a new one, which shall grasp the profound significance of the thing indicated by its own name; which shall look upon Labour as the high calling of the entire community, the foundation of all enduring worth and beautiful achievement, the ground of unity between classes, nations, and races of men, the well-spring of health, wealth, contentment, progress, character, manhood, and religion—as in short another name for Life itself viewed in respect of its primary function and possible excellence. At the centre of its creed would stand the dogma—the only dogma with the authority of the universe behind it—that man's salvation, whether social or individual, is strictly contingent on the quality of his work, all other roads leading him inevitably to perdition. Such, in broad outline, would be the "philosophical basis" of the new Labour Party demanded by the needs of these times. Whether "Party" be the right name for it may indeed be doubted. It would act as a rallying ground or principle of synthesis for all that is wisest, sanest, most humane, and best informed in science, art, industry, politics, morals, philosophy, and religion—which no mere "party" can ever do.

He concludes by dwelling upon the dignity of labour:

It is only as a labourer that man is either capable of education or worthy of it. The men of science, the artists, the poets, the philosophers, the heroes, the saints, the captains of industry, and the captains of salvation—what are they, in the last analysis, but highly educated labourers, found most frequently in communities where culture and labour are working in alliance, least frequently where they have drifted apart, as alas! they are drifting in these days? The great task of our time, once more, is to reunite these separated elements. Without a Philosophy of Labour it cannot be accomplished.

Lord Willingdon on India

The ex-Governor of Madras and Bombay expresses in the *UNITED EMPIRE* his own opinions on the working of the Reforms Act and on the difficulties encountered in administering it. He urges for a definite enunciation of its Indian Policy by the British Government and a wider decentralisation by the Secretary of State to the Viceroy and by the latter to Local Governments; and he suggests a remedy for the want of responsibility felt by the non-official majorities in the Legislatures.

I know that certain people with considerable knowledge of Indian affairs have suggested that in order to give more responsibility to non-officials in regard to the administration of the Government of India, the system of diarchy should be established there, although they disapprove of it in the Local Governments. I wholly disagree with this view. In my opinion it would have been wiser to have originally started the scheme under the Reforms by having a definite official majority in dealing with all central and imperial questions. But we cannot go back on what we have done. I would, therefore, keep to the present system as far as the Government of India is concerned, and would suggest that any advance, when considered necessary, should be made by placing more Indians in charge of portfolios whenever a suitable opportunity arises. I would further make it quite clear once again that, owing to the conditions of the system which exists in the administrative machinery under the Reforms, the Viceroy and Governors have been given the power of veto and certification, a power which I think it can be said with truth they have exercised very sparingly, and which they are bound to use on occasions when the non-official majority has carried an adverse vote on any measure which they and their Governments consider essential for the proper conduct of the administration on sound and satisfactory lines. But it is in the Local Governments that I think an immediate advance might be made towards responsible government, for from personal experience I can truly say that, with experienced executive officers to assist them, Indian members of the Governments with which I have been associated have shown considerable ability in administering the portfolios of which they have had charge. And I would urge that the Government of each Province should be at once asked how far and how fast this advance should be made to complete responsible government by the transfer of subjects to Ministerial control, and I see no reason why the more advanced Provinces should be held back because others have not progressed with equal rapidity. I should like to add that these views which I hold have not in any way been forced on my mind by the increasing difficulties which have arisen in India owing to the troubles of the Swarajist movement; they are views which I have held for some years.

Early Indian Philosophy.

Hindu philosophy, according to Dr. D. K. Laddu writing in *THE THEOSOPHIST*, falls into 3 periods which are strongly marked in the general history of Hindu civilisation. Of these the first period is that of the Rig Veda whose hymns not only display the ancient polytheism but also contain the first germs of philosophy. He says:—

These personified natural powers were considered as the origin of the moral Law. In later hymns of the Rigveda, we see emerging the thought by which begins the conception of the unity of the world. We find in the Rigveda a remarkable seeking and enquiring after that One from which all gods, worlds and creatures originate as an eternal unity. The Hindus arrive at this Monism by a method essentially different from that of other countries. Monotheism was attained in Egypt by a mechanical identification of the various local gods, and in Palestine by proscription of other gods and violent persecution of their worshippers for the benefit of the national god, Jehovah. In India, Hindus reached Monism though not Monotheism, along a more philosophical path, seeing through the veil of the manifold the unity which underlies it. Thus the hymn I, 164, after mentioning various deities such as Agni, Indra and Vayu, comes to the conclusion that there is One Being of whom the poets of the hymns speak under various names.

The same idea of the unity of the Universe is expressed in hymn X, 129. After the great thought of the unity had been conceived, an attempt has been made to find out what the unity was. In the first, the query is put, "Who is that god that we may worship him?" And in No. IX that god is called Prajapati, who thenceforth occupies a higher position in the Pantheon until he is displaced by two other-philosophical conceptions—Brahman and Atman. These three names, Prajapati, Brahman and Atman dominate the whole philosophical development from the Rigveda to the Upanishads.

The Upanishadic philosophy has a theism which distinguishes 3 entities—a real world, a creature Atman & an individual Atman dependent upon him. Post-Vedic philosophy developed atheism in one aspect; and in its complexity it has produced the *BHAGAVAD GITA*.

Mr. Sastri on the Ordinance

In the course of a leading article in a recent issue of the *SERVANT OF INDIA*, the Rt. Hon'ble V. S. Srinivasa Sastri condemning the attitude of the European members of the Legislative Assembly in the recent debate on the Bengal Ordinance says:—

"It confirmed a suspicion in the public mind that the European community had been clamouring for a severe measure of repression. The Day murderer and the supporters of Serajgunj resolution played too large a part in the discussion. When will it be recognised that, if highly educated and patriotic citizens express strange sentiments about political assassination, it is due in great part to morbid political conditions which produce morbid political thinking and morbid political action? The apparent incapacity of the average European to understand this phenomenon argues extraordinary obtuseness, if not perversity, in a community which not long ago paid the honours of a saviour to the author of as brutal a massacre as has disfigured the history of British India."

Continuing he says:—"Whether in respect of the Rowlatt Law or of its lineal descendant the present Ordinance, the Government seems to me still to act as the agent neither of the British Parliament nor of the Indian people, but of the European community in this country."

Towards Unification

In *CURRENT THOUGHT* Mr. C. F. Andrews writes:—

The scientific discoveries of the modern world are pointing to unification. All the higher spiritual forces have their goal in unification. Every deed of love and sacrifice, of brotherhood and fellowship, leads to unification. We should give to our thoughts and ideals, our hopes and aims, no less wide a range than that of humanity itself. There is ultimately one brotherhood of us all—the Brotherhood of Man.

The Geneva Protocol

Lord Parmoor, as the first British Delegate to the League of Nations Assembly is specially responsible for the Geneva Protocol. His article on this subject in the CONTEMPORARY REVIEW throws much new light and is very interesting.

The Geneva Protocol asserts in plain language that a war of aggression constitutes a violation of the solidarity of the members of the international community and is an international crime. Persons who are unable loyally and frankly to accept this statement will probably not support the terms of the Protocol. If, on the other hand, it is accepted, as it will be by all who earnestly desire a permanent peace as the normal condition of civilised life, then I claim that the articles in the Protocol should be regarded as an earnest attempt to further this great purpose. It is no part of my argument to suggest that these articles should be accepted as sacrosanct, or incapable of amendment. They have been approved at Geneva by general agreement, and may be amended by general agreement, if such a course is found to be expedient. The occasion for considering amendments will arise when the nations meet at the World Conference to formulate a scheme for the reduction of armaments in accordance with the obligations in Article 8 of the Covenant. It is really vital that the summoning of this Conference should not be imperilled by premature discussion on issues which can only be effectively discussed at the Conference itself. There is a tendency to regard the Protocol too much as a scheme applicable to Great Britain, whereas it is an international document, although it was only rendered possible by the understanding which was reached at Geneva between the delegations of France and this country.

He concludes by saying that it is not right to criticise the Protocol as an independent document. Its purpose, according to him, is to prepare the way to an International Conference on Disarmament. He says:—

"that the questions of security and disarmament are so interlinked, that no final settlement is possible, until both questions have been discussed as part of one problem. If all the provisions necessary to obtain a maximum security cannot be accepted, then the level of disarmament will require adjustment. So long as the main principles involved in the agreement between France and England are maintained, there is no reason why matters of detail in the Protocol should not be amended, and if the same influence of conciliation and goodwill is found at the International Conference as existed in the Geneva Assembly, there is every reason to hope that a final arrangement will be agreed."

Morals of German Women

Mr. Robert Dell, in his article on the women's vote in the German elections writes in the NEW-STATSMAN as follows:—

The number of unmarried women on the register is very large, but the majority of young unmarried women have a male friend to whom they refuse nothing, least of all a vote. The enormous number of young women employed in shops and offices in the big towns, being very badly paid, prefer, if possible, a friend able to supplement a little their scanty incomes and they have many more opportunities of coming across such men than girls working in other occupations. As the male friends usually change from time to time, the political tendencies of the young ladies in question are very uncertain.

These remarks gave room to a flood of indignant protests from readers, which the Editor disposed of summarily as follows:—

"We can only suppose that our correspondents have little or no acquaintance with German life. We must, however, point out as emphatically as possible that what Mr. Dell wrote did not refer to "prostitution," or anything resembling prostitution, but merely to the fact that in Germany, as in many other European countries, it is quite usual for young earning men and women to share housekeeping expenses without being married. It is a question merely of AUTRES PAYS AUTRES MŒURS."

The Sikh Situation

According to THE ROUND TABLE, there are some reasons for believing that the Sikh situation is now assuming a more satisfactory character. The failure of the Birdwood Committee and the continued activity of the S. G. P. Committee in dispatching JATHAS to Jaito are now being counteracted by a newly risen movement of the moderate Sikh elements which dislike the political implications of the S. G. P. C. and have got their

new scheme for working out the reform of the shrines. Sir Malcolm Hailey has been greatly encouraging this new movement which regards extreme opposition to Government as very injurious:

He announced that it was necessary for the authority of the Courts to be maintained; and that no one section of the Indian population could be allowed to take the law into its own hands, whether it was animated by religious or by other motives. He emphatically announced the desire of Government to help the Sikhs in the reform of the Gurudwaras, by passing legislation which should secure freedom from the abuses which marked the conduct of many of the existing incumbents. The party of moderate Sikhs was thereupon encouraged to embark upon propaganda to which the S. G. P. Committee could make little effective retort. And while the Sikh question is still far from receiving a satisfactory solution, it appears that the possibility of rapprochement between the Government and this important community has lately been largely increased. A symptom of no small significance at the time of writing is the news that the S.G.P. Committee has actually applied to the Courts in opposition to an *ex parte* decree obtained by the party of the abbot of the shrine at the Guruka Bagh.

We eagerly await the new developments that may arise.

Minority Rights in India

The safeguarding of Muslim rights is a very fateful problem now awaiting effective and final solution, since on it depends the possibility of Hindu-Muslim Unity, and it forms, in the words of Dr. Zia-ud-din Ahmed, writing in THE ASIATIC REVIEW, a transitional provision for obtaining Swaraj based on Indian nationalism.

The following are in his opinion some of the principal safeguards of Mussalman rights and claims.

The mode of representation in the Legislature and in all other elected bodies shall guarantee adequate and effective representation to minorities in every province, subject, however, to the essential proviso that no majority shall be reduced to a minority or even to an equality (The latter part is a modification of the Muslim League and Congress Compact of 1916.) The idea of joint electorates with a specified number of seats is unacceptable to Indian Muslims, on the ground of its being a fruitful source of discord and disunion, and also of being wholly inadequate to achieve the object of effective representation of various communal groups. The representation of the latter shall continue to be by means of separate electorates as at present.

No Bill or Resolution or any part thereof affecting any community shall be passed in any Legislature or

in any other elected body, if three-fourths of the members of that community in that particular body oppose such Bill or Resolution or part thereof. (This is in the Congress and Muslim League Compact, but it is not included in the Government of India Act.)

The proportion of the Mussalmans in all public services and in all departments, including the posts recruited by competitive examinations, should be fixed. The proportion of the Mussalmans in the public services being much lower than the proportion fixed for the representation in Provincial and Central Legislatures, it is necessary that it be increased in every grade of service, besides the provision of adequate educational facilities.

The Present Discontents

An article in THE SOCIALIST REVIEW, entitled "Thoughts on Our Present Discontents," by "an anonymous back-bencher," lamenting lack of expression hitherto of the forces behind Labour in Parliament, says that if the Labour Party allows itself to be lulled into somnolence by the beautifully lined pictures of imperial developments, it will fail miserably. "If we are to free our people, we must take care others are not enslaved." The writer declares his fellow back-benchers had been somewhat anxious about the outlook of the Labour leaders regarding Imperial questions. Mr. MacDonald's conversations with Zaghul, Lord Olivier's attitude towards India, Mr. Thomas's attitude towards the provision of counsel for West African natives who were charged with capital crimes, his deprecating the question concerning Indians and Negroes on the British Guiana Council, and his speeches on the Empire arouse a wonder whether "the false idealism of Imperialism does not hold some sway over their minds."

He expresses the opinion: "We are somewhat in the horns of a dilemma. If we advocated the abandonment of the British possessions, we should, if powerful enough, enforce our policy, only to abandon them for exploitation by the capitalists of other countries." Nevertheless the writer prefers to take the risk in assenting to their retention and thus in acquiescing in the capitalist policy with its attendant dangers inasmuch "if we are alert we can exercise more or less control."

British Government and Indian States

It was Lord Minto who in 1909 initiated a readjustment of policy towards Native States with a view to the introduction of British methods of administration in their areas. But as a writer in *THE EMPIRE REVIEW*, says he strongly emphasized the internal independence of princes and the need of elasticity and variety in their relations with the suzerain power. The Montagu-Chelmsford Report suggested that the Chamber of Princes might be followed by the creation of a Privy Council on which some of the Princes might be invited to serve. But there are difficulties in the way. The Princes are however alive to the change of situation in British India :

The Princes are keenly alive to every issue affecting the maintenance of the rights and privileges guaranteed to them by treaties and engagements with the British Government. They resent anything savouring of undue interference in internal affairs, or want of consideration from the political authorities. At their instance machinery has been set up for the investigation of cases of alleged misconduct so that the Political Department may be assisted in the distasteful duty of determining whether circumstances justify curtailment or withdrawal of the rights, dignities and powers of a ruler, or of debarring from the succession a member or members of his family on grounds of misrule or misconduct. Whenever any such case arises in future in an important State a Commission is to be appointed to investigate the facts and to offer advice, unless the ruler concerned desires that this step should not be taken. The Commission will ordinarily be composed of a High Court Judge and four persons of high status, of whom two at least will be Ruling Princes. The issue of the further liberalization of political practice has been raised in the Chamber in various forms.

The New Orient

Mr. Syud Hossain who has taken charge of the *NEW ORIENT*, the Journal of the Orient Society of New York, has brought out a volume of striking interest in the number before us. A miscellany of art and culture it is replete with poems, pictures and articles illustrating different aspects of Oriental thought and life. Naturally the new Editor pays a well merited tribute to the founder of the Journal, Hari Govil, whose enthusiasm and devotion made it possible to sustain the journal till now. Mr. Hari Govil, we understand, has started another Magazine, *THE INDIA REVIEW*.

But the *NEW ORIENT* will continue the good work it has been doing and Mr. Syud Hossain in commending the second volume to its readers adds :—

"There is a world renaissance in process to-day which needs to be adequately mirrored and realized. Though the smoke of battle is not yet completely blown aside, the West is groping steadily towards the light—towards new ideals and a new international vision. And in the East—the dead bones in the valley are vibrant with the promise of resurrection! Light, indeed, still comes from the East. A Gandhi incarnating the principle of Love, a Tagore laboring to achieve international salvation by international education, Abdul Baha's clarion call for the federation of faiths and Jagadish Bose symbolising afresh the truth that science like art, transcends all national or geographical frontiers—these are all so many signs and portents of the coming dawn. The moment then would seem to be opportune for the shaping of a new synthesis : for the East and the West each to bring its quota of inspiration and aspiration to the common service of an indivisible humanity."

INDIA IN PERIODICALS

INDIA AND OPIUM. By William Paton ["The International Review of Missions," January 1925.]

EDUCATION IN INDIA. By H. T. Knowlton, ["The East and West," January 1925.]

IS NOT ENGLAND INDEBTED TO INDIA? By Mrs. Madeline Ruth Harding. ["The Vedic Magazine" January 1925.]

THE ORIGIN OF CASTE. By Kshitindranath Chattopadhyaya. ["The Visva-Bharati Quarterly," January, 1925.]

HISTORICAL RECORDS OF NORTHERN INDIA. (1760-1817). By Prof. J. N. Sarkar, ["The Modern Review," for February 1925.]

GANDHI: HERO IN ACTION. By J. T. Sunderland, ["The New Orient," New York. Jan. 1925.]

The Age of Power

Mr. Wilfred Wellock writing in the *CURRENT THOUGHT* says, "when a few years ago the thunder of War was rolling, and the chief nations of the West, with some assistance from the East were fighting each other with unexampled fury—the mechanical fury of the age of gold, wherein science, culture and even religion are the bond-servants of Mammon,—it seemed that the little band of idealists, who had preached the gospel of love and the coming of Universal Brotherhood were bemocked of the Gods, and that the outlawry to which they were condemned was the judgment of heaven."

Scarcely six years have passed since that fury abated, yet already, the War-gods are being increasingly discredited, threatened not merely with dethronement but destruction, while the little band of ostracised idealists are being exalted, with balling speed and energy thrust into the seats of power, a countless crowd of converts doing them homage."

Our Civilisation

What is the first condition of our civilisation? asks Mr. Samuel Strauss in the *ATLANTIC MONTHLY*. In the final is it not concerned with the production of things? It is not that we must turn out large quantities of things; it is that we must turn out ever larger quantities of things, more this year than last year, more next year than this; the flow from mill and mine must steadily increase.

Production has played many parts in history; it has taken various forms. The form which it takes in this, the Machine Age, is strange and new. Consumptionism is a new necessity. Consumptionism is a new science. Through the centuries, the problem has been how to produce enough of the things men want; the problem now is how to make men want and use more than enough, things—"the science of plenty," it has been called,

The problem before us to-day is not how to produce the customers. Consumptionism is the science of compelling men to use more and more things. Consumptionism is bringing it about that the American citizen's first importance to his country is no longer that of citizen, but that of consumer.

The writer point out how the new factor in American national life has already wrought recognisable changes in that great democracy.

Our Cultural Links with Mesopotamia.

The excavations of Harappa and Mohen-jo-Daro, recently brought to light, have revealed 5 different strata with relics of 5 different epochs. Similar antiquities have been discovered in Baluchistan; and there is a striking resemblance between these and the Sumerian antiquities found in Mesopotamia. The script inscribed on the seals found is a wonder to archaeologists. Thus a writer remarks upon the theory of our Sumerian affinities, in the pages of *THE VEDIC MAGAZINE* :—

The Sumerian culture in Mesopotamia is placed by historians about 3000 years B. C. The Indian finds excavated in Harappa and Mohen-jo-Daro cannot be assigned to a date later than that. That men of that immemorial antiquity lived in a refined style, built homes of burnt bricks wherein they employed even marble, had developed an artistic sense as is evidenced by their beautifully designed potteries, and were acquainted with the art of writing is a discovery of considerable importance from the point of view of modern archaeologists. With us antiquity is a far wider term. A few or hundreds or thousands of years are a mere drop in the ocean. We place the Mahabharata earlier than 3000 B. C. and the civilisation depicted in that epic is of a far higher type than what excavations at Harappa have revealed.

Antiquarians are busy weaving their cob-webs of theories about the probable route which Sumerian culture, of which remnants have been discovered as noted above, took in coming into, or going from India. To some Sumerian culture is but another name of Dravidian culture. This culture appears to them to have originated in Mesopotamia, whence it came by the North-Western passes into India. The Braui language and civilisation, marks of which are met with in Baluchistan, are the leavings of the same culture during the process of its transition to the South. According to Sir John Marshall, "the majority of scholars hold that the Sumerians.....were an intrusive element (in Mesopotamia)." What wonder that they may have gone there from India?

Missions and Culture

Christianity at the beginning appeared as the antithesis of that classic culture for which the world stood at that time; all through its early history it suffered from the hatred of the cultured world. But this attitude soon changed according to Dr. Martin Schlunk writing in *THE INTERNATIONAL REVIEW OF MISSIONS*. The conversion of the Teutonic countries was due to the culture of mediæval missions. Since the Reformation the attitude of Christianity to culture has remained the same; for "it still holds firmly its hard-won position as the religion of the highest culture," but the Indians and the Chinese are the products of a culture far older and in some respects better than Christianity itself. Next, the cultural superiority of Christianity at the present time is counterbalanced by ever-growing influences such as world commerce etc.; thirdly the unity of Christian culture has been shattered by the vast developments of modern life; by the growth of many anti-Church influences and ideas. Lastly Christian missionary work itself has become denominational and national.

Every mission station at present develops automatically a variety of cultural work. Side by side with this activity equally strong literary work has been and is being carried on. Now the writer ably discusses the question how far is the culture of the missionary an instrument to further his work. Natives of non-Christian lands, partly regard missions as a part of Western culture and want them because of that culture. The following quotation is worthy of cogitation.

The results of the mass movements towards Christianity are the best justification for cultural work connected with missions. To me it seems that arguments on these lines only beg the question—one of principle—and carry no conviction whatever. I think too that very little help is afforded by the advice that missions should go quietly on their way as cultural forces but should not use cultural agencies as a

means of recruiting for the work for which they originally exist. Either culture is a justifiable force in the mission, and in that case there is no reason why the fact should not be stated, or it is not justifiable, and in that case it should simply be rejected as part of the mission's activities.

To me there is no doubt how the answer should be given. By separating the motive of the mission and its aim from the means employed to carry out the work, you get a clear and simple formula. The motive of the mission must have a purely religious basis in the missionaries themselves; our aim must never be other than that of spreading the Kingdom of God which knows no national boundaries or limitations of time. But methods of work cannot be purely religious; such a thing is impossible; cultural agencies are a fully justifiable and appropriate method in missionary work.

On Good Works

"Let those who can do good works," writes Arnold Bennett in the Christmas number of the *STRAND MAGAZINE*, "the best cure for worry, depression, melancholy brooding is to go deliberately forth and try to lift with one's sympathy the gloom of somebody else. And let both those who can and those who can't do good works make a practice of benevolent thought."

"Let all think kindly of others; never criticise them, never condemn, never judge; on the contrary, let all condone, excuse, justify, seek to comprehend, seek to put themselves in the place of others. The mental attitude has to be perseveringly cultivated. It cannot be adopted by a mere good resolution."

"We must ask ourselves about a thousand times a day, 'Who am I to sit in judgment?' We must learn to perceive the absurdity, the impudence, and the preposterousness of sitting in judgment. To err is human, to forgive ought to be. Here is the finest form of benevolence, and it will produce the finest form of satisfaction—a satisfaction which increases from year to year and only reaches its maximum when life ends."

Questions of Importance

The All-Parties Conference

"Conference begets Conference. The Juhu Conference begat the Ahmedabad Conference: Ahmedabad begat Delhi; Delhi begat Calcutta; Calcutta begat Belgaum; Belgaum begat Delhi II" so writes the *INDIAN SOCIAL REFORMER*. Thus the All-Parties Conference which met at Delhi on the 23rd January and the succeeding day was presided over by Mr. Gandhi who pleaded for the appointment of a Committee to suggest lines of political and communal unity. Pandit Malaviya, Lala Lajpat Rai, and Swami Shradhanand urged the Muslims to lay their cards on the table and explain clearly what they really wanted and in what respects they required a reconsideration of the Lucknow Pact. The Hindu Sabha had prepared a questionnaire based on the views of Muslim leaders as ascertained from time to time on the question of the revision of the Lucknow Pact. The Committee after important discussions, appointed a fully representative sub-committee of over 40 members

(a) to frame such recommendations as would enable all parties to join the Congress; (b) to frame a scheme for the representation of all communities, races and sub-divisions on legislative and other elective bodies under Swaraj and recommend the best method of securing the just and proper representation of communities in the Services, with due regard to efficiency and (c) to frame a scheme of Swaraj that will meet the present needs of the country.

Mr. Gandhi declared that if they could arrive at a satisfactory, real and honourable solution of the Hindu-Muslim problem and the Brahmin Non-Brahmin problem they would have made a very substantial advance towards Swaraj.

Mr. Jinnah crystallised in his speech the chief Muslim demands.

The Lucknow Pact was calculated to protect the minorities by two methods. One was greater representation than the number warranted. That was why Bombay Muslims, with 28 per cent of the population got 33 per cent. The U. P. Muslims got 30 per cent for 14 per cent of the population. C. P. and Madras Muhammadans got 15 for 7 per cent. This was recognised in the Reform Scheme. The other principle of protecting the minority was a provision that no resolution concerning a community should be proceeded with if three-fourths of the members of that community in the Legislature were opposed to it. This

provision, however, remained a dead letter. Mr. Jinnah, concluding, said on behalf of Muslims that they claimed that the Bengal and Punjab Muslims should not be reduced to a minority, and that in other Provinces, the two principles of safeguarding the minorities should be accepted as in the Lucknow Pact.

Lala Lajpat Rai was against communal representation altogether; and he declared that any patch-up agreement by altering the figures of representation would be only a backward step. Dr. Besant was for the appointment of two separate committees to discuss the question of the pact and the *Swarajya* scheme, the latter of which was even more vital. The idea of a separate committee was supported by Maulana Shaukat Ali who favoured the drawing up of a skeleton scheme of Swaraj. Pandit Moti Lal Nehru declared the attainment of unity was vital for the movement of Swaraj.

The General Committee is to meet in the first week of March to consider the report of the Sub-Committee.

The All-India Art Exhibition

The Exhibition was opened at Lucknow on January 8, by H. E. Sir William Marris who dilated in his speech on the excellences of Indian art which expresses "hieratic culture and race tradition" as opposed to European art which is essentially imitative. He declared that art was essential for full national growth and congratulated the reforming school in Indian painting. He said:—

Some of their qualities one can praise without reservation: indeed they are the qualities of the best of their progenitors—the delicacy, the grace, the harmony, the restraint, the economy, the concentration of which I have spoken already. About other qualities I am more hesitant. Are they as virile, as decisive, as brave in outline, as clear in tone? Is not the colouring sometimes tiresomely subdued? Is the word 'sentimentality' never to be breathed about them? Have they entirely escaped contagion from say, modern Paris, or Japan? I hope I shall not seem captious and yet in all sincerity I cannot admire without reservations. In many ways, not all, the new movement recalls the courage the inexperience, the tenacity, and the occasional over-reaching of the so-called pre-Raphaelites in England. I suggest that in the new revivalist movement that is being nourished in Calcutta and Lahore there is great hope but not yet assured achievement.

Lord Reading's Justification

"Lord Lytton's action in certifying the Ordinance Bill has my full approval," said His Excellency the Viceroy in opening the session of the Indian Legislature. Answering criticisms of the special measures devised to check the growth of violent crime, the Viceroy reminded political parties that true progress could have no part with terrorism, and deprecated the tendency of many to read into administrative action the desire for political reaction. "On the other hand, the Ordinance was issued after due consultation with colleagues in India and the authorities at Home."

The whole question was then studied in all aspects by the members of my Government, both Europeans and Indians, who arrived at the unanimous conclusion that the Ordinance was the only remedy available. The situation was then laid before the Secretary of State, including the proposals for the promulgation of the Ordinance. The whole matter was submitted for careful examination by Lord Olivier to His Majesty's Government, as then constituted. They agreed with the course suggested as the only possible method of dealing with the dangers facing the peace of Bengal. You will thus observe that my action was not only due to my personal conviction of the necessity for it, but that the view taken by me and also by His Excellency the Governor of Bengal has the support and approval of high and experienced authorities, both Europeans and Indians, and was approved by the then Secretary of State.

His Excellency then explained why he did not consult the Legislatures:

In my judgment, this course was neither, in the circumstances, desirable, nor indeed, was it possible, if the means devised were to prove effective. The responsibility was of a nature which could not be shared, and it would not be right or proper for me to try to share it with you, or to place it on your shoulders. Consultation with the Legislature would have meant publicity. The aim was to prevent crime and paralyse the activities of conspiracies. The past experience of the Government of India and the conclusions of the Rowlatt Committee point to the fact that to check conspiracies of this nature with success, two features are essential in the first place, the organisations must not know that general action of a special nature is under contemplation against them, and, in the second place, the method of working and the sources of information must not be endangered directly or indirectly. Any rashness or carelessness on those points may make future action entirely fruitless, and completely nullify the object to be secured. If discussions in this Legislature had taken place these conditions could not have been fulfilled, and the Ordinance would have proved futile as a remedy for the disease.

Democracy in India

The Hon. Dr. Mian Sir Mohamed Shafi, K.C.S.I., C.I.E., in the course of a speech before the Muslim University Union, Aligarh on the evening of January 25, said:—

"It is sometimes said that communal electorates are the cause of the failure of the diarchy. The two ideals of Government in every country in which democratic government has been tried are, firstly, that the Executive of that country should be responsible to its Legislature, and secondly, that the Legislature should be truly representative of the people. In Western countries a purely territorial electorate is the means for the securing of a truly representative Legislature. It is however, doubtful whether a territorial electorate can secure true representation in an Oriental country like India where there are communities following different religions, observing different social customs, and descended from different races.

Under the existing conditions in this country, in order that all the communities may be duly represented in the Legislatures, Central as well as Provincial, it was essential that the communal system of election should be introduced. I see no reason whatever why diarchy, if properly worked on the principles of the Joint Select Committee of the two Houses of Parliament, should not be a success in India. In a country in which popular responsibility had never been exercised, and in which self-governing institutions are introduced for the first time, it was right and proper that the responsibility should, in the beginning, be partial, and that the representatives of the people be given gradual training in the exercise of their authority. Their responsibility should gradually be extended until, in the end, full responsible Government can be conferred upon the peoples of India."

The Nizam's Administration

The Report of the Progress of Administration of Hyderabad for the year ending on 5th October 1923, has recently been issued. The points of interest are that the total State revenue was 7 crores and 13 lakhs, and the total expenditure 6 crores 14 lakhs; the total land revenue 2½ crores, and the total excise revenue 1½ crores, and the net opium revenue 8 lakhs. The total Customs revenue for the period was 1½ crores, the value of currency notes in circulation was over 1½ crores, the total strength of the troops, regular and irregular, was nearly 20,000, and the total quantity of coal mined was 6½ lakhs of tons.

British Policy Towards Nepal

Surveying the past and present achievements of Nepal, which it describes, as "perhaps the sincerest friend of Great Britain of all sovereign States of the world", the DAILY TELEGRAPH in a leader recounts as indicating the relations between India and Nepal how the Special Correspondent of the Paper asked a high authority at Simla as to the policy of the British Government towards Nepal. The answer was "We have no policy. We have only friendship." The Paper concludes by saying, "This great phrase deserves to be remembered at Simla, Kathmandu and Whitehall."

Co-operation in Hyderabad

The Hyderabad Co-operative Department has undertaken the task of establishing a Co-operative Federation for the whole State, Mr. Hussam-ud-Din Ahmed, H.C.S., Assistant Registrar, being the Provincial Organiser. An appeal has been issued for adequate response from the public. The draft bye-laws have been circulated widely for opinion and suggestions, and a big meeting is proposed to be held for discussing the details about a month hence. In its objects and organisation the proposed Federation closely resembles the Bombay Co-operative Institute.

Dewan of Mysore

It is now officially confirmed that Mr. A. R. Banerji, C.S.I., C.I.E., Dewan of Mysore, whose term of office expires on the first of May has been given an extension of service for one year. He has availed himself of six months' leave. Mr. Mir Humza Hussain, first Member of the Council acts for him during the period and finally retires from service in April next as soon as Mr. Banerji resumes duties.

Baroda Subjects' Conference

Presiding over the special session of the Baroda State Praja Mandal which was held at Ballimora on February 7. Dr. Samant laid stress on Self-Government and condemned the rulers of Indian States for governing their States from abroad.

He would have no bureaucracy even in an Indian State. He said that the people had now become self-conscious owing to the disregard of public opinion on the part of the State bureaucracy. Continuing he suggested, among other reforms, the reconstitution of the Legislative Council which now contained only an elected minority and urged that there should be a larger number of elected seats.

The power of veto, in Dr. Samant's opinion, should be vested only in his Highness the Maharaja.

Sandalwood Industry in Mysore

The two pioneer sandalwood oil refineries working at Bangalore and Mysore City utilised 750 tons of sandalwood cut from the Mysore forests during 1923, as against 508 tons in the previous year. Oil sold during this period amounted to 149,630 lbs., as compared with 115,028 lbs. Both factories have made such good progress in the manufacture of a special grade of sandalwood oil suitable for the Japanese trade that this oil has now displaced the German product for that market.

Indians Outside India

Indians in South Africa

A fully representative Deputation waited on His Excellency the Viceroy on the 28th January last at Delhi, with regard to the Indian situation in South Africa. The Deputation was headed by Sir Dinshaw Petit. The Maharajah of Bikaner, regretting his inability to join the Deputation wrote to Sir Dinshaw as follows:—

"You can confidently rely upon the general sympathy of the Princes as a body in regard to the question of Indians overseas which is one of All-India importance and affects their fellow-countrymen in British India as well as their own subjects. This sympathy and support has already been publicly expressed, as is clear from the message which in close co-operation with the Maharaja of Alwar, and, in consultation with my brother Princes, I, as Chancellor of the Chamber of Princes, was privileged to telegraph and authorize His Highness the Maharajah of Alwar as the representative of the Princes of India to deliver to His Majesty's Government and the British Nation and to the British Dominions and Colonies and their representatives at the Imperial Conference of 1923 in the course of which the Princes' earnest hope was specially expressed that the united efforts of all concerned at the Conferences would yield some satisfactory results and secure to Indians including the subjects of Indian States an honoured position in all parts of the Empire in keeping with Indians' rightful place in the British Commonwealth and in conformity with the assiduous and constant efforts of His Excellency the Viceroy and the Government of India."

Replying to the Deputation which firmly though respectfully protested against the Natal Boroughs Ordinance, His Excellency said:—

"You propose that my Government should make every effort to secure from the Union Government an undertaking that no further steps

will be taken relating to Indian interests until the whole Indian position has been thoroughly re-examined in a non-party spirit of tolerance by a Conference, in the presence of and with the collaboration of representatives of the Imperial and Indian Governments who will by their knowledge and ability possess the full confidence of the Indian people. * * * But I should not be candid with you if I tried to belittle the difficulties in the way of obtaining assent to such a conference. You are well aware of them. We must do our utmost to overcome them. Negotiations in these matters must necessarily be of a delicate character. National susceptibilities are easily aroused, not only in India but elsewhere. The path we shall have to tread is difficult. South Africa has already full responsible Self-Government as a Dominion within the Empire, and you are apprised of the strength of the feeling and of the agitation in South Africa upon these questions."

Referring to the Viceroy's reply to the Deputation, Mr. Gandhi writes in *YOUNG INDIA*:—

"His Excellency was sympathetic but non-committal. It betrays unnecessary consideration for difficulties of the Union Government. It is just for one Government to appreciate difficulties of another but the performance might easily be overdone. The Union Government observed no delicacy when it had to make its choice. The Indian Government has had on many occasions to make such choices and each time except once it has surrendered. The exception was made by Lord Hardinge who huddled defiance at the Government of South Africa and ranged himself on the side of Indians in South Africa."

Indians in Malaya

We understand that Malaya has been exempted by the Government of India for a further period of six months from the 1st January, 1925, from the operation of the sex ratio clause of the Indian Emigration Act of 1923.

Industrial and Commercial Section

The Indian Economic Conference

The 8th session of the Indian Economic Conference held its sittings at Benares in the Hindu University premises from January 4th to January 7th under the presidency of the Hon. Lallubhai Samaldas. Pandit Madan Mohan

Malaviya, the Chairman of the Reception Committee, emphasised the importance of having an Indian School of Economics to study economic questions from the Indian point of view,

He asked for the appointment of an expert Committee to consider what additional banking facilities are necessary.

Dr. John Matthai read a paper on industrial finance where he explained the systems of industrial financing prevalent in different countries and discussed the question of direct aid to industries by Government.

Sir Charles Todhunter who attended the Conference invited the Conference to express its opinion on the points regarding the several questions connected with taxation in India.

The next session was invited to Madras under the Presidency of Prof. C. J. Hamilton of Patna.



MR. LALLUBHAI SAMALDAS and he urged the Indian Economic Society to take more practical steps in this matter. H. H. The Maharajah of Benares pointed out the difficulty of drawing a hard and fast line between Imperial and Provincial taxation in the present liquid state of the constitution; while the President, Mr. Samaldas, touched on all aspects of the economic development of the country. Speaking on the urgent need for Protection he exhorted Government to be more responsive to the industrial needs of the country and show greater and more active sympathy towards infant industries.

Protection, whether in the form of import duties or bounties and even State aid, cannot and will not by themselves bring about the industrialisation of the country. The first requisite for the establishment of industries is an enterprising spirit. This spirit is not entirely absent from our country as can be seen from the industries already started by us. The strength of this spirit is in a sense a barometer of success or failure of new industries and if the industries at present struggling for existence come out successfully through their present trials, we are sure to see a considerable strengthening of the enterprising spirit



THE HON. MR. PHEROZE SETHNA
The newly elected President of the Bombay
Merchants' Chamber,

Agricultural Section

Land Tenure in India

A paper was read before the Royal Asiatic Society last month by Dr. L. D. Barnett, Keeper of Oriental Printed Books and Manuscripts at the British Museum on the growth of Indian village communities. Dr. F. W. Thomas presided.

Dr. Barnett said that in Ancient India, both North and South, the soil was the property of the king. In the earliest times however it was common property, the king having only a right to the produce. In the time of the development of Brahmanism the kings, with the support of the Brahmins, began to claim the entire ownership of the land, and finally arrived at complete absolutism. From the earliest ages on record Brahmin settlements were found in Southern India, and the system of Brahmin and non-Brahmin joint villages widely prevailed. These villages were republican in all that concerned internal affairs and seemed to have had no headmen to link them to the central authority of the area in which they were situated.

Dr. R. Sewell, formerly of the Madras I. C. S. said that the ownership of land in South India had been fought in the Law Courts for many years, and even the Privy Council had given conflicting judgments. There was great variety of land tenure, and the question of original intention and custom was of the greatest importance in determining the legal issues which so constantly arose.

Agriculture College, Nagpur

We understand that the Agriculture College and Research Institute, Nagpur will be affiliated to the Nagpur University shortly and a degree of Bachelor of Science and Agriculture will be conferred upon students who pass the examination for the degree course. The Local Government has applied for their affiliation and the matter will be considered at the next meeting of the Executive Council of the University.

Tropical Agriculture

The Lord Mayor of London presided at a luncheon at the Mansion House in connexion with an appeal for £100,000 to support the Imperial College of Tropical Agriculture. A distinguished company including the High Commissioners and Agents General was present.

Colonel Amery, proposing the toast of the College described his duties as a world-wide Ministry of Health, and said the College, since it opened in 1922 had fully justified itself. The Colonial Office recommended that opportunities and inducements should be given to our future agricultural officers to obtain a full course training at the College, while the Empire Cotton Growing Corporation was sending all its officers to the College for initial training. He hoped that every tropical portion of the Empire would eventually have its own Agricultural University.

Sir Arthur Shipley, Chairman of the College, announced that among a number of gifts the International Health Board, New York, had offered £1,000 yearly for five years to establish Professorship of Tropical Sanitation and Hygiene.

The Wardha Agricultural Show

An Agricultural Show arranged by the Wardha Progressive Agricultural League was held at Wardha on January, 22nd 23rd, 24th, and 25th of last month. Hundreds of varieties of cotton and jowari and other agricultural products had come in. A spacious pandal and a rest camp with adequate provision of water and conservancy arrangements etc., were maintained. Lectures on various agricultural subjects were delivered and lantern shows were shown.

Irrigation Rates

Mr. B. G. Bhatnagar in his memorandum to the Taxation Enquiry Committee submitted that he regarded irrigation water as an important raw material in the agricultural industry, and was strongly of opinion that it should be supplied at as cheap a rate as possible.

The World of Books

[SHORT NOTICES ONLY APPEAR IN THIS SECTION.]

These Eventful Years. 2 Vols. The Encyclopaedia Britannica Co., Ltd. London.

These two ponderous volumes are a record and mirror of our time. The story of 'these eventful years' is told by many of the makers of recent history. The German Navy is described by Grand Admiral Von Tirpitz; the Battle of Jutland by Admiral Jellicoe and the American Navy by Rear-Admiral Sims. The Chapter on Ireland is from the pen of Sir Horace Plunkett; and on Italy from the pen of Signor Nitti. Mr. Hughes, the Prime Minister, writes on Australia; Sir Thomas Holderness on India; and Sir Valentine Chirol on Egypt and so on. No wonder the two volumes are thought compelling and provocative of discussion. Every aspect of modern life,—intellectual, moral, esthetic,—our wars on sea and land, our commerce and industries, literature, law and philosophy, our social and religious thought, our hopes and fears and dreams,—are dealt with by writers of distinction who are acknowledged authorities on the respective subjects. The result is a brilliant and challenging book, an encyclopaedia of contemporary thought. Not the least interesting is the vivacious "History of our Times" by Mr. J. L. Garvin, with which the first volume appropriately opens. Both volumes are profusely illustrated.

Life of Sri Ramakrishna. Published by Advaita Ashrama, Mayavati, Almora. Price Rs. 5.

This admirable edition of Sri Ramakrishna's Life is compiled from the various authentic sources available only in Bengalee. The English version gives a vivid and inspiring exposition of a great life—rich in wisdom and compassion. We see the Paramahansa in different environments and we see how by simple faith and true worship he transforms everybody that comes his way. It is most fitting and appropriate that this excellent life should be prefixed with a foreword from the pen of one so like the Paramahansa himself in many ways—Mahatma Gandhi.

34

The Diary of Ananda Ranga Pillai.

Translated from the Tamil by order of the Government of Madras—edited by H. Dodwell Vol. IX, Madras Government Press, 1924.

This volume covers a period of 16 months and is more interesting than the preceding one, as it deals with the new Governor, Godeheu who wound up the policy of adventure pursued by Dupleix and inaugurated a new line of action and policy of his own. Godeheu's short rule and the change of policy that it involved were not fully comprehended by the Diaryist. His aim was to secure peace with the English as well as the retention of French gains—"a skilful though uncandid policy." The personal details given about the people and officials of Pondicherry are interesting as in the previous volumes.

The Banker's Handy Calculator By F. X.

Alphonso, Claro Road, Byculla, Bombay.

This book contains tables for the speedy calculation of interest on accounts at 1 per cent to 15 per cent with increase of $\frac{1}{2}$ per cent. The decimals of a £ and of a Rupee, the two centuries' calendars etc., form an interesting feature of this work. It is indispensable to merchants, bankers and brokers who can save much time and labour by the use of this book.

BOOKS RECEIVED

MESOPOTAMIA CAMPAIGN, VOL. II, 1914 1918. By Brig General F. J. Moberley. His Majesty's Stationary Office, Kingsway, London.

THE OCEAN OF STORY (Translation of S. madwa's Katha Sarit Sagara) Vol. II, Chas. J. Sizer, Ltd., Grafton House, London, W. 1.

DAILY MAIL YEAR BOOK 1925 Edited by D. Williamson, Associated Newspapers, London.

WHITAKER'S ALMANACK, 1925. By Joseph Whitaker, F.S.A., 12, Warwick Lane, London.

THE RISE OF THE BRITISH EMPIRE. By A. R. H. Moncrieff, Blackie & Son, Ltd.

TEN YEARS AFTER. By Sir Philipp Gibbs, Hutchinson & Co., Paternoster Row, London.

- January 8. The Conference of the Presidents of Provincial Legislatures concluded to-day at Delhi.
- January 9. The Fourth Session of the All-India Music Conference met at Lucknow under the presidency of H. E. Sir William Marris.
- January 10. The Swarajists of the Central Provinces met to-day at Nagpur to consider the question of accepting offices.
- January 11. The Italian Parliamentary Committee passed a resolution approving the Electoral Reform Bill.
- January 12. Lord Pentland ex-Governor of Madras died to-day.
- January 13. Signor Mussolini introduced in the Italian Chamber a Bill directed against Secret Societies.
- January 14. The 3rd Convocation of the Gujrati Vidyapith was performed by Mr. Gandhi to-day at Ahmedabad.
- January 15. Dr Luther has formed the German Cabinet.
- January 16. The Panjab Legislative Council elected Mr. Sheik Abdul Qadir as its first President.
- January 17. H. E. the Governor of Bengal has certified the Bengal Criminal Law Amendment Bill.
- January 18. The Italian Chamber has passed a vote of confidence in the Government by 407 votes to 33.
- January 19. The Indian Muslim Deputation reached Jeddah to-day.
- January 20. The Viceroy opened the Winter Session of the Central Legislatures to-day.
- January 21. The Russo-Japanese Treaty was signed to-day.
- January 22. The All Parties Conference met at Delhi under the presidency of Mr Gandhi.
- January 23. Sir Montagu Butler arrived in Bombay to-day by S. S. *China*.
- January 24. General Kropatkin is dead.
- January 25. H. E. the Sir Montagu Butler assumed the office of the Governorship of Central Provinces.
- January 26. The Governor General has disallowed the bill of Pandit Motilal Nehru, to repeal the Bengal Ordinance.
- January 27. An Earldom has been conferred on Mr Asquith and he has chosen the title of Earl of Oxford.
- January 28. The Indian Khilafat Delegation has arrived in Mecca.
- January 29. H. E. the Governor of Bengal opened the Art Exhibition in Calcutta.
- January 30. Herr Brann was re elected Premier of Prussia by 221 out of 435 votes.
- January 31. Ahmed Beg Zigon has been elected President of the Albanian Republic for seven years.
- February 1. The Turkish Government has expelled the Greek Patriarch from Constantinople.
- February 2. The Indian Muslim Deputation left Hedjaz for India.
- February 3. Dawan Bahadur L. D. Swamikannu Pillai has been elected President of the Legislative Council of Madras.
- February 4. Pandit Motilal Nehru was elected President of the Swarajya Party of the United Provinces.
- February 5. The Resolution for the Supersession of the Bengal Ordinance by an Act was passed by 58 votes to 45 in the Legislative Assembly.
- February 6. The American Delegation has withdrawn from the Opium Conference at Geneva.
- February 7. Mr. M. N. Roy, the Indian Communist, is expelled from France as an undesirable.
- February 8. The Congress of the French Socialist Party met at Grenoble for concerted action.
- February 9. H. H. The Aga Khan arrived in Zanzibar to-day.

Literary

"The Jutland Scandal"

Under the title "The Jutland Scandal" Admiral Sir Reginald Bacon publishes a work which seeks to vindicate Lord Jellicoe's leadership.



ADMIRAL JELlicoe

in the Battle of Jutland by attacking Lord Beatty's handling of the British battle cruisers in that engagement.

Admiral Bacon says :

The German cruisers escaped in the Dogger Bank action through a series of errors made by Lord Beatty. For this escape Admiral Sir Gordon

* For a sketch of Lord Jellicoe, see page 223 ALL ABOUT THE WAR. G. A. Natesan & Co. Madras, Price Rs. 4. To Subs. of the 'Indian Review,' Rs. 3.

Moore has popularly and most unfairly been held to blame.

A want of tactical appreciation on the part of Lord Beatty led to the 5th Battle Squadron not being engaged during the majority of the action in Phase I of Jutland.

The failure of Lord Beatty to keep in touch with the High Sea Battle Fleet on his run North to join the Grand Fleet at the end of Phase I of Jutland deprived Lord Jellicoe of vital information as to the position of that fleet and caused him to deploy in less rapid a manner than he would have done had the requisite information been available.

The Bombay Chronicle

The BOMBAY CHRONICLE has changed hands. Mr. N. H. Belgaumwallah, the present proprietor of the VOICE OF INDIA, who is understood to have started a syndicate for the purpose had made an offer to take over the management of the CHRONICLE and advanced Rs. 1,10,000 and his offer was accepted by an extra-ordinary meeting of the shareholders, which met under the presidentship of Mr. Tricumjee Dwarakadas. Two other offers had also been made, one by Mr. Lotwalla who has since purchased the ADVOCATE OF INDIA, and the other by Mr. C. R. Das. On the motion of Mr. V. A. Desai the meeting passed a resolution authorising the present Board to enter into negotiations with Mr. Belgaumwallah and draw up the necessary agreement. The negotiations have since concluded and the policy of the CHRONICLE under the new management continues as under the old.

A New Muslim Monthly

Certain leading Mahomedans of Lahore have started a new monthly review styled "New Orient" and the first issue of the journal published last month contains some interesting articles by some Punjab Mussalmans, including one on "The History of British Diplomacy in Egypt" by an Egyptian journalist.

Educational

Universities and Military Training

In the Council of State on the 10th instant Raja Rampal Singh moved a resolution asking the Government to raise the strength of the University Training Corps so as to meet the demands of Universities for military training to students, and to extend to the University Training Corps the same privileges as are being enjoyed by the Auxiliary Force. Mr. G. A. Natesan considered the resolution modest and in urging Government to accept it, referred to the debates in the Senates of Madras and Bombay where there was a strong feeling on this question. In short, Mr. Natesan's demand was that no student who was anxious to get a military training should be debarred from doing so. On the other hand, every encouragement should be given to him. Mr. Sethna and other members further supported the resolution. But on an explanation by the Commander-in-Chief the discussion was postponed to a fortnight after the publication of the Report of the Auxiliary and Territorial Force Committee.

The Problem of the Educationist

"Wars and persecutions are rife everywhere" says Mr. Bertrand Russell in the CENTURY MAGAZINE. "Authority," he says, "if it is to govern education, must rest upon one or several powers—the state, the church, the school-master and the parent. No man is fit to educate unless he feels each pupil an end in itself himself, with his own rights and his own personality, not merely a piece in a jig saw puzzle or a soldier in a regiment or a citizen in a state. Reverence for human personality is the beginning of wisdom in every social question but above all in education."

Kayastha Patasala, Allahabad

Under the terms of the Trust Deed executed by the late Choudhuri Mahadeo Prasad the Kayastha Patasala of Allahabad will get landed property yielding an annual income of forty thousand rupees,

Dr. Besant on Indian Education

"Indian ideals in education" was the first of a series of University lectures delivered last month by Dr. Besant to the Calcutta University. She deplored the absence of beauty in modern education which was the essential feature of the ancient system. She next referred to the baneful effects of the East India Company's rule of India's educational system and said that education and culture which had formerly been free from state interference were brought under the Government control and thus national education had been destroyed. She said that the death knell of popular education was struck in 1854 when Sir Charles Wood's proposal for teaching in a foreign tongue was accepted by the Government. If Indian ideals were to be revived in education and culture, she suggested freedom from state control making the mother tongue the medium of teaching and the introduction of moral and religious teaching. She advocated vocational education and said the caste system was nothing more than a perfect system of vocational education. In conclusion she said "We have resolved to revive the ancient ideals of Indian Education and Indian culture, to teach our children in their mother tongue, to make Indian ideals the basis of Indian civilisation, renouncing hybrid and sterile ideals of Anglicised Indianism and to adopt them to a new form instinct with the ancient life and moulding it into a glorious new body for the ancient spirit. India will then lead the world into a new era of literature and beauty, brotherhood and peace."

Aid To European Schools

The European Schools Improvement Association have again this year made grants to various European schools in India amounting to Rs. 65,441, mostly for assistance in building schemes either immediately to be undertaken or already in hand.

Legal

The Advocate-General as Advocate

Last month, before the Chief Justice and Mr. Justice Krishnan, Mr. M. O. Parthasarathy Iyengar, moved for the enrolment of Mr. T. R. Venkatarama Sastriar, the Advocate-General of Madras, as an Advocate of the High Court.

"In my toiling days", said Mr. Parthasarathy Iyengar, "though I had been practising as a vakil of this Honourable Court, yet to qualify myself for an Advocateship, I had to pass the so-called Master of Laws Degree Examination and thereafter to sit in the Chambers of an Advocate for a period of 18 long months. But now for better reasons regulating the rules of enrolment of Advocates, it is but natural that vakils of standing should avail themselves of these rules and aim at a higher professional status."

"It would certainly look very anomalous that the learned Advocate-General himself is not an Advocate (Laughter). His merits are well known; and Your Lordships have been taking judicial notice of them. I would only say that it is but right and proper that gold should bear guinea's stamp and that Mr. Sastri should elevate himself to the rank of an Advocate."

"I am one of those who rather believe that a rose smells sweeter for being called the rose. Therefore I pray Your Lordships may be pleased to direct the enrolment of Mr. Sastri as an Advocate of the High Court and allow his light to shine the best."

Addressing Mr. Parthasarathi Iyengar, the Chief Justice observed: "We are very pleased to hear the story of the evolution of the Advocate-General into an Advocate. (Laughter) I am sure that he will feel and many of us also would feel he could not have had a more distinguished sponsor than he has found in yourself."

International Law

The thirty-second session of the Council of the League of Nations was held at Rome under the presidency of M. Mello Franco (Brazil). A Committee was formed for the study of the progressive codification of International Law. This Committee is composed of representatives of all the great judicial systems of the world. M. Hamarski, of Sweden, was nominated President, and Professor Dienna of Italy, Vice-President of the Committee. Other members include Mr. Brierly of Great Britain, M. Fromageot of France. M. Matsuda of Japan, Mr. Wickersham of the United States, M. Loder of Holland, M. Vissoher of Belgium, Herr Shucking of Germany, M. Ayalla of Portugal, M. Rundstein of Poland, M. Suarez of the Argentine, M. Guerraro of San Salvador, M. Mastny of Czecho Slovakia, with the addition of two other juriconsults.

The Swedish representative said that the development of International Law must be carried out systematically, and that it was desirable to discover these problems of International Law which were sufficiently clear to lend themselves to a conventional ruling.

A Supreme Court for India

Dr. Gour's resolution in the Assembly for the establishment of a Supreme Court in India raised a lively debate, and was rejected by 56 votes against 15, the Swarajist and the Government members joining for the first time in one lobby against a number of Independents.

Bar Committee and After

The Hon Judges of the Rangoon High Court have accepted in full the recommendations of the Indian Bar Committee with respect to the abolition of all distinctions between Barristers and other legal practitioners entitled to plead in the High Court. Accordingly, from the re-opening of the Court on January 15th, the differences between Advocates and First-Grade Pleaders have been removed.

Medical

Viceroy's appeal for Leprosy Relief

The following is the text of H. E. the Viceroy's appeal for funds in aid of the British Empire Leprosy Relief Association, Indian Branch:—

I make an appeal to India on behalf of the Leprosy Relief Association. I am confident



H. E. LORD READING.

Drawn by S. Raja.

that the object of my appeal cannot fail to commend itself to the sympathy both of the rich and the poor and to all classes and creeds without distinction in India. None, I feel, can be insensible to the terrible sufferings of those afflicted by this disease, or blind to the danger of the spread of this dreadful malady already so widely diffused in

India. I have convinced myself by personal observation that wonderful work is already being done in India on behalf of lepers and for the prevention and cure of the disease. The new methods of treatment hold out great hopes of alleviation and even of cure; but the work is limited in scope because it is cramped for want of funds. Contributions are urgently needed for the extension and support of institutions for the treatment of lepers and for further research connected with the disease.

I ask all classes to join me now in an earnest campaign to combat this dreadful disease. In the name of humanity I appeal to all thoughtful and sympathetic men and women in India to help this labour of mercy and to contribute funds for the consummation of this noble purpose.

Vaccination by the Mouth

The TIMES OF INDIA has published an important article by "a Medical Correspondent" calling attention to a method, which Professor Besredka, of the Pasteur Institute in Paris, has found of vaccinating against enteric fever, as well as cholera and dysentery, by administering the protective remedy (which is obtained from the dead cultures of the germs of these diseases) by the mouth. This remedy has been thoroughly tried in many outbreaks of enteric fever in France and Russia and the results have been found to compare favourably with those obtained by the older method of sub-cutaneous injections.

Insulin

INSULIN is now obtained from the islet tissue of the codfish instead of from the pancreas of animals killed for butcher's meat. The fish tissues contain weight for weight some ten times as much insulin as the animal tissues and the new source of supply may prove to be extremely important.

Science

The Indian Science Congress

The Indian Science Congress opened its annual session at Benares, under the auspices of the Hindu University on January 12. H. H. The Maharaja of Benares who was the patron of the session, welcomed the delegates, reminding them of the glorious part which India has played in the advancement of human knowledge. Pandit Madan Mohan Malaviya, the Chairman of the Reception Committee, referred to the contributions of India in the sciences of Mathematics, Astronomy and Ayurveda and to the necessity of reviving the brilliance of the ancient past in our own humble way. He explained how the Hindu University, in full appreciation of the importance of science, has devoted 3 out of the 4 blocks of buildings to its study.

Dr. M. O. Forster, Director of the Indian Institute of Science, Bangalore, delivered his thoughtful Presidential address.

He touched upon the many miracles of the scientific world, like the microcosm, one cubic millimeter of blood which contains a few thousand molecules of hormones, products of ductless glands, each one of which is a definite unit to the chemist and upon the maintenance of a physico-chemical balance upon which depends the indescribable blessing of feeling well. The study of insulin is another link in the chain of chemical events amazing in their differential simplicity and equally amazing in their integral complexity.

Rulers and rabble he said, sin against science far less by active persecution than by passive neglect. The spreading of science is the spreading of the empire of knowledge; and science has done very much to the advancement of modern India.

Mechanical and civil engineering have provided India with a railway mileage approaching 40,000 and an irrigation acreage exceeding 20,000,000; both contribute incalculably to diminishing the disastrous consequences of seasonal failure. The same branches of science, allied with naval architecture, have

brought Bombay actually within four weeks of New York, potentially within three weeks, and have enabled India to distribute £200,000,000 worth of goods throughout the world during one year. The domains of medicine and surgery, whose practitioners



DR. M. O. FORSTER

are ceaselessly and without ostentation combating the diseases to which tropical regions are more than others prone, owe their successful administration to advancement of knowledge in physiology and microbiology. Electrical technology has transformed into tangible values countless neglected foot-pounds formerly passing unheeded to the ocean: Sivasamudram alone, during the little more than twenty years of its active life, has made a total profit reaching 158 per cent. of the capital expended and had a gross revenue-demand of Rs. 45 lakhs during 1923-24. The reflected value of such developments on the life of the nation cannot be measured. The stimulus to knowledge and manufacture is obvious, but the stimulus to India's greatest industry, agriculture although less evident superficially, is more far-reaching, and might be greatly intensified.

410 papers were admitted for discussion in the several sections of the Congress, including as many as 106 on papers relating to Chemistry alone. The Congress resolved to hold its next session at Bombay in January, 1926, under the presidency of Dr. R. Howard of Indoro.

Personal

The Earl of Oxford

There is a pathetic interest in the Earldom which has been conferred upon Mr. Asquith, says the TIMES OF INDIA, for he had previously refused a peerage, and the honour which he has now accepted suggests that his political career has ended, although he may still speak in the Lords in the interests of Liberalism. But few political honours have been more richly deserved than that which has been bestowed upon the grand old man of Liberalism. He had his failings, and those failings had the limelight thrown upon them more than the failings of most politicians, but at his best he was a fine Parliamentary fighter who had the respect of all parties and the confidence of many. That the closing years of the life of the Earl of Oxford will be happy and peaceful years will be the wish of all his friends and all his admirers.



THE NEW EARL OF OXFORD (ASQUITH)

Lord Pentland's Death

The news of Lord Pentland's death was received soon after the Jubilee Number was finished. It was a shock to learn that the noble Lord whose message we had the privilege of publishing in our Special Number had passed away so suddenly. Whatever may be the verdict on his administration as Governor of Madras during the trying years of the Home Rule agitation all are united in offering a tribute of respect to the memory of a singularly gentle and courteous nobleman whose interest in this country did not cease with the termination of his Governorship. For it is common knowledge that his Lordship was in intimate correspondence with many leading public men in the Presidency and had always a warm corner in his heart for India.

Dr. Spooner

We regret to record the death of Dr. D. B. Spooner the distinguished scholar whose poem (probably the

last of his writings) appears in another page of this issue. The poem has thus a pathetic interest, and curiously betrays a note of sadness as of one descending into the valley of the great shadow.

Political

Mr. Bennett on Politicians

Mr. Arnold Bennett writes in the SUNDAY PICTORIAL about the aspirations of every citizen.

"Every citizen wants to preserve what he thinks is good; every citizen wants to improve what he thinks is bad; every citizen wants to look after his own private interests.

"These three desires are mingled in everybody, but in different proportions. A preponderance of the first makes a reactionary; a preponderance of the second makes a progressive; a preponderance of the third makes a self-seeker and a place-hunter. Undue excess of any of the three desires produces a more or less evil result. Excess of the third desire no doubt produces the worst result; yet the third desire lies at the very root of true prosperity. And that is about all there is to it."

The Reform of the Lords

Lord Birkenhead has suggested the following proposals for the reform of the House of Lords:—

"I would limit the numbers to 300. In the reformed House there would find a place automatically all who had held office in any Government; all high judges; all who had held considerable administrative, diplomatic, naval or military service under the Crown. I should suppose that this would leave some 220 members to be elected. These should be selected by the total body of the peers voting by proportional representation. In this way you would obtain a Second Chamber which, in my opinion, would gain and hold the confidence of the nation, and would be entirely safe from the unanswerable taunts which are levelled at it to-day.

In the next place, I would borrow from the Continental systems, and particularly from the constitution of France, those provisions which give to Ministers the right of speaking in either House of Parliament. Such a reform would be of great advantage to both Houses.

We in the Lords would become more closely intimate with what I may call the House of Commons atmosphere; and Ministers on their part, coming from the House of Commons to the Lords, might gain a little in tranquility and poise. The probability that our political quarrels in the future will be fought out between Socialists and Anti-Socialists, lends enormous force to this contention."

Joint Committee

A White Paper has been published covering the proceedings of the Standing Joint Committee on Indian Affairs during the session of 1924. It shows that the Committee on the motion of Lord Clwyd has passed a resolution by 10 votes to 5 in favour of advising the Secretary of State to adopt the proposal from the Government of India to amend the rules under the Government of India Act so as to remove the five years' disqualification of any person against whom a conviction by a criminal court involving sentence of transportation or imprisonment for a period of over six-months is subsisting.

The Bengal Council

On the 17th of this month the Bengal Legislative Council carried the resolution moved by Sir Abdur Rahim by 75 to 51 votes recommending provision of Ministers' salaries in the next budget. The Swarajist amendment to adjourn consideration of the resolution *sine die* was rejected by 75 to 41 votes and the Independent Party's amendment to ascertain from the different party leaders the circumstances in which a stable Ministry could be formed before provision of salary was made was rejected by 73 to 54 votes.

On the 18th the Hon. Sir Abdur Rahim introduced a Bill for fixing the salary of the elected President of the Council at Rs. 3,000; there was only one amendment fixing the salary at Rs. 2,000 which was negatived by 52 voting for and 61 against it; the Bill was passed without division.

General

Sir P. Pattani and the Charka

Mahatma Gandhi writes in YOUNG INDIA:—

The most startling event of the session (of the Kathiawad Political Conference) perhaps, was the solemn resolution taken by Sir Prabhashankar



SIR PRABHASHANKER PATTANI.

Pattani, to spin daily for at least half an hour before taking his principal meal, so long as he was not too ill to turn the wheel. He has made no exception for travels, for he contends, and rightly, that as he travels always First Class, he should have no difficulty about carrying the wheel with him and spinning during his travels. It is a tremendous step for Sir Prabhashankar. I hope that he will be able to carry out his resolution. His example must give great encouragement to the hand-spinning movement in Kathiawad. Needless to say, that Sir Prabhashankar is not expected to join the Kathiawad Sabha. I was anxious to make it clear that though spinning has

its political aspect, every spinner need not concern himself with it. It was enough for me if Princes, and their Ministers spin to set an example and as a token of their identification with those they ruled.

British Statesmen and India

"It is the tragedy of our relations with India that the subject so rarely commands the serious study of British statesmen," writes "A. G. G." in the NATION. "With one exception, Mr. Montagu may be said to have been the only front-rank politician in recent times who has really grasped the Indian problem.

"He approached, it, as it can only be successfully approached, with distinct Oriental sympathy and understanding, and he worked at it with the thoroughness that always marked his activities. Had he had the courage, with Lord Chelmsford, the then Viceroy, to follow his own instinct and make a clean cut with the past—a course that should have been taken in view of the great services which India rendered during the War—his policy of appeasement would almost certainly have succeeded."

The Viceroy on Mr. Sastri

In the course of his speech in opening the Winter Session of the Central Legislatures H. E. the Viceroy referred in feeling terms to the resignation of Rt Hon. Sastri from the Council of State.

"I am convinced that the members of both Houses will join me in deploring that ill-health has necessitated the resignation of the Right Hon. V. S. Srinivasa Sastri who has been a member of the Council of State since its inception. I trust his absence from the Legislature will only be temporary and brief, and that he will soon be restored to health and enabled once more to add the distinction of his intellectual gifts to the Legislature, and to devote his great capacities to public affairs."

SAROJINI NAIDU'S
SPEECHES AND WRITINGS.

THIRD EDITION, ENLARGED, AND UP-TO-DATE

HIS exhaustive and up to-date collection of the Speeches and Writings of Mrs. Sarojini Naidu includes her speeches delivered from time to time at the various sessions of the Congress, and the Indian Social and Theistic Conferences. It contains her utterances on Self-Government for India, the Education of Indian Women, Hindu-Muslim Unity, the Arms Act, and several addresses to students as also her speeches in connection with the Satyagraha and Non-Co-operation movements. It includes also Mrs. Naidu's numerous speeches in her tours in South India and Ceylon, her address to the East African Congress and her lectures in South Africa.

DETAILED CONTENTS

Nilambuja
True Brotherhood
Personal Element in Spiritual Life
Education of Indian Women
Mrs. Gandhi
Reminiscences of Mr. Gokhale
In Memoriam: Gokhale
The Children's Tribute to Gokhale
The Ideal of Civic Life
The Sunlit Lamps of India
Sir P. M. Mehta
India's Gifts
The Younger Generation
Awake!
Women in National Life
Address to Hindu Ladies
The Arms Act
Speech at the Moslem League
The Vision of Patriotism
Indentured Labour
Hindu-Muslim Unity
The Voice of Life

Ideals of Islam
Ideals of a Teacher's Life
The Hope of To-Morrow
The Congress-League Scheme
Co-operation Among Communities
Self-Government for India
Address to Madras Law Students
Emancipation of Indian Women
A Vision of India's Future Women
Madras Provincial Conference
National School for Girls
Indian Women and the Franchise
The Rowlatt Bills and Satyagraha
The Reforms and the Rowlatt Bills
The Ethics of Satyagraha
Satyagraha
Social Service Conference
The Khilafat Question
The Punjab Tragedy
Mr. Montagu and Mrs. Naidu
Speech at the Ahmedabad Congress
Ahmedabad Students' Conference

The Bardoli Programme
The Trial of Mahatma Gandhi
Speech at Colombo
Address to Colombo Tamil Union
Speech at Colombo Law College
Address to Ceylon Muslims
Trivandram Speech
Trichinopoly Speech
Speech in Madras
Gaya Students' Conference
Address to Kerala Conference
Speech at Trichur
The Congress Programme
Address to East African Congress
Address to the Children of Durban
Durban Indian Women's Association
Speech at Durban Town Hall
Natal Indians' Farewell
Address to Burma Valley Conference
Speech at Belgaum Congress
Appendix
Index.

Price Rs. 3. To Subscribers of the "Indian Review." Rs. 2-8.

WITH A BIOGRAPHICAL SKETCH. 400 PAGES, INDEXED, & CLOTHBOUND.

RT. HON. SRINIVASA SASTRI'S SPEECHES AND WRITINGS.

HIS volume includes Mr. Sastri's masterly essay on Self-Government, his Speeches in the Congress, in the old Imperial Legislative Council and in the Council of State, his orations in Australia, Fiji and Canada and his recent pronouncements in England and India on the Kenya Question. The collection also includes Mr. Sastri's appreciative studies of Gokhale and Gandhi. Indexed and Cloth Bound.

Price Rupees Three only. To Subscribers of the "Indian Review" Rs. 2-8 as.

UNIFORM WITH THE ABOVE

SIR JAGADISH C. ROSE.
Dr. SIR PROFULLA C. RAY.
Dr. ANNIE BESANT.
THE RT. HON. LORD SINHA.
SWAMI VIVEKANANDA.

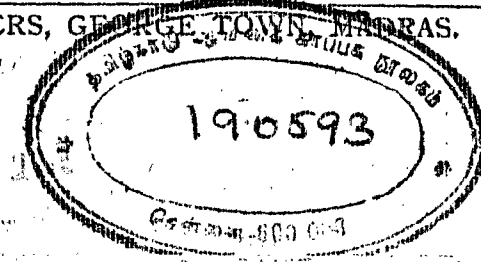
DADABHAI NAOROJI. 2nd Edition.
SIR WILLIAM WEDDERBURN.
MADAN MOHAN MALAVIYA.
SURENDRANATH BANERJEA.
SIR DINSHA WACHA.

M. K. GANDHI. Third Edition.

Rupees Three only. To Subscribers of the "Indian Review," Rs. 2-8 as.

GOPAL KRISHNA GOKHALE. 3rd Edition. Price Rs. 4. (Four). To Subz. of "I. R." Rs. 3-8

G. A. NATESAN & CO., PUBLISHERS, GEORGE TOWN, MADRAS.



Weak, Anaemic & Nervous

Young Girl's Sufferings from Indigestion Palpitation, and
Dizziness. Sound Health restored by Dr. Cassell's Tablets.

Miss Florence Parker, 11, Aspinall Street East, Siddal, near Halifax, Eng., says:



Miss Parker

"It is two years since I fell ill. I just lost strength till I was as weak as a kitten. My nerves became frightfully shaky and food I never wanted to touch; the very sight of it made me feel ill. My mother did everything she could to tempt my appetite with dainty things, but it was always an effort to eat at all. Very often I had palpitation, and sometimes a dizzy feeling that made me afraid to cross the street. I trembled from head to foot, and in fact was just a bundle of nerves. During the day I lay about weak and wretched, and everybody thought I was not long for this world, I looked so white and anaemic.

"No medicine did any good until Dr. Cassell's Tablets were tried. Then it was wonderful how I picked up. My appetite came back and my nerves grew steady, and so I went on improving fast, till in a few weeks I was able to go to work strong and well again. Nothing has ever troubled me since; I am in splendid health and feel ever so right and active."

Dr. Cassell's Tablets

Awarded
Gold Medals
and Diplomas
at 4 Leading
Pharmaceuti-
cal Exhibitions

Dr. Cassell's Tablets are the recognised modern home remedy for

Nervous Breakdown	Anaemia	Heat Lassitude
Nerve Paralysis	Kidney Disease	Wasting Diseases
Infantile Paralysis	Indigestion	Palpitation
Sleeplessness	Stomach Disorder	Loss of Flesh

Especially valuable for prevention of Fevers and Dysentery, also
for Nursing Mothers and during the Critical Periods of Life.

Distributing Agents for India, B. K. Paul & Co., Ltd., Calcutta, and Narotam Girdhar & Co., Ltd., Bombay.

Messrs. M. G. Shahani & Co., Karachi; Agents for the Punjab, Karachi, and the North Western Provinces.

E. Feb. '25.

From Chemists
and Barracks
in all parts of
India, & from
J. Murray
& Co., Ltd.,
Box 323,
Bombay.

PAINTS, ENAMELS, COLOURS, VARNISHES, ETC.

MANUFACTURED BY

JENSON & NICHOLSON (INDIA) LTD.

English Portland Cement "Maltese Cross" Brand.

Ridges, Roofing, Ceiling and Flooring Tiles.

Peacock Brand Linseed Oils. Raw, Double and Pale Boiled.

Cobra Brand Paint Oil.

Manila, Coir, Hemp and Cotton Ropes.

Twine Best Quality

Indian Make.

West Australian

Jarrah Wood

Sleepers and
Scantlings
All Sizes.

OBTAINABLE FROM:-

BINNY & CO. (MADRAS) LTD.

SUNDRIES DEPARTMENT,

MADRAS.

Printing
Press
14th Century



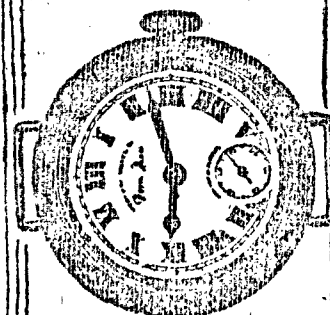
Notable
Inventions
No. 4

The modern
rotary trust out
newspapers like a
private newspaper
but it was tedious
work printing on
the original press.
Centuries of care
and study have
gone to the perfect-
ing of the printing
press and the
watch movement.
The "Queen Anne"
exemplifies the
perfected watch.



The
"QUEEN ANNE"
Keyless Lever Watch

NICKEL SILVER .. RS. 21
Rolled Gold .. RS. 31



Material & Workmanship
guaranteed by our safe
guarantee.

West-End Watch Co.
BOMBAY CALCUTTA

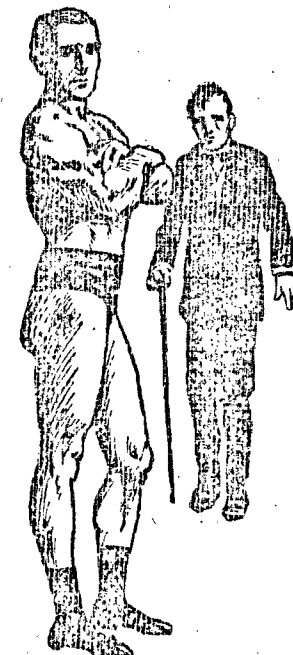
Catalogues
FREE.

COPYRIGHT.

E. Feb. '25.

FOR SHATTERED NERVES

You can't cure weak, impoverished nerves
by dosing yourself with drugs. What the nerves
require is new life—that's electricity.



You know that
the nerves con-
vey the force
that runs the
human body.
This nerve force,
as it is called, is
another name
for electricity.
Now when your
nerve force is
overtaxed by
hard work,
worry or dissipa-
tion, there is
sure to be trou-
ble. Not only
the nerves are
affected, but the
heart, stomach,
kidneys, liver,
and other organs
of the body
suffer as well.
Complicated
diseases often
result, and can
only be cured by
building up the
nerve power.
The "Ajax"
Battery applied

while you rest will do the work.

The "Ajax" Dry Cell Body Battery is the
best and most successful device for infusing
electricity into the body. It generates a steady
unbroken stream of electric life with which it
saturates the nerves and vitals without the
least shock or unpleasant sensation. The
"Ajax" Battery cures all such troubles as
lumbago, nervousness, insomnia, rheumatism,
weakness of any kind, and stomach, kidney and
liver and bowel disorders.

FREE TO YOU

Our 92-page illustrated book tells all about
the battery, how it cures, and its cost. It does
not cost you a penny, so write at once without
delay. Special booklets for Ladies and Gentle-
men; please specify which is required when
writing.

In order to save time, correspondents should,
when writing for the Free Booklet state their
age, sex, and full details of their case, for then
precise advice can be sent by return mail. All
letters are treated in the strictest confidence.

AJAX LD.

The British Electric Institute.

Dept. 327, 25, Holborn Viaduct,
London, E. C. 1, England.

E. Feb. '25, K.

Inflamed Skin

**Intense Pain in Both Legs. Couldn't Walk.
Speedily Cured by Germolene.
Germolene Marks a New Era in Skin and Wound Treatment.**

Mrs. Walters, 24, Stewkins, Wordsley, Stourbridge, Eng., says: "I cannot find words to express my gratitude for Germolene; it is truly wonderful how it soothes and heals. About two years ago I began to suffer with a strange tingling and burning in my legs, which soon became intense pain that nothing I tried would relieve. There were red patches all over both legs from the foot over the knee; in fact, the skin was all inflamed. I couldn't walk with it, and latterly became so ill that I had to lie on a couch all day, unable to move without help. I had been suffering for over a year and was practically helpless when I got Germolene. I had tried so many things in vain that I had almost lost hope, but Germolene was different. It soothed at once. Very soon the redness and inflammation were gone entirely, and all the terrible pain with them, and now my legs are quite well and natural."



Mrs. Walters.

Free from
Animal Oils
or Fats.
Never touched
by hand
during
process of
manufacture.

SOOTHES AT A TOUCH!
ECZEMA RASHES PILES CUTS AND BURNS RINGWORM PRICKLYHEAT
BORIASIS ULCERS ITCHING SKIN ERUPTIONS PIMPLES BITES AND BITES
AND ALL CUT, BRUISED, ITCHING, OR ULCERATED SURFACES.
Guaranteed free from animal fats. Never touched by hand.

Germolene
The Aseptic Skin Dressing

Distributing Agents for India, B. K. Paul & Co., Ltd., Calcutta, and Narotam Girdhar & Co., Ltd., Bombay,
Messrs. M. G. Shahani & Co., Karachi; Agents for the Punjab, Karachi, and the North Western Provinces.
E. Feb. '25.

Preserves
the
natural



beauty
of the
complexion.

ERASMIC

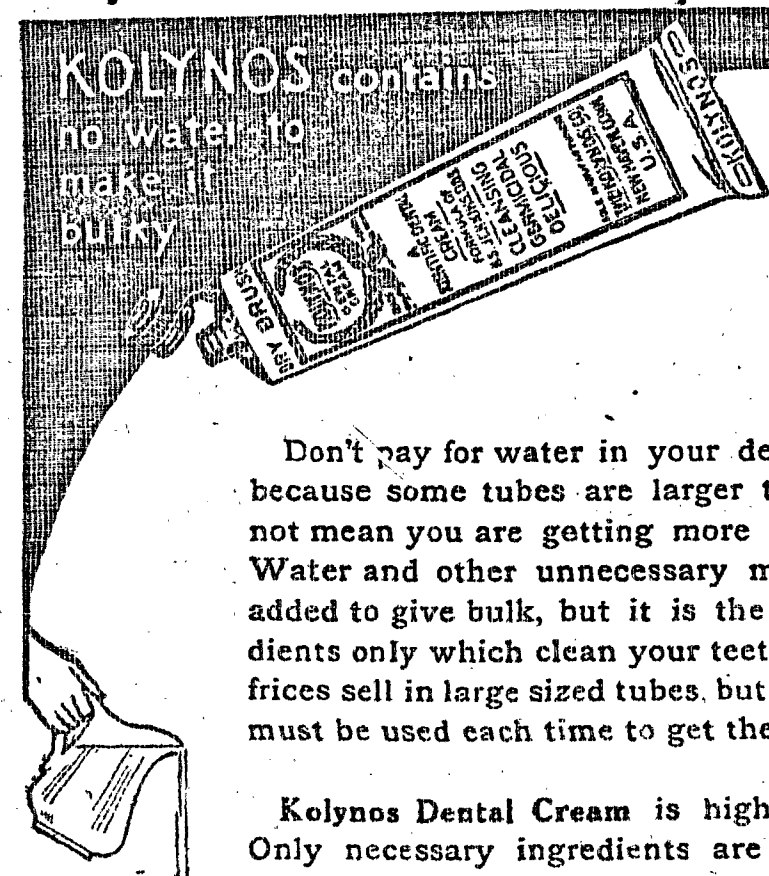
The Dainty SOAP.

For Refinement & Purity.

ERASMIC. Perfumers. LONDON. PARIS.

To Be Obtained From All Stores & Dealers.

11, Dec. '25.



Don't pay for water in your dentifrice. Simply because some tubes are larger than others does not mean you are getting more for your money. Water and other unnecessary materials may be added to give bulk, but it is the essential ingredients only which clean your teeth. Bulky dentifrices sell in large sized tubes, but a larger quantity must be used each time to get the results.

Kolynos Dental Cream is highly concentrated. Only necessary ingredients are included. Less Kolynos is required for each brushing than with any other dentifrice. A half inch on the brush is ample. You get 100 brushings from each tube, enough for 50 days with two brushings each day. Always insist upon Kolynos. Sold only in the yellow tube in the yellow box.

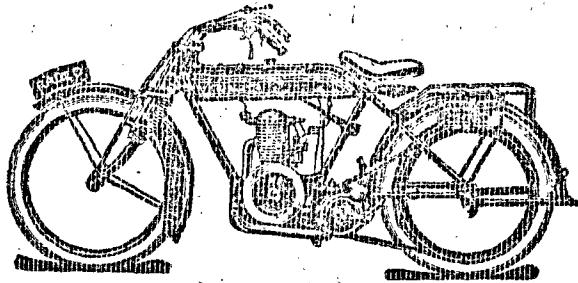
KOLYNOS
DENTAL CREAM

152

E. Nov. '25. N.E.A.

"KING OF LIGHTWEIGHTS"

RADCO
No. 2.



3 Speed
2 1/2 H.P.
2 Stroke
KICK
STARTER

SPECIAL PRICE RS 750/-

Ask for descriptive specification pamphlets.

Sole Agents:— **R. PATEL & CO., MADRAS.**

Sole distributors of Famous WESTINGHOUSE Motor Lighting and Starting Batteries
Wholesale & Retail dealers in all Motor and Cycle requisites and Tyres and Tubes.

Telegrams: "MINORU". Madras.	18 & 20 General Patters Road, Mount Road, MADRAS. BRANCH: Opp. High Court. Battery & Motor Repairs—a Speciality.	Phones 1157 661
--	---	--------------------------------------

E. June '25.



GRAMOPHONES & MUSICAL INSTRUMENTS

BOTH STRINGED & WIND INSTRUMENTS
ONLY THE BEST QUALITY
AT THE UNRIVALLED CHEAP PRICE

M. L. SHAW,

The Premier Gramophone & Musical Instrument dealer

5/1 Dharamtala St.,
CALCUTTA.

E. April '25, Eo

THE BANKER'S HANDY CALCULATOR

INVALUABLE FOR BUSINESS PEOPLE, BROKERS AND SPECIALLY THE BANKERS.

A Book of 358 pages contains Tables for the rapid computation of **INTEREST** on Accounts at 1 per cent to 15 per cent with increases of 1/2 per cent. These tables are the means of an enormous saving of time and labour. The following example proves it.

7 1/2 per cent Interest on a product of 84, 32, 743.

Calculators in present use:			My Calculator.		
Interest on Rs. 84,00,000	Rs. 1643 13 4/47		Interest on Rs. 84,32,743	Rs. 1722 3 1	
" 4,00,000	" 82 3 0/81		" 2743	" 0 0 0	
" 30,000	" 6 2 7/81				
" 2,000	" 0 6 0/81			Rs. 1722 12 1	
" 700	" 0 2 3/81				
" 40	" 0 0 1/81				
	Rs. 1722 12 0/917				

3 additions only instead of 6.

Besides the Interest Tables, the Book also contains (1) Interest on Govt. Securities at 3 to 7 per cent with increases of 1/2 per cent; (2) Decimals of a £ and of a Rupee (3) Two Centuries Calendars for 1800 to 1899 and 1900 to 1999 and (4) Useful Information.

Price Rs. 10 (Postage extra.)

Subscribed to by many of the Chief Banking Institutions throughout India.

To be had from **F. K. ALPHONSO,**
Marian Mansion, Clare Road, BYCULLA, BOMBAY No. 3.

E. Mar. '25, D.

POPULAR INDIAN REPRINT

OF DR. ORISON SWEET MARDEN'S
WORLD FAMOUS INSPIRATIONAL BOOKS
EVERY MAN A KING

Steering thought prevents life-wrecks—How mind rules the body—Thought causes health and disease—Fear, our worst enemy—Killing emotions—Mastering our moods—Unprofitable pessimism—Cheerful thinking—Negative creeds paralyse—Affirmation creates power—Thoughts radiate as influence—How thinking brings success—Power of self-faith over others—Building character—Strengthening deficient faculties—The Power of Imagination—Don't let the years count—How to control thought—The coming man will realize his divinity.

PEACE, POWER AND PLENTY

The power of the mind to compel the body—Poverty, a mental disability—The law of opulence—Character building and health building during sleep—Health through right thinking—Mental chemistry—Imagination and health—How suggestion influences health—Why grow old?—The miracle of self-confidence—Affirmation and audible suggestion—Destructive suggestion—Worry, the disease of the age—Fear, the race—Self-control vs. the explosive passions—Good cheer. God's medicine—The sun-dial's motto—"As ye sow."

GETTING ON

The Precedent Breaker—No Chance—Who holds you down—Your fortune is in yourself—A cheery disposition—How to be popular—Physical vigor and achievement—Begin right, right away—Burn your bridges behind you—Emergencies, the test of ability—Go into business for yourself—The stimulus of rebuffs—Gentleness vs. Bluster—The miracle of polite persistency—Oversensitiveness as a barrier—Clear grip did it—System in business—The tragedy of carelessness—The love of excellence—Put new blood into your business—A vacation as an investment—Time tossers—Diverted from one's true pursuit by salary—On commercialising one's ability—Mere money making is not success.

PUSHING TO THE FRONT

The man and the opportunity—Boys with no chance—Possibilities in spare moments—Round boys in square holes—What career?—Concentrated energy—On time, or the triumph of promptness—A fortune in good manners—The triumphs of enthusiasm—Tact or common sense—Self-respect and self-confidence—Character is power—Enamoured of accuracy—The reward of persistence—Be brief.

Re. 1-8-0 Each.

V. Kalyanaram Iyer & Co., Vepery, Madras.

Also at G. A. Nataran & Co., George Town, Madras and Higginbotham, Mount Road, Madras.

E. Mar. '25,

The United India Life Assurance Co., Ltd.

Head Office—MADRAS.

Established 1906.

The only Madras Life Insurance Company.

Latest Bonus declared Rs. 75/- per Rs. 1000/- sum assured largest declared by any Company.

Premiums moderate & Conditions Liberal

TRIPLE BENEFIT SCHEME

An Ideal Policy Combining the Advantages of Whole Life and Endowment with Valuable Options.

WANTED AGENTS,

For Terms, Forms &c., Apply to:—

MR. K. S. GOPALAYYA, Manager.

"This Indian Life Office can now be regarded as an assured success"—The Insurance Observer—London.

E. Mar. '25.

Oxford University Press

BOMBAY MADRAS CALCUTTA.

SOLE AGENTS IN INDIA FOR

CONSTABLE & CO., LTD.

'India of To-Day' Series. (Rs. 2 each.)

Indian Railways By K. V. Iyer.

Irrigation in India. By D. G. Harris.

India's Mineral Wealth. By J. Coggin Brown.

Indian Emigration. By 'Emigrant.'

The Defence of India. By Arthur Vincent.

Siad A Re-interpretation of the Uahappy Valley. By J. Abbott. I. C. S., B.A., (Oxon.) (Published for the University of Bombay.)

The Indian Buddhist Iconography (Mainly based on the Sadhanamala and other cognate tantric Texts of Rituals): By Benoytosh Bhattacharyya, M.A. With 70 Plates on Art Paper. The edition is limited to 500 copies, of which 450 only are for sale. Price Rs. 35.

The Pocket Oxford Dictionary. (F. cap. 8 vo, 6 3/4 x 4. pp. 1020). Price Rs. 2-8.

History of the Nayaks of Madura. Edited by Dr. J. Krishnaaswami Aiyangar, M.A., Ph. D. (The Madras University Historical Series II). Rs. 8.
E. April '25.

IMPORTANT BOOKS.

(1) The complete Correspondence, 12th Edition—The best Letter Writer in India, Re. 1. As 8. (2) Aids to the Study of English Grammar and Composition. Re. 1 As. 10. (3) Select Speeches of the Great Orators—Aids to improve the oratorical power, etc., Re. 2 As. 4. (4) Students' Treasury and Essays and Letters Re. 1. As 8. (5) Burke's Speeches on Hastings. Vols. I and II. Rs. 5. As. 8. (6) Treasures of Grammar and Composition Re. 1. As. 8. (7) A Dictionary of Letter Writing. As. 10. (8) Pictorial Leisure Hours. As. 10. (9) Clerks' Guide, Re. 1. As. 10. (10) The Study of English Made Easy Re. 2. (11) A Hand book of English Synonyms:—5th edition. A collection of all the synonymous words methodically arranged, clearly explained and illustrated with examples. It aids to the right use of synonymous words in the right place in composition. Re. 1 only. (12) A Dictionary of Phrases, Idioms and Proverbs with copious illustrations from Standard Authors. Pages 1,500. Rs. 3. As. 8. (13) Repertory of English Word Combinations:—Aspiring students and, in fact, all lovers of knowledge will find the treatise simply a boon in the way of their culture of English as a foreign tongue. Rs. 3. (14) Algebraical Exercise with Solutions:—Highly useful to students and teachers alike. Re. 1. As. 4. (15) Petitioners' Guide. Re. 1. As. 8. (16) Wonders of the World. Re. 1-4. (17) The Prompt Calculator. Re. 1-4. (18) The Saluts of India. Re. 1-.

N. B.—One-fourth remittance at least should accompany order.

B. N. GHATTAK & CO., Booksellers,

No. B. 16/43, Haveli Pande, Benares City (India).

E. April '25.

PETTER CRUDE OIL ENGINES.

(Cold Starting on Crude Oil.)

PETTER POINTS:—

1. FIRST COST.—Petter Engines are the cheapest.
2. FUEL COSTS.—Petter Engines are most economical.
3. LUBRICATING OIL COSTS.—The new Petter Lubricating System halves the Oil Bill.
4. RUNNING COSTS.—Petter Engines are so simple that they require no special highly skilled attendants.
5. DESIGN.—Petter Engines have no valves and no complicated mechanism that may give trouble.
6. BUILDING COSTS.—Petter Engines take up very little floor space and save money in buildings and foundations.
7. HORSE POWER.—What does the "Horse Power" mean? In the case of Petter Engines it means the power that they will develop continuously when working on Crude Oil.
8. SPARE PARTS SUPPLIES.—Accidents do happen and spares are wanted urgently, when they are wanted. We carry large stocks of Petter spare parts in Madras.
9. SERVICE.—It is advisable to buy from Accredited Agents who can give you efficient service. We have a specially trained staff of Engineers and Mechanics whose services are always at the disposal of our customers.

For further particulars, apply to:—

BEST & Co., Ltd.,

(Engineering Department),

Post Box. No. 63.

MADRAS.

E. July '25.

MOTORISTS

Insist on WILLARD Batteries on your Cars
and put an end to Battery troubles.
You can obtain the correct WILLARD
Battery for any make of Car from all dealers
in Motor-Car Accessories or direct from
The Crompton Engineering Co. (Madras) Ltd.

1st LINE BEACH, MADRAS.

E. Sept. '25.

Exide Battery Service

Exide batteries are constructed not to compete with others but to excel.
Motorists cannot appreciate the superiority of the Exide battery without
Trying it.

The Exide Service Depot gives advice free.

Exide batteries for Starting, Lighting and Ignition of all cars
can be had from stock.

Skilled attention at The Exide Battery Service Station

The English Electric Company Ltd.

Mount Road, MADRAS.

E. Aug. '25.

COCO GEM

BEING A

Pure and Unadulterated
COOKING FAT

Absolutely Free from Animal Matter
IS USED IN

Most Madras Hospitals

Sole Distributors for the Madras Presidency:—

The South Indian Export Company Ltd.

POST BOX 37.

MADRAS.

E. June '25.

FOR PRINTING SUPPLIES

Established
1760

WRITE TO

CHARLES MORGAN & CO., LTD.

(INCORPORATED IN ENGLAND.)

WHOLESALE AND EXPORT PAPER MANUFACTURERS AND STATIONERS.

314-315 Linghi Chetty Street, MADRAS.

Telephone
No. 1054.

P. O. BOX
199.

Telegraphic Address:
CANNON, MADRAS.

SOLE AGENTS IN INDIA FOR

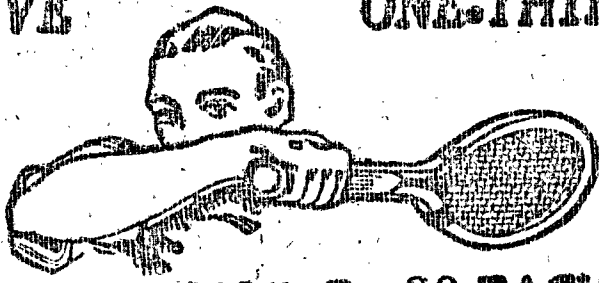
L. & C. Hardtmuth
Charles Letts & Co.
Moore's Modern Methods
Pilot Manufacturing Co.
Twigg & Beeson.

(Koh-i-noor Pencils etc.)
(Diaries & Note Books etc.)
(Loose Leaf Systems etc.)
(Office Sundries etc.)
(Office Accessories etc.)

Sole Agents in Southern India for:—
E. Dec. '25.

"Mander Brothers" Printing Inks.

SAVE ONE-THIRD



"ORIENTAL" Rs. 20 EACH.

The only reason we are able to sell "Oriental" at Rs. 20 is our enormous output, and direct system of distribution. The distribution of "Oriental" is obtained through utmost economy. We have eliminated the unnecessary middleman. The "Oriental" is supplied DIRECT either from our Factories or our Branches and no middleman is allowed to intervene. This cuts one big financial burden out entirely and you get the benefit. Send for catalogue.

WILLIS LIMITED SIALKOT, CALCUTTA, MADRAS, LUCKNOW and DELHI

Copyright 1925

Branch at 22, Mount Road, Madras.

HORLICK'S MALTED MILK

UNTOUCHED BY HAND

THE Best Food for Infants and Invalids.
Strongly recommended by the Medical Profession all over the World.

CAN BE OBTAINED FROM ALL
Grocers, Chemists, Oilmanstores.

E. June '25.

SENTA VISIBLE TYPEWRITER

FOR
OFFICE, PERSONAL USE,
TRAVELLING.

An up-to-date inexpensive but
strong two-colour ribbon
typewriter.

Non- Folding	Price with Oak Case	Non- Collapsible
	Rs. 170/- net.	
	With an imitation leather case	
	Rs. 180/- net.	

Sole Agents:

S. NAVALKAR & Sons.,
Bombay 2.

Telegrams: "Sayeebaba" BOMBAY.

E. Feb. '25.

THE INDUSTRIAL AND PRUDENTIAL ASSURANCE Co., Ltd.

Head Office:

113, Esplanade Road, Fort, Bombay.

Chairman—THE HON'BLE MR. LALUBHAI SAMALDAS, C. I. E.

Some of the most attractive schemes:

1. Combined Life and Endowment Policy.
2. Combined Life, Endowment and Pension Bond Policy.
3. Educational Annuity Policies for children.
4. Golden Investment Policy.

For particulars apply to:—

J. R. ARIA & Co., Adyar, Madras.

Chief Agents, Madras Presidency and Mysore Prov.
E. Jan. '26.

Eagle Star & British Dominions Insurance Co., Ltd.

(INCORPORATED IN ENGLAND.)

Total Assets Exceed £ 20,000,000.

The Most Progressive Office
for all Classes of Insurance Business
including

FIRE—MARINE—ACCIDENT—MOTORCAR
BURGLARY—PLATE GLASS ALL RISKS
WORKMEN'S COMPENSATION.

Chief Agents:

Hope Prudhomme & Co.,

Fontenoy Buildings,

MADRAS.

E. Oct. '25.

Commercial Union ASSURANCE CO., LD.

(Incorporated in England)

Head Office 24, 25, 26, Cornhill,
London E. C.

Total Assets exceed..... £31,000,000

The Company Transacts

FIRE, Loss of Profits in consequence
of Fire, Marine, Life, Accident,
Sickness, Motor Car, Burglary and
Fidelity Guarantee and business.

Branch Office:—

Christian College Buildings, Madras.

A. C. HANBURY,

Branch Manager.

E. April '25.

The Zandu Pharmaceutical Works Ltd.,
BOMBAY.

ZANDU'S Chyavanprash

(The Best Body and Brain Builder)

Prepared from richest *Green Amalas*, has the marvellous power of enriching the *Mental Faculties* and imparting *Strength, Vigour and Tone* to the whole System.
Useful in *Cough and Cold* and nutritive in *phthisis and General Debility*.

Prices: 1 lb. Rs. 2-8. ½ lb. 1-5.

ZANDU'S Drakshasava

Prepared from *grapes and other spices* added. Cures *dyspepsia, Constipation, Cold Cough*, and weakness due to long continued fevers. It is an excellent remedy in *Chronic Cough, phthisis and all kinds of lung complaints*.

Price: 1 lb. Rs. 1-9. ½ lb. phial Re. 0-14.

CATALOGUES OF MEDICINES GIVEN FREE ON APPLICATION.

Sole Agents:—

H. DAMODER & Co.,

43, CHINA BAZAR ROAD, G. T. MADRAS.

E. Feb. '25. D.



"KURAIN"

A CAPITAL REMEDY FOR

RINGWORM

MAGICALLY CURES OBSTINATE
RINGWORM, DHOBIE'S ITCH AND SKIN DISEASES.

BOTTLE AS. 10. PACKING, POSTAGE EXTRA.

POWELL'S RENOWNED MEDICINES CAN BE HAD
FROM ALL WELL-KNOWN STORES.

ILLUSTRATED CATALOGUE FREE ON REQUEST.

N. POWELL & CO., BOMBAY.



E. Feb. '25. D.

OSLER

ELECTRIC FANS
ELECTRIC FITTINGS
ELECTRIC GENERATING PLANT
PUMPING INSTALLATIONS

SEND YOUR ENQUIRIES TO

F. C. OSLER LTD.

CALCUTTA
BOMBAY

ENGINEERS
MADRAS

DELHI
LAHORE

AGENTS:

SIMSON & McCONECHY LTD.

E. Sep. '25.



ORIENTAL BOOKS INDIAN AND PERSIAN ART MSS., BRONZES, ETC.

SOME NEW AND STANDARD PUBLICATIONS.

DAVIDS (Mrs. C. A. F. RHYS). Buddhist Psychology. An inquiry into the analysis and Theory of Mind in Pali Literature. Second edition, with supplementary chapters. 8 vo. cl, pp. X 501 Price 4s. Sewn copies 2s 6d. Supplementary chapters only Price 1s.

PORTFOLIO OF INDIAN ART. From the collections of the Museum of Fine Arts, Boston, with a descriptive Text by Ananda K. Coomaraswamy. In Portfolio 11½" x 5¾" containing 104 Plates in Monochrome and 4 in colour, Price £7-10s.

CATALOGUE OF THE INDIAN COLLECTIONS IN THE MUSEUM OF FINE ARTS, BOSTON. (MASS). Parts 1 and 2 with 86 Plates. By Ananda K. Coomaraswamy. Foolscap folio, half-bound boards pp. VIII, 150. Price £1-17-6.

RIEFSTAHL (R. MEYERS).—The Parish-Watson Collection of Mohammadan Potteries. By R. MEYERS RIEFSTAHL, PE. D. Illustrated with 19 Plates in Colour and 46 in black and white, reproducing 75 examples. (Edition limited to 500 numbered copies). Folio cloth; pp. 84. Price £7-10s.

CRESSWELL (K. A. C.).—Provincial Bibliography of the Muhammadan Architecture of India 4to, sewn; pp. 99. Price 3s. 6d.

LUZAC & CO., 46 GREAT RUSSELL STREET, LONDON, W. C. 1.

(Opposite the British Museum).

ORIENTAL BOOKSELLERS AND PUBLISHERS,

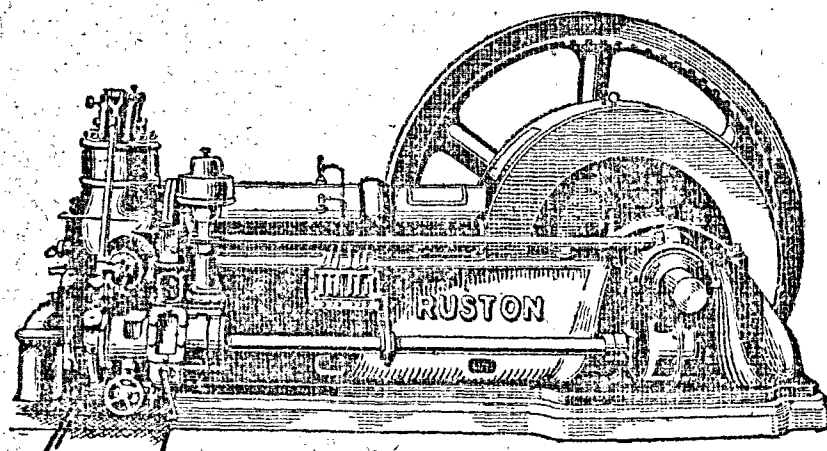
Agents to the India Office, Royal Asiatic Society, School of Oriental Studies, London; etc. etc., can supply at shortest notice, and on most favourable terms all English, Foreign, and Oriental books and periodicals. A large number of second-hand books on all Oriental subjects always in stock. Catalogues on application to Dept. 4.

All the books recommended for the Study of Oriental Languages are kept in stock.

Illuminated and Illustrated Oriental MSS. a Speciality.

Indian and Persian Miniature Paintings and other objects of Eastern Art. INSPECTION INVITED.
E. Feb. '25. Libraries or Small Collections of Books bought for cash.

RUSTON-HORNSBY OIL ENGINES



INSTANTANEOUS STARTING
ON CRUDE OIL

THE MOST ECONOMICAL
OIL ENGINE ON THE MARKET.

SOLE
AGENTS
MADRAS

MASSEY & CO. LTD.
ENGINEERS

POST BOX
40
MADRAS

E. Sept. '25,



HOTELS THE LEADING HOTELS IN NORTHERN INDIA.

BY APPOINTMENT.

Managing Director: **J. FALETTI.**



BY
APPOINTMENT.

DELHI	...	Maiden's Hotel	
LAHORE	...	Faletti's Hotel	
RAWALPINDI	...	Flashman's Hotel	} Open throughout the year.
SIMLA	...	Cecil Hotel	
SIMLA	...	Corstorphan's Hotel	} Summer months only.
MURREE	...	Cecil Hotel	

PROPRIETORS—

The Associated Hotels of India Limited.

Caterers to H. M. the King and to H. R. H. the Prince of Wales.

E. June '25.

Novelties of the Himalayas

We deal in Ayurvedic and Unani precious natural drugs of excellent quality.

WE SOLICIT TRIAL OF THE SAME.

MUSK AND KASTURI.

Tibetan Musk per tola Rs. 31.
Assam Musk " " " 26.
Nepal Musk " " " 23.
Kashmir Musk " " " 20.
Ambar Gris Rs. 42 to Rs. 50 per tola.
Gorochanam per tola Rs. 5-8.
Kashmir Saffron Re. 1, 1-4, & 2-8 per tola.
Shalajit or Momayi per tola Re. 1 & As. 12.
Civat or Zundbadastar Rs. 5. Crude Rs. 3-8.
Saliv Misri As. 4. per tola.
Pachakarpooram Rs. 2 to Rs. 3-3 " "
Bhim Sain Camphor Rs. 5-0 " "
Pearls Rs. 24 " "
Surma containing Momira, Pearls, Bhin Sain:
Best remedy for eye diseases Black Rs. 2.
White Rs. 2-8 per tola.
Kabul Asafoetida or Hingu No. 1 per tin
(12 tolas) Re. 1. 6 tins Rs. 5. per lb. Rs. 2-8.
No. 2 per tin (12 tolas) As. 11, 6 tins Rs. 3-12.
Kabul Asafoetida, special quality refined, per tin
(12 tolas) Rs. 2, Per lb. Rs. 5.

Malaria Pills—Possess both curative and preventive properties, price 100 pills, Re. 1.
Gold Snuff—Good for bad cold and headache per tin (12 tolas) Re. 1.

Hair Removing Powder—As. 4 per packet.

SONDHI'S AMRITA RAS

Is the true Elixir of Life. It is a panacea for all the ills affecting human body. A wonderful efficacious sovereign remedy for all internal or external diseases. It cures Cholera, Plague, Influenza, Typhoid fever, Cardialgia, Headache, Cough, Cold, Vomiting, Diarrhoea, Dysentery, Toothache, Scorpionbites, cuts, burns, etc. Directions with phial Rs. 2-8 As. Half Phial Re. 1-6 As. Gold leaves per packet of 120 leaves Rs. 3-4 to Rs. 18. Attees per tola As. 4. Tea best quality per lb. Re. 1-4. Silver leaves per packet of 120 leaves Re. 1-4 to Rs. 5.

KASTURI PILLS.

Refreshing, Aromatic, Wonderful Tonic, good for Cough, Cold, Headache, Throat, Sexual Debility, etc. Price per phial, Re. 1.

Money back if the Drugs do not give satisfaction. Catalogue Free.

B. R. SONDHI & CO., Phagwara, (Punjab).

E. Mar. '25.

Wonderful Remedies of Evil Influence of "Planets"

If you be not benefited by Puras-Charan-Siddha and Maha Purascharan Siddha Kavachas money will be refunded. We send letters of guarantee with each Kavacha.

Nabagraha Kavacha—Its wearer is sure never to lose any lawsuit and will easily secure good jobs and promotions. He will not die heirless. It effects easy delivery in case of women. Price Rs. 4-4.

Sani Kavacha—It will save you from adversity and misfortunes, and while lengthening your life, will increase your wealth, fame, peace of mind and success in undertakings. Price Rs. 3-6.

Shyama Kavacha—It is many in one. While making you free from debts, it will give you plenty of wealth with a happy band of joyous children, at the same time, make you proof against all attacks by enemies. Price Rs. 9-10.

Dhanada Kavacha—Its wearer earns immense wealth with little struggling. Whenever a wearer thinks of something he gets the result without delay. The goddess Lakshmi always resides at his house and gives him son, wealth, long life and fame. It will give even a beggar the wealth of a king. Price Rs. 7-10.

Shatrubashi Bagalamukhi Kavacha—It will help you to overcome your enemies and to take revenge on

them. Moreover the wearer gets his desired object and a Bhakta or Sadhak is released from the court when he is prosecuted as an accused or a plaintiff through some accident. Price Rs. 9-2.

Akshaya Kavacha—It is unparalleled in the world. Mahabir Karna in ancient India was powerful by the kavacha which is described in the Mahabharat. It can be kept up in hand which will save you from all the dangers and calamities and will improve your situation. Ordinary Rs. 13-5. Purascharan-Siddha Pratisthita Mahamullya Akshaya Kavacha Rs. 29-10.

Surjya Kavacha—Its wearer is sure to shake off the most obstinate of diseases. Price Rs. 5-5.

Mahamrityunjaya Kavacha—It will ward off all serious disasters and accidents that might otherwise end in premature death. Rs. 8-2.

Nrisingha Kavacha—It will cure Leucorrhoea, Barrenness, Hysteria and other diseases in women and enable them to bear healthy and long-living children. It is sure to save you from the influence of bad spirits. Price Rs. 7-5.

Wealthy persons involved in distress may pass their whole life in peace and prosperity by wearing the following Maha-Purascharan Siddha invaluable Kavachas.

1. Rajlakshmi Kavacha 51-2.
2. Rajeshwari Kavacha 51-9
3. Brihat Nrisingha 63-9.
4. Mahakala 76-0.
5. Maha Mrityunjaya 80-14.
6. Raj Bashikarana 81-9.
7. Brihat Dhanada 129-II.
8. Apatya (children) Janaka 137-9.
9. Brihat Shyama 247-5.
10. Maha Nabagraha with Nabaratna 347-9.
11. Bamsaraksha 487-14.
12. Tara Kavacha 782-9.

SOME OPINIONS

1. *Babu Birendranath Bagchi writes from Bonarpur, Rangpur*—I took from you one Bagalamukhi Kavacha a few days back, which has given me unexpected good results. 8. 12. 24.

2. *Mr. Banka Satyanarayan B. A. Deputy Tahasildar, Kothapeta, Godavari, Madras, writes*—I have been perceiving the effect of your Sani, Nabagraha and Bagalamukhi Kavachas which I brought from you some time ago. So please send per V.P.P one Akshaya Kavacha (priced Rs. 29—10 as) and one Dhanada Kavacha and oblige me. 30. 10. 24.

3. *Mr. Michael Jung writes from Mengalambu, Di. Pirag*—Your Nabagraha Kavacha has cured me from lunacy. I therefore offer my hearty thanks. 5. 4. 25.

4. *Pandit Dandeshwar Bora, Bejgan, Sibsagar, Assam, writes*—I have got immense effect by your Dhanada and Surja Kavachas within 15 days. So I offer my hearty thanks to you. Please send me immediately one Akshaya Kavacha (Price Rs. 29—10 as.) and oblige me. 8. 1. 25.

5. *Mr. P. C. Chanda, clerk to the L. R. and Administrator General and Sec. to the Legislative Council of Governor, Assam, writes*—I got wonderful effects from your Sani and Shyama Kavachas last year. Please send me two Dhanada Kavachas immediately and oblige me. 6. 1. 25.

Mr. Hiralal Banerjee, Manager, The Pioneer Camptor State, Ltd., Munsidanga, (Purulia), B.N.Ry.

N. B. The public are hereby informed that on the occasion of the ensuing Lunar eclipse which comes off on the 8th February, 1925, we shall distribute our Kavachas on half price (for the welfare of the people provided they send us the above price by the 31st March 25, mentioning the name of this Journal).

Highly spoken of by Nawabs, Zamindars, Advocates, Vikils, Accountant-Generals, Judges of the High Court and many other eminent men.

THE ALL-INDIA ASTROLOGICAL AND ASTRONOMICAL SOCIETY.

President Pandit B. K. Bhattacharya, Jyotirbhusan, Jyotirbiddiyaratna, Tattabharati, Vidyabhasan, F.T.S.

E. Feb. '25, Eo.

370 A, Upper Chitpur Road, Joranko, CALCUTTA.

SIX ELIXIRS WHICH MAKE MAN A REAL MAN

PREPARED BY

PT. THAKUR DATTA SHARMA VAIDYA, K.V., V. BH.

Aksir No. 12.—Those suffering from Premature... will find this a unique curative, like other such medicines it does not affect a man's vitality, but along with it increases it. Let the wise and needy understand it, use it and you will find its efficacy.
Price Rs. 3 Sample Rs. 1.

Aksir No. 50.—This is the king of all tonics. It gives such an energy, Strength and vitality which no medicine yet known can give. It manifests its virtues in a very few days. It makes you strong, valiant, manly and gives you strength, vigour and vitality. The very first day you will know good effects.
Price per 30 Pills Rs. 14, per 15 pills Rs. 7 & less 2 pills per Rupee.

Aksir No. 1.—Like Aksir 50 it cures all forms of manly debility and rejuvenates lost vitality. It makes weak men strong, virile and potent and gives natural manly control. Those who cannot pay for Aksir No. 50, should order this at once.
Price for 64 Pills Rs. 4. Sample As. 8.

If you cannot Prescribe for yourself write to us for rules of treatment by correspondence.

AMRIT—A treatise dealing with the cure all Amritdhara is sent free.

"Manhood lost & regained" free to married people.

Asugary.—If along with debility there is increase of urinary discharge or sugar passes with urine use this wonderful and unique medicine. It possesses, virtues of cure for both the troubles and is simply splendid for Diabetes.
Price per 32 Pills Rs. 4. Sample 8 Pills Rs. 1.

Tilla No. 14.—There cannot be denying the fact that there is hardly any Tilla which possesses the magic qualities of our No. 14. It blows the spirit of life into weakened and impaired tissues and muscles and gives enjoyable strength and vigour to them.
Price Rs. 6 Sample Rs. 3.
Tilla No. 1.—Those who cannot pay the price of Tilla No. 14 should use this tilla which will also cure all complaints mentioned in No. 14 though in a longer time.
Price Rs. 5 Sample Rs. 1-4.

Aksir No. 40.—A very useful thing for students and celibates. Cures nocturnal emissions.
Price Rs. 1 Sample As. 4.
Aksir No. 34.—A splendid cure for spermatorrhoea, cures completely in a very few days.
Price per 32 pills Rs. 2. Sample As. 8.
For 34 (B) which is also a brain and heart tonic.
Price Rs. 5. Sample Rs. 1-4.

POSTAL & TELEG. ADDRESS:—

AMRITDHARA—LAHORE.

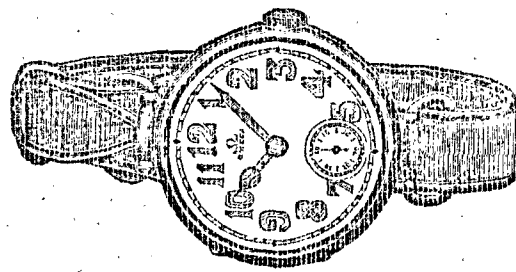
The Manager Amritdhara Pharmacy, Amritdhara Buildings,

Amritdhara Post Office & Road Lahore.

E. Feb. '25. I. F. A.

Best Cheap Durable

AMAIRA WATCHES



Wrist & Pocket Fully Jewelled
Gold Silver & Nickel
Satisfaction Guaranteed.

Can also supply, Omega, Zenith & West End
Watches at cheapest rates. Write for the list.

AMAIRA WATCH Co.,

8, Hamam Street, Fort, BOMBAY.

E. May, '25.

The "Burma Observer."

Reading *Burma Observer* is the safest and
surest way of finding out the real political,
social, and commercial state of *Burma* and
Burmans. It is an independent tri-weekly
paper in English published every Monday,
Wednesday and Friday evening.

Subscription Rates:

Local. Mofussil. Foreign & U.K.

Months.	Rs. A. P.	Rs. AS P.	£. s. d.
3	4-14-0	5-12-0	nil.
6	9-8-0	11-0-0	nil.
12	18-8-0	21-0-0	£2. 1sh. Od.

Advertisement Rates:

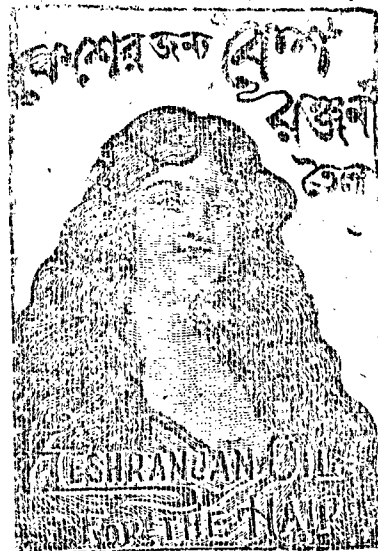
Advertisement tariff will be sent on application.

BURMA OBSERVER,

39-40, Sule Pagoda Road,

Rangoon, Burma.

E.



KESHARANJAN

IMPROVES THE COMPLEXION.
INCREASES THE BEAUTY.
MAKES THE HAIR GLOSSY.

Price Rs. One per Bottle. Postage Extra.

USE IN YOUR TROUBLES

OUR
AMRITABALLI

KASHAYA.

Cures sores, eruptions, bad-leg, ulcers and all diseases due to degenerated blood.

Price Rs. 1-8.

Postage Extra.

OUR
KARPURARISTA

The never-failing specific for Cholera. Cured ninety-nine cases out of hundred. Keep it as household medicine.

Price As. 8.

Postage Extra.

We send medical advice gratis and keep always a fresh stock of genuine Ayurvedic Medicines and oils, ghees, etc., and supply at cheap rates.

Kaviraj N. N. SEN & Co., Ltd.

Ayurvedic Physicians & Pharmacists,

18-1 & 19, Lower Chitpur Road,

Telegrams—"Keshranjan." CALCUTTA.

E. Feb. '25.

THE THEOSOPHIST.

An International
Magazine of
Brotherhood.

Oriental Philosophy, Art, Literature and Occultism.

Edited by Annie Besant, D. L.

[President of the Theosophical Society].

Recently increased to 120 pages. Contains about a dozen articles each month on subjects of varied interest relating to Theosophy, Occultism and advanced thought and progress in every department of life, including an editorial by Dr. Besant, as well as Reviews and Correspondence. Half-yearly Volumes begin with the April and October issues. All subscriptions payable in advance.

Annual Subscription: Rs. 9. post free.

NOW READY!

NOW READY!!

ASIAN LIBRARY—NEW VOLUME

SOME JAPANESE ARTISTS

By the famous Poet Laureate and Artist, Yone Noguchi, Professor of English Literature, Keio University, Tokyo, Japan, & now appointed Reader of the Calcutta University.

8 FULL PAGE ILLUSTRATIONS

Traces the development of Japanese Art as reflected in the productions of their colour prints, painted screens, porcelain work, etc., of the various leading artists—Hiroshige, Korin, Utamaro and others dealt with in the book. Also the mutual influence of the Japanese Art and that of the West. Vol. XI of the Asian Library Series.

Boards Rs. 2-8.

Cloth Rs. 3-0.

Published by The Theosophical Publishing House, Adyar, Madras, India.

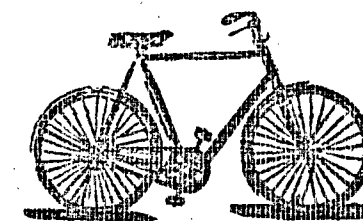
Ex.

SPECIAL REDUCED PRICES.

FOUR EXCELLENT CYCLES

THE
ROVER

Roadster Model
The Cycle with a
Reputation
Rs. 170.

THE
NEW HUDSON

Model No. 5.
Built for hard wear
and of excellent appearance
Rs. 155.

THE
SUN

with rustless fittings Solar Model Rs. 150.
Preference Model Rs. 135.

All with Pump, Toolbag, Tools and Dunlop and Rs. 10 Less with Continental or Michelin Tyres and Tubes.

THE
ROYAL

The best of cheap line cycles
Rs. 85.

R. PATEL & CO., MADRAS.

18 & 20, General Patters Road,
Mount Road, MADRAS.

Telegrams:
"MINORU"
Madras.

Telephones
No. 1157
No. 661

Branch:—Opposite the High Court, MADRAS.

E. June, '25.

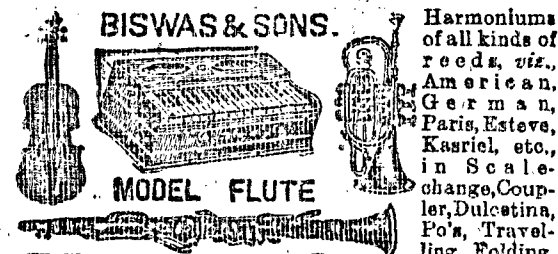
SPECIMEN ILLUSTRATION OF DOODLE A FATHER'S FORETHOUGHT.

Subscription: Annual Rs. 6/-; 1/2 Yearly Rs. 3/4.
Apply to:—DOODLE OFFICE, MADRAS.



Court Bailiff: Asoka, sorry, I have got to arrest you for Rs. 1000. Asoka, (Affable and Reasonable): Why bother about the sum? Warrant is a warrant. But a minute please. Look at these two boys of mine. Let me pacify their fighting. If not, Brother Bailiff, fancy I die to-morrow, and they rush at each other's throat like wolves over the division of their father's property and those vulture vultures will devour their wealth and leave my poor children penniless.

CALCUTTA MUSICAL STORES



Box-Folding, Box, etc. All sorts of Musical Instruments are sold at moderate price.

Catalogue free on Application.

HARMONIUMS

- | | |
|--------------------------------|-----------------|
| 3 Octv. 1 set of Organ reeds | Rs. 20, 25 & 35 |
| Do. 2 sets of Organ reeds | Rs. 35, 40 & 50 |
| 3 Octv. 1 set of Paris reeds | Rs. 35, 40 & 50 |
| Do. 2 sets of Paris reeds | Rs. 55, 60 & 75 |
| 3 Octv. 1 set of Kasriel reeds | Rs. 45, 50 & 40 |
| Do. 2 sets of Kasriel reeds | Rs. 80, 85 & 95 |
| Other Varieties | Rs. 100 to 350 |

3 Octv. Double reeds Po's Harmonium, 3 stops, Ebonized Polish at Rs. 60. Free delivery by post.
3 1/4 Octv. C. to G. Folding Harmonium (Style Kasriel Paris) fitted with 2 sets of reeds and 5 stops ebonized Polish Rs. 150, 200, 225.

German made Violin good tone and finish with bow and case complete. Rs. 20, 25, 30, 35 40 to Rs. 250
German made Mandolin Rs. 15, 20, 25, 30 to Rs. 75
Advance Quarter amount with order.

BISWAS & SONS.

5, Lower Chitpur Road, (B.) CALCUTTA

NOTE THE CHANGE

IN OUR ADDRESS.



New manufactures, cheaper prices and larger output are our chief aims. The cookers are of entirely new and improved models which can cook "Idaly" as well as more rice.

Illustrated Catalogue free.

ANNAPURNA COOKER CO.,

No. 2. I.R. P.O. Thalawadi, Belgaum.

M. S. M. Ry.

E. Feb. '25. D.

A MANUAL OF PRECIS-WRITING AND INDEXING.

BY S. B. P.

[THIRD EDITION.]

This work contains an elaborate introduction thoroughly revised and re-written, giving useful directions, hints, etc., regarding official correspondence, exhaustive notes on style and all the available question papers set for the Precis-writing Test from 1869 up to the latest year with a neat and clear precis of each in two volumes. Vol. I, Rs. 10 and Vol. II, Rs. 7.

This publication is indispensable to candidates for all appointments in any service as well as to those that have to carry on correspondence in the public offices and mercantile firms, not only here, but in the other parts of the world where English is the language of business. It is very useful to lawyers, politicians and public speakers who wish to employ persuasive oratory from public platforms regarding political, social and religious subjects.

The body of the Manual contains genuine official letters, diplomatic correspondence respecting the war, endorsements, circulars, memoranda, resolutions, reports, debates, speeches, etc., written and spoken by distinguished public servants lawyers and other eminent personages of commanding gifts of political judgment and foresight and of platform persuasive oratory, debate and organisation, in the Legislative Councils and other places expressing their opinions on several important subjects, furnishing at the same time various forms in which an official communication generally begins such as:—

(1) Adverting (With advertence, With reference Referring) to your letter, office memorandum, endorsement, circular, resolution, report No.....dated the..... on the subject of.....I have the honour (I am directed, instructed, desired) to observe, state, inform, etc.

(2) In compliance with the request contained (preferred, conveyed) in your letter No.....dated.....I am directed, etc.

(3) In continuation of this office letter No.....datedI am now to convey the following further instructions, etc.

(4) With reference to the correspondence ending with my letter No.....dated.....I am directed to, etc.

Among other useful subjects dealt with in the Introduction, exhaustive notes are given on different kinds of style, such as:—

(1) STYLE WITH RESPECT TO ARGUMENT which comprises the forcible or vigorous, the feeble, the vehement and the languid style.

(2) STYLE WITH RESPECT TO THE NUMBER OF WORDS which comprises the terse or concise, the diffuse and the verbose style.

(3) STYLE WITH RESPECT TO ORNAMENT which comprises the dry or barren, the plain, the neat, the elegant or graceful, the florid, the ornate and the meretricious style.

Available at HIGGINBOTHAMS Ltd., Madras & Bangalore and at all their Book-stalls at the Railway Stations.

THE GUARDIAN

A CHRISTIAN WEEKLY

Post free Rs. 4 INDIA:

20-6-6 or \$1.50 or Rs. 5 ABROAD

The Guardian deals with Social questions from the Christian point of view, and contains articles by well-known writers concerning the religious and social life of India as a whole, and occasional papers on art and literature and book reviews.

Published every Thursday.

Apply to:— THE MANAGER,

THE GUARDIAN,

86, College St., CALCUTTA.

Ex.

TALISMANS & CHARMS

For those People to Avoid all Sorts of Misfortunes and enter the Gates of Successful Life.

- | | |
|---|-----------------|
| For Success in Spiritual and Religious Life | Rs. a.p. 10-0-0 |
| For Honour, Riches, Learning, and Greatness | 7-8-0 |
| For Health, Physical Strength, &c. | 7-8-0 |
| For power of Eloquence, Speeches, &c. | 7-8-0 |
| For success in any Undertaking or Litigation, &c. | 10-0-0 |
| For Success in Sport, Racing, Cards, Games | 7-8-0 |
| For Success in Trade and Business | 10-0-0 |
| For Men's Love to women | 7-8-0 |
| For Women's Love to men | 10-0-0 |
| For Love of Opposite Sex, attractive power | 7-8-0 |
| For Agricultural Prosperity, Farming, Good Crops, etc. | 7-8-0 |
| For Success in Mining Plumbago, &c. | 100-0-0 |
| For Success in Gemming | 225-0-0 |
| Rabbi Solomon's Special Talisman for every success | 15-0-0 |
| Specially valued and worn by every successful Hebrew, 2nd quality | 21-0-0 |
| 1st quality | 30-0-0 |

Note.—A Money Order or G. C. Notes will bring the Talisman to your door. Always the full amount should be remitted in Advance. No V. P. P.

EXTENSIVE LIFE READING Rs. 15-0-0

Two Rs. 25, Three Rs. 30, or more at Rs. 10 per reading.

D. A. RAM DUTH, Astrologer,

No. 30 & 76, (I.R.) Choku Street, COLOMBO,

July '25

(CEYLON.)

SILK HANDKERCHIEFS

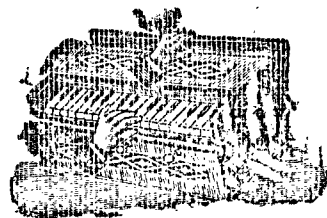
Pure silk Handkerchiefs with thin borders and fine texture size 18 x 18 inches each Re. 1. Dozen Rs. 11-8.

Apply to:—

MAHARAJ Bros.,
Silk Merchants, Benares CITY.
E. Mar. '25.

For Thoroughly reliable Harmonium YOU SHOULD AT ONCE SEND FOR THE MOHINI FLUTE

Guaranteed



for three years.

The oldest Swadeshi harmonium maintaining its reputation for quality and cheapness. Strongly built in seasoned teakwood. Sweet and powerful tone. Best suitable for Indian music and climate.

Illustrated Catalogue free on application.

Single Reed—Rs. 25, 30, 35 and 40.
Double Reeds—Rs. 40, 45, 50 and 60.

Order to accompany Rs. 5 in advance.
Railway Station should be mentioned.

THE MOHINI FLUTE CO.,
9/2, Arpuli Lane (I.R.), CALCUTTA.

E. Feb. '25, M.

Money Pulling Books.

	Rs.	As.
"Soap Maker's Manual" 3rd Edition	2	4
"Home Manufacture of Electric Novelties" 2	4	
(Such as batteries, Pocket lamps, wall lamps, Hand lanterns, belts and rings, etc etc.)		
"Manual of Perfumes, Pomades, Hair Oils and Hair Dyes"	1	8
"Manual of Boot Polishes, Paints, Varnishes and Blancos"	1	8
"Silvering and gilding looking glasses, Balls and globes"	1	4
"How to master a Mail Order Business"	1	4
"Matrimony and its obligations, Ancient Kashmiri Kok Sastra translated in English, both for	3	0
"Paris Momsek Pills" makes life full of Pleasures one box	3	0
Courtship, and the way to set about it	1	8
Telegraph Clerks' Companion, book on Telegraphy	2	4

THE MODERN TRADING AGENCY,
E. Feb. '25. Hoshiarpur, Punjab.

The Vedic Magazine

EDITED BY PROFESSOR RAMA DEVA.

A high class monthly, devoted to Vedic Religion, Indian History, Oriental Philosophy and Economics. It is widely read by all interested in the resuscitation of Ancient Civilization of India and rejuvenation of Vedic Religion and Philosophy. It is the cheapest monthly of its kind in India and is an excellent medium for advertisement.

Annual Subscription Rs. 5, Inland.

Ten Shillings Foreign.

Single Copy 8 Annas.

THE MANAGER,
Vedic Magazine,
LAHORE.

Ex

MHATRE'S ART STUDIO

SANDHURST BRIDGE ROAD,
BOMBAY, 7.

Some testimonials:—

GWALIOR STATE.

Mr. G. K. Mhatre has for the past few years been executing Statuary work for H. H. the Maharaja Scindia, who desires me to say that the statues made by him have given His Highness complete satisfaction and to testify to his being a first rate Statuary Artist.

(Sd.) D. S. WAGLE,

Private Secretary to

H. H. the Maharaja Scindia.

MYSORE STATE.

Mr. Mhatre has been patronized as a sculptor by His Highness the Maharaja of Mysore. His Highness has much pleasure in testifying to Mr. Mhatre's talent and to the general excellence of his work.

(Sd.) MIRZA M. ISMAIL,

Huzur Secretary to

H. H. The Maharaja of Mysore.

GOVERNMENT HOUSE, CALCUTTA.

Dear Sir,

I am directed by His Excellency Lord Ronaldshay to write and tell you how pleased he is with the marble bust of his which you have prepared under the Maharaja's instructions. His Excellency is glad to think that the time and trouble you spent in Darjeeling has resulted in a memorial with which both he and the Maharaja are so well satisfied.

To, G. K. Mhatre, Esq., Yours faithfully,
Bombay. (Sd.) W. R. GOURLAY.

Works executed in MARBLE & BRONZE
STATUARY both IDEAL AND MEMORIAL
as well as PORTRAITS, DESIGNS, etc.,

PROPRIETOR:

G. K. MHATRE, Sculptor.

"To the Well" Now exhibited at Wembley, London. (By Shamrao G. Mhatre, son of Mr. G. K. Mhatre, Sculptor).

E. Dec. '25.

BENNETT COLEMAN & CO., LTD. NEW PUBLICATIONS.

SANITATION IN INDIA.

By J. A. TURNER, late Executive Health Officer to the Bombay Municipality
Price Rs. 15. By V.P.P. Rs. 13-2.

"An invaluable aid to thousands of municipal and other public officers besides making interesting and instructive reading to all those who concern themselves seriously with the welfare of the Country."

THE INDIAN YEAR BOOK, 1922.

By SIR STANLEY REED, K. B. E., LL.D. Price Rs. 7, by V.P.P. Rs. 7-12, or in paper covers Rs. 4-0. By V.P.P. Rs. 4-12.

"We have tested the book upon a great number of questions and have never failed to get the information that was wanted."—"STATESMAN," (Calcutta).

THE PRINCE IN INDIA.

By "THE TIMES OF INDIA" Correspondent. Price Rs. 2, by V.P.P. Rs. 2-7.

"This beautiful production is the first complete narrative to be available in book form of the four months' tour of the Prince of Wales in India. The story is based on the vivid impressions of the special correspondent of the great Bombay daily as recorded at the time; but unity of treatment is provided by revision, amplification and correction."—"THE TIMES" (London).

THE LIFE OF SIR PHEROZESHAH MEHTA.

By H. P. MODY. Price Rs. 12. By V.P.P. Rs. 13-3.

"The biography is something more than the political career of a great Indian leader. It is a clearly related story of the domestic politics of the country, centred round the figure of Sir Pherozeshah Mehta. Those who read it will gain an insight into the wonderful manner in which a few hundred highly intellectual and politically minded personalities have been able to influence the course of India's development."—"THE ENGLISHMAN," Calcutta.

JUST PUBLISHED.

PICHE LAL IN EUROPE, Another amusing collection of stories. PRICE Rs. 2.

By C. A. KINCAID, C.V.O., I. C. S., author of "Hindu Gods," Price One Rupee.

This handy little brochure is intended to give an historic outline of the customs and beliefs of the Parsi community.

IN THE PRESS, NEW REVISED EDITION.

"OUR PARSI FRIENDS."

THE HINDU GODS.

By C. A. KINCAID, C.V.O., I.C.S. Price Rs. 1-2-0 V.P.P. three annas.

The object of this little work is to supply a want which is widely felt among Europeans resident in India, namely, a simple little guide book.

Bennett Coleman & Co., Ltd.

BOMBAY, CALCUTTA AND LONDON.

Ex.

Obtain Your Household and Toilet Soaps

FROM

THE KERALA SOAP INSTITUTE, CALCUT.

Soap Makers in Ordinary to His Excellency the Governor of Madras.

Holders of Gold Medals and Certificates of Merits awarded at different Exhibitions in India.

MILLED TOILET SOAPS:—

WASHWELL:—

LEAF:—

VEGETOL & VEGETOL BATH TABLETS:—

DEEPA BRAND SOAP:—

Sandalwood, Rose, Lavender, Brown Windsor and Coal Tar.

Best of all household soaps.

For Washing delicate fabrics.

Made solely from pure Vegetable Oils

For cleaning brass and silver articles and utensils of all kinds.

INSECTICIDAL DISINFECTANT SADDLE AND SOFT SOAP ALSO MANUFACTURED.

All soaps are guaranteed pure and free from adulteration or excessive moisture.

A TRIAL WILL CONVINCE YOU.

For particulars and prices apply to the Superintendent, Kerala Soap Institute, Calicut.

Or to the following Stockists and Agent:—

MADRAS STOCKISTS:—Mr. Adam Hajee Mohamad Sait, No. 7 Bunder Street, George Town, Madras.

Messrs: C. Somoo Mudaly Co., No. 267 China Bazaar Road, Madras.

Mr. S. T. Paldano, Purasawalkum High Road, Vepery, Madras.

Mr. C. R. Vadivelu Mudaliar, No. 14 Moore Market, Madras.

TANJORE STOCKIST:—Messrs: T. C. Ramudu Jetty & Sons, General Merchants, Aiyankadai Street, Tanjore.

AGENT for South Kanara, Malabar, Cochin, Travancore, Coimbatore, Nilgiris, Salem, Trichinopoly and Mysore State including Bangalore.

E. April '25.

Mr. R. C. DALAL, CALCUT.

Telegrams:—"CARNOBIS," Calcutta.

Telephone:—1410.

Carnobis

Carr & Mahalanobis,

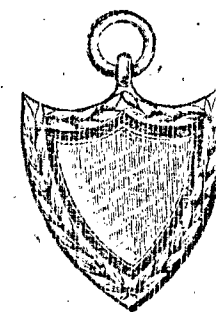
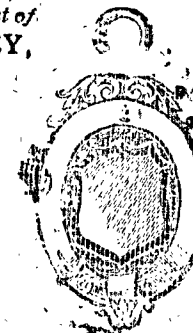
Leading Sports Outfitters,
1 & 2, Chowringhee,
CALCUTTA.

Write to-day for fully Illustrated Price List of
**FOOTBALL, TENNIS, HOCKEY,
CRICKET, ETC., ETC.**

**LARGEST STOCK OF
CUPS AND SHIELDS.**

**SCHOOL PRIZE AND SPORT
SILVER MEDALS
A SPECIALITY.**

All Medals are supplied
in neat Velvet-lined cases free.



No. I. R. 30 Rs. 4. No. I. R. 35 Rs. 4-8. No. I. R. 32 Rs. 4-4.

E. May '25. Eo.

New Remarkable Books.

Prices refunded if books are not worth more than the Prices. All post free. Catalogues for Fascinating and Valuable Books sent for 1 Anna Stamp. **Shree Krishna.**—The Lord of Love. By Baba Bharati. Highly appreciated by Tolstoi. Rs. 4-6. **Burton's Arabian Nights.**—17 vols. Burton Club Ed. Unabridged and illustrated. For Private Circulation. Post free. Rs. 225.

Love & Marriage in Islam. Illustrated. Re. 1-8. **Back to Nature.** An uncommon work. Rs. 2. **Sexual Life.**—In its biological significance as a dominant factor of vitality in man and woman. Highly interesting and valuable. An uncommon work. For Private circulation only. 5 Parts. Rs. 11/10.

Safe Marriage.—A practical work for Birth Control. Illustrated. Rs. 3-2.

Married Love.—The only work that unfolds in a frank and bold manner the priceless Secrets of Married Happiness. Re. 1-14.

Psychology of Sex.—By Havelock Ellis. 6 vols. Latest Enlarged Edition. For Private Circulation. Rs. 62. May also be had on easy instalments. Not to read this work is to be deprived of one of the greatest secrets of life.

Message of the Stars.—A most practical and exhaustive work on Astrology of the highest value to advanced students. Over 700 pages. Rs. 12.

Health and Longevity through Rational Diet.—By Dr. Lorand. Rs. 10-8.

Character Indicated by Handwriting.—The best and fully illustrated work. Rs. 3.

Practical Hypnotism.—An up-to-date work. Teaches without the help of any Teacher. Re. 1-7.

Face as Indicative of Character.—The best work with 120 illustrations. Rs. 2-4.

Vital Culture.—Learn how to vitalize the Solar Plexus and other nerve centres, and how to increase brain efficiency. Re. 1-6.

Mastery of Death.—Practical instructions by natural method without drugs for eliminating disease and prolonging life. Rs. 2-8.

Practical Yoga.—A Wonderful book. Re. 1-7.

New Science of Healing. By Kahne. Rs. 11.

Power of Will.—The Wonderful Book of a remarkable system ever devised which will make you a SUCCESS in whatever position or calling you may be. Fully Guaranteed or Money Refunded. Rs. 9-8.

Making old Bodies Young.—By Macfadden. Rs. 10-8.

Fasting for Health.—The best book. Rs. 7.

Daily Health.—With a large chart of 5 minutes' Exercises for the Busy. Shows how workers and others can easily increase their Health, Efficiency and Success, without expense and without consciousness, by vitally important but simple changes in their daily life. By Miles. Rs. 3.

Yoga Philosophy.—A Practical work by Dr. Camington. Some of the most closely guarded "Secrets" are divulged for the first time. As. 8.

Life and Confessions of Oscar Wilde.—By Harris. The best work in minutest details. Not to read it, is to be deprived of the most valuable secrets of human nature. More fascinating than a romance. For Private Subscribers only. 2 Vols. Rs. 21.

Address.—Dept. B. Chirological Society, E. Mar. '25, 54, Amherst Row, Calcutta.

Ready Dec. 22

New Volume in the Religious Life of India Series

The Chaitanya Movement

A Study in the Vaishnavism of Bengal.

BY M. T. KENNEDY, M. A., CALCUTTA.

With a number of interesting illustrations.

Paper, Rs. 2.

Cloth, Rs. 3.

This volume aims to survey the origin, development, teaching and practice of the Vaishnavism associated with the name of Chaitanya in Bengal and the adjoining provinces. It sets forth briefly the religious conditions in Bengal previous to the sixteenth century out of which the Chaitanya movement arose, and devotes considerable space to the life of Chaitanya and the influence which this notable character has had upon the life of Bengal. Succeeding chapters deal with the history of the movement developed by his followers, its extensive literature, its characteristic teaching, and the nature and practice of the cult involved. The final chapter essays a discussion of the sect's ethical and religious ideas considered in relation to Christian thought.

CONTENTS.

- Chapter I The Background of the Movement.
- " II The Life of Chaitanya—First Period.
- " III The Life of Chaitanya—Second Period.
- " IV Chaitanya's Contribution to the Sect.
- " V The History of the Sect.
- " VI The Teaching of the Sect.
- " VII The Literature of the Sect.
- " VIII The Sect as it is To-day: its Orders.
- " IX The Sect as it is To-day: its Cult.
- " X The Chaitanya Movement in Relation to Christianity.

Volumes already published in The Religious Life of India Series.

Paper, Rs. 2.

Cloth, Rs. 3.

The Chamars. By Geo. W. Briggs, M. A.

The Village Gods of South India. By the Rt. Rev. H. Whitehead D. D., formerly Bishop of Madras. Second edition.

The Hindu Religious Year. By M. M. Underhill, B. Litt.

The Ahmadiya Movement. By H. A. Walter, M. A.

Association Press.

5, Russell Street, Calcutta.

Ex.

Xmas & New Year Presents.

Toys for Children set of 32 articles of Indian House hold made of Brass and Bell Metal Big Set. Rs. 5-0-0 Small Set. Rs. 2-8-0

Silk Scarves Fine thin glossy silk with lace borders in all colours. Size 2½ yds. by 25 inches. Rs. 6/- to 10/-

Jacket pieces body plain or spotted Gold lace work deep or light colours. Size 1½ yds. by 45 inches. Price Rs. 20/- to 42/-

Trial Orders Solicited.

ADDRESS:—

SILK PITAMBER CO.,
Gold and Silver Medalists,
BENARES CITY.

E. Mar. '25.

"NEW BURMA"

A NATIONALIST TRI-WEEKLY.

Published in English.

Read and Re-read throughout the length and breadth of Burma.

Just the Paper for Indian and British Advertisers.

TRIAL SOLICITED

Write to:—

NEW BURMA CO., LTD.,
25, Lewis Street,
RANGOON.

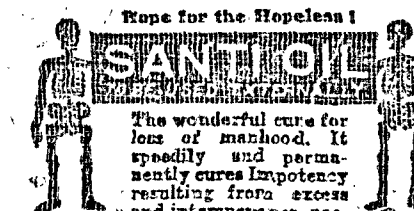
P. O. Box 785.

Ex.

YOUR EYES

DOES IT TROUBLE YOU?

Whitelessly mentioning this Paper for Free Booklet which tells you how to get rid of the troubles, even Cataract, Glaucoma, without knife. H. M. SELLER, SANTA GENGALA



Hope for the Hopeless! The wonderful cure for loss of manhood. It speedily and permanently cures impotency resulting from excess and intemperance, nocturnal emissions, cold, age, weakness, etc., even where the power is completely lost. This oil acts as a marvel, restores to the old man the pleasures of youth. No mark or irritation on the skin. Absolutely safe and agreeably flavoured. All correspondence strictly confidential. Particulars free on application. THE HEALTH HOME, Santa, Bengal. Please mention this paper when writing to us.

E. Feb. '25. Exp.

JUST OUT! 6TH EDITION! THE ENGLISH TRANSLATION OF

Rati Shastra or Social Science

(with the text in Sanskrit and several coloured pictures of both sexes).

BY ABINASH CHANDRA GHOSE, B. A.



Consisting of the sayings of our ancient Rishis concerning the injunctions and restrictions to be observed in respect of Marital Consummation together with all the informations regarding the Science of New Life. Very amusing and interesting to every married couple. Highly admired by both Indians and Europeans.

Price Rs. 1-4 with postage.

The unique & unparalleled book of the 20th century. "NATURE AND GOD UNVEILED."

By Prof. Jahar Lal Dhar. Price Rs. 1-4 with Postage. To be had of

SARAT CH. SIL. Book-Seller and Publisher, 15-2a, Lakshmi Dutt Lane, Bagh Bazar, Calcutta.

E. Feb. '25. Exp.

BOOKS WORTH BUYING

(Sanctioned by the Director of Public Instruction, Bombay.)

(1) 'Useful Instruction.' In three Vols. Price Rs. 5 containing the wisdom of the East and the West, ancient and modern, on 166 subjects. Deals with literary, moral, religious, social and philosophical subjects.

ROMESH CHANDRA DUTT, Esq.: Your most valuable and excellent work has been well conceived, well executed and well got up.

(2) 'Beauty and Joy.' An interesting and instructive novel of Indian life. A model for character-building. Price Re. 1-8-0.

(3) 'Good Reading,' contains interesting stories and poems. Price As. 8.

(4) A Code of Instruction for the Young. Price As. 2.

By M. M. MUNSHI, B. A., LL. B.,
Gopipura, SURAT.

Apply to the Author or Bombay Booksellers.
E. June '25.

A Blessing to Sufferers

"Gunc" — Cures acute cases without

Copaiba, Santal oil or any injurious internal medicines. Painless, Positive cure in 3 days with instant relief. Price Re. 1 and Rs. 2.

"Kadi" — Try even where all your medicines fail. Cures with instant relief worst cases of ASTHMA, BRONCHITIS, COLDS, COUGHS, etc. (Innumerable original testimonials open to inspection). Price Rs. 1-8-0.

Lu—Lu— (EYE DROPS)
(Prepared according to the Formula of our Surgeon-oculist).

An absolutely non-irritant and positive cure for all sore, ulcerated and weak eyes. Price Re. 1.

Can be had of all respectable Dealers.

D. SPECIFIC CO., Fort, Bombay.

Madras Agents:—ASVIN & CO.

E. Feb. '25. D.

The "Illustrated Sunday Advocate"

(PRICE 2 ANNAS ONLY.)

The Best and Cheapest Weekly Journal in the whole of India.

It is not a Bombay Paper—but is of interest to readers everywhere.

Every week Special features by writers of standing, including:—

Notes on Commerce and Finance, Racing News from everywhere, Engineering Matters, Motoring & Cycling News, London Letters & Continental News. Also

Special page for Fashions.

Boy Scouts } NOTES
Girl Guides }

Literary & Musical News

Also four page Supplement of Special Photographs.

THE BEST & CHEAPEST INDIAN WEEKLY.

From Peshawar to Colombo

From Basra to Rangoon.

THE "SUNDAY ADVOCATE"
BOMBAY

is the paper to insist on getting.

Ex.

LIMITATION OF FAMILY.

Third edition, 357 pages.

Profusely Illustrated with 65 Engravings.

5 Portraits. Price Rs. 3. Postage extra.

A Comprehensive and Confidential Treatise the most complete in any language. Every parent desiring to regulate the number of children according to his health and means, will find it a Godsend. Before purchasing the book, ask for table of detailed contents which will be sent free.

Prevention and Self-Treatment of VENEREAL DISEASES.

Based chiefly upon the Report of the Royal Commission on Venereal Diseases, published in England in 1916. Second and enlarged edition, 75 pages.

Price As. 12. Postage extra.

Causes & Cure of Nervous Weakness.

Invaluable to those suffering from nervous weakness, dyspepsia, etc. Second edition, 88 pages, 4 illustrations.

Price As. 12. Postage extra.

K. M. DAS & CO.,

29-1, Telipara, Shampukur Street, Calcutta.

E. Nov. '25. Ec.

FINEST SELECTION OF

Jewellery and Pearls.

ALWAYS IN STOCK.

RINGS, NECKLACES, EAR-RINGS, BROOCHES, ETC., MOST ARTISTICALLY MADE, AND SILVERWARE OF ALL DESIGNS.

A Big stock of Indian cups and Medals.

Jagat Narain & Sons.,

Jewellers, and Pearl Merchants,

Chandni Chowk, DELHI.

(Branch at Simla).

E. Sept. '25.

"COMMERCE"

The Leading financial paper of India.

PUBLISHED WEEKLY.

Two editions: CALCUTTA and Bombay.

SUBSCRIPTION RATES.

Yearly Rs. 30, Half yearly Rs. 17, Quarterly Rs. 9, inclusive of postage in India.

Rs. 10, per annum extra for postage out of India.

Specimen copy on application.

"COMMERCE" Ltd.,

CALCUTTA: 6 Mission Row,

BOMBAY: Central Bank Building, Esplanade Road,

LONDON OFFICE: 11 ARUNDEL STREET, STRAND, W. C. 2.

Ex.

THE GROWTH OF Indian Constitution & Administration

By B. G. SAPRE, M.A.,

PROFESSOR OF HISTORY, WILLINGTON COLLEGE,
SANGLI. Pages XVIII + 456 + 50.

OPINIONS AND REVIEWS

DR. D. R. BHANDARKAR

"Your book which seems to be a really meritorious production."

DR. RUSHBROOK WILLIAMS

"It seems highly useful, and likely to be of great utility as a work of reference."

DR. SIR CHIMANLAL H. SETALVAD, Kt.

I have read the book with great interest and I congratulate you on the way in which the subject has been treated.

DR. SIR TEJ BAHADUR SAPRU

Your book strikes me as a clear and lucid statement of the present position.

Price—Rs. Four only (excluding Postage).

Copies can be had of the Author, Willington College, Sangli. (S. M. C.)

E. March '25.

MADAMME

VALESKA KLEIN

PHOTOGRAPHER AND ARTIST
BLOCK MAKERS AND ENGRAVERS

OBTAINED 19 GOLD AND SILVER
MEDALS FOR EXCELLENCE
OF PRODUCTIONS.

HALF TONE AND LINE BLOCKS
FOR ILLUSTRATING BOOKS,
SKETCHES AND DRAWING
MADE TO ORDER.

LANTERN SLIDES,

ENLARGEMENTS.

VALESKA KLEIN,

Mount Road, MADRAS.

E. July '25.

Ceylon Patriot

AND WEEKLY ADVERTISER.

The only Secular English Newspaper in
NORTH CEYLON.

Aim:—National Progress on Social,
Moral, Industrial, Educational
and Political Lines.

ESTABLISHED 1863. 59 YEARS OLD.

Edited and managed entirely by Ceylonese;
published weekly at Jaffna, Ceylon; circulates
largely in Ceylon, India, Burma, Straits
Settlements and Federated Malay States.

Rates:—Inland, Rs. 5; for Europe, the
Straits, Malay, Natal, Rs. 5½.

For Rates of Advertisements, please apply to

JAFFNA, } A. CANAGARATNAM,
CEYLON. } Proprietor.
Ex.

Just Out!

Just Out!!

Life of Sri Ramakrishna

A Comprehensive Chronological Account
Compiled from Authentic Sources.

An Illuminating book of Absorbing
Interest to the English-Reading Public.
WITH A FOREWORD BY MAHATMA GANDHI.
Complete in one Volume, of About 780 Pages, Demy
8vo. Size.

GOOD PAPER AND PRINTING. EXCELLENT GET-UP.
WITH SEVERAL PORTRAITS.

Price, Board, Rs. 5, Cloth, Rs. 6-8.

Swami Vivekananda

His Complete Works. In Seven Vols. Price, each
Vol. Board Rs. 3, Cloth Rs. 3-8.

For Catalogue of books and photos please apply to:-

The Manager,

Prabuddha Bharata,

28, College Street Market,

Ex.

CALCUTTA.

MOHINI PURE SCENTS

Matchless For
Perfuming

Hair Oil, Soaps, Tobacco,
Tooth-Powder, Toilet Articles,
Snuff, etc., etc.

Free From Spirit. 100 Per Cent. Pure.

Mohini Pure Scents are made from flowers
etc., by Modern Scientific Process. Unrivalled
in strength, fragrance and lasting power. Used
extensively for making high class Scented Hair
Oils of various odours, and also for perfuming
Soaps, Snuff, Tobacco, Cigars etc., etc. If only
half ounce of any kind of Mohini Pure Scents is
mixed with 16 ounces of Coconut, Castor,
Groundnut, Sesame or Til Oil, first class scented
hair oil will be made at home at a very cheap
cost. Nothing to add. No machinery will be
required.

Dr. C. Mutha, M.D., Somerset, England
writes:—"I have used Messrs. S. Paul & Co's
perfumes and I am satisfied with them."

Dr. B. P. Saksena, M.D., Lucknow, writes:—
"I prepared a bottle of scented hair oil with
your scent and found it an excellent hair oil."

Dr. A. H. Talang, I.M.S., Chief Medical
Officer, Rajpipla State, Nanded:—"I have pre-
pared scented hair oils with your Pure Scents
and they were very much appreciated by my
family."

Y. Sankarappa Sanyal, Mandalay:—"We have
tested your Mohini Pure Scents and found that
they are very good for Scented Soaps."

FREE PRESENTS:—Every purchaser will get
absolutely free: (1) One Pocket Calendar 1925;
(2) One Packet of Alkanet Root for colouring
Oil red. (3) "One copy of The Art of Per-
fumery" Booklet.

VARIETIES OF PURE SCENTS:—

Rs. A.		Rs. A.
Champak Scent 2 8	Bokul Scent 2 0	
Kha " 2 8	Hena " 2 0	
Jasmin No. 1 " 2 8	Lily " 1 8	
Musk " 2 8	Lotus " 1 8	
Rose " 2 0	Lemon " 1 8	
Kadamba " 2 0	Sweet " 1 0	
Jasmin " 2 0	Mixed " 0 8	

Above Prices are for ¼ Ounce Phial only.

Packing and Postage Extras.

S. PAUL & CO., Perfumers.

(Dept. L.R.) 4, Hospital Street, Dharamtola,
CALCUTTA.

Catalogue sent post free on request.

E. Feb, '25. M.

5

Printing
Press
14th Century

Notable
Inventions

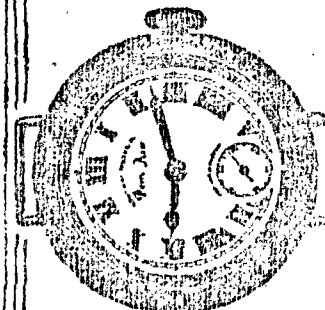
The modern
rotary press
now appears like a
private snowstorm
but it was tedious
work printing on
the original press.
Centuries of care
and study have
gone in the perfect-
ing of the printing
press and the
watch movement.
The "Queen Anne"
exemplifies the
perfected watch.

The
"QUEEN ANNE"

Keyless Lever Watch

NICKEL SILVER .. RS. 21

Rolled Gold .. RS. 31



Material & Workmanship
guaranteed by our safe
guarantee.

West-End Watch Co.
BOMBAY CALCUTTA

Catalogue
FREE.

COPYRIGHT.

