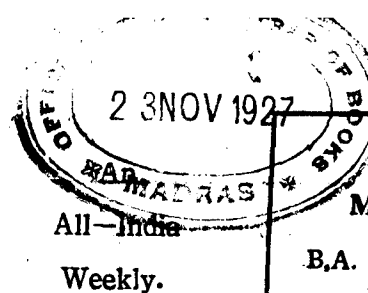


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(DEVOTED TO ECONOMIC AND WELFARE PROBLEMS)

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Lucknow, Friday, 7th October 1927.

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Page.	Cols.	Inches.	Casual.	Monthly.	Qrly.	Half-yrly.	Annual.
1/36	1/12	1	0-8-0	0-7-0	0-6-0	0-5-0	0-4-0
1/18	1/6	2	0-12-0	0-10-0	0-9-0	0-8-0	0-7-0
1/12	1/4	3	1-0-0	0-15-0	0-14-0	0-12-0	0-10-0
1/9	1/3	4	1-8-0	1-6-0	1-4-0	1-2-0	0-10-0
5/36	5/12	5	1-12-0	1-8-0	1-6-0	1-4-0	0-12-0
1/6	1/2	6	2-0-0	1-14-0	1-12-0	1-10-0	1-6-0
7/36	7/12	7	2-6-0	2-2-0	2-0-0	1-14-0	1-12-0
2/9	2/3	8	2-12-0	2-6-0	2-4-0	2-2-0	2-0-0
1/4	3/4	9	3-0-0	2-10-0	2-8-0	2-6-0	2-4-0
5/18	5/6	10	3-4-0	2-12-0	2-10-0	2-8-0	2-6-0
11/36	11/12	11	3-8-0	2-14-0	2-12-0	2-10-0	2-8-0
1/3	1	12	3-12-0	3-6-0	3-4-0	3-2-0	3-0-0
1/2	1 1/2	...	5-0-0	4-8-0	4-6-0	4-4-0	4-0-0
2/3	2	...	6-12-0	6-0-0	5-12-0	5-8-0	5-0-0
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With a limited diet there is danger of more or less lack of proper building material and lack of proper mineral balance.

and vitamins. These dangers of a deficient diet, with a resulting decrease of vitality, imperfect nutrition, and even definite disease conditions, is especially marked when the diet is made up mainly of what is known as highly milled cereals such as soda biscuits or white bread, made without milk and yeast, white rice, etc., but these articles of diet far efficiently utilized by our bodies is mingled with foodstuffs such as meat, milk, greens and fruits which supply their deficiencies.

The meat, milk and eggs supply primarily the building material for our tissues and in addition the mother substance from which certain glands make specific constituents for controlling and regulating the activities of the body. The cereals, in addition to giving some tissue building material, supply directly or after digestion simple sugars which are utilized for quick energy. The fruits and greens are useful in supplying various necessary vitamins and mineral matter and in aiding the excretion of waste. Water in our diet is useful in stimulating and aiding digestion, in promoting the absorption of the digested foods, in carrying of waste products through the kidneys and in facilitating the excretion of intestinal waste.

Proper elimination of waste is necessary for health, for with slow passage of waste along the intestines, bacteria become over active. When these bacteria are of the putrefactive type they do a two-fold injury: First, they rob the system of some of the building-stone material; and secondly, they form substances which, when absorbed, act injuriously on the organs and nervous system. As we grow older the danger from slow excretion grows greater but this tendency can be counteracted by attention to the diet and by taking exercises which stimulate the activities of the muscles aiding excretion. In passing, it may be said that much of the impaired vitality and lessened resistance to disease is tied up with the sluggish elimination of waste.

Given a fair chance, the human system digests the food, assimilates the digested products and rearranges the absorbed material with a precise and admirable harmony in which the various organs and cells interplay. This harmony begins even at the sight of food and, with pleasant surroundings, continues until the food is utilized for any activity we desire. A proof that the body starts its harmonious activity even at the sight of food is known to every one. Thus, the mouth waters at the sight of certain foods. This watering of the mouth is but a preparatory stage in digestion comparable to what occurs when you take food.

As a result of the sight, smell, taste and feel of food in the mouth a message is sent to the stomach and the flow of digestive fluids is started so that a supply of gastric juice is at hand in the stomach waiting for the incoming food. Thus digestive processes are enabled to go on without delay. In a like way, just as soon as partially digested food begins to leave the stomach and empty into the

intestines, a chemical messenger is sent to all the glands taking part in intestinal digestion and a steady flow of intestinal digestive juice is ready for the oncoming food. In digestion of food in the intestines, the most important digestion in the body since the intestines can digest all kinds of foodstuffs, there is a beautiful interplay of various juices and chemical digesting agents.

Now all these closely co-ordinated and nicely balanced reactions of digestion go on better in happy surroundings than in unhappy ones. Surface effects of excitement are well known. The contraction of blood vessels, with resulting paleness of the face; the stopping of the flow of saliva with resulting dry mouth and tongue; the rising of hairs; the rapid beating of the heart; the quickened respiration; the trembling and twitching of the lips, are bodily changes which you have all seen in excitement, especially in fear, horror and pain. Not only are external organs affected by excitement but the deep ones are included as well.

Studies of man and animals have shown that the conditions favourable to proper digestion are upset when unpleasant feelings such as vexation, worry and anxiety or emotions such as anger and fear are allowed to prevail. By strong excitement, particularly of the unpleasant kind, the glands of the mouth, the stomach, the intestines and the flow of bile may be checked for some time. In such conditions the food lying undigested in the stomach is a *virant* rather than a *benefit*. The moral is, if we have experienced an outburst of passion or strong excitement, it is well not to take nourishment until we are calmed down and are willing to look at things good naturedly or with a courageous poise. This applies to man, woman and child. If the rule were applied there would be fewer cases of "nervous dyspepsia", or better *emotional dyspepsia*.

Through what organs does emotion act? Is it through direct action on nerves controlling the organs of digestion? Apparently not. The action of emotion seems to be largely through the glands of internal secretion. It is considered now that possibly all the organs and tissues pass chemical messengers into the blood to aid neighbouring and far distant tissues to meet the battle of life. Be that as it may, the fact is that the recognized organs of internal secretion play a large part in rearranging and regulating the chemical changes in the body.

The story of the ductless glands and their relation to our activities, personalities, etc. is an interesting one but is, in the main, aside from our present discussion. Upon the activity of one set of these glands, however, we must dwell since a great deal of work has been done to show that they are active; in our defence, and are active in emotional states. These glands are the adrenals from the central portion of which epinephrin or adrenalin is extracted.

If epinephrin is injected into the blood, it will cause the pupils of the eyes to dilate, hairs to stand erect, blood vessels to be constricted, the activities of the alimentary canal to be stopped and sugar to be liberated by the liver.

How is epinephrin related to emotion? This can be answered by saying that it has been shown that the secretion of the adrenal glands is increased in great emotion; that pain excites these glands to pour into the blood stream an increased amount of epinephrin; and that fear and rage do the same thing. This calls forth stored carbohydrate from the liver and floods the blood with sugar which can be used for quick energy; it helps in distributing the blood to the heart, lungs, central nervous system, and limbs while taking it away from the organs of digestion, and it quickly abolishes the effect of muscular fatigue and makes the blood more rapidly coagulable—in short it prepares for "fight or flight," such as may be necessary in times of danger, fear, rage or pain.

I believe I have said enough to show that feeling has a great effect on our physical state—on the chemistry of the body. The lesson we can draw is that, in digesting, assimilating and rearranging the ingredients of our diet, the body works with a precise and admirable harmony in which all the organs and cells interplay. Good nature, especially at meal time and just preceding it, or, better than good nature, a cheerful courageous poise, gives digestion a *boost* and the system to go on sweetly and efficiently. By good nature I do not mean the kind of amiability that invites crude, elemental persons to walk on you, but rather the optimism that is ready for the battle, with kindness in the heart and malice toward none.

On the contrary, starting the day or the meal with cross, fretful, angry feelings tends to check digestion, in the ordinary individual, and to throw a greater stress on the inner harmony than is compatible with success in our customary vocations.

Of course, there are people who are happy while "riling" others, and some who especially enjoy a fight, either real or shadow boxing. Such people we may have to exempt from the rule. But, as a rule, strong emotions of fear, anger, or peevishness at meal time will retard digestion in the individual showing the emotion causing an increased tendency to sluggish elimination and poison production. Such an individual may live as long as the one with a cheerful nature, but he will not live so well nor, indeed, will those in contact with him gather the great fruits of the joy of living.

Chemical states and emotions are tied together. Let us have them at their best for our pleasure, for the pleasure of our friends and for the greater joy of living all around.—*Clinical Medicine and Surgery.*

CONTENTS.

	PAGE
Health :—	
Third Lung	3
More Exercises for Summer Fitness ...	3
Parasites in Pork	3
Sunlight as a Disinfectant	3
Sleep Requirements	3
Good Nature and Good Health	3
Editorial :—	
Indian Police Service	5
Emigrants	5
Mysore and Fine Arts	6
On the Line :—	
Think On These Things	7
No Government Without Alcohol	7
Prohibition in Madras Presidency	7
A Dry India	8
Indian Forests Services in India	8
Indianization	8
Roads	8
Drink or Prosperity Which?	8
Aurvedic Dispensaries	9
Medical Institutions	9
District Board Railways	9
Labour	10
The Pauri (Garwhal) Temperance League ...	11
India and Industry	11
Hookworm Disease in Madras Presidency ...	12
Questions in the Council	12
Mortality from Small-Pox	12
Death in Mysore	12
Indian Industry	12

For God, Crown and Country.

Wealth & Welfare.

Lucknow, Friday, 7th October, 1927.

EDITORIAL.

INDIAN POLICE SERVICE.

A press communique issued by the U. P. Government says that there is one vacancy in the Indian (Imperial) Police Service in the United Provinces to be filled in India in 1927. It will be filled by the direct recruitment of a Muslim candidate. Applications are accordingly invited from Muslim candidates only for appointment in the vacancy. Candidates will be required for interview before a selection committee. The candidates selected by the committee will be required to appear at the competitive examination for the Indian (Imperial) Police Service to be held by the Public Service Commission at Patna and commencing on December 12. The examination will be for them only a qualifying examination and not *competitive*. The candidate who stands first will have no right to appointment and the final selection need not even necessarily be made from amongst those who appear at the examination, although other things being equal, the candidate who has qualified at the examination will be given a preference.

The Civil List shows that at present there are 3 Hindu and 3 Muslim Superintendents and 6 Hindu and 3 Muslim

Assistant Superintendents. The Hindus form nearly 86 per cent of the population and the Muslims nearly 14. There are 19 Muslims to 12 Hindus and Sikhs among the officers of the U. P. Police. Among the temporary and honorary Deputy Superintendents there are 12 Muslims to 9 Hindus. Muslims are vastly more than Hindus among non-gazetted officers and men. Here is a policy that cannot only not be commended but must be condemned. What about the great preponderance of the minority community in the Police Force? The Muslim candidates who will apply will first go before the selection committee, and the selected candidates will appear at a competitive examination. "The examination will be for them only a qualifying examination and not *competitive*". The competitive examination is not really a competitive examination. We are afraid the word "competitive" is the official descriptive epithet for the examination. We can understand in Native States special patriotism being shown to minority classes for the highest appointment to be made, irrespective of the capacity of the person to hold the sway over the destiny of the subjects of the Native States. It is the law of karma that makes the poor subjects be in the territories of the Native States but we cannot understand in the broad day light and extraordinary well-conducted administration of the British India this kind of out-casting the non-muslims from the Police Force. If the Muslims are in the minority certainly they deserve to be shown certain concession in the matter of appointments, but to out-beat the strength of the whole Police Force by filling in the posts with Muslims certainly gives room for hue and cry in the indianization of services and especially when there is a Muslim gentleman in charge of the portfolio of Law and Order. We do not object to a competitive examination being thrown open to the whole Province of U. P. and the best men being selected in the order of merit, reserving certain number of seats to the Muslim candidates in proportion to the population and education of each community. To ask Hindus not to apply to a Gazette Notification, certainly beats out the extraordinary, a Firmans issued occasionally by His Exalted Highness the Nizam of Hyderabad. In the interests of the Indianization of services we ought to protest against any undue favoritism being shown to a particular community in India. U. P. is a province where Muslims are equally intelligent if not more than Hindus and the Aligarh University does deserve the credit for the Muslims being able to hold their own in U. P. in the matter of any competitive examination. We should consider it is a blot against the character and capacity of the Muslims in U. P. that this kind of notification through press communique should appear, making out that Muslims are incompetent in U. P. and that they deserve spoon-feeding from the hands of the Musalman Member of the Executive Council of the Government. Even amongst the Musalmans capacity alone does not appear to be the main qualification. It is not high time that magnanimity and liberality should prevail in the matter of the administration of U. P?

EMIGRANTS.

"The Protector of Emigrants, Calcutta in his report for last year, states that the total number of emigrants who embarked from the several colonies for return to India during the year was 3,494 as against 3,071 in the previous year. Of the number embarked 1,187 left Fiji, 996 Trinidad, 779 British Guiana, 402 Natal, 50 Mauritius and 80 Surinam. Ten Steamers were employed to bring them back, 6 from Natal, 1 each from Trinidad, Fiji and Mauritius and 1 jointly from British Guiana and Surinam, as against 11 in the preceding year (5 from Natal, 3 from Mauritius and 1 each from British Guiana, Trinidad and Fiji). The average number carried by each vessel was 349 as against 279 in the previous year. After deduction of the total number of deaths namely, 68, and the addition of 2 births on the voyage the total number disembarked was 3,428. Among the emigrants who returned from the different colonies 48 were lepers; of these 29 came from British Guiana and 19 from Fiji, against 38 arrivals last year, all from Trinidad. Of the 68 deaths which took place on board the return vessels during the voyage from the colonies 34 occurred on the S. S. *Chenab*, 32 amongst the emigrants from

British Guiana and two amongst those from Surinam. Of the remaining 34 deaths 28 occurred amongst the emigrants from Trinidad, 4 amongst the emigrants from Natal and 2 amongst those from Fiji. There was an increase in the percentage of deaths amongst the repatriates during the year, namely, 1.94, as compared with 42 deaths with a percentage of 1.36 in the previous year. The causes of the deaths were due to various complaints, 38 being attributed to diseases of the respiratory system, 16 to senile debility 6 to bowel complaints, 3 to Bright's disease, 1 to malaria, 1 to ankylostomiasis and 2 to other diseases. The cause of one death was due to suicide, one repatriate having jumped overboard.

The high rate of mortality on the steamer *Chenab* from British Guiana and the steamer *Hughli* from Trinidad was due to the fact that the emigrants included a large number of old and anaemic persons, chronic invalids and persons in a low state of health. A large number of emigrants returning from the colonies, embarked in poor health, which accounts for the large number of deaths occurring amongst them during the voyage. The death rate was greater amongst the emigrants returning from British Guiana and Trinidad owing to a protracted voyage of about 45 days and to the fact that the emigrants returning from those colonies were mostly enfeebled by disease and age. The health of the emigrants who returned from Mauritius was very good. From the reports received from the Surgeon-Superintendents of the return emigrant vessels and from the inquiries made of the emigrants on their arrival at Calcutta it was found that the emigrants appeared to be satisfied with the treatment they had received on the voyage, no complaints of a serious nature having been made by them.

Out of the 3,494 emigrants embarked from the colonies 1,494 or 42.75 per cent brought savings ranging from one rupee upwards. Of the remaining 2,000 or 57.24 per cent 1166 were actual paupers and the balance 834 were the wives and children of those who brought savings. The poverty of these peoples is ascribed to their idleness, illness, extravagance or mismanagement. The arrival of the emigrants from the colonies was a source of much trouble to the Government. Those who had no savings with them made their own arrangements for their journey to their homes. In the cases of those who had not savings enough and the paupers, these were sent to their homes at the expense of the colonies from which they had returned. The paupers were paid a sufficient bonus to enable them to live for some days after their arrival at their homes so as to give them time to find work or to get in touch with their relations or friends. The invalids and helpless were sent under police escort to the Magistrates of the districts to which they belonged, having been paid sufficient amounts as gratuities and way expenses. The Magistrates sent them on to their homes. In the case of the emigrants from Mauritius the paupers were paid a bonus and they and those who had savings were sent to their homes at the expense of the colony; while in the case of the repatriates from Natal all paupers as well as those who brought savings, were paid a bonus and sent home at the cost of the Government of Natal.

The 170 Madras emigrants repatriated from Trinidad were dumped down in the Indian ports. They are physical wrecks looking pale and emaciated. They have forgotten their native tongues and they do not know how to get on in their own mother country. They emigrated to the West India Islands as able-bodied labourers full of life and strength and it is reported that the treatment meted out to them on the island and the life they lead on a starving wage in the plantations had reduced them to the condition in which they have come now. These emigrants are filled with despair and hopelessness as to their future. It is a pity that the Colonial settlers have made the full use of the Indian labourer as long as he is efficient and discarded him when he becomes incapacitated. These unfortunates have given their life-blood to those exploiters but could not obtain anything in return to get rehabilitated in health and material conditions. Such overseas employers of Indian labour should note that they do not at all advance their interests with the Indian masses, by returning to this country large batches of repatriated workmen in extremely miserable plight and harrowing conditions.

MYSORE AND FINE ARTS.

46 years have passed since the Administration of Mysore State was handed over by the British to the State proper. During this period, Mysore is said to have been moving in the path of progress in almost every sphere of governmental activity and that much of the progress is due to capable Dewans. Sir M. Visveswarayya is responsible for the progress in the sphere of industrial and economic activities. Mysore may well be proud of the progress achieved in the sphere of Town-planning, but for our part we can only wish that the Mysore Government took as much interest in the improvement of education. We doubt, if barring the question of imitating other Indian Universities, there is anything worth mentioning in the matter of education in the Mysore State. It must be confessed that His Highness, the Maharajah of Mysore, Sree Krishna Rajendra Woodayar Bahadur, who is said to be very fond of Fine Arts, has done little or nothing, to maintain the Carnatic Music. Even in British India, the Province of U. P. has done something to institute a College of Hindustani Music. For the whole of Southern India, Carnatic Music is the most important, and there is no other Hindu Rajah worth the name who can claim to have any taste for music in Southern India. It is the duty of the Government to develop the South Indian Music and preserve and develop the same to the ideal of the old Carnatic Music. Mysore is regarded with special affection by millions of Indians today because the Maharajah is the main-spring and the symbol of our living Indian tradition. Scattered throughout the length and breadth are to be found imperishable monuments of our ancient art, but, unfortunately, the Carnatic Music has not received that attention which it deserves from His Highness who should lead the way to establish a degree in Fine Arts in his University. By that grand act of reviving Carnatic Music, His Highness will have proclaimed himself a true Hindu. Several Ruling Princes have been in the habit of in foreign lands.

their duties to perform to their subjects. The Maharaja is not, we are told, ease-loving, sensual, or capricious oriental potentate. He has a strong leaning towards the life of austerity and asceticism, sincerely religious, taking a delight in the study of the best Hindu Religious Literature. His Highness, the Maharajah, from the manner in which he has identified himself with his subjects, can be easily said, it seems, to be the ideal ruler of an Indian State. May we remind His Highness that music plays an important part in the Bakthimarga, and that it is the duty of the ruler to provide his subjects with special facilities for reviving the old Carnatic Music which can hold its own against any music in the world. Any number of degrees may be instituted on the model of the British Universities, but to establish in an Indian University, the degree of Fine Arts with Carnatic Music as a subject, is the most important thing. After the introduction of Piano and Harmonium, the Fine Old Instrumental Music is going to decay. The great musicians of renown and fame are dead and their places have not been filled in, because the State did not encourage the great musicians to look to the future by training disciples to take their place. Musicians are said to get on nowadays just to eke out their livelihood and very rarely the musicians are able to get on. In the past much progress in music owed its impulse to the rulers and their ministers. In Mysore even the greatest of Dewans, Sir Seshadri Iyer, did not care to do much to revive the Carnatic Music. In this respect, His Highness might have well taken the cue from the old Maharajahs, if not, from the foreign countries, who have done much to improve their own music. The Grand Old Man of Mysore says that His Highness is a constitutional Ruler and gives his consent to what comes from the Dewan and Councillors. The present Dewan, Mr. Mirza Ismail, it appears, claims to be a Mysorean, possessing high ideals and to enjoy the esteem and confidence of his august master. He is also said to have infused new life into the administration!!! Can we not even expect such a Dewan to do any work of this kind? It is curious that in these days of enormously increased facilities for travelling, an enlightened prince like the Maharajah, should not have responded to the irresistible impulse of the desire to enlarge one's knowledge of

the world and enrich his State by a suitably devised Music Conference. By establishing a degree in the Mysore University for Carnatic Music, and also a College of Music, Mysore is bound to earn for itself a well-deserved reputation as a model Indian State with a record of real progress. We cannot expect the British Government to do this kind of work, since communalism and race questions will crop up in the matter of providing music for the subjects. Though much is said to have been done in Mysore much still remains to be done. Time has brought up several problems to solve, which demand not so much administrative skill as patriotism. Though the curve of expenditure is steadily rising, the Mysore State is still far from having attained to that ideal of Ramrajya, partly by reason of too much of outside influence and partly because of the glamour of advertisement!! The present faulty system of education should be changed and there is much lee-way yet to be made in the matter of providing proper education including music for the State subjects. Speaking about the benefit to the country, His Highness, the Maharajah, will not only do his duty to his State, but will be admitting imminence of far-reaching useful benefits to the British subjects in South India as well. It would be no empty compliment if people say that Mysore is perhaps one of the most enlightened, advanced, and progressive of our feudatories, that the Maharajah is an ideal ruler, and that the welfare of his people is his sole care. Under him Hindu, Muslim or Christian, receives equal treatment, which will be clear from the fact that the Dewan is a Muslim, the Surgeon-General is a Muslim, the Railway Agent is a Muslim, the Executive Council Member, Private Secretary and Huzur

Secretary are Christians and A. D. Cs are Persians. Is it possible for His Highness, the Maharajah of Mysore to have Carnatic Music revived with undue influence of those without the taste for Carnatic Music? It is a well-known fact that the Town-planning is a hobby and a passion with the Maharajah, and we have even heard that His Highness is fond of Music. There is no use of brightening up the city with electric lights when there is no proper effort made to illumine the dark brains of the subjects. It is not at all too much for any one to expect such a Maharajah with a heart full of solicitude for the happiness of his subjects to endeavour to promote Carnatic Music not only in his territory, but in the whole of South India. This, if done, will contribute to the real progress of Mysore and influence of parochial patriotism. The cry of Mysore for the Mysoreans is not really so patriotic as it would be when Mysore cares to take substantial steps to revive the Carnatic Music. To all lovers of Carnatic Music, it can be said that the Maharajah of Mysore will then be the embodiment and realization of the ideal of ancient Indian Kingship. As far as Carnatic Music is concerned, all lovers of Carnatic Music are the subjects of Mysore, though they may live outside the State. It behoves the people of South India to look to His Highness, the Maharajah of Mysore, to have Carnatic Music revived. May His Highness have the strength of will power to take a delight in reviving this Fine Art and establishing a College for Music—apart from sanctioning Music conferences periodically in the State.

ON THE LINE.

THINK ON THESE THINGS

That 80 per cent. of venereal patients acquire the infection when under the influence of drink is the belief of many physicians who have had extensive experience with these diseases.

It is estimated from individuals or institutions that can by any stretch of the imagination be described as disinterested students of the subject. Every newspaper in India that ridicules and misrepresents prohibition is interested in the liquor trade as a source of advertising—at least, if there is one such newspaper that does not advertise alcoholic liquors we have not seen it.

When the sale of liquor is legalized to permit the wealthy to have their alcohol, they are not the only ones that get it. To the poor also it is sold and the poor man's children often pay for it—pay with hunger, with fear, with aches and bruises and pain.

Indian industries are handicapped by the drink trade. Take the shoe trade for instance. Shoes every one needs, but in the house of the drunkard new shoes are seldom seen. When America adopted Prohibition there was an immediate notable increase in the sale of shoes.

In 25 years the number of drink shops in British India has been reduced from 84,925 to 44,696, and the revenue returns from the same increased from Rs. 6,16,87,846 to Rs. 14,33,78,209. Revenue increased steadily until the anti-drink movement of non-co-operation days. In 1920-21 it was Rs. 15,58,76,842. The reduction of the number of shops does not in all cases represent a closing down of facilities for supplying drink. It occasionally represents a consolidation of interests. In some cases new shops have been opened

where none existed at the beginning of the century.

Drug shops which numbered 20,155 and yielded to Government Rs. 1,63,41,483 in 1901-2, numbered only 14,425 but brought into the Government Treasury Rs. 5,78,82,942 in 1924-25.

Indian sentiment against alcoholic liquors is much stronger than against intoxicating drugs. It is unfortunately true that many men who have renounced the false pomp and glory of the world to live as religious mendicants and ascetics are habitual users of intoxicating drugs and are not rebuked as they should be by public opinion.

NO GOVERNMENT WITHOUT ALCOHOL?

Is King Alcohol a rich patron upon whose contributions to its treasury the Government of the Bombay Presidency is dependent? Certain pro-liquor news papers seem to think so and point for proof to the findings of the majority of the members of the Committee appointed last February to consider the financial measures necessary to give full effect to the policy of Prohibition of the traffic in alcoholic drink and drugs. The alleged discovery instead of filling them with shame, as it should if it were true, seems to make them hilariously happy. There could surely be no greater humiliation for a people than to believe that their Government could not function if deprived of the financial assistance of trades that obtain a large part of their money by stimulating debauchery, turning sober citizens into drunkards, producers into paupers, healthy men into diseased sufferers and honest men into criminals.

It is true that in a Committee, consisting of six Indians and three Europeans, a bare majority concluded that Prohibition is impracticable from a financial point of view. But even their report is an answer to the extravagant claims of some

of the liquor-servers concerning the adverse financial results that would have to be faced if Prohibition were introduced. They clearly indicate that the financial difficulties in the way of Prohibition need not frighten resolute men and women who want to save their country from these brutal licensed enemies.

Rightly viewed the report of the Bombay Committee together with the several minutes of dissent make a hopeful document, one that will serve the cause of Prohibition and hasten the day of its adoption throughout India.

PROHIBITION IN MADRAS PRESIDENCY.

Character and good judgment have triumphed over the entrenched anti-Prohibition spirit of the Excise Department in the heart and mind of the Honourable Minister in charge of Excise in the Madras Government. Becoming Minister of Excise a few months ago with a distinct prejudice against Prohibition the Minister's attitude has moved steadily and rapidly toward appreciation of the Prohibition policy until he has announced himself a convert to its principles. He plans to introduce total Prohibition into Nellore and one other Civil District. We hope that nothing will prevent the inauguration of this admirable policy. British India needs a demonstration of the benefits of Prohibition, and a realization of the difficulties in the way of its successful enforcement. A campaign of instruction against drink and for Prohibition is needed all over India. It will be promoted by the experience gained in local Prohibition areas. Most of the opposition to Prohibition in America was broken down by the benefits that observers, and especially students of industrial, social and moral welfare, saw in counties and states where the policy had been put in to operation. It will be even so in India.



A DRY INDIA.

In Chhatisgarh and some other parts of the Central Provinces the Christians of the Disciples' Church and Mission are inaugurating a series of contests in temperance recitations. The winners of the first contests will be given silver medals. Winners of Silver medals will contest for gold medals and if enough gold medal contests are held the winners will contest for a grandgold medal. This is an excellent method of interesting people—especially students—in the struggle against the drink habit and its promoters, the drink trade. It has been used with extraordinary success in a number of countries. We commend it heartily to all who are interested in enlisting young people on the side of sobriety and temperance reform. The Temperance Headquarters, 15 Rajpur Road Delhi, on payment will supply books of temperance recitations that have been used effectively in other countries. We regret that no book of recitations prepared in India with reference to Indian conditions has been published. A head-master or any other educated person who wishes to arrange for temperance recitation contests could adapt the recitations used in other countries or prepare new ones on similar lines. The Temperance Head-quarters is also able to supply medals to be given as prizes.

INDIAN FOREST SERVICES IN MADRAS.

There were three Conservators in 1891. The number was raised to four in 1911 and to six in 1921. One of the territorial charges was abolished in 1925 and the Conservator sanctioned for the circle was placed on Working Plans duty with the result that there are only five Conservators at present in charge of territorial circles. Their functions are the control and supervision of the work of district officers and their establishment. The duties of the Conservator and the District Forest Officer are so different that the existence of one class of officers does not reduce the work of the other.

INDIANIZATION.

The following is the percentage of Indians in the several departments of the superior services in the Presidency of Madras:—

Service.	Percentage of Indians.	On the 1st March 1927.
Indian Civil Service	20.2	23.5
Indian Police Service	11.3	13.6
Indian Service of Engineers	45.3	45
Indian Agricultural Service	52.9	56.2
Indian Veterinary Service	20	20
Indian Educational Service	56.4	56.4

* No information.

ROADS.

In all the 24 District Boards of the Presidency of Madras there were 27,255 miles 4 furlongs of roads and the average number of miles of roads per 100 square miles of area was 22.3 in 1925-26. Of this 3039 miles 3 furlongs covered trunk roads. The cost per mile of District Boards' roads amounted to 336 rupees. 462 miles 7 furlongs of the mileage of roads were newly opened. The average net toll income per mile of District Boards' roads was Rs. 142/- Tanjore District had 2109 miles 6 furlongs the highest number of mileage of roads in the Presidency and Ramnad the lowest having 639 miles 2 furlongs. The condition of the Tanjore District Board roads is bad for want of metal; the Superintending Engineer could not find proper words to remark in his report to the government on the condition of the trunk roads in Tanjore District. Tinnevely derived the highest income per mile of Rs. 482/- under toll income. The following was the condition of trunk roads as reported by Superintending Engineers in 1925-26:—

Excellent.
Chittoor
Guntur
Nellore

Very Fair.
North Arcot
South Arcot
Tinnevely
Tanjore
Vizagapatam

Fair.
Anantapur
Cuddapah
Kistna
Kurnool
Madura
Ramnad
Tanjore
Tinnevely
Vizagapatam

Satisfactory.
Anantapur
Cuddapah
Kistna
Kurnool
Madura
Ramnad
Tanjore
Tinnevely
Vizagapatam

Fairly Satisfactory.
Anantapur
Cuddapah
Kistna
Kurnool
Madura
Ramnad
Tanjore
Tinnevely
Vizagapatam

Bad.
Anantapur
Cuddapah
Kistna
Kurnool
Madura
Ramnad
Tanjore
Tinnevely
Vizagapatam

We do not know on what basis the Superintending Engineers base their remarks. We have ourselves travelled throughout the District Boards' roads in the Presidency of Madras and our experience has been otherwise. Tinnevely was not "fair" but it ought to have been "fairly bad". Tinnevely had 896 miles 3 furlongs of roads, having only 72 miles 3 furlongs of trunk roads, and Rs. 858/- was the cost per mile of road, earning the biggest toll income. If the remark "fair" refers to the largest amount shown as spent on roads per mile, then the remark "fair" on paper is good; judging the condition of the roads it is extraordinary that Tinnevely should have been classed as "fair".

DRINK OR PROSPERITY, WHICH?

"In Great Britain, every year we spend over three hundred million pounds on alcoholic drink," says a writer in *The British Weekly*, who proceeds to ask his fellow countrymen what would happen in the way of increased prosperity if the millions were spent on clothing, groceries, boots etc., Professor Irving Fisher, of Yale, one of America's foremost economists declares that \$6,000,000,000 have been added to America's national wealth annually under Prohibition. Money spent for drink buys many things but nothing that adds to national wealth. It buys drunkenness, poverty, disease, stupid day roads for hungry children, medicines for sick wives, homes for families, opportunities for education and travel. This economic reason for suppressing the whole drink trade ought to have tremendous influence in India. India can't have drink and prosperity both. Which will she choose?

AYURVEDIC DISPENSARIES.

The following is the statement showing the working of Ayurvedic Dispensaries maintained by Local Boards in 1925-26:—

Name of District Board.	Number of dispensaries maintained.	Number of patients treated.
South Arcot	1	18,861
Coimbatore	2	22,141
Cuddapah	1	•
Ganjam	1	24,711
Guntur	5	84,939
Kistna	8	84,234
Kurnool	2	28,780
Malabar	1	5,684
Nellore	2	39,902
Ramnad	2	28,879†
Tanjore	5	•
Tinnevely	4	42,755
Vizagapatam	17	53,620†
Total.	51	434,506

† No information for one dispensary.

† No information for eight dispensaries.

MEDICAL INSTITUTIONS.

The following statement will show the adequacy of medical institutions, 1925-26 in Madras.

Serial number and name of district.	Area in square miles	Population.	Number of medical institutions.				Total number of medical institutions.	Number of centres.	Number of square miles per centre.	Population (in thousands) per centre.
			Local Fund.	Municipal.	Government.	Private.				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1. Anantapur	6,722	920,716	14	2	1	4	21	14	480	65.8
2. Arcot, North	4,954	1,914,291	23	7	1	3	34	29	171	66.0
3. Arcot, South	4,207	2,229,634	25	5	1	2	33	32	131	69.6
4. Bellary	5,713	773,959	17	4	2	•	23	20	285	38.7
5. Chingleput	3,071	1,392,515	26	2	1	4	33	31	99	44.9
6. Chittoor	5,611	1,233,782	16	1	1	4	22	20	280	61.6
7. Coimbatore	7,225	2,082,063	32	11	2	•	45	38	190	54.8
8. Cuddapah	5,918	852,506	16	1	1	4	22	22	269	38.7
9. Ganjam	4,798	1,767,814	27	3	1	4	35	26	184	68.0
10. Godavari	2,545	1,349,104	31	3	2	5	41	32	80	42.1
11. Guntur	5,735	1,697,253	24	5	1	7	37	37	155	45.8
12. Kanara, South	4,021	1,193,491	23	•	3	3	29	33	122	36.2
13. Kistna	5,907	1,984,818	35	4	2	3	44	35	168	56.6
14. Kurnool	7,580	868,858	24	3	1	4	32	26	291	33.4
15. Madura	4,907	1,778,663	21	10	1	3	35	27	182	65.8
16. Malabar	5,792	2,895,132	42	8	5	4	59	42	138	68.9
17. Nellore	7,973	1,349,690	31	1	1	1	34	33	241	40.9
18. Nilgiris, The	982	94,837	4	2	1	5	12	10	98	9.5
19. Ramnad	4,838	1,654,204	28	4	1	4	37	35	138	47.2
20. Salem	6,912	2,059,790	29	1	2	1	33	25	276	82.4
21. Tanjore	3,727	2,077,259	51	10	1	•	62	57	65	36.4
22. Tinnevely	4,325	1,756,448	31	5	1	6	43	44	98	39.9
23. Trichinopoly	4,319	1,741,014	23	5	1	5	34	23	187	75.7
24. Vizagapatam	4,568	2,120,009	29	4	2	8	43	33	138	64.2

DISTRICT BOARD RAILWAYS.

The following statement shows the net earnings of the Railways under District Board ownership and of the motor service owned by the Tanjore District Board:—

Name of district board.	Line.	Miles open.	Net earnings. (in lakhs).	Percentage on capital outlay,		Net earnings per mile.	
				1924-25.	1925-26.	1924-25.	1925-26.
<i>Railways.</i>						Rs.	Rs.
Coimbatore	... Podanur-Pollachi	... 25.04	2.22	12.93	13.23	8,622	8,846
Guntur	... Tenali-Repalle	... 21.41	1.21	7.9	7.9	5,596	5,666
Kistna	... Bezawada-Masulipatam	... 51.80	3.31	20.9	14	9,247	6,390
Salem	... Suramangalam-Salem	... 3.86	0.71	15.4	13.2	20,725	18,352
Tanjore	... { Mayavaram-Arantangi.	134.88	5.15	8.35	7.57	4,196	3,821
	... { Nidamangalam.—						
	... { Mannargudi.						
	... { Tiruturaipundi.—						
Tinnevelly	... { Agastiyampalli.	38.18	2.54	9.6	10.2	6,417	6,652
	... { Tinnevelly-Tiruchendur						
<i>Motor Service.</i>							
Tanjore	... Tanjore-Tiruvadi	... 8	0.16	15.8	51.7	299	2,000

In the Kistna, Salem, and Tanjore districts, the net earnings from railways decreased when compared with those of the previous year, the fall in the earnings on the Bezawada-Masulipatam railway being most marked. This fall is attributed to the temporary stoppage of train service owing to breaches having been caused on the lines by the cyclone which struck the district during the hot weather of the year.

employed. The 'Temporary' line is occupied by 11 persons; it has been in use for the last three years, and looks as if it would leak in the monsoon. No latrines are provided for this line, which is also close to the road.

I recommend that the proprietors be directed to built at least one more solid five-roomed coolie line for this estate, and at the same time have the one permanent line thoroughly cleaned and whitewashed.

(2) *Glen Leven Tea Estate*.—Belongs to the same proprietors as Periya Peak estate; visited 4th December 1926.

[Planters Labour Act—Estates—Wynad
taluk—Inspection.]

(1) Peria Peak tea estate	Owned by Messrs. Tipping and Irwin, Visiting Manager , Mr. H. H. Tippets.
(2) Glen Leven	
(3) Kadalath	Owned by Messrs. H. A. Jaffar Muhammad Sait and Sons.
(4) Beenachi (pepper, coffee, and a little tea in Beenachi).	

- | | | | | |
|-----|--|-------------|-----|---|
| (1) | Peria tea | Peak estate | } | Owned by Messrs. Tipping and Irwin, Varadachari ^{W. H. H. Tippett.} |
| (2) | Glen | Leven | | Mr. H. H. Tippett. |
| (3) | Kadalath | | } | Owned by Messrs. H. A. Jaffar |
| (4) | Beenachi (pepper, coffee, and a little tea in Beenachi). | | | Muhammad Sait and Sons. |
| (5) | Churimala | ... | ... | ... |
| (6) | Kuppamudi (pepper and coffee). | | } | Owned by Father Baretta, S.J. |
| (7) | Kolakapara (pepper and coffee). | | | Owned by Maniyan goth Krishna Kavandan. |
| (8) | Pethirinarata | ... | ... | ... |

The points noted about the eight estates mentioned are given in detail below:—

(1) *Periga Peak tea estate*.—Visited 4th December 1926; owned by Messrs. Tipping and Irwin; Visiting Manager, Mr. H. Tippetts of Rasselas Estate; Superintendent, J. P. Peters, Anglo-Indian or Indian Christian. One set of permanent lines, very dirty, near the Tellicherry-danantoddy main road at 37th mile. Five coolies, now occupied by about 17 persons (Thiyyas); no latrines, no dispensary or medical arrangements. This together with temporary thatched bamboo hut constitutes the only accommodation for coolies in the estate—about sixty coolies in all are

There is one permanent coolie line by the road side, with five rooms in fair condition; this needs whitewashing. No latrines, no medical arrangements of any kind. There are also five rooms in a temporary line, which is a thatched erection in bad condition; and a further thatched but containing two rooms. The two temporary buildings are not rain-proof during the monsoon, and are now in disrepair. The coolies accommodated are Thiyyas and Mappillas. Cows are kept in front of the lines and the place is consequently filthy. I recommend that the proprietors be ordered to build at least one more permanent coolie line here, of five rooms or more, and to have the existing building thoroughly cleaned and whitewashed.

(3) *Kadalath Pepper and coffee estate, Muppainad amsam.*—Owned by Messrs. H. A. Jaffar Muhammad Seit and Sons; Superintendent, Mr. Ranganath Aiyar, Indian or Indian Christian; visited on 7th December 1926. Please also see complaint by one Sheik Maistri sent herewith (dated 3rd September 1926).

This estate is over two miles from the main road, and a very considerable distance from the nearest Government Hospital. It has, however, no dispensary or medical arrangements of any kind for the benefit of coolies. There are no proper coolie lines; one small thatch and bamboo building is now occupied by about a dozen low caste coolies; this is only a temporary erection which is sure to leak in the monsoon. The 30 or 40 Mappilla coolies brought by Sheik Maistri recently were accommodated in a dirty and dilapidated old bungalow at the top of a steep hill, a long way from the water supply, which is not very good.

I am of opinion that the proprietors Messrs. Jaffar Muhammad Sait and Sons should be ordered to build at least one permanent coolie line of five or more rooms, and make some arrangement for giving medicine to coolies on the spot, on pain of closure of the estate.

(4) *Beenachi estate, Kidnanganad amsam (pepper, coffee and 15 acres of tea newly planted)*—Visited on 8th December 1926; proprietors, Messrs. H. A. Jaffar Muhammad Sait and Sons; writer in charge, L. V. Seshachala Nayudu; pay, Rs. 40; field writer, C. S. Samuel; pay, Rs. 30.

A complaint from Sheik Maistri, dated 3rd September 1926, is enclosed herewith. Four permanent coolie lines, only one

occupied at present, the remainder used as cow sheds and in filthy condition; no latrines and no medical arrangements; the estate pays Rs. 3 a month to the District Board for the use of medicine from the Sultan's Battery Dispensary, but this Rs. 3 subscription is now four months (Rs 12) in arrears. This arrangement is unsatisfactory for the following reasons:—

(a) The Sultan's Battery Dispensary is two and a half miles away from the estate.

(b) Coolies, when ill, are expected to walk into Sultan's Battery and there have been cases of such persons dying on the way or in the Local Fund Choultry, as there is no provision for in-patients in Sultan's Battery.

(c) Rupees 3 a month is very small sum, and further more even this has not been paid for the last four months.

I am convinced that the proprietors of Beenachi estate should be ordered to build a small dispensary of their own and treat coolies on the spot.

The four permanent lines are capable of being made fit for habitation, if they are properly whitewashed and cleaned: but the water-supply to them is not satisfactory. It is too far away and insufficient during the hot weather; there is not enough water for washing, barely enough for drinking purposes. The water should either be pumped up to the lines or two wells dug, or both.

is not much activity on these pepper and coffee estates, the coffee picking being mainly done by local labour, at the time of the pepper picking, which is also the malaria season in Wynad, and the time when the water-supply is likely to run short, there are usually plenty of coolies living for several months in these places. Cherumas from the plains and Malayalis from South Malabar, have to live under such conditions, bad or good, as they find up here.

Though most of the European estates are continually being provided with new lines, dispensaries, hospitals and arrangements for water-supply, the Indian proprietors of estates, such as Kadalath and Beenachi, appear never to spend an anna on the comfort and health of the coolies whom they employ.

I think that only the threat of closure of the estates will move them to take any effective action in the matter. They should be forced to spend a proportion of their annual profits, which are reported to be enormous, on such improvements. It is disgraceful that these should be allowed to avoid the responsibility for the health of their coolies by the payment of the miserable amount of Rs. 3 a month to the Local Fund Dispensary, and still more disgraceful that this payment should be four months in arrears at the present moment.

(5) *Churimala, Purakkady amsam, pepper and coffee estate, also doing timber trade, rosewood.*—Proprietor, the Rev Father Baretta of the Jesuit Mission. No

1-1

hospital arrangements; the estate pays Rs. 5 a month to the Local Fund Dispensary at Sultan's Battery, which is four miles away, and sends coolies there when they are sick. This is unsatisfactory in the case of serious illness as sick persons are expected to walk into Sultan's Battery.

There is one ten-roomed coolie line on the top of a hill, in filthy condition, used apparently as a cow house; no latrines; also a two-roomed mud and bamboo hut, and a one-roomed hut. There were about 70 Mappillas and Thiyyas in these buildings till two months ago (October). The only other accommodation is a temporary thatched shed near the road for Asaris engaged in felling timber, six rooms with poor water-supply. This is to be dismantled shortly. There are hardly any coolies now working in Churimala, but there will be a large number during the pepper-picking season, men from the plains and from South Malabar.

I consider that the least that the proprietor can do is to have the one existing permanent line thoroughly cleaned and whitewashed, and to erect another similar to it; at the same time, he should provide some kind of medical aid for the coolies, by building a small dispensary on the estate. They cannot be expected to walk into Sultan's Battery when they are suffering from malaria or pneumonia.

(6) *Kuppamudi, pepper and coffee estate.*
—Proprietor, the Rev. Father Baretta of
~~_____~~

This estate is difficult of access; the coolie lines, permanent and temporary, are at the top of a steep hill over two miles away from the main road. The water-supply is from a dirty looking and sluggish stream, which will probably fall altogether in the hot weather. The one permanent coolie line is a seven-roomed building, now occupied by 39 coolies—Mappillas, Thiyyas, Cherumas and others, very dirty. The writer, Bastian, is new to the place and the two contractors, Augustine and Narayanan, are irresponsible youngsters; I should say that the estate had been thoroughly badly run ever since it was taken over by the Rev. Father two years ago. The only other accommodation for coolies is a two-room wooden shanty occupied now by two persons.

About 200 coolies are employed on these estates for the pepper-picking season; many of whom come from Ernad, Manjeri, etc.; where they sleep is a mystery.

The Rev. Father Baretta probably cares more for the souls than for the bodies of his employees; but, in my opinion, he should be ordered—

(a) to erect at least one more permanent coolie line of five rooms or more;

(b) to arrange for a better water-supply to the existing line, whether by diverting a stream or digging a well near the line;

(c) to build a dispensary for the benefit of the coolies who cannot be expected when seriously ill to struggle down to the main road (two miles away) and then to walk another four miles into Sultan's Battery for treatment.

The payment of Rs. 5 a month should not absolve the proprietor of the estate from his duty in this direction.

(7) *Kolakapara, Purakkady amsam*.— Visited on 8th December 1926; pepper and coffee estate, also some rubber; owned by Maniyangoth Krishnan Kavandan; one set of four-roomed lines, built about five years ago; wants re-whitewashing; no latrines and no medical or sanitary arrangements whatsoever; now inhabited by coolies (Mappillas) from the neighbouring estate. Kariyastan is K. Raman Nayar. In the pepper picking season about 50 Cherumas from the plains are employed; they crowd into these, the only lines.

I consider that another permanent building should be erected in this estate, and some medical arrangement made, by building a small dispensary or otherwise. There have been cases of South Malabar, coolies from this and the neighbouring estates dying on the road, trying to walk to Sultan's Battery or to Vayitiri. Sultan's Battery is about five miles away; the estate does not pay anything to the Local Fund Dispensary there.

(8) *Pathiripara estate (pepper and coffee)*.—Owner, Maniyangoth Krishnan Kandasamy Nair, K. P. Krishnan Nair. The estate is situated in the foot of a single mud hut, in bad repair, which undoubtedly leaks in the monsoon; now occupied by *br* *own* coolies. Mappillas, Thiyyas and Kanakians, all mixed up together. Estate employs chiefly local labour, but in the pepper-picking season others also are employed—men from the plains and South Malabar. A few Mappilla coolies belonging to this estate are now living in the four-roomed lines in the neighbouring estate of Kolakapara.

There are no medical facilities of any kind on Pathiripara. It is run in thoroughly Indian fashion, with a minimum of unnecessary expenditure, and no provision for the comfort of its employees. I think that at least one permanent coolie line should be built here, of six rooms, and a small dispensary is also necessary as there is no arrangement for the treatment of the sick.

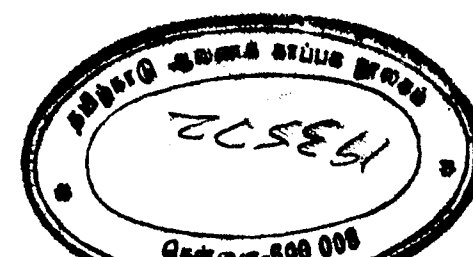
THE PAURI (GARHWAL) TEMPER- ANCE LEAGUE

The Pauri (Garhwal) Temperance League has twice in recent months petitioned the Government of the United Provinces to order the removal from Pauri of a liquor shop which was opened there a year or so ago against the wishes of the better elements and the overwhelming majority of the residents of the town.

"INDIA & INDUSTRY."

This is a re-print of a lecture delivered at the Wardla College, Bellary, and later on published in the "Prema." The author is Sreemathi Sumati Bai B.A., L.T., Premayatana, Thungabadrā, (M. & S. M.). She claims to "prove with facts and figures how methodically the bureaucracy crushed the world-renowned industries of India." She further says that she will be amply rewarded if what she has written should succeed in opening the eyes of all such as believed without reason that India has never been great in arts and industries and cannot therefore be so in future. Our readers will find the whole article "India and Industry" printed under "Miscellaneous" in this issue, and we leave it to our readers to form their own judgment in the matter of the position of industries of India, past and present. We do not think people of the East or the West deny the great past of the industrial and agricultural India. The skill of the Indians in the production of delicate woven fabrics, in the working of colours, the working of metals etc., has from early times enjoyed a world-wide celebrity. The author pleads for reviving Indian Industries, if India's sons and daughters are to be prosperous and demand the Statesmen and the Government of India to support the Charaka Movement of Mahatma Gandhi. She says that the Indian Industries should be

We shall be failing in our duty if we do not point out to our readers that the Indian Industry is handicapped not only by the foreign capitalists but also by the Kaddar Movement. In the whole of India, the Presidency of Madras, and especially the Southern Presidency, has always been and to a great extent even now using fine Indian manufactured Dhooties and Saries. Since wearing white cloth by ladies represents generally widowhood in Southern India, coloured hand-woven cloths are used by ladies. In the villages even today very many among the men wear hand-woven Dhooties. The foreign market, it is true, has been trying to catch the masses through petty traders in villages through shining colours and cheap cotton and imitation silks. If supporters of Kaddar Movement would appreciate the hand-loom industry of Conjeevaram, Arni, Bangalore, Salem, Madura, Koranad, Thuyili and other places and give them protection by not inducing women to wear Kaddar in preference to manufactures of these places, greatest justice would be done to Indian Industries. It is good that protection is required for those that are dazzling in fine foreign clothes, but it is uneconomic to talk of destroying everything that exists in India to support the Kaddar Movement for its own sake. Khaddar has its own merits as well as demerits. It has time and place for its introduction. With these few observations of ours we commend this article to our readers for their careful study and opinion to be formed.



HOOKWORM DISEASE IN MADRAS PRESIDENCY.

During the year 1926, the Ankylostomiasis Campaign practically completed its survey into the intensity of hookworm infection in the Tamil, Malayalam and Kanarese districts. The survey is being conducted by means of the dilution egg-count method devised by Stoll. Egg-counts which give an excellent idea of the degree of infection in a given community indicate that by far the largest number of hookworms per person is harboured by people living in the West Coast and particularly in the Malabar District. The number of persons treated for hookworm during the year was 76,587. The drugs generally employed for the treatment of the disease were thymol, oil of chenopodium and carbon tetrachloride. Propaganda work consisted of 978 lectures with lantern or cinema demonstrations to audiences aggregating to 112,706 persons.

QUESTIONS IN THE COUNCIL.

Some of the members of the Legislative Councils and even of the Assembly think that their constituencies are so ignorant as to value their representatives according to the number only of the questions they put. Some members put in unnecessary questions without even apprehending the amount of clerical labour involved in answering a question, if any data are required, and considering whether

the answer is of sufficiently public value to justify that labour. In the interest of economy and proper business of legislature being conducted without haste and waste, it is the duty of the Councillors not to go in for tabling questions unnecessarily in astonishing quantities.

MORTALITY FROM SMALL-POX.

The Annual Report on vaccination-Madras for the year 1926-27 that is before us shows that there has been a progressive decline in the mortality from small-pox. In 1922-23 the total number of deaths from small-pox was 26,526 while in 1926-27 it was only 9,815. The majority of deaths from small-pox occur among unvaccinated persons or among those who have not been re-vaccinated since infancy. This shows the necessity and the importance of carrying on a vigorous and intensive vaccination campaign. The continued efficacy of the glycerine lymph issued by the King Institute is demonstrated by the high percentage (99.9) of success in primary and secondary vaccinations. In several municipalities the infantile vaccination rates were very unsatisfactory resulting in the high infantile death-rate from small-pox. The number of vaccinators should be increased and the Health Officers are responsible for the supervision of vaccination. The Local Boards and Municipalities should offer scales of pay sufficiently attractive to

induce capable hands to accept employment as vaccinators. The health staff should detect cases of unprotected and unregistered children. We congratulate the health staffs of North Arcot, Coimbatore, South Arcot, Malabar and Nellore in having detected several thousands of cases of unprotected and unregistered children. The Local Boards should co-operate with the Health Officers in the matter of the administration of the vaccination department. It is also desirable that the District Boards should make vaccination compulsory within their areas.

POSTAL MAILS IN MANGALORE.

The Postal Mail (S. I. Ry.) arrives at Mangalore at 4.20 p. m. and the mails are not distributed till about 10 a. m., the next day, though through the kindness of the Post Master in charge the mails are sorted and delivered to those that call at the Post Office for mails the same evening. It is a beautiful sight to see the anxious faces of people in crowds in front of the Post Office eager to receive their tapals. Business people in Mangalore are not able to send in their replies the same day but have to wait till the next day. If the Government of India would arrange to distribute the articles the same evening, the grievances of the Mangalore public in this matter will stand redressed. With a few additional hands the mails can be distributed the same evening.

MISCELLANEOUS.

INDIA AND INDUSTRY.

(BY SUMATI BAI B.A., L.T.)

As conditions exist at the present day, it is hard to connect industry with India. In fact one cannot realize this land of ours, which is now practically devoid of all industrial activities, as having once been a leading industrial country. To-day India has no standing in the economic world. She has no voice whatever in matters of trade and industry. Such is the depth of economic poverty and misery she is reduced to! So much so, that many a European—why, some short-sighted Indians too—have the audacity to say that India can never be an industrial country and that her people have not that skill and capacity required for industrial and commercial enterprise. Such fools have only to turn back to the pages of history to ascertain the truth of their statements. To understand the present industrial condition and to gauge the possibilities of the future, it is very necessary to look into the facts of the past.

There is every evidence to prove, at a time when the West, the modern industrial centre, was inhabited by savages and nomads, India was famous for her skillful art and industry. "The skill of the Indians," says Prof. Weber, "in the production of delicate woven fabrics, in the mixing of colours, the working of metals and precious stones, the preparation

of essences and in all manner of technical art, has from early times enjoyed a world-wide celebrity." Hundreds of years before Christ, India was trading with the ancient kingdoms of Babylon, Egypt, Greece and Rome. There is every proof to show there was commercial relationship between India and Babylon as far back as 3000 B. C. Recent excavations in Egypt have brought to light, mummies dating from 2000 B. C. found wrapped in Indian muslin of very fine texture. Rome also seems to have imported a good amount of Indian manufactured commodities. It is said that elder Pliny complained of vast sums of money being annually absorbed by commerce with India. The Dacca muslin was also known to the Greeks who named it 'gangetica'. Hence it is evident that India must have reached a state of proficiency in cotton spinning and weaving even so far back!

Iron manufacture also was not unknown to ancient India. Prof. Wilson says, "Casting of iron is an art that is practised in this country (England) only within a few years. The Hindus have the art of smelting iron, of welding it and of making steel, and have had these arts from time immemorial." The same sentiment is voiced by Mr. Ranade in his essays on "Indian Economics." There he writes, "The iron industry not only supplied all local wants, but it also enabled India to export its finished products to foreign

countries. The famous iron pillar near Delhi, which is at least 1500 years old, indicates an amount of skill in the manufacture of wrought iron, which has been the marvel of all who have endeavoured to account for it. Mr. Ball of the Geological Survey of India admits that it is not many years since the production of such a pillar would have been an impossibility in the largest factories in the world and even now, there are comparatively very few factories where such a mass of metal could be turned out. Cannons were manufactured in Assam of the largest calibre. Indian steel furnished the materials of which Damascus blades with a world-wide reputation were made; and it paid Persian merchants, in those old times, to travel all the way to India to obtain these materials, and export them to Asia. The Indian Steel found once considerable demand for cutlery even in England. This manufacture of steel and wrought iron had reached a high perfection at least 2000 years ago."

At the time of Greek invasion by Alexander, India enjoyed a high degree of prosperity. There were then numerous commercial cities and ports for foreign trade which testify to the advanced state of the nation. The popular use of silks and ornaments of gold and gems made an impression on the Greeks who were taken aback at the high degree of Indian art and culture.

In the first century A. D. the influx of Indian commodities into the West, specially Rome, was enormous. Writings of many western travellers of the time bear witness to this. Two Chinese travellers who visited India in the fourth and sixth centuries have commented on the flourishing arts and industries of India.

The series of Muhammadan invasions and conquests dating from the 11th century hampered Indian industries to some extent. Once the Moghul Empire was established, there seems to have been a revival of the Indian industries and handicraft. Bernier who visited India during the reign of Shah Jahan gave some very good accounts of the Emperor's court and the condition of the country in general. He speaks of the immense gold and silver jewellery, and marvels over the amount of manufactured goods—"Embroideries, streaked silks, tufts of gold turbans, silver and gold cloths, brocades, network of gold, etc." Tavernier also echoes the same sentiments and goes into raptures over the Indian manufactured goods. He makes special mention of "The marvellous Peacock Throne with the natural colours of the peacock's tail worked out in jewels, of carpets of silk and gold, satins with streaks of gold and silver, endless lists of exquisite works, of minute carvings and other choice objects of art." The Taj Mahal in itself will suffice to commemorate the culture, art and architecture of India.

Why, was it not the wealth and industry of India that tempted the traders of Europe to go over to India? Murray in his *History of British India* writes, "The most beautiful and valuable art has ever produced, were sought by merchants at the expense of greatest toil and danger." What was it that lured the English East India Company to India? Here again the ready reply will be India's wealth, trade and her industry. At the end of the 17th century large quantities of Indian calico, muslin and chintz were imported into England. In 1787 the export of Dacca muslin to England was estimated to be worth 30 lakhs of rupees. Even in the beginning of the 19th century, 6 to 15 thousand bales of cotton piece-goods were annually imported to England from Calcutta.

Now rises the question as to how India, that held sway over the markets of Europe through its cotton, silk, woollen fabrics and its gold, has dwindled down to its present miserable state. The answer is not far to seek. When India lost her political independence, she lost her economic independence as well. As the English East India Company began to assert political rights, India's industrial activity also began to slacken. From an economically independent status, hers was gradually reduced to that of an exploitation ground, misnamed "emporium", for the foreign traders and rulers. There is ample evidence to justify this statement. In the beginning of the Company's administration, British weavers began to be jealous of the Bengal weavers whose textile fabrics were imported into England,

and the former tried their level best to crush the latter. "A deliberate endeavour was now made to use the political power obtained by the East India Company," says Romesh Chander Dutt, "to discourage the manufactures of India. In their letter to Bengal, dated 17th March 1769, the company desired that the production of raw silk should be encouraged in Bengal, and that of manufacture of silk fabrics should be discouraged, and they also recommended that the silk winders should be forced to work in the Company's factories and prohibited from working in their own homes." Dutt further quotes a part of the letter of the Court of Directors addressed to the British House of Commons:—"This regulation seems to have been productive of very good effects, particularly in bringing over the winders, who were formerly so employed, to work in the factories. Should this practice (the winders working in their homes) through inattention have been suffered to take place again, it will be proper to put a stop to it, which may now be more effectually done by an absolute prohibition under severe penalties by the authority of the Government." Such a course of action is often whitewashed by English Historians who, in writing of India, go so far as to say that the benevolent English Company taught handicrafts and provided work in their factories for many ignorant Indians. True it serves their purpose to depict affairs in such a light, but it is for us, Indians, not to be thus deceived and hoodwinked.

Mention has already been made of the decline of the Dacca muslin industry. This again was deliberately stifled by the English. Is it not strange that the export of Dacca muslin which amounted to 30 lakhs of rupees in 1787 should have ceased altogether by 1817? Speaking of this industry, Dutt, in his *Economic History of British India*, writes, "The arts of spinning and weaving, which for ages afforded employment to numerous industrial population, have now become extinct. Families which were formerly in a state of affluence have been driven to desert the town and betake themselves to the villages for a livelihood." About a hundred years back the population of Dacca was estimated to be 200,000 and at the present day it is only 79,000. This is only typical of the several other manufacturing centres. This fall in population clearly indicates that the manufacturing classes all over are becoming impoverished. Also one should recollect the merciless treatment the Dacca spinners suffered at the hands of the so-called benevolent (?) English. In spite of the efforts of the English writers to screen these affairs the truth has been out. How many peoples' thumbs were cut off thus disabling them and putting an end to their spinning fine yarn (the finest yarn was not perceptible to the eye and as such the nature of the yarn was tested more by feeling than by seeing. Hence it was that the thumbs were chopped off.) Anything more brutal than this! Has India to thank England for having thus

brought about the death of her world-renowned muslin industry and trade? (Read *Impeachment of Warren Hastings* by Burke and Sheridan.)

Another important Indian industry which fell a prey to the jealousy of the English manufactures was ship-building. This was one of the chief industries of ancient India. Dr. Muckerjee in his "History of Indian Shipping" confirms the fact that India carried on navigation to far distant climes 'both east and west.' Mr. Digby speaks of ship-building being in an excellent condition in India about a hundred years back. In his "Prosperous British India" he quotes from the report of the year 1800 by the then Governor-General Lord Wellesley. There Lord Wellesley writes:—"The port of Calcutta contains about 10,000 tons of shipping, built in India of a description calculated for the conveyance of cargo to England... From the quantity of private tonnage now at command in the port of Calcutta, from the state of perfection which the art of ship-building has already attained in Bengal, (promising a still more rapid progress and supported by abundant and increasing supplies of timber), it is certain that this port will always be able to furnish the tonnage, to whatever extent may be required for conveying to the port of London the trade of the private British merchants of Bengal." Considering that ship-building was so very promising about the year 1800, what is the reason for the subsequent failure of the industry? British competition of course and that not a fair one. Mr. Taylor in his "History of India" says "how the arrival of Indian cargo in Indian ships, at the port of London, caused a sensation worse than that likely to be aroused by the appearance of a hostile fleet. The ship-builders of the port of London raised a hue and cry declaring that their business was on the point of ruin and that their families on the high-way to starvation. The voice was heard and the Court of Directors forbade the use of Indian ships in the trade between England and India. They came out with several sham reasons to justify their course of action one of them being,—to quote the exact words—"The native sailors of India are on their arrival here led into scenes which soon divest them of the respect and awe they had entertained in India for the European character. The contemptuous reports which they disseminate on their return cannot fail to have a very unfavourable influence upon the minds of our Asiatic subjects, whose reverence for our character which has hitherto contributed to maintain our supremacy in the East, will be gradually changed." Such an argument tells its own tale. Besides, how much it reflects the attitude of the English mentality towards India and honest striving! This then for more than 50 years continued to be the settled policy of England—the policy to stifle and stamp out the national industries for the sole benefit of the English merchants and manufacturers.

History tells us how in the 18th century England considered her colonies as 'plantations'—plantations to grow the necessary raw produce required for the manufacture of the mother country; plantations also serving the purpose of markets where the mother country dumped its goods. These colonies were all exploitation grounds for the mother country to feed and fatten on. But after the American War of Independence, England lost its hold over the colonies, and then India came to its rescue. Since then India—her manufacture, industry, trade and wealth—has been sacrificed in the interests of England. Instead of trading with India, England has been trading on India. One by one Indian industries have been trampled down—trampled with a dual purpose—first, to encourage English industry by knocking down the Indian competitor, and secondly, to provide a market in India for England to dump its goods, the very goods which were once produced in India itself. Besides it is only by stifling Indian industry that England can get Indian raw produce for her own use. Otherwise, India will not part with her raw material if she needs it for her own manufactures. Hence it is that England has been very keen on encouraging the export of raw materials.

What is more deplorable is that England should deprive India of the very food of her children. The vast amount of foodstuffs, such as grain, that India exports to England means the snatching away of the nation's food to fatten the foreign capitalists and rulers. When "Food, Food" is the cry of the people here, the benign Government turns deaf to these heart-rending cries, and still allows food to be sent out of the country. Besides foodstuffs, the very manure, that ought to enrich the soil here, is sent away thus impoverishing the land and deteriorating its productive capacity. What is more, the forests even are ruthlessly cut down in the interests of English firms and companies. Enormous decrease of forests leads to failure of rains. Failure of rainfall means failure of crops and subsequent famine pestilence and disease. Any wonder then that famished India should lose its life by inches!

Besides England herself trading on India, she has allowed other nations as well to exploit. The English doctrine of Free Trade and 'Laissez Faire' has made India a common ground for all plunderers to help themselves. Excluding the United Kingdom, other nations, such as Germany, Austria, United States and Japan, have taken full advantage of the policy of Free Trade, purchased raw produce in India only to flood her markets with their manufactured goods. As long as the Indian industries are not protected, and as long as the Indian Government sacrifices India in the interests of England, there is no chance for India ever to rise again as a dominant power in the economic world. R. C. Dutt quotes the following lines of H. H. Wilson, the historian of India:—"Had India been independent, she would have retaliated, would have imposed

prohibitive duties on British goods, and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger." India has been thus long exposed to these foreign commercial attacks which have butchered her agricultural and manufacturing industries. The Indian indigo industry, for instance, nearly succumbed because of German competition. Germany, which had been importing vegetable indigo worth more than a million sterling, began after 1897—when Dr. Bayer produced artificial indigo—to export artificial indigo of three times that value. Again Germany's output of beet-sugar was a death-blow to the sugar industry of India, so much so that from 1920 to 1921 India imported 6 per cent of its sugar from outside. During 1913 to 1914 Germany and Austria purchased from India raw materials amounting to 24,220,400 pounds while the imports from these amounted to 11,304,141 pounds. The same year the exports to the United Kingdom amounted to 38,236,780 pounds and the imports from the United Kingdom to 78,388,149 pounds. Indian exports now consist of chiefly raw cotton, jute, food-grains, seed, tea, hides and skins, whereas her imports are all kinds of manufactured goods. The Indian imports are enormous and estimated to be worth 127,538,638 pounds. Of these, roughly speaking, 62 per cent are from the United Kingdom. Thus with the increase of imports, India tends to become more and more dependent on England—dependent not only for manufactured articles of cotton, iron, etc., but also for luxuries such as soap and toilet requisites; nay even for some of our foodstuffs such as sugar. It is indeed deplorable that India should have been reduced to this state of economic dependence. India with the abundance of her natural wealth—plenty of raw materials, natural facilities for power and transport—with a vast home market to consume the home produce, has no necessity to economically depend on any nation. If the Government will only stretch out its hands to help dutifully, there is no doubt of Indian industry once more coming to its own.

The present policy of the Government is, as already stated, anything but beneficial. To revive Indian industries it is Protection and not Free Trade that is wanted. All Indian manufactures should be protected against foreign competition. England herself in the days when her industry was in its infancy-days of Merchant Guilds and Craft-Guilds and even later on—followed a strict policy of Protection. It was only when her industry was set on a firm footing, that England launched on the policy of Free Trade. Even as late as 1813, England protected her home fabrics against those from India. This England did by levying on Indian goods

duties 70 and 80 per cent of their value, and also by positive prohibition. Had this not been the case, had not such prohibitive duties existed, the mills of Paisley and Manchester could not have been what they are to-day. Does not Indian industry also need similar support and protection? To begin with, export of raw materials of goods, that can be manufactured here in India, must be discouraged, and local industries must be actively encouraged. For instance, every year an enormous amount of cotton is sent out of India. This should not be allowed to continue so indiscriminately. If this export is regulated, then naturally the necessity for using up the raw material will enhance its industry. Again, now since there is very great demand abroad for raw cotton, there is temptation to grow excessive amount of cotton even at the expense of food grains, with the result the people of the country suffer for want of sufficient food. Whereas if home industry supplants the exportation of raw material, then there is not the likelihood of this danger.

The discouraging of the raw material alone will not do to further industrial activity. The industry itself should be protected, if not by actual prohibition of foreign goods, at least by levying a tariff on them. The 10-day many of our industries suffer because of the lack of such prohibitive duties. The present crisis of the Bombay Cotton Mills industry is mainly due to the lack of this protection. Since the Indian Cotton industry is not protected by any tariff on imported cotton goods, the foreigners are able to dump their goods into India. Besides England has made matters worse by levying an excise duty on the Home production. Naturally then, the result is disastrous for the Indian industry. When the Indian manufacturer is thus doubly handicapped, the foreign capitalists fatten their purses. This is not the case only with cotton. Taking paper manufacture again, why does India import the bulk of paper required, when she has every facility for home manufacture? When there is plenty of bamboo pulp available in India, where is the necessity for her to import either paper or paper pulp? Here again it is due to lack of protection and encouragement of national industry. Similarly several other industries can be successfully carried on only if there is proper State support.

Mr. Ranade, in a paper that he read before the Industrial Conference at Poona in 1893, speaks of "the contrast between the bounty of Nature and the poverty of men" regarding iron industry in India. He further calls attention to the fact as to how India though richly endowed in iron ores has, commercially speaking, no iron industries at all. Mr. Ball, Deputy Superintendent of the Geological Survey, in his work on Economic Geology, clearly points out that the Government should have

started iron manufacture on a large scale when they introduced the railways. Then there would not have been the necessity of importing so much railway plant and other iron manufactures as India does to-day. Besides by establishing iron manufacture all over, not only a good amount of money now sent out would be kept in circulation, but also it would have provided employment for a large number of people. The Government cannot deny this on the ground that iron industry could not have thrived. The success of the Tata Iron and Steel Works is in itself a standing proof against all such pretence.

It is this stifling of industrial development that has compelled a large number of people to resort to agriculture as their only resource. But agriculture does not and cannot provide work for the labourer throughout the year. In the by-gone days of India's industrial glory, agricultural labourers had spinning and weaving as another source of livelihood. Now that the latter has been denied to them, there is no go for the labourers but to starve or to emigrate to distant clime for the sake of food. Strange that the children of India, a land of natural wealth and bounty, should go a-begging to far-off lands as South Africa, and there suffer worse than slaves at the hands of their foreign taskmasters—slave-drivers—the white man again. Indian industries must be revived if her sons and daughters are to be prosperous. Hence it is that Mahatma has advocated the Charkha movement of India. This movement, then there is every hope of India once more reaching its former state of perfection in cotton spinning and weaving. The spinning and weaving of Khaddar will itself afford employment to many who to-day either starve, steal or emigrate because of want of work and food. Lord Birkenhead had his say. India's agriculture must be improved; for what? And not industries?—and Rip Van Winkle need not be surprised, when he wakes up, to see Mr. Wood the next viceroy an expert in agriculture, has made India richer. As what?—As a more bounteous supplier of raw-goods to the West and a better market for its manufactures too.

Besides it is the duty of the Government to foster the development of arts and industries by establishing institutes for technical education. Ever since 1887 the cry of the Indian National Congress has been that the Government should provide an efficient scheme of technical instruction—that provision should be made for technical education in the different provinces according to local requirements. In spite of the repeated cries of the Congress, the Government has done little towards the encouragement of technical studies. The Arts Colleges and the University studies are more in the way of industrial development than a help. The students of these colleges are, as it were, only trained and apprenticed to become clerks and petty Government officials.

The University curriculum itself is such that it tends to stifle all power of thinking and originality. The English Universities are not of the types of these Indian ones. Does it mean that India is fit only for a course of mugging and cramming? The nation that has given birth to heroes like Tilak, Gokhale, Swami Vivekananda and Mahatma Gandhi, surely does not suffer from want of brains.

About seventy years back Japan was far behind India both in agriculture and industry. But now, owing to the joint efforts of her people and Government, there has been a wonderful development of her industries based on a system of technical education—so much so to-day Japan's prominence in the industrial world has wounded the vanity of the Western nations. Is it then impossible for India to put up her head if Japan can work such wonders within a period of seventy years? Considering India's past and her natural resources the task must be much easier than in the case of Japan. But the difficulty comes in here—Japan has her own Government whose one lookout is national progress and national aggrandisement. With regard to India, the nation's hands are bound to look on the aggrandisement of another United Kingdom—at her own expense. If the Government will only take some interest in the industrial developments of the country, India's state can never be so deplorable as it is to-day.

Summing up, is it not evident that India has fallen from a position of economic security and independence to one of slavery and dependence—from industrial plenty to industrial poverty? In spite of her natural resources, she is obliged to purchase her very necessities, even foodstuffs, from the capitalists abroad. In so doing she ruins herself and helps to swell the pockets of the foreign capitalists. When the world-wide movement of to-day is to rouse and strengthen the plebeian, the proletariat, in crushing the capitalist tyrant, the bourgeoisie, is not India's attitude quite unique when the universe rings with the cry "down with the bourgeoisie"? India alone, with her ever-increasing import, passively submits to the dominance of the foreign bourgeoisie. Time that India roused herself from this lethargy. India of to-day is a mere carcass of her former self—the land that once nourished the whole world with her poetry and philosophy, art and science. The Indian nation that inspired the West with noble thoughts and high ideas is to-day a nation of wage earners, and a nation of servile *salariats* (if such a term can be used for those dependents on salary). Every Indian prides on the past glories of the country, but does he or she realize the present national degradation? It is the duty of every Indian to put his shoulder to the wheel in rejuvenating this land of ours. It is within the reach of every individual to cut down the present list of foreign imports. Every foreign money that we indulge in, means joining hands with the foreign bourgeoisie in ruining

one's own country. Is it not an article that we should import even sweets from abroad? What necessity is there for the popular use of chocolates, lozenges, cakes and other sweets? Are we lacking in home-made sweets that we should go in for foreign stuff? Again, what irony of fate, that India with its abundance of fruits should import tinned fruits? Can English apples, pears and peaches be compared to our plantains and mangoes? Besides, are these even not available here? And yet so many especially the so-called fashionable society prefer those foreign products to our own? What a shame that India abounding in its sweet sugarcane should import twenty crores of rupees worth of sugar from abroad? We are not tired of calling the Westerners 'Worshippers of Mammon' while we are ourselves 'the devotees of Morpheus'. It is knowing our own foolishness that the foreign capitalists dump their articles on us. Is there any reason why we should favour the use of foreign perfumes, hair oils, hair lotions, soaps, powders and hundred and one toilette requisites? Cannot India supply these demands? We sign the death warrant of our home industry by patronizing foreign materials. Is it not the duty of every man and woman to avow not to use foreign goods as much as he or she can help it? Only then can India hope to free herself from the present industrial serfdom. Many of us listen to our great men's lectures, read their speeches and then nod our heads saying "he is great, he can afford to preach, but how can we follow these precepts?" It is this pessimistic attitude of ours that ruins the nation to the core. We want our heroes to sacrifice their lives while we only stand and watch their rise or fall. How many of our heroes we nail to the cross while we echo the sentiment "Saviour, save Thyself". "Mahatma Gandhiki Jai" is often an empty cry without either root or fruit—a cry without any depth of feeling or any sincerity of purpose. His appeal to the nation is a "cry in the wilderness" when we turn a deaf ear and make no attempt whatever either to absorb or to adhere to his teachings. Sons and daughters of India have yet to learn to love their country and to feel for their country. As Swami Ram Tirtha says, "We want martyrs in the name of Truth, real workers and sacrificing men—men who can forego their sensuous comforts and love to renounce selfish pleasure."

Before I conclude let me just say that India expects every man to do his duty. What is this duty but to free her from a state of slavery and servitude. There can be no political freedom without economic independence and hence the necessity that every man and woman should do all that he or she can to foster the industries of the land. It is not too late for India to rise to her former state of glory—she is rising and she will rise. The day cultured life displaces conventional living, will also see the dawn of national freedom and national greatness.

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(b) do. do.	46.0	27
(c) BORAX (Indian Make)	56.6	nil
(d) VEGETOL	62.0	nil
(e) KERALA ROSE	83 to 84	nil
(f) KERALA SANDALWOOD	83 to 84	nil

(a) and (b) are positively injurious to the skin. (d), (e) and (f) are the best.

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