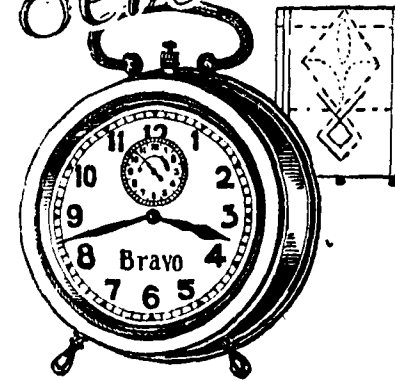


"BRAVO" AND "GLOBE"
RELIABLE ALARM TIME-PIECES

The Faithful Servant



THE BRAVO IS THE NEWEST ALARM TIME-PIECE WITH LATEST IMPROVEMENTS IN RICH CLARET COLOURED-ENAMELLED CASE WITH AUTOMATIC ALARM STOP.

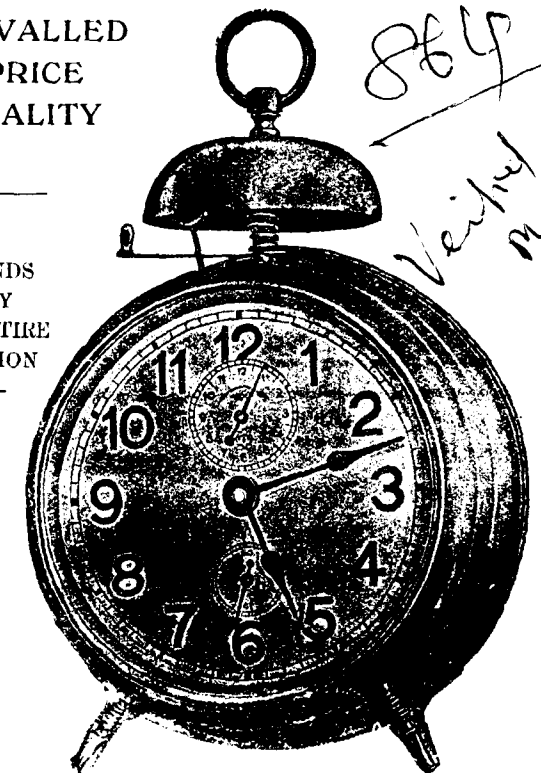
ORDER EARLY TO
 AVOID DISAPPOINTMENT

Rs 4 NETT EACH

WITH A TWO YEARS' GUARANTEE
 PACKING, POSTAGE ANNAS TWELVE EXTRA

UNRIVALLED
 IN PRICE
 & QUALITY

THOUSANDS
 ALREADY
 GIVING ENTIRE
 SATISFACTION



30 HOUR NICKEL ALARM TIME-PIECE
 WITH DIAL 4" DIAMETER, ALARM
 BELL ON TOP VERY ACCURATE AND
 RELIABLE.

P. ORR & SONS Ltd.,

WATCH AND CLOCK MAKERS.

SULE PAGODA ROAD
 RANGOON

MOUNT ROAD,
 MADRAS

ORIENT BUILDINGS,
 OOTACAMUND.

E. May '30.

CALENDAR FOR 1929.

	JANUARY.					FEBRUARY.					MARCH.					APRIL.							
SUN.	6	13	20	27	...	3	10	17	24	...	3	10	17	24	31	7	14	21	28	...			
MON.	7	14	21	28	...	4	11	18	25	...	4	11	18	25	...	1	8	15	22	29	...		
TUES.	1	8	15	22	29	...	5	12	19	26	...	5	12	19	26	...	2	9	16	23	30	...	
WED.	2	9	16	23	30	...	6	13	20	27	...	6	13	20	27	...	3	10	17	24	...	...	
THU.	3	10	17	24	31	...	7	14	21	28	...	7	14	21	28	...	4	11	18	25	...	...	
FRI.	4	11	18	25	...	1	8	15	22	...	1	8	15	22	29	...	5	12	19	26	...	...	
SAT.	5	12	19	26	...	2	9	16	23	...	2	9	16	23	30	...	6	13	20	27	...	...	
MAY.					JUNE.					JULY.					AUGUST.								
SUN.	5	12	19	26	...	2	9	16	23	30	7	14	21	28	...	4	11	18	25	...	...		
MON.	6	13	20	27	...	3	10	17	24	...	1	8	15	22	29	...	5	12	19	26	...	...	
TUES.	7	14	21	28	...	4	11	18	25	...	2	9	16	23	30	...	6	13	20	27	...	...	
WED.	1	8	15	22	29	...	5	12	19	26	...	3	10	17	24	31	...	7	14	21	28	...	...
THU.	2	9	16	23	30	...	6	13	20	27	...	4	11	18	25	...	1	8	15	22	29	...	...
FRI.	3	10	17	24	31	...	7	14	21	28	...	5	12	19	26	...	2	9	16	23	30	...	...
SAT.	4	11	18	25	...	1	8	15	22	29	...	6	13	20	27	...	3	10	17	24	31	...	...
SEPTEMBER.					OCTOBER.					NOVEMBER.					DECEMBER.								
SUN.	1	8	15	22	29	...	6	13	20	27	...	3	10	17	24	...	1	8	15	22	29	...	...
MON.	2	9	16	23	30	...	7	14	21	28	...	4	11	18	25	...	2	9	16	23	30	...	...
TUES.	3	10	17	24	...	1	8	15	22	29	...	5	12	19	26	...	3	10	17	24	31	...	...
WED.	4	11	18	25	...	2	9	16	23	30	...	6	13	20	27	...	4	11	18	25	...	...	...
THU.	5	12	19	26	...	3	10	17	24	31	...	7	14	21	28	...	5	12	19	26	...	...	...
FRI.	6	13	20	27	...	4	11	18	25	...	1	8	15	22	29	...	6	13	20	27	...	...	...
SAT.	7	14	21	28	...	5	12	19	26	...	2	9	16	23	30	...	7	14	21	28	...	...	...

That Progress Proves Popularity
is strikingly exemplified by the present-day position of the

ORIENTAL

INDIA'S GREATEST LIFE ASSURANCE COMPANY.
PROGRESS

NEW BUSINESS			PREMIUM INCOME		
1925	...	Rs. 296 Lakhs	1925	...	Rs. 93 Lakhs
1926	...	" 391 "	1926	...	" 106 "
1927	...	" 468 "	1927	...	" 122 "
1928	...	" 585 "	1928	...	" 140 "

POPULARITY PROVIDES PROGRESSIVE PROFITS

Bonuses Declared on Whole Life Assurance Policies

1921	—	Rs. 10	1924	—	Rs. 22½	1927	—	Rs. 25
			per Rs. 1000 per Annum.					

THEREFORE
WHEN SELECTING YOUR LIFE ASSURANCE COMPANY
FOR A FIRST OR AN ADDITIONAL POLICY

IT WILL PAY YOU
To come to this Popular and Progressive Office.
For Particulars apply to:—

H. EDWIN JONES, F.F.A., A.L.A., MANAGER, ORIENTAL BUILDINGS, BOMBAY.

8. Jan. '30.

Books at Special Concession Prices to Subscribers of the "Indian Review.

22 UNIFORM CLOTH-BOUND VOLUMES

Speeches and Writings of

SWAMI VIVEKANANDA. 7th New Edition.
RAJA RAM MOHUN ROY.
RT. HON. SRINIVASA SASTRI.
THE RT. HON. LORD SINHA.
SAROJINI NAIDU.
SIR J. C. BOSE.
DR. P. C. RAY.
DR. ANNIE BESANT.
SIR WILLIAM WEDDERBURN.
MADAN MOHAI MALAVIYA.
SURENDRANATH BANERJEA.
SIR DINSHAW WACHA.
DADABHAI NAOROJI.
M. K. GANDHI.

Price of each Vol. Rs. 3 (Three).
To Subs. of the "Indian Review," Rs. 2-8.

SPEECHES OF GOPAL KRISHNA GOKHALE.
Price Rs. 4. To Subs. of "Indian Review." Rs. 3-8.

Uniform with the Above.

Indian Christians. Biographical and critical sketches of famous Indian Christians. With 13 portraits. Rs. 3. To Subs. of "I.R." Rs. 2-8.

Indian Statesmen. Biographical sketches of famous Dewans and Prime Ministers of Indian States. With 17 portraits. Rs. 3. To Subs. of "I.R." Rs. 2-8.

Eminent Mussalmans. Biographical sketches of Muslim Statesmen, Poets, Reformers, Jurists, Educationists and Politicians. Rs. 3. To Subs. of "I.R." 2-8.

Hinduism. By Babu Govinda Das. Cloth bound. 450 pages. Rs. 3. To Subs. of "I.R." Rs. 2-8.

Indian National Evolution. By Ambika Charan Mazumdar. Rs. 3. To Subs. of "I.R." Rs. 2-8.

The Governance of India. By Babu Govinda Das. Rs. 3. To Subs. of the "I.R." Rs. 2-8.

The Mission of Our Master, Essays and Discourses, By the Eastern and Western Disciples of Rama-Krishna—Vivekananda, Rs. 3. To Subs. "I.R." Rs. 2-8.

Books on Industry and Economics

Indian Industrial and Economic Problems. By V. G. Kale. Rs. 2. To Subs. of "I.R." Rs. 1-8.

The Swadeshi Movement. Second Edition, Price Re. 1-4. To Subs. of "I.R." Re. 1.

The Improvement of Indian Agriculture. By Catharine Singh. Re. 1. To Subs. of "I.R." As 12.

Lift Irrigation. By Mr. (now Sir) A. Chatterton. 2nd Edition. Rs. 2. To Subs. of "I.R." Re. 1-8.

Agricultural Industries in India. By Seedick R. Sayani. Re. 1. To Subs. of "I.R." As 12.

Books are given at concession rates only to subscribers of "The Indian Review." Any one who wishes to buy books at concession rates must remit Rs. 5 (Five) one year's subscription to the Indian Review, in advance. Foreign Subscriptions: Great Britain 12 sh. (Twelve Shillings). U. S. A. 3 Dollars.

G. A. NATESAN & CO., PUBLISHERS & BOOK-SELLERS, GEORGE TOWN, MADRAS.

General

Prophet Muhammad. Life by Ahmed Shafi. His Teachings by Moulana Yakub Hasan. As. 12. To Subs. of "I.R." As 10.

Miss Mayo's Mother India: A Rejoinder. By K. Natarajan with an introduction by Hon. Mr. G. A. Natesan, and criticisms of Tagore, Gandhi, Dr. Besant, Lajpat Rai, etc., 4th Edn. As 12. To Subs. of "I.R." As 10.

Hindu Ethics. Principles of Hindu Religio-Social Regeneration. By Babu Govinda Das. With an introduction by Babu Bhagavan Das and a Foreword by Dr. Ganganath Jha. Rs. 2. To Subs. "I.R." Re 18.

Temples, Churches & Mosques. By Mr. Yakub Hasan. With 68 illustrations. Re. 1-8. To Subs. "I.R." Re. 1-4.

My Indian Reminiscences. By Dr. Paul Deussen. Re. 1-4. To Subs. of the "I.R." Re. 1.

Hind Swaraj or Indian Home Rule. By Gandhi. New Pocket Edition. As. 8. To Subs. of "I.R." As. 6.

Prince Edward's Speeches in India. With a biographical sketch, and 8 portraits. Re. 1. To Subs. of "I.R." As. 12.

Visvabarath. (The World University). By Dr. R. Tagore and Mr. C. F. Andrews. With 6 Portraits and Illustrations. As. 8. To Subs. of the "I.R." As. 6.

Eminent Orientalists Indian, English, German, French and American. Rs. 2. To Subs. of "I.R." Re. 1-8.

M. K. Gandhi. By Rev. J. Doke. With introduction, by Lord Ampthill. Re. 1. To Subs. of "I.R." As. 12.

Delhi. The Capital of India. With 54 illustrations. Rs. 2. To Subs. of "I.R." Re. 1-8.

184 Indian Tales of Fun, Folly and Folk-lore. A collection of 8 Tales. Re. 1-4. To Subs. of "I.R." Re. 1.

Rise and Growth of Bombay Municipal Government. By D. E. Wacha. Rs. 2. To Subs. of "I.R." Re. 1-8.

Hindu Religion and Philosophy

Chaitanya to Vivekananda. Lives and teachings of eminent saints of Bengal. With 5 portraits. Rs. 1-8. To Subs. of "I.R." Re 1-4.

Leaders of Brahmo Samaj. With Seven Portraits and Sketches. Re. 1-8. To Subs. of "I.R." Re 1-4.

From Ramanand to Ram Tirath. Lives and teachings of the Saints of Northern India including the Sikh Gurus. Re. 1-8. To Subs. of "I.R." Re. 1-4.

Sri Krishna's Messages and Revelations. By Baba Bharati. As. 8. To Subs. of "I.R." As. 6.

Light on Life. By Baba Bharati. Second Edition. Price Re. 1. To Subs. of "I.R." As. 12.

Three Great Acharyas. Sankara, Ramanuja and Madhwa. A study of their lives and their Philosophy. In one volume. Rs. 2. To Subs. of "I.R." Re. 1-8.

Aspects of the Vedanta. By various writers. 4th Edition. Re. 1. To Subs. of "I.R." As. 12.

Sri Sankaracharya's Select Works. With the text in Devanagari and an English translation by S. Venkataraman B.A. Rs. 2. To Subs. of "I.R." Re. 1-8.

The Life and Teachings of Buddha. By A. Dharmapala. 3rd Edn. As 12. To Subs. "I.R." As. 10.

Essentials of Hinduism. A symposium by leading Hindus. As. 12. To Subs. of "I.R." As. 10.

Index to Advertisers in the "Indian Review."

	PAGE		PAGE
Addison & Co., Ltd., Madras	7, 12	Motor Reconditioning Station, (New Nash)	
All-India Astrological & Astronomical Society	29	Madras	3
All-India Occult House, Dacca	27	National Indian Life Ass. Co., Madras	39
Amrutanjan, Madras	38	National Insurance Co., Madras	37
Anglo-Indian Drug and Chemical Co. 4TH COVER		Neo-Komala Vilas, Madras	29
Asiatic Tourist Agency	33	Oriental Life Assurance Co., BELOW CALENDAR	
Bengal Chemical and Pharmaceutical Works.	15	P. Orr & Sons, Ltd., Madras. INNER CONTENTS	
Bennett Coleman & Co., Ltd., Bombay	18	Osler, F. & C. Ltd., Madras	11
Prof. K. N. Bhanu	36	Public School Scholarships and Entrance	14
Birth Control Centre, Calcutta	36	Pelman Institute, Delhi	1, 2
Biswas & Sons, Calcutta	36	P. & O. and British India Companies	8
Bombay Chronicle	26	Prabuddha Bharata	31
Bombay Life Assurance Co.	35	Quaker Oats	5
Calcutta Astrological Syndicate, Calcutta	39	Rane Ltd., Bombay INNER CONTENTS	
Calcutta Insurance Ltd., Calcutta	27	Research De Astrology, Calcutta	12
Carr & Mahalanobis, Calcutta	30	Ritwal Perfumery Mart, Ludhiana	23
Central Bank of India -Reading Matter	423	Sakti Oushadhalaya, Dacca	19
Ceylon Morning Leader	28	Sanatogen	14
Charles Morgan Co., Ltd., Madras	22	Scindia Steam Navigation Company	25
Chirological Society, Calcutta	23	M. L. Shaw, Calcutta	25
Commercial Union Assurance Co., Ltd. Madras	29	Singer Sewing Machine Co.	31
Chowdry Dr. B. K., Calcutta	36	Specific Co., D., Bombay	30
Dr. S. Chowdry, Calcutta	35	Spencer & Co. INNER CONTENTS, 9, 40	
Curzon & Co.	16	Steel Construction Co. Ltd., Bengal	37
"Democrat," Nairobi	21	Sun Life Assurance Company of Canada	10
Dey & Co., S. K. Calcutta	27	Superior Watch Co., Madras	39
Dwarkan & Son, Calcutta	21	Surajmal Lallubhai & Co.—Reading Matter	398
English Electric Co., Ltd., Madras	20	Tamil Nesan, Kuala Lumpur	23
East Bengal Stores, Calcutta	39	Theosophical Publishing House, Adyar	21
Erasmic, London	4	Titaghur Paper Mills Co., Ltd., Calcutta	17
Flit, London FACING READING MATTER			
General Supplies Co., Karachi	22		
Govt. of India Central Book Depot. 1st COVER			
Guardian, Calcutta	29		
Himrods Asthma Cure	14		
Horlick's Malted Milk	32		
Ic-Mic-Cooker Co., Calcutta	10		
India School of Accountancy	12		
Indian Daily Mail, Bombay	34		
Indian Mechanical Works	38		
Klein and Peyerl, Madras	27		
Kalidas Motiram, Rajkot	37		
Kellogg's Corn Flakes	6		
Kaviraj N. N. Sen & Co., Ltd., Calcutta	30		
Kerala Soap Institute, Calicut	38		
Kitchen Craft Agency—READING MATTER	410		
Macmillan & Co., Madras	11		
Madras Mail	24		
Madras News Agency Madras	20		
Madras and Southern Mahratta Ry. Co.,	13		
Madras Type-foundry, Madras	20		
Massey & Co., Ltd., Royapuram	32		
Mohini Flute Co., Calcutta	35		

THE BOOK OF KNOWLEDGE

(The Children's Encyclopædia)

Edited By Arthur Mee.

The following are the departments into which the work is divided:—Plant life, Our-selves, Picture Atlas of Countries, Familiar things, Men and women, Animal life, Earth and its neighbours. The Bible, History, Wonder stories and legends, Power, Poetry, School lessons, Art, Ideas etc. etc.

In Ten Volumes

Fully illustrated and bound in royal blue half-morocco leather, with a beautiful Queen Anne book case. Price Rs. 200-net. Postage extra. 25% of the cost must always accompany the order.

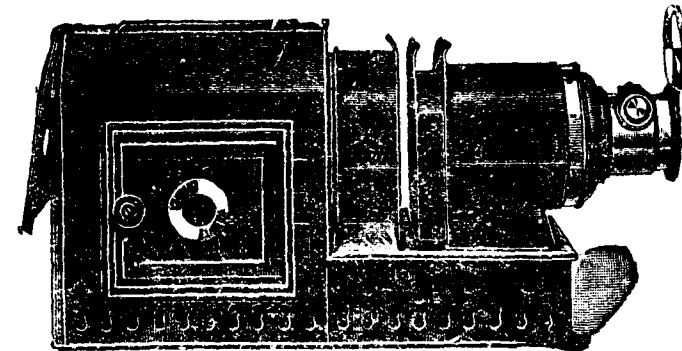
G. A. NATESAN & Co., BOOK-SELLERS, MADRAS.

LECTURE LANTERNS

These Lanterns are now extensively used in Schools, Colleges, etc., for demonstrating purposes.

The "COMET" Projection Lantern Russian Iron

SPECIFICATION



BODY.—Russian iron, well-made, very compact and neat appearance open stage; panelled door with fibre handle and sight-hole. The top is perforated, keeping lantern very cool, and the foot is also ventilated and carries the lamp chimney when not in use.

FRONT.—Open stage design with brass front sliding tubes supported on brass uprights. The condenser sleeve and cover are pierced with holes to correspond with those in condenser giving perfect ventilation.

OBJECTIVE.—Best double Achromatic, large diameter back lenses with flashing shutter and rack and pinion.

CASE.—Japanned tin with carrying handle.

Complete in case with Jet Tray and Cowl, without lamp. PRICE **Rs. 86**

CONDENSER.—4 ins. Plano-convex in brass cell.

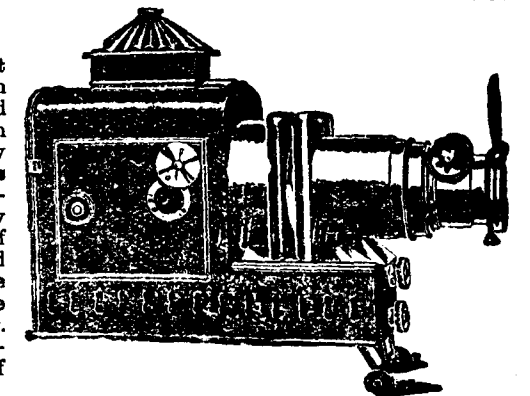
The "HARLAND" PROJECTION LANTERN

As supplied to District Boards, Municipalities and the Health Department and specially recommended.

BEST QUALITY. RUSSIAN IRON

SPECIFICATION

BODY.—Handsomely made in best quality stout Russian iron with panelled door, fitted with flashing shutter sight holes fitted in corner and fibre door knobs. FRONT.—Best quality finish in solid brass with massive square plates, two draw telescopic tubes accurately fitted in split collars ensuring perfect rigidity, when extended; suitable for 12-inch focus lenses. TILTER.—New patent design, giving a graduated rise to front of lantern up to 2¼ inches. OBJECTIVE.—Mounted in tube from interchangeable, best quality double Achromatic, 2 inches diameter, massive double pinion jacket with tinter slot and flashing shutter. CONDENSER.—4¼ ins. "Empire" patent Plano-convex, so designed as to render fracture of condenser lenses almost impossible.



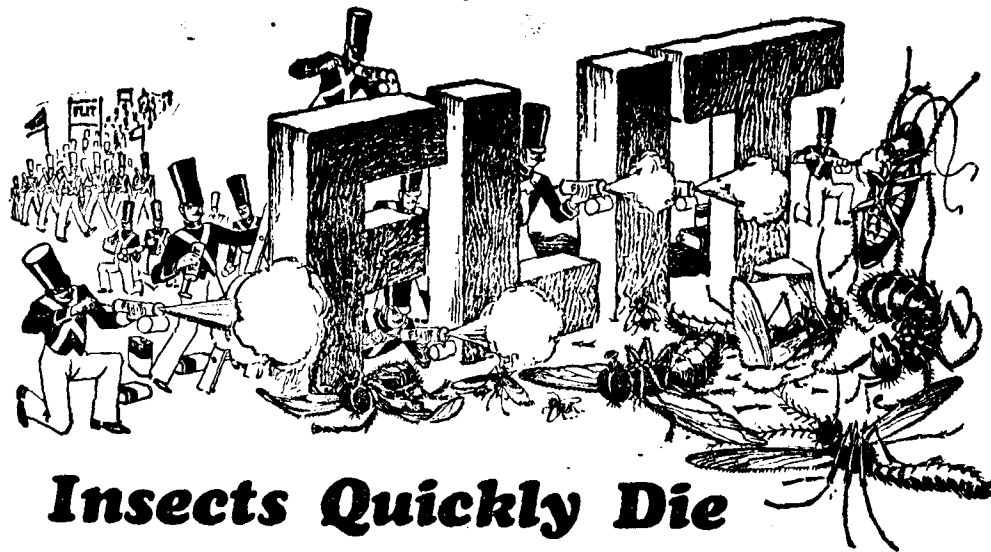
CASE.—Russian iron with leather carrying handle and lock and key. Complete with Jet Tray and Cowl.

PRICE (without illuminant.) **Rs. 185**

Complete list of Magic Lanterns and Accessories sent post free on request.

SPENCER & CO., LTD.,

MADRAS AND BRANCHES.



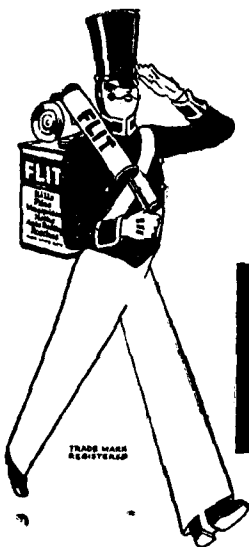
Insects Quickly Die

TURN back the hordes of tormenting flies, mosquitoes, bed bugs, cockroaches, ants, and fleas! They ruin your comfort, spread filthy disease-germs, endanger your loved ones.

Fight them! Wipe them out completely! Kill them quickly, surely—spray Flit!

Flit clears the house of disease-bearing flies, mosquitoes, bed bugs, roaches, ants, and fleas. It searches out the cracks where insects hide and breed, destroying their eggs. Flit kills the insects you can see and the ones you cannot see. Fatal to them, harmless to you. Will not stain.

Do not confuse Flit with ordinary insecticides. Greater killing power insures satisfaction with Flit. Made by the largest manufacturers of insecticides in the world. Buy Flit and a Flit Spray today.

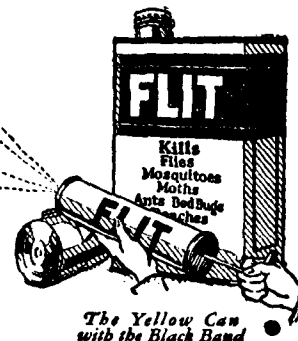


Four Convenient Sizes { 8 Fl. Ozs., Rs. 1-4 32 Fl. Ozs., Rs. 3-8
16 Fl. Ozs., Rs. 2-0 128 Fl. Ozs., Rs. 10-0
Sprayers, Rs. 1-8

Distributed by
Spencer & Company, Ltd.

FLIT

For your protection FLIT is sold only in sealed tins



The Yellow Can
with the Black Band

THE INDIAN REVIEW

MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST.

EDITED BY MR. G. A. NATESAN.

Vol. XXX]

JUNE 1929.

[No. 6.

India and England

BY MR. HENRY S. L. POLAK

THE number of books, with lengthy reviews of them by well-known men, and of thoughtful articles, appearing in this country, dealing with certain aspects of Indian affairs and conditions, seems to show that there is little truth in the suggestion that often reaches me from Indian friends that the British people are not interested in India. The same conviction arises whenever one addresses a British audience on the subject of India. During the last twelve years, I have addressed numerous audiences all over the country on Indian aspirations, ideals, and objectives, and my own experience, which is supported by many friends who have had similar opportunities, is that a very considerable proportion of the British public genuinely wishes to hear about India and to help her to achieve her goal. The whole question is one of approach and point of view, and it is only frank to say that, in the absence of organised and responsible work here by Indians themselves on behalf of the Indian Nationalist Movement, the most formidable and consistent propaganda is carried on by those whose national interests are conceived to be affected adversely by that movement. It is not to be expected otherwise. The latter

are either permanently resident here or are in close association with those who are. On the other hand, Indian Nationalism is too often represented by indiscreet and unwise speakers and writers, who, if they are Britishers, have been too long out of touch with their own countrymen to remember their foibles or to make the right kind of appeal to them; whilst, if the propagandists are Indians, they are either young and inexperienced or old and unsophisticated in the ways here. They make the mistake of supposing the right method of approach is to abuse all that has been done in the past, whether good or bad, and to ally themselves with the left wing and other influential elements in British public life. Such men as Mr. Gokhale knew better. He sought to get in touch with the real sources of power. Mr. Gokhale was a statesman who understood the material he had to deal with, both Indian and British. He was no dilettante. He made it his business to come here at regular intervals and spend his whole time discussing Indian affairs with the real leaders of public affairs in this country, and addressing those public bodies which carry great weight in the political and economic life of Great Britain. He

would not have identified himself with the principles for which Mr. Saklatvala stands, nor would he have wasted his time and compromised his cause by addressing obscure meetings held under the auspices of strongly suspect bodies like the League Against Imperialism, a well-known Communist body. He would have gone direct to the party leaders, the thinkers, and the moral guides of this country. Had he remained to continue his political work, I believe that he would have continued to press his demands in the same way and extended his fields of labour to meet the new circumstances and conditions here. He would have sought out his political and economic adversaries and have tried ardently to persuade and convince them. He would have gone to the Chambers of Commerce, the Universities, the Rotary Clubs, the religious and cultural organisations. He would have conducted his propaganda in the recognised ways through the recognised channels. He would have gained the confidence of the British public and have helped to convince it. He would have been restlessly energetic, and notwithstanding disappointment, he would not have admitted failure. It may be asked, what was gained by Mr. Gokhale's methods since India is not yet free? But progress cannot be measured so. Cataclysms may produce rapid changes and far-reaching ones, but these may not necessarily be, for the better and wise builders of a State know that each step in its advance towards the goal must be secure before the next one is taken. Instead of decrying Gokhale's methods, would it not be better to glance back for a moment, see where India stood in Gokhale's day and what her position is now, and so measure the dis-

tance that she has travelled on her progress towards self-realisation during the past twenty years?

Mr. Gokhale never closed his eyes to the realities around him, but he knew more of life and human nature than the average man who calls himself a statesman. He believed in his cause and in himself. He believed in his power to convince and that that conviction in time must produce fruit the seeds of which he had sown. He never hauled down his flag, neither did he turn his back upon his opponents and refuse to meet them face to face. Some of my friends write to me sceptically and scornfully about Indians coming here to do any useful work. "It is useless"; they say, "we will not argue or discuss. We do not believe". Mr. Gokhale had greater faith and much common sense and used these weapons to fight India's cause when her position and status were not so readily acknowledged as they are now.

It is further complained that India has no friends in England. That is only a part of the truth, and where she has lost friends, it is largely because India has neglected them and not sought to cultivate them. As the old friends die off, new ones have to be made. As it is in the individual life, so it is in the life of the Nation. Nothing stands still. Nobody expects any self-respecting Indian leader to come here with a begging-bowl. Such an act would be as intolerable here as in India. But there is a whole world of difference between a begging expedition and an intelligent, well-equipped and responsibly conducted one. The new British public needs the right material that India can give it to base its judgments upon. The work of India

in this country ought to be done by Indians, and by Indians who are specially chosen for their character, their knowledge, their capacity to co-operate, their understanding of British characteristics, and their willingness to work whole-heartedly during their entire stay here for the cause they are representing.

During the next three or four years, the best efforts of the most distinguished Indians are needed here for a period of at least four months in each year. It should be remembered that during that period, a great deal of reactionary propaganda, which at present goes unanswered in the places where it is doing most harm, has to be answered adequately, if its evil is to be counteracted. It is during the next two or three years that British public opinion is to be educated. If its education is wrongly direct-

ed, or if it suffers from merely disjointed and sporadic attempts to improve its capacity to understand, there will be bound to come sore mischance to both countries, and it will not be fair to attribute the whole blame to Britain. India will have to bear her share of the sin of omission.

I am afraid that I may have expressed myself baldly and badly and it may well be that in doing so I may have caused offence. I should deeply regret this and I have meant none. But whilst I do not suppose that these views will be approved verbally, I have a feeling that an echo to them may be found in the heart of thinking political Indians. If that be true, then it should have utterance and without delay, so that India's real cause is heard in Britain through her best and most accomplished voices.

The British Elections

— o —

FOR weeks past, England was in the throes of the General Election. The three leading parties vied with one another in advancing their claims to the favour of the country. Press and platform were busy acclaiming their respective parties and fulminating against the others. Every form of election advertisement, including broadcasting, was resorted to; and no device (within the limits of the law) calculated to further the interests of parties and candidates was neglected. Indeed, all business seemed for the moment suspended in the tremendous excitement of the General Election. On the 31st May, the country declared itself unmistakably in favour of Labour.

RECORD NOMINATIONS

The total number of candidates nominated for Great Britain and Northern Ireland was 1728 (including those made for the English Combined Universities). The figure is easily a record in Parliamentary election history. The candidates are divided up as follows (the figures for the 1924 election are given for purposes of comparison):—

	1929.	1924.
Conservatives	... 596	... 536
Labour	... 571	... 514
Liberals	... 514	... 344
Communists	... 26	... 8
Others	... 21	... 26
Total	... 1,728	... 1,428

UNOPPOSED CANDIDATES

Only 7 of the candidates received unopposed returns as compared with 32 in 1924.

Northampton, Daventry: Captain E. A. FitzRoy (C.), the Speaker.

Liverpool, Scotland: T. P. O'Connor (Nat.)

Paddington, South: Commodore H. D. King (C.).

Belfast, Queen's University: Colonel T. Sinclair (C.).

Londonderry: Major Ronald Ross (C.).

Fermanagh and Tyrone (2): Joseph Devlin (Nat.) and T. J. Habison (Nat.). Two Nationalist gains.

THE LABOUR VICTORY

The results of the Election, have, as usual all the elements of surprise. Prophesying in elections is as futile as in the races, and some Conservative and Liberal enthusiasts must blush to discover their miscalculations. Labour leaders have always been as sanguine as the Conservatives who (from their position of vantage) took their success for granted. "Jix" thought that the late Government would get back to power "with a majority of 50 to 60"; while Mr. Churchill had "no fear or doubt of the issue." Mr. Lloyd George was clear that the New Government "would be in an emphatic minority." Mr. Ramsay MacDonald, whose words have come true, said in the hectic language of the election week:

"On May 31, it will be seen that we have marched, fought and conquered, and that the battle-field remains in our possession."

THE RESULTS OF THE POLLING

The Labour Party has secured 288 seats; the Conservatives, 255; Liberals, 58; Independents, 8.

The combined Labour-Liberal vote amounts to 346 as against the Conservatives' 255.

The combined Conservative-Liberal vote amounts to 313 against Labour's 288.

Thus Labour has an individual but not an absolute majority.



MR. LLOYD GEORGE

The Liberals thus hold the balance of power and Mr. Lloyd George says his party will not make an unfair use of it, nor use it in a haggling spirit, but will carefully consider what is in the best interests of the country, considering that the King's Government must be carried on steadily.

Mr. Ramsay MacDonald himself declared that "it looks as though the new House of Commons will have to face the most interesting problem in democratic Government," and added that if he could prevent it, there would be no disturbance in the country by an elec-

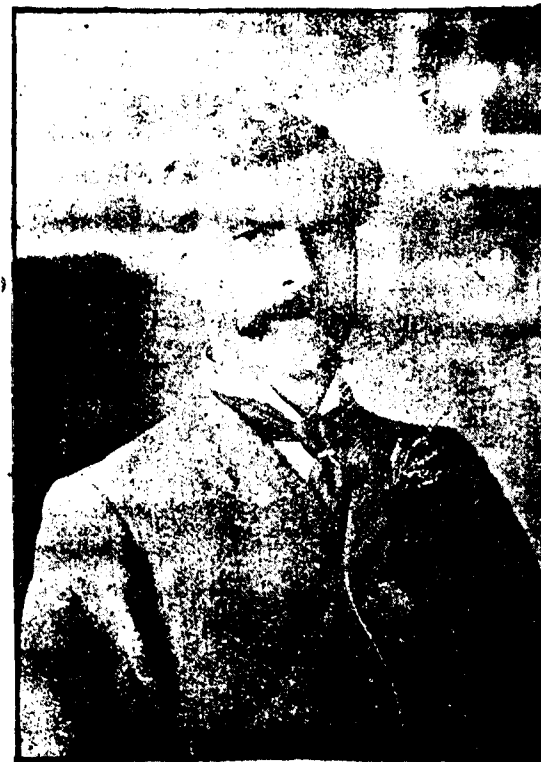
tion within the next two years. "But Labourites are not going to submit to any unfairness."

The aggregates for the votes polled are:—

Conservatives	8,575,000
Labour	8,337,000
Liberals	5,238,000
Communists	50,000
Women Candidates	745,000

WOMEN IN THE NEW PARLIAMENT

The most notable feature of this General election is undoubtedly the exercise of the vote for the first time by all women over 21. Of the 28 millions votes, five millions were women. "The ladies did it," "In every good work, ladies lead," are some of the



MR. RAMSAY MACDONALD

remarks with which Mr. Ramsay MacDonald describes the success of Labour and the enthusiastic part played by women electors.

Thirteen women have been elected. The figure constitutes a record. They consist of 3 Conservatives, 9 Labourites and 1 Liberal, the new-comers being Labourites: Miss Pieton, Turbervill, Dr. Marion Phillips, Dr. Ethel Bentham, and Liberal: Miss Megan Lloyd George.

Miss Ellen Wilkinson has been victorious in a three-cornered fight. Miss Susan Lawrence and Miss Margaret Bondfield have been re-elected. Lady Cynthia Mosley, Labourite, has been elected at Stoke defeating the ex-Labourite John Ward whom the Conservatives supported. Mr. MacDonald, proud of the women's support, did not hesitate to declare that the smartness of their dress showed a corresponding smartness of mind.

No wonder, therefore, for the first time, a well-known lady, Miss Margaret Bondfield, has been taken into the Cabinet.

FATE OF THE COMMUNISTS

The Communists have been severely beaten, 21 out of 25 of them have had to forfeit



MR. SAKLATWALA

their deposits. Mr. Saklatwala, the only Indian Member in the last Parliament, lost his seat, securing only 6,554 votes against his rival who secured 13,265 votes.

SOME FEATURES OF THE ELECTION

The results show that seven ministers of the Baldwin Government have been ousted at the polls. Sir Austen Chamberlain himself



MR. STANLEY BALDWIN.

was elected by a bare majority of 43 in a straight contest with a Labourite; while Mr. Ramsay MacDonald has been returned with a record majority of 28,794 votes. Labour has won 124 seats in the New Parliament while Conservatives have lost 247 seats in all.

A striking feature of this election is the return of father and son, of father and daughter, and of husband and wife, to the New Parliament. Oliver Baldwin, son of the late Prime Minister, has won as a Labourite. Mr. Ramsay MacDonald's son, Malcolm MacDonald, has gained at Bassetlaw. Mr. Arthur Henderson's two sons have gained respectively at Enfield and Cardiff South. Lady

Cynthia is in the New Parliament with her husband Sir Oswald Mosley who has joined the Cabinet as Chancellor of the Duchy of Lancaster.

THE LABOUR CABINET

In another place, we give the list of Members of the Labour Cabinet. There are some surprising omissions and equally surprising additions; but a Cabinet maker, as Mr. MacDonald said, needs to be sympathised in his by-no-means enviable job of selecting his team. Altogether, Mr. MacDonald's team seems to have won general approval, that is to say, he has begun with a view to run a stable government for a sufficiently long term. The Labour Cabinet includes what is known as "Labour's Big Five"—Messrs. MacDonald, Snowden, Henderson, Clynes and Thomas—men who have proved themselves worthy of the high office to which they have been called.

THE TASK BEFORE THE GOVERNMENT

The Members of the New Cabinet have been wisely chary of promises. They have been restrained by a sense of responsibility. Foreign affairs and "unemployment" demand immediate and close attention which the Prime Minister and Mr. Thomas have promised.

The question of the reform of the voting system in England will come up before the House ere long. Already, the Liberal papers loudly protest against the grossly unjust working of the British electoral machine.

They point out that

287 Labour members were returned with an average of 29,000 votes each, 254 Conservatives with 33,609 votes each, and only 57 Liberals with 91,700 votes each and declare, if all the votes cast had equal value, the new Parliament would have 141 Liberals.

The critics further illustrated the "unjustness" of the situation by showing that

Liberals gained 23.3 per cent. of votes but only get about 10 per cent. of the seats. The Liberals are determined to do their utmost to secure reform.

And then there is the universal complaint against the endless taxes on all and sundry. Lady Cynthia gave expression to this in a recent speech at Burslem: and the removal of some of the taxes will demand the immediate attention of the Labour Government.

"When you get up," said Lady Cynthia, "a taxed alarm clock awakens you; you light a taxed gas mantle with a taxed match; you put on clothes with taxed buttons; you wash in a taxed wash basin and you shave with a taxed razor, and, if you are short-sighted, you put on your taxed spectacles."

"At breakfast, you boil your taxed kettle or saucepan. There is taxed, wrapping-paper round the cheese; the cocoa and coffee are taxed, and so are the sugar and jam. The cup you drink out of is also taxed, and the saucer, the plate, the jug, the bowl and the knife."

INDIA AND LABOUR

India is another problem: ere long, the Simon Commission will present their Report. The intimate personal knowledge of many members of the Party and of the Prime Minister in particular, and their avowed sympathy with national aspirations in this country throw a heavy responsibility on them. Disappointed by the last Labour Government (which was too weak to do anything), this country will look up to Labour to make good its promises.

The emergence of Labour as the strongest political party in power is certainly of special interest to us in this country. We are aware that there are some politicians who view it with a chillness born of disappointment on account of its previous record. But it has to be remembered that Labour in the present Parliament is in a much stronger position than on the previous occasion. Shorn of its extremism and purged of Communist elements,

it can certainly claim to command greater influence at the present moment. Any proposals for the reform of the Indian Constitution put forward by the Labour Government, may be reasonably expected to meet with the general approval of the two other Political Parties in England. There are other circumstances too which are in our favour. We have in the present Labour Cabinet many members who have had special opportunities to acquaint themselves with India's aspirations. The Prime Minister himself has visited India twice, was a colleague of Gokhale on the Public Services Commission, has written a book which is still a helpful guide to India's political problems and he is still in touch with some of his Indian friends. Not only in the Cabinet but in the Labour Party as a whole, India can count on many friends. We have the Rt. Hon. Mr. Tom Shaw, Mr. Sydney Webb, Mr. George Lansbury, Mr. Lees-Smith, Sir Oswald and Lady Mosley, Col. Wedgwood, Major Graham Pole, Mr. Fenner Brockway and many others. Here is an important declaration of Mr. Ramsay MacDonald which we may now well call to mind:

"We did not conquer India by the sword. We never intended that it should be kept by the sword. We declared 'we will educate India; we will protect it in the ways of peace; we will take it by the hand; we will instruct it so that when the time comes, and we do not use that expression as a method of indefinite procrastination but as a very definite expression—when the time comes we will say to the Indians, your country is yours, your government is yours, your responsibility is yours.'"

Of particular significance too at the present moment is the criticism which Capt. Wedgwood Benn, the present Secretary of State for India made sometime ago in the pages of the CONTEMPORARY REVIEW in connexion with the Communists' trials and sedition charges:

"The proceedings against the twelve Communists and the discussion which took place in Parliament, must create in the minds of thoughtful people serious reflection as to the state of law regarding freedom of speech and the publication of opinion; and, what is more important, a doubt as to the discretion or expediency which various Governments have shown in recent years in putting the law into operation.....Most people would concur in the view that the weapon of prosecution of sedition should not be brought out except in the most urgent case of necessity.....The greatest of all state interests is the impartiality of law. By this is meant not the impartiality of our courts and juries alone but the impartiality exhibited by the Department of Public Prosecution in the initiation of proceedings."

No previous British Cabinet had anything like the same number of Ministers with a sympathetic knowledge of, and interest in this country. The present Cabinet, therefore, may be expected to bring to bear upon Indian problems, a liberal and friendly judgment.

It is up to us therefore to seize this opportunity and press India's case for Self-Government. We are glad that such a veteran politician and patriot like Pandit Madan Mohan Malaviya has welcomed the advent of the Labour Party to power and given counsel to his countrymen which we make no apology for reproducing *in extenso*.

"I do not agree with those who make light of the advent of the Labour Party to power in so far as India is concerned. India has reason to congratulate both that Party and itself on the position of power which that party has attained.

It is true that not having an absolute majority in Parliament, the Labour Party will have to shape its policy in such a manner as not to provoke the combined opposition of the other two parties. But I have no doubt that, by taking vigorous steps to combat unemployment and by adopting other measures to promote the general prosperity of the British people, the Labour Party will before long establish itself in the confidence of the people in a larger measure than heretofore, and will thereby remain in

power for a much longer period than most people imagine.

But even as matters stand now, I regard the advent of the party to power at a time when great constitutional changes are pending consideration as particularly fortunate for India. Several members of the Labour Party have openly expressed sympathy with our national demand for self-government and consistently with the principles which members of the party generally profess. I believe that, as a party, they will be much more inclined to support us than the other two parties. We should take full advantage of this circumstance, but I agree that the measures of success which we are likely to achieve will depend not on the Labour Party or the other parties, but upon what we ourselves will do here.

The agitation for the establishment of full responsible government has to be made much more intense, vigorous and persistent to convince the Britisher that, if he wishes that we should continue to be his fellow-subjects—and I am sure no Britisher desires otherwise—he must make up his mind to treat us as such by agreeing that we should hereafter exercise our natural right to complete Home Rule as do our fellow-subjects in the Self-Governing Dominions of the British Empire.

In my opinion, it is necessary to carry on a vigorous education propaganda in Great Britain to make Englishmen generally realize the gravity of the situation in India. Of course, the Simon Commission Report will be awaited before any step is taken to solve the problem of India, but I have strong hopes that when that Report has been presented, Mr. MacDonald's Government will invite a conference of accredited representatives of British India, the Indian States and of Great Britain to discuss the question and to arrive at an understanding and agreement to secure general assent for the great change which will raise India from the position of a dependency to that of an equal partner with England in the British Commonwealth of Nations, a change which alone can establish friendship between England and India on an impregnable basis."

CO-OPERATIVE BANKING IN INDIA

BY THE HON. MR. V. RAMDAS PANTULU

THE part which Co-operative Banks play or are capable of playing when fully and properly developed, in a scheme of economic reconstruction of rural India, is not as widely and intimately known as it deserves to be. The central problem of our rural economy to-day is the reorganisation of our economically crippled, weak and disunited peasantry which is groaning under the burden of an ever-growing unproductive debt resulting in low agricultural production, which, in its turn, leads to increased poverty and indebtedness. The remedial measures which conduce to the solution of this problem may, for practical purposes, be grouped under five heads. 1. Removing from the peasant, as far as possible, all causes of uneconomic borrowing leading to accumulation of chronic unproductive debt; 2. Adoption of steps to ensure the peasant fair treatment in the determination and recovery of debts claimed against him, by the modification of the provisions of the processual and contractual laws; 3. Taking care to prevent the peasant from experiencing the more serious consequences of indebtedness, such as the loss of land or the permanent impairment of capital by restricting the power of alienation over the land; 4. Relieving pressure on the land by encouraging schemes for the reclamation of fresh land, creation of subsidiary occupations; and, 5. Devising means by which the peasant may obtain the financial accommodation which he really needs for economic objects on less onerous and disastrous terms than those which now obtain. When further analysed, all these classes of remedies resolve themselves into one essential factor, the supply of Capital and credit on a judiciously controlled and regulated system to the agriculturist. The organisation of peasantry, improving methods of production and making the movement and marketing of agricultural produce sources of profit to the cultivator are absolutely unthinkable with-

out providing him with the requisite capital and credit on reasonably easy terms.

This task of successfully providing and maintaining rural credit entirely depends upon our ability to construct a sound and stable financial structure which serves as a permanent link between Agriculture and the Money market, between the farmer seeking credit and the capitalist seeking investment. The existing commercial banking system cannot, for obvious reasons, serve as such a link. To effectively finance the cultivators of a single District or even a Taluk, the resources of a bank should be dissipated among thousands of small borrowers. Land and other kinds of real property are most unsuitable forms of security in commercial banking, for investments in them are so much frozen credit. Comparatively more liquid and easily realisable assets of the cultivator, to back up a banking credit, are either his crops or flocks or dairy produce. These are either perishable or precarious assets and are rarely accepted as security except occasionally under pledge for very short terms. A famine or a flood might result in the anticipated harvest not being reaped, and pestilence might carry away a flock. The most honest farmer cannot, in those contingencies, pay back his debt, and if agricultural credit should have beneficial effects, the creditor should postpone his demand until the effects of a devastating visitation wear away and a more favourable season comes round. Again, if the credit advanced to a farmer is of substantial sum, his limited repaying capacity necessitates the recovery of the sum in small dribblets over a number of years, out of the margin of the profits of his farming. The rapid rotation of its money being essential to the success of a commercial bank and a large bulk of its working capital being derived from short-term deposits or call money, it cannot afford to postpone its recoveries or tie up its resources in the

manner stated above to accommodate the needs of a farmer, however reasonable they may be. It is for these reasons that commercial banks cannot directly connect the agriculturist with the money market. It is on this account that the Sowcar or money-lender has been and still is the main source from which the cultivator derives his financial accommodation however uneconomic—nay ruinous—the conditions on which it is obtained. In any event, the interest on the loan in most cases absorbs all the profit of the cultivator's business. In order, therefore, to replace the usurious money-lender, a system of banking must be developed and its structure must necessarily be very different from that of the ordinary commercial bank. It is now acknowledged on all hands that such a structure is best raised on a co-operative basis. The study of the origin and growth of these people's banks in the Western countries, which furnished the model to India, is really of a fascinating nature: but the limitations of space do not permit my attempting anything more than a very brief description of the co-operative banking system in India as we find it to-day.

The attempts of the Government of India to devise some systematic method of financing the agriculturist can be traced back to the year 1882 when Sir William Wedderburn's scheme for the establishment of an agricultural bank was examined and considered unsuitable. The Land Improvement Loans Act of 1883 and the Agriculturists' Loans Act of 1884, to directly lend money to agriculturists, at low rates of rent, for productive purposes, under certain conditions, were the outcome of the same attempts. It was not, however, until the Madras Government deputed Mr. (now Sir) F. A. Nicholson, and the United Provinces Government deputed Mr. H. Duper-nex, I.C.S. for the task, that systematic enquiries into the possibilities of introducing a system of agricultural banks to finance ryots were set on foot.

Mr. Nicholson's monumental reports and Mr. Duper-nex's publication, "People's Banks for Northern India" came under the review of the Government of India in 1900, and as a result of the report of the Committee which examined these proposals in 1900 and of the report of the Famine Commission published in 1901, the Bill which ultimately became the Co-operative Societies Act X of 1904 was drafted and piloted through the Imperial Legislative Council during Lord Curzon's Viceroyalty.

The Co-operative Societies Act of 1904 made provision for the organisation and registration under that Act of societies popularly known as primary societies whose operations are limited to a single village or a town. These societies, which are associations of borrowers and non-borrowers, consist of residents of a locality who know each other and who naturally take interest in each other's affairs. They associate together on a basis of equality for the satisfaction of their common economic needs. The societies are shaped on what is known as the Raiffeisen model, after Raiffeisen, the famous German co-operator, whose rural credit system proved a great factor in the economic regeneration of the German farmers. The structure of these societies is very simple. Every resident of the village, who, in the opinion of his fellow members, is a person of good character, is eligible for membership. The tangible assets of the society consist of the property possessed by all the members thereof and the details of which are entered in a list called the "Property Statement" of the Society. In some localities, members contribute small share capital, and in others they do not, but they usually, pay a modest entrance fee to cover initial expenditure. The organisation, registration and starting of these societies under the Co-operative Societies Act is usually preceded by some preliminary local investigation as to the suitability of the village from the economic and sociological stand-points, and by a

process of elementary instruction to the prospective members in principles of co-operation and the nature of their rights and obligations as members of the institution. On the completion of all these formalities, the members meet together and elect a committee usually consisting of five or seven men called the Panchayat or Panch to manage their affairs with one of them as the President or Sirpanch. These societies were expected to raise, on the joint and several liability of the members, local capital to be lent out to the members, and that, if necessary, the local capital so raised might be supplemented by small loans from the State, deposits made by friends and sympathisers of the movement and perhaps loans and advances made by some prosperous urban societies in the neighbourhood. The liability in the agricultural rural societies is generally *unlimited*, while in urban societies it is generally *limited*. Certain very definite and rigid principles are laid down in the matter of the advance, utilisation and recovery of loans. The most important of them are these: 1. The maximum borrowing power of the society is fixed at a definite fraction of net assets of all the members; it varies between $\frac{1}{4}$ and $\frac{1}{2}$ in the several parts of India. 2. No loan should be advanced for an unproductive or wasteful object; the scrutiny of the purpose of the loan is an important function of the Panchayat or the managing committee; 3. The repaying capacity of the borrower should be taken into account in determining the amount of the loan and in fixing the period and instalments of repayment thereof: fair latitude is allowed in fixing the individual maximum borrowing power of the members according to their needs; 4. The members should keep mutual watch over each other in regard to putting the loan to beneficial use and in the matter of timely discharge of the dues to the society; 5. When the borrower is rendered unable to repay on account of any just cause, like failure of crop, a suitable extension of

the period of repayment should be made and no undue pressure should be brought to bear on him. The loans advanced to members on these principles carry rates of interest which vary in the several provinces. They are lowest in Bombay and Madras being 9½ p. c. per annum. They are as high as 15 p. c. in some provinces. The real security behind the loans is the honesty and thrift of the borrower. The assets of the society are sometimes described as consisting of the funded honesty of its members. Tangible security of property is secondary and collateral.

The popularity which this type of credit society or "people's bank" attained in a quarter of century since 1904, although it is exotic in origin, is manifest from the fact that, at the end of the year 1926-27, there were in British India, roughly speaking, 76,000 and in the Indian States, 12,000 co-operative credit societies with a total membership of over three and a half millions and a total working capital of over 67 crores of rupees. But it must be remembered that all this progress was not made under the scheme of the Co-operative Societies Act X of 1904. In spite of the lucid and exhaustive exposition of the principles of co-operative credit embodied in the epoch-making resolution of the Government of India with which the Act was heralded, it must be admitted that the actual achievement, namely, the Act itself, was very defective, and that the rural societies registered under it failed to raise any appreciable local capital and to fulfil the expectations raised of them. The Government either imagined that there was untold hoarded wealth in the villages which would flow into these societies or did not have an adequate idea of the requirements of these rural societies or did not expect them to become so popular as to need much capital. Whatever the reason may be, the Act of 1904 did not contain any provision to legalise the formation of central credit societies to serve the needs of

larger areas than a single village or town and to attract and supply capital to the smaller village societies. Consequently, such promising societies like the Madras Central Urban Bank and the Bombay Co-operative Bank, which have now attained the status of Apex Provincial Banks, had to be registered as mere urban primary Societies. The scope for development was so little that the entire working capital of the movement in 1912 was less than 75 lakhs. The defects of the Act of 1904 were largely cured by Act II of 1912 and then followed the second stage of progress. Shortly after the passing of the Act, a committee presided over by Sir Edward MacLagan was appointed to enquire into the whole movement. The important change which was effected by this Act was the scope afforded for the formation of co-operative central Banks operating over large areas. These central Banks are formed with the primary Credit Societies and individuals interested in the movement as members on a shareholding and limited liability basis. These banks, being generally located in the headquarters or other important towns in the Districts and having on their boards of management educated men of affluence, influence and business capacity, have soon commanded public confidence and are now a factor to be counted with in the Indian Money Market. These banks finance only the primary Credit Societies and do not do any Commercial Banking. They subsist mainly on local deposits, overdrafts from the Imperial Bank and certain other sources. Their position has become so stable that Municipalities and Local Boards freely deposit their surplus funds in them in some provinces and are able to attract ample capital at as low an interest as 4 per cent. in a few provinces. These central Credit Societies, in advancing loans, observe in the main the principles of Co-operative Credit which I enunciated in dealing with the primary society. At the end of the

year 1926-27, the total number of Co-operative Credit Banks working in British India and Indian States was 568 with a total working capital of over twenty-three and half crores of rupees. I shall be failing in my duty if I do not state that the success of these banks in the past has been largely due to the individual shareholding members thereof who have hitherto, generally speaking, associated themselves with these banks more to encourage the movement than for personal gain; for the dividends in them are severely restricted by statutory rules and nowhere exceed 9 p.c., an interest which they can earn easily elsewhere. The time will soon come, if it has not come already, to limit the number of these individuals to the smallest minimum consistent with the safe working of the Central Banks and to make the latter true federations of primary societies, which must have the decisive and predominating voice in the management of the Central Banks. The Co-operative Banking organization entered on its third stage of progress with the publication in 1915 of the classic report of the MacLagan Committee on co-operation and the formation of what are called the Apex or Provincial Banks. These Apex Banks like the Central Banks are mixed bodies composed of individuals, Central Banks and primary societies as shareholding members. Their constitution in the various provinces differs widely. All the Governors' Provinces in India, with the exception of the United Provinces, have each a Provincial Co-operative Bank, and at least one Indian State has an organization approximating to a Provincial Bank. These eight Provincial Banks in British India and the one in an Indian State are working with a total working capital of over 7 crores of rupees. The ideal to be pursued in perfecting these Provincial Banks and in making them truly Co-operative is the same as that aimed at in regard to Central Banks. The Provincial Banks should, in their turn, become true

federations of the Central Banks, the latter having a decisive and predominant voice in the management of the former. The picture is one of a Pyramid; the village society at the base, the Central Bank in the middle and the Provincial Bank on the top. The question whether the Pyramid should not be completed by adding another top piece to the coping, an All-India Co-operative Apex Bank, is still an open one. Speaking for myself, I am not in favour of making this structure too high. I am content to have Provincial Pyramids.

The true Co-operative ideal in credit is that the lender and the borrower, the creditor and the debtor, should be one. This ideal is said to be realised and our Co-operative Banking organization can be pronounced to be truly co-operative only on that day when the representatives of the primary societies sit as members of the Central Banks and themselves regulate the conditions of lending and borrowing and when the representatives of Central Banks sit as members of Provincial Banks and govern the affairs of the latter. I have often been told that the village societies have not sufficiently developed the lender sense to be entrusted with the management of the Central Banks. The answer to this is the one that is daily urged by the advocates of responsible Government for India. Unless responsibility is conceded, capacity to govern does not develop. The scheme ensures centralisation of administration with a democratic control by the units.

The primary societies, Central Banks and Provincial Banks can, however, by the nature of their resources, supply only some of the requirements of the peasant, and cannot meet all his financial needs. A farmer generally requires three kinds of accommodation, a short term loan repayable out of the year's harvest for the expenses of the seasonal operations, an intermediate loan repayable out of the profits of farming in a number of years, not exceeding five, for sinking wells, pur-

chasing cattle, effecting repairs, raising a little farm house and the like, and a long term loan for periods above five years and going to 25 years or more, for liquidation of old debts, making permanent improvements to land, the purchase of new land and the like. The ordinary co-operative Banks, which derive their resources mostly from short-term deposits and loans, can liberate only first two forms, that is, short and intermediate credit and are incapable, from a banking point of view, to provide the long-term credit. This form of credit is supplied by a special type of banks called the Co-operative land mortgage banks. They follow, in the main, the Co-operative principles named above, but look primarily for tangible security of the farm mortgage and only secondarily to the personal credit or honesty of the borrower. The purpose of the loan and the repaying capacity of the debtor are attended to, but the human touch involved in the mutual watch of members over each other in the utilisation of the loan and in its prompt and punctual repayments are relaxed by the very exigencies of the nature of the farm mortgage credit transaction. The co-operative mortgage credit system has so far made very little progress, but steps are being taken to put it on a sound basis by establishing a Central Land Mortgage Bank in each province to finance the primary land mortgage banks. These Central Banks are expected to raise without much difficulty sufficient capital by the issue of debentures backed by the collective guarantee of the properties mortgaged by the borrowers to the primary banks and transferred by them to the Central Bank. If the State should agree to guarantee interest on these debentures and add them to the list of trustee securities, as the Linlithgow Commission recommended, the attempt will undoubtedly be a success.

Our scheme is now complete. The rural Primary Societies finance the cultivator. The Urban

Primary Societies finance the small dealer, the wage-earner and the employees of the State and of the Private agencies. The Central Banks and Provincial Banks finance these societies. The more substantial financial needs of the peasantry are satisfied by a system of farm mortgage credit. Then the full potentialities of Co-operative Credit movement will be realised. Economic individual-

ism of our small farmer is the weakest point in our rural economy. Organise and finance the farmer, India will no longer be a land of Want and Waste. There is no reason why Co-operative Credit Banks should not achieve for India what they did elsewhere, stamp out usury and raise the peasant from depths of despair to a life of hopefulness and service.

CRIME AND SUPERSTITION

BY MR. S. JACKSON COLEMAN

Of the Middle Temple, Barrister-at-Law; Quain Prizeman (1920) in Comparative Law, University College, London, etc.

THE evidence that links crime with superstition is abundant. Those who have had any acquaintance with criminals and crime most fully realise, indeed, that some culprits believe strongly in luck while others are superstitious almost to a degree. Just think of the audacity of the man who stole a clock from the police station in the very presence of a police sergeant. The thief merely took a ladder to the police station, reared it without delay against the wall, and removed the clock. Nothing, of course, could have been easier, but it was particularly lucky for the criminal that, as a matter of fact, he was taken for a clock repairer, and was not even watched during the whole of his operations! Again, five criminals out of six at least are superstitious in some degree or other. Some criminals, strangely enough, seem rooted, in fact, in superstition. Nothing is done by them before taking the omens, and many curious things are interpreted as premonitions or encouragements to proceed. An Italian, whose criminal instincts found expression chiefly in sacrilege, never broke into a church without kneeling down before the altar to pray for good fortune and a large booty. The average burglar, in fact, dislikes to use any tools or instruments other than his own. Except in America, where house-breaking tools can be hired, the burglar in general avers that another man's false

keys, jemmies and so forth, will necessarily mean ill-luck.

There seems a kind of superstition, too, in the pertinacity with which the thief sticks to thieving, the burglar to burglary, the coiner to coining, and the forger to forgery. A really clever criminal, as a matter of fact, is nearly always a specialist. A forger, for example, would never dream of stealing any more than a coiner would think of blackmail. Even in their own branches of crime, indeed, crooks divide themselves once more into various sub-branches, and we thus find that a jewel thief would not think of stealing a motor car. When a theft, therefore, of a definite type is committed, the detectives engaged on the case find their field of enquiry considerably narrowed down. Certain "crooks" again—and clever ones, too—will actually court detection by clinging to the same scene or locality. The first "touch" that he makes for a watch, a portmanteau or a purse apparently inspires the thief with the notion that this is his particularly lucky "graft" and he keeps on at it.

Then, of course, there are the kleptomaniacs. It will be recognised that kleptomania differs from ordinary stealing in that the essence of it is not the acquirement of some object for the sake of its value, but solely for the sake of gratifying the instinct to acquire. It is the bizarre

forms which kleptomania takes which serve to distinguish it from downright stealing. Nevertheless, kleptomaniacs are usually characterised by a similarly superstitious regard for specialisation. A wealthy woman was wont some years ago, for instance, to take cakes of soap and chip odds and ends from the counters of London's west-end shops, being accompanied by her maid, whose duty it was—under medical advice—to compensate the proprietors after every raid on the part of her mistress. Another kleptomaniac was in the habit of helping himself to neck-ties, hundreds of which, of all designs and colours, were found at his house when the police entered with a search-warrant.

Many other anecdotes illustrative of this point as regards specialisation are told. One poor woman, it is recorded, had a craze for boots—she stole boots always and never anything else. She could not have any need of them, having been well supplied by one who knew her failing; she was risking ruin and a return to long imprisonment, but she withstood the spell in vain and was dragged down. Another person took nothing but watches, urged forward apparently by a similar obsession; severally punished again and again, he forfeited his liberty and the decent comfort he could win by honest labour. In Paris, a man was found some time ago who stole nothing but books; he neither read nor sold them, but the police found his room piled with volumes of all sizes and prices. Another well-known cracksman cherished a passion for Charles Dickens. He seldom broke into a house without taking away a volume of his favourite. He was, in fact, arrested on one occasion through stopping to read a copy of OLIVER TWIST; the owner of the house returning and finding him thus occupied!

Criminals in many parts of Europe have a fixed idea that justice will be thrown off the scent if they merely leave something that belongs to them on the scene of the crime. Burglars have been

known to actually cut their fingers in order to smear their blood on a chair in a burgled house. For this purpose, it is nevertheless quite sufficient to wash the hands, to drop a piece of paper, or to throw away a walking stick. Curiously enough, so suspicious an article as a handkerchief will be abandoned for this reason. Even foot-prints have been deliberately made with this superstitious motive in view. While a poor young mother, sometime since, abandoning her baby, left one of her own shoes beside it to conceal her identity. Upon that shoe, as a matter of fact, she was convicted. In other words, paradoxical though it may seem, the burglar, the thief, or the murderer, impelled by some superstitious influence that passes explanation, will deposit under the very eyes of justice some object that is likelier than not to betray him. Gipsies, in particular, are in the habit, in fact, of leaving a stick to prevent a dog from barking or a few of the datura seeds that appertain to gipsy magic.

More important, however, than the thing he leaves behind him is the mascot or charm which the criminal carries on his person, or conceals about his person. There are few thieves—particularly on the Continent of Europe—that are bold enough to dispense with an amulet of some sort. Pickpockets carry coal, for instance, while a small magic scroll or a certain formula that is supposed to render him invisible while in the act of committing his crime, is often suspended around the waist of a criminal or placed in a secret pocket. In certain hill regions of Europe, a tiny hand fashioned from the root of a fern, will, if discovered in a cottage, be proof positive that the owner is a poacher. This "Hand of St. John" is all-important to him, when, by the light of the new moon, he makes his fairy bullets that cannot miss their mark. Experts in house-breaking place much faith in a manikin carved from the spring-root or mandrake. Any magistrate in the gipsy countries will tell you of the

"soporiferous candles" composed of the "fat of innocent children" which give notice whether folks are awake or asleep in a house marked for burglary. Another well-known gipsy wonder-worker is the right hand taken from the corpse of a suicide nine days in the grave. With this, the gipsy knocks seven times on the door of the house he means to plunder; if no one answers, he may safely enter.

Nobody, it will be clearly seen, is more superstitious than the average criminal. One burglar, in fact, recently attributed his position in gaol to the fact that he "ought to have turned the job up after meeting a squint-eyed woman." There are many criminals, indeed, who attribute their misfortune to meeting a squint-eyed woman, who is strangely enough regarded as a sign "straight from Heaven." A burglar usually clears out of a house, if, when he gets there, the first key he sees is on the outside of the door. Another omen, a favourable one, is, when the first door opened, or the first staircase trodden on, creaks. Pickpockets assure us that it means "seven months' luck" to pick the pocket of a red-haired woman. Bad luck would follow any attempt on those wearing green. It's "flying straight in the face of Providence to get your hair cut on the day when you are going to do a job." It is difficult, of course, to know why hair-cutting should be accounted unlucky unless it has some reference so far as Christian countries are concerned—to the Scriptural episode of Samson and Delilah. Further, professional criminals always regard Friday as their day off. Their lucky day, all things being equal, is Monday.

It is beyond question that there still exist in sundry places some very dreadful superstitions concerning warm human blood and portions of the bodies of virgin children. Crimes directly springing from these superstitions are occasionally brought to light. "At all times," says a modern writer on this subject, "it has been believed

that the heart of a still-born child, eaten while yet warm, gives supernatural force and renders the eater invisible, thus aiding him to steal." He adds that to this day it is a common belief in Southern Italy and Sicily that the blood of innocent children will assist in unearthing treasure.

English criminals believe that a portion of a beefsteak buried in the evening in the garden of a house to be burgled will ensure the safety of the culprit. That is a curious instance, of course, of English extravagance. For, on the Continent of Europe, the chosen charm for this purpose—and, to all accounts, of equal efficacy—is the tail, or uneatable part, of a herring. Even the herring, like the steak, however, must first have been stolen.

Divination and fortune-telling are among the superstitions often associated with cases of crime. It is not unusual for thieves and criminals in general to take the omens and to resort to the oracle of the cards before embarking upon a risky enterprise. Curiously enough, the signification of the cards seems pretty much the same in all countries. The ace of hearts is always "success in all enterprises" the ace of diamonds gives an indication of quarrels, losses and grief; the ace of clubs implies sickness, prison and death; whereas the ace of spades is indicative of hope, a journey, and so forth. Many quaint things are regarded as premonitions of failure. It is not so long ago since an alleged poacher, who had pleaded "Not guilty" to the charge, based his defence on the fact that as soon as he had entered the field, a hare had crossed his path, and that, in consequence, he was actually returning home when he met the keeper. In cross-examination, the keeper quite candidly admitted that this circumstance would be a good reason for the poacher's abandonment of his criminal designs.

It is important to notice, of course, that a thunderstorm on a Friday night will neutralise the

most favourable omen. Nothing, too, will induce a burglar to cross a Churchyard after dark. For the worst of bad luck—such is a universal belief—attends a person who stumbles over a grave. On the same principle, no criminal will, if possible, ill-treat a cat. Furthermore, a thief regards it as bad luck to dream of money, however willingly he may appropriate the cash when it is found. Others, nevertheless, entertain a similar belief. For does not Shylock observe: "*There is some ill a brewing towards my rest. For I did dream of money-bags to-night*"! Nor does a thief regard it as unadulterated good fortune to find a purse of money in the road. Under no circumstances, too, will the average thief knowingly touch the clothes of a dead man.

All thieves approve of odd numbers. The

numbering of a house has, therefore, often preserved it, curiously enough, from pillage, or, contrariwise, sealed its fate. This superstition, nevertheless, is not peculiar to thieves. All salutes, for instance, are fired in odd numbers for luck! Possibly, the most strange customs, however, occur when taking the oath. It would be difficult to catalogue the superstitious observances that are prevalent throughout the world in this regard. Let it suffice to mention that criminal witnesses in England often kiss their thumbs and not the Bible when taking the oath. This is done out of no dread of Holy Writ, but in order to comply with their creed that if the thumb be turned down they will escape any evil consequences. The same immunity will be achieved, in their opinion, if they expectorate before taking the oath.

THE MOPLAHS

BY MR. HAMID ALI, B.A., B.L., BAR-AT-LAW.

"THESE Arabs, the man Mahomet, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder; blazes heaven-high from Delhi to Grenada!"

THOMAS CARLYLE.

In the West Coast of the Madras Presidency,



MR. HAMID ALI.

the word 'Moplah' is used to denote either the Muhammadans, peculiar to Malabar, or the Syrian

Christians, or the Jews, who are known, as Jonaka, Nasrani and Juda Moplahs, respectively. In Malabar and South Canara, however, it is used to designate the Muhammadans only.

The derivation of the word 'Moplah' is doubtful. Various theories have been advanced, and leaving aside all those that are, at the best, mere guesses, we may put down the following:—

- [1] Ma, mother, and pillā, a child, i.e., a mother's child;
- [2] Mappilla, a son-in-law; and
- [3] Maha, great, and Pilla, a honorific title used as among the Nayars of the Indian State of Travancore. This seems to be the most reasonable one.

The Moplahs are spread over a large area from the Cape Comorin to Mangalore in the North, but it is in Malabar that they abound. They form 30% of the population in the District and about one-third of the total Muhammadan population of

the Presidency, and they are to be found most all along the Coast and in the interior of the Taluqs of Ernad and Walluvanad. In the Laccadive and Minicoy Islands, some 125 to 250 miles off the mainland, the inhabitants are Moplahs to a man.*

The origin of the Moplahs is lost in the mists of tradition and legend. It is said, that Cheraman Perumal, the last Emperor of Kerala, dreamt a dream of a miracle performed by the Prophet in Arabia, which produced such a great impression on his mind, that shortly afterwards, meeting by chance a group of Muhammadan pilgrims proceeding from Arabia to Adam's Peak in Ceylon, he was so fully convinced of the truth of the religion of Islam that he became a Muhammadan. Subsequently, it appears, he divided his kingdom among his kinsmen; proceeded to Arabia; met the Prophet; and before he could return to his native land to spread the faith, he fell ill and died. Fearing the approach of death, so the story runs, he took care to give letters of introduction to a party of Arabs recommending them to the favour of the Kings of Malabar with a word of advice to the Rajahs to give them all encouragement to spread Islam in the land. On their arrival at Cranganore in the Indian State of Cochin, they were received hospitably by the local Rajah who gave them lands to build Mosques: and thus, it would appear they built a number of Mosques from Quilon in the South to Mangalore in the North and spread Muhammadanism in the country. According to this version, the religion of the Prophet was introduced into Malabar sometime about the first half of the 9th Century A.D.

Modern historical Research, however, has thrown doubts on the truth of this tradition, which, it may be remarked here, is widely believed to this day by the people of the country. The difficulty is to identify who this Cheraman Perumal was, and when he became a Muhammadan. There are

also traditions to the effect that a Cheraman Perumal became, a Buddhist and another that he turned a Christian. And, besides, Sulaiman, an Arab merchant who visited Malabar about the middle of the 9th century A.D., has remarked that he is not aware of any Muhammadan living in the country at the time. Again, it is curious to observe that none of the early travellers to Malabar (of whom there have been a good number, some of them, devoted Muhammadans) have mentioned about the story of the conversion to Muhammadanism of the inevitable Cheraman Perumal.

Be this as it may, there can be no doubt,—considering the great popularity of the legend—that some august personage of Malabar, an Emperor or a Zamorin, did embrace Muhammadanism some time during the early Middle Ages and this event marked, as it were, a turning point in the political history of Malabar.

Traditions and legends apart, this much is certain that from the earliest times, there has been commercial relations between Malabar and the Far East on the one hand, and with Arabia, Egypt and the countries in Europe on the other. Long before Arabia became Muhammadan, the Arabs had planted Colonies all along the Western Seaboard of India and especially on the Malabar coast, giving rise to a mixed population, “the progenitors of the Moplahs”. After the advent of the Prophet in Arabia, Muhammadanism spread to Malabar as well, and the fact that there was already an appreciable body of the non-Muslim Moplahs in Malabar, facilitated, not a little, the introduction of Islam into the country, probably, about the latter part of the 9th Century A.D.

Very little is known of the history of the Moplahs from the 9th century to the 13th century A.D. After the flight of Ages, we get a glimpse of them in the 14th century, as a progressive set of people making headway as rich merchants. By this time, they had considerably increased both in numbers and influence. They

had won the good will of the Zamorin of Calicut for the service they rendered to him, in the first place, by increasing the prosperity of the land by trade, and again, by giving a shoulder to the wheel of conquest, which the Zamorin was carrying on with his neighbours. These were the halcyon days of the Moplahs, and thus they continued in growing prosperity right up to the 17th century. In the picturesque words of Duarte Barbosa, a Portuguese official of the early 16th century, “And in this land of Malabar, there are Moors in great numbers who speak the same tongue as the Heathens of the land, and go naked like the Nayars, but as a token of distinction from the Heathen, they wear little round caps on their heads, and long beards, and they are so many and so rooted in the soil throughout Malabar that it seems to me they are a fifth part of its people spread over all its kingdoms and provinces. They are rich, and live well, they hold all the sea trade and navigation in such sort that if the King of Portugal had not discovered India, Malabar would already have been in the hands of the Moors, and would have had a Moorish King; (for the Heathen, if displeased at any thing, became Moors, and the Moors show them great respect, and if it is a woman, they take her in marriage)”.

The discovery of the Cape of Good Hope by Vasco de Gama in 1487 was an evil day to the Moplahs, for that event marks an important epoch not only in the history of the world but in the story of the Moplahs as well. From now, the European nations marched into the field, and in the keen struggle for supremacy on the Eastern seas, the Moplahs came out, vanquished. First the Portuguese, and then the Dutch, snatched away from the hands of the Moplahs the East Indian Trade and never since have they regained their former wealth and glory. And so in the early 17th century, we find Shaikh Zynuddin, himself a Moplah, recounting the woeful tale of the

insults and ignominy to which they were frequently subjected at the hands of these early European settlers.

The next important event in the history of the Moplahs is the conquest of Malabar by Hyder Ali and Tippu Sultan. (1766 to 1793 A. D.) During a period of 27 years, the Moplahs again gained some prominence, and for the first time in the history of Malabar, the Ali Rajah of Cannanore, a Moplah Chieftain, whose ancestry is as obscure as it is romantic, comes to the forefront and plays an important part in the political history of the period. And further, it is for the first time in the history of Kerala, (omitting for the moment the tale of forced conversions of the Hindus and Mussalmans to Christianity by the Portuguese in the 17th century), we hear of the notorious conversions of the Hindus, by force, to Muhammadanism by Tippu Sultan. For no true student of the history of Malabar ever accuses Hyder Ali with having forcibly turned Hindus into Muhammadans; with all his faults, he was a wise statesman, and it is said of him that he was so tolerant towards the Hindu subjects in his own kingdom as to forbid the Muhammadans from slaughtering cows for food.

In the case of Tippu Sultan, however, there may be some force in the allegation that he converted some Hindus, the upper ten, forcibly, in a mistaken zeal of the religion he professed. Without holding a brief for him, in this connection, it may be stated here, that on the approach of Tippu Sultan into Malabar, a good number of the Brahmins and the high-class Nayars fled away, out of fear, to the Indian State of Travancore, and some sought refuge in the dense forests in the country. And that, Tippu (if at all he did convert) always aimed at the high-class Hindus. Secondly, it is well to remember that invasion of a country with a view to conquer it, as in the case of the Mysorean conquest of Malabar, naturally subjected the people of the country invaded, to great hardship

* According to the last Census of 1921, the Moplahs numbered 1,099,453.

and suffering. The loss of men and property and the sufferings experienced by those on the spot during the Great European War (1914 A.D.—1918 A.D.) are all matters within living memory, and the point, that is relevant here, is the fact, that in the Great War, though the contending parties professed the religion of Christ, yet many a Christian Church in Europe was blown to pieces; and to this day, a visitor to Paris can verify with his own eyes the damage done to an old Church in the heart of that beautiful city. Further, Tippu Sultan lived in the 18th century, when the ethics of War were far less developed than now. Besides, it is worth mentioning here, that many of the Revenue officials of Tippu Sultan in Malabar were Canarese Brahmins, and that his own Prime Minister was a Brahmin, through whose reputed act of treachery, it is said, he himself lost his life and Crown; and finally, that with all the alleged forcible conversions by Tippu Sultan, barely 5 per cent. of the population of the Kingdom of Mysore are, at the present day, Muhamadaus.*

With the treaty of Seringapatam, 1792 A.D., Malabar passed into British hands, and but for a series of riots, generally known as 'the Moplah Outrages,' committed by some of the Moplahs in the interior of South Malabar (chiefly in Ernad and Walluvanad taluqs), Malabar has had a fairly peaceful time to this day.

A word may be said here as to the Moplah riots. These were unknown in the history of Malabar until the days of Tippu, when, for the first time, the Moplahs inhabiting the interior of South Malabar, † close to the Western Ghats,

revolted against him. They were put down, it is interesting to observe, with the help of a Hindu Rajah. About four decades after this event, the Moplahs of the same area again rose in rebellion, this time against the British Government, and henceforward, to nearly half a century, there have been a series of outbreaks in that locality which have made the name of a Moplah, synonymous with a rebel. These outbreaks, especially the last one in the year 1921, assumed such serious proportions, that the Government have spent many an anxious hour in trying to solve this Moplah problem, if it may be so called, and several are the suggestions made by the District and other officers appointed to inquire into the matter. Many have attributed these acts to the religious fanaticism of the Moplahs and their inveterate hatred towards the Hindus; some to agrarian discontent and poverty and others to gross ignorance and superstition. The thing is, this phenomenon cannot be attributed to a single cause; each has to be judged on its own merits: very often, the element of religious bigotry plays only the crowning part, the spark that kindles the flame and makes all ablaze. Illiteracy, ignorance, agrarian discontent and poverty are, it seems to us, the root causes. There is also no denying the fact that these Moplahs are very much under the influence of priests, Mullas and Musaliars, as they are called, who, by making religion their profession, have an axe to grind in keeping them ignorant. Malabar is, like Afghanistan, cut off from the rest of India by natural barriers, the Arabian Sea on the one hand, and the Western Ghats on the other; hence the Moplahs living over there are highly conservative, loving the law they live by, more in the letter than in the spirit.

The Moplahs, who are merchants, day-labourers and fishermen, principally live in villages and towns all along the Coast, in houses close to each other, whereas in the interior, where the Moplahs are, generally, farmers, they live in

detached houses in the midst of gardens and fields, the scene of their daily labours. The wealthy Moplah usually lives in a good style, in well-built houses not less impressive than a mansion. For, the Moplah, if well-to-do, is a spend-thrift and what Duarte Barbosa has spoken of him in the 16th century, to which reference has been made elsewhere, is true to-day, as in the days of yore. If they are rich, they live well.

It is the same with their dress and food as it is with their dwellings. Those, who could afford, dress well and eat sumptuously, rice '*kanji*' and fish being their staple food. In the matter of dress, the males, if poor, wear, like the Malayali Hindus, a loin cloth and go about naked as to the rest of the body. They shave their heads and grow a small beard. The rich, in addition to the loin cloth, wear shirts and coats, and a small white cap on their heads, while some of those, who have had the advantage of an English education, dress in the European style, and even, sometimes, wear an English hat. The women, unlike the ordinary type of Malayalee women, wear, in addition to the '*Mundu*,' a loose bodice to cover their breasts, which are never exposed to public view, something like the Rohilla women, one sees, occasionally, wandering in India, gipsylife, in gangs, from place to place. They also cover their heads with a small piece of white cloth. The rich among them wear bright silk loin cloth and jackets made of finer stuff.

The Moplahs are Sunni Muhammadans and belong to the Shafi School of ritual and dogma. The majority of the Muhammadans in India and the rest of the world, it may be noted here, are Sunni Muhammadans of the Hanafi School. They are great sticklers after the strict observance of the religious rules laid down in the Koran—prayers, (five times during the day); fasting during the month of Ramzan, (which is observed as strictly as in a purely Muhammadan country like Afghanistan); '*Zakath*' or giving of alms; and

'*Haj*,' the pilgrimage to Mecca. They hold their religious priests—Mullas, Musaliars, Moulvies and Thangals—in great reverence; visit the mausoleums of saints during particular seasons of the year and invoke the blessings of the departed dead. They are also superstitious like the Hindus, and believe in magic, witchcraft and the evil eye.

The Moplahs still look with suspicion on giving their boys and girls a liberal English education, for fear that they should turn out irreligious. The children are taught their A.B.C. in Arabic, so that, as they grow up, they are easily able to read the Koran, without understanding a word of what they are reading.

After a certain age, the girls are secluded and are not allowed to mix in the company of men other than their own kith and kin. This is the rule among the rich all along the towns on the Coast; but in the interior, especially in South Malabar, this observance is somewhat relaxed. The poor, on the other hand, particularly in the interior of the Taluks of Ernad and Walluvanad, do not observe '*gosha*.' It may be remarked, in passing, that the Moplah women, belonging to the upper strata of society in Malabar, are, as a rule, handsome.

The outstanding feature of the Moplahs of Malabar and which, perhaps, distinguishes them most from the East Coast Muhammadans of the Madras Presidency, is the fact that some of their social institutions are unique and have no parallel in the rest of India. Among them, the one that deserves special mention is their peculiar law of inheritance. The Moplahs of North Malabar, of the Laccadive and Minicoy Islands, and some in the Kasargod Taluk of South Kanara, as a rule, follow matriarchy, which, in the vernacular, is spoken of, as '*Marrumakkathayam*'. The more one proceeds towards the North in the District, beyond the Korapuzha river, the more strict is the observance of the rule of the matrilineal system of descent. It is sufficient for our pur-

* We are informed by a responsible judicial officer under His Majesty's Government, a cultured Moplah, that he had occasion to come across a document which purported to be a deed of endowment of lands made by Tippu Sultan to a Hindu Temple in Malabar.

† In the Indian States of Travancore and Cochin where 5 to 6 per cent. of the population are Moplahs; in North Malabar, in the Laccadive and Minicoy Islands, and South Canara, rebellions of this nature are unknown.

pose to indicate briefly here, that this system of law traces its descent from the female instead of from the male, and that all those who trace their lineage from a common female ancestress in the female line, constitute a matriarchal joint family known as the 'Tarwad', which is a corporate unit by itself, and the head of which, the seniormost male in the group, is known as the *Karanavan* who is the Chancellor of the family Exchequer, and is practically all in all, in the small republic,—the *Tarwad*.

Socially, the life of the Moplah in North Malabar is very much tinged with the effects of this archaic institution. The 'Karanavan' being the chief man in the 'Tarwad,' and the guardian of the girls and minor boys living under his care, is also, in practice, the guardian for purposes of marriage, and the father of the bride or bridegroom plays only a formal part on the occasion.

Again, it is the practice in North Malabar for the women to reside in their 'Tarwad' house and their husbands to visit them there. The women rarely live with the husband in his family house. It may be said, that in this respect, the Moplahs observe the true principles of matriarchy more strictly than the Hindu Nayers themselves.

We may, now, say a word as to the general characteristics of the Moplahs as a whole. As a rule, they are an enterprising and hard-working set of people with fine business instincts in them. A good number venture out to foreign lands, particularly to Ceylon and the Straits Settlements, and some of them have amassed great fortunes. Besides, courage is another leading characteristic by which the Moplah will always be known. To quote Mr. Fawcett, "It is not in the spirit of an advocate, however, that the Moplahs are made the subject of this essay, though it is one of sympathy for men who exhibit a courage which is absolutely dauntless, and a contempt for death

which is unparalleled and certainly unsurpassed in any other part of the world by any race". And further down, Mr. Fawcett continues, "the man who goes out to die, and does not die, even though he seeks death with all the heroism of which a man is capable, is never forgiven, and his life would not be safe for a moment among his own people."

Of late, a change for the better is observable in the Moplah society. Schools for the education of Moplah youths are springing up, mostly patronised by the Government, and a spirit of reform is in the air, and Moplah Associations like the Kerala Muslim Aikya Sangham are doing yeoman service to widen the outlook of the Moplahs. They are, after all, beginning to realize that—

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

BEAUTIFY YOUR HOMES

WITH SURAJMAL'S ARTISTIC
SILVERWARES.

SURAJMAL LALLUBHAI & CO.,

313, ESPLANADE,

MADRAS.



* IMPERIAL AND ASIATIC QUARTERLY REVIEW, 1897.
Vol. IV. 3rd series. pages 288 to 300.

A RATIONAL SCEPTIC

BY

PROF. S. S. SURYANARAYANA SASTRI, M.A., BAR.-AT-LAW.

SCEPTICISM is ordinarily associated with a conviction as to the failure of reason to grasp ultimate truth. It is refreshing, therefore, to come across a variety of unbelief which is based on faith in the strength of reason, not in its impotence. Throughout the present volume of sceptical essays* covering a wide range of subjects from politics to philosophy, the central attitude is that of the rationalist who would believe only what there is reason to believe, [that is, in other words, what is supported by sufficient evidence] and would suspend judgment in every other case. Our convictions rarely have a chance to guide our lives; our beliefs play a far greater part therein, and they are found to be based on nothing more solid than our passions and prejudices. To eschew the latter and hold to the former should be the characteristic of a human being, who is thought to be adequately defined as a rational being. Facts, however, fall far short of ideals, and Mr. Russell's plea is for a clearer realisation and closer pursuit of the ideal.

The theoretical statement of his position apparently leaves little to be desired.

"The scepticism that I advocate amounts only to this: (1) that when the experts are agreed, the opposite opinion cannot be held to be certain; (2) that when they are not agreed, no opinion can be regarded as certain by a non-expert; and (3) that when they all hold that no sufficient grounds for a positive opinion exist, the ordinary man would do well to suspend his judgment" (pp. 12-13).

What is thus advocated with such moderation is, as the author puts it, "a middle position." It is again defined thus: "To begin with rationality is opinion: I should define it as the habit of taking account of all relevant evidence in arriving at a belief" [p. 46]. Such an excellent attitude is bound to meet with universal approval but for its difficulties in practice. That there are such

difficulties Mr. Russell himself recognises [p. 50] and what Mr. Russell has to say on many problems, moral, social and political, only increases the sense of difficulty. The rational student of Mr. Russell almost begins to despair of solutions. There would thus be sufficient excuse for him to turn round and discredit the sceptical starting point. Any such attempt would further be extremely plausible, for, Mr. Russell's scepticism is open, like other scepticism, to the charge that a consistent scepticism should remain mute. There is no rational certainty as to who experts are in any question, and if *soi-disant* experts are disagreed about anything, it is about the value of scepticism. Hence, on Mr. Russell's own principles, no opinion about scepticism "can be regarded as certain by a non-expert." Thus even the extremely modest theoretical basis seems to be uncertain.

The fundamental difficulty is in appraising evidence and distinguishing what is evidence from what is not. Mr. Russell, constantly and without justification, identifies the non-rational with the irrational, as in his criticism of the experience of the mystic [p. 66]. He forgets that the light of pure reason never illumines anything except itself, and that the consistent rationalist should be dumb and, in his way, a mystic.

The inadequacy of this rational standard reveals itself in many ways. It is a two-edged weapon, a fact which Mr. Russell does not seem to realise adequately. One can sympathise, on the whole, with his attack on the recrudescence of Puritanism. The instances he cites are telling.

"In America," he says, "..... though it is not illegal to keep a mistress, it is illegal to travel with her from one State to another; a New Yorker may take his mistress to Brooklyn but not to Jersey City. The difference of moral turpitude between these two actions is not obvious to the plain man (p. 126)."

We agree with Mr. Russell as to the evil; but what about the cause and the cure? Is this non-

* *Sceptical Essays*: by Bertrand Russell, George Allen and Unwin, London, pp. 1-251. (Available of Messrs. G. A. Natesan & Co., George Town, Madras. Rs. 5-10).

intelligible gradation due to Puritanism or the lack of it, to a too high moral standard or a too low a one? *Prima facie*, either answer is possible, and Mr. Russell does little to convince one that his is the correct answer. As Bosanquet would say, the remedy for such evils may be not less but more organisation, not the abolition of Puritanism, but the strengthening thereof. Such an answer, whether finally satisfactory or not, is intelligible and certainly not irrational.

The application of the sceptical attitude to education is, as may be expected, of great interest. Education, as at present imparted, is comparable to the process whereby a species of fish may be induced to develop one eye in the front instead of two at the sides. The utility of the process is the same in both the cases—*nil*. Compulsory Latin Grammar is of no greater value to the human child than a cyclopean eye to the fish. That there is a measure of justice in such criticism cannot be doubted. But what is ignored without justification is the fact that human beings are being experimented on by others of the same class, that the ends and modes of experiment are dictated not by insane or selfish ends, that the technique of the educational process, however imperfect, has been evolved by, in, and for, the social organism, in the attempt to preserve itself and all its limbs. All such attempts being finite are bound to be more or less imperfect. There will always be mal-adaptations in some degree. Latin Grammar may not agree with all. But neither is Latin Grammar taught for the artistic delectation or the insane joy of one or more Latin masters. If this be remembered, the injustice of Mr. Russell's comparison would be apparent.

Mr. Russell himself sets more store on "the will to doubt" than on "the will to believe". The training of the former is necessary from the earliest stage of education.

"For example, the art of reading the newspapers should be taught. The schoolmaster should select some

incident which happened a good many years ago, and roused political passions in its day. He should then read to the school children what was said by the newspapers on one side, what was said by those on the other, and some impartial account of what really happened. He should show how, from the biased account of either side, a practised reader could infer what really happened, and he should make them understand that everything in newspapers is more or less untrue. The cynical scepticism which would result from this teaching would make the children in later life immune from those appeals to idealism by which decent people are induced to further the schemes of scoundrels" (pp. 165-166).

Nothing can be of greater importance than the early inculcation of a proper critical spirit, and so far, one is at one with Mr. Russell. But let us realise the full implications of his method. The pupil is to be made to realise that both sides utter falsehood and that everything in newspapers is more or less false; he is to become a cynical sceptic so that he may be deaf to the calls of idealism. But if he has no idealism and no ideals, what is the guarantee that he will take either side to be only *more* or *less* untrue? Would it not be easier and more likely and more comfortable for him to believe that neither side is at all true and that there is no such thing as truth. Such a declaration may be philosophically self-stultifying, but we are dealing not with the finished philosopher, but with the growing school-boy. Flag-waving, disguised as patriotism, is bad; but on Mr. Russell's method, there would be no kind of patriotism left. Nor would its place be taken by a cosmopolitan internationalism, for the latter requires, if possible, more enthusiasm, not less; and nothing is calculated to dry up the springs of enthusiasm more effectively than the training of "the will to doubt" as advocated by Mr. Russell. The evil Mr. Russell complains of is real enough; but his remedy proposes to wash out the child with the bath.

The scientific spirit, says Mr. Russell, "is necessarily individualistic and uninfluenced by authority. We may, therefore, expect to see it surviving only in small countries, such as Holland, Denmark, and Scandinavia, which lie outside the

main current of modern life." One is irresistibly reminded of Rousseau for whom the ideal State was a small one, like Switzerland. The source of the error is the same in both. The will of the State is resolved by Rousseau into the consensus of the wills of the citizens of the State; hence the need for a limit on extent, as a large State will allow of the general will being consulted only rarely and inadequately. Mr. Russell reduces intellectual freedom to an affair of the individual. Neither philosopher seems to realise that freedom, intellectual or political, is realised by the individual only as part of a larger organism, that that organism is neither one individual nor a collection of individuals, that if the individual can and does arise above the herd, it is because of his worth not as an atom, but as derived from that larger individuality which expresses itself both in him and in the herd. Rationality and non-rationality have little in common with territorial extents. The bitterest squabbles are

village factions; their violences may be restrained by external authority, but they are evil none the less. The distinction drawn between industrialism and commerce, scientific technique and the scientific spirit, are legitimate enough within very narrow limits: but Mr. Russell envisages them as clear-cut divisions and pushes them beyond their limits.

When all this is said, it must be acknowledged that the book is as stimulating as it is profoundly interesting. As has been already indicated, the evils Mr. Russell speaks of are real enough, and the danger from them cannot be over-estimated. All the vigour and cynicism of the author combined with the propagandist spirit to which even he is a victim, are in some cases, barely adequate to the task of exposing the evils. And none but the incurable scoffer will close the volume without a strong sense of the need for revaluing our values and being more honest with ourselves and the world about us.

Some Ceylon Economic Problems

BY MR. PERRY DE LANEROLLE

NOT many weeks ago, a friend and I were holidaying in one of the backward districts of Ceylon, and being somewhat interested in the educational activities and progress of this country, we availed ourselves of the occasion to visit one of the big English schools in the district. So far as the education that was imparted was concerned, we had nothing to complain; everything seemed orderly and progressive. Discipline too was not neglected, and unlike the secondary schools which have too much of a smacking of the West, the little village boys appeared to be truly Oriental in their bearing and conduct. We entered a class—one of the lower ones—in which the subject taught at the moment was English. We saw before us a bright set of little boys, intent on their studies and eager to grasp the

little stories of English heroism which their teacher was narrating to them without much emotion. But the teacher was very courteous, and permitted my friend and me to talk to the little boys. He obviously took some pride in his pupils and was quite satisfied with the progress the little heads had made.

"What would you do when you leave school", asked my friend of a bright-eyed intelligent lad.

"I will be a doctor," replied the lad with some pride in his ambitions to be.

We asked another little boy what he would do. He replied that he would be a lawyer. A third, who looked smarter than his colleagues, replied with a little pomposity that was innocent, "I will be a Government Agent." (What he evidently meant was that he would be a Civil

Servant, for it is difficult, the most difficult thing, for a Ceylonese in the Civil Service to aspire to an Agency. That is reserved for the supermen recruited from England. A Ceylonese Civil Servant has to mark time in the service, signing gun licenses in a local Kacheheri or office, assisting the Agent.)

A fourth and one who did not appear to be so prosperous replied that he would be a Clerk. We questioned him why he, unlike his more progressive colleagues, did not aspire to greater glory. The reply came in a decisive, self-confident accent. His father was a Clerk, went to Office at nine-thirty o'clock in the morning, came home at four-thirty o'clock in the evening. To his little mind, there was nothing better than following the footsteps of his worthy father.

All these boys, I dare say, will, in the course of time, achieve their ambitions, and the last will also secure the Clerkship on which he has set his little heart.

The prospective and respectable professions open to the youth of this country are the professions of Law and Medicine. The prosperous and well-to-do parents direct all their energies towards making their sons follow either of these professions, and they spend no little wealth in the process. With evident satisfaction to themselves, these hopeful young turn out "briefless" lawyers, and if I may be permitted the colloquialism, "Patientless" doctors. For all who enter these professions cannot prosper and earn fat fees. Both professions are over-crowded to-day, and at the rate schools send out pupils to apprenticeship in these professions, there is no doubt that lawyers and doctors in the not very distant future will be cheaper than clerks. Of course, empty-souled patriots indulge in high platitudes. "Back to the Land" they deliver themselves with much effort. But the call, not sounded with any degree of sincerity, does not find much response, for there are no openings

for agriculturally educated youths. It is not considered very respectable mainly for want of education and appreciation of the dignity of labour, to be a village agriculturist even if you owned thousands of acres which could be profitably harnessed into giving you all the luxuries of life. But it is different if one were a London-passed Barrister with no briefs and with a fortune to squander away. This is by the way.

The visit to the school in this backward district aroused in me a train of economic reflections. And it is on this aspect of education that I propose to touch in this article. I will get back to the village school-boys for the sake of the comparative study in economics which their ambitions afford.

The boy, whose ambition was to become a doctor, will probably enter a decent secondary school not many years from now. He will then prosecute his studies, and, after passing the requisite examinations which make him eligible to enter the Ceylon Medical College, proceed thither. He will spend a good five years, probably seven, in the pursuit of that knowledge which eventually will tag the L. M. S. to his name. Perhaps, if his parents are wealthy and want to make their son a pride and an ornament to them, they will send him to England and the Continent to obtain British and Continental qualifications. "Is all the trouble and expense justified?", one will ask. Yes, most will say without tabulating the expenditure that was involved in his college education and apprenticeship in Medicine.

I advisedly start from the time he entered the College for his secondary education. He would probably have to spend six years in a secondary school. In the first two years perhaps, his subsistence at school, school fees, clothing and pocket money would cost his parents sixty rupees a month. (This is on a very modest estimate). In the next four years, the expenditure would vary from Rs. 65 in the third year, to Rs. 75 in the

fourth year and to Rs. 85 in the fifth and sixth years. At the end of his College career, or rather his secondary education, his parents would have to spend on him a sum approximating Rs. 5,160. Then he will go into the Medical College. His fees, books and equipment, his personal expenses on subsistence and dress exempted, [a medical student needs to be flashy in dress] will also approximate Rs. 3,500. His subsistence, dress, foibles and personal vanities in dress and otherwise will cost him a sum approximating eighty rupees a month. At Rs. 960 a year on this basis, and conceding that he completes his course within the time prescribed by the Medical College [invariably one does not], his parents would have to spend on him the sum of Rs. 4800. And what would come as a revelation to the parents is this that they would have spent the colossal sum of Rs. 12,000 so far in the career of the young hopeful. This does not provide for his British qualifications. If he has the good fortune to secure a Government post, he would be sent by the Medical Department to England to obtain $\frac{3}{4}$ British qualifications on leave with salary and a part of the passage provided. But one settling down to private practice is expected to make good, and, after a few years' practice, to be able to lay by a sufficient sum of money for his stay in England to earn those enviable British qualifications. In seventy-five cases out of a hundred, he does not earn sufficient money and the parents are compelled to shoulder this responsibility too. For a year or two perhaps in England and the Continent, one can safely leave a margin of Rs. 10,000, the passage included. And when he returns with these foreign diplomas and degrees tacked on to his name, he would have spent the sum of Rs. 22,000. Those who do not give much thought to the time wasted and the expenditure involved, would, without doubt, say that I have exaggerated the picture so far as the expenditure is concerned. But if they would ponder over statistics, they

would concur with my estimate. Besides, this expenditure, which at the end amounts to so much, is incurred in so small instalments that one scarcely feels the pinch and scarcely realises its magnitude. Contrast this with the benefits that would accrue to the family if this sum was hoarded up and was made over to the boy after his secondary or elementary education, with a bias towards agriculture to invest in the land and to reap the harvest of that investment. It would result in greater prosperity to the family, and in a certain amount of dignity which only a just appreciation of labour could bring. It would result in modest but nevertheless certain definite returns. I do not for a moment suggest that all the boys should be turned loose on the soil as soon as they have done with the College. Far from it. I am all for giving the promising boy with natural sympathies and inclinations towards a profession, all facilities for the realisation of his ambitions. For it is certain that when one's natural sympathies are directed in any channel, one always makes good in that particular department. But to endeavour to make every boy a lawyer or a doctor is certainly unwise and uneconomic, for there is no guarantee that his sympathies are inclined in that direction. The profession of medicine is by far the most expensive profession in this country, but the profession of law does not involve so much expenditure. In that case too, granting that a boy has had six years in a secondary school, passing through the elementary school, the initial expenses are much the same. In this case too, education in the secondary school alone would approximate Rs. 5,160. Three years at the Law College to pass out as a Proctor would involve as fees the expenditure of Rs. 750. A youth's subsistence and personal expenses on dress and other needs, his law books included, would amount to Rs. 1,200 a year. In three years, this would work at Rs. 3,600. So that all told, the expenditures when he leaves the Law College,

would have amounted to Rs. 9,510, not a very modest sum by any means! A lawyer in this country, where lawyers appear for negligible fees, because they are so numerous, does not make much headway. It is one long struggle, and many practising the profession have in their early struggles confessed that a clerkship on Rs. 75 a month and steady prospects is infinitely better than the drudgery. Here too natural talent and aptitude count a great deal, but the start is most disheartening and full of care. It does take some time for a lawyer to establish himself, and the earnings by any means are not sure and certain. Improvident parents who have ambitions for their children stop at nothing short of making their boys lawyers. But once they make them lawyers, they are not able to finance them with a substantial sum of money to enable them to establish themselves and wait for the practice to come, with Christian patience.

A handful of the youths of this country take to the Ceylon Civil Service. If the service is to be reckoned in terms of a profession, it may be said that it is both arduous and expensive, requiring the best talent and the initiative of the prospective candidate who seeks to enter it. Even here, the chances of selection to sit for the examination are remote. A candidate who seeks to enter it has not only to reach a high standard of education, but to have the social status and respectability which are not made such great points of in enlightened democratic countries. The nominations to sit for it are made by the Governor, and it is an open secret that many applications from some of the brightest young men in this country have been turned down owing to some deficiency or another in these respects. Most of those who seek careers in this coveted service generally prefer to proceed to England and to pass the examination there in open competition with the many Englishmen competing for it. Here too the expense is prohibitive and no poor youth may ever hope to aspire to this

service. The satisfaction one derives in the early stages of a Cadetship in the service is the signing of gun licenses at a Kacheheri office, assisting a Government Agent and attending to some of the less important papers—all work which could be done by a Clerk with average intelligence. Some years afterwards, of course, there is the prospect of a magistracy in one of the less important parts of the country. But the most that a Civil Servant can aspire to, in fact, has, on the average, aspired to, is an Assistant Agency carrying out orders laid down by the Agent.

There is only one exception to this general order obtaining so far. That is the case of Dr. Paul E. Pieris, at one time District Judge of Kandy, who has now been elevated to the post of Public Trustee, a newly created appointment. He is now touring in your country for the purpose of a study of the methods and principles underlying a similar appointment in India.

A Clerkship in the Government or Mercantile Services, though not very lucrative as a professional undertaking, has its compensations. For though young men with decent secondary education are generally recruited to this service, there is the satisfaction that the initial outlay is not so heavy in the matter of education. But even here, some expense is involved and the returns at the early stages hardly justify the expense and the worry of education. In the third grade of the Government Clerical Service, a Clerk starts on a salary of Rs. 180 a year and rises to Rs. 1,200 a year by annual increments of sixty rupees a year. In the clerical Service, proper selection is by examination and is open to youths already in the service and to those outside it who have passed a Cambridge examination. A recruit passing this competitive test starts on a salary of Rs. 900, and after passing certain efficiency bars and departmental examinations, can rise to a salary of Rs. 4,800 per annum, and if the candidate should be favoured by chance, can even enter the fifth

class of the Civil Service at the noonday of his quill-driving labours. But even these prospects are not too magnificent. Demand grows out of pace of the supply. It is they who are in the lower rungs of the service who are most affected. With Rs. 40 a month and another Rs. 4 as house allowance, the life of the third grade clerk is one pathetic struggle. His subsistence costs him a good thirty rupees—this for the bare comforts necessary to keep body and soul together. I leave it to the reader to imagine what a struggle his life is.

At the moment, a Salaries Committee has revised the scale of salaries in so far as the Clerical services are concerned. According to their recommendations, a third grade clerk is to start on a salary of Rs. 60 a month and a Clerical servant on a salary of Rs. 900 [In the latter case, no revision has been made of the initial salary] It may take some time more for the recommendations of this Committee to be adopted by the legislature, but one can be optimistic and hope that the recommendations will be adopted.

All these are not conditions of life which bring about prosperity and contentment. The average Ceylonese Clerk lives a hand-to-mouth existence: he has a large family to feed and many children to educate. These domestic obligations drain his resources to the utmost capacity and there is not much forethought on his part for a "wet" day. When he reaches the pensionable age, he leaves the service thoroughly crippled so far as the exercise of energy and initiative is concerned, and is only fit to loll in an arm-chair during the remaining years. Many there are who sympathise with his lot, but politicians and patriots have hardly found a solution to the difficulties of middle class life in this country which, in the years to come, will be the one critical problem demanding the attention and best brains of patriots and leaders of the country. This is not an exaggerated picture. It is a true representation of facts. It is daily becoming

one of the vital problems of the country as competition for a living increases and the only inexpensive openings are provided by the Mercantile and Government Services. The Mercantile services too stand on a par with the Government Service in the matter of salaries and are daily attracting better and more educated types of men.

These services are already inundated, and very soon, unemployment, of which we hear rumours, will grow ugly and menacing.

Contrast these conditions with another aspect of life. Turn to the land which is ravaged and laid waste by neglect. Plenty of resources there are, and very modest but certain openings for the young if they only appreciate the dignity of labour, in spite of superior education, and take to the industrial and agricultural department of employment. Both are neglected and forsaken for want of a just appreciation of their value. Unlike in India where Mahatma Gandhi, with a spinning wheel in his hand, preaches that ultimate salvation and independence of India lie in the Charka, there are no selfless and philanthropic men in this country to give the lead in these matters. Ceylon needs a greater spirit of sacrifice if it is to make any headway and rank among the nations of the world. No one in this country can deny that there is room both in industry and agriculture for Ceylon to have her own individuality. Thousands of acres of land where the paddy grows luxuriantly are neglected and ignored so far as the scientific aspects of cultivation are concerned. I know of one case where during the early rubber boom, an individual of some status and worth in this country converted some of his paddy fields into rubber plantations. He is now a wiser but sadder man.

Little Industries, like pottery, basket weaving, Kandyan brassware and woodwork, will have a great future if only selfless men, with capital and initiative, exploit their possibilities. They languish

to-day for want of capital and direction, and even where they are in evidence, the production is spasmodic. At present, the country can boast of no giant of commerce or industry. The bulk of employment for the wage-earning classes is provided by foreign capital invested in estates and in rubber and tea-making factories. There is hardly a Ceylonese, except an estate owner, who employs five hundred men for a truly national industry. There is hardly a Ceylonese, educated on Western lines, who prides in the customs and habits of his forefathers.

In no other country to-day perhaps is the West aped to the extent it is aped in this country. And with this ready adaptability and desire to follow Western customs and institutions, it is no wonder that economy is lost entire sight of. Expensive clubs, expensive dinners, cigars, drinks and games of bridge sap the vitality and the resources of the luxury-loving rich, who do not spare a thought to

the manner in which their forefathers, by dint of industry, hoarded the wealth for them to squander. It is no wonder that the inheritances in most cases do not go to the third or fourth generation. If facts were needed to prove the truth of this, one can find dozens of examples in Colombo alone. Three generations ago, these families were reckoned the wealthiest; to-day they are struggling in the mire of poverty.

Cannot the present state of things be termed a real economic disaster? We are on the vortex of economic ruin. If those, who guide the destinies of this country, do not open their eyes to the truth and take timely action to prevent Ceylonese becoming a nation of imbeciles, there is little hope of salvation.

It is far better to be "hewers of wood and drawers of water" than to be dependent and servile, dependent for our very existence on foreign capital and produce.

SUB-DIVISION OF HOLDINGS

BY MR. A. S. VENKATARAMAN, B.A., L.T.

It is widely held that India's low productivity and her agricultural backwardness are the obvious results of a sub-division and fragmentation of her holdings, peculiarly characteristic of the country's economic life. A more common conception is that this sub-division of holdings in its turn, is due to the increase of population and the law of Inheritance and Succession. It is needless to add that the remedies suggested are, a consolidation and re-distribution of holdings, and a subsequent legislation to prevent sub-division.

In the short compass of a brief contribution, it is hardly possible to enter into a lengthy investigation of the problem in its various phases; nevertheless, its main features may least be indicated. Very often the problem is overstated and too superficially examined to be understood in the main. It is as

easily diagnosed that the sub-division and fragmentation are often the cause of low production, as it is confidently and boldly prescribed that a process of enlarging and consolidation will lead to improved agricultural production. Overstatements and exaggerations apart, it is admitted by many that if this sub-division has become quite common, it is positively injurious too. The point at issue, however, must be clearly stated. It may be that owing to this sub-division, cultivation has become a costly avocation, but it is hard to concede that it has become avowedly uneconomic. The assumption is that large farming is certainly economic while small farming is not. As a matter of fact, to use the words of Professors Wadia and Joshi in their book on *THE WEALTH OF INDIA*, 'small farming is not necessarily uneconomic and wasteful; and large

farming is not necessarily beneficial.' The size of the farm has much to do with cultivation, but that that is not everything, will be clear. Beyond a limit, cultivation ceases to be profitable. The Indian cultivator is often in a peculiar plight. Being at a loss for want of other callings, his is often a Hobson's choice and the situation is aggravated by fragmentation.

This fragmentation is an evil no doubt, but, to some extent, ineradicable too. Supervision is rendered difficult and the cultivable soil is often encroached upon. At the same time, the absence of boundaries (if and when there is no fragmentation) is not an unmixed good. Bickerings between neighbours, cultivation of the same crops, wastage of time and labour and the difficulty in the use of labour-saving implements, are to be reckoned among the evils.

The analysis of causes is not often free from bias, and the diagnosis of the economic disease is not exact. Almost all Western writers that set forth their views bring to bear on Indian questions, their own conceptions of property and succession and import into Indian economics their own postulates. It must be clear that so long as Indian social and economic organisations are different from those of England, the diagnosis too cannot be true and the remedies too must be properly devised to be successful.

As Messrs. Wadia and Joshi ask, "Does the remedy lie in legislative encroachments for pre-emption rights or changes in the laws of inheritance and succession"? It is often said that the increase of population has led to sub-division and fragmentation.. Might it not be that sub-division and fragmentation have also brought about an increase of population in accordance with an axiom, 'Poverty and Fecundity go together'. When two phenomena are very closely related to one another, it is difficult to say which is the cause and which the result. They act and react on one another, that if action brings about a reaction, the

latter leads to further action as well. It is how increase of population and fragmentation of holdings are connected. As a matter of fact, the increase of population during the last three decades has not been so great as that of sub-division and fragmentation of holdings. Are we warranted then in putting them down as cause and effect?

Again, how far does this fragmentation owe its existence to the Laws of Inheritance and Succession? The one dates back to times long past, and the other is of a comparatively recent origin. The laws have been there for a long time but not so the sub-division of holdings. To quote the words of the Professors Wadia and Joshi, 'The laws of succession and inheritance, combined with the joint family organisation, constitute a social structure based on the principle of distributive justice'. The land system is a part of this structure and a part of the country's social and economic organisation. The problem is of recent growth and probably accentuated by the laws of Inheritance and Succession. The deeper causes, however, must be found elsewhere.

In olden days, land was abundant and so was neither mapped out nor scientifically surveyed. The social organisation rested on a communal basis with the joint family as the unit. 'Coparcenary was the rule and separation was the exception'. A century of British rule, however, has been responsible for much of the change in Indian economic as in social life. The Government sought ways and means of getting revenues with the result that the country's resources were explored and surveyed. Even the common pasture land disappeared. The solid structure of the joint family was affected and being undermined, and the process of the break-up was accelerated by the British Judges, ignorant of Indian conditions and too much obsessed with their own British conceptions of right and wrong, of property and succession to administer

justice from the Indian point of view and to do justice to Indian customs and traditions. In another direction too, a rude shock was imparted to the economic structure. It must be admitted that India had her own industrial past, and that even the so-called cultivators did not entirely depend on agriculture. They pursued the allied industrial occupations. With the introduction of cheap foreign machine-made goods, however, a decline in the indigenous arts and crafts set in, and the industrial labourers were thrown out of employment and on the soil. The transition period there was a period of stress and strife. The hunger for land grew by what it fed on, and became so intense that it could only be satisfied by a parcelling up of the land into fragments, a process accentuated not only by national but also by the growing pressure of an increasing population, 'incapable of being absorbed in non-agricultural occupations'. Thus it will be seen that there was a loss of equilibrium of occupations in the country's economic organisation. The inevitable result was the creation of a class of idlers dependent on the land for their subsistence.

The size of holdings cannot be said to be absolute and is determined by various causes, geographical, social and economic. The soil, climate and the physical features are among the geographical factors governing the size of a holding, large or small. The scarcity of cultivable land in Norway has ill-fitted her for large estates. The configuration of the land has made Switzerland a land of small holdings. Social institutions also affect the size of a holding. The succession of the first-born to the entire land and settlements, every few years, prevents a disintegration of land in England. In France, this process is rendered easy by the Law of Succession. The economic considerations are the nature of the crops raised, grain, meat, wool or dairy produce, and the market conditions and the facility of transport.

It will be seen, therefore, that while there is no ideal size for all agricultural purposes, it varies

from crop to crop and depends on different conditions for a maximum production. The necessary equipment too must be provided, machinery and animals etc., otherwise there is no use in making the holding merely large, especially so when intensive farming is a feature of the present period. An economic holding has been variously defined. Mr. Keatinge would put it as 40 or 50 acres of fair land in one block with an irrigation well and a house, capable of supporting a man and his family in reasonable comfort after paying his expenses. Dr. Harold Mann fixes the size at 20 acres. According to the Baroda Committee, the ideal holding is between 30 to 50 bigas of fair land, and Prof. Jevons is in favour of 29 to 30 acres. In all these estimates, the criterion is the point of view of consumption; in that case, the question that arises is not, whether the holding will support a normal family of 4 or 5, but whether it will feed all persons, labourers and other dependents especially so in India, where there are more people to each holding than it can support.

It is obvious that of the causes of low productivity in India, far more than the sub-division of land, the equipment on the farmers' part has to be considered. We shall now consider the question of remedies. If, as it has been already indicated, a loss of equilibrium between agricultural and non-agricultural occupations has been created and non-agriculturists forced on the soil, consequent on the introduction of foreign machine-made goods, what is the true remedy? Is it a consolidation and enlargement of holdings, with the aid of legislation? Any such attempt, as in Bombay, ignores the problem of the dispossessed. The average holding almost always is far lower than the unitary size prescribed. On the other hand, if the unitary size is stipulated as a legal holding, a good many will be dispossessed. They become entitled to compensation. Thus a situation is created, in which the pressure on the soil is increased to the utmost. As it has been observed truly, "where the

notion of an equal inheritance by birth-right has been engrained in the national mind for centuries, a law of forced entails will remain a dead letter on the statute book, where the conditions of the soil permit the lowering of the subsistence standard to the very margin of starvation, no legislation will ever by itself raise the standard to a fixed minimum."

The true remedy is that advocated by Professors Wadia and Joshi. A restoration of the economic equilibrium by an introduction of industries and the utilisation of raw materials in manufacture should be vigorously attempted. "The development of industries will not only absorb the

surplus population which presses on the soil to-day, but will take in the increasing population from year to year." The pressure on the soil will be lessened, demand for land less insistent. Industrialisation will be a remedy not only for sub-division but also for fragmentation. If consolidation of holdings is to be brought about, a policy on the lines of least resistance must be pursued. Education, co-operative efforts backed by permissive legislation and improved industrial conditions, but not forced legislation, will be the stepping stones to success in the eradication of the evils of sub-division and fragmentation.

Responsible Government for E. Africa and its Implications

BY MR. BHARILAL N. ANANTANI,

EDITOR, "THE ZANZIBAR VOICE."

IT is indeed difficult for any constitutionalist Indian to endorse Mr. Amery's oration at the dinner given by the African Society unless

poor sort of carpenters, Sir, wouldn't it? ; when he spoke:



MR. B. N. ANANTANI.

he would seriously disbelieve in the dictum once paid down by Dickens, viz. 'Having good tools, and using bad ones, would look as if they were rather a

"One lesson standing out most clearly from the history of South Africa was that ultimately the destiny of the country rested with the white settler. He regarded responsible self-Government for East Africa as well as other parts of the Empire as an ultimate goal. Mr. Churchill's Declaration of 1922 still holds good, namely, that it was not contemplated that there should be any settlement or system which would prevent East Africa looking forward in fruition of time to complete responsible self-Government on the basis of Cecil Rhodes' principle of equal rights for all civilised men."

If Mr. Churchill's declaration of 1922 according to him still held good, it is evident that thinking of leaving the destiny of the territory in the hands of the White settler on one hand and of the basis of Cecil Rhodes' principle of "equal rights for all civilised men" on the other, is quite contradictory to each other. Who are to be treated as civilised men? the White settler by virtue of his colour, or all the residents in East Africa who satisfy the recognised standard of civilization, irrespective of colour? His Majesty's Secretary of State for the Colonies, Mr. Amery, did not indeed take to consideration all the implications of the serious proposition when he delivered this speech at once

palatable to the White Settler Community in East Africa.

Mr. Amery knows more than any body does that, besides the White Settlers, there are His Majesty's British Indian Subjects who have done and have still been doing excellent work in East Africa, the importance of which is so unmistakably recognised in the most authoritative document just submitted to Parliament. If they also come under the basis for equal rights propounded by Cecil Rhodes' principle, how was he or the Government he at present happens to represent, going to leave the destiny of the territory to the white settler alone?

It is useless, indeed, highly disadvantageous, to the interests of Great Britain in particular and the Empire in general to think of establishing responsible government in East Africa on these lines even at the most distant date, as it only means vesting the administration of the country with a handful of white settlers whose only motive in the world is self-aggrandisement, to the detriment of the interests of any body, even the sons of the soil. The truth of this statement is believed by commissions after commissions.* It is certainly therefore very difficult to believe that Mr. Amery meant what he said, unless it were an electioneering dodge.

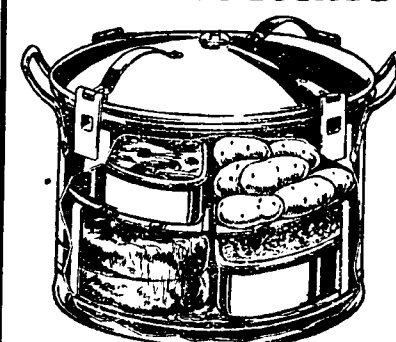
The crux of the present difficulties in East Africa is only this, and why should anybody therefore so hastily forestall the labours of Sir Samuel Wilson in co-operation with the Rt. Hon'ble Sastri, P.C., India's envoy, now in East Africa in this matter? The implications of responsible government in East Africa are serious and many. For instance, is His Majesty's Government prepared to do away with the racial segregation still adhered to in East Africa? Is it prepared to adopt the common electoral roll for all there? Is recruitment of men for all services to be open to all irrespective of race? Are Indians to be allowed to keep arms

even for self-protection? Are they to be given the right of trial by jury? Are they to be Justices of the Peace? Are Indian Universities to be treated on the same footing with the British Universities? Because this is not going to be, the difficulties still exist and they will exist unless and until this discrimination is done away with. Let Mr. Amery reconsider his speech, and he will undoubtedly see that his predecessors in office and the Hilton-Young Commission were right and just in ruling the selfish idea of granting responsible government to a handful of white settlers in East Africa out of question, and let him see to the wisdom of adopting the common electoral roll in East Africa as the first step towards the right solution of the present problem in East Africa. Therein alone lies the source of the sure service to Great Britain and the Empire alike so far as East Africa is concerned.

Kitchen Equipment is the Crux of the Health of the Home

We take pleasure in offering you, free of transit charges by post, the finest group of cooking devices ever before marketed, such as Waterless Cooker, Egg Poacher, Griddle and Broiler,

KITCHEN CRAFT Waterless Cooker



you can easily eat your way to health and enjoy every mouthful. We invite you to inform yourself on this great forward step in health promotion by writing for our literature at once.

THE KITCHEN CRAFT AGENCY,
P.O. MODEL TOWN—(LAHORE).

E. Jany. '30.

Coffee and Tea Percolator, Casserole, Baby's Milk sterilizer, French Fryer, Corn Popper, Deluxe Dutch oven, Dinner Bucket, Deluxe Sauce Pan Set, Double Boiler &c. &c., in modern time and labour saving cooking specialties designed and perfected by the keenest inventing geniuses of the age. Science has discovered a way to prepare ordinary food-stuffs in an extraordinary manner. Now

A BOOK OF WORDS

BY

MR. A. ARAVAMUDA AIYENGAR, M.A.

MR. KIPLING'S book bears a modest title* but it is packed with infinite riches. It does one good to see the poet of the barrack-room playing the role of Admiral Crichton as unto the manner born. In these 279 admirably printed pages, Kipling is almost everything; he is the perfect citizen, a specialist among specialists, the critic of life and literature, the wise counsellor of youth and many things else. And there is nothing that he touches that he does not adorn.

Hear him debate of commonwealth affairs,
You would say it hath been all in his study:
List his discourse of war, and you shall hear
A fearful battle render'd you in music;
Turn him to any cause of policy,
The Gordian knot of it he will unloose,
Familiar as his garter:

Surely 'here is wisdom, seasoned and tested, vision and complete understanding.' Let us cull out a few gems and leave the reader to find the others—they are not a few,—for himself. Here is a new version of the old text, you cannot serve God and Mammon:

Sooner or later, you will see some man to whom the idea of wealth as mere wealth does not appeal, whom the methods of amassing that wealth do not interest, and who will not accept money if you offer it to him at a certain price You may meet that man on your farm, in your village, or in your legislature. But be sure that, whenever or wherever you meet him, as soon as it comes to a direct issue between you, his little finger will be thicker than your loins. You will go in fear of him: he will not do what you want. You will find that you have no weapon in your armoury with which you can attack him; no argument with which you can appeal to him. Whatever you gain, he will gain more.

On national spirit, Kipling forcibly observes:

This is worth more than anything else, for there is no unliftable curse on any people, except the idea of a weak or a degraded nationhood. Neither commerce nor art nor literature make up for the loss of that spirit. Without it, the biggest city the world has ever seen is merely a stack of organised enterprise. With that national spirit, the meanest collection of packing-cases that was ever tack-

hammered together on a prairie can uplift and dominate a continent.

In a far different vein is the following on the privileges of the medical profession:

You and Kings are the only people whose explanation the Police will accept if you exceed the legal limit in your car. On presentation of your visiting-card, you can pass through the most turbulent crowd unmolested and even with applause. If you fly a yellow flag over a centre of population, you can turn it into a desert. If you choose to fly a Red Cross flag over a desert, you can turn it into a centre of population towards which, as I have seen, men will crawl on hands and knees. You can forbid any ship to enter any port in the world. If you think it necessary to the success of any operation in which you are interested, you can stop a 20,000 ton liner with mails in mid-ocean till the operation is concluded. You can order whole quarters of a city to be pulled down or burnt up; and you can trust to the armed co-operation of the nearest troops to see that your prescriptions are properly carried out.

In all this, Kipling's favourite theme is the function of the human bee in relation to the hive in which it lives and has its being. In his Rectorial Address at St. Andrews, he dwells on the importance of the individual to himself. How tellingly expressed is his plea for continence and self-discipline!

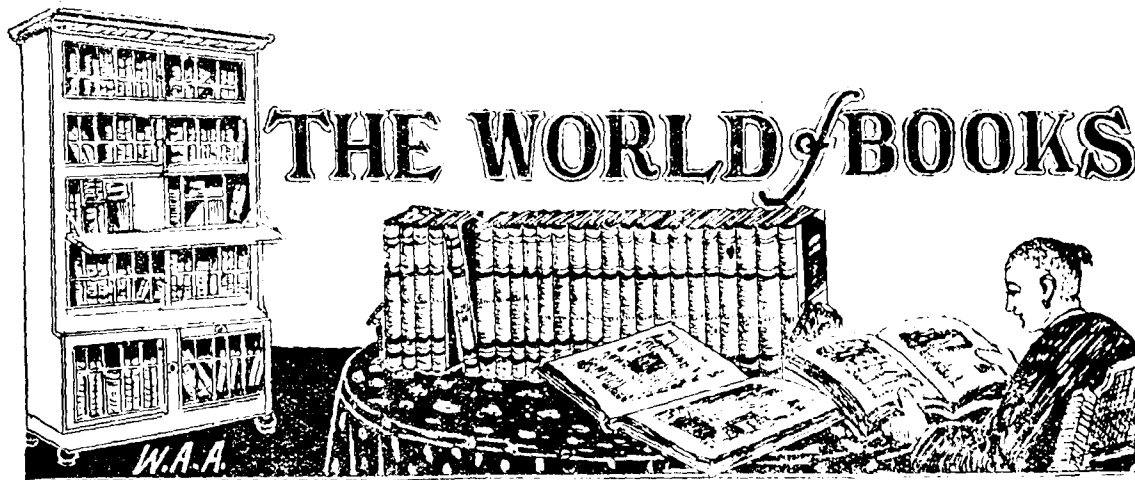
The initial payments on the policy of one's independence, then, must be financed, by no means for publication, but as a guarantee of good faith towards oneself, primarily out of the drinks that one does not too continuously take; the maidens in whom one does not too extravagantly rejoice; the entertainments that one does not too systematically attend or conduct; the transportation one does not too magnificently employ; the bets one does not too generally place, and the objects of beauty and desire that one does not too generously buy.

Kipling is, of course, obsessed by the White man's self-appointed mission, but he is not unmindful of the duty that the trust involves.

The whole weight of the world at the present moment lies again, as it used to lie in the time of our fathers, on the necks of two nations, England and France. The sole force under God's good Providence that can meet this turn of our fate, is not temperament, not opportunism, nor any effort to do better than good, but character and again character—such mere ingrained, common sense, hand-hammered, loyal strength of character as one, humbly dares to hope that fifteen hundred years of equality of experience have given us.

We unreservedly commend Mr. Kipling's book to our readers.

* *A Book of Words*. By Rudyard Kipling. Doubleday Doran and Company, Garden City, New York.



THE ORDEAL OF THIS GENERATION. The War, the League and the Future. By Gilbert Murray, LL.D., Litt., F.B.A. George Allen and Unwin, Ltd., London.

This new book of Prof. Gilbert Murray is the subject of six lectures delivered in the Autumn of 1928 under the auspices of the illustrious Halley Stewart Trust and an earlier Basil Hick's lecture. The Professor's apology for the choice of the subject is the ever-changing environment of civilised man and his effort to understand them and adapt himself to them. This strife Mr. Murray styles as "The ordeal" and the Professor's treatment of the problem is largely influenced by his work for the League of Nations Union and his membership of the Committee of Intellectual Co-operation.

The 19th century was a century of greatness, of civilisation and of growth. In the domestic sphere, it evolved kosmos out of chaos, but it had a very serious limitation in that it totally ignored international concord. This serious drawback culminated in the Great World War, and thinking men, grown wiser after the event, began to remedy the cardinal flaw of 19th century civilisation. The panacea suggested was international covenant, through the media of Conference, Law and Sanctions. According to our author, the covenant is a wonderfully successful instrument, flexible, comprehensive and exactly directed to the main

evil which it was desired to cure, its greatest sanction being the public opinion of the world and its most effective weapon publicity.

Though Prof. Murray pleads for the filling of the gaps in the imperfect world document, even the great nations inside the covenant are not forward to live up to it.

What with the conflict of nationalism with Internationalism, of world justice with electoral prejudices, of imperialism with the rights of minorities, the day seems to be sufficiently removed for the Wilsonian Utopia.

There is next the more serious question of the world outside the League. Murray warns the non-members of the covenant against the dangers of their seclusion and offers the League elixir as the universal remedy for all diseases, social, political and economic. The world must once again be ordered to kosmos. The old order must be changed to yield place to the new, and the only way of doing it is through constructive intellectual, international co-operation.

In the Basil Hick's Lecture with which the book concludes, the author falls into a prophetic mood though he is aware that "prophecy has been particularly a gratuitous form of error." There are many problems connected with the British Empire, and according to Murray, its safety depends absolutely on the "Tranquillity of the world of Whites alone or of the Coloured also."

THE BRIDGE OF SAN LUIS RAY. By Thornton Wilder. Longmans, Green & Co.

A Franciscan Friar of Italy migrates to Peru on a mission of conversion, and, on the 20th July 1714, is witness of the snapping of a bridge on the road from Lima to Cuzco and the precipitation of five travellers then on the bridge into the yawning gulf below. His long-entertained desire to justify the ways of God to man and help to place Theology among the exact Sciences leads him to investigate the lives of the unfortunate travellers with a view to find out whether their end was the just and natural culmination of their lives. The result of six years of untiring enquiry is recorded in a book containing a minute detailed narrative of the five lives, with the conclusion that God's wisdom stood vindicated and justified by the time, place and manner of occurrence. It turns out that all the time, the Friar is working out his own fate, and his steps are guarded towards his appointed doom. The book fell into the hands of Judges and was pronounced heretical and was directed to be burnt along with its author in the public square. "He sat in his cell that last night trying to seek in his own life that pattern that had escaped him in five others. He was not rebellious. He was willing to lay down his life for the purity of the Church, but he longed for one voice somewhere to testify for him that his intention, at least, had been for faith".

The story is told in five chapters with the first narrating the accident, the next three devoted to the lives of the five unfortunates, and the last devoted to the groping search after the intention that there might have been.

The author possibly sums up his Philosophy through the mouth of the Abbess. We live and love and are loved. We die and are loved for a while and then forgotten. "But the love will have been enough. There is a land of the living and a land of the dead and the bridge is love, the only survival, the only meaning".

EVOLUTION MATHEMATICALLY DISPROVED. By Rev. William A. Williams, 1202, Atlantic Avenue, Camden, New Jersey, U.S.A.

Although different and conflicting opinions are held as to the causes and methods of evolution, it cannot be too strongly emphasised that the evidence in favour of evolution is unassailable. Darwin accumulated and marshalled an overwhelming mass of evidence which speak for the fact of evolution. Facts of structure, classification, embryology, geographical distribution and geological succession of animals and plants are inexplicable except on the evolutionary hypothesis. Applying the new ideas, he furnished to various branches of inquiry, many scientists have been able to confirm his conclusion. For educated men and woman to-day, evolution is just as much part and parcel of their outlook, of their intellectual atmosphere, so to say, as is the Copernican theory. Some men, most of them Americans, still find it difficult to accept this hypothesis. Since the time of Carlyle, who called it the 'damnification monkey theory,' there have been persons who are shocked to hear that the human race has developed out of non-human ancestors. If the lower animals are literally our distant cousins, there is nothing to be ashamed of in this relationship. The most serious objection often raised against evolution by Christian divines is that it undermines all religious and moral values of life. The Rev. Dr. Williams says: "It takes faith, hope and comfort from the heart of the Christian, destroys belief in God, and sends multitudes to the lost world". Even if this charge were well-grounded, the evolutionary theory is not less true on that account. To say that any hypothesis goes against accepted religious beliefs and moral ideals is not to condemn it as futile. And, as a matter of fact, this objection is not even tenable. Far from endeavouring to dispense with the necessity for a Divine Author, it makes out a very strong case for a God.

GOTAMA THE MAN. By Mrs. Rhys Davids. Luzac and Co., London. 4s. [Available of G. A. Natesan & Co. Price Rs. 3.]

The Buddha's life and teachings are much smothered in the records that have been handed down to us, first orally and then scripturally by the Sangha. After the lapse of about twenty-five centuries, it is particularly difficult to get a correct idea of either his life or his message. The records can neither be discarded as valueless nor taken at their face-value. It takes much pains-taking research and sympathetic imagination to interpret the scriptures right and to rub off the supergrowth that veils the truth. In this book, Mrs. Rhys Davids, who is recognised on all hands as a great authority in Buddhist literature, attempts to reconstruct the life and message of Sakya Muni, with a fair amount of success. She makes Gotama tell his own message; and the book has, therefore, the appearance of an autobiography. The main theme of the book is that Gotama does not want us to regard him as either more-than-man or as philosopher or as monk. He is made to assert that he is not in any way a little god, but a mortal-bodied, mortal-minded, fallible man, whose only merit lay in his undying care for their good.

THE REVISION OF THE CONSTITUTION. By M. Ruthnaswamy, M.A. Bar-at-law. Good Pastor Press, Madras. Re. 1-4-0.

Mr. Ruthnaswamy considers that the statutory enquiry prescribed by section 84 A of the Government of India Act is the only possible method of revising the Indian Constitution. In view of the enquiry now being held in this country, he puts forward these proposals. Though we cannot agree with all his views, especially the modified system of Dyarchy that he proposes for the Central Government, there is no doubt that Mr. Ruthnaswamy has succeeded in his attempt to produce a book that will provoke healthy discussion on Indian constitutional problems.

PIONEERS. Being selected Prose for Language Study. By J. R. Firth and M. G. Singh Macmillan & Co. Ltd., London.

Here are typical selections from the writings of seven men who have made their mark in the history of recent times. They present sharp contrasts of style which should exercise the critical mind of the student for whom the chapters are specially designed. The gulf that separates the language of ARABIA DESERT from the journals of Capt. Scott is not above the comprehension of the junior student for whom a valuable language lesson is afforded. Every type of style, descriptive, narrative, expository and argumentative, is exhibited in these pieces; and what is of striking importance—the matter of the passages is all from “first-hand and first-rate sources.” Darwin and Wallace and Livingstone and Scott and the pioneers of the Nile and the Chumbi Valley and the great deserts of Arabia—are heroes of no mean order and their words can hardly fail to impress youth with something of their own magnificent spirit.

RAMDAS AND THE RAMDASIS. By Wilbur S. Deming, PH.D. The Association Press, Calcutta.

Dr. Farquhar's “The Religious Life of India” Series can hardly be complete without a sketch of Ramdas, the founder of what one might call the Hindu Protestantism in Maharashtra. This is a sympathetic and penetrating study of the life and teachings of the great Indian saint of the seventeenth century. The writer, who is a Christian Missionary, hopes that students of Ramdas, after reading this book, “may feel impelled to consult the four Gospels at their leisure, and then verify this brief and inadequate interpretation of the message of Jesus.” But apart from irrelevant comparisons, the teachings of Ramdas have an abiding place in the progress of Hindu thought as in the history of our national life: and Dr. Deming has given a scholarly interpretation of this Luther of the Hindu Reformation.

THE OTHER SIDE OF DEATH. By the Rt. Rev. C. W. Leadbeater. Theosophical Publishing House, Adyar, Madras.

This is a second and revised edition of a well-known work of Mr. Leadbeater, a bishop of the Liberal Catholic Church, and a leader of the Theosophical Society. Whether death is the end of a man's existence, whether anything survives when a man dies, and if so, what is the nature of the being which survives? what does the surviving one do? and whereto does he go?—these questions have engaged attention ever since the dawn of human intelligence. As the Katopanishad puts it, “Some say something exists after death; others say that it does not.” But, through the ages, those who believed that there is survival of human personality have been the many, and those who denied such survival have been the few. But even in the case of those who accepted such survival, their belief has rested only on authority, on scripture. As Frederick Myers stated, it is a curious phenomenon that humanity has never, till very recent times, applied to the problems of religion including the problem of the other side of death, the same method of research and investigation that it has applied to other problems confronting human intelligence.

The Psychic Research Society and other investigators have gathered a large mass of authentic material proving such survival. Bishop Leadbeater has devoted a very long part of his book to a summary of that material and also of other evidences available. The methods pursued by him, such as clairvoyance, he claims to be equally scientific and open to all who will take the trouble to qualify themselves for such research. Whether the ordinary man will accept such a claim or not, it is very comforting to be told that many are really happier on the other side of death than they was before they “died”.

Oh! death, where is thy sting?”

EQUITABLE SOCIETY AND HOW TO CREATE IT. By Warren Edwin Brokaw, The Equitist League, Phoenix, Arizona.

Utopias have always had an attraction to the human mind; and an economic Utopia will ever be the vision of those who are not blessed with the good things of this world in any special degree; and the poor have always been with us in all climes. Mr. Brokaw's work is a fresh attempt to describe the path to a *New Economic Utopia* and will, therefore, be welcomed by many, both in the East and in the West, who have, by reason of recent world-events, to solve the problem of reconciling extreme poverty and superfluous wealth which exists even under the most democratic of constitutions. Unlike most other writers on such subjects, Mr. Brokaw writes in no acerbic spirit or tone, but is sweetly reasonable throughout; and though one may not agree that his solution of the problem is either theoretically correct or workable in practice, his presentation and discussion of the subject will set one thinking on a question in which all the world is interested..

INTRODUCTION TO INDIAN PHILOSOPHY. By Jwala Prasad, M.A. The Indian Press, Limited, Allahabad. [Available of G. A. Natesan & Co., Madras. Rs. 4.]

The book ranges widely over the whole field of Indian Philosophy. Although written specially to satisfy the needs of students appearing for the B. A. Degree examination in most Indian universities, the book will be of considerable value to a much wider circle of readers. The book assumes no philosophical training, and is suitable alike for readers whose interests do not lead them to a further study of Indian philosophy, and for those who desire to obtain a preliminary outlook on the deeper study of the various systems of Indian thought within the scope of this short treatise, the author has touched the most technical and abstruse points in the philosophies.

LEGAL ASPECTS OF SOCIAL REFORM. BY Paul Appasamy, M.A., LL.B., Christian Literature Society for India, Madras. Rs. Three.

To so reform the social fabric as leave it better than one found it, has been the aspiration of most of the leaders of thought in every age. But only those have been able to devise and expound measures for the reformation who are inspired by wide outlook, large vision, and keen sympathy. Rules, maxims, nay even legislative measures, have too often failed to evoke the necessary response. In attempting to present in a collected form some of the evils that undoubtedly exist in the Hindu Society, Mr. Paul Appasamy has spent much thought and time. Though alive to the futility of legislation, his actual suggestions are too full of a constant appeal to the legislature for the removal of social evils. The uplift of women, the removal of caste, the abolition of the joint family system are the ends he has in view. The author has done a service by provoking thought and stirring up the waters of our placid Society.

COGITATA ET VISA. THE TEMPLE OF DEVI AND OTHER POEMS.

POEMS. (3 vols.) By B. G. Steinhoff. Bombay: The Times Press. Bombay.

Of these three books, the reviewer has read the whole of one and exactly the half of another, and has dipped a good deal into the third. It is difficult to see what good can have been done by the publication of these little volumes. There are good enough things here and there. The writer's ear for rhythm sometimes betrays him dismally, but if the hopelessly bad lines are cut out, the remainder trips along gaily. The books as a whole reveal a rather attractive attitude towards things in general. Some of the stories told in 'The Temple of Devi' are good stories, well told, somewhat in the style of HUDIBRAS, with great rapidity and a not unpleasing vein of pedantry.

A HANDBOOK OF INDIAN PRACTICAL BANKING. by O. S. Krishnamurthy, Bombay. Price Re. 1.

The publication is a short treatise on the day-to-day working of a modern Indian Joint Stock Bank. The author has expounded, in a concise form, the elementary principles of practical banking. Readable and useful accounts of banking matters, like cheques, pass-books, accounts, investments, remittances etc, have been given. The author has drawn pointed attention to the fact that, at present, the banking habit in India is not as popular as it ought to be. Though the publication cannot be of much help to a banker, pure and simple, yet, the elementary students of banking will find, in the book, much that will be of use to them.

THE FORTUNE MIRROR. By K. N. Bhanu, Budhawar Peth, Poona. Rs. 10.

The book is heavily priced for its 205 pages of repetitive matter printed in very bold types. It appears to be a rendering in English of some old treatise and is in many respects like the usual books which propose to interpret the meaning and symbolism of chance figures and numbers arrived at by certain rules. The only test in such matters is to test it practically, and look perhaps wise at the end at the delphic utterances of ambiguity or vague generalisations of universal application to all states, conditions and causes.

BOOKS RECEIVED.

INDIA IN 1927-'28. By J. Coatman, Director of Public Information, ["Govt. of India Central Publication Branch," Calcutta.]

LIFE UNDER THE SOVIETS. By Alex. Wick Steed, John Lane. ["The Bodley Head Ltd.," London.]

IS INDIA FIT FOR SWARAJ? By Mylavaram Timmyya, Ellore, ["Vani Press," Bezwada.]

HANDBOOK OF BANGALORE AND ITS ENVIRONS. By Frank Paul, M.A., L.T., Professor, [St. Joseph's College, Bangalore. Price Re. One.]

Amanullah of Afghanistan

THE departure of ex-King Amanullah of Afghanistan and his consort with their relatives and friends from their mountain country



EX-KING AMANULLAH AND HIS QUEEN

marks the end of one of the most tragic episodes in contemporary history. Considerable sympathy has naturally been evinced in this country with Amanullah in his present plight. Who could have thought that one who, but a few months ago, was hailed at home and abroad as the beau ideal of a King and honoured at all the courts of Europe as a valiant and resourceful ruler, would so suddenly be the victim of a malevolent fate—bereft of crown and kingdom and seeking shelter under an alien sky? And yet such is the tragic irony of things that Amanullah has to leave his inhospitable mountain home to seek refuge in Italy.

For the moment, it would appear that the forces of reaction are strong in Afghanistan and that Amanullah should bide his time before venturing again on the desperate attempt to regain the lost throne. Nor could it be said that the position of Bacha-I-Saqqo is in any way secure. Tribal intrigues are proverbial and the same treachery which found a Kingdom for Bacha may yet undo him. As it is, the issue will depend on the success of Nadir Khan who, by force of arms and diplomacy, seems to be forging ahead. Speculation is rife as to his intentions, but whatever it is, Amanullah, for the present, has cleared the field for others.

It was only my cherished principle that I should not be the cause of a sanguinary civil war and my repugnance for bloodshed which obliged me to renounce my throne and be an exile from my country—

said the King Amanullah in the course of the exclusive statement which the Royal exile granted to the Bombay CHRONICLE at the Taj.

Proceeding, Amanullah emphatically contradicted the statement that Bacha-I-Saqqo inflicted a defeat on his forces.

It is absolutely baseless. Throughout the campaign, my army has not encountered any force that could withstand it or get a victory over it.....I consider myself unsuccessful because of the treachery and faithlessness of the tribes.

Although personally I am unsuccessful, my principles will never be a failure in Afghanistan, for I am sure that during the ten years of my hard labour and efforts, I have at least succeeded in creating a mentality that will never allow Afghanistan to remain in this condition.

Such is the note of optimism in which Amanullah concludes his statement.

Thus Amanullah's zeal for reform has cost him his kingdom. We cannot say if one day he will come back to his fatherland, and like another Kemal, force his reforms down the throat of a Mullah-ridden people. There is no other instance in history, says the INDIAN SOCIAL REFORMER of a king having deliberately sacrificed a hard won sovereignty to his zeal for Social reform. But as the CHRONICLE put it:

Though defeated, Amanullah will continue to remain in history a heroic figure belonging to that noble band of patriots and leaders who serve their contemporaries more by their failures than by their successes.. He may cease to be King of Afghanistan, and Afghanistan may, for some years, continue to remain a prey to internal dissensions. But the forces which Amanullah was instrumental in unchaining are mightier than those which seem to hold sway in that unhappy country to-day, and they will soon assert themselves.

India's Message to America

BY MRS. SAROJINI NAIDU

Mrs. Naidu had a wonderful reception in America where her eloquence and personality have made a great impression. Her visit to the far West is most timely, as attempts have been made by interested people to prejudice Indian interests abroad. Miss Katherine Mayo has followed up her MOTHER INDIA with another libel on this country:—"Slaves of the Gods"—and it is no easy job to counteract the poisonous propaganda so malevolently conducted by the enemies of this country. Mr. Andrews, (whose own work has been by no means inconsiderable) writing to Mr. Gandhi, from America bears testimony to the remarkable effect produced by Mrs. Naidu's eloquence and personality: "It has been very beautiful to me to come into some great city like Chicago, or Winnipeg, or Montreal, long after her visit, and to hear from all whom I meet what a lasting impression she had made. It would be impossible to speak too highly of what has been accomplished by her long stay in this country." In the address she delivered at the Banquet given in her honour by the Hindu residents of New York City, Mrs. Naidu eloquently vindicated the ideals of this country, and held out the true message of India to America, in words which deserve to be recorded *in extenso*. [Ed. I. R.]

I come to you from a country whose praise has been sung by many esteemed men of the



MRS. SAROJINI NAIDU

American race to-night. I come from a country which scholars like to think of in terms of archaeology, which tourists like to think of in terms of

picturesque curiosa, and which some like to think of in terms of zoological or biological or geological expression, and there are some who like to think of India in terms, translating into contemporary life, of the picture that Dante drew of the inferno long ago. However I have a message from that country that is not archaeology, that is not a curio, that is not a Zoo, that is not a museum, but which is living, palpitating, vibrating contemporary history. That country has sent me to the New World with a message, which seems of special value and special appropriateness to-night on the eve of the great anniversary which will be celebrated throughout the civilized world to-morrow, the message of peace after war. My Indian friends have told you that I represent something that is a living nation; they have spoken of me in terms of praise that do not belong to so simple a person as I am. They have spoken to you of me in words that belong to Lakshmi, the goddess of Fortune, Saraswati, the goddess of Wisdom, and Shakti, the Mother of the world. And yet to-night, simple wandering singer as I am, I accept that proud triple crown of appearing for my nation, and in my nation's name, and expounding her ideas; I accept the triple crown that makes me.

INDIAN CULTURE

And I shall talk of that country that long ago, when the morning of the world was flushed with

JUNE 1929]

INDIA'S MESSAGE TO AMERICA

419

the creative spirit of youth, when the world was young,—many many thousands of years ago,—created an humanistic culture the glory of which the world will never forget. I come from a country whose contemporaries and coevals were no more than coins found by the plough in the field; no more than broken fragments in a museum under glass; no more than tattered documents that all the knowledge of scholars cannot always decipher. Coevals with the glory that was Greece and the grandeur that was Rome! And yet, I Bharatmata hold my own with a new hope that finds its expression day after day in this New World, in what I call the ancient popular gesture of challenge to rise to the highest of man's spiritual aspirations.

INDIA'S MESSAGE

I represent a simple human Indian woman, I represent something that is coeval with the grandeur that was Rome and the glory that was Greece and yet kind to every hope and dream and vision, and to the courage of endeavour, of failure, of achievement, which represents the ideal of this young world to which I speak to-day. And on the eve of the anniversary of the Armistice, I would like to give to you the message which representatives of my nation, representing every aspect of conviction as of ideal, sent through me; in choosing me, in laying upon me the burden and privilege of being the voice of my people's inmost heart, I was told, they simply request you, and they authorise you, to convey to the nations of the West, and specially to the young nation of America, our greetings and to say to them that the freedom of India is the guarantee of World peace (Applause).

TRIBE OF BEAUTY

Miss St. Denis, my friend, has said many things to you which are vital and beautiful but the thing she said that went into my heart most was that

"We are of the tribe of beauty." It is the poets of the world who are going to be the creators of world peace and world brotherhood. We have politicians bending over maps, heedless of what human life they destroy, what tradition they break, what wonderful idea and aspiration they turn to dust and ashes; we have professors in their great wisdom, dividing and subdividing in terms academic and lifeless the human family; taking a hair and splitting it to see whether it is formed of round cells or flat, saying that this race is separate from this other race. And we have the philologist taking the microscope. He divides words and meanings of words, and origins of words, into sections and sub-sections that belong part to this language and part to that. The poets have looked quite otherwise throughout the world. You see my fellow artist Ruth St. Denis. We are of the tribe that serve beauty and nothing but beauty: we have a beautiful message always for the world. When I was leaving India, and thousands of young men and women gave me a farewell that brought tears to my heart, they said, "what do you go to do? and what is the weapon you take?" I said, "I lay my sword down because I go candidly and I will say I bear within my hands a lily. Gates of brass shall not withstand one touch of this magic wand." And I come to this nation as a poet. I come to this nation as a woman. She who sent me to you is a woman—that great Mother of the World, to whose bosom come all the nations to seek food and shelter. I come from her within whose four walls all enjoy the gifts of peace, the gifts of understanding and the gifts of power. I come from her who has always stood in the world as a sanctuary, with that gift, as we call it, of peace.

INDIAN RACE AND CULTURE

I will show you my country had the same problem as your country. To my country came the Greek, the Scythian, the Jew, the Persian,

the Caucasian, the Mussalman,—he who represents one creed, and he who represents another creed; some came in friendship, some came in enmity; some came in pride, in challenge; but they all came and there is a saying in my country that those who have tasted of the Ganges water become baptized into the Indian race, whatever are their credentials or lack of credentials, whatever the might and power of culture, of creed, of empire they represent; or whatever be the depth of poverty, of illiteracy, of ignorance, of oppression in their lands that they represent, it makes no difference to India. The soil of India became their homeland; the "promised land" to the Jew, the land of liberty to the oppressed, the land of peace to the Mohammedan, the land of service to those who truly followed the teaching of the Sermon on the Mount,—and they all came and became Indians. They brought with them the hawk nose of the desert, the snub nose of the Mongolian, the white skin of the Nordic people, the black skin of Africa, the brown skin of Central Asia; they brought all lands to India. But with wonderful magic India has always said: "You may come, you may conquer me as you have conquered me, but me you have never taken captive, for it has been my fashion always to conquer my conquerors."

STANDARD OF HUMAN WORTH

In my country it was not wealth, it was not power, it was not glory, not the man whose sword flashed in the sun in the tumult of battle, which was the final criterion of standard of human worth. It was the dreamer, the mystic, the man who like Buddha, turned his back upon a kingdom, who dared like Buddha turn his heart toward life for the sake of suffering humanity. For the final criterion of human worth in my country was knowledge not wealth, sacrifice not accumulation; in my country beauty and not ugliness, in my country giving and not taking, in my country seeking rather than the

end of the search, these were the things that kept the spirit of man alive and related him to God. For who is God and what is He? He is the eternal seeker whose work is never done for this creation. It was not a thing of six days, nor of six years nor of six million ones, but still through us, his creation, his seeking for higher and higher perfection that will make all of the stars no more than the dust under the feet of the seekers. But after all not to us but to you is the end of the search. We were those who set foot on that path of pilgrimage early in time, ours was that privilege. But we were the pioneers on the path of pilgrimage, we who kindled the torch, who passed it on, and after age until to-day, looking forward into the distance we find torch is best in your hands and you to-day are that the torchbearers of the pilgrimage; you are to-day the seekers and the dreamers. Men have come to you from India, from China, from Europe, yet from even England, and said to you, looking down their noses to you, Oh, you are materialists, there is no hope for you. We are the spiritual people, you are the materialists who have not understood the throb and the thrill of ideals as yet. And one more person comes to you out of the East, out of that mystic East, out of the East of the dreamers and the prophets and the Rishis and the seekers and those who have died for the sake of that knowledge "Tat Twam Asi". "I am Brahma."

SPIRIT OF THE SEEKER

In every gesture that you make unawares, every unskilled gesture of your youth, of which you are not conscious, there is something of that spirit of the early seekers and the early pilgrims, seeking to solve its problems. And so as I come to you and look into the faces of this young nation I do not come to a strange land, but I am seeing the fulfilment of all that dream that began in the morning of time in my own country. And there-

fore I bring to you a great responsive love. I use the word responsive not merely love, but responsive love, for though in a very crude fashion, though all unawares, sometimes you have made a gesture towards us. It is a gesture of love. For you are more akin to us than many Asiatic countries, for we claim as our kindred all seekers all over the earth today. The symbols of your search may have a different face it may be gold it may be stone, it may be steel, I do not care, ours may have been for sacrifice, our symbols may have had other meanings. Your symbols have other expressions, other connotations. I do not care in what forms your symbols manifest themselves. All I care is for that invincible spirit of the seeker who seeks the truth and seeks it always, unafraid to die for the sake of the truth. And that is the spirit I find in America. It may seem strange, the wrong kind of thing to say, for the platitude accepted by you, coming from the East and coming even from that Europe is to consider that you are so young, that you must always learn from us who have the wisdom. And our gospel has always taught that the measure of your justice is the measure of our work.

DHARMA OF INDIAN PEOPLE

What is Varanashram you would ask? It is not religion, it is not beauty, it is not conscience, it is none of these single and separate things but it is the essential recognition of the human duty of each man to his brother in all aspects of life. The Dharma of the scholar, the Dharma of the seeker, of the soldier, of the servant, no matter whose the Dharma based on equity that will not rob, by even a hair's breadth, what belong to another man or another race that is the foundation of the Varanashram Dharma. There is bondage of many kind; some of our own making, and some imposed upon us by the irony and the tragedy of historic circumstance, but whether we be Hindus or whether we be Mussal-

mans or Zoroastrians, or Christians, it does not matter. The Dharma of the Indian people is deliverance from bondage, and that is the message I have brought you, because India to-day is in the travail and the struggle of her own deliverance from bondage.

For my people, there is no one who can deliver it excepting ourselves. My people know that no nation can deliver us from bondage, that not a single nation that in seeking freedom can gain freedom except through itself. My people know that not in political deliverance alone, but in themselves, there are more subtle and terrifying forms of bondage. There is intellectual bondage, economic bondage, social bondage which may be like slavery. There may be results that are indeed results of political bondage, but we have realized because our teachers and our leaders have taught us, that some of the slavery is our own gift to ourselves, and some is the gift of foreign peoples. And when Mahatma Gandhi, that little man, no bigger than a span in stature, spoke to the people of the West he confirmed the message for which men like C. R. Das lived and died, the message of the freedom of the Indian peoples. When you read your own history, when you see how groups of men left their own lands, and sought this new land, because here they thought was space and shelter and sanctuary for the freedom of conscience, for the freedom of intellectual thought, they would not say 'Yea' and they would not say 'Nay' at the bidding of any custom, tradition, or legislation of the old land. And when you find, reading your history, that you could no longer, as a freedom loving people, be subjected to any bondage of a selection without your will you declared your independence, which is the glory of your land.

And further, when you got that deliverance from political bondage it did not deliver you from

more terrifying bondage. You rose up with a man like Abraham Lincoln, and said there shall be no more slavery in a land of free men, and therefore broke down with one gesture those strands of chain that held in duress slaves who had been kidnapped by violence and brought here from Africa. Our position is the same to-day. We say to ourselves and to the world, we cannot have political bondage, and further, we say to ourselves in the land that is seeking freedom there shall be no section of the Indian people that is outcaste and in bondage of social discrimination.

MELTING POT OF THE WORLD

I say to you without fear, that we, a united people, are working towards that declaration of independence of which you have given us an example. I say to you without shame because there is no shame in telling the truth, that we have recognized that we cannot claim freedom for the nation without emancipating for ever and for ever one-fifth of our own people, our own kindred from the arrogance of the twice-born, the Pariahs who are treated as outside the pale of humanity in the South or in other parts of India. I say it without shame because we have recognised our wrong doing. We have recognised evil as the brave men in your community recognised that slavery was evil even though it brought profit to those that owned the slaves, that it was the greatest wrong against God who created humanity, and He could not be divided up into a God of the white man and a God of the black man. So have you recognized in your country that declaration of independence takes us nowhere so long as we have a single human being in our midst who can get up and say; "Woe to that freedom of yours, which has not set me free in my own home first." Friends, if I wanted to present to the world a parallel of India's case and if I sought in all the histories of the world I could not find another example or another parallel save

the United States of America [Applause]. Every race you have represented here. You have Europeans from the far corners of Russia—that seems to so many of us the strangest country in the world to-day just because we will not open to her our sympathy and understand that Russia too like us is seeking her freedom for her own country. [Applause]. You have representatives here from Armenia, Greece, Italy; you have Irishmen, Scotchmen, Germans; you are not only Anglo-Saxons, not only descendants of those Fathers that came in that boat (that must have been much bigger than history has recorded; for every body has an ancestor that came on it; you have represented not only the Western world, but you represent also the Eastern world, for upon your Pacific Coast are the people of my continent and my country, the Mongolian whose immigration you have begun to dread and you have begun to discourage it not always in accordance with the equity that belongs to a free country, a country unafraid, a nation of the bravest—and so you are a miniature and not such a small miniature of India, of the older history of the ancient world. And therefore I see that this is the "melting pot of the world" but the crucible it seems to me must have a more searching flame before all things in the melting pot can be thoroughly merged, to re-emerge in the image of a truly free America.

DECLARATION OF INDEPENDENCE

And so it seems to be with India also. We are in a measure, and not such a small invisible measure as that, the history of all the yesterdays, and to-days and to-morrows of human culture human greed, human hopes, human agonies. New then, shall I look for a pattern outside of America? Where has Nature or History provided me with another instance like this, like my own country? And if I come to you with a message from India saying that India sends her greeting to

the New World, and India bids me say that India's peace is the only guarantee of world peace, I think you will recognize both the appropriateness of the greeting and the reality and truth of this declaration of the intention of freedom. I wish I could state to you that it was indeed a declaration of independence. We have a nation suited through its adversities, harmonized through its struggles, reconciled in spite of all the age long semblance of difference.

You talk of the right of nations to live, of the integrity of small peoples, you talk of those things that President Wilson sought for. In that great war nations have fought at, slain, slain, slain—made the fields of France and Flanders nothing more than a monument to the ruin of human civilization that had been builded up by the blood of martyrs and heroes of the past. And President Wilson talked of peace, but that has not yet taught the world the lessons of peace. I want you, therefore, your country of Abraham Lincoln, to join with my country,—the old country and the new country,—in an indivisible friendship, in this great human idea of peace. Not peace by an injunction, not peace by treaty, but peace by conviction, and peace by giving to each nation the right to live in accordance with its own needs, with its own ideals, with its own traditions, not according to things that seem best to arrogant foreigners, to unscrupulous might that can destroy, and does destroy, even when it speaks of the integrity of weaker people. I want you on this eve of Armistice, I want you before you go to your churches to-morrow to listen to the sermons that will be preached by those in the pulpits to confirm the message of my country. My country believes in the words of that great German philosopher: "Let your work be the battle and let your peace be the victory." I want you to join with my country in upholding the ideals of liberty and freedom to all, let your work for the righteousness of the world be a battle of righteous

indignation, your peace be a victor against animosity, and all wars shall cease. And war shall cease not only when swords are laid down, but when greed and hate and avarice add the desire to shape frontiers and repaint maps is killed for ever and becomes no more in the memory than a dreadful nightmare that men try to forget. And if I come, like Columbus, in search of India, I have indeed discovered India upon the Atlantic. I want you to go to my country in the spirit on this great internationalship on the waves of "essential friendliness" and when you reach the shores of my country and when you travel across her plains and across her rivers, and when you behold her roof of snow you will say, "Why, we have left America, but we have by some process come back to America, for the Old World and the New world are one." It is not time that the world shall be governed not by power of wealth and not by power of arms, but by that divine power of the spirit, that knows that justice is the only law of life, and that he who would be Christ-like, and Buddha-like and Gandhi-like must fulfil the scriptural injunction of loving thy neighbour as thyself.



HEAD OFFICE:—ESPLANADE ROAD, FORT, BOMBAY.
E. Sept. '29.

BUDDHA'S MESSAGE

BY PROF. T. L. VASWANI

—:o:—

THE thrice sacred Buddha Day—Wesak—fell on the 23rd May. It is the day of Buddha's birth, illumination and *nirvana*.

This blessed day will have been celebrated by millions in Japan, China, Tibet, Siam, Burma. The day will have been celebrated also in England, Germany and America. The Buddhist groups in London united for the Buddha Day celebration which was to be held in Essex Hall, London, His Excellency the Siamese Minister, will have been one of the speakers.

Last year this day was celebrated by youth centres of the Bharat Yuvak Sangha. This year too I sent out a request to them and to other youth associations throughout the country to celebrate the day in a befitting manner. Buddha was, pre-eminently, a prophet of *seva* [service] and humanity. Buddha's *tupāsyā* and wisdom have moved the world. Under Buddha's influence, India became a message-bearer to the nations of the mighty religion of the Rishis. Buddha was in a line of continuity with the ancient Rishis,—a re-proclaimer of the ancient wisdom.

Buddha's message,—the *Dhamma*,—has shaped the thought and life of China and Japan, Tibet and Mongolia, Java and Burma. Japan owes her poetry and music and arts and crafts and philosophy, largely to Buddha's message. It is still the people's faith in Japan. It gives a new life to China. It travelled to Syria and Central Asia. It influenced the Order of the Essenes in Palestine and various orders of monks in Egypt. It travelled to Greece and influenced the Pythagorean Brotherhood. It influenced the stoic philosophy in Rome. And long before Columbus 'discovered' America to Europe, Buddhist missionaries were at work in Mexico. In modern times Buddha's message has inspired thinkers and sages like Schopenhauer, Comte and Emerson.

Buddha has been a world-healer as Buddha's message has been a world-force. It is a message for humanity. Buddha recognised no caste. He recognised the sacred claim of humanity, of all life. He taught that *bodhi*, wisdom, was open to the poorest of the poor, the humblest of the humble. And his doctrine of *ahimsa* will give the nations a new brotherly civilisation which is their piteous need and for lack of which they wander still from violence to violence.

In the *suttas* we read:—'The *Dhamma* is like a flame of the torch which lights up numerous fires: these may be used to prepare food or dispel darkness. But the flames of the torch remain unchangingly aglow. And of the Light of this torch we are told elsewhere:—'Let it endure eternally'. In another *Sutta*, Buddha says;—'Truth is the sweetest of the sweet'. In another passage we read:—'Restraint, the pure life, the discernment of the Aryan truth, of one's own self to know the goal, this is the greatest blessing.' And the very last words of the blessed one on this blessed day as he entered into *nirvana* were:—'Do ye abide in heedfulness!'. Verily, here is a great message for modern India, a beautiful message for the youths of the nation.

Buddha and Buddhism

LIFE OF BUDDHA

By Edward J. Thomas. "The present work sets forth what is known from the records and utilises information never yet presented Rs. 9-8.

THE WISDOM OF THE ARYAS (Buddhist tenets) By Allen Bennett. (Ananda M.) Rs. 1-14

THE MESSAGE OF BUDDHISM By Subhadra Bikkū. Edited by J. E. Ellen. Rs. 1-14

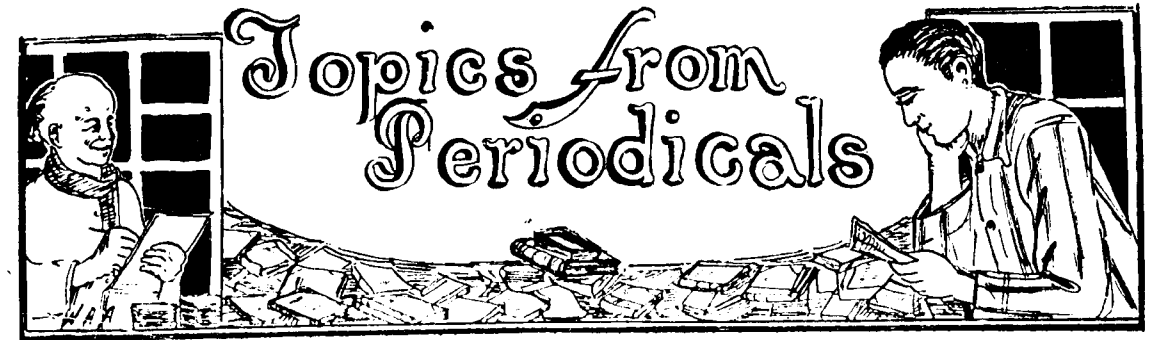
BUDDHIST BIRTH STORIES (Jataka Tales) By T. W. Rhys David Rs. 5-10

BUDDHA AND HIS RELIGION By J. B. Saint-Hilaire Rs. 3-6

A MANUAL OF BUDDHISM By Dudley Wright Rs. 1-14

GOTAMA THE MAN By Mrs. C. A. F. Rhys Davids Rs. 3

G. A. Natesan & Co., Book-sellers, G. T. Madras,



DOMINION STATUS

Although much has been said for and against Dominion Status as the objective of Indian political aspirations, yet much loose thinking and loose talk continue to centre round the real import of Dominion Status. Mr. Akshay Kumar Ghosal, in the course of an article in the current issue of the CALCUTTA REVIEW, explains the meaning and significance of "Present day Dominion Status" in the light of recent discussions, particularly of the Inter-Imperial Relations Committee of the Imperial Conference of 1926. He deals mainly with one broad aspect of it, *viz*, the growth of autonomy in domestic and external affairs to the exclusion of all meticulous details.

Now the constitutional position of the component parts of the British Empire is the product of history even as the constitution of Great Britain herself. Although the different Dominions have got quite different histories, the course of constitutional development has followed an almost even tenor. Beginning in colonial origins, that is from a state of complete dependence upon the mother-country, they have come to be politically self-conscious nationalities enjoying equal partnership with the one-time 'mother country' in a loose type of federation called "the British Commonwealth of Nations."

The constitutional relations between the different parts *inter se* and the one-time mother country are only in rough outlines defined by several Acts of the British Parliament which serve as the documentary basis of the Dominion constitutions but are in the main to be found in usages and conventions, decisions of the Imperial Conferences (*i.e.*, occasional meetings of representatives of Great Britain and other parts of the British Empire for mutual consultation on matters of common interest),

important judicial decisions of Privy Council as well as Dominion High Courts, etc. The present-day British Empire, or to use its more recent designation, the British Commonwealth of Nations is a unique structure, a novel experiment in political organisation constituting a category by itself—neither unitary nor federal—which binds together different nationalities under the *aegis* of a nation more powerful than the rest by mutual co-operation rather than by centralised control by no other visible bond than common allegiance to a mystic personality, *viz*, the king, which, while giving free play to powers of self-determination so far as their internal affairs are concerned, assigns a distinct place to each as one unit in the international comity of nations.

Co-operation within the Empire has now been made perfectly voluntary and not forced, and so it is expected that it will be offered more readily without the asking. It is not therefore to be supposed that a virtual declaration of independence has been made. For the authors of the Report take care to warn us "that the principles of equality and similarity, appropriate to States, do not universally extend to function."

The writer then considers how far the administrative, legislative and judicial forms have been brought into line with domestic affairs. "Juridically speaking, no question can be raised as to the legislative supremacy of Great Britain, for after all, the British Parliament is the only sovereign legislature, in the Empire, the Dominion legislatures being merely non-sovereign law-making bodies. This legislative supremacy is manifested in a number of ways."

He then considers the present relations of the Dominions to Foreign States and also the question of their representation at International Conferences and concludes:—

'Dominion Status', at the present-day, stands for a new type of political organisation which combines the possession of 'sovereign powers' without sovereignty as an abstract, juristic concept.

THE PRIME MINISTER

The FORTNIGHTLY REVIEW for May opens with a character study of the "Three Political Leaders,"—Mr. Baldwin, Mr. Lloyd George and Mr. Ramsay MacDonald. They are leaders of the three great parties which contested the recent General Elections in England. In view of the success that has attended the Labour Party and the return of Mr. Ramsay MacDonald to the Premiership of England, Mr. Adam Gowans Whyte's study of Mr. MacDonald's character will be read with particular interest at the present time. He begins by contrasting the Labour and the Liberal leaders' character and general outlook, and points out that L. G.'s character could be read by any one like an open book; while Mr. MacDonald's subtlety of mind and natural reserve make him difficult to understand. Commenting on his natural reticence and the seeming contradiction between his flamboyant eloquence and his cautiousness in action, the writer observes:

Mr. MacDonald's first mentor was Hugh Miller, and as a young man, he read deeply in the works of Spencer, Huxley, and other evolutionists. His native bent was unquestionably scientific, and in following it, he must have learned that our complex social structure, the patient growth of ages, can be changed only step by step. At the same time, his bitter experience of hardship filled him with resentment against the inequalities of life and with a desire to sweep them away in a single gesture. Thus he found himself a believer in the ideals of Socialism, but sceptical of every form, and especially every impatient form, which Socialism assumed in practice.

Here is a possible key to a series of contradictions and instabilities. It explains Mr. MacDonald's reticence even with his closest colleagues, and his apparently outspoken but always vaguely general declaration of policy on the platform and in the Press. It accounts for his assertion of moderate views and his association with extremists. It helps us to understand how, when an unexpected turn of fortune sent him to Downing Street, he began on the quiet reassuring lines which astuteness dictated, and within a few months, let himself become hopelessly entangled with the most violent exponents of revolutionary Socialism.

That is, of course, Mr. Whyte's opinion of Mr. MacDonald's last Premiership. Mr. Whyte

goes on to observe that when Mr. MacDonald first espoused the cause of Socialism, the mating was a perfect union in an ideal world where there were no practical responsibilities. But since then the Socialists in more than one country have found themselves in power, and in only one have they dared to put their principles into anything approaching full operation. Both the hesitations and the plunge have had their effect on Mr. MacDonald's conception of what is feasible for Socialism under British conditions.

Since this article was in the press, Mr. MacDonald has been returned with an overwhelming majority enabling him to form his own government.

INDIA IN PERIODICALS

THE INDIAN REFORMS. By W. A. Hirst. [The Empire Review, May 1929.]

THE FUTURE OF RELIGION IN INDIA. By "M.A." [The Review of Religions, May 1929.]

THE INDIAN BANKING PROBLEM. By Sir J. C. Coyajee. [The New Era, June 1929.]

CHURCH UNION IN SOUTH INDIA. By Rev. C. H. Monahan. [The National Christian Council Review, June 1929.]

INDIA AND HER PRESENT NEEDS. By Swami Sarvananda. [The Vedanta Kesari, June 1929.]

CONDITION OF EDUCATION AND ARCHITECTURE IN THE BAHMINI KINGDOM. By J. Chowdhuri, M.A. [The Indian Historical Quarterly, March 1929.]

REGENERATION OF RURAL BENGAL. By A. K. Sarkar, M.A. [The Calcutta Review 1929.]

HINDU CONTRIBUTION TO PERSIAN LITERATURE. By A. F. M. Abdul Qadir, M.A. [The Muslim Review, March 1929.]

A DUSKY PHILOSOPHER FROM INDIA. By Blanche Pastington. [Prabuddha Bharata, June 1929.]

INDIA'S TRUE HERITAGE. By Dewan Bahadur K. S. Chandrasekhara Iyer. [The Triveni, May-June 1929.]

THE NEXT STEP FOR DEMOCRACY

There is an instructive study of Democracy by Mr. G. E. G. Catlin in the May number of the REALIST. It would appear that many thoughtful people have begun to doubt the efficacy of democracy in the management of States. Some have proved their distrust of Democracy by alleging themselves with Fascism; while others are not slow to point the finger of scorn at the chaos and confusion in Bolshevie Russia. Democracy, they say, "is a Liberal superstition." "The voice of the people is the voice of Satan." But is there no *via media* between mob rule and militarism? Where is the dividing line between bolshevism and democracy?

The writer points out that the future of democracy lies in the direction of what he calls, defined responsibility. Government is a technical business, vastly more complicated than an industrial concern: and the problem of efficiency and management is as imperative in the governance of a country as in big business. What is needed is not democratic direction which ends in dictatorship but what is called "democratic guarantees of responsibility." The writer argues with Prof. Zimmern that by recognizing that the problems of politics are frequently technical problems and by bringing the expert into consultation, we may increase the "control over environment." We need, on the one hand, the competent manager and, on the other hand, the independent accountant, if the business (the government of the country) is to prosper and the shareholders (the people) should secure responsibility of conduct.

Government is not primarily a matter of log-rolling or yet of moral theology, but a technique based on a scientific knowledge of the social facts. In this social therapeutics, the political physician is to be held accountable to his patient to make him better and not worse. The patient is not an imbecile under guardianship. But, as to what methods the administrator should adopt, the plain man's opinion is of no more value than that of the layman about a suitable prescription or upon a knotty point in physiology. The hope for political competence lies in professional administrators of high qualifications

responsible to people alive to their proper interests. It is further necessary that these administrators should be checked by unofficial and disinterested social research agencies of wealth, independence, and influence.

The hope of the future does not lie in irresponsible dictators, or in amateur legislators, or in the voice of the people, of whom, as their own prophet, Rousseau, has written, in their will, as based on their interest, is always right, their judgment, alas, is not always enlightened.

The hope of scientific government lies in the recognition of the fact that, even if forty—or one hundred and twenty—millions say a foolish thing, although sovereign folly, it is none the less folly. The next step for democracy is to secure the responsibility to itself, in the political and economic fields, of managers, experts, perhaps more able, and certainly better equipped, than itself. The step for it to retrace is from the position that every man has a natural right and competence, equal to that of any other man, to express his judgment and decision as a citizen that a given detailed policy shall be pursued, if the policy happens at the moment to appeal to his general moral taste, or be commended by the *beau geste* of the candidate, or by more substantial but not less irrelevant satisfactions. It is this we must mean if we are to talk profitably of "revising democracy."

II

Writing on the same subject Mr. C. V. Hanumantha Rao, M.A., says, in the course of an article in the TRIVENI for May-June, that the problem of democracy is the problem of making the representative institutions thoroughly and unequivocally representative, that is to say, representative of the various sections and interests of the nation by weeding out all those influences which introduce a feeling of selfishness into the consideration of political and economic questions. In other words, it is to make them amenable to the political sovereign to all intents and purposes a position to which they, at present, in many countries do not conform and from which they tend to stray further and further away.

It is one of the greatest problems awaiting solution, the problem of the failure of representative Democracy and its reconciliation with the ideal of perfect Democracy. It becomes all the more grave, because this failure is the fruitful source of all those disintegrating ills manifesting themselves in the body politic of to-day, the forces of Bolshevism and Fascism, and the forces of capitalism and Monarchism, which are the subtlest and the most powerful forces that pit themselves against Democracy and all that it stands for. These forces are in part a reaction against representative institutions, which fail to satisfy the craving of the several sections of the people to find their own place in the scheme of things, in so far as they (the representative institutions) are susceptible of being influenced by elements which are selfish in their outlook and particularistic in character.

MARRIAGE IN HINDU LAW

Under the caption "The Hindu women and the Law of marriage" Mr. Maneklal Vakil contributes a very interesting article to the latest Number of the SOCIAL SERVICE QUARTERLY, the organ of the Social Service League of Bombay. Describing the status of the Hindu women married according to Hindu rites nowadays, Mr. Vakil says that they have very limited interest in the family property. If the husband belongs to a joint family and unfortunately dies, the widow gets maintenance and is dependent upon the husband's relations for getting it periodically. Even if the husband is separated and has no other co-partners with him at the time of his death, the widow gets only a life interest in the property of the husband and can use the income only, unless this last happens to be insufficient for her ordinary maintenance. If the husband has left sons, she gets only maintenance; whether he was joint or separated and all the property at once becomes the property of the sons. Whereas, the advantages that would accrue if marriages are registered are too many.

If a Hindu woman marries by registration she at once becomes the mistress of her husband's household and the very fact of her marriage by registration involves partition and separation of the couple from the members of the joint family. In the case of families having an ancestral coparcenary business, such a marriage by registration may involve commercial inconvenience, and such families may not resort to the legal form of marriage by registration. But in the case of the majority of educated Hindu families in towns, no such considerations exist and an adult Hindu couple will certainly prefer marriage by registration and a separate household to that of the father's family. The Hindu wife of an educated husband will have better scope to develop her individuality under the sole influence of her husband and will not be cramped by the social prejudices of a preceding generation. An educated wife will certainly desire such an atmosphere to a greater extent than the average Hindu wife.

In order to meet the religious susceptibilities of the majority of the people, Mr. Vakil advocates the registration of marriages first and then the seriousness of the marriage may be impressed on the couple by its being sanctified in accordance with their religious beliefs. The registration ceremony, he says, involves no expense and the wasteful extravagance on feasting may be avoided.

INDIA AND BRITISH TRADE

"In our efforts to build an Indian nation within British India, we have given opportunities for the growth and culture of a movement for the complete severance of British connexion and for an "Independence that would certainly be as disastrous as it would be short-lived," writes Sir Gilbert Vyle in the May number of the English Review, under the heading "Indian politics British trade." The writer is the ex-President of the Association of the British Chambers of Commerce and so one is not surprised when he says:

For, apart from all questions of politics, that (trade) is an aspect of the matter which must not be forgotten. We have undertaken a great responsibility in India. We are, consciously, or half-consciously, or unconsciously, attempting to stimulate and nourish the growth of an Indian nation. But we also have a responsibility to our own people—who live by commerce and industry. And in our anxiety to take our fair share of (what we imagine to be the European's burden of teaching the inhabitants of Asia and Africa to be peace-loving, self-governing and progressive according to the standards of Western education, sanitation and sociology: we must not lose sight of the fact that it is the burden of all men to earn their bread by tilling, making, buying and selling.

Sir Gilbert fears that if India is granted self-Government, the trading facilities which England enjoyed till now may be affected a great deal. He quotes the Coastal Reservation Bill which, he says, is aimed directly against the British commercialists. Referring to the effects of the findings of the Simon Commission and the probable attitude of the New Parliament towards Indian aspirations, Sir Gilbert writes:

An early task of the new Government—whatever its colour may be—must be the consideration of the reports of the Simon Commission on the present and future Government of British India, and of the Harcourt Butler Committee on the relations between the Indian States and the Government of British India and the British Crown. * * *

Definite and far-reaching decisions will have to be made in regard to each of them, and these decisions must also be carefully co-ordinated if a period of tranquillity, progress and prosperity is to be secured for India as a whole, and if due care is to be given to the expansion and development of British trade and commerce with the Indian sub-continent.

THE MUGHAL LAND-REVENUE SYSTEM

Concluding his account of the Mughal system of revenue assessment and collection, contributed to the MYTHIC SOCIETY'S JOURNAL, Mr. L. Sundaram takes a bird's-eye view of the Mughal currency system which was marked by numerous provincial mints and by free and gratuitous coinage. The coins of the day were hammered and not milled; and the *seigniorage* and *brassage* amounted to a good per cent of the value of the coin itself. Foreign travellers have frequently showered panegyrics upon the purity of the coinage which was marked by great uniformity as well. There was a gradual deterioration during the period of Mughal decline. All coins were unlimited legal tender according to the injunctions of Akbar, and there were frequent fluctuations in the ratio between the values of gold and silver. The increased output of silver during the 16th and 17th centuries, due to the inflow from the Portuguese and other merchants, ultimately led to the adoption of a silver currency for the empire under Aurangzib. There was no conscious limitation in force. The *mohar* generally got out of use on account of the inevitable operation of Gresham's Law and gold coins were melted and hoarded up. The Mughal land-revenue system was based on this monetary condition and worked fairly well. It was essentially severe, but was warranted by the prevailing conditions.

FORCED LABOUR AND INDIA

Forced labour, which is one of the most persistent forms of quasi-slavery, was brought into the sphere of international consideration by the Covenant of the League of Nations (Articles 22 and 23.). Dr. P. P. Pillai, writing in THE INDIAN JOURNAL OF ECONOMICS about Indian Labour Organisation and Forced Labour, says that the texts of the Mandates and the International

Slavery Convention accepted in 1926 by the League, represent the high-water mark of international legislation controlling forced labour. But there are countries in which the merits of the Mandates and of the Slavery Convention do not weigh, and the wording of the Slavery Convention is less rigid than that of the Mandates with regard to forced labour. There is considerable divergence of practice with regard to the purposes and conditions under which forced labour is resorted to in different countries; and the International Labour Office is working with a view to the adoption of an international convention on the question.

According to Dr. Pillai, the evil has not assumed any serious proportions in British India. For private purposes, forced labour is strictly forbidden with the exception of labour dues which are exacted under ancient custom in many parts by landholders from tenants and agricultural labourers. In certain aboriginal areas, compulsory work is exacted by Government for the upkeep of public roads or in the place of local taxation. In most cases, private forced labour carries a corresponding measure of rights. In Indian States, the situation is not so clear; and particularly in Rajputana the *beggar* system is in existence. These require speedy abolition.

THE ADVOCATE

The ADVOCATE is a bright little monthly which the Addisons are issuing with a view to serve their customers. The idea is to cultivate a closer and more intimate relationship between the members of the staff and the customers and their friends. So the journal is full of instructive reading on motors and motoring interspersed with pleasant sallies in prose and verse. Besides motor gossip, there is a good deal of light literature to interest the lay reader on things of general interest.

WORLD PEACE]

The maintenance of world peace has become one of the most important and pressing problems of to-day. The last great war has a good deal to do with this problem and scientists apprehend that the next war will be far more damaging. Mr. Haricharan Mukerji, writing in the current issue of the NEW ERA, discusses at length this important question and suggests how attempts could be made from various quarters to avert this catastrophe.

Though European thinkers and statesmen seem so anxious to avert war, they seem unwilling to accept the full implication of the term, world peace. They do not seem to be inclined to face facts and remedy existing evils which stand in the way of the establishment of peace and concord.

It seems to be incredible that these astute politicians who are managing these stage-shows should fail to realise that there can't be any permanent peace unless existing wrongs are righted. That is the crux of the whole question but politicians are fighting shy of looking this fact squarely in the face as that will necessitate the surrendering of immense advantages and privileges which they have been enjoying so long. Whenever they talk of maintaining world peace, they conveniently forget the fact that there are hundreds of millions of men living in bondage, and the maintenance of the present order means the perpetuation of their slavery. It may be that by world peace they mean peace and perfect understanding amongst the European nations and such outsiders as have been able to extort admiration from them and have fallen in with their schemes of self-aggrandisement and spoliation. But the dependent nations all over the world cannot accept such a decision. They have become self-conscious and impatient to assert themselves. Many of them may be merely biding their time to throw off the yoke of slavery.

And so from all these points of view it is quite clear that there can be no permanent peace unless all existing wrongs are righted and disabilities removed and the freest scope is given to every people to live their own lives and to fulfil their own destiny unhampered by outside control.

No pact for the limitation of armaments or balance of power or the disarmament of the vanquished foes or the subject population will solve the difficulty. The problem has to be grappled with, with courage and sincerity. To shut our eyes to these existing defects or to try to tinker with them or to confuse the clear issue by taking refuge in verbal quibbles will only make confusion worse founded.

THE SUMERO-DRavidIAN CIVILISATION

Mr. R. S. Vaidyanatha Iyer, writing in THE MYTHIC SOCIETY'S JOURNAL argues that the Indus valley civilisation, recently discovered, had a westward movement and gave way largely to the Sumerian, Semitic and Hittite civilisations. The Ceramic wares and potteries of Mohenjo-Daro are identical with the pottery of Susa. The existence of multiple strata below the present city-sites in the Indus valley, suggests that the latter culture must have had a long previous history. The cotton in the Indus valley, referred to as Sindhu in the Assyrian lexical texts, was imported into Babylonia to replace the sheep's fleece. Dr. Coomaraswami points out that the equation, Sumerian—Dravidian, is more plausible than the other one, Sumerian—Aryan, adopted by Dr. Waddell and is supported by Sir John Marshall on other proof, such as the skeletal remains of Mohenjo-Daro. There are numerous typical roots and words common to the Sumerian, Akkadian and Egyptian languages and the large group of Dravidian languages.

Various conjectures have been made as to the origin of the Hittite race; but more and more opinion is veering round to their eastern origin. The Hittite language shows affinities to Sanskrit and the Indo-European group; thus there were, in the period from the 4th to the 2nd millennium B. C. three parallel streams of culture and civilisation in Western Asia; viz., Sumero-Dravidian, Semitic, and Hittite Aryan. The Semetic submerged the Sumerian, but got itself thoroughly Sumerianised. The third emerged as the parent of the Indo-Iranian and Indo-Aryan branches. This theory opens a large vista which would take us far to elucidate in the short space at our command.

A LESSON OF INDIAN HISTORY.

Continuing his observations on Nadir Shah's 'Invasion of India' and his 'subsequent fall', Sir Jadunath Sarkar, writing in the MODERN REVIEW for June, points out that India's National weakness in the 18th Century was mainly due to provincial jealousy and parochial or sectarian pride. The disastrous effect of this provincial spirit among our people was that the frontiers were not recognised as an integral part of our own country, our first line of defence, whose loss meant the loss to the whole empire.

After the death of Aurangazib, no Mughal Emperor had the capacity to draw together the resources of all the provinces and make one will obeyed throughout the entire realm.

A similar moral decay had infected the lesser leaders. They had no patriotism, no sense of duty, no discipline, and no enlightened selfishness even; but merely vaulting ambition and blind pride and prejudice. There was, however, no lack of honour and personal bravery among the rank and file of the Indian army, and some of the lower officers. But it was rendered ineffectual by the rottenness of the head. There was no honest and universally obeyed leader to think out and enforce plans, organize, unite and guide these good raw materials, and make their numbers tell. Such individual bravery did our cause no more good than the rush of a wild bull on a Macedonian phalanx. The highest nobles intrigued for self-aggrandisement and the lesser nobles ranked themselves in the rival parties formed by such leaders. The administration was weakened and corrupted by the play of these selfish personal policies in peace time, while in war each noble only tried to make his own terms with the foreigner, leaving his brethren to their fate. In such a state of society, India's very vastness was a source of weakness rather than of strength, to her.

Referring next to the requisite condition of Military defence, the later Moghal Emperor forgot that in India, more than elsewhere, eternal vigilance was the price of national liberty and hence the deterioration of their army into a provincial militia.

The learned professor thus concludes:

In almost all the historic encounters between the Indians and their foreign invaders, wherever we have loss it has been because we have forgotten that speed is one of the greatest factors of victory, and that mobility cannot be improvised for the occasion but is the result of long, careful and costly previous preparation.

THE FUTURE OF HINDUISM.

"Will Hinduism disappear?" asks Mr. Hari Charan Mukerjee writing in the latest number of the PRABUDDHA BHARATA. He thinks that it is serious and unless something is done immediately, we shall suffer such a set-back that it will take a long time for us to recover the lost ground. He says:

Conversions to Islam and Christianity are going on apace. In Bengal which was predominantly a Hindu Province, the Mahommedan population now preponderates. The Indian Christian community now numbers more than fifty lacs and is increasing at the rate of one lac per annum mostly through conversion. Now this rate may be further accelerated if it comes to the case of mass conversions, for in that case their numbers will increase not according to the rule of arithmetical but geometrical progression. Many Hindus are apt to think that as the community is very large, they can afford to neglect these efforts of the missionaries of other religions, and they complacently think that it will take hundreds of years to make any appreciable diminution in their numbers if the present rate of progress is maintained. But to think in this manner is nothing less than following an ostrich-like policy and to court sure disaster. This is lulling us into a false sense of security when real danger stares us in the face. It is highly desirable that the Hindus realising the gravity of the situation should rise equal to it and neglect no means which is likely to consolidate their position.

The greatest claim of Hinduism to continued existence lies in the noble philosophy it has evolved. Judged also by the standard of moulding human life and profoundly modifying our course of action, Hinduism stands superior to any other religion. For,

It has not only preached pacifism and *ahimsa*, but it has also been successful in converting the Hindus into the most pacific and tolerant people in the world. This is something to its credit, which no other religion can claim. Whatever may be the precepts of their prophets and founders, Islam and Christianity have not been particularly noted for the translation of this doctrine of *ahimsa* into actual life. Men of exemplary life and character too have not been wanting in our midst, and their influence on succeeding generations has been of a lasting nature.

INDIA AND HER NEEDS

Swami Saravananda writing in the June number of the VEDANTA KESARI observes that the manhood of the land has been weakened and with the deterioration of that manhood has come all the disease that we find to-day in the natural life :

So we say that if India is to be resuscitated to her glory, the first thing that is necessary is to awaken the manhood of the nation. All that is noble, all that is glorious, all that is powerful is conjured up by that one word "manliness" and has to be brought into our nation. Our blood has to be spiritualised, our heart has to be strengthened and made stouter; it is to be made stronger, it is to be made more robust, and above all, the spirit has to be cleansed and purified.

The only way of revitalising India is to develop her spiritual consciousness. If that spiritual feeling is awakened, all other defects of the mental and physical body would get themselves corrected :

The real manliness will develop with the awakening of spiritual consciousness, and the spiritual consciousness will reflect itself upon the mind and body. It will invigorate not only physical muscles, it will invigorate not only the mind, it will not only make the intellect keener, but it will give that strength to the man, which triumphs over all physical impediments in the world.

In conclusion Swamiji, says :

The same universal life is throbbing in every heart; we must feel it, and bring that feeling to bear upon our work. Let us therefore all try to rehabilitate our glorious heritage, and reinstall our God in our own hearts in the form of that very Self—the one unifying bond in this world of variety, and the problems that confront us to-day shall be solved once for all.

UNIVERSITY LECTURES

Writing in a recent issue of the CENTURY MAGAZINE, Prof. Harold J. Laski, discusses the value of the lectures delivered at the Universities to the undergraduates, and urges that discussion after the lecture between the students and teachers is essential if the best results are to be obtained. He points out :

"Lectures without discussion, and that at the highest attainable level, seem to me merely barren. The chief way in which the student learns to think is by testing his mind against the leader's mind. He has to learn to ask significant questions, to explain to himself significant answers. He has to find the obvious made doubtful, and the unbelievable proved to be true.

"He has to be led into a mental jungle and driven, by confronting intellectual danger, to find his way to the light. That, I venture to insist, is work for the best minds a university possesses and to have it done as inferior work is ruinous to all that great lecturing can achieve."

HEROES OF THE CROSS

Which is the city that has experienced the bloodiest massacres known to history? Surely, Jerusalem. Two of these atrocities were most horrible—that by the Romans under Titus, and the second at the hands of the second Crusaders under Bouillon, says a writer in OUTLINE.

"A bloody sacrifice was offered by his mistaken votaries to the God of the Christians; resistance might provoke, but neither age nor sex could mollify, their implacable rage: they indulged themselves three days in a promiscuous massacre; and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burned in their synagogues, they could still reserve a multitude of captives, whom interest or lassitude persuaded them to spare."

All this took place in what the Christians themselves regard the holiest of cities!

Christ and Christianity

THE TRIAL OF JESUS CHRIST

By the Rt. Hon. Lord Shaw of Dunfermline. Rs. 1-8.

THE LIFE OF CHRIST

By Dean Farrar, D.D., F.R.S. with a preface by the Bishop of London. Rs. 2-10.

DEEDS DONE FOR CHRIST

Edited by Sir James Marchant, K.B.E. This book contains the Deathless stories of the whole army of martyrs and tells of the mighty deeds which have made them immortal. Rs. 5-10.

CHILD'S BIBLE

The words of the Old and New Testaments arranged, illustrated and explained for young people. Edited by John Sterling. With pictures from the great Art Galleries and black and white drawings by T. Heath Robinson. Rs. 7-14.

OUR ASIATIC CHRIST

By Oscar MacMillan Fock. This book deals with the present status of Christianity in India and shows how Jesus is held in high regard by leading Hindus and Mahomedans. Rs. 3-12.

G. A. Natesan & Co., Book-sellers, G. T. Madras

Questions of Importance

INDIAN LEGISLATURES

EXTENSION OF TERM.

The Government of India Act confers powers upon H. E. the Governor General to extend the life of the Assembly whenever he thinks it necessary; and by virtue of this reserve power Lord Irwin has extended the life of the Assembly indefinitely. In giving reasons for prolonging the life term of the Assembly His Excellency stated in the *Gazette of India Extraordinary* :

At a time when political interests in India must necessarily be centered upon the future constitutional changes that must in due course be considered in parliament, there are evident disadvantages in holding the Elections for the Assembly on the eve of the publication of the report of the Statutory Commission, although it is possible that some at least of the reports of the Provincial Committees may have been published earlier.

The publication of the report of the Statutory Commission and of the Indian Central Committee and possibly of some of the Provincial Committees can hardly, so far as I can predict the course of events, be expected before the close of the present year or the beginning of next year. At a time therefore, when Elections would normally be held there will inevitably be speculation as to the possible recommendations of those bodies and forecasts most of which must necessarily be without foundation will be widely published. The resulting uncertainty would not fail to be embarrassing both to candidates and electors who would in such circumstances be called upon to discharge their respective responsibilities at this important juncture.

Following the example of the Assembly the various provincial councils have also had their term extended.

WORKING COMMITTEE'S RESOLUTION.

As a reply to the decision of the Governor-General and the Governors of certain provinces to extend the term of the Legislative Assembly and the Legislative Councils, respectively, the Congress Working Committee has called upon Swarajists, except in Bengal and Assam, to abstain from attending their respective Legislatures until permitted to do so by the All India Congress Committee. They are directed instead to devote their attention to the carrying out of the Congress programme.

In this connection, Pandit Motilal Nehru, Congress President, appeals to Congressmen to prove

that they can work both inside and outside the Councils and to concentrate their energies on the work in the country. "All indications point to an approaching crisis," the Pandit declares, "and we must be ready to face this crisis with confidence." The A. I. C. C., has, therefore, laid down a programme of reorganisation for the next three months "failure to comply with which will lead to disaffiliation or non-recognition of the Committee concerned."

Pandit Motilal Nehru also seeks, in a statement to the press, to "expose the fact," concerning the Viceroy's alleged undertaking about the extension of the term of the Legislative Assembly. The Pandit publishes a telegram sent to him by the Hon. Mr. V. J. Patel throwing light on the whole controversy.

PANDIT MOTILAL'S APPEAL.

In a subsequent statement issued on the 10th. Pandit Motilal appeals for support to the Working Committee's Resolution re abstention from attendance, as a preliminary towards the total renunciation of Councils.

It is for those who have no faith in the Simon boycott and are prepared to accept what they can get out of the Simon report, however short it may fall of Dominion Status, to stick to the Councils and carry on in the manner they have been doing for the last six years. To Congressmen who will not be satisfied with anything less than Dominion Status on the lines of the All-Parties' Report, and that only if it comes before the 31st December 1929, the Councils have now no use whatever. It will be clear from Mahatma Gandhi's resolution, adopted by the A. I. C. C. at Bombay, that a reorganisation of the Congress Committees on drastic lines is to be carried out within the next three months. The resolution of the Working Committee is a step in the same direction, and in the circumstances the only correct and self-respecting course open to Congressmen, if the settled policy and programme of the Congress are to be pursued in right earnest.

The time for action has arrived and a policy of drift is no longer permissible. In my circular letter to all Congress members of the legislatures I have indicated the nature of the work that now awaits them. Let them throw themselves wholeheartedly into that work, and prepare themselves for the coming struggle.

DR. PARANJPYE ON INDIAN PROBLEMS

Speaking at a meeting of the Leeds Luncheon Club, Dr. R. P. Paranjpye, Member of the India Council, said :

We are often afraid that though some people pay lip-service to progress on the right lines in India that progress, in their minds, is to be terribly slow. In 1917 Mr. Montagu made his famous declaration that India was to be helped on to responsible government by stages to be determined by Parliament. Leaders in India felt that if that declaration had come a couple of years earlier it would have been acclaimed as a great triumph. Reforms which come in due time are always less extensive than those which are delayed.

We know the example of Irish history. We feel that if Home Rule had been granted to Ireland in the eighties it would not have been of such a drastic nature as it has been. I do hope that progress in India is not to be branded with the fatal words "Too Late," but will be carried out in due time so that it will be welcomed by the people and not accepted grudgingly or even rejected.

Educated Indians wanted India to remain part of the British Empire, with self-respect and freedom to develop as she wished. A few young men had begun to talk of revolutionary methods and to look to Moscow and the Red International, but the vast weight of opinion was not with them. "But," said Dr. Paranjpye :

We want the British Government to identify itself with the genuine and reasonable ambitions of India and adopt a policy which will lead India on to a point at which she can look on all nations with a feeling of equality. India wants to be treated as a brother who must be helped. A prosperous India would mean a prosperous British Empire, and practically no unemployment in this country. A poor or discontented India will make your own problems even more difficult than they are.

MR. BALDWIN'S MESSAGE

Mr. Baldwin, speaking to a vast crowd in Hyde Park, prior to the General Election delivered the Empire Day message, which was broadcast by wireless throughout Great Britain and all parts of the Empire. During his address the Prime Minister referred to the general sense of gratitude for the recovery of the King, and declared that never was the loyalty of the people more affectionately centred on the Throne than now. During his address, Mr. Baldwin said : "The Imperial power decked itself in many forms in the course of the world's history, but often the Empire meant loss of dominion. Governments built on the

foundations of tyranny and oppression flourished, decayed and perished. The British Empire had shown—and at no time more than the last few years—that the lessons from the past Empires had not been lost upon it. We have loosened the formal bonds of unity with the great dominions. The destinies of their peoples are guided by their own Governments. No rigid framework cramps our conversations with one another or with the world outside a circle of family. When we meet together in equal freedom, we are united by a common allegiance to the Crown. In that model unity lies our strength. It is the bond of service and it summons us to active co-operation and friendly rivalry in every sphere of life, and we hold together, we work together not only or merely for our own material prosperity, but for the promotion of peace and advancement of knowledge throughout the world. The peaceful rivalry which is the goal of the League of Nations we have in no small degree achieved in the British Empire, and all who would encircle in wider loyalties to the League should pray no less for the prosperity of British partnership."

MRS. COUSINS ON INDIAN WOMEN.

Speaking at the India Centre at New York, Mrs. Margaret Cousins said :

The watchword of the woman of India is service. She still does not ask for rights, but always for the power of service. She only asks that "whatever opportunities for service are granted the men should also be granted to the women." It is because the men of India know that women are the trained servers of their country, in their homes first, that they are not only willing but they request that women give their services for mothering in the outer forms of life, in public service. There is no slogan of "Thou Shalt Not" for the woman in India. She may do what she can do, and when she asks for it she will certainly be given opportunity—often even before she asks for it, she receives it.

THE STATES' PEOPLE'S CONFERENCE

The All-India States' People's Conference met last month in Bombay under the presidency of Mr. C. Y. Chintamani the well-known Editor of the LEADER of Allahabad. The Chairman of the Reception Committee, Mr. Abhyankar, excluded the three States, Mysore, Travancore and Cochin (which by the way were not represented in the Conference) specifically from the charge of autocratic rule which he applied to the States generally. These States as the INDIAN SOCIAL REFORMER rightly points out, owing to the constitutional form impressed upon them by able Dewans, have a separate civil list and a well-defined judicial system, and are in other respects modelled on the plan of British India, with the Services completely Indianised from top to bottom. These States, moreover, did not join the group which was represented by Sir Leslie Scott before the Butler Committee. Baroda belongs to this category. The majority of the delegates were from the Kathiawar States, and the Southern Maratha States owing mainly to their proximity to Bombay. It was noticed that the greatest discontent prevail among the subjects of the Kathiawar States and the States bordering on them. Mr. Chintamani's address was a frank and straight-forward pronouncement and was actuated by a genuine solicitude for the well-being and prosperity of the Princes and the peoples of the States. Mr. Chintamani cherishes a deep regard for the States as the sole remaining monuments of indigenous government, and for the Princes, as a class, he has a similar sentiment. His criticisms and suggestions, therefore, were inspired by a real concern for the States, and will, it is hoped, be received and acted upon as the counsels of a sincere friend. His criticism of the Butler Committee's report was at once searching and exhaustive.

The conference adopted several important resolutions including the one condemning the Butler

report and another demanding an Economic enquiry. A third urged the People's Rights in the States and yet another urged co-operation with British India. The resolution on constitutional Reforms ends thus :—

"This Conference urges that for the speedy attainment of Swaraj for India as a whole, the Indian States should be brought into constitutional relations with British India and the people of the Indian States should be assigned a definite place and given an effective voice in all matters of Common Concern in any new constitution that may be devised for the whole of India."

HYDERABAD INDUSTRIAL EXHIBITION

The annual industrial exhibition held in connection with the Urs celebrations at Gulbarga was remarkable for the variety of exhibits and the novelty of some of them. The exhibits were all arranged artistically in a tomb measuring 30 feet in diameter. Saries and lace work, buttons, hosiery, gold threads, and turkish towels were on views and many other similar products of the industrial concerns in the State had sent specimens of their work. The exhibition attracted large crowds of people from different parts of the State. His Exalted Highness and members of his government took keen interest in the Exhibition.

TRAVANCORE'S LEAD

In pursuance of the announcement made by the Chief Secretary to the Travancore Government at the last meeting of the Legislative Council, that the question is engaging the attention of Government, of appointing qualified ladies to the Ministerial Posts in Government service, Mrs. T.V. Madhavan is appointed lady clerk in the Accounts Office she being the first to be appointed to the Secretariat.

GOVERNMENT GRANT IN MYSORE.

With a view to improve the living conditions of the depressed classes the Government of Mysore have sanctioned an annual grant of Rs. 10,000 and have placed it at the disposal of the Registrar of co-operative societies for granting loans to the depressed classes for house building etc. No interest will be charged on the loans.

TRANSVAAL TRADE LICENCES

The office of the Agent of the Government of India in South Africa is certainly not a bed of roses. "Sir K. V. Reddi, I see from the mail letter received from South Africa is having his hands full, (writes Mahatma Gandhi in the latest issue of YOUNG INDIA). The greatest cause of anxiety so far as I can see is in connection with trade licences in the area known as the Gold area in the Transvaal. The largest number of Indian traders in the Transvaal are to be found in this area and these trade licences are a matter of life and death for them. They have built up large business in the hope of being able to have their licences renewed from year to year. Having survived the danger in the Kruger regime of their businesses being summarily closed at any time, they have rightly or wrongly come to believe that their licences will be perpetually renewed so long as they carry on an honest trade.

"I have certainly thought that the settlement of 1914 covered all these traders and their successors. If these were not vested rights, I do not know what vested rights could be in the Transvaal for them. But now I understand that Municipalities are refusing to issue these licences, taking cover under a section of the Gold Law. Legally speaking perhaps the Gold Law would prohibit Asiatics' trading. But that law was in existence even during the Kruger regime. It was in existence in 1914 when this settlement was arrived at. Therefore Sir K. V. Reddi should have no difficulty in securing protection for these traders. The agreement which was brought about by the Habibullah deputation contemplates levelling up of the British Indian position in South Africa. Levelling up will be a meaningless term for these traders if the only means of earning their bread and butter is taken away from them. It is necessary therefore for public opinion here to strengthen the hands of the Agent in South Africa and the hands of the Government of India in prosecuting this claim."

INDIA AND BURMA

Lord Reading, presiding at the annual Burma dinner, referred to the movement for separation and emphasised that the prosperity of Burma must involve, as the first consideration, security from external aggression and questions of defence which necessitated some arrangement with India and Britain. The second essential was security of business. There must also be security of life and property as murders and crimes were for too numerous in Burma. The third main question was finance. India had excellent credit, of which Burma had the benefit. On the other hand, Burma did not receive as much by way of remission and contributions as other provinces. He believed there was a great future for Burma, if security was obtained.

Mr. Mac Donnell of Rangoon, responding, admitted that the feeling for separation was not unanimous, but Burma asked for a careful, scientific and impartial enquiry.

KENYA INDIANS' DISAPPOINTMENT

A Mombassa message to the *Indian Daily Mail* says:—The Congress deputation met Sir Samuel Wilson at Nairobi. Mr. Sastri was present. It is understood that Sir Samuel announced that the Secretary of State for Colonies had decided not to re-open the question of common electoral roll, which must have been communicated to the European deputation which interviewed Sir Samuel early last month and must have stiffened the opposition to joint electorates. The Indian deputation expressed profound disappointment with the Secretary of State's decision. Sir Samuel, says the message, was profoundly impressed with the Indians' earnestness.

NEW ZEALAND AND EAST

The Premier, Sir Joseph Ward, states that directly a favourable financial balance is restored, the Government will subsidize steamer communication between New Zealand and the East in order to develop markets for staple products.

INDIAN LABOUR INQUIRY

The constitution of the Royal Commission regarding Indian labour which was announced by His Excellency at the opening of the Legislative Assembly on January 28 is now before the public with its terms of reference and full personnel. The Government of India *Communique* says that the Commission shall be constituted with the following terms of reference:

To enquire into and report on the existing conditions of labour in industrial undertakings and plantations in British India on health, efficiency and standard of living of workers and on relations between employers and employed and to make recommendations and that it shall consist of the following persons:—

Right Hon. J. H. Whitley, Chairman, Rt. Hon. Srinivasa Sastri, Sir Alexander Murray, Sir Ibrahim Rahimtullah, Sir Victor Sassoon, Mr. N. M. Joshi, M.L.A., Mr. A. G. Clow, I.C.S., Mr. G. D. Birla, M.L.A., Mr. John Cliff, Assistant General Secretary, Transport and Railway Workers Union, England, Diwan Chammanlal, M.L.A., Miss Beryl, M. Le Poor Power, Deputy Chief Inspector, Trade Boards, England, Mr. Kabeeruddin Ahmed, M.L.A. Mr. Shamalahari Lall, I.C.S., Department of Industries and Labour Government of India and Mr. A. Dibdin, India Office, will act as Joint Secretaries to the Commission.

INDIAN BANKING COMMISSION

It is understood that Sir Bhupendranath Mitra, who will be appointed to act as Chairman of the Banking Enquiry Committee, will take over his duties as soon as his appointment as a member of the Viceroy's Executive Council terminates.

It is also understood that Sir Purushotamdas Thakurdas in spite of the great pressure on his time from his existing public and private duties, has, at the special request of the Finance Member, agreed to act as Vice Chairman and to perform the duties of Chairman until Sir B. N. Mitra is free to undertake them.

BOMBAY TEXTILE INDUSTRY

Sir George Schuster, Finance Member of the Government of India, had an informal conference last month with the Committee to the Bombay Millowners Association to acquaint himself with the actual position of the textile industry.

The result of the discussion, it is stated, will be the preparation and representation of the case for a revision of the Customs tariffs on the textile products, from the revenue point of view.

The Finance Member, it is understood, is examining the question of the revision of the customs tariffs, from the point of view of the industries also. As far as can be ascertained, while there is no likelihood of a Committee to revise the Customs tariffs as such being appointed. It is very likely says the *Free Press* that the question of revising the Customs tariffs on the textile products from the revenue points of view may be examined. One of the reasons why there should be no general inquiry is that the general question is one really for the Commerce Department and Sir George Rainy had stated that such an inquiry is not feasible or desirable at this juncture, especially in view of the constitutional inquiries by the Simon Commission.

NEW MATCH FACTORY

It is understood that the Bombay Match Company is contemplating to start a large Match factory at Shahdara, 3 miles from Delhi. It will be equipped with an electric generating plant, big enough to run the factory, and also to supply power to the whole of the Shahdara area. The Government have allotted land for the factory. The idea it seems is to exploit the forest wealth of Kangra, Kashmere and Central India.

TRADE ASSOCIATION IN BOMBAY

A movement has been set on foot in Bombay to form an organisation to promote and protect the industrial, commercial and economic interests of the country and to counteract activities detrimental to such interests.

TRANSFER OF LAND

A new machinery for the speedy, cheap and safe transfer of land is proposed by Mr. A. Kirke Smith, Solicitor to the Bombay Government, who was appointed in 1927 to report on the feasibility of the application to Bombay of the English land transfer system.

Mr. Kirke Smith recommends the establishment of a Register of land by the State and transfer land on that register which will also show all mortgages and other interests affecting the land.

He adds that the time and labour involved in carrying through any transaction at present not only entails great expense to the parties, but prohibits speedy dealing with land. Under the proposed system, the head of a Hindu joint family would be regarded as Proprietor and any member of the family who might feel his or her interest might be prejudiced would file caution or prohibition, requiring notice to him or her of any transfer or application to deal with the land.

The new system, Mr. Kirke Smith adds, would be of great benefit in the development of large building estates since each plot quickly acquires a title of its own and the purchaser or lessee is not concerned with the prior title or dealings.

THE LLOYD BARRAGE

The public will welcome says the TIMES OF INDIA, the appointment, by the Government of Bombay, of Sir M. Visweswarayya and Nawab Ali Nawaz Jung Bahadur to inspect and report on the engineering aspects, both technical and administrative, of the Lloyd Barrage and canal construction in Sind; for the Government has undertaken at Sukkur the greatest irrigation scheme the world has ever known. Since the Back Bay reclamation scheme was so grossly mismanaged, there is some justification for fearing

that mistakes may be made in this larger undertaking "Sir M. Visweswarayya and Nawab Ali Nawaz Jung Bahadur are two experienced engineers whose verdict upon the satisfactoriness of the engineering work now in progress at Sukkur can be relied upon." Weight will be given to their opinion because they are independent of the Government of Bombay or of any other Government. The former was a member of the Back Bay Inquiry Committee, and the latter is connected with the Nizam's P.W.D., by whose permission his services have been lent to the Bombay Government. They will begin their inspection at an early date, so that the Government engineers can confidently proceed with their work at the end of the monsoon. The Government have wisely decided to ensure that there will be no mishandling of the gigantic scheme at Sukkur.

RESERVATION OF RURAL ENGLAND

Councils for the reservation of Rural England and Wales have received from Mr. Boies Penrose, an American citizen who lives in Somerset, a gift of £1,000 and a further offer to subscribe upto a total of £10,000 in proportion to help received from other sources during the next two months.

NOTTS AGRICULTURAL SHOW

The Prince of Wales flew from London to Nottingham last month and visited the Notts Agricultural Show where his exhibits won nine prizes. He also opened the new civic headquarters at Nottingham, an imposing domed structure which cost half a million sterling.

ARTIFICIAL FERTILISATION

The progress in the use of artificial fertilisation in the Bombay Presidency has been slow. Dry crops have not shown any very striking response to these fertilisers. Cotton is the only rain-fed crop which has benefitted therefrom.

NASIK AYURVEDIC CONFERENCE

The 19th All India Ayurvedic Conference and Exhibition was opened on the 18th May by Dr. Deshmuk, ex-President of the Bombay Corporation. It was full of exhibits from all parts of India and was well appreciated.

The Conference commenced its proceedings under the presidency of Captain G. Srinivasamurthy.

The President in his address laid special stress on the publication of an All India Pharmacopia and the necessity of research on Indian lines and extensive propaganda work on health subjects. More than 600 delegates from all parts of India attended the conference.

ON DOG BITE

The following useful instructions have been issued by the Department of Public Health.

1. If an unknown dog or jackal bites you without any provocation it is almost certainly mad and suffering from Rabies. You should seek treatment at once. If you do not, you are in danger of dying from the terrible disease called Hydrophobia.

2. If it is a known domestic dog tie it up for ten days. If it is alive and healthy at the end of this period, it is not mad and it is not necessary for you to be treated.

3. If the dog falls sick and dies within ten days, you should have treatment immediately.

4. If the dog escapes or cannot be observed, it is safer for you to seek treatment in case you have been infected.

5. As soon as you are bitten, go to the nearest doctor and ask him to clean and treat the wound. Then proceed to one of the hospitals where special treatment for dog bite is given.

6. If no doctor is available, burn the wound with a red hot iron as quickly as possible. This will help to kill the poison in the wound. Then bind it up with a clean cloth and proceed to the hospital.

A MARVELLOUS APPARATUS

A marvellous apparatus—a vast improvement on the original X-rays and the only one of its kind in Great Britain—was demonstrated recently to a DAILY EXPRESS representative by Mr. A. T. K. Moir, at his London clinic.

Ordinary X-ray apparatus shows a picture of only two dimensions—length and breadth. The stereoscopic apparatus offers a complete solution of the problem of obtaining a shadow picture in relief to its true relationship. It gives a third dimension—depth.

The image on the screen is of actual size, and can be viewed at any desired distance. The organs of the body can be observed in motion, either as a whole or in their detailed parts.

It is frequently desirable that a patient under examination should not be moved. With the non-stereoscopic apparatus, unless the patient is moved, only one view of the part of the body in question is obtained.

With the stereoscopic apparatus, however, an amazing thing happens. By pressing a switch the examiner can have a reverse view without turning the patient round.

Mr. Moir told the story of an eminent surgeon who was being shown the apparatus for the first time.

The patient was placed in position, the rays turned on, and the surgeon was able to obtain a stereoscopic view of the organ he wanted to see. During his examination (which is made through what looks like a pair of binoculars) to his amazement he suddenly found himself looking at the reverse side of the patient. At the conclusion he asked the demonstrator who it was who turned the patient round.

It was then explained to him that the patient had not been moved at all but that an ingenious device had permitted him this reverse view by the simple process of pressing a button.

MELTING STEEL WITHOUT HEAT

Making steel without a furnace is the latest wonder of electrical science. The steel is melted, but by a wireless current without any furnace, inside a wooden box quite cool to the touch!

The new invention is the Ajax Northrop high-frequency electric furnace for melting crucible tool steel, and it has been set up in the Edgar Allen works at Sheffield, side by side with the old process. It is by the contrast between these two processes that the marvel of the new invention is most quickly realized.

There is no contact between the coil and the crucible, still less between the coil and the steel inside it; yet, by a process like that of a wireless installation, the electricity in the coil generates heat in the steel; the steel, in fact, is melted by wireless. Eddy currents are set up, which not only melt the metal, but set it moving so violently that the surface in the middle of the pot is higher than at the sides. This secures the thorough mixing, which is one of the many advantages of the new process.

It means a revolution in the whole work of steel-making, and not the least of the gains will be an increase in the comfort of the workers.

AVIATION IN ENGLAND

Aviation is making great progress in Europe. Ere long regular services from England to various continental towns will be established. The British Air Service, in conjunction with continental services are arranging for night services. Sir Alan Cobham has undertaken a three months' journey throughout the United Kingdom for popularising aviation among the British people, to induce Municipalities to start Air Services and to instil into the minds of the younger generation a flying spirit. He will visit about hundred towns and give over a thousand free lights to boys and girls. One of the objects of the flight is to survey landing positions in the kingdom.

NEW MUSEUM IN RUSSIAN SIBERIA

A scheme is being considered by the Central Department for Science in Russia to create a vast museum refrigerator in the Far East, capable of preserving the bodies of human beings and animals indefinitely.

The scheme has been suggested by the phenomenon of the "eternal frosts" of Siberia, where, in perpetually frozen regions, the corpses of animals have been discovered, the flesh of which is sound enough to eat after thousands of years.

In the proposed museum refrigerator it is intended to form a collection of the bodies of peoples of all races, the objects in use during their lifetime, and specimens of food-stuffs, and of animals and birds which are becoming extinct.

AEROPLANE IN THE RADIO EYE

A young American, Francis Jenkins, has invented an aerial eye which can reveal territory over a range of 400 miles.

The television set is installed in an aeroplane with a hole in the cabin floor through which images picked up are transmitted to a receiving station below.

This sensational development of radio vision will enable army commanders to obtain a continuous moving picture of enemy fortifications, troop movements, gun emplacements, and supply depots.

The United States military leaders are watching experiments to test the value of the new invention.

SCIENCE CONGRESS IN SOUTH AFRICA

The South African Indians very highly appreciate Sir Jagadis Chandra Bose's acceptance of the invitation to attend the South African session of the British Association's Science Congress in July. The Indians all over the Union most eagerly await their distinguished countryman's most welcome and valuable visit.

LITERARY BIOGRAPHY

Mr. Philip Guedalla, in a recent speech at the Authors' Club, said of Literary Biography:—

"Truth is the end of the biographer. It is what he is after. That platitude makes it desirable that in his record the biographer should endeavour to confine himself to those matters of which the truth can be ascertained: that he should steer clear of the area of pure conjecture. That is why, as a very material person, I am always sceptical of those biographers who unlock the secrets of the souls of defunct statesmen and monarchs." He went on to add:

"I do not admit that the compilation of a card index is the writing of history.

"Biography is a thing with certain perfectly definite limits. It is a region that is bounded on the north by history, on the south by fiction, on the east by obituary, and on the west by tedium." "It seems to me," added Mr. Guedalla, "that you can put all you have to say about a man into one volume—unless you are in a great hurry, and then you have to write three or four. But if you have time to do the job properly, you can get him into one volume.

"The seas are full of sunk biographies, due to the simple fact that the man put to sea with too much cargo, and it shifted."

TRAVELLERS' BOOKS

The English traveller is generally going to or coming from somewhere, and he or she differs therein from the American, who, as a rule, is merely wandering about in search of entertainment or information. Your Englishman, says an American writer in his *Diary of Travel in the East*, carries about with him a book tucked under his arm. If he sits down on desk or in saloon, he immediately opens this book and reads for dear life. The casual observer is immediately impressed by the erudite perseverance of the reader, and it is only when a mischance reveals the title of the book that the effect is destroyed.

"Some English travellers read good books, some read vicious books, but for the most part, the reading is simply useless except to pass the time. The volumes in a ship's library are probably selected with due regard to the taste and fancy of the expected reader, and it is seldom that one finds anything very profound or helpful, or even stimulating. The American traveller, on the other hand, seldom reads at all; but, if there are classes among Americans, one might say that the better-class American reads, if he reads, books which inform and educate."

TWO NOBEL PRIZE WINNERS

The Nobel Prize for Literature for 1927 has been awarded to the French Philosopher, Henry Bergson, and the same for 1928 has been awarded to the Norwegian authoress, Sigrid Undset, for the growth of the soil.

RANGOON DAILY NEWS

The RANGOON DAILY NEWS has been registered as a limited liability company with an authorised capital of Rs. 5 lakhs divided into 50,000 shares of Rs. 10 each. Mr. Mahomed Anzam, proprietor of the paper, will be the first Managing Director. There are 7 Directors, and the business will be taken over by them.



DR. SUNDERLAND

whose book "India in Bondage" has met with official disfavour. The printer and the publisher are on trial.

PROGRESS OF EDUCATION IN MADRAS

Dr. A. S. Woodburne quoted some interesting figures in an address on the progress of education in the Madras Presidency at the annual Missionary Conference at Kodaikanal. Whereas the provision for University education in the budget of 1923-24 was Rs. 14½ lakhs, it is Rs. 21 lakhs for the year 1929-30; for secondary education, the total provision is Rs. 23 lakhs and elementary education Rs. 142 lakhs as against Rs. 19 and Rs. 75 lakhs respectively seven years ago. The total amount set apart for education in the present budget is over Rs. 3,10,00,000 or 18 per cent. of the revenues of the Presidency. Government-managed schools and Board schools are the most expensive. The whole of the burden of their cost falls on the taxpayer. In the case of elementary education, the Board schools receive Rs. 9-9 from public funds per pupil per year, and aided institutions only Rs. 5. per pupil during the same period. The aided schools, says THE CATHOLIC LEADER, at least as far as the missionary institutions are concerned, are as efficient as the public schools. But they do not receive the same amount of support from Government as those of its own creation. If literacy is to spread and elementary education placed within the reach of all, Government should utilise the services of aided agencies more extensively and be more liberal in their grants to schools.

UNIVERSITIES IN SPAIN

Students' strike, as of the workmen, seems to be the order of the day. It is even more rampant in Europe. It was reported, the other day, that Universities in Spain retaliated by closing their doors against them.

The King of Spain has now signed a decree authorising the reopening of the Universities since the closing of which there has been growing discontent epitomised as a "revolt of youth," with the possibility of an appeal by the intellectuals to the League of Nations.

BOARDING SCHOOL OR DAY SCHOOL?

"The average boy wants a good mixture of home influence and school tradition," says Mr. R. W. Jepson, the new Headmaster of the Mercers' School, in the EVENING NEWS.

"I think a day school provides more easily the possibilities of obtaining this blend of treatment.

"In sending a boy to a boarding school, there is no doubt that a parent is shirking responsibility to some extent in most cases.

"I think that a boy should take a great interest in his school, apart altogether from the scholastic side, and I think parents should be encouraged to understand school life, so that they may, without affecting or diminishing the home influence on their child, understand better what his life in school is and what his attitude towards it should be.

"For the only boy, well, perhaps a boarding-school is the best place, or even for the youth who has an abnormal number of corners that should be knocked off by contact with folk outside his family."



SIR JADUNATH SIRCAR

who was knighted on the King's Birthday.

THE ARREST OF MR. CHATTERJEE

We are afraid the Government of Bengal have been thoroughly ill-advised in arresting Mr. Ramnand Chatterjee, the well-known Editor of the MODERN REVIEW. Dr. Sunderland's book may or may not contain libellous matter: the Government are entitled to their own opinion just as the public, and there is the court of law to decide it. But what, in the name of common sense, is the meaning of suddenly launching a prosecution on the publisher of a book, chapters of which were appearing month after month in the pages of his magazine, and the first edition of it in book form had been sold away, and a second one issued?

HINDU LAW REFORM

Presiding over the All-India Hindu Law Research Reform Association Conference at Poona on May 22, Mr. Justice Mudgankar stressed the prevailing dissatisfaction with the administration of Hindu Law and absence of practical unanimity regarding alterations. The Hindu community would appear to stand on the need of lead and education in necessary reforms, and it was this lead which the Association could give.

The speaker proceeded: "We recognise that the Hindus are no longer an isolated community which they were in those ancient times, and even now Hindu society is not static but dynamic. Like other societies, it must, in the course of time, come forward or lag behind. We desire it should progress. If we find our laws crystallising and favouring those institutions which have decayed and prevent progress, we should conceive it our duty to strive to alter them in the right direction."

DELHI BOMB CASE

In the Delhi Bomb Case, both Bhagat Singh and Dutt were found guilty under Section 307, I. P. C., and Section 3 of the Explosives Act, and sentenced to transportation for life. The accused hailed the sentence with shouts of "Long Live the Revolution", etc.

A POINT OF HINDU LAW

Sir Grimwood Mears, Chief Justice, and Mr. Justice Sen, decided the other day an important point of Hindu law, disallowing a petition moved by Mr. O. M. Chiene on behalf of one of the sons of the late General Balmokund Dube of Indore, for the grant of letters of administration in respect of certain shares in public companies forming part of joint family property. Council submitted that the company concerned had refused to transfer the shares unless, as required by the Articles of Association, letters of administration were obtained. Their Lordships reviewed the whole law on the subject, expressed their dissent from certain rulings and held that, as the law stood, no such grant could be made in respect of a joint family property and the company was not entitled to demand letters of administration from the surviving members.

DAMAGES FOR THE FEDERATION

A decree for Rs. 1,000 has been passed by Mr. Justice Dass, in favour of the Anglo-Indian and Domiciled European Federation and its President, Mr. C.H. Campagnac, who sued Col. H. Gidney, M.L.A., President of the Anglo-Indian and Domiciled European Association of India, for damages of Rs. 3,000. for libel published in the RANGOON TIMES in April and May 1927.

BAR COUNCIL'S VIEW

The Bar Council had upheld a barrister, who, at a murder trial, exhorted the jury to remember that a human life depended upon their verdict which might be irrevocable. The Court had deprecated the words, but the Bar Council considered that they did not go beyond the latitude allowable to counsel.

LORD BIRKENHEAD'S PENSION

Lord Birkenhead has announced an early abandonment of his pension. Speaking at Banbury, he claimed to be probably the only man in the British Empire to relinquish in three months the pension 5,000 sterling.

THE LATE LORD ROSEBURY

The death of Lord Rosebery removes from the sphere of Empire politics a picturesque personality. He was, like the late Lord Curzon, gifted with all the graces of eloquence and personality. Endowed by nature with most of the attributes that make for success in life—wealth, high social connections, personality, a gift of eloquence and literary ability of a high order—he yet did not rise to the full height of his capacity. Nothing was beyond his reach and yet he never came up exactly to the level of his reputation. He led the Liberals for a while in Parliament after the retirement of Gladstone in 1894 and finally retired in 1896.

"Apart from politics, he had shown his talents as an administrator in other spheres also; as the first Chairman of the London County Council, he showed that municipal affairs should not be beneath the dignity of a first-rate politician since the call of duty in the smaller sphere was as urgent as that in the national sphere." As a writer also, Lord Rosebery's record is far from being negligible; his *LIFE OF PITT* is a memorable and powerfully written biography; his *NAPOLEON—THE LAST PHASE* is the turning point in the British attitude towards Napoleon which up to the time was fanatically hostile, and makes delightful reading. Lord Rosebery's was a type of character which is rare in these days of democracy.

THE LABOUR CABINET

The following official announcement is made of the personnel of the New Government:—

Mr. Ramsay MacDonald: Prime Minister.
Mr. Philip Snowden: Chancellor of Exchequer.
Mr. Arthur Henderson: Secretary of State for Foreign Affairs.
Mr. J. H. Thomas: Lord Privy Seal.
Mr. Sidney Webb: Secretary of State for Dominions and Colonies.
Lord Parmoor: President of the Council.
Sir John Sankey: Lord Chancellor.
Mr. J. R. Clynes: Secretary of State for Home Affairs.

Captain Wedgwood Benn: Secretary of State for India.

Lord Thompson: Secretary of State for Air.
Mr. Tom Shaw: Secretary of State for War.
Mr. Arthur Greenwood: Minister of Health.
Miss Margaret Bondfield: Minister of Labour.
Mr. Noel Buxton: Minister of Agriculture.
Sir Charles Trevelyan: President of the Board of Education.
Mr. William Graham: President of the Board of Trade.
Mr. A. V. Alexander: First Lord of Admiralty.
Mr. W. Adamson: Secretary for Scotland.
Mr. George Lansbury: Commissioner of Works.
Sir Oswald Mosley: Chancellor of the Duchy of Lancaster.
Mr. W. Jowitt: Attorney-General.
Mr. J. B. Melville: Solicitor-General.
Mr. F. O. Roberts: Minister of Pensions.
Mr. Herbert Morrison: Minister of Transport.
Mr. Tom Johnston: Parliamentary Under Secretary for Scotland.
Mr. H. B. Lees-Smith: Post-Master-General.
Lord Arnold: Paymaster-General.



SIR FRANK NOYCE
who was knighted this month.

MUSSOLINI AND THE POPE

It would appear that the jubilation over the Roman question is premature. For it is reported that in a long letter to Cardinal Gasparri, the Secretary of State, replying to the recent speeches of Signor Mussolini during the discussion of the Lateran Treaty in the Chamber and Senate in which Signor Mussolini *inter alia* claimed that the Church of Italy was subject to the authority of the State, the Pope emphatically dissents from many of Signor Mussolini's views. In the course of the letter, the Pope, after recalling that the 'Concordat' formed an integral part of the Treaty, for the solution of the Roman Question, ends with the ominous words, "It follows that together they stand or fall, even if the Vatican City should fall as a consequence" thus clearly indicating that the Vatican would consider the failure of the Italian Government to observe the clauses of the Concordat as sufficient reason not to ratify the Lateran Treaties.



LADY MOSLEY WITH HER CHILDREN.

The daughter of Lord Curzon is now a Member of Parliament with her husband Sir Oswald who has joined the Labour Cabinet as Chancellor of the Duchy of Lancaster.

THE NEW GOVERNMENT

Mr. Ramsay MacDonald has formed his Cabinet and the choice of the personnel (the names appear in another section) has given general satisfaction. The British Press, irrespective of party predilection, has warmly approved of Mr. MacDonald's selection.

All speculations regarding the occupant of the office of Secretary of State for India in the Labour Cabinet have proved false and a brilliant parliamentarian, with a good record in the Liberal Party and who joined the Labour ranks only in 1927, has been appointed to the place. The appointment has been received well by the British Press.

Among the other members of the Cabinet whose names have been announced, the most noteworthy appointment is that of Miss Margaret Bondfield, who is the first British woman to get Cabinet rank. She will hold the office of Minister of Labour.

Mr. J. H. Thomas who, with Mr. Lansbury and Sir Oswald Mosley, will tackle the unemployment problem, in an interview, said that his task will be to find "work at home usefully and profitably". The development of the Empire was included in his list and no practical scheme in any part of the Empire would be excluded.

THE BRITISH ELECTORATE

The final figures issued from Somerset House, says the *MANCHESTER GUARDIAN*, show that there are 1,357,776 more women than men on the new register of electors for England and Wales. The women's majority for Great Britain and Ireland comes up to 1,528,388.

The details for England and Wales are:—

	Men.	Women.
Boroughs	6,022,369	6,921,908
Countries	5,788,010	6,287,545
Universities	57,001	15,703

Totals ... 11,867,380 13,225,156

To this total of 25,092,536 must be added the Scottish total of 2,980,259 and Northern Ireland's 647,775 giving a grand total of 28,720,570.

INDIAN FOOTBALL TEAM

Indian football teams in Calcutta have cut off all connection with the Football League dominated by Europeans.

This step was forced on them by the insulting speech of one Mr. Lamb at the last meeting of the Council in which he rebuked Indians for bad manners. The Council, in clear excess of its powers, also suspended a member of the Mohan Bagan Team.

Though over a hundred and forty Indian teams had been in the League against only fourteen European teams, its Council had a clear majority of Europeans and the proceedings of the last meeting finally proved to Indians that this unnatural control must go.

At a representative meeting presided over by Mr. N. N. Sircar, it has been decided to form an Indian Football League. This move has been welcomed by all classes of people as the present arrangement had been leading to much bad feeling. The new League will try to keep out all communal strife in sports.

THE PRINCE AND HAGEN

H. R. H. the Prince of Wales, whose handicap is now 16, has invited Walter Hagen to play him at golf at Sunningdale on the conclusion of the Moortown Tournament. Hagen was delighted and told the interviewer: "The Prince is just a regular boy. He is a darned fine chap. We like him in America. He has such a nice way and I want to take all the American boys along with me. They tell me they hope he will win. It is wonderfully good of him to want to play me."

AN INDIAN LADY AVIATOR

The daughter of the late Mr. R. D. Mehta and the wife of Mr. F. D. Petit, Barrister, a son of Sir Dinshaw Petit, a well-known Parsi Baronet and Mill-owner of Bombay, has just achieved a feat of flying solo in an Aero-plane, having received her training as a Pilot at the Aero-drome at Juhu, a suburb of Bombay.

THE SOUTH AFRICANS *vs.* M.C.C.

The M. C. C. put out a strong side at Lords against the South Africans and a pleasant day's cricket was witnessed though the rate of scoring was never high. The Tourists' batting, however, was consistent though two of their stars Siedle and Deane failed. Morkel again played a sound innings, and Cameron and Caterall got into the parties.

Fenden, observes the TIMES OF INDIA correspondent, played a true captain's innings for Surrey who had lost their chief rungetters and had made a poor start, but Fenden, batting in characteristic fashion, with the assistance of Gregory, turned the tables, and Surrey eventually passed the fourth century. Barrett routed Leicester who only just passed the half century. Hulme, the International footballer, made his *debut* in first class cricket for Middlesex and batted in promising fashion.

Bell and Bates, we are told, put up a record first wicket stand for Glamorgan - against the Champions, but the cricket in this match was never too bright. Hampshire, after starting well, collapsed, and, in the last twenty minutes' play, lost six wickets for only eight runs, Croom being the bowler responsible. Yorkshire just managed to pass Kent's very moderate score, thanks chiefly to Rhodes who put up a dogged resistance to the wiles of Freeman.

MOTOR SPEED RECORD

Mrs. Bruce, an Englishwoman motorist, broke the world's record for non-stop motor run by a single-handed driver, by driving for 24 continuous hours and covering over 3,400 kilometres at an average speed of 144 kilometres an hour. The previous record was held by Miss Eldridge with an average speed of over 116 kilometres an hour.

INTERNATIONAL FOOTBALL

In Association Football International, Scotland beat England by one goal to *nil*, thus winning International Association Football Championship.

INDIAN WOMANHOOD

A crowded meeting was convened in Bristol on May 17th under the joint auspices of ten different societies including the Women's International League, Women's Co-operative Guilds, Women's Labour Guilds, F. L. P. Women's Guild, St. Aidan's Women's Parliament, Theosophical Order Service, Young Theosophists, F. L. P. Guild of Youth, Junior Co-operative Guilds and Council for the Prevention of War. Mr. Guru S. Dutt, I. C. S. spoke on "The Woman's Aspect in Indian Affairs," and, in addition to the public, more than 50 delegates representing the above movements were present, the chair being taken by Mrs. Burrow Hill, a well-known local Magistrate.

The lecturer in an able speech stressed the ancient ideal of Indian Womanhood, and stated that in 5,000 B. C., India had developed a civilization in which women had the first place. He referred to the dark ages of Indian history, during which women were shut out from education, and purdah and child marriage came into practice. One of the first pioneers to advocate women's cause was Raja Ram Mohun Roy, whose tomb lies in Bristol. Mr. Dutt then made further reference to his wife Saroj Nalini who founded the Mahila Samitis, and to the growth of the movement after her death. He concluded by emphasising the opportunity which lies before English women to create the bond of friendship and love with their Indian sisters.

A keen discussion followed, during which the audience condemned the fact of Indian women working in the mines. A letter was then read out which was an expression of greetings from the women of Bristol to the Women of India; it was still in course of circulation among various women's movements in the town, but the first 200 signatures were being sent to India through Mr. Kabali, the first Indian aviator. After an enthusiastic vote of thanks had been accorded to the speaker, the meeting closed.

SUCCESS OF INDIAN AIR-MAIL

The successful inauguration of the Indian Air-Mail is hailed by newspapers as a historic event in the annals of imperial communication marking a definite beginning of scheduled air services, rivalling those by land and sea. Great impression has been created by Sir Samuel Hoare's remark that a "few days ago I was sleeping at Alfresco and was awakened by the grunting of a hippopotamus and the howls of the hyenas. Anybody may leave London and shoot lions in Africa or tigers in India, and be back in London in a little over a fortnight." It is pointed out that the India Service is only a precursor of air-mails to South Africa and Australia.



Mr. C. Y. CHINTAMANI
who presided over the States' People's Conference
at Bombay.

Diary of the Month

- May 17. Persia and Sweden sign a treaty of friendship.
- May 18. Sind Provincial Conference meets in Karachi, Diwan Chamanlal presiding.
- May 19. Rajah Sir Annamalai gets a big reception at Colombo.
- May 20. Lord Rosebery is dead.
- May 21. Ilam Din, murderer of Rajpal, is sentenced to death.
- May 22. Sir A. K. Ghuznavi is appointed member of the Bengal Executive Council.
- May 23. Maharani of Cooch-Bihar performs the naming ceremony of Mr. Kabali's airship as "Feather of Dawn."
- May 24. Viceroy postpones dissolution of the Legislative Assembly.
- May 25. The personnel of the Whitley Commission is announced.
- May 26. Amanullah arrives in Bombay.
- May 27. Queen Mary celebrates her 62nd birthday.
- May 28. General Nadir Khan proclaims himself as Amir.
- May 29. Mr. S. N. Mullick is appointed Member of the India Council.
- May 30. Sir Umar Hayat Khan is appointed Member of the India Council.
- May 31. General elections in England result in Labour victory.
- June 1. The International Labour Conference meets in Geneva.
- June 2. The Sessions trial of the Assembly Bomb case opens.
- June 3. Knighthood is conferred on Professors C. V. Raman and Jadunath Sircar.
- June 4. Mr. Baldwin tenders his resignation.
- June 5. Mr. Ramsay Macdonald accepts Premiership, after having an audience with the King.
- June 6. Mr. Ramanand Chatterjee is arrested and let on bail.
- June 7. The personnel of the Labour Cabinet is announced.

- June 8. Capt. Wedgwood Benn becomes the Secretary of State for India.
- June 9. Mr. Macdonald issues a statement outlining his policy.
- June 10. The Congress of "Anti-God" movement meets at Moscow.
- June 11. The accused in the Delhi Bomb outrage have been sentenced to transportation for life.
- June 12. H. M. the King resumes a part of his State duties.
- June 13. Mr. Lloyd George announces his party's immediate policy.
- June 14. Gen. Dawes, the New American Ambassador, arrives in London.
- June 15. Russian forces invade Mongolia as a reprisal for the Chinese raids on the Soviet Consulate in Manchuria.



SIR C. V. RAMAN, F.R.S.
whose eminence in Science has been recognized
by the award of a Knighthood

BUILDING BETTER BRAINS

How Mental Training Is Enabling Thousands Of Men
And Women To Increase Their Efficiency
And BRAIN Power.

THOUSANDS of men and women in every Profession, Business, and Trade are increasing their Efficiency, and consequently their Earning Power, as a result of scientifically training their minds by means of Pelmanism.



Sir J. Foster Fraser.

Pelmanism builds better brains. It banishes Timidity Self-Doubt, and what is known as the "Inferiority Complex." It drives the dark clouds of Depression away from your horizon, leaving the mental atmosphere in which you "live, move, and have your being" clear vital, and undisturbed. It eliminates harmful, morbid, and "defeatist" thoughts. It provides a remedy for that "forgetting habit"—that distressing habit of forgetting appointments, names, dates, telephone numbers, prices, and "the right argument at the right moment," which so often causes people to miss opportunities of advancement which possibly never recur.

On the positive side Pelmanism increases your mental energy. It strengthens your Will-power. It gives you Courage, Initiative, Forcefulness, Determination, and Self-Confidence. It gives you a memory—you and other people—can depend upon. It causes you to take an optimistic outlook on life. It makes your mind keen, alert, resourceful, and self-reliant. In short, it develops just those mental qualities which lead to success in life.

As Sir John Foster Fraser writes: "Pelmanism quickens Perception; it stimulates the imagination; it develops Concentration. It will not make the dunderhead into a statesman, but it will and does provide a plan whereby we can make the best of our qualities."

Remarkable Results.

Here are a few extracts taken at random from letters written to the Pelman Institute in India from readers who are training their minds by means of Pelmanism, describing some of the benefits they have received.

A COMPANY SECRETARY writes: "I have learnt to school myself to do the disagreeable job to-day instead of to-morrow. Have noticed things more than before. Have more confidence to follow my own judgment, and consequently feel increasingly reliant and am conscious of a mental growth."

A STUDENT writes that Pelmanism has given her a clear aim and greater self-control, and has enabled her to concentrate on her studies in such a way as to help her to remember what she has learnt.

A CIVIL SERVANT (I. C. S.) writes:—"I have gained self-confidence and energy. I am disposing of my daily duties more easily and smoothly."

A CIVIL SURGEON writes:—"I have never for a moment regretted taking my course of Pelmanism. It has taught me much. Auto-suggestion, concentration, recollection and enthusiasm in all matters, a greater interest in life in general, and in my profession in particular, are among the benefits I can attribute to my course, and if I have any regrets, it is that the course has now come to a close."

A CAPTAIN (I. M. S.) writes:—"I have developed interest in life and work, both of which had nearly died out of me. My senses are getting acuter again and I am acquiring knowledge by their continued use. "I can't do this" no more occurs to me now, for I have confidence in myself. In short, the course has given me an impetus for general improvement."

A PLANTER writes:—"There are two benefits that I have derived from the course, and these are a considerable gain in confidence, and the acquisition of a greater tendency to tackle a job immediately, instead of delaying until the last moment."

A BARRISTER writes:—"In lucid and interesting language Pelmanism teaches every one how to take an interest in life so that they may live their lives to the fullest extent, and get the best out of it."

A MERCANTILE ASSISTANT writes:—"I have learnt how to think; my memory is good, and I am less self-conscious. I am not sure whether the position to which I am proceeding at the end of the month is directly attributable to Pelmanism; but Pelmanism will make me succeed in it."

AN ARCHITECT writes:—"I have developed concentration, attention and interest powers which I lacked before, and I have now a good knowledge of my professional requirements as a result of training my senses on Pelman lines. My will and power for effort has been considerably improved."

A Writer says that Pelmanism has enabled him to conquer his old absent-mindedness, forgetfulness and carelessness. Also, owing to the mental alertness and confidence developed by Pelmanism, he has been able to secure a good job.

A MUSICIAN writes: "I have experienced an all-round improvement. Concentration, Will-Power, and Memory are improved beyond recognition. The pleasure of possessing these abilities has made my life happier. It was the best day's work I ever did when I sent for this Course."

A NURSE writes: It has given me an aim in life, and has shown me how I can carry it out. It has made the world seem a much more interesting place to live in, and I feel more Self-Confident, with a more reliable Memory."

A LABORATORY ASSISTANT writes:—"Pelmanism has been for me a remarkable method of individual unfoldment, bringing out abilities I

never dreamt I possessed, quite apart from being an investment that has paid for itself time and again. It has given me courage and enterprise to strike out on my own and has changed my environment and general outlook on life more than I should have thought possible."

The revised Pelman Course is now ready. It embodies the results of the latest discoveries in Psychology, and is based on the experience gained by the Institute in the course of training the minds of over 500,000 men and women. This Course is fully described in an interesting book entitled 'The Efficient Mind,' a copy of which can be obtained free of charge by any reader who applies for it to-day.

Pelmanism is quite easy and simple to follow. It only takes up a few minutes daily.



The books are printed in a handy "pocket size," so that you can study them in odd moments during the day. Even the busiest man or woman can spare a few minutes daily for Pelmanism. Write or Call To-day.

Here is the coupon, Post it to-day to the Pelman Institute, Indian Head quarters, Delhi 8, and by return you will receive a free copy of 'The Efficient Mind,' together with particulars showing how you can enrol for a course of Pelmanism on the most convenient terms.

Readers who can call at the Institute will be cordially welcomed.

POST THIS FREE COUPON TO-DAY.

To the PELMAN INSTITUTE,
Indian Headquarters, Delhi 8.

Please send me, gratis and post-free, a copy of 'THE EFFICIENT MIND,' with full particulars showing how I can enrol for revised Pelman Course on the most convenient terms.

NAME.....

ADDRESS.....

OCCUPATION.....

All Correspondence is Confidential. This Coupon can be posted in an OPEN envelope for ½ a.

Branches: PARIS, 35 Rue Boissy d'Anglas. NEW YORK, 71, West 45th Street. MELBOURNE, 99, Flinder's Lane, DURBAN, Natal Bank Chambers. Head Office—BLOOMSBURY—LONDON, E, June '29,



For luxurious cross country travel— the NEW NASH "400"



YOUR first cross country trip in a new Nash "400" will convince you that the words "the world has a new and finer motor car" were well chosen.

Its new Twin Ignition motor gives you increased power and speed, with decreased fuel consumption.

Swung low to the road and fitted with big hydraulic shock absorbers, this car brings you in at the journey's end, relaxed and refreshed—never tired.

Its ease of steering and control makes driving a constant pleasure, no matter where you go or how long you drive.

DISTRIBUTORS FOR MADRAS PRESIDENCY,
THE MOTOR RECONDITIONING STATION,

161, Mount Road, MADRAS.

TELEGRAM:
NASHMOTOR

TELEPHONE:
No. 2708



Himalaya Bouquet Bath Soap

The makers of HIMALAYA BOUQUET BATH SOAP commend it to every woman of refinement as an essential part of her toilet—essential because she demands the best and can nowhere find a purer or more deliciously fragrant Soap.

The lather is soft and rich, suited to the most delicate skin. Though many thousands of tablets are sold every day, each is up to a standard below which the makers refuse to produce. The price is moderate. These virtues together lift HIMALAYA BOUQUET clean out of the ordinary run of Bath Soaps.

"ERASMIC" PERFUMERS, LONDON.

Why Quaker Oats is packed in tin containers

PACKED under the tremendous pressure of 20,000 pounds, fresh, perfectly prepared Quaker Oats is forced into the special Quaker tin air-tight. Thus contamination and deterioration, so common in loosely packed cereals, are eliminated with Quaker Oats. All the original rich, full, natural flavor and nutritive value is preserved. You get Quaker Oats as pure and delicious as the day it was prepared.

Then, too, the contents being pressed so tightly together means you get more in the Quaker tin than you do in other larger but more loosely packed containers.

Eat Quaker Oats every day. This delicious, healthful food should be a part of the daily diet of everyone. Always insist upon the Quaker tin and be sure to look for the name and the familiar Quaker figure to be sure of the genuine.



Quaker Oats



Himalaya Bouquet Bath Soap

The makers of HIMALAYA BOUQUET BATH SOAP commend it to every woman of refinement as an essential part of her toilet—essential because she demands the best and can nowhere find a purer or more deliciously fragrant Soap.

The lather is soft and rich, suited to the most delicate skin. Though many thousands of tablets are sold every day, each is up to a standard below which the makers refuse to produce. The price is moderate. These virtues together lift HIMALAYA BOUQUET clean out of the ordinary run of Bath Soaps.

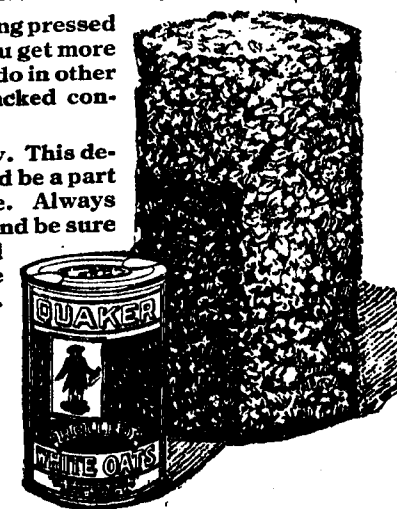
"ERASMIC" PERFUMERS, LONDON.

Why Quaker Oats is packed in tin containers

PACKED under the tremendous pressure of 20,000 pounds, fresh, perfectly prepared Quaker Oats is forced into the special Quaker tin air-tight. Thus contamination and deterioration, so common in loosely packed cereals, are eliminated with Quaker Oats. All the original rich, full, natural flavor and nutritive value is preserved. You get Quaker Oats as pure and delicious as the day it was prepared.

Then, too, the contents being pressed so tightly together means you get more in the Quaker tin than you do in other larger but more loosely packed containers.

Eat Quaker Oats every day. This delicious, healthful food should be a part of the daily diet of everyone. Always insist upon the Quaker tin and be sure to look for the name and the familiar Quaker figure to be sure of the genuine.



Quaker Oats

7030

E. Dec. '29. N.E.A.

Kellogg's are the original corn flakes ★ — and no others have ever equalled their delicious flavour — the extra crispness that makes them the world's favourites. Serve them with cold milk or cream — delightful with tinned or fresh fruit.

Kellogg's
CORN FLAKES
Ready-to-Serve

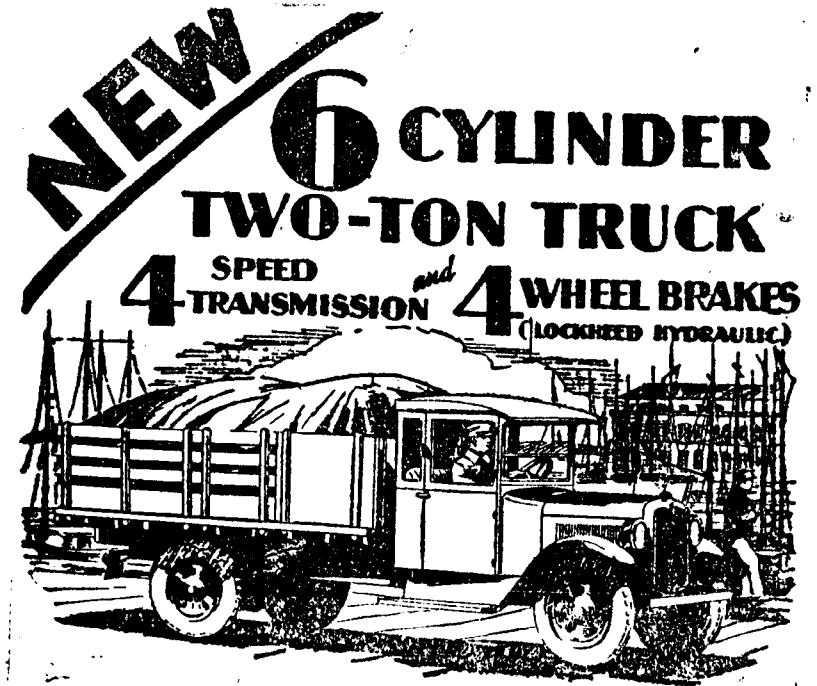
Also makers of Kellogg's ALI-BRAN — a laxative food

South India Chemicals &
Laboratories,

"Sirisha" - Luz Church Road, MYLAPORE,
Madras. (India.)



★ No cooking required
Sold by all grocers
— in the red and green
package.



YOU may now have all the performance advantages of a 6-cylinder engine and 4 wheel brakes on any size or type of Dodge-Graham trucks and buses.

We have some attractive leaflets and folders describing these new trucks. Why not write for one?

Six cylinder power—six cylinder speed. The snap of 6-cylinder acceleration, and safety of 4 wheel brakes.

For price, for value, for appearance, for their ability to do the job—compare them!

DODGE-GRAHAM TRUCKS
Addison & Company Ltd.,

Madras,

Bangalore,

Calicut,

Trichinopoly.

P. & O. AND BRITISH INDIA COMPANIES.

(INCORPORATED IN ENGLAND.)

MAIL AND PASSENGER SERVICES.

Under contract for the carriage of His Majesty's Mails.

TICKETS INTERCHANGEABLE.

All Sailings are liable to cancellation or deviation without notice. Sailings to Coast Ports in India and Burma, between India, Straits Settlements, Ceylon, Java, Hongkong, China, Japan, Australia, New Zealand, West Indies, Mauritius, East and South Africa, Persian Gulf, Red Sea, Egypt, Mediterranean, Antwerp and London.

PENINSULAR AND ORIENTAL SAILINGS—BOMBAY TO LONDON.

Steamers	Tons.	Sailing About.	Steamers	Tons.	Sailing About
S. S. "Razmak"	10,602	15th June 1929	S. S. "Maloja"	10,837	20th July 1929
"Mooltan"	20,847	22nd do	"Kaiser-i-Hind"	11,518	27th "
"Rawalpindi"	16,619	29th do	"Rannura"	16,601	3rd August
"Rajputana"	16,568	6th July	"Macedonia"	11,120	10th "
"Mantua"	10,946	13th do			

Through Steamers from Australia,† from China.*

PENINSULAR AND ORIENTAL SAILINGS—CALCUTTA TO LONDON.

STEAMERS	TONS	SAILING ABOUT
S. S. "Novara"	7,000	29th June 1929.
"Nankin"	7,000	27th July
"Nagoya"	7,000	10th August

BRITISH INDIA SAILINGS FROM CALCUTTA & MADRAS TO LONDON.

Steamers	Tons.	Sailing About	
		From Calcutta	From Madras
S. S. "Manora"	7,929	22nd June 1929	26th June 1929
" "Mulbera"	9,100	6th July "	10th July "
" "Mashobra"	8,324	20th " "	24th " "
" "Wantola"	9,065	4th August..	7th August..

BRITISH INDIA COASTAL SAILINGS.

From Calcutta to:—RANGOON DIRECT—Sundays, Tuesdays and Fridays.
STRAITS via RANGOON—Fridays, also Sundays (Transshipping passengers).
CHITTAGONG TO AKYAB, KYAUKPYU, AND RANGOON—Every Monday;
COROMANDEL, CEYLON AND MALABAR PORTS TO BOMBAY—As inducement offers.
STRAITS, CHINA AND JAPAN—Fortnightly.
FREMANTLE, ADELAIDE, MELBOURNE AND SYDNEY—Monthly with additional sailings as required.

MAURITIUS via COLOMBO—About every four weeks as inducement offers.
From Madras to:—RANGOON—Every Friday at 10 a. m.

STRAITS SETTLEMENTS—Every alternate Wednesday at 5 p. m.
From Bombay to:—KARACHI—Direct on Wednesdays and Fridays with English Mails.
Basra via Karachi and Persian Gulf Ports—Subsidiary Mail steamers leave on Wednesday via Karachi and Persian Gulf Ports and the Fast Mail on Fridays, the latter calling at Karachi, Bushire and Mahomerah only.
Malabar Coast Ports, Ceylon, Coromandel Ports and Calcutta or Rangoon—As inducement offers.
East and South Africa—Fortnightly, calling at Seychelles—Monthly.
From Karachi to:—BOMBAY—Direct every Thursday with English Mails.
Basra via Bushire and Mahomerah—Only on Sundays at noon; via Persian Gulf Ports on Sundays or Mondays.

MALABAR COAST PORTS, COLOMBO, MADRAS, CALCUTTA OR RANGOON—As inducement offers.

Frequent connection with the E. & A. Line Steamers from HONGKONG to AUSTRALIA and NEW ZEALAND.
Terms, Rates of Freight and Passages may be arranged with—Messrs. BINNY & CO., (MADRAS), LTD.

OR MACKINNON, MACKENZIE & CO.,

CALCUTTA,

BOMBAY

AND

KARACHI.

E. Sep. '29.



EAU DE COLOGNE

AND

TOILET PREPARATIONS

No.	Rs. A.	No.	Rs. A.
0 Eau-de-Cologne—Wicker 53½ Oz.	34 12	354 Nenita Brilliantine Solid ...each...	1 4
1 " " " " 24 " " " "	16 12	351 Tosca " " " " " " " "	2 14
2 " " " " 12 " " " "	9 0	356 Brilliantine Solid, Blau Gold " " " "	2 14
3 " " " " 6 " " " "	4 12	758 Smelling Salts " " " " " " " "	0 15
47 " " " " 3¼ " " " "	3 0	142 Eau-de-Quinine, small " " " " " "	2 0
4 " " " " Plain 6 " " " "	4 6	141 " " " " large " " " " " "	3 6
5 " " " " " 4 " " " "	3 0	158 Portugal Hair Wash, large " " " " " "	4 0
6 " " " " " 2 " " " "	1 10	159 " " " " small " " " " " "	2 10
42 " " " " Watch Shape 1¼ oz.	1 10	133 Ice-Eau-de-Cologne " " " " " "	1 4
43 " " " " " ¾ " " " "	0 14	465 Cold Cream, large pots " " " " " "	1 14
54 " " " " Decanter 36 " " " "	29 6	180 Capitol Hair Wash " " " " " "	4 6
57 " " " " " 12 " " " "	12 4	119A Lavender Water, long " " " " " "	1 4
58 " " " " " 6 " " " "	5 8	406 Mouth lotion " " " " " "	1 8
59 " " " " " 6 " " " "	5 8	353 Brilliantine Asstd. Liquid " " " " " "	0 12
90 " " " " Glass Stoppered 36 " " " "	24 0	103 " " " " bottle Eau-de-Cologne and 2 tablets Toilet Soap " " " " " "	4 0
91 " " " " " 18 " " " "	12 4		
92 " " " " " 9 " " " "	6 6		
123A Lavender Water " " " " " "	5 8		
474 Nenita Bath Salts " " " " " "	2 4	104 Fancy boxes, contg. one 2 oz. bottle Eau-de-Cologne and 2 tablets Toilet Soap " " " " " "	2 10
898 Eau-de-Cologne Bath Soap tablet... " " " " " "	0 11		
897 Lavender Bath Soap tablet " " " " " "	0 11	101 Fancy boxes, contg. one 4 oz. bottle Eau-de-Cologne and 1 tablet Toilet Soap " " " " " "	3 8
859A Eau-de-Cologne Soap box of 3 tablets " " " " " "	1 10		
985 Glycerine Soap tablet " " " " " "	0 8	102 Fancy boxes, contg. one 2 oz. bottle of Eau-de-Cologne and 1 tablet Toilet Soap " " " " " "	2 2
418 Tooth Paste " " " " " "	0 9	981 Glycerine Soap oval cake tablet " " " " " "	0 4
453 Vanishing Cream " " " " " "	1 4	905 " " " " per box of 3 tablets " " " " " "	1 8
464 Cold Cream " " " " " "	1 0	952 " " " " per bar " " " " " "	1 4
627 Talcum Powder—Rhine " " " " " "	0 11	985 Glycerine Soap Round bath " " " " " "	0 8
Violets " " " " " "	1 0	968 Benzoe Soap " " " " " "	0 13
458 Vanishing Cream " " " " " "	1 12	804 Eau-de-Cologne Soap per box of 3 tablets " " " " " "	2 8
475 Bath Salts " " " " " "	1 4	805 Lavender Soap, per box of 3 tablets " " " " " "	2 8
476 " " " " " "	0 11	803 Flower Soap, Asstd, per box of 3 tablets " " " " " "	2 8
629 Talcum Powder—Carnation.. " " " " " "	1 0	807 Eau-de-Cologne Soap, per box of 3 tablets " " " " " "	2 12
628 Eau-de-Cologne Face Powder (white Rachel and Naturelle) " " " " " "	1 0	394 Shaving Soap Refill " " " " " "	0 9
626 Talcum Powder—Eau-de-Cologne each " " " " " "	0 12	393 " " " " in Alum. Tins per tin " " " " " "	0 12
604 Nenita Face Powder—White, Rachel and Naturelle each " " " " " "	1 4	951 Liquid Glycerine Soap White " " " " " "	1 8
580 Shampoo Powders " " " " " "	4	953 Liquid Glycerine Soap (Eau-de-Cologne) per bot. " " " " " "	1 8
477 Eau-de-Cologne Bath Powder in packets " " " " " "	4	891 Bath Soap White Rose per tab. " " " " " "	0 8
21 Eau-de-Cologne 8 oz. " " " " " "	4 6		
22 " " " " " " " " " "	2 6		
23 " " " " " " " " " "	1 4		
31 "Imperial 8 " " " " " "	3 8		
32 " " " " " " " " " "	2 0		
33 " " " " " " " " " "	1 4		

OUR PERFUMERY LIST WILL BE SENT FREE UPON REQUEST.

SPENCER'S MADRAS & BRANCHES.

E. June '29.

Sun Life Assurance Company of Canada.

*If every wife knew what every widow knows
Every husband would be insured.*

Have you made a proper provision for your wife and children or for your own later years? A 25-year Endowment Policy for Rs. 10,000 with this splendid Company at the age of 25 will show a very satisfactory return at maturity. The dividends on the present basis accumulate to Rs. 7,540 and you would thus receive at maturity the sum of Rs. 17,540.

Policies contain all possible protection against the inability to continue the premiums in the form of Automatic Non-forfeiture, Surrender Values, Loan Values, etc., and a Table of Guaranteed Values is inserted in every Policy.

A Policy such as this serves the double purpose of protecting your dependents and at the same time provides a systematic method of saving for later years when your earning power may be decreasing.

The Company maintains an Office in Madras for the service of its policy-holders and further information or advice will be gladly given on application to:

The Sun Life Assurance Company of Canada.

Assets Rs. 133,96,12,893. Insurance in force Rs. 519,70,29,947.

W. ALLAN ELEY, District Manager,

Phone, 3480.

P. O. Box 238, MADRAS.

New Mercantile Bank Buildings, 1st Line Beach, G.T., Madras.

E. Nov. '29.

OVER THREE LACS IN USE

DR I. M. MALLICK'S (M. A., M. D., B. L.)

WORLD-RENOWNED PATENT

IC-MIC COOKER

Strongest, cheapest, scientific Hygienic and the most beautiful cooker in the market. Every part is machine-made and each hole has its significance. Made of different sizes and made to suit different requirements, and one will last a life. The whole thing is light enough to be carried by hand.

Cooking is done under steam-pressure and so perfectly that it renders the food most easily digestible, increasing at the same time its vitamin value. Doctors always recommend them to those suffering from chronic dyspepsia. Baking and frying arrangements have also been provided for.

Prices from Rs. 6-12.

IC-MIC COOKER & CO.,

P. O. Box 7803

29, College St., CALCUTTA.

COOKER MEANS IC-MIC

E, Mar, '30. E. P. S.

F. & C. OSLER LTD

ELECTRICAL ENGINEERS

OSLER FANS AND FITTINGS

Kohler Automatic Lighting Plants

(No Storage Battery. Starts on turn of Switch)

REES ROTURBO PUMPS

RELAY AUTOMATIC TELEPHONES

Etc Etc

Any type of Power and Lighting Installations undertaken

WRITE FOR ESTIMATES AND STOCK LIST

DELHI CALCUTTA MADRAS BOMBAY LAHORE

E. Dec. '30.

MACMILLAN'S NEW PUBLICATIONS

The Next Ten Years in British Social & Economic Policy.

(A re-valuation and re-statement of Labour and Socialist policy)

By G. D. COLE. 8vo. 15s.

Extract from Preface:—Twenty years ago, Socialism was still in the main an exercise in fantasy. . . Nowadays, on the other hand, Socialism is very much a matter of practical politics, not only because the Labour Party is both far more powerful and far more Socialist, but also because the world's troubles far more plainly invite fundamental remedies.

India on Trial. A Study of Present Conditions.

By J. E. WOOLACOTT,

Formerly Correspondent of THE TIMES at Delhi and Simla. 10s.

"No one of any party, British or Indian, who has the highest good of India at heart, can afford to overlook this book"—INDIA.

Thoughts From Rabindranath Tagore.

With 4 portraits. 7s. 6d.

MACMILLAN & CO., LTD.

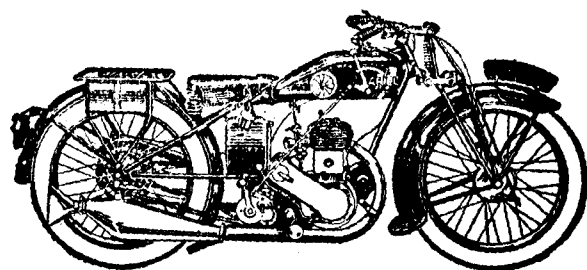
(Incorporated in England.)

MADRAS, BOMBAY AND CALCUTTA.

E. Nov. '29.

CHOOSE **ARIEL**

FOR



**SPEED
POWER
SILENCE
ECONOMY
AND
STAMINA**

The Remarkable 250 C. C. Light-Weight.

Realisation of the real qualities of the Ariel 250 c. c. Lightweight comes only when you ride. No matter what motor cycle you have owned in the past, you will immediately become an enthusiastic admirer of this perfect combination of all the attributes which must be present to make the perfect lightweight motor cycle. Ask us for a trial run.

ADDISON & CO., LTD.,

MADRAS, BANGALORE, CALICUT, TRICHINOPOLY.

E. Mar. '30.

UNFOLD THY FUTURE

WHY?

to fix your course, to guide you aright and to reach your high ambition.

Accuracy, thoroughness—a speciality.

Application of Vrihu and Parashar doctrines both combined.

Our Methods -

1. Separate calculations by separate Astrologer on diverse principles based on these two schools.
2. Assimilation, eliminations and conclusions reached by the board of 8 Astrologers of most familiar reputation.
3. Examinations and corrections made by the highly renowned scrutinizer before despatch.
4. Birth-time or palm-impressions must accompany every order.

One year's reading ... Rs. 3-
3 " " " " " 6
5 " " " " " 10
Whole life's " (yearly) " " 50
" " (monthly) " " 100

N. B. Reading from palm impressions requires an extra charge of Rs. 10.

Ambitious, strugglers, Worry-sunken,
Not be disappointed, not be broken,
Have the Heaven Force to your aid
Here are Tantri remedies, try your fate,
For guidance and worldly troubles
Consult please.

RESEARCH DE ASTROLOGY,
15F Durga Charan Mitter Street,
CALCUTTA.

E. June '29 C. P. S.

What About . . Your Prospects ?

No matter who you are, what you do, where you live or what you earn, the I. S. A. will go to you and train you in your own house at your leisure time to be a Commercial Accountant—a better job at a bigger salary.

The I. S. A. have thus trained thousands of students and can train you as well.

Write for a copy of our free Prospectus No. 115 with a pocket calendar for 1929 to the Secretary,

The India School of Accountancy,
Post Box 2020, - - CALCUTTA.

E. June. '29. M.

RAILWAY ADVERTISING

No one who wishes to reach the great buying public should neglect to consider the advantages of Railway Advertising. The M. S. M. Railway offers facilities for advertising :

- (i) under cover at stations in spaces allotted for the purpose;
- (ii) on station fences;
- (iii) on structures overlooking the railway line;
- (iv) in official publications.

40 million people travel on the M. S. M. Railway every year and 60,000 copies of the Time Table are distributed and sold.

Rates for Advertising on Station buildings and Platforms — Enamelled Iron Plates and Painted Boards.

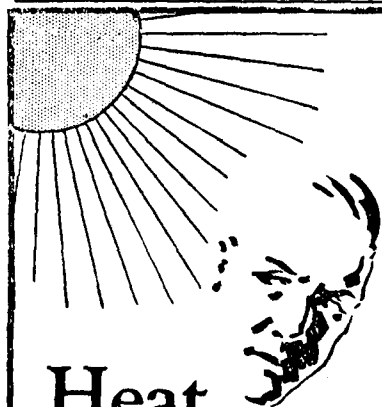
SCALE OF CHARGES

Superficial feet.		Rate per sq. ft. per annum.	
		Rs.	A.
1 to 100	Special quotations according to No. of boards	2	0
101 to 200	...	1	12
201 to 300	...	1	8
301 to 400	...	1	6
401 to 500	...	1	4
501 to 1,000	...	1	2
1,001 to 3,000	...	1	0
3,001 to 6,000	...	1	0

Further information available from THE DEPUTY TRAFFIC MANAGER (Commercial)

M. S. M. Railway, Park Town, MADRAS.

M. April '30.



Heat and the Health of Nerves -

Listlessness, continuous lack of appetite, sleeplessness—all these signs of weakened nerves are the dreaded effects of heat on your health.

Only by building up an extra amount of nervestrength will you be able to meet this increased demand for nerve-power without paying for it with your health.

Start taking Sanatogen. Sanatogen is a tonic-food, containing just that element—phosphorus—which creates an abundance of strength in all the nerve-cells.

"A building-up process goes on in the nerves after the administration of Sanatogen."

writes prof. Mann

Conquer nerve-weakness by bringing your nerves back to undisturbed health. Start to-day your course of

SANATOGEN

The True Tonic-Food

Obtainable at all Chemists and Bazaars.

Public School Scholarships and Entrance.

Enquiries about scholarships or entrance in Trent College, Derbyshire, or the Preparatory School, Bramcote Hall, Notts, may be addressed to A. L. Fraser Esq., Meleng Estate, Kupradhana P. O. Assam. Fees £120 p.a. Reductions for sons of Clergy and Officers.

Holidays can be arranged.

E. June. '29.



HIMROD'S Asthma Cure has proven itself a standard remedy throughout the world for 60 years for Asthma, Hay Fever, Catarrh, Influenza, etc.

At all Chemists.

HIMROD'S Asthma Cure

B. April '30. T.B.B.

SOME OF OUR MEDICINAL SPECIALTIES

Syrup of VASAKA: The well-known expectorant. Gives excellent results in ordinary Cough and Bronchitis.

ASVAN: A palatable tonic combining Aswagandha and other herbs with Sodium Formate and Glycero-phosphate. Indicated in Nervous Debility. Premature Senile Decay and as a recuperative tonic.

PYREX: A combination of Quinine, Nux-Vomica, Ferric Arseno-citrate and Cinnamic Aldehyde. A powerful anti-periodic largely prescribed by the profession in Malarial Fevers.

VIBRO-ASOKA: Very useful in diseases peculiar to women. Valuable in cases of painful monthly period, ovarian congestion, painful menstruation and threatened miscarriage. As a general uterine tonic and alterative in long standing cases of uterine diseases it is most useful. It is particularly indicated in menorrhagia of young women.

Liquid Extract of KALMEGH: Powerful bitter tonic successfully used in cases of infantile liver complaints.

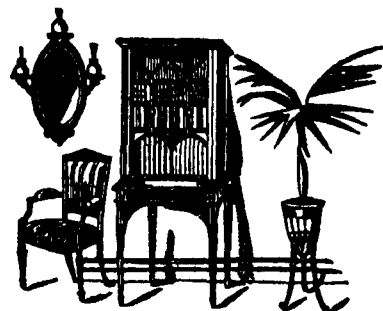
MISTURA PEPSINÆ CO. CUM BISMUTHO: Produces marked effect in gastralgia and in all sorts of irritative Dyspepsia attended with Pyrosis, Flatulence etc. It is of great value in Stomachic affections, Chronic Indigestion, Gastritis, and in atonic diarrhoea especially of women after child-birth.

**Bengal Chemical and
Pharmaceutical Works, Ltd.,
Calcutta.**

June, '29, C.P.S.

A Furnishing Service! *to help you.*

TEL.
3830



TEL.
3830

The name of Curzons is a household word all over Southern India. Curzons have been furnishing experts for over thirty years, and they guarantee up-to-date and thoroughly efficient service.

COMPLETE FURNISHING
UPHOLSTERY & SOFT GOODS
DRAPERY & CASEMENTS
OBJECTS D'ART & IVORIES
PAPIER MACHE & CARVINGS

FURNITURE RENOVATION
REPAIRS
PAINTING & DECORATION
REMAKING BEDDING
REMOVALS

Catalogues Post-Free.

TELEGRAMS
CURZONCO, MADRAS

CODES USED
A.B.C. 5th BENTLEYS

CURZON & CO

EST. 1898

THE LARGEST FURNISHING HOUSE IN SOUTHERN INDIA
MOUNT ROAD MADRAS

Please mention the "Indian Review" when writing.

E. June '29.

ENCOURAGE INDIAN INDUSTRIES

ALL CLASSES OF PAPER

ARE MANUFACTURED BY

The Titaghur Paper Mills Co., Ltd.

CALCUTTA.

THE LARGEST MILLS IN THE EAST.

Bombay Agents—BIRD & CO.

Delhi Office—ALLIANCE HOUSE.

AGENTS FOR SOUTHERN INDIA

The South Indian Export Co., Ltd.

(INCORPORATED IN ENGLAND.)

Post Box No. 37,

Madras.

E. Mar. '30.

Bennett Coleman's Publication List.

DRAINAGE PROBLEMS OF THE EAST. IN TWO VOLUMES.

(Second Edition)

BY C. C. JAMES, M.I.C.E. F.R.M.S., F.R.S.I.,
M.I.A.M.C.E.

An ideal work that will win the wide-spread approval of all Engineers dealing with kindred problems anywhere east of Suez.

Price per set Rs. 25. By V. P. P. Rs. 26-4.

SANITATION IN INDIA.

3rd Edition.

BY J. A. TURNER, C.I.E. M.D., D.P.H. *Late Executive Health Officer, Bombay Municipality* and
B. K. GOLDSMITH, M.B., D.P.H., with contributions
by S. C. HORMUSJI, L.R.C.P., M.R.C.S., M.D., D.P.H.,
K.B. SHROFF, L. M. & S., D.P.H., D.T.M. and
L. GODINHO, L. M. & S., M. D., D.P.H.

An eminently practical manual of Sanitation. The only book yet published on Municipal Sanitation in India of any real value.

Price: Rs. 15. By V.P.P. Rs. 16-2-0.

THE SYSTEM OF FINANCIAL ADMINISTRATION IN BRITISH INDIA.

BY P. K. WATTAL.

This work has been compiled entirely from official records and describes in plain language the present financial machinery of the Central and Provincial Governments and the financial powers of the reformed legislatures. In addition, it contains a lucid account of the system of accounts and audit, Government cash balances including the Gold Standard Reserve and Paper Currency Reserve balances. The work is intended for the use of members of the Legislative Councils, Ministers of Indian States and students of economics and Indian finance generally.

Price Rs. 10. By V.P.P. Rs. 10-10.

PARLIAMENTARY PROCEDURE IN INDIA.

BY D. CHAMIER, Bar-at-Law.

This is a Handbook containing a mass of information which Members of Branches of the various Legislatures in India will find invaluable in their Parliamentary labours.

Price Rs. 5. By V.P.P. Rs. 5-5.

All the above are published by BENNETT. COLEMAN & CO., LTD., at the Times Press, Bombay, and Calcutta, and are available at "The Times of India" Branch offices at

AHMEDABAD, BANGALORE, BARODA, CAWNPORE, JUBBULPORE, KARACHI, LAHORE, LUCKNOW, NAGPUR, POONA, RAWALPINDI, RANGOON, SIMLA, LONDON and

ALL BOOK-SELLERS.

Ex.

THE LAW RELATING TO ELECTIONS IN BRITISH INDIA.

BEING A SUMMARY AND ANALYSIS OF THE
ELECTORAL RULES.

BY DANIEL CHAMIER, Bar-at-law.

Commentaries on the Government of India Act, the new Chapter IXA, of the Penal Code, which deals with offences at elections; the Elected Bodies, Members and their qualifications; Electors and the Electoral Roll; Elections; the Ballot; Election Petitions; Forms; Practice; Corrupt Practices; Bribery; Undue Influence; Treating; Personation; The Candidate; Election Agents; Election Expenses, etc.

It is a Text-book for permanent reference.

Price Rs. 5. By V.P.P. Rs. 5-6.

MASONIC POINTS.

Or authorised cues in the Masonic Ritual of the F.A., F.C. and M.M. Degrees and those of the Holy Royal Arch approved by the late King-Emperor.

A perfect Ritual Memoriser but unintelligible to persons outside the craft.

Price Re. 1-8. By V.P.P. Re. 1-11-0.

THE LIFE OF SIR PHEROZESHAH MEHTA.

IN TWO VOLUMES.

BY H. P. MODY.

The only authoritative work on the life of Bombay's great political leader. The Foreword is written by H. H. the Aga Khan.

Price Rs. 12. By V.P.P. Rs. 13-3-0.

THE HINDU GODS

BY C. A. KINCAID, C.V.O., I.C.S.

A simple guide book on the subject of Gods and Images. Enables one to tell at a glance to what God a Temple is dedicated.

Price Re. 1 By V.P.P. Re. 1-3.

OUR PARSEE FRIENDS.

A brochure giving a concise authoritative account of the history, religion and customs of the Parsees.

Price Re. 1. By V.P.P. Re. 1-3-0.

Chyavanaprash—Rs. 3 Per seer
Jwarantak Jog—8 as. per week
(Malaria Killer)

ADHYAKSHA

Makaradhwaja Rs. 4 per tola.
Dashana Sanskar Churna as. 3.
per pot. (Ideal tooth-powder.)

MATHURBABU'S

DACCA SAKTI OUSHADHALAYA

ESTABLISHED 1901.

The premier, the cheapest and the most reliable Ayurvedic Factory in India.

Factory—Dacca. Head office—Patuatyuly Street, Dacca. Branches—Mymensing, Rangpur, Chitagong, Gauhati, Bogra, Jalpaiguri, Sylhet, Patna, Benares, Allahabad, Midnapur, Madaripur, Cawnpur, Rajshahi, Berhampur, Bhagalpur, Lucknow, Netrokona, Kusthra, Gorakhpur, Delhi, Rangoon, Calcutta Branches—(a) 52-1, Beadon St., (b) 227, Harrison Road, (c) 134, Bowbazaar Street, (d) 109 Ashu Tosh Mukerjee Road, Bhowanipore, Shyam Bazaar, Gol Barea. Madras Branch—Broadway, George Town, Madras.

SARIBADYARISHTA—Rs. 3 per seer (ideal blood-purifier tonic of the day)

H. E. LORD LYTTON, THE GOVERNOR OF BENGAL SAYS: "I was very interested to see this remarkable factory which owes its success to the energy and enthusiasm of its proprietor, Babu Mathura Mohan Chakravarty. The preparation of indigenous drugs on so large a scale is a very large achievement. The factory appeared to me to be exceedingly well managed and well equipped, and I hope that it may continue to prosper." 11-8-22.

H. E. LORD RONALDSHAY, EX-GOVERNOR OF BENGAL, SAYS: "I visited the Sakti Oushadhalaya (Dacca) on July the 17th, and was shown everything by the proprietor, Babu Mathura Mohan Chakravarty, B.A. I was very much interested in all that I saw, and was astonished to find a factory at which the production of medicines was carried out on as great a scale.....Babu Mathura Mohan Chakravarty seems to have brought the production of medicines in accordance with the prescriptions of the ancient Shastras to a high pitch of efficiency." 17-7-20.

H. E. SIR HENRY WHEELER, THE GOVERNOR OF BIHAR AND ORISSA, SAYS: "I had no idea that the manufacture of indigenous drugs was carried on upon so large a scale. The whole thing bears marks of enterprise and success..." 29-7-20.

DESHABHANDHU SJ. C. R. DAS SAYS: "I desire to place on record my high appreciation of the work of this factory. The business is carried on in an orderly and organised manner. Supervision leaves nothing to be desired. I congratulate the Proprietor on the success which this business has already attained." 24-10-22.

Catalogue and treatise on Ayurvedic treatment free on application. Tele: "SANTI" Dacca,
PROPRIETOR: MATHURA MOHAN MUKOPADHAYA CHAKRAVARTY, B.A. (RECEIVER)

The English Electric Co., Ltd., Madras.

UNDERTAKE

Electric Power and Lighting Installations of all types and sizes
Dynamamos, motors, fans & all accessories kept in stock.
EXIDE Battery Department attends to all makes of car batteries.
Agents for Siemens Electric Lamps & Supplies Ltd.
Agents for Siemens Bros. & Co. Cables, telephones &c.

E. Aug. '29.

THE LONDON TIMES Educational Supplement.

The leading weekly record of educational thought and progress at Home and abroad.

Contains the most authentic and reliable news and reports on the subject of education.

The leading articles deal with the principal educational questions of the day.

5 As a Copy.

Agents:—

The Madras News Agency,
183, Mount Road, MADRAS.

Ex.

PRINTERS.

OUR COPPER ALLOY TYPES, Borders and
Blocks stand for quality and accuracy.

OUR IMPORT DEPT. Can supply Treadles
Cutting, Perforating, Numbering machines
etc. John Kidd's Printing ink and all
requisites of printers from stock.

Waste not in future on inferior stuff.

THE MADRAS TYPE FOUNDRY

38, Jones Street, G. T., MADRAS.

E. Jan. '30.

OUR NEW PUBLICATIONS

A SHORT LIFE OF APOLLONIUS OF TYANA. BY M. FLORENCE TIDDEMAN

Scholars assert that no more interesting personage than Apollonius appeared in Europe in the first century A. D. He is supposed to have been sent out on a special mission to found certain magnetic centres, which were, and some still are, to be developed in the succeeding centuries. Apollonius travelled to India and worked with both Brahmins and Buddhists. He followed the ancient Yoga rules and studied the immemorial Wisdom of India. It was in this life that he became a "Master of the Wisdom." Price: Wrappers. As. 10; Boards As. 14. Cloth Re. 1-4.

THUS HAVE I HEARD: By Geoffrey Hodson.

A Book of Spiritual & Occult Gleanings from the teachings of Gthe reat. Price: Boards Re. 1. Cloth Rs. 2.

POWERFUL AND IMPORTANT BOOKS BY DR. ANNIE BESANT

THE FUTURE OF INDIAN POLITICS. Rs. 3-8.

No one can be insensible to the tense and fateful political position in India to-day. How that position has arisen and what is the longed-for outcome of it, is powerfully portrayed in this book. Vital facts are given with care and impartiality.—A Book for every Indian to read.

SHALL INDIA LIVE OR DIE? Re. 1-6.

This crucial question is startlingly put, and plainly and emphatically answered. The author shows how pressing is the necessity for change. She shows what are the solemn duties that lie before the country to bring about Self-Rule, and, in conclusion, a fine appeal is made to the Nation.

HOW INDIA WROUGHT FOR FREEDOM. Rs. 3.

Here is traced with rare power and insight the laying of the Foundations upon which to-day is being built the demand for Home Rule. This story is the cherished possession of every Indian and should be fully studied by all. It frankly asserts India's right to end her suffering in Freedom.

INDIA BOND OR FREE? A WORLD PROBLEM. Rs. 2-10.

Dr. Besant relates forcefully and vigorously the moving questions which occupy the attention of every Indian to-day, why India must regain the right to rule herself is shown clearly. The great ideal that is urged is: To make the man a good Citizen of a free and spiritual Commonwealth of Humanity.

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS.

Ex.



If you want to buy a Harmonium
BUY A DWARKIN'S
YOU CAN GET CHEAPER ONES
BUT NONE SO EFFICIENT

Please write for our new Catalogues
DWARKIN & SON
INVENTORS OF HAND HARMONIUMS
& THE OLDEST MUSIC FIRM
IN INDIA

8, Dalhousie Square, CALCUTTA.

THE DEMOCRAT

AN ANGLO-GUJARATI WEEKLY

NAIROBI

KENYA COLONY

INDIAN EDITED, INDIAN MANAGED

&

INDIAN OWNED

Political paper of Eastern Africa

WIDELY CIRCULATED IN

KENYA, UGANDA, TANGANYIKA
& ZANZIBAR

BEST ADVERTISING MEDIUM
FOR FURTHER PARTICULARS

Apply to

The Business Manager
P. O. BOX 385,

NAIROBI,

Eastern Africa.

FOR SALE 15,000 SHOP-SOILED AND SLIGHTLY DAMAGED BOOKS.

Usual Selling Price Re. 1-14-0 each. Now to be cleared off at As. 12 each.

- V. P. and Postage Extra. Order your requirements now as these will not be offered again at these Prices.
- | | | |
|--|---|--|
| 6 Twelve Hundred New Riddles | 78 On the Hog Train Through Kansas By Harry L. Newton | 115 The Confessions of a Young Girl |
| 8 Twenty Good Stories By Opie Read | 79 Side tracked By Harry L. Newton | 116 Vail's Dream Book |
| 10 Model Letter Writer | | 117 Ogilvie's Slow Train |
| 13 Gypsy Dream Book & Fortune Teller | 80 Easy Money By Harry L. Newton | 118 The Sunny Side of Life. By A Merry Widow |
| 18 Blunders of a Bashful Man | 84 Southwick's Jokes and Recitations | 120 Going Some |
| 20 Ten Funny Stories By Opie Read | | 127 How to Become an American Citizen |
| 23 Amateur's Guide to Magic & Mystery | 85 Southwick's Irish Dialect Poems and Recitations | 130 Stage Secrets |
| 25 How to Entertain a Social Party | 86 Fortune Telling by Cards, Dice, Crystal Etc. | 131 Health Hints |
| 30 The Old Witches Dream Book and Fortune Teller | 87 Carter's Magic and Magicians | 134 The Wizards of Joy. By Raymond and Caverly |
| 32 How to Woo and How to Win | 88 Taylor's Popular Recitations | 139 On a Troop Train Thro' Texas |
| 33 Two Hundred after Dinner Stories | 90 Love, Courtship & Marriage | 143 The Confessions of a Bell Boy |
| 35 Crazy Baseball Stories By R. R. Whiting | 92 Temptations of the Stage | 144 A Bootlegger's Paradise |
| | 94 Behind the Scenes | 147 How to Talk and Debate |
| 36 The Swindlers of America | 95 Children's Recitations | 148 Popular Etiquette Book |
| 42 Art of Ventriloquism | 96 Recitations for Little People | 149 Astrology Explained |
| 51 On a Fast Train Through Georgia Everybody | 97 A Hundred ways of Kissing Girls | 150 500 Dreams Interpreted |
| 54 Howard Thurston's Card Tricks | 107 The Art of Kissing | 151 Aunt Mandy's Dream Book |
| 61 Modern Palmistry | 108 Illustrated Palmistry | 152 Don't Marry |
| | 110 How to Become Beautiful | 153 How to Write Love Letters |
| 76 A Thoroughbred Tramp By Elmer Walters | 111 The Album Writer's Friend | 154 Keller's Wizards' Manual |
| | 113 On an Army Mule Through Virginia | 155 How to Speak Spanish |
| | | 156 How to Speak German |

Write your Name & Address in CAPITAL LETTERS.

GENERAL SUPPLIES CO., BOOK Dept, Box 167, KARACHI, India.

E. June '29.

FOR PRINTERS

IF YOU WISH TO TURN OUT GOOD WORK USE

MÄNDER BROTHER'S INKS

Large and Varied Stock on Hand.

SOLE AGENTS IN S INDIA.

CHARLES MORGAN CO., LTD.,

LINGI CHETTY STREET, GEORGE TOWN, MADRAS.

New Remarkable Books.

Prices refunded if books are not worth more than the Prices. All Post Free, Catalogues for Fascinating & Valuable Books sent for 1 Anna Stamp.

Marriage of Happiness—An extraordinary wonderful and practical work that explains the secrets of life never published before in any language, will increase your vitality and will teach the easiest and natural way of Birth Control With numerous evidences of results. *For Private Circulation* Rs. 3-8.

Personal Magnetism—A Private course on how to influence and control others, by Shaftesbury. Wonderfully effective and brings success and power in life. **Success Guaranteed.** Special Reduced Price. Rs. 10.

Woman & Love—By Dr. Bauer, 2 vols. A fascinating valuable work just published for private circulation. See special circular. Rs. 31.

Critical Age of Women—A highly interesting work on the sexual life of woman. By Gallichan. Rs. 5.

Married Love—The only work that unfolds in a frank and bold manner the priceless secrets of married life. By Dr. Stopes. Rs. 1-14.

Enduring Passion—A sequel to "Married Love" with new contributions to the solution of sex difficulties which may arise during middle and later life, unfolded in very frank and practical manner. Rs. 5.

Practical Birth Control—The best Practical work on contraception. Fully Illustrated. Rs. 3.

Vim Culture—Learn how to vitalize the Solar Plexus and other nerve centres, and how to increase brain efficiency, bodily vigour and energy. Rs. 1-6.

Practical Hypnotism—Teaches without help. Rs. 1-7.

Practical Yoga—A wonderful work. Rs. 1-7.

Astrology—How to make and read your own Horoscope. Rs. 1-6.

Weather Forecasting—Easy and Perfectly reliable As. 7.

Every kind of Works on Astrology Available.

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

Palmistry for All. By Cheiro. Illustrated. Rs. 2-5.

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

Psychology & Development of Mediumship—A reliable and practical work for the development of Thought-reading, clairvoyance, &c. Rs. 5-4.

Your Handwriting is You—A fully illustrated work on how to determine correctly the character and disposition of a person from handwriting. Rs. 2-5.

Sexual Life on a Biological Foundation. By Dr. Rutgers. A new and most valuable guide for sexual life in all its stages. Rs. 8-8.

Broadcasting for Everybody—How to learn easily the process of making wireless receiving sets. Illustrated. Rs. 2-5.

Address:—Dept. B. CHIROLOGICAL SOCIETY No. 54, Amherst Row, CALCUTTA.

E. May '30.

Fair Field and no Favour.

1. Johar-i-Salajit. Re. 1 per tola.
2. Salajit or Momayi. As. 8 per tola.
3. Sivel or Gundbadastar. Rs. 4, 3 per tola respectively.
4. Pach Karpuram. Rs. 2, 1 " "
5. Bhim Sain Camphor Rs. 3 " "
6. Ambergris. Rs. 49, 42, 45 " "
7. Tibetan Musk per tola Rs. 30.
8. Assam " " Rs. 25.
9. Nepal " " Rs. 22.
10. Musk Powder " " Rs. 8.
11. Kashmere Saffron " Rs. 2, 1, respectively.
12. Kabul Asafetida No. 1 Rs. 2 per lb.
13. " " No. 2 Rs. 1/4 per lb.
14. Lotus Honey Re. 1/8 per lb.

Prices will be without engagement.

Apply to GOUR PHARMACY, LUDHIANA (PUNJAB).



Ritwal Chaman Bahar Hair oil. Tonic Hair oil. A most delightfully Sweet-scented, Hair restorer, Brain Cooler, and Memory invigorator, refreshing and medicated hair oil for the hair.

Price per phial As. 12. For each and every kind of Hair oil, Attars, Ottos, Soap, Creams and all kinds of Raw Materials.

Apply to RITWAL PERFUMERY MART, No. 9, LUDHIANA, PUNJAB.

E. June '29. J. C. A.

BRITISH MALAYA

Is a land of immense natural resources and a splendid scenery. It is often called the EL DORADO of the East. It is becoming a centre of attraction and a country of international importance. Tens of thousands of Indians are migrating to this country every year and its usefulness as an outpost of India for her expansion in the East was long ago anticipated by that great and warm friend of India, the Rev. Mr. C. F. Andrews. There are immense possibilities of Indian colonial development in this land. Merchants and traders, philanthropists and colonizers, social workers and politicians who require first-hand information regarding the Labour, Industrial, Commercial, Political, Social and other communal activities of the half a million Indians in this country should read the columns of the "TAMIL NESAN", the leading Indian organ of Malaya. It is an Anglo-Vernacular paper with 16 large pages. Its English supplement has some special features.

It is published weekly at Kuala Lumpur, the Federal Capital, where there are about 20,000 Indians and Ceylonese domiciled.

The cheapest and the best medium for advertisers. Free voucher copies are sent to advertisers. For rates of subscription, advertisement and other particulars, please apply to:—

The Managing Editor:—THE "TAMIL NESAN," No. 212, BATU ROAD, KUALA LUMPUR

Post Box No. 299. Federated Malay States Telegrams: "Tamilnesan". Telephone: No 57. Ex.

The Madras Mail

With which is incorporated "The Madras Times."

SUNDAY MORNING, AUGUST 25, 1929

PRINTED BY S. S. SIVARAO AT THE MADRAS MAIL PRESS, 10, CROSS STREET, MADRAS.

"BINA" Organ Harmoniums are played on by the Leading Musicians!

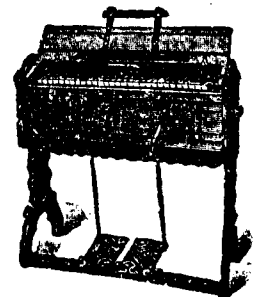
Because their melody is simply superb and their construction sound. The highest tributes are being continually paid to the super-excellent musical qualities of these organs, which only an efficient factory such as our own can possibly produce. Why not get a "Bina?"

Ask for
Catalogue



SAPPHIRE FLUTE—Seasoned teak, 2 sets 3 octaves best German reeds, imitation ivory keys. Rs. 45.

IMPERIAL FOLDING—3½ Octaves, plain keys, C to F, 6 stops, 2 sets reeds, with box complete. Rs. 100.



M. L. Shaw, 5/1, Dharamtala St.,
CALCUTTA.

E. June '29, Ec.

The Scindia Steam Navigation Company Limited.

Fortnightly sailings between Bombay, Karachi and Calcutta, Burma, calling at Galle, Tuticorin, Colombo and other coast ports according to demand.

For freight and other particulars apply to

NAROTTAM MORARJEE & CO.,

AGENTS

Sudama House, 31, Sprott Road, Ballard Estate, Bombay.

E. Dec. '29.

THE MADRAS MAIL

ADVERTISING TARIFF

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

1929

The Shirt that Defies the Dhoby!

"CONSULATE"

50% Fine quality English Towel 50%
50% stripes on colored ground. Two
suits at Rs. 33/8

COTTON: Very much improved. Printed Towel
absolutely best dye. A real colored shirt with
no shrinkage. Rs. 9/12

COTTON: Fine colored. Cotton. Fashion
improved. Best dye. A real colored shirt with
no shrinkage. Rs. 11/8



Consulate
SHIRTS

SPENCER'S, SPECIALISTS MADRAS.

MARSHALL

Boys & Co. (India) Ltd.

Carpet Designers

and Carpeting

Machinery, etc.

and in all matters

connected with

carpeting.

1, Second Lane Beach,

MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

FOR SALE

Motor Cycles

THE UNION CO.

HOUSE ROAD MADRAS.

Advertising in Western India

Your sales message in our 2 leading nationalist dailies will catch the Indians when they are in receptive mood.

There is always a liability of your message being placed in a gaudily dressed and bawling anti-nationalist paper which the Indians merely glance at to criticise and censure its writers.

Bombay is the Gate of India and the
Bombay Chronicle
(English)

Bombay Samachar
(Vernacular)

hold the keys of this Gate.

Let us open this gate for your merchandise from within.

S. K. DEY & CO.,

SOLE SELLING AGENTS FOR

EAST BENGAL AND ASSAM.

The Calcutta Glass & Silicate works Ltd

124, Sovabazar St., CALCUTTA.

Branch:—15, Bangshibazaar, Dacca.

We deal in all sorts of phials and bottles including dispensing Hair oil, Essence phials of various fancy shapes. Syrup bottles, Chatney bottles, etc. etc.,

We manufacture inscribed phials of any design and shape and also undertake orders at very cheap rates.

Please write for our illustrated catalogue.

E. Mar. '30, Exp.

We make

Printing Blocks in Halftone & Line

On Copper & Zinc for
Illustrating books, Price lists, etc.
in first class finish and at moderate
rates and we have a fine collection
of Indian Views.

A European expert of 25 years' experience supervises our process block-making department.

Klein & Peyerl

Successors to:

WIELE & KLEIN ESTD. 1882,

No. 11, NARASINGAPURAM STREET,
Post Box 348, Mount Road, MADRAS.

E. Nov. '29.

BE SURE.

Prepare for the day that is on the way.
Carelessness, sudden illness and hundred other unexpected events can change the future and disappoint you. "STOP IDLE DREAMING". Now take the first and really most important step in making your own to fall back upon.

For prospectus and Agency please apply to:—

Calcutta Insurance Ltd.,

15, HARE STREET,
CALCUTTA.

E. May '30. Exp.

PLANCHETTE

The Planchette—purchase this spirit-invoking instrument from us and compare results. Hold communication with your beloved dear. See their aid and advice in your difficulties. Price Rs. 3/4.

GHOST MIRROR BOX—A wonder of wonders. See the appearance of your departed friends and relatives. Get your difficulties solved. Know your stolen objects. Get enlightened about your past, and future. Develop clairvoyance and exalted vision. Make the GHOST MIRROR BOX your constant joy and adviser. Price with direction Rs. 2/8 only.

RING DIVINE—Experience the marvellous effect of power by it. Real cure at last by divine blessing for 1. Piles 2. Gonorrhoea 3. Louorrhoea 4. Dyspepsia, Cent per cent cure. Wear this wonderful silver ring. If no cure money refunded. Guarantee form enclosed. Have recourse to this as the last hope. No impracticable restriction. Inform Diseases when ordering. Price Rs. 4/8 each. Cured numberless cases.

ALL INDIA OCCULT HOUSE
DACCA (I.R.) Bengal.

E. Aug. '29. Mod.

REACH

THE ENTIRE ENGLISH-SPEAKING POPULATION OF CEYLON

BY ADVERTISING IN THE

Ceylon Morning Leader

LARGEST IN CIRCULATION
GREATEST IN INFLUENCE

The pulling value of an advertisement in the "Morning Leader" is four times that of any other paper in Ceylon—a fact verified by hundreds of unsolicited testimonials.

The Best European and Ceylonese
Business Houses patronise the "Leader."

For Advertisement Rates please

Apply to:—

THE GENERAL MANAGER,

Ceylon Morning Leader Co., Ltd.

P. O. Box No. 105.

COLOMBO.

AT 'NEO-KOMALA VILAS'

(NEXT TO Y. M. C. A. ESPLANADE, MADRAS.)

Give your TEA PARTIES, AT HOMES, LUNCHES, & DINNER PARTIES.

Flowers, Flags, Music, All Arranged.

Charges Moderate.

Open Air or Hall Arranged.

Order by Phone No, 2605, Post or in Person: NEO-KOMALA VILAS, MADRAS.

E. Oct. '29.

THE GUARDIAN

A CHRISTIAN WEEKLY

DEALING WITH SOCIAL, ECONOMIC, POLITICAL
AND RELIGIOUS PROBLEMS.

Published Weekly. Price 2 Annas.

Annual Subscription: Inland, Rs. 6/—

Foreign 10s. Post free.

Subscriptions and all other communications
should be addressed to—

THE MANAGER,

The Guardian,

33/1, Amherst Street,

CALCUTTA.

Ex.

Commercial Union ASSURANCE CO., LD.

(Incorporated in England)

Head Office 24, 25, 26 Cornhill,

London E. C.

Total Assets exceed... £60,000,000

The Company Transacts

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

Branch Office:—

Christian College Buildings, Madras.

A. C. HANBURY,

Phone 2131 Branch Manager.

E. May. '30.

ASTROLOGY

The Biggest Astrological Society of India.

For Horoscope, Thikuj, and foretelling of all kinds, please drop a line to-day for a free prospectus. Highly spoken of by Nawabs, Zemindars, Advocates, Vakils, Accountants-General, Judges of the High Court and many other eminent men.

DHANADA TALISMAN: Its wearer earns immense wealth with little struggling and it will give even a beggar the wealth of a king. Copy of guarantee-letter for refund of price is supplied with Kavacha. Price Rs. 7-10.

Apply to President:—**B. K. BHUTTACHARJI**, Jyotirbhusan, F.R.S.

ALL-INDIA ASTROLOGICAL & ASTRONOMICAL SOCIETY.

HEAD OFFICE:—105 (I), Grey Street, Sovabazar, Calcutta, Phone: B. B. 3685.

Telegrams:—"ASTROLOGERS," Calcutta.



KESHANJAN

IMPROVES THE COMPLEXION.
INCREASES THE BEAUTY.
MAKES THE HAIR GLOSSY.
Price Re. One per Bottle. Postage Extra.

USE IN YOUR TROUBLES

OUR AMRITABALLI OUR KARPURARISTA

KASHAYA.
Cures sores, eruptions, bad-leg, ulcers and all diseases due to degenerated blood.
Price Re. 1-8.
Postage Extra.

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

Kaviraj N. N. SEN & Co., Ltd.
Ayurvedic Physicians & Pharmacutists.
18-1 & 19, Lower Chitpur Road.
Telegrams—"Keshranjan." CALCUTTA.

E. Sep. '29.

LARGEST STOCK OF SPORTS TROPHIES



SILVER MEDALS
In Velvet Lined Case from
Rs. 3-8-0.
ELECTRO-PLATED CUPS
With Stand from Rs. 6-8-0.
SILVER CUPS
With Stand from Rs. 6-0-0.
**TO GET THE BEST
AND CHEAPEST**
of
SPORTS TROPHIES AND
SPORTING GOODS
Write To-day for Illustrated
Catalogues

CARR & MAHALANOBIS,

Premier Sports Outfitters &
Manufacturers of Sports Trophies,
CHOWRINGHEE, E. C.—CALCUTTA.

E. June '29 Eo.

A Blessing to Sufferers

"Gunc" — Cures acute cases
without

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

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

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

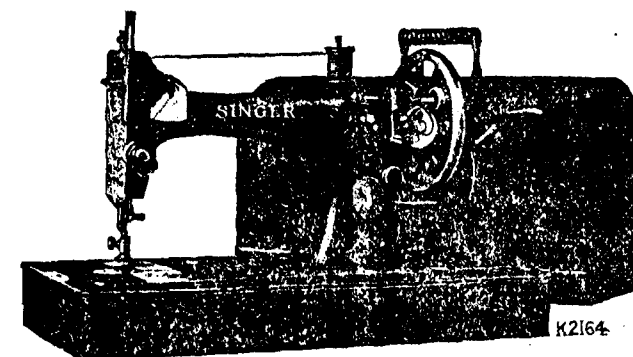
An absolutely non-irritant and positive cure for all sore, ulcerated and weak eyes. Price Re. 1.

Can be had of all respectable Dealers.
D. SPECIFIC CO., Fort, Bombay.
Madras Agents:—ASVIN & CO.,

E. June 29 D.

SINGER SEWING MACHINES

Everyone is familiar with the famous "Singer" and Shops and Salesmen for the disposal of Singer Sewing Machines are to be found everywhere.
An efficient staff is available to fill the requirements of the Company's numerous customers.
Best the world over. Buy only where you see this sign in red, which is a guarantee of Singer Service.



Singer Sewing Machines embody all the latest improvements in sewing mechanism, with Cabinet work of the highest perfection.

Sold for Cash or on Easy Terms.

Shops and Salesmen in every town.

When requiring Needles, Oil, Parts, or repairs for your Machine, look for the Red S shown on Singer Shops in every city.

E. Feb. '30.

SWAMI VIVEKANANDA

HIS COMPLETE WORKS

In 7 Vols. Price Boards Rs. 3/- each, Cloth Rs. 3/8. each; Index As. 10.

LIFE OF SRI RAMAKRISHNA

Second Edition (Thoroughly revised, improved and enlarged) "This admirable edition gives a vivid and inspiring exposition of a great Life"—INDIAN REVIEW. Price Boards Rs. 5/-, Cloth Rs. 6/8.

LIFE OF SWAMI VIVEKANANDA
AT REDUCED PRICE

Vols. II and III.....Re. 1/- each.

His Last Days.....Re. 1/-

PRABUDDHA BHARATA OR AWAKENED INDIA (30th year)

STARTED BY SWAMI VIVEKANANDA

In itself an educative institution in India and abroad, representing spiritual, national and international aspects of our idea and containing contributions from eminent persons like Prof. S. Radhakrishnan on Hinduism and allied subjects, M. Romain Rolland on the Life of Sri Ramakrishna and Swami Vivekananda, and several others.

ANNUAL SUBSCRIPTION Rs. 4.

Apply to Manager:—

PRABUDDHA BHARATA

.182-A, Mukhtar Babu Street, CALCUTTA.

Ex.

STEPHENSON, BLAKE & CO., LTD., SHEFFIELD.

Letter Founders and Makers of Brass Rule and
Composing Room Equipment.

SPECIALISTS IN WOOD TYPES

BEWARE OF IMITATIONS MADE OF INFERIOR METAL BY LOCAL FOUNDERS.

No progressive printer can ignore the fact that the value of type largely consists in its wearing qualities, and that if our type will last 20 years and still retain its freshness, while local-made type has to be renewed every two years, ours must obviously be the cheaper even if its price be treble the other. The chief reason for the difference in price of our type and that purchased locally, is the inclusion of a much larger percentage of Tin and Antimony with a proportionate reduction in the percentage of lead, together with superior finish, and accuracy, both as regards body, line, height to paper etc. The local type-founder could not, if they would, supply such hard and durable type as ours, because their machinery is not capable of dealing with an alloy containing such a large proportion of hardening constituents, nor do we think they could even make such an alloy.

STOCKS HELD BY

Royapuram,
MADRAS.

MASSEY & CO. LTD.
ENGINEERS

Post Box 60,
MADRAS.

AGENTS FOR:

HARRILD & SONS, LTD., LONDON—Printing Machines.
LORILLEUX & BOLTON, LTD., LONDON—Printing Inks.

E. Nov. '29



HORLICK'S
THE ORIGINAL
MALTED MILK

The diet of elderly or delicate people should be light and sustaining; all unwholesome stimulants should be avoided. Horlick's by properly nourishing the body, gives increased life and vigour to all. A "night-cap" of Horlick's promotes refreshing sleep which is nature's best restorative.

In 4 sizes
of all Chemists & Stores

The South Indian Export Co., Ltd., P.O. Box 37, Madras.

[Agents of the Madras Presidency.

E. June '29

DO YOU INTEND VISITING EUROPE?

If So

THE ASIATIC TOURIST AGENCY

Post Box 931

MARSEILLE

*the only Indian firm started for the benefit and convenience of Indian brothers
under the control and management of Hindustani Directors*

will help you

in making you tour comfortable throughout the Continent.

Our interpreters meet all passengers on arrival in Marseille, clear luggage, secure railway and steamship tickets, procure hotel accommodation and if required provide Indian dishes, vegetarian meals, for high class Indians thus rendering opportunity for aristocrat orthodox Hindus to visit the Continent under our arrangement for business or pleasure trip.

Reliable private interpreters and guides speaking Indian languages are supplied to show the town and various interesting places, monuments, etc., and to accompany passengers during excursions and sight-seeing, etc.

All kind of business information and particulars of the Continental tours are given free of charge. Intending passengers are requested to write us about their requirements (Reservation of hotel accommodation in Marseille or Paris, etc.) before leaving India and instructing us to meet them on their arrival.

Write us for our free booklet No. 100 to get full particulars. Kindly introduce us to your friends and acquaintances. (Thanks).

Reliable Agents Wanted.

E. Aug. '29.

Principal Agencies:—

AHMEDABAD,
AJMERE,
AMRAOTI,
AKOLA (Berar),
BANGALORE,
BARODA,
BASRA (Iraq),
BELGAUM,
BHUSAWAL,
BIJAPUR,
BIKANER,
DADAR,
DEOLALI,
DHARWAR,
DHULIA,
DOHAD (Panchmahal)
GADAG,
GOA,
GODHRA,
GWALIOR,
HINGANGHAT,
HYDERABAD (Dn.),
IGATPURI,
INDORE CITY,
ITARSI,
JALGAON,
JETPUR,
JODHPUR,
JUNAGAD,
KARACHI,
KARAD,
KHAMGAON (Berar),
KHANDWA,
KIRKEE,
KOLHAPUR,
LONAVLA,
MADRAS,
MAHABLESHWAR,
MARMAGOA,
MATHERAN,
MHOW,
NAGPUR,
NASIK ROAD,
NAVSARI,
PUNCHGANI,
POONA,
RAJKOT CITY,
RATNAGIRI,
SANGLI,
SECUNDERABAD,
SHOLAPUR,
SUUKUR,
SURAT,
WARDHA.

All Bookstalls, Messrs.
A. H. Wheeler & Co.,
and Higginbothams.

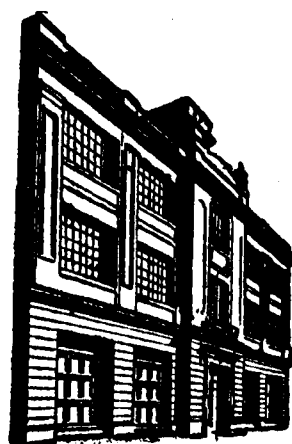
The Indian Daily Mail

A Complete Advertising Campaign in Itself.

Concentration of your Advertising in the "Indian Daily Mail" means efficient distribution in the shortest possible time at the lowest cost

**MOST INFLUENTIAL CIRCULATION
IN WESTERN INDIA
AVERAGE 11,000 DAILY SALES**

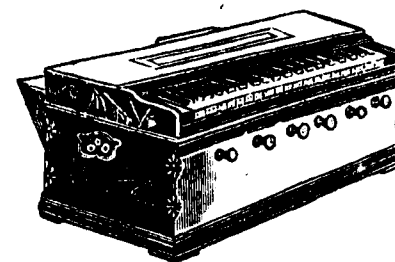
**Most Up-to-date
and
Best News,
Sporting Items
and
Pictures**



OFFICES

Write for Tariff, etc.,
The Manager,
Indian Daily Mail, Ltd.,
9, Bakehouse Lane,
BOMBAY.

Telegram "Indemall."



Buy only "MOHINI FLUTE" harmonium, known by its name.

The only durable and reliable harmonium produced.

Price:—Single reed. Rs. 25, 30, 35, 40,

Double reed. Rs. 40, 50, 60.

VIOLIN or FIDDLES—From Rs. 12.

Order with Rs. 5/- in advance and mention nearest Ry. Station. Catalogue on application.

MOHINI FLUTE CO., Calcutta.
9-2, Arpuli Lane, (I.R.)

E. June '29 M.

THE Bombay Life Assurance Company, Limited, Bombay. (Estd. 1908).

A First Class Indian Company Offering
all kinds of Life Assurance Policies.

SPECIAL FEATURES

Low Premiums.
Large Bonuses.
Automatic Non-Forfeiture.
Liberal Conditions.
Sympathetic enlargement.
Prompt Payment of Claims.

For Particulars and Agencies, please apply to:—

K. PADMANABHA PAI, B.A.,
Secretary, Madras Branch,
Post Box No. 337, Mount Road,
MADRAS.

E. Aug. '29.

NOVEL GERMAN TREATMENT

"Greatest Discovery in Medical Science."

Most Natural, rational and Scientific System.

No more groaning under poisonous drugs.

Our Treatment by Post on details is a grand success. Radical cure of Diabetes. Hysteria,

Insanity, Piles, Eczema, sterility, Colic Pain,

Ladies' complaints, venereal Diseases etc.

The advent of our Science has brought about a revolution in the Medical world. Literature sent free to all.

DR. S. CHOWDRY, B.A., M.D., (Bio),
77, Dhurramtala Street, CALCUTTA.

E. Jan. '30. Ec.

RASH BEHARI GHOSE

HIS SPEECHES AND WRITINGS

These include all his utterances in the Viceregal Council, his protest against the retrograde policy of Lord Curzon's Indian administration, and the splendid Address of welcome which he delivered as Chairman of the Reception Committee of the Indian National Congress at Calcutta. To enable the reader to get a clear idea of the man and his work, this volume is prefaced with an account of Dr. Ghose's life and career.

Madras Mail:—No more illustrious example of a patriotic and public-spirited Indian's life (and speeches) can be placed in the hands of young India.

Price Re. 1-4. Given at Half Price or 10 As. only.

G. A. NATESAN & Co., PUBLISHERS & BOOK-SELLERS, GEORGE TOWN, MADRAS.

ASTROLOGERS NO LONGER REQUIRED !!!

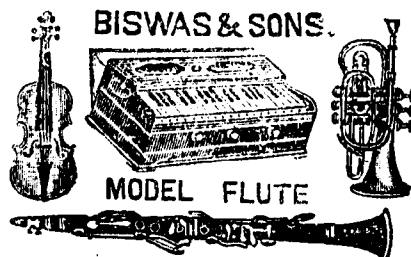
"*Daiwa-Darpana*" or "*Fortune Mirror*" is everybody's Home-Astrologer "Ready-referencer," "Precious Guide" and "Fountain of Futurity." The Press and Public unanimously talk very highly of the book. Price Rs. Ten. *Royal Road to Racing* spots out winners of big dividend. System Sure, simple and Scientific. This Golden Key unlocks the mysteries of the Turf. Price Rs. Ten. "*Character-Reading Course*" enables everyone to read at a glance Lucky days, dates, character etc. Price Re. One. Highly talked of by the Public. I am shortly leaving for Europe and America and hence I have decided to offer the above set worth Rs. 21/- for a trifling sum of Rs. 7/9/- only. Few lots only are in stock. Order immediately to save disappointment. Shri-Krishna Kabacha" that successfully counteracts evil influences of planets, promotes prosperity and secures success in all undertakings, costs Rs Ten. The above set including "Shri-Krishna Kabacha" will cost Rs. 12/13/- only including postage. Any five queries answered for Rs Two; One year Reading, Rs. Three; Three years' Reading, Rs. Five; Lucky Days, Dates, Character etc. Annas Six. Send Birth-Date, month and year.

Prof. K. N. BHANU, "*Ramaladnya*", Poona City, (India.)

E. June '29.

CALCUTTA MUSICAL STORES,

BISWAS & SONS.



MODEL FLUTE

Harmoniums of all kinds of reeds viz. German, Paris, Esteve, Kasriel etc., in Scall Change, Couple, Dulcetina, Pos Travelling, Folding, Box etc., are manufactured directly under the supervision of the Proprietor of this firm with

specialised Experience of nearly half a century in this particular line, and it embodies all the latest improvements in the art of Harmonium making. Large stock of all varieties of MUSICAL INSTRUMENTS to suit all pockets.

Illustrated Catalogue free on application.

HARMONIUMS STYLE. A. B.

- | | | |
|--|-------------------------|-------------------|
| 3 Octv. | 1 set of German reeds | Rs. 20, 25 & 35 |
| Do. | 1 set of Paris reeds | " 35, 40 & 45 |
| Do. | 1 set of Kasriel reeds | " 40, 45 & 50 |
| 3 Octv. | 2 sets of German reeds | Rs. 35, 40 & 50 |
| Do. | 2 sets of Paris reeds | " 55, 60 & 65 |
| Do. | 2 sets of Kasriel reeds | " 65, 70 & 75 |
| Other Varieties ... | | Rs. 80 to Rs. 350 |
| 3 octaves double reeds Pos' Harmonium 3 stops, Ebonized Polish at Rs. 55. Free delivery by Post. | | |
| 3 1/4 Octv. C. to G. Double reeds Folding Harmonium (Style Kasriel Paris). Rs. 140, 175 & 200 | | |
| German Violin with bow & case Rs. 18, 20, 25 to 250. | | |

ADVANCE QUARTER AMOUNT WITH ORDER

BISWAS & SONS.,

5, Lower Chitpore Road, (B.) CALCUTTA.

K. June '29. M

For all kinds of Birth-Control appliances and literature including pamphlets and our famous "Limitation of family" (Price Rs. 3/-) please apply to:-

The Birth Control Centre

(K. M. DAS & CO., Est. 1913)

29-1, Telepara Lane, Shambazar.

CALCUTTA.

E. April '30.

CHTTRACT

NO RISK OF OPERATION

GUARANTEED SUREST AND SPEEDIEST CURE WITHOUT SURGICAL OPERATION. No matter who have failed. No matter ripe or unripe and however long-standing. Harmless cure in a month. For full particulars apply Dr. B. K. Choudhury, 6, Tarak Chatterjee Lane, Calcutta.

DEAFNESS

CURE RADICALLY AND PERMANENTLY BY "BASCEN'S EAR DROP."

No matter however long-standing and whatever the causes. No matter who has failed. GUARANTEED SUREST AND SPEEDIEST CURE WITHOUT RELAPSE. Rs. 12/8 nett.

Apply. DR. B. K. CHOUDHURY, 6, TARAK CHATTERJEE LANE, CALCUTTA.

E. Feb. '30 Eo.

Steel Construction Co., Ltd.

CAPITAL RS. 10,00,000/- DIVIDED INTO 40,000 SHARES OF RS. 25/- EACH
STEEL CONSTRUCTION CO., LD, is nothing but the structural work section of HOUSE of LABORERS LD., the ORGANISATION that stands for SERVICE, EFFICIENCY and ECONOMY,—the business that exists as pioneer in finding solution for unemployed youths of the country by dignifying manual labor as honorable profession. Its success unique, reputation, a household word. Its miraculous development from a wretched smithy of Rs. 210 to a big business of some few lacs within only seven years certainly bespeaks of its guaranteed success in any new venture.

"House of Laborers" says Sir P. C. Roy "is a marvellous achievement." "Splendid achievements of Bengal" says Mr. A. T. Weston, Director of Industries, Bengal Govt. "Excellent Instructive" says Mr. Rajagopalachariar. Mrs. Sarojini Naidu and many other leaders visited the workshop and spoke highly of it.

WANTED AGENTS FOR SALE OF SHARES.—PARTICULARS FROM MANAGING AGENTS:—
HOUSE OF LABORERS LD.-COMILLA, BENGAL.

E. June '29. I. A. A.

FOR PRINCES AND RICH MEN ONLY

THE ROYAL YAKUTI

REGISTERED in A. D. 1907 (No. 231)

THIS YAKUTI or life-giving nectar has been prepared from the best, choicest and richest vegetable drugs. It has wonderful properties of increasing virile power and it rectifies urinary disorders. In fact it makes man a man. This valuable medicine is used in large quantities not only by our Rajas, Maharajas, Nawabs and many of the nobility, aristocracy and gentry in this Country, but it is greatly patronized by people in all countries of Europe, America, Asia and Africa. It is needless to expatiate upon the magical qualities of this our invaluable medicine. We recommend it especially to those persons who desire to tone the nervous system, to strengthen the body, refresh the memory, and to guard against debility. Suffice it to say that the use of this medicine is recommended to those who have any faith in the Ayurvedic medicines. It works like a charm and the effect is lasting. It replaces lost power and rejuvenates the emaciated and it is enough to say that musk is not that which a perfumer admires. It is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rs. ten only. These pills do not contain any harmful drug and we have received the best certificate from the Government Analyser upon the analysis of this medicine in the Bombay Government Laboratory.

Dr. KALIDAS MOTIRAM.

E. Aug. '29.

Rajkot.—Kathiawar—[India]

NATIONAL INSURANCE CO. LD.

Head Office: CALCUTTA

A Progressive Indian Insurance Co.

Total Assets over	Rs. 1,20,00,000
Claims Paid over	" 50,00,000
Premium Income over	" 22,00,000
Surplus Disclosed at Valuation	
is at	31-12-25 Rs. 8,40,044

Moderate premiums with simple liberal conditions, prompt and equitable Settlement of claims, and unquestioned security, form the basis of the popularity of the "National" Policies with the insuring Public.

Applications for Agencies are invited from Gentlemen of position and influence.

K. S. GOPALAYYA,

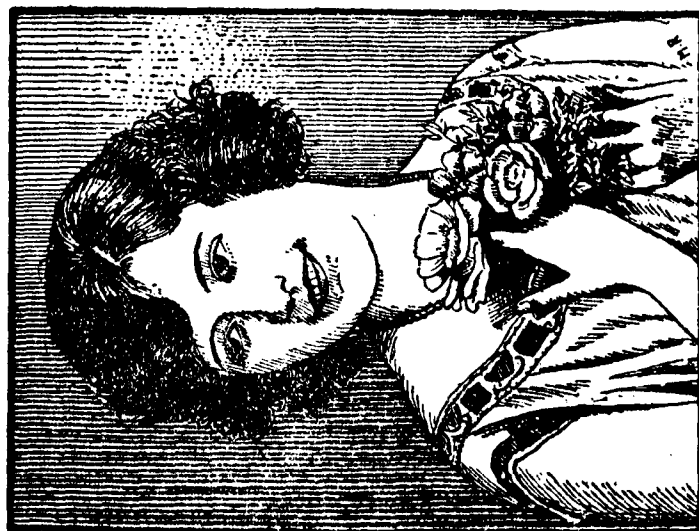
BRANCH SECRETARY,

Madras Branch:

LOANE SQUARE, BROADWAY.

E. Oct. '29.

KEHALA
SANDALWOOD SOAP.



My heart's delight.
Other ideal assorted toilets :-

COLD CREAM, ROSE, LAVENDER, COAL TAR, Etc.
Vegetol :- Free from animal fat-lathers in any water.
Washwell :- By name and nature "Washwell"
Coal Tar (Carbolic) :- Disinfectant and Germicidal.
For price list, names of Agents and Stockists, apply to

THE KERALA SOAP INSTITUTE, CALCUTTA.
(Soap Makers in Ordinary to His Excellency the Governor of Madras).

E. May '30.

THE INDIAN REVIEW

and the European Review
are at once alike.



Amrutanjan

is the *one* and *real*
relief from all aches and
Pains, standing as it
does, on the bed-rock of
40 years' reputation.

Amrutanjan Depot,
BOMBAY & MADRAS.

E. June '29.

HOME-PRINTING.

IN ENGLISH. [REGISTERED]
An well-tried teak-wood Press set up with
Brass & Iron parts for perfect printing.
Simple in operation, fine in impression, dura-
ble in construction. Guaranteed for twenty
lacs impression.—400 copies in an hour.
Money back in unfitness.

No	Size of Press.	Lead Types.	Accessories.	Rs.
A	Footstep 17x12 in.	2500	35 kinds	15000
B	Qt. Demy 12x10 in.	2000	24	10000
C	Letter 9x6 in.	1700	27	8000
D	Post Card 7x4 in.	1200	23	6000
E	Small Card 6x3 in.	600	21	3000

Quarter advance with the order.

The Indian Mechanical Works

127, Musjid Bari Street, Calcutta.

Tel. Address:—"MECHANISTS," Calcutta.

E. June 29. M.

INSURE WITH

NATIONAL INDIAN LIFE INSURANCE Co., Ltd.

BENGAL'S PREMIER NATIONAL OFFICE

Chairman—SIR RAJENDRANATH MOOKERJEE. K.C.I.E., K.C.V.O.

Managing Agents:—MARTIN & CO.,

Head Office:—6 & 7, CLIVE ST., CALCUTTA.

Apply for particulars of our
NEW SCHEMES WITH GUARANTEED BONUSES.

V. K. CHETTY, Secretary,

Post Box 150, MADRAS.

Phone 2420.

E. Jan. '30.

G. W. M. REYNOLDS'

	BOLD TYPE EDITIONS	RS. AS.
1	Mysteries of the Court of London, in 17 Vols.	17 0
2	Ellen Percy, 8 vols.	5 0
3	Mary Price, 8 vols.	5 0
4	Young Duchess, 4 vols.	3 0
5	Rosa Lambert, 4 vols.	3 0
6	Loves of the Harem vols.	3 0
7	Margaret, 4 vols.	3 0
8	The Massacre of Glencoe, 4 vols.	3 0
9	The Virgin's Kiss, 4 vols.	3 0
10	Canonbury House, 3 vols.	2 4
11	Mysteries of Old London, 3 vols.	2 4
12	Pope Joan, 3 vols.	1 12
13	Soldier's Wife, 2 vols.	1 8
14	Robert Macaire, 2 vols.	1 4
15	Grace Darling	0 12
16	Young Fisherman	0 10
17	Agner, 9 vols.	6 0
18	Mary Stuart, 2 vols.	1 4
19	May Middleton, 2 vols.	1 8
20	Kenneth 4 vols.	3 0
21	Master Timothy's Book Case, 3 vols.	1 12
22	Omar, 4 vols.	3 0
23	Wagner, 3 vols.	1 12
24	Seamstress	1 0
25	Faust, 2 vols.	1 8
26	Coral Island, 4 vols.	3 0
27	Joseph Wilmot, 8 vols.	5 0
28	Mysteries of Paris. By Eugene Sue.	1 0
29	Stories told by a Gendarme	0 12
30	Rye House Plots 4 vols.	3 0
31	Queen O' The Diamonds. by K. S. S. Maniam	1 0

Apply to:—**SUPERIOR WATCH CO.,**
E. June 29, R. Post Box No. 167 (I. R.) MADRAS.

Emperor George V'S Horoscope Maker'

GOVT. ASTROLOGER

Pdt. K. C. JUTISHARNAV'S

BASHI KARAN KAVACHA.

If not benefitted, **MONEY REFUNDED**

We send a letter of Guarantee.

The Wearer of this Kavacha will acquire
the unique power of bringing any man or
woman under his absolute control and will
thus be able to accomplish, through the
agency of such man or woman, anything and
every thing he likes. Price Rs. 8-12.

Dhanada Kavacha... Rs. 8-8-0.

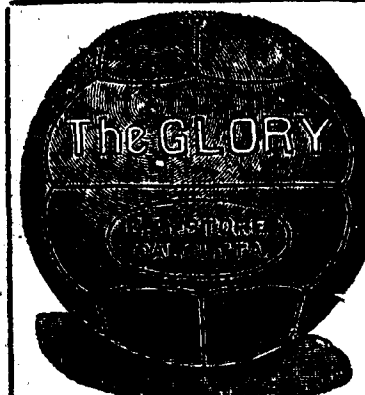
Sarba Sidhikabacha... Rs. 9-0-0.

The Calcutta Astrological Syndicate.

19, Grey Street, CALCUTTA.

Tel: Address: Panditji, Calcutta.

E. June '29. M.



Opportunity for Footballers

for this season only

ALL IMPROVED CHROME

"T" Shape Re. 14/- Compt.

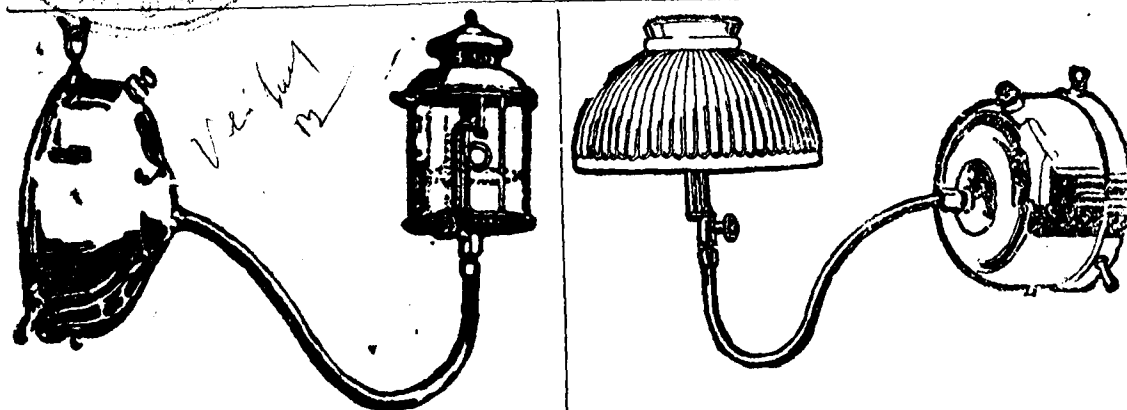
No. 5 "Glory" 11/8/-, No. 4 9/8/-.

East Bengal Store, 256, Upper Chitpur Road.

Post Box : 477. P.O. Bagh Bazaar, CALCUTTA.

(Ask for Catalogue).

COLEMAN QUICK-LITE LAMPS



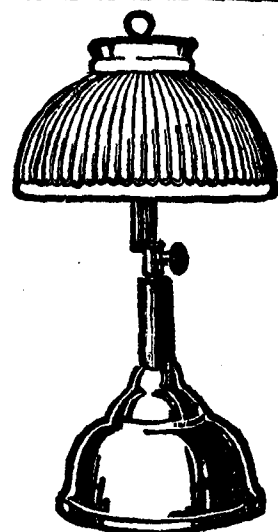
B. L. 329 BRACKET LAMP : B. Q. 329 BRACKET LAMP

With Lantern Fitting. This Wall Lamp is the handiest light made. Has two legs, which, with arm, quickly convert it into a table lamp; 300 candle power. **Rs. 42-8.**

This Bracket Lamp is handy in rooms with low ceilings, over a desk, or in an Assembly Room and can also be used as a table lamp. 300 candle power. **Rs. 39-8.**

Burns Petrol or Kerosene.

Burns Petrol or Kerosene.

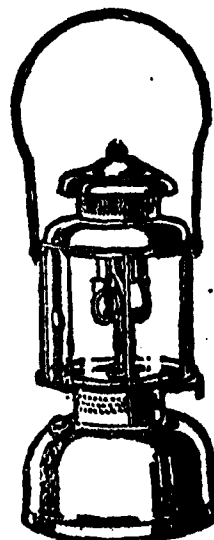


C. Q. 329 LAMP

The World's leading portable lamp, 300 candle power. Burns petrol or kerosene. Gives 20 hours light on one filling. No shadow, no wick, no odour, no torch, no danger. **Rs. 35.**

L. Q. 327 LANTERN

A storm-proof Lantern for all out-door purposes. 300 candle power. Burns either petrol or kerosene. Gives 15 hours light on one filling. **Rs. 32-8.**



SPENCER & Co., Ltd., Madras & Branches.

E. June '29.

INDIAN TALES

OF

FUN, FROLIC AND FOLK-LORE

A COLLECTION OF THE

TALES OF TENNALI RAMAN
TALES OF MARIADA RAMAN
TALES OF RAJA BIRBAL
KOMATI WIT AND WISDOM
THE SON-IN-LAW ABROAD
NEW INDIAN TALES
TALES OF RAYA AND APPAJI
FOLK-LORE OF THE TELUGUS

EIGHT BOOKLETS

IN

ONE VOLUME

PRESS OPINIONS

The Madras Mail :—Distinctly amusing and illustrative of some phase or other of the complex character of Hindu Society.

The Christian Patriot :—It is wonderful, what an immense store of such fascinating stories yet remains to be tapped by the Indian student of antiquities, and Messrs. Natesan are doing a real service in issuing such books. Apart from their value to the folk-lore student, the "man in the street" will find a fund of humor in these characteristically Indian tales. The skilful narration of amusing incidents is excellent.

The Civil and Military Gazette, Lahore :—The tales are amusing, and to the Historian may be of special interest.

Allahabad University Magazine :—Delightful and pleasant as are the tales of the Court Jester, they are not without their didactic value.

Ceylon Law Review :—The tales are not less delightful, witty and English than they are in Tamil. If you wish to laugh and grow fat, read these.

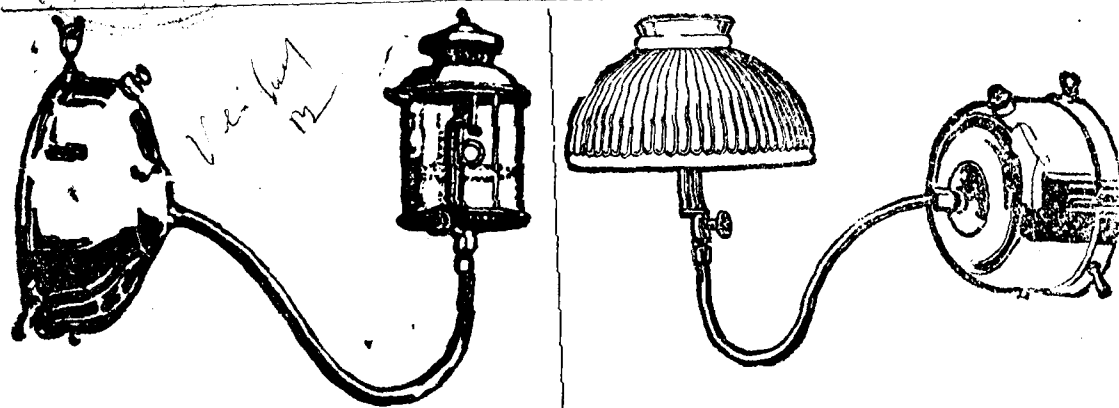
The C. H. C. Magazine :—The tales are of course well known, and yet one can never hear them often enough.

New Edition: Thoroughly Revised

Price Rs. 1-4. To Subscribers of the "Indian Review"

G. L. NATESAN & CO., PUBLISHERS AND BOOK-SELLERS, G

COLEMAN QUICK-LITE LAMPS



B. L. 329 BRACKET LAMP : B. Q. 329 BRACKET LAMP

With Lantern Fitting. This Wall Lamp is the handiest light made. Has two legs, which, with arm, quickly convert it into a table lamp; 300 candle power.

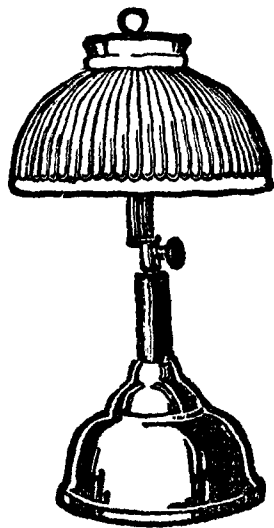
Rs. 42-8.

Burns Petrol or Kerosene.

This Bracket Lamp is handy in rooms with low ceilings, over a desk, or in an Assembly Room and can also be used as a table lamp. 300 candle power.

Rs. 39-8.

Burns Petrol or Kerosene.



C. Q. 329 LAMP

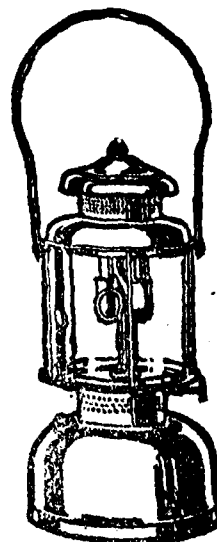
The World's leading portable lamp, 300 candle power. Burns petrol or kerosene. Gives 20 hours light on one filling. No shadow, no wick, no odour, no torch, no danger.

Rs. 35.

L. Q. 327 LANTERN

A storm-proof Lantern for all out-door purposes. 300 candle power. Burns either petrol or kerosene. Gives 15 hours light on one filling.

Rs. 32-8.



SPENCER & Co., Ltd., Madras & Branches.

INDIAN TALES

OF

FUN, FROLIC AND FOLK-LORE

A COLLECTION OF THE

TALES OF TENNALI RAMAN
TALES OF MARIADA RAMAN
TALES OF RAJA BIRBAL
KOMATI WIT AND WISDOM
THE SON-IN-LAW ABROAD
NEW INDIAN TALES
TALES OF RAYA AND APPAJI
FOLK-LORE OF THE TELUGUS

EIGHT BOOKLETS

IN

ONE VOLUME.

PRESS OPINIONS

The Madras Mail :—Distinctly amusing and illustrative of some phase or other of the complex character of Hindu Society.

The Christian Patriot :—It is wonderful, what an immense store of such fascinating stories yet remains to be tapped by the Indian student of antiquities, and Messrs. Natesan are doing a real service in issuing such books. Apart from their value to the folk-lore student, the "man in the street" will find a fund of humour in these characteristically Indian tales. The skilful narration of amusing incidents is excellent.

The Civil and Military Gazette, Lahore :—The tales are amusing, and to the tourist may be of special interest.

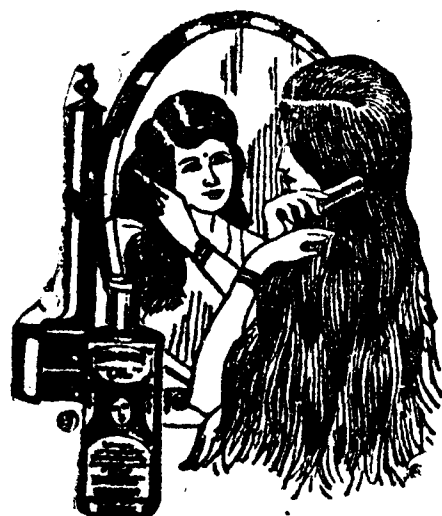
Allahabad University Magazine :—Delightful and pleasant as are the witticisms of the Court Jester, they are not without their didactic value.

Ceylon Law Review :—The tales are not less delightful, witty and English than they are in Tamil. If you wish to laugh and grow fat, read.

The C. H. C. Magazine :—The tales are of course well-known, and but one can never hear them often enough.

New Edition: Thoroughly Revised
Price Rs. 1-4. To Subscribers of the "Indian Review"

G. A. NATESAN & CO., PUBLISHERS AND BOOK-SELLERS, G



**DON'T DESPAIR
ABOUT YOUR HAIR.
KAMINIA WILL SOON
MAKE IT BEAUTIFUL.**

You will see it grow long, luxuriant and silky. You will watch its natural colour brought to its best and brightest—you will be happy in the knowledge that you possess one of woman's greatest charms—a glorious head of beautiful hair.

KAMINIA OIL (Regd).

is a combination of valuable, pure vegetable medicaments which nourishes the hair at its roots, prevents it falling out and stimulates the growth, cleanses the scalp and prevents irritation, stops dandruff and scurf, and restores faded hair to its natural colour. Kaminia possesses a

fragrant perfume, sweet and faint, and gives the head a delightful cooling and refreshing feeling after use.

Sold by leading druggists and provision dealers in every town. Awarded Gold Medal at Mysore Exhibition.

**SPLENDID
FOR MEN.**

Kaminia Oil is the ideal preparation for men's hair, in every way. Its cooling effects are also highly beneficial to all brain-workers.

Price per Bottle Re. 1-0-0, V. P. Charges As. 6. EXTRA.

„ Three Bottles Rs. 2-10-0, V. P. Charges As. 12. EXTRA.



KING OF SCENTS

OTTO-DILBAHAR (Regd.)

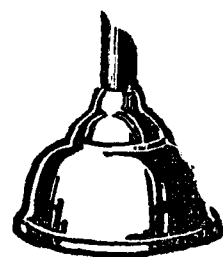
Its ever increasing demand all over India proves its inimitable superiority. Only a drop of it on handkerchief emits the highly pleasing and lasting odour of daisy and Jasmine flowers.

Price Rs. 2-0-0, Per $\frac{1}{2}$ Oz. Bottle.

„ Rs. 1-4-0, Per $\frac{1}{4}$ Oz. Bottle.

„ Rs. 0-12-0, Per 1 $\frac{1}{2}$ Dr. Bottle.

V. P. Charges As. 6. Extra.



Can be had of all Stores or from

Sole Agents

SPENCER Anglo-Indian Drug & Chemical Co.,

MASJID,

BOMBAY, NO. 2.