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THE Bharata Dharma

Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Ram
Mr. K. V. Sesha Ayyangar

[Vol. IX]

OCTOBER, 1931

[No. 7]



On the front parapet of THE TEMPLE OF LIGHT, Adyar :

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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THE BHARATA SAMAJA PUBLICATIONS

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- (i) Nityapujavidhanam. (Sanskrit Text, Translation and translation in English and Explanatory Notes.) Price As. 6.
- (ii) Nityapujavidhanam. (Sanskrit Text in Telugu characters, with meaning and notes in Telugu.) Price As. 4
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THE BHARATA DHARMA

*Sadhu T.L Vaswanji writes :—*The "Bharata Dharma" is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of *Satyam Sanatanam*!

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BHARATA DHARMA



THE BHARATA DHARMA



THE Bharata Dharma

N.B.—The Arya Mata Sabha is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

All communications should be addressed to: THE MANAGING EDITOR, THE BHARATA DHARMA, "Moryalaya", Royapettah, Madras.

VOL. IX

OCTOBER, 1931

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THE FRONTISPIECE

SARASVATI RAHASYA.

The Hidden Truth of Sri Sarasvati is revealed in the Upanishad of the same name:—"The Sarasvati Rahasya Upanishad." It does not appear so far so widely known as the subject deserves. Though the Hindus perform formally every year a worship at this season of what is known as Sri Saraswati Puja, it is often confined to a formal ritual worship of books, implements and tools of earning livelihood on the ninth of Navaratri days dedicated to the worship of Parashakti. Parashakti embodies all the separated shaktis, powers of Devas, is pictured in nine forms one of which is described as the chief and the others as subordinate for each day. (1) Maheswari (2) Kauwmari (3) Varahi (4) Mahalakshmi (5) Vaishnavi (6) Indrani (7) Brahmi (8) Narasimhi and (9) Chamundi.

During the nine days of Navaratri, the first three forms of Maheswari, or Durga are worshipped in the first three days. Worship is directed on the 4th, 5th and 6th days to the aspects of Mahalakshmi, and on the 7th, 8th and 9th days to the forms of Brahmi or Sarasvati.

The last three days being dedicated to Saraswati, the last day is called Sarasvati Puja day, though Chamundi is the chief form of the day and all others subordinate.

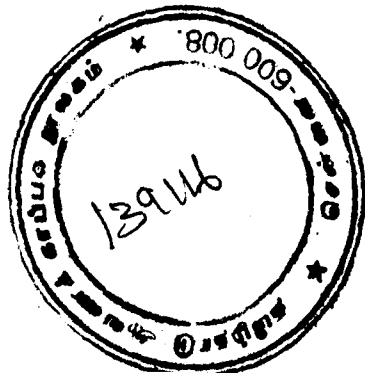
In the Puja Mantra however, all the three dominant forms are described Durga-Lakshmi-Sarasvati Puja.

The hidden truth is described in the Upanishad which forms number 6 of the series of the 8 Shakta Upanishads in volume 5 of the Adyar Mino Upanishads.

The Upanishad opens with the question of the Rishis to the great Ashvalyana, "By what means have you attained to the wisdom indicated by that word "Tat," "by what worship, Oh Lord,"? The reply:—"I secured the supreme goal by repeating the praise and the worship of the Sarasvati Dasa Slokas with their appropriate Riks (Mantras) with the Bijas.

The Dasa Slokas (ten verses) are reproduced below as also the Dhyana sloka and the concluding Devata-prarthana slokas.

The corresponding riks (Mantras), chandas (Metre), presiding deity (Devata), the seed (Bijam) and other necessary details, such as Shakti, Kilakam, Viniyogam and the Anganyasa of the Mantras are given in *extenso* in the above Upanishad which may be secured and the Mantras carefully received from a competent teacher, if one desires the result (Phala). It is described in the closing stanzas of the Devata-Prarthana thus:—"He who daily praises Sarasvati and worships the Goddess with sincere devotion for six months gets inner conviction. Then flows in voluntarily Vani in easily running words, in verse and prose in immeasurable clearness. He who has not previously learnt becomes fully aware and gradually becomes a true knower.— सारस्वतः कविः



— 52
Rajawade, 2 N23 R1
N23.9.7

॥ श्रीः ॥

॥ ध्यानम् ॥

नीहारहारधनसारसुधाकराभां

कल्याणदां कनकचम्पकदामभूषाम् ।

उत्तुङ्गपीनकुचकुम्भमनोहराङ्गीं

वाणीं नमामि मनसा चक्षसां विभूत्यै ॥

॥ सरस्वतोदशश्लोकी ॥

या वेदान्तार्थतत्त्वैकस्वरूपा परमेश्वरी ।

नामरूपात्मना व्यक्ता सा मां पातु सरस्वती ॥

या साङ्गोपाङ्गवेदेषु चतुर्ष्वेकैव गीयते ।

अद्वैता ब्रह्मणः शक्तिः सा मां पातु सरस्वती ॥

या वर्णपदवाक्यार्थस्वरूपेणैव वर्तते ।

अनादिनिधनाऽनन्ता सा मां पातु सरस्वती ॥

अध्यात्ममधिदैवं च देवानां सम्यगीश्वरी ।

प्रत्यगास्ते वदन्ती या सा मां पातु सरस्वती ॥

अन्तर्याम्यात्मना विश्वं त्रैलोक्यं या नियच्छति ।

रुद्रादित्यादिरूपस्था सा मां पातु सरस्वती ॥

या प्रत्यग्दृष्टिभिर्जीवैर्व्यज्यमानाऽनुभूयते ।

व्यापिनी इतिरूपैका सा मां पातु सरस्वती ॥

नामजात्यादिभिर्मैद्वैरुद्धा या विकल्पिता ।

निर्विकल्पात्मना व्यक्ता सा मां पातु सरस्वती ॥

व्यक्ताव्यक्तगिरः सर्वे वेदाद्या व्याहरन्ति याम् ।

सर्वकामदुघा धेनुः सा मां पातु सरस्वती ॥

यां विदित्वाऽखिलं बन्धं निर्मेथ्याखिलधर्मना ।

योगी याति परं स्थानं सा मां पातु सरस्वती ॥

नामरूपात्मकं सर्वं यस्यामावेश्य तां पुनः ।
ध्यायन्ति ब्रह्मरूपैका सा मां पातु सरस्वती ॥

॥ देवताप्रार्थना ॥

चतुर्मुखमुखाम्भोजवनहंसवधूर्मम ।
मानसे रमतां नित्यं सर्वशुक्ला सरस्वती ॥
नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥
अक्षसूत्रांकुशधरा पाशपुस्तकधारिणी ।
मुक्ताहारसमायुक्ता वाचि तिष्ठतु मे सदा ॥
कम्बुकण्ठी सुताम्रोष्ठी सर्वाभरणभूषिता ।
महासरस्वती देवी जिह्वाग्रे संनिवेश्यताम् ॥
या श्रद्धा धारणा मेधा वाग्देवी विधिवद्ब्रूमा ।
भक्तजिह्वाग्रसदना शमादिगुणदायिनी ॥
नमामि यामिनीनाथलेखालंकृतकुन्तलाम् ।
भवानीं भवसन्तापनिर्वापणसुधानदीम् ॥
यः कवित्वं निरातङ्गं भक्तिमुक्ती च वाञ्छति ।
सोऽभ्यर्च्यैनां दशश्लोक्या नित्यं स्तौति सरस्वतीम् ॥
तस्यैवं स्तुवतो नित्यं समभ्यर्च्य सरस्वतीम् ।
भक्तिश्रद्धाभियुक्तस्य बाष्पमासात्प्रत्ययो भवेत् ॥
ततः प्रवर्तते वाणी स्वेच्छया ललिताक्षरा ।
गद्यपद्यात्मकैः शब्दैरप्रमेयैर्विवक्षितैः ॥
अश्रुतां बुध्यते ग्रन्थः प्रायः सारस्वतः कविः ॥

DR. ANNIE BESANT'S 85th BIRTHDAY.

The celebration at Adyar opened early, in the morning of October 1st in quiet enthusiasm and worship at a special puja at the Temple of light—Jyotiralya immediately followed by the solemn and sonorous Vedic chants of *Swastivachana mantras*.

The audience then moved in procession to the Head-quarters upstairs where the Brahmanas presented her with purna kumba. A large number of residents and others paid homage to the great leader who then received

OCTOBER 1, 1931

We love to think of the Masters as our Elder Brothers, as They graciously call Themselves. Are we as eager to claim the lowest criminal as our baby brother, needing our tenderest care? Let us each day throughout the coming year send a loving thought to our babes, all the world over.

Annie Besant.

the sanskrit slokhas composed in honour of the occasion and read by Dr. Sreenivasamurti. Friends who had assembled in the hall downstairs had the opportunity of meeting Dr. Besant upstairs and wishing her happiness and sound health. It was half past nine when the assembly dispersed with the rejoicing of having met the great lady who had just passed the thousand and eighth month of her beneficent life on earth.

In the afternoon, Dr. Besant was at home to the residents under the picturesque banyan tree when she had a cheerful word for every person present.

॥ श्रीः ॥

॥ श्रीगुरुभ्यो नमः ॥

॥ श्रीवसन्तापञ्चकम् ॥

श्रीमान्नः कुशलं तनोतु भगवान् सर्वेश्वरः सन्ततं
 श्रीमद्भारतभाग्यकल्पलतिकां श्रीमद्वसन्तां नमः ।
 पञ्चाशीतितमे प्रमोदजनके नूतनेऽद्य जन्मोत्सवे
 यस्याः प्राप्तसुखानुभूतिवसतेः सर्वे प्रमोदामहे ॥
 यस्मात्त्वं परदुद्रतैरतिरां क्रूरैर्मुहुर्ब्याधिभिः
 संपीड्यामितशोकभारगमिता तस्माद्वयं मोहिताः ।
 क्लिन्नाः शोकविमूढचेतस इमे धातारमव्याहतं
 दातुं ते परिपूर्णमायुरनिशं संप्रार्थयामः सुखम् ॥
 स्वाराज्यं परिकल्पितं करुणया यत्सर्वसौख्यास्पदं
 कार्याकार्यविवेचने निपुणया हि प्राग्भवत्या हितम् ।
 तत्संपादयितुं तथैव निपुणं त्वत्तुल्यधीरं वरं
 नेतारं परिकल्पयेदपि विधिर्धन्या भवेमाञ्जसा ॥
 अस्मिन्जन्ममहोत्सवे समुदिताः सर्वे वयं भक्तितः
 श्रीसर्वेश्वरमीप्सितार्थघटने कल्पद्रुमं देहिनाम् ।
 दीर्घायुष्यमरोगतामथ खलु श्रेयांसि सर्वाणि च
 प्रीत्या ते प्रददात्विति प्रतिदिनं संप्रार्थयामः सदा ॥
 जयतु जयतु लोके ब्रह्मविद्यासमेयं
 जयतु जयतु माता श्रीवसन्ता सदा नः ।
 जयतु जयतु नित्यं सत्यमेव प्रियं नः
 जयतु जयतु लोके सर्वमूलो हि धर्मः ॥
 अड्यार्ग्रन्थशालायां पण्डितो भक्तितो व्यधात् ।
 पलाशूर रामनाथः श्रीवसन्तापञ्चकं शुभम् ॥

A TYPICAL FUNCTION.

On Dr. Besant's 85th Birthday Mr. M. S. Sarma, Artist, presented a portrait of Dr. Besant to the South Indian Association, Mylapore, Sir P. S. Sivaswamy Iyer, K.C.S.I., C.I.E., who presided over the unveiling function in his opening speech spoke as follows :—

Ladies and gentlemen,

There is a special propriety in coupling this function of unveiling the portrait of Dr. Besant with the celebration of her 85th birth-day. We rejoice that Dr. Besant is still spared to us and we wish to join in the felicitations that will be poured on her to-day from all quarters. We wish to avail ourselves of this happy occasion to pay our humble tribute of admiration, respect and appreciation to the high-souled lady who has adopted India as her own country, whose love for India exceeds her love of her own country and who has, in fact, become one of us and has spent the most precious years of her life in working for the uplift of India. This portrait will serve to remind you of her noble ideals and character her spirit of devotion and sacrifice, her marvellous gifts and magnetic personality, her unstinted service to this country and her achievements in many spheres of activity, religious, social and political. She wrote in her autobiography that as a girl, she used to fret that she was born so late, when the grand things had been done and when there was no chance of preaching and suffering for a new religion. Opportunities have not failed her and she has made splendid use of them. She had an instinctive longing of the soul for sacrifice and the wailings of down-trodden or suffering humanity have stirred her heart through life. Her youthful ambition to serve humanity has been fulfilled in more than abundant measure. It is not possible to recount all her services to India. She has been identified with the Theosophical movement for about 40 years and, whatever differences of opinion there may be about Theosophical doctrines, no one can deny that it has played a great part in the renaissance of India and in the revival, strengthening and uplift of Hinduism. The Central Hindu College at Benares, which has evolved into the Hindu University was the monument of her educational labours. Her Home Rule movement quickened the national life and prepared the soil for the exuberant manifestation of nationalism which we are now witnessing.

India has been fortunate in the possession of two unique personalities in our generation. Though they have given their best to the service of

India, their fame is not confined to this country, but has spread throughout the world and they have impressed the minds and captured the imagination of all. In spite of many differences of views and methods, there are many points of resemblance in character between Dr. Besant and Mahatma Gandhi. Both of them have had the advantage of a combination of western knowledge and culture with that of the East, though perhaps in different proportions. Both of them have combined religion, mysticism and politics. Both of them are born fighters and rebels against restraint and oppression. Both of them are persons of undaunted moral courage and unfaltering resolve. One of them, a disciple of the anarchist Tolstoy and of Thoreau, has spread the cult of passive resistance. The other has a greater faith in constitutional methods of struggle for liberty, which is due to her own special traditions and up-bringing. The gifts of each are special and unique. Dr. Besant has matchless gifts of oratory and melodious utterance. She is heir to all the refinements and graces of western classical culture. The other, in his telling directness of speech and withering denunciations of a 'satanical Government' reminds one of the accounts of the Jewish prophets of old. One supreme achievement of Mrs. Besant is her demonstration of the possibilities for achievement, distinction and sacrifice latent in womanhood. She has been the crown and glory of womanhood and is a noble exemplar to her sisters. She has raised the status of women in India, and the emancipation of women in India is the indirect result of the example of her life and work and of her influence. There is a singular propriety in your choice of Dr. Muthulakshmi Reddi to perform the function of unveiling the portrait of Mrs. Besant. She was the first woman legislator in the whole of India and the record of her devotion to the cause of womanhood and of her social services is fresh and known to all. Let us pray that Dr. Besant may be spared to witness the fulfilment of her dreams and hopes for the future of India.

Dr. S. Muthulakshmi Reddi unveiled the portrait. She said it gave her a very great pleasure to unveil the portrait of one of the greatest woman of the 20th century. Dr. Besant was the pride of the women of India. She believed in the equality of rights and opportunities for both men and women. She believed that the human soul was limitless. The speaker described the various activities in which Dr. Besant took a leading part and said that Dr. Besant appealed to the spiritual side of men and women. She had demonstrated that a woman was capable of rising to the mental, moral and spiritual heights that a man could rise to. Her



Dr. ANNIE BESANT.
(Completed her 84th year on the 1st October 1931.)

keynote of work was religion. Any training devoid of religion was, in her opinion, no use either to the individual or to the community. The speaker then referred to the starting of the Women's Indian Association at Adyar and how it improved the lot of women in the century. She said that Dr. Besant had appealed to the men and women of India and that appeal had not yet gone in vain. Women's power had been liberated and they would make any sacrifice which no man could make. The speaker wished that Dr. Besant would live to see her ambition fulfilled.

Mr. K. V. Sessa Aiyangar in accepting the portrait on behalf of the South Indian Association said there was a unique appropriateness in the portrait of Dr. Besant adorning the gallery of portraits of great Indians for all time. Though belonging by birth and descent to the races of the West Dr. Besant was an Indian of Indians in ideals and affections, in habits of life and ways of thought, and in her selfless and devoted service to the cause of India's advancement. Thinking of her the speaker was often reminded of the mighty Ganges, the sacred river of India which takes its traditional source at the feet of Vishnu and which with its waters irrigates and fertilises a whole stretch of country bringing enrichment and joy into the lives of countless millions of human beings. Dr. Besant's was such a life. The South Indian Association was proud of acquiring a portrait which is bound to be an inspiration and a guidance to many an aspiring soul in the years to come.

A RE-STATEMENT OF FAITH

BY Mr. V. V. SREENIVASA AIYANGAR, ADVOCATE

[Sometime Judge of the High Court of Judicature at Madras]

On the invitation of the Editor of this Journal I proceed to essay what he has been pleased to style a re-statement of my faith. I am not sure that it would be correct to call it a restatement, because I am not conscious of having ever before made any formal statement with regard to the matter. It may indeed be more accurate to call it a statement of my revised faith-revised in the course of study, thought and experience extending over half a century-revised in the light of modern Science and thought and in the view of the innumerable problems facing humanity like a phalanx of interrogation marks.

The poet has spoken of Faith as believing where we cannot prove." We may accept it as a working definition though its correctness may be

open to criticism from the point of view of the fundamentals of psychology. The relation and correlation between proof and faith is often forgotten or ignored. A proof is based on faith, and faith subsists only so long as it is not proven to be false. That is why it seems to me that the poet aptly and with true instinct referred to our inability to prove, thereby clearly intimating the true nature, significance and limitations of faith.

Faith therefore which is not in accord and harmony with proven facts, that is to say, actually proven and not merely supposed to be so, is not the kind of faith that the poet was speaking about or the faith with which we are concerned.

A statement or restatement of one's own faith is a difficult and delicate task. It may almost seem a piece of super-erogation, and if not called for as in this instance, almost a piece of impertinence. But in these days of doubt and dismay any little spark of light that there is to be derived even from the failures of others may not be without its use. Such feeling, apart from the mandate of the Editor, is my only excuse for venturing on the task.

The first and foremost note of the regret I have to give expression to, is the absolute divorce between life and faith at the present day. Centuries there were and time there was when the faith of man was the governing principle of his life. The steering of the wheel, so to say, of this motor of life, the sum total of the daily activities which we call life, was organically related to one's faith and determined and directed by such faith. But divorce of every kind is becoming in modern times increasingly fashionable. The difficulty of the co-ordination of life to faith is now solved not by the necessary readjustments but by sundering the connecting chord. There was a time when every step of man took him nearer and nearer the goal or supposed goal of his being and moving. But at the present day when the ideals of life are not those founded on the faith of man, what we observe everywhere is either floating helplessly down the current of time and circumstance or else madly and desperately struggling against it and very little of what may be called sailing with the help of oars and winds and by the direction of the rudder.

It has been said that few men become great who have not at some moment or other of their lives stood very near suicide. Equally truly can it be said that no one can make a claim to be a thinker who has not at some period of life passed through agnosticism, if not also atheism. Every man in the course of his life represents in some manner of measure the history

of the race. The 'obstinate questions' of which the poet has spoken are characteristic of every human mind though in most cases they are left unanswered and unheeded. To some natures however such questionings are only too real and persistent and serve to bring about revolutions in mental and spiritual life. Such men alone are men. The rest only partake in greater or less degree merely of the animal.

It seems to me therefore that it is even more imperative that such questions should be answered somehow or other falsely or even foolishly and even though only for the moment than that people should be content to go about the world even without realising that there are such questions and as though the questions were unheard or unheard of.

In this view an honest agnostic or a thorough going atheist is to be preferred by far to a mere milk and water follower of any religion. It has been said of John Stuart Mill that he was religiously irreligious, a very significant expression calculated to shed much light on the present discussion.

The questions What? Whence? Whither? Why? have been asked from the beginning of time. Attempted to be answered, it has been, by every people in every age in one way or another. Attempted to be answered, it has been, by millions and millions of human beings that have lived on this earth and passed away. But just at the present day and in this country the spectacle that confronts us is that of the great indifference which has resulted from the conflict between the Western and the Eastern ideals during the last century.

Life has ceased to be founded on faith and faith has ceased to be the director of life. This is the most regrettable feature of modern Indian life.

My view therefore is that there should be greater co-ordination between faith and life. This is the first article of my faith.

EPIGRAMS FROM EMERSON

Nature turns all malfesance to good.

* * *

No sane man at last distrusts himself.

* * *

We acquire the strength we have overcome.

* * *

The joy of the spirit indicates its strength.

C. S. S.

BACK TO FIRST PRINCIPLES.

RAMA DASA.

These fateful weeks will see the decision of momentous issues for India. The constitution of India is going into the melting pot. Along with it the exact nature of the relationship that should subsist between India and England, a relationship that has meant—though among other things—a stable Government for India for over a century. The loosening of that bond will signify a larger freedom for India to mould its destinies and a correspondingly larger incidence of experiments, risks and possible failures in her attempts to realize her aspirations for a better economic and cultural life.

It is not in the political field alone that a protest is being registered against established forms. As has been said of the period preceeding the reformation in Europe "In every phase of life there was a rebellion of the individual against the old religious social system and its obsolete institutions. The old method of teaching, the old theological philosophy, the old legendary history, the old magical natural science—these, one and all, with myriad other matters, were to be rudely bundled out of the way! There were to be no restrictions on freedom of investigation and freedom of thought which formed the goal towards which the new spirit of individualism was, albeit unconsciously, striving".

It is obvious that we are heading towards a practical revision of spiritual and secular values. In the period upon which India is now about to enter there is bound to arise a competition of ideals and methods among the exponents of rival schools of thought. It is not unnatural that the protagonists of the various religions of the land should ransack the religious literature of the past and fasten upon the first principles of righteous life as preached and practised by their founders and their immediate followers as being of special helpfulness in building up the social structure that we want for future India.

The Christians consider India and the Indian consciousness as specially pervious to the absorption of Christian principles—theological and ethical—and the Christian religion as far superior to what they look upon as the primitive and exiguous faith of a considerable part of the Hindu population. In this belief many Christian missionaries spend their life in the presentation of the life and message of their Master in a form that would appeal to the heart of India. Some of them do their work under conditions that cannot but compel our admiration. Though the ultimate

ideal that inspires them is that of winning India for Christ in a denominational sense, they are the unconscious channels of transfusion of Christian values into Indian life to a far greater extent than the statics of conversion will indicate.

Our Muslim brethren are also claiming that in the religion of Islam the world or at least the Indian world will find all that it needs and aspires to. In an interview given a few weeks ago to a press correspondent Sir Muhammad Iqbal, after stating that he wished to see Indians living in peace and that he was convinced that such a thing was possible even while every community retains its culture and individuality, is reported to have said (we beg to apologise for the omissions) "I want* to see Islam return to its pristine simplicity——Islam is the only outlook on life which has solved the colour question——Pan-Islamism is simply Pan-Humanism.....Islam is a socialistic religion.....It is a social code. It originally conceived the unity and spiritual resemblance among the members of the human race. Islam is the only positive system the world possess to-day provided the Muslims apply themselves to it and re-think the whole thing in the light of modern ideas.....The Ulemas (Muslim Divines) if they properly apply themselves to understanding the real meaning of the problems political and economic which confront Islam to-day their knowledge of the past would be of immense use in the future reconstruction of Islam."

The Hindus themselves believe that in a right understanding and application of the principles of Sanatana Dharma, India as a whole will find its lasting salvation. There is this difference between the claim of the Hindus and that of others. The Hindus believe in variety of religious experience and religious approach. They believe in graded social organisation, in the existence of differences in the development of human personalities. According to them there is need for recognising and tolerating such differences and for ordering social life in a manner that will foster the growth of all. God fulfils Himself in many ways, and it is not necessary to compel the whole world to follow one custom however excellent it may be for some.

There are only two motives inspiring all these aspirations—love of humanity and desire for righteousness. These aspirations are the expression of the anxiety to see the lives of all men and women regulated in accordance with the laws of God so that all may live full lives upon earth and be made more acceptable to God. Such life and realisation are the birth

* From the Swarajya.

right of every soul. Social conditions ought to be so ordered as to enable all or the largest number to achieve them. How to order those conditions? Back to religion. Back to the vision, of the great founders of religion who saw life steadily and saw it whole. Back to the exhortations of those who have thought and worked on these lines in the past. There we find the simple laws of social construction laid down by those whom we may well consider to be the Messengers of God. There we find the beautiful blend of the spiritual and the secular, and the subordination of secular to spiritual aims. There we get the statement of the laws of God in terms of human relationship in its then prevailing forms. All that we need do is to study their import with faithfulness and care, discover the lines of their applicability to modern conditions, and apply them with courage. No coercion need be resorted to in securing the application. A persistent appeal to public opinion is sufficient for the purpose. Modern public opinion will readily respond to the humanistic aspects of the ancient religions. By an adequate displacement of emphasis from the otherworlds to the humanistic teachings of these religion we can achieve both their increased recognition and their enforcement in social life through the agency of an organised and efficient public opinion.

(To be continued).

"THIS IS MY NATURE "

V. NARAYANA IYER, M.A. M.L.

In the eleventh Chapter of the Bhagavad Gita, Lord Krishna, re-assuming his more lovable form, with four arms, wearing the Crown and having the discus and the mace in His hands, says to Arjuna :

"Yea! thou has seen, Arjuna! because I loved thee well,
The secret countenance of Me, revealed by mystic spell,
Shining, and wonderful, and vast-majestic, manifold,
Which none save thou in all the years had favour to behold.
For not by Vedas cometh this, nor sacrifice, nor alms,
Nor works well-done, nor penance long, nor prayers, nor chanted
 psalms,
That mortal eyes should bear to view the Immortal Soul unclad,
Prince of the Kurus! This was kept for thee alone! Be glad....."

This passage gives a clue to the Real Nature of the Supreme Godhead. Again, the Lord emphasises the truth thus :

“ Yet not by Vedas, nor from sacrifice,
Nor penance, nor gift-giving, nor with prayer
Shall any so behold, as thou hast seen !
Only by fullest service, perfect faith,
And uttermost surrender am I known
And seen, and entered into, Indian Prince !
Who doeth all for me ; who findeth Me
In all ; adoreth always ; loveth all,
Which I have made, and me, for Love's sole end,
That man, Arjuna ! unto me doth wend ”.

The Ultimate Truth cannot be seen or known much less realised and experienced by studies or by austerities or by gifts or by sacrifices. भक्त्या त्वनन्यया शक्यः "The only way is the path of unique devotion" says the Lord. Arjuna, who hears it, wonders why the Ultimate Truth could be seen, known and experienced only by immaculate devotion and not by any other means. The Lord clears Arjuna's doubt even before he expresses it by an interruption. He says.

अहं एवंविधोऽर्जुन

“Arjuna, I am so constituted,” meaning thereby that the nature of the Ultimate Truth is such that It can be realised only by one who is unfalteringly devoted to It. That this is the meaning of the passage is made obvious by a verse of Sri Satagopa in his *Tiruvaymoli*. He is “எளிவரும் இயல்பினன்” The Lord is easy of access to His servants who have devotion for Him. To others, strange to say, He is impossible of access. பத்தடை அடியவர்க்கு எளிபவன்; பிரரர்க்கு அறிவித்தகன்” This difference between His devotees and others does not affect the impartial nature of the Ultimate Truth. God stands for Equality for all living things, as the Lord says:

समोऽहं सर्वभूतेषु न मे द्वेष्योस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

The same passage also shows that in spite of this characteristic of Equality or rather because of it, a difference is essential between those who have the grace-provoking quality of devotion and those who are lacking in it but have many other noble qualities. A right understanding of the True Nature of God as expounded in the above passages of the Bhagavad

Gita and the Tiruvoy moli will serve immediately to set the pilgrim on the right path, no matter how bad or wicked his nature might have been.

अपि चेत्सुदुराचारो भजते मां अनन्यभाक् ।

साधुरेव स मन्तव्यः ; सम्यग्व्यवसितो हि सः ॥

The quality that is required is unflickering devotion. That alone gives the human soul its proper orientation ; thereafter, he works for Him ; he looks upon Him as the Ultimate Truth. He becomes His devotee, unattached to worldly possessions ; and lastly he develops the quality of Love towards all living things and thereby reaches Him who is the Goal. For the crowning lesson of the eleventh chapter as well as of the entire "Gita" is the advice to Arjuna with which this chapter concludes :

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

For, Devotion to God gives the proper orientation to Life in its progress to the Divine.

PHILOSOPHY OF VIDYA

BY SADHU T. L. VASWANI.

Vidya is a word used, again and again, in Hindu Scriptures. It is one of the few central words in the Vedanta Sutras. It is often translated as "Knowledge." Yet of Western "Rationalism" with its empirical emphasis I find little in the Vedanta. The empirical data are referred to in Hindu Books as maya ; and we read, again and again, that Vidya is not for him who will not rise above the plane of maya. The Heart of the Universe is not maya but something deeper. The Hindu attitude is not anti-intellectualistic. But neither is it "empirical."

Over and over again are we told that Vidya is not "mere knowledge." Mere "knowledge," philosophical or scientific, does not always help humanity. When applied in a selfish way, it does harm to civilisation. Several years ago, the English Positivist, Frederic Harrison, attributed the unrest of our civilisation to three facts, viz., (1) that our science is not inspired by religion, (2) that our religion is not based on science, and (3) that our political life is but poorly guided by either religion or science. Mere "knowledge" may explain some changes and modifications in the world of phenomena. It does not explain the Life or the Inner Side of

the Cosmic Movement. The War showed to what sordid purposes such "knowledge" has invented poison gas and high explosives, and machine-guns, and the paraphernalia of "progress."

Vidya is a spiritual activity. It is energy of the soul. It is not mere awareness or conceptual understanding of some phenomenal relations. It is knowledge charged with spiritual emotion. So we read that Vidya is coupled with "devotion." In one passage, Vidya is even called "devotional knowledge." May I not say that Vidya is knowledge not of mere Facts but of Ultimate Values? The ultimate structure of Reality is not revealed to conceptual understanding, but to consciousness in which knowledge mingles with moral, aesthetic and spiritual emotions. Understanding gives us analysis and classification, not ultimate values. Understanding has been evolved under pressure of maya upon the soul. Understanding is, in a sense, a sign of subjection to maya. When the soul is vital, the veil of maya is lifted and the ultimate is intuited.

What is the Ultimate? Not a pleasure. Sensations are not what a wise man seeks. "Freedom" is regarded by many today as the ultimate of life. Recent French thought bears upon "the Philosophy of Freedom." And young India can think of nothing higher than Freedom. There is a sense, indeed, in which Freedom is the highest, noblest thing we know. The Hindu books name it Mukti. But nation-cults in Europe have often degenerated into cults of "power." And the result is exhaustion of European civilisation. True Freedom does not seek to dominate others. True Freedom is self-realisation for the Service of Humanity.

Vidya is a spiritual activity—an activity, therefore, which knows the Atman, the Self. Such "knowledge" charged with spiritual emotion becomes worship ; and indeed, in one passage, Vidya is defined as "Worship of the Atman." And Atman is more than once called "Purusha," the Self. So in an Upanishad, the poet sings :—"I know the Purusha of sunlike lustre beyond the darkness. To know Him is to cross death : there is no other path to go." To know the Self is to worship Him ; and to worship Him is to be Immortal. This knowledge is thus different from what is secured by discursive, analytic intellect. A glimpse of this knowledge-state comes in moments of Love. Not Love as it is described in most of the "novels," but Love as it is sung in the great Sufi and Bhakti poems, and in the lives of mystics and saints. True Love knows not analytically but by union. As a Muslim mystic says : "There is no admission for separate personality within Thy Sacred Chamber." Such knowledge is, indeed, worship.

"Vidya is worship of the Atman." And the great truth is set forth in the Scriptures that we are to worship Him in life. The mysticism of Vedanta is not sundered from dharma, the obligations and appointments of life. All things, all creatures, we read, are a "body" of the Atman. "The Self," we read, "must be seen through hearing, thinking and reflecting." We are to worship the Self in the exercise of our natural function. Again and again the teaching is given that Vidya itself is not open to him who will neglect karma. And the highest form of karma is Sacrifice! The Vedantic Sages were not ascetic who stood aloof from life. They worshipped the Lord in life. Several were good householders. Some, indeed, influenced with their counsels the conduct of kings and shaped the laws of the land. They entered into the great realm of Silence; but they were also men of action. These sons of Silence were, also Servants of the People. And India fell into a state of distracted anarchy when she ceased to worship the Lord in life. Many of her sons put on the yellow robe giving up the simple duties of life. Many in the pride of ceremonial "religion," looked down upon millions of their countrymen as "untouchables." Sons of India ceased to be sons of Liberty, ceased to respond to the Call of Life: and India fell. Will India be great again? Then must we worship the Atman in life realising the truth that religion and service are inseparable. For to worship God in life is to fight injustice, is to combat wrong, is to oppose the autocrat who sins against the weak, is to stand boldly for great human values above caste and privilege and creed. Not till we strive to worship God in life, may India hope to be a Free Nation. If the West worshipped God in life, it would not suffer from the orgy of industrialism or that cult of domination which has resulted again in wars and violence. Europe's *avidya* has been the world's great tyrant.

There are conditions to be fulfilled by those who would have the vidya that lifts the veil. Three of them, according to my reading of the Vedanta sutras, deserve a special notice: (1) Discipline under a dynamic personality. There is no knowledge without discipline. A dynamic personality is named "Guru" in the books. Ancient India did not believe in impersonal teaching of "Knowledge." Vidya, like character, cannot be externally taught. It must be caught as a spark from a living Flame. It must pass into you as an influence from a Soul. Modern Universities in India prescribe many text-books. But in the absence of great teachers, most of the students alas! are little better than "dead souls." As water flows down from heights to a lower level, so does an

influence, a power, a shakti, flow down from a great Teacher to some of his pupils, filling them with something of his radiance, transforming them into new men for the service of humanity. Ideas become forces, shakti, through creative personalities in whom lives the Infinite Ideal. Such Teachers-Transformers are needed today.

(2) Heart-Purity:—The senses were meant to be windows through which to receive revelations of the Real. But with many the senses are become as a prison-house. With, many "knowledge" is a power to procure sense-pleasures. Today many of the Indian students seek bhoga, (pleasure). Today many are still unprepared to live a simple life. And how many today are true brahmacharis? One of the Upanishads says that the Vedanta is "not to be taught to him whose passions have not been subdued." "Knowledge" with many is not a power to subdue, but to forge fetters for living within the prison of passions. Science today is studied with eagerness; but how many of those who study science are disinterested in the pursuit of Truth and have in their hearts love for Humanity? "Knowledge" of which the motive is personal gain or ambition cannot help us; such "knowledge" is a separative not a unifying force. Science without good-will is a danger, not a gain to the life of man. There are "scientific" men who employ their knowledge and talents to help a cruel, aggressive Imperialism. Is it that men have come to know too early some of Nature's secrets? Science should really be an instrument of help and healing; science, as applied today, is often a servant of Mammon and Materialism. Mighty stores of energy lie in Nature. Men are discovering them more and more. But if we have not love in our hearts nor the discipline of humility, we can only misuse Nature's sources of power, and science will become, as it became in the war, a mighty weapon of destruction. The man of Vidya must have an unselfish heart so that he may use his knowledge for the service of Humanity. Dr. Vaillant is a French X-ray expert. He has undergone 13 operations for injuries caused by X-rays. He has lost his left arm, his right hand, his right wrist, and a part of his left shoulder, and is unable even to feed himself! But he has welcomed these operations in a sportsman's spirit. "An operation", he said, "is a sort of adventure I am now getting used to." And he asked that the papers should say nothing about him. "Silence," he said, "pleases me the best." Such men glorify science. And with the martyrs of science, knowledge is, indeed a "Sacrifice."

(3) Dhyana (Meditation):—This is another condition of knowledge. That knowledge involves an act of attention is easily recognized. That

there is no lifting of the veil without meditation is not often realised. It is said in the Scriptures that Vidya, even if acquired, does not stay with him who has not the power of meditation. Meditation is spiritual assimilation. In a sense, the Law of Knowing is Being. Establish kinship with Nature if you would know Her. The things which the common-sense world apprehends—tables, chairs, houses, streets, etc. are when carefully understood, abstractions. The continuous process of changing and the reality behind the veil of forms are intuited not through the “intellectual” method which is one of abstraction and logical analysis but in meditation. Much of what passes current as “knowledge” to-day is the result of shravana and manana; it has not developed in and through meditation. “The world is too much” with many of us. Much hurry has made us poor. One malady of modern life is its “fatigue.” We use our energy too fast. We feel fatigued. And fatigue is system-poisoning. Meditation is needed for the mind to recoup its health. Periods of silence are needed for renewal of the soul’s youth. Modern life needs the healing power of meditation.

Knowledge which grows into us in these three ways becomes a creative shakti. And with such knowledge comes Fearlessness. For to know is to recognise the One Great Force which is mightier than all opposition. “While small and vulgar people,” says a Scripture, “are always quarelling backbiting and abusing each other, great ones seem to have obtained a portion of the gift of dhyana (meditation). How many such men, men of knowledge, has India to-day? Yet only such men can do the dynamic work of national emancipation. Only such men—and women—may take us to a new dawn in our history, passing on to India’s waiting millions the Ancient Message:—You, you only, are your own obstacle. Arise in faith and love, and achieve your Freedom.

EPIGRAMS FROM EMERSON

Without war, no soldier; without enemies, no hero.

The sun were insipid if the universe were not opaque.

That we are here is proof that we ought to be here.

We are used as brute atoms, until we think: then we use all the rest.

C. S. S.

THE ENERGY OF THE HEART.

In the course of a talk in the Sanctuary of the Shakti Ashram, Vaswani said:—

Who are the immortals of history? Dhruva, Prahlad, Mirabai, are they not among the immortals? They drank the *amrita* of the Name! This *amrita* is not given *gratis*. There is a price for it. Self-surrender! Kings renounced their thrones to have this *amrita*. The immortals of history are the men and women who renounce themselves in the service of the Name. Blessed are they!

Speaking on the “Yoga of Samadrishti” at the Shakti Ashrama on Thursday morning, Vaswani said:—

He who practises the Yoga of Samadrishti lives in a vision of unity. He realises that Life is one. He sees the one in all creatures, all nations, all races. (2) Such a man serves the Cosmic purpose in whatever sphere he may work. It is not for him to renounce the world and retire to a forest. It is not necessary for him to have the yellow robe or any of the other marks of outer renunciation. He has what is better *viz.*, inner renunciation. He may be in the *grihastha* ashrama; he may be in this profession or that; the still dwells in the Eternal. To him the family is a temple: to him a profession or occupation is a sphere of the Spirit; to him nothing is secular; to him every sphere is a channel of God’s grace. Such a man has risen above form values to the values of the Spirit. (3) The Yoga of *Samadrishti* is realised in a great measure when the man feels within himself the pain of others. He says to himself. “I feel the pain in my brother’s body”. Such a man feels the passion of the Cross. He is at one with the world in its painful pilgrimage. He has blent himself with humanity—with all creatures travelling in pain. He hath entered into the flame of sacrifice.

Vaswani left Rajpur for Sind on Wednesday noon. In his parting message in the Shakti Ashrama Sanctuary on Wednesday morning he pointed out that there were two energies. (1) the energy that spent itself in pursuit of pleasure or honours or silver and gold: these were passing things; and (2) the hidden energy of the heart. It was the energy of character, the energy of love that must shape national life. Without it, the so-called practical was no better than the bestial, the brutal. What was truly practical was vital; and history’s vital Principle was character, was sacrifice.—Notes of addresses by Sadhu T. L. Vaswani.

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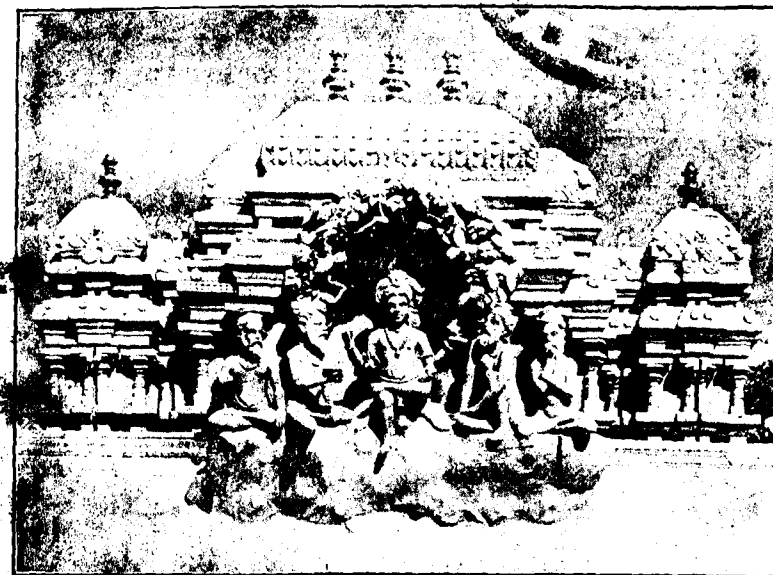
Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Ram
Mr. K. V. Sesha Ayyangar

VOL. IX]

DECEMBER, 1931

[No. 9



On the front parapet of THE TEMPLE OF LIGHT, Adyar :

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्गुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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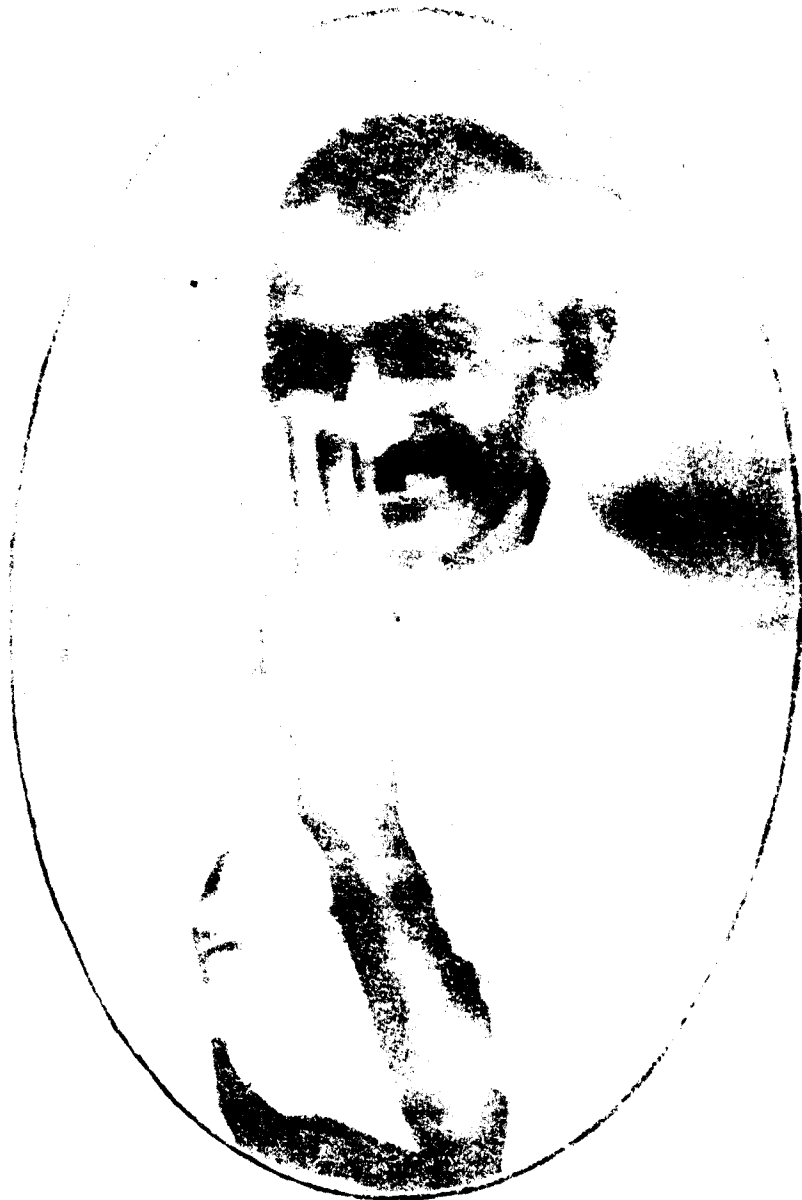
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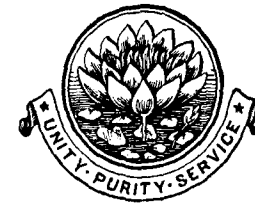
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VOL. IX

DECEMBER, 1931

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ON THE PATHWAY OF LIFE.

WAYFARER.

To the aspirant on the path of spiritual progress the possibility of falling away from the path is a source of continuous anxiety. All along the path there are spread green and gliding slopes of sense attractions which temptingly invite him to descend. These are the fields of *Rajasic* pleasures the taste of which is as nectar but the result is as poison. The course of that descent takes him imperceptibly to lower and lower levels of life from which he has been ascending with painful slowness through ages of effort. It leads him inevitably to the *Asuric* group wherein during life upon life of uninstructed existence.

"Tread they that nether road

Till they find and worship Me sweet prince."

It is fearful to contemplate that the affinities of an out-grown personality can persist in a nascent condition for incredibly long periods and are capable of being roused into dangerous activity under conditions propitious to their growth. It is a career the very thought of which pulls one down the precipice where ultimately the discriminating reason itself may be lost which is the hall-mark of the human personality.

Fortunately for human evolution there are a number of obstacles even to the downward course. In the first place the capacity to fall in a single birth is itself limited. The flesh is weak and the moral resistance collapses many a time under pressure of temptation. But the spirit is willing. In the second place the freedom to sin and fall is hedged in with restrictions legal and social. Legal sanctions and social opinion constitute permanent warning signals on the path of descent. Pain and suffering constitute another set of arresting factors speaking in more emphatic and insistent tones. A number of minor miseries physical and mental proclaim the afflictions of the unredeemed life of the lower levels. The haunting memories of regenerate days are a disturbing element in the placid acceptance of a fallen state. The vision of higher altitudes which religion opens up to all fallen or redeemed and the exaltation of life demonstrated by the great religious ministers are an unceasing urge towards emancipation.

It is not therefore surprising that in the scheme of every religion there are to be found extensive provisions for diverting the thoughts of men from low obsessions into ennobling channels and that no pains are spared to extol the attractions of the life lived in piety and devotion. In all religions there are hymns which hold out promise of reward in the shape of all the good things in heaven and earth. Many of them promise incredibly large results for spiritual exercises involving little exertion. It is not unusual to find in Hindu hymns statements that the sins committed in a crore of births are destroyed by a mere thought. Benefits are promised to speakers, to listeners, to those who expound, and to those who cause them to be expounded.

The question may be asked how far are we justified in seeking earthly comfort through spiritual media and if it is a right thing to do to exaggerate for purpose of attraction the rewards of an act the spiritual significance of it ought to be its own commendation. Different answers are possible depending upon the manner in which we approach the question. It has to be recognised as a hard fact that most men do seek the good things of the earth and do invoke the agency of religion for that purpose. The history of the growth and expansion of religious movements all over the world contains many conspicuous instances of the acceptance of a religious faith by reason of miraculous cures effected by its expounders for a king or a nobleman. Neither the spiritual heads nor their disciples nor their beneficiaries have hesitated to use (if that term can be used) their spiritual powers for attaining earthly ends. Today all over the world from all Temples, Mosques, Churches, and all other places of worship one incessant prayer goes forth, a prayer which though rationalised in infinite

varieties of forms, embodies the one fundamental longing of the soul, that the Kingdom of God may come, and that life on earth may be as rich fruitful and happy as it would be when lived in the intimate presence of God.

The search for material objectives through spiritual means is a fact that cannot be hid from ourselves any more than it can be hidden from God. But is there need for doing so? Are not our spiritual affiliations the ultimate motive forces of life? Do they not furnish the ultimate dynamic and orientation to our thoughts and actions? Ordinarily when through a religious exercise we renew and strengthen these contacts it is our expectation that they will enable us to have a happy time in the next sphere of existence. Where is the harm in expecting, and in 'using' these contacts for giving us a good time on earth, provided—and this a primary proviso—that the good time in this life is one in which our life is lived in accordance with the Will of God as we hope it will be in the future life. It is not an illegitimate ambition to entertain desires that are righteous. The Lord himself has said that he is such desire.

‘Yet am I right desire in all who yearn’

Again if we are not able to free ourselves from the desire for good things and do seek them in the pathways of life it is better that we bring those desires into the field of spiritual consciousness and give them their proper place. It is just possible that in such a process we may drop some that are positively evil, and that we may be able to see the relative importance or insignificance of some which are our obsessions at other times. If we do retain them it is an advantage that we seek them through prayer, and recognise that all good that comes to us has to come through God. There may then be a probability that we do need them and that we will seek them through right means and use them for right ends. There is also the probability that if the desires are not realised we are likely to reconcile ourselves more easily to their absence and take our failures in a sportsmanlike spirit.

At the same time it looks as if we are exploiting our access to God for things of low value, when after coming into the Divine presence we cannot think of better things than bread and all that it stands for. For does He not know that we have need of these things without our asking for them? Is not the labourer worthy of his bread? Shall not these things be added unto us if we seek the Kingdom of God and His righteousness? Do not Artha and Kama naturally accrue to those who seek to do Dharma? Did not the ancient *Rishis* refuse to exchange their spiritual wealth for

earthly joys? Do not the Hindu scriptures always hold out the search for worldly wealth as an inferior pursuit. Did not Vasudeva repent that he was deluded into asking for the father-ship of the Divine child instead of for the Ultimate Bliss? Are not the *Asuras* and *Rakshasas* looked down upon because they abuse the great gifts which are the prize of *Thapas* and use them for the Over-Lordship of the Earth? This is one aspect of the conflicting considerations that arise in discussing the question.

It is stated in the *Srimad Bhagavata* that फलश्रुति (i.e., statement of result) is रोचनार्थ (for attraction). Perhaps that is an important aspect of it. The ancient leaders were anxious to divert the human mind into higher channels by all means. The idea that even earthly objects could be realised by spiritual effort gives such effort a sugar coating. It was not intended that these objects exhausted the fruitage of spiritual culture. They were looked upon rather as bye-products. It was expected that those who had once made the contact would keep it up. Neither delay nor disappointment would deter the man of faith from persisting in his spiritual efforts, to those who take their reward and go away from the Divine presence for them also a time will come when they will renew their contact. Once we get the recognition that He is the source of all good, we cannot but desire to preserve our contact with Him at all cost. That meant growth step by step in the understanding of His personality, in the knowledge of His purpose, and in the desire to fulfill His will. We get started on the path that inevitably leads us to His Sonship. The world changes gradually before our vision. We once wanted to exploit its contents for our selfish gains. We desired to draw the wealth of the whole world within our narrow circle, and stamp it with our lower "I". As we learn our limitations and the direction of the Divine Laws, there comes a stage when we desire to exploit ourselves even to exhaustion for fulfilling the Divine Plan through *Yagna*, *Dhana*, and *Thapas*, the threefold duties on which the Lord lays such stress in the *Gita*. It may be that there are further stages wherein we get the capacity to function as partners in the governance of the world with full knowledge and delegated powers and earn our right to be recognised as true Sons. For we shall become perfect some day even as our Father in Heaven is perfect.

The फलश्रुति is no more than a statement of the nature of the pathways of Dharma, and what it may mean to us in time measured not with the small measures of human standards but with the measures used in spiritual evolution. It must be that those who tread the Path of Dharma must have all necessary things added unto them. It must be

that they that work Righteousness shall be exalted. There is, therefore justification for diverting the thoughts and aspirations of men into invoking Divine intervention in their lives. From such invocation there may soon follow a firm affiliation to the Path of Dharma.

Yet the question must remain, how far are we justified in invoking spiritual forces for material purposes. Is earthly prosperity connected with righteousness? Or is it an evil? Under what conditions are we justified in seeking it? When should it be shunned? Is religion exhausted when it is made to cater to selfish needs of the individual even to the extent of taking him to his salvation? Is it right to invoke religion for personal gain when that gain has to be achieved by the misery of many. Is there a natural conflict between the laws of economic ethics and those of religion? If so which is to prevail and to what extent? We are brought face to face with the whole range of the problems of social evolution, the relative claims of the individual, the community and the state, and the best manner in which we can co-ordinate the conflicting aims and methods of social organisation.

Religion is merely the name for the path of the spiritual ascent of man. The great souls of the world have trodden the path in the past. Travelling along different routes, reaching different altitudes they have revealed to those below prospects which though differing in some features are one in their surpassing glory.

"Manifold tracks lead to yon sister-peaks
Around whose snows the gilded clouds are curled
By steep or gentle slopes the climber comes
Where breaks that other world."

The path and the progress along the path must necessarily vary with individuals and with groups. It must vary with the urge which religion provides and with the social environment in which one has to function in life.

"Strong limbs may dare the rugged road which storms
Soaring and perilous, the mountains breast;
The weak must climb from slower ledge to ledge,
With many a place of rest".

Through all the religions of the world there goes forth a perpetual call to the human race to enter the path.

" There spring the healing streams
Quenching all thirst ; there bloom the immortal flowers
Carpeting all the way with joy ; there throng
Swiftest and sweetest hours."

Through all the leading social systems of the world there runs only one purpose ; that of helping in the forward march, individuals and groups so that they may pass easily from stage to stage.

" To clearer heights and find
Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense."

A SKETCH OF THE CHARACTER OF LAKSHMANA*

BY

V. RAGHAVAN. B.A., (HONS).

यस्यैष दक्षिणे पार्श्वे शुद्धजाम्बूनदप्रभः ।
विशालवक्षस्ताम्राक्षः नीलकुञ्जितमूर्धजः ॥
एषोऽस्य लक्ष्मणो नाम भ्राता प्राणसमः प्रियः ।
नये युद्धे च कुशलः सर्वशास्त्रविशारदः ॥
अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ।
रामस्य दक्षिणो बाहुः नित्यं प्राणो बहिश्चरः ॥
न ह्येष राघवस्यार्थं जीवितं परिरक्षति ।
एषैवाशंसते युद्धे निहन्तुं सर्वराक्षसान् ॥

—Suka informing Ravana ; Y. K. S. 28 ; Sls. 23—26.

भ्राता चास्य महातेजा गुणतस्तुल्यविक्रमः ।
अनुरक्तश्च भक्तश्च लक्ष्मणो नाम वीर्यवान् ॥

—Surpanakha informing Ravana ; Ar. K. S. 34. Sl. 12.

These two pictures of Lakshmana given by Suka and Surpanakha, even on their first acquaintance with him, convey to us a complete idea of the various phases of the character of Lakshmana, the dear brother of Rama, his servant, his careful watch, his consoling friend, his sage counsel and invincible aid in battles.

* Awarded first prize on the Valmiki Day, Celebrated by the Sanskrit Academy Mylapore, Madras.

Of golden complexion, as great as Rama in qualities, Lakshmana, of all the sons, resembled most his father and his face was a consolation to Rama whenever the latter thought of the great departed Dasaratha. Says Rama himself to Lakshmana, fondly embracing him,

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण ।
त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम ॥

Ar. K. S. 15. Sl. 18.

Praising Lakshmana to Hanuman, Sita says—

यं दृष्ट्वा राघवो नैव वृद्धमार्यमनुस्मरेत् । S. K. 38. 63.

When Rama kills Tataka, saves Visvamitra's yagna, breaks Siva's bow and quells his Brahmin name-sake, we hear little of Lakshmana. He is always by the side of Rama, but is something like an apprentice in the Balakanda. From the dissolution of the coronation of Rama to the killing of Ravana, we see him side by side with Rama, his character coming out in bold relief, every now and then, in many a capacity. The various aspects of Lakshmana's character get explained by the one and only main thread in him. There is one central and vital thing which is the motif of all his manifold doings. Having understood that, we have understood Lakshmana, in whatever he may say or do, in his long service of Rama through thick and thin. It is his great love for Rama, which takes many a shape—of service, of paternal care, of respect, of faith, of guidance and advice. Angrily pleading for over-riding the King's boon to Kaikeyi, he says to Kausalya—

अनुरक्तोऽस्मि भावेन भ्रातरं देवि तत्त्वतः ।
सत्येन धनुषा चैव दत्तेनेष्टेन ते शपे ॥
दीप्तमग्निमरण्यं वा यदि रामः प्रवेक्ष्यति ।
प्रविष्टं तत्र मां देवि त्वं पूर्वमवधारय ॥ Ay. K. 21. 17 & 18.

When Rama tries to prevent Lakshmana from following him to the forest, it was a futile plea to one who says that he has already been permitted and who is already starting ahead.

स्थितं प्राग्गामिनं वीरं याचमानं कृताञ्जलिम् । Ay. K. 31.

Lakshmana's mother readily blesses him to follow Rama, advising him—

रामं दशरथं विद्धि मां विद्धि जनकात्मजां ।
अयोध्यामटवीं विद्धि गच्छ तात यथासुखम् ॥

though Saumitri does not require to be advised in this matter. And without the slightest suggestion even of his ever thinking of even taking leave of his own wife, Urmila, he starts. In the forest, when he and Rama are being dragged by Kabandha, Lakshmana says to Rama—

पश्य मां वीर विवशं राक्षसस्य वंशगतम् ।
मयैकेन विनिर्मुक्तः परिमुञ्चस्व राघव ।
मां हि भूतबलिं दत्त्वा पलायस्व यथासुखम् ।
अधिगन्तासि वैदेहीं अचिरेणेति मे मतिः ॥ Ar. K. 69. 36 & 37.

In the forest he was a 'pundit' and arranged things so well that the loving couple, Rama and Sita felt nothing to be done or improved. For the beautiful hut he erected at Panchavati, Rama presented him an embrace and praised him for his knowing Rama's इङ्गित, for his रासिक्य. Rama told him previously, सर्वतश्चार्यतां दृष्टिः कानने निपुणो ह्यसि । Of his service to Rama, Kausalya says to Sumitra (in Citrakuta, 103. 6.)—

जघन्यमपि ते पुत्रः कृतवान् न तु गर्हितः ।
भ्रातुर्यदर्थसहितं सर्वं तद्विहितं गुणैः ॥

Guha, when asked by Bharata to relate to him how the brothers went, praises, in ardent language, with tears trembling in his eyes, the devotion, the service and the care, Saumitri had for Rama. Guha asked Lakshmana to sleep, promising him that there were himself and his army to protect them all through the night. Lakshmana, in his sorrow at the pass to which even such a great man as Rama had come, replied—

कथं दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुं जीवितं वा सुखानि वा ॥ Ay. K. 51.

His love often had to take the aspect of protection of Rama. Even as early as their boyhood we hear—

यदा हि हयमारूढो मृगयां याति राघवः ।
तदैवं पृष्ठतोऽभ्येति (सौमित्रिः) सधनुः परिपालयन् ॥ B. K. 18. 28.

Manthara says to Kaikeyi, 'गोप्ता हि रामं सौमित्रिः' Sumantra tells the dying Dasaratha 'अग्रतो लक्ष्मणो यातः पालयन् रघुनन्दनम् ।' And Rama himself tells Lakshmana, on crossing the Ganges, 'भव संरक्षणार्थाय सजने

विजनेऽपि वा ।' Sumitra consoles Kausalya that she need not have fear of any mishap to Rama.

धनुर्ग्रहवरो यस्य बाणखड्गः खभृत्स्वयम् ।
लक्ष्मणो व्रजति ह्यग्रे तस्य किन्नाम दुर्लभम् ॥ Ay. K. 45. 20.

Through winter nights, darker and longer by their sorrow at the loss of Sita, we find the standing figure of Lakshmana, his eyes red with night watch, protecting Rama, as a brother, as a friend, as a father. Rama remembers these days and weeps over the body of Lakshmana that lies struck by Ravana's Sakti :—

शोकार्तस्य प्रमत्तस्य पर्वतेषु वनेषु च ।
विषण्णस्य महाबाहो समाश्वसयिता च कः ॥ Y. K. 102. 19.

He now weeps with Rama ; now controlling himself, props up the drooping frame of Rama, now gets angry that such a great soul should suffer, and now gives Rama an effective sermon on courage and action. What more proof of his care of Rama do we want than these words of Sita herself,

आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम् ।
अनुगच्छति काकुत्स्थं भ्रातरं पालयन्वने ॥ S. K. 38. 59.

And amply did Rama return this love.—

बाल्यात्प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मिवर्धनः ।
रामस्य लोकरामस्य भ्रातुर्ज्येष्ठस्य नित्यशः ॥
सर्वप्रियकरस्तस्य रामस्यापि शरीरतः ।
लक्ष्मणो लक्ष्मिसंपन्नो बहिःप्राण इवापरः ॥
न च तेन विना निद्रां लभते पुरुषोत्तमः ।
मृष्टमन्नमुपानीतं अश्नाति न हि तं विना ॥ B. K.

As the Kingdom is about to be given to Rama, he says to Lakshmana,

लक्ष्मण इमां मया सार्धं प्रशाधि त्वं वसुन्धराम् ॥
द्वितीयं मेऽन्तरात्मानं त्वामियं श्रीरुपस्थिता ॥

* * * * *

जीवितं च हि राज्यं च त्वदर्थमभिकामये ॥ Ay. K. 4. 42-44.

And in the end also Rama first offers the Yauvarajya only to Lakshmana. What else shall we expect of Saumitri than his refusal to accept it, when

there is Bharata to inherit it? Rama calls Lakshmana, now and then, so lovingly as, आर्य and प्रभो. Such a brother is twice thrown down in the battle. Lakshmana lies hit by Ravana's 'Sakti'. Rama weeps and determines to die. He thanks the monkeys and asks them to return. He says—

अयं स समरश्लाघी भ्राता मे शुभलक्षणः ।
यदि पञ्चत्वमापन्नः प्राणैः किं मे सुखेन च ॥

* * *

न हि युद्धेन मे कार्यं नैव प्राणैर्न सीतया ॥

* * *

देशे देशे कलत्राणि देशे देशे च बान्धवाः ।

तन्तु देशं न पश्यामि यत्र भ्राता सहोदरः ॥

किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि ।

येन मे धार्मिको भ्राता निहतश्चाग्रतो मम ॥ Y. K. 102. 1-20

And as Lakshmana recovers, Rama embraces him and says—

न हि मे जीवितेनार्थः सीतया चापि लक्ष्मण ।

को हि मे विजयेनार्थः त्वयि पञ्चत्वमागते ॥

Previously, when Indrajit's Nagapasa has thrown Lakshmana down, Rama cries—

यथैव मां वने यान्तं अनुयातो महाद्युतिः ।

अहमप्यनुयास्यामि तथैवैनं यमक्षयम् ॥ Y. K. 49. 16.

There springs a conception in the minds of Rama's and thus Lakshmana's, enemies that Lakshmana is quick to anger. (अमर्षी) No doubt he has less of Rama's स्थैर्य as Valmiki remarks in two places. No doubt he is forceful and passionate in his criticism of others. All later poets and dramatists have preserved this aspect of Lakshmana in tact. Except once (and that is when Kabandha dragged him more easily than Rama) Lakshmana has never shown दैन्य in his spirits. He never shows the weakness that Rama is afflicted with often after the loss of Sita. Lakshmana is a typical Kshatriya, the image of उत्साह and पुरुषकार, of energy and manly action. In his deep sorrow at the loss of Sita, in his कामकार्पण्य, Rama will now and then sing anthems on दैव—fate. Even in other circumstances, such as the break up of his coronation, Rama is addicted to giving out hymns on fate. But Lakshmana will meet him with a call to cast

off all weakness and take to energetic action, *purushakara*. To gain his point, he will grow hot and will say angry words of Rama's enemies, as well as, sometimes, of Rama himself. He aptly describes his own function to Rama thus,—

अहं तु खलु ते वीर्यं प्रसुप्तं प्रतिबोधये ।

दीप्तैराहुतिभिः काले भस्मच्छन्नमिवानलम् ॥ K. K. 27-38.

(to be continued.)

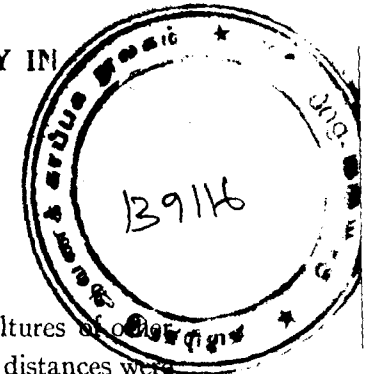
THE PERMANENT AND THE TEMPORARY IN DHARMA SHASTRAS.

By

MR. A. RANGASWAMI AIYER.

(Continued from Page 150).

Indian culture was not entirely isolated from the cultures of other civilized nations of the ancient world although intervening distances were great, and communications were slow and attended with danger. In 1909 a clay tablet was discovered in the regions bordering on the Euphratic Valley containing the terms of a treaty made in the 15th century B.C. by a Mitanian king in which the Vedic gods Mitra—Varuna, Indra, and the Nāsatyas (the twin Asvins) are invoked, shewing the emigration from India to those regions. There is a hymn in the *Rig Veda* addressed to Indra "O Indra, bring us jewels, cattle, horses, and Inanas of Gold" (*Rig Veda* VIII 78, 2). In ancient Babylonia and Assyria, this coin was known as *Mina* which afterwards passed into the Greek monetary system as *Mana*, and still later Latinised into *mina*. The old Babylonian name for Muslin was *Sindhu* derived from the country from which it came. The recent discoveries made by the Indian archaeological Department at Mahenjo Daro and Harrapa in the Valley of the Indus carries the ancient civilization of that part of India to 30th century B.C. contemporaneous with the Lumerian civilization of the Euphratic Valley and having communications with it. The modern river Helmund flowing west-ward into an inland lake in western Afghanistan is the old Eranian "Haragaete." This Avestan name is the equivalent of the Sanskrit "Sarasvati" and this river may perhaps be one of the three *Sarasvates* mentioned in the *Atharva Veda*, the other two being located in the Sapta-Sindhu of the *Rig Veda*.



Thus there were opportunities for the commerce of ideas between India and the countries of the west even as far as Egypt and Greece, and later Rome. The second and thirteenth edicts of king Asoka speak of the messengers of Dharma sent to preach the gospel of the Buddha to Anteyoka (Antiochus of Syria) Turamâya (Ptolemy Philadelphus of Egypt) Antikini (Antijonus Gonatus of Macedonia) Maka (Magas of Cyrene) and Alikasudara (Alexander of Epirus). The vulgar idea that woman was inferior to man was a common possession in all these ancient countries which had opportunities of exchanging their mental prejudices as well as their physical goods. Therefore it is not surprising that from the earliest *vedic* times, through the period of the *Sutras*, down to the age of the *Smrities*, there have been two different conceptions of the place, status, and relations of woman in society existing side by side, mutually contending, or interacting with each other, the one of equality though not of identity based on fundamental principles, *Sanatana* or eternal, valid in the past the present and the future, and the other of inferiority, belonging to early civilizations, and therefore temporary, and not a distinctive characteristic of Hindu culture.

We can illustrate the latter conception by taking an account of the womanhood in Greece in the Golden age of Athens--the age of Pericles. "For girls, there was provided no education at all save such as their mothers might claim to give them, and their mothers had learned nothing but sewing, weaving, and cooking. But in the city of the Maiden Goddess, neither wife, nor maid had any recognised existence. No respectable woman was ever seen in the streets except at a few festivals; her functions were solely to keep the house, and breed males and their subsidiary wives' and her glory, as Pericles defined it in his great funeral oration, was that she should not be talked about for good or evil among men * * * Emotionally in that age woman had very little existence. Apart from the prostitute class their lives were simply those of housekeepers and breeders of children. No girl at Athens had any education at all and could not possibly be a companion to a man except for one purpose. She was usually married at an early age, she had probably never seen her husband before she met him at her marriage feast, and she became henceforth a prisoner in his house, intermittently pregnant, with no occupation except to sew and paint her face; if she wanted exercise the most intelligent and enlightened husband could only suggest that she should fold up and arrange the clothes in her linen cupboards. Her respectability was measured by the rareness with which she was spoken of either in praise or blame * * * Socially boys after the age of 6 or 7 and girls never

mixed at all, neither at games, nor meals * * * Women were invisible * * * The social life then of Athens did not concern women and girls at all unless they were of the class to which Aspasia originally belonged or until they became wives and henceforth ceased to exist for any one but their husbands, and even they could never owing to their total lack of education be the intellectual companions of this quickwitted race" (*The Life of Alcibiades* by E. F. Benson pp. 24, 60, 61 & 62).

I have quoted the above extracts at some length to shew that the status of inferiority which some of our orthodox friends would urge is conferred on woman by Hindu religion has no connection with religion at all but was a characteristic of the civilizations of those early ages, and that the distinctive contribution of Hindu culture to the status of womanhood is a noble one.

Coming down to Manu, as the typical *Smriti* we find the same parallel sentiments as regards the position and status of woman. The one the permanent, the stable and therefore *Sanatana* which can inspire the civilization of the future as well as the past and the other the characteristic of an age that is fast passing away.

"Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law who desire (their own) welfare.

"Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

"Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

"The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by Magic"

(*The Laws of Manu*, S.B.C. III 53 to 58)

For illustrating the other parallel view no texts can depict it in darker colours than the following:—

"It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

"For women are able to lead astray in (this) world not only a fool, but even a learned man, and (to make) him a slave of desire and anger."

"One should not sit in a lonely place with one's mother, sister or daughter; for the senses are powerful and master even a learned man."

(*Ibid* II 219)

"Through their passion for men, through their mutable temper, through their natural heartlessness, they become disloyal towards their husbands, however carefully they may be guarded in this (world)."

"Knowing their disposition, which the Lord of creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them."

"'When creating them' Manu allotted to women (a love of their) bed, (of their) seat and (of) ornament, impure desires, wrath, dishonesty, malice, and bad conduct."

".....Women (who are) destitute of strength and destitute of (the knowledge of) *Vedic* texts, (are as impure as) falsehood (itself), that is a fixed rule." (*Ibid* IX 15 to 18)

Both these sets of opinions represent different view points and can hardly be reconciled with each other. Instead of making futile efforts to consider all of them as of equal authority and of equal validity, it will be more rational if we dissociate the permanent and the stable from the transient and the changing. Since Hindu culture has, for its underlying basis, cardinal truths which suffice for all time, though superimposed and altered beyond recognition by half truths, temporary expedients or accretions gathered according to the needs and prejudices of the time, it has been able to survive the choking effects of these changing environments, and retain a capacity to renew its youth from time to time. When a new Era is opening out before us, it is essential that we should distinguish between what is of permanent value and what is only of temporary interest in the *Hindu Dharma Sastras*. We can approach questions relating to caste, the *Ashramas*, the problem of untouchability and the like, and examine them from the stand point of the basic truths of Hindu Religion, and the stable elements of Hindu culture. We will then find that though outer forms must radically change to suit the inexorable demands of modern times Hindu culture would nevertheless possess a distinctness and a continuity, and from its vast experience gathered during ages would contribute elements of value and stability to human institutions of marriage, family, social relations, government, and humanitarianism.

SANRARA AS A BHAKTA

S. K. Y.

(iii)

We noted in our first article how the great Acharya who is generally known as a शुष्कवेदान्तिन or dry intellectualist was an ardent devotee and exalted the path of devotion and showed how easy it was to follow. In the second we saw how he was laying great stress upon the pivotal point of devotion, making our minds concentrate upon the Lotus Feet of the Lord. There are many other interesting points in the devotee's approach to the Lord touched upon by the Acharya in the century of verse under review. We shall deal with some of them only in this and bring the study to a close.

First he dedicates his whole self to the worship of the Lord. "Let my mind dwell for ever at Thy feet, my speech be ever in Thy praise, my hands be ever engaged in placing flowers on Thy feet. Let my ears ever hear about Thy stories; my intellect be ever engaged in contemplating Thee and my eyes ever beholding Thy form" (verse 7) and the same idea is repeated in other places as in verse 90.

There is the well-known story about Vishnu and Bramha attempting to see the feet and head of Siva and not succeeding therein and that is pressed into poetic service by Sankara. "Supposing I worship you and you become pleased with me and confer upon me great boons such as becoming Bramha or Vishnu. I have thereafter to become a bird or a beast and begin my quest of you and suffer untold agonies; how can I bear that?"¹ In another verse he says, "In virtue of Thy grace or of my own merits Thou manifestest Thyself to me. How can I see Thy lotus feet as crowds of angels prostrating at Thy feet hide them by their crowns studded with gems?"²

Sometimes the Acharya is in a playful mood and exclaims "Your food is poison; ornaments, serpents; dress, elephant's hide; vehicle, a big bull, What can You give me? What have You got? Please give me only devotion to Your lotus feet."³ Referring to Arjuna's fight with Siva mentioned in the *Mahabharata* (and made later on, the subject of Kiratarjuna) and similar incidents Sankara adds, "My Lord! You would not become pleased with my prostrations, my praising You and my worshipping You and contemplating You. Shall I become dearer to You if I begin to handle the bow, the club or stones?"⁴

1. Siv. 23; See also verse 86.

2. Siv 17.

3. Verse 87.

4. Verse 89.

There is another mood in which the poet insists upon his being saved "In this ever-returning cycle of births and deaths, far from ever worshipping You I wander blind without any hope. It becomes You, my Lord! to save me through Your grace. You cannot get a better person to be saved; nor I better Saviour in all the three worlds"¹ again, "You are the Lord of the poor and their best friend. I am the most prominent amongst them and this is our relationship. All my sins have to be pardoned by You and this causeway of relationship has to be constructed slowly by Your protecting me."²

'You create the worlds in sport and all the people are for Your sport. Therefore whatever I do must be to Your pleasure. Certainly my deeds must go to please You and hence it is Your bounden duty to protect me.'³

There are some moods of the author which may not appeal to modern minds. One is exalting his favourite Deity at the expense of others. This is a common characteristic of all devotees in this country. Vaishnavites look upon Vishnu as the Supreme Lord and other manifestations as being relatively inferior. So do the Saktas. Sankara seems to be a Saiva at times establishing the पारम्य or supremacy of Siva. "Thousands of gods there are in the world capable of giving to their devotees short-lived blessings. I do not care for them even in my dream. Everyone reaps the fruits of his action. I long to get the worship of Your feet which even Vishnu, Bramha and others who are ever by Your side, do not get."⁴ In another place he adds pressing into service some of his famous Vedantic similes. "as people mistake mother of pearls for silver, glass pieces for gems, water mixed with corn flour for milk and mirage for water, so they seek gods other than You as Saviours without worshipping You, O Great Lord!"⁵ In verse 83 the same idea is repeated.

Another aspect that may not commend itself to us is seeking salvation from the individual point of view. There is very little of group-consciousness, the longing for social service and the desire to see the meanest of the mean to be saved before he would ask for his salvation; an attitude typified by the famous episode in the *Mahabharata* where Yudhishrta refused to enter Heaven unless the stray dog that accompanied him was also admitted; an attitude to be found in many a Bhakta of later schools who say 'Lord! let me be born again and again to be Your instrument

1. Verse 13.

2. Verse 14.

3. Verse 66.

4. Verse 4.

5. Verse 8.

to bring salvation within the reach of the lowliest of the lowly'; an attitude which is generally associated with Buddhism.

Let us remember the words of the poet.

एकोहि दोषो गुणसन्निपाते
निमज्जतीन्द्रोः किरणेष्विवाङ्कः

One defect gets lost in the group of virtues as the spots of the moon get lost in its effulgence.

Let us bring this imperfect study to a close by taking up verses where we find the lyrical outburst at its best. 'When shall I see thee O! my Lord!' asks the poet and expresses his conception of his God in terms of phrasology most familiar to him¹

एको वारिजबान्धवः क्षितिनभोव्याप्तं तमामण्डलम्
भित्त्वा लोचनगोचरोपि भवति त्वं कोटिसूर्यप्रभः
वेद्यः किं न भवस्यहो घनतरं कीदृग्भवेन्मत्तमः
तत्सर्वं व्यपनीय मे पशुपते साक्षात्प्रसन्नोभव.

One sun is able to dispel all the darkness between the earth and the sky and to make himself visible to us all. Your effulgence exceeds that of crores of suns. How is it, then, You do not become manifest to me? Is the darkness in me so thick? Dispel all that, my Lord! and present Yourself before me (verse 58)

दुराशाभूयिष्ठे दुरधिपगृहद्वारघटिते
दुरन्ते संसारे दुरितनिलये दुःखजनके
मदायासं किन्नव्यपनयसि? कस्योपकृतये?
वदेयं प्रीतिश्चेत्तव शिव कुतार्थाः खलु वयम्.

Why do You not put an end to my troubles in this cycle of birth and death which is full of evil desires, wherein we have to hang upon wicked masters, which is full of sin and producing only misery? For whose benefit is this torture? If You derive any pleasure therefrom, I have no complaint at all and would feel perfectly satisfied.² Lastly my own favourite verse out of this century.

त्वपादांबुजमर्चयामि परमं त्वां चिन्तयाम्यन्वहम्
त्वामीशं शरणं वृजामि वक्षसा त्वामेव याचे विभो.
वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यैः विरं प्रार्थिताम्
शंभो! लोकगुरो! मदीयमनसः सौख्योपदेशं कुरु.

1. Verses 24, 25 & 26.

2. Verse 19.

I shall ever worship Your Lotus feet. I shall be ever contemplating You, seek refuge in You the Lord, and shall ever ask for You only. Cast upon me that glance full of mercy which gods long for and O! Sambhu! World Teacher! teach me that which would win me peace of mind.

(Concluded)

BACK TO FIRST PRINCIPLES.

BY

RAMA DASA

III

THE RISE OF COMMUNALISM.

The first fruits of the glorification of the past have been an extraordinary revival of communal consciousness. Not a month passes but that some community or other meets in conference and passes resolutions emphasising the distinctiveness of its communal life and the necessity for furthering and consolidating communal interests. In these conferences references are made to the traditional Divine origin of the community, to its ancient greatness, and to its present decadence. Comparisons are made with other communities believed to be more organised and aggrandising. The need for communal effort is pointed out and everyone is called upon to assist in the reinstatement of the community in its pristine glory. These conferences understand the past in terms of communal growth, interpret the present by its reaction upon communal interests and think of the future along the lines of communal betterment.

It is a strange phenomenon. The recrudescence of group consciousness has spread through the country like an epidemic. In major groups and minor groups a veritable dragons's teeth of communal organisations have sprouted up all over the country in less than a generation. With roots extending into a dim, obscure and mythic past, these organisations are being reared to function on the offensive and defensive as against other communities in the country. Their name is Legion. Their basis is religion, language, locality, profession etc. anything that brings people together on the pretext of a common temporary past. In these conferences not infrequently differences are exaggerated; jealousies and fears are exploited; appeals are made to the baser emotions; and old animosities are rehearsed with implied suggestions for aggressive class warfare against communities supposed to be offending. Men are not wanting whose moral strength is not robust enough to withstand the temptation to exploit the situation for personal ends.

It may be difficult to deny to these gatherings an element of usefulness. They may be justified as the expression of the desire of stationary communities to shake off apathy and come into line with the times. They may be also looked upon as the initiation of collective effort for betterment along lines of least resistance. A communal organisation is ordinarily a grouping of persons on inter-marrying, inter-dining, inter-worshipping or inter-working basis on hereditary lines. The sympathies that have been evolved through centuries of association have produced a cohesion that is of advantage in conducting joint enterprise. The communal organisation calls forth considerable sacrifice from its promoters. It helps to pool the enthusiasm for voluntary betterment. In the sense in which the prosperity of the country is the sum total of the prosperity of its groups, the growth and activity of group organisations may even be said to be an aid to the growth of national life. To the extent to which these groups have exclusively developed qualities of cultural or economic value the group activity may be rationalised as an attempt to preserve the vital parts of social activity and to enrich the public life. To the extent to which other groups with better organisation, cleverer direction, and accidental advantages, seek to monopolise power and exploit weaker groups, these organisations may be deemed to be necessary in the present conditions of social development.

ASCETICISM, EAST AND WEST

Again and again the question is asked whether we believe in asceticism. We reply that we do not. It is based on a fallacy, namely that the material is base and is to be discarded as an evil thing.

The material is neither good nor evil. All depends on what is behind the material. If there is a spiritual purpose running through the material then the material is spiritual for it is dedicated to spiritual ends. But if there is a selfish, base purpose behind the material then it is evil. But it cannot be said too often that the material is not of itself an evil. It is the raw material out of which the spiritual can be developed.

It is not in India alone that religion has run into a barren asceticism, for there was a period that it was rampant in the West. St. Jerome said, "It is the duty of the monk not to teach, but to weep." For six months it is said, St. Macarius of Alexandria slept in a marsh, and exposed his body naked to the stings of venomous flies. He was accustomed to carry about with him eighty pounds of iron. His disciple, St. Eusebius, carried one hundred and fifty pounds of iron and lived for three years in a dried up well.

St. Besrion spent forty days and forty nights in the midst of thorn bushes, and for forty years never laid down when he slept. This last penance was also practised for fifteen years by St. Pachomius.

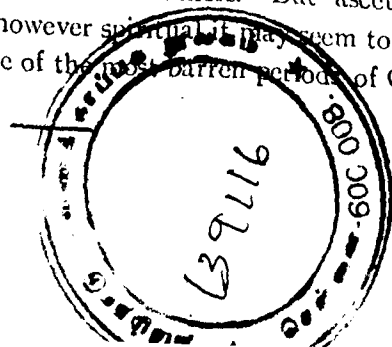
Of another famous saint, named John, it is asserted that for three whole years he stood in prayer, leaning upon a rock; that during that whole time he never sat or lay down, and that his only nourishment was the Sacrament which was brought to him on Sundays. In Mesopotamia and part of Syria, there existed a sect known by the name of "Grasers" who never lived under a roof, who ate neither flesh nor bread, but who spent their whole time for ever on the mountain side, and ate grass like cattle.

St. Athanasius relates with enthusiasm how St. Antony had never to extreme old age been guilty of washing his feet. St. Abraham who lived for fifty years after his conversion, rigidly refused from that day to wash either his face or his feet.

St. Simeon Stylites sat night and day for many years on a high pillar. He rapidly prostrated himself in prayer. A spectator attempted to number these rapid motions, but desisted from weariness when he had counted 1,244. For a whole year St. Simeon stood on one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body, to replace them in the sores, the saint saying to the worm, "Eat what God has given you."

These were not isolated cases. An Egyptian city named Oxyrychus devoted itself almost exclusively to the ascetic life and included 20,000 virgins and 10,000 monks. At the close of the fourth century the monastic population in a great part of Egypt was nearly equal to the population of the cities. The extremities to which they went were appalling. Many of the hermits made it a rule never to look on the face of a woman, and the number of years they had escaped this contamination was commonly stated as a conspicuous proof of their excellence. St. John of Lycopolis had not seen a woman for forty years. One of the monks who was a great linguist made it his penance to remain perfectly silent for thirty years.

All of this was beside the point and hence barren. The centre of the New Testament ethics was love for God and love for man. But these ascetics centered themselves on themselves and the whole thing ended in barrenness. The Christian is to deny himself on certain planes in order to release himself on other planes for the sake of others. But asceticism for its own sake is essentially selfish, however spiritual it may seem to be. This period of fierce asceticism was one of the most barren periods of Christian history.—*The Fellowship*.



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LATE SIR T. SADASIVA IYER.



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VOL. IX

NOVEMBER, 1931

No. 8

LATE SIR T. SADASIVA IYER.

We love to remember him as a fearless and conscientious judge who did not let the obsessions of his high office submerge his individuality as a man. We love to remember him as a public leader, who saw farther than the men of his generation the tendencies of his time. We love to remember him as one who adopted views far in advance of his times, and regulated his conduct in strict accordance with his views during the whole of a life time of exceptionally rich and varied human contacts. We love to remember him as one who more than any other helped to develop the necessary inhibitions and impulses that will enable men to walk in the path of Dharma in the changing condition of a Renascent India.

We love to remember him as the great Krishna Bhakta who delighted in calling himself as Krishna Daza indicating to the world that the goal devotion's ambition is the attainment of Daza Yoga.

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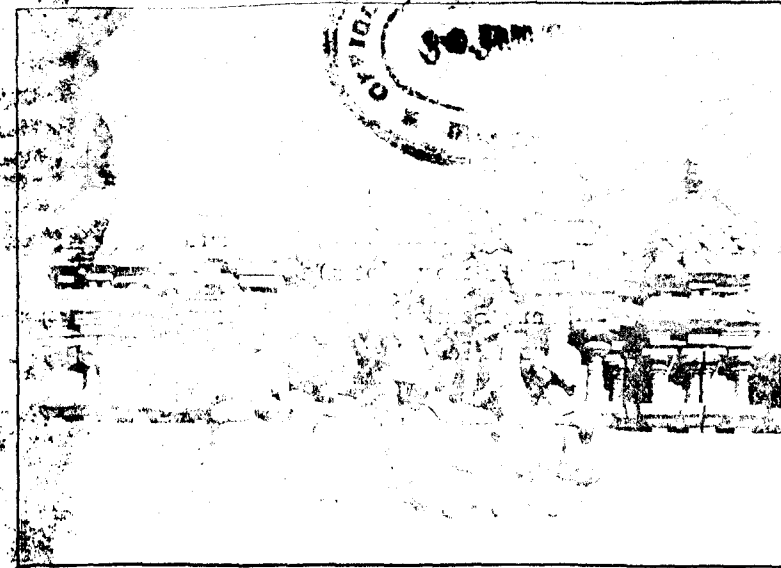
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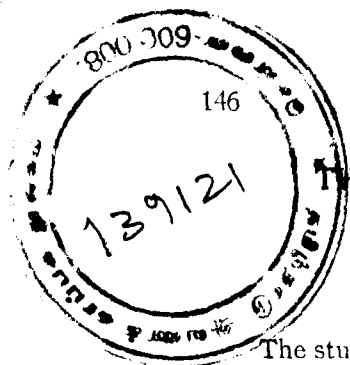


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THE PERMANENT AND THE TEMPORARY IN
DHARMA SASTRAS.

BY

Mr. A. RANGASWAMI AIYER.

The student of Hindu sociology has to bear in mind in his study of Hindu society whose history stretches back far away into the mists of time, what are the eternal principles which run through it as silver threads, making it a continuum amidst the age long ramifications marking its chequered past, and what are the changes which have taken place from time to time in its bosom, as new conditions faced it from age to age during that past. Such a study is necessary at the present time when Hindu society is passing through one of those periodical processes of rejuvenation which have taken place during the course of its past history. But this time the external conditions to which that society must adopt itself and react, if it is to live, grow, and flourish are far subtler, deeper, and mightier than at any time in the past, and the changes have to be wrought more swiftly, and not left to the slow work of the passage of time. Social ideals are rapidly changing in the world; and new values are being given to the several factors which enter into the moulding and the re-fashioning of those ideals. Hindu India differs in a unique manner from other countries of the world. The present day civilisation of Europe and America, although participating in the legacies left by ancient Greece and Rome, has been influenced in the main, by the ideals and concepts reared on the basis of the Christian religion. Similarly the culture and civilisation dominating the western countries of Asia owe their origin and development to the religion of the Prophet. Japan has largely assimilated herself to the west, while China with her ideals, culture and civilisation to which no mean contribution has been made by this country from about the beginning of the Christian era is in a melting pot, the result of which the future alone can clearly show. The adjustment between the past and the present, the old and the new, in the west is the adjustment between a comparatively recent past, and the present, while the adjustment between the past of the Hindu India and its present, out of which the future would be the outcome is an adjustment between a far more ancient past, and the present.

The complexity of the problem, and the safety of the solution both co-exist in the peculiar conditions of Hindu ideals, culture and civilisation as they have descended from the ancient to modern times, and as they are operated upon by the forces of modern progress. The complexity is

caused by the variance between the distant past, and the present. The safety is the presumption that as Hindu culture and civilisation have survived so many onslaughts made on those weak points in their capacity to adopt themselves to the changing conditions in their age long history, there must be some stable elements which must have contributed to give them successive leases of new life age after age. Both for one who venerates ancient tradition, and the ardent social reformer intent on change, it is necessary to discover and recognise these stable and essential elements, and distinguish them from the accidental and the temporary which whatever their value in one epoch of time, cease to have that value in another period of history. In India, of all countries in the world, with its history continuing uninterruptedly over such a distant past it is essential that the future should be built on the lines laid in that past. Though several social and cultural ideals not always identical with the Hindu have their mutual play and interaction in modern India, it is undoubtedly true that the Hindu will predominate, and even profoundly influence the rest, both by strength of numbers and of being of the race of the soil.

There are some typical problems which have arisen in our midst, and are making insistent demands for their solution, and adjustment. In other parts of the world, the woman's place in society, her rights, her duties, her opportunities for growth and service in the family and outside it in the life of the nation demand a new orientation. The course of recent events in India is bringing it rapidly into the domain of the practical as distinguished from the theoretical or the academical stand point. Her marital rights, her economic position, her rights of inheritance, her part in the public life of the country and its institutions, as legislator, official, professional and the like, her moral standards and a host of other considerations will rapidly emerge into view if they are not already doing so. Similarly the forces of modern democracy which from their very nature are calculated to weaken rights deriving their strength from heredity must introduce deep reactions in the system of castes and *Ashramas* which is a notable contribution made by ancient Hindu sociological founders and builders to the stability of society and in a particular form has done service during the past a few thousands of years. What would be the position of the many millions outside these castes, and yet bound to Hindu society in a loose manner; when their 'pathetic contentment' is broken by their approaching political enfranchisement and freedom, and the early opportunities of mental and moral development, and physical cleanliness which a widespread system of national education

would surely bring within their reach? Would their present loose connection in the bosom of the Hindu society be rivetted into a close and enduring bond having their proper and legitimate place therein contributing to their dignity and self-respect or will it drift further and further? These and similar other questions rise into view which will have to be duly considered by responsible leaders, students and thinkers in Hindu society, and suitable solutions found and acted upon. For the present age, quick in its operation, rational in its outlook, scientific in its examination and conclusion, differs from the past in its opposition to 'drift' as a method of solution.

In helping us to come to reasoned conclusions, and adopt well conceived methods of action instead of a policy of 'Drift' a rational understanding of *Hindu Dharma Sastras*, as human documents and works of men actuated by high ideals and steeped to the core in the stable elements of Hindu tradition and culture while at the same time not exempt from the transitory concepts and influences of the time they lived in, is essential. It would be equally prefunctory if we treated these writings as sacrosanct and beyond criticism, and their interpretation as matters of textual inspiration, or if we relegated them as the primitive expressions of the exponents of a semi-civilised humanity in the early stages of its civilisation, possessing no value for the future.

As an illustration, we shall take the status and position of women in Hindu culture and civilisation up to the present and their bearing upon her future in the bosom of Hindu society. We can trace two parallel positions accorded to her, one a position equal to man whether spiritually or in the realm of mind or economically as a member of society, and the other which placed her in various degrees of subordination ranging from a chattel or an object of possession to an inferior human being who should always be under the control of man. These parallel conceptions are found side by side from the *vedic* age and right up to the period of the late *Smritis*. While the former belongs to the stable and permanent elements of Hindu culture which imparted to it an eternal youth, the latter reflects the several passing stages through which the subordination of woman to man has passed from time to time up to the present.

The charter of woman's equality with man according to Hindu philosophy and the culture reared thereon is that *Jiva* which is divine in its essence and incarnates as man or woman is sexless, and that sex is its differentiation in lower bodies for gathering of individual experiences. This deep basis for equality cannot be said to be stressed in other racial

cultures to the same extent as in the Hindu in which it is as old as the *Upanishads*. It is as valid now for the fresh evaluation of woman's place in society which is taking place around us at present as it was at any time in the past.

Marriage is an all-important institution in the life of a woman which may vitally affect this equality of status for the worse. The most ancient *Mantras* used on the occasion of marriage from the *Rig Vedic* times up to the present show that this equality of status was expected to be observed in practical life.

"By thy right hand for happiness I take thee, that thou mayest reach old age with me; thy husband Aryaman, Bhaga, Savitar, Purandhi gave thee to me to rule our house together".

"Here may delight be thine through wealth and progeny. Give this house thy watchful care. Live with thy husband, and in old age may you still rule your household."

"Here now remain, nor ever part; enjoy the full measure of your years; with sons and grandsons, be glad in heart within your house."

"Children and children's children may *Prajapathi* give us; may *Aryaman* bless us with wealth unto old age. Enter, not evil-bringing, thy husband's homestead. Within the home may man and beast—increase and thrive. Free from the evil eye, not lacking wedded love, bring good-luck even to the beasts: gentle of mind, bright of countenance, bearing heroes, honouring the Gods, dispensing joy.—This bride, O. Gracious Indra, make rich in sons and in happiness. Grant her ten children, and spare her husband as the eleventh. Rule them and govern over thy husband's father and mother, over his sisters and brothers:—may all the Gods unite our hearts."—

(In *Rig Veda*, 10th Mandala translated in Ragozin's *Vedic India* Pages 371 & 372.)

The wife had the right to perform the sacrifices with her husband. The childless widow inherited her husband's property as a matter of right. The unmarried daughter who lived all her life in her parents'

home with her parents demanded and got a share of the ancestral property for her maintenance. (Das's *Rig Vedic Culture*, page 250)

Any human society howsoever it may be uplifted by noble ideals of conduct and social relationship cannot but be influenced in varying degrees by the contemporaneous ideas characteristic of the times. It was the average human conception from ancient, right quite up to modern times that woman was inferior to man. This was present in the midst of all ancient civilisations. So in the *Rig Vedic* times we met with uncompimentary sentiments towards women occurring in passages in the *Rig Veda* as follows:—"Woman's mind is uncontrollable" "Woman's love is never stable" and her heart is like that of a hyena." (*Ibid* page 106)- These latter sentiments are entirely out of tune with the noble conceptions of womanhood illustrated by the wedding hymns of the *Rig Veda*, and must be traced to the current ideas of the age dominated by masculine superiority.

(To be continued)

A RESTATEMENT OF FAITH.

BY

MR. V. V. SREENIVASA AIYANGAR.

II

CHANGE OF FAITH.

In my first article under this series, I emphasised the necessity for co-ordination between faith and life, and concluded by calling it the first article of my faith.

I shall now proceed to discuss and determine the question of what the faith of man should be or consist in. The most remarkable feature of all the religions and faiths of the world is that the followers of each of them claim to hold the monopoly of spiritual truth and claim also with the certainty of absolute truth and all the arrogance born of such ignorance, as if the salvation of the soul is their exclusive property. Not only that but many of them even postulate indubitably the converse viz., the damnation of all who do not belong to that particular faith.

It is sad to contemplate what all atrocities have been committed in the course of history and almost in every country in the name of religion.

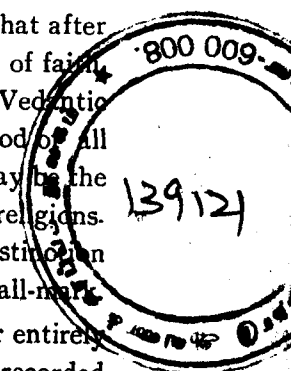
It may from a particular point of view indeed be beautiful to come across or conceive of a person who is so thoroughly imbued with the abso-

lute truth of his own faith and the falsehood of every other, as even at the point of the sword to seek to convert others to his own faith only for the purpose of saving their souls. What is bewildering is that such a claim should be made by the followers in respect of every religious faith however silly or insignificant it may seem. Such blind and zealous faith claiming the right even to proselytism by interfering with the liberty of faith of others, may have its aspects of aesthetic beauty even as the character of a monomaniac on the stage. But such an attitude and outlook are thoroughly inconsistent with the finiteness of the human mind. That is probably the reason why most, if not all the religions of the world have claimed a divine origin and seek to justify the omniscience and omnipotence claimed on account of the infallibility of the origin.

It almost seems that there is something in religious faith itself which excludes, so to say a poised middle. On the one side there is the zealot reckless of everything else and at the other end there is the merely nominal follower to whom the faith is less than a cloak to be put on and put off at pleasure. When one comes to look at the matter with deep anxiety and taking a bird's eye view of the evolution of the various religions of the world, one cannot but come to the conclusion that after all perhaps what matters is the faith itself and not the content of faith. In that beautiful classic simile with which the followers of Vedantic religion are familiar, it is explicitly announced that God is the God of all religions and that He alone comes to be worshipped whatever may be the name and object of worship. That is indeed the religion of all religions. That aspect from such high altitude is the most characteristic distinction and quality of vedantic thought. Such universal tolerance is its hall-mark.

But when all is said and done, religious faith is a matter entirely between the individual and his God. No doubt, in the evolutions recorded by history social and political, it has come about that all the followers of one faith have been organizing themselves into units of various degrees of cohesion and that professing one religion has been, as it were, a sort of a ticket of admission into the circle. The converse of it has also been unfortunately the fact, viz., that the loss of such a ticket has often entailed not only the exclusion from the circle but has often been followed up by forcible ejection therefrom.

When, however, one comes to look at the reason of the thing, there is no reason whatever why the members of the same family should not each of them follow a different faith. I have come across numerous such cases in our neighbouring island of Ceylon, but that is unfortunately due not



to the religious zeal of the individuals concerned or to respect for individual freedom but to religion being regarded more or less as a matter of convenience. The religious faith of a person being to him a matter of permanent importance, it cannot but be considered absolutely necessary for each individual to determine what his faith is or should be.

This, however, will be seen in most cases to involve for each individual the enormous and almost impossible task of his having by himself to examine in all detail and particularly, the fundamental doctrines of every religion or religious faith actual or possible and then come to a conclusion with regard to his own choice.

To most men such a task is impossible of achievement. They have neither the tendency nor the equipment for it. Even in the case of men in whom there may be discovered some tendency towards such examination and research they are not all possessed of the requisite mental and other equipments for carrying out such examination and research. Perhaps only one in a million may be found to essay the task possessed of the requisite faculty and facility.

As a matter, however, of experience we do not generally come across cases of choice or change of religion by the mere process of examination and discussion. In most cases in which the new religious faith or zeal has come to a person it comes not as the result of mere ratiocination but as a sort of spiritual birth in his mind as the mere effect of innumerable, unknown, and unknowable causes.

It follows from these reflections that it will be well and good if a man should be blessed with such births of faith in him, or, if he should be in a position by his own examination and research to come to a conclusion in his own mind about the faith he should embrace and profess. But to most mortal men, to all ordinary folks, both these are denied. What should they do indeed? It seems to me, that having regard to the fundamental identity of most of the chief religions of the world, with regard to the matters that do matter, to such persons, it cannot be a matter of any great consequence what the particular religion it is that they are supposed to profess.

In the case, therefore, of all persons who are not blessed with the birth of a new faith in them, it were prudence that they should adhere to the religion they may happen to be born to. Such a rule is wholesome, even in the case of persons who do care for religion, and who do not care for it in that sort of way as the Hebrew of old did, as if religion was everything

and there was nothing else in life. Hellenism as Mathew Arnold wrote, is by far preferable to Hebrewism.

Further, the establishment and maintenance of a new religion for the individual is fraught not only with calls upon time, trouble and resources in such a manner that the question may well be asked whether after all it is worth one's while to break away from the old moorings. And further so long as social and political organisations have any relation to religious faiths, the profession of the traditional faith operates even like oil in machinery, making for the decrease of friction and for smooth working. On the whole it seems quite reasonable to hold that if a man has not a faith born to him, has not felt the call of a new faith, he may as well keep to the faith he is born to.

It is not merely even a question of lubrication and smooth working, but also of economy so essential in modern times. If all religions are more or less the same why should a man suffer himself to put up with all that waste which is necessarily involved in cutting off from the old and embracing a new faith.

Again it may be said, without fear of contradiction, that most of the religions of the world include observances and directions which are more or less of a social character and which are based on local, climatic, and similar conditions and considerations.

Further more, if it is a question of casting off what one has, one is bound before he makes up his mind to do so, to investigate and examine it properly, to learn all that there is to learn about it, to compare it with all other systems of thought and faith, and then alone, if compelled by overmastering considerations, to change to the new. It is, however, a matter of common and almost daily experience that most conversions owe their origin not to any such result of contrasts, comparison, or conclusion, but even in cases of sincere conversions only to some stray aspect or quality which happens to appeal for the moment. If heredity in body and mind and surroundings play such an important part in man's life, as we are assured it does, no one can be said to be acting seriously in changing the faith or religion which has come to him by tradition and heredity unless satisfactory cause is shown by one at least to one's own conscience. One can be good and pious and spiritual in every religion or in any religion, and one can attain such salvation as he hopes for even professing the religion of his forefathers.

Lord Sambhu! Kicking the chest of the Lord of Death, crushing the demon of Epilepsy, wandering over mountains, coming into contact with the crowns of gods who prostrate before thee, are not these unfit to be done by Thy gentle foot? Please accept the sandals of my heart and use them always.

आशापाश क्लेशदुर्वासनादि
भेदाद्युक्तैः दिव्यगन्धैः अमन्दैः
आशाशाटीकस्य पादारविन्दं
चेतः पेट्यां वासितां मे तनोतु.

Let the Lotus Feet of the Lord for whom the ten directions constitute the garment make my mind the box filled with the strong divine smell capable of suppressing all bad odours like desire, sorrow and evil tendencies,

छन्दः शाखिशिखान्वितैः द्विजवरैः संसेविते शाश्वते
सौख्यापादिनि खेदभेदिनि सुधासारैः फलैर्दीपिते
चेतः पक्षिशिखामणे! त्यज वृथासञ्चारं अन्यैरलम्
नित्यं शङ्करपादपद्मयुगलीनीडे विहारंकुरु.

Oh, my mind, best of birds, don't wander aimlessly; others are of no use; take refuge in the nest of the lotus feet of Sankara. It is sought after by birds (wisemen) who frequent the branches of the tree of Vedas. It is eternal. It gives comfort and removes all misery. It is full of fruits whose juice is nectar.

नित्यानन्दरसालयं सुरमुनिस्वान्तांबुजाताश्रयम्
स्वच्छं सद्भिजसेवितं कलुषहृत्सदासनाविष्कृतम्
शंभुध्यानसरोवरं व्रज मनोहंसावतंसस्थिरम्
किं क्षुद्राश्रयपल्लवभ्रमणसञ्जातश्रमं प्राप्स्यसि?

Oh! my mind the good Hamsa! Please go to the lake of contemplation of the Lord Sambhu. It is filled with the water of eternal happiness. Into it flow the thoughts of gods and sages. It is frequented by other birds (wisemen). It is clear and filled with fine odour keeping down all impurities. Why do you undergo the trouble of going to small ponds frequented by inferior birds?

One more verse of this type.

कारुण्यामृतवर्षिणं घनविपत् प्रीणमच्छिदशकर्मठम्
विद्यासस्यफलोदयाय सुमनः संसेव्यं दृच्छाकृतिम्
नृत्यभक्तमयूरं अद्रिनिलयं चञ्चलमण्डलम्
शोभो! वाञ्छति नीलकंठर! सदा त्वां मे मनश्चातकः.

Oh Sambhu! Lord of the blue neck! my mind the Chataka ever longs for Thee. Thou art a cloud raining the shower of mercy, able to put an end to the hot season of dangers, approached by learned men on behalf of the plant of learning so that it may bear fruit, capable of assuming any shape, making thy devotees, peacocks dance with joy, dwelling on mountains, and decorated with lightning like plaited hair.

[The high suggestiveness of the language wherein words are capable two interpretations cannot be fully brought out in translation. It is hoped this failure to translate correctly will induce abler hands to attempt the same.]

BACK TO FIRST PRINCIPLES.

II

RAMA DASA.

Though the operation of public opinion as a moulding influence is through moral persuasion, its coercive pressure can be as great as that of legislative sanctions. Its influence is certainly greater than the fear of postmortem penalties which constitute the main sanction for religious injunctions. The force of public opinion does not exhaust itself with the generation of moral pressure. It generally receives unexpected accessions of strength when it relates to a live issue and is directed and regulated by capable leaders. With sufficient momentum public opinion finds its way sooner or later into the legislative forum.

The tendency to invoke legislative aid for bringing about social changes is almost irremediable in a democratic state. There is in such a state an irresistible temptation to call in to aid the powerful machinery of legislation for achieving distant objectives, for speeding up the pace of a lethargic society, or for coercing an obstinate and untractable minority. The reason is not far to seek. Democracy enlarges the mental vision of the average citizen and arms him with a power that grows with its use. In the very nature of things there is a larger up-welling of idealism and a greater desire to turn the ideal into the real. It is inevitable in these circumstances that a larger proportion of idealism should find its place into the Statute Book. Such a process need not necessarily be evil. The legislature of the land is the proper tribunal to decide whether the time has come to attach the recommendation of statutory approval and the urge

It therefore follows that every man will do well to keep to the faith he is born to until and unless there is for him the call of a new faith which he finds or feels irresistible.

This is the second article of my faith.

SANKARA AS A BHAKTA.

(Continued from page 121.)

By

S. K. Y.

We saw how the great Acharya taught us the lesson that *Bhaktimarga* was accessible to all beings and that for practising it very little of accessories is necessary; only the mind must be concentrated on the lotus feet of the Lord.

In this study let us confine our attention to another aspect, the difficulty experienced in so concentrating the mind. This is expressed in various ways by the Acharya. In a century of verse sung under perhaps different moods and conditions the same idea is repeated in various places in different ways and it is by following a single clue through the collection that we gather the materials necessary to illustrate the point.

One important matter to be noted about the great Bhakta is this, that he was a poet to the very tip of his fingers and his poetic inspiration could not be dried up by all his intellectualism. Hence we find that he is following the true poetic tradition of making an idea clear to us, ordinary folk, by means of vivid imagery.

In some verses Sankara requests the Lord to accept his mind compared now to a monkey, now to an elephant and on another occasion to a horse; in others he implores Him to come and dwell in his mind compared to a tent, a fort or a forest; or he addresses his own mind referred to as a Hamsa or Chataka to seek shelter in the Lord. We shall take up some illustrative verses only.*

*See verses 20, 21, 22, 42, 43, 44, 45, 46, 48, 52, 64, 74, 75, 96, 97. (Vani Vilas Edn.) Sivanandalahari.

सदा मोहाटव्यां चरति युवतीनां कुचगिरौ
नट्याशाशाखासु अटति हृदिति स्वैरमभितः
कपालिन्! भिक्षो! मे हृदयकपि अत्यन्तचपलम्
दहं भक्त्या बद्ध्वा शिव! भवदधीनं कुरु विभो!

My mind, the monkey, lives ever in the forest of illusion, dances on the mountain of women's breasts, wanders as he pleases on the branches of desire. Thou Beggar with the skull! bind fast this exremely capricious monkey with *Bhakti* and make it thine own. [The literary beauty revealed in choosing appropriate epithets deserves to be noted.]

कल्याणिनं सरसचित्रगतिं सवेगं
सर्वेङ्गितमनसं ध्रुवलक्षणाढ्यम्
चेतस्तुरङ्गमधिरुह्य चर स्मरारे
नेतः समस्तजगतां वृषभाधिरुढः.

Oh Lord! Leader of all the worlds! Rider on the Bull! Please take my mind the horse which has been taught all paces, quick moving, knowing all Thy intentions free from faults and having good marks. [The poet hints that it ill-becomes the leader of all the worlds to be riding upon a slow moving bull and offers a horse which is in every way better.]

प्रचरत्यभितः प्रगल्भवृत्त्या
मद्वानेष मनः करी गरीयान्
परिगृह्य नयेन भक्तिरज्वा
परमस्थाणुपदं दृढं नयामुम्.

My mind, the mad elephant, wanders here and there with confidence in its own strength. Get hold of him skillfully, bind him with the rope of *Bhakti* and Oh! the Supreme one! Keep him steady in Thy feet, which is a place of Permanence.

मा गच्छत्वमितस्ततो गिरिश! भो! मय्येव वासं कुरु
स्वामिन्! आदिकिरात! मामकमनःकान्तारसीमान्तरे
वर्तन्ते बहुशो मृगा मदजुषः मात्सर्यमोहादयः
तान् हत्वा मृगयाविनोदरुचितालाभं च संप्राप्स्यसि.

Oh! Lord of the Mountain! My Lord! Old Hunter! Please do not go hither and thither. Within the confines of my mind, the forest, there are many wild beasts like jealousy, desire and others. You can well earn the pleasures of hunting by killing them.

वक्षस्ताडनमन्तकस्य कठिनापस्मारसंमर्दनम्
भूभृत्पर्यटनं नमत्सुरशिरः कोटीरसंघर्षणम्
कमेदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितम्
मन्त्रतो मणिपादुकाविहरणं शंभो सदाङ्गीकुरु.

of legal sanctions to public efforts for amelioration or advancement. It is for the legislature to decide whether an imperative measure of reform is being obstructed by a perverse minority and whether it is moral inertia that is at the back of the resistance to desirable steps for improvement in various spheres of civic welfare. The legislature of the land is the most powerful medium through which the pace of progress in backward countries can be accelerated, and systematic changes in public conduct achieved rapidly and upon a large scale.

It is inevitable however that some of the measures brought before the legislature should be Utopian and have little merit in them except a praiseworthy motive. It is equally inevitable that some of the legislative attempts are either premature or ill-conceived. Some of them may be incapable of enforcement for want of adequate executive machinery. Many of them may be mere statutory of social idealism declarators calculated by their futility to detract from the respect due to the laws of the land, and not rules enabling citizens to realise a larger life by co-operative effort. Excessive legislation may easily become an intolerable hindrance to the expression of individual freedom.

As a nation facing a future of democratic sovereignty we are interested in the study of the reaction of religious life and beliefs on the working of the democratic machinery. It would be an advantage to know the dangers that can be safeguarded, the enrichment that can be made, the possibilities that can be successfully explored by invoking the unexhausted and inexhaustible powers of religious faith. We would like to be specially instructed on the limits of formal spiritual interference in secular matters and on the regulation of such interference in a land of competing religious ideals and methods. What is the place of the religious dynamic in political and social life? How to secure the maximum benefit from its operation? How to minimise the incidence of the dangers that in the past have followed an extravagant and indiscriminate play of religious obsessions in public life? These questions spontaneously arise in the mind when appeals are made—and they are made with frequency of and insistence—to expand the inlet of the incalculable influence of religious forces on a country whose social and cultural composition is exceedingly heterogeneous and where the exploitation of religious susceptibilities has not always made for peace and progress.

We cannot afford to ignore the lessons of the past on the serious drawbacks in permitting an unrestricted sway of religious influences in political and social life. There are few tragedies more profound than that of the

degeneration of religious beliefs and institutions in time. In a few generations the purest and the loftiest ideals become mere moulds. Inert formalism takes the place of a faith which was once vital and growing and giving healthy reactions to surroundings. Disputations replace research. Authority is substituted for reason. Spiritual curiosity which constitutes the primary urge in spiritual growth disappears under the blighting influence of dead tradition, and mental inhibitions multiply with startling rapidity in an atmosphere of intellectual repression.

The past thus becomes a vast prison-house imprisoning the expanding life. It draws a line and says: "thus far and no further". It digs a groove and says: "this way and no other". All social energy is consumed in ensuring conformity to a weary round of rituals and observances. The theory is that life is ordered on a co-ordinated basis between spiritual and secular aims. The reality is that the country walks blindly in the long shadow of its past, missing all the education that would otherwise result from the spiritual adventure in life. It was a great law-giver who said 'Walk in the path of righteousness in the footsteps of ancestors.' It was a great poet endowed with vision that said "All that is old need not necessarily be good."

The capture of the machinery of the state by religious formalists or zealots, men who see either too little or too much as compared with the average citizen may be a danger to be guarded against. There are few chapters in human history more dark and distressing than the record of well-meaning but misguided religious zeal come into possession of secular power. The tremendous limitations of the physical world as compared with the Utopias of their imagination have no place in their calculations. Their corollaries or deductions from first principles have nothing but logic for their justifications. They proceed by ignoring of the profound imperfection of human life evolving in different degrees of development. Their proposals are often thoroughly inexpedient and unpractical. Under their rule social life will become static instead of dynamic and human society will have to move if it moves at all with its vision backward.

Much as we may admire the past and its greatness we cannot close our eyes to the obvious fact that the India of today for which the structure has to be designed is more composite and its problems more baffling than the India and its problems which our ancestors had to face in ancient times. It is doubtful whether at any time in the history of India or even in the history of the world, the leaders of the people were called

upon to frame a constitution for 350 millions of people under conditions similar to those prevailing in India today. Certainly they did not have to do on the basis of adult franchise and representatives government. The economic ambitions and cultural aspirations of the people today are incomparably more complex than what they were in times past. The strains and stresses in the modern constitutional structure have to be distributed on considerations which found no place in the scheme of our ancient legislators.

(To be continued.)

THE LORD OF THE FLUTE

BY

SADHU T. L. VASWANI.

The daisies all look up to the sun. So the different religions. They all turn to Him, the Sun of suns. God is the centre of all.

Hinduism has from the beginning of its days felt the inspiration of this idea of the One Spirit in all.

Sri Krishna, in a sense, may be regarded as the founder of Hinduism. He gave a wonderful synthesis. The *Bhagavad Gita* is, I believe, the greatest single poem in world literature. The *Bhagavad Gita* gives us a synthesis which you will look for in vain in Shakespeare.

And they who would enter into the heart of Hinduism must see its profound synthesis of life. Critics see in the Hindu faith only a "forest" of creeds. The "forest" is not without a plan; and the Hindu faith is not credal. What the critics complain of as the "accommodating" or "omnivorous" character of Hinduism is really its profound synthesis which sees the Eternal—Infinite *Atman* in all. Hinduism is neither "Pantheism" in the Western sense of that word, nor eclecticism. Hinduism is spiritual syntheticism. Krishna came not to destroy but to reconcile and build. He gave us a synthesis which stands. Many streams of thought have entered into Hinduism. It has been influenced by the Greek, the Persian, the Moslem, the Christian. Today science is influencing the ancient faith. Today we live in a vaster world. There have been changes in Hinduism; but through them all is a continuity. This continuity is due to the synthesis given by Sri Krishna. The *Gita* is, essentially, a scripture of synthesis. As I associate Sri Krishna with Hinduism, so with Sri Krishna's message I associate the *murli*, the flute.

It is a symbol, to my mind, of the Spirit of Love, the deepest synthesis of life.

Each world-religion expresses its genius through a symbol. Thus the special symbol of Christianity is the Cross,—a symbol which in modified forms appears in the Trisula of Siva, the Hittite thunder-god Addu, and the Arabian goddess Lat. The Cross expresses the great Law of Sacrifice,—a Law of Manifestation.

Zoroastrianism has its symbol in Fire—a symbol which, in a modified form, appears in the three-forked fire of the Arabian god, Ahod. This symbol expresses the Law of Purity. The fire of Zoroaster is the consuming flame of the Spirit which burns our sins and purifies us.

The Murli (Flute) is the symbol of a profound synthesis wherein are the Laws and Prophets, Systems and Scriptures. The Great Ones have oft taught in parables and pictures and *sutras* and songs. And song is, perhaps, next only to silence. Nature's language is more ancient than the tongues of men. Nature teaches through flowers and stars. Sri Krishna taught through music. How much we learn through music! How tears stream down our faces, and our hearts are opened at the touch of a song. Krishna brought with Him the matchless music of the *murli*. No music without a synthesis of sounds. And through the music of the flute Sri Krishna expressed a rich synthesis of life.

This synthesis is *Vignana* or Realisation. As you distinguish yourself from the outside environment and enter through the Gate of Silence into your Hidden Depths, you begin to know who you are. The Gate of Remembrance opens; and you recover a consciousness of your royal birth. You pass into the *Antar Jyoti*—the Inner Light. This truth has been glimpsed by the three great western thinkers of today, Bergson, Croce, and Eucken, who in their systems of philosophy trace the evolution of consciousness from instinct to intellect, and from intellect to intuition. Only a few today even think of attaining to this stage of consciousness. The modern mind finds it difficult to believe in the Immaterial Values of life; yet these has India been in search of through the long centuries. "Gnan" has been her dominant aspiration. In quest of this higher knowledge princes left their palaces and kings their thrones. Buddha, Prince of the Sakyas, renounced the palace in search of the Path of Realization. It is not the Path of Scholarship. *Vignana* is not the *Vidya* of books. You may study ever so many books yet know nothing of the inner encyclopaedia of the soul. Sri Rama Krishna Parmahansa did not read books but he had *Vignana*. He had wisdom of the soul. Read his "Sayings."

What profound philosophy in them! Nor must we confound *Vignana* with *hathyoga* or psychic powers. Psychism may not mean spirituality. You may have psychical powers; but you may use them for selfish, immoral purposes. *Vignana* is knowledge of your real self. Your deepest self! Your God-self! As it is you identify yourself with a superficial self. You are greater than you know.

With *Vignana*, with the opening of *Antardrishti*; there grows a vision of the one in all. A vision of Wonder, of Beauty, a vision of *Ananda*. He who glimpses even a little of this vision worships the One Living Face behind all masks. He enters into what is deeper than "reason;" he enters into Inner Illumination. He sees that death is *Maya*, for all death is re-birth in life, and all life is an eternal moment in the Eternal Now. He has no quarrel with any religion; for in all shines the One Light. He has no hate for any nation; for all nations are limbs of the One Divine Humanity. He sends out his love even to the most "fallen;" for none is absolutely separated from the One Life that flows into all and makes Humanity one Divine Organism. In a western drama, the author, Sudarman, makes Herodias reproach John the Baptist thus:—"What right have you to judge the guilty, you who flee from human life into the loneliness of the desert? He who would presume to be a judge over men must have a share in their lives and be human with his fellows." The man of inner illumination gives love to all, knowing that separateness, is an illusion and a fruitful source of Forgetfulness. He has recovered the Lost Remembrance and so attained to a new strength, a new Idealism of action. As Arjuna exclaims after having the *visvadarshan*:—"Gone is my delusion. By Thy favour, O Sinless One, the memory of the sacred knowledge is restored to me; I am fixed, with doubts dispelled. I will fulfil Thy word."

How many give heed to his message to-day? Fifteen years and more have passed since I returned from my wanderings in the west. I returned with deeper love for India; with richer appreciation of the Indian Ideal. I returned from the west and surveyed the situation in India, and I asked: "Where art Thou, O Lord?" I looked into the Temples: I found so many no better than market-places: several, indeed, were dens of ungodliness; and I asked:—"Where art Thou O Lord!" I looked into Schools and Colleges; I found they were cradles of an imitation-cult or at best centres of cold intellectualism: the culture of the spirit was not there; and I asked:—"Where art Thou O Lord?" I looked into the intellectual faces of the young. I found them busy about many things but forgetful

of the One Thing needful, and again I asked:—"Where art Thou, O Lord?"

In the shouts and shows of today I find Him not. Nor in the conflicts of parties and creeds. I see civilisation still dominated by financial materialism. I see imperialism still sitting heavily upon India, the Birth place of the Beloved. I see racial arrogance still triumphant. I see Hindu society still torn into castes. I see Christian churches still swayed by the dogmas that divide. I see the poor still trampled upon by the pride of power and wealth. I see the animals,—limbs of the Body of the Lord,—still led to the slaughter-house. And my aching heart cries again and again in the silence of the night, and the silence of the dawn:—"O Lord Krishna! Come! we have banished Thee, long! India's agony calls Thee! Come! and set all things right! A broken, bleeding humanity calls Thee! Come! Come! And be thou the music and message of this ancient people to the modern world! Come! and fill it with light and love!" Then me thinks, I hear Him say:—"Behold! I stand gazing with eyes of Love, longing to come; but will ye open the Temple of the Heart to receive me? I stand with the flute on my lips to sound the great note of Harmony. But will ye cease fighting? I stand eager to come and reconcile nations and races and religions; but are ye ready to answer the Call?" Friends! I ask you in deep humility to bring back the banished Lord. O! bring Him back to your Cities and Civilization! Bring Him back into your politics, your culture, your daily life. And He, the Lord of Love, He will lead the nations to the Freedom that heals.

Reviews.

Self Realisation.*:—In this book Narasimha Swami (more widely known in the public life of the Presidency by his name in his previous Ashrama as Mr. B. V. Narasimha Aiyar) relates the spiritual biography of Sree Ramana Maharishi of Tiruvannamalai and the history of the Ashramam that he has founded on the slopes of a hill in the precincts of the sacred city of Thiruvannamalai, North Arcot District.

We are told that the Maharishi was born at Thiruchuzhi in the Ramnad District and that he comes of an ancient stock of orthodox

* Self-realisation, Life and Teachings of Ramana Maharishi by B.V. Narasimha Swami.

Brahmins. Born in 1879 on the Ardhra Darsanam day the Swamiji passed through an uneventful boyhood until 1896 when the crisis occurred that started him on the road to Arunachala. The story of that eventful journey and of the period immediately following the Swamiji's arrival at the sacred shrine are related with sympathy and reverence and furnish an illustration of the vicissitudes that attend upon the pursuit of spiritual quest, even when the quest is conducted in the very seat of sanctity. Those years brought the Swamiji more than the usual share of indifference and ill-treatment which are the lot of spiritual aspirants. Seated in Samadhi the young Rishi bore all these things without a ruffle like a true Viragi, 'his mind shut out from sense storms and burning bright to heaven.'

It was not long however before neglect and insult were replaced by respect and awe and those who came to scoff remained to pray. The fame of the Rishi soon attracted troubled souls from far and near and in a short time the Ashrama became a place of pilgrimage for truth-seekers. The foundation and growth of the spiritual centre of which the Maharishi is the presiding spirit and the history of the group of men and women in many stages of spiritual evolution that gathered around him, constitute an interesting study in conversion that is taking place in Hindu society today.

Readers of Bharata Dharma will be interested to know that the basic principles of the Maharishi's saintly life naturally lead him to approve of the liberalising and humanising aspects of social reform. Persons of the depressed classes have long been his immediate attendants and are treated exactly as though they belonged to the higher classes. Women and Sudras are held eligible for Vedic teaching and initiation. The Maharishi is in full sympathy with the tendency of the present day ethics to stress social service rather than the perfection of the individual ascetic in isolation.

It is a pleasure to read a book telling us of the life story and spiritual experiences of a living Rishi and of the hermitage which he has helped to found in the secluded precincts of a town famed for its holiness. The author is one who has inside-knowledge of the machinery of modern social life. He heard the call of the Ashrama as a summons which could not be disobeyed. The book gives an interesting picture of life, and conditions which are as rare as they are exalted, and of experiences which are dearly prized by every Hindu.

The spiritual biography of Sri Ramana Rishi the presiding spirit of the Ashrama is written with insight and appeal. Though there is no conscious attempt to present the life of the Rishi and the atmosphere and the activities

of the Ashrama against the back ground of modern thought and ideals there is an irresistible suggestion that the Ashrama has not only a place in modern life but also that it is a natural stage in spiritual evolution today as it was when the four-fold division of life was vigorously functioning. By those who had hitherto to satisfy themselves with vague and hearsay accounts of the Rishi and his Ashrama the book will be welcomed as an authentic record whose literary charm only enhances its intrinsic merit. To the English reading public in general the book will give a much needed introduction to the reality of ascetic ideals and the practicability of their adoption amidst the perplexing and fatiguing distractions of modern life.

The appreciative foreword by the Honourable Mr. Justice Sundaram Chettiar gives us the correct attitude of approach to the ideals which the book embodies. For as the great poet Kalidasa has said 'विनीतवेपथ्वे-
इयानि तपोवनानि नाम' "hermitages have to be entered with reverence and humility."—

K. V. S.

Message :—We are glad to see the "Message" which is the organ of the Ananda Asrama has entered upon its fifth year of its usefulness. Its range may be judged from the fact that it includes articles on the Rishis on the Vedic texts, on the evolution of religion and upon Religion and Science. We have no doubt the message has a bright future before it and that its contribution to the moulding of India's thought and effort will be even more widely appreciated in the days to come.—

K. V. S.

[The following extracts from the news of the month are a conspicuous illustration of the social movement of our time.—Ed. Bharata Dharma.]

GURUVAYOOR SATYAGRAHA.

Dramatic scenes are being witnessed at the gates of the temple of Guruvayoor (South Malabar), where for several days past an extraordinary contest has been in progress—a contest in patience and moral persuasion.

The two parties in this contest are the temple authorities on the one side, and "untouchables" (non-caste Hindus) supported by numbers of caste Hindus on the other; and the subject matter of the dispute is the claim of the "Untouchables" to enter the temple.

For long hours in the day and till a late hour in the night, batches of Satyagrahis consisting of caste Hindus and "untouchables" are waiting at the entrances to the temple, saying prayers, reciting sacred verses and

supplicating the temple authorities to allow them to go in and worship at the *sanctum, sanctorum*. The temple officials and priests are not convinced that the Satyagrahis' demand represents any widespread desire of the people or that there is any justification for abolishing an old-established custom and throwing open the temple to castes for whom it was never meant and who have not contributed to its upkeep to any large extent. The temple gates are still barricaded and temple servants are there to keep the Satyagrahis at their distance.

The ceremonies in the temple continue from 3-30 A.M. to 1 P.M. with a break of 3½ hours from 1 P.M. to 4-30 P.M. Satyagrahis are "in action" during all the hours of service and do not withdraw even when it rains. Public meetings are held every evening. The police are on duty at the locality.

It is said that arrangements are being made to bring a contingent of Sikh Satyagrahis from Bombay to support the local Satyagrahis. Should the Sikhs come, it will mean that not only the "untouchables" of Malabar, but also the Sikhs will have to be admitted into the temple, and this will make the problem more difficult.

The annual Ekadesi festival which draws thousands of people to the temple, will be celebrated from Nov. 20 to 22. It has been the custom during the festival to allow Thiyyas into the temple on two days though Thiyyas, being an untouchable caste, are not ordinarily permitted to enter the temple. At the end of those two days a purificatory ceremony is performed. The present Satyagrahis include Thiyyas and the problem has arisen whether Thiyya Satyagrahis should be admitted, like other Thiyyas during the Ekadesi, and whether, if they be admitted, they will easily move out of the precincts after the festival.

The Satyagraha has been organised by the Kerala Provincial Congress Committee and is executed by a special Committee called the Temple Entry Satyagraha Committee.

The roads immediately surrounding the temple belong to, and are maintained, by the temple.

* * * * *

From the *Madras Mail*.

KEELAKARAI CONVERSION.

Reports have been received here of attempts at forcible conversion of Hindus to Mahomedanism at Keelakarai in the Ramnad District. Keelakarai has a large population of Mahomedans—about four thousand—while the caste-Hindus are a negligible fraction. Excepting for a few shopmen most of the caste-Hindus are dependent on the Mahomedan population for their livelihood, a good proportion of them being Adi-Dravida work people. Complaints were made to the authorities about some forcible conversions four months ago, but when the police went to make enquiries, they were told that conversion was only of a voluntary nature and in the ordinary manner. About three months back a Pandaram, belonging to a Hindu temple, was it is alleged, forcibly converted, and a Mahomedan shed was put up near the temple. Some time after this, it is alleged some of the Mahomedans began to molest Hindus. Petitions were sent up to the authorities. Thereupon, about a month ago the police instituted security proceedings before the joint Magistrate, Ramnad, against 52 Mahomedans of the place. The case is still pending.

* * * * *

From the *Hindu*.

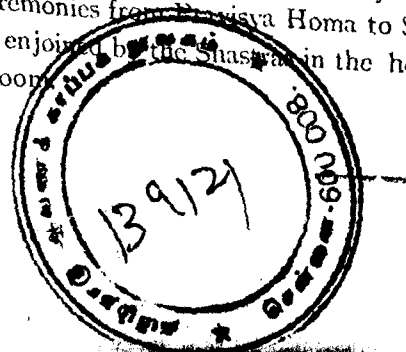
SANATANA CONFERENCE AT CHITTOOR.

RESOLUTIONS

- (1) (a) This Conference strongly condemns the Sarada Act as an unwarranted interference with Hindu religion and religious observances and as a negation of the pledge of religious neutrality guaranteed to the Indian subjects by Queen Victoria and her successors.
- (b) This conference accords its full support to the bills introduced by Raja Bahadur G. Krishnamacharya to totally repeal the Sarda Act and to exempt the Brahmins, Vaisyas and other communities amongst whom postpuberty marriage is forbidden by their religion and their religious usage.
- (2) This Conference resolves that until the Sarda Act is repealed it should be imperative duty of every religious Hindu to disobey the Act and celebrate marriages before puberty. (b) That all facilities should be given to persons brought to trouble, by such disobedience of law, (c) That Madathipathis be requested to help by sending purohits to

help the celebration of such marriage where no purohit is prepared to come forward for fear of punishment.

- (3) (a) While in full sympathy with all real movements to improve the condition of the "Untouchables" and the backward castes, this conference condemns the bill of Mr. R. K. S. Chetty as calculated to subvert the Hindu social fabric and the immemorial custom and usage of religious and charitable institutions, which custom or usage has been the only and safe guide to the ascertainment of the term of the original dedication. (b) Further, this conference is of opinion that this measure if passed, will breed endless social strifes and internecine quarrel, really antagonistic to the best interests and happiness of all classes and communities.
- (4) (a) This Conference demands that in any new constitution that may be framed, absolute freedom of religious faith and practice should be guaranteed to every citizen and to all groups and communities as a fundamental and inalienable right, subject only to the maintenance of public order and tranquility. (b) Distinct and unambiguous provision should be made prohibiting the legislature and Executive Government from passing any legislation, ordinance or order affecting the religion and religious rights and socio-religious observance and usages of any class or community, or affecting prejudicially the cultural life of any sect or community and (c) if any question should arise as to whether a particular measure is calculated to affect the religion, religious rights and observances or personal law, of any sect or community, the matter shall be taken up for consideration unless it is decided to be one not so affecting by the highest court or by a majority of four-fifths of the sect or community affected.
- (5) This Conference reiterates its condemnation of Dr. Gour's Age of Consent Amendment Bill, in so far as it affects inter-marital relations as they are of opinion that the same is unnecessary and uncalled for and that it is bound to bring about and encourage ill-motivated and indecent intrusions into the sacredness and privacy of domestic life.
- (6) This conference, while it does not object to the festivities of marriage being confined to the first day recommends that the further ceremonies from Pravisya Homa to Sesha Homa be duly performed, as enjoined by the Shastras in the house of the bride or the bridegroom.



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PRAYER

अर्जुन उवाच—

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च भिद्ध सङ्घाः ॥
कस्माच्च ते न नमस्कृत्यात्मन्
गरीयमे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवाम
त्वमक्षरं सदसत्तत्परं यत् ॥
त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम्
वेत्ताऽमि वेद्यं च परं च श्रुतम्
त्वया तत् विश्वमनन्तरूप ॥
वायुर्यमोऽग्निर्वरुणः शशङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥
नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तुते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वम्
सर्वं समामोषि ततोऽमि सर्वः ॥
पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिम प्रभाव ॥
तस्मात्प्रणम्य प्रणिवाय कायम्
प्रसादये त्वामहमीशमीज्यम् ।
पितेव पुत्रस्य सखेव मरुतुः
प्रियः प्रियायार्हसि देव सौदुम् ॥
श्री भगवानुवाच—
मत्कर्मकुन्तत्परमो मद्वक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

PRAYER

❧❧❧

(A Free Rendering into English)

Arjuna said unto Sri Krishna:—

The moment I begin to sing Thy Praise, O Lord! the whole world is delighted. The Rakshasas run away for fear of Thee and the hosts of Siddhas are filled with joy.

Verily, verily should this be so. For, Thou art the greatest in the Universe and there is none greater than Thee. Thou art the Lord of Gods, the Creator of Brahma and the Abode of the whole world.

Thou art the Ancient One without beginning and without end. Thou art the ultimate resting place of this world. Thy forms are infinite and Thy glory is unspeakable.

Measureless is Thy might and boundless is Thy power to behold. Thou art all-pervading. For, Thou art Vayu and Yama; Thou art Agni and Varuna; Thou art the Sun and the Moon as well. Thou art the Lord of Creation and the Father of Brahma.

Therefore, I bow down to Thee a thousand times. I bow down to Thee a thousand times before and behind. I bow down to Thy right and to Thy left and on all sides of Thee.

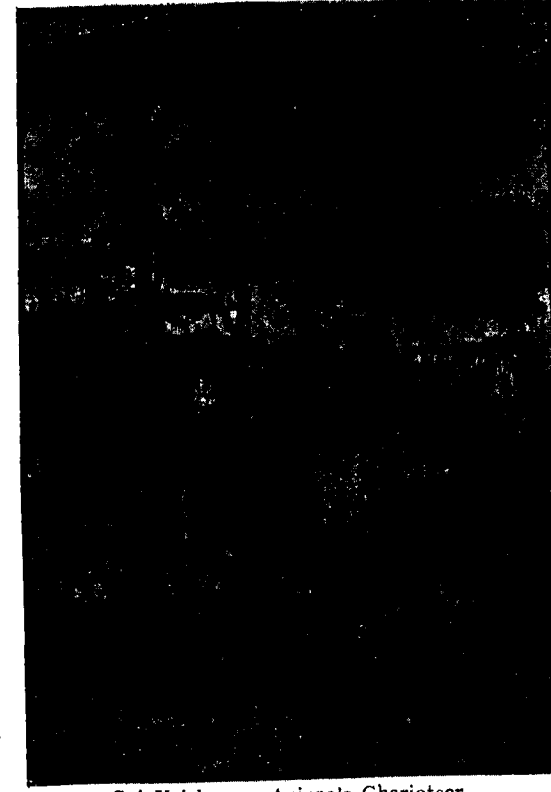
Thou art the father of the Universe. Thou art the Great Teacher. Thou art without an equal in the three worlds.

How then can we conceive of any one superior to Thee?

Therefore, I surrender myself unto Thee—body and soul—and seek Thy protection. And I implore of Thee to bear with all my faults—even as a father with his son or a friend with his friend or a lover with his beloved.

And the Lord said in reply:—

He who thus looks upon me as his Supreme Goal, and is prepared to do the work enjoined on him, without fear or favour, without love or hatred, he comes unto my bosom and attains Salvation.



Sri Krishna as Arjuna's Charioteer

57

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கடர்மதி மோதிலால்நேரு!
ஆர என்னுனைக் கண்களாற் காண்போம்,
இயகோ, ஏழையம் யாமே?



3
மாதவர், வீரர் கற்பெழில் மாதர்,
மாமனுவேனும் பேருமன்னர்,
ஆதவனோளிபோல் உலகெலாம் பரவும்
அரும்புகழ்ப்பாவலர், தேய்வக்
காதலர், தோண்டர் கணக்கிலற்றோரைக்
கண்ணேமேனும், எம் சேல்வ
மோதிலால்! உணைப்போல் தியாகியைப் பூமி
முழுதினும் பார்த்ததிங்குண்டோ?

4
“இந்தியர், தமக்கென்றரசியலோன்றை
இயற்றவும் அறிகிலர்,” என்றே
அந்தநாள் சில வெள்ளையர் சொலும் கூற்றின்
அபத்தமே வெளிப்படையாகச்
சிந்தனைசெயுத்திச் சீக்கிரம் “நேரு
அறிக்கை”யைச் செய்தனை யெங்கள்
விந்தையாரமுதே! மோதிலால்நேரு!
விளங்குமெய்க் கல்வியின் கடலே!

5
எங்களாரமுதை மோதிலால்தன்னை
இயம, நீ கவர்ந்தேத்தேகிப்
பொங்கு பொன்னுலகஞ் சேர்த்தனையேனும்
பூத மெய்பழிந்ததென்றாலும்
இங்கவன் என்றும் புதுக்கதிர்வரப்பி
எண்ணிலா மக்களுள்ளத்தே
தங்கிவாழ்வதற் கேன்செய்குவாய்? வாழி
சந்ததம் அவன் திருப்பெயரே.

Reminiscences

BY RAO SAHIB C. RAMASWAMI AIYANGAR

(Secretary, Ramakrishna Mission Students' Home, Mylapore, Madras)

THE OPENING OF THE NEW BUILDINGS

I HAVE previously related the story of the Home up to the beginning of 1921. By that time the main portion of the new buildings was complete as also the kitchen block, and arrangements were in contemplation for the opening ceremony at an early date. It will be remembered that Swami Brahmanandaji laid the foundation for the buildings three years back and it was our cherished desire to have the opening also done by him. He was then in the head-quarters at Belur and Swami Sharvanandaji proceeded there to obtain his consent. I was overjoyed to receive the telegram conveying the news of his acceptance. Swami Brahmanandaji and Swami Shivanandaji left Calcutta in the middle of April and after about a week's stay in Waltair, arrived at Madras on the 25th.

The day after his arrival, Swami Brahmanandaji came to see the new building, but he preferred to remain outside saying that he would enter the premises only at the auspicious hour to be fixed for the opening. Returning to the Mutt he called for an almanac and chose the ensuing *Akshaya Triteriya* for the function as any work begun that day would flourish well and grow from more to more as the very word *Akshaya* signified.

Regarding the preparations for the opening, he mentioned that we should not forget to have a milch

cow, and a *saligrama sila*, for they were essential in an *ashram*. A cow, we had already secured as a gift from a kind friend; for the *saligramasila*, my cousin M. Ranga-swami Ayyangar of Bangalore to whom I wrote, arranged through a friend to send a Sri Murthi in due time. Several friends helped with consignments of fruits, flowers and vegetables in large quantities and everything was soon ready for the opening.

At 8 o'clock on the morning of the day chosen, (Tuesday the 10th May, 1921), a procession consisting of the inmates and friends of the Home started from No. 25, Kutchery Road, the old residence. The portrait of Sri Ramakrishna and the *Saligrama Sila* were carried round the four main streets of Mylapore with *Purna Kumbham*. There was the *Nagaswaram* playing in front and it was followed by rows of Brahmins chanting the sacred Vedas. It was nearly 9 when we came to the new buildings. Swami Brahmanandaji stood meditating for a while to invoke the blessings of Sri Ramakrishna, and then as he set his right foot first and crossed the threshold, flowers were showered on him and all around. Then the students entered and others followed. The *saligrama* and the portrait of Ramakrishna were placed on *asanams* and Swami Brahmanandaji performed the *abishekam* and initiated the worship. He then

went into *samadhi* and remained so for a long time while Swami Sharvanandaji continued the *puja* and performed the *homam*. The chanting of the *vedas* by the pandits who had been specially invited for the occasion went on till midday. They were given suitable presents of cloths and *dakshina* and sumptuously fed. Meanwhile *abhishekams*, offerings and distribution of *prasadam* had also been arranged in all the temples at Triplicane and Mylapore. In the evening there was Rama Nama Bhajana followed by vocal music by Sangeetha Vidwan Nallur Viswanatha Iyer. Pansupari, fruits and cocoanuts were distributed to the guests. Among those present were the Maharaja of Pithapuram, the Kumara Raja of Venkatagiri, Dr. Besant, Messrs. Statham and Callaghan, Justice and Lady Sadasiva Ayyar, Sir C. P. Ramaswami Ayyar, (Diwan Bahadur) Alladi Krishnaswami Ayyar, (Raja) Sir Annamalai Chettyar, Diwan Bahadur T. Rangachariar, Diwan Bahadur A. V. Ramalinga Ayyar, V. C. Sesha Achariyar, A. Rangaswami Ayyangar, Rao Bahadur S. Bhaskara Ayyar and several others.

At 8-30 p.m. there was a grand dinner in which hundreds of friends participated. It was a rich feast and came as a fitting conclusion to the day's programme.

After the opening ceremony, Swami Brahmanandaji was staying in the Mutt. I had expressed to him my desire that he should spend some time in the Home. He was silent for the time being, but in one of his evening walks when he came to the Home some days later he said, "I have come to stay here with you". It was a most pleasant

surprise and I was exceedingly glad. The southern hall on the first floor of the Home was at once made ready for his occupation and a few sadhus and Brahmacharis from the Mutt also came to stay with him and serve him. The presence of the Swamiji gave me and the workers and the boys who remained in the institution during the holidays, the rare privilege of spending long hours with him and listening to his words of advice.

While here, he arranged that Rama Nama Bhajana should be held four times a month regularly and asked the boys of the Home to go to the Mutt on Ekadasi days; and the sadhus were to come to the Home for the Bhajana on Full Moon and New Moon days. This by the way created an opportunity for every boy of the Home to come in contact with the sadhus and to benefit by their company. The worship of Hanuman was to be a special feature on those four days, for as Swamiji said, "Hanuman is the ideal for Brahmacharis".

In his daily rounds he never forgot to visit the cow and the calf or to caress and feed them with his own hands. He took almost a human interest in plants and animals and he never failed to impart it to those who came in contact with him. He told me of the uses of several simple weeds for medicinal purposes and said that in a Home for the poor those in charge should have a knowledge of these things. The Home garden was enriched by several beautiful creepers and flowering plants at his instance and he procured the bottle palms for us specially when he next went



Group taken after the opening of the new Buildings
(Swami Brahmanandaji in the centre)

to Bangalore. When I stroll in the garden and look at the plants he loved, I am at once reminded of him; and when one of them happened to wither away, I felt almost like weeping over it. The workmen and the poor people of the neighbourhood received the Swamiji's special attention too. He loved to talk to them, but as he little understood their language, he would make signs and grimaces and go into peals of laughter like a child. He asked me frequently to arrange for clothing and feeding them.

He stayed for over a month in the Home and during that period hundreds of devotees kept perpetually thronging to see him. He created in the Home an atmosphere of love, gentleness, peace and spiritual fervour which one palpably feels even to-day. Thus began the life in the new premises under the immediate presence and bene-

diction of a spiritual giant, a Nitya Siddha as Sri Ramakrishna declared him to be. Before he left, I requested him to send a sadhu to live in the institution to guide the life of the inmates. He replied: "I cannot send one off-hand, for work of this kind requires properly trained men. I shall choose and train a worker after I return to Belur, keeping him with me for some time and then send him here." Alas! He was taken seriously ill soon after his return to the north and we were denied the privilege of having the worker trained by him. His parting words to me were: "Through the grace of Sri Guru Maharaj a palace has been built for the poor and great is your responsibility now. You must ever be on your guard lest luxury or ease or a sense of self-sufficiency should creep into it, for they will tarnish the ideals for which the Home stands."

Vocational Education—A Comparative Study

BY V. C. RANGASWAMI AIYANGAR, B.A.

I
WITHIN the last few years, especially after the great European War, several countries have taken rapid strides in the matter of vocational education, and there has been some stir in India too, though the achievement is very little. While the importance of general education can never be minimised, it is to be realised today that no country which cares for the economic efficiency of its people, can afford to neglect a specialised vocational education. It would be of interest to study the progress made in some of the advanced countries, e.g., Japan, Germany, Great Britain and the United States of America in this direction.

The importance of vocational education in bringing about the economic development of a backward country is best seen in the case of the island of Hokkaido in Japan. This was a barren and uninhabited island about sixty years ago, when Japan began in earnest to industrialise the country. The Governor who was sent to carry on the administration of the island went over to the U.S.A. to study the art of colonisation from the Americans. While returning, he brought with him a large number of foreign experts in various branches, the experts belonging to different nationalities. On coming over to Hokkaido, these experts started a school to impart training in mining, agriculture, house-build-

ing, animal breeding, etc. It grew in course of time into a University with nearly 1,000 students on its rolls and with many Japanese professors who attained international reputation. It is the establishment of that school, that made it possible to take the fullest advantage of the agricultural and mineral resources of Hokkaido.

In Japan now there are about 800 regular technical schools and as many as 15,000 continuation schools, almost all of them being managed by the State. The professors are highly qualified, and though they are generally familiar with English, German and French, they teach only in Japanese. The best scientific and technical works in the world have been already translated in their mother tongue.

The professors keep in constant touch with the latest developments in their subject in Europe and America. The help of foreign experts was very much availed of at the outset, but now very few are foreigners; even those that are imported come to serve for definite terms, say 2 or 3 years.

It is on the basis of an intense vocational education that the prosperity of modern Japan has been built. And India may learn valuable lessons from the history of that country as well as of others.

When Swami Vivekananda first visited Japan on his way to America, he wrote in a letter to his Madras friends: "The Japanese have fully

awakened themselves to the necessity of the present times. . . . They are bent upon making everything they want in their own country. I cannot write what I have in my mind in one short letter. Only I want that numbers of our young men should visit Japan every year. To the Japanese India is still the dreamland of everything high and good. And you, what are you? vain talkers. And what are you doing now? promenading the sea shores with books in your hands—repeating undigested stray bits of European brain work and the whole soul bent upon getting a thirty-rupee clerkship, or at best becoming a lawyer—the height of young India's ambition—and every student with a whole brood of hungry children cackling at his heels and asking for bread! Is there not water enough in the sea to drown you, books, gowns, university diplomas and all? Come, be men! Come out of your narrow holes and have a look abroad."

II

Next let us turn our attention to Germany. Professor Benoy Kumar Sarkar says that the Industrialisation of Germany, as that of other countries has been brought about by many factors, the most important of them being the large number of technical schools and colleges spread throughout the land. Their name is legion and they are bewilderingly complex. They have helped to popularise the latest inventions and discoveries, and spread industrial skill, practical experience and scientific knowledge among the masses. The backbone of industrial Germany is built upon

the nurture furnished by these schools, which maintain a standard of tuition which enables scholars to take charge of factories and workshops as responsible experts.

The vocational institutions of Germany are in many grades. At the top are the colleges, five for commercial and ten for technical education and 13 for agriculture. Below them are the subject schools, about 200 for industrial arts, 450 for agriculture and 100 for commerce. Then come the secondary schools proper, with special compulsory courses in one or more vocational subjects. 60 secondary schools offer courses in commerce and 20 in agriculture. Lastly, there are the continuation schools, nearly 5,000 in number. The subjects taught are: smithies, architecture, installations, instruments and machine tools, clocks and watches, wood-carving, toys, musical instruments, chemical engineering, paper manufacture, dyeing, soap-making, bricks and tiles, porcelain, glass, photography, leather industry, mining, navigation, hotel management, etc. The artistic, technical and commercial aspects are emphasised in all the schools. Industrial legislation and civics are also taught. They rear up able-bodied and patriotic citizens for the fatherland. The method of working the continuation agricultural schools deserves special mention. They teach horse-and cattle-breeding, dairying, bird and bee culture, milling, bakery, etc. Most of them are winter schools. They enable the sons of peasants to assist their parents in agricultural work in summer, when the teachers too visit the fields and help the farmers with their advice. Thus the students

get both theoretical knowledge and practical experience.

Every boy or girl below 18 who has finished an elementary school education and is engaged as a worker in some establishment is required by law to attend one of these continuation schools, to acquire further proficiency in the line in which he or she is engaged. The teaching is free of charge. The expenses of these schools are borne by the State or met from Municipal Funds. The trading corporations are also compelled to provide for them. The schools are under the Ministers of Commerce, Industry and Agriculture and only to a very slight extent under the Minister for Education, showing that greater importance is attached to the economic than to the educational aspect of these institutions.

In France, Technical Education was thoroughly re-organised after the War. A law was passed in 1919 to effect the re-organisation, under which every person below 18 is compelled as in Germany, to undergo some sort of technical education, free of cost. The expenses are borne, and the institutions administered, mostly by the State.

III

In Great Britain, Technical Education has not advanced to the same extent. The older Universities of Oxford and Cambridge continue to be conservative and they do not yet attach very much importance to vocational or technical education, though, they have begun to offer courses in agriculture. Cambridge has big laboratories within and outside the town for the carrying on of researches. Scotland

leads in the matter of technical education, owing to the numerous donations and endowments made by rich Scotchmen. Edinburgh, Glasgow, Leeds, Aberdeen and Dundee are amongst the biggest centres of technical education in Great Britain. Leading industrialists and merchants participate in their management, which is beneficial in several ways. Educational methods promptly adapt themselves to the latest changes in the industrial world; the students are easily provided for; and the business leaders can train men according to their needs.

Several grammar schools, which previously confined themselves to the teaching of language, literature and mathematics alone, have now adapted themselves to the requirements of the modern world and have begun to impart scientific and technical education as well.

There are over 4,000 part-time technical schools in England and Wales and 600 full-time schools; and about 1,000 continuation classes in Scotland, besides the Central institutions.

IV

Lastly, let us have a peep into the conditions in the United States of America. They are of special interest to us, as the methods recently adopted there suggest numerous ways in which our country can be improved.

A very comprehensive scheme of vocational education was introduced throughout the United States of America by the passing of the Smith Hughes Act in 1917. It is now in its second decade of development. During the last academic

year the individual states and local funds spent an average of three dollars for every federal dollar. It is a sure indication that the local communities are interested in the development of vocational education, as they have spent far more than is required under law to match the federal appropriations. In 1929 the enrolment in vocational schools exceeded 1,000,000 or a hundredth of the total population of the U. S. A. The chief of the Federal Board of Education says in his report for 1929: "In view of all the circumstances, it would appear that all the men and women who are engaged in the important work of vocational education, have a right to be optimistic concerning the future of the programme.

Vocational education is not only sound business educationally, but it is also 100 per cent sound from the stand-point of the material well-being of the nation. It exists because of the fundamental economic and social need of the people and in proportion as this need is met with some degree of effectiveness, it will continue as an important factor in our educational system."

In the American system, Industrial Arts or Manual Training is quite distinct from industrial education of a vocational character. Both exist side by side. It would be interesting to examine in detail the progress of this kind of education in some particular place. Let us take, for example, Cincinnati in Ohio, a city with a population of 500,000, for the reason that it was there that the first attempts to combine literary and vocational education were made, nearly 20 years ago. It is a significant fact that originally manual training succeeded only

where the heads of institutions were willing to provide at least four to five hours per week for the workshop practice. It is worthy of note also that the boys who attended these institutions were in no way handicapped in their general studies. "In fact," says a close observer of these schools, "these boys were able to push on even more successfully than others in their higher studies, although they had devoted less time to academic subjects in their early years." This kind of experience led the organisers to realise that there are many who learn the traditional school subjects better with motivated manipulation applied to tools and materials.

As the work progressed, it was observed that to give a breadth to the training, a great variety of tools and processes of industry had also to be incorporated, not, of course, for definite trade training, but for carrying out properly the projects which boys liked to undertake. Wood-turning and forging are giving way to sheet-metal work, electricity, airplane-modelling and preparing radio sets, thus keeping pace with the changing interests of our times. Hence the name of the course was changed from *Manual Training* to *Industrial Arts*. "It is both popular and profitable, a relief from too much book study."

That the experiment is becoming increasingly popular will be evident from the fact that in several states the number of classes and enrolments have increased 200 per cent or even more in the course of a year. In one particular State (Jersey) within the last five years, 2,000 new school buildings have been erected with liberal and up-to-date arrangements for *industrial arts*. A new

type of workshop has also come into vogue. It is known as the 'General Shop'. It is designed to take the place of several shops without requiring additional teachers. It is economical and is specially suited to the needs of ordinary High Schools. Details of their design and equipment can be obtained from *Bruce's School Shop Annual* published in the United States of America.

The 'general shop' provides experience with a variety of common tools and gives boys an opportunity to make things of great variety and interest to them. They help boys to discover and exhibit their talents. In a 'general shop' can be made tables and chairs in wood or iron, clock-frames, umbrella racks, fern stands, lanterns, candlesticks, electrical heaters, small motors and fans, garden furniture in cement, and the general repair of many articles. Old watches and clocks, useless machinery and discarded motor cars can be brought into these shops to be pulled to pieces for study by the boys. The minimum equipment in a shop makes provision for wood work, metal work and electricity and as a general rule in most schools, boys spend five to eight periods a week in the workshop.

"Our justification", says an American Schoolmaster, "for this innovation is that it is a good thing for a pupil to be able to work with his hands; to be 'handy with tools'; to experience the satisfaction that comes of making something; to be able to express himself in material form; to measure himself and his accomplishments with standards that tell the exact truth; to know from experience

what is to perform manual labour and so have more sympathy with those who work. The purpose of *industrial arts* is to give an all-round training; to make a pupil resourceful, inventive and creative. To do this, however, it must make a strong appeal to the pupil; it must have a motive; it must not confine itself to school exercises; it must relate itself to a variety of processes; it must deal with a variety of materials; it must be connected with live problems; it must concern itself with the interests of the home, the school and the community from the point of view of making and doing. I believe too that it may become much of a pre-vocational course, revealing to pupils their interests and aptitudes without losing any of its other educational values;—in fact this should give an added value."

From the foregoing it would appear that the objectives in vocational training may be summarised under the following heads:—

1. To expose the student to a variety of activities and occupations so as to discover and direct his abilities and interests and thus give a vocational bias.

2. To develop skill and appreciation which will be valuable in the economic upkeep of the average home.

3. To give an understanding of Industrial conditions.

4. To develop the ability to do independent work.

5. To promote the dignity of labour; and

6. To better fit the student to earn a living and to fill his place in society as a useful member.

V

After this survey of the facilities for vocational education in other countries, if we look at our own, the gulf that separates is appalling. The population of Japan, Germany, France, Great Britain and the United States of America all told is only 303 millions, whereas the population of India is 350 millions. If, therefore, India is to rise to an equal position with the advanced countries in the matter of educational facilities, her institutions must outnumber all of them put together. It is idle to expect economic progress without the necessary development in education.

The Calcutta University Commission observed in their report:—"The old tradition of secondary education which still obtains in India is too exclusively bookish and therefore neglectful of many forms of activity through which the power of expression may be exercised and trained. There is need for a large number of intelligent and well-educated young men who will throw themselves with vigour into practical and constructive work in industry. The present temper and habit of education give no encouragement to this kind of ability which is valuable in an industrial career. If systematic and intelligently varied

courses of manual training had a more prominent and honoured place in the High Schools, there would be a gradual lessening of the aversion for work with hands."

Says Booker T. Washington, the Great Negro Educator, "When any people regardless of race or geographical position have not been trained to habits of industry, have not been given skill of hand in youth and taught to love labour, a direct result is the breeding of a worthless idle class which spends a great deal of its time in trying to live by its wits. If a community is educated exclusively on books and is not trained to habits of applied industry, an unwholesome tendency to dodge honest productive labour slowly develops." This seems to apply to our present conditions, and the problem of unemployment that is facing the educated middle classes to-day is leading us slowly to recast our educational methods and aims, so as to bring it into line with those of other progressive countries. The provision of manual training as compulsory in the S. S. L. C. course, and the starting of Trade Schools, Industrial Schools and Agricultural Schools by private agencies as well as by Government indicate a move in the right direction, though the progress is bound to be slow in the initial stages.



The Contribution of Modern India to the World's Progress in the Field of Religion

PRIZE ESSAY BY A. NARASINGA RAO, III U. C.

THE atmosphere of materialism is so much upon us that at first sight it seems as though Modern India could contribute little to the world's progress in religion. But on a closer examination we find a different thing altogether. It must be remembered at the outset that India is essentially a religious country. Like Greece, India takes pride in her glorious ancient philosophy; but in the case of Greece, philosophy was developed as an abstract science, while in India, philosophy was lived in the name of religion. In no other country has philosophy been so blended together with practical life as in India; and no religion contains a sublimer philosophy than that of Hinduism. The East has been the original home of religion and culture, and one cannot correctly study the history of the world's thought, without taking into account India's contribution, with her rich heritage of the past. If Egypt stands first in the field of mathematics, and if England stands second to none in the field of naval adventures, India stands unique in the field of religion. It was not given to her to produce great scientists and discoverers; her task was to give birth to *Rishis*, the seers of eternal truth. Religion has been, in short, the life-breath of India and without religion India has no future.

India developed her religion and philosophy to a very high degree when the rest of the world was

still in a primitive stage of evolution. With Hinduism are bound up a literature which is the admiration of the whole world for its sublime spirituality, its intense devotion and its depth of intellectual insight; a culture which has endured for unknown millennia; and a civilisation so magnificent that the world has not yet seen its equal. Hence, strictly speaking, what India has to contribute to religion has been achieved ages ago. Even the great Vedantins of the Middle ages and the great reformers of the 19th century have not added much to the original stock; their main service lies in re-interpreting the ancient truths to suit modern needs.

From time to time men find themselves forced to re-consider current and inherited beliefs and ideas, to gain some harmony between the present and the past experience, and to reach a position which will satisfy the demands of feeling and reflection, and give confidence for facing the future. If, at the present day, religion has attracted increasing attention, it can be ascribed to the rapid progress of scientific knowledge and thought. The subject has been able to evoke a deep intellectual interest owing to the widespread tendency all over the world to reform and re-construct religion. After the great Vedantins, there was a set-back to Hindu religion in India. The successive Muhammadan invasions and the vigorous conversions carried on by

the Christian Missionaries, who came later, dealt a great blow to Hinduism. The people were growing superstitious and intolerant and there was a necessity for reformation in religion. Hence, the revival of Hinduism was the salient feature of the 19th century in India. The chief reviving agencies have been the Brahma Samaj, the Arya Samaj and the Sri Ramakrishna Mission. By taking a passionate delight in the past, every one of these contributed, in its own way, to the re-invigoration of Hinduism.

The Brahma Samaj, founded by Raja Ram Mohan Roy was the result of Christian contact with Hinduism. It broke the force of orthodoxy and discarded idolatry as meaningless. It recognised the Upanishadic teaching that the Eternal Being cannot be worshipped in a fitting manner, by means of images or names. Its chief contribution is that it proclaimed that *Mānasapuja* or worshipping God in our minds is superior to idol-worship. The whole Indian nation owes much to this great movement, for it broke and ploughed up the grounds of rigid orthodoxy, and, as a pioneer, opened the way for others to effect the necessary reforms.

The Arya Samaj, under the leadership of Dayananda Saraswathi, was to a certain extent conservative because of its passionate clinging to the past. It has been a potent factor in building up a robust feeling of Indian Nationalism. Its chief contribution to religious progress was that it placed Hinduism among the great world-religions by opening its gates to all. Always prepared to enrich Hindu culture and civilisation by borrowing

everything that is good from the West, it refuses at the same time to be dominated by foreign ideals. The Theosophical Society again has done a great deal towards the advance of Hinduism by justifying many of its practices, both from the modern and ancient points of view.

The Sri Ramakrishna Mission started by the famous Swami Vivekananda, the apostle of his teacher's ideals, has been the most important of the religious organisations which have sprung up in Modern India. The Swami was a great champion of Hinduism as may be seen from the manner in which he defended it in the parliament of religions, the zeal with which he proclaimed the Hindu ideals to the whole world, and the homage paid to him, both in the East and the West.

The Mission recognises the fundamental unity of all religions and has blended together the essence of all the religions into a harmonious whole. It admits the universal brotherhood of man, irrespective of race or creed, time or clime, and in trying to accomplish it, lies its greatness. Swami Vivekananda declared that God did not only make man after Him, but also reveal Himself in man. We have to recognise God not only in the Mother, the Father and the Teacher, but also in the poorest, the lowest and the most destitute. Only when we recognise God in every man and call even a beggar a *Daridra Narayana*, can we possibly claim him as our brother. Only then can we find the conception of the brotherhood of man satisfactory. Another great contribution it has made towards religious progress is the recognition of the Motherhood of God which may be paralleled

to the Christian conception of the Fatherhood of God. No less important is the stress laid as much on physical strength as on moral strength. Once, for instance, Swami Vivekananda declared that the goal of life can be reached as much by playing football as by studying the Gita.

Nor does the 20th century lag behind the 19th, in regard to India's contribution to religion. The two great men of India, Mahatma Gandhi and Rabindranath Tagore have been the militant forces of our times, guiding the whole world in its march towards the goal. Mahatma Gandhi stands as the greatest spiritual force to-day and all the religionists look up to him for inspiration. The Buddhists find in him the Buddha, the Christians see Christ in him, and the Hindus recognise a great seer and saint in him. He has succeeded in blending religion and politics. The Satyagraha movement (or the Search after Truth) and the doctrine of Ahimsa in thought, word and deed, find no equals in the history of the world as political weapons for a nation's emancipation. Politics has found an ally in religion and we see the wonderful result. So interwoven with religion is the very fibre of the Indian heart that it throbs with intense sympathy when the religious note is struck. With the dictum, "Hate the Satan in him, but like the man," Gandhiji has taught a new method for the realisation of the brotherhood of

man. Ere long, a day may come when he may in his own life establish the real harmony of religions.

Dr. Rabindranath Tagore has contributed to the world's progress by imbibing religious ideals in his poetry. The characteristic note of his poetry has been *peace and harmony* for all living beings. His famous "Gitanjali" has carried the message of Modern India to every literate mind. Many may not, out of prejudice, care to listen to the words of the preacher or the politician but they cannot escape the charms of the poet.

If we posit that the world with her League of Nations, Parliament of Religions and International Conferences is progressing towards peace and harmony, we find that the contribution of Modern India is not a negligible factor altogether. The work of Swami Vivekananda, Dr. Rabindranath Tagore and Mahatma Gandhi has served to give Hinduism an honoured place in the great religions of the world.

The divine hand which guides the destinies of nations has brought the East and the West face to face in this sacred land of ours, and the result is marvellous. From the cloud-capped peaks of the Himalayas, the "Haridwar-Spirit" has begun to spread all over the world; and if the Christian world is proud of having a martyr for their Teacher, Modern India can be doubly proud of having produced many Christs for the good and harmony of the World.

Impressions of Burma

(FROM A LETTER BY K. RAMAKRISHNAN, B.A., OLD BOY)

During the last two weeks I have been visiting a few places in Burma along with the Royal Commission on Labour. Burma, especially Upper Burma, is such a rich and picturesque country that it easily captivates the heart of the tourist. But as for me who had this great chance of my life to see many places of beauty in India and Burma, I have been feeling like an ignorant man in possession of a valuable library, or like a dyspeptic before a sumptuous table. I feel sorry I have not the mental equipment to make full use of the various opportunities that have been thrown in my way. I wish I had an elementary knowledge of Geography, History, Geology, Archaeology and a few other small things. At present I have been content with mere observation, waiting for a later opportunity to understand these things fully.

I left Madras on the 10th October and after a calm voyage reached Rangoon on the 13th. For the first time in my life, I was in mid-ocean, where I could see water all round without an inch of land. The ship had an almost easterly course set for it, as Rangoon is only about 4 degrees north of Madras. The distance is a little over 1,000 miles. On the afternoon of the third day, we saw two steamers 20 or 30 miles away from ours, going south towards Ceylon or Malaya. The same night at about 8 p.m. we saw a beam of light from the Bassein Light House, at a distance of 40 or 50 miles from us. Bassein is on the western

extremity of the Irrawady Delta System; and it was going to take us another twelve hours before we reached Rangoon on the Rangoon river. We could not see the light-house but only one beam from it was seen in the dark distant horizon. Rangoon passengers anxiously wait for this light-house to be sighted, because the time they would reach Rangoon on Monday depends not merely on the tide in the Rangoon river but also on the time when they sight this light-house. The sea-water was dark-blue all the while, but as we came 150 miles near the Irrawady, it began to change into muddy colour perceptibly. Sea gulls began to appear and twigs were seen floating on the water.

The ship was then slowly steered a little south in order to avoid mud shoals. At 7 on Monday morning, we saw land in the shape of some tops of palm trees in the distant horizon. As the steamer nears the river, there is another pilot ship stationed near the mouth and the pilot has to come and guide it into the river. The river has to be continuously dredged in order to keep it deep enough for steamers to ply up and down. Though the silt may be a welcome thing for the crops, it is not welcome for the ships. We go 21 miles up the river before we reach Rangoon. Rice-fields, pagodas, oil-refineries, saw-mills and rice-mills line the route here, as you have jute mills all along the banks of the Hugli in Calcutta. The tide was just going

down and if we had been late by two hours, we might have had to wait for eight hours more for another tide to come.

Rangoon is more an Indian town than a Burman one. There are more Indians than Burmans in it. Thanks to the B. I. S. N. Co., the Bay of Bengal is much narrower than it was, with the result that you find in Burma a large Indian population. Madras and Bengal have sent more of their sons (of course very few of their daughters) than other Indian Provinces. You have your temples, your schools, your shops and even that powerful but silent and insidious social "reformer" the coffee club in every street—just the same as you have them in Madras. The Chettiars are there; also the professional middle classes and the artisans; but more important than all these is the poor coolie in large numbers. To him, more than to any other body of men, Burma like Ceylon, F. M. S. and parts of Africa owe their present prosperity. He tills the land, sows and reaps the crops, loads and unloads ships, works in the mills, plies the rickshaw, makes the roads and in a thousand and one ways contributes by his mere manual but very necessary labour even in this very highly mechanised world to the development of countries to which his starvation at home drives him. Little is his service recognised, for he is dumb and naturally powerless in a world where you have to be loud and insistent for your rights to be recognised. The industrial and commercial life of the city is carried on mostly by non-Burmans. But I understand from the industrial centres that I have seen during the

last ten days—the B. O. C. the Mines, the Flotilla Companies and the mills—that the Burmans are taking more and more to industries. The Burmans are not very efficient in unskilled manual work but they are said to be intelligent and more efficient in skilled work than the Indians.

This time of the year is a time of rejoicing and festivities. They have their Pwes, a sort of dance on platforms erected in streets. The dancing and singing begin early in the night and go on till the small hours of the morning. Burmans high and low enjoy it so much that they attend these pwes in large numbers and squat in the streets for hours together. As an art, experts on dancing say it is of great beauty and charm.

Rangoon is the place for rice timber, silk, metals and oil. It is a religious centre, and I went to the famous Shwe-dagon Pagoda to worship the Lord Buddha by lighting candles and offering lotus and other flowers and burning incense-sticks. Every one of these pagodas has thousands of statues of Buddha, big and small, many of them presented by devotees. Very beautiful pictures illustrating stories from the life of Buddha and Puranic stories are painted on the Temple walls in indelible oil-colours. Electric illumination of these pagodas is another common feature. An electric dynamo is a common thing in every temple. Some pagodas have statues of Buddha, 60 to 100 feet high. Some of them are in the reclining posture, some in the standing and others in the sitting posture. But, I am afraid, the people there have not much of the

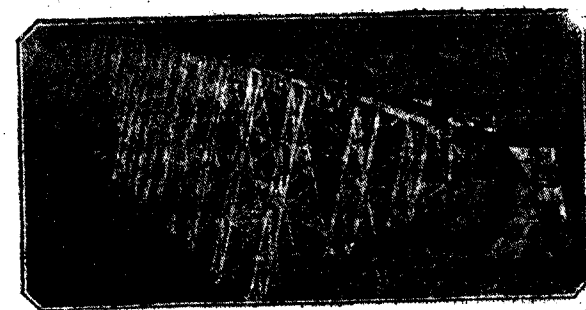
spirit of renunciation of Lord Buddha.

Then there are the Poonghys (monks). Some of them are said to have become Poonghys for the sake of getting an easy livelihood. But the custom is for the Poonghy to teach a few boys in a school, as a compulsory thing. The Poonghy thus does a great service to his community. Elementary vernacular education is universal. Even the most unskilled labourer on the oil-fields knows to read and write Burmese.

We left Rangoon on the 19th and reached Maymyo the next morning at 9-30. Maymyo is a hill station in Upper Burma, which is very mountainous. The railway runs entirely on mountains and so, we had an opportunity to see plenty of beautiful hill scenery. Maymyo is the summer head-quarters of the Burma Government. It has a European cantonment. The train stopped for an hour and a half, for the Commission to visit His Excellency Sir Maung Gye, a Burman Governor of Burma. We went round the whole place with the help of a Taxi driver, a plucky Tamil who has seen service in the Army for 10 years and knows half a dozen languages including English. Maymyo has a decent Madrassi population, of Chettiars, clerks and business men. A few Tamil regiments are stationed in Burma. We had a Madrassi Hotel at Maymyo—a welcome place for wanderers like me.

We left Maymyo at noon and passed again through beautiful mountains. In one place we had to be

divided by a valley more than 1,000 feet deep and half a mile wide. We were now at the top of one of those ranges, from where we could see a steel structure down below, called the Gokteik Viaduct. The Train gradually wormed down the high hill till it came to the viaduct, at half-past two. Two hours were set apart for us to visit the viaduct and the caves below. The viaduct is one of the wonders of engineering construction. It is a bridge about five hundred feet high and nine hundred feet long. We went down the valley, which took nearly one hour each way. From the bottom of the valley, the men at the top of the bridge look like small cats. It was a very instructive lesson in the study of the natural forces that go on making and unmaking this earth of ours. I presume, deep ravines like this extending for miles together must in the past have cut off the people on either side from each other. We then got into the train



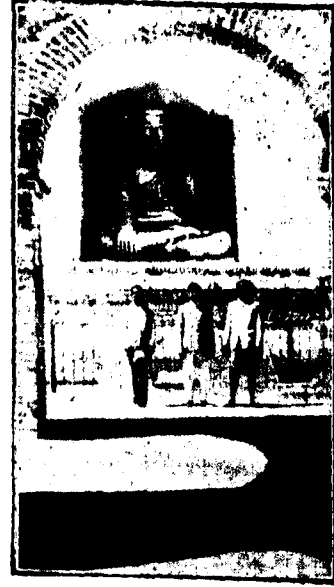
Railway Bridge over Gokteik Gorge

pass from one range to another and while crossing the viaduct, got a good view of the long deep valley. The mountains are still with us and the train now climbs the other side through tunnels and curves. Night came on and covered from our view the beautiful region of water-falls which we therefore could not see till

our return journey. The railway runs by the bank of a river between two mountains and there are many water-falls. At one place the river falls a depth of 80 ft. in 4 or 5 drops. There is a Hydro-Electric Power Station here which supplies power to the Namtu Mines.

We reached Namyo the next morning and went in the Burma Corporation trolleys to Namtu, a distance of 40 miles. The Burma Corporation is the mining company which takes out the valuable silver, lead, zinc and copper ores from the mines in the Northern Shan States. I spent there two days visiting the mines, going underground right up to the bottom, a depth of 600 feet, visiting the refinery where metals are separated. People of many races work here, Indians, Chinese, Burmans and Shans. The ore is won from underground, melted in the smelters and by various physical and chemical processes, the different metals are separated from one another. In one room were placed about 100 heavy blocks of silver worth nearly a million rupees. The General Manager gets about Rs. 10,000 a month. His personal assistant is one Mr. Varada Ayyar, E.A. who was our host. The Company had made elaborate arrangements for our comfort. We had our Deepavali feast with Mr. Varada Ayyar. We were glad we got the *sambhar* after having been denied it for some days. How lucky we were! But, little will you realise it unless you have been denied it for some days at least as I have been! My host was glad too he got three good Brahmins like us in that remote corner of the Shan States to feast with him on the Festival day!!

After two days, we left Namtu. We came back the same way crossing the Gokteik Viaduct to Maymyo. After a halt of 4 hours there the train left at midnight to Mandalay. We stayed at Mandalay



Shrine on Mandalay Hill

for one full day and visited the palace of the old Burman King, the Mandalay hill with its Buddhist Pagodas and a Burmese village where silk-weaving was carried on as a cottage industry. Every house in this village of Amarapura has a silk loom at which the women work.

We left Mandalay the next morning by one of the vessels of the Irrawady Flotilla Company. The boat *S. S. Tapping* was to be our home and office for the next five days; we reached Pagan in the evening and slept on the boat. The next day, we visited the cottage industries (especially lacquer work).

We left Pagan at dawn next day and after a majestic course on

the broad bosom of the Irrawady reached the B. O. C.'s oil fields at Yenangyaung at sunset. To bed again on the boat in the midst of office files and typewriters, dreaming of home and children, joyfully eager of what beautiful scenery of nature or mighty work of man the morrow will bring before me and anxious about the back-breaking official work.

Next morning we went to the oil fields. Some of the oil-wells are drilled 1,000 feet deep; the whole field is full of wooden towers called rigs which are used to lift the drills and tubes up and down. In some places a sort of gas rushes up from the ground. There is a gasolene plant here and the gas is conducted to that plant for liquefying the gasolene. Otherwise, the oil from



Lacquer Bazaar

the wells is conducted to a tank from where it is sent to Rangoon about 300 miles from here by means of a pipe. The oil is refined in Rangoon and not here.

We left Yenangyaung this morning and went down the river to Prome. From Prome we shall take train to Rangoon, and after finishing our work in Rangoon proceed to Delhi.

பாதனுடைய வாழ்க்கையும், குணதிசயங்களும்

ஸ்ரீமான் ர. தியாகராஜன் (4-வது பாரம்) எழுதியது. *

கங்காநதியை ஒத்த சரபு நதி பாயும் பிரதேசம் வளம்பொருந்திய கோசலதேசம். இத்தேசத்திற்குத் திலகமென விளங்குவது அயோத்தி என்னும் அணிநகர். இந்தக் கோத்திரம் ஏழு முத்தி நகர்களில் ஒன்று. சூரிய குலத்து அரசர்கள் இந்நகரைத் தலைநகராகக் கொண்டு கோசல நாட்டை ஆண்டுவந்தனர். அவ்வரசர்களில் தசரதன் என்பவன் ஒருவன். இம்மன்னர் மன்னன், நீதிநெறி தவறாது செங்கோலோச்சினன். தன்னுயிரைப்போல் மன்னுயிரைக் காக்கும் தகைமையுடையவன். இம்மன்னனுக்கு ஏனைய செல்வங்கள் அனைத்துமிருந்தும் புத்திரப்பேறு இல்லை. மகவு இல்லா மலடியாகிய தசரதன், மனம் மிக நொந்து வருந்தினான்.

“கல்லா மழலைக் கணியூறல் கலந்து கொஞ்சுரு சொல்லா லுருக்கி யழுதோடித் தொடர்ந்துபற்றி மல்லார் புயத்தில் விளையாடு மகிழ்ச்சி மைந்த ரில்லாதவர்க்கு மனைவாழ்வினிமை என்னும்?”

ஆதலின் புத்திரனை அடையும் நிமித்தம் ‘புத்திரகாமேஷ்டி’ என்னும் யாகம் ஒன்று இம்மன்னன் இயற்றினான். கடவுளின் கிருபையால் அந்த யாகத்தினின்றும் தேவ தாதன் தோன்றி, ஓர் கிண்ணம் நிறையப் பாயஸத்தைத் தசரதனிடம் கொடுத்தான்.

* காஞ்சிபுரம் ஸ்ரீமான் D. N. ராமகிருஷ்ணயங்கார் எற்படுத்திய பரிசு அளிக்கப்பெற்றது.

அதை, தசரதன் தன் மூன்று மனைவியர் களுக்கும் பங்கிட்டுக்கொடுத்தான். அதன் பயனல் அம்மூவருக்கும் குழந்தைகள் பிறந்தன. கௌசல்யை வயிற்றில் ஸ்ரீராமனும், கைகேயி வயிற்றில் பரதனும், சமித்திரை வயிற்றில் இலக்ஷ்மணனும், சத்ருக்னனும், இப்படி நால்வர் அவதரித்தனர். இவர்கள் கடவுளின் அம்சங்கள். இங்கால்வரும், சகல கலங்களும் பயின்று நாளொருமேனியும் பொழுதொரு வண்ணமுமாய் வளர்ந்துவந்தனர். ஸ்ரீராமன், ஜனகனிடமிருந்த ஒருவராலும் வளக்கமுடியாத சிவதனுசை முறித்து சீதையை மணந்தகாலையில், பரதனும், ஜனகர் தம்பி மகளாகிய மாண்டவி என்னும் மாதிரியை மணந்தான்.

பரதன், மாண்டவியுடன் மனமொத்து இல்லறம் நடாத்திவருகையில், பரதனின் அம்மானை உதாஜித் என்பவர் அயோத்திக்கு வந்து, பரதனை, தன்னுடன் கேகய நாட்டிற்கு அனுப்பும்படி தசரதரைக் கேட்டுக் கொண்டார். தசரதர் அதற்குச் சம்மதிக்கவே, உதாஜித், பரத சத்ருக்னருடனும் அவர்களுடைய மனைவியர்களுடனும் புறப்பட்டுக் கேகய நாட்டிற்குச் சென்றார். அவ்விடத்தில் சிலகாலம், பரதன், தன் தம்பி சத்ருக்னனுடன் சுகமே காலங்கழித்து வந்தான். இச்சமயம் அயோத்தியில் பற்பல விஷயங்கள் நிகழலாயின. தசரதர் ஸ்ரீராமனுக்கு முடிசூட்டச் சகல ஏற்பாடுகளும் செய்ய ஆரம்பித்தார். நகரம் பூராவும் அலங்கரிக்கப்பெற்று, சந்தோஷத்துடன் ஜனங்கள் ஸ்ரீராமன் அரசனாவதை நினைத்து மகிழ்ந்தனர். இதைக் கண்டு பொருத மந்திரை என்னும் கைகேயியின் தோழி ஒருத்தி கைகேயியிடம் சென்று அவள் மனதைக் கலக்க ஆரம்பித்தாள். உண்மையில் ஸ்ரீராமன் பேரில்கைகேயிவிடமிருந்து பிரியம் அதிகம். இருந்தபோதிலும் கூனியானவள் இராமனைப்பற்றி இகழ்ந்து கூறி, பரதனுக்கு முடிசூட்டிவைக்குமாறு தசரதனைக் கேட்கும்படி பெரிதும் தூண்டினாள். “கரைப்பார் கரைத்தால் கல்லும் கரையும்” என்பதற்கேற்பக் கைகேயியின் மனம் மாறுபட்டுவிட்டது. ஒரு சமயம் தசரதர் கைகேயிக்கு இரண்டு வரங்கள் தருவதாக வாக்களித்திருந்தார். அதை நிறை

வேற்றும் சமயம் இதுதான் என்று அறிந்த கைகேயி, தசரதர் வந்ததும் அவ்விரண்டு வரங்களுக்கும் நிறைவேற்றமாறு மன்றாடினாள். ஒன்று பரசனுக்கு முடிசூட்டுவது, இரண்டாவது ஸ்ரீராமனைப் பதினான்றாவருஷம் காட்டுக்கொடுப்பது. இதைக் கேட்டதும் தசரதர், இடியோசை கேட்ட பெரு நாகம்போல் மனச்சோர்வுற்று, சத்தியத்தை மீறி நடக்கத் தைரியமில்லாமல் நீண்ட விழுந்து மூர்ச்சையாயினார்.

தசரதர் மூர்ச்சையடையவே, கைகேயி ஸ்ரீராமனைக் கூப்பிட்டு, நிகழ்த்தவைக்கறி, அவனைப் பதினான்றாவருடம் காட்டிற்குப் போகும்படி உத்தரவளித்தாள். தந்தை சொல்லுக்காத்தையனாகிய ஸ்ரீராமன், தன்னைவிட்டு அரைக்கணமும் பிரிய மனமொப்பாத இலக்ஷ்மணன், சீதை முதலியவர்களுடன் புறப்பட்டுக் காடேகினான். ஸ்ரீராமன் காட்டிற்குச் சென்றுவிட்டதை அறிந்த தசரதர் உடனே உயிரிடுத்து முத்தியடைந்தார். கலங்காநெஞ்சத்தனாகிய கைகேயி மேல் நடந்த விஷயங்களுக்காக மனம் பதறாது களிப்புற்றாள். பரதனை உடனே கேகய நாட்டிலிருந்து புறப்பட்டு வரும்படி கடிதமெழுதித் தூதுவர் மூலமாய் அனுப்பினாள். ஆனால் ஸ்ரீராமன் காடுசென்றதைப்பற்றியாவது தசரதர் இறந்ததைப்பற்றியாவது ஒன்றுத் தெரிவிக்கவில்லை. பரதன், தன் தாயார் உடனே புறப்பட்டு வரும்படி எழுதியிருப்பதை அறிந்து தன் சகோதரன் சத்ருக்னனுடன் அயோத்திக்குத் தேர்மீதேறிக் காற்றினும் கடிதுவந்தான். பரதன் ஸ்ரீராமர்மேல் அதிகவாஞ்சையுடையவன். அந்தரங்க பக்தியுடையவன். தமையனைக்காண வேண்டுமென்று அதிக ஆவலுடன் வந்துகொண்டிருந்தான். அவன் அயோத்தி நகரை அணுகியதும் அநேக தூர்ச்சுனங்கள் நிகழலாயின. அழகுடன் விளங்கும் அந்நகர் அலங்கோலமாய்த் தோன்றியது. ஜனங்கள் துக்கமுகத்துடன் தோன்றினார்கள். பரதன், நகரின் அலங்கோலத்திலிருந்து யாதோ பெரியகஷ்டம் ஒன்று நேர்ந்திருக்க வேண்டும் என்று நினைத்தவனாய் அரண்மனை அணுகினான். தன் தகப்பனரைக்காண விரைந்து சென்றுகொண்டிருந்த பரதனை, கைகேயி காதியைவிட்டு அழைத்துவரச்

சொல்லினாள். பரதன் உடனே சென்று தன் தாய் பாதங்களில் பணிந்து, எல்லோருடைய யோக்கேஷமங்களையும் விசாரித்துத் தன் தந்தையும், தமையனும் இருக்கும் இடத்தைத் தெரிவிக்குமாறு கேட்கலானான். கைகேயி ஒரு சிறிதும் வருத்தமின்றி, “உன் தந்தையார் மண்ணுலகை நீத்து விண்ணுலகெய்தினார்” என்றாள். கூறினது தான் தாமதம். அடியற்ற நெடும்பனையேபோல் பரதன் மூர்ச்சையுற்றுச் சாய்ந்தான். பதறினாள்; விம்மினாள்; பின்னர்க்கதறினாள். கைகேயியினால் ஒருவாறு தேற்றப்பட்டு மூர்ச்சை தெளிந்தான். பின்னர்த்தன் தாயைநோக்கி, “எனது பிதா வானுலகடைந்தார். பிதாவுக்குச் சமானமான என் தமையனார் ஸ்ரீராமர் எங்கே இருக்கிறார்? அவாறு திருவடியில் விழுந்தாவது என் கவலையை ஆற்றல்வேண்டும்” என்று படிக்கேட்டான். உடனே, அவள், “ஸ்ரீராமனும், இலக்ஷ்மணனும், சீதையும் காட்டடைந்தனர்” என்று பகர்ந்தாள். பரதன் ஸ்ரீராமரிடம் மிகுந்த பிரியமுடையவனாதலால் மனஞ்சோர்ந்து கதறினான். அனலிலிட்ட மெழுகு போல் உருகினான். மிகவும் துக்கித்தான். ஆவென்று அலறினான். சுவரில் தன் தலையைமோதிக்கொண்டான். பின்னர், தன்னை ஒருவாறு தேற்றிக்கொண்டு, தசரதர் வானேகியதற்கும் ஸ்ரீராமர் காடேகியதற்கும் நேர்ந்தகாரணம்யாது? என்று தன் தாயைக்கேட்டான். அவள் “நீ பட்டம் அடையும் நிமித்தம் அவ்விராமனைக் காட்டிற்குப் போக்கினேன், அதைச் சகியாது உன் தந்தை உயிர் நீத்தார்” என்று கொஞ்சமும் கவலையின்றிக் கூறினாள். உடனே பரதனுக்குக் கைகேயியிடம் கோபம் அதிகம் உண்டாயிற்று. அவனைப்பலவாறாக இழித்துரைத்தான். திட்டினான். அவருடைய வாயைக்கிழிப்பதற்குக்கூடக் கத்தியை உருவினான். உடனே கோபத்தை அடக்கிக்கொண்டான். “அடி, படுபாலி! எனக்குப் பட்டாபிஷேகம் செய்யும் நிமித்தம் எக்காரியம் புரிந்தனை! அதற்காக என் தமையனைக் காடேகவிடுத்தாய். அதனால் என் பிதாவை வர்ணகவிடுத்தாய். அடி பாதகி! சத்தியத்திற்குக் கட்டுப்பட்டு ஒர் அரசர் இறந்தார். அவருடைய பேச்சைத் தள்ளலாகா

தென்று ஆரணியத்திற்கு ஒருவீரசென்றார். அப்படியிருக்க, வஞ்சகியின் பேச்சைக் கேட்டா நான் அரசாள்வேன்? அன்று, அன்று. உன்னைப்பார்த்தாலும் பாபம் அணுகிடும். பெண்ணென்றும் தாயென்றும் பாராது இக்கணமே என் வாளால் உன்னைத்துணித்திடுவேன். என் தமையனார்க்கு அஞ்சியே அவ்வாறு செய்யாது உன்னைவிடுத்தேன். குலத்தைக் கெடுக்கவந்த கோடரிக்காம்பே! என்றைக்கும் அழியாதவசையை எனக்குத் தேடினாயே! பட்டத்தை ஏற்றுக்கொள்வேனென்று இக்காரியம் செய்தீனா? உலகம் என்னை எவ்வாறு வசம்! வஞ்சகியினைக்கு வந்தவாழ்வைப்பார் என்றல்லவோ இழித்துரைப்பார்கள். காத்திபெற்ற காத்தகன அயோத்தியை ஆள்வது? சிங்கம் உட்காருமிடத்தில் பூனையைத்தாக்கி உட்காரவைப்பது போலன்றோ இருக்கிறது, நீ என்னை அரியணைமீதமர்த்தும் செய்கை! சீ, நீ கெட்டாய்” என்று பலவாறாக இடித்துரைத்து விட்டு அவளை எறிட்டும் பார்க்காது கௌஸல்யையை அணுகி அவளது பாதங்களில் விழுந்து அழுதான். கௌஸல்யை முதலியவர்கள் தேற்ற ஒருவாறு தேறி, தந்தையின் ஈமக்கடன்களை முடித்தான்.

பின்னர், வலிவீட்டர், பரதனை முடிசூட்டிக்கொள்ளுமாறு வற்புறுத்தினார். அவர் எவ்வளவு வற்புறுத்தியும் பரதன், மகுடத்தை நஞ்சென வெறுத்து, தன் தமையனைக் காட்டினின்றும் இட்டுவந்து அவரை அரியணைமேல் அமர்த்தி, தான் தொண்டிபுரிவதன்றி மகுடஞ் சூட்டிக் கொள்வதில்லை என்று ஒரே பிடிவாதமாய்க் கூறி, காட்டிற்குப் புறப்படவே சகல யத்தனங்களும் செய்யலாயினான். குறிப்பிட்ட காளில் பரதன் மா உரி உடுத்துத் தாய்மார் மூவருக்குமு, மந்திரி, வலிவீட்டர் முதலியவர்களுடன் ஸ்ரீராமரிடம் சென்ற காட்டை நோக்கிச் சென்றான். “ஆவிழந்த கன்றேபோல்” இருந்த ஜனங்கள், ஸ்ரீராமரைப் பார்ப்பதற்குப் போகும் பரதன் பின்னே சென்றார்கள். பொதுவாகக் கூறுமிடத்து, அயோத்தியே திரண்டு பரதன் பின்னால் சென்றதுபோல் தோன்றிற்று. இதிவிருந்த பரதனின் குணதீசயங்கள் நன்கு விளங்குகின்றன. தன் தமையன்மேல் இருந்த

அன்பினால் தானாக வந்த சீதேவியைக் காலால் உதைத்துத் தள்ளிவிட்டு மூதேவியை ஏற்றுக்கொண்டதுபோல், வலிய வந்த பட்டாபி வேதகத்தையும் வெறுத்து, உடல், பொருள், ஆவி மூன்றிலும் ஆசை நீத்து, தன் தமையனே தனக்குக்குரு, கடவுள், பிதா, அன்னை என்று கருதிய உத்தம சகோதரன், இவன்.

நிற்க, இராமன் சென்ற வழியே சென்ற பரதன், முதலியோர் கங்கைக் கரையை அணுகினர். கங்கைக் கரையில் நாவாய் உய்ப்புவன் குகன் என்பான். இவன் இராமனிடம் மிகப் ரீதியுடையவன். ஆகவே, பரதன் பெருத்த கூட்டத்துடன் வருவதைப் பார்த்து, “ஸ்ரீராமனை நாட்டைவிட்டுத் துரத்திய இப்பரதன் அவருடன் பொருந்தும் வருகின்றான்” என்று அவன் நினைத்தான். ஆதலால் பரதனுடன் யுத்தம் செய்து கங்கைக் கரையைத் தாண்டாமல் செய்யவேண்டும் என்று கருதிப் போர்க்கெழுந்தான். பரதன் அருகே நெருங்கினதும் அவனுடைய சரீரத்தை உற்று நோக்கினான்.

“வற்கிலையி னுடையானை மாசடைந்த மெய்யானை, நற்கிலையின் மதியென்ன நகையிழந்த முகத்தானை, கற்கனியக் கனிகின்ற துயரானைக் கண்ணுற்றான், விற்கையினின் நிடைவீழ விம்முற்று நின்றொழிந்தான்.”

பரதன் மா உரி உடுத்திருப்பதையும், சரீரம் வாடியிருப்பதையும், கல்லும் கனியும்படியான துயரை ஸ்ரீராமன் காட்டிற்கேகினதனால், பெற்றிருப்பதையும் பார்த்து குகன் தான் தவறாகக் கொண்ட எண்ணத்திற்காக வருந்தி, பரதனைப் பார்த்துப் பின்வருமாறு நினைக்கலாயினான்.

“நம்பியும் என் நாயகனை ஒக்கின்றான் அயல் நின்றான் தம்பியையும் ஒக்கின்றான் தவவேடம் தலை நின்றான் துன்பமொரு முடிவில்லை திசைநோக்கித் தொழுகின்றான் எம்பெருமான் பின் பிறந்தார் இழைப் பரோ பிழைப்பென்றான்.”

(இவ்விரண்டு பாக்களும் பரதன் தன் தமையனான பரதனைப் பிரிந்த வருந்தத்தால் அவனிருந்த நிலைமையைக் குறிக்கின்றன. ஸ்ரீராமன் காற்றிற்றதினால் பரதன் நகை இழந்தான், தவவேடம் புண்பட்டு மா உரி உடுத்திருந்தான். இராமரைத் தொழுதவண்ணமாய் இருந்தான். இவைகள் அவன் சகோதர பக்தியை விளக்குகின்றன.) பின்னர் குகன் பரதனுடைய நற்செய்கையை வியந்து அவனைத் தழுவி அளவளாவினான். பரதன், தான் ஸ்ரீராமனை நாட்டிற்கு இட்டுக்கொண்டுபோய் முடிசூட்ட வந்திருப்பதாகக் கூறினான். உடனே குகன் பரதனின் சகோதர பக்தியை மெச்சிக் கூறுகின்றான் :-

“தாயுரைகொண்டு தாதை உதவிய தாணி தன்னைத் தீவ்னையென்ன நீத்துச் சிந்தனை முகத்திற் நேக்கிப் போயினே என்றபோழ்து புகழிடுறாய் தன்மை கண்டால் ஆயிர மிராமர் நின்கேழ் ஆவரோ தெரியில்மா!”

இவ்வாறு கூறிக் குகன் பரதனைப் புகழ்ந்தான். பின்பு ஸ்ரீராமர் சித்ரகூட பர்வதத்திற்குப் போகுமுன் ‘கங்கைக்கரையில் சயனித்திருந்த இடத்தைப் பரதன் பார்த்து, “அந்தோ! பஞ்சணைமீது துயிலும் நீர் பார்மிசைப் படுத்தீரே, கந்த மூலாங்கிகளே உண்டிரே! இவற்றிற்கெல்லாம் பாவி பரதன்ல்லவா காரணம்!” என்று பலவாறு புலம்பி, பின்னர், குகன் உதவியால் கங்கையைக் கடந்து ஸ்ரீராமர் தங்கியிருந்த சித்ரகூட பர்வதத்தை நோக்கி விரைந்து சென்றான்.

இலக்குமணன், பரதன் பெருத்த கூட்டத்தோடு வருவதைப்பார்த்து, ஸ்ரீராமனுடன் பொருதற்கே பெருத்த சேனையுடன் வருகின்றான் என்று நினைத்து, அவரிடஞ்சென்று பரதன் வருவதைக்கூறி, அவனைத்தொலைக்க உத்தரவு கேட்டான். ஸ்ரீராமர் பரதனின் சகோதர பக்தியை அறிந்தவராதலால், பரதன் தன்மை நாட்டிற்கு இட்டுக்கொண்டுபோக வருகின்றான் என்று கூறி இலக்குமணனைச் சமாதானப் படுத்தினார். சிறிது போழ்கினில், பரதனும் சத்ருக்களும்

கூட்டத்திற்குமுன் விரைந்துவந்து ஸ்ரீராமரது பாதங்களில் விழுந்து நமஸ்கரித்தனர். ஸ்ரீராமர் பரதனை மாற்புறத்தழுவிக் கொண்டு, ஒளிசூன்றிய முகமுடைய அவனைப்பார்த்து, “நம் தந்தை சுகமா?” என்று வினவினார். பரதன் “அண்ணா! நுமது பிரிவென்னும் நோயாலும் கைகேயியின் வரமென்னும் எமனாலும் தந்தையார் உயிரிழந்து

டலும் தந்தை சொற்கேட்டலும் ஈசற்கேசெய்யும் கடன்’ என்பதைப்போல் நான் என் தந்தையின் வாக்கை மீறமாட்டேன். நீ உத்தம சகோதரனாயின் இராஜ்யத்தை ஏற்று முடிபுனைந்து ஆள்வாயாக” என்றார். பரதன் உடனே, “அண்ணா! அவ்வாறு இராஜ்யம் என்னுடையதென்று கூறுவதால் நான் அவ்விராஜ்யத்தைத் தங்களுக்குக் கொ



9ட்டனரே,” என்று பிரலாபித்தான். இராமர் துடிதுடித்துத் தராமீது விழுந்து பதறி அழலாயினார். பின்னர் அங்கிருந்தோர்களால் தேற்றப்பெற்று, மேற்செய்ய வேண்டிய ஈமக்கடன்களை முடித்தார். பிறகு ஸ்ரீராமர் பரதனை நோக்கி, “பரதா! நம் தந்தையோ இறந்துவிட்டார். இராஜ்யம் ஆள்வாற்றிருத்தல் ஒண்ணது. நீ முடிசூட்டிக்கொண்டு நீதிநெறியுடன் ராஜ்யபரிபாலனம் செய்” என்று கூறினார். “அண்ணா! அந்த ஆட்சியாருடையது? தங்களுடையது. ஆட்சிக்கும் எனக்கும் யாது சம்பந்தம்? கணவனைக்கொன்ற காதகி பெற்ற காதகனு இராச்சியத்தை ஆளுவது? அண்ணா! தாங்கள் திரும்பிவந்து மகுடத்தை ஏற்று அயோத்தியை ஆளவேண்டும்” என்று பரதன்கூறி ஸ்ரீராமனை நாட்டிற்கு வரும்படி இரந்தான். ஸ்ரீராமர், “தாய்சொற்கேட்

டுக்கின்றேன்” என்றான். ஸ்ரீராமர் மறுத்து, பதினான்கு வருடம் முடிந்த பின்னரே நான் அயோத்தியில் காலடிவைப்பேன் என்று உறுதியாய்க்கூறிவிட்டார். பரதன் மிகத்துக்கித்தான். தான் காட்டிலேயே ஸ்ரீராமருடன் இலக்ஷ்மணரைப்போல் தங்கிவிடவாவது உத்தரவு கொடுக்கவேண்டும் என்று மன்றாடினான். அதற்கும் அவர் மறுத்து, பரதனை அயோத்திக்குச் செல்லும்படி கட்டளையிட்டார். அச்சமயத்தில் அசரீரி, “பரதனே பதினான்கு வருஷம் அயோத்தியை ஆளவேண்டும்,” என்று கூறிற்று. ஆகவே ஸ்ரீராமன் அசரீரி வாக்குப்படி நடத்தலே உசிதம் என்று பகர்ந்தான். பின்னர் பரதன் வேறொன்றும் வழிதெரியாது கலங்கி, தமையன்சொல் தட்டமனமில்லாமல், அவருடைய பாதகைகளை அவருக்குப் பதிலாக வாங்கிக் கொண்டு, “அண்ணா, பதினான்கு வருஷம்

முடிந்த மறுநாளை நீங்கள் அயோத்தியிலில்
லாவிட்டால், நான் அக்கினிப்பிரவேசம்
செய்துவிடுவேன்” என்று கூறினான். பின்
னர், மிக மனவருந்தத்துடன் ஸ்ரீராமரிடம்
விடைபெற்று, பாதுகைகளுடன் திரும்பி
வந்து, அயோத்தியிலுள்ள அரண்மனைக்குள்
செல்லாது அயோத்திக்கு வெளியே உள்ள
நந்திக்கிராமம் என்னும் ஊரிலேயே தங்கி,
பாதுகைகளை அரியணைமீதமர்த்தி, அதனைத்
தொழுதவண்ணமாய் இராஜப்பிரதிநிதியாயி
ருந்து பதினான்கு வருஷமும் ஸ்ரீராமரைச்
சிந்தித்துக்கொண்டே ஆண்டுவந்தான்.

பட்டம்குட்டிக்கொண்டு அயோத்தியைப்
பரதனை ஆளவேண்டுமென்று ஸ்ரீராமரே
கூறியபோதும், அவர் வார்த்தையைத்தட்ட
ஹேதுவில்லாமல் இருந்தும், பரதன் தான்
முடிசூட்டிக்கொள்ளாது ஸ்ரீராமரின் பாது



ஸ்ரீராமர் திரும்பிவந்து பரதனைச் சந்தித்தல்.

கைகளுக்கு முடிசூட்டி அவைகளை அரியணை
மேல் அமர்த்தி இராஜப்பிரதிநிதியாயிருந்து
ஆண்ட பரதனின் சகோதர பக்தி எத்தகை

யது! இவ்வாறு பதினான்கு வருஷமும் இரா
ஜப்பிரதிநிதியாயிருந்து பரதன் ஆண்டான்.
பதினான்கு வருஷங்களும் கழிந்தன. கழிந்த
மறுநாள் காலைவரையில் ஸ்ரீராமனின் வரு
கைக்கு எதிர்பார்த்திருந்தான்; வரவில்லை.
தான் வாக்களித்த பிரகாரம் நிறைவேற்ற
அக்னிசூண்டர் ஒன்று இயற்றினான். பின்
னர், வலிவீட்டர், கொசல்வைய, கைகேயி
முதலியவர்களின் பாதங்களில் விழுந்து தன்
வாக்கை நிறைவேற்ற உத்தரவு தருமாறு
கேட்டுக்கொண்டான். எல்லோரும் அவ்வவர்
களாலானவரை தடுத்தும் யாதும் பயன்பட
வில்லை சத்தியம் தவறா உத்தம சகோதர
னன்றோ பரதன்! கொசல்யாதேவி கூடிய
வரையில் தடுத்துப் பார்த்தான். பரதன்
தான் சத்தியத்தை மீறமாட்டேன் என்று
கூறி அக்னி சூண்டத்தை அடைந்து

அதைச்சுற்றி இராமா! இராமா!
என்று கதறிக்கொண்டு மும்முறை
வலம்வந்து, நமஸ்கரித்து, அதில்
தாலிக் குதிக்கும் சமயத்து ஸ்ரீராம
நாதனாகிய ஹனுமானால் தடுக்கப்பட்
டான். ஹனுமான் தடுக்கும்போதே
“வந்து விட்டார் ஸ்ரீராமர்! வந்து
விட்டார்!” என்று கூறினார். வந்து
விட்டார் என்ற வார்த்தையை பர
தன் கேட்டவுடன் ஆந்தக்கடலில்
அமிழ்ந்தான். பிறவிக்குருடன் கண்
அடைந்தது போல் சந்தோஷித்
தான். பின்னர் அவ்விராமதானை
இராமர் இருக்குமிடங் கேட்க, ஹனு
மார் ஸ்ரீராமரின் கணையாழியைக்
கொடுத்து அவர் பாதவாஜ ஆச்சிர
மத்தில் தங்கியிருப்பதையும், அயோ
த்திக்கு வரப் போவதையும், இன்
னும் நிகழ்த்தவைகளையும் எடுத்துக்
கூறினார். உடனே பரதன் ஸ்ரீ
ராமனை வரவேற்பதற்காக நகரை
அலங்கரித்து, அவரை எதிர்சென்று
அழைத்து வந்து, அவருக்கு முடி
சூட்டி, அவருக்கு எவ்வெதிரழில்
புரிந்துவந்தான். உயிருள்ள அளவும்

அவர்க்கே தொண்டுபுரிந்துவந்தான் அந்திய
காலம்வரை ஸ்ரீராமருக்குத் தொண்டுபுரி
தலே முக்கிய கடனென்று கருதி, அவ்

வாறே செய்து கடைசியில் இவ்வறித்திய
உலகை நீத்து, சாயுசய பதவியை அடைந்
தான்.

அத்தகைய உத்தம சகோதரன் பரதன்,
சொன்னவாக்குத் தவறான்.

“செஞ்சுடரின் மைந்தனையும் தென்னி
லங்கை வேந்தனையும்

பஞ்சவரில் பார்த்தனையும் பாராதே—

விஞ்சு

விரதமே பூண்டிந்த மேதினியை

ஆண்ட

பரதனையும் ராமனையும் பார்.”

என்று புகழப்படும் அத்தகைய நீதிமான்
பரதன். நீதிமான்களில் ஸ்ரீராமனைவிட உயர்

ந்தவன். “பரதனையும் இராமனையும் பார்”
என்ற இடத்தில்சுட, முதலில் பரதனைக்
கூறினாரன்றோ? மேலும், குகன், ஆயிரம்
இராமர் நின் கேழ் ஆவரோ? என்று கூறியுள்
ளான். அத்தகையபெருமான் பரதன். சகோ
தரனுக்காக, உடல், பொருள், ஆவி, இம்மூன்
றையும் இழக்கச் சித்தமாயிருந்தான். சொல்
வியபிரகாரம் செய்பவன். சகோதர பக்தி
யில் நிகரற்ற பேர் பெற்றவன். அத் தகைய
பெருமானுடைய திவ்விய நாமத்தை ஸ்மரித்
தால் கூட, நமக்குச் சகோதரபக்தி உண்
டாகி, பாவங்களெல்லாம் நீங்கி, இம்மண்ணு
லகிற்குப்பின் நமக்கு விண்ணுலகு கிடைப்
பது நிச்சயம்!

Home Day Celebrations, March, 1931

IT is the day of the year, the happy
day when the boys in residence
unite with the old boys all over India
and beyond, to honour the Home and
School they love. Workers, teachers,
friends and visitors gather to share
the happiness.

Arts and Crafts Exhibition

Sunday the 1st March, was the
day fixed for the celebration. On
the previous evening the exhibition,
arranged in this connection, was open
ed by Dr. Annie Besant. It was divid
ed into nine sections. The first was
devoted mainly to nature study, and
contained specimens of pencil and
crayon drawings, as well as pictures
in water-colours and oil paintings
besides albums of topical pictures,
beautiful designs for decorative and
etching purposes, etc. The next
section was devoted to historical and
geographical subjects. There were
numerous maps and illustrated exer
cises written by the students, as also
collections of pictures from various
journals. The third section was de
voted to mechanical engineering
wherein, useful iron and steel utensils,
a model lathe, a steam engine and
a water-lift manufactured in the school
workshops were exhibited. The next

two sections related to carpentry and
weaving. In the sixth section were
the vegetable products of the garden
attached to the Home. Specimens of
book-binding and tailoring were kept
in the next section, while the eighth
section contained rattan articles. In
the last were the science exhibits,
besides a number of lantern slides
prepared by the pupils.

Dr. Besant's Address

The following is an extract from
Dr. Besant's opening address:

“Some years back in Benares a
band of young men, most of whom
were Brahmins, decided to give succour
to the needy and sick pilgrims com
ing to that place. There owing to
the rigidity of the caste system, these
young men were practically made
outcasts: but regardless of such
obstacles, they continued their minis
trations with courage and fortitude.
In course of time, the harshness and
contempt shown to them changed
into respect and admiration. In any
movement the most difficult time is
generally the beginning. Similarly,
the Ramakrishna Mission has passed
through hard times, though now it
has come to be recognised as one of

the great philanthropic movements in India, and the public know that it deserves their encouragement in every possible way. The Mission stands for service and those in charge of it consider it their duty to help all those who are in need. The history of the institution shows what a few people can do in changing public opinion, if their object is in consonance with the highest morality, *viz.*, service to human beings. There are signs to show that the spirit of exclusiveness is gradually passing away everywhere. The feeling of brotherhood is coming into prominence and the Mission stands for fostering that feeling."

So, we shall realise the truth that we are all of one family composed of elders, equals and youngsters. The savage is but the younger brother of the sage. It is useless to disregard or struggle against this great law of love. Evils will vanish, when this law is recognised by everyone. Love is the fulfilling of law. Love is the supreme virtue. Let us, therefore, learn to love even the criminals as our younger brothers and sisters and try to help them in every direction and with gentleness and care attempt to keep them out of the way of harm. Let us also remember that hatred is at the root of all vices and all misery. If we realise these facts we would lead humanity more quickly into the realisation of what humanity was meant to be."

Then Mr. V. C. Rangaswami Aiyangar, Honorary Superintendent of the Home Workshops, read an interesting paper on *Vocational Education, A Comparative Study* (published elsewhere in this number).

The distinguished guests and the visitors were then taken round the stalls. Before Dr. Besant left, a small carpet of beautiful design, manufactured in the school was presented to her as a memento of the day's function.

Puja and Parayanam

Sunday morning began with special puja and chanting of scriptures. Abhishekams and offerings were also arranged for in the temples at

Triplicane and Mylapore to Sri Parthasarathi and Kapaleeswarar.

Sports

This was followed by several items of sports in which students past and present took part.

Business Meeting of the Home Association

The business meeting was held at 2 p.m. with Mr. K. Subramaniam, M.A., in the chair. After prayer and the reading of messages that had been received, Mr. P. S. Sundaresan, Secretary, made a statement reviewing the history and working of the Association during the past 15 years, since it was started in 1916.

The following resolutions were moved and unanimously carried:—

1. That the members of the Association place on record their deep sense of loss in the sudden and premature death of N. P. Rajagopalan (6-7-30) and J. Venkataraman (16-1-31).

2. That this meeting of the Association congratulates Dr. T. R. Seshadri and Mr. M. A. Thirumalai Aiyangar on their recent successes.

3. That, with a view to maintain a complete history of the old boys, this meeting suggests that a questionnaire should be prepared and sent to all students of the Home as early as possible.

4. That the members of the Association and friends of the Home resident in each district should be requested to concert measures for popularising the aims and working of the Home and further its interests.

5. That the committee should take steps to bring together more frequently than hitherto the old boys, particularly those resident in Madras.

6. That the constitution and bye-laws of the Association as drafted by the sub-committee appointed for the purpose and presented at this meeting be accepted by the general body.

The following were elected office-bearers for 1931-32:—

President.—

K. Subramaniam, M.A.

Vice-President and Treasurer.—
T. S. Krishna Rao, B.A.

Secretaries.—
A. Appadurai, M.A., L.T.
C. Annaswami.

Committee.—
C. P. Anganna Chetty, B.A.
P. S. Sundaresan, B.A.
G. Narasimhulu.
A. Ramakrishnan.
R. Aiyaswami.

At the request of the Chairman, the old boys then stood up and came before the assembly one by one when they were introduced to the new members.

With the Chairman's speech and national songs the meeting terminated. Then there was a lunch followed by sports which continued till 5 p.m.

Public Meeting

At 5-30 p.m. before the commencement of the public meeting, a group photo was taken of the staff and alumni of the institution with the distinguished guests.

Dewan Bahadur Alladi Krishnaswami Aiyar's Address

The meeting began with prayer and recitations. Dewan Bahadur Alladi Krishnaswami Iyer delivered an interesting and instructive lecture on "The Spirit of Service." He said that the spirit of service was not a thing to be acquired from books; it has to be felt and experienced by the individual himself from contact with great men. He then referred to the life and work of the Secretary, Rao Saheb C. Ramaswami Iyengar. After mentioning in some detail the various political, economic and social movements, the leaders of which conceived the State not only as a preserver of Law and Order, but also as an instrument of social service, he pointed out that besides these movements there was yet room for voluntary effort in the service of the people and that no work was worth doing unless it was permeated by the spirit of service. The lecturer then spoke on Indian

culture, thought and attitude towards life, and on the work of great men like Lord Buddha and Mahatma Gandhi, and concluded by saying that the Home would justify its existence to the extent to which it inculcated the spirit of service in its students.

Education Minister's Remarks

Then the Hon'ble Minister for Education distributed the prizes. In his concluding remarks he said that he had been long associated with the work of the Home. He emphasised the fact that the spirit of service could be felt only by contact with great men and exhorted the students to act up to the advice given by the lecturer. He next unveiled a bromide enlargement of Pandit Motilal Nehru presented to the Home by Messrs. A. Ratna & Co.

With the usual vote of thanks (proposed by Mr. K. Subramaniam) and the singing of National songs, the meeting terminated.

After the evening prayer, there was an entertainment in vocal music by Vidwan Musiri Subramania Iyer, followed by a moonlight dinner at 8-30 p.m.

Our heartfelt thanks are due to all those who contributed to the success of the celebration.

Prize-winners

Sports.—*Present boys.*—V. Ekambaram, S. R. Ramanujam, P. R. Vedalingam, N. Ramamoorthy, T. Gowrinathan, M. S. Viswanathan, P. N. Karunakaran, N. Singaravelu, P. Shanmuganainar, B. R. Narasinga Rao, S. Desikan, A. Dwakaranathan, A. Santhanakrishnan, V. Srinivasaraghavan, M. Ranganathan, L. Balakrishnan, S. Parasuraman, S. Munian, C. Annaswamy (Champion).

Old Boys.—S. Mudaliandan, C. Ramaswamy.

Tournaments.—*Badminton.*—(Seniors.) K. S. Lakshminpathy, K. R. Thangapandian. (Juniors) K. G. Kannappan, K. R. Somasundaram, V. Srinivasaraghavan, R. Ragunathan, L. Balakrishnan.

Hockey.—K. B. Chockalingam, T. S. Muthuswamy, L. Balakrishnan, P. N. Karunakaran, K. R. Mahadevan, K. Venugopalan, T. S. Ganapathy, R. Venugopal.

Football.—N. Singaravelu, K. P. Ramaswamy, V. V. Radhakrishnan, J. Subramanian, B. R. Narasinga Rao, K. V. Krishnamurthi, P. Varadachari, P. Thirunavukkarasu, M. R. Balaganapathy.

Chadu-gudu.—S. Parasuraman, M. Narasimha-
chari, K. S. Lakshmiapathy, N. Sivaramiah, T. S.
Muthuswamy.

Industrial arts.—*Mechanical Engineering.*
P. Jayaraman, M. Natvarial, V. N. Gopalan, G.
Venkataraman.

Woodwork.—L. Balakrishnan.

Weaving.—K. N. Ramadas, T. Gowrinathan.

Rattan.—N. Ramanathan, S. R. Ramanujan.

Tailoring.—S. Subramanian, P. Thirunavuk-
karasu.

Book-binding.—N. Srikanthan.

Literary and General.—*Tamil essay.*
R. Thyagarajan, V. Devarajan.

English essay.—A. Narasinga Rao.

English recitation.—(open to all High Schools
in the city) C. V. Vaideeswaran (Prize awarded
by P. Sankaranarayana Aiyar), S. Narayana-
swamy, V. Srinivasa Rao, (Home), S. Pakkiri-
swamy (Christian College School).

Lower Secondary.—B. S. Krishnamoorthy, K.
Swaminathan (Special prize awarded by G. Siva-
rama Iyer).

Tamil Elocution.—(open to all High Schools
in the city) O. Chinnatambi (Muthialpet High
School), K. Bhupathy, R. Thyagarajan (Home).

Lower Secondary: V. Ekambaram.

Vedam.—Raghupathy.

Gita.—V. Srinivasa Rao, P. Thirunavukkarasu

Music.—A. Meenakshisundaram, N. Srikanthan.

Gardening.—

A. Gopalan

P. L. Ramachandran

V. S. Thirunavukarasu.

V. Devarajan.

K. P. Ramaswami.

T. N. Sivaswami.

N. Ramamurti.

V. Srinivasa Rao.

S. Rajagopalan.

For the Old Boys

THE RAMAKRISHNA MISSION STUDENTS' HOME ASSOCIATION

Constitution and Bye-Laws

(Revised)

1. The name of the Association shall be
"THE RAMAKRISHNA MISSION STU-
DENTS' HOME ASSOCIATION."

2. The office of the Association shall be
located at the premises of the Rama-
krishna Mission Students' Home,
Mylapore, Madras.

3. **Objects:**

The objects of the Association shall be:

(a) To foster and promote a spirit of
brotherhood and service among
the alumni of the Home;

(b) To spread the ideals for which
the Home stands; and further
the interests of the Home
materially and in all possible
directions.

4. These objects shall be attained—

I. By holding meetings,

II. By running a magazine,

III. By collecting funds, and

IV. By such other suitable means as
may be decided upon from
time to time.

5. **Membership:**

All the students of the Home,
past and present, the staff of the

Home and of the school shall be
eligible for membership. The autho-
rities of the Home shall be Ex-officio
members of the Association.

6. **Subscription:**

Every member shall pay every
year a minimum of Re. 1 as sub-
scription before the end of December.
The Committee shall have the
discretion to exempt from payment
of the subscription such of those
student members as are unable to
pay.

7. Every member of the Association shall
ordinarily subscribe also to "Our
Home Magazine."

8. **Office-bearers:**

The affairs of the Association shall be
conducted by a committee consisting
of a President, a Vice-President, two
Secretaries, one of whom shall be an
old boy of the Home, and five other
members. The Vice-President shall
also act as the Treasurer. The
members of the Committee shall be
elected annually at the General Body
meeting on the Home Day.

The Office-bearers shall be elected
from among themselves by the
members of the Committee. The

Committee shall have power to fill
up by co-option any vacancy that
might arise in it during the year.

9. The Committee as a whole shall con-
duct and be responsible for the work
of the Association and shall have all
such powers as are necessary for
carrying on its work. The Secre-
taries shall be the executive officers
working under the general control
of the President of the Association.
They shall maintain the books,
records, accounts, etc., relating to
the Association.

10. **Meetings:**

There shall be generally one meeting
of the Committee every month and
two general body meetings every
year. The quorum for the former
shall be five and for the latter fifty,
of whom at least fifteen shall be old
boys.

11. Any member of the Committee who
absents himself for three consecutive
meetings shall *ipso facto* cease to
be a member thereof. He may,
however, be re-instated for good
reasons by a resolution of the
Committee.

12. The Committee shall submit an annual
report to the General Body of
members on the Home day, on the
work done during the year. The
General Body shall lay down the
general outlines of work and policy
at its annual meeting.

13. **Magazine:**

The magazine shall be the organ of the
Association and shall be conducted
as heretofore under its auspices.
The Editorial Board shall consist of
five members and shall be selected
by the Committee of the Association,
and the members of the Board shall
work conjointly under the general
control of the Editor who shall be
nominated by the authorities of the
Home.

14. **General:**

The Association shall from time to
time arrange for meetings, entertain-
ments, sports, etc., thus affording
opportunities for all the members
coming in closer contact with one
another and with the Home.

Note: The word, "Association," in the
bye-laws means, "The Ramakrishna
Mission Students' Home Associa-
tion."

HOME ASSOCIATION ACCOUNT

Abstract of Receipts and Disbursements for the period 1st August, 1930
to 30th April, 1931

Receipts.	Amount.	Disbursements.	Amount.
	Rs. A. P.		Rs. A. P.
Opening Balance:—		Home Day Celebration:—	
Association General Account ...	81 3 6	Feast	62 0 1
Magazine Account	46 9 8	Puja	11 14 3
Cash with Treasurer	14 4 11	Decorations	2 4 9
	142 1 8	Prizes: Sports	28 9 6
By Subscriptions	129 2 0	Literary	26 6 6
Magazine Account:—		Printing and Stationery (for invi- tations, etc.)	15 4 0
Receipts	486 8 6	Magazine Account	687 11 0
Loan from Home to cover deficit.	40 9 4	Postage	13 10 0
		Contingencies	1 7 6
		Advance with Secretaries	5 0 0
		Closing Balance:—	
		Association General Account with the Home	44 12 11
Total	748 0 6	Total	748 0 6

R. S. HOME, MYLAPORE,
30th April, 1931.

T. S. KRISHNA RAO,
Vice-President & Treasurer.

THE RAMAKRISHNA MISSION STUDENTS' HOME ASSOCIATION, MADRAS

List of Subscribers for the period 1st August, 1930 to 30th April, 1931

	Rs.	A.	P.		Rs.	A.	P.
P. S. Nanjappa Gounder ...	20	0	0	K. S. Arumachalam ...	2	0	0
A. Subbiah ...	10	0	0	G. Sivarama Aiyar ...	1	0	0
D. N. Ramakrishna Aiyangar ...	5	0	0	A. Ramanatha Rao ...	1	0	0
V. K. S. Iyer ...	5	0	0	V. Srinivasagopalan ...	1	0	0
Dr. T. R. Seshadri ...	4	0	0	P. R. Bhupati ...	1	0	0
K. S. Ramaswami Iyer ...	3	6	0	P. Subramanian ...	1	0	0
C. Sitaramaswami ...	3	0	0	M. Jagannathan ...	1	0	0
K. Vedanta Desikan ...	3	0	0	V. Muthuswami ...	1	0	0
A. K. D. Rangaswami Raju ...	3	0	0	K. Ramalingam ...	1	0	0
N. Subramanian ...	3	0	0	C. Gopalan ...	1	0	0
C. Krishnamurti ...	3	0	0	T. M. P. Mahadevan ...	1	0	0
C. Ranga Aiyangar ...	3	0	0	R. Subramanian ...	1	0	0
R. K. Cowsik ...	3	0	0	K. Krishnamurti ...	1	0	0
K. Krishnan ...	3	0	0	K. V. Pattabhiraman ...	1	0	0
T. S. Krishna Rao ...	3	0	0	T. V. Ramaniah ...	1	0	0
S. Srinivasa Rao ...	3	0	0	N. Ramaswami ...	1	0	0
V. Mahalinga Aiyar ...	2	0	0	A. S. Ramachandra Punth ...	1	0	0
A. Appadurai Iyer ...	2	0	0	D. Govindarajan ...	1	0	0
S. Ramachandran ...	2	0	0	M. Chockalingam ...	1	0	0
M. S. Ramachandran ...	2	0	0	T. R. S. Murthi ...	1	0	0
K. Subramanian ...	2	0	0	G. Seshadri Aiyar ...	0	8	0
Y. Subramanian ...	2	0	0	G. Venkatesan ...	0	8	0
G. Rajagopal ...	2	0	0	M. S. Seshadri Acharya ...	0	8	0
C. Kasiviswanathan ...	2	0	0	S. S. Krishnaswami Aiyar ...	0	8	0
C. P. Anganna Chetti ...	2	0	0	N. Appadurai Pillai ...	0	8	0
S. Sampath ...	2	0	0	A. Narayanaswami ...	0	4	0
M. K. Venugopal Naidu ...	2	0	0				
K. N. Rajan ...	2	0	0				
C. V. Ratnaswami Aiyar ...	2	0	0				
P. A. Parthasarathy ...	2	0	0				
				Total ...	129	2	0

AN APPEAL

THE following is an extract from a circular letter addressed to representative old boys and friends in various parts of the Presidency. The co-operation of all old boys is solicited in the matter :—

"It was resolved on the Home Day (1st March, 1931) that the Committee of the Association be asked to request old boys of the Home, resident in each district to concert measures with a view to popularise the ideals and the work of the Home by arranging lectures and by other means and further its interest by collecting funds. *All of us should realise that such work is more than ever necessary in the present stage of the development of the Home.*

We have great pleasure, on behalf of the Committee, in requesting you to be in charge of the work in (place and district.)

We shall be glad to provide you with all facilities for the work, such as letters of introduction to prominent gentlemen in the district, letters of authorisation, list of old boys in the district, literature concerning the history, development and present position of the Home, the latest annual report and such other things as you may

need for carrying on the work. We shall further be glad to send you trained workers with lantern slides (illustrating the life in the Home) for any lectures you might arrange in your locality or in the neighbourhood. The incidental charges in connection with such work will be paid by the Association.

We shall be happy if you will kindly write to us according to our request at an early date."

Replies have so far been received from the following, agreeing to be representatives in the Districts noted against their names :—

- (1) *Cuddapah*: T. R. Bhimasena Rao, B.A.
- (2) *Madras*: G. Narasimhulu, P. A. Parthasarathi, M.A., L.T., N. Subramanian, B.A., L.T.
- (3) *North Arcot*: B. Indrakumar; K. Ramalingam, B.A.
- (4) *South Arcot*: D. Srinivasan, B.A.
- (5) *Tanjore*: K. Krishnamurti, B.A.
- (6) *Madura*: K. V. Ramasubramanian, B.A., B.L.
- (7) *Tinnevely*: P. S. Govindarajan
- (8) *Salem*: A. V. Subramanian
- (9) *Coimbatore*: T. R. Seshadri, M.A., Ph.D.
- (10) *Malabar*: T. K. Subramanian, M.A., L.T.

II. From Our Diary

November 10th.—Book-binding class started as an experimental measure under vocational training.

November 28th.—Cyclone, the fiercest in South India within the last 60 years, the wind velocity being 65 miles an hour. The radius of the cyclone was 400 miles ranging from Masulipatam to Cuddalore. (Relief work was undertaken by the Ramakrishna Mission in Chingleput District. Home boys assisted in the work there as well as in the Tanjore District, where flood relief work had been started previously).

December 3rd.—A party of 50 young missionaries paid a visit and spent nearly four hours in the Home studying the hostel arrangements, the methods of school work and vocational training classes.

December 12th.—Holy Mother's Birthday.

December 16th.—Sriman K. Vedanta Desikan, G. Sivarama Iyer, N. R. Kedari Rao and P. K. Narayana Aiyangar left from the Home for Benares to attend the All Asiatic Educational Conference.

December 24th.—Christmas Eve. Special Puja. The Sermon on the Mount was read. After dinner, there was a lantern lecture on the life of Jesus.

December 27th.—13 students of the Industrial School with their Instructor Mr. K. Sundaram left for Trichinopoly to visit the S. I. Ry. workshops. (Dr. V. S. Narayanan, old boy, was the host during the stay of the party at Trichy.)

January 1st.—Annual report of the Home for 1930 issued.

January 4th.—Party returned from Benares. Sriman N. R. Kedari Rao gave a talk to the inmates on his impressions of the tour.

January 7th.—The staff and the students of the Teachers' College, L. T. Section, visited the Home. They had tea at 4 P.M.

January 8th.—Inspection of the Residential High School by Khan Bahadur Abdur Rahim Sahib, D. E. O. Mr. Lindsay (Master of Balliol) and members of the Lindsay Commission visited.

January 13th.—Bhogi Pandigai. Tamil report issued with Pongal greetings.

January 18th.—Celebration of the Birthday of Swami Vivekananda. 2,000 poor people were fed in the Home compound.

January 20th.—Students of St. Christopher's Training College visited.

January 24th.—Pathe Cinema Show in the Home by Mr. Gibbon of Messrs. John Dickinson & Co., Madras.

February 1st.—Lecture by Mr. K. Rangaswami Iyengar on North India. Professor P. N. Srinivasachariar presided.

February 22nd.—Celebration of the Birthday of Sri Ramakrishna. 3,000 poor people were fed in the Home compound.

February 28th.—Exhibition opened by Dr. Besant.

March 1st.—Day celebrations.

March 16th.—Industrial School inspection by Mr. W. Fyfe.

March 25th.—Staff of the Govindappa Naicker's Secondary School visited.

March 28th.—Sri Rama Navami. Discourse by Vidyaratnakara Kodavasal Narasimhachariar from 8 to 10 A.M. Special feast contributed for by Dr. S. Ramakrishna Iyer.

March 30th.—Kapaleeswarar Car Festival in Mylapore.

March 31st.—Aruvathumoovar Festival. Distribution of butter-milk arranged by the road-side opposite the Home.

April 13th.—Tamil New Year's Day.

April 21st.—Akshaya Tritiya. Specially remembered as the day on which the foundation was laid for many of the buildings of the Home and the day on which they were opened.

April 23rd.—Birthday of Adi Sankara and Sri Ramanuja. Special Puja. Lecture (7-30-8-30 A.M.) by Dr. P. S. Subramania Sastri, M.A., Ph.D., Assistant Editor, Tamil Lexicon, on Sankara. Evening (5-6) discourse on Sri Ramanuja by Pandit Siromani V. Krishnamacharya of the Government Oriental Manuscripts Library.

April 25th.—Anniversary of the Garden Association. Rao Sahib Ramaswami Sivan presided and spoke on the *Dignity of Agriculture*. Residential High School closed for summer. Annual staff Dinner at 8 P.M. A number of old boys and friends also participated.

Coming Events

May 2nd.—Chitra Purnami

May 30th.—Buddha Jayanti.

June 18th.—Residential High School and Industrial School reopen after the holidays.

III. Old Boys' Addresses

N.B.—Admission Numbers are given in brackets.—

- (351) A. BALASUBRAMANIAN, Clerk, Taluk Office, Arantangi.
- (352) K. RAJARAM SINGH, No. 2085, I Road, Tanjore.
- (353) V. SITAPATI, Fitter, Water Works, Kilpauk, Madras.
- (354) V. C. KRISHNASWAMI, Apprentice, Massey & Co., Madras.
- (355) M. JAGANNATHAN, Intermediate Class, Pachappa's College, Madras.
- (356) R. AMBIKAPATHI, c/o T. Chidambaram Pillai, Jail Hill, Ootacamund.
- (358) V. A. VISWANATHAN, c/o V. R. Arunachala Iyer, Retired Head Accountant, Main Road, Mambalam, Saidapet.
- (359) A. NARAYANASWAMI, Apprentice, P. W. D. Workshops, Madras.
- (360) N. RAMACHANDRAN, c/o S. Swaminatha Iyer & Sons, General Merchants, Pudukottah.
- (362) W. S. SARAVANAM, Teacher, Hindu Religious School, Walajahbad, S. I. Ry.
- (363) D. GOVINDARAJAN, 4, Perumal Koil St., Egmore, Madras.
- (364) P. K. RAMAN NAIR, Student, Presidency College, Madras.
- (365) D. N. MADHAVA RAO, Intermediate Class, Wesley College, Madras.
- (366) M. K. RAMASWAMI, Intermediate Class, Loyola College, Madras.
- (371) R. SUBRAMANIAM, Student, Presidency College, Madras.
- (374) S. GOVINDARAJAN, Teacher, Elementary School, Ellaikodi Village, Kurinjipadi Post, Cuddalore.
- (375) V. S. GOVINDARAGHAVAN, c/o V. S. Sundaram, Esq., Secretary, Central Board of Revenue, New Delhi.
- (376) A. RAMANATHA RAO, P. Machodas Garden, Kadri Road, Mangalore.
- (377) R. JAYARAMAN, 40, Pillaiyar Koil St., Mowbray's Road, Royapettah, Madras.
- (378) S. V. MASILAMANI, c/o Dr. Raghuraman, Big Conjeevaram.
- (379) A. R. SRINIVASAN, 13, North Mada St., Mylapore.
- (380) K. SRINIVASAVARADAN, 8, Car St., Madurantakam.
- (381) Y. VIJAYARAGHAVAN, 1, Nattumuthupaiicken St., Vannia Teynampet, Madras.
- (384) T. SHANMUGAM, 70, New Chetty St., Colombo.
- (389) T. V. VIRARAGHAVAN, 22, Ravanier St., P. T., Madras.
- (390) D. SRINIVASAN, c/o V. Devanathachariar, Chavadi Agraharam, Ayyampet P. O., Tanjore Dt.
- (391) S. SESHADRI, Palayanur Village, Padalam Post, via Chingleput.
- (392) G. N. SUBRAMANIAM, 15, Jowlikara St., Tiruvarur.
- (395) A. K. D. RANGASWAMIRAJU, 92, Apparswami Koil Street, Mylapore.
- (396) O. APPA RAO, Ozhalur, P. V. Kalathur P. O., Chingleput District.
- (397) R. SITARAMA REDDI, Indalur, Acharakam P. O., Chingleput District.
- (398) V. D. ALAGIRISWAMI, Christa Seva Sanga Students' Hostel, Poona, 5.
- (399) R. VENKATARAMA BHAT, c/o K. Rama Bhat, Cashier, Madura Co., Ltd., Tuticorin.

Fresh addresses and changes to be noted:—

- M. S. RAMACHANDRA AIYAR, B.A., L.T., Govt. High School, Chickballapur, Mysore State.
- G. VENKATESAN is now Organising Secretary, Boy Scouts, Pudukottah, via Trichinopoly. We congratulate him.
- S. SRINIVASAN, Supervisor, P. W. D., Alameru.
- T. V. GURUSWAMI, Apprentice, Messrs. Fraser & Ross, Madras.
- K. RAMALINGAM, B.A., Sub-Registrar, Pallikondai.
- V. ARUNACHALAM, Supervisor, P. W. D., Rayagoda, Via Parlakimedi, Ganjam Dt.
- C. V. NATESAN has returned from F.M.S. after a stay of three years there as an Engineering Subordinate. His present address is: 31, Vedagiri Maistry Street, Chintadripet.
- A. SRINIVASAN, Supervisor, P. W. D., Trichinopoly.
- K. V. PATTABHIRAMAN, Clerk, Census Office, Mount Road, Madras.
- G. KRISHNAMACHARI, Weaving Instructor, A. S. Vidyasala, Tillayadi P.O., Tanjore.
- S. PARASURAMAN, Parithiyar, Kankodutha Vanitham P. O., Tanjore Dist.
- C. R. RAMACHANDRAN, M.A. left for England in January last to prepare for the I. C. S. Examination. We wish him a happy stay in England and the best of success. His address is c/o Thomas Cook & Sons, London.
- A. V. SUBRAMANIAM, Clerk, Branch Settlement Office, Tiruchengode, Salem Dt.

M. K. SUNDARARAYAN, c/o Adiappa Naicken St., Madras.

C. KUMARASWAMY, Assistant, Board High School, Kaveripak, North Arcot Dt.

DR. T. R. SESHADRI, Soil Chemist, Govt. Agricultural College, Lawley Road P.O., Coimbatore.

N. R. ADINARAYANAN, Payambra School, Kunnamaungalam, via Calicut.

IV. From Our Mail Bag

U.S.A. An old friend of the Home from New York.

I am stationed in New York where, outside my work, I live as simply as possible. The city itself I do not like. It is huge, rude, noisy, restless and infantile. *Grab and grasp* are the watchwords here and I like them not. What strikes me most is the evidence of power on every side. The sense of power is an infantile one, common to all children. And men, when they grow up, are only children become dangerous or stupid or more or less crazy or neurotic or several other things besides and run after the movies, dancing, politics, business strife, war and all the rest . . . Do read in this connection "Sceptical Essays" by the brilliant essayist Bertrand Russell and the "Ordeals of this Generation" by Gilbert Murray. And your boys ought to read them both. Our America is huge and prosperous. How civilised it is, I do not know. Quietly in all the turmoil, good men are working, here, in England, in France, in all countries I believe. Whether they will succeed in bringing society to anything like a peaceful attitude, one toward another, I do not know. From what I observe here, I do not feel very cheerful about it. That any such state of affairs can exist after the late war, which should have taught us something, is comment enough on our selfishness and stupidity.

Do not let your boys develop an antipathy to any people, even the English; it is all worry. There are good and bad people in all countries and good people with bad judgment in all countries. We do not know one another and do not know, worse still, ourselves.

India is coming up, as Japan has and as China is coming up. I hope something better will come of it. That appears to be developing and better than anything America has yet shown. Why not? Hatred won't do it, nor force. We have not to struggle against any nation but against wrong and harmful influences.

What a great thing it is that has brought us together. And no one can name it.

SWAMI DEVATMANANDA, Vedanta Society, 34, West 71 St., New York.

I hope by this time the flood relief work is over. How painful it is to hear of such things—regular visitants to our miserable and poverty-stricken country. Epidemics, flood, famine, etc., are practically unknown here.

This is a wonderful land and we have much to learn. But most people who come here fail to learn the good. They are on the other hand carried away by what is superficial, cheap and flimsy, the life of material prosperity and enjoyment that glitters on every side.

Swami Akhilananda is busy with his new Ashram building which is to be opened very soon. My love and hearty greetings to all the brothers of the Home.

A lady from Boston who visited the Home while she was in India last year:—

There has been so much to read in connection with India—in so many new books and in the daily papers. Not only India but Russia with its possible influence on India's future. Their ideals are so fine, their tyranny so outrageous. If freedom is the first condition of growth, then alas! for Russia. They seem to be in too great hurry and not content with working out their own reforms, desire a world revolution as a necessary part of their success. Not Russia but Revolution seems to be their goal and inspiration. If one did not accept the law of karma in everything, one would be lost indeed.

I find myself in the midst of great interest in India, eagerness to know more and as Mrs. Naidu said, "abysmal ignorance" on the subject. They are glad to hear all I can say and twice I have talked and will again.

G.—conducts the services here with real inspiration but few people are really seeking truth. Here as elsewhere, they are like the Athenians of Apostle Paul's time seeking a new thing.

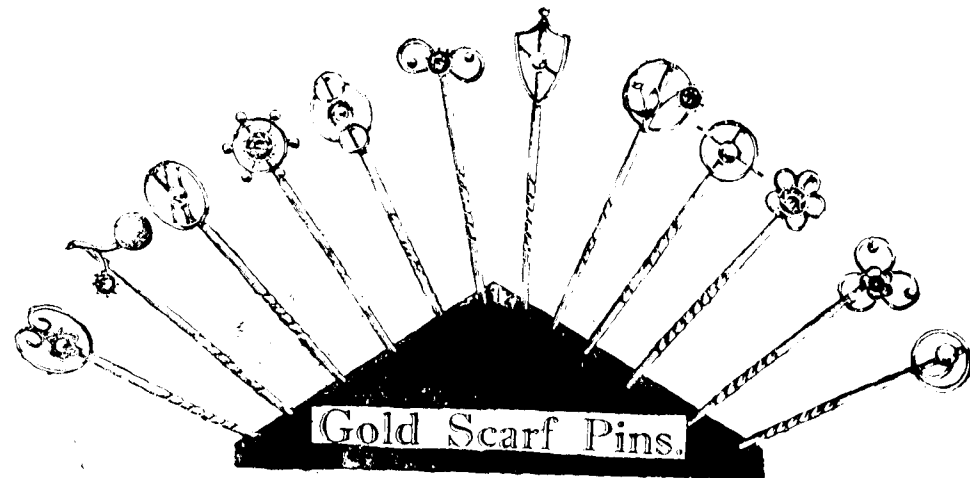
I seem to have easily fallen back into old and familiar conditions, but sometimes I long for the warm clime of Indian winter.

Your Home is a fine place. I tell about it often and I wish I could go every evening and hear the boys chant.

England: C. R. PATTABHIRAMAN c/o Thomas Cook & Son, Berkley St., London, S. W.

I am sure you know that the last home-coming of mine for a short stay was not a happy one. I could not even see some of

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considering the large number of cases treated; last year the number was nearly 55,000. The mission appeals to the public for aid.

Examinations and Prizes

Prize in gardening.—The following is an extract from the report of the judges for school gardens competition organised by the Madras Horticultural Society. "The garden maintained by the students of the Ramakrishna School is decidedly the best and we have no hesitation in recommending that the prize should be awarded to it."

Government Technical Examinations.—The following students of the Industrial School passed in the subjects noted against them:—

Machine Construction (Higher Grade)

1. M. Natwar Lal (I Class)
2. M. Jothi Gowder.

Machine Drawing (Higher Grade)

1. V. N. Gopalan (I Class)
2. A. S. Ramalingam
3. V. D. Sugandhalingam
4. M. Natwar Lal.

Endowment

(January to April)

The Madras Secretariat Party have added Rs. 11,218 to their Endowment

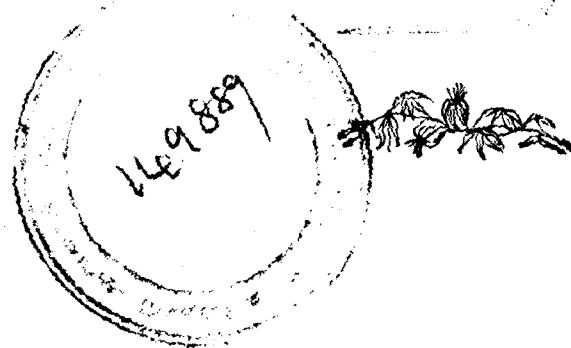
Fund since the 21st December, 1930, from the proceeds of benefit performances arranged in Karaikudi, Nellore and Palacole.

His Holiness *Rasivasi Swaminatha Thembiran* of Kasi Mutt, Tiruppanandal, has created an endowment of Rs. 1,000 in the Home in memory of his predecessor. It is to be known as 'His Holiness Chockalinga Swamigal's Scholarship,' and the interest is to be utilised for paying the School fees of a poor candidate of good character studying in the S. S. L. C. class, taking Tamil as optional subject.

Donations

Subscriptions, donations and gifts of Books, clothing, provisions, etc., will be gratefully received and acknowledged by the Secretary, Ramakrishna Mission Students' Home, Mylapore, Madras.

Last year the Home worked at a deficit and the management have strained every nerve to cover the deficit and to find the additional funds needed for the current year's expenditure. We earnestly plead with our readers to extend to the cause their support and secure for it the sympathy of their friends.



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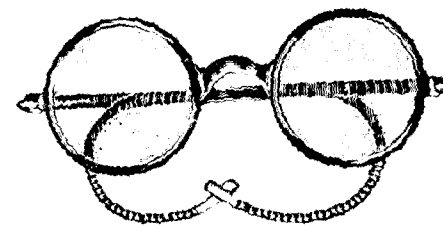
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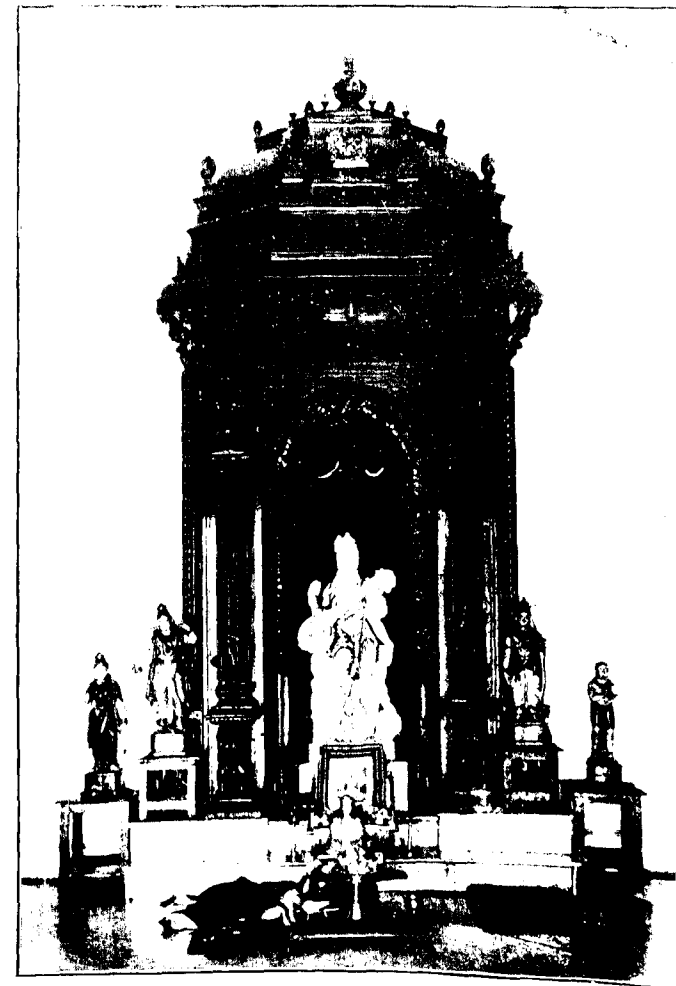
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Our Home Magazine

JULY 1931



SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

OUR HOME MAGAZINE

‘Come unto Me, all Ye, Children of Immortal Bliss’

—Sri Ramakrishna

Editor:—N. R. KEDARI RAO, M.A., L.T.

Joint Editor:—N. SUBRAMANIAN, B.A., L.T.

Associates:—K. SUBRAMANIAM, M.A., V. CHINNADURAI, B.A.,
and M. A. TIRUMALAI IYENGAR, M.A.

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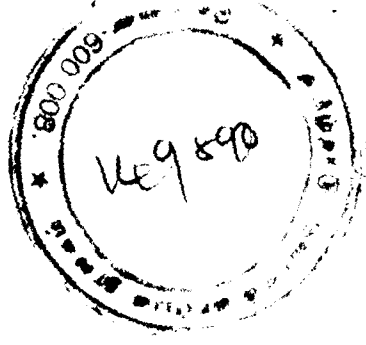
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JULY 1931

No. 2

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PRAYER

ॐ नमो भगवते वासुदेवाय

आत्मा त्वं गिरिजा मतिस्सहचराः प्राणाः शरीरम् गृहं
पूजाते विषयोप भोग रचना निद्रा समाधि स्थितिः ।
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वांगिरो
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥
करचरणकृतं वाक्कायजं कर्मजं वा
श्रवण नयनजं वा मानसं वाऽपराधम् ।
विहितं मविहितं वा सर्वमेतत्समस्व
जयजय करुणाञ्जये श्री महादेव शंभो ॥

THOU art my life, my soul, my being ; I am naught else beside.

My body is Thy temple, my intelligence is Thy consort and my life forces
are Thy constant companions.

My awakened senses stand ever at Thy door attending to Thy wishes and
sleep is but a state of silent communion with Thee.

My walks are Thy *Pradakshina*, my talk Thy adoration and all that I do
is Thy worship ; for now I have seen Thee in the inmost shrine of my
heart and Thy tender thought ever floats round me.

Deliver me, O Lord, from the ravages of the little self, and save me from
thoughts and acts of evil ;

Forgive me my many faults of commission and omission, be they through
hand or foot, by hearing or seeing, by word or deed.

Bless me, O Thou ocean of Mercy, that all my life may gather together its
diverse currents and flow onward, unswerving, in a single silent stream
unto Thy mighty bosom.

Victory unto Thee ! O Mahadev ! The mightiest of the mighty Gods !

அம்மை துதி.

ஸ்ரீமான் ர. ஐயாசுவாமி பாடியது.

- க. அம்மையே ! சரண்போற்றி ! மால்வரை
அணிந்துவேண் திரைக்கடலுத்தேனை.
சேம்மைசேர் புகழ்ச்சேல்வி ! போற்றி ! நற்
சிந்து, கங்கை, காவேரி பூண்டனை.
எம்மையாளுடை இறைவி ! எண்ணுவார்
எண்ண மின்புறத்திண்மை நல்குவாய்.
கோம்மைவான்முகில் என்ன நின்றருள்
கோதில் பாரதத்தேவி ! போற்றியே !
- உ. ஆசில் மாதவர், வீரர் ஆயிரர்,
அருள்விளங்கு மன்னவர்கள் ஆயிரர்,
தேசலாவு பாவலர்களாயிரர்,
திருவையோத்த மங்கையர் களாயிரர்,
பேசு நற்புகழ்த் தொண்ட ராயிரர்
பெற்றேத்தேனை ! போற்றி ! போற்றி ! உன்
தேசமுற்றிலும் செப்பவாகுமோ ?
தேய்வில் பாரதத்தேவி ! போற்றியே !
- ஈ. தேவியே ! சரண்போற்றி ! நிற்பணி
செய்யவேம்மை யாளாக்குவாய், செழும்
பாவிலுல்புகழ் பாடி ஏத்துவோம்
பழமையான நான்மறைகள் ஈன்றனை !
பூவிலே உனக்குவமை யாவரே ?
பொங்கு மங்களக்கன்னி ! போற்றி ! எம்
ஆவியே ! நிறைவீர நங்கையே !
ஆதி பாரதத்தேவி ! போற்றியே !
- ஈ. நாவிலேகவி, தோளிலேவலி,
நன்மை நெஞ்சிலே தோற்றுவிப்பது
தேவி ! உன் முலைப்பாலின் வன்மையே !
செறுநருக்கும் நல்லன்பு காட்டுவாய் !
கோவில்சேர்ந்து கண்முடி மந்திரம்
கூறினாற்பயன் என்னை ? அன்னையுன்
சேவைசெய்திடாராகில் வாழ்வுவீண்.
செய்ய பாரதத்தேவி ! போற்றியே !
- ஊ. ஏகநாயகி ! “எம்மை ஆண்டருள்,”
என்று மேவுவார் யாவராயினும்
சோகநீக்குவாய் ! கொள்கைவேறிவர்
சொந்தநாடு வேறென்று நீக்கிடாய் !
யோகலித்தகி ! வாய்மை கற்பருள்
உறுதி, புண்ணியம், சாந்தி, மெய்க்கலை
ஆக ஏழ்கதிர் வீசலிணைமணி !
அம்மை பாரதத்தேவி ! போற்றியே !

Reminiscences

BY RAO SAHIB C. RAMASWAMI AIYANGAR

(Secretary, Ramakrishna Mission Students' Home, Mylapore, Madras)

BEGGING : ITS METHODS AND ETHICS

BBROADLY speaking, charitable institutions are of two kinds; those that have a permanent income and those that depend on sporadic help. Our readers are aware that the Home belongs to the latter class, and every pie needed for its maintenance has had to be got by begging. So, before I continue my reminiscences of the further history of the Home, I think it would be worthwhile giving my thoughts on 'Begging, its methods and ethics.'

There are those to-day, and they are a growing number, who hold that begging is a public nuisance and is altogether bad, be it individual or organised. But this is not in accord with the Hindu view of the problem of poverty or for the matter of that, the view of any religion. Religious teachers have taught that the poor should be served with love and sympathy. Says Swami Vivekananda, "Where should you go and seek for God? Are not all the poor, the miserable, and the weak, Gods? Why not worship them first?" Charity is the solution for poverty offered by all religions alike, and wherever and whenever this spirit has prevailed, be it after Krishna or Buddha, Christ or Muhammad, not only have orphanages and asylums, hospitals and dispensaries, homes and schools come into existence, to which individuals in trouble could readily turn for succour, but every house is open to the poor and every man

extends a helping hand to his suffering brethren. In those countries where under the stress of an eminently materialistic civilisation, this spirit is dying out, there is little sympathy felt between man and man, the poor are denied even a morsel of food and they dare not beg for fear of the prison; with the result, that many of them become thieves and criminals. Of course, there are workhouses organised by the State, but somehow or other the poor who are forced to it would seem to prefer the prison to the workhouse.

In India, the treatment accorded to the poor has been very different. Every householder considers it his sacred duty to give to the beggar at his door what little he could and he would never turn him out empty-handed or point to the workhouse or think of handing him over to the law: with the result, that the poor in our country are far better than those in the West. Here the beggar takes the name of God, becomes a wandering minstrel, travelling from place to place, content with the alms that chance brings him.

Again in ancient India, the real object of every enlightened man being required to perform *Yagnas* or sacrifices was to secure a free flow of wealth from the rich to the poor. When a man had no wealth of his own with which to perform these sacrifices, he begged for it from those

who possessed it, and it was scrupulously set apart for distribution to the needy. Though to-day these formal sacrifices are slowly disappearing from the land, the spirit of *Yagna* is preserved, wherever charitable institutions are conducted in the proper manner. Where such institutions are not richly endowed, begging has to be resorted to. Considered in this light, begging is a social necessity and the rich are to regard themselves merely as trustees of their possessions to give to deserving individuals and to worthy causes. Otherwise, their hoardings are of little or no use to the world.

II

If begging is thus not only permissible but necessary, what are the methods to be used, especially when one takes to it on behalf of a good cause? It is not every method that would appear to bring success that is to be recommended. As much attention should be paid to the means as to the end, for the end *cannot* justify the means. Even though the money is for a noble cause, one must not take it through the unclean hands of greed. One must learn to accept only what is offered with love. For as the poet says, "Thy desire at once puts out the lamp it touches with its breath. It is unholy."

Let us take, for example, the earning of money for charitable purposes by lottery. Many well-meaning friends have suggested this method of obtaining funds for the Home, but it has never commended itself to us. Here is a typical appeal by the lottery method for a hospital. "Behold the sick. He that giveth to the poor lends to

God. Then why not help our poor by taking a rupee at this drawing? It is a comely way of exercising charity." Speaking of this, Mahatma Gandhi says: "The system of lottery is a crude extension of the gambling spirit. Surely, it is bad enough to want to be rich, without deserving, but it is positively wrong to connect charity with a gamble. Those who throw away rupees in lotteries must not think that they gain merit even whilst they are hoping to satisfy an unlawful ambition. We may not hope to serve God and mammon at the same time. . . . And why do conductors of charities degrade religion by exploiting the evil tendency in human nature? Do they imagine that they please God by attempting to support a hospital by making lakhs of people morally diseased? What will it profit them to heal a few bodies, if at the same time they would ruin a thousand times more souls?"

III

The methods on which we have chiefly relied in connection with the work of the Home are oral appeals, written appeals and private letters. Appeals through the Press or Hundi collections are side-tracks which have been found effective in times of public calamities such as fire, flood, famine, etc. The help received by this means is of a temporary nature like the need which it is intended to meet and cannot therefore be steady, as is required for the running of a permanent institution. So we have availed ourselves of the latter methods only to meet certain contingencies.

For the Home, the helpers have had to be secured slowly one by one by steady persuasion. We have gone round in the city and in the mofussil day after day for several years, calling upon now one individual and now another, explaining the objects of the Home and soliciting help. In cases where we understood that introduction or notes of recommendation from some influential friend would be valuable, we have obtained and utilised them. It is not in every case or even in the majority of cases that success was achieved, but we were satisfied if we had done our best to secure the love and sympathy of as many as possible to the cause. Of course, there were not wanting those who readily responded.

And of those who were interviewed, and who did not immediately help, there have been many, who after months or years have enquired about the cause again or come round to see it and volunteer help. And we have invited them to see the Home, whenever an opportunity presented itself and have renewed the appeal for aid. Subscribers secured in this manner are the mainstay of the institution. Those who began with one or two rupees per annum have in course of time increased their annual contributions to hundreds or created endowments, or assigned their insurance policies or remembered the Home in their wills.

To keep in constant touch with this large circle of helpers and to inform them of the progress of the work, we have relied mainly on private letters. The printed appeal or report seldom counts. Even when we have to send printed litera-

ture, we make it a point to write an intimate covering letter. Without such a letter the printed matter might lose the chance of being perused and might glide into the waste-paper basket. The aim is not merely to get people to help the Home, but to find an abiding corner in their heart for the poor in the Home.

This expectation has been amply realised. For, friends of the Home remember the inmates of the institution during marriages or other festive occasions in their own houses; they arrange for dinner or send some presents in kind or make a substantial donation. The helpers would appear in fact to form a happy family together with the staff and *alumni* of the Home.

IV

It is not my purpose here to describe the various qualities necessary for successful begging. I would only say that a sweet temper, which is unruffled by success or failure and a great deal of patience and perseverance are among the most essential equipments of a beggar for a public cause.

Above all, he must build up a reputation for honesty and sincerity of purpose and business principles. He should keep a clear account of everything in his charge and never apply the funds collected for one thing to any other use whatsoever. This is '*business integrity*'.

He must be as quick in paying off what is due from him to others as he should be in realising what is due to him, remembering, "He gives double who gives quick."

In this matter, the examples of men to whom I owe my early training, have ever guided me. I remember how my cousin Sir V. C. Desikachari used to pay off his bills then and there as a matter of religious duty and how he would get angry with men who did not arrange to take prompt payment. And every public cause to which he subscribed had a particular day in his diary and he needed no reminder for sending his help. This has impressed itself deeply on my memory.

And it was the great Swami Ramakrishnananda, who first initiated me in this art of serving the poor and needy. I had to collect subscriptions for the Mutt and for the feeding of the poor on the birthdays of Sri Ramakrishna and Vivekananda. Appeals used also to be sent round to several offices in the city for voluntary contributions to feed the poor, and I had to arrange for obtaining the collections and the lists with the least possible delay. When I did not quite realise it, the Swamiji used to point out that carelessness or delay would lead to misuse of the money or wrong accounting which would undermine public confidence. I have therefore been extremely cautious and as a rule never entrusted the collection of funds for the Home to strangers even when they volunteered their services.

Another thing to note is that the audit of accounts and the publication of reports should be regular like clockwork. No pains have been spared to secure this in the Home. Mr. Vidya Sagar Pandya,

Secretary, Bank of Hindustan, wrote to us in 1930.

"Yours is probably the only charitable institution in the Madras Presidency which maintains the accounts so carefully and publishes them promptly. Even several Joint Stock Companies which are required by law to file their accounts, delay for one or two years. Let me congratulate you on the regularity, punctuality, correctness and clearness of your accounts."

This reputation should be jealously guarded. It is a most valuable asset of the institution, for it makes those who give once give again in good cheer and with the fullest confidence.

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Remembering what the Home was in 1905, if one walks round it to-day, one can judge for oneself what a quarter of a century of judicious begging has done. The credit is due to all those who have helped in innumerable ways. And it is my dream that it shall be the same kind of begging, persistent and devoted, that shall be the means of the further expansion and growth of the institution. The begging bowl is the magic *Akshaya-patram* that gives anything for the asking; only the hand that bears it should not itch.

The poet says:

"Thy infinite gifts come to me only on these very small hands of mine."

Ages pass and still thou pourest, and still there is room to fill."

Lord Buddha*

BY SWAMI NIKHILANANDA

THIS thrice-blessed day is observed all over the world by more than one-third of humanity. People celebrate it in Japan, in China, Asia Minor, Siberia, Nepal, Ceylon, Burma and even in Sweden. Millions of devotees are fervently praying to-day taking refuge in the Buddha Dharma and Sangha.

About 2,500 years ago on a full-moon day of the month of Vaisak, Buddha, the *Light of Asia*, was born. On another such sacred day he had his illumination under the Bodhi tree. Again on this sacred day Buddha gave up his mortal coil after ministering to the spiritual need of his country which necessitated his incarnation. Buddha came into the world at a psychological period in our national history, when people had forgotten the immortal teachings of the Upanishads and devoted their whole attention to the Karma Kanda or the sacrificial parts of the Vedas. That was a time when the priests and the Brahmans monopolised all religious sentiments, ideals and convictions and professed to hold the passport to the Kingdom of Heaven. Sacrifices were held as of supreme importance in the religious life of the people. At such a time the Lord Buddha was born for the preservation of the virtuous and the chastisement of the vicious.

The three striking things in Buddhism are, the life and character of the founder, his teachings and the great organisation or *Sangha* which he founded to spread his teachings. Regarding his life, there are many stories. It is said that his mother had immaculate conception and that the Divinity entered her womb in the form of a white elephant and that

after the child was born, he walked a few steps and in those footsteps blossomed lotuses. The mother passed away after his birth and his aunt took charge of him. A soothsayer said that *if he remained in the world* he would be an emperor of emperors and *if he renounced the world* he would found a new religion. The soothsayer also said that if the boy happened to witness the sufferings of old age, sickness or death, nothing in the world could then hold him to mundane affairs. So from his boyhood Siddhartha was kept imprisoned in the palace, so that he might not go out and see the sorrows and miseries of the world. He was surrounded by all sorts of pleasures, but they could not make him happy. His father got him married to a beautiful girl, by name Yasodhara, and wanted to divert his mind by keeping it fixed on worldly things. All that failed. Sometime after, he went out of the palace and saw cases of old age, illness and death, which affected him deeply. Then he witnessed the serene figure of a monk which decided his future career. He went home and learnt that a son was born to him, which, he considered, only added a fresh link to the chain of *Samsara* which bound him. He then left his wife and son in the palace and went to Rajagiri, a famous seat of learning. There he studied Hindu philosophy and underwent various spiritual practices, but his mind was not satisfied. Then he went into the forest of Gaya and spent six years of his life in severe austerities and penance on the banks of the Niranjuna. He was tempted several times by the evil spirit called "Mara," but he withstood all the temptations. Then he had his illumination under the Bodhi tree. He

next went to Benares and there several disciples gathered round him.

He preached four great truths :— There is misery ; there is a cause of misery ; there is cessation of misery ; and there is a way for the cessation of misery. He did not bother himself about the existence of God or the various philosophical theories of the time. He initiated his disciples into what he called the eightfold path : right thinking, right endeavour, right meditation, right life and so on, and asked them to go to different places and preach to the people, irrespective of caste and creed, the noble religion. During this period of ministration, innumerable men and women of all classes who had been unhappy were made happy by his teachings. At his father's earnest request he went to Kapilavasthu. There his son Rahula came to him and claimed his legitimate inheritance. Buddha accepted him into his monastic order.

Buddha passed away at the ripe old age of 80 and his last words were : "Everything that is seen in this world must decompose ; seek your deliverance with your own effort."

The question is often asked whether Buddha was a Hindu. The answer is, Buddha reached a stage beyond all caste and creed. Just as the various rivers lose their individuality when they merge themselves into the ocean, so also when human beings get illumi-

nation, they lose all distinction of race or creed. Buddha was born a Hindu, remained a Hindu and died a Hindu in the broad sense of the word. He did not say anything which was not contained in the Upanishads. He emphasised the negative aspect of truth, whereas Sankara emphasised its positive aspect. He maintained a studied silence about God, because he did not wish to make confusion worse confounded by adding a new theory and definition of God. Any one following the eightfold path outlined by Him ultimately reaches the same goal as has been spoken of in the Vedas. Buddha preached against caste and meaningless ceremonies.

He established the *Sangha* or an organisation for the spread of his teachings. He was the first spiritual leader in the recorded history of the world to understand the value of organisation. On his death-bed Buddha said to his weeping disciples that after his death they should look upon the *Sangha* as his visible representation. He taught that hatred must be conquered by love.

His teachings have been of great value to this distracted world seeking for peace through various ways. He was the prince of compassion and gave us great strength and hope. Let us all endeavour to follow his teachings for the benefit of others and for our own liberation.



* A Lecture delivered in the Home on the Birthday of Lord Buddha.

The Liquidation of Illiteracy

BY PROF. K. S. SRIKANTAN, M.A.

"THE Liquidation of Illiteracy," said Lenin, "is not a political problem, it is a condition without which it is impossible to speak of Politics." For, if the masses are steeped in ignorance and superstition, all attempts at social or political reconstruction are bound to fail. Agitation may win us Swaraj, but education is necessary to maintain it. If, to-day, we find public roads dirtied, co-operative societies misused and sensible legislation opposed, it is because the masses are unable to appreciate the principles underlying these ideas. At present, India is like a machine in which only the smaller wheels rotate. It will take the masses a long time to see eye to eye with the classes. The immediate need of India therefore is the co-operation between the classes and the masses; and if attempts are not made to achieve this end in the near future, she will present the anomalous spectacle of an Engine running away without the carriages. Mass education need no longer be advocated on mere philanthropic grounds. It is advocated on the settled conviction that knowledge is one of the most powerful weapons in the political and economic reconstruction of India.

In this connection it may be useful for us to remember that "mass ignorance" is not our heritage. In ancient India, people were sufficiently educated. Knowledge was carried to their homes by Sramanas, Bikshus, Parivrajakas, and the wandering students. In the inscriptions of Asoka we read of arrange-

ments made for visual instruction. If, to-day, Mass Education has become a problem of such great proportions, it is because such organisations are fast disappearing.

Some people believe that the passing of Free and Compulsory Primary Education Acts by the various provincial legislatures will solve the problem. This cannot be; for, Mass Education is not the education of future citizens, it is the education of present citizens, which can only be done by the educated among us—particularly the students.

All the world over, students have become a dynamic force for social and political reconstruction. The rehabilitation of China and Russia has been entirely the result of students' efforts. Chinese students are seen in every street-corner, lecturing to the masses, and the present enlightenment in that country is mainly due to the work of students. In Japan, students are prepared even to pull rickshaws at night in order to utilise the amount so gained for mass education. Russian students are responsible for the creation of a large number of Societies, like the Political Enlightenment Society, the People's University and Faculty Schools for the spread of mass education. "The workers seek knowledge," said Lenin, "because they need it in their campaign of conquest. You must remember that an illiterate, uncultured people cannot conquer."

If Russia and China—countries which were like India till very recently—have gone so far, why

should we not follow suit? Yes—if only students here are also trained for social service. In Russia there are 118 institutions where 3,100 students are trained as social workers. It is unfortunate that Universities in India have been callously indifferent to the welfare of the masses behind them. At Oxford and Cambridge, as early as the Seventies of the last century, a programme of popular enlightenment was launched. As early as 1859 Russia opened her Sunday Schools for adults. There are many Russians who live in America and other places, intensely interested in the evolution of their mother-country. They live cheaply, save money and send it to Russia for propaganda work.

It was Mr. S. V. Ramamurti who made use of the significant expression, "Intellectual conscription" with reference to this problem. His idea is that all graduates of the University should be called upon to spend a small portion of their time in educating the masses. "Let each young man," says he, "let every graduate pass a period of probation for a definite term. Let him wander in a prescribed area of villages telling people the substance of what he has learnt. . . . At the end of the period, he should report to the University what he has learnt."

The word *conscription* need not threaten us. Conscription of a sort exists everywhere. If Western countries, having military conscrip-

tion, call upon the strong and healthy to fight for the Nation; if wealthy people are compelled to pay a portion of their wealth to the Nation in the form of taxes; what harm is there in the University insisting on every graduate and under-graduate to do his mite in fighting against illiteracy? If conscription is justified in a destructive service, does it not apply with even more force in a constructive service like education? For, as is rightly observed, "Education, like mercy, blesseth him that gives and him that takes."

If only the under-graduates during their holidays, the graduates during the period of their unemployment, and the teachers of schools and colleges in their vacations direct their attention towards this problem, one need not despair about 'Mass Education.' It is needless to point out that an Economics graduate would be rendering more real service to society if he speaks in Tamil to the villagers on the subject of "marketing rice" than if he lectures on the same topic to an indifferent audience in a town hall.

To the students of the Ramakrishna Home, the message is clear. The Home stands for Social Service. If, therefore, its alumni try their best to carry the torch of learning to every dark corner of India and thus become a model for others, they would have amply justified their stay in this Institution.

Wealth From Waste

BY DR. T. R. SESHADRI

THE title of this Essay may appear to be a contradiction in terms, but a little thought will show us that untold wealth is always lying at our feet in the form of waste, waiting only to be utilised in the proper manner. There are many examples to show how from the so-called 'waste' of the world, men have made millions.

The poverty of the Indian ryot has become proverbial. Hundreds of minds have been busy devising means to ameliorate his condition. As his wealth depends on the fertility of his land, any attempt to make the soil yield more is a help to him.

The aim of agricultural science has, therefore, been to enable the production of the maximum yield of crop from the minimum of labour and cost.

When a plant grows, it absorbs most of the materials required for its growth from the soil. The yield of a crop, therefore, will depend upon the quality and quantity of plant food which the soil contains in a form easily available to the crop. When in course of time the soil gets exhausted, it will be unable to bear any further crop unless what has been taken from the land is returned to it. This explains in brief the rationale of the ancient practice of manuring. The value of the different manures depends upon the extent to which they supply the demands of the crops. They may be organic or

inorganic, and may be classed as follows:—(1) natural farm-yard manure consisting of the refuse of cattle, (2) composts prepared from rubbish, (3) green manure, specially grown in the field for manurial purposes, and (4) artificial inorganic fertilisers, such as sulphate of ammonia, calcium cyanide, etc. Though modern scientific development has made artificial fertilisers available to the farmer at a very low cost, one cannot altogether avoid natural organic manures. These have a vital influence in supplying the physical deficiencies of the soil and these are essential to the maintenance of the life of the numerous small organisms that render plant food in the soil easily available. Further, results of recent investigations seem to emphasise their importance in another direction. Just like vitamins for animals, plants seem to require some vigorous active principles to maintain their growth and reproductive capacity. These active principles have been called auximones and they have been shown to be present in farm-yard manure composts and similar ones. In the procuring and utilising of natural organic manures which are so very valuable to the crop, the Indian ryot has got enormous facilities which he has been very slow in appreciating.

The problem of the night-soil has been engaging the attention of the sanitary authorities whose main aim is to find means for its safe disposal. On the other hand, the

agriculturist should be interested in enquiring how best it could be utilised, because it is a very rich source of plant food. It has received little attention from the Indian ryot, partly due to prejudice and partly due to ignorance. The Chinese seem to have had quite a different attitude; they have killed two birds at one stroke. Rural China not only disposes of its night-soil in a sanitary way, but also utilises it most effectively. An ordinary house lavatory in a Chinese village is a long, narrow and fairly deep pit in which the night-soil is immediately covered with a layer of garden soil. Thus in course of time, as the pit gets filled up with layers of night-soil interspersed with garden soil, it is finally covered with a thick layer of earth and a new pit parallel to the old one is opened out. Inside the pit the night-soil undergoes a very rapid transformation. Any one who has observed the fate of cowdung or night-soil in badly kept rural areas would have noticed how in a few days the whole of the rubbish is converted into a mass looking like loose earth. This is the result of the action of bacteria present in the cow-dung. So also, when the night-soil pit is opened after a few months, the whole mass is found to be free from any offensive smell and to be quite valuable as manure.

No crop can be grown on land heavily manured with raw human excreta. If a crop is sown immediately after such manuring, it may make a good start, but it will soon turn yellow and die. It is, therefore, not safe to use the crude night-soil without a preparatory treatment. There are several methods by which

it could be converted into manure usually called poudrette. But the method best suited to single families and villages is the one mentioned above. In small towns the collection of night-soil may be carted to some fields containing trenches into which it is deposited and covered with layers of loose earth. Where earth is not easily available, town sweepings will serve equally well, provided enough of it is added.

A disadvantage in the above method is that it takes nearly six months for the manure to be ready and fit to be used. A quicker method is what is called the sun-drying process. It consists in covering night-soil with ashes in shallow beds and exposing it to the sun to dry. When properly dried, it is heaped away and sold to the cultivators as manure. The night-soil collected may be in a semi-liquid state as it gets mixed with water used by the people for washing. The ashes are obtained by burning the street sweepings collected from dust-bins in the town. Ashes are the basis of success in removing all objectionable odour and turning out the best poudrette. This may also render the manure richer in potash.

Chemical analysis of poudrette has revealed that its manurial value is exceptionally high and the older it is the better. Besides the immediate good result, a single application of night-soil manure will leave a residual effect which is more marked than that of farm-yard manure and may continue to increase the yields of crops up to a period of ten years or more.

As will be evident from the above, night-soil is indeed a very valuable

source of wealth which is worth preserving. Recent research indicates that it has certain properties which make it more useful than cowdung for the preparation of composts. The micro-organisms present in it are very efficient in bringing about rapid decomposition

of fallen leaves, straw, paper and similar rubbish and convert them into useful manure.

Thus, what is thrown away as filth or waste, when treated in the right manner, becomes a source of great wealth to the country at large.

The Punjab

BY AN OLD BOY

THE Punjab, as its name indicates, is the land through which the five tributaries of the Indus flow. The Province is nearly as big as Madras, but has only a little less than half its population. The perennial rivers fed from the snow-capped peaks of the Himalayas supply a wonderful system of canals and make the country very rich and fertile. It is the wheat granary of India and exports large quantities of wheat to other provinces and foreign lands. It is essentially a province of peasant proprietors called "Zamindars". One often hears of the "poor, ignorant Zamindar" in the Punjab, because the term "Zamindar" does not denote a rich landlord as in the south, but an humble peasant who tills his square of land over which he has complete proprietary rights. As the province is predominantly rural, the zamindar has a very powerful voice in its government and has some special laws to protect him from the money-lenders and others who might take advantage of his ignorance and thriftlessness and deprive him of his little piece of land. The Englishman has a great solicitude for the zamindar because, more than half of the whole Indian Army is recruited from that class. Even in the worst days, the Punjabi peasant does not suffer like his brother in the vast, dry, non-deltaic areas of our Province. While

thousands of Andhra and Tamil peasants emigrate to the tea gardens of Assam or the plantations of Burma, the Strait Settlements and even distant Africa, in search of coolie labour, the Punjabi peasant does not go outside his province in search of a livelihood. He either goes to the newly formed "canal colonies" or enlists in the Army.

The Punjab is situated in the northern latitudes, beyond the tropic of cancer. Bounded on the north by the great Himalayan Range and on the south by the desert of Rajputana, the Province suffers from the extremes of climate. The biting cold of the winter in January with the temperature going down to 30 degrees is as unbearable as the scorching heat of the summer in June with the temperature going up to 120 degrees in many places. It has no sea coast to act as a moderating influence. In this respect it is a striking contrast to our Province which, as somebody put it, is 'nine months hot and three months hotter'.

If the Indus brings plenty and prosperity to the land, it is sad to think that its very prosperity has stood in the way of the people enjoying undisturbed peace for any length of time. From the dawn of history till recent times, wave after wave of fierce

invaders from the bleak and inhospitable mountains of the North-West have poured through the Khyber Pass, easily laid low the population of the plains, plundered their wealth and returned to their mountain fastnesses. The Punjab has borne the brunt of these attacks and every inch of it is a battle field. Occasionally some of these invaders settled on the rich plains, ruled over the people and created large empires, thereby giving rise to a number of thorny social, religious and political problems of the present day. To-day the Punjab is the eastern end of that great Islamic world which extends from Constantinople to India. More than half the people of this Province belong to the Islamic faith and are mostly the descendants of the various invaders of former times. Then come the Hindus who are about half as many as the former. Lastly, between the "iconoclastic" Mussalman and the "idolatrous" Hindu, stands the protestant Sikh. Sikhism was founded by Guru Nanak as a protestant faith of Hinduism. It does not believe in caste, image-worship and pilgrimage. Its thrilling history shows that "it remained a pacific cult for a long time till the political tyranny of the Mussalmans and the social tyranny of the Hindus converted it into a military creed." The "Kirpan" is one of its five emblems. At the present time while the Hindus and the Sikhs intermarry, and have almost forgotten their old family quarrels, the case is different with the Muhammadans. Differences of race, differences in personal laws and absence of intermarriage between the Hindus and the Muhammadans are the causes of a bitter antagonism between them which shows itself in every walk of life—social, economic, religious and political. Open a newspaper or go to a public meeting and you will see this spirit at once. Passions and prejudices die hard, and fanaticism finds a congenial soil here. Due to historical

causes, suspicion, fear and hatred have got a firm hold on the minds of large masses of people and developed their primary instinct of self-preservation to such a great extent, that while in the body politic of the Province there are many separate offensive and defensive communal organisations, there are hardly any which cut across the old communal barriers and work for the common weal. Indian "nationalism" based as it is on mutual understanding, toleration and co-operation for the common good, has made little headway among the people here. In this cock-pit of contending races and cultures, peace is preserved by the presence of a strong third party. In the words of the poet, the Punjab has for centuries been the "battle field of animosity"; will it ever be the "flower garden of humanity"?

The Punjabi like the Mahratta, the Pathan and the Gurkha, is by nature a soldier. Containing only about 7 per cent of the population of the whole of India, the Province supplies more than 60 per cent of the Indian Army. How far it is due to racial, historic and strategic reasons, we need not pause to enquire. During the Great War, for instance, while Bengal supplied 7,000 combatants and Madras 50,000 the Punjab was able to send as many as 3,50,000 combatants. Incidentally this is one of the reasons for the contentment of the Punjabi peasant: if he has not his own bit of land to cultivate, he has an opening ready for him in the army.

Besides the Indian Army, large bodies of British troops are kept here, which makes the Punjab the most military Province in India. Here the British are primarily soldiers and only secondarily administrators, traders, engineers, or doctors. There is a close affinity as it were, between the Punjabi and the Englishman, with the result that they have an almost affectionate regard for each

other, because they are comrades-in-arms. The Englishman does not forget that it was the strong arm of the sturdy Punjabi that saved him from the Turks and the "Huns".

The social customs of the Punjab are in many respects a contrast to those prevailing in the south among both Hindus and Mohammadans and are strongly reminiscent of the troublous times through which it has gone. Nowhere in India have the Hindus and their religion had such a sore trial as in this land of the Vedas. This struggle for existence has wrought so many changes in their habits, customs and institutions that in many respects they are different from the Hindus of the south. It would be interesting to speculate, for instance, what rapid changes would come about in the social customs and institutions of the orthodox Nambudiri of Malabar if he were to live for half a century near Peshawar. In travelling from Cape Comorin to the Himalayas, one is struck by the remarkable way in which our customs and manners are modified by the changes in our environment—both social and political. The essentials of Hinduism are the same throughout the land, but its outward trappings have to vary with the varying circumstances.

For instance, when the people have been living "in the midst of alarms" for centuries, their women cannot breathe the pure air of freedom; hence the institution of *Purdah* which is of Mussalman origin and rigidly enforced here. Its injurious effects on the physical and mental development of the *purdanashins* are well known. And the feeling against it is fast increasing with the rapid spread of women's education, so much so, during the last Civil Disobedience Movement many women who had

spent all their lives behind the *purdah* came out in the service of their country. Further, distinctions of superiority and inferiority of caste will be suicidal in a community whose daily existence depends upon presenting a united front to a common enemy. The Muhammadans and the Sikhs do not recognise differences of caste, and the Hindus who have to struggle for existence in the midst of such virile communities do not, therefore, observe caste differences to any marked extent. The "Brahman", for instance, presents no social or political problem here; nor are the "depressed classes" suffering from such disabilities as they have to undergo in the South. In fact, there is a remarkable homogeneity among the Hindus, and the caste barriers are not so impassable as to create the sort of vexed political and social problems that afflict us in the South. There is also a homogeneity of language—all people speaking Punjabi which is almost the same as the Urdu of the Mussalmans or the Hindi of the Hindus and the Gurmukhi of the Sikhs. In this respect also it is a contrast to our Province which has at least four well-known vernaculars. Incidentally we may remark, that the Punjabi, perhaps because of his military associations, expresses himself directly and plainly if not bluntly and is impatient of "mental reservations". The 'buts' and 'ifs' have not much use for him!

The Punjab is typical in most respects, of North India; and unless we understand it at first hand, we cannot appreciate the magnitude, and the complexity of the various problems that face us to-day in all walks of life, on a happy solution of which depends the future, which, let us hope, will be many times more prosperous and glorious than our great past.

Sir C. V. Raman : His Life and Work

BY M. S. DESIKAN, VI FORM

Among the great men of India living today who have rapidly raised our Motherland in the estimation of the world at large, Sir C. V. Raman occupies no mean place. He is the Nobel Laureate for Physics for the year

—known as Mangudi—in the district of Tanjore, which is the intellectual centre of the whole of South India. His father Mr. Chandrasekhara Iyer was a Lecturer in the Mrs. A. V. N. College, Vizag, and it is probable that



C. V. Raman

1930, and it is but fitting that every journal interested in the education of the young should devote some space for a consideration of his life and work.

Venkata Raman (as he was called in his teens) was born in a small village

even in his early life he was drawn to a deep study of Mathematics and Physics. His parents were very orthodox in their outlook on life and so the boy became interested in religious questions as well. This helped him later on, to get a prize in the B. A.

class for an essay on the "Indian Epics".

Passing from Vizag, he came to Madras and got a seat in the Presidency College, which had already made its name as a famous temple of learning. Here he soon won the love of his professors who were struck by the fact that young Raman was already bent not on the mere passing of examinations but on a real acquisition of knowledge. He did not confine his attention to Text-books only; on the other hand, he was busy reading scientific books and journals of an advanced nature and was making his own experiments.

Taking an easy first class in the B. A. (in Physics) he was the recipient of the Arni Gold Medal and he continued his further studies for the M. A. Degree Examination in the same subject. It was then that he began to write to the Philosophical Magazine an account of his research-work which at once received wide recognition from the Savants in Europe and America. His Professor advised him to go to Europe, but ill-health prevented him from doing so.

He then appeared for the Financial Civil Service (the highest Competitive Examination at that time in India) and after passing it, was posted as an Assistant Accountant-General. On account of his extreme youth, he was then generally known as a "boy officer".

In March 1910 he came to Madras (to perform the obsequies of his father) from Rangoon where his official duties had carried him. He had taken six months' leave and all this period he spent in the Presidency College Laboratory which is undoubtedly the best equipped one in South India. He had thus won a vague celebrity as a disinterested student of Science and when the next year he was transferred to Calcutta, his services were utilised by Sir Asutosh Mookerjee as the University Professor of Physics in the foremost University of India. For young Raman the

change meant the giving up of a lucrative job for the pursuit of knowledge for its own sake. But he did not flinch. He bore it up bravely and subsequent events have shown that he was not wrong in the choice he made.

In one of his lectures he asks the question, "What is research?" and answers, "It is only the search after truth". In this respect, he forms an ideal for all of us to follow.

With the passing of years his fame also grew and in 1924 he was made fellow of the Royal Society and when he proceeded to London he was afforded every facility to work in Faraday's laboratory. There he tested one of his new theories in X-ray scattering and as the result came up to his expectations, he delivered several lectures on the subject, which were listened to with rapt attention by the most distinguished scientists of the day.



Prof. R. W. Wood demonstrating the Raman Effect.

Thence he went to Canada to attend the meeting of the British Association for the advancement of Science. At the request of various learned societies, he spoke on 'the Molecular Scattering of Light.' At the close of the lecture he was introduced to Prof. Millikan who urged on him the desirability of

his attending the International Congress of Mathematicians, as the President of the section on 'Mathematical Physics'.

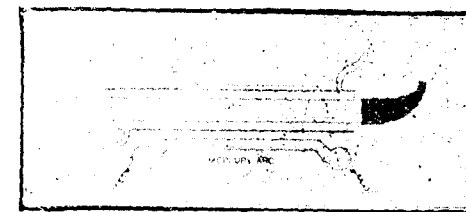
He then proceeded to Russia and spoke several times to the academies in that country. Besides these he has gone to France, Germany and the United States of America, delivering lectures on his favourite subjects in Thermo-Dynamics and the Scattering of light.

It is not possible for laymen to understand the intricacies of his research-work and the following account is merely meant to be a popular exposition of a complex topic.

His discoveries regarding Soap-bubbles may thus be summarised. As a soap-bubble grows thinner and thinner, there appears a very small black spot. Many scientists had tried, with little or no effect, to investigate the nature of this black spot which is said to be $\frac{1}{5000000}$ inch in thickness. Prof. Raman showed that it became a crystal at this stage. When a soap-bubble is blown to such a thinness that it does not exhibit any colour, it becomes a black spot. Then it is placed between two polarising prisms of Iceland spar and examined under the intense illumination provided by a mercury-arc-lamp. When the two polarising prisms are suitably turned towards each other, two hyperbolic arcs of darkness appear on the bubble. At first the bubble looks dark, but after a time it becomes a liquid crystal. The edge of the black spot at the same time becomes intensely luminous.

Even more noteworthy than this is his discovery of what is known by his own name—as the *Raman Effect*. Physicists throughout the world are deeply interested in it and many papers have appeared about the new phenomenon in the foremost centres of research. The 'effect' itself is that when light falls upon molecules and is scattered by them, a remarkable

change takes place which can be observed by looking at the scattered



Apparatus for verifying the Raman Effect.

light through the spectroscope. As soon as the discovery was announced from Calcutta, it was verified by famous scientists all the world over and his explanation of the phenomenon was considered perfectly satisfactory.

Great as Raman has been as a scientist, he is also kind and considerate as a man and he forms a general host to all the Madrassite youths who flock to Calcutta to advance their knowledge. He looks after them with parental care and in this respect he is ably seconded by his wife who is an ideal housewife and frees her husband from all kinds of domestic worries. She easily adapts herself to the changing environments and has accompanied her husband in some of his continental tours.

The Government of India were at first slow to recognise his worth, but latterly they have made amends and have created him a Knight of the Realm.

But it is not for the power and pelf that he enjoys, nor even for the high post which he occupies as a university professor that he should be emulated by our youths. It is for his steady pursuit of truth for its own sake, thus enlarging the boundaries of human knowledge that he forms a beacon light for others to follow. Above all he has served to refute the cheap gibe that Indians are unfit to undertake research work in the fields of pure and applied Science and he has shown to the world at large

what an Indian can do under favourable circumstances. "Some are born great" says Shakespeare, "some achieve greatness and some have greatness thrust upon them". Raman is an eminent example of those who

have wrestled with 'birth's invidious bar' and overcome all the obstacles in their path of attaining the light of wisdom.

Long may he be spared for us for the glory of our Motherland.

The illustrations in this article are published by the kind permission of the Editor, 'Government College Magazine,' Kumbhakonam.

A Dream and Its Fulfilment

BY K. JANAKIRAMAN, VI FORM

THE first time I heard of the Home was two years ago, when I chanced to look at a photograph of its main buildings. There was then a discussion of the ideals and activities of the institution and the valuable aid it rendered to poor and intelligent boys. Then, I had a great desire to join the Home, but those around simply laughed at me. My ideal appeared to them a mere dream which could not be realised.

For the time being, the matter rested there, but my youthful imagination was always fondly dwelling on the spacious buildings of the Home, its beautiful lawns, its well-kept garden, its busy playground, and its regular hours for work and for rest. I was then in the Kaniyur Krishna Iyer's Free Boarding House at Trichinopoly. Though small in proportion, it thrives well under a splendid management and many a poor youth owes his education to the help he received therein.

Two years rolled on. I was to be promoted to the sixth form. That was my only chance of joining the Home; for, I was informed that grown-up students in college classes are not

usually admitted in the Home, as they are not able to derive the full benefit of their stay in an institution like this. So, without loss of time, I got an application form, filled it up and sent it along with a note of recommendation from my Headmaster.

I got a favourable reply, and my joy knew no bounds when I was called upon to join the Home. I now find I am perfectly happy in the fulfilment of my dream. My days pass pleasantly, and I feel that all the rules made by the authorities are for our benefit. No doubt, some of the newcomers complain about the strict discipline maintained here; but I do not. For, I feel that these rules and regulations are intended only for *our* guidance. Once we cultivate a wrong attitude towards such things, we are bound to feel miserable afterwards! To me, the Home is a miniature world and he who has lived well here is sure to lead a happy life anywhere later on—for nothing in life can baffle him, if he has attuned himself to the ideas and ideals pervading the atmosphere of this institution.

For the Old Boys

I. From our Diary

April 30th.—Kitchen Extension work begun by Mr. P. N. Venkata Rao, contractor.

May 2nd.—Chitra Purnami. Special puja and Moonlight dinner.

May 16, 17th.—Meeting of the Managing Committee to discuss the budget, policy of admissions, etc.

May 21st.—Annual repairs and white-washing begun.

May 23rd.—Industrial School closed for Summer.

May 31st.—Buddha Jayanti: Special feast. Professor K. S. Srikantha Aiyar, M. A. spoke on the life and teachings of Buddha.

June 4th.—A feast in connection with H. Nilakantan's (old boy) marriage.

June 5th.—Meeting of the Managing Committee to select candidates for admission.

June 7th.—Rao Sahab C. Ramaswami Aiyangar left for Bangalore for a change.

June 18th.—Residential High School reopened after the Summer vacation.

June 23rd.—Industrial School reopened.

II. Coming Events

N.B.—Old Boys are invited to the Home on the following days:—

August 6th.—The Madras University Convocation. There will be a meeting at 8.30 p.m. after dinner to welcome the graduates of the year.

August 12th.—Birthday of Swami Ramakrishnanandaji.

September 5th.—Sri Krishna Jayanti.

September 15th.—Vinayaka Chaturthi.

October 12th.—Navarathri begins. The full programme of religious discourses and variety entertainments for the season can be had just before the beginning of the festival.

October 19th.—Saraswati Puja.

October 20th.—Vijaya Dasami.

III. Old Boys' Addresses

N.B.—Admission Numbers are given in brackets:—

(401) K. SIVAPRAKASAM, 32, Duplex Street, Pondicherry.

(403) C. V. NARAYANASWAMI, c/o M. R. Ry. G. M. Govindaswami Aiyar, Retired P. W. Inspector, Tahsil Srinivasapuram Extension, Tiruppur.

(405) N. CHENGAL RAO, Student, B.A. Class, Loyola College, Madras.

(407) R. SUNDARAVADIVELU, Teacher, Hindu Religious School, Walajabad.

(408) A. DEVANAYAKAM, Student, Senior Inter, St. Joseph's College, Trichinopoly.

(409) K. CHELLAPPAN, Vijaya Vilas, Mambalam.

(411) M. KALYANASUNDARAM, Apprentice, P. W. D. Workshops, Washermenpet.

(414) N. M. KUPPUSWAMI, 1/6, Venkatesa Maistri St., Sowcarpet.

(417) P. V. ARUNACHALAM, 21 Sami Pillai St., Choolai.

(418) M. SADASIVAN, c/o A. Murugesu Pillai, Vannarpalyam, Cuddalore, N. T.

(419) G. RAMANATHAN, Timber Merchant, Cuddalore, O. T.

(420) G. KRISHNASWAMI, Timber Merchant, Cuddalore, O. T.

(423) V. SRINIVASA GOPALAN, 9/2 Srinath Das Lane, Calcutta.

(424) K. S. MUNIRATNAM, 4, Ramaswami St., Mannadai, G. T.

(428) S. NARAYANAN, 2/160 Big Street, Triplicane.

(429) S. RAMACHANDRAN, 2/160, Big Street, Triplicane.

(432) V. NARAYANAN, 38, Nambulier Street, George Town.

(433) V. SUBRAMANIAN, Student, National College, Trichinopoly.

(434) C. T. GOPALAKRISHNAN, c/o M. R. Ry. C. T. Mudaliar, Pattukotai, Tanjore Dt.

(435) A. SUNDARARAJAN, c/o Revenue Inspector, Kil-Kotagiri, Nilgiris.

- (436) L. P. GOVINDAN, Student, B.A. Class, Presidency College, Madras.
- (438) A. S. ARUNACHALAM, 321, Thambai Chetty St., G. T.
- (439) P. SUBRAMANIAN, 12, Pandunangalam Agraharam, Woraiyur, Trichinopoly.
- (442) R. R. SAMBASIVAN, 10, Nagappier St., Triplicane.
- (443) K. NAGARAJAN, B.A., Nungambakam, Madras.
- (444) O. SRINIVASAMURTI, Student, College of Engineering, Guindy, Saidapet.
- (449) K. RADHAKRISHNAMURTI, Student, College of Engineering, Guindy, Saidapet.
- (450) S. SAMPATH, c/o M. R. Ry. S. G. Srinivasachariar, Sub-Judge, Madras.
- (452) S. S. JAGANNATHAN, Student, Presidency College, Madras.
- (453) S. K. RANGANATHAN, Student, The Madras Christian College, Madras.
- (454) V. JANARDANAM, c/o M. R. Ry. R. Venkatachala Mudaliar, Trivandrum.
- (455) G. RAMANATHAN, c/o M. R. Ry. Ganapathi Aiyar, Estate Engineer, Venkatagiri Town.
- (456) R. SANKARAN NAIR, c/o Dr. K. Raman Thampi, Chief Surgeon, Trivandrum.
- (457) M. P. VITTAL, c/o M. R. Ry. M. Ponnuswami Aiyar Avl., Tambavana Agraharam, Conjeevaram.
- (460) A. S. MUTHUNARAYANA REDDI, c/o A. V. Sundara Reddiar, Kaspala Alampudi, Via Porto Novo.
- (464) A. S. MUTHUKRISHNA REDDI, Kaspala Alampudi, Via Porto Novo.
- (465) A. S. MUTHURAMA REDDI, Kaspala Alampudi, Via Porto Novo.
- (475) V. RAJAGOPALAN, Govt. Textile Institute, Madras.
- (479) A. KRISHNASWAMI, c/o Amavaratha Gounder, Chinnabasamudram, Kandamangalam P. O., Villupuram Taluk.
- (481) C. N. VENKATACHALAPATI, c/o C. K. Nagalinga Mudaliar, Contractor, Wellington Market, Nilgiris.
- (483) M. S. PARTHAGARATHI, c/o M. K. Acharya, 46, Linga Chetty Street, Madras.
- (488) K. R. THANGA PANDYAN, c/o Zamindar, Annamavaiyakkur, Madras District.
- (493) S. K. SUBBARATNAM, Senior B.A., St. Joseph's College, Trichinopoly.
- (494) S. V. VARMA, c/o N. Swaminatha Gounder A. C. E., Nattarampalli, Via Jalurpet.
- (499) K. A. CHENNIAPPAN, c/o M. R. Ry. Arunachala Mudaliar, Anupparpalyam Bank, Jail Road, Coimbatore.
- (500) R. MADHAVA RAO, c/o C. V. Rama Rao, Salt Assistant Inspector, Jayanayakpur, Coimbatore.

Fresh Addresses and Changes to be noted:—

K. N. RAJAN (U. K. Natarajan), Secretary to the Manager, Messrs. Grindlay & Co., Ltd., Bankers, Calcutta.

B. S. VENKATARAMA AIYAR, National Press, Clerkspeet, Bangalore.

D. SRINIVASAN, B. A., Office of the District Inspector of Local Fund Accounts, Ootacamund.

T. SESHACHALAM PILLAI, Line Inspector, Tumkur Power and Lighting, Tumkur.

S. VENKATESWARAN, B. A., Office of D. A. D. S. and T., Sind (I) Brigade Area, Karachi.

S. S. SUBRAMANIAN, B. A., Clerk, Office of the District Inspector of L. F. Accounts, Trichinopoly.

S. A. KRISHNAMACHARI, c/o Roneo Co., 14, Romesh Mitter Road, Bhawanipore, Calcutta.

C. T. RAMASWAMI, Student, Government Veterinary College, Vepery, Madras.

R. SOMASUNDARAM, Student, College of Engineering, Guindy, Saidapet.

W. S. SARAVANAM, c/o M. R. Ry. Kannappa Utiyar, Roschen & Co., Broadway, Madras.

K. SRINIVASAVARADAN, 49 Irulappa Street, Madras.

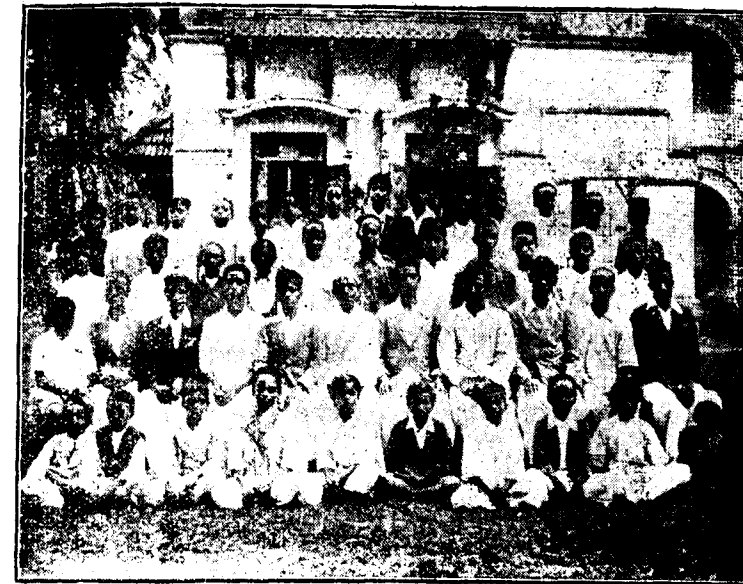
Notes and News

I. New Admissions

THE strength of the Home was 126 at the end of April last. 33 withdrew and 48 were newly admitted leaving the strength at 141 by the

end of July. It was distributed as below:—

Lower Secondary 41; High School 65; College 14; Industrial and Technical 21.



New Admissions, June-July, 1931

From the top:—I Row.—K. P. Subramanian (3); E. V. Viswanathan (2); T. S. Vittal (3); R. Krishnamurti (3); C. D. Hariharan (2); M. V. Gopalswami (3); K. Janakiraman (6); N. Krishnamurti (M.E.); Sivaramasundaram (3); P. R. Subramanian (4); B. V. Ramamurti (4); K. Lakshmanan (4); B. S. Rangaswami (4); P. V. Krishnamachari (4).

II Row.—P. S. Kantimati (4); M. Thathayya (1); S. Arjuna Raju (3); P. Swaminathan (3); A. Adimulam (4); P. R. Viswanathan (5); S. K. Subramanian (4); K. V. Guruswami (5); S. Pandurangam (4); S. K. Nallaperumal (4); P. R. Subramanian (5).

III Row.—M. K. Venkataraman (6); N. Vembu (M.E.); D. Anantagopalakrishnan (M.E.); R. A. Subramanian (M.E.); D. Sambasiva Rao (I.U.C.); V. Arumugam (M.E.); M. A. Narayana Aiyangar (I.U.C.); G. Radhakrishna Chetty (V Hons.); S. Rajagopala Rao (III Hons.); P. R. Vaidyanathan (5); K. R. Meenakshisundaram (M.E.).

IV Row.—R. Venkatachalam (1); D. Natarajan (1); S. Sankaran (2); A. Ramanathan (1); M. Ambalavanan (1); S. Ponnambalam (1); S. Krishnamurti (1); C. L. Sundararajan (1); N. Jagadisan (1); M. R. Venkataraman (1).

N.B.—The numbers in the brackets indicate the classes.

II. Withdrawals

The following students withdrew after the completion of their course or owing to other reasons:—

College Classes.—R. Srinivasan, O. Srinivasamurti, T. S. Muthuswami, C. Annaswami, K. Nagarajan, A. Narasinga Rao, S. Jagannathan, S. K. Ranganathan. (8)

High School.—V. Ramachandran, M. P. Vittal, R. Venugopal, C. V. Vaideeswaran, M. Ranganathan, R. Srinivasan, V. Ramanujam, V. Janardanam, K. B. Chockalingam, S. Desikan, J. Subramanian, G. V. Ranganathan, P. Nagarajan. (13)

Lower Secondary.—K. R. Thanga Pandyan, S. Thulasidas, N. Singaravelu, A. V. Krishnamurti, G. Chockappa, S. Aravamudan, M. S. Visvanathan, M. S. Venkataraman, B. Sivatha Pandyan, K. G. Parthasarathi, R. Jayaraman. (11)

Industrial School.—V. D. Sugandhalingam.

III. Examination Results

Successful Candidates.—

M. B. & B. S.—R. Srinivasan: Passed III in the Presidency obtaining 1st Honours certificate in Physics and Midwifery, 2nd Honours certificate in Organic Chemistry and qualifying for the Maitland Memorial Prize (for Clinical Surgery), Savalai Sethuram Gold Medal (for Diseases of Children) and Dr. Nair Gold Medal (for 1st rank in Surgery).

B. L.—H. S. Narasayya.

B. E. (Mechanical).—T. S. Narayana Rao.

B. A. Hons.—S. Sampath (Old Boy): Passed from the Presidency College, first class, first in the Presidency.

V. Muthuswami (Old Boy): Passed from the Loyola College.

B. A.—O. Srinivasamurti: First in the Presidency in Mathematics; joined the College of Engineering, Guindy.

K. Nagarajan.

K. S. Gopalachari (Old Boy.)

A. Ramakrishnan (Old Boy.)

A. E. Ramamurti (Old Boy.)

C. Varadarajan (Old Boy.)

V. Kannabiran (Old Boy.)

Intermediate.—

S. K. Ranganathan (I Class)—Joined B. Sc., Madras Christian College.

N. M. Lingam—Joined B.A., Madras Christian College.

S. Munian—Joined B.A., Pachayappa's College.

A. Chongal Rao (Old Boy)—Joined B. A., Loyola College.

R. Somasundaram (Old Boy)—Joined College of Engineering.

R. Subramanian (Old Boy)—Joined B. A., Presidency College.

K. Muthumalla (Old Boy)—Settled in his village.

S.S.L.C.—

S. Tyagarajan, R. Varadachari, M. Ranganathan, V. Janardanam, V. Srinivasaraghavan, V. Ramachandran, R. Srinivasan, C. V. Vaideeswaran. The first six are continuing their studies at college.

IV. Obituary

We regret very much to have to record the sad and untimely death of P. K. Mahadevan, M. A., old boy at the age of 29. He left the Home in 1923 and was employed just before his death in the Annamalai University as Assistant Lecturer in Economics. He went to his native village Parakulam in Malabar for the last Summer vacation, where he was bitten by a snake on 2-6-31 which proved fatal. We convey to the members of the bereaved family our sympathies.

V. Workers

The permanent Sanskrit Pandit Sriman M. S. Seshadri Acharya went on leave for one month from the 10th June, owing to ill-health. Sriman N. Seshadri Ayangar, Vyakarana Siromani was appointed to act in his place.

VI. Visitors

(1) The Maharajah of Jeypore visited the Home on the 1st August accompanied by V. Ramakrishna Esq., I. C. S. and Dewan Bahadur Alladi Krishnaswami Aiyar, Advocate-General. The Maharajah stayed in the Home for nearly two hours observing everything in detail including the religion classes and evening prayers. He recorded in the Visitors' Book:—

I am very much pleased with the work of the Ramakrishna Mission Students' Home. It is a model institution for training students according to the principles of the Hindu religion. Our country wants many such Homes.

(2) Mr. P. Appu Nair, Bar-at-Law, Under Secretary to the Government, paid a visit on the 31st July. He observed:—

I am grateful to my friend Rao Bahadur C. Ramanujachariar for kindly showing me round the Ramakrishna Students' Home. I was greatly impressed by what I saw. It is a wonderful institution combining as it does the organisation of the west with all that is best and noblest in our indigenous system of education of youth. I was struck by the excellence of everything I saw especially the attention paid to the building of character. It is really an inspiration to be in such a place. May the Most High grant that this noble institution continue to flourish.

VII. Presents in Kind

(From May to July 1931)

Books.—V. Balarama Aiyar, B.A., B.L., Mambalam. Rao Saheb T. Rajagopalacharyar (24 volumes of the Historian's History of the World).

Fruits and Vegetables.—C. Ranga Aiyangar (Mangoes); Sriman Akhanda Chaitanya, Trichur (Bananas and Pine apples).

Yarn (1 bale of 32 bundles for weaving action): Messrs. A. & F. Harvey, Madras Mills, Madras.

Don and Cal and a Vessel.—Dewan Bahadur Alladi Krishnaswami Aiyar, Madras.

Her Articles.—Rama Varma Rajah, Madras (Two Stapled Deer horns).

VIII. Endowments

Madras Secretariat Party added the months of May, June and further sum of Rs. 2,501 to endowment Fund.

was received from Dr. T. R. (old boy) to form the nucleus of Rs. 500 proposed by him.

IX. Exchanges and Free Supplies of Journals

The Hindu (Daily and Illustrated Weekly)
Swadesa Mitran
Chettinadu
Trilinga
Hindu Nesan
Navasakthi
The Morning Star
Wealth and Welfare
Lokopikari
Indian Review
Educational Review
South Indian Teacher
Rural India
Vedanta Kesari
Ramakrishna Vijayam
Prabuddha Bharata
Message of the East
Peace
Bharata Dharma
Treasure Chest
My Magazine (Madras)
The Quarterly Journal of the Madura College
The O. S. S. Review
Dayabagh Herald
Vidyananda
Vedanta Darpana
The Maharaja's College Magazine, Ernakulam
St. Mary's High School Magazine, Bombay
Carmela, Mangalore
The School Folk, Tumkur
The Doodle, Madras
The Zamorin's College Magazine, Calicut
A Government College Miscellany, Mangalore
Our Magazine, Tanjore
Prabuddha Kerala, Tiruvalla
Brahmacharya, Kengeri, Bangalore
The Katha Chandrika, Ernakulam
The Madras Medical College Magazine
The Indian Educator, Madras
The Scholar, Palghat
Peace, Santi Ashram, Godavari District
Satyadeepam, Ernakulam
St. Andrew's Colonial Homes Magazine
The Kumbakonam Government College Magazine
St. Thomas' College Magazine, Trichur
Pindlay College Magazine, Mannargudi
Journal of the Madras Geographical Association
The Magazine, St. Joseph's College, Trichy
The Leader, Union Noble College
Business World
The Hindu Theological High School Magazine, Madras
Business Builder
Bharati
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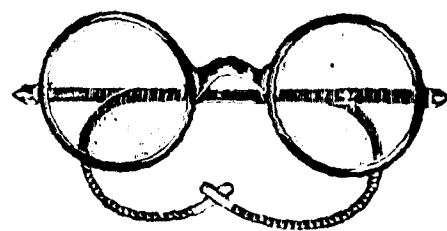
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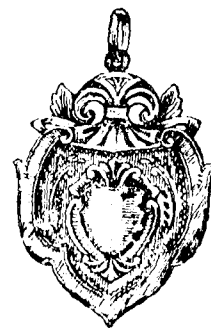
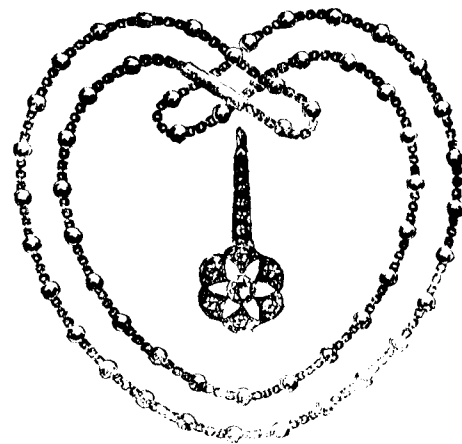
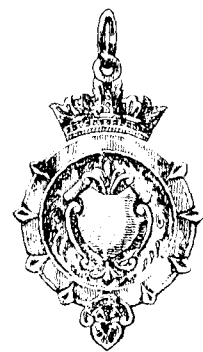
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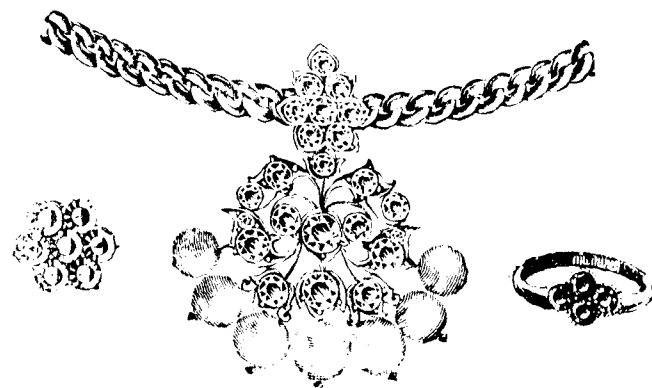


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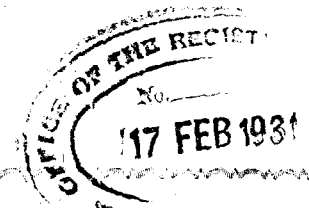
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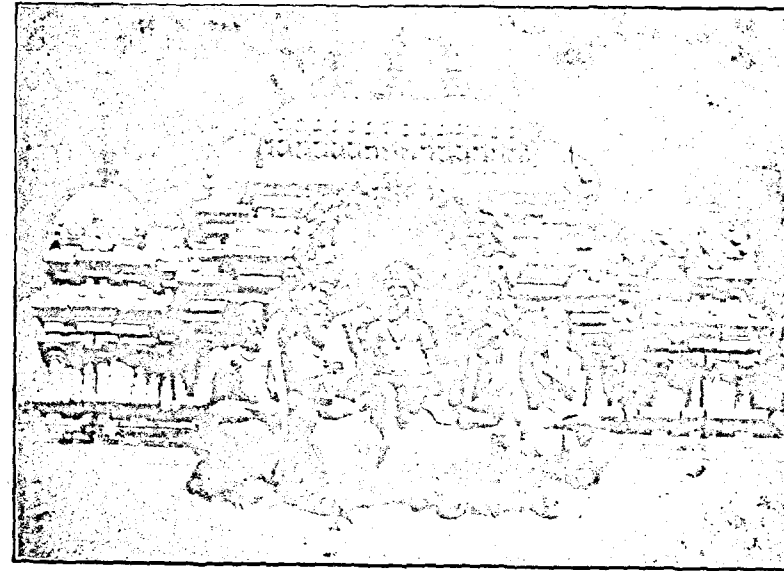
Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Ram
Mr. K. V. Sessa Ayyangar

VOL. VIII

JANUARY, 1931

No. 10



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वदतरोर्मूले वृद्धा शिष्या गुरुयुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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THE

Bharata Dharma

(The Official Organ of the Bharata Samaja)

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No. 10

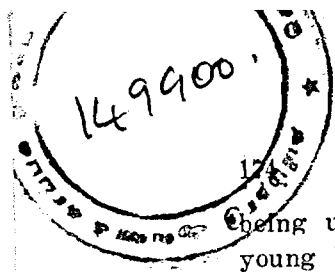
OUR PICTURE

OUR picture this month is styled Dhruva—Narayana. It illustrates the following shloka—No. 4, Chap. 9 of the IVth Skandha of *Shrimad Bhagavatam*.

सतं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च ह्यवस्थितः ।
कृताञ्जलिं ब्रह्मयेन कम्बुना पस्पर्शं वालं कृपया कपोले ॥

'The Lord Hari who is present in every heart perceived that he (the boy Dhruva) was eager to utter His praises but incapable (not having words or culture) and out of grace touched with his Sankā, the embodiment of Vedas, the cheeks of the boy standing with joined hands.'

Who does not know in this land the thrilling story of Dhruva who even at the age of five achieved his goal? Dhruva, the child Prince and devotee was the son of Uttanapada, one of the sons of Manu (Swayambu). Dhruva was the child by the elder queen (Suniti) of the King. Uttanapada was under the fascination of his younger queen, Suruchi. The boy when he once went to climb up to his father's lap when he was fondling the other son Uttama, the child of Suruchi, was insulted by the Suruchi and dismissed from his father's presence as



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being unworthy of the King's lap being born of the elder queen. The young boy stung with the harsh words of his step-mother went away to his mother crying and related what had happened. The queen was sorely distressed and bewailed. She advised the child to seek the favour of Adhokshaja (Narayana) to gain his true position. Controlling his mind by his will, Dhruva departed from the city of his father. Knowing the child's burning desire, Rshi Narada, the great World-Helper, crossed the path of the child and after testing the child's will to pursue his path, blessed him out of compassion, gave him the great Vasudevamantra and directions to perform his austerities to find Shri Narayana at Madhuvana on the banks of Kalindi (Yamuna). The shlokas giving a beautiful description of the form of the Lord which the Rishi gave to the boy to contemplate upon are well known and are reproduced here.

प्रसादाभिमुखं शश्वत्प्रसन्नवदनेक्षणम् ।
सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ॥
तरुणं रमणीयाङ्गमरुणोष्ठेक्षणाधरम् ।
प्रणताश्रयणं नृम्णं शरण्यं करुणाण्वितम् ॥
श्रीवत्साङ्गं घनश्यामं पुरुषं वनमालिनम् ।
शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥
किरीटिनं कुण्डलिनं केयूरवल्लयान्वितम् ।
कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ॥
काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥
पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चिताम् ।
हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम् ॥
स्मयमानमभिध्यायेत्सानुरागावलोकनम् ।
नियतेनैकभूतेन मनसा वरदर्शयाम् ॥
एवं भगवतो रूपं सुभद्रं ध्यायतो मनः ।
निवृत्त्या परया तूर्णं संपन्नं न निवर्तते ॥ (45-52), Chap. VIII, Sk. 4.

Do thou contemplate Him as one disposed to show favour. His face and eyes are always graciously cheerful, He has well-shaped nose and eyebrows and charming cheeks ; He is the most fascinating among the Gods ; youthful, beautiful, in every limb, with rosy lips and eyes ; He is the one resort of all suppliants, the (one) dispenser of happiness, the one fit to be resorted to, and the ocean of mercy ; the one distinguished by the marks of Sri Vatsa, blue like a cloud, having a perfect human

form, bearing the wreath of Vanamala, with his four arms distinguished with Sanka (conch), Chakra (discus), Gada (mace), and Padma (lotus) ; He is adorned with a crown, earrings, Keyuras and bracelets ; His neck adds Grace to the Kaustubha (jewel) and He is dressed in silks of golden colour with the ornamental zone about his middle and adorned with brilliant anklets of gold ; He is most beautiful and the delighter of the mind and eyes, enthroned in the seed-stock of the lotus called the heart of those that worship Him, and with His feet made resplendent by the ruby-like nails.

With a steady mind in intense concentration the devotee should contemplate the Lord as having a smiling face and looks full of love and as the foremost among those that shower boons (upon the world).

The mind of one that thus contemplates the auspicious personality of the Glorious Lord, soon becomes firm in intense (thorough) renunciation (of all worldly things) and it does not again return to them ; (such a mind becomes transformed into the object of contemplation).
—Mr. S. Subba Rao's translation.

The Lord touched by the intense concentration and devotion and desiring to meet and bless this young devoted servant appeared at Madhuvana before the boy. Dhruva trembled on seeing the Lord, bent his body low and saluted Him. He looked at the Lord unable to utter his feelings.

The Lord Hari who is present in every heart perceived that he was eager to utter His praises but incapable (not having words or culture) and out of grace touched with his Sanka, the embodiment of Vedas, the cheeks of the body standing with joined hands.

When lo ! the child, in intense devotion and love, found himself now capable of speech, sang the praises of the Lord with the well known verses commencing with Chap. 9 (6).

योऽन्तः प्रविश्य ममवाचमिमां प्रसुप्तां सङ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।

अन्यांश्च हस्तचरण श्रवणत्वगादीन्प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

Dhruva said : O Lord, I make salutation to Thee, the Glorious Person, who having by Thy intelligent power entered into me rousest my power of speech from sleep and who being the Lord of all powers kindest to activity all other organs (of mine), viz., the hand, the foot, the ear, the touch and other senses, etc., etc., etc.

Dhruva was then blessed not only with the glorious vision of Sri Narayana and with also the sovereignty of the earth and a permanent ce in the heavens.

GURU NANAK—A PROPHET OF SPIRITUAL FREEDOM

BY T. L. VASWANI

FOUR centuries and a half have passed since he came with a message made radiant in his love filled life. "I am a servant of the Beloved," he said, "and long to meet my Lord." And this "servant of the Beloved" became the builder of a Nation. For the life and teaching of Nanak Dev were the inspiration of a long line of the Gurus, the last of whom built the Khalsa State with the battle cry "Wah Gurujika Khalsa". "Glory to the Guru's State!" Therefore I call Guru Nanak an 'Angel of Revolution'. His life and teaching revolutionised the minds and hearts of millions; and I would have Young India turn to him to-day, if it would think out its ultimate ideals and understand what it should make of the liberty which can not be long in coming back to this ancient land.

A lover of freedom, he spent his early days in the freedom of the farm and village life; and in his days of manhood he travelled far and wide. He went about blessing all, asking all to free their minds and hearts of convention and cant. As I have meditated on his words and reviewed the main incidents of his life in the JANMASAKHI, I have felt, more strongly than before, that a free India could not be built without the power of faith and Hindu-Muslim solidarity and service of humanity. Faith more than knowledge of books, Hindu-Muslim solidarity more than schemes of reform; service of humanity more than any thing else.

And concerning these three, the Teacher's life has not a little to tell us. Taken to a schoolmaster, the great soul, great in humility and love, asks: "Sir, what have you learnt?" And the schoolmaster says he has learnt all the branches of knowledge, has read the books, has known "arithmetic and book-keeping, has known everything". Then says the Teacher to the schoolmaster: "That kind of learning is useless, Sir." And in a passage of great beauty and wisdom, Nanak sings the very secret of education:

Burn worldly thoughts, rub the ashes and make ink of it;
Let the paper on which you write be the paper of faith;
Let your heart be the pen;
Then write the Name and the praise thereof;
And write without end or limit.

The current system of education in India has been worse than a failure; for the wise injunction has been ignored: "Let your heart be

the pen; then write the Name." Intellect has been sharpened; but when was a Nation saved by a soulless intellect? Brother, let your heart be the pen. Then write the Name—the Mother's Name—in the ink made of Tapasya; and you will write in flaming letters the freedom of Hindusthan.

And who more than the Teacher bore witness to the essential brotherhood of the Hindu and the Mussalman? The first words he utters on waking up from that trance in the waters are: "There is no Hindu and no Mussalman." He goes to Mecca, he teaches there the doctrine of the One; he interprets there the wisdom of the Koran. He utters the name Allah with reverence, he does so the name Hari. On meeting him, Sheikh Farid greets him with the words: "Allah, O dervesh!" And to this the teacher replies: "Allah is ever the subject of my efforts, O Farid; Allah is ever my object." Sheikh Farid, the Muslim Pir, becomes a great friend of Guru Nanak; and the Sikh scriptures include many songs of Farid which mention the name of Allah. "There is no caste," says the Guru. "We claim brotherhood with all. He alone is the true Mullah, Sayad or Dervish who knows Allah or Hari and has abandoned self."

Speaking to the Hindus, he says: "Praise and glorify Allah as Muslims do, five times daily." Speaking to the Muslims, he says: "Make the will of Allah your rosary." "A real Mussalman is he who has renounced self." Is it a wonder the Muslims cried aloud: "Khuda (God) is speaking to us in Nanak."

And Hindu-Muslim unity meant with this prophet of freedom not an external unity but a brotherhood. If men of different faiths in India will not realise that they are to live together as brothers, we can not build up SWARAJ. Parsis, Christians, Jews, Muslims, Sikhs and Hindus, we belong to one Brotherhood; and we will pay homage to the founder of each Faith. In such a unity is the future of India. Guru Nanak realised and proclaimed such unity; and I ask Young India to pay homage to him as to a Prophet of Freedom.

RELIGION AND THE NEW AGE

Addressing, the other day, a large meeting of ladies and gentlemen in Hyderabad, Vaswani said: "Religion is not rites and ceremonies. Religion is not creed and conformity. Religion is life. Religion is fellowship. Religion is mingling of the individual with the Great Life. And this is not shut up in temples. This is moving in the marketplace. The Great God sits not somewhere in isolation. The Great

God is in the procession of life. Greet Him there. You will not find him in temples of marble and stone. You will meet your God in the sweat and struggle of life, in the tears and tragedies of the poor. Not in decorated temples but in broken cottages of the poor is the Great God singing his new Gita for the new age. He is singing it in the anguished, bleeding hearts of the poor. Dead documents of a dead past no longer will help. Withered leaves! They have encumbered the Path. Turn, ye pilgrims! turn to the New Path! And listen to the new Scripture of the Eternal God!"

NOT AUTHORITY BUT EXPERIENCE

"The test of truth," Vaswani said at a meeting on the New Year Day, "is not a scripture, an individual or a tradition. The test of truth is within. That is true for me which appeals to the highest within me. The foundation of spiritual life is not an authority but an experience. Religion will not be a science until it quits the furnished house of quotations and starts on the great Adventure of Realisation. There have been noble priests of God—men of humility and love. But there have, also, been in different religions many priests who have emphasised outer forms, not the inner spirit of religion. Such priests have awakened fear in the hearts of men and women. All religions of fear must go. Fear demoralises him who fears and him of whom one is afraid. Nothing short of a religion of Love enriched by Wisdom will satisfy the New Age."

ADITYA-HRDAYAM

S. R. R.

(Continued from page 171)

६. रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

रश्मिमन्तं Of golden rays; समुद्यन्तं well risen (dawned) in the sky; देवासुरनमस्कृतं worshipped by devas and asuras; पूजयस्व worship by praises; विवस्वन्तं covering other lights by his brilliance; भास्करं illuminating the universe day and night; भुवनेश्वरम् the lord of the world.

Worship (by Adityahrdaya Stotra) this Lord of the world, of golden rays well dawned in the sky, who is worshipped by all devas and

asuras, who is covering all other lights by his brilliance and is illuminating the universe day and night.

NOTE

When this prayer was given it was long past the dawn. Rshi Agastya himself appeared in the after-noon. This is clear by Lakshmana's request to Shri Rama. "I wish the destruction of this demon before sun-set." The attribute 'golden rays' would appear to suggest the meditation of the sun at dawn. The Lord in the Sun is the supreme illuminator of all universe, of the sun, moon, fire and luminaries, as 'by His shining, everything else shines'. This shloka also describes the greatness of the Sun, the object of the prayer. The following shlokas form the regular prayer in the way of detailing and dwelling on the import and significance of the names.

७. सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।

एष देवासुरगणान् लोकान्पाति गमस्तिभिः ॥

सर्वदेवात्मकः The soul of all Devas; एष (this); तेजस्वी powerful; रश्मिभावनः sustaining by his rays; एष this; देवासुरगणान् लोकान् the worlds of the hosts of Devas and Asuras; पाति protects; गमस्तिभिः radiant by rays.

This (Lord) is the soul of all Devas, powerful, sustaining all by his rays. He protects the worlds of hosts of devas and asuras by his radiant rays.

NOTE

As indweller of all devas, He is their soul. He sustains the ever free (perfected) beings and sustains them by sharing with them His existence, they being His beloved. It is the glory of the Sun that is the cause of the warmth as well as the rain, thus does He sustain all.

८. एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।

महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥

९. पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।

वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ॥

एष This; ब्रह्मा च Brahma also; विष्णुः च also Vishnu; शिवः Shiva; स्कन्दः Skanda; प्रजापतिः Prajapati, lord of beings; महेन्द्रो Mahendra, Indra the great; धनदः Kubera, the lord of wealth; कालो Time, the destroyer; यमः the Restrainer; सोमः Soma the moon; अपां पतिः the lord of waters; पितरः the pitri devas; वसवः the Vasus; साध्याः the Sadhyas; अश्विनौ the two Asvins; मरुतः the Maruts; मनुः the Manu; वायुः the wind God; वह्निः the

fire God; प्रजापति: the life of beings; ऋतुकर्ता the maker of seasons; प्रभाकर: the giver of light of knowledge.

This is Brahma, the Creator; Vishnu the sustainer; Shiva, the regenerator, the home of all good; Skanda, Subrahmanya, the destroyer of foes; Prajapati, the lord of beings; Mahendra, of illimitable form and rule; Kubera, the lord of wealth; Kala the devourer; Yama the Director and Restrainer; Soma the moon; Varuna, the lord of waters; the Pitri Devas, the Vasus, the Sadhyas, the two Asvins, the Maruts, Manu, the one thinker; Vayu, the conveyor of fragrance; Agni the distributor of sacrificial food; the giver of life to all; the producer of seasons and the giver of light of knowledge.

NOTE

This Lord is He whom the Yogis realise when they meditate as the golden Purusha in the centre of the Suryamandala. He is the indwelling spirit of the four-faced Brahma, Mahavishnu, Mahadeva, Subrahmanya, the nine Prajapatis and others above mentioned. *Pitris* include the Agnishvattas, Barhishads, Apyapas, Somapas, Sukalis, etc., Vasus, the well known eight—Dhruva, Dhara, Soma, Apas, Vaishvanara, Anila, Pratyusha and Prabhava; *Sadhyas* are twelve—Manu, Mantra, Pranada, Chetayana, Vitti, Jaya, Naya, Hamsa, Narayana, Prabhava, Vidhu and Viryavan created from the face of Brahma for the purpose of increasing the world's population with Mantra-made bodies.

Maruts, are never dying. They are 51, Shukrajyoti and others (Vayu Purana)

१०. आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुः हिरण्यरेता दिवाकरः ॥

These are the ten names of the Lord in the Sun: आदित्यः Born of Aditi or the lord of the limitless space; सविता the source and the creator of the worlds; सूर्यः inspirer of men's actions; खगः He who moves in the heavens for the welfare of the world; पूषा the nourisher of the world by rains; गभस्तिमान् Possessing strong rays; सुवर्णसदृशः of golden colour; भानुः effulgent; हिरण्यरेता the creator of the golden egg of the world-Brahmanda; दिवाकरः the maker of the day, he who illumines the mind of man removing his darkness of ignorance.

(To be continued)

RELIGION IS ONE

APPEAL FOR UNITY

BY ETHEL A. PARK

I HAVE read, with ever increasing interest, many of the articles appearing in the issues of THE BHARATA DHARMA and, as a lover of India, her people, her cult, her age-old traditions, her ethics and her philosophy, I sought permission to enter an article in the pages of this splendid little monthly. This permission granted, I feel it both an honour and a privilege to submit this, my first contribution to your magazine and wonder the while if I may be forgiven for being so ego-tistic as to hope that I may again be allowed to offer further articles, from time to time.

It was once stated that "East is East, and West is West, and never the twain shall meet"; shall this *always* be so? I, for one, most sincerely hope not. Is it not time, (aye, and surely long past time) that many of the barriers which so severely separate the East from the West be broken?

The East, and more especially India, has much indeed to offer to the West in her ideals, her philosophy, her very life. The West may, it is true, have certain things to offer to the East, but, of philosophy and Idealism we, in the West have far more to learn than we are able to teach, and, with this I think that you will agree.

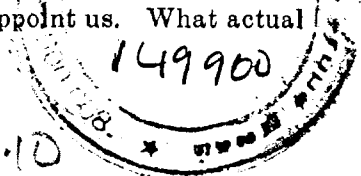
The West is young, and if I am honest, I must admit that often it behaves in keeping with its youth.

India has many enemies, she knows that, but she has many friends also in the West.

The home of antiquity, it is remembered in the West that she has given birth to many of the finest and noblest ideals and inspirations, more especially those associated with religion and philosophy, and that is largely why we, in the West, watching India closely as we do with, I suppose, very mixed feelings, wonder what, after so very long and many years of peaceful association, she will do, how she will act—with her own children. As a young sister to a much older brother, and one whom I love and respect, one whose happiness, peace and prosperity are really dear to me, I myself would ask—nay, I would do more, I would urge, I would implore, that India be, and remain, at all costs, true to herself, true to her traditions, true to her ideals, firm and unswerving.

Many of us, we of a much younger order, look to her—have we not the right to look to her?—let her not then disappoint us. What actual

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Ideals have we, in the West? Can anyone name any? Shall then they be torn, one by one from a country, a land rich in ideals, and which throughout the ages has been an inspiration to such men as Emerson? Shall the mind, the very soul of India be poisoned, either from without, or from within, by subtilty? India, the home of all that is beautiful, of all that is pure, India stand firm.

In one of your issues, T. L. Vaswani says, referring to Religion; "All religions are mine," saith India, and he goes on to say, "Why quarrel then in the name of scripture or prophet. To *reconcile* religions is a part of India's mission." I cannot say, in words, how deeply I appreciated that article by that writer, and wholeheartedly, do I agree with him.

When one comes to analyse any and all religions, the bed-rock, the fundamental principle surely is the same—The Law of Love, Service to Humanity. Can it be a matter of great moment what religion a person professes as long as he genuinely and sincerely endeavours to lead a life in keeping with the Leader of the particular religion to which he claims to belong? If one so lives his life, has he time to think of the difference in, perhaps exterior worship of his fellows; will it not suffice to know that they too, like him, are charitably disposed, living their lives in accordance with the particular precept laid down and left to them by their own Leader. Surely there cannot be such a thing as "Religions" but only "Religion"—the Life led—?

Brothers in India, we, here in the West and all, all of us who claim the Fatherhood of God, *owe* Love and Service to Humanity; can that Love and Service be other than weakened if the strength is not united?

The Lord Buddha gave a wonderful Light, a perfect example to His followers—so did Jesus Christ, no less perfect to those of us who profess Christianity—so did *all* the other great Teachers. Shall that Light—the Light of Asia—the Light which has lighted the soul of India for so many generations, shining clear and glorious in her life, now find itself dimmed by unrest from without and from within, such a thing surely was unknown in the soul of the Lord Buddha, can it then live in the souls of His followers? Is it possible—especially at an hour when the *world* needs, more than at any time in the past, the soft rays of peace, the sweet balm of comfort to soothe her pain and a *true* understanding, to wipe away her bitterness and her sorrow, and to transmute it into Love for her fellows, treading, side by side, irrespective of caste, creed of colour, Life's hard and stone path—will India the Mother of Religion and Philosophy fail—at such a time?

In the West atheism is rapidly increasing, especially, I think, here, in England. India is the home of religion, religion throughout the

world. What has India to say? I cannot think that, (especially) at such a time of dire necessity, when people of all religious thought, all creeds, should stand firm in their *united effort* to stem this slow yet sure advance of atheism that India—the Mother, the Home, will suffer dissent in her midst, and so, while her own family, at home are quarrelling one with another, those of us who are left outside feel keenly that our Mother, and our brothers 'at home' have forsaken us, and, at a time, of all times when most we need their help.

May I say that I was deeply touched by sadness when I read under the heading "What India owes to various religions" in one of your issues, the following: "The early Christians were bhaktas of the Lord. To-day alas! Christian nations are imperialist exploiters of the weaker races. Today the Christian nations sit heavy on the life of Asia. They have torn up the Sermon on the Mount, to write a new sermon on race-suicide through violence and war."

My friends in India, what would you have me say?

Following the dictates of my own conscience I am forced to admit that, unfortunately, you are right. I have realised for long that to many, (*not all*), Christianity is but a name and not a life, and that is yet another reason why I would beg so earnestly that we *all*, all of us, who hold religion—irrespective of kind—as a dear and precious possession, stand shoulder to shoulder to fight what, after all is the common foe—the advance of gross materialism, and the denying of all religious thought which goes hand in hand with it. This state is becoming a serious menace in England, and a very bad example to the continent of Europe; this is the beginning, where will be the end? You are unable to say, neither am I able to say, but, does not this position here too, call for united effort, united strength of *all* people who profess religion, irrespective of kind? There are, of course still many who live and work true to the Ideal of the two Christian saints whose names are mentioned—in connection with India—St. Francis Xavier and St. Francis of Assisi. It would not be just to either my own countrymen neither to Christian countries as a whole for me to deny this. I, myself am honoured in belonging to the creed of which both these men were members, the oldest creed in Christianity, but, a creed or religion is valueless, and less than nothing, if one fails to live up to its Ideals, and as I said early in my writing the fundamental principles in all are the same, therefore is Religion but ONE, therefore, why quarrel? and, from whence, in true service, *can* come dissension?

WOMEN'S RIGHTS UNDER THE HINDU LAW

C. V. K.

(Continued from page 165)

CLAUSE 8 is not strictly germane to the question which the committee was asked to investigate. The marginal note is wider than what is contained in the clause, for it says that "self-acquisitions (shall be) deemed to be separate property." No one has ever questioned that as a general proposition. What the clause really deals with is what the lawyers call *gains of learning*. On that matter, there has been considerable variance of public opinion in this part of the world. Middle-aged men will remember the great agitation in Madras which killed a bill to make such gains of learning separate property which so eminent a lawyer as the late Sir V. Bhashyam Aiyangar got through the local Legislative Council. A similar attempt has recently been more successful in the Legislative Assembly; and perhaps few would quarrel with the committee for having introduced a similar provision in Mysore, except on the ground of irrelevancy. The change involved affects not merely women but a number of males also. The matter is, however, of little practical consequence; for with the fast growing disintegration of the joint family system, occasions where a "drone" encroaches upon the wages of one who "devils" would be few and far between; and if the successful man of the world leaves a son, his wife and other female members of the family would, as we have stated in dealing with clause 6, be in no better position with regard to this class of property than they are at present.

Clause 9, again, merely states the existing law. Whatever might have been the difficulties which it would have eased before the decision of the Privy Council a few years ago, no one now doubts that there can be separation of the interests of a member of a joint family by *unilateral* expression of intention on his part. The real difficulty in such cases has been in the application of the principle; and the use of the words "by conduct or by declaration expressed clearly and unequivocally and to the knowledge of the other members of the family" will not by itself make the proof of such expression of intention easy. At any rate, similar expressions did not save the Mysore state the spectacle of a prolonged and acrimonious litigation with respect to the property of a very distinguished citizen of that state, in recent times. What really

is necessary so that such litigation can be avoided is not a statement of the principle but a prescription of the method of expressing such intention, so that people may exactly know the way in which they can express their intention so as to satisfy the courts. It would be very well indeed if, for example, the registration of such intention is made compulsory for this rule to operate, either in the usual way in which the registration of other documents takes place or through a post-office. Otherwise, one may well think that he has expressed his intention "clearly and unequivocally," but after his death his greedy relatives, much to the annoyance and expense of his own widow and children, may let in a lot of oral evidence of conduct and similar things to nullify the clearness or the unequivocalness of the dead man's declaration. Poor women left to inherit such shares are often compelled to compromise with such relatives, because of alleged want of care to put the expression of intention beyond the machinations of those relatives who want to inherit them. If a form had been prescribed the dead man would have adopted it and saved all trouble. It would be well if women are helped in that direction, specifically, by means of a condition prescribing the mode of expressing such intention.

Clause 10 is the one to which we referred when dealing with the question of simultaneous heirs. It says that "the widow, the mother, the unmarried daughter, and the unmarried sister, if any, of every Hindu male shall be entitled to a share for herself in all property and interest in property of *such* person, or, if he be dead, which belonged to such person at the time of his death". This provision is certainly some improvement on the present state of affairs. But the change will be very slight if it is construed according to the well known legal principles regulating construction of statutes, that it was not worthwhile for the committee to have laboured for that purpose alone. To begin with it is difficult to see why that clause is placed in part II of the bill dealing with "separate property". Does it mean that this right to share deals only with property which becomes the separate property under clauses 8 and 9 of the bill namely, the self-acquisition by gains of learning and property got by separation of interest by unilateral intention? Is this not to apply to cases where the self-acquisition is not by gains of learning or by partition, for example, to property of which the male is the sole inheritor and has not had to share it with others. One would think that the position given to this clause in part II would negative such a contention. Evidently it is not the intention to do so. Then what is meant by the widow being entitled to a share for herself in all the property of such person, or, if he be dead, which belonged to such person at the time of his death. Surely there can be no widow before

he is dead. Then again what is meant by the interest in property of such person. Does it mean his undivided interest? If so it will be quite a good proposition. But I wonder whether the committee visualised such a thing in all its aspects when it drafted such a clause, though certain words used later on would indicate that even undivided interests are within the ambit of the clause. Some phrases such as "one half of what her husband, if he were alive, would receive as his share," in sub-clauses 2 (a) and (b) "what her father, if alive, would receive as his share" in sub-clause (c) seem to indicate that the clause is applicable to an undivided share in joint family property also. If undivided interests in joint family property are covered by this clause the change is just what is wanted in the present state of Hindu society to put an end to many tragedies. Suppose A, B and C are brothers and A dies without making any unilateral expression of intention to separate himself, and the property is not his gains of learning. What happens now is that the widow, and the unmarried daughter would become merely entitled to maintenance and in the latter case to marriage expenses also, though the unmarried sister and the mother will be taken care of by the surviving brothers. She who was the apple of eye of the deceased person, namely his wife, has now to hang on his brothers even for the necessities of life. This is very common experience. If this clause would really give her even the limited share which according to clause 2 (a) she is given, it will be a great thing. But the clause as it stands may well be construed against any such contention. If the clause is to be confined only to separate property, even if separate properties of all kinds are included, it really does not meet the urgent wants of the situation. It would be well that this matter is thoroughly cleared up and the real intention of the framers of the bill is put beyond all controversy by separating the clause and putting it under perhaps a separate part and stating clearly that it applies both to the separate property and the undivided interest of the Hindu male in joint family property. Again, proviso (1) raises some difficulties. It says that no female relatives shall be entitled to a share in the property acquired by a person referred to in section 8 so long as he is alive. That taken with the proviso (2) which says that no female whose husband or father is alive shall be entitled to demand a partition as against such husband or father as the case may be, will restrict the application of this rule to property referred to in clause 8 to the mother and the unmarried sister. There seems to be no need for such a provision at all, for if it becomes a separate property under the law, not even a brother of a member of a joint Hindu family can, during his lifetime, ask him to share it with him; and the mother and the unmarried sister cannot be

in a very much better position. But that is a small drafting objection. The really substantial comment on this part of the bill is that it should be made clear that clause 10 applies to the undivided interest in joint family property. It may also be said also that it does not go far enough. One would think that the case of an indigent widowed daughter should also be included.

Clause 11 deals with the authority to adopt. It seems to us that the provision in that clause is an unnecessary innovation which will merely antagonise the orthodox without really helping the widow. Courts are familiar with the incessant quarrels between adopted sons and their adoptive mothers; and one would think that the real reform is to put an end to adoption by widows as such and not to create new causes for that sort of trouble. If the husband really did not want his lineage to be perpetuated by making an adoption himself, or by giving authority to adopt to his wife, one does not see any reason why the widow should be given any power to adopt at all, and thus be enabled to complicate the situation; for it will, often mean that the widow will adopt somebody whom her husband would not have cared to adopt at all. This provision can very well be omitted altogether. The new kind of litigation that this provision will foster would be the setting up of an express prohibition by the husband, by means of oral evidence. If, as the committee proposes, the widow is entitled to an absolute estate in the property which she inherits from her husband, she can very well pass it on to a boy she likes by means of a will. What we really want, if we are going to improve the present, position, is to give women power to adopt girls who as a class are more likely to be attached to the adoptive mothers than boys. The committee has not made any provision for that change. Why adoption should always be of a son in this new world of women, is not clear?

(To be concluded)

HINDU LAW REFORM IN MYSORE

THE JOINT FAMILY SYSTEM

BY A LAWYER

* * * *

1. If woman's rights are precarious, man's are no less so; for as one great writer puts it "absolute and unrestricted ownership, such as enables the owner to do anything he likes with his property is the

exception" (in Hindu Law). "The father is restrained by his son, the brother by his brothers, the woman by her successors. Individual property is the rule in the west. Corporate property is the rule in the east." So that you will see that precariousness of rights exists not only with regard to woman's rights but also with regard to man's. As opposed to this, note the distinctly advantageous position of women. Suppose a woman in a joint family earns wealth, say, at the cost of joint family funds, nobody in the family will dare to ask that the earnings of the woman should be included in the joint family property. On the other hand, she can enjoy those earnings to the exclusion of others, and that is the first advantage a woman has. Whereas man's position in the joint family is insecure; he runs the risk of forfeiting his self acquired property on the ground that he derived the help of the joint family funds. Secondly, the simple word "Stridhana" you use with regard to any property you give her will at once clothe a woman with absolute rights with regard to that property. It will be very difficult for you to make out a case that it is not Stridhana. That is the second advantage a woman has. Her position in comparison with man's is decidedly better and more secure. With these advantages you cannot still hold her position is precarious and so on.

2. The word Coparcener in the Mitakshara Law has a distinct meaning and is only applicable to a male member of the family, and with all the lamentations of the Committee a woman cannot be called a coparcener and, therefore, there is no meaning in saying that she is not a member of the coparcenary.

3. Women's rights in a joint family are not fettered by limitations. Take, for instance, those females who enter the family and note their rights. The family they enter into is not one of their birth and therefore there is no birth right in that family. If, at all, the rights, they have, exist only by sufferance. That is the reason why women who enter another family were denied rights. They must rest contented with limited rights (for, rights as such they have not). As regards those that are born in the family they do not stay in the family and as such the rights they are given with regard to Stridhana, etc., are a concession and there is no meaning in claiming more rights in the family of their birth. They enjoy sufficient indulgence under the existing Law.

* * *

4. The joint family system is a unique system in the world and, while it provides for joint effort and joint action, it affords a ready asylum to the destitute and the helpless, the maimed and the sick, who

cannot be left adrift to the mercy of others and above all it preserves our religion and traditions in tact. Shall we break up into pieces such a noble institution for a trumpery reason?

REVIEWS

The Dawn.

The 1st December issue of the *Dawn* is out and well sustains the reputation of the earlier two issues. There are two beautiful pictures in this issue (1) picture of Guru Arjun, the Sikh Martyr-saint, and (2) picture of Rishi Dayaram Gidumal whose death-anniversary has just been celebrated with enthusiasm in Hyderabad.

The young editor's opening article points out how "experience and aspiration change a person's life" and how "the Veda of Nature and the Jeevan-Veda—the Book of Life—are interdependent. You may not study the one without reference to the other".

Meredith Starr sends from England a poem. Another poem published in this issue is by Vaswaniji and is named "The Flute and the Cross".

In the *Chronicle* section appear tributes by Vaswaniji to Mahatma Gandhi. Sri Keshub Chandra Sen, Sadhu Promotho Loll Sen and to the Value of the Bible. Altogether, a thoughtful and attractive issue.

Superiority of Vegetarian Diet from the Scientific and Hygienic Stand-point.

The Madras Vegetarian Association has issued a booklet under the above title. It is the prize essay on the subject by Mr. S. A. Azariah, B.A., B.L., with convincing arguments in favour of vegetarianism and embodies in a short compass the results of his study and thoughts on the conclusions of modern scientific re-search in the matter.

The conclusion is brought out that the primeval man must have fed himself on fruits and roots, and his degeneration as a flesh eater was due to extraneous circumstances. He has quoted in support of vegetarianism a telling incident in the Book of Daniel giving a practical experiment on human dietary showing the superiority of 'pulse over meat and of water over wine'. He clearly explains how the meat diet is the cause of different kinds of diseases and earnestly pleads for vigorous propaganda of humanitarian principles. He declares if all the depressed classes take to vegetarianism the evil of untouchability may be easily abolished. Valuable tables have been incorporated in the section on diet and economy and the food value of milk is described with an analysis of its composition.

Likewise much needed information is given of the composition of several vegetables, greens and fruits in our daily use.

The nature and effects of the popular beverages—coffee, tea, etc., and the poisonous results of the alcohol habit are clearly noted. The paper concludes with a sample of a simple but ideal diet prescribed by a gentleman of large experience on dietary and disease which is practically very useful, and the readers should be extremely thankful to the author for the care and enthusiasm with which much really good reformation is placed before the public and the Association and its able Secretary deserve congratulations on this fine enterprise.

This booklet of 60 pages is neatly produced and is available of the Association for the popular price of As. 8.

Co-operative Reader, by Mr. Rao Sahib M. V. Appa Rao, Retired Extra Asst. Registrar of Co-operative Societies, Berhampore.

An excellent brochure on the elementary principles of, and lessons on, Co-operation by means of simple and suitable illustrations is before us.

It is the result of the author's experience and suggestions for improvement of the Agency Hill tribes ground down by poverty and merciless exaction of the greedy money-lenders. Mr. Appa Rao, an enthusiast in co-operation and in the spread of its beneficial application to life, has apparently achieved his ideal of service in this direction by unremitting personal endeavours to encounter the difficulties and overcome them. It is a happy idea to have conceived and reproduced the illustrations in the booklet which are at once telling in their effect and sure to stimulate in the readers the idea of self help and mutual trust which form the aim of this fine brochure, which has been approved by the Madras Text Book Committee also.

Zamorin's College Magazine.

Browning's words even more than the motto of the magazine, namely, "Sacred is a gift from the young: despise it not." Teaches us the duty of appreciating the value of,

All instincts immature,
All purposes unsure,
That weighed not as his work,
yet swelled the man's amount;.

"Like a dome of many-coloured glass," the Anglo-Malayalam Quarterly is commendably varied, and its articles are of varying value as those in college magazines generally. The scholarly criticism of the biographies of Gladstone and Johnson on the one side and the entertaining article on 'The un-expected and un-accepted Offer' of Vaikuntam to the devotees in a Bhajana party every one of whom

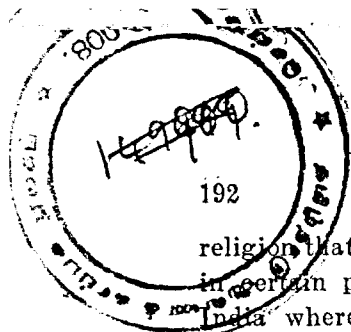
severally refuses the offer as it does not satisfy their conditions of bliss on the other, are meant to encourage the young and to place before them models of expression. The attitude of comprehensive sympathy, of complete and full understanding, or even of a fair evaluation if not of appreciation of views diametrically opposed to ones own is so important that we scent it as a danger in youth when occasionally the absence of this attitude characterises a few passages in the quarterly. I refer to the passages of wholesale generalised condemnation of Conservatives in opinion, the Theosophists, and all the Malayalam Journalists. So too, the entirely novel definition of a Theosophist as essentially a believer in Ghosts pleads rank ignorance on behalf of the juvenile offender, though of course it will not fail to surprise all Theosophists and also it will serve as an eye-opener to those who have any accurate information about Theosophical objectives and especially of that which gives freedom to every individual member to study and to investigate the laws and workings of the sciences. Since we know these are errors of inexperience which time, and only time, will correct we have no hesitation in commending this juvenile attempt at journalism to every one interested in the self-expression of youths and who have the cause of Journalism at heart.

M. R. S.

If Truth At Last Be Told.—Tract No. 2, Akbar Ashram. (Published by Bharat Printing Works, Karachi.)

Those who had read the first one would have been anxiously awaiting the second. It has come. It is entitled "If Truth At Last Be Told". The reader may complete the sentence as he pleases. There are two articles in it—the first under the caption "If truth at last be told" from which the tract takes its title and the second "Family or Fellowship". Referring to the latter the foreword says: "His (author's) contributions on the subject of 'Family or Fellowship' will form a feature of these tracts." I therefore reserve my comment on that subject.

"What is truth?" said the jesting Pilate and would not wait for an answer. It is indeed difficult, nay, impossible, to define Truth. It is dynamic; therefore the heresy of one generation becomes the orthodoxy of another. A prophet appears and enunciates certain truths for the guidance of humanity. He is at first derided and mocked at. Then a sneaking sympathy is shown with his teachings which are finally accepted but soon get standardised. The priest steps in and "religion to him becomes a flourishing trade". It is against this commercialized



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THE BHARATA DHARMA

[JANUARY

religion that the author makes a scathing denunciation. The language in certain places is rather strong; but considering the situation in India where in the sacred name of religion many a heinous sin is perpetrated, I believe the author is justified in indulging in it. The real test of Truth is that it should inculcate in the devotee that humility which shrinks from a claim to infallibility. This is "the truth which has been told" repeatedly but as "it has at last been told," I am sure, it would not be lost on the readers.

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THE Bharata Dharma

Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Ram
 { Mr. K. V. Sesha Ayyangar

VOL. VIII

FEBRUARY, 1931

No. 11



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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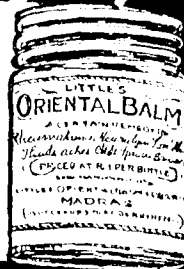
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THE

Bharata Dharma

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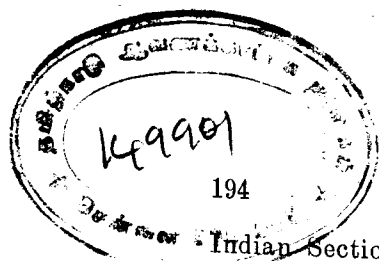
FEBRUARY, 1931

No. 11

THE LATE MR. C. RAMAIYA, B.A., L.T.

ANOTHER good and tried worker in the Theosophical Society has passed away. MR. C. RAMAIYA was well known and well esteemed at Adyar and very popular and efficient as a Theosophical Lodge Organizer and Lecturer in the South, especially in the Telugu Districts, for long. Having ably served on the staff and as Headmaster of the Municipal High School at Cuddapah for a number of years and Municipal Secretary there also for some time, he chose to dedicate himself entirely for Theosophical work and took up a Lodge Organizer's work in which he made his name a household word in the Telugu area. His expert experience was needed for Theosophical Educational Institutions and he immediately put his shoulders to the wheel and worked up the Proddatur and Madanapalle High Schools in turn as headmaster under the Theosophical Educational Trust. Struck down by a standing sore in the leg he came to Adyar and took up various activities there in the E.S. Office, in the Bharata Samaja, etc., which he discharged enthusiastically until death overpowered him despite his old age and vigorous fight with undaunted courage.

Last year on the death of that veteran leader Mr. T. Ramachandra Rao he was elected to his place as Joint General Secretary to the



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[FEBRUARY

Indian Section for South India and he threw all his heart and soul as usual in his duties.

As a priest of the Hindu Temple of Light at Adyar his steady perseverance in officiating at the *pūja* every morning was admirable and praiseworthy. *Divya Gnana Deepika*, the Telugu Theosophical monthly, was his pet diversion and he brought to bear all his study and talents in the regular conduct of the journal and spreading the message of its ideal with a zeal and inspiration which were illimitable and which made the journal a popular and welcome one in Telugu homes.

As one of the founding members of the Bharata Samaja, a collaborator in the preparation of its literature and its Secretary and Publisher of this journal at the time of his death he has rendered to the institution a service for which the Samaja cannot be too grateful.

Just when he was preparing himself to go to Benares to attend the recent T.S. Annual Convention he found his ailment assuming serious proportions and was forced to bed where he was lying for the last more than a month in pain and suffering till yesterday (i.e., 18th January, 1931) when he passed away in peace. It seems as if he waited in his couch of suffering for the "Uttarayanam" and Suklapaksham, like Bhishma of old.

The T.S. at Adyar is poorer to-day for his loss and it is difficult to find equally willing and capable workers for the several offices he has left vacant.

A large gathering of brothers and sisters, teachers and students of the National Theosophical High School and College were present at his cremation and sent loving, good thoughts for the peace and welfare of the departed on the other side.

He was an advanced Mason and the cremation was conducted with Masonic honours in the presence of the revered Mr. C. Jinarajadasa. He writes of the departed as follows in the current number of *The Theosophist*.

"A cultured, broadminded Theosophist, a faithful worker in the cause of humanity, and a most loyal colleague—this is a high record for one life time".

He had the privilege of being the eldest of his devoted brothers who served him with whole hearted devotion and affection setting a bright example of what true brothers can be in love and service.

S. R. R.

1931]

THE BHARATA DHARMA

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DOES CIVILISATION REJECT RELIGION?

BY T. L. VASWANI

SURVEYING the world's situation. I have felt again and again that a crying need of our civilisation is a new creative movement. The new apotheosis of the material interests of life has created in religion of the bourgeois and in some others, a religion of the Bolshevik. The religion of the "bourgeois" is a religion of possessions and bank balances, of comfort and capitalism. The religion of the Bolshevik is a religion of materialistic Marxism. What a man effectively believes in is his religion. And Bolshevism believes effectively—violently—in Marx and his disciple—Lenin. Marx did well in bringing out an element of truth long neglected; but he went wrong in confounding the economic with the materialistic. The importance of the economic factor must be recognised; but the economic interpretation must not be merged in a materialist conception of history. The neo-materialism of Marx cannot satisfy the mind of man eager to know the universe. As a distinguished historian of our days, Prof. See of the University of Rennes, says in a significant little sentence: "Reality is much more complex than Karl Marx imagined." It is unfortunate that in the new reactions of Russian political thought on India, there has been initiated a campaign against religion—and that in the name of 'nationalism'! I shudder to think of a "nationalism" denying the Divine Values of life. And my reading of Indian history has taught me that religion is an important element in the thought and life of India. Only let us be careful not to confound religion with creeds and forms. Sectarianism, as I have often said, is the very negation of religion.

Russia does well to recognise the values of the modern. New world-forces are marching on, and India must move with them, or be left behind. But Russia sins against the deeper spirit of the modern in trying to eliminate religion. Russia has given ear to the capricious German thinker who said that God was dead! Surely, the Atman or consciousness is a better clue to the cosmos than material forces; and the witness of the recent science seems to be that the so-called material forces themselves are immaterial.

It is a pity Soviet Russia opposes 'culture' to 'religion'; and many of the young men in India echo the Soviet view. Young India's malady is imitation. Last year on Christmas eve, after a street demonstration by 2,000 persons, a church in Marxstdt—an important

town in Soviet Russia—was converted into a “Karl Marx Palace of Culture”! The Cross was removed, and in its place was set up the blood-red flag of Revolution. The Altar was torn down, and in its place was erected a stage; and one of the inspirations put up was: “There is no higher power to save us!” A number of other churches, too, have been converted into “Homes of Culture”! In India, too, is spreading fast a “Godless Culture” aiming at secularisation of all thought and faith and life. Religion and culture—understood in their essence—are not rivals. Religion viewed historically and sociologically has made important contributions to culture and civilisation. The great spiritual leaders of the race have appeared in times of crisis and proclaimed, each a ‘religion,’ as an answer to the deepest needs of his age. Historically, the great religious geniuses of the race have been saviours of civilisations. Not the prophets and saints but many of their disciples have, again and again, put up a fight against the spirit of religion—which is the spirit of freedom and fellowship. So it is that, again and again, the original inspiration has been stifled, and inner spiritual values have been lost in mazes of dogmas, creeds, and controversies. Hence the necessity of repeated renewal and rejuvenation of religion. The prophets and saints come with messages of Renewal and Liberation. In a very real sense, religion is culture. The ancient Indian name for religion is *Atmavidya* which means ‘culture of the Self,’ Humanism in the West turns away from God. The Humanism of the Gita and the Upanishads turns to God. God himself is termed *Purusha*, the Supreme Person. Both religion and culture ask for inner renewal of the individual, for apprehension and appreciation of the deeper values of life—for liberation from within. This inner renewal is needed to transform our nervous, heavy-laden, technical civilisation into a new civilisation of brotherliness and broad human sympathies—a civilisation of simplicity and strength. To such a civilisation the Rishis have borne witness through the ages.

And the Rishis belong not to India alone. In every religion, in every age, in East as in West have the Rishis appeared—the true ‘super-men’ of history—men who have realised the harmony of culture and religion. In the Rishis may be found the real key to history. And in a new, vital, creative co-operation with the wisdom of the Rishis is the hope of the India—ancient and gifted but to-day alas! a bewildered, broken nation.

Something better, broader, nobler, richer, something more true to the spirit of Indian history and genius of Indian life—something much bigger and more vital than Karl Marx’s socialism is India’s need. Marx and Lenin were great, but greater were the Rishis. They who

saw the One Self in all! Their message is what young men need to make a new India. For they realised that true freedom is fellowship with humanity, and that true democracy is built not in blood and bomb but in the law of brotherhood and love.

NOTES

FROM T. L. VASWANI'S UTTERANCES

NOT SUPPRESSION BUT TRANSFORMATION

“To be natural is to be spiritual,” said Vaswani in the course of his group-talk, yesterday. “Suppression,” he said, “was unspiritual; for every suppression brought on a reaction. Don’t suppress desires but transform them into aspiration and energy. The way of religion is the way of creative transformation.” Vaswani, also, urged that true love did not reveal its glory until love and detachment were blended together in one beautiful whole. “Be detached in love,” he said, “if you will conquer craving; and in craving is the seed of world-sorrow.”

An interesting function of the “Krishna Group” was held on Sunday. The programme included music, games, *preeti-bhojan* and a talk by Vaswani. “The Nation,” he said, “needs strength, more strength; and self control is the secret of strength.”

Speaking to the Guru Sangat on Sunday morning Vaswani spoke of ‘Biology of the Spirit’. “Light kindles light,” he said, “and out of life cometh life. Scriptures have their value but are not enough. Contact with a living soul is necessary. Books can help us on the path of reform. But our need is more than reform. Regeneration, rebirth—is our need. Spirituality is renewal, and life is not renewed without rebirth.”

At the last meeting of the “Sakhi Class” held in the Brahmo Mandir, Vaswani spoke of a scene in Dante’s “Divine Comedy”. Vaswani explained what real service meant and pointed out that little acts of service enriched life. He said: “Do the duty which lies nearest to you and do not delay in doing good.”

S. R. R.

(Continued from page 180)

११. हरिदश्वः सहस्रार्चिः सप्तसप्ति मरीचिमान् ।
तिमिरोन्मथनः शंभुः त्वष्टा मार्ताण्ड अंशुमान् ॥

हरिदश्वः Drawn by dark (green?) horses ; सहस्रार्चिः of a thousand rays ; सप्तसप्तिः served by a single horse called *Sapta* ; मरीचिमान् possessing rays of great splendour ; तिमिरोन्मथनः destroyer of darkness ; शंभुः the giver of happiness ; त्वष्टा the all destroyer ; मार्ताण्डः born after the destruction of all for fresh creation ; अंशुमान् resplendent, shining everywhere.

(The Lord in the Sun is) drawn by dark (green?) horses ; of a thousand rays, is served by a single horse called *Sapta* ; He possesses rays of great lustre, the destroyer of darkness, the giver of happiness, the all destroyer, is born again to start a fresh creation after the previous destruction and is resplendent.

NOTE

According to a commentator the Lord has the fine Garuda as His vehicle endowed with all auspicious qualities. By the mention of the horse the Kalki Avatar is indicated. The great splendour indicates the great power of destruction of foes. He is the remover of darkness of ignorance which veils the dawning of wisdom. He has all witnessing eyes, showering happiness everywhere.

१२. हिरण्यगर्भः शिशिरः तपनो भास्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥

हिरण्यगर्भः (Resides within) the golden egg ; शिशिरः cool [refuge of those burnt by the three fires of samsara (of the world)] ; तपनः the consumer, the burner ; भास्करः the illuminer, the bestower of light ; रविः worshipped by all ; अग्निगर्भः keeping the fire with him in the day ; अदितेः पुत्रः Son of Aditi ; शङ्खः who subdues himself in the evenings, blissful ; शिशिरनाशनः the destroyer of cold (snow).

The Lord resides within the golden egg of the world, is the cooling refuge of those caught in the fires of samsara. He is the consumer, destroyer of the enemies of his devotees, the giver of light, is worshipped

by all. He keeps the fire with himself during the day. He is Aditi's son who calms himself in the evenings and is the destroyer of the chilling *tamas* (darkness) of his worshippers.

१३. व्योमनाथस्तमोभेदी ऋग्यजुस्सामपारगः ।

घनवृष्टिरपांमित्रं विन्ध्यावीथी प्लवंगमः ॥

व्योमनाथः The lord of the sky ; तमोभेदी capable of rending the darkness asunder ; ऋग्यजुस्सामपारगः the object and end of the praises of the Rig, Yajus and Sama Veda songs ; घनवृष्टिः the source of clouds and rains ; अपांमित्रं friend of the lord of the waters ; विन्ध्यावीथी he who courses round the Vindhya mountains in Dakshinayana or the dark half year ; प्लवंगमः moves floating like a vessel in the sky.

He is the lord of the sky capable of rending (Rahu) darkness asunder ; he is the object and the end of the praises and worship by the Vedas, Rig, Yajus and Sama ; is the friend of the lord of the waters. He courses round the Vindhya in the Dakshinayana (the southern path) and moves like a float in the sky.

NOTE

घनवृष्टिः He showers like rain the results of Karma.

१४. आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।

कविर्विश्वो महातेजाः रक्तः सर्वभवोद्भवः ॥

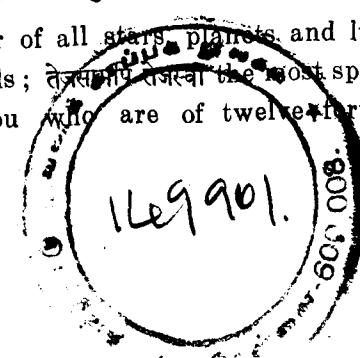
आतपी He is the source of heat ; मण्डली round in shape ; मृत्युः the destroyer of enemies ; पिङ्गलः His orb is yellow in colour (when rising) ; सर्वतापनः warms all up at noon ; कविः knower of all Science ; विश्वः the director of the universe ; महातेजाः of great glory ; रक्तः dear (loving) to all ; सर्वभवोद्भवः the source of all beings (samsara).

The Lord is the source of heat, round (spherical) in shape and is the destroyer of enemies (all obstacles). His orb is yellow in the morning when rising, he warms all up at noon, is the knower of all sciences, the director of the universe and is full of great glory. He loves all, the source of all beings.

१५. नक्षत्रग्रहताराणामधिपो विश्वभावनः ।

तेजसामपि तेजस्वी द्वादशात्मनोऽस्तुते ॥

नक्षत्रग्रहताराणामधिपः The leader of all stars, planets and luminaries ; विश्वभावनः the sustainer of worlds ; तेजसामपि तेजस्वी the most splendid of all the splendid ; द्वादशात्मन् you who are of twelve forms ; नमोऽस्तुते I worship thee.



NOTE

द्वादशात्मा The twelve forms are: Indra, Dhata, Bhaga, Pusha, Mitra, Varuna, Yama, Archis, Vivasvan, Tvashta, Savita and Vishnu.

१६. नमः पूर्वागिरये पश्चिमे गिरये नमः ।

ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥

नमः पूर्वागिरये (I bow to you in) the eastern mountain; पश्चिमे गिरये नमः (I bow to you in) the western mountain; ज्योतिर्गणानां पतये the lord of the stellar regions; दिनाधिपतये नमः I bow to the lord of the day.

I bow to you in the eastern mountain wherefrom you rise and in the western mountain wherein you set; I bow to you the lord of the stellar regions and of the day.

NOTE

This and the succeeding five verses are direct and similar adoration.

१७. जयाय जयभद्राय हर्यश्वाय नमोनमः ।

नमोनमः सहस्रांशो आदित्याय नमोनमः ॥

१८. नम उग्राय वीराय सारंगाय नमोनमः ।

नमः पद्मप्रबोधाय मार्ताण्डाय नमोनमः ॥

जयाय Giver of success to the worshippers; जयभद्राय bestower of weal; हर्यश्वाय I salute thee who are driven by black horses; सहस्रांशः of a thousand parts; आदित्याय नमः salutations to Aditya (see sloka 10); नम उग्राय salutation to you who is severe to those who disregard you; वीराय directs the creatures and their various actions; सारंगाय moves fast; पद्मप्रबोधाय to the awakener of the lotus; मार्ताण्डाय नमो नमः salutations to the enlivener of the universe in obscuraton.

Salutations to the giver of success to the worshippers, to the bestower of weal, to him who is drawn by dark horses and who has a thousand parts. Salutations to Aditya, severe to those disregarding him, who directs the creatures and their actions, who moves fast, who is the awakener of the lotus and the enlivener of the universe in obscuraton.

NOTE

(2) *Bestower of weal* the Lord (Sun) removes the ills of body and mind of his worshippers and bestows them weal (8) *Who moves fast* puranas say that the sun moves 2,000 yojanas (Yojana=eight miles) in half a minute (9) the *awakener of the lotus*, lotus flowers only in sunshine.

१९. ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।

भास्वते सर्वभक्षाय रौद्रायवपुषे नमः ॥

२०. तमोग्नाय हिमघ्नाय शत्रुघ्नायाऽमितात्मने ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥

२१. तत्तत्तामीकराभाय बह्वये विश्वकर्मणे ।

नमस्तमोऽभिनिघ्नाय रुचये लोकसाक्षिणे ॥

ब्रह्मेशानाच्युतेशाय To Him who is behind (above) the Creator, the Destroyer and the Protector; सूर्याय to Surya; आदित्यवर्चसे to the revealer of the splendour through Aditya; भास्वते to the brilliant one; सर्वभक्षाय salutation to the consumer of all; रौद्रायवपुषे to him in the form of Rudra, the Destroyer; तमोग्नाय to the dispeller of darkness; हिमघ्नाय the annihilator of snow; शत्रुघ्नाय to the destroyer of enemies of the worshippers; अमितात्मने to the immeasurable soul, too great for words; कृतघ्नघ्नाय to the destroyer of the ungrateful; देवाय to the dazzling, shining one; ज्योतिषां पतये नमः salutation to the lord of all the resplendent bodies; तत्तत्तामीकराभाय to the illustrious one shining like the molten and flowing gold; बह्वये to the conveyor and distributor of sacrificial food to the Devas in the form of fire; विश्वकर्मणे to the maker of the worlds; नमस्तमोऽभिनिघ्नाय salutations to the remover of the darkness (of ignorance); रुचये to the compassionate one; लोकसाक्षिणे to the witness of the world (by pervading all beings and watching their righteous and unrighteous actions).

(To be continued)

EXTRACT FROM A SOUL-DIARY

BY K. N.

8-12-1930

I AM immoveably centred.

I am deeply tranquillized.

I am sweetened absolutely in and out.

I am आत्ममयं, ज्योतिर्मयं, आनन्दमयं.

I do not press forward now to any change of condition or environment; for I know that all conditions and circumstances are equally transparent to the shining of the inward glory and sweetness and joy.

But if conditions and circumstances do change, as indeed they must under the influence of time, let them: The present is blessed. The change would be blessed. The future would be blessed. Through them all and in them all shineth for ever *Arul* and आनन्द (graciousness and joy). I am poised in this *Arul* and आनन्द. And this poise is a *live* poise, full of ज्ञान and *Shakti*, i.e., consciousness and power, and can therefore be never shaken. There is nothing in all the worlds, internal or external, no force in the *Ānthah-karanic* (mental) cosmos, or in the biological and physical cosmos, that either *can* or *would* act adversely to this poise. This poise being a poise of strong, powerful, penetrating joy—is that very rhythm and pulse which is at the Heart of the Universe. It is God: God-consciousness. It is शक्त-ज्ञान-अनन्त-आनन्द-ब्रह्म the *भूमा* on which the whole universe rests; in which and by which all that lives, lives; all that thinks, thinks; all that feels, feels; all that aspires, aspires; all that rejoices, rejoices; all that works and succeeds, works and succeeds. It is That towards which all beings tend. It is That, *That God* for which all souls pant, in which all find consummation, full and perfect and satisfying.

This having been known there is nothing more to be known. This having been gained there is nothing more to be gained. This being eternal, self-sustaining, inexhaustibly live joy, there can possibly be nothing outside of it that can either make it or mar it. It wells up of its own accord. It bubbles up from within the depths of the Spirit. That Spirit is Brāhmic. Of its energy and power and vitality, of its illumination and knowledge and effulgence—of its love and joy and bliss—all the energies and powers and vitalities of the world that we know, all the illuminations and knowledges and effulgences of the world that we know, all the loves and joys and blisses of the world that we know, are but *Amsas* or rays. They are all but effects; and effects which are far, very far indeed, from exhausting the source, the Orb from which they ray out.

नाऽन्तोस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ *B.-Gita*, X (40-42).

I am poised in Supreme Joy and Love.

I am poised in the supreme clearness of *Ātma-Jnana*, *Parā-Bhakthi*, *Rāma-consciousness*.

सुखमायन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ *Ibid.*, VI (21).

From this immoveable rock-seat, nothing can disturb me. From this beautiful ever-joyous poise, this unfailing illumination of consciousness, this perpetual graciousness of love and charm, nothing can make me budge even an inch. Is not vitality, bare vitality, continuous, unbroken, ever-working? without pause, or void, or interruption or interspace? And why should not then that pure and high vitality called ओजस् (vigour), and तेजस् (Radiance), and तपस् (Flaming Brightness)? Is not consciousness, bare consciousness, continuous, unbroken, ever-working? without pause, or void, or interruption, or interspace? And why then should it not be of the kind which is called भूमा (*Bhūma*)? That is, bright, gracious, supreme, joyous, clear, pure, divine in its bliss and benediction? There is nothing in the *nature* of things, in the essential *structure* of existence, in the fundamental *constitution* of our life and being, that points to death and disease, sorrow and fear, passion and perturbation, दुःख and क्लेश, or शोक and मोह as an unalterable or inalienable element of our consciousness. All the indications are in the other way. For whereas we feel restless under passion or disease, fear or sorrow, perturbation or death, we feel restful, easy, and genial under the opposite conditions; just as though it were intended to be borne in upon us every moment of our lives that vitality and health is ever more free and natural to us than disease or death, that joy and courage is ever more genial to us than sorrow or fear which are distinctly felt as alien and therefore produce an urge in the opposite direction; that peace and love and affectionate graciousness come home to us, our innermost heart, as something familiar, acceptable, and kindly, and more in line with what is deepest in us than their opposites which in consequence, set up, when they do come, a violent re-action against themselves from the interior resources of our being and spontaneity.

(To be continued)

WOMEN'S RIGHTS UNDER THE HINDU LAW

III

C. V. K.

(Concluded from page 187)

THEN one gets to another part of the bill. Clause 12 defines *stridhana*. The first sub-clause (a) is certainly vague. It says "all ornaments and apparel *belonging* to a female" is *stridhana*. The question is what does *belong* to her. Courts have often to deal with disputes as to whether, for example, a family jewel given to her and worn by her while she is a *sumangali*, *belongs* to her. This definition clause does not help one in preventing litigation over such a matter. The other clauses except two merely state the law as it is at present. The real innovation is in clauses (f) and (g) which say that property obtained by a female as her share in a partition and property taken by inheritance by a female from another female, or from her husband or son, or from a male relative connected by blood, are *stridhana*. Of that, a little later. Sub-clause (3) of clause 12 makes all gifts and payments other than, or in addition to, or in excess of, the customary presents of vessels and apparel, made to a bride-groom, in connection with his marriage, or to his parent or guardian or other person on his behalf, by the bride or her relatives or friends, *stridhana*. If this is intended as a preventive against the demand for dowries, it will be a fatuitous attempt, for the avaricious parents of the bridegroom can easily contract out of this, and if they are not avaricious, there is no need for a clause like this because what is so given, as is often done in Malabar and among the Vysya communities in the East coast, is put to the share of the bridegroom, and he gets that in the family partition if there is a partition or gets it as the sole surviving member if he is the sole surviving member. Then his wife will practically get all that for herself.

Clause 13 is the *piece de resistance* of the bill. It declares that a female owning *stridhana* property of any description shall have over it absolute and unrestricted powers both of enjoyment and of disposition *inter vivos* and by will, subject only to the general law relating to guardianship during minority. In so far as it relates to the other classes of *stridhana*, it merely states the general law at present. Even when it applies to what she gets for her share in a partition, there will be little room for objection or controversy, at any rate from those who

agree to her getting a share. But when it deals with the property got by inheritance it involves a tremendous innovation which is practically against the general consciousness of the community at present. The same idea is involved in clauses 15 and 18. Clause 18 contemplates the estate inherited by a female being of a limited estate only in cases where she was not related to the deceased either by blood or through descent from the common ancestor or is not his widow or mother. But such succession will be so rare that the committee need not have bothered themselves about it and provided the detailed limitations and checks on alienation, in the rest of part IV. According to the scheme of the bill the female heirs other than the widow and the mother would in 99 cases out of a hundred be daughters, daughters' daughters and daughters' daughters' daughters, brothers' daughters, sisters' daughters, son's daughters, sons' son's daughters, son's daughter's daughters, daughter's son's daughters, brother's sons, daughters, etc.

Now, most of these people will have some drop of blood in common with the prepositus, and so would be related to the deceased by blood. According to clause 18 they will have full estate. Widows of pre-deceased sons, grand-sons and great grand-sons, step-mothers and brother's widows and widow's brother's male issue may not get the benefit of that clause. But such peoples' succession will be so rare that the committee need not have worried themselves about providing for such cases. On the question whether a full estate should be given to widows there can be honest difference of opinion if one's idea of a family is not to be altogether given up. What will be the practical result of this provision. In 999 out of 1,000 cases the lady will, by means of a gift or will, pass on the estate to her own blood relations, a brother or a sister or their progeny. This means that the husband's family is destroyed to enrich a wife's family. It seems to us that there is no justification for such a destruction of the ideal of a family that has obtained for quite a millennium. One can understand the view that there should be, in this matter of succession, no distinction between one's own daughter or a sister and one's own son and a brother and similar relatives. But why should a widow who has no children be enabled to take the property away from his own brothers and sisters and give it away to members of her own family? The whole anxiety to give her a full estate to a widow rests upon a desire, and a very laudable desire, to avoid the incessant quarrels that often come before Courts as to the validity of alienations made by widows and other female heirs of estates inherited from males or females. Many have been the attempts to legislate against this common class of suits. Evidently, the committee's method of dealing with them is the fabled

one of cutting the guardian knot. There will in future be no such suits, because the female heirs have a full estate and can alienate even without "necessity". It seems to us that while this has the merit of simplicity, it shakes the foundation of the family system to an extent for which I think there is no warrant. On the other hand, it would seem that the way to deal with such a situation, without causing undue disturbance, would be to (a) restrict the change to cases where the female heir is the lineal descendant of the prepositus, whether in the male line or in the female line, and (b) in the case of a widow, to property up to a certain fixed value, say the value fixed by Sec. 40, the Indian Succession Act or the English Law of Inheritance where the widow is the sole heir, and (c) in all other cases to adopt the procedure, prescribed in chapter 40 of the Civil Justice Committee's report for the disposal of such suits. If that is done the widow and other female heirs will have enough power of alienation without disturbing the equilibrium of the courts or society.

Part 5 of the bill deals with the question of maintenance of women relatives. We find that the committee has introduced "a step-mother" in the list of persons to be maintained by a person. If he had got the property of his father, there is nothing wrong in this. But if he had not, one does not see the justice of the change. Suppose a person divides from his father who afterwards wastes his share, or he has no property to divide with a father, and the father chooses to marry against his wish, why he should be burdened with the maintenance of his father's wife is not clear. It would seem according to the drafting of clause 24, that he has to maintain her even when the father is alive for there is no distinction made between a step-mother and a mother; and the mother is bound to be maintained even when the father is alive. Then he is asked to maintain, whether he is possessed of property or not, his unmarried sister, until she attains majority. If she chooses to remain unmarried for a long time, this will be an exceedingly onerous burden upon a man, and if "sister" includes a step-sister the burden becomes even more intolerable. Take again, the case of a widow of his predeceased son. Suppose a young scapegrace of a son goes and marries against the wish of his father, why should the father be made liable to maintain his wife. This will only encourage improvident marriages. It seems to us that these have been unnecessarily added. Again, the drafting of clause 24 requires considerable attention. It is stated that "a Hindu male *whether possessed of property or not* shall be bound to maintain the following female relatives". If he is not possessed of property how can he maintain them; and from what? Suppose he is able to get just enough to keep his

own body and soul together. Has he to be put in jail for failure to maintain the others.

Then clause 25 deals with the cases where the wife is entitled to separate maintenance. The committee has to be congratulated on several of the provisions in that clause, as where the wife is given the right to refuse to live with her husband when he is suffering from any venereal or loathsome disease, more so when he keeps a concubine in his house or when he habitually misconducts himself with other women, or when he marries a second wife. The clause is good so far as it goes. But it leaves a great deal of room by vagueness for litigation, even taken with clause 27 which deals with the amount of maintenance. One would like, at any rate in the case where the wife refuses to live with her husband because he keeps a concubine in his house or habitually misconducts himself or when he marries a second wife, that she should be entitled not merely to maintenance from him but to claim a share of his property and income. In such a case I would go so far as to say that the wife should be entitled to claim a third of the property which the male has at that time, and that the term "property" should include income which that person gets. Such a provision would put an end to reckless second marriages and the flouting of the wife by introducing stranger woman into a home—very much more effectively than leaving it to be a case merely for maintenance. Taking a concrete case, suppose a person marries a second wife without the consent of his first wife and for no legitimate reason, and the first wife refuses to live with him, and suppose his income is a thousand rupees a month no court in the land, if it is merely a question of maintenance, would give her more than Rs. 50 or Rs. 60 a month. On the other hand if she is entitled to claim one-third of that income and one-third of the property that he then has, he would think a thousand times before taking a second wife. We are glad that in the case of a female entitled to maintenance the committee makes reasonable provision for her *educational and cultural needs*. Here again, the only objection I would take is the vagueness of the phrase "needs". Take for example a case, which is likely to become common in the near future, where a son dies leaving a young widow, with plenty of ancestral property in the hands of the father. Suppose this modern girl wants to train herself for a profession, say that she wants to take a course in medicine. Will this clause give courts the necessary power to give her enough money for that. One cannot say that it is a *need*, as that term is now understood. It would be well if all this is made clear. Clause 28 makes maintenance a charge, but it leaves a great many loop-holes. Cases are common in which, for example, a family engaged

in trade sustains losses, with the result that all the female members of the family are practically made destitute; for, whatever their rights to maintenance may be, an alienation made by the manager of a joint Hindu family for family purposes is to have priority over their rights. It will be very difficult to prove that alienations made for trade, for example, are not such legally binding alienations. And why should a wife's right to maintenance be deemed to be a charge upon all property and interests in property possessed by the husband only when the claim is made in writing and the writing is registered under the registration regulation? Which decent Hindu wife will make such a claim and in such a form? It should be made to arise from the date of her marriage just as the birth of a son gives him a right to share as from the date of the birth. Similarly, in the case of the rights of other female members also. These female members are not usually allowed to share in the direction of the family affairs in practice, and they cannot therefore prevent the loss of property by the indiscretion (to put it mildly) of the males. It seems to us that the position of women will be as precarious as it is at present, unless it is held that their right to maintenance becomes a charge on the property liable for maintenance the moment the relationship which creates the right to maintenance comes into existence. In the case of property acquired by a husband or father or son even where it is not inherited by him, the moment the acquisition is made, the charge should attach to it. This may in a sense curtail the power of the male members of the family to alienate. We think that that is much less inconvenient a situation than that the female members should be left adrift because the male members choose to be inefficient or wasteful managers of property.

So far I have indicated the lines on which I think the bill drafted by the committee can be improved, to achieve more effectively the object they have in view. One had to be brief considering the space at his disposal. Perhaps, I might elaborate some of these points on another occasion if it is wanted. I offer my congratulations to the Mysore Government and the members of the committee for tackling a very pressing problem in a way full of sympathy for those dear daughters of India in whose economic welfare every Indian worth the name cannot but be interested. I trust that this committee's report will not share the usual fate of the reports of committees and become an object of interest to the antiquarian, but that, on the other hand, the Mysore Government will implement it into an effective statute, in the near future.

REVIEWS

Special New Year Number of Health, January, 1931.

The New Year Number of *Health* for January, 1931, marks the commencement of its 9th year and contains many interesting and instructive contributions from eminent health authorities in India and extracts from health publications in all parts of the world.

The frontispiece exhibits one of the famous hill-temples of Southern India, viz., Tirukalukundram Hill.

The Editorial describes the advantages of hill climbing from the health point of view. Mountain climbing for health appearing elsewhere in this number scientifically confirms our ancient Hindu ideal of hill climbing as a health promoting exercise and may profitably be read along with it.

"Health News and Notes" deal as usual with varied topics of interest on health. The vigorous condemnation, by the 'American Medicine' of the social problems of America is another interesting note and a fitting answer to Miss Mayo by her own kinsman.

The journal is profusely illustrated and though enlarged by the addition of 12 more pages, is priced the same amount, viz., As. 2 per copy. It deserves to be in the hands of every one who cares to preserve his or her health. The annual subscription to this well-got-up journal which is published in Tamil, Telugu and Canarese also is Re. 1-8 post paid for any edition. Publication Office: 323 Thambu Chetty Street, G.T., Madras.

Hindi Books and Booklets from the Gītā Press, Gorakhpur.

I. *Bhakt-Bālak* with illustrations. By Hanūmānprasād Poddār.

Five charming stories, simply told, about devotional young ones, having that spontaneous outflow of devotion which calls forth a response from the Beloved, and not the bargaining, with prayers or sacrifices, for objects of desire.

II. *Sapt-Mahāvrat*. By Mahātma Gandhi.

A Hindi translation, from Gujarati, of seven out of the many statements by way of instructions given (vows recommended) by Gandhiji from the Yerravada Jail, for search after Truth, to the dwellers in his Āshrama. Highly spiritual advice—with the key-word of Satya or Truth—of daily use to ardent seekers of Truth.

III. *Shrimad Bhagavad-Gītā* in big type.

The author and publisher has done good public service by bringing out a cheap edition (price As. 8) of the Gītā with an easy Hindi translation and an index explaining the subject matter in each chapter.

IV. *Swāmi Magnānandjiki Jivni our ūnké Pad.*

The verses, like those of many advanced souls, sing of spiritual truths, absorbing the mind of the singer and lifting his consciousness into an inner world of reality.

V. *Ek Santkū Anūbhav.*

Experiences of a holy man, Shri Nārāyana Swāmiji, through acquirement of good qualities, especially through Truth, Meditation, Kindness and Charity, the four pillars of religion according to *Shrimad Bhāgavata* Practical advice for the life of a mystic.

VI. *Āchāryaké Sadupdēsh.* Compiled by Gurāṇḍittā Khannā.

Good-spiritual--advice by way of commentaries by the present Shri Shankarāchārya while giving discourses on the *Bhagavad-Gītā* recently at Amritsar. Notes as taken by the admiring writer and corrected by the original speaker are compiled into the pamphlet. The terse, short statements on spiritual matters are worth reading.

VII. *Vēdānt-Chhandāvti.* By Swamiji Shri Bholébābaji.

A collection of inspiring songs, useful equally to all aspirants of higher life—men and women of all castes and classes—by instilling into their minds the quality of desirelessness.

VIII. *Bhakt-Nāri* with illustrations. By Hanūmānprasād Poddār.

This is the second series of Bhakt-Charitra-Mālā, of which *Bhakt-Bālak* is the first one, and which like the latter contains five stories of whole-hearted, uttermost devotion and self-renunciation by Bhakt-Nāris. Truly is it said herein by Rabiā that only the ignorant worship God through fear of hell or desire for heaven.

IX. *Samājsūdhār.* By Hanūmānprasād Poddār.

The pamphlet suggests many good points for civil reforms and improvement of Hindu society.

X. *Shrimad Bhagvad-Gītāké Kūchh jānné yogya Vishaya.* By Jayadayāl Govindkā.

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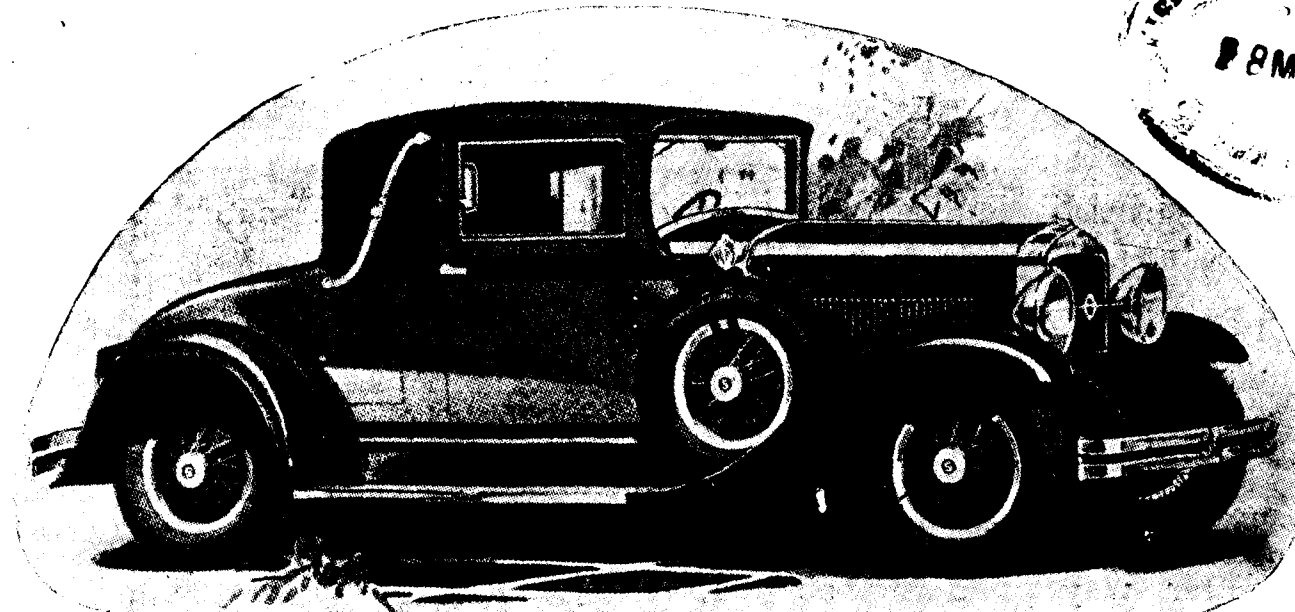
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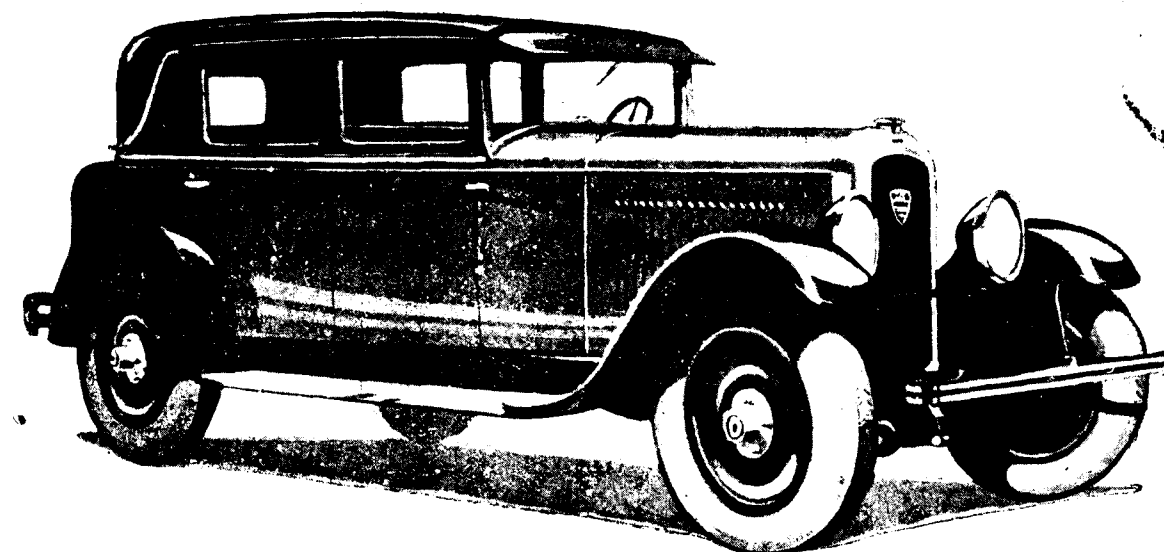
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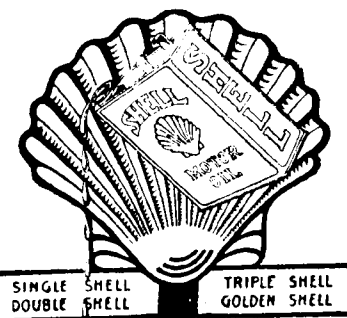
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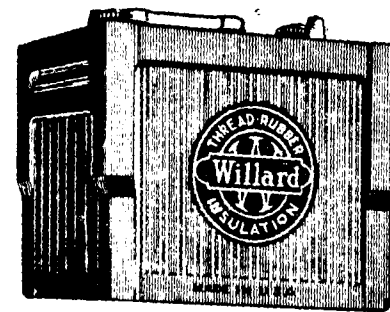
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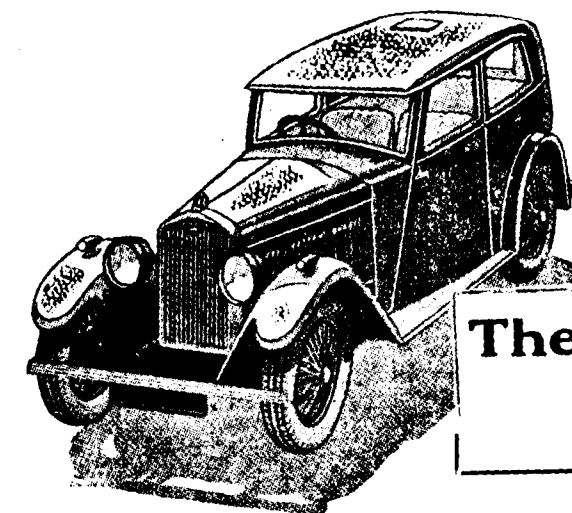
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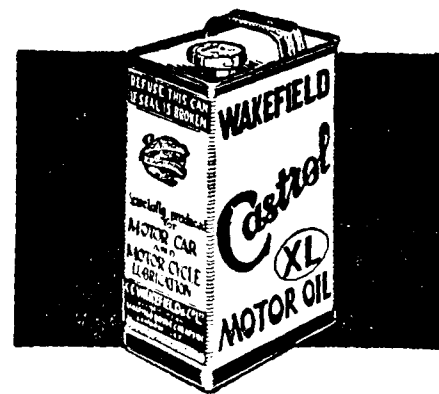
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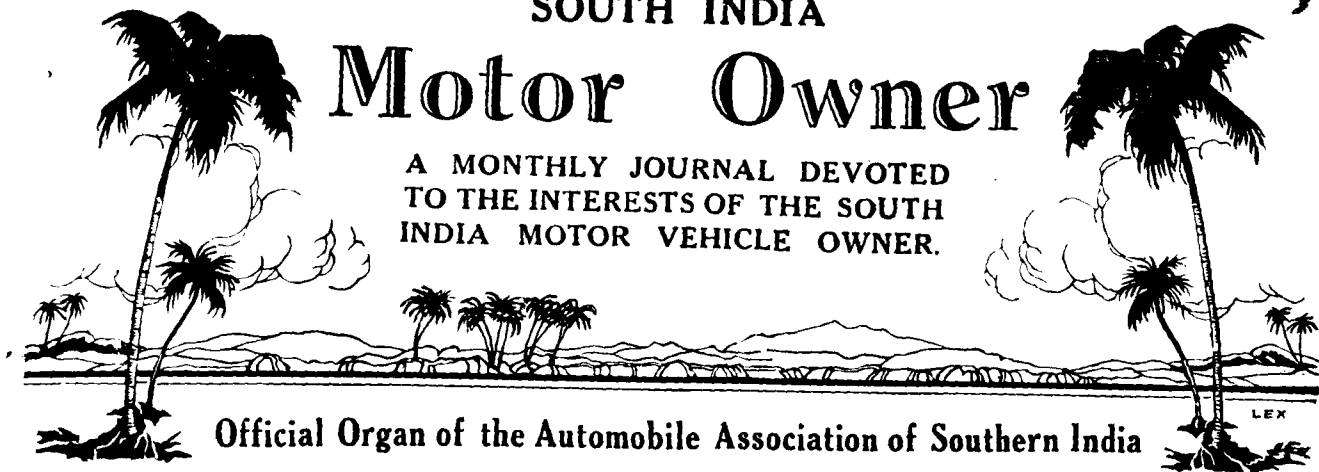
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THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



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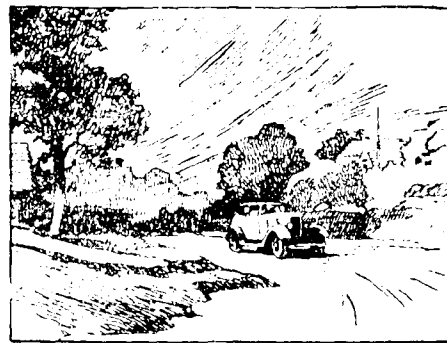
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How Humidity affects Engine Performance.

The Influence of Various Atmospheric Conditions upon Power Output, Smooth Running and Petrol Consumption, Cars that seem Capricious.

CARS like people often appear to be capricious when in reality their moods are due to external conditions over which they have no control. Just as a suitable diet will improve the temper of an irascible motorist, so a change in the mixture with which his engine is fed may produce a big alteration in its temperament.



moist atmosphere it is actually using 1 lb. of water to every gallon of petrol. This is quite sufficient to produce a marked anti-knock effect.

Laboratory tests have been made to ascertain the exact effect of humidity upon power and petrol consumption. These have shown that when the air is moist a greater spark advance can be used,

The cool damp weather which we experience in the autumn has often a kindly effect upon the behaviour of petrol engines; it is quite a common experience, says a writer in "The Motor", that a power unit which is usually prone to roughness will run much more smoothly and quietly when the air is thoroughly moist. It might almost be said that engines in general, like ducks, enjoy really wet weather.

This fact is due to the anti-knock influence of water vapour in the mixture which is drawn into the combustion chambers. Many engines which never produce audible pinking actually suffer from a trouble which the experts call "incipient detonation". In other words, when they are working hard, the flame rate is too high, although not quite high enough to produce an audible knock.

Moisture Prevents Rough Running.

A certain amount of shock is, however, occasioned by the suddenness with which the pressure rises after the spark occurs, and this is felt by the sensitive driver as a kind of roughness caused primarily by crankshaft vibration. Moist air reduces the rate of flame propagation, so preventing shock and enabling the engine to run more smoothly.

On a wet day it is not uncommon for the atmosphere to carry .01 lb. of water per lb. of air. Remembering that the engine uses a mixture of about 14 lb. of air to 1 lb. of petrol by weight, a simple calculation shows that when it is inhaling a

which is what one would expect from the effect of moisture upon the flame rate. Even with suitable spark adjustments, the power output is decreased slightly by the presence of the water, but in practice this is usually offset by the fact that air temperatures are lower in the cool weather than in the summer. Consequently, the engine is receiving a denser and therefore heavier charge, which more than makes up for the presence of the water. Petrol consumption appears to be practically unaffected by the degree of humidity commonly met with.

Barometric Pressure and Power.

It may be opportune to point out here that the barometric pressure has a marked effect upon the power output of an engine. This is always taken into account when careful bench tests are being made, suitable corrections being applied in order to secure uniform results. When a piston falls on the induction stroke it is the external atmospheric pressure which "pushes" air into the carburettor and down the inlet pipe; we are so fond of speaking of "suction" that we tend to lose sight of this elementary fact.

In considering atmospheric temperatures, which also affect the charge density (as already noted), it is important to remember that it is the *absolute* temperature which counts, reckoned from a zero which is 460-odd degrees below the zero of the Fahrenheit scale.

A change in air temperature from, say, 50 degrees F. to 100 degrees F. does not therefore represent anything like as large an alteration in density as might be thought. The absolute temperatures (found by adding 460 in each case) are respectively 510 degrees F. and 560 degrees F., so that the alteration is only about 10 per cent.

From these facts it might be deduced that the power output would be 10 per cent. less at the higher temperature, supposing the barometric pressure to be the same in each case. In actual practice, however, this is offset to some extent by the beneficial effect of a higher temperature upon carburation, mechanical efficiency and so on.

Consequently, the alteration to the power output is only half as great as that mentioned above.

Cars That Run Better at Night.

A cool, damp evening, with the barometer high, will ordinarily produce conditions under which an engine will pull well and smoothly; it is probably for this reason that cars are popularly supposed to run better as darkness falls.

Optical effects must also be taken into account, however. When day-light fades visibility decreases and a car then gives the impression of travelling faster.

Life of Automobile Finish

May be Prolonged Indefinitely.

THE necessity of preserving the outside appearance of an automobile unquestionably deserves the attention of all good motorists. No one can deny the fact that there is a certain personal pride attached to an automobile and very often it is reflected in the cleanliness and lustre of the body finish. With just a little care and attention the smart appearance and attractiveness of a car can be easily maintained and protected.

Deterioration of the finish is generally caused by two things. First, a thin film of dirt accumulates on the surface and becomes backed there by the sun and engine heat. Second, the finish itself becomes weathered through frequent exposure to the sun, rain, heat and cold. The element most destructive to automobile finishes is the ultra-violet rays of the sun. These rays cause the disintegration of the tiny pigment particles on the surface which were originally put into the finish to colour it. Consequently the colour

fades or certain parts of the surface loses colour and the result is a shabby looking car. When dirt is allowed to remain on the surface for any length of time, it hardens and forms a film over the original surface thereby eliminating the fine lustre of the finish.

THE ROAD - BREAKER

*With crowbar, pick and mamoty
Inside a flagged enclosure
He sets about the simple task
Of sub-tarmac exposure.*

*Precisely where it's busiest
He tears the road asunder
And opens to the light of day
The pipes and things thereunder.*

*The traffic wriggles round the hole
Whence comes on awesome clatter
Pedestrians go dawdling by
To see what is the matter.*

*The coolie glories in the task
He hated to begin it.
But doesn't find it hard to heave
A shovel full a minute.*

*He excavates his little plot
Resignedly—and then
Just when we all detour that spot
He fills it in again.*

The best way to preserve the finish of a car is to apply a polishing wax to the car as soon as it is purchased. If, however, this is neglected, a polishing wax can always be applied as long as there is a finish on the car. But the finish must be thoroughly cleaned before a wax can be applied satisfactorily. It is not enough to have the car washed. It must be polished also to remove chalked pigment and traffic film. Then a lustre cream should be applied and rubbed vigorously to develop a good shine. This excludes the ultra-violet rays of the sun and retards the deterioration until it wears off.

EDITORIAL

Prospect and Retrospect

The New Road.

BY the time this is published we shall all have settled down to a new year already well into its stride. Just as we do not know everything which will happen on starting a long run in the car, so do we little know what luck—good or bad—will attend our journey through the present year. Adventures we shall welcome, mishaps we can afford to laugh away; but we do fervently hope no catastrophe will overtake us upon the road.

And having said just so much, we will refrain from any further allusion to these wearisome matters, and devote ourselves to the far more pleasant, yet just as sincere task of wishing all readers of the *South Indian Motor Owner* every good wish for 1931.

Though there may be shadows on the road, and crossings fraught with peril, we still hope that none of them will be black enough to spoil a pleasant journey.

Danger of Smooth Tyres.

In a recent case in England where a car skidded causing a collision, the defence pleaded was that the skid was unavoidable, and the judge summed up in a very definite manner. To prove effective, he held that the defence must satisfy him that there was no blame attaching to the driver of the skidding car. It seemed to him that to establish it the driver must show that there was no defect in his car which might have caused or contributed in any way to the skidding.

The purpose of patterns on tyres was to minimize or avoid skidding which would be unavoidable with smooth tyres. He said that in the present case the principle he was going on was that the defendant skidded in the way he did and had not shown that his car was free from defect in that his tyres were worn smooth.

This is a very important decision. In these times of slippery roads a well-defined gripping tyre tread is an absolute essential, and it will be seen that, in the event of a collision as a result of skidding, it is no defence to plead that such a happening is unavoidable if it can be

proved that tyres are being used with treads so worn as to constitute a defect in the vehicle. The modern tyre gives remarkably long service, but it is false economy to run it to destruction.

The £100 Car at Last?

At frequent intervals for many years the £100 car has been heralded but it has been left to Sir William R. Morris to be the first man actually to put an automobile at this price into production.

The new model was announced recently. It is to be known as the Morris Minor S. V. (side-valve) so as to distinguish it from the present popular Morris Minor, the engine of which has overhead valves operated by an overhead camshaft. In other words, it will be a supplementary model to the existing Minor.

Despite the low price, it will be fully equipped; the two-seater body is coachbuilt and finished in cellulose with red upholstery. The radiator is black and there are no external bright parts.

Abolition of Tolls.

There is every indication that a real effort is shortly going to be made to abolish the toll nuisance. This is a matter which has occupied fleeting attention at frequent intervals in the past, but nothing of note has been achieved.

Now, however it would seem that a determined effort is to be made to introduce a Bill early in April, whether this Bill will meet the fate meted out to previous schemes for elimination of tolls remains to be seen. Even more important to motor owners than the abolition of tolls, is the provision of an equitable substitute. Revenue for the maintenance of roads has to be obtained, yet we would recommend for study by those responsible for alternative methods of levy, the simple sum which proves that three cars paying 8 annas each toward the upkeep of roads will give us better roads, than one car paying one rupee!

And that is a basis of an excellent new year resolution for all our legislators who interest themselves in motors and motoring.

The Value of Service

What does service mean to the buyer and to the seller?

ONE of the most prolific of all sale producers and custom retainers is Service. This rule dealers in cars have come to accept without reservation, and buyers of cars have come to expect it—and rightly so—of the car dealer, in fact we can safely say that we have no knowledge of a case when service, did not result in increased goodwill and better business.

From the dealer's point of view service is a salesman who secures endless repeat orders and keeps motorists perfectly satisfied—just another instance of the rule that it is easy to sell something once, but one has to do more than sell to ensure repeat orders. A dealer may conduct his business with the highest efficiency, take advantages of all ethical means of sale promotion, earn and maintain a high business and personal standing among the community with which he deals, and do all those other things that mark the difference between success and failure in any line; but in addition he must give something more. He may have an excellent product line, plan his sales work carefully, his product might compare favourably with any other on the market, and he might offer more value for money than any of his competitors, but unless he looks to after sale service all the foregoing is of little avail except that it results in immediate profit. All business men will grant that immediate profits are of very little importance compared with sustained profits over a period of years and the modern merchant builds, not for the immediate but for the remote future. Today's work being merely a foundation upon which his ambitions are being gradually built.

Service does not mean merely taking care of a car during its early existence in the hands of the

purchaser, neither does it mean looking after a car during the period of say a hire purchase agreement. Ethically it means as long as a car owner drives any one of a particular dealer's cars, then this dealer must give that service which the owner has every right to expect. On the other hand

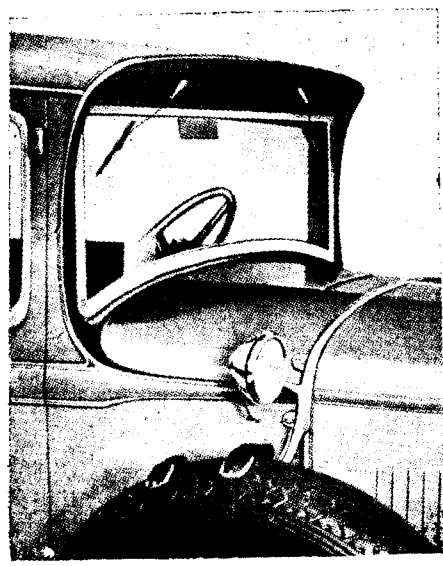
the owner has not any right to expect free service, because any thing which is given free in this way defeats its own object, because if free it is apt to be given negligently and without the care which should be devoted to the matter to procure the highest efficiency.

No one expects to get something for nothing, but at the same time one expects to pay for good service. At the present time competition in automobilism is so keen that buyers expect to have service of maximum efficiency as an inevitable background when they contemplate purchasing a car.

It thus comes about that the service department of any motor car dealer means a great deal both to the dealer and to the purchaser. The dealer is charged with a grave responsibility and the owner must not think he has been given something quite inconsequential. It behoves dealers, therefore, to get a right perspective regarding their service department and car buyers to examine the question of service once in a way from the dealer's viewpoint. Only when sellers and buyers get together on this matter of service will full value be obtained. A better understanding on this point is one of the ways in which motoring in Southern India can be made to grow and prosper.



The Bangalore dealer tests all his Cars on the maidan the picture shows a Ford Sedan just ready to undergo the trial.



Concerning Visibility.

BODYWORK WHICH
"BLINDS" THE DRIVER
AND CAUSES ACCIDENT.

The adjacent illustration shows the tendency of modern coach work. A low wind shield, thick corner pillars, screen wipers and interior driving mirror all tend to narrow the drivers range of vision. This matter of decreased visibility forms the subject of this article.

THE tendency in motor car coachwork has reached the dangerous stage. In the olden days, when cars were novelties and those who drove them adventurers on uncharted seas, the seating accommodation was such that one sat on—not in—the body. Exposed to every wind that blew, the stalwarts endured hardships that the modern spoiled child of progress would not tolerate for a moment.

But the pioneers had one great advantage: they enjoyed a practically unrestricted view, not only of the road ahead, but also of their own front mudguards. In these days the ability to see at a glance the precise location in space of the near front wing was not so important as it is at the present time, for a quarter of a century ago the roads, to all intents and purposes, were deserted, and one might travel on them for miles at a stretch without seeing any vehicles.

Then, as motor cars began to come into general use, a cry arose for protection from the elements, and inch by inch we sank down into the body, what time the body sides grew ever higher and higher about us. And as we sank so did our range of view become restricted. No longer did we look almost perpendicularly down on to the road over the end of a short, squat bonnet. Engines lengthened and bonnets naturally followed suit; and as the radiator receded into the distance it grew in height; the tops of the front wings changed their position horizontally with the radiator, and this process has gone on until to day we are often sitting so low in the body, and the scuttle and bonnet top are so high, that we cannot without craning our necks upwards and sideways see our front mudguards at all.

Now this is by no manner of means as it should be. In present traffic conditions, far from having the roads to ourselves, we are forced to share them with hordes of other cars, many of which are driven by persons of but scanty experience. In such circumstances an ability to see easily, precisely what is going on around us, and exactly where our own wings are in relation to those of other cars is highly desirable. We may, ourselves, be not overskilful—at any rate, we may find great difficulty in estimating to a matter of six inches or so where is the outside edge of our near front guard, when that guard cannot be seen save by an acrobatic performance which distracts our attention from other important duties.

Even the experienced motorist is not always too happy when he is thus "driving blind" in a crowded thoroughfare; what the discomfort must be to a novice, those of us who served our apprenticeship at the wheel many years ago can but guess. That it must be acute is obvious, and that it contributes in no small degree to the minor collisions which occur with such lamentable frequency is unquestionable.

Moderation the Solution.

The problem is in reality not difficult to solve. The trouble is due principally to the all-too-common mistake of overdoing something which, done in moderation, would be good. The old seating arrangements were ridiculous; they could be improved by alteration along certain well-defined lines. Those lines were followed until we "ran of the rails." The carrying of fashion to extremes in this case, as in so many others, has been our undoing. We must now go back a few steps on the road that leads to complete sanity, and the body-builders must help.

It is, as a rule, the body built to special order that is the chief offender, though many standard types of bodywork also are not free from criticism. The correction of the tendency to obliterate the driver's view should be capable of achievement by the good sense of those who design coachwork.

Germane to the subject of restricted out-look already referred to is the very poor visibility of

which complaint may fairly be made at many corners and cross roads. Admittedly in this respect there has been a very marked improvement during the past few years, but much remains to be done.

In this matter the local authorities can help, for they already have certain powers to deal with blind corners, and in all probability, an extension of those powers could be secured without much difficulty.

On Advertising.

MR. A. M. Wade, Advertising Manager of General Motors India Ltd., gave a radio talk on American Advertising methods on December 18th, and he began by briefly reviewing the history of advertising. He showed how the development of trade, the flowering of the arts and the steady march of man toward civilization, all were largely correlated to the story of advertising.

Mr. Wade further remarked that while the fundamentals of advertising were the same the whole world over, the methods by which the advertising appeal was made were dependent upon the audiences to whom the advertising was directed. He said that an advertiser knows his own home audience almost intuitively, but when he comes to consider the advertising of another country, unless he rightly judges it in the terms of the audience of that particular country, it does not appear very sound. Therefore any advertiser wishing to succeed outside his own country must study the people of that country and make his advertising understandable to them.

A comparison was then drawn between American and English methods of advertising and showed that the methods differed as the audiences differed. He pointed out the average Englishman has a tremendous respect for tradition, conservatism and discipline. The average Englishman has a home, and the average American has not. An Englishman's home is his castle; in other words, he has roots, personal roots, family roots, class roots. He thinks that the way he does things and likes things is the way he will continue to do things and like things. His ancestors had the same autocracy of spirit. The average Englishman, said Mr. Wade, retains a certain aloofness and is not looking out for new things; everything round him is stable and habitual, in fact, he hates upheavals. Generally speaking, he is a difficult man to sell unless he likes you. He is self-reliant and has little faith in experts and little desire for direction.

Mr. Wade then pointed out that the average American is in many ways the opposite. He has no home; his is a nation of migrants from one job to a better job, and from one set to a higher set. He has no respect for tradition and will always try to benefit by the experience derived from his ancestors

and progress further. He has no privacy. He likes to join movements; he loves the mass psychology of a crowd. His mind is always open to new ideas. He sees progress and change all around him. He senses that there is more before the human race than behind it. Generally speaking, the average American is an easy man to sell, if you have something to sell him which is an advance on what he has. This fact perhaps accounts to a very large extent for the great success of American advertising and American industry.

To the British mind American advertising is very unfriendly stuff. It is importunate and appears a bit crude. The Englishman does not understand it because it is foreign to his conservative ideas.

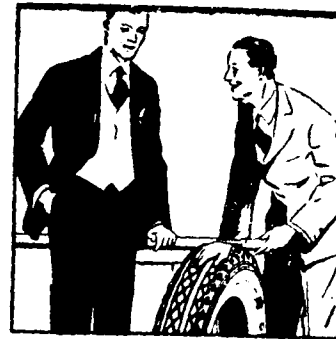
To the American, English advertising is equally difficult to understand. It looks cold and weak. It has no life or punch. It is too timid and obscure. It is often mildly comic and fatuous. But it pays because it suits its audience.

English advertising is different in its approach; cheerful without being intimate, amusing without being presumptuous, suggestive rather than commanding. It does not appeal to the American. It is talking British to the Britisher.

American advertising—direct rather than subtle—forceful rather than discreet, trades on the possibilities of creating mass opinion. To the Englishman it is offensively familiar and prying. He is wrong in his presumption that American advertising is "irresponsible." It is talking American to Americans.

In closing, Mr. Wade stated that he believed American advertising methods are more successful in India than English methods because the Indians are mass thinkers and not individualists. American advertising as it exists today, said Mr. Wade, is too advanced for India at the present time and the American advertiser in India can attain success more easily by adapting American advertising of from 5 to 10 years ago to present Indian conditions.

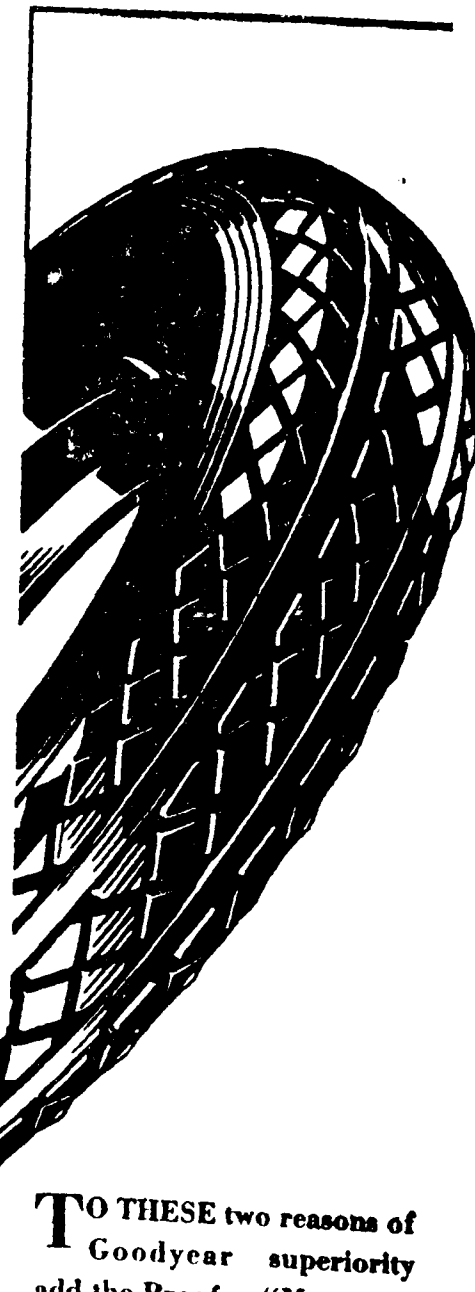
Mr. Wade finally closed his talk by stressing the point that as long as advertising talks in a language which is common currency with its audience, it will succeed no matter what foreign advertisers may think about it.



Palm Test shows you how the All-Weather Tread grips the road, giving added safety and extra traction.



Cord tests show you why a Goodyear Supertwist cord carcass has greater elasticity and ability to absorb the blows of the road.

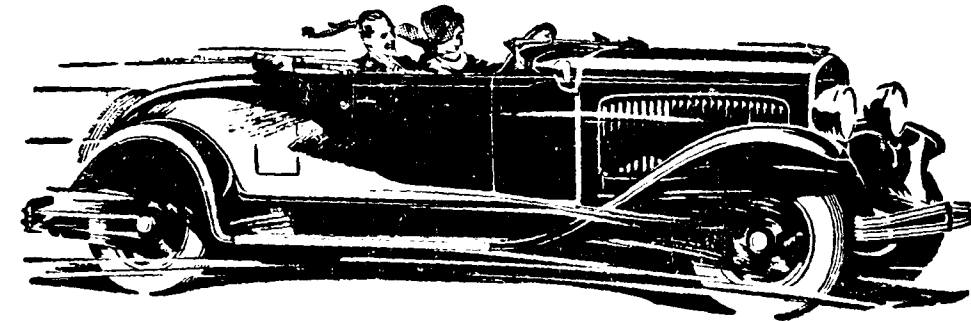


TO THESE two reasons of Goodyear superiority add the Proof: "More people the world over ride on Goodyear Tyres than on any other make!"

GOODYEAR

2-30 24

Useful Notions for the Owner-Driver



Helpful hints for the motorist who wants to get the most service and enjoyment out of his motor car.

IN starting the car it is important to release the starting pedal immediately the engine begins to fire. Do not continue cranking engine with starter if ignition does not take place promptly. If necessary to use "choke" in starting, do not keep the button out too long, as the cylinders will then be flooded with petrol. Do not race the engine immediately upon starting or drive the car high speed until thoroughly warmed up. Scoring of pistons and cylinders may follow if this precaution is not observed.

The function of the oil filter is to remove from the crankcase oil all particles of dirt and carbon not already eliminated from circulation by the oil pump screen. When the filter is entirely free of dirt, its capacity is such that the quantity of oil in the crankcase will pass through the filter approximately every five minutes, at a car speed of 25 miles per hour. This rate of flow will gradually decrease until such time as the filter ceases to function, due to clogging, and while there is no definite limit to the life of the filtering unit, it is advisable to replace this unit after approximately 10,000 miles use.

To drain the cooling system, open the drain cock which is located on right side of the car at the lowest point in pipe between water pump and lower tank of radiator. The car should never be stored, especially in cold weather, without draining the system thoroughly.

Once or twice a year, it is advisable to clean the cooling system. In performing this operation, the following suggestions may be of assistance.

First drain the system thoroughly and after dissolving a pound of sal soda or a half pound of lye in five gallons of water, pour mixture in the radiator after straining through a cloth. Run the engine slowly for five minutes and then drain the cleansing

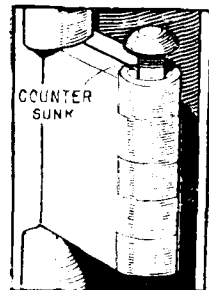
mixture. Again fill the system with clear water, running the engine as before; after draining this thoroughly, the radiator may be refilled for use. Through flushing of the system after using the cleansing mixture is essential in view of the detrimental action of such mixtures on the hose connections. It should be remembered that contact of the cleansing mixture with the enamelled or painted surfaces will injure the finish.

Adjustment to cylinder valves should never be made when the engine is cold. Valve stems will expand and so be longer when hot than when cold. If the adjustment is made on a cold engine, the valves may not seat properly when hot. In fact, adjustments to various engine parts should not be made when the motor is cold.

The products of complete combustion of petrol are invisible. These are water vapour, carbon dioxide and carbon monoxide. If the smoke from the exhaust is black but rapidly disappears this is probably free carbon and enough air has not been available for the amount of petrol drawn into the cylinders. If the smoke is bluish in colour and rather heavy, the indication are that the lubricating oil from the motor is being consumed in the combustion chamber. This is especially noticeable on old cars when valves need grinding, cylinders reboring and new pistons and rings are required. Water blown from the exhaust of a cold motor does not always indicate a leak in the cooling system. The water vapour which is a product of combustion of petrol has merely condensed to liquid in the cold exhaust pipe is being blown out.

A dragging brake increases tyre wear in addition to cutting down speed and adding to the consumption of petrol and oil. It is not always possible to tell when a brake drags by the performance of the

motor. The only method of saving tyres and getting the most out of petrol and oil is to have the brakes properly adjusted from time to time. If the brakes are dragging the drums will be heated. They may become so hot as to set fire to the grease and oil around them.



The top of a hinge can be countersunk to allow easy ingress of oil.

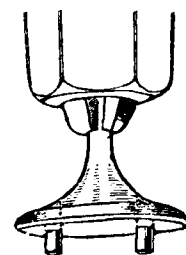
To ensure that door hinges receive lubrication withdraw the pin and countersink the top of the hinge to make a small space through which thin oil can be inserted. Periodically by tapping the pins upwards about $\frac{1}{4}$ in. lubricant can be inserted in the countersink; the pins must then be tapped down again.

When troubled with a sagging door, install a new set of door hinges or ream the holes in the hinges for larger screws. An old hinge becomes weakened with use. Moreover the hinge pins become worn and the screws or bolts that hold the hinge to the door post become loose.

The formation of carbon is generally due to the mixture being too rich or to oil getting past the piston rings and collecting on top of the pistons, valve heads, etc. The latter may be due to the rings leaking or too much oil being in the crankcase. If the oil is low grade, the formation of carbon will be very rapid, as it takes high grade oil to stand the great heat encountered in a petrol engine. For this, and many other reasons, the purchase of a cheap oil is decidedly poor economy.

Excessive use of the "choke" causes fuel waste, sooting, oil dilution, fouled spark plugs and irregular running of the engine.

Owners of cars fitted with valves having two holes in the head instead of a screwdriver slot will find that a convenient way to grind in these is to take an old valve of this type and drill the holes right through the head. Insert two tightly fitting pins which project about $\frac{1}{4}$ in. on the top side of the valve head. The valve stem should be shortened, and if the tool be gripped in a brace it can be used by engaging the two pins with the holes in the heads of the valves to be treated.



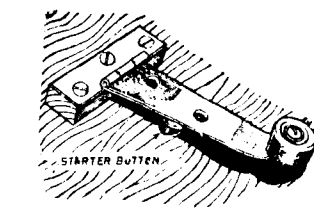
An old valve converted into a tool to facilitate grinding in valves with pin-holes in place of a slot.

Spring shackle bolts which are too tight will cause the car to ride badly. Breakage of a spring at the end is usually caused by too tight a shackle. Breakage at the centre is caused by spring clips not properly tightened to hold the leaves together.

Two things are necessary to keep good brakes on the car. Firstly, have the type of lining suitably to the particular brake system, which might call for low friction lining, high friction lining, hard woven lining or soft woven lining. Secondly is to have it properly applied and in adjustment.

A small quantity of glycerine applied to the windshield with a piece of clean waste will help to keep the glass clean when driving in the rain. The water will not stick to the glass so readily and much clearer vision will be obtained. If too much glycerine is used the effect will be worse than originally; so care should be taken.

The starter button on many cars, is placed in the floorboard, but is difficult to operate owing to its position. To overcome this a hinge fitted on the floorboards in such a way that the long arm falls over the button curbles the starter motor to be operated by simply applying pressure to the hinge. The hinge may be japanned black and a rubber door stop fitted to the end of it to improve the device.



Showing how a starter button in an out of the way position may be made easily accessible.

The relative balance in wheels is an important factor in modern high speed cars. Unless front wheels are in substantially perfect running balance wobbling and bouncing is likely to occur at very high speeds, with serious effects upon safe steering, not to mention the discomfort caused to passengers, excessive tyre wear and the dangerous strains to which the steering gear is subjected. Each wheel itself must be perfectly balanced and any lack of balance which tests disclose, should be corrected by the application of the counter weights which are to be had for this purpose. The tyre unit must itself be balanced and this is provided for by the tyre makers so distributing the weight of the shoe so that it acts as a counterweight for the valve stem. Motorists who apply their own tyres should realise that in order to render this balancing scheme effective, the inner tube must be so placed in the shoe as to make the valve stem coincide with the lightest portion of the casing. This point is usually marked with a red dot, a square mark or the word "valve."

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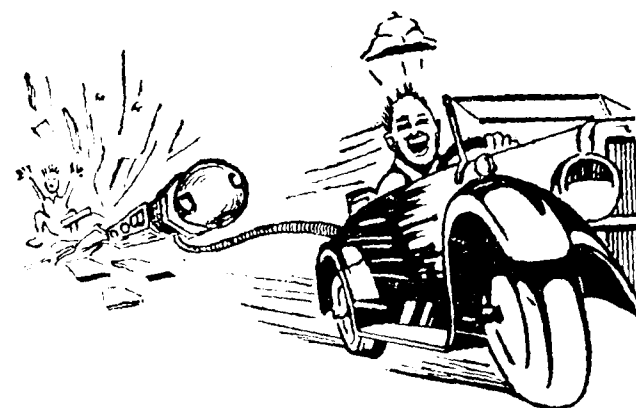
From an Owner Driver's Note Book



by
"SPOTLIGHT."

At Pistol Point.

READING through the home newspapers recently I came across the report of an interesting case which came before the Southend magistrates. A certain person had imbibed a few drinks—it was not certain whether he had taken too many—anyhow, he was so full of good spirits that he jumped into a car and refused to go despite the protests of the car's owner.



"Full of good spirits"

The citizen who owned the car then produced a toy pistol and, pointing it at the exuberant one's head, demanded immediate possession of his car. At this stage a policeman appeared on the scene.

Now everyone would have thought that the policeman intervened to put under restraint the festive one and see that he did not annoy law-abiding motorists upon the highway, and their lawful occasions.

Not a bit of it. What actually happened was that the motorist was prosecuted for carrying "firearms" without a licence and hauled before the Southend magistrates, wasting a day of his time and that of the constable, whose time perhaps was not so valuable.

Let it be said to the credit of learned

magistrates of Southend that the summons was dismissed on payment of costs.

Little and often, the Rule.

In the matter of providing lubricant for all parts of a car the policy of "little and often" should be adopted, though for different reasons as applied to the engine and the chassis details respectively.

The supply of engine oil that can be carried in the sump without its being overfilled may not be reduced to the actual danger point until 1000, 1500 or even perhaps 2000 miles have been covered; but it is unwise to replenish it only when the level has fallen so low. It is better to add small quantities frequently to keep the supply at "high tide", for that implies more oil in circulation, and the greater the quantity in use the cooler it keeps. And needless almost to add, the cooler the oil the more effectively it serves as a lubricant, within limits, of course.

In the case of chassis bearings fed with oil or grease from a gun, supplies given frequently prevent the lubricant in the internal holes and ducts from hardening owing to lapse of time and an admixture of dust, grit and abraded metal. On that account it will be easier—or not impossible, as when long neglect has occurred, to introduce fresh oil or grease.

Then, too, it is precious little use flooding a bearing and leaving it alone for two or three months; the surplus oil does no good, and after the first week or two the bearing becomes dry, and remains so until the next charge is given.

It is not only better to provide "little and often" for chassis bearings in order to reduce the rate of wear to the minimum; it is also conducive to greater ease in driving, and the maintenance of high standards of riding comfort and noiseless operation.

Passengers Please Note.

All drivers will agree that passengers are either a pleasure or a confounded nuisance, and by far the greater number of persons who regularly ride in cars really need a few lessons on the subject. They do not seem to realise that the driver has a job of work on hand which can be hindered to quite a large extent by their behaviour.

For example, if they commence or continue

to talk to the driver while he is anticipating or negotiating a difficult situation they will probably prevent him from concentrating upon the driving control of the car. Very few people can think of two things at once, and unless the individual driver is able to steer, use the brakes and do everything else that is or may be called for instinctively, his attention upon his duty may be diverted at a critical moment.

More Miles to the Gallon

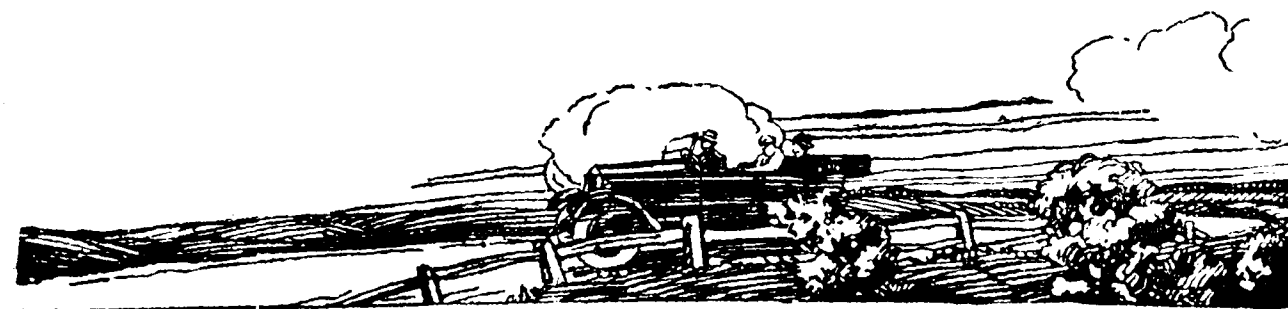
OWING to the price of petrol in this country petrol consumption makes an important factor in car ownership and the suggestions, listed below if followed out, will save money for the motor car driver. These suggestions are the result of a thorough investigation before the subject of fuel economy by the engineers of the Chevrolet Motor Company and they say that gains of from two to five miles per gallon of petrol can be effected on the average if the motorist will pay attention to the elements that govern fuel consumption.

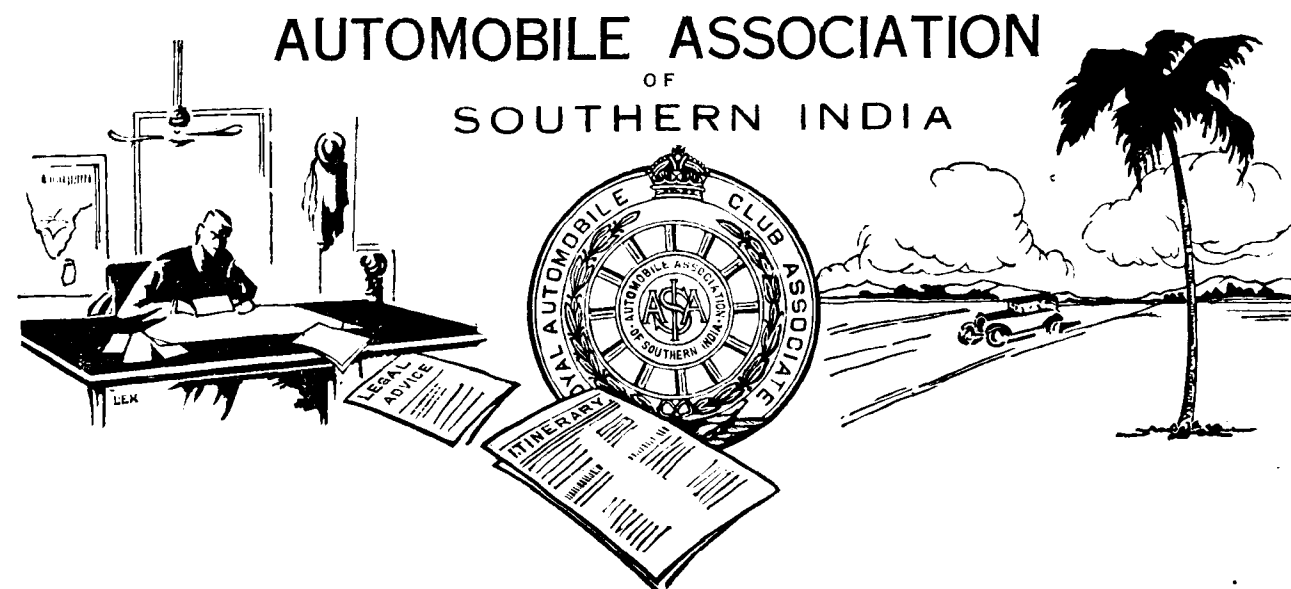
The majority of the items to be watched are rather obvious to the average owner, but through an inadequate appreciation of their importance, they are usually overlooked. The factors to be observed which should materially increase mileage are there:

1. When standing or waiting for the traffic signal to change, don't race your motor.
2. When you make a stop of more than a minute, turn off your motor.
3. Don't drive at excessive speeds unless the occasion demands. High speed travelling consumes more petrol.
4. Remember that the faster you drive, the more petrol you consume, so when you find that you are about out of petrol and are heading for a petrol station, take it slowly and your chances of negotiating the distance will be greater.

5. When starting, watch the choke. Don't drive with the choke out a moment more than necessary.
6. Be sure that your brakes are not dragging. This cuts down your mileage. Have brakes inspected frequently.
7. Have your valves ground when they need it.
8. See that the idling adjustment on the carburetter is set at the proper point so that the mixture is not too rich. If it is not at the proper point, it gives you insufficient idling performance and wastes petrol.
9. Don't fill your petrol tank full to the cap some will escape through the vent in the cap.
10. Don't ride the clutch.
11. Watch the petrol line for leaky joints and check periodically to see that fittings are tight.
12. Be sure that the spark is in fully advanced position.
13. Avoid excessive use of brakes in traffic.

Most of these things as stated before are fairly obvious but many of them are overlooked by the average motorist while using his car. The information above might be of use to you in keeping down petrol bills.





Secretary's Report for December 1930

Floods.

1. The early days of the month were busy once on account of the cyclone of 29th November 1930 and the extensive floods and consequent damage to roads that resulted from it. For the second time within a month most of the unbridged rivers in the East of the Presidency were impassible on all main roads for a week or more while several causeways and bridges were damaged. I think I am correct in saying that the water in level on the Rice and Wenlock causeways reached a record height during the December floods.

The "river crossing" information scheme of the Association gave good service, though in one or two cases it broke down owing to the A.A.S.I. Agents being "marooned" and unable to get to a Post Office for several days. Many enquiries were received and answered, and much information collected from road engineers. As the result of the damaged causeways and bridges it became necessary to devise several new main routes and to prepare fresh itineraries.

Periodical flood reports and road information notes were published in the local press, posted in Clubs, Hotels, etc., and circulated to motor garages and dealers, and to District Representatives.

Incidentally the dissemination of this "flood" information resulted in a temporary increase in applications for membership. It is hoped that the motoring public will show its appreciation of the flood and road notices issued by the press, by either joining the A.A.S.I., or if already members, by inducing their motoring friends to join.

Committee Meeting.

2. The Committee assembled on 22nd December 1930, and, amongst other items of minor importance, passed resolutions:—

New Committee Member.

- (i) Electing Mr. K. Srinivasan, Proprietor of "The Hindu" to be a member of the Committee vice Mr. G. A. Johnson who has gone on leave.

Bridge at Site of Rice Gateway.

- (ii) Approving the submission of a letter to the Government of Madras pressing for an "all weather" crossing (or bridge) to be erected across the Ponnai River to replace the Rice Causeway which is now in a much damaged and impassable condition and is under deep water every year for lengthy periods.

Abolition of Tolls.

3. It is possible that the Madras Government will consider, at the next Sessions of the Legislative Council, a bill for the abolition of Tolls. It is hoped that all A.A.S.I. members will use their influence toward inducing the particular M.L.C. to support the bill.

Traffic Advisory Boards

4. The Madras Government has indicated its inability to consider for the present the appointment of Traffic Advisory Boards in Madras City and large Mofussil towns.

Revised Guide Book.

5. As a result of a representation by the A.A.S.I. the Madras Secretariat are considering the question of issuing a "Road Book." Copies of the Road Books published by the United Provinces and Bombay Governments have been loaned by the A.A.S.I. for inspection. Pending a decision on the subject, further expense will be incurred in the compilation of revised A.A.S.I. Guide Book.

Automobile Signs.

6. The Madras Government having suggested that a revised "sign" for a "School Zone" was desirable, the matter was duly considered. In consultation with other automobile associations in India it has been decided that a change is undesirable because uniformity throughout India, and throughout the world is the object aimed at, and the present sign (a red triangle with a flaming torch) is a well known international sign. The Madras Secretariat have been so informed.

Petrol Rates.

7. A revised List of Petrol Depots and Price List has been printed and is being distributed. Any members desiring a copy should apply to the Secretary who will supply one free of charge.

River Crossings.

8. It is understood that the "Guard Fence" of the Wenlock Causeway is to be moved from the up-stream to the down-stream side of the roadway, so as to ensure vehicles are not washed off the roadway by swift currents.

The Chingleput District Board has been asked to consider the possibility of erecting a similar "guard fence" on the Palar River Causeway just south of Chingleput.

Travellers' Bungalows.

9. Enquiries show that, although Government in 1929 advised the remodelling of T.Bs. at District Headquarter Towns and at intervals of from 100 to 150 miles along trunk roads, little has yet been done in the matter which is being watched.

Road Sense.

10. A series of pamphlet, etc., on the subject of "Safety First" (or Road Sense) have been obtained from "The National Safety First Council" in London and communicated to the Madras Police. Government is considering a suggestion that education in "Road Sense" should be a normal school subject.

Road Improvement.

11. Intimation has been received that the Mysore Ooty Road is undergoing extensive repairs in the Nilgiris, and that the portion within the Mysore State will be improved by July 1931.

Provincial Road Board.

12. The Secretary of the A.A.S.I. has been recently appointed a member of Road Board, but up to the present has had no opportunity to attend a meeting.

Petrol Supplies.

13. A suggestion that a roadside petrol pump should be installed at Gunglupet (on the Mysore-Ooty Road) has been fully considered by the Burmah Shell and the S.O.C.O.N.Y. Companies, both of whom have decided that the demand for petrol at that place is not large enough to warrant the erection of a pump.

A pump exists at Nanjangud Railway Station only 23 miles distant.

District Representatives.

14. Mr. Summerling having resigned the representativenesship for Malabar, Mr. U. Sarjiva Rao of a Calicut has kindly consented to act in his stead.

Official Organs.

15. Complaints having been received from the members regarding non-receipt of the journal "I. & E. Motors" for the month in which they were elected, enquiries were made of the publishers; it appears that monthly lists of newly elected members are not received until after the monthly journal has gone to press, so provision cannot be made. Normally new members will not receive a copy of this journal until the month after election.

Motor Laws in United Kingdom.

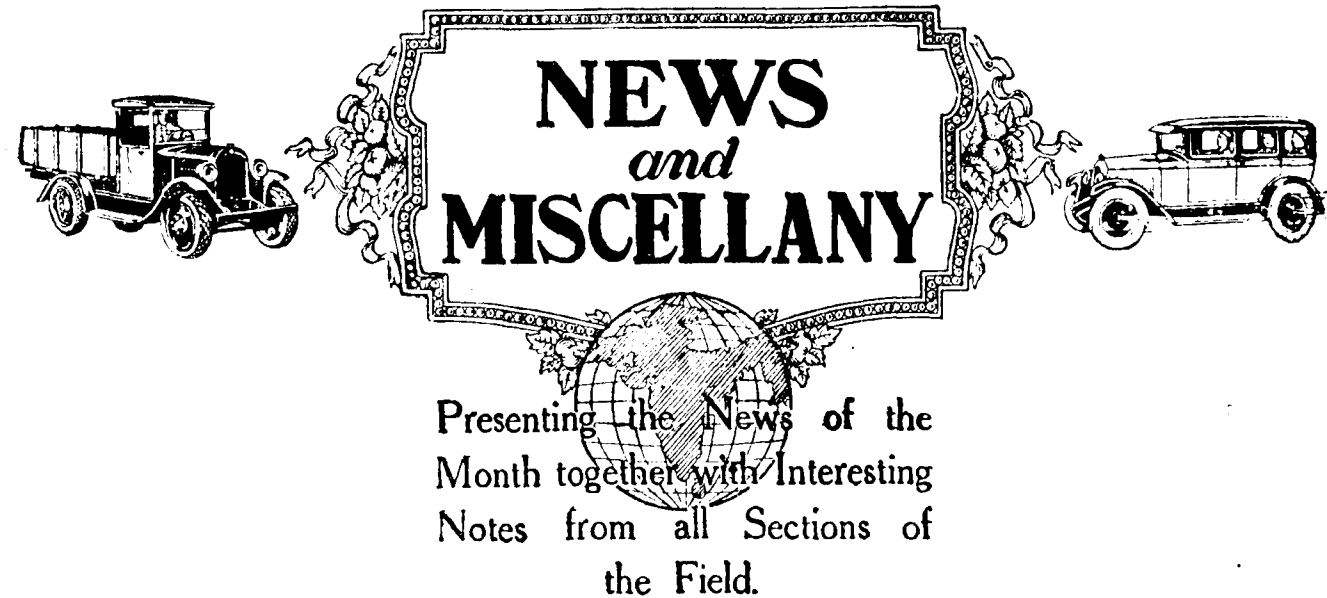
16. A pamphlet on the subject of the new Motor Laws in England, drawn up for the use of visitors to that country, has been received from London.

Under the new Road Traffic Act, which will be fully operative in Great Britain in 1931, facilities are to be given to the foreign motorist bringing a car into England for touring purposes. In the case of motorists not equipped with the International Travelling Pass, the R. A. C. will issue a driving license, subject to the applicant signing a simple declaration that he is not suffering from any mental or physical defect or disability which might render him liable to lose control temporarily of his vehicle, or to be a source of danger to the public, and that (with glasses, if worn) he can read a British car number plate at a distance of 25 yards. There is no examination as to driving competence.

The Royal Automobile Club will also issue a Certificate of Foreign Insurance to permit circulation for a period of four months providing the visitor signs a declaration that he holds a foreign policy giving third party cover in Great Britain.

The visitor will also be supplied with an International Circulation Permit which gives exemption from motor license taxation for four months.

(Continued on page 24.)



Chevrolet Victorious in Economy Test.

FOR the second time this year, the economy of six cylinder cars was officially demonstrated when three Chevrolets swept everything in their class in the recent women driver's economy contest conducted by the Gilmore Oil Company of Seattle, Washington, under the auspices of the American Automobile Association.

In a field of 44 entrants, Chevrolets not only won first, second and third places in their class but the total gasoline consumption of the three winning sixes was less than that in any other class. Twenty-one different makes of automobiles ranging from standard-sized four cylinder cars to the newer eights were entered in the economy contest.

The course extended for 188 miles, from Seattle to Mount Baker Lodge, and included nineteen miles of detour. Every kind of traffic condition and all types of roads were covered by the contestants. Miss Beulah LaHaise, driving the victorious Chevrolet, covered the distance with an average gasoline consumption of 34.47 ton miles to the gallon. Total consumption was 8.1 gallons, or better than 23 miles to the gallon. The Chevrolet sixes which came in second and third, against seven different makes of cars, also averaged better than twenty miles to the gallon.

Officials of the American Automobile Association checked every car to make sure that it was strictly stock model, and every gallon of gasoline and oil used. An observer rode with every driver to keep track of mileage, gas and oil consumption.

Earlier in the year, the Gilmore company also sponsored an economy run at Los Angeles, California, under American Automobile Association sanction, in which a Chevrolet six captured first place in its class as well as winning the sweepstakes for all classes.

Kurnool Roads.

In the course of their review of the administration report of the Kurnool Municipal Council for 1929-30 the Government observe as follows:

The Council maintained 27 miles of roads including two miles and two furlongs of trunk road and incurred on their maintenance an expenditure of Rs. 15,147 which represented 96 per cent. of the net income from tolls. The Collector reports that the general condition of the roads in the municipality has improved considerably and the Council must be satisfied with the fruits of its creditably increased expenditure. The number of lights maintained by the Council fell from 429 to 427 (inclusive of 19 high power lights) while the cost of lighting increased from Rs. 6,020 to Rs. 6,284. The electric lighting scheme was brought into operation only after the close of the year.

Abolition of Tolls.

It is likely that the Bill to abolish tolls in this Presidency and for the imposition of a provincial tax on motor vehicles in its stead will be introduced in the ensuing session of the Legislative Council and that the Act will probably come into force in April next.

Road Improvements.

The Tinnevely District Board, at a recent meeting sanctioned estimates for about Rs. 16,900 for making village roads, Rs. 15,288 for acquisition of lands for village and railways feeder roads, Rs. 40,050 for constructing culverts on all the District Board roads, Rs. 26,865 for maintaining existing roads, and Rs. 1,500 for improving travellers' bungalows. It was resolved to apply for

a grant in 1932-33 to the extent of Rs. 9,725 for constructing culverts.

American Automobile Trial.

Pikes Peak Hill is one of the most gruelling climbs in America. It is a recognised test hill and the scene of an annual tussle for motor car supremacy, held under the supervision of the American Automobile Association. This year the trial resolved itself into a traffic test of power, speed and stamina, for the number of entries was greater than ever. The first and second places were won by two standard Willys Six Roadsters, entered by Willys Overland.

The winner covered the route of 12.1/3 miles in 24 minutes, 18.1/5 seconds, while the second Willys Six was clocked in at 25 minutes, 18 seconds, exactly 59.4.5 seconds behind the winner.

Fifteen thousand persons lined the course from the valley to the summit, when the first car dashed from the starting line in its career to the summit, 14109 feet above sea level in what is known as the sternest test of a car's power, speed and safety.

Through the massive canyons, the 65 h. p. of the Willys Six flashed back with a mighty roar and after the first five miles, the car encountered, inch by inch, the most difficult and hazardous part of the route. In those upper reaches, where the grades are steepest, the Willys Six continued its steady climb, with its powerful engine responding to every demand of the driver. Four miles from the finishing line, the car entered upon the most thrilling part of the races, negotiating the famous Pikes Peak switchback, a portion of the course where the car travels over a zig-zag course climbing higher and higher up the side of the mountain. It was here that the Willys Six showed its outstanding brilliance of performance. It was here that the perfect carburetion and the efficient cooling of the car was dramatically proved, as it dashed up the last grade and swept across the finishing line at the summit of the peak.

Closely following the winner came the second Willys Six, less than a minute behind, and when both had drawn up at the end of the race, the engines were ticking over as softly as at the start, neither showing any designs of weakening under the severe punishment.

Travelling Cook House

An all-prevailing aroma of Irish stew which followed a motorist wherever he went and made pedestrians tilt their noses puzzled Middlesex people for hours mentions a note in the *Madras Mail*. The motorist noticed the aroma after driving some time. He enjoyed it at first, though greatly puzzled, but presently he began to wonder. He noticed that from his radiator issued steam—and that smell of Irish stew. He removed the radiator cap, looked, and saw a tiny onion and a wee carrot. After probing he discovered more onions, more carrots—and a little meat! Someone had played him a little joke.

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BOUND VOLUMES

See page 29

**Automobile Association
Report.**

(Continued from page 21)

Landing Cars in Madras.

17. Two cars from Ceylon have recently been landed at Madras by the A. A. S. I. The formalities to be gone through being somewhat cumbersome, a pamphlet on the subject has been drafted and sent to the Secretary of the Automobile Association of Ceylon for the guidance of his members. Copies are available for members of the A. A. S. I. if required.

Bus Halts.

18. An inconvenient Bus Halt on Esplanade near Parry's Corner has been moved to a better site.

Itineraries.

19. Many applications were received, and complied with, for itineraries for Xmas Tours. Many of these came from the molussil, some being for circular tours to the north of India and back.

Membership.

20. Twenty new members were elected during the month, while nine members resigned.

Madras } F. CHURCH, Major (Retd)
5th Jan. '31 } Secretary.

Filling Up the Baby Car.

Economy is the order of the day in America, and the following is alleged to be a dialogue between the lady owner of a bantam car and an American garage man.

Lady: "I want a wineglassful of water in the radiator."

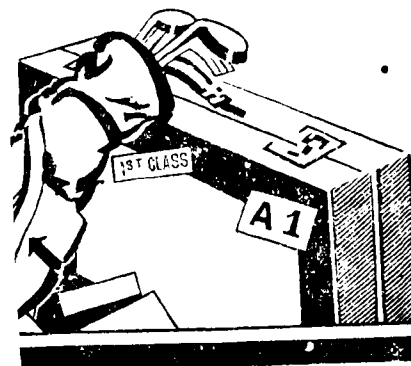
Garage Man: "Yes, madam."

Lady: "A thimbleful of oil in the sump."

Garage Man: "Ye-es, madam."

Lady: "And a glass of gas in the tank."

Garage Man: "M' ye-es, madam, all that—and may I suggest I cough on the tyres!"



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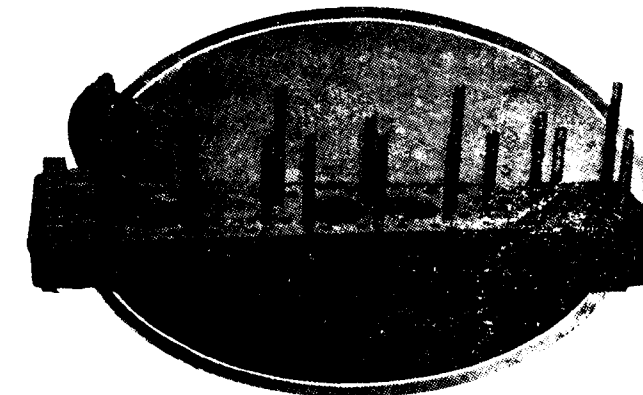
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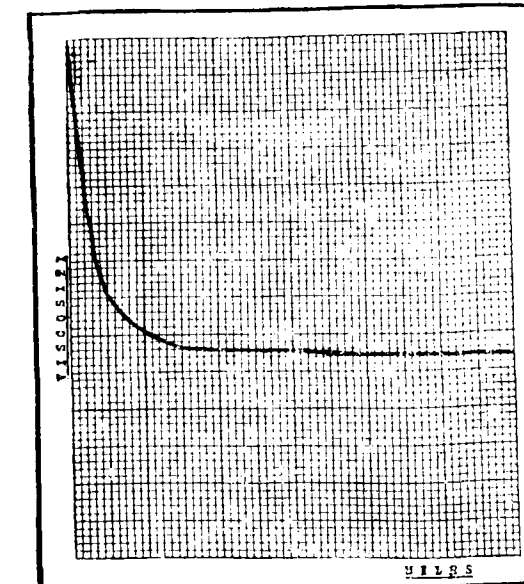
After 16000, Miles—The Result of Efficient Lubrication.

THERE are two ways in which it is unwise to attempt to secure economy in engine oil. The first is to buy a brand of oil, or an "unbranded" oil, merely because it is cheap. Nobody wants to pay more than he need for engine oil or anything else, but in attempting to save money by buying a low-priced oil there is a serious risk of getting an inferior grade, which is bound to be expensive in the long run. It will be "used up" more quickly and will be likely to carbonise the engine in a comparatively small mileage, while its most serious shortcoming is probably a low order of lubricating efficiency. The latter implies the risk of rapid bearing, cylinder and piston wear, a possibility of bearing or piston seizure, and reduced efficiency in power development, evidenced in the first place by sluggish running, especially on hills and when fairly high speeds are attempted, and in the second place by heavier petrol consumption.

The other kinds of false economy is represented by running an engine indefinitely, or for more than, say, 1500-2000 miles, without

draining off the old oil in the crankcase and replenishing the latter with fresh lubricant alone. Lubricating oils become impoverished in course of use, and contaminated by the heavier fractions of the fuel that remain unevaporised when the engine is first started from cold and find their way past the pistons into the oil sump. The curve shown on this page indicates how oil loses its viscosity through dilution by heavier fractions of fuel. Merely adding fresh oil to keep up the correct level is not enough; the bulk must be drained off and thrown away periodically, otherwise excessive wear of the moving parts will occur. Failure to "change" the oil is the principal cause of piston and cylinder wear.

When a car is used for very short journeys—two or three miles or less at a time—and the engine cools down between runs, the oils need to be changed a good deal more frequently because impoverishment occurs more rapidly and the engine oil never becomes really hot enough to vaporise off the lighter element of the contaminating fuel.



A Curve Showing the Rapid Drop in Viscosity Brought about by Dilution.



WHAT DO PEOPLE THINK OF YOUR DRIVING?

E. J. Minert, Service Manager of General Motors India Ltd., writes upon the subject of good, and bad, driving.

EVERY one probably knows a few owner and occasionally a paid driver, who seem always to have a particularly good car and a car in which it is a pleasure to ride. When starting off, breaking in traffic, climbing a hill or rounding corners, there is a pleasure in motoring, if you, as a passenger, have absolute confidence that the driver does not need your assistance in watching the road for him, so as to avoid accidents. These are the good drivers.

And then there are the average and below average drivers, who keep every passenger under a nervous strain until the trip is completed. Why cannot everyone become a good driver? Cars are very much alike and a few people are not endowed with all the sense that is required to operate a motor car properly!

The reason is this:—

The new driver does not study or properly apply what he has learned. He wants to "step on it" before he has learned to control the car and has developed judgment as to speed, distance, what other traffic is likely to do, what his own car can do as to acceleration, braking, turning, shifting gears, etc.

A motor car is an inanimate machine without feeling except that the operator makes it respond in the same manner as a pianist gets music out of a piano. The musician probably studied years to operate his instrument properly, but the driver was instructed for perhaps one hour, then turned loose with a vehicle to torture passengers and drive other occupants of the road to desperation. If we admit the fact that it is not as difficult to drive a motor car as it is to play a piano, then there is less excuse for poor drivers than for poor musicians.

Control of a vehicle must be placed first in importance. Never go so fast at any time that you cannot handle your car in any emergency that may arise. Consider every other driver on the road as a fool who needs watching and you will be prepared for the unexpected. You may be wrong 99 per cent of the time, but you are sure to meet the other 1 per cent on your side of the road rounding a curve talking to some one in the rear seat with his

eyes off the road, with no brakes and without a horn or with only one light.

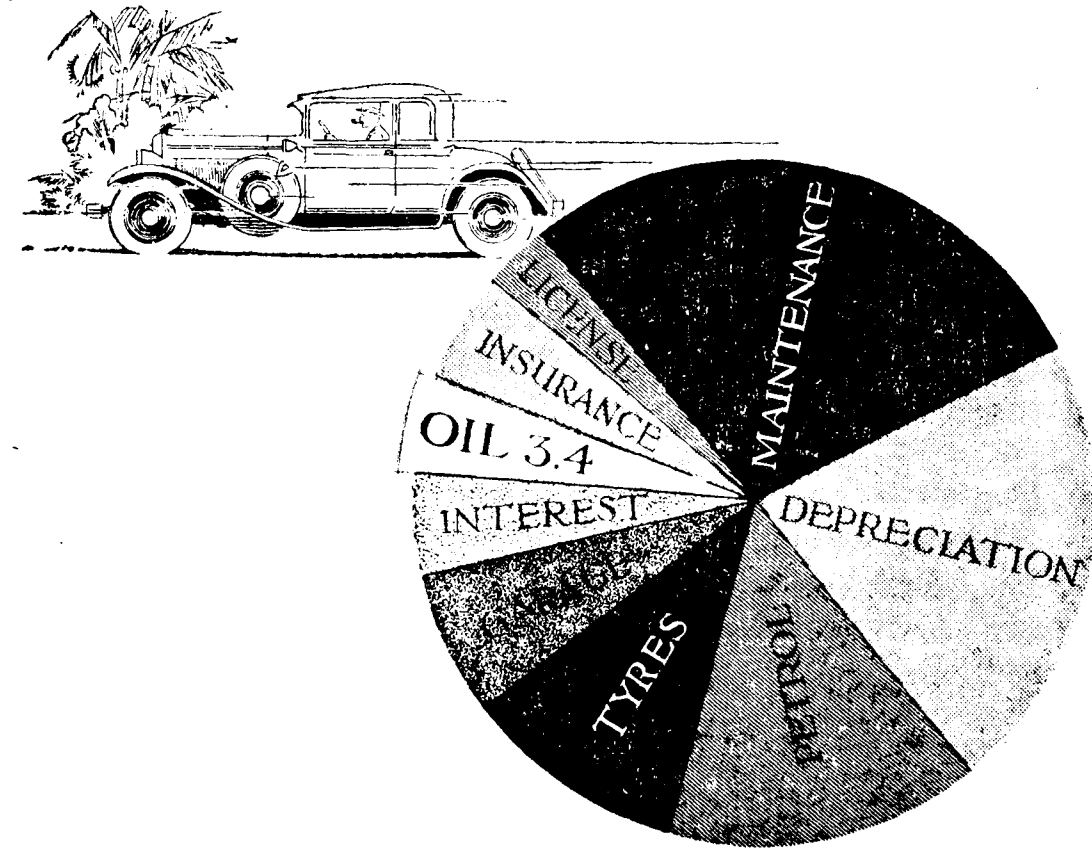
Judgment of the speed of other vehicles, of distance, of what people and animals are likely to do when startled suddenly, can only be developed, but it is an interesting study while you are driving.

Be fair in your driving. Don't blame the other fellow when you are as much to blame yourself. Give animals and pedestrians a chance by blowing your horn in time for them to move. If they had your mentality and you theirs, your positions would probably be reversed, so take that into consideration.

A poor workman blames his tools but a good workman learns to correct his mistakes. Do not blame your car for your own inefficiency and lack of judgment. If the car needs fixing have it attended to at once, otherwise don't blame the policeman for what inconvenience he puts you to.

There is a nicety of touch in good driving that marks the experienced driver. He coasts into a curve instead of speeding at full open throttle. He gives the motor a gradually increasing throttle when the curve is half rounded and eliminates much of the skid and body sway. In climbing a hill too steep for high speed he changes down before the car begins to stall. He keeps to his side of the road especially around curves and at street intersections. In braking he gradually applies pressure instead of jamming down the brake pedal, because he knows if the wheels are locked and slide, the car becomes uncontrollable. He releases the brake before the car stops short and pitches the passengers forward. Instead of rushing to overtake and pass a car when another one is coming in the opposite direction he slows down instead of forcing the other driver to pull into the curb, stop. He does not race his motor when the car is standing.

Under all these conditions he has merely used common sense, fair play and judgment and is rewarded by people saying, "Mr. Smith, it is a pleasure to ride when you drive," instead of, "I'll be blessed if I ever ride with that idiot again," or having people remark as he passes, "if I were Chief of Police I'd revoke that fellow's license and give him six months hard labour".



Only 3% of your total expense . . .

Lubricating oil is a trifling item in the cost of running your car—only 3% of your total expense. But the *quality* of that oil determines the life of your engine and the service it gives.

80% of all engine repairs are directly traceable to incorrect lubrication. Taking chances with incorrect oils may cost you many times over the few annas saved on the purchase price.

The makers of Mobiloil have specialized in scientific lubrication for 65 years. Every grade of Mobiloil is exactly fitted for the job it has to do. Experienced Mobiloil engineers have carefully analysed the lubrication requirements of your particular type of engine. For better performance and fewer repair charges follow their recommendation on the Mobiloil Chart at your Dealers.

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No More Rust on Motor Cars

Oldsmobile Cars Treated with New Process.

MOTORISTS in India are faced with many problems relating to the care of their cars. Their chief concern, perhaps, is the avoidance of rust from which every car is likely to suffer owing to the heavy drenching it is subjected to during the rainy season. They will be interested therefore to learn that rust-proofing is the latest innovation in use on Oldsmobiles to make them impervious to the elements. This rust proof method is being used by Oldsmobile engineers for small parts of bumpers and lamp assemblies, bolts, nuts, washers and similar parts principally used in the exterior metal work.

The process deposits a chemical coating over the entire portion of the metal, sealing it against the formation of rust scale. Parts which have been rust-proofed will hold their rust-resisting qualities for years under severe conditions. From two to four hours, according to the kind of metal being rust-proofed, usually is required by the process. This includes a cleansing bath, then a rinse in hot water, followed by a pickling bath of the sulphuric acid, which removes any scale, and then a final rinse.

After these four cleansing baths, the parts are placed in the rust-roofing solution and rotated in it from one to two or more hours. This solution is

kept at the boiling point and bubbles continually during the process. The bubbling does not subside until the rust proofing solution has entered and fully covered every portion of the metal in the bath. When the rust-proofing is completed, the parts are again rinsed, drained and then placed in a dye tank where they obtain a permanent black colour. The final operation is drying and oiling to give them a uniform finish and increase the preservative qualities of the process.

The rust-proofing solution is tested for strength before each operation. A random selection of parts rust-proofed is made every second day and these are tested under a salt spray in the factory laboratory to insure the high quality of the work. Various types of plating, including nickel and cadmium, have been tried to make these small parts rust-proof, but the new method now being used is reported to give far more satisfactory results. Many of the articles rust-proofed are assembled by wrenches or screw drivers and these tools have a tendency to break down ordinary plating.

Chromium-plating, which is used for radiator shells, bumpers, headlamp supports and other decorative exterior parts, was adopted by Oldsmobile nearly four years ago and since then has been generally used by the motor car industry.

Readers Ideas

Another Starter-button Hint.

The starter-button situated in the floor-board of many cars is not in a really convenient position for the driver to operate with his foot without twisting his ankle considerably. This can be improved by an extension in the starter-button control up to the dash-board. It comprises a length of rod such as a wire wheel spoke, soldered or screwed on to a small metal lid (the lid of a shaving-stick container, for example), which will fit over the starter-button. The upper end of the rod protrudes through the dash-board and is fitted with a wooden or vulcanite knob, the former being quite easy to make, of course. This starter-button control will be found quite useful as well should the engine stop in traffic, as it will save slipping the gear lever into neutral every time and transferring the foot from the clutch to the button.

Ingenious Siphon Tube.

If ever it be necessary to siphon petrol or oil from a tank or drum, one invariably has to start the siphon by sucking through the tube. I have

contrived a siphon which is entirely self-starting and has proved excellent for emptying drums and tanks, etc. The ordinary tube which would be used for the siphon is passed into a tube of slightly larger diameter at one end; the other end through which the pipe passes is otherwise closed. The result is that when the double tube is plunged into the liquid the air in the outer tube is compressed and consequently, forces the liquid up the inner tube, thus starting the siphon.

When Topping Up the Battery.

I find the following method better than those frequently recommended for topping up batteries. I used 2 ft. or more of rubber tubing such as is used for suction-operated screen wipers and insert one end in a bottle of distilled water. I draw the water through to the other end and so start siphon, and this proves better and easier for filling the battery, as there is no waste whatever. The flow of water can be controlled by nipping the tube and the siphon kept in operation so long as the bottle is kept above the free end of the tube.

Publisher's Notices

The South India Motor Owner

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Wood's Road, Mount Road, Madras

'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

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Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 30.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

This issue of the South India Motor Owner concludes Volume II, and a limited number of volumes bound in full cloth will be available for those readers who may wish to keep their copies for reference.

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THE SOUTH INDIA
MOTOR
OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

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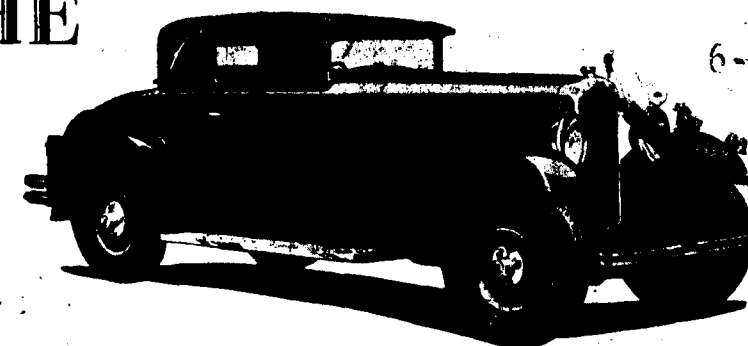
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Official Organ of the Automobile Association of Southern India

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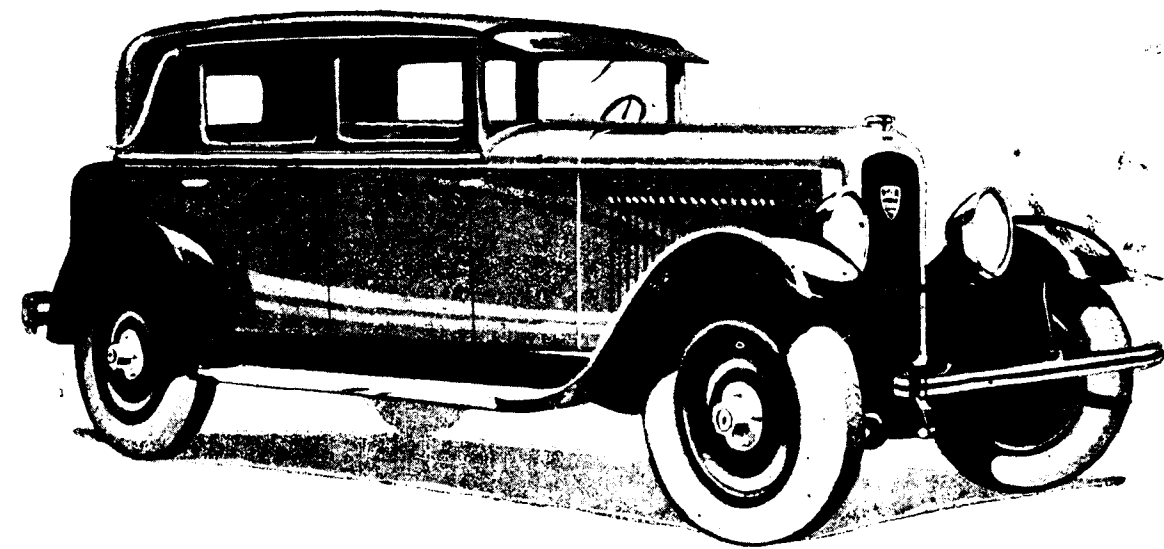
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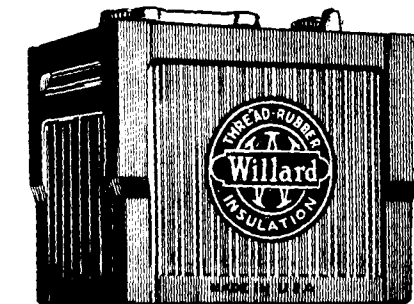
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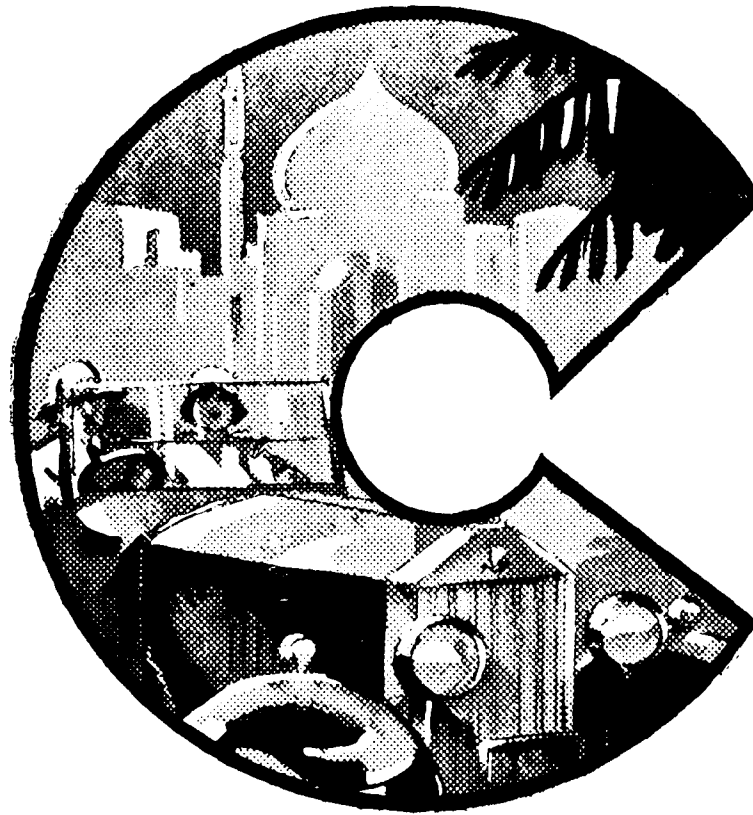
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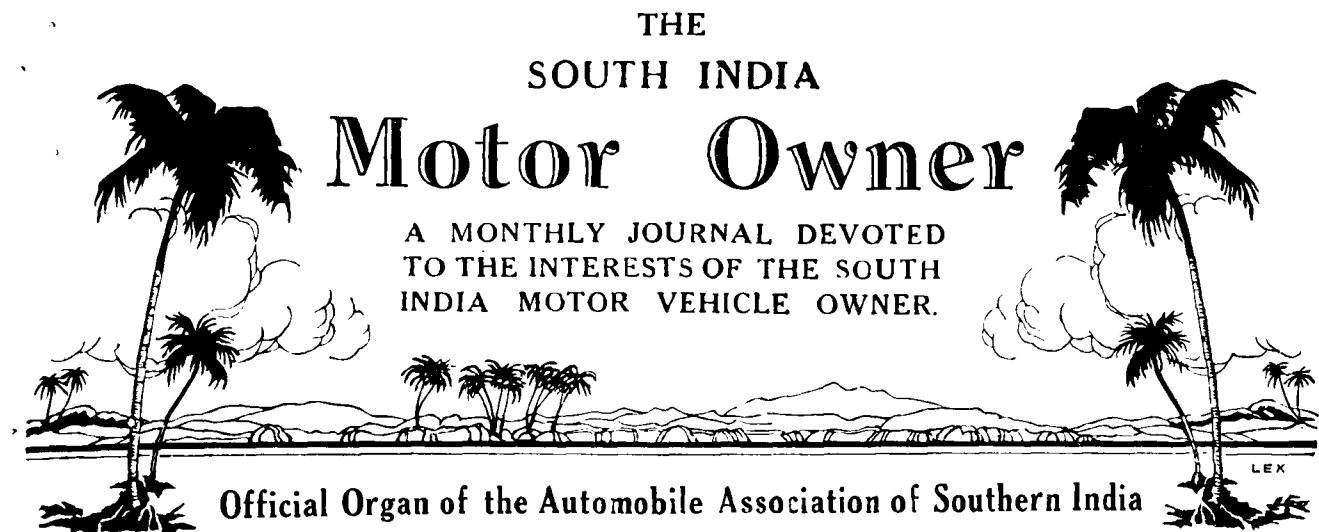
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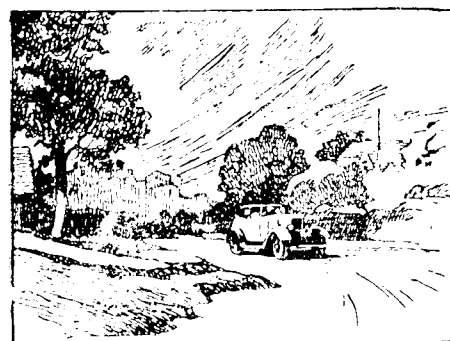
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- Safer Cornering - The Commonsense Way

The fact that a corner is a notoriously dangerous one is absolutely no excuse, legal or moral, for the accidents which have earned it a reputation. If every driver would give a few moments' serious thought to the principles briefly laid down in this article, a large decrease in the number of accidents many of them serious, occurring day by day and week by week on the roads of this country, would undoubtedly result.

FROM a safety first point of view, corners fall roughly into two categories—the "blind" or almost so, and the more gentle type of curve where the danger lies more in an approach at too great a speed to get round than in risk of collision with some vehicle not seen until too late. Of these, the former, although as a rule more terrifying to the inexperienced, presents a danger of a less insidious type. Let us consider it first.

A Golden Rule.

It stands to reason that the blind corner, be it on a main road, leading on to one, or leading off one—anywhere in fact—must be approached with the utmost caution. Where so many drivers err is in failing to appreciate the degree of caution required. The golden rule is always to assume that just exactly one inch farther round the bend than the driver can see, something dreadful and unforeseen has happened—perhaps a man has fallen down in the road in a faint, a building has collapsed across the street or an earthquake has opened up a yawning abyss. Anything startling or unusual that happens to grip the imagination of the individual driver will do. If then, the driver will allow some such hypothetical terror to be borne vividly in mind and will then allow a further twenty-five per cent. margin of safety and will drive accordingly, all will be well with him, whatever speed he indulges in on long straight stretches.

No definite speed limit can be laid down, of course. The situation depends on (to use a phrase of years gone by) "the tactical situation and the nature of the ground". In addition to the extent of "blindness" of the corner, the driver must take into consideration the state of the road surface and the state of the braking system (including tyre treads) of his car. One factor of which the law appears to take cognisance, that the safe driver must make it his business absolutely to ignore, is "the amount of traffic that might reasonably be expected to be on the road at the time". So far as the driver is concerned, a steam wagon and trailer definitely have broken down and blocked the road just round the bend; some cheerful fellow in a state of the most glorious temporary amnesia as regards the

rules of the road in this country, is approaching at speed in his 100 m.p.h. Splittenpusch Special. The safe driver is at all times prepared for any of these things.

Signals.

How far does the all clear signal, given, of course, by a police officer, absolve the driver from further responsibility in the negotiation of a blind corner at cross-roads? The answer is, not in the least. Any actual mistake on the part of such a man is, of course, almost unknown, but the careful driver must bear in mind that mistaken interpretations of the ordinary accepted signals of the road are occasionally made by novice drivers and others. Neither can even an officer of the law ensure that no child will leap into the road right under the wheels of the oncoming car. So, in taking a blind corner, while the "came on" signal, given by a responsible individual may be accepted at its face value and so a brisker pace kept up than would otherwise be consistent with safety, considerable caution is still called for. Let the careful driver, then dismiss at once from his mind the idea that the responsibility for the safe navigation of his car can be for one instant transferred wholly or even partially from his shoulders. Signals are good servants but bad masters.

When Turning Right.

Even more dangerous than the signal received is the signal given. It seems an extraordinary thing that even in this year of grace there are still to be found at the wheels of motor vehicles folk who seriously believe that all they need is to extend the right hand, whereupon the vehicle about to overtake will vanish in some mysterious way until they are safely off down the particular turning down which they wish to go—in fact, the driver of the overtaking vehicle is considered a bit of a blackguard if he insists, rather on principal, upon honking his way through.

To extend the right hand confers no right, legal or moral, to do anything, least of all to execute some hair-brained manoeuvre right in front of the bonnet of some unfortunate going about his lawful occasions.

The signal is a useful one, of course, in its proper place; the police officer on point finds his task easier if every approaching car indicates which way it is to go, and the driver of the following car appreciates the tip not to overtake in the course of the next fifty yards (that is, if he has not already started so to do). Apart from these contingencies, the right hand is best kept on the wheel, unless it is being used to wave people on—the obvious thing to do if wanting to turn off to the right when being followed at all closely by any vehicle. If, however, there is something coming in the opposite direction around the back of which the car can be swung quickly, so as to rule out the possibility of being

overtaken while in the act of turning, even this signal is not called for.

Safety First.

It cannot be too strongly emphasised that to turn off to the right without full and due consideration of traffic in both directions—but especially overtaking—is a dangerous act of the worst type. When in doubt, stop and wave the other fellow through, and, above all things, do not imagine that the human right hand or any of the remarkable devices, mechanical or electrical, that it has of recent years created, can relieve the driver of one iota of his responsibility.

This Walking Business.

Being an Ex-owner's Musings upon the Departure of his Faithful Mount.

UNTIL quite recently I should have refused to believe that I am the possessor of an excessively lazy disposition. That was before I sold the car.

I know differently now, and it has not required exhaustive self-analysis to give me the information.

During the many months of my proud ownership of a car I considered myself, other things being equal to be a fairly normal member of the community, not over given to the shirking of exercise. Perhaps in course of time I was led towards a state of mind not fully appreciative of the advantage born of having a car at one's beck and call. Not that this was due in any sense to shortcomings on the part of the car but attributable mainly to a certain lack of continuous gratitude inherent in many people.

Were Legs Meant for Use?

The blow fell when for various reasons the car had to be sold and I was doomed to pedestrianism for an indefinite period.

At first the cumulative effect of being car-less at week-ends; at having no personal conveyance for the theatre, for shopping, and for the thousand and one occasions when one employs a car, was, to say the least, crushing.

Apart from the use of public vehicles, which I dislike, and the offer of "lifts" from more fortunately placed acquaintances—an inconstant force—obviously the only course open to me was to walk. Now, walking in itself is by no means distasteful to me, but when one has to walk simply because there is no alternative, then after the use of one's own car

for many moons, this beneficial exercise becomes a different proposition.

How great is the contrast between travelling day by day in one's car and making the same journey in a crowded public conveyance.

Shopping, evening engagements, and getting to and from office to my outlying district all involved walking, and a very hard pill I found it to swallow. How I envied a neighbour his brand new saloon—the lucky beggar.

Any car, no matter of what make so long as it were roadworthy, would satisfy me. I felt I could put up with almost anything on four wheels with an engine!

Where did the week-ends find me? Near a main road, I whisper, surreptitiously taking an envious interest in the passing cars, and wishing that the least of them might be mine.

Two Points of View.

I should hesitate to point a moral—dread word—from this light account, but it seems to me, in passing, that there are too many blasé car owners. Owners who, in spite of a definite interest in motor-ing, become so accustomed to the presence of a car in the garage as to lose sight of the great boon which its possession confers upon the owner, and of the acute sense of loss which can be felt when perchance it has to disappear from one's life. For to-day the car is truly a part of the life of thousands, and the axiom, "once a motorist, always a motorist," though perhaps trite, is more apt than many of its kind.

EDITORIAL

Safety First—A New View Point

Women at the Wheel.

IT has been the fashion among certain writers on motoring matter to express openly, or insinuate, that the great majority of women drivers are more daring than skilful, to put it politely. With this contention we cannot agree. Every day that goes by sees more and more women of all ages at the wheels of cars of all types.

In the main women appear to be careful and considerate drivers. Exceptions are, of course to be found, but in no greater proportion to their numbers than is the case with men drivers. All the big sports meetings, which are indubitably a severe trial to both driver and machine, have seen a number of clever and successful women competitors, and there appears to be no reason whatever why women should not show just as much skill and consideration at the wheel of car as they have done in other sports and pastimes in which they compete on equal terms with men.

There is one aspect of this matter worth more than passing consideration. The majority of young children are controlled and instructed by women, and the more women gain experience of driving cars the more are they likely to appreciate road risks and instil into the minds of children the necessity for "Safety First." Such instruction should form part of the education and upbringing of all children to-day, and if it were more usually carried out than is actually the case many a tragic accident would be averted.

Weak Links on Main Roads

This is the time of the year when District Boards devote a few hours to the complacent

reviewal of their past activities and the optimistic discussion of future programmes. Plans are made for the expenditure of quite large sums upon the upkeep and construction of roads, and as public opinion is so strong on these matters good roads are undoubtedly being made.

It is, however, of vital importance that the bodies responsible for the construction of roads should realise that many extremely good roads are spoiled by the presence of weak connecting links. Bridges, causeways and level-crossings should be capable of carrying the type of traffic borne by the stretches of road these links connect, and not as often is the case, be the weak spots which regularly render impassible stretches of highway which are in themselves in perfect condition. Obviously, expense is the one consideration standing in the way of bridge construction, but this does not enter to any marked degree into schemes for the modernising of causeways and the widening and levelling of railway-crossings. In fact, as regards the latter forms of connecting links, some mutual understanding should be brought about whereby the railway companies contract to keep level crossings as wide and as smooth as the roads they cross.



A PICTURESQUE PART OF THE PONDICHERRY ROAD.

It is easy to see how detrimental the existence of these weak links must be to the progress of road transport, and whilst the magnitude and importance of this problem can be easily appreciated, we hope that those who are responsible for the provision of our South India roads

will bear in mind the trite but note the less truthful fact that "a chain is as strong as its weakest link."

The Importance of Accurately Fitted Bearings.

Tolerance Good in Religion and Politics but the Less it is Applied to Bearings the Better.

REMEMBER passing a creaky old bullock cart drawn by a white bullock almost as decrepit as the cart itself? Remember the wheels—how ridiculously they tilted? How alarmingly they swayed at casual angles to the vertical? Remember wondering how the ancient turnout could possibly hold together long enough to get its slumbering driver safely home?

Let's consider those wheels.

Hubs and spindles worn till no grease could stay between them. Hubs worn bell shape. Spindles worn oval, barrel shape, or any shape at all—a gap between them that would hold a cheroot. It was just a question of the endurance of bare metal.

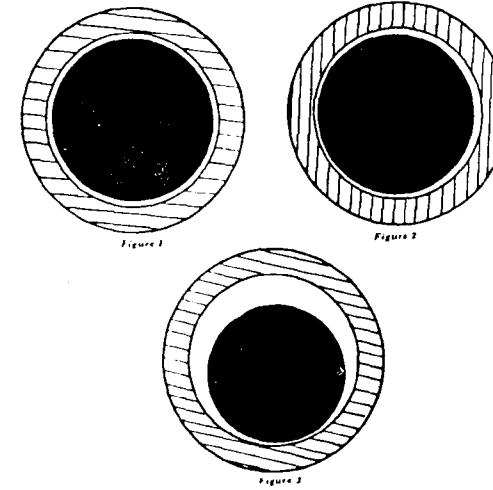
Trap wheels too were once a smooth-running fit on neatly tapered spindles. For their day and use, they were a fine piece of workmanship. Probably they were advertised as the "attainment of that ultimate perfection." And yet, even at their best and newest they were far from good enough for an automobile.

If the bearings of today's cars were fitted no better than those trap wheels were fitted when new, you could not run six months without finding yourself in more trouble than the trap's owner was after forty summers of greaseless travelling. And part of the difference between the cheap and the expensive car of today lies in the accuracy with which the bearings of the more costly cars are fitted.

As this accuracy means many thousands of added miles before overhauling is needed, and as accuracy, like most good things, costs money to obtain, a glance at the subject will be interesting and perhaps save money for the reader.

Consider the 1 inch pin in a bushing in the cross section represented by Figure 1. Both pin and bushing are true cylinders. The difference between

their diameters is one one-thousandth of an inch (the thinnest tissue is about $1\frac{1}{2}$ one-thousandths of an inch thick). A film of oil $\frac{1}{2}$ of one-thousandth of an inch thick separates them.



Apply a load to the pin, pressing it against the bushing. The oil film will partially squeeze out on the loaded side, perhaps to $\frac{1}{4}$ of one-thousandth inch, and will build up on the opposite side. The reduced film will be under a pressure greatest on the centre line of the load, and tapering both ways to zero, 90 degrees from the centre line (see Fig. 2), and also at the ends. This pressure will just balance the load. (The drawings greatly exaggerate the oil film, for clearness.)

With a lighter pressure, the thinnest part of the oil film will be thicker. It will be thicker also if heavier oil be used.

A sufficiently heavy pressure will break the oil film and make metal-to-metal contact. If the pin or bushing turns, and if the oil is fed to the unloaded side to replace what squeezes out at the ends, oil will be carried continually to the loaded side by adhesion, and will bear a much heavier load.

An oil clearance of $\frac{1}{2}$ of one-thousandth of an inch is the closest fit that can be obtained commercially. It causes the support of the load to be well distributed, instead of being concentrated close to the centre line. It means comparatively light pressure per square inch, and negligible wear.

But now suppose that the pin, instead of being 1 one-thousandth of an inch smaller than the bushing, is four one-thousandths of an inch smaller. (See fig. 3). That is two thousandths on each side. Unless the pin is very much larger than one inch in diameter, and correspondingly longer, even a heavy oil will not hold together and sustain pressure far from the centre line. Whereas the well-fitted 1-inch pin first supposed will support almost as much load as a flat oiled slab 1 inch wide, the loosely-fitted pin is likely to be no better than

a slab $\frac{1}{8}$ inch wide. And that means a short life and early repairs.

In a nutshell, that is why the makers of the better grade of passenger cars and a few of the better class trucks spend money liberally to enforce close tolerance for all wearing parts. A fraction of a thousandth of an inch may mean months' difference before a visit to the repair shop is necessary. "Tolerance" is good in politics and religion; but as applied to bearings, the less we have, the better.

Naturally, there are other things that need watching, too. A pin supposed to be a cylinder

may have a thousandth or two of taper—just enough to ruin the fit. Or it may be oval instead of circular in section. Or the bushing may be bell-mouthed. Or two bearings, supposed to be exactly parallel or precisely in line, may miss by a hair's breadth. Skilled mechanics know how to watch for these things, how to detect them with gauges that betray even the faintest error, and how to contrive tools with which to correct with accuracy these errors.

When buying a car, ask about the bearings. Get details on how closely they fit. Remember that bearings have an important bearing on the life of any transportation unit.

Car Colour Specialist Visits Bombay.

MR. A. Lincoln Cooper, one of the America's most prominent colour specialists recently arrived in Bombay to visit the Bombay Plant of General Motors India, Limited. Mr. Cooper's position as head of the Art and Colour Department of General Motors Export Company, Fokker Aircraft Corporation and American Dornier Company, which builds the large "Do.X" sea planes is one of great responsibility as the effect of colour on sales of cars and planes has become tremendous in recent years.

Mr. Cooper has made intensive studies of the colour preferences of various nations, which as is well known, differ to a great extent. He has studied these matters on a psychological basis, so that the colours he chooses are certain to meet the approval of buyers in each particular country. It gives a fair idea of the comprehensive nature of Mr. Cooper's work to learn that twice each year he supervises the selection of about 150 different colour combinations, which must appeal to the motoring public all over the world.

An Impressive Career.

Mr. Cooper has the right qualifications for this responsible position. He has had a brilliant career in the world of art, and both in U.S.A. and in Europe he enjoys a reputation both as an artist and decorator. Besides his inborn sense of colour he has acquired a thorough knowledge of the purely technical side of colour and has consecrated a part of his time to studies of colour chemistry, all of which gives him practical colour knowledge which is of great importance when selecting and combining colours that must be able to withstand the influence of the weather.

The career of Mr. Cooper is remarkable for a number of outstanding achievements. In a competition arranged by the U.S.A. Government he

scored the first prize of \$10,000, for the most decorative draft for a customs building in San Francisco and yet another one of \$15,000, for the custom building in Columbus, Ohio.

In the painting field he has been honoured with numerous prizes. Lately he acquired distinction on the Aircraft Exhibition in St. Louis, where a silver cup was handed him for the construction of the most beautiful plane shown. This plane was a Fokker built by the Fokker Aircraft Corporation, which is now a member of the large General Motors concern.

During a visit to Denmark last month Mr. Cooper was honoured by a commission from the Royal Automobile Club to paint a full length portrait of Prince Axel of Denmark.

Many public buildings inside as well as outside U.S.A. and also private dwellings of well-known persons have been built with the assistance of Mr. Cooper. Among these must be mentioned, the National City Bank in New York, the famous Capitol Theatre, which is one of the largest cinemas in U.S.A., and the beautiful Ambassador Hotel in Atlantic City.

Yet another one of Mr. Cooper's imposing works must be mentioned. It is the Cadillac car which was recently donated to His Holiness the Pope by Mr. John Raskob in New York. Both the details of the body and the choice of colour combination were carried out under Mr. Cooper's guidance, and it is said that he obtained a brilliant result.

After leaving Bombay Mr. Cooper will visit Java, Australia and New Zealand where other plants of General Motors are located before returning to New York.

GETTING *the* LAST MILE OUT *of* YOUR TYRES

An interesting article on tyre repairing describing how this difficult work is being successfully performed throughout India.

Reprinted by courtesy of "The Goodyear News."

THAT last mile in the tyre comes very soon unless the RIGHT treatment is applied to the many ills which befall the tyre user while on the open road. Out of the large towns and cities, the piercing nail or the splitting bullock shoe causes inconvenience and loss of time apart from

the inside of the carcase. With continued use the extra weight at one point comes into violent contact with the ground until the whole construction of the tyre is destroyed.

If, on reaching home or a garage, a permanent repair is effected, the life of the casing is preserved.

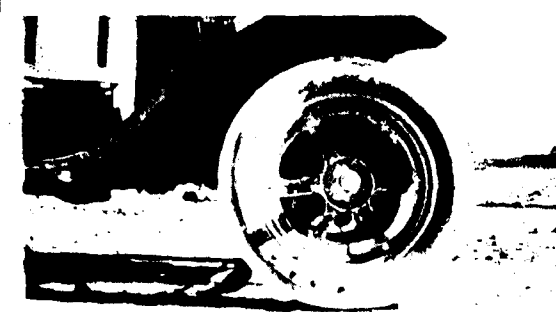


Fig. 1.

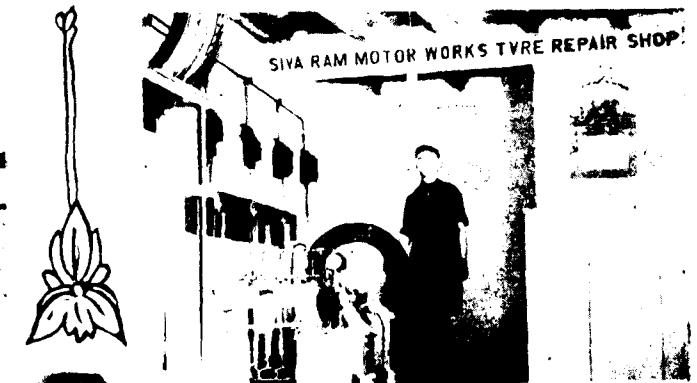


Fig. 3.

damage. This has to receive attention and with the standard type of blow-out patch a temporary repair can be effected which enables the motorist or bus owner to reach his destination.

More often, however, a piece of an old cover is applied as a boot or gaiter. Figure 1 shows such an example of a gaiter bolted into the cover in two places. By reason of its extra thickness, the gaiter bulges the cover, extends the original damage and chafes

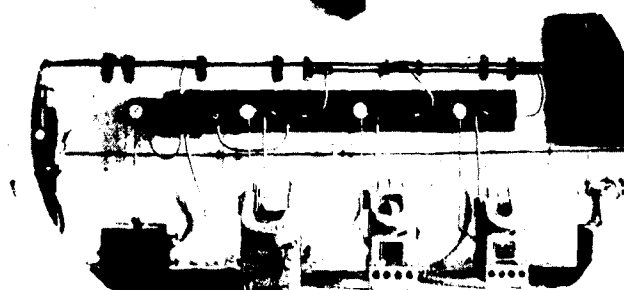


Fig. 2.

the balance available mileage can be used, and the owner thereby obtains the maximum return for money expended. If for an expenditure representing no more than 20% of the initial cost, the remaining 60% mileage can be obtained, a permanent repair is worth while.

Such worth while repairs are being effected nowadays by repair and service stations which have been established in the important centres of Bombay, Calcutta, Madras, Delhi, Rangoon,

Bangalore, Coimbatore, Jhansi, Poona and Ambala.

Illustration 2 shows a battery of moulds in Messrs. Bhagwat Mody & Co.'s Station in Poona, while in Figure 3, a tyre is being cured after repair by Messrs. Siya Ram Motor Works, Delhi.

In each of these plants, the same equipment, materials and methods are employed as are used during the manufacture of new tyres. Moreover the staffs responsible for the actual workmanship have been trained by Goodyear factory engineers having long experience in the work of tyre repairing. By these means the tyre user is assured that, provided his cover is in a fit state for repair, the job effected represents the *maximum* of efficiency at *minimum* cost.

and mounting of tyres. In Figure 5 the petrol pump on one side of the entrance is balanced by the inflatometer on the other side. In this way Messrs. International Tires and Motors maintain petrol with air service. Figure 6 shows a closeup of the inflatometer, by which the tyre is inflated to the required figure without the necessity of using a pressure gauge.

As well as the removal and fitting of tyres, whether for repair

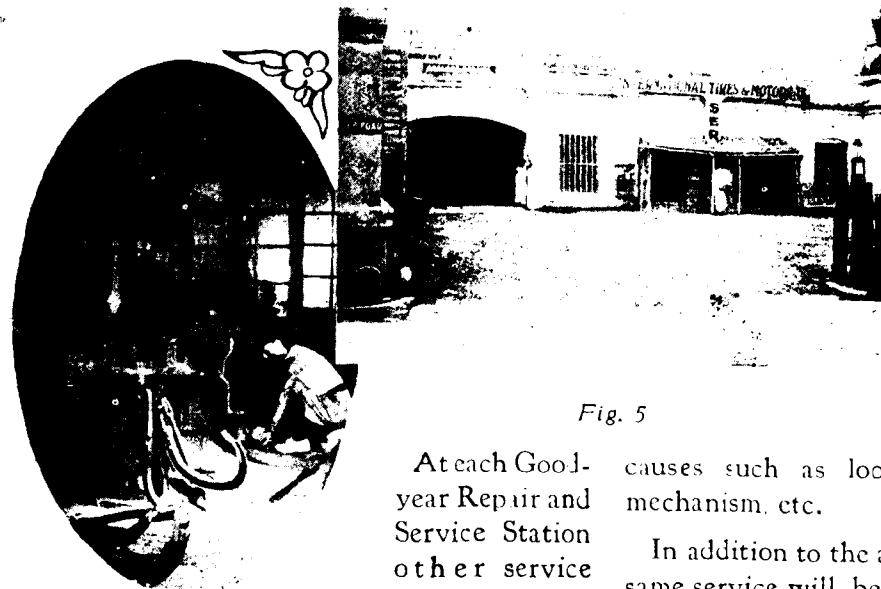


Fig. 4.

Figure 4 shows the fitting department of International Tires & Motors, Calcutta, for the removal

Fig. 5.

At each Goodyear Repair and Service Station other service facilities too are available in addition to repairs.

causes such as loose axle pins, worn steering mechanism, etc.

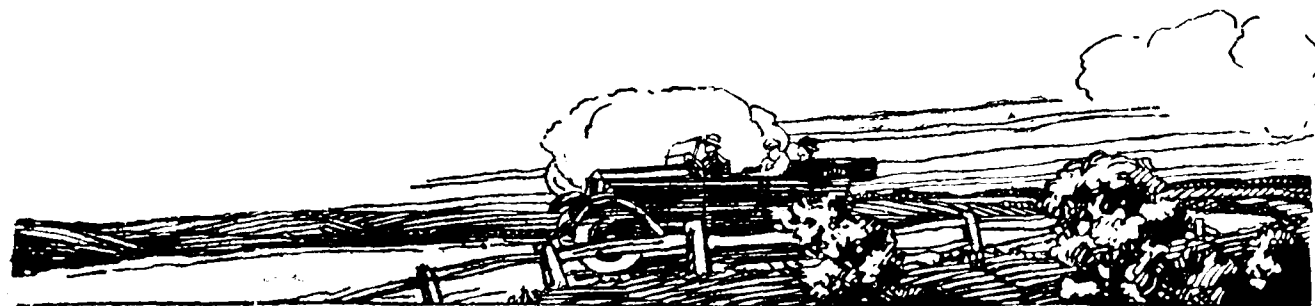
In addition to the above mentioned locations, the same service will be available during the next few months in Lahore, Rawalpindi, Colombo, Lucknow and Indore.

If you need tyre service, write to us for information as to your nearest Repair Station.

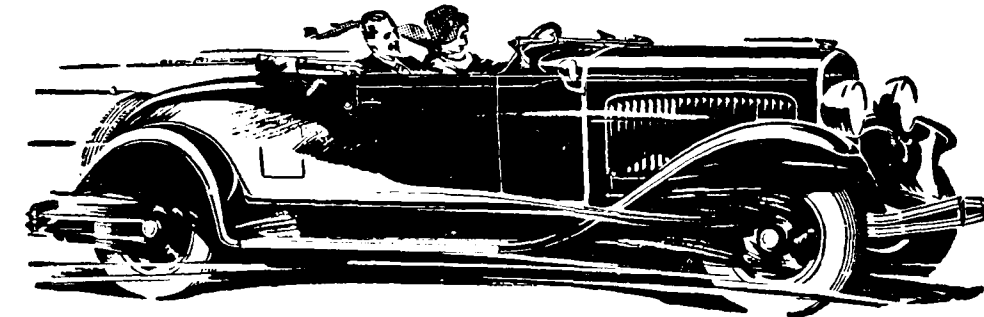


Fig. 6.

or renewals, wheel alignment receives due attention thereby avoiding extra tread wear from



USEFUL NOTIONS FOR THE OWNER-DRIVER



Helpful hints for the motorist who wants to get the most service and enjoyment out of his motor car.

By E. J. Minert, Service Manager of General Motors India Limited.

LACK of driving control may be the indirect result of inefficient steering apparatus and should be attended to immediately. There are many things that may reduce steering gear efficiency. The steering gear itself may have too much play. The steering control on any one of the steering knuckles or joints may be too loose to give the driver good road control. Likewise the toe-in or camber of the front wheels may be out of adjustment and the wheels may be out of adjustment or improperly aligned, causing the machine to pull to one side. Such conditions may have been caused by a collision or jamming of the wheels against the curbing. Positive steering control is essential to the safe operation of a motor car. All of these points should be carefully checked at periodic intervals, so that the driver may be certain his car will be always under control.

Extreme caution should be exercised in checking for damage when the car has been in a collision. If a careful inspection is not made, should the car again be operated before repairs, additional damage may be incurred. For instance, in addition to a bent axle, which will ruin tyres, the motor supports may be cracked or the transmission housing may be broken. Either condition may cause serious damage. If the car has been struck near the rear end the rear housing may be sprung, thereby causing damage to bearings, gears, tyres, etc.

A smooth rolling car means a big saving in operating costs. A car that is hard to roll may be caused by under-inflated tyres, brakes which do not fully release but drag on their drums, lack of lubrication of the transmission or rear end or the use of too stiff or too little lubricants in these housings, too tightly adjusted or improperly lubricated wheel

bearings, universal joints lacking grease or misalignment of front wheels.

Never use petrol or any "drying" liquid to clean or preserve leather upholstery. The dirt can be removed by washing with pure soap and water, rinsing off the soap and drying with a moist chamois.

Carbon will collect more quickly if the insulator of a spark plug is scratched with a knife or sandpaper. The best way to remove carbon is to soak the plugs in denatured alcohol, cleansing the insulator with a small, stiff brush and a piece of cloth.

Many drivers never pay attention to the fan belt until it breaks, and if this happens when on the road it may be very difficult to get it replaced. Look at the belt once in a while and get a new one before it is too worn.

It is not enough to avoid running out of gas. Do not let it get too low in the tank because sediment and water, which sink to the bottom are sucked into the feed line and carburetor from a low tank.

A thorough washing is the only protection against rust, the principal destructive evil to the finish of a car. The formation of rust is promoted by road dirt, grime and grit. Hose the car with cold water by using a full stream without the nozzle. All possible dirt should be floated off and loosened in this way, assisted from time to time by gentle rubbing with a thoroughly water-soaked sponge. The car should afterward be wiped thoroughly dry with chamois.

25 YEARS OF PROGRESS

A comparison indicating the remarkable advance in motor car design and construction.

GENERAL Motors India Limited have unearthed a 25 years' old Oldsmobile, which is stated to be one of the first series of Oldsmobiles imported into India in the late nineties. This Oldsmobile was until recently the property of Morvi State, having been purchased in 1905 by the late ruler of Morvi. We are able to publish some interesting details of the car for the information of our readers. The Oldsmobile is still in an excellent running condition. It took part in a recent parade through the streets of Bombay, maintaining an average speeds of 25 miles an hour. The strange appearance of the Oldsmobile excited great interest and comment and since then many motorists have paid a visit to the General Motors dealers' showroom on Hughes Road, Bombay, where the car is on exhibition, side by side with the current Oldsmobile models.

Features in the Old Car.

The car is a 5-passenger phaeton model without top or windshield. The power plant is the two cylinder horizontal type motor with L-type head. Access to the valves is made through two port plugs at the top of each cylinder. The motor having a bore of 5" and stroke of 6" is capable of developing 20 horse power and lubrication is maintained through pipes from a small oil box located on top of the engine. This box holds 1-1/2 quarts of oil and must be refilled approximately every 150 miles. It is noteworthy that in a recent run the car maintained a speed of 25 miles per hour.

Each cylinder is equipped with a carburetor and the average petrol consumption is about five miles to the gallon. The old time spark coil boxes are used with a make and break distributor. The engine is immediately beneath the front seat and the crankshaft extends from the engine to the right side of the frame. The engine is started by cranking from the side of the car and in order to make starting easier a lever is located over the starting crank hole which lifts the valves, thus allowing the engine to be turned on half compression.

In order to make adjustments on the engine it is necessary to raise the floor boards, which are hinged, and to take out the front seat cushions. The petrol tank is under the bonnet and has a capacity of 10 gallons. There is also an auxiliary

eight gallon water tank under the bonnet. The rear axle is of the sprocket differential type and is driven by a single chain.

There are two forward speeds on the long gear shift lever is located just inside the driver's seat. There are two foot pedals, one of which is for reverse gear and the other for braking. The brakes are the old time external contracting type and operate on the rear wheels only.

The clutch is of the early epicycle type and is actuated by the gear shift lever. By pressing a small pedal near the steering column it is possible to shift the steering column forward or back to suit the driver's comfort. There are only two car springs—one on either side. These springs extend from the rear axle to the front axle forming the frame or bed for the body.

The seats and back rests are stuffed with hair and upholstered with leather. The body and mudguards are all hand formed and are built more for endurance and utility than for appearance.

The New Car.

What great changes are revealed on an examination of the new Oldsmobile! The simple, sturdy construction is still retained but under the bonnet is a six cylinder engine which develops 62 horse power and enables the owner to travel at a speed of over 60 miles an hour. The carburetor is of the latest design as is the ignition system. By raising the bonnet every part of the engine is easily accessible for any adjustment. The engine oil pan holds 7 quarts of oil and the average consumption is 500 miles to the quart. All moving parts of the engine are lubricated by a pump which forces oil through a main feed line at a pressure of 15—30 lbs., depending on the speed at which the engine is running. The new Oldsmobile gives you 20 miles to the gallon of petrol instead of the former five.

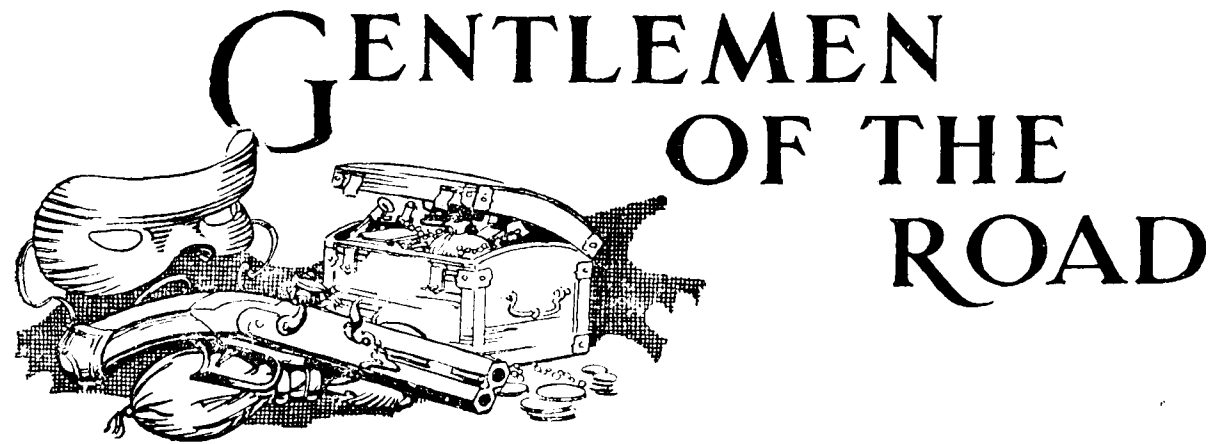
Twenty-five years of steady progress marked by brilliant engineering achievements in the automotive field, have placed within the reach of owners all these desirable qualities demanded in a modern motor car. The present day Oldsmobile in its smart, well conceived appearance, is a fine example of the art of the coachbuilder being carried to the highest point of artistic execution.



The world over more
people ride on Goodyears
than on any other make

GOODYEAR

2-30-37



Ralph Wade, writing in MODERN MOTORING, makes an appeal for courtesy on the road. We make no apology for reproducing the article in entirety.

OUR coach-riding ancestors used to think with dread of the possibility of an encounter with one of the 'gentlemen of the road' of their day, and the term conjured up visions of a black mask, a pair of pistols—or may be a blunderbuss—and a polite request to hand over anything valuable. To-day quite a different state of affairs exists and I, for one at any rate, think of the phrase in its more literal meaning and welcome with metaphorical open arms any instances of manners which I may be fortunate enough to encounter at the hands of fellow motorists—including the paid chauffeur.

I frequently, but not always, drive one of the present-day 'baby' cars which are deservedly so popular, and I cannot help remarking that the treatment usually meted out to such 'small fry' by those in charge of the largest type of saloon or limousine is, to say the least of it, careless. What joy is it, therefore, when one encounters a driver of a big bus who does not indulge in such tricks as overtaking in traffic and immediately cutting diagonally across to the near side so that the small car has either to pull up or risk trying a battle of wings—with foregone result. Another trick of the big brother—especially it seems the American brand—is to play strident notes on its hooter behind the small car until the latter readjusts his own scheme of necessity to enable the noisy beast to plough its blatant way onward. Again I say, what a pleasure it is to meet a modern gentleman of the road who realises that speed isn't everything in this world.

I honestly endeavour to model my own driving on what I should like everyone else's to be and, whilst I by no means claim perfection, I do at least realize when circumstances land me into a position where I know I have annoyed another driver, and if opportunity permitted I would always apologise, and am always ready to kick myself.

I hope it won't be thought that I am a disgruntled small-car owner and that I have an inherent dislike of those who can afford 70 h.p. or a chauffeur—oh dear no! Many of the most offensive drivers I have met or been passed by—are seated in 7 h.p. cars some of them with noisy open exhausts to boot.

I wonder what percentage of those who practise the ignoble art of cutting in would elbow their way through a doorway in front of someone else who was just about to go through the same door? Very few, I expect, and yet they do not seem to realize that their cut in is equally ill-mannered—and incidentally far more dangerous. It must be seldom that time is so precious that one must behave like a boor in order to gain a minute—besides, how can it be assumed that 'the other fellow' isn't in an equally important hurry?

I have sometimes thought whether it would be practicable for one of the motoring organizations—or the motor press—to keep a black list and to accept reports from motorists of the registered numbers of offending cars. Such a report as 'XYZ 12345 guilty of boring Austin 7 into the gutter on August 10, 1930'—the report to be signed by the sufferer. The list could be published under a general heading such as 'Ill-mannered driving reported,' and the number of the car only given. I imagine road hogs aren't proud of their vice and wouldn't like their friends to see their driving publicly branded. It might also happen, sometimes that the lack of manners was genuinely unintentional, and perhaps unknown, in which case the 'offender' would no doubt like to inquire for further details and perhaps even offer an apology. Such a list might also on occasions be an assistance to the police in support of prosecutions for dangerous driving—a form of police activity which decent motorists should always welcome.

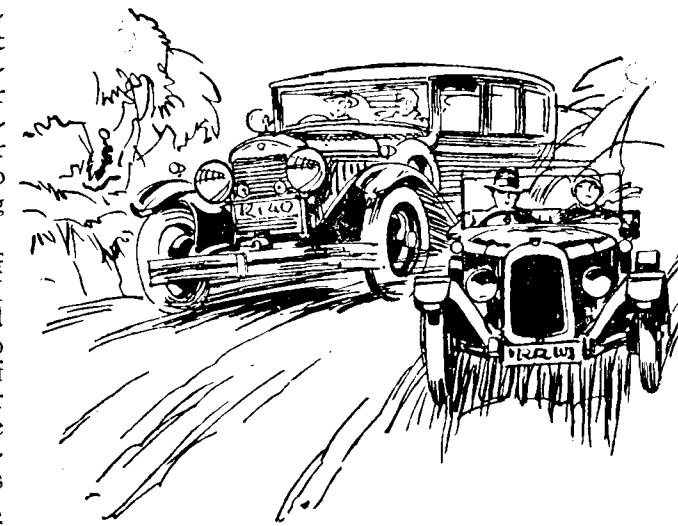
I doubt if anyone submitting such a report would be laying themselves open to action for libel—even if inadvertently wrong in their facts—but I have no expectations of seeing the idea adopted!

I believe quite a lot of bad driving of the kind I have mentioned is caused by motorists falling into the habit of thinking of all traffic as just a matter of so many cars to be negotiated, quite forgetting that each car has a driver with his, or her, own ideas and needs of the moment. I know a

man who habitually, and I am afraid almost instinctively, pits his car against any other which happens to pass him on the road; he always boasts in terms of cars and I'm quite sure he doesn't appreciate what an infernal nuisance he must be to the drivers of his numerous 'scalps.' He is an extreme case I admit, but there are many gradations between him and the type of motorist who feels upset because he has unintentionally 'taken someone else's road.'

Talking of right of way reminds me of the warm glow of appreciation which I experience when another car-owner deliberately stands aside, as it were, to let me through, even though it may entail a momentary check on his own progress. The courtesy of an acknowledging salute when one does the same thing oneself is a little thing in itself, but is one of those minor incidents of life which count.

I always hold that when driving in towns one shouldn't consider it a right of way to pass another car on its near side—although perfectly legitimate if circumstances properly permit. I find it is, however, quite usual for others literally to force their way up



'PITS HIS CAR AGAINST ANOTHER'

on my near side, and it is by no means always possible to avoid being frozen out of what is, to my mind, *my* road—after all, one can't barge on the public highway, however much one wants to indulge in a soccer charge!

One of the worst examples of sheer bad manners I ever encountered was in Cornwall one year, on one of the roads one sometimes finds there which runs through pasture land and has a gate at each end of a stretch of, say, half, or a quarter of, a mile. It

was a very wet day and I and my wife were driving a few hundred yards in front of another car—also with two occupants. On reaching the first gate my wife got out to open it and waited in the heavy rain whilst the other car came up to hold the gate for them. Naturally they passed my car whilst my wife was remounting, and our respective positions were approximately reversed. Equally naturally we expected a similar courtesy from them at the second gate. Need I complete the story? It is, however, a solemn fact that that second gate was allowed to bang shut almost on to my radiator! I suppose I may truly be told that such people's behaviour had nothing to do with the fact that they happened to be motoring. True, but in the pre-war days when I first took up driving there existed an esprit-de-road, and people didn't seem to take up the pastime unless they had that spirit. It was almost as unthinkable in those days to find the utterly selfish driver we know to-day as it still is to-day to find a man who would deliberately cheat at cricket. I hope 'progress' isn't eventually going to give us the latter too!

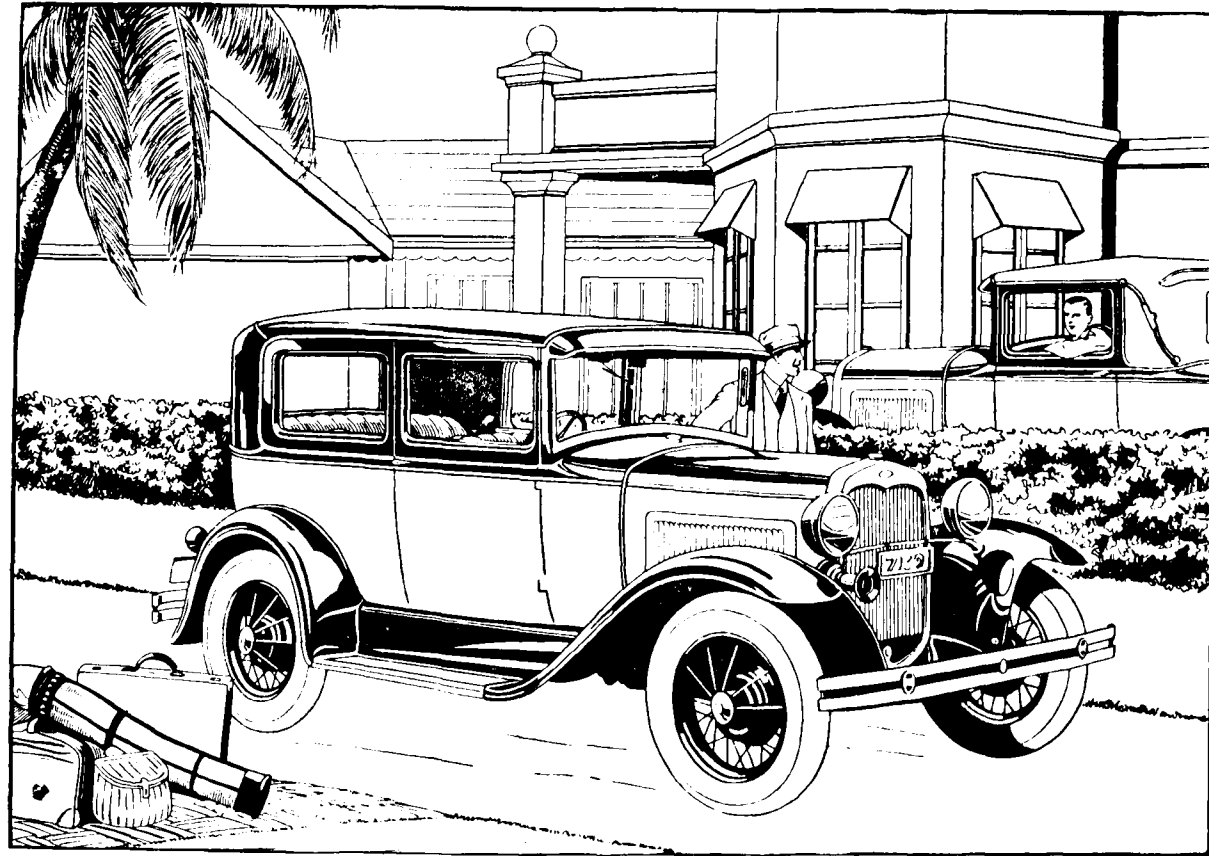
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TO THE

South India Motor Owner

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There's a convenient form on page 64



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FORD MOTOR COMPANY OF INDIA, LIMITED, BOMBAY.

From an Owner Driver's Note Book



by
"SPOTLIGHT."

Ask a Policeman.

MANY motorists have an annoying habit of pulling up beside a policeman on point duty to ask questions. It may be a matter of wanting to know the way or it may be a belated attempt to take the tip of the old song "If you Want to Know the Time, Ask a Policeman", but whatever the cause, it is distinctly annoying to other road users. Its first effect is to impede the passage of other vehicles, and second to distract the attention of the man on duty.

Where the point is a very busy one, the results are sometimes unfortunate. It is suggested that when a motorist desires to ask his way, or seek other information, from an officer engaged in controlling traffic, he should pull up at the kerbside—so leaving the road clear for other traffic—dismount and choose a suitable moment for putting his enquiry, or better still, to make the enquiry from a passer-by.

Strange Noises.

It is surprising what pronounced noises, most alarming to the observant and mechanically minded driver, can arise from the bonnet of a well-used or even a new car under some conditions. Positive "thuds" will sometimes arise, for example, on rough roads, and be mistaken for something entirely different, if the bonnet as a whole is able to move appreciably fore and aft, owing to the distance rod or radiator stay being too long by reason of incorrect adjustment.

One of the queerest experiences I've had came about one day when I happened to be

driving a friend whose small son occupied, in company with a large bag of very stickie sweets, the dickie of my two seater. The car and my friend's tongue were both running sweetly, when without any warning, there was an appalling bang followed by a series of dull thuds from somewhere around the back end of the car.

I stopped immediately to investigate, expecting to find goodness knows what! It was only after quarter of an hour of peering, poking and feeling that I plucked up courage to start again; and not for some hours after that a chance remark on the part of the youngster gave us the key to the mystery.

All that fearful noise had been caused by, first the popping of the sweet bag in the approved style, followed by foot thumpings of delight at the success of the explosion.

I have since tried the trick on some of my motoring friends, but it never works because the bags I try to pop collapse with nothing but an asthmatic wheeze.

Clever Australian Dogs.

According to a correspondent who visited Australia recently, a custom is prevalent among all classes of motorists which struck him as being on the verge of cruelty to animals. One sees a motorist come out to his car with his dog at his heels, jump in, slam the door and drive off without so much as a look at the poor beast, who steps on to the running board as a matter of course, and there seats himself on his haunches, swaying precariously as the car swings round corners and over bumps. It is a



"The Man on Duty."

matter for wonder how the animals manage to maintain their balance, for they are to be seen on cars at all speeds. It seems nothing short of marvellous that an animal can "stay put" at 45-50 m.p.h. over rough surfaces, especially if the dog be a large one and the car small.

From what I am told the habit originated on the sheep stations, where the owner, doing the rounds in his car does not bother to open the door for the dog at every stop, but takes it for granted that the animal is on the running board.

Traffic Problems in 1765

Police Commissioner Whalen of New York City throws some very interesting light on the traffic problems which existed two centuries ago. His facts he has dug up from old records, and he comes to the conclusion that the need for traffic control is not the strictly modern development we are accustomed to consider it.

In the course of a radio address sponsored by the National Safety Council, U.S.A., Mr. Whalen observed that there was an acute traffic problem on the streets of London as far back as 1765. He pointed out that recently he ran across an interesting old book called "The

Art of Walking on the Streets of London." According to the title page, it was written by "the late Mr. Gay." It is a time-worn volume but delightfully fascinating. Let me quote a brief paragraph. It is pretty good evidence that traffic, after all, is an ancient problem.

"If Wheels bar up the road where the Streets are crossed,

With gentle words the coachman's ear accost
He ne'er the threat or harsh command obeys

But with contempt the spattered foe surveys."

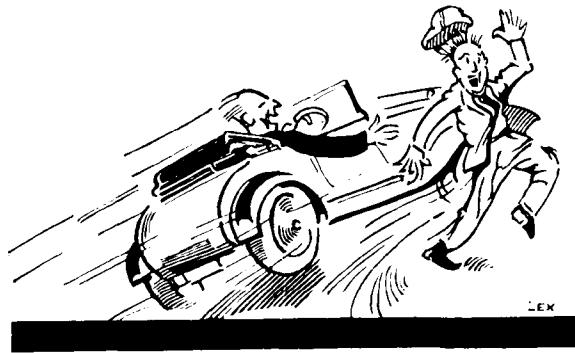
That is one verse. You see they had the

mud splashes even in those days and also they had the 'dirty looks'. But listen to this, you gentleman who stand on the curb:

Stay still; afar the distant wheels you hear,
Like dying thunder in the breaking air—
Thy foot will slide upon the miry stone—
And passing coaches crush thy scattered bone
And wheels inclose the road on either hand
Pent round with perils in the midst you stand
And call for aid in vain as the coachman swears

And carman drive, unmindful of thy prayers.
Where wilt thou turn? Whither wilt thou fly?

On every side the pressing spokes are nigh!



"Wheels inclose the road on either hand."

Care of Car will Cut Cost of Ownership.

SOME motorists complain because the cost of owning a motor car seems excessive. One of the greatest items of expense in operating a motor car comes from abuse in the handling of a very complicated mechanism and from neglect in providing the very simple care required to keep the parts from being subjected to excessive wear, according to E. J. Minert, service manager of General Motors India Ltd.

The used car appraiser, who looks the car over with a critical eye when the owner wishes to turn it in for a new one, knows that length of time in service or number of miles showing on the speedometer cannot be used in establishing the value of the car. Two identical models that have been in

use for a like period of time, may vary several hundred rupees in their value to the new car dealer who is considering purchasing them as part payment on a new car.

The cost of owning a car will be kept low, with respect to depreciation if the owner provides the necessary care in the lubrication of all parts, keeps the body finish in good condition, avoids dents in the fenders and the more expensive dents in the body by avoiding collision, as far as humanly possible. Tyres which are worn smooth through being run on wheels that have been knocked out of alignment, through too strenuous contact with the curb or from other causes, serve to decrease the resale value of the car.

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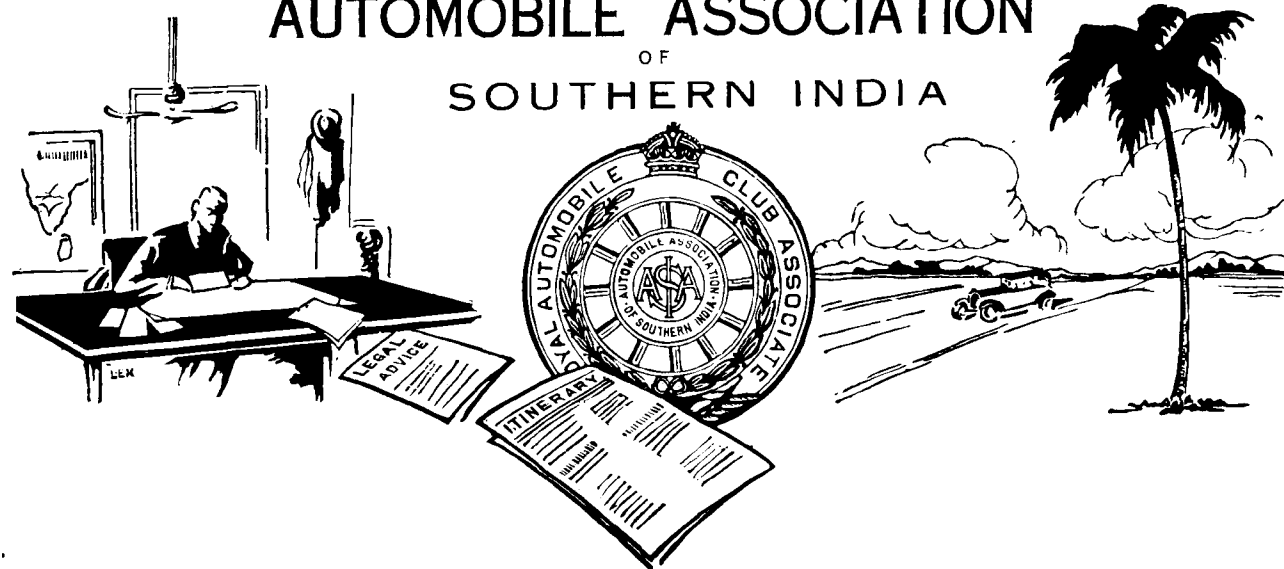
BOMBAY

MADRAS

KARACHI

DELHI

AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for January 1931

Committee Meeting.

1. The Committee held its monthly meeting on 19th January, and in addition to the usual routine matters, considered the following items of major importance:—

(a) Liability of Insurance Companies in accident cases where learners are driving at the time of the accident.

Insurance and Learner Drivers.

Resolved to support the W.I.A.A. "in an endeavour to get Insurers to agree that the holder of a learner's permit, driving with a qualified and licensed driver beside him, shall be regarded as a licensed driver for the purpose of insurance claims."

Action is being taken in this direction, but in the meanwhile members should study the conditions of their insurance policies before permitting learners to drive their cars in places where traffic is heavy. Most policies indicate that no liability is accepted for an accident when the car is being driven by an unlicensed driver; and it is open to doubt whether a "learner's permit" can be regarded as a "license" in this connection.

License to Possess and Transport Petrol.

(b) Recorded a letter received from the Madras Government intimating that it was not considered necessary to embody a "Petrol license" in the "Certificate of Registration" of motor vehicles, as recommended by the A.A.S.I.

Member should note that it is necessary under the Indian Petroleum Act, to have a license to possess and transport petrol in a motor vehicle. This license is issued free and should be issued with every "Certificate of Registration." If not received, application should be made for one to the Registering Authority.

Classification of Roads.

(c) Considered a suggestion that the Tuticorin-Palamcottah Road should be classified as a Class A Road in the proposed new classification.

Resolved to support the suggestion and recommend same to Government if found necessary.

Note.—It is understood that an extensive change in the classification of roads is under consideration, but nothing definite has yet been decided.

Rice Causeway.

(d) Recorded a letter from the Madras Government intimating that the possibility of erecting a bridge near the site of the Race Causeway (on Madras-Chittoor-Bangalore Road) is under consideration.

Road Development.

(e) Considered an invitation to nominate two members to join a local Committee to study Road and Transport Development and kindred matters.

Agreed to do so and nominated Mr. D. B. Snowden and Major E. Church.

Automobile Danger Signs.

(f) Confirmed a letter despatched to the Madras Government deprecating any change in the present type of a sign for a School Zone (i.e., a flaming torch).

Guide Book.

(g) Recorded a letter from the Madras Government intimating that, owing to an impending reclassification of roads in the Presidency, it is not likely that an official "Road Book" will be published for some time to come.

Resolved to proceed with the compilation and publication of an Association Guide Book.

Landing Cars in Madras.

2. Several cars from Ceylon were landed at Madras during December and January, and certain difficulties were experienced. A pamphlet has been drawn up on the subject and sent to the Automobile Club of Ceylon for future guidance.

Touring in the United Kingdom.

3. Consequent on the passing of the new Highway Act in the United Kingdom motorists desiring to land cars in that country will have to either insure their cars with an English insurance company or obtain a Certificate of Insurance against third party risks. This latter Certificate can be obtained from the Royal Automobile Club. A note on the subject has been added to the A. A. S. I. pamphlet on "Touring Abroad."

Roads.

4. (a) The series of reports issued and published in the press during the flood period of November and December last was continued during January to give information of the reopening of damaged roads. All roads are now motorable with the exception of

(i) The Ranipet—Chittoor Road where the Rice Causeway is not yet restored.

(ii) The Coimbatore—Satyamangalam—Chamrajnagar (Hassanur Ghat) Road where no diversion road or alternative crossing has yet been constructed to replace the damaged bridge over the Bhavani River.

(iii) The Guntur—Rajahmundry Road where the Kistna and Godaveri Rivers can only be crossed by rail

(b) It is understood that much work is in progress on the improvement of existing roads and provision of new roads in Hyderabad State. It is hoped that, in a short time, it will be possible to motor from Madras to Nagpur and beyond by an all road route via Bezvada, Hyderabad and Adilabad, in the dry season. Further intimation will be given in due course.

(c) It is understood that a new road has been constructed, and will shortly be opened, connecting Munnar and Devikolam with the Travancore Central Road near Muvattupuzha.

(d) Information has been received that the Segur—Ooty Ghat Road is not easily negotiated by heavy cars owing to its somewhat steep gradient and sharp hairpin bends. It is not recommended as a better approach road than the Gudalur Ghat Road.

Guide Book.

5. The collection of information regarding areas liable to flood; travellers' bungalows, milestones; bridges; town plans; etc., etc., has been continued, but is a slow process. The Madras Government Secretariat have been approached for assistance in this direction.

District Representatives.

6. Two District Representatives (Mr. R. F. Vinen of Devikolam Planting Area and Mr. J. A. G. Chalmers of Guntur District) have resigned preparatory to proceeding on leave, Mr. J. H. Catlay and Mr. B. J. Hall have kindly consented to fill the vacancies.

Petrol Supplies.

8. (a) The possibility of installing a petrol pump at Gundlupet (on the Mysore—Ooty Road) has been referred to the Petrol Supply Companies, but has not met with approval. Members are informed that petrol is available at Nanjangud Railway Station only 21 miles from Gundlupet.

(b) The charging of an excessive price for petrol in tins at Gundlupet has been taken up by Messrs. The Burmah Shell Company with a view to stopping the practice.

License Reminders.

9. A printed post card has been adopted for the license reminder service. The card calls the attention of members to the fact that their licenses are about to expire, informs them how and where to renew them, and points out the liability incurred by failing to renew by due date.

Insurance.

10. Arrangements have now been made whereby the Secretary of the A. A. S. I. can issue "Cover Notes" and arrange for the speedy issue of insurance policies 10% bonus on the premium is allowed to members of the Association and arbitration of the A.A.S.I. Committee when disputes arise.

Tolls.

11 (a) The correctness of the levying of toll on "through motor traffic" by certain Mysore Municipalities is under investigation.

(b) The abolition of tolls on Motor Vehicles is now in a "Committee Stage" in the Legislative Council. Members should exert their full influence to obtain the support of their local "Member" when the Bill comes before the House shortly, if they desire a successful passage for the bill.

Speed Limits.

12. Members are reminded that, while there is no defined "speed limit" for the City of Madras, excessive speed can rightly be, and frequently is regarded by the police as "dangerous driving." Several prosecutions have recently been made, and "speed traps" are not uncommon. In their own interests and out of consideration for other road users, motorists should never drive at excessive speed within the City limits or wherever traffic is heavy—or may reasonably be expected to be heavy. Thirty miles an hour is suggested as a maximum speed, even on a clear road, in any town area. Drivers must, however, always have their cars in full control and should be on the look-out for and conform to "speed limit signs" at the entrance to town, villages and other dangerous areas.

(Continued on page 59.)

PETROL ECONOMY

Over 200,000 motorists are saving from 5 per cent, to 40 per cent, of their petrol bills by using a

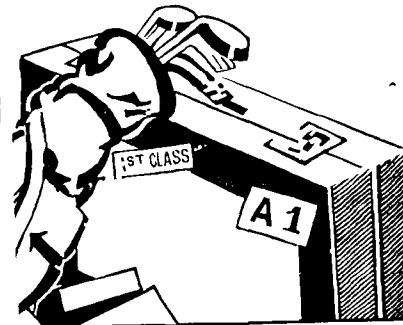
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BOUND VOLUMES

See page 61

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Every Month.

A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

Correspondence

The Editor does not hold himself responsible for the opinions of his correspondents. All letters should be addressed to the Editor and must be accompanied by the writer's Name and Address.



Why Restrict Commercial Transport?

Sir,

The question of road making and maintenance is engaging the attention of most Municipalities and District Boards. These bodies have, in a very large measure, failed to maintain roads in a satisfactory condition and have failed to open up new highways to meet the ever-increasing demand for easier and faster transport facilities. The plea is always "shortage of funds." There can be no doubt that this lack of funds is, in many instances, due to lack of vision on the part of the bodies in question and this has necessitated the intervention of the Central Government with proposals for the abolition of tolls and introduction of other forms of taxation to finance a "Road Fund". In regard to the large sums of money which are produced by tolls and which are annually diverted from their proper sphere—road making—to other uses, so much has been said that only passing reference is necessary here.

The point we wish to emphasise is in connection with the almost general policy adopted by the various authorities responsible for the roads, of restricting motor bus and motor lorry traffic on the plea of the damage to the roads caused thereby. The authorities do not appear to realise the enormous income which would be available for the maintenance and development of roads if bus and lorry licenses were readily available instead of restricted as at present. More buses would provide easier and cheaper transport for the masses, in addition to which a larger service of buses would lead to the public refusing to travel by many of the wretched old vehicles which at present ply for hire.

We give below our estimate of the income derived by the authorities in the first year of running of a 19-seater bus on a typical route (Alleppey to Quilon and return—112 miles):—

Duty on Chassis landed	...	Rs. 192 0 0
Registration fee	...	16 0 0
Driver's License	...	2 0 0
Duty on 8 Tyres replaced in the first year	...	36 0 0
Tolls Rs. 1,095 less 20% to Toll Gate Contractors	...	876 0 0

Duty at 4 As. per Imperial gallon on Petrol say 25 miles per gallon, 4 gallons per day would in one year amount to	...	365 0 0
Income tax paid by owner in one year say	...	20 0 0
		Rs. 1,507 0 0

From this it will be seen that 100 vehicles on the run would yield Rs. 1,50,700 revenue per annum which could be devoted to road maintenance.

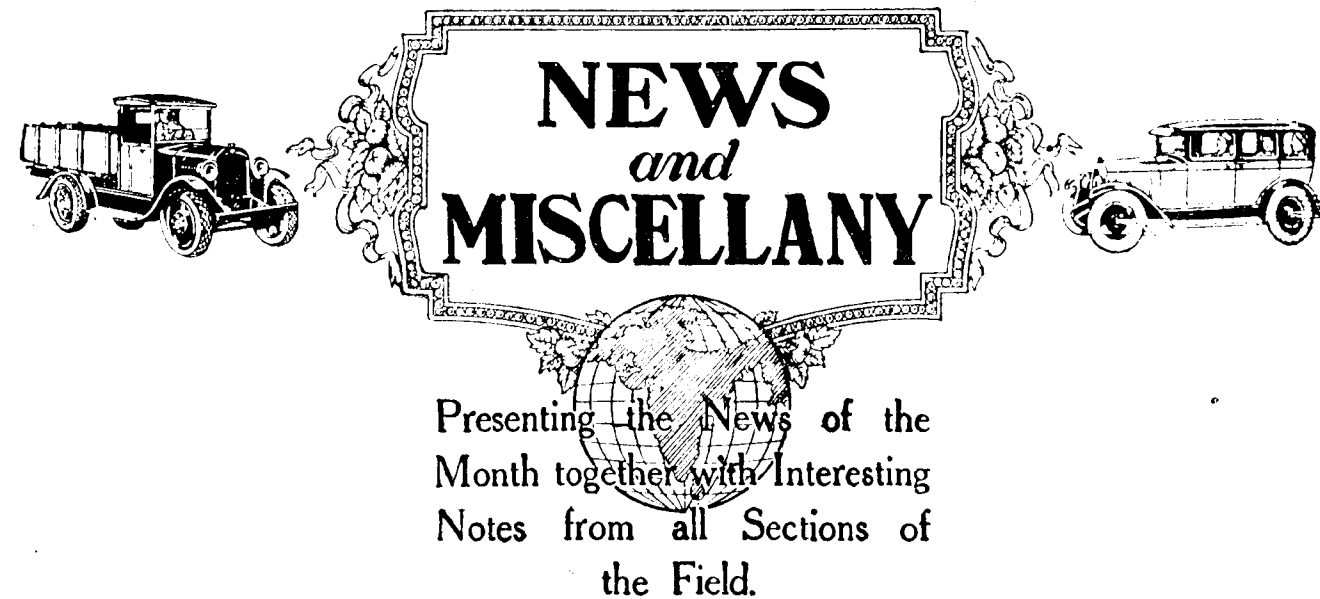
We have heard the policy of license restriction defended on several grounds, but none of them bear scrutiny.

(1) The damage to the roads. The above figures dispose of that plea. The bullock cart does for more damage as may be evidenced by the two deep ruts which mar the centre of practically every road.

(2) An increase in the number of buses is supposed to be dangerous. To exponents of this plea we would recommend half an hour of contemplation on the steps of the Mansion House, London. The chief danger on Indian roads today is the bullock cart, often with the driver asleep or incapable of managing his bullocks, and driven at night without lights. Yet these transport units which were out of date even when "Jehu drove furiously," are allowed to use and destroy the roads to which they contribute practically nothing for maintenance.

(3) There is a plea that a greater number of motor buses can only run at a loss. What this has to do with the authorities we do not know. The only sound way of regulating the volume of traffic is by the laws of supply and demand. If one route does not pay, the bus owners will divert some of their buses to another route. At the present time the restriction of buses gives great inconvenience to passengers in congested areas and subjects them to all the risks concomitant with overloaded and overcrowded vehicles.

(continued on page 59.)



Confusion Worse Confounded.

WITH a view to avoiding confusion and reducing traffic congestion, point-duty policeman in Paris have just been issued with white sleeves, plainly observable by all drivers. Their appearance at a busy cross-road the other day was the signal for the arrival of hundreds of Press photographers, cinematograph operators and "talkie" experts. The roads were blocked for a considerable time by tripods, cameras, talking-film vans and the necessary wiring. As a result, the congestion was worse than ever!

Speed Beach Dangers.

Ten days are allowed for record attempts at Daytona beach, but then weeks, or even months, might elapse before the conditions could be considered perfect. The "snag" of a beach course is that a strong side wind is nearly always blowing off the sea, thus affecting steering. In addition, one scarcely ever gets a smooth beach and no wind at one and the same time.

On an inland course the factors of wind and tide have not to be considered, and Campbell, following his success at Daytona, may go on to a wonderful dried-up salt lake in Utah.

Ninety-mile Beach, in New Zealand, apparently suffers from a curious phenomenon. One can walk down the beach as the tide recedes and there will not be a shell to be seen. A few minutes later millions of shells will suddenly sprout out of the sand. A tyre would certainly burst on a car doing 240 m.p.h. with possibly fatal results.

Electric Spanners to Facilitate Assembly.

Travelling assembly tracks and other labour-saving system are nowadays accepted practice in

automobile works, but it is probable that the most advanced device of all is that which has just been installed at the Birmingham works of the Singer Co. This takes the form of a series of high-frequency electric tools of an altogether new type, which are placed on each side of the conveyor track. The tools consist of drills, reamers and, most interesting of all, spanners to tighten most of the nuts used in the assembly of the chassis. We understand that the apparatus is the first of its kind to be used by British car manufacturers.

Not only do these electric tools reduce the time and effort required for a particular job, but they also prohibit any chance of the inaccuracy which, despite the closest supervision, is inseparable from the human element. The degree of tightness necessary for each nut is worked out beforehand, and the electric spanner is set to provide this exactly. An instance of the speed with which operations can be carried out is found in the case of the road wheels, all four of which can be fitted by one mechanic, probably more securely than by human labour, in under half a minute.

Misleading Advertisements

The R.A.C. ask us to draw the attention of all concerned to the growing practice of advertising international class records as world's records. A world's record is the best performance recognised by the international Association irrespective of size of engine, whereas a class record is the best performance in a particular class. To claim, therefore, a class record as a world's record is a gross misrepresentation of facts and is a serious breach of the rules. A number of instances have occurred recently where class records have been advertised as world's records, and in every case the Club has required the offending advertisement to be withdrawn and a correction inserted.

AUTOMOBILE ASSOCIATION REPORT

(continued from page 54.)

Sign Posts.

13. As a result of representations, the Chingleput District Board have erected direction sign posts on the road from Chingleput to Seven Pagodas.

Road Sense.

14. There are indications that the question of educating the masses in "Road Sense" is receiving close consideration in official circles in Madras.

Accounts.

15. The 1930 accounts were closed and sent for audit toward the end of the month. The Auditor's Report is awaited. It is hoped to hold the Annual General Meeting late in February or early in March.

Legal Advice.

16. Legal advice on several questions has been obtained for members.

17. Six new members were elected during the month, while nine members resigned.

Membership.

F. CHURCH, MAJOR (Retd.),
January 1931. *Secretary.*

CORRESPONDENCE

(continued from p. 57.)

Those who can remember English roads 30 years ago and have seen them as they are today know that motor traffic has led to a demand for perfect roads and that the same traffic has provided, not only the necessary funds, to build these roads, but also a surplus of several millions sterling which was diverted to the general revenue by the late Chancellor of Exchequer.

In conclusion we would remark that industry today depends upon easy and cheap transport facilities for men and merchandise,

W. M. GOODACRE & SONS, LTD.

Alleppey.

Diamonds !

WHEREVER wealth and dignity are to be found, there also will be seen precious stones in abundance. To-day, when there are so many imitation "stones" on the market there is a still greater fascination in owning and wearing the finest diamonds.

Our experience and the advantage of cash purchases direct from the continent is at your service

P. CUNNIAH NAYUDU & SON.

China Bazaar Road,

MADRAS.

For the small subscription of Rs. 3 the 'South India Motor Owner' will be sent to you post free for twelve months—there is a simple form on page 64 which is easily filled on. . .

EXPORTERS & IMPORTERS of INDIA—BURMAH—CEYLON.

A Trade Reference Book

Size 12½ x 10, Printed Red and Black, in English, French, German and Italian, on best quality of paper, bound in full blue cloth and lettered in gold.

Advertisements are printed in four languages and two colours. Should other languages than those arranged for (*i.e.*, English, French, German, Spanish) be required others can be inserted at slight extra charge.

Each advertiser is entitled to a write-up occupying the equivalent space of his advertisement free of extra charge.

This publication offers to the motor dealer an excellent opportunity to get into touch with manufacturers on the continent and in the U.S.A. Many advertiser have obtained the exclusive handling of sound lines solely through the medium of their advertisement in this publication.

A specimen page will be sent to you on application and we shall be glad to know what space you require as early as possible.

3,000 Copies of the first issue were distributed free of charge by the Times of India Press to: Prospective Buyers, H.M. Trade Commissioners, Enquiry Offices, Foreign Consuls, Crown Agents for the
:: :: Colonies and Chambers of Commerce :: ::

THROUGHOUT THE WORLD

Write for full particulars to

**EASTERN TECHNICAL PUBLICATIONS,
MADRAS.**

Publisher's Notices

The South India Motor Owner

Published Monthly by

Eastern Technical Publications,

Wood's Road, Mount Road, Madras

'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

'One year . . . Rs. 3 postage free payable in advance or recoverable by V.P.P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 62.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth will be available for those readers who may wish to keep their copies for reference.

**Complete Bound Volume Rs. 6.
Readers Own Copies Bound Rs. 3
plus postage.**

**Missing copies can be
replaced : As. 4 per copy.**

As the stock of past issues is limited we would urge readers requiring bound volumes to order at once to avoid disappointment.

**Eastern Technical Publications,
Mount Road,
MADRAS.**

THE SOUTH INDIA
MOTOR
OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

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CALICUT ... English and Scottish
Joint Co-operative
Wholesale Society
Ltd.
MADRAS ... R. Patel & Co.
SECUNDERABAD... Madras Cycle &
Motor Mart.
COLOMBO ... C. A. Hutson & Co.,
Ltd.

Cadillac.

CALICUT ... English & Scottish
Joint Co-operative
Wholesale Society
Ltd.
MADRAS ... R. Patel & Co.,
SECUNDERABAD... Madras Cycle &
Motor Mart.
COLOMBO ... C. A. Hutson & Co.,
Ltd.

Chevrolet.

BANGALORE ... Nankervis Ltd.
BELLARY ... Asquith & Co.
BERHAMPORE ... Ganjam Automobi-
les.

WILLYS-KNIGHT
TRUCKS

The Six Cylinder
Truck with the
Silent Sleeve
Valve Engine

Dependable and
Economical Commercial
Transport.

MADRAS AUTOMOBILES
MOUNT ROAD
MADRAS.

Bound Volumes
of the
South India Motor Owner
Volume II. Jan-Dec. 1930
are available at
Rs. 6 each, postage
extra, from the offices of the
Publishers.

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COIMBATORE ... T. Stanes & Co.,
Ltd.
KOTTAYAM ... Ramkrishna
Chettiar & Co.,
MADRAS ... Byramshaw & Co.,
Limited.
MADURA ... T. V. Sundram Iyen-
gar & Sons., Ltd.
OOTACAMUND ... Stanes Motors (Nil-
girls) Ltd.
SECUNDERABAD... Hormusjee & Co.
TRICHINOPOLY ... Ayer Motor Co.
VIZAGAPATAM ... Andhra Engineering
Co.
COLOMBO ... Rowlands Garage
Ltd.

Chrysler.

MADRAS ... Jones & Co.
N.S. ARCOT ... C. S. Krishnasawmi.

Dodge.

COIMBATORE ... United Motors Ltd.

Erskine.

MADRAS ... Romer Dan & Co.

SALES & SERVICE GUIDE--
(continued).

Hillman.

MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

La Salle.

CALICUT ... English & Scottish
Joint Co-operative
Wholesale Society,
Ltd.
MADRAS ... R. Patel & Co.
SECUNDERABAD... Madras Cycle &
Motor Mart.
COLOMBO ... C. A. Hutson & Co.,
Ltd.

Marquette.

CALICUT ... English & Scottish
Joint Co-operative
Wholesale Society,
Ltd.
MADRAS ... R. Patel & Co.
SECUNDERABAD... Madras Cycle and
Motor Mart.
COLOMBO ... C. A. Hutson & Co.,
Ltd.

Morris.

COIMBATORE ... United Motors Ltd.

Nash.

BANGALORE ... Hanumanthappa &
Co.
MADRAS ... Motor Recondition-
ing Station.
PUDUKOTTA ... Motor Trading Co.

Oakland.

COIMBATORE ... T. Stanes & Co.,
Ltd.
COLOMBO ... Rowlands Garage
Ltd.

THE
HOGARTH
PRESS

It is our earnest endeavour
to produce good work at
reasonable prices to the
satisfaction of our customers.

When next you have
printing in mind ask us to
submit our suggestions and
estimates.

WOODS ROAD,
Mount Road, MADRAS.

PULLING
POWER

Pulling power in a journal
is just as important as
pulling power in an engine.

o o o

This is one of the reasons
why small advertisement
space in this paper has
proved its value to
advertisers throughout S.
India.

The Next issue of
the South India
Motor Owner will be
specially interesting.

Make sure of your
copy now.

Oldsmobile.

BANGALORE ... Nankervis Ltd.
BELLARY ... Asquith & Co.
BERHAMPORE ... Ganjam Automobi-
les
BEZWADA ... Row & Brothers.
KOTTAYAM ... Ramkrishna
Chettiar & Co.
MADRAS ... Motors & Services
Ltd.
MADURA ... T. V. Sundaram Iyen-
gar & Sons Ltd.
OOTACAMUND ... Stanes Motors (Nil-
girls) Ltd.
SECUNDERABAD... Hormusjee & Co.
TRICHINOPOLY ... Ayer Motor Co.
VIZAGAPATAM ... Andhra Engineering
Co.
COLOMBO ... C. A. Hutson & Co.,
Ltd.

Overland.

ALLEPPEY ... Wm. Goodacre &
Sons, Ltd.
CALICUT ... Wm. Goodacre &
Sons, Ltd.
COCHIN ... Wm. Goodacre &
Sons, Ltd.
MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
QUILON ... Wm. Goodacre &
Sons, Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

Peugeot.

MADRAS ... Romer Dan & Co.

Pontiac.

COIMBATORE ... T. Stanes & Co.,
Ltd.
COLOMBO ... Rowlands Garage
Ltd.

Singer.

MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

Studebaker.

MADRAS ... Romer Dan & Co.

Triumph.

MADRAS ... Madras Motor Sales.

Vauxhall.

COIMBATORE ... T. Stanes & Co.,
Ltd.
COLOMBO ... Rowlands Garage
Co., Ltd.

Willys-Knight.

ALLEPPEY ... Wm. Goodacre &
Sons, Ltd.
CALICUT ... Wm. Goodacre &
Sons, Ltd.
COCHIN ... Wm. Goodacre &
Sons, Ltd.
MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
QUILON ... Wm. Goodacre &
Sons, Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

Wolseley.

MADRAS ... Union Company.

SALES & SERVICE GUIDE—
(continued).

TRUCKS.

Chevrolet Trucks.

BANGALORE	...	Nankervis Ltd.
BELLARY	...	Asquith & Co.
BERHAMPORE	...	Ganjam Automobi- les.
BEZWADA	...	Row & Brothers.
COIMBATORE	...	T. Stanes & Co., Ltd.
KOTTAYAM	...	Ramakrishna Chettiar & Co.,
MADRAS	...	Byramshaw & Co., Limited.
MADURA	...	T. V. Sundaram Iyen- gar & Sons., Ltd.
OOTACAMUND	...	Stanes Motors (Nil- giris) Ltd.
SECUNDERABAD	...	Hormusjee & Co.
TRICHINOPOLY	...	Aiyer Motor Co.
VIZAGAPATAM	...	Andhra Engineering Co.
COLOMBO	...	Rowlands Garage Ltd.

Dodge Trucks.

COIMBATORE ... United Motors Ltd.

Diamond Trucks.

MADRAS ... Cromandel Auto-
biles.

Fargo Trucks.

MADRAS ... Jones & Co.

Federal Trucks.

MADRAS ... Simpson & Co., Ltd.

OOTACAMUND ... Simpson & Co., Ltd.

TRICHINOPOLY ... Simpson & Co., Ltd.

G. M. C. Trucks.

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Motor Mart.COLOMBO ... C. A. Hutson & Co.,
Ltd.

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Sons, Ltd.COCHIN ... Wm. Goodacre &
Sons, Ltd.

MADRAS ... Simpson & Co., Ltd.

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Sons, Ltd.

TRICHINOPOLY ... Simpson & Co., Ltd.

Selden Trucks.

MADRAS ... Motor Recondition-
ing Station.

Stewart Trucks.

MADRAS ... Rajagopal Motor
Works.COIMBATORE ... Lakshmi Motor
Works.

MADURA ... A. Tanudin & Co.

BEZWADA ... General Automobiles.

Studebaker Trucks.

MADRAS ... Romer Dan & Co.

White Trucks.

MADRAS ... W. H. Brady & Co.,
Ltd.

Willys-Knight Trucks.

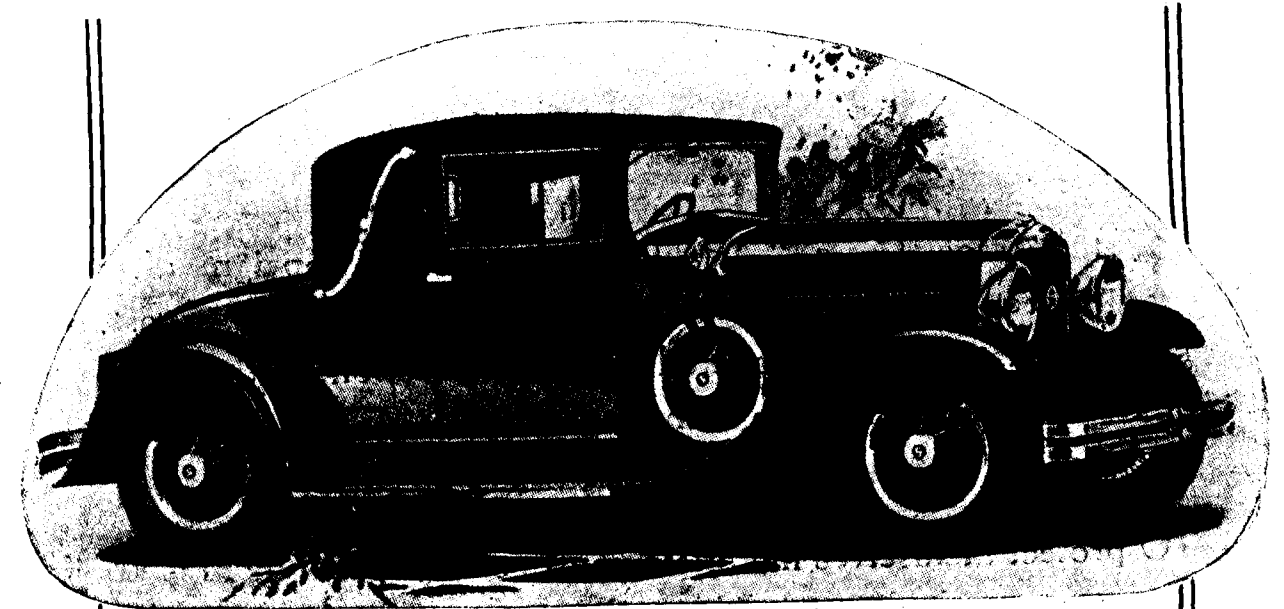
MADRAS ... Madras Automobiles.

SALEM ... V. S. Rajagopalan &
Co.

THE SOUTH INDIA

Registered ..
No. M. 2515MOTOR
OWNER

Official Organ of the Automobile Association of Southern India



Whether you contemplate buying a car, a tyre, oil, or even the smallest accessory there are always certain considerations which, if taken into account, will help you to make a purchase of greater value. Recently we have had the pleasure of helping many of our readers toward the making of wise purchases and we hope that many more readers will permit the staff of the South India Motor Owner to assist them in this way.

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To EASTERN TECHNICAL PUBLICATIONS,
MOUNT ROAD, MADRAS.

Please place my name on the subscription list of the **South India Motor Owner** and send mecopies monthly until countermanded, commencing193 ..

I enclose Rs.....being the post-free subscription for twelve months.*

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of the
Automobile Association
:: of Southern India ::

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to-day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary
Automobile Association of Southern India
Kardyl Buildings, Mount Road, Madras

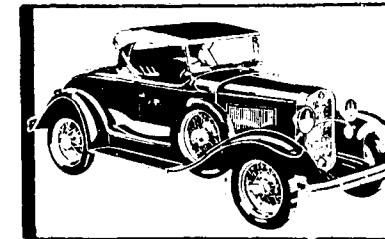
Phone: 2439.

P. O. Box No. 1229.

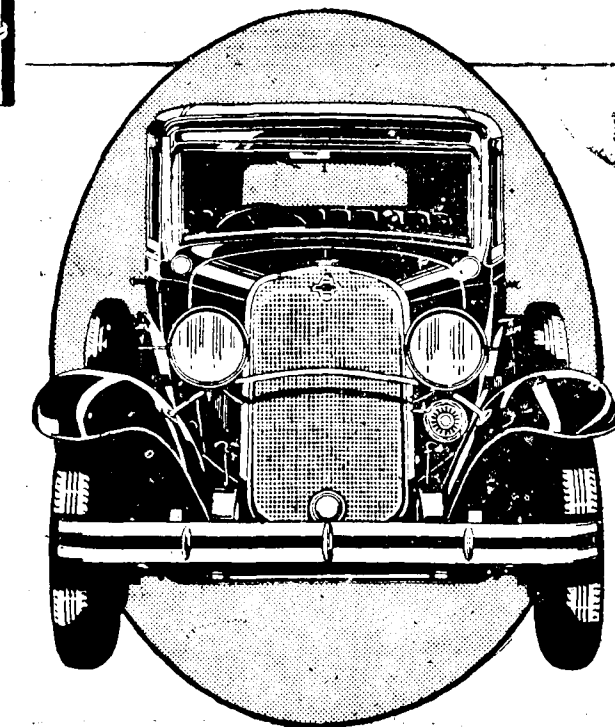
'Grams "S.I.M.U."'

The New Chevrolet

To-day ... the choice
of a discriminating
public



New Sports Roadster—a trim, youthful car with smartness in every line.



NEW DE LUXE
SEDAN:

A de luxe car, offering many distinctive quality - features. Six wire wheels, luggage carrier, bumpers and radiator grille.

PEOPLE of taste and discrimination are choosing the new Chevrolet Six more than ever in all parts of the world to-day...because there is a finer quality and beauty in this year's car. You can trace this quality-feature in the modern coachwork of the Fisher bodies, in the beautiful modern fittings and high-grade upholstery.

The 1931 Chevrolet Six marks a most impressive forward step in Chevrolet's brilliant record of constant progress and improvement during the last 20 years. For the new car offers new beauty, new luxury and new quality...yet it sells at a remarkably low price.

social prestige and distinction to the car-owners of all communities in India—as the new Chevrolet model, both as to appearance and performance, is built to a standard found only in the more expensive cars.

Thus, the new Chevrolet Six is exceptionally qualified to lend

So call at the nearest Chevrolet dealer's showroom and take a demonstration to-day.



Chevrolet Six—Quality Line Models

PRODUCT OF GENERAL MOTORS

PETROL ECONOMY

Over 200,000 motorists are saving from 5 per cent, to 40 per cent, of their petrol bills by using a

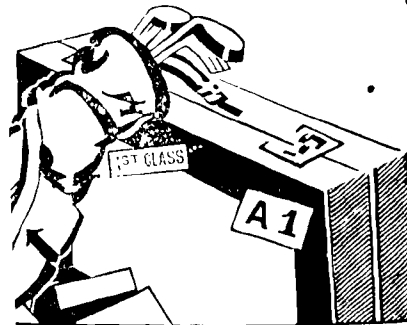
Agents
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WHALLEY AIR VALVE

(BRITISH PRODUCT)

Write for Particulars stating name of Car.

Distributors: **WHALLEY PRODUCTS,** Coonoor, Nilgiris.



Drive A New Car

Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

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General Patter's Road,
MADRAS.

MACKENZIE & CO.,

Automobile and Mechanical
Engineers.

37, South Parade,
BANGALORE.

NANKERVIS, LTD.

Automobile Engineers

25, South Parade,
BANGALORE.

Distributors of

Chevrolet Cars and Trucks

and Oldsmobile Cars

for the Mysore

Province and Coorg

Chevrolet Sales and Service.

BOUND VOLUMES

See page 92

A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

Pack Your Bag
For A Long
Week-end

and stay at

**Lavender's
Hotel**

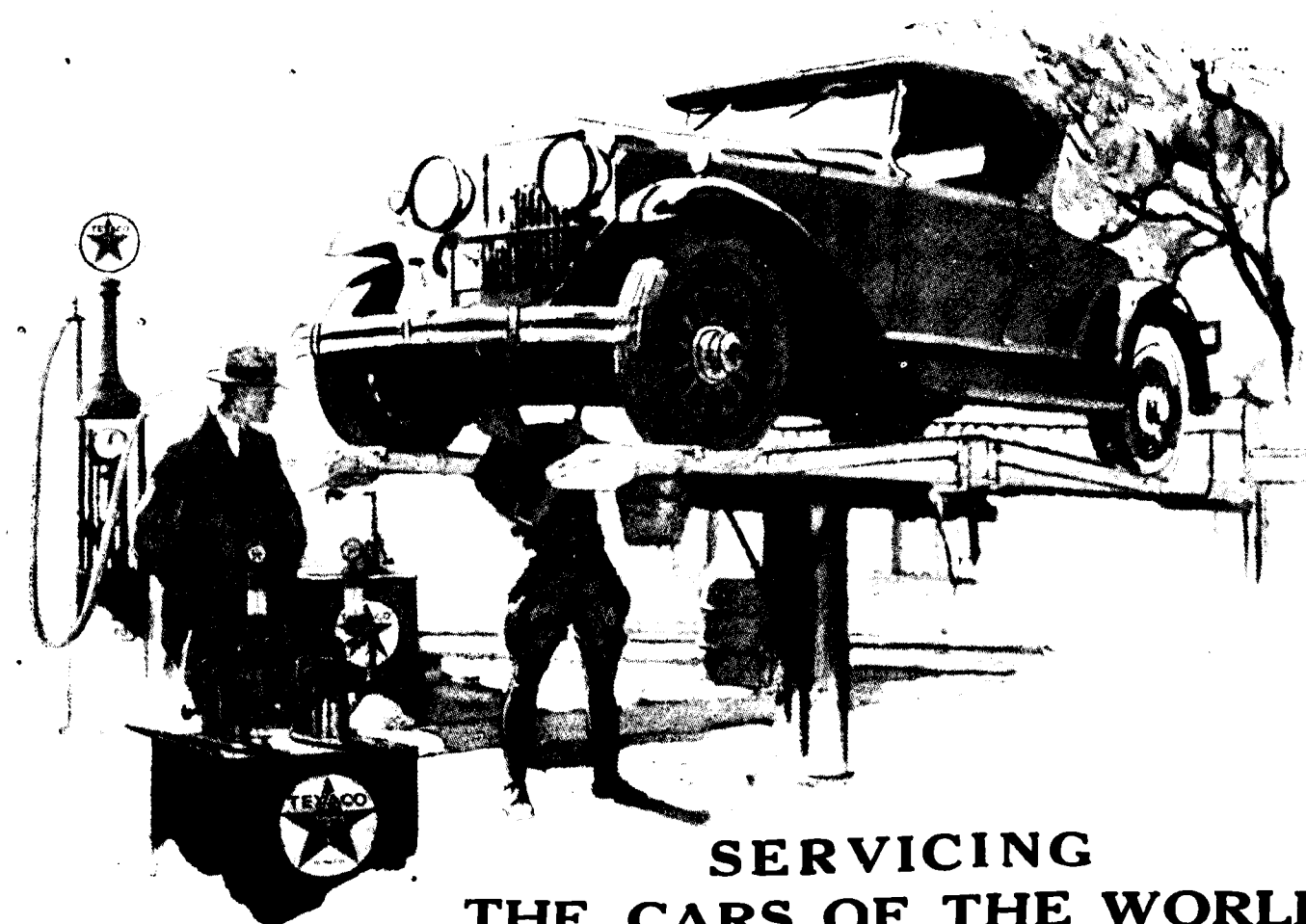
BANGALORE

Read

"The South India Motor Owner"

Every Month.

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SERVICING THE CARS OF THE WORLD

Texaco Golden Motor Oils are Clean, Clear and Golden. They form no hard Carbon in your Engine. Texaco is Oil—Nothing but Oil.

Have your Crankcase drained and re-filled with Golden Texaco—and enjoy Thousands of miles of care-free and Carbon-free motoring.

THOSE WHO TRY TEXACO ONCE—USE IT CONSTANTLY.

TEXACO FORMS NO CARBON

THE TEXAS COMPANY
(INDIA), LIMITED.

(Incorporated in U.S.A.)

Marketers of a complete line of Texaco Petroleum Products.

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"TEXACO."

TEXACO IS AVAILABLE EVERYWHERE—ASK FOR IT.

Madras Motor Directory

A full Directory of car owners in South India. This publication is invaluable to motor dealers and all who sell to South India motor owners.

With this Directory by your side your motor owners' mailing list is always right up to-date by reason of the correction slips mailed to you each month.

Rs. 10 per copy

Chakravarthi & Co.
Mount Road, Madras.

When writing a small Advertisement

- ¶ Imagine you are buying a car— and then put down all the facts *you* would want to know.
- ¶ Give full particulars of the make, model and year of manufacture with any points about speciality fittings which may interest the buyer.
- ¶ Use a box number: it insures privacy.

FOR SALE**1929, TRIUMPH O.H.V.**

Twin-port in good condition.
Licensed to August 31st, 1931.

Owner Leaving India.

Price Rs. 450.

Apply, Box J. A. C/o.

South India Motor Owner.

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of
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Invite enquiries for the production of all classes of printed matter. This press is equipped with plant which ensures accurate and pleasing work at prices which satisfy every customer.

Why not let us quote you for your next printing order?

EVERYMANS PRESS,
McLean Street, MADRAS.

Read
"The South India Motor Owner"
Every Month

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From whatever view point—quality, reliability, economy for appearance—Diamond T offers outstanding value for every rupee of its price.

Write for full particulars to

**COROMANDEL
AUTOMOBILES**

**MOUNT ROAD,
MADRAS.**

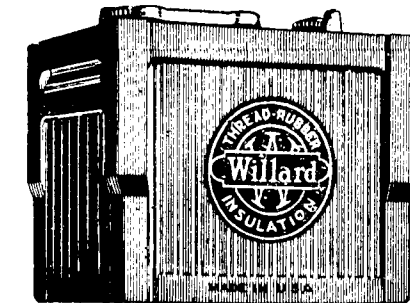
**MOTOR INSURANCE**

We can offer you the best Policy obtainable in India to-day—Write for Particulars.

CHIEF AGENT:
ADDISON & Co., Ltd.
MADRAS.

CONSTANT VALUE

Eighteen months ago The South India Motor Owner first made its appearance and the value of the journal has been consistently upheld. Good and instructive reading matter—neat illustration and a desire on the part of the publishers always to help the reader, make this journal invaluable. Have you ensured receiving your copy regularly by subscribing?

Willard Motor Car Batteries**Obtainable in two qualities**

1. Those fitted with Wood Separators at prices which defy competition and
2. Those fitted with Willard Patent Threaded-Rubber Insulators, at a little extra cost but giving thousands of miles more service.

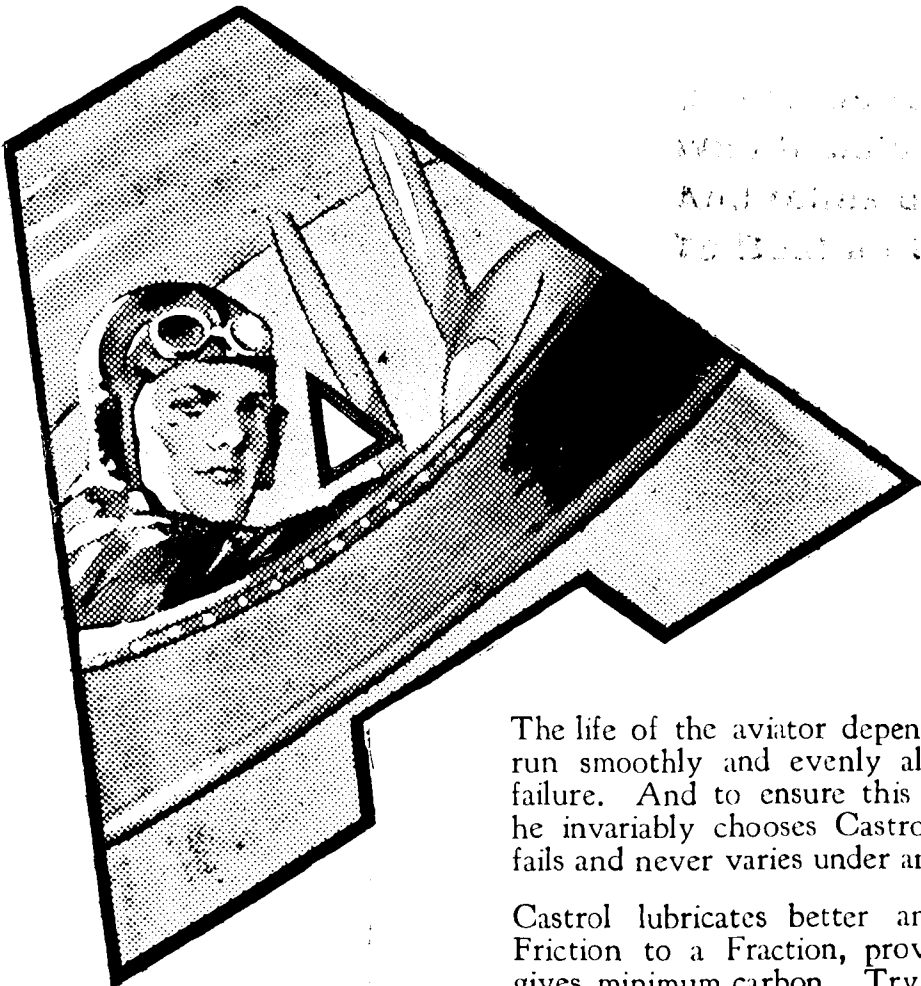
For particulars and prices apply to:

**The Crompton
Engineering Co. (MADRAS) Ltd.**

WILLARD BATTERY SERVICE STATION,

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Mount Road, MADRAS.

Managers:
BEST & CO., LTD., MADRAS.



THE LIFE OF THE AVIATOR
DEPENDS ON HIS ENGINE
AND HE CHOOSES CASTROL
TO BEAT ALL THE REST.

The life of the aviator depends on his engine, which must run smoothly and evenly all the time without risk of failure. And to ensure this efficient engine performance he invariably chooses Castrol—the motor oil that never fails and never varies under any conditions.

Castrol lubricates better and lasts longer. It reduces Friction to a Fraction, provides perfect piston seal and gives minimum carbon. Try it and test it. Castrol costs no more than ordinary motor oils to buy. Sold everywhere, in the Green and Red SEALED tin. Make a regular habit of using Castrol.

WAKEFIELD
CASTROL
MOTOR OIL

G. C. WAKEFIELD & CO., LTD., BOMBAY (HEAD OFFICE), CALCUTTA, DELHI, KARACHI, MADRAS, LAHORE, RANGOON, ETC.



THE
SOUTH INDIA
Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



Official Organ of the Automobile Association of Southern India

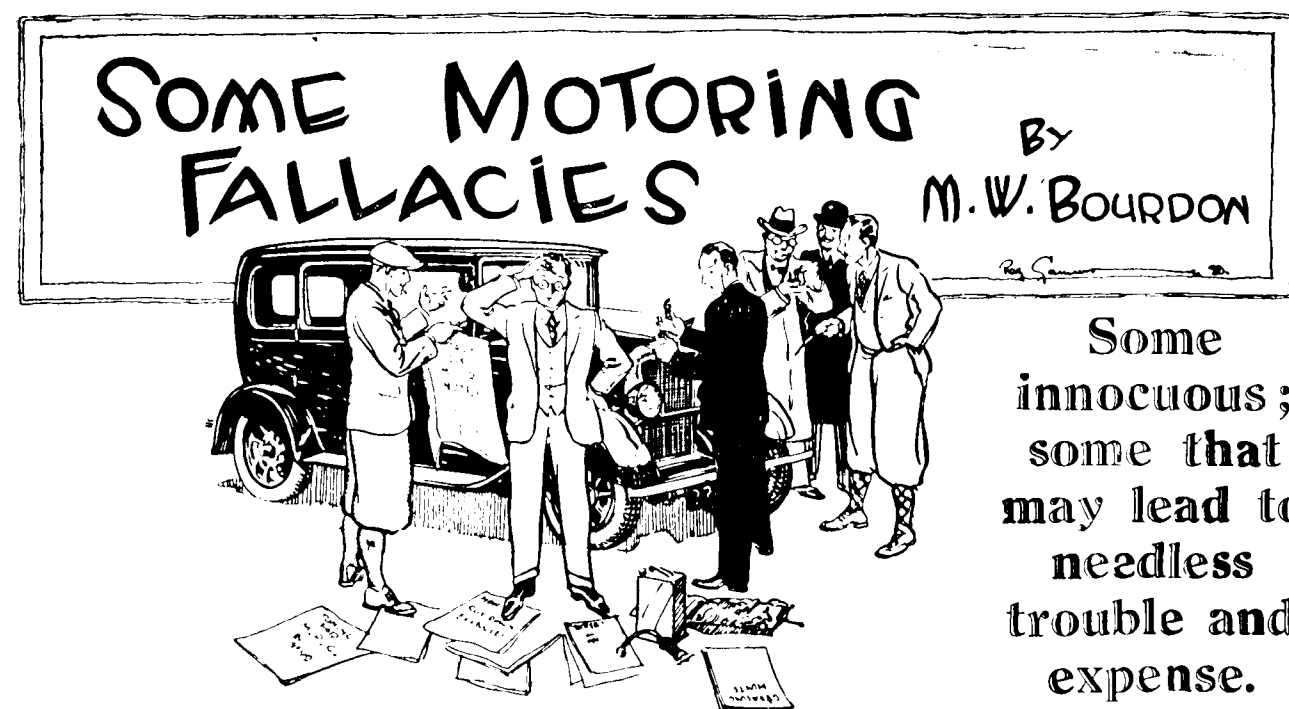
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March, 1931

Price As. 8

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IT is quite evident, from the statements and discussions one overhears — unintentionally but unavoidably, of course — in public places, from letters addressed by readers to their favourite newspapers, and some of the so-called “practical hints” that are written by presumably experienced people, and from other sources, that a great many fallacies prevail in connection with motors and motoring. And, says the author writing in a recent issue of the *Morris Owner*, for reasons evident from what has been said above, each one, unfortunately, gains a wider circle of credence with the passage of time.

Ball Bearing Lubrication.

Some of these fallacies are harmless; there is, for example, the opinion extensively held that a ball or roller bearing needs oil or grease for the same reason that a plain bearing needs some form of lubricant — i.e., in order to reduce friction and wear. No harm can be done by anyone holding that opinion, because if, in consequence, a ball bearing is regularly and frequently replenished with lubricant the surplus to requirements is innocuous — unless it is put into the wheel hubs and exudes into the brake drums.

The oil and grease that, admittedly, ought always to be present in a ball or roller bearing is needed. I had better say, to prevent corrosion due to moisture derived by condensation from the atmosphere, or from leakage of water into the bearing in wet weather or while the car is being washed.

These forms of “anti-friction” bearings need no oil or grease for lubrication because there is no

rubbing contact between their component parts, only rolling contact, which does not give rise to friction. At all events, that is so theoretically. Nevertheless, as suggested above, they do need oil or grease for protection.

Harmless, also, is the fallacy that if a driver negotiates a corner too fast his car will tend to overturn towards the inside of a curve. This represents a problem, I believe, that editors of motor journals have submitted to them from various quarters by almost every post.

Need I add that, in the circumstances mentioned, the car will tend to overturn towards the out-side of the curve? The effect of centrifugal force acting through the centre of gravity of the car is, of course, responsible.

Speed and Petrol Consumption.

Another fallacy, not very prevalent perhaps, but one that probably causes a few motorists to use more petrol than is positively necessary, is that the less time a car occupies in completing a given journey the less petrol it will use. Actually the exact reverse is the case, so long as the speed does not fall below what may be termed the economic minimum, which may be taken, roughly, as being about 20–24 m. p.h. on top gear and a level road with a car of say, 14 h.p. and a proportionate speed on the other gears when the gradient compels their use.

At lower speeds the fuel efficiency of the engine falls off and the provision for giving a rich mixture for starting and idling may be brought into effect. At higher speeds than the “economic minimum”

increased wind resistance causes increased petrol consumption; the engine must develop more power to drive the car at 40 m.p.h. than at 25 m.p.h. or 30 m.p.h., and it can do so only by burning more petrol, by the driver permitting or causing more generous charges to enter the cylinders on each and every stroke — by depressing the accelerator to a greater extent, in brief.

I have proved by tests on the road that the petrol consumption increases almost in proportion to the increase of speed above 25 m.p.h. with some cars; from 30 m.p.g. at 25 m.p.h. it may increase to 25 m.p.g. at 35 m.p.h., for example.

Why, Radiator Shutters are Fitted.

Petrol consumption may be increased, too, by belief in another popular fallacy — i.e. that the cooler an engine runs the better. Actually, it would be of advantage, in some respects, if a car engine could be run with the water always boiling!

Experiments made within my knowledge during the War with cooling fluids having a much higher boiling point than water showed that an engine developed more power the hotter it ran within a temperature maximum much above 212 deg. Fahr. (the boiling point of water).

True, special provisions in regard to lubrication, etc., were essential; but the fact still remains that the principal reason why it is harmful to run with the radiator boiling is that the water is quickly lost in the form of steam.

Thermostatically controlled radiator shutters a refinement on certain Morris cars, are not primarily fitted to prevent the water from boiling, but to cause it to become hot as quickly as possible after a cold start and to keep it as hot as possible without actually boiling — when otherwise it would tend, owing to running conditions, to become too cool from the standpoint of fuel consumption and general efficiency.

Fallacies about Sparking Plugs.

There are two fallacies widely existent concerning sparking plugs. The first is that the closer the “points” are set together — with magneto ignition particularly — the more readily the engine will start

and the better it will run when idling. But while there is a standard maximum that should be observed in width of spark gap (18 thousandths of an inch with a magneto and 20 thousandths with battery ignition), there is also a minimum width below which the character of the spark deteriorates from the ignition point of view, particularly at starting and low speeds. I have known many cases of difficult starting and erratic idling to be cured solely by the spark gaps being opened out to the standard width indicated by the gauge supplied by the makers.

The second sparking plug fallacy is that if regular sparks occur at the gap while the body of the plug with high-tension wire attached, rests on the cylinder head and the engine is turned by hand, the plug is in perfect condition. The test thus indicated is certainly one that is often recommended in handbooks on motoring; but it tells very little, nothing more than that the current is reaching the plug regularly. The plug may be all right, but it may not; if the insulation were cracked or faulty, or the internal part of it badly carboned or oily, the spark might “short” when its passage across the gap was resisted by compression pressure under normal operating conditions.

A far better test is to run the engine on one cylinder at a time, shorting the plugs of the others by means of devices made for the purpose or with tools having handles of wood. Testers with an element containing neon gas are also dependable, if used according to the instructions accompanying them.

Water for the Batteries.

A fallacy I saw expressed in print recently is that rain-water is a dependable substitute for distilled water for battery replenishment. I will not assert that all rain-water is harmful to the battery; but very frequently it is so, because of the impurities it has gathered in falling through the atmosphere and storage receptacles. In the days when a garage is found in almost every street and numerous chemists' shops available, where distilled water can be obtained for next to nothing, there is no excuse for using anything else; the use of rain-water is directly opposed to battery makers' injunctions.



This Ford bus makes light of these road conditions encountered during the course of its work.

Another item of printed advice that recently came to my notice indicating a fallacy was that if a motorist suspected that something was wrong with the lubricating system of his engine he could keep running for a while, without fear of harm by pouring lubricating oil into his petrol tank in the proportion of a pint of oil to a gallon of petrol. Thus, it was said the deficiency in lubricant circulated by the usual means could be made up, because oil entering the cylinders with the petrol would lubricate the piston.

But let me say forthwith and emphatically that the motorist who held such a belief and acted upon it under the circumstances specified would be "asking for trouble," and would probably have it in generous measure from more directions than one.

When lubrication fault is suspected, the engine should be stopped and the trouble traced and cured without delay. In nineteen cases out of twenty the underlying cause will be either insufficient oil

in the engine or a choked filter due to neglect to clean it periodically.

Petrol Economy and Carburettor Adjustment.

Space limitations forbid detailed reference to a number of other motoring fallacies, but one more that is widely held may be mentioned. It is that the weakest possible mixture of petrol and air on which the engine will run without misfiring, gained by carburettor adjustment or use of a mixture control, is the most economical. It is not; there is only a narrow range of mixture on each side of the ideal that will give the utmost economy. With a mixture control as fitted to Morris cars and as set by the makers, a driver cannot go far wrong by running with the control set at "Weak" when the engine is warm; but if some amateur tuner "tinkers" with the setting of the carburettor by still further weakening the mixture, the result will probably be increased consumption, reduced power, overheating and burnt valves.

WHEN FATE JEERS

A RAKISH, immaculate car glided in leisurely manner along the gleaming road. Its driver, a man whose chief characteristic lay in his pale, sinister cast of countenance and the somewhat fanatical glint in his eyes sat huddled up and heedless at the wheel. Many a hastening car passed him, the occupants usually bestowing a swift glance of curiosity on the dour, solitary figure.

Yet, for all the latter's apparent listlessness, his mind was restive, his thoughts running through deep and tortuous channels.

How much longer must this go on, he wondered. It seemed an eternity since the day when—

He could not restrain a shudder. He had acted upon instructions. He prided himself on always doing things thoroughly, but to a man of his temperament the whole affair was slightly nauseating.

Of course, if he could only stick it out, he knew that he would become his old self again. Yes, on that point alone depended safety and assurance and the satisfactory fruition of his plans. . . .

A powerful, yellow, sports model zoomed past, slowing up momentarily as its pilot looked hurriedly over his shoulder. His face wore a malevolent expression of triumph. Then he crouched low over the steering wheel and fiercely accelerated. . . .

"Beamish and his Brantely!" muttered the

sinister-looking man, in a voice that trembled with half-suppressed excitement and annoyance. "I think I can see what his game is! He won't keep his mouth shut unless—"

He deliberated for some moments.

Should he risk it? The road was clear and quiet and he was confident that he would be more than a match for Beamish.



If Beamish once got talking to "the boys. . . ." He writhed uneasily at this disturbing thought.

The long, wide stretch of macadam called temptingly. The mocking, yellow car was somewhere ahead. . . . Then his face lit up with an almost fiendish smile of glee as he noticed the figures on the speedometer.

You see the sinister-looking man was an inveterate "speed merchant," the idol of the local motor club, who, for a thousand dreary, weary miles had conscientiously driven his new

super-sports bus at a speed not exceeding 25 m.p.h. Now the engine was "run in," and his redoubtable rival, the bragging Beamish, in his Brantely, was to get the surprise and drubbing of his life.

With a chuckle of pure delight the transformed driver opened the throttle. The machine, like an unleashed greyhound, bounded forward and—

Phut! Tragedy.

The petrol tank had run dry. "Light Car."

EDITORIAL.

Tarred Roads.

Not the Ultimate Surface.

IT will be remembered that when tar was first introduced into Southern India road making, one of the claims for its wide application in Madras was that it would materially allay the dust nuisance, then just beginning to manifest itself with the arrival of comparatively fast vehicles.

It seems, therefore, a great pity that the authorities have quite spoiled our enjoyment of the few weeks of comparatively cool weather which yet remain to us by deeming it necessary in many districts to cover the surface of our tarred roads with a mixture of dust and grit in order to prevent the road surface from being carried away on the wheels of passing traffic. Let us say at once that we appreciate very highly the efforts of those who had a thought to the stickiness of the tar, and sincerely hope that they may continue their considerate efforts.

But it would seem that if with the arrival of a little warm weather we have to create an artificial dust nuisance, that tar is not really a suitable covering for modern roads. It might be a good thing if some of our chemists would set about discovering a substance which would have the dustless, waterproof and durable qualities of tar, and yet be unaffected at the comparatively low temperatures which play havoc with a tarred road.

On Buying Second-hand.

At no period in the history of motoring in Southern India has it been possible to obtain better value in the second hand car market than at the present time. Low priced cars in excellent condition are to be bought without the slightest doubt as to their entire road worthiness and prospect of long and trouble-free running.

Those who are contemplating the purchase of a second-hand car at the commencement of their venture in to the world of motordom, often find difficulty in deciding whether to

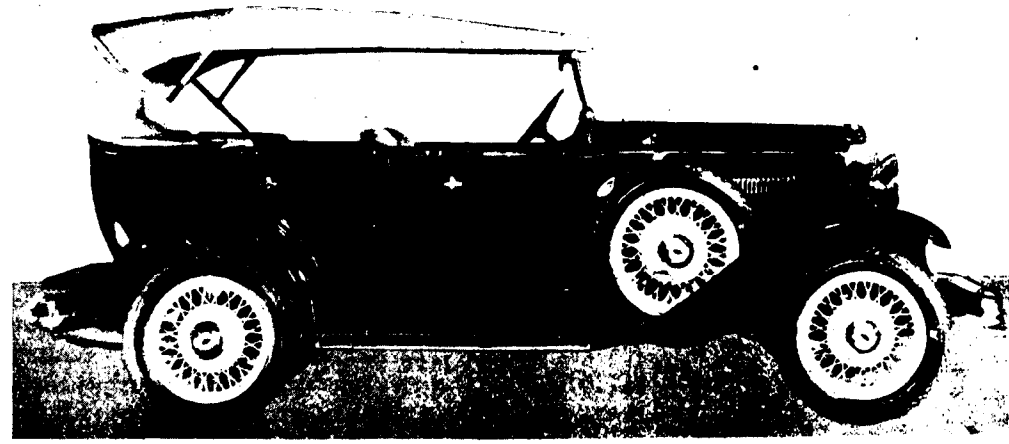
purchase direct from a private owner or to put themselves in the hands of a well-known dealer. The tyro whose knowledge of cars is strictly limited realises the necessity of obtaining expert opinion upon the value of a private purchase, largely because the unbusiness-like policy of *caveat emptor* seems to be customary when a private deal is put through. We do not mean to say that bargains are not to be had from the private owner; but we do believe that the conscientious dealer with a reputation to uphold can give better value for money to the tyro than the average private individual, and a little reflection will show that this is to be expected.

The man with his first car obviously requires one with a very high degree of mechanical perfection. He requires reliability rather than brilliant performance; sound internals rather than pretty externals. He must expect some worn parts, but they should be relatively few, otherwise the car will be laid up for renewals, the nature of which quite possibly the new owner does not understand in the least.

We would not hesitate for a minute to say that the average dealer is far less likely to sell a car with important parts due for immediate renewal than a private owner. The latter has neither the facilities nor the inclination to put the car in first-class condition for somebody else. With the dealer, on the other hand, it is matter not only of conscience but of good business. He is still there and readily accessible if the new owner comes back to complain, and what is perhaps a more convincing point, he is there also at some later date when the satisfied owner comes back for a new car of the same make.

It is logical then to suppose the best bargain will be obtained by purchasing a second-hand car from the dealer who handles that make of car new. Thus, buy your used Morris from the Morris distributors, your used Austin from the Austin dealers, and so on. In this way real service is readily available for the novice motorist who, perhaps, needs it far more than the experienced owner-driver.

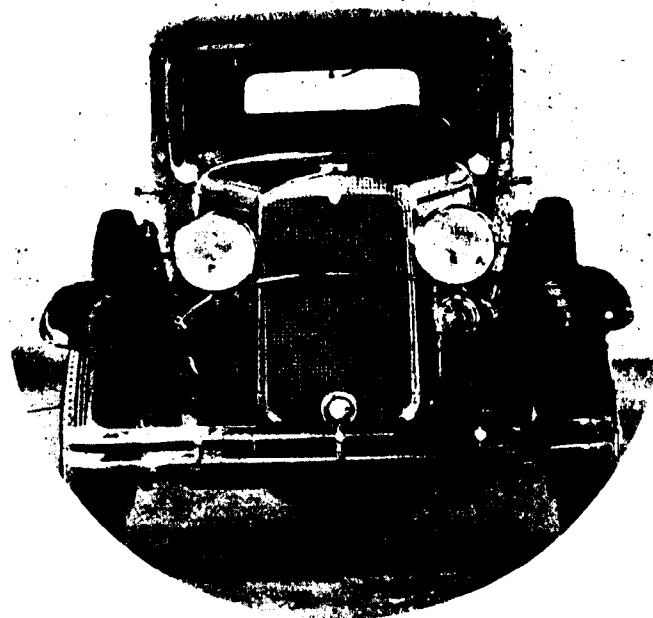
OUTSTANDING CHARACTERISTICS OF 1931 CHEVROLET



The 1931 Chevrolet De Luxe model 5-passenger Tour, complete with 6 wire wheels, fender wells and trunk rack.

THE designers of the 1931 Chevrolet have given to motorists of India, Burma and Ceylon a new standard whereby low priced body work may be judged. Just a month ago all General Motors, dealers announced the display of the 1931 Chevrolet, and there is no doubt whatever that this improved model shows a great many interesting additions and modifications on last year's edition.

Those who have studied the present day car market know that external appearance counts for a good deal today. Just as motoring has ceased to be a "sport" so have ideas of bodywork changed. Not only do car buyers demand real comfort, but they also insist that the cars they buy shall please the eye and enable them to display that pride of possession



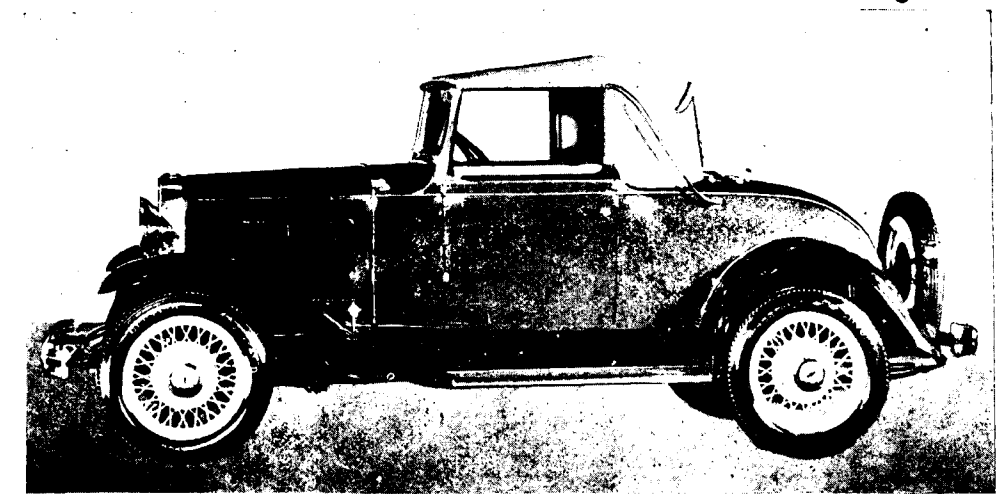
Front view of 1931 De Luxe Chevrolet radiator, showing grill screen of distinctive design.

which means so much to the modern motorist. Thus the 1931 Chevrolet, as is clearly seen in the accompanying photographs, is a car of real external beauty.

Tasteful redesigning of the body, particularly at the front and in the lengthening of the wheel base two inches and a number of mechanical alterations to increase the usefulness of the vehicle mark the 1931 Chevrolet models. It is obvious from one look at these new models that in producing them the single purpose has been to make a car of such quality and refinement that its superiority will be plainly visible. Each year has marked a definite advance in the quality of Chevrolet bodywork, and 1931 Passenger models offer a maximum of comfort

for their size and weight with the compactness that makes a flexible, easily-handled conveyance.

The complete range includes the six wire wheel Sport Roadster, the Town Car the Convertible Coupe. The Standard Tourer with 5 wire wheels, the Deluxe Tourer with six wire wheels and luggage carrier, the Standard Sedan with 5 wire wheels and the De-



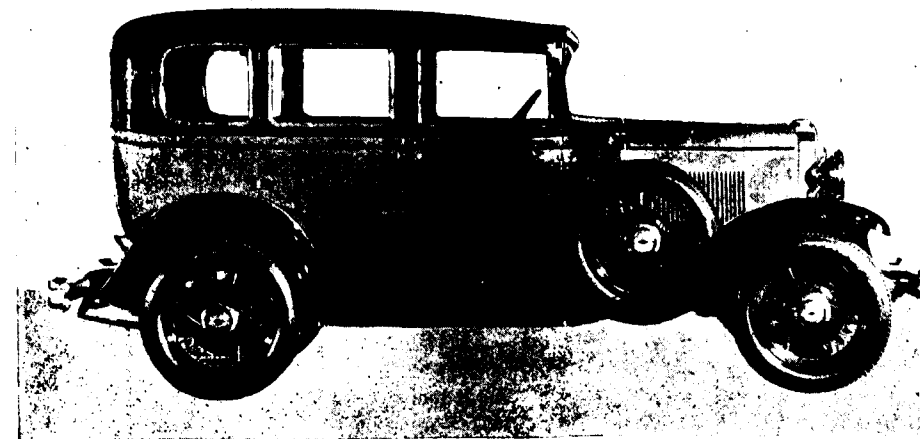
The 1931 Chevrolet Convertible Coupe is a smart and distinctive model. Easily converted from an open air to a closed one.

Luxe Sedan with six wire wheels and luggage carrier. Externally, the front end of the Chevrolet has been entirely redesigned. The front apron which formerly covered the space in front of the radiator between the frame horn has been changed to a more conventionally designed, U-shaped apron, leaving open space between the frame horns. The headlamps are entirely chromium plated and an improved, arched tie bar replaces the former tie bar headlamp standards. A flat projector horn is mounted on the new tie rod, directly below the left headlamp. The new ensemble gives the front

end a distinctly attractive appearance. A visor on closed models and chromium plated side lamps on sport models neatly finish off the front view.

The rear end of the car has also received the attention of the designers. A newly designed, all-chromium tail and stop lamp is supported by a neat bracket mounted on the rear right fender. The lamp cable is carried in this bracket, with no exposed wires at the rear.

The changes in the interior of the bodies are equally in line with the policy of maintaining Chevrolet as a car acceptable to those who demand that their personal equipment reflect their reputation for habitual good taste.



The 1931 Chevrolet De Luxe Sedan. Its Fisher body is made longer, wider and more luxurious. Front seat adjustable.

In addition to the usual features of interior trim the steering wheel now is of three-spoke, thin hard rubber rim design, not only adding to attractive appearance, but also adding to utility, through better grip and increased visibility from

Continued on page 81.



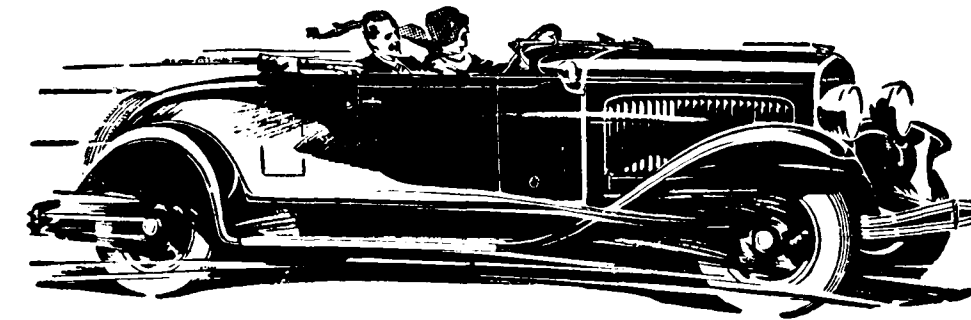
**This Handsome NEW
Goodyear HEAVY DUTY**

Meets the challenge of faster
speeds and long distance
driving on all kinds of roads

GOODYEAR

134-HD-11

USEFUL NOTIONS FOR THE OWNER-DRIVER



Helpful hints for the motorist who wants to get the most service and enjoyment out of his motor car.

The front wheels of the automobile are set so that they do not stand exactly parallel, the purpose of such design being to provide easy handling of the car. The wheels have "toe-in" or are closer at the bottom than at the top. The king pins are also set at an angle, inclined to the rear from a perpendicular and this is called the "castor angle." The wheels are set correctly at the factory but the alignment should be checked occasionally and in the event of collision or accident, the car should be taken to a service station for proper alignment and adjustment of the wheels. Periodical lubrication of the steering gear and its connection is essential, for in addition to minimizing wear, such attention will make for easy steering and perfect car control.

The car should be cleaned at least every other day and while possible to clean with a dry cloth, it is usually best to wash the finish if the car is very dirty, particularly if grit or small sand particles may be present in the dirt. In such cases it is also advisable to use a soft soap, to prevent the grit or sand cutting the paint. All chromium and nickel plated parts of the car should be kept clean and free from dirt or foreign matter and for cleaning the chromium plated parts at least, nothing but clear water and a clean rag is required. Dirt containing black soot, clay, iron oxide, or calcium chloride, if allowed to remain on the plated surface may cause tarnishing and even corrosion. To remove this a metal polish may need to be used. If the plush upholstery becomes spotted, a cleaning fluid should be used for removing the spots and when this has thoroughly evaporated, apply a hot flat iron wrapped in a wet cloth. Steaming the fabric and rubbing lightly against the nap will raise the nap to its normal position. Floor carpets may be cleaned by rubbing with a sponge soaked in petrol.

The body of a car is attached to the chassis by hold-down or "body" bolts, and between the body

sill and chassis frame is placed an "anti-squeak" material. As the car is driven and the body weight compresses the anti-squeak and the body bolts seat themselves in the wood sills, these bolts may become loose. When this condition exists, the body will move on the chassis and squeaks and rattles will result. It is advisable to inspect the body bolts once a month, at least for the first few thousand miles of driving and tighten them when necessary. Door hinges should be examined occasionally and hinge screws tightened if necessary. A small amount of grease or oil applied once a month to door locks, striker plates, hinges, door check pins and dove tail bumpers will be found helpful in preventing squeaks and rattles.

Dust or dirt on the outside of the open car top should be removed by washing with soap and water and then drying with chamois. Do not use petrol or oil of any kind as these will injure the fabric and dull its lustre. Cleaning fluids should be used, if soap and water fail to remove the stains. Exposure to all kinds of weather in time dulls the lustre of the top material used on closed cars and small cracks may develop. A top dressing should be put on before the cracks widen and moisture gets into the top to rot the wood and upholstery.

Every increase in horsepower to secure speed and better acceleration, every improvement in riding qualities which permits faster driving on rough roads; means additional work to be done by the tyres. This wear increases faster than driving speed. An increase in driving speed from 60 to 70 miles an hour will accelerate tyre wear more than an increase from 30 to 40 miles an hour, although the amount of speed increase is the same. Furthermore, tyre temperature rises as car speed increases. Hot rubber softens, the tyre carcass is effected and the tread is more susceptible to abrasion.

(Continued on page 91.)



**NEWS
and
MISCELLANY**

Presenting the News of the
Month together with Interesting
Notes from all Sections of
the Field.

Covers for this paper.

For the convenience of readers wishing to keep their copies of the "South India Motor Owner" in volume form, a special binding case is available. These are finished in green cloth and may be obtained from us post free for Rs. 3.

Family of Four.

In presenting its distinguished family of four fine cars this year, the Cadillac Motor Car Company is offering one entirely new car, two that have been highly refined, and a fourth whose elegance is the talk of the industry.

The Cadillac V-12, reflects Cadillac engineering and manufacturing leadership in a new example of multi-cylinder motoring. The Cadillac V-Eight and the LaSalle V-Eight have been refined and restyled to the dictates of a new year; and the majestic V-16 returns to confirm its claim as an aristocrat of motordom.

Sixty-three body types, revealing the choicest artistry of Fisher and Fleetwood craftsmen, comprise the four lines.

Newer conceptions of body styling are attractively expressed in the Cadillac V-Eight and V-12. Bodies of these cars are lower, more graceful and suggest a greater fleetness. The LaSalle V-Eight and the V-16 adhere closely to the contours which have made them signally popular.

Performance of both the LaSalle and the Cadillac Eight has been notably improved. The size of the engine in the former has been enlarged, while the weight of the latter has been reduced. Thus the ratio of horsepower to weight has been heightened in both cars, with resultant increase in the motorist's satisfaction which they render.

Mechanically, the V-12 is virtually a duplicate of the V-16 except that it is a shorter car and powered with a 12-cylinder engine. As such, it inherits

(Continued on page 94.)

See the New Chevrolet at our Showrooms!

We invite you to inspect the 1931 Range of Chevrolet Models at your leisure in our showroom. The full beauty, luxury and quality of these low-priced new models can only be fully appreciated when you see the car and ride in it. Why not call to-day?

Dealers in Chevrolet, Buick, Cadillac, LaSalle and G. M. C. Trucks
BYRAMSHAW & Co., Ltd.,

Phone: 3157.

GENERAL PATTTER'S ROAD, MADRAS.

Tel. "MINORU."

The 1931 Chevrolet Range—(Continued from page 77.)



The Standard Sedan, with 5 wire wheels.

the driver's seat of controls on the dash. The accelerator and dimmer switch pedals have been moved to the right and left respectively to afford greater driver accessibility and driving comfort.

Although the Chevrolet six-cylinder engine is noted for its

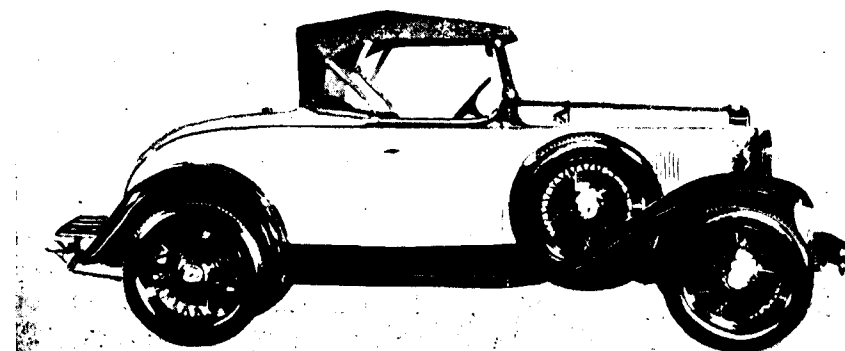
quiteness, freedom from vibration, power and speed, improvements have even been made here. A new crank-case ventilation system is provided. This operates from a flow of air forced by the fan. The outlet is baffled to prevent loss of oil. Added oil economy is provided by an increase in the size and number of the drain holes back of the oil control piston ring. This permits a freer drainage of oil at this point, reducing the possibility of oil passing into the combustion chamber.

Positive feed lubrication to all main bearings has been provided

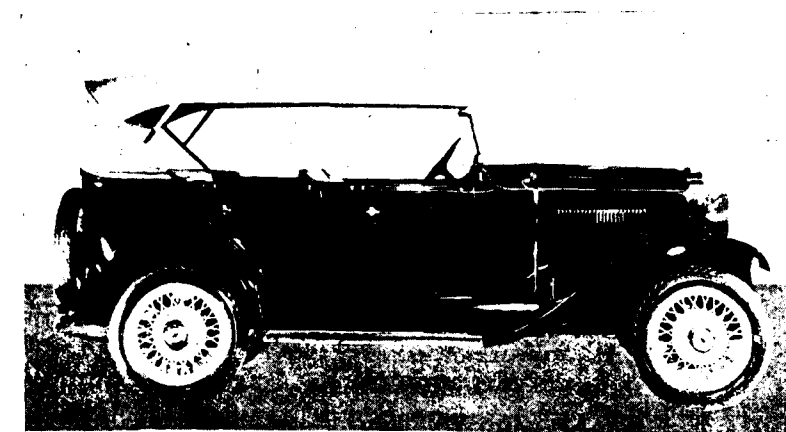
The important mechanical improvements which characterised the Chevrolet during 1930 have been retained. They include the harmonic balancer, the new high and intermediate sliding gear, the new steel flywheel ring gear, copper radiator core and new moulded clutch facing.

The cumulative effect of the improvements in the new model, which extend to every fundamental part of the chassis or body, is that performance

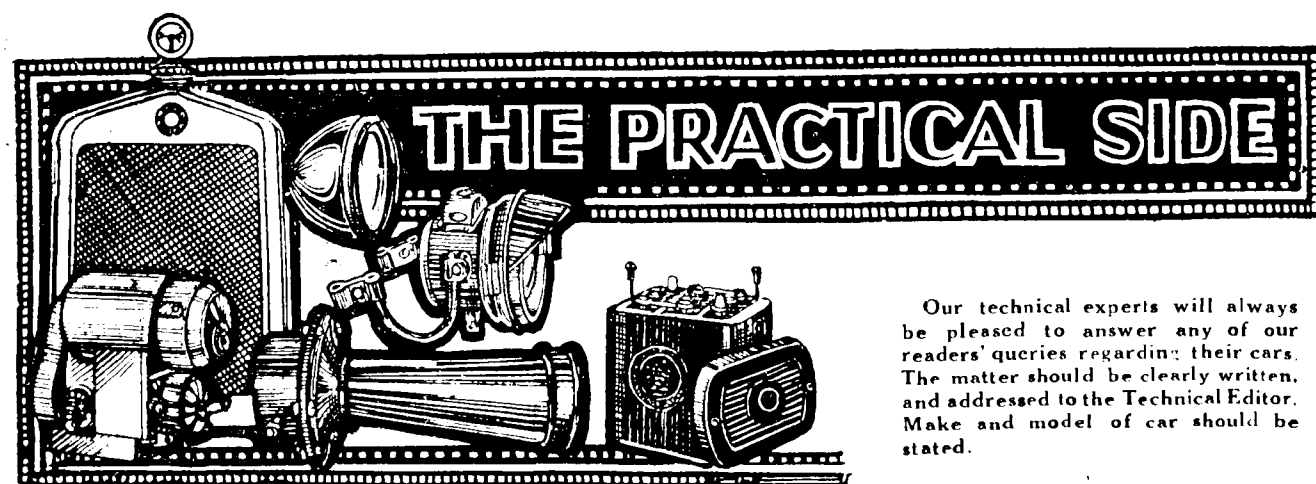
is improved, and a very much more attractive looking car is available at a price which will appeal to all motorists.



The 1931 Chevrolet De Luxe Roadster is a trim youthful four-passenger sport car with smartness in every line. It has a spacious dickey seat, distinctive radiator grid and smart, all weather top.



The Standard Tourer, with 5 wire wheels.



Our technical experts will always be pleased to answer any of our readers' queries regarding their cars. The matter should be clearly written, and addressed to the Technical Editor. Make and model of car should be stated.

The Proper Way of Fitting Piston Rings.

THE proper fitting of piston rings is not a difficult task but there are certain fundamentals that must be observed in order to turn out a first class job.

Cylinders should be in good condition. A round or conventional type of ring cannot function properly unless cylinder walls are right. If cylinders are worn oval or tapered they should be resized. Before making piston ring installation, measure the cylinder at the smallest and largest diameter of that part of the cylinder over which the ring travels, in order to be sure that the ring you are about to install is not too large or too small.

Make sure the piston grooves are in good condition. Clean out all the carbon especially in the corners. Roll the ring in the groove in which it is to be installed. If too tight, reduce the width by rubbing on fine emery cloth on a surface plate. The ring should enter the groove deeply enough to extend below the piston face at every point. Fit each ring to the groove in which it is to be placed. Oil the ring, piston and cylinder walls well.

Do not use oversize rings on a standard size piston. It is better to have too much gap between the points than too little. When necessary to fit step joint rings, file the points. Do not file the heel of the step. Use a flat, safe-edge file. When motors are oil pumpers, always provide proper oil relief. A quart of lubricating oil in the gas tank to every five gallons of gasoline for the first 200 miles will insure proper lubrication of the new piston ring bearings. If emery has been used for any

purpose be sure that every particle is washed out of the motor and from the rings and grooves. This point must be strictly observed.

Do not run cold water through the engine when "running-in." Allow the motor to warm up, but no motor should be expected to exert its maximum pull or maximum speed until the rings have been given an opportunity to seat. At the same time do not speed up a new motor or one that has been newly overhauled. Most cases of piston scoring, piston knock etc. are due to this bad practice. Do not fit pistons too tightly. Tight pistons cause undue heating and scoring. Do not fit piston pins too tightly. Tight pistons cause undue heating and scoring. Do not fit piston pins too tightly. Cylinders are often scored because pins are too tight.

When new pins are installed to pistons, be careful when driving them in. Pistons are often knocked out of round because care is not exercised in driving piston pins home. Check carefully for cocked or twisted connecting rods. Rods that are cocked or twisted will cause oiling, scoring, clicking and undue wear.

Do not fit connecting rod bearings too tightly, as a tight bearing will not allow an oil film between the bearing and crank pin and will eventually burn out. Tight rods will soon become twisted rods. When oil is pressure fed to crankshaft bearings, oil clearance of .001 per inch of crankshaft diameter should be allowed.

It is an excellent plan to check timing and ignition after the installation of new pistons and rings. It is a fundamental in electrical engineering that the higher the pressure of air or gas between the two points across the gap of which the spark is to jump, the higher will be the resistance. When compression in an engine is restored to normal through the putting into proper condition of valves, pistons, rings etc., sometimes faulty ignition makes its appearance. This is due to the increased resistance across the spark plug gaps by the raising of compression.

If the engine starts hard after being reconditioned or misses at high speeds, breaker points should be examined and the coil and condenser tested. Valves that show wear should be ground. Poorly fitted valves are the cause of many so-called piston ring failures. Due attention should be given to the condition of valve stem guides. This point is often overlooked after careful consideration has been directed toward the cylinder walls, piston and rings, but likewise is often a source of trouble and discouragement to the mechanic and the owner. Worn valve stem guides admit excess air which keeps a newly overhauled motor from idling easily, the mixture being too thin.

A carburetor adjustment to overcome this fault produces excessive gas conditions under higher than idling speeds, thereby generating heat and a flushing of the cylinder and piston walls through

excessive fuel which passes down to the crankcase in a raw state, imposing excessive duty on the rings because of the oil film being displaced on the cylinders. In the installation of new valve stem guides, the conventional type of which may be pressed in, great care should be taken to see that the valve seats are reamed by reamers which fit on pilots that will only enter snugly into the new valve stem guides, thereby producing accuracy of valve seat.

Maximum results on reground jobs can only be obtained by emphasizing to the owner the fact that the regrounding process has reconditioned the motor to a point where it must be treated in the same manner as a new motor. For the first 500 miles slow driving is essential. Higher speeds when following the reconditioned process are followed by disaster.

To obtain the best results, rods and pistons must be correctly aligned and proper equipment provided for this purpose. Care must be exercised to make certain that pistons are not forced out of round when piston pins are fitted. Pistons must not be fitted too tightly or too loosely. Every trace of emery must be thoroughly cleaned out of the motor. Rings should be fitted with proper clearance that they can bottom in the groove below the face of the piston. Pins must not protrude beyond the piston face. Rings and pins should be oiled before assembly.

Clean Engine Oil.

DURING the past year or two many car manufacturers have adopted oil filters for engine lubrication as standard fitments. When one realizes the extraordinary amount of foreign matter which is collected in a filter during 10,000 miles, the necessity for fitting such a device is readily apparent. The analysis of the deposit in a filter shows that the metallic content is about 33 per cent, the remainder consisting mainly of sand and hard carbon particles. This mixture is so highly abrasive that it could be used for the grinding of valves or sharpening knives.

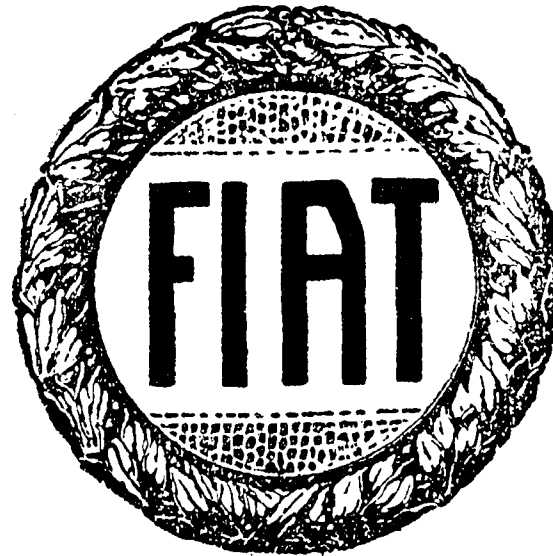
While dirty air is perhaps one of the most general causes of such accumulations of foreign matter, we must not forget that an excessive amount of lubricating oil will tend to develop carbonaceous matter which will materially increase the accumulation of deposits.

In addition, an excess of oil fed to the cylinders

may bring about leaky valves due to a certain amount of oil becoming carbonized on the latter. All this, of course, leads to a decrease in operating efficiency. For this carbonaceous matter, being relatively sticky in the early stages of its formation, will also tend to adhere to the piston rings thereby causing them to become inoperative; furthermore, it will tend to destroy the lubricating film and result in scored cylinders.

Unfortunately, there is no oil which will not deposit some carbon; on the other hand, there is a surprising difference in the nature and quantity of this carbon which will be developed by different oils.

Consequently, not only must an oil be most carefully selected, but also, whatever its characteristics, the utmost care should be taken to prevent the use of more oil than is necessary.



**RECOMMEND
EXCLUSIVELY
SHELL
MOTOR OILS**

1931

**FOR BEST RESULTS FROM
YOUR FIAT GOLDEN SHELL OIL**

BURMAH-SHELL OIL STORAGE AND DISTRIBUTING COMPANY OF INDIA, LTD.

(INCORPORATED IN ENGLAND)

CALCUTTA.

BOMBAY.

MADRAS.

KARACHI.

DELHI.

From an Owner Driver's Note Book



by
"SPOTLIGHT."

A Silly Pastime.

It is really amusing sometime to read the correspondence published week by week in British motoring journals. All sorts and conditions of men — and women too — write pungent letters about the most trivial occurrences. As the weeks go by the tone of the letters on a certain subject changes slowly from the mildly sarcastic to the rudely personal. No reader can benefit very much by these discussions, and even if "Pro Bono Publico" derives satisfaction from the fact that he has had an opportunity of telling "Colonel Retd." he is an old nincompoop, motoring and motorists remain entirely unmoved.

One thing, however, seems fairly obvious. The type of motorist who rushes to his writing desk whenever he is the victim of some slight inconvenience on the road appears to me to be just the man who is least likely to possess that commonsense, and that toleration for the different view-point of the other fellow which characterises the good driver the world over. As a pastime for peppery people, the slanging match conducted by means of letters written to the editor of a motoring journal may have much to commend it; but as a contribution towards better motoring it leaves much to be desired.

Parking in Narrow Streets.

I have recently spent a fair amount of time around the Georgetown area of Madras, where streets are amazingly narrow and appalling

dusty. Conditions however are not materially different to those in other bazaar areas, except that the presence of many mercantile offices results in a number of cars being parked outside business premises. The occasional car of the casual caller does not present any real difficulty, but when some six or seven cars which are the property of employees engaged throughout the day in offices outside which these cars stand, are parked side by side they make the already overcrowded street considerably more congested. Traffic authorities have surely some power whereby owners of cars under these circumstances can be requested to move their cars off the thoroughfare.

On wide streets like Mount Road the practice of parking cars outside business houses does not hinder to any great extent moving traffic but in narrow streets where even a clear road barely permits two cars to pass, the parked car can prove not only a nuisance but a positive danger to other traffic.

As Bad She is Painted?

One reads so much about the subject of women at the wheel that it is difficult to decide whether she is really as great a nuisance on the road as many motorists would have us believe. Personally, I have found just as many good drivers of the fair sex as of the other — and these are pretty few, let me tell you!

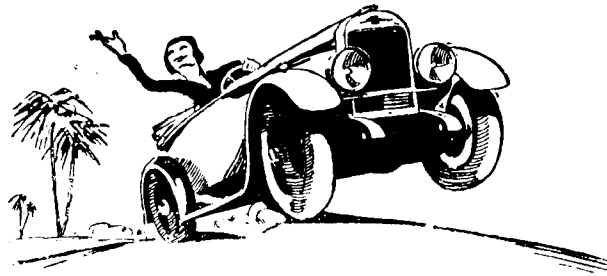
Good driving is so largely a matter of temperament and character that it cuts right across the sexes. There are women by whom one would cheerfully be driven through the five continents, knowing that in an emergency they will not throw up their hands and scream, nor in the ordinary course of events take foolhardy risks. On the other hand, there are men with whom it is purgatory to drive up the road



either because one knows that their nerves are not in the best condition or they lack the imagination to visualise consequences of a rash move.

It is true that a woman probably takes longer to learn to drive than a man, and when she first sallies forth alone on the road she is sometimes nervous; omitting to make hand signals and becoming flustered with her gears in traffic. But she soon loses these faults and, apart from a greater cautiousness and sometimes a slowness in getting off the mark, her driving is indistinguishable from that of the average man.

To say that the woman driver is selfish upon the road is absolute nonsense, because it is the one thing that she is not, although at times she may be made to feel aggressive when, as so often happens, she is treated as an inferior,



not because of any inefficiency on her part, but merely because she is a woman.

The Spare Wheel.

Some people make a practice of keeping a brand new tyre on the spare wheel and never using it until a puncture renders a change necessary. This is rather bad practice, especially if, as often occurs, thousands of miles are run without the necessity for changing a wheel. Exposed to the effects of light and never given any work, a tyre is apt gradually to lose its resiliency, for the rubber tends to harden. By far the best tip is to make a point of giving each tyre its fair share of work. With all five tyres in regular use you are likely to get a much bigger mileage out of the set than if you don't use the fifth until the original four have seen their best days.

COURAGE.

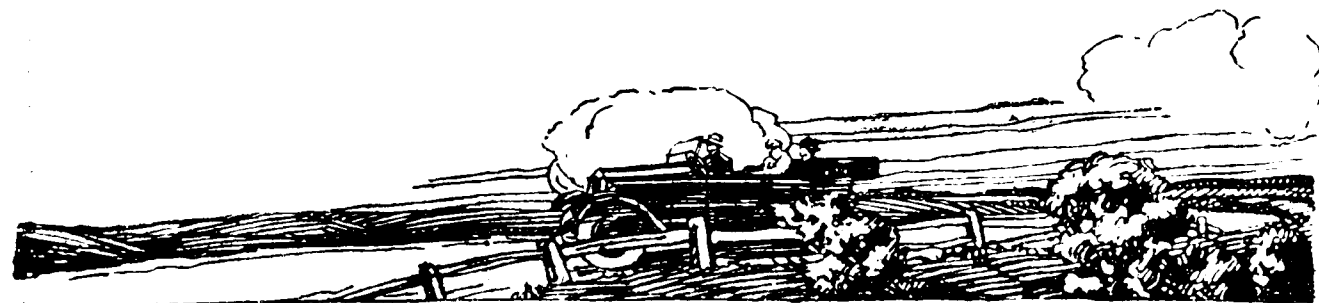
A Little Dissertation on the Subject of Being Driven by Somebody Else.

THE psychological difference between driving and being driven has often been discussed. The average man would rather drive than indulge in the inaction of being a passenger unless a doze be the thing most desired, when the depths of well-sprung upholstery is luxury indeed.

There is joy in having control over a delightful machine and in having confidence in oneself. There is pleasure in having a passenger at whom to fling chance remarks and to hear the choppy replies come back. It takes away any loneliness that might be hovering about.

There is one man I know who is a brilliant driver with, apparently, nerves of steel. He can corner and speed with the best. Yet I can remember this same man having to ride on the carrier of another fellow's cycle a matter of five miles. The driver was a fairly good one, and not reckless, but the expert was in an almost pitiable condition when he dismounted.

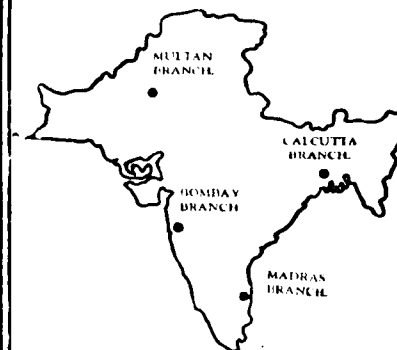
Any stunt or any speed he would do himself, but to be driven over five miles of ordinary country road by another man was more than he could stand. Strange, yet true, and all helping to show how relative a matter is courage.



PROGRESS in INDIA

FOUR ASSEMBLY PLANTS

BOMBAY
CALCUTTA
MADRAS
MULTAN



It will interest you to know that there are now four assembly plants in India where complete stocks of all models of Ford Cars and Trucks and their Spare Parts are always available.

Bombay will supply dealers in the West, Calcutta the East, Multan the North and Madras the South.

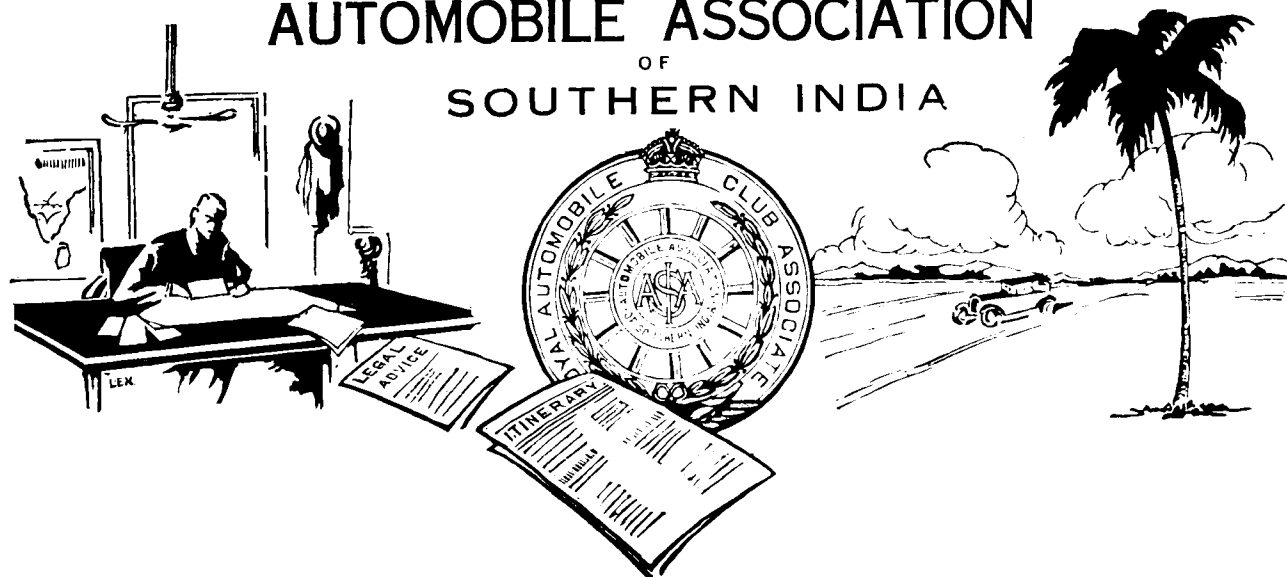
Two hundred and fifty Ford Dealers located in diverse parts of India get supplies quickly and easily from these four plants.

Chassis are assembled at our four plants. Trained Indian mechanics are capable of assembling chassis as efficiently as factory mechanics. Bodies—all steel—are received from factory completely assembled and painted. The comparatively few bodies used in India cannot be assembled here as efficiently as can be done at factory where thousands are assembled as against hundreds in India. Indian climatic conditions do not lend themselves to best possible results in painting bodies.

On the basis of high quality of material and workmanship, up to the minute designs at the lowest possible price, combined with the best possible distribution facilities, we ask the public for their continued generous support.

FORD MOTOR COMPANY OF INDIA LIMITED.
BOMBAY . CALCUTTA . MADRAS . MULTAN.

AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for February 1931

Committee Meetings.

1. The Committee assembled twice during the month.

At the first meeting (on Feb. 19th) in addition to the routine business, resolutions were passed on the following matters:—

Proposed Amendments to Madras Motor Vehicle Rules.

(a) Three amendments proposed to be made to the Madras Motor Vehicles Rules were considered:—

- (i) Requiring registration of any major change in the description of a vehicle already registered; i.e., change of engine block, chassis number, type of body, etc.
- (ii) Restricting the sounding of horns to those occasions when necessary to ensure safety in traffic.

Resolved that the Association has no objections to raise to these two amendments passing into law.

- (iii) Reporting of accidents by owners (or drivers) of all vehicles whose presence on the road contribute to an accident.

Resolved that while the Association has no objection to the amendment in principle, it considers that it should not be a hard and fast rule that the report must be made to the "nearest police station." The nearest convenient police station is considered sufficient. The Committee recommended to the Madras Government that the working of the corresponding section of the new (Home) Road

Traffic Act be studied with a view to its adoption suitably modified to suit this country.

(Note:—At Home a report may be made to a Policeman, or to A POLICE STATION, within 24 hours of an accident.)

Classification of Roads.

(b) An intimation having been received from the Madras Secretariat that an extensive reclassification of roads was under consideration it was resolved to ask that Tuticorin-Palamcottah Road, being one which carries much traffic to a seaport, should be classified in one of the higher classes.

Affiliated Associations.

(c) It was resolved to comply with a request from the Automobile Association of South Australia and send one of our motor badges to add to their collection.

All India Motor Vehicles Rules.

(d) An invitation having been received to send a representative to Delhi to sit on a Committee which is to draw up a set of Motor Vehicles Rules for All India, it was decided that a representative of the A.A.S.I. should attend, provided Government bore part of the expense that will be incurred.

International Travelling Passes.

(e) The Madras Government having intimated that it could see no reason for changing the procedure at present in force for the issue of International Travelling Passes, it was decided to act in concert with other Automobile Associations in India with a view to rendering the process less tedious for motorists resident in the mofussil.

Issue of More Literature to Members.

(f) The Secretary stated that there was a demand for more literature from mofussil members and explained that his monthly Reports were published in

(i) "Indian and Eastern Motors," of which each member should receive a free copy direct from the publishers in Calcutta (the reports are, however, rarely published until two months after being written).

(ii) "The South Indian Motor Owner" a Madras monthly journal (Rs. 3 per annum).

(iii) "The Madras Mail," a daily newspaper.

(iv) "The Hindu," a Madras daily newspaper.

also that copies were posted to all District Representatives, together with copies of the Minutes of Monthly Committee Meetings.

The cost of printing the Secretary's Reports and posting a copy to every member was ascertained to approximate Rs. 1,000 a year, a figure much too high for the funds of the Association to bear at present. It was decided, as an experiment and recruiting measure, to print one report and circulate it to all members to see whether it leads to an increase of membership. To admit of the experiment being continued as a permanent measure, an increase of at least 500 members is necessary.

(b) The Second Committee Meeting was assembled (on Feb. 23rd) to receive the 1930 Balance Sheet, Statement of Accounts and Auditor's Report and to discuss points arising in connection therewith; also to approve the Draft Annual Report. Copies of these will be sent to all members shortly.

The Committee also fixed 30th March 1931, 6.30 P.M. for the Annual General Meeting at the Association's Office in Mount Road, Madras.

Shipping Cars from Madras to Continent.

2. There is a steady increase in the number of members desirous of taking cars with them when proceeding on leave; enquiries show that, while a number of steamship lines are willing to accept motor cars *uncraved* from Bombay, Madras shipping agents generally are averse to this practice. Endeavours are being made to induce Lines with regular sailings from Madras to the Continent and England to follow the example of the Bombay agents. The result will be notified in due course.

Road Sense.

3. There is an indication that the necessity for teaching "Road Sense" to the masses is receiving attention in official quarters.

While on this subject I would mention the appearance of "White Lines" across Madras City roads near several busy road junctions. To be really effective it is most essential that the actual meaning and object of these "white lines" be made known and be understood by both traffic police and motorists. As far as I am able to ascertain the idea

is that, when the traffic control at the junction "stops" traffic on a particular approach road, any vehicles which have already crossed the white line continue on their way—the "stop" applying only to vehicles which have not reached the lines, which must not cross the line until the road is again "opened." I presume definite instructions will shortly appear in the public press.

Insurance.

4. (a) The number of members who use the A.A.S.I. as a channel for arranging the insurance of their cars and cycles is gradually increasing and seems to indicate that the benefits granted to members by our Official Insurers are becoming well-known.

(b) Negotiations are proceeding with regard to the acceptance as "licensed drivers" by Insurance Companies, of learner drivers who hold permits and comply fully with the rules under which such permits are issued.

District Representatives.

5. It is much regret that I have to announce the resignation of Honorary District Representative Mr. E. W. Rutherford, of Assam District, Mysore State.

Major H. G. Tranchell, our representative at Pondicherry is about to proceed on 8 months' leave. We wish him the best of luck and hope to see him return in due course, happier and healthier for his well earned holiday. Monsieur G. Cornet will function as District Representative for Pondicherry during Major Tranchell's absence.

River Crossings.

During the month the Rice Causeway, over the Ponnai River near Tiruvallur on the direct Madras-Bangalore Road, was opened. It has not yet been repaired, but a good diversion road has been laid beside the damaged portion of the causeway.

The Kistna Anicut near Bezvada was opened for road traffic again on or about 24th February—having been closed since the middle of June last, owing to flood in the river. The Great Northern Trunk Road is now motorable as far as the Godavari near Rajamundry. The Godavari can only be crossed by rail.

Traffic in Madras.

6. The erection of the new overbridges, which are a feature of the electrification scheme of the South Indian Railway, now reaches an interesting state and is, in some cases, giving rise to doubt to the practicability of the angles which the approach roads will make with existing roads. Endeavours are being made to obtain plans so as to ascertain just how the roads will lay when the work is completed. It is believed that the "Walajah Bridge" corner will create a rather difficult traffic spot.

New Roads.

7. A new road has been built, and will shortly be opened to light motor traffic, connecting Munnar (and Devikulam) with Muvattapuzha (on the Travancore Central Road) via Neelamangalam. The road is metalled throughout, and bridged except at the Periyar River, where for the present, a ferry will be maintained. This road will give direct access to the High Range from Travancore and the West Coast.

Tolls.

8. (a) The progress of the Bill for the Abolition of Tolls is satisfactory and it is hoped that within a short time, toll gates will disappear from Madras Presidency roads—or at least the majority of them; this in spite of efforts that are being made in some directions to delay the passage of the bill for purely private or local reasons.

It is to be regretted that the M. L. C. champion of the A. A. S. I. cause (Mr. F. E. James) has been recently unable to take an active part in the Abolition of Tolls Campaign which he so successfully prosecuted during 1929 and 1930, owing to illness following which he has gone Home on short leave. However, in Mr. A. T. Luker, M.L.C. the Association has an indefatigable representative who can be relied upon to do all that lays in his power to assist in the passing of the Bill.

(b) The opening of new Municipal toll gates in some parts of the mofussil is being watched and endeavours made to ensure that these gates do not levy toll on through traffic unless specifically authorised.

(c) In order to be able to watch more closely the effect of the Abolition of Tolls Bill on motor traffic in the mofussil, copies of District Board and Municipal Council schedules of taxes on vehicles are being collected.

Guide Book.

9. The collection of information to include in the new Guide Book continues—Location of Milestones—Area liable to flood—Travellers' Bungalows—Places of Historical Interest—Town Plans, etc., are all receiving attention, but as explained from time to time, progress is very slow.

Roads.

10. (a) As a result of complaints from touring members, District Board Engineers have been addressed with regard to the improvement of certain roads. Thanks to the courtesy of the Engineers addressed, we may find an improvement of conditions at places where road repairs are in progress, or are being prepared for.

(b) The condition of the Mysore-Ootacamund road is not all that could be desired although much lays in the Nilgiri District. The Mysore State section in the neighbourhood of Bandipur and the State Boundary is very rough at present, though quite motorable. It is understood that the improvement of this section is about to be taken in hand.

International Travelling Passes.

11. It is understood that two new forms—"International Certificate for Motor Vehicles" and "Driving Permit" have been adopted in place of the old International Travelling Pass. These permits are valid in twenty-five contracting States and are available for one year from date of issue. Specimen copies have been applied for.

Members' Addresses.

12. The Secretary wishes to stress the fact for that it is essential every member's current postal address be correctly recorded in the Association's office. Failure to intimate a change of address will inevitably result in non-delivery of the Association's free monthly journal "Indian and Eastern Motors," as well as delay in the delivery of correspondence.

Subscriptions.

13. Much clerical labour and considerable expense is involved in the preparation and despatch of reminders for subscriptions, which in some cases are more than one year overdue.

As a matter of office routine, postal reminders of the fact that the next annual subscription has become due, are issued to members, usually in the month following the actual date.

The Committee trusts that all members will assist them in the administration of the Association's affairs by making prompt remittances as subscriptions become due. The "Banker's Order" form embodied in each copy of the Annual Report is recommended as the best, promptest and least laborious method of paying one's subscription.

In this connection members are reminded that, if they joined the Association (then the South Indian Motor Union) before 26th June 1929, their subscription falls due on 1st January annually; for those who joined on or after 26th June 1929 the subscription falls due on each anniversary of the date of joining.

Resignations.

14. Another important point which members must realise is the fact that, when they decide to resign membership, they must intimate the decision to the Secretary *while the last subscription paid is still current*. Failure to do this renders a member liable to pay the next year's subscription, a rule which is quite reasonable when it is remembered that the free issue of the Association's journal and Insurance benefits continue until the Secretary intimates the resignation of a member to the publishers and insurance agents respectively.

Membership.

15. During February 1931 eleven new members were elected, while there were 15 resignations. Of the latter, 10 were only intimated by the members concerned on receipt by them of a reminder for the 1930 subscription.

F. CHURCH, MAJOR (Retd.),
Madras,
2nd March 1931. Secretary.

Notions for the Owner-Driver.

(Continued from page 79)

Distilled water should be added to the battery at such intervals as will ensure the plates being covered at all times. Usually, the water should be added once a week. To prevent corrosion of battery terminals and connections apply a coating of vaseline jelly over the battery posts and strap terminals, making sure that connections are first properly tightened. If corrosion occurs, clean posts and terminals with a strong soda solution before applying vaseline jelly. See that the filler plugs are tight and the top of the battery is kept dry. An occasional inspection should be made of the ground strap connection between the battery and the frame or transmission as looseness in this connection is a frequent cause of burning out of head lamp bulbs.

A battery in good condition should register a hydrometer reading between 1,250 and 1,180. If the reading falls below 1,150, it indicates complete discharge and the battery should be taken to a battery station for charge.

It is not necessary to add acid to the battery. Except in cases of a broken jar or deterioration of the sealing compound, loss of acid does not occur. It is inadvisable for car owners to experiment with so-called quick electrolytes for the purpose of keeping the battery fully charged. These are generally composed of strong acids which very shortly will eat up the plates and separators.

Chevrolet is Twenty Years Old.

This year will see the rounding out of the twentieth year of existence of the Chevrolet Motor Company.

Organized on November 3rd, 1911, the company has grown from a humble start to one of the great industrial organizations of the world.

From an obscure workshop in Detroit, the manufacturing facilities have expanded to twenty domestic plants and extensive overseas operations controlled by General Motors Export Division.

From a few negligible retail stores there has developed the most comprehensive sales organization in the industry, with 10,500 domestic dealers employing 22,000 retail salesmen.

In the first November and December of operations, five cars were built. In the corresponding two months just ended, production was nearly 100,000 cars.

In the first full year of operation production totaled 2,000 cars. This year the figure will run to 1,000,000 cars.

Thus is recorded one of the most phenomenal growths within an industry famed for the most extraordinary development in industrial annals.

The outstanding automobile achievements of the past five years

belong to

STUDEBAKER

THESE achievements began with Studebaker's determination to sponsor moderately priced eight-cylinder cars of superior design and durability while other large-scale manufacturers remained committed to sixes.

The Studebaker Eights quickly wrote motor car history. They won, and still hold unchallenged, scores of official records for speed and endurance. They became, and still remain, undisputed World stock-car Champions.

But Studebaker's greatest achievement was still to come. On July 10, 1930 Studebaker introduced Free Wheeling with positive gear control—and another great epoch in motoring began.

As developed by Studebaker, Free Wheeling is so remarkable in effect, so simple in design, so easy to use, so much safer, that not one driver out of a hundred would do without it after a brief trial. Free Wheeling is not the feature of a season but the future of an industry.

For the first time in the history of the automobile, Free Wheeling with positive gear control releases car momentum from subjection to the power plant that creates it and puts that momentum to work—enabling a car to travel 10,000 miles for every 8,000 miles of engine effort. It saves petrol and oil. It saves car wear. It simplifies gear shifting. It brings a new thrill to motoring.

And thus comes to a magnificent climax a programme of progress that for the past five years has been the pace-setter for the entire industry—symbolic of the leadership which for seventy-nine years has marked the name of Studebaker.

See the new Free Wheeling Studebakers at our show rooms.

ROMER DAN & CO.,

Mount Road,
MADRAS.

STUDEBAKER—BUILDER OF CHAMPIONS

A New Studebaker Six

With Free Wheeling Under Positive Gear Control.

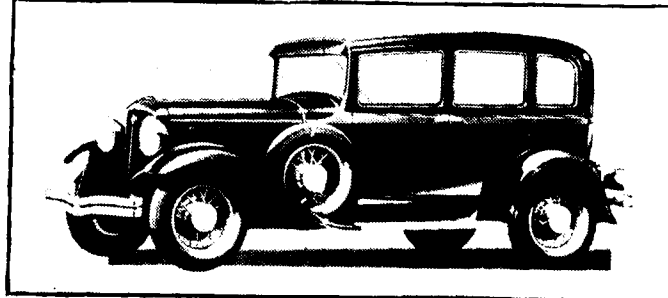
THE new Studebaker Six, smarter in appearance and offering free wheeling under positive gear control which made its debut at the 1931 New York Automobile Show, is now on view in Southern India. Despite the fact that this year's display of new models is marked by numerous notable engineering advancements, the new number of the Studebaker free wheeling line establishes itself as one of the outstanding cars of the year. The new Studebaker Six, with its 70 horsepower engine, is said to be the most powerful car ever offered at its price.

Six months ago, Studebaker introduced free wheeling under positive gear control in the President and Commander Eights. Subsequently, this new principle of motor car control, developed and perfected by Studebaker patents, was brought out in the Dictator Eight. Now, it is available in the new Studebaker Six.

An interesting and highly significant sidelight on the automobile show was the evidence of the swing of the automotive industry to follow Studebaker's pioneering. Motor critics found considerable food for thought in the fact that the two most costly of American motor cars now have adopted free wheeling, and in the fact that the lowest priced of Studebaker cars, offers identically the same motoring advancement as that which features the two outstanding aristocrats of American motoring.

It has been freely predicted that some day all motor cars will be equipped with free wheeling, and Studebaker, by putting this new motoring principle within reach of the great majority of motorists, literally is building tomorrow's cars today.

Free wheeling is identically the same in principle and application as in the Studebaker eights. The salient advantages of this principle of motoring may be summarized as: new driving thrill, new easy shifting of gears from second to high and from high to second, back and forth even at 40 miles per hour without touching the clutch; new operating economy, and a new degree of safety. The provision of conventional engagement in all gears makes the full braking power of the engine instantly available.



The Studebaker Six Sedan.

Seven body types are offered on the 114-inch wheelbase of the new Studebaker Six. These include a five-passenger, four-door Sedan; Regal Sedan for five; two-passenger Business Coupe; Coupe for four with rumble seat; Tourer and Regal Tourer, both with folding top; and Roadster and Tourers, are finished in leather upholstery. Regal models are equipped with six wire wheels and folding luggage grid.

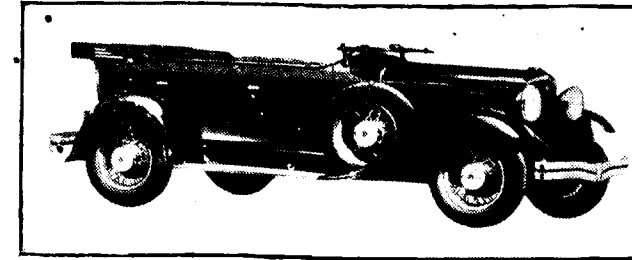
Body lines have been completely redesigned, conforming closely to the graceful design of better class cars and the new sloping radiator is similar to that which evoked such favourable comment in the new series President and Commander Eights last July. It is equipped with the same high-turbulence air deflectors in the grid which provide for better air circulation.

The headlamp tie-rod is concealed in the radiator shell. Large headlights of harmonious design flat radiator cap and modern double-bar bumpers with a in the middle to leave the new radiator treatment unobscured, are characteristic of the improvement which has been made in body design.

Bodies are of welded steel over selected hardwood foundation and permit all-round visibility. Double-drop frame construction achieves low-slung smartness, and at the same time increases safety by lowering the centre of gravity. Extra wide doors permit easy entry and exit. Ample headroom, elbowroom and legroom are provided.

Sweeping body lines are smartened by wide-crown fenders, graceful windshield pillars topped with a visor, and chromium brightwork. Roof quarter panels give a more tailored appearance and make the roof appear lower even though there has been no actual reduction in headroom height. The new selection of colours is authoritative of fashion's trend towards the more subdued shades.

Spaciousness is matched by interior comfort and luxury. Arm rests are standard in the rear seats of all closed models. Silken shades at back and rear quarter windows, as well as a dome light, heavy tonneau carpet, and polished robe and foot rails are provided in the sedans. English type storm curtains on the Tourer may be left in an



The Six Cylinder Free-wheeling Touring Model

upright position, with the top down, to serve as a windbreak. A curtain compartment is located behind the back seat in this model.

Front seats and steering column are adjustable. Clutch and brake pedals are equipped with heavy rubber pads. The steering wheel is the new three-spoke, steel core safety type with comfortable thin grip. Windshields are full-ventilating, with additional circulation provided by cowl ventilators.

Fittings include an automatic windshield cleaner with concealed mechanism; electric lock to ignition, the key of which also operates doors on closed models; rear traffic signal light, combining stop and tail lights in one compact unit; commodious cowl pockets with quicksnap flap. Instruments, including an 80-mile-an-hour speedometer with 100,000 mile odometer, hydrostatic petrol gauge, oil pressure gauge, ammeter, and engine thermometer, are under glass and indirectly lighted.

Though unchanged in power and performance the motor of the new Studebaker Six has undergone numerous refinements contributing to longer life of parts, greater accessibility and closer uniformity of engine design.

In operating efficiency, the new engine has already proved itself by its record-breaking feats during the past year.

The powerplant is of six-cylinders, L-head type, cast en bloc, developing 70 horsepower at 3200 r.p.m. Bore and stroke are 3 1/4 x 4 1/2 inches, giving a piston displacement of 205 cubic inches. Connecting rods, 10 1/2 inches long, are drop forged from selected steel, with shimless bearings babbitted direct to steel. Rods and pistons are matched in sets for perfect balance.

An outstanding feature of the new car is the engine vibration damper, rubber-driven for pro-

longed maintenance of accurate setting. It subdues motor vibration and contributes to marked smoothness. Smoothness is further enhanced by the heavy, counter-weighted crankshaft, statically and dynamically balanced, and rubber engine mountings which minimize the transfer of engine vibration to body and frame.

Camshaft is operated by silent chain drive. Valves are of special alloy steels-chrome nickel steel for intake and silchrome steel for exhaust and are operated by mushroom type pushrods and cooled by ample water circulation passages in the cylinder block.

Lubrication is full-pressure feed to main connecting rod and camshaft bearings from gear type pump with screen filter. Oil filter insures clean oil at all times, and constitutes a safeguard to the efficiency of the force feed lubrication.

A 1 1/2 inch single-tube carburetor is used. High-turbulence manifold insures perfect distribution of the incoming petrol vapour and contributes to marked fuel economy.

Petrol is supplied to the carburetor by fuel pump equipped with a filter. The fuel pump insures constant adequate flow of fuel, regardless of speed or grade. The filter prevents foreign matter from entering the carburetor or combustion chamber. A thermostatic control unit in the cylinder head retards the water flow until the motor has reached efficient operating temperature.

The clutch is the improved single plate dry disc type with torsional damper. Ten coil springs and fabric facings combine to soften the shock of contacts between driving and driven members. Smooth, noiseless clutch engagement results. Transmission is the new exclusive free wheel selective type through quiet helical gears. Three speeds forward and one reverse. The new free wheeling feature provides a new degree of silence, ease of shifting, and safety of control. The main shaft is mounted on ball bearings. Countershaft gears are forged integrally both shaft and gears being made of special alloy steel, heat-treated for extreme toughness and hardness.

This new six thus has many features which will appeal to South India motorists, and we understand that Messrs. Romer Dan & Co., the local distributors, will be only too pleased to arrange trial runs for all readers of the South India Motor Owner.

— READ —
The South India Motor Owner
EVERY MONTH.

News and Miscellany.—(Continued from page 80).

many of the remarkable features pioneered by the V-16. Among these are automatic valve silencers, thermostatically controlled crankcase ventilation, two individual carburetors controlled in unison by a single accelerator, harmonized steering, and safety-mechanical brakes supplemented by a vacuum brake assister.

A Prince's Choice.

One of the ruling princes of India, the Maharaja Rana Bahadur of Jhalawar, whilst on a visit to England purchased several British-built motorcars for his own personal use. They are destined for service in India, and choice was decided upon after a personal trial by the Maharajah at Brooklands.

News of Another Baby.

Motorists throughout Southern India have discussed the announcement which appeared in the daily papers some little time ago about the new £ 85 car which is to be put on the market by the Rover Car factory. This is welcome news for all those whose motoring is just such as would make the employment of a baby car of this type more than worth while. Nevertheless, it must be remembered that the translation of £ 85 into a round sum of Rs. 1,100 does not take into account shipping charges, duty etc., The Rover baby may be landed in India to sell at a remarkably low price, but it will sell at a figure some hundreds in advance of Rs. 1,100.

Rubber Bumpers for Speeders.

Munich, more than any other German city, is jammed with automobile traffic because it is located so that a great deal of traffic between other populous cities passes through its rather congested business section.

In an effort to keep this traffic flowing as smoothly as possible, sturdy posts of iron and concrete were set up to mark the traffic lanes in several of the community's squares and street intersections. Motorists were forever colliding with these formidable markers and so the municipal authorities decided to replace the solid posts with others made of rubber.

These are painted white and made more noticeable by black stripes near their tops. They look as hard as the iron and concrete pillars they replaced and motorists of course, try to avoid hitting them but when a car does crash into one of the resilient posts, it gives and, unless another machine runs into the car, no harm is done to the automobile or its occupants.

Since the installation of the rubber posts the number of casualties within the limits of Munich has been greatly reduced. The posts, which are about four feet high and ten inches in diameter, are set firmly in low, square concrete bases. They are but little more expensive than concrete and iron posts and, under ordinary conditions, will last for many years.

Several other European cities, profiting by the experience of Munich, are installing the rubber

traffic guides to protect careless and reckless motorists.

Oldsmobile Was A Pioneer in Advertising.

Automotive advertising has made notable strides in nineteen years. On February 15th, 1902, Oldsmobile was a pioneer in the field of advertising, appearing in a three-inch two-column advertisement which boasted that the car is "just as useful in winter as in summer," and promising to carry 1,500 pounds easily and safely at a guaranteed speed of forty miles an hour without tonneau—forty-five with it. Oldsmobile was also the first car to be advertised in two colours but that was not until 1903.

Cadillac also ventured into the realm of advertising in 1903, offering a car at \$ 750, with \$ 100 extra for detachable tonneau.

Auto Fumes Curbed by New Carburetor.

A device which, according to laboratory and road tests, insures virtual elimination of carbon monoxide, saves from 20 to 50 per cent. in gasoline consumption and permits the use of gasoline, kerosene or fuel oil in any internal combustion engine—automobile, motor boat or airplane—has recently been perfected.

Other advantages claimed for it are the elimination of carbon in cylinders and a definite increase in speed, power and acceleration. The device is known as the Juhasz Tri-Fuel carburetor.

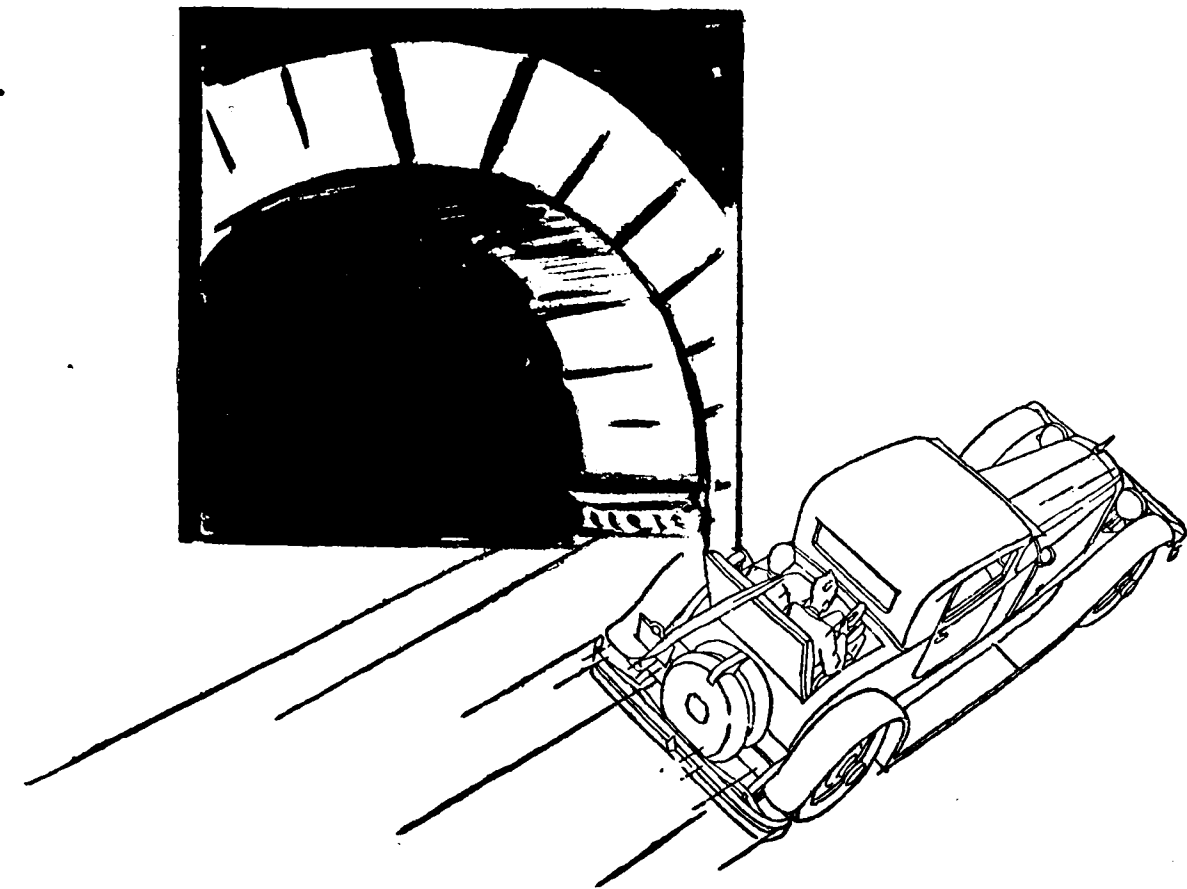
Ex-President of Finland was Kidnapped in the Modern Fashion.

While the publicity value may be rated as dubious, it is of interest to note that the kidnapping last October of Mr. K. J. Stahlberg, ex-President of Finland, was made in a Chevrolet sedan. Several young nationalists captured Mr. Stahlberg in Helsingfors and drove him 500 miles to the edge of the Russian border. Here they repented of their rashness, put their captive out on a lonely road and sped away, leaving the ex-President to find his way to a railroad station.

British Driving Tests.

England is struggling with a new driving law, among the provisions of which is a standard test that must be passed by new drivers applying for a first license. This driving test seems fair and with the growing motor traffic on British highways is probably necessary. The provisions of the test are as follows:—

1. Start the vehicle from rest, move away in a reasonably short time and maintain a straight course.
2. Turn right and left hand corners correctly.
3. Stop vehicle within a reasonable distance when travelling at various speeds and show that driver can brake promptly and effectively.
4. Operate all controls with safety and without moving from the driving seat.
5. Give all recognized signals, whether by hand or by a satisfactory signalling device.
6. Reverse for a reasonable distance, make a left or right hand turn in reverse gear and back the vehicle into an indicated position.
7. Stop vehicle in roadway thirty feet in width.
8. Stop, hold and start the vehicle on a gradient of at least one in fifteen, but not steeper than one in ten.



Important as the keystone of an arch

Lubrication is as vitally important in the performance of your automobile engine as the keystone in a massive arch.

The cost of oil is only 3% of your total operating expense—a trifling item. But use of an *inferior* lubricant may result in untold trouble and costly repairs. The *right* oil must *fit your engine's needs*.

Mobiloil—made by the World's most experienced specialists in scientific lubrication—protects your engine from the ravages of needless wear and tear. The Mobiloil Chart shows the grade of Mobiloil specially refined to meet the lubricating requirements of your particular type of engine.

ASK FOR

Mobiloil

COSTS LITTLE—SAVES MUCH

VACUUM OIL COMPANY

Publisher's Notices

The South India Motor Owner

Published Monthly by

Eastern Technical Publications,

Wood's Road, Mount Road, Madras.

'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3 postage free payable in advance or recoverable by V.P.P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 97.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.
Readers Own Copies Bound Rs. 3
plus postage.

Missing copies can be replaced : As. 4 per copy.

As the stock of past issues is limited we would urge readers requiring bound volumes to order at once to avoid disappointment.

Eastern Technical Publications,
Mount Road,
MADRAS.

THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

CARS

Buick.

CALICUT	... English and Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	... Byramshaw & Co., Ltd.
SECUNDERABAD...	... Madras Cycle & Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Cadillac.

CALICUT	... English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	... Byramshaw & Co., Ltd.
SECUNDERABAD...	... Madras Cycle & Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Chevrolet.

BANGALORE	... Nankervis Ltd.
BELLARY	... Asquith & Co.

WILLYS-KNIGHT TRUCKS

The Six Cylinder
Truck with the
Silent Sleeve
Valve Engine

Dependable and
Economical Commercial
Transport.

MADRAS AUTOMOBILES
MOUNT ROAD,
MADRAS.

Bound Volumes

of the
South India Motor Owner
Volume II. Jan-Dec. 1930
are available at
Rs. 6 each, postage
extra, from the offices of the
Publishers.

COIMBATORE	... Stanes Motors (South India)
CALICUT	... Stanes Motors (South India), Ltd.
ERNAKULAM	... Stanes Motors (South India), Ltd.
TRIVANDRUM	... Stanes Motors (South India), Ltd.
MADRAS	... Byramshaw & Co., Limited.
MADURA	... T. V. Sundram Iyengar & Sons., Ltd.
OOTACAMUND	... General Automobiles Ltd.
SECUNDERABAD...	... Hormusjee & Co.
TRICHINOPOLY	... Aiyer Motor Co., Ltd.
VIZAGAPATAM	... Andhra Engineering Co., Ltd.
COLOMBO	... Rowlands Garage Ltd.

Chrysler.

MADRAS	... Jones & Co.
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Dodge.

COIMBATORE	... United Motors Ltd.
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Erskine.

MADRAS	... Romer Dan & Co.
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SALES & SERVICE GUIDE—
(continued).**Hillman.**

MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

La Salle.

CALICUT	...	English & Scottish Joint Co-operative Wholesale Society, Ltd.
MADRAS	...	Byramshaw & Co., Ltd.
SECUNDERABAD...	...	Madras Cycle & Motor Mart.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Morris.

COIMBATORE	...	United Motors Ltd.
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Nash.

BANGALORE	...	Hanumanthappa & Co.
MADRAS	...	Motor Recondition- ing Station.
PUDUKOTTA	...	Motor Trading Co.

Oakland.

COIMBATORE	...	Stanes Motors (S. India) Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Oldsmobile.

BANGALORE	...	Nankervis Ltd.
BELLARY	...	Asquith & Co.
COIMBATORE	...	Stanes Motors (S. India) Ltd.
CALICUT	...	"
ERNAKULAM	...	"
TRIVANDRAM	...	"
KOTTAYAM	...	"
MADRAS	...	Byramshaw & Co. Ltd.

**THE
HOGARTH
PRESS**

It is our earnest endeavour to produce good work at reasonable prices to the satisfaction of our customers.

When next you have printing in mind ask us to submit our suggestions and estimates.

**WOODS ROAD,
Mount Road, MADRAS.**

**PULLING
POWER**

Pulling power in a journal is just as important as pulling power in an engine.

o o o

This is one of the reasons why small advertisement space in this paper has proved its value to advertisers throughout S. India.

The Next issue of the South India Motor Owner will be specially interesting.

**Make sure of your
copy now.**

Oldsmobile (continued).

MADRAS	...	T. V. Sundaram Iyen- gar & Sons Ltd.
OOTACAMUND	...	General Automobi- les, Ltd.
SECUNDERABAD...	...	Hormusjee & Co.
TRICHINOPOLY...	...	Aiyer Motor Co. Ltd.
VIZAGAPATAM	...	Andhra Engineering Co., Ltd.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Overland.

ALLEPPEY	...	Wm. Goodacre & Sons, Ltd.
CALICUT	...	Wm. Goodacre & Sons, Ltd.
COCHIN	...	Wm. Goodacre & Sons, Ltd.
MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
QUILON	...	Wm. Goodacre & Sons, Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

Peugeot.

MADRAS	...	Romer Dan & Co.
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Pontiac.

COIMBATORE	...	Stanes Motors (S. India) Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Singer.

MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

Studebaker.

MADRAS	...	Romer Dan & Co.
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Triumph.

MADRAS	...	Madras Motor Sales.
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Vauxhall.

COIMBATORE	...	Stanes Motors (S. India) Ltd.
COLOMBO	...	Rowlands Garage Co., Ltd.

Willys-Knight.

ALLEPPEY	...	Wm. Goodacre & Sons, Ltd.
CALICUT	...	Wm. Goodacre & Sons, Ltd.
COCHIN	...	Wm. Goodacre & Sons, Ltd.
MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
QUILON	...	Wm. Goodacre & Sons, Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

Wolseley.

MADRAS	...	Union Company.
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SALES & SERVICE GUIDE—
(continued).**TRUCKS.****Chevrolet Trucks.**

BANGALORE	...	Nankervis Ltd.
BELLARY	...	Asquith & Co.
COIMBATORE	...	Stanes Motors (South India) Ltd.
CALICUT	...	Stanes Motors (South India) Ltd.
ERNAKULAM	...	Stanes Motors (South India) Ltd.
TRIVANDRUM	...	Stanes Motors (South India) Ltd.
MADRAS	...	Byramshaw & Co., Limited.
MADRAS	...	T. V. Sundaram Iyen- gar & Sons, Ltd.
OOTACAMUND	...	General Automobiles Ltd.
SECUNDERABAD...	...	Hormusjee & Co.
TRICHINOPOLY	...	Aiyer Motor Co., Ltd.
VIZAGAPATAM...	...	Andhra Engineering Co., Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Dodge Trucks.

COIMBATORE	...	United Motors Ltd.
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Diamond Trucks.

MADRAS	...	Cromandel Automobi- les.
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Fargo Trucks.

MADRAS	...	Jones & Co.
--------	-----	-------------

Federal Trucks.

MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

G. M. C. Trucks.

CALICUT	...	English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	...	Byramshaw & Co., Ltd.
SECUNDERABAD...	...	Madras Cycle and Motor Mart.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Overland Buses.

MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

Selden Trucks.

MADRAS	...	Motor Recondition- ing Station.
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Stewart Trucks.

MADRAS	...	Rajagopal Motor Works.
COIMBATORE	...	Lakshmi Motor Works.
MADRAS	...	A. Tajudin & Co.
BEZWADA	...	General Automobiles.

Studebaker Trucks.

MADRAS	...	Romer Dan & Co.
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White Trucks.

MADRAS	...	W. H. Brady & Co., Ltd.
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Willys-Knight Trucks.

MADRAS	...	Madras Automobiles.
SALEM	...	V. S. Rajagopalan & Co.

SUBSCRIPTION ORDER.

To EASTERN TECHNICAL PUBLICATIONS,
MOUNT ROAD, MADRAS.

Please place my name on the subscription list of the **South India Motor Owner** and send mecopies monthly until countermanded, commencing1931.

I enclose Rs.....being the post-free subscription for twelve months.*

Name.....

Address.....

Post-free Subscription Rates :

India, Burma and Ceylon, Rs. 3 per annum.

(Block letters are preferable.)

* Subscribers may, if they wish, have the first issue sent to them V.P.P. for the full twelve months' subscription. Unless therefore cash or cheque accompanies this form, the V.P.P. method will be followed.

Diamonds !

WHEREVER wealth and dignity are to be found, there also will be seen precious stones in abundance. To-day, when there are so many imitation "stones" on the market there is a still greater fascination in owning and wearing the finest diamonds.

Our experience and the advantage of cash purchases direct from the Continent is at your service

P. CUNNIAH NAYUDU & SON.
China Bazaar Road,
MADRAS.

For the small subscription of Rs. 3 the 'South India Motor Owner' will be sent to you post free for 12 months—there is a simple form on the previous page which is easily filled in.

HERE is a new force shaping and directing the intellectual and material life of mankind, guiding with a strong hand the destinies of the world—**Advertising.**

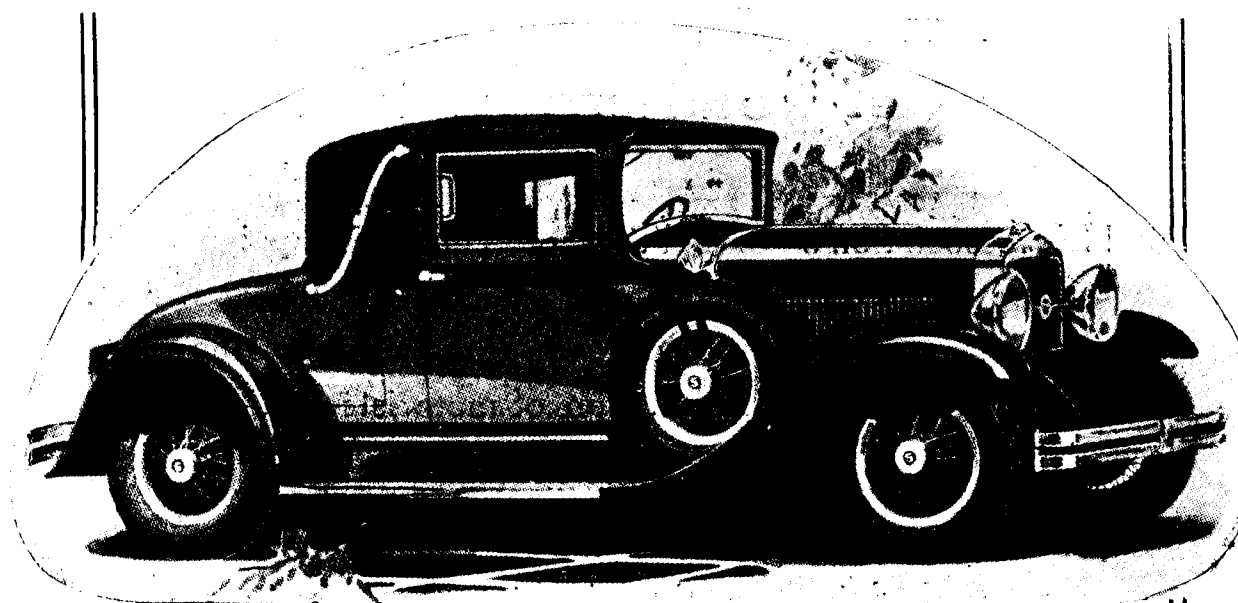
LET US HELP YOU TO PLAN YOUR ADVERTISING

Advertisement Manager:

THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD MADRAS

MOTOR OWNER

Official Organ of the Automobile Association of Southern India



Whether you contemplate buying a car, a tyre, oil, or even the smallest accessory there are always certain considerations which, if taken into account, will help you to make a purchase of greater value. Recently we have had the pleasure of helping many of our readers toward the making of wise purchases and we hope that many more readers will permit the staff of the South India Motor Owner to assist them in this way.

ARE YOU A MEMBER

of the
**Automobile Association
:: of Southern India ::**

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to-day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary
Automobile Association of Southern India
Kardyl Buildings, Mount Road, Madras

Phone: 2439.

P. O. Box No. 1229.

'Grams 'S.I.M.U.'

PETROL ECONOMY

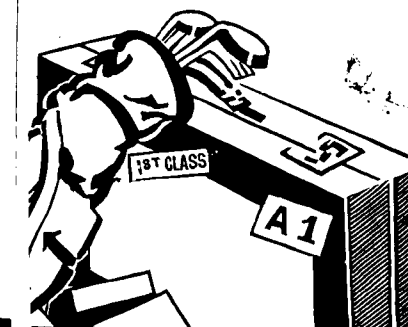
Over 200,000 motorists are saving from 5 per cent, to 40 per cent, of their petrol bills by using a

**Agents
WANTED.**

WHALLEY AIR VALVE
(BRITISH PRODUCT)

Write for Particulars stating name of Car.

Distributors:—**WHALLEY PRODUCTS,** Coonoor, Nilgiris.



Drive A New Car

Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

HAROLD & CO.,
General Patter's Road,
MADRAS.

MACKENZIE & CO.,
Automobile and Mechanical
Engineers.
37, South Parade,
BANGALORE.

NANKERVIS, LTD.

Automobile Engineers

25, South Parade,
BANGALORE.

Distributors of

Chevrolet Cars and Trucks
and Oldsmobile Cars
for the Mysore
Province and Coorg

Chevrolet Sales and Service.

BOUND VOLUMES
See page 92

Pack Your Bag
For A Long
Week-end

and stay at

**Lavender's
Hotel**
BANGALORE

Read
"The South India Motor Owner"
Every Month.

A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

EXPORTERS & IMPORTERS of INDIA—BURMAH—CEYLON.

A Trade Reference Book

Size 12½ x 10, Printed Red and Black, in English, French, German and Italian, on best quality of paper, bound in full blue cloth and lettered in gold.

Advertisements are printed in four languages and two colours. Should other languages than those arranged for (i.e., English, French, German, Spanish) be required others can be inserted at slight extra charge.

Each advertiser is entitled to a write-up occupying the equivalent space of his advertisement free of extra charge.

This publication offers to the motor dealer an excellent opportunity to get into touch with manufacturers on the continent and in the U.S.A. Many advertiser have obtained the exclusive handling of sound lines solely through the medium of their advertisement in this publication.

A specimen page will be sent to you on application and we shall be glad to know what space you require as early as possible.

3,000 Copies of the first issue were distributed free of charge by the Times of India Press to: Prospective Buyers, H.M. Trade Commissioners, Enquiry Offices, Foreign Consuls, Crown Agents for the
:: Colonies and Chambers of Commerce ::

THROUGHOUT THE WORLD

Write for full particulars to

**EASTERN TECHNICAL PUBLICATIONS,
MADRAS.**

CONSTANT VALUE

Eighteen months ago The South India Motor Owner first made its appearance and the value of the journal has been consistently upheld. Good and instructive reading matter—neat illustration and a desire on the part of the publishers always to help the reader, make this journal invaluable. Have you ensured receiving your copy regularly by subscribing?



MOTOR INSURANCE

We can offer you the best Policy obtainable in India to-day—Write for Particulars.

CHIEF AGENT:

**ADDISON & Co., Ltd.
MADRAS.**

Madras Motor Directory.

A full Directory of car owners in South India. This publication is invaluable to motor dealers and all who sell to South India motor owners.

With this Directory by your side your motor owners' mailing list is always right up to-do-date by reason of the correction slips mailed to you each month.

Rs. 10/- per copy.

CHAKRAVARTHI & Co., Mount Road, Madras.

See the New Chevrolet at our Showrooms!

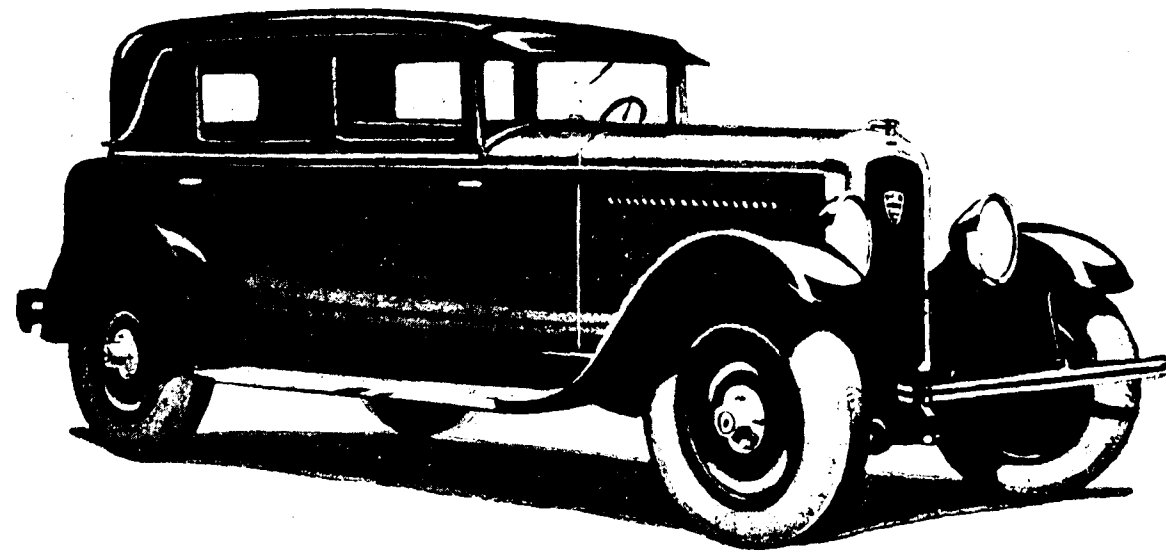
We invite you to inspect the 1931 Range of Chevrolet Models at your leisure in our showroom. The full beauty, luxury and quality of these low-priced new models can only be fully appreciated when you see the car and ride in it. Why not call to-day?

Dealers in Chevrolet, Buick, Cadillac, LaSalle and G. M. C. Trucks
BYRAMSHAW & Co., Ltd.,

Phone: 3157.

GENERAL PATTTER'S ROAD, MADRAS.

Tel. "MINORU."



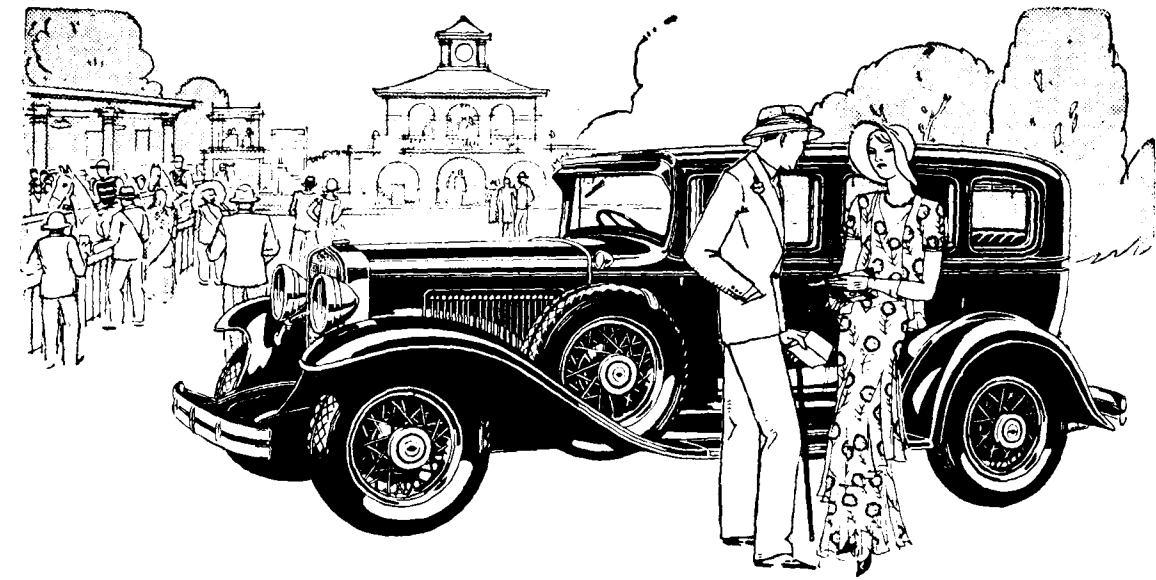
SOLVES HALF YOUR PROBLEM

It is the first business of the advertiser to be interesting and in this he shares a common task with the publisher. The editorial pages of THE SOUTH INDIA MOTOR OWNER interest the motor owner upon motoring matters as no general magazine could. Thus the advertiser in these pages has the greater part of his first big task accomplished for him, and his advertisement reaches and interests a section of the public that can be barely touched through any other channel.

LET US HELP YOU TO PLAN YOUR ADVERTISING

Advertisement Manager :

THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD MADRAS



*The New Chevrolet
is acclaimed a thoroughbred...*

because its consistent performance
fulfils the promise of its graceful lines . . .

YOU have watched trained horses perform on the Race Course with a critical eye. . . . Some animals do remarkably well over a short distance, while others perform ever so much better over a longer course.

But your final opinion of a thoroughbred—based on sound knowledge and experience—always favours the consistent performer.

because it is built for both speed and stamina.

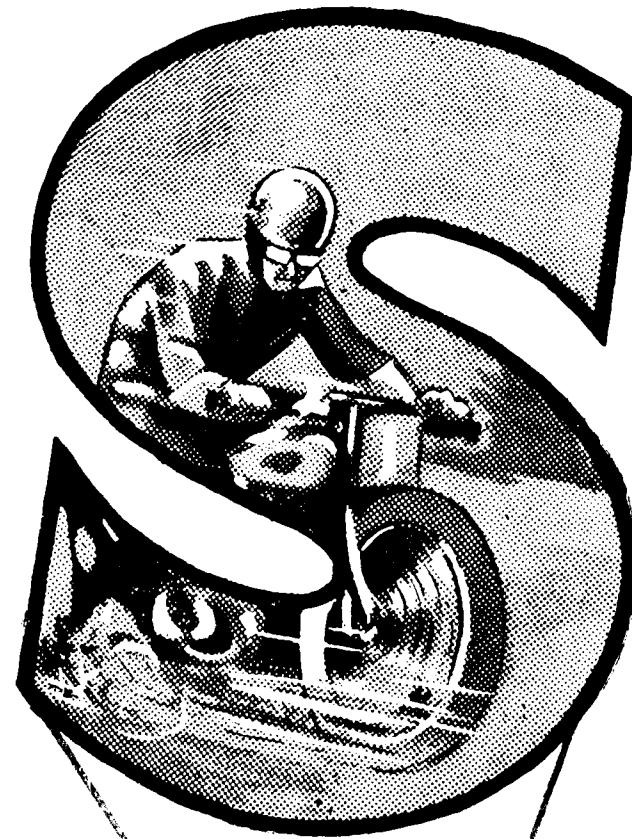
Everywhere, experienced motorists are now giving preference to the 1931 Chevrolet Six—a proved thoroughbred in 104 countries. For the combined resources of General Motors and the Chevrolet Company have built this new quality car for brilliant and dependable performance on all highways.

PRODUCT OF



GENERAL MOTORS

The New Chevrolet • Quality Line Models



'S' stands for Speed
On Road and on Track
The Experts use Castrol
And bring Records back

Success in speed trials, and records on Road and Track depend on engine performance. And for engine performance one must have efficient lubrication. That's why all leading experts (motor-cycle and car) use Castrol. They know it provides the best lubrication and ensures perfect engine performance.

Make a regular habit of using Castrol. It reduces Friction to a Fraction, saves engine wear, provides perfect piston seal and gives less carbon. Yet it costs no more than ordinary motor oils to buy. Your dealer sells it—in the Green and Red SEALED tin. Try it and test it.

WAKEFIELD

CASTROL

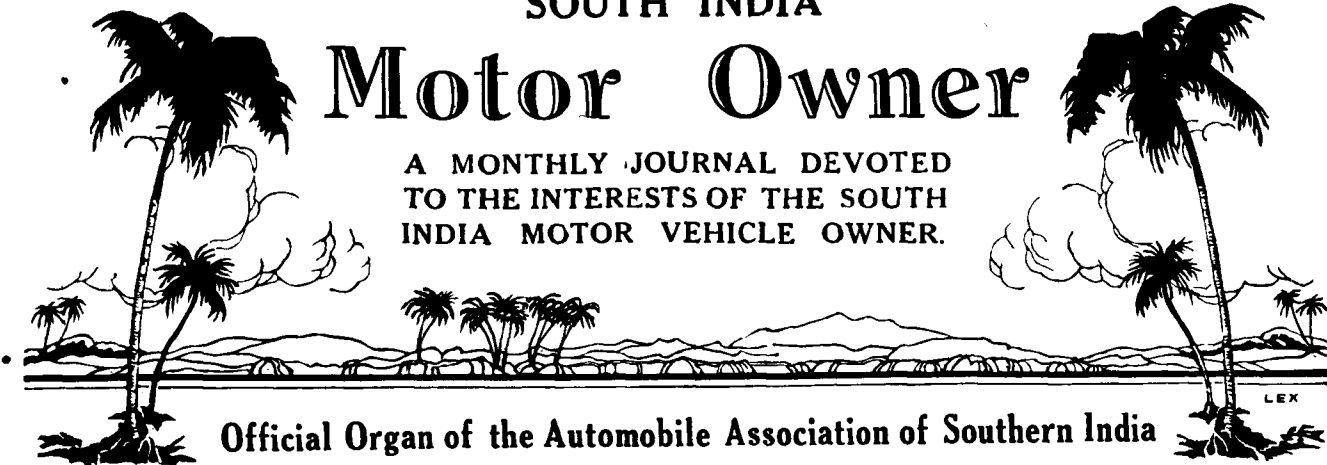
MOTOR OIL

C. C. WAKEFIELD & CO. LTD., BOMBAY (Head Office) CALCUTTA, DELHI, KARACHI, MADRAS, LAHORE, RANGOON, ETC.
L. A. S. 4.

THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



Vol. III, No. 4

April, 1931

Price As. 8

Jottings from this Issue

	PAGE		PAGE
It is more difficult to choose the happy medium between too much and too little signalling than the average driver realises ...	113	Contents.	
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A SIMPLE EXPLANATION of the MADRAS MOTOR VEHICLES TAXATION ACT

1. The following notes on the scope and application of the Act abovementioned have been drawn up solely for the information and guidance of owners of private motor cars and cycles; more particularly for members of the Automobile Association of Southern India.

No attempt has been made to deal with points which refer solely to commercial and public service vehicles.

It is hoped that these notes will make clear the position of motorists resident in Indian States like Mysore and Travancore, or other places not within the jurisdiction of the Madras Government like Pondicherry, Coorg and Bangalore; also to motorists whose pleasures or business necessitates motoring in such States, etc.

2. Result of Act —

(i) By the passing of the said Act into law.— All toll gates existing in the Madras Presidency on 31st March 1931 were abolished and it became illegal to levy tolls, except at such places and at such rates as may thereafter be notified by Madras Government notification.

(ii) All Municipal Corporation and similar local taxes on motor cars were abolished.

Note.—This Act in no way affects the tolls and local taxes levied by the Government of French Territory, Coorg, and Bangalore, Mysore, Travancore, Cochin and similar States. However, efforts are being made to move these Provinces, States, etc., to abolish their tolls and impose a tax on a reciprocal basis, so as to provide uninterrupted circulation for Motor Cars throughout the South of India—and in other Provinces in Northern India.

(iii) The imposition of a Provincial Tax on all Motor Vehicles.

3. Provincial Motor Vehicles Tax.—

The minimum period for which the tax will be levied is three months (or a quarter)—i.e., 1st Qrt. April, May and June; 2nd Qrt. July, August and September; 3rd Qrt. October, November and December; 4th Qrt. January, February and March.

4. The taxes for a whole year may be paid in one payment, but there is no rebate for this "block Payment," not can there be any question of refund. It appears advisable, therefore, to adhere to quarterly payments.

Note.—(a) Owing to delay in the printing and issue of licenses for the second and subsequent quarters or 1931-32, Licensing Officers were not able to accept advance payment of tax during the first few days of April, 1931, but this has now been rectified.

5. The tax (see schedule below) is leviable from the "Registered Owner" or "Person having

possession or control" of every motor car or motor cycle which is kept, or used, within the Presidency of Madras for more than fifteen days in a quarter. (It is presumed that this means "fifteen consecutive days" although the notification (633 of 1931) does not make it clear.)

6. The tax need not be paid before the fourteenth day of a quarter, nor can it be levied on a vehicle which has not been kept or used within the Madras Presidency for the whole, or part of the last of the fourteen days in a quarter.

Thus a total period of 28 days' exemption is possible for (say) a Xmas holiday trip by a motorist permanently resident (say) in Mysore or other place not within the Madras Presidency.

7. A car or motor cycle is not exempt from taxation merely because it is not used. The fact that it is kept in the Presidency renders its "Registration Owner" or "Person having possession or control" of it, liable to pay the full tax.

Exemption is made (Notification 633 of 1931) in the case of motor cycles belonging to officers or soldiers of a motor-cycle company, platoon or section of the A. F. I. or to other officers or soldiers when such cycles are certified by the Officer Commanding the Corps to be in good order and of actual service for the week of the Corps.

Note.—Licenses must be taken out by the owners of such cycles, but they will be issued free on production of the C.O.'s certificate.

Exemption is also made (Notification 633 of 1931) for Motor Vehicles which have been under repair with a manufacturer, dealer or repairer, during the whole of a quarter.

Note.—Although the notification does not say so, it is presumed that a certificate from a registered motor manufacturer, dealer or repairer would be necessary to support a claim to exemption under this clause.

8. Enquiries received indicate that there are a number of vehicles existent for which owners hold registration certificates, but which are definitely and permanently out of commission, being unserviceable or condemned.

It behoves the owner of such a vehicle to prove the unserviceability or non-existence of the vehicle to the satisfaction of the local registering officer and get him to cancel the registration in his records, and suitably endorse the Registration Certificate. Otherwise, the tax can be legally claimed or the penalty enforced in case of default.

9. The license granted for a motor vehicle must be displayed in a conspicuous place on the vehicle; there is at present no penalty for failing to display the license, nor may a vehicle be stopped by the police merely to examine its license.

However, motorists will readily recognise the advisability of assisting the authorities responsible for checking the payment of the motor vehicle tax,

by permanently displaying their licenses on their cars. The left hand side of the body or windscreen is suggested as the most convenient place for display. Some cars have a "license holder" as standard equipment, while there are several types of "holder" on the market. Failing a "holder," the circular disc of the license might be pasted on to the inside of the windscreen so as to be read through the glass.

10. The penalty for failing to pay the tax due on a motor vehicle, within due date, (i.e., the fourteenth day of a quarter or the fourteenth day after the vehicle began to be kept or used in the Madras Presidency, is a fine of Rs. 50; or the vehicle may be seized and detained; fifteen days after seizure and the service of a warning notice, the vehicle may be sold by public auction and the proceeds of the sale applied to payment of the tax, charges and penalty.

11. A motor vehicle may only be seized by order of an officer empowered in this behalf by the Local Government, and then only when the vehicle is not actually employed in the conveyance of any passenger or goods.

No information is yet available as to which officers have been or will be, appointed to exercise the power of seizure, but it is unlikely that an official with a status below that of a 2nd class Magistrate will be appointed.

12. The tax may be paid to and a license obtained from the Commissioner of Police, Madras or the Head Accountant of most sub-treasuries. In every case the Registration Certificate of the vehicle must be produced together with the amount of tax due; in the absence of the Registration Certificate, a license cannot be issued.

13. If the Registration Certificate cannot be produced, or is so damaged as to be unreadable, a duplicate must be obtained from the Registration authority who issued the original (the Commissioner of Police, Madras, for vehicles with M.C. or P. numbers: the Superintendent of Police of the District where distinguishing letters precede the number in other cases.) An application for a duplicate Registration Certificate must quote in full the registration number and letters displayed by the vehicle, the name of the maker and the owner's name, and must be accompanied by rupees eight (or one half of the original fee paid.)

14. The fact that the tax due has been paid or is not due must be recorded by the Licensing Officer on the reverse of the Registration Certificate. This forms a permanent record of payment apart from the license card issued and should always accompany the vehicle.

15. It is not essential that the payment of tax and application for a license should be made to the nearest or any particular licensing Officer. The most convenient licensing Officer may be selected at the discretion of the applicant.

16. In this connection the Secretary, A.A.S.I. is prepared to obtain licenses, pay taxes, obtain

duplicate Registration Certificates and act generally on behalf of members of the Association. In every case the information or documents and money required are as noted above. When cheques are sent, care must be taken to add annas four to the amount due if the cheque is not drawn on a bank located in Madras City.

In any case where the amount realised on a cheque is less than the sum paid for the tax, and fee (if any) the Registration Certificate duly endorsed by the Licensing Officer will be returned to the member by Value Payable Post for the amount due.

Schedule of Taxes Leviable.

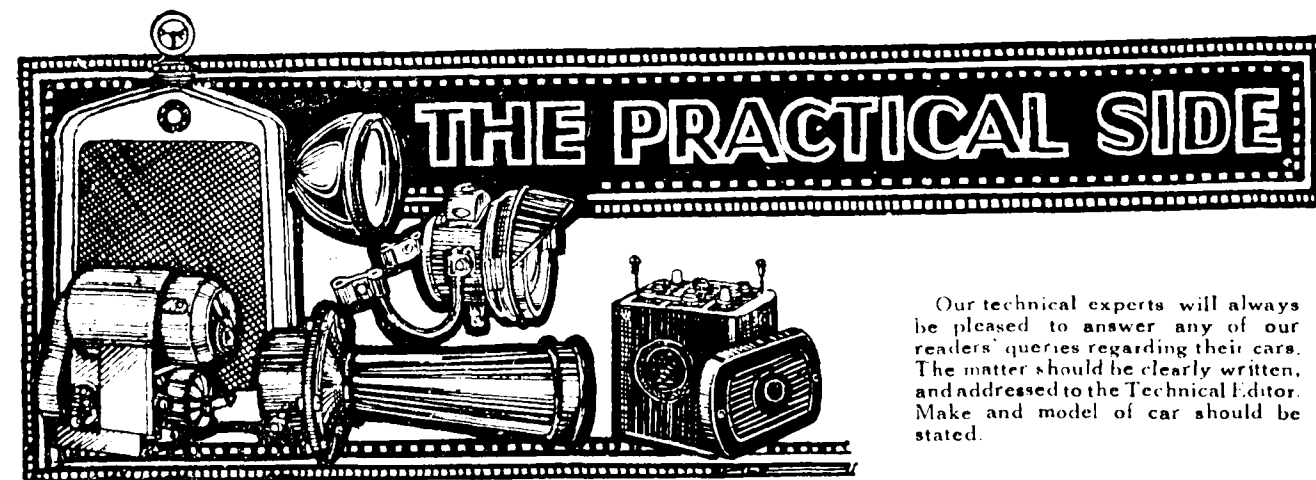
CLASS OF VEHICLES.	Vehicles with pneumatic tyres		Other Vehicles	
	Per Qr.	Rs.	Per Qr.	Rs.
1. Motor Cycles (including motor scooters and cycles with attachments for propelling the same by mechanical power) not exceeding 8 cwts. in weight, unladen				
(a) Bicycles if used with side car or trailer	10	12½		
(b) Bicycles	7½	10		
(c) Tricycles	10	12½		
2. Motor Vehicles not exceeding 5 cwts in weight unladen adapted and used for invalids.	7½	10		
5. Motor vehicles other than				
(i) those plying for hire and used for the transport of passengers, and				
(ii) those used solely in the course of trade and industry for the transport or haulage of goods or materials, including Tricycles weighing more than 8 cwts., unladen:				
(a) Weighing not more than 15 cwts unladen	17½	25		
(b) Weighing more than 15 cwts., but not more than 30 cwts., unladen	25	37½		
(c) Weighing more than 30 cwts., but not more than 45 cwts., unladen	32½	50		
(d) Weighing more than 45 cwts., but not more than 60 cwts., unladen	40	60		
(e) Weighing more than 60 cwts., unladen	50	75		
(f) Additional tax for such vehicles used for drawing trailers—				
(i) For each trailer not exceeding one ton in weight, unladen and	10	15		
(ii) For each trailer exceeding one ton in weight, unladen	20	30		

Provided, that two or more vehicles shall not be chargeable under this clause in respect of the same trailer.

(i) Category 5 may be taken as the private motor car category.

(ii) The unladen weight of cars are usually recorded on Registration Certificates, to which reference should be made. In cases of doubt, the Licensing authorities are usually able to determine the weight from details supplied to Government by dealers. It must be borne in mind that the "unladen weight" of a vehicle for taxing purposes includes spares tyres and wheels, tools, petrol, oil and water; in fact, everything necessary for the running of vehicle when on the road.

(iii) Licensing authorities may cause a car to be weighed at their discretion, but the owner has no right to demand that this be done where an unladen weight is already recorded on a Registration Certificate.



Our technical experts will always be pleased to answer any of our readers' queries regarding their cars. The matter should be clearly written, and addressed to the Technical Editor. Make and model of car should be stated.

Taking Care of the Cooling System.

THE temperature in the combustion chamber of a motor car engine is high, and unless some provision were made for cooling the cylinder walls, serious damage would be done to the metal by the heat. It is therefore arranged to surround the walls with water. Obviously some means of cooling the water is necessary and the radiator is provided for that purpose.

The radiator is connected to the engine block and the water passages therein by two rubber hose couplings, one running from the top of the cylinder head to the top of the radiator and the other from the bottom of the radiator to the base of the cylinder block.

Cooling Action.

Hot water is lighter than an equal volume of cold water, and a mixture of both hot and cold water shows that the hot will tend to rise whilst the cold will sink to the bottom.

In the case of the motor car engine, the water space around the cylinder walls and the radiator contains this mixture and the heated water rises to the top of the cylinder head, passes up the hosepipe into the header tank and then flows down the tubes to the bottom of the radiator and so back again to the engine. The draught of cold air passing through the air spaces between the tubes cools the heated water.

Fan, Impeller, and Pump.

During its passage through the radiator the cooling of the water may be hastened by the use of a fan, and that fitting is usually provided when the simple thermo-syphon system, just described, is adopted.

On many cars the fan spindle is employed to drive an impeller consisting of a number of vanes revolving inside a chamber at the forward end of

the cylinder head. These rotating vanes give a more positive flow to the water in the cooling system.

The pump system of circulation, in which a positively driven pump at the base of the cylinder block forces the water through the cooling system, usually makes a fan unnecessary.

In all these systems the principal is similar. The hot water is taken from the point of highest temperature and cooled before it is returned.

In thermo-syphon systems the level of the water in the radiator should not be permitted to fall below the level of the water pipe leading to top of the cylinder head. In any system the level should never be lower than one inch above the tops of the tubes.

Do not fill the radiator right up to the top; always leave two inches of air space. In Southern India, where the engine is running at a fairly high temperature, the water level should be inspected before every run.

The Overflow Pipe.

In order to prevent pressure from steam a pipe leads from the top of the header tank down the back of the radiator and usually terminates below the level of the radiator bottom. Surplus water and steam thus escape from the delicate tubular arrangements of the unit.

It will be obvious that if the radiator is to be kept free from steam pressure the overflow pipe must be kept clear. Should it become obstructed, pass a length of fairly stiff wire through it. In some cars the bottom of the pipe is placed so that overflow water runs into the engine tray. This defect may be remedied by adding a length of rubber tubing to the tube and thus leading the water on to the roadway direct.

Fouled Radiators.

As a rule radiators built up of vertical tubes do not foul up so readily as those of the honey comb type, in which the water passages are exceedingly narrow, but it is important to keep the passages in all types free from obstruction, otherwise the rate of water flow is reduced, and cooling becomes less efficient.

Hard water quickly furs up the water passages, and it should not be used. Rain water is best. Should the engine develop overheating, and all other parts prove correct, treat the radiator by filling it with a mixture of caustic soda (3 lb. to 2-3 gallons of water), and allow it to circulate through the system for an hour or two. Then drain off and flush out the system thoroughly with cold water.

When this solution is used the rubber hose-pipe connections must be renewed. There are proprietary preparations on the market which are said to be effective for this purpose.

Water Pipe Clips.

After a period rubber hose connections deteriorate, and it will be found that the pipe clips cannot be screwed up tightly enough to stop leaks.

The best remedy is to renew the connections, but by wrapping one or two layers of adhesive tape under the clips the leaks may be stopped.

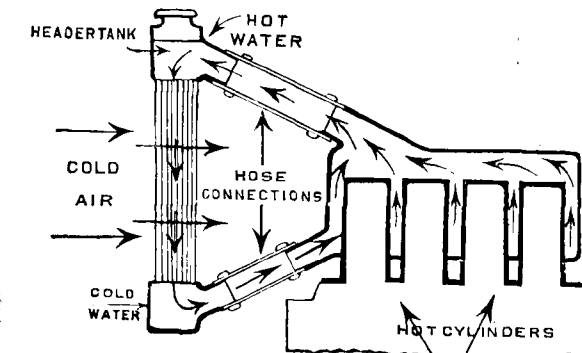
If new pipe connections are to be used the method of removing the old ones is to remove the clips, slide the pipes up the metal tubes until one end is free and then draw them off. Replace by sliding on one end and then the other.

Fan Belts.

Most fans are driven by belt, and it is important that the tension on that unit should be enough to drive the fan without slip but not tight enough to place a heavy load on the fan spindle.

The fan bearings should be lubricated very frequently as they revolve at high speed... On very cool running engines the fan belt may be removed during very cool weather such as is experienced on the hills. This permits the engine to warm up quicker. Most fan belts are now made of canvas and rubber, and the method of tightening varies somewhat.

In most cases the spindle is mounted eccentrically, and in those later cars in which the fan is mounted on the dynamo spindle that unit is mounted so as to be capable of rocking on a stud.



To tighten the belt two of the three nuts should be slacked off a bit, the third one just loosened, and the dynamo slightly lifted. The nuts should then be screwed up tight.

In Brief.

Don't use dirty water; it blocks the tubes.

Don't fill up to the very top.

Don't adjust the fan belt too tightly.

Don't move the car by pushing on the radiator.

Don't let the tubes become dirty: it reduces radiation.

Don't let the anchoring nuts and bolts work loose.

Don't let the stay rods to the dash work loose.

Don't try to solder leaky tubes: that is a specialist's job.

Don't paint the radiator unless there is ample margin of cooling.

Remember that radiators are built up of many parts.

Appreciate that in some cases there are thousands of tubes to go wrong.

Treat the unit with the greatest respect; repairs are very expensive.

Avoid straining the radiator when removing it for any purpose.

Fibre Joint Washers.

In a number of cars the water joints are made by means of copper asbestos or fibre washers. If the latter are to be removed for any length of time they should be placed in water in order to prevent them from hardening and warping. The moisture will keep the fibre soft, but it will also cause it to swell, and when it is replaced care should be taken to tighten up the nuts thoroughly, otherwise leaks will develop.

When metal to metal joints are used the faces of the joints may be coated with metallic jointing compound. This material makes a very tight joint.

Read The Motor Owner

EVERY MONTH

HERE

WE BELIEVE IS
THE FINEST
**HEAVY DUTY
TYRE,**
EVER MANUFACTURED!

"HEAVY DUTY" is the name of this newest Goodyear Tyre; but the words "Heavy Duty" can record only part of its sturdy excellence. . . . It has a thicker tread . . . a broader tread . . . a greater air capacity. . . . The extra rubber in its All-Weather tread gives it much longer wear and increased safety of traction. . . . The greater air capacity makes this new and better balloon tyre luxuriously comfortable to ride on . . . Handsome new prisms of rubber reinforce the shoulders of this Heavy Duty Tyre, making it ruggedly beautiful, and a gleaming silver stripe on its sidewalls sets it off on any motor car.



GOODYEAR

From an Owner Driver's Note Book



by
"SPOTLIGHT."

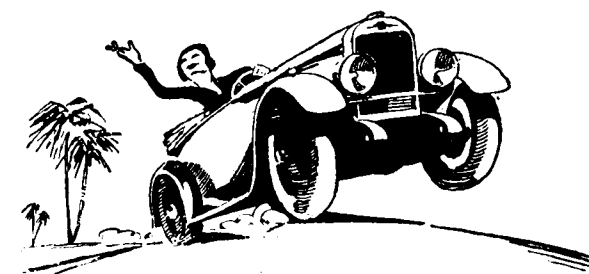
Use the Driving Mirror.

A time will come, I have little doubt, when mechanical traffic indicators will be compulsory on every car, but in the meantime we have to depend upon our hands to signal our intended movements. And a nice mess some of us make of it.

It is more difficult perhaps, than the practised driver realises to choose the happy medium between signalling too little and signalling too much; and in one way I suppose the error on the latter side is the better.

The driver who spends 90 per cent of his time in traffic waggling the right hand is seldom very precise, definite and unmistakable in the signals given, and I think no signal at all is infinitely preferable to one that is confusing.

I know it will be considered both a heresy and dangerous counsel; but my fixed opinion is that very few signals are really necessary at all, providing the car is driven properly.



Waggling the right hand.

By "properly" I mean that no move which might reasonably be regarded as unexpected by the drivers of following cars should be made suddenly.

A sudden swerve out from the kerb, an unnecessarily rapid halt, or a last-moment decision to take a right-hand turning; these are the evolutions in connection with which a

warning to other drivers is most needed. By reason of their suddenness, however, the signal given is hurried and not very clear in its meaning; and also gives other traffic no time to act upon the warning.

One dare not advise all beginners to give up signalling entirely, for the simple reason that if every non-signaller drove his car perfectly, there would still be plenty of people on the road unable, for one reason or another, to deduce, from a car's movements, what the driver is going to do next, and for them nothing but a perfectly clear signal, given in plenty of time, is of any use.

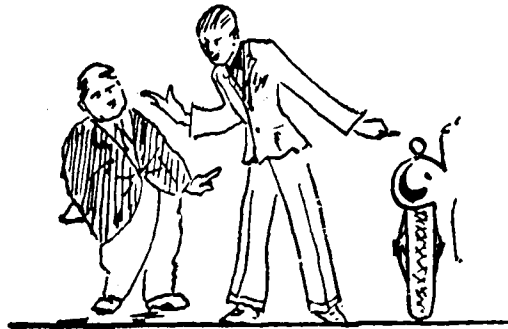
At the same time, proper use of the driving mirror is a much more potent safety-first factor even than 100 per cent. conscientious and perfect - but blind - hand signalling.

Buying Problems.

One of the problems which the average car owner is up against is whether to buy an inexpensive car and trade it in for a new one each year, or to purchase a bus of a higher class and cost to make it last for three years or so.

After twelve month's use the value of one of the inexpensive makes begins to lower rapidly, so that there is a great deal to be said for the system of trading in for a new car whilst one's old model is still at its maximum second hand value. On the other hand a good car in the hands of a good motorist gives the impression that it is good for many, many more miles than those covered in its first twelve months on the road. It is true that the brilliance of its exterior finish may show blemishes here and there - but with care a good modern car should be almost as valuable at the end of two or three years work as it is with only one year to its credit. Unfortunate-

ly the second-hand market decreases otherwise, and though I must admit my feelings are that one cannot exhaust the charm or efficiency of a good car in a single year, from the viewpoint of finance it seems that the inexpensive car renewed frequently works out cheaper in the long run.



The car to guard against.

to make mention to the second-hand car buyer that he should explore the one year-old market for the car to serve him best. The second-hand car to guard against most carefully is that which one often hears described as "the snip of a lifetime" - that is one that is offered well below the general market price.

Every Few Pukka "Bargains"

The logical conclusion to the above notes is

There is usually a very sound (or unsound) reason for these so-called "bargains."

KEEPING THE TYRES YOUNG.

A MOTOR vehicle obviously only functions satisfactorily in proportion to the time, care and inspection given to it, but how many motorists include tyre inspection under this heading?

Beneath the rubber tread on a tyre is a carcase of cotton, built up to carry a definite load. The side walls of this carcase are so constructed as to flex without fracturing the cotton.

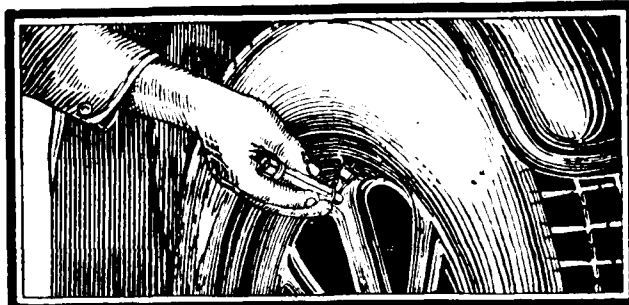
The tyre pressure recommended for any vehicle is such that a motorist can take advantage of this flexing without causing any damage to the tyres, but should this pressure be continuously maintained at a

higher or lower level the motorist lays himself open to trouble at a later date.

A little time spent on inspecting the tyres on your car will, in all probability, be amply repaid by the fact that it will be possible to obtain the maximum life built into them at the factory. For

your guidance the following are at least the major points, which, when checked, will go a long way towards achieving this end :-

1. Remove all tyres periodically.
2. Inspect rims for truth, removing rust and giving a coating of japan or enamel.
3. Inspect the inside of the covers for pieces of foreign matter or small fractures of the carcase due to concussion bruises incurred during running.
4. Inspect the treads for small cuts, embedded flints, and the like.
5. Inspect the tubes for rust marks, damaged or leaky valves, loose particles, etc.
6. Refit the tyres, and inflate to correct pressure.
7. Test wheel alignment and steering connections, in order to ascertain whether any excessive play is to be traced between the steering wheel and in the movement of the wheel on the hub.



The New Side-Valve Morris Minor.

Offering abundant room, these new Morris models are destined to bring the pleasures and privileges of personal transport to many who have hitherto considered a car

:: :: just out of their reach :: ::

FOR the first time in motoring history a soundly constructed, well sprung, good-looking four-cylinder car is available to the British public at the modest price of £100.

The new addition to the Morris range is known as the Morris Minor S. V. the S. V. indicating its side-valve engine, which has a bore and stroke of 57 mm. and 83 mm. respectively, and a cubic capacity of 847 c.c. Forced lubrication and Lucas coil ignition are included in the specification, while an interesting feature is the dynamo mounted on the forward end of the cylinder head and carrying the fan on its spindle, an endless belt sufficing for both. This position makes for extreme accessibility when ever attention to the brushes or commutator becomes necessary.

Only the Price is Low.

Although the price is low, judged even by the standards of to-day, there has been no attempt to offer anything out the best of its kind in the specification. As in the case of all Minor models, long semi-elliptic springs, provide the suspension, a three-speed gearbox on orthodox lines is fitted, while the body work finished in grey cellulose and upholstered in red affords an abundance of room. As far as the two seater models are concerned, hinging forward the seat squab gives access to the boot, where are accommodated the spare wheel and tool kit. Ample room for luggage is also provided, so that the car,

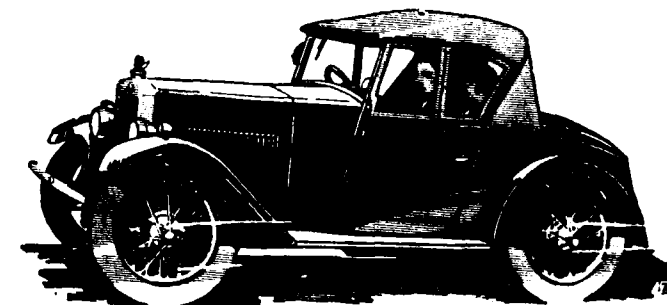
despite its modest dimensions, is a touring in the fullest meaning of the term, and a small child may be carried in company with two grown-ups.

The all-weather equipment, too, has been carefully considered and consists of an easily erected hood and large celluloid side-curtains which have signalling panels. A hood cover, incidentally, is included in the price, so that the hood, when out of use, is folded neatly behind the driver and passenger.

In view of the fact that many folk will undoubtedly be introduced to the delights of motoring through the medium of these new models, special attention has been paid to ease of control. The steering is light, the three-speed gearbox affords an easy change, and although the engine is capable of speeds of upwards of 50 m. p. h. it is particularly docile at low revolution on top gear. Its excellent acceleration also must be mentioned, and the way in which the car holds the road on corners and uneven surfaces is in every way praiseworthy. Fuel consumption is represented by the particularly attractive figure of 40 m.p.g. under average conditions.

Ample Braking Control.

Both foot and hand brake operate on all four wheel drums and the cable layout is direct and efficient, thus it may be honourably claimed that the car possesses real four-wheel brakes, a claim which in the case of some small cars is not always strictly true.



Showing the neat appearance of the S. V. Two Seater.

It is recognised that the new Minor model will have a very large sale among present Morris owners as a second car, to be used for shopping expeditions by the ladies of the household in preference to the larger car or when it happens to be in use. Ease of maintenance and cleaning have, therefore been well to the fore in the design: bright fittings have been eliminated, even the radiator being finished in black.

The following items included in the specification will indicate the exceptional value for money the new Minor model affords. In addition to these already mentioned, the car has Triplex glass windscreen, speedometer, oil gauge, automatic windscreen wiper, licence holder, driving mirror, shock absorbers on all four wheels, self starter, five detachable wire wheels fitted with Dunlop cord tyres, spare wheel carrier (in rear locker), jack, tyre pump and complete kit of tools.

It was only to be expected that the man with round about a hundred pounds to spend upon his new car might possibly find himself, owing to family considerations, compelled to contemplate the acquisition of something slightly larger than a two-seater.

It will be welcome news, therefore, to the family man that a car suitable to his requirements need cost him very little more than the two-seater. The new Minor S.V. is now available in the form of a cosy and comfortable saloon. These saloons are assembled upon the chassis which made the £100 two-seater car such an instantaneous success. They are equipped with two double-panel sliding windows

and ample quarter-lights, and these and the windscreen are of Triplex safety glass, standard on all Morris models.

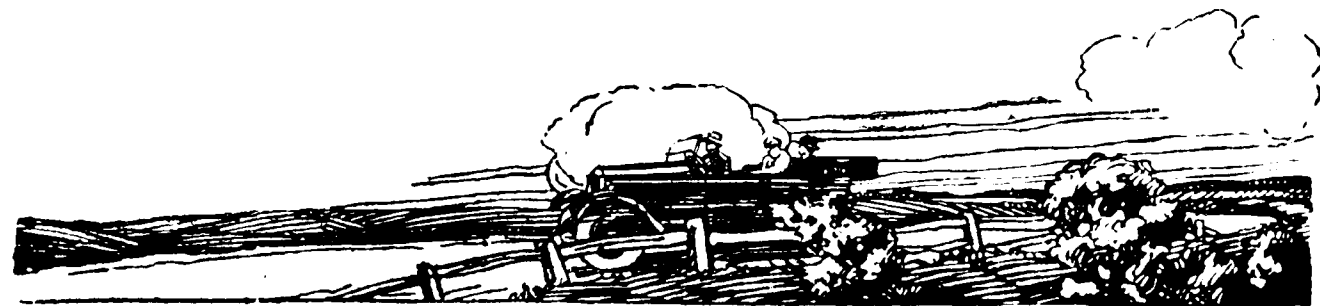
Passenger accommodation has been carried out on generous lines. The front bucket seats, are adjustable, ensuring ease of control and maximum driving comfort, and there is ample body space provided upon a chassis the overall size of which lends itself to outstanding ease of handling.

The normal fuel consumption averages forty miles per gallon and the car is easily capable of a speed of fifty miles an hour. The road-holding qualities of the Minor are already well known.

Unfortunately we are not able to illustrate this model has no photograph is available, but we hope to include a picture in an early issue of *The South India Motor Owner*. Those who are sufficiently interested in this model may obtain fully illustrated particulars from Messrs. Addison & Co., Ltd., the Southern India dealers.

A Revolution in Value.

Altogether the Morris Minor S.V. is unquestionably the finest value ever offered by any manufacturer, British or foreign. At the price of a moderate £100 the purchaser is offered a completely equipped car devoid of compromise or anything for which excuses have to be made. It will undoubtedly open up an entirely new field and offer the joys of motoring to numberless happy folk who previously considered a car just beyond their reach.



1930 SHELL SUCCESSES ON LAND

BROOKLANDS "DOUBLE-12"

1st and 2nd

LE MANS GRAND PRIX (24 HOURS)

1st and 2nd

IRISH GRAND PRIX

1st, 2nd and 3rd

TARGA FLORIA - - -

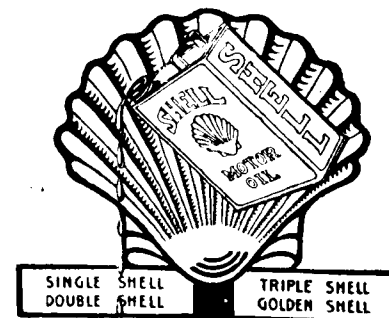
1st, 4th and 5th

CALCUTTA-RANCHI - - -

In less than 8 hours

GRAND PRIX OF ITALY

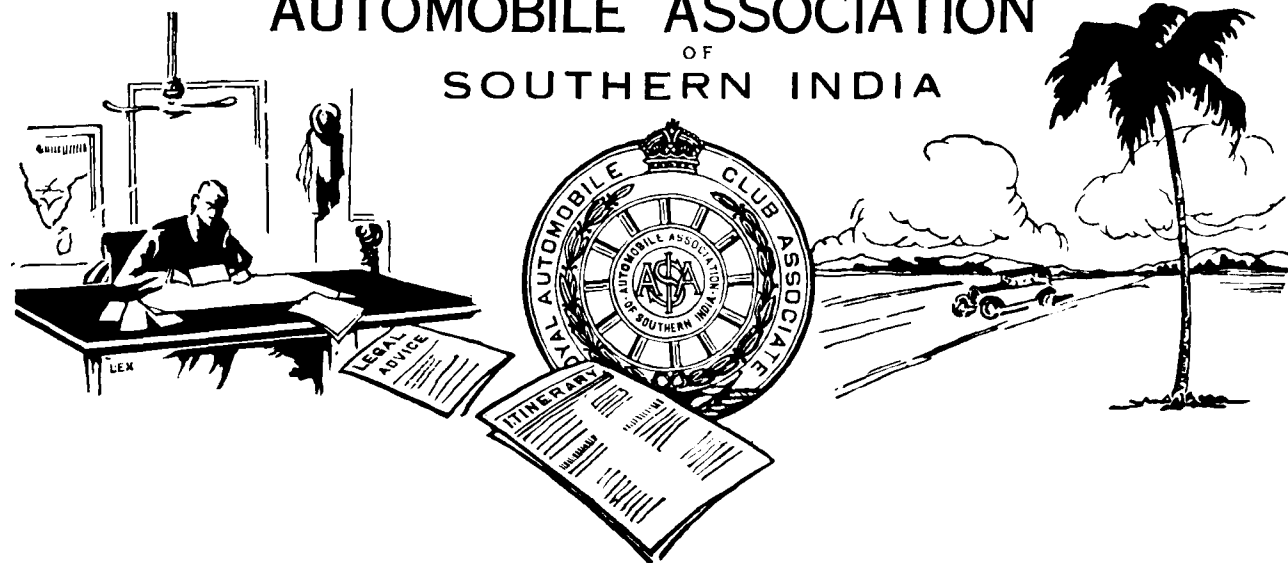
1st, 2nd, 3rd and 5th



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Secretary's Report for March, 1931.

Committee Meeting.

1. The 1930 Committee assembled for the last time on 16th March, 1931, and amongst routine business :—

(a) Considered a proposal received from Travancore that the rate of annual subscription for members resident in the mofussil should be reduced. It was decided that the financial state of the Association was such that a reduction of subscription could not be considered unless and until there is a very marked increase in the number of members.

(b) Nominated the Secretary to represent the Association on an advisory Committee convened by the Commissioner of Police, Madras, to advise on matters relating to Motor Vehicles Rule amendments and traffic generally.

Annual General Meeting.

2. The Nineteenth Annual General Meeting was held on 30th March, 1931, when the Committee's Report and Balance-Sheet were duly adopted, and the Committee for 1931 elected.

The composition of the Committee is now as follows :—

President ...	The Hon'ble A. Y. G. Campbell, C.S.I., C.I.E., C.B.E., V.D., I.C.S.
Vice-President ...	Rao Bahadur K. Govindachari.
Chairman ...	Mr. K. R. Simpson.
Vice-Chairman ...	Dewan Bahadur Govindos Chathurbuiados.
Members ...	Mr. C. Gopal Menon, Mr. J. S. Wilkes Rao Sahib T. Rajagopalachari. Mr. W. Fyffe A.M.I.C.S. Mr. Srinivasan. Mr. Chidambaram Chettiar.

Trade members ...	Mr. W. F. S. Vaz. Mr. V. C. McCracken. Mr. F. Byramshaw.
Hon. Treasurer ...	Mr. D. B. Snowden.

District Representative.

3. Mr. Scovell, of Bangalore, has resigned and in his vacancy Mr. A. Rajkumar, of 8, Cavalry Road, Bangalore, has kindly consented to act.

Mr. K. R. Nambiar has kindly consented to act as District Representative for Salem District. Mr. J. L. P. Roche Victoria, District Representative of Tinnevely District points out that he is resident in Tuticorin, not Tinnevely as shown in the 1930 Annual Report.

Motor Vehicle Taxation.

4. Tolls have at last been abolished and with them the taxes on Motor Vehicles hitherto levied by Municipal and other local Boards. However, there are many doubtful points in connection with the Provincial Motor Vehicles Tax which has been imposed as a substitute.

Insurance.

5. Correspondence has continued with regard to the responsibility that will be accepted by Insurance Companies should an accident occur when a "learner driver" is driving. Insurance Companies decline to formulate a definite rule to govern such cases. Each must be treated on its merits.

Any member who proposes to allow his car to be driven by a "learner" is advised to ascertain from his particular Insurance Company just how they will view the case in the event of an accident.

Tolls.

6. As explained in a separate pamphlet on Motor Vehicle Taxation—Indian States in Southern India, Pondicherry, Coorg and Bangalore will continue to levy tolls until legislation provides for their abolition. In this connection members are informed that, as a general rule, small Municipalities in Mysore are not empowered to levy toll from "through traffic." Thus tolls demanded at Chinnapatna (on Bangalore-Mysore Road) and Hoskote (on Bangalore-Chittoor Road) should not be paid for vehicle which pass directly through those Municipalities. This rule does not apply to State Tolls which must be paid.

Roads—Kurnool-Secunderabad.

7. (a) Conflicting information having come to hand with regard to the possibility of crossing the Tungabhadra and Kistna Rivers, on the Kurnool-Secunderabad road, other than by railway, special enquiries were instituted; as a result it is learned that, while there are occasions during the dry season when the water is shallow enough for a motor car to cross the two rivers such crossing would be extremely difficult as there are no made roadways and the sand is very wide, deep and heavy at both places. In addition, there are several smaller river beds to be negotiated, so the time lost and wear and tear on engines and tyres incurred render it highly desirable to rail a car between Kurnool and Mahboobnagar at all times of the year.

Madras-Bangalore.

(b) The Rice Causeway has not yet been restored; motorists should drive cautiously across this causeway so as to ensure easy turning on to the diversion road at the Western end.

Chittoor-Bangalore.

(c) The same remark applies to the damaged bridges, near Chittoor, on the Chittoor-Bangalore Road and Madurantakam on the Madras-Tindivanam Road. Endeavours are being made to get these bridges repaired before the monsoon renders the diversion roads impassable.

Madras-Trichinopoly.

(d) The Gundlupet-Teppekadu Section of the Mysore-Ootacamund Road is still in bad condition though its repair in July 1931, is promised. This section must be driven over fairly slowly especially in the vicinity of Bandipur on the Ootacamund side of which place there is a wooden decked road bridge which, though safe for motors, has some loose planks.

Tindivanam-Pondicherry.

(e) The tank bund road about mile 91 from Madras on the Pondicherry Road (10 miles from the Great Southern Trunk Road Junction) is in bad condition, the bund having eroded badly in places. Repairs of a sort are being made, and the erection

of a guard fence is promised. In the mean-while this portion of the road must be driven over with caution.

Madras-Ooty via Bangalore.

(f) (i) The road from Madras to Ootacamund via Bangalore and Mysore (386 miles) is in good condition except as noted in paras (b), (c) and (d) above and as the accommodation question is best solved by halting for the night at Bangalore this route is recommended in preference to the one via Salem.

Madras-Ooty via Salem.

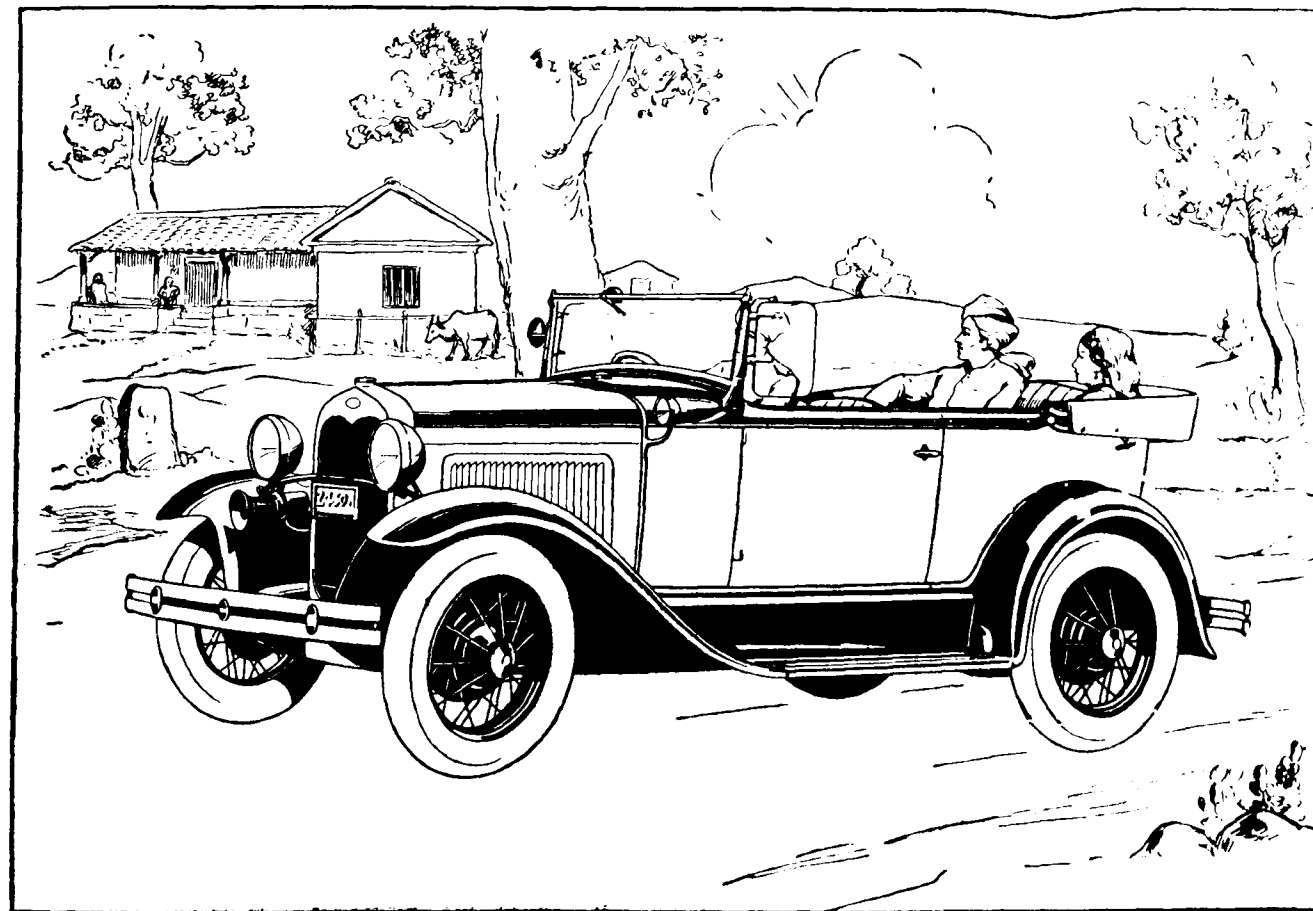
(ii) The road from Madras to Ootacamund via Salem, Avanashi and Mettupalaiyam (347 miles) is in good motoring condition throughout, but the only "half way" accommodation where food can be got is at Salem Junction where there is accommodation for three or four persons in the Retiring Rooms and food can be obtained from Spencer's Refreshment Room. In both cases it is advisable to give 24 hours' notice to the Station Master.

Madras-Kodaikanal via Villupuram.

(g) The direct road from Madras to Kodaikanal (296 miles) via Villupuram, Trichinopoly, Dindigul, Sembatti and Vatlakundu is motorable throughout, although the assistance of coolies is necessary to get a car across the Ponnaiyar River just south of Villupuram. The river is dry, but has a very wide sandy bed. On this road the best halting place for the night is Trichinopoly Junction where there is accommodation for six persons in the Retiring Rooms and a good Refreshment Room. There is also a small European Hotel (Trichinopoly Hotel and Restaurant, Kemps Town) near by. Members should bear in mind the fact that this route becomes impassable when the South-West Monsoon sets in in July and remains so until December. During this period the route via Dindigul, Trichinopoly, Namakkal, Salem, Krishnagiri and Vellore will be the only practicable route until the causeway across the Ponnaiyar River, near Villupuram, is completed.

Madras-Calcutta.

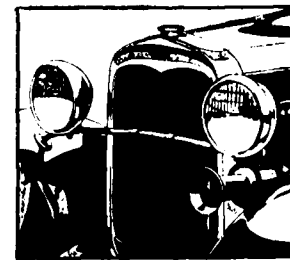
(h) An "all road" route from Madras to Calcutta was worked out for a member. I had hoped to be able to accompany the member, but the heavy office work involved by the application from 1st April of The Madras Motor Vehicles Taxation Act absolutely precluded this. The route follows the Great Northern Trunk Road to Berhampur whence it proceeds via Ruseelkonda, Phulbani, Sambalpur, Jharsugudha, Sundargarh, Simdega, Lohadagha, Ranchi and Asansol to Calcutta. On this route, which would only be possible during the first six months of the year, it should be necessary to rail at only one place—over the Godavery River, near Rajahmundry. The experiences of the member are awaited with much interest.



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Coimbatore—Mysore.

(i) The road, bridge over the Bhavani river at Satyamangalam has now been restored and is fit for motor traffic. This bridge which is on the trunk road from Coimbatore to Mysore, via the Hassanur Ghat and Chamrajnagar, was damaged during the floods of November-December, 1930.

8. New Bridges—Madras-Bezawada.

(a) It is understood that road bridges, or causeways, are under construction near the places where the Great Northern Trunk Road crosses the Swarnamuki River (just North of Nayadupet) and the Gudlakama River (just North of Ongol); also the Mandigama River on the Bezawada Hyderabad Road.

Madura-Tinnevely.

(b) The Palamcottah Municipality is reconstructing a single arch bridge at mile 395 of the Great Southern Trunk Road, while the roadway of the Palayam Channel Bridge, near Marugankurichi, on the same road is being surfaced with asphalt.

Vellore-Salem.

(c) Our Salem Representative desires members to be informed that the road from Vellore to Salem via Vanyambadi, Tirupathur and Harur, which appears an inviting "short cut" on the map, is not at present one which motorists should follow to save a mile or two. The road is not bridged and is in bad condition, particularly the stretch of 37 miles from Harur to Salem. It is proposed to improve this road, but for the next year or so motorists are advised to follow the Trunk Road via Krishnagiri and Dharmapuri.

9. Road Signs—Madras-Chingleput Road.

Endeavours are being made to induce the Chingleput Municipality to have direction signs printed in English character as well as in the vernacular. Visitors to Seven Pagodas will have noticed the misleading vernacular signs that exist at road junctions in Chingleput Town. The District Board Engineer has been asked to move danger signs at road bends to places about fifty yards away from the bends the mark, so as to be seen by motorists in time to reduce speed before actually reaching the bends.

Bangalore-Kurnool Road.

A particularly dangerous spot exists on this road, at about four miles South of Anantapur where the road has been realigned to avoid an abandoned bridge, but where danger signs do not exist. The District Board has been asked to consider the possibility of erecting suitable signs. In the meanwhile motorists approaching the place from Anantapur should take the left (Chittoor) road, but turning to the right (West) about one mile further South on to a link road which crosses the railway and joins the Bangalore Road about one mile further on. Motorists from the Bangalore direction turn right at this point, and left on to the Chittoor-Anantapur Road just after crossing the railway.

Vellore-Chittoor Road.

A couple of danger bends exist on this road at mile 93 from Madras. The District Board Engineer has been asked to move the danger signs further from the bends they mark.

Petrol Rates.

10. On 3rd March, 1931, the price of petrol was raised by two annas per gallon at all places in India, owing to the increased excise duty imposed by the Central Government. Members in possession of Petrol Rate List issued by the A.A.S.I. should note that the prices quoted therein are uniformly two annas below the current prices.

Road Sense.

11 A member who does a lot of touring and is closely connected with a large educational establishment, suggests that much good would result if motorists would make efforts to gain the confidence of cart drivers and others, whose ignorance of the rules of the road tend to make them a danger to fast moving traffic; and, instead of roundly abusing them, explain them in what way they transgress the rules.

It is realised that the language difficultly militates against this in many cases; at the same time the suggestion is sound and it is hoped that touring motorists will, whenever possible, undertake their share of the task of teaching "Road Sense" to mofussil cart drivers when "on the road."

Level-Crossings.

12 (a) Several cases of what appeared to be unnecessarily long delays to road traffic at railway level-crossings, have been taken up with the Railway Authorities, with more or less success.

(b) City motorists, especially those whose daily business takes them to Georgetown, should carefully study the effect that will be produced by the opening of the Electrified Section of the South Indian Railway. Three new overbridges are being constructed, but several intermediate level-crossings will also exist. These level-crossings are intended mainly for cart traffic which will not be able easily to negotiate the gradients of the overbridges. It is to be anticipated that the intervals at which these level-crossings will be closed to road traffic will be much more frequent and for longer periods than at present; consequently motors should avoid them and use the overbridges as much as possible. See *the Madras Mail* of 11th August, 1930, for a rough map showing the location of the overbridges and select the best route for your car to follow when the Electric Trains commence a regular service.

Amendments to Madras Motor Vehicles Rules.

13. Three important amendments were made by Government to the Madras Motor Vehicles Rules during the month.

(a) Forbidding the use of horns (or siren or whistle) for any purpose other than that of ensuring safety in traffic.

(b) Requiring an owner to report immediately to the Registering authority any change in his vehicle which will vary the particulars recorded in the Registration Certificate of the vehicle, e.g., chasis number; engine block number; type of body; unladen weight when change exceeds one per cent of the weight originally registered.

(c) Reporting of accidents to the nearest police station (by both parties concerned if more than one vehicle is involved) should an accident involve:—

- (i) injury, annoyance or danger to the public or any person;
- (ii) danger or injury to property or to any animal or vehicle in charge of a person; or
- (iii) obstruction to traffic also requiring all possible immediate assistance to any person injured by such accident, including conveyance to hospital.

Note.—(a) The motorist should bear in mind that he is involved in an accident if such accident would not have occurred had his vehicle not been present. It is not necessary that his vehicle should actually come into collision with a person, animal or another vehicle. For instance, if a motor car so frightens a saddle horse that it throws its rider and causes him injury, the driver of the car is involved in the accident and must render assistance and make a report.

(b) The Rule stipulates that a report must be made to "the nearest police station." Enquiries have elicited the fact that, in Madras City at least, such a report must be taken cognisance of by the Officer in charge of any Police Station to whom it is made, irrespective of whether the accident occurred within the area for which that station is responsible. It may be assumed that the same course is followed in the mofussil.

The best course for the motorist to follow is to make a written report (in duplicate) of any accident in which he may be involved and get on one copy the written acknowledgment of the officer to whom he tenders the original report.

(c) It is well to remember, also, that in most accidents in which motor vehicles are involved, marks on the road give very good evidence of the direction of movement and positions at which vehicles came to rest. If possible, get a responsible Police Officer to visit the site of the accident before the vehicle (or vehicles) are moved, but if this is

not feasible take such an officer to see and record the marks on the road as soon as possible. In any case, make a sketch of the site and the positions of the vehicles with their original directions of movement while still on the spot.

All-India Motor Vehicle Rules.

14. The Committee which is to consider the draft Motor Vehicles Rules for all India will not now assemble until July or August. Delay is due to certain Local Governments asking for more time in which to give the draft rules consideration.

Guide Book.

15. (a) Information for inclusion in the new guide book is still being collected. Thanks to the assistance of the Secretariat, local bodies and officials are now co-operating much more readily than heretofore.

(b) Many up-to-date town plans are now to hand, but much work will be necessary to produce from them plans suitable for inclusion in the guide book.

Home Touring.

16. (a) The Secretary, R. A. Club, London has asked me to point out to members about to proceed on leave, the advantage, that can be gained by consulting the Club's Engineer before purchasing a car, especially if a used (or second-hand) car is to be obtained on the "Repurchase at the end of leave" basis. The Engineer will give the names and addresses of firms with names for good cars and fair dealing and, if he examines a car before it is bought, he will be in a better position to advise on its re-sale value at the end of your leave.

The Engineer's fee is only one guinea; and, as a rule, no charge will be made should a second examination be necessary as the result of a dispute.

(b) Introductions to the R. A. C. have been issued to a number of members during the month; while detailed itineraries, maps, etc., have been obtained for three members who have projected extensive tours on the Continent and in the United Kingdom.

Membership.

17. There was an addition of 22 new members to the Register during the month while there were 53 resignations. Amongst the resignations are 26 who resigned on receipt of a registered notice calling for their 1930 subscription, and 27 who have definitely left India or whose present whereabouts cannot be traced.

Madras, } F. CHURCH, Major (Retd.)
9th April, 1931. } Secretary.

Trivandrum Linked with Planting District.

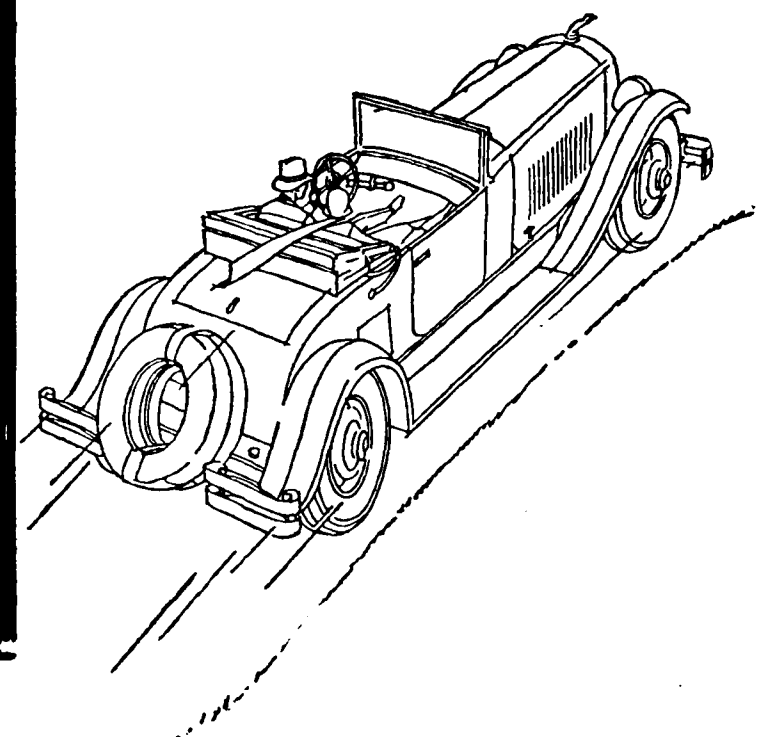
On March 25th H. H. The Maharani Regent of Travancore opened the newly constructed Nerayamangalam-Pallivasal Road.

Mr. J. S. Westerdale, Chief Engineer of Travancore gave a brief history of the Road. The survey of the route was carried out between October 1926 and June 1927. The construction began on January 1928 and the road was fully motorable within three years. The cost of the work was Rs. 15 lakhs. The road goes as far as the planting district of

Munnar, a distance of 38 miles rising from 130 ft. at the Periyar crossing to 4,800 ft. above sea level at Munnar. The distance from Trivandrum to Munnar by this route is 190 miles.

Mr. V. S. Subramania Iyer, the Dewan, after making a brief speech about the money advantages conferred by the new road requested Her Highness to declare it open. Her Highness then, formally opened the Road.

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'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

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When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 125.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

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THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

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columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

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MADRAS ... A. Tajudin & Co.
BEZWADA ... General Automobiles.

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MADRAS ... W. H. Brady & Co.,
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MADRAS ... Madras Automobiles.
SALEM ... V. S. Rajagopalan &
Co.

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To **EASTERN TECHNICAL PUBLICATIONS,**
MOUNT ROAD, MADRAS.

Please place my name on the subscription list of the **South India Motor Owner**
and send me.....copies monthly until countermanded, commencing
.....1931.

I enclose Rs.....being the post-free subscription for twelve months.*

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Post-free Subscription Rates :

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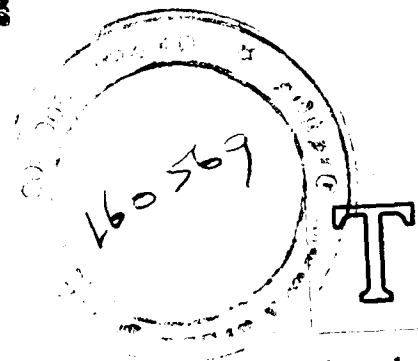
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WHEREVER wealth and dignity are to be found, there also will be seen precious stones in abundance. To-day, when there are so many imitation "stones" on the market there is a still greater fascination in owning and wearing the finest diamonds.

Our experience and the advantage of cash purchases direct from the Continent is in your service

P. CUNNIAH NAYUDU & SON.
China Bazaar Road,
MADRAS.

For the small subscription of Rs. 3 the 'South India Motor Owner' will be sent to you post free for 12 months - there is a simple form on the previous page which is easily filled in.

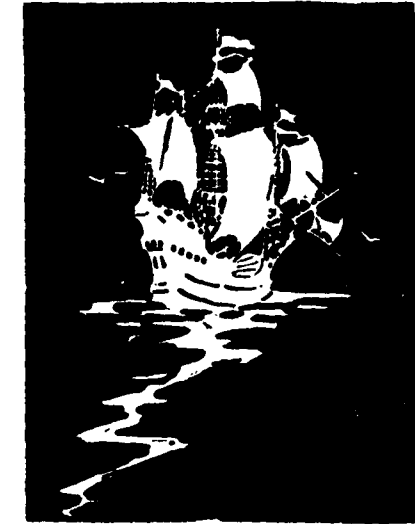


HERE is a new force shaping and directing the intellectual and material life of mankind, guiding with a strong hand the destinies of the world — **Advertising.**

LET US HELP YOU TO PLAN YOUR ADVERTISING

Advertisement Manager:
THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD MADRAS

NO WASTE CIRCULATION



Haphazard methods of advertising, out of date sales systems and inefficient organization will no longer sell cars to South India motor owners. Times have changed in company with the gradual improvement in the conditions of motoring in this area.

Advertising methods and advertising media which served their purpose quite well years ago, now no longer appeal to the discriminating South India motor owner, and it is necessary therefore for Southern India automobile distributors to utilize the specialized trade press which is represented here by the SOUTH INDIA MOTOR OWNER. Only by using this journal can motor dealers hope thoroughly to cover the market for cars which is undoubtedly offered by Southern India.

Rates for advertisements will be furnished gladly on application to the Advertisement Manager

EASTERN TECHNICAL PUBLICATIONS
WOODS ROAD, MOUNT ROAD, MADRAS.

Vol. III. No. 5

MAY, 1931

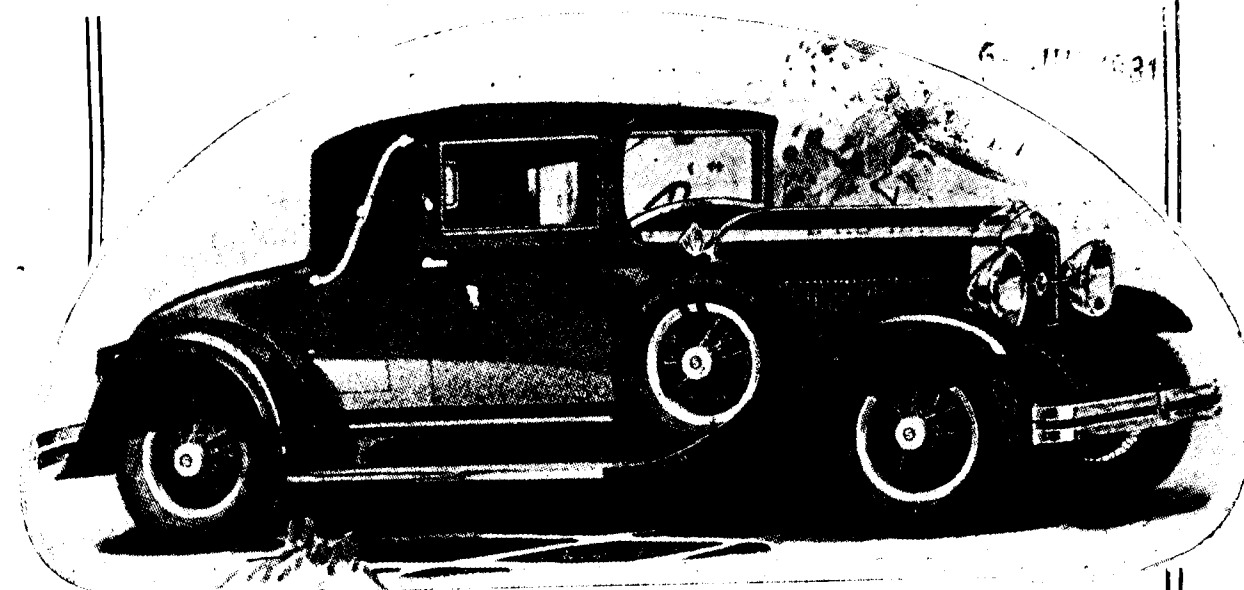
Single Copy As. 8

THE SOUTH INDIA

Registered ..
No. M. 2515

MOTOR OWNER

Official Organ of the Automobile Association of Southern India



Whether you contemplate buying a car, a tyre, oil, or even the smallest accessory there are always certain considerations which, if taken into account, will help you to make a purchase of greater value. Recently we have had the pleasure of helping many of our readers toward the making of wise purchases and we hope that many more readers will permit the staff of the South India Motor Owner to assist them in this way.

EASTERN TECHNICAL PUBLICATIONS, MOUNT ROAD, MADRAS.

ARE YOU A MEMBER

of the

**Automobile Association
:: of Southern India ::**

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to-day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary

**Automobile Association of Southern India
Kardyl Buildings, Mount Road, Madras**

Phone: 2439.

P. O. Box No. 1229.

'Grams "S.I.M.U."

PETROL ECONOMY

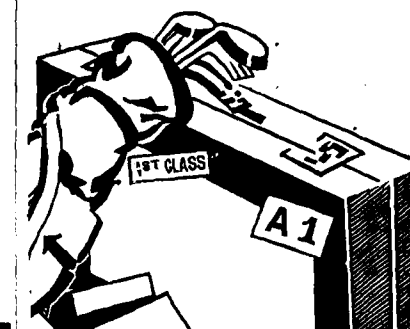
Over 200,000 motorists are saving from 5 per cent, to 40 per cent, of their petrol bills by using a

**Agents
WANTED.**

WHALLEY AIR VALVE
(BRITISH PRODUCT)

Write for Particulars stating name of Car.

Distributors:—WHALLEY PRODUCTS, Coonoor, Nilgiris.



Drive A New Car

Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

HAROLD & CO.,

General Patter's Road,
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MACKENZIE & CO.,

Automobile and Mechanical
Engineers.

37, South Parade,
BANGALORE.

NANKERVIS, LTD.

Automobile Engineers

25, South Parade.

BANGALORE.

Distributors of

Chevrolet Cars and Trucks

and Oldsmobile Cars

for the Mysore

Province and Coorg

Chevrolet Sales and Service.

BOUND VOLUMES

See page 92

**Pack Your Bag
For A Long
Week-end**

and stay at

**Lavender's
Hotel**

BANGALORE

Read

"The South India Motor Owner"
Every Month.

A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

EXPORTERS & IMPORTERS of INDIA—BURMAH—CEYLON.

A Trade Reference Book

Size 12½ x 10, Printed Red and Black, in English, French, German and Italian, on best quality of paper, bound in full blue cloth and lettered in gold.

Advertisements are printed in four languages and two colours. Should other languages than those arranged for (i.e., English, French, German, Spanish) be required others can be inserted at slight extra charge.

Each advertiser is entitled to a write-up occupying the equivalent space of his advertisement free of extra charge.

This publication offers to the motor dealer an excellent opportunity to get into touch with manufacturers on the continent and in the U.S.A. Many advertiser have obtained the exclusive handling of sound lines solely through the medium of their advertisement in this publication.

A specimen page will be sent to you on application and we shall be glad to know what space you require as early as possible.

3,000 Copies of the first issue were distributed free of charge by the Times of India Press to: Prospective Buyers, H.M. Trade Commissioners, Enquiry Offices, Foreign Consuls, Crown Agents for the Colonies and Chambers of Commerce

THROUGHOUT THE WORLD

Write for full particulars to

**EASTERN TECHNICAL PUBLICATIONS,
MADRAS.**



305

CONSTANT VALUE

Eighteen months ago The South India Motor Owner first made its appearance and the value of the journal has been consistently upheld. Good and instructive reading matter—neat illustration and a desire on the part of the publishers always to help the reader, make this journal invaluable. Have you ensured receiving your copy regularly by subscribing?



MOTOR INSURANCE

We can offer you the best Policy obtainable in India to-day—Write for Particulars.

CHIEF AGENT:
ADDISON & Co., Ltd.
MADRAS.

Madras Motor Directory.

A full Directory of car owners in South India. This publication is invaluable to motor dealers and all who sell to South India motor owners.

With this Directory by your side your motor owners' mailing list is always right up to-do-date by reason of the correction slips mailed to you each month.

Rs. 10/- per copy.

CHAKRAVARTHI & Co., Mount Road, Madras.

See the New Chevrolet at our Showrooms!

We invite you to inspect the 1931 Range of Chevrolet Models at your leisure in our showroom. The full beauty, luxury and quality of these low-priced new models can only be fully appreciated when you see the car and ride in it. Why not call to-day?

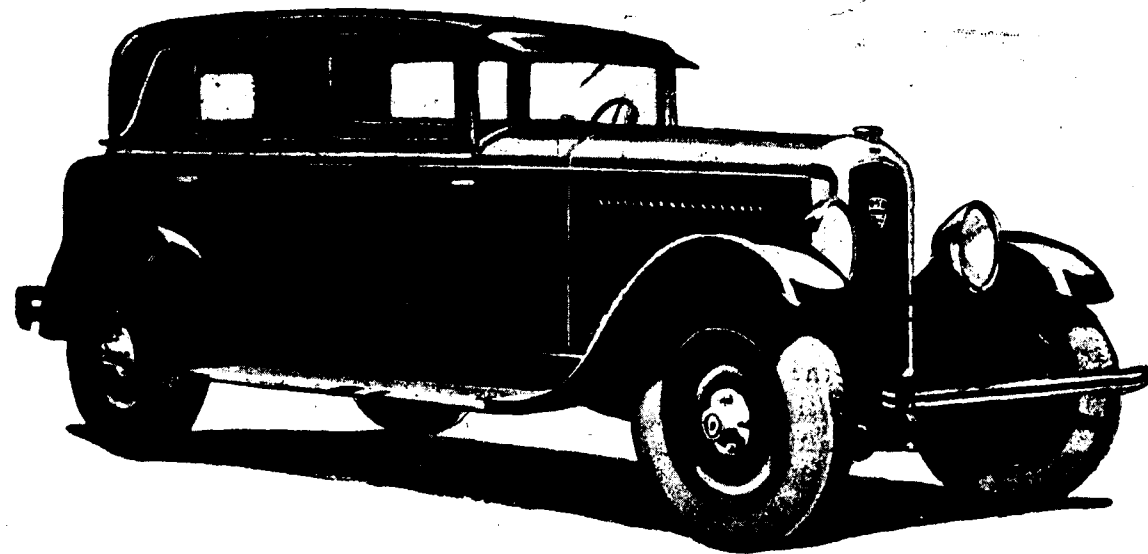
Dealers in Chevrolet, Buick, Cadillac, LaSalle and G. M. C. Trucks

BYRAMSHAW & Co., Ltd.,

Phone: 3157.

GENERAL PATTTER'S ROAD, MADRAS.

Tel. "MINORU."

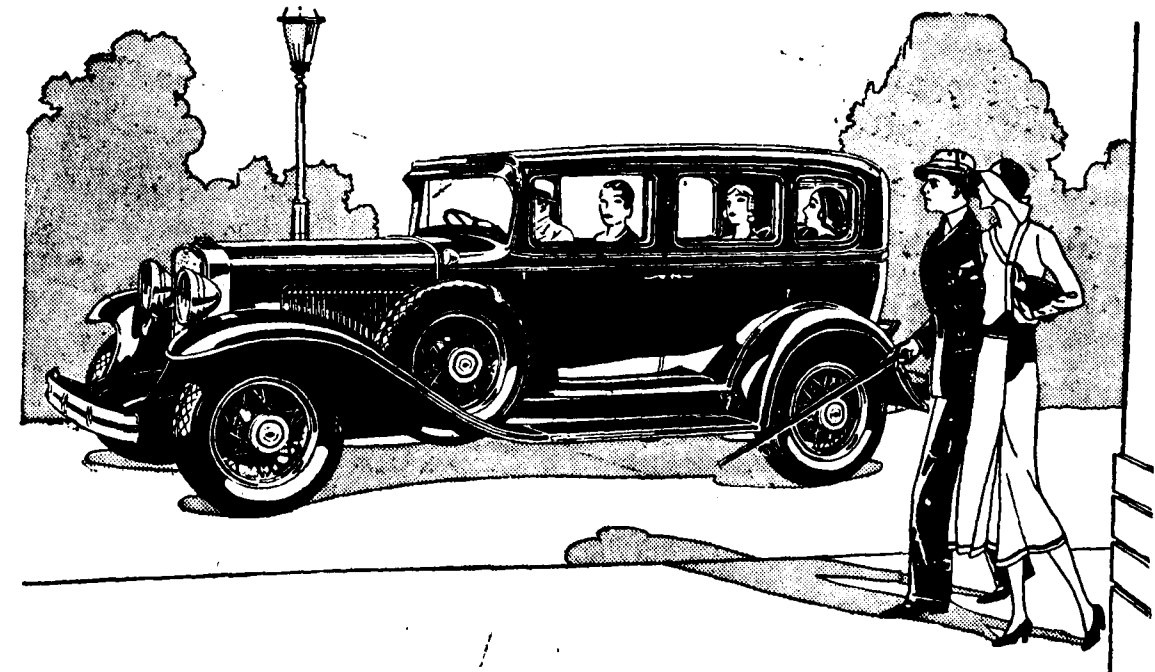


SOLVES HALF YOUR PROBLEM

It is the first business of the advertiser to be interesting and in this he shares a common task with the publisher. The editorial pages of THE SOUTH INDIA MOTOR OWNER interest the motor owner upon motoring matters as no general magazine could. Thus the advertiser in these pages has the greater part of his first big task accomplished for him, and his advertisement reaches and interests a section of the public that can be barely touched through any other channel.

LET US HELP YOU TO PLAN YOUR ADVERTISING

Advertisement Manager :
THE SOUTH INDIA MOTOR OWNER
 MOUNT ROAD - - - - - MADRAS



“What a beautiful car!”

“Yes, that’s the New Chevrolet!”

EVERYDAY, you hear on all sides these enthusiastic comments on Chevrolet’s fine new features... and they reflect the sincere opinion of people who appreciate fine quality and beauty.

For, although Chevrolet is selling in the low-priced field, it is a General Motors product of such distinction and individuality that it compares favourably with cars sold at very much higher prices.

The truth is that the world famous Fisher craftsmen have endowed the new Chevrolet with a modern grace entirely its own! And, what is more important, Chevrolet engineers have seen to it that the new car is as good in performance as it is in appearance!

Ask for a free demonstration and for particulars of the G. M. A. C. easy payment plan from your nearest Chevrolet dealer.

PRODUCT OF  GENERAL MOTORS

The New Chevrolet • *Quality Line Models*

T stands for Transport
And with every kind
Castrol will take a
Great load off your Mind!



One of the important factors in the economical running of a transport service is efficient lubrication. A properly lubricated engine will not break down and does not wear out so quickly. Castrol provides efficient lubrication *all the time*. That's why most transport companies (as well as motorists) use it.

Make a regular habit of using Castrol. It reduces Friction to a Fraction, provides perfect piston seal and gives less carbon. Castrol lasts longer and saves money. Castrol costs no more than ordinary motor oils to buy. Your dealer sells it—in the green and red SEALED tin. Buy it and Test it.

WAKEFIELD
CASIROL
MOTOR OIL

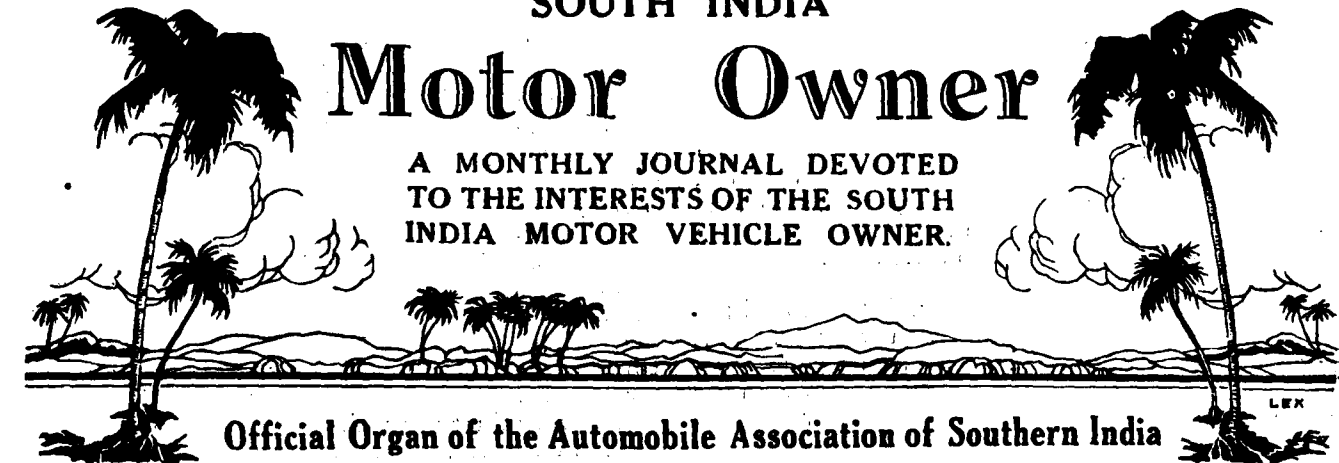
C. C. WAKEFIELD & CO., LTD., BOMBAY (HEAD OFFICE), CALCUTTA, DELHI, KARACHI, LAHORE, RANGOON, ETC.
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L. A. S. 5.

THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



Official Organ of the Automobile Association of Southern India

Vol. III, No. 5

May, 1931

Price As. 8

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Eliminating Roadside Troubles

Tyres, Plugs & Petrol Systems - Handy Places for Tools

ROADSIDE troubles, which go so far towards spoiling the comfort of a journey by car, are often avoidable. They are the punishment meted out to the driver who neglects his car. Therefore, the wise motorist will make every effort to keep his car reliable, so that he can reduce to a minimum the chances of being held up on the road.

There is no excuse, for instance, for a choked jet. Most models are provided with very efficient petrol filters which only want cleaning out occasionally. Moreover, the popular types now in use usually have glass bowls in which the presence of impurities can readily be detected. If no such filter is fitted it is well worth the moderate cost of installing one to feel safe from troubles with the petrol feed. Even where an efficient filter is fitted, however, it is desirable occasionally to remove the lid of the float chamber on a carburettor and wipe out any dust or dirt that may be found.

Sometimes there are additional filters in the petrol feed system—in the vacuum feed, for instance—which should be glanced at occasionally, while once in a while, if it is at all possible, it is not a bad idea to clean out the full tank.

As regards sparking plugs, here again there is no need to suffer trouble providing the correct type of sparking plug is being employed, except, of course, in the case where an engine is so badly worn that masses of oil escape upwards past the piston rings to be deposited on the plug insulation.

The insulation may also be badly burnt, with the result that its properties are largely diminished.

Using too "hot" a plug, on the other hand, will result in this important component suffering readily from oiling up, particularly after descending hills with the engine in gear, while when starting up in the morning excess liquid petrol may be deposited in the interior of the plug, thus causing a short circuit. It is essential, therefore, for the owner-driver to find out exactly what type of plug suits his engine in ordinary use, and stick to it. It is only necessary then to take out the plugs occasionally, take them apart and wipe them if necessary, and reset the plug points to the correct gap.

Oil and Air Cleaners.

Many cars are now fitted with oil cleaners and air cleaners. Neither of these is immediately apparent as trouble savers, but in the long run they prove a very great advantage as they diminish to an enormous extent the wear which takes place in an engine, and if the wear is reduced, obviously there is less leakage of oil and consequently less

likelihood of the sparking plugs oiling up. They are particularly desirable on all roads in South India, where the roads are in places very dusty, as they prevent dust getting sucked into the engine, mingling with the oil to be burnt to a hard carbon deposit, which is very much harder to remove than the other deposit free from road grit, etc.

The car should be kept clean, for if the chassis is plastered with thick mud and dirt, how can loose nuts or bolts be discovered, or cracks in vital parts be perceived? Besides, dust and mud have an unfortunate habit of mingling with grease and oil and working in between the faces of such important parts of the car as the steering heads, shackles, etc. Therefore, when a car is washed, particular pains should be devoted to cleaning the working parts of the chassis, going round immediately afterwards with the grease gun or oil can in order to force out water and force in lubricant. Excellent rubber covers can now be purchased for various parts of the car, such as steering gear, brake connections, etc., which retain lubricant and exclude dust for long periods.

At this season of the year it is desirable to change the oil in the crankcase, for during the recent hot and dusty months the frequent use of the air strangler has probably resulted in an overdose of petrol leaking past the rings into the crankcase and diluting the lubricant. Moreover a car, starts more easily and runs more sweetly on fresh oil. It is just as well to remove the sump altogether and clean out any sludge that may have accumulated in nooks and crannies of the crankcase.

The gear box and back axle should in the same way be drained, and, rather than flush them out with paraffin, which is a cutting oil, it is better to refill with some very thin lubricant and to take the car for a short run so that any remains of dirty oil or grease or sludge generally can be washed out. After a short run the cleaning oil should be drained out and the correct grade of lubricant poured in. Every part of the chassis should be greased; at the



same time particular attention should be devoted to the steering connections and spring shackles.

The magneto should not be forgotten, as trouble could easily be the result if the spindle were at all tight and ran dry. Only the thinnest lubricant, such as sewing-machine oil, should be used for a magneto, unless the makers recommend otherwise; while with regard to the magneto, or coil-ignition distributor, the contact-breaker points should be examined to see if the gaps between them are unduly wide or alternatively, not wide enough. The points should be bright and clean.

The tyres, also can be profitably examined from time to time to see if there are any sharp flints or small nails embedded in them. The most comfortable way of inspecting them is to jack up each wheel in turn, to seat oneself on a low stool in front of the wheel and revolve it slowly, probing every crack with one of those ingenious devices, found on large and expensive penknives, for the purpose we have always understood, of extracting stones from horses' hoofs.

A Question of Jacks.

While on the subject of jacking up wheels, it is just as well to mention the desirability of every car being equipped with some form of jack that can be operated without the necessity for grovelling under the axles. True, tyre troubles nowadays are few and far between, but one is not always fortunate and in any case many parts of the car that are generally neglected would more frequently be

attended to if the owner-driver knew that he could jack up its wheels with very little trouble.

Next to permanently fitted jacks there are a number of excellent devices available which can be placed under the axles and operated with very little effort.

Accessible Tool-kits.

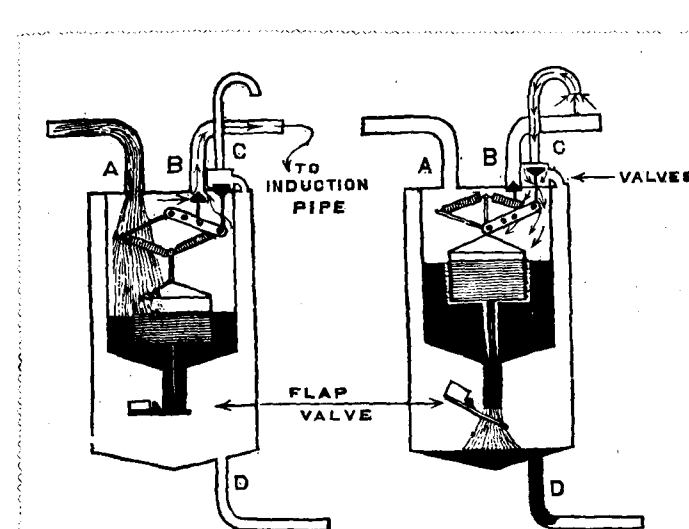
If in despite of all the precautions taken, roadside troubles overtake one, it is very desirable that the tools should be instantly accessible. The old style of storing the tools beneath the floor or under the seat cushion is fast being superseded by the selection of a variety of other more accessible positions.

Tools are now stored under the bonnet—a good place, as very often the bonnet must be lifted in any case to deal with whatever is amiss—in drawers in the scuttle, in flaps in the doors, on or under the running boards, or in the lid of the trunk fitted at the rear of some cars. The tools should all be fitted into special recesses so that they can be immediately found and quickly put away after use, while a light under the bonnet is of very great assistance if trouble be experienced after dark. In the same way an inspection lamp that can be taken to any part of the car, is of very great value.

Finally, it is just as well to have in some handy position a tin of hand-cleansing preparation and a clean towel, so that if the unfortunate owner-driver has to do a bit of work on his car between his starting point and his destination he can, at any rate, arrive tolerably clean and presentable at his journey's end.

Often in the case of trouble the Autovac may need attention, and the above illustration shows how this important component of most fuel systems operates. The inner chamber has three pipes connected to its cover A, B, & C. The latter two are controlled by valves. B leads to the induction pipe of the engine and provides the suction which forms the vacuum. C opens to the atmosphere, and A links up with the petrol tank. There are two apertures in the base of the outer chamber: one leading to the carburettor, the other being a drain top.

The left hand figure shows the Autovac in process of drawing petrol from the rear tank. The



pressure drop in the induction pipe is communicated to the inner chamber by means of pipe B as its valve is open when the float is low. The valve of pipe C is closed. Thus a partial vacuum is created which brings petrol along pipe A.

When the inner tank fills the float rises and opens valve C and closes valve B, and the pressure in the inner chamber again becomes normal. This allows the weight of petrol in the inner chamber to open the flap valve and so fill the lower compartment. As the inner chamber empties, the valves return again to the original position and filling from the main tank again starts.

The Automobile Ancestry

A Radio Talk.

By CHARLES F. KETTERING, General Director, Research Laboratories General Motors Corporation.

"THE automobile is not the invention of any one man. It is a composite aggregation of a great many inventions. The automobile is only a generation old. But its beginning antedates recorded history.

That prehistoric experimenter who found out how to build a fire was perhaps the first man who contributed a discovery to the automobile. Civilization dates back to the first wheel, perhaps the greatest of all mechanical inventions. The wheel on which it rolls, and fire that gives the wheels the power to roll, are the two basic developments upon which the automobile is founded.

How to get iron out of its ore by heating it with charcoal or carbon was another important discovery. Others discovered how to make steel; to purify it, to forge it, to roll it, to temper it; and later—much later—they learned how to alloy it with a little nickel for toughness, a little manganese for hardness or a little chromium, nickel or silicon for resistance to heat and rusting.

Other men found out how to recover from their respective ores the additional 24 metals that metallurgy now furnishes for making automobiles.

In the mechanical field, some one utilized the wheel and axle to make a carriage. Making use of friction, brakes were invented. The usefulness of the lever and of the crank were discovered. Teeth were put on the wheel, making a gear. In 1804, springs were invented and applied to vehicles. At last the steam engine and the locomotive were developed, utilizing these mechanical principles, together with the reciprocating piston for delivering power. Then in 1860 Lenoir made the first engine in which the fire that operates it was made directly in the engine's cylinder. Lenoir was followed by many other investigators, one of whom was N. A. Otto. Otto combined the theory and the practice of some of his predecessors and built an internal-combustion engine which is of particular interest because it was the father of the one in the automobile. It mixed a hydro-carbon fuel with air, compressed the mixture in a cylinder, and ignited it with a flame.

Then about 1860 "Colonel" Drake struck oil near Titusville, Pennsylvania. In separating kero-

sene—which was the desired product—from this oil, petroleum refiners had a by-product, gasoline, for which they had no use. And you can imagine that it was difficult to dispose of such an inflammable liquid. One of the men who used to be engaged in the refining industry said recently: "In 1888 I got an \$80 suit and a \$55 overcoat for dumping 20,000 barrels of gasoline into Oil Creek, and not getting caught at it." Such a story of waste sounds strange to-day, for gasoline is one of the fortunate products that has made the motor car possible. Before the advent of the automobile, a few stationary engines were beginning to be run on this by-product gasoline.

About 1840 Charles Goodyear, experimenting on rubber in a New England kitchen had carelessly brought a mixture of sulphur and rubber into contact with a hot stove, and thus accidentally discovered how to vulcanize rubber. Other investigators utilized that famous discovery to make a thing most necessary to the automobile, the rubber tyre. The rubber tyre was applied to the bicycle and thus gradually developed before the coming of the motor car.

By 1890 the accumulation of scientific and practical developments had reached such a stage that at last the time was ripe to fulfil the universal wish for something better than the horse and buggy. That wish could not have been realized earlier than that, or at least not much earlier, because there would have been no suitable engine, no suitable fuel, and no tyres to cushion it from the road.

And so in different parts of the world, various ingenious men began to put all these things together. Otto's engine in the buggy, Dunlop's tyre on the wheels, and the gasoline, once a waste product, found an important place to be of service. And despite innumerable difficulties, the automobile finally emerged from the experimental shop to chug along the dirt roads, where it frightened horses with its terrible noise and its unaccustomed odour. And thus it was that the automobile appeared on the world's stage, not as a direct invention, but rather as the culmination of thousands of years of technical, scientific, and industrial developments.

But that early motor car—how far short it fell of the excellent automobile of to-day! It was a mere



horseless carriage, and it looked like one, from its spindly wheels, and its buck-board body, to the whip socket on its frail dash. It had to run at a very low speed, it would not pull hills without monumental labours, and it had to be continually adjusted and repaired. The first automobile race, held in 1895, was only 55 miles long, but the winner took over 11 hours to do that distance, his average speed having been less than 5 miles an hour. Those early cars were the laughing stock of people, and many a man with a team of horses made money helping them back home. When in 1899, the War Department purchased three automobiles for the use of army officers, it was required that provision be made so that mules could be hitched to them, should they refuse to run. How different is the car of to-day from those early "benzine buggies."

But what has brought about the amazing advance over the automobile of the eighteen nineties? It came as a result of unending research and experimentation. Every motor car manufacturer has had a force of engineers and experimental men constantly striving to improve its product—to make it better, more satisfactory and cheaper.

But not all this effort at improvement has been confined to the automobile industry itself by any means. The products used in making motor cars are drawn from nearly every industry in the country, and many have been the developments that originated in these supporting industries.

Electricity touched its magic wand to the motor car. Kerosene lamps dimly lit the path way of the early automobile. Now at the turn of a switch a beam of electric light flashes far down the road and a hidden lamp illuminates the instrument board.

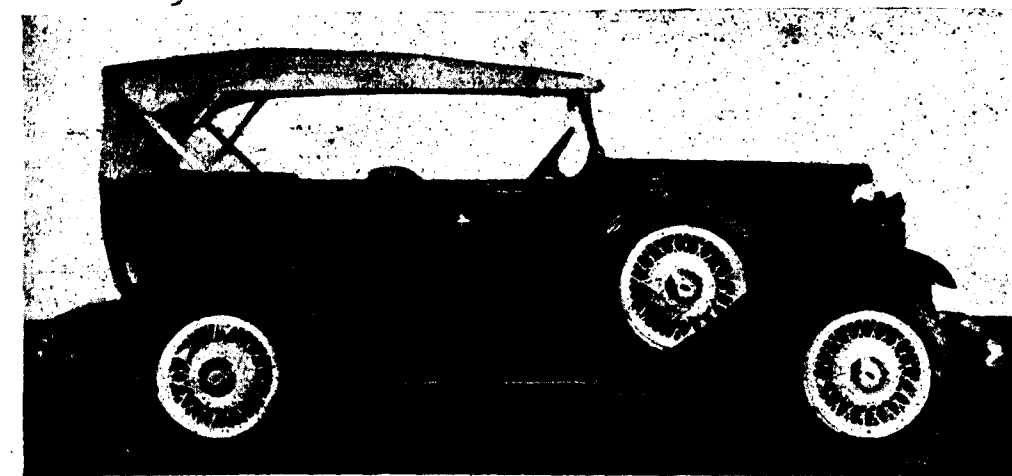
Two contributions of Science, the storage battery and ductile tungsten wire made this development possible.

Another electrical contribution is the spark plug, upon which much pains-taking experimentation has been put. Again, the hard, not to say dangerous job of hand cranking has been banished by an electric motor operated from the storage battery. The self-starter has made it possible for women to drive cars as well as men.

Constant experimentation has pointed the way to a host of mechanical improvements in cars. These have consisted of such things as more dependable, more powerful, more economical, and smoother engines, improved transmissions, easier steering devices, better brakes, more comfortable bodies, better and much more durable tyres, and mechanical refinements of many, many kinds. In respect to the amount of power produced by an engine of a given size, the increase has been more than five-fold.

The finish of cars is another thing that has undergone amazing improvement as a result of the endeavours of persistent investigators. A few years ago production was slowed up tremendously because, with the slow-drying paints then in use it took from 20 to 35 days to finish a car, and the finish was not so very durable after it had been applied. It was the search of the chemist for a smokeless powder that constituted the first of the long series of hard-won battles which have resulted in the durable and attractive finishes on cars to-day for their essential ingredient is a form of gun-cotton.

(Continued on page 141.)



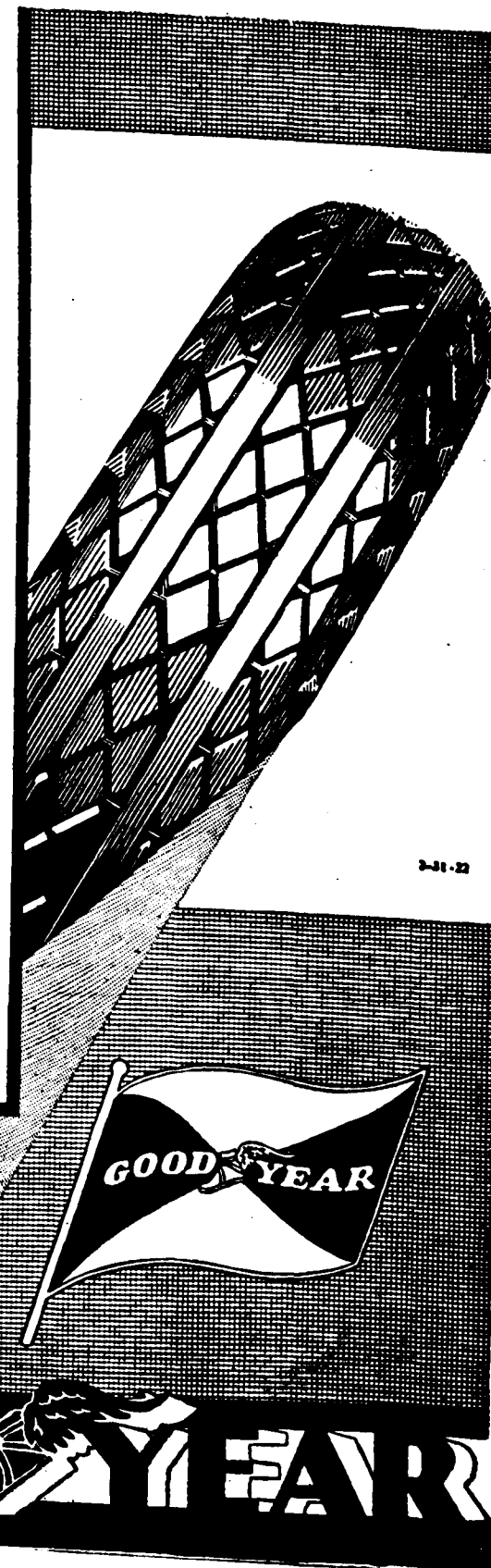
An example of modern automobile engineering: the 1931 Chevrolet at a price which would have been thought impossible in early motoring days.

Two Reasons Why Goodyear is the Leading Tyre

1 The famous All-Weather Tread is superior in traction. Press your hand upon this tread. Feel the grip of the deep-cut, sharp-edged blocks placed in the center of the tread where they belong. This illustrates its hold-fast action on pavement or road.



2 The Supertwist Cord Carcass is superior in vitality and long life. Under continued flexing or sudden road shock, where ordinary cords fatigue or snap, the extra-elastic Supertwist cords stretch and recover, like rubber bands.



The Automobile Ancestry (Concluded from page 139).

It is thus by constant research and experiment that the "horseless carriage" has gradually evolved into the automobile of to-day, a vehicle which is at once beautiful, serviceable, comfortable, durable and cheap.

Are we satisfied with the present day automobile? No, for satisfaction is stagnation. Research is an organized effort to acquire new information. Some of the world's greatest inventions have been the result of this industrial specialization.

Some of these possible improvements lie in unexpected places. The average man probably thinks, for instance, that if there is anything he is not concerned with, it is the molecular make-up of the hydrocarbon molecules in his gasoline. But that happens to be a thing that his engine is greatly concerned about. And so, if the chemical structure of the fuel molecules is not what it ought to be, the driver of a car has to listen to his engine complaining about it every time he gets under way, or every time his car is labouring up a hill. The gasoline engine is very discriminating about its diet; and, if the fuel fed to it is not right, it reports the fact in engine language, which is the noise that people call "knock." Thus it happens that the way an automobile engine acts when the driver steps on the accelerator depends upon the arrangement of atoms in molecules. And that is one of the reasons why there are chemists and physicists in the research laboratories of the automobile industry as well as nearly every other kind of scientist and engineer.

All of this constant experimentation and continued improvement is very much worth while. It is worth while, first, because the automobile industry

has become the greatest of all our industries. One out of every ten of us owes our livelihood to the motor car business and the supplementary activities allied with it. The soundness and the future of such an essential industry we must do everything possible to insure.

This continued experimentation is worth while, second, because the automobile fills one of the most fundamental of human needs. That need is the overcoming of distance. Man is a natural nomad. He does not like to be hemmed in by narrow horizons; nor, thanks to the motor car does he now need to be. However, for a space of 5000 years, transportation had been limited to 4 miles per hour or less. Impossible miles made people prisoners of their own localities. But the automobile is breaking down the barriers of provincialism, and indefinitely widening horizons for people. It is doing more for the country dweller in banishing isolation and loneliness than the telephone, the radio, and the rural mail service ever did, and they did much. No longer must the workmen necessarily live close to his place of employment, which too often is amid noise and smoke and grime. In a few minutes he can travel miles, out to a region where there are open spaces and sunshine and fresh air, and where the environment for his family is what it ought to be.

Perhaps no other one thing has exerted as great and as good an influence upon the living habits of people in this generation as has the automobile and the good roads that have come along with it. Do you remember when all the good roads were in town and the bad ones in the country and the worst in the city. It was the automobile that lifted the world out of the mud. Honours usually travel by slow freight. All honour to these innumerable men whose combined vision and achievement brought us the automobile."

An Insurance Judgment

An Insurance Judgment.

A Judgment has been given in the English Court of Appeal which should bring home to all motorists the necessity for making themselves thoroughly *au fait* with the terms of their insurance policies.

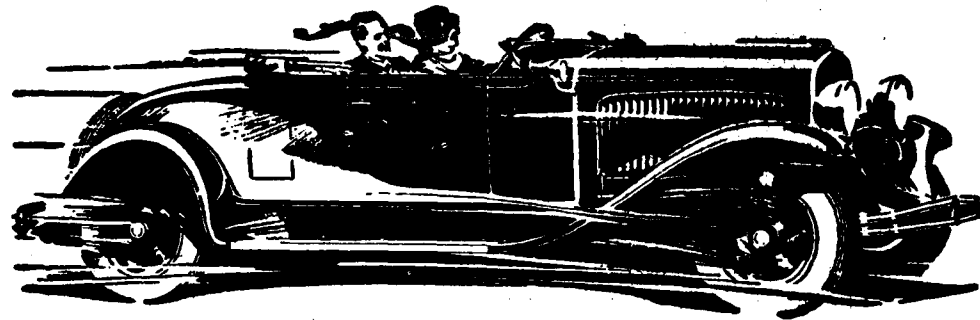
An insured motorist had been sued for damages in respect of an accident in which his car was involved, and his insurance company taking advantage of a somewhat unusual irregularity repudiated liability on the ground that the insured had changed his car without notification, and was, consequently not using the car in respect of which he was insured at the time of the accident.

The motorist's own contention was that he was covered by the clause in his policy which extended

to him protection whilst using any motorcar (other than a hired car) instead of the insured car. In this view the bench concurred, and held that the fact that the new car was of a similar type to the old car was in the motorist's favour.

The Court of Appeal, however, at the suit of the insurance company reversed this decision upon the grounds that, having parted with the first car, the motorist no longer had any interest in the car insured, and therefore could not expect to recover for loss or damage occasioned to or by it. The Court also observed that they failed to see how a substituted car could be said to be used in place of another vehicle in which the motorist no longer retained any insurable interest.

USEFUL NOTIONS FOR THE OWNER-DRIVER



Useful hints for the motorist who wants to get the most service enjoyment out of his motor car.

BEFORE replacing the cylinder head, be sure that the entire contact surface of the cylinder head, cylinder block and the gasket are free from dirt or irregularities of any kind. Use only new or perfect gaskets. A thin film of cup grease should be applied to both sides of the gasket. If shellac is used the gasket will be ruined when the head is next removed, consequently grease is preferable. Be sure the gasket has clearance at all studs and registers with all water passages. In taking up on the nuts or bolts, tighten each one evenly, a little at a time, until all are tight. The best results will be obtained if the nuts or bolts on each side of the cylinder head or tightened alternately, starting at the centre and working out toward each end. After the engine has been run for a few hours, an additional tightening is a safeguard against a section of the gasket's blowing out or developing leaks.

It is always a good plan, when grinding valves, to rotate them about one-eighth turn, first in one direction and then in the other. Never give the valves a full turn. A full rotation of the valve will cause grooves to be cut in the seat by the abrasive compound, resulting in an imperfect grinding job.

Every motor has one particular type of spark plug which suits it best. The engineers who have made the design select the type that gives the best firing, cooling, and that will not oil up or foul from carbon. Always replace plugs with exactly the same type as originally fitted to the motor. A complete change of spark plugs after 15000 or 20000 miles will amply repay the owner for this expense as plugs lose their efficiency after a time and the unsteady firing causes the motor to lose power and waste petrol.

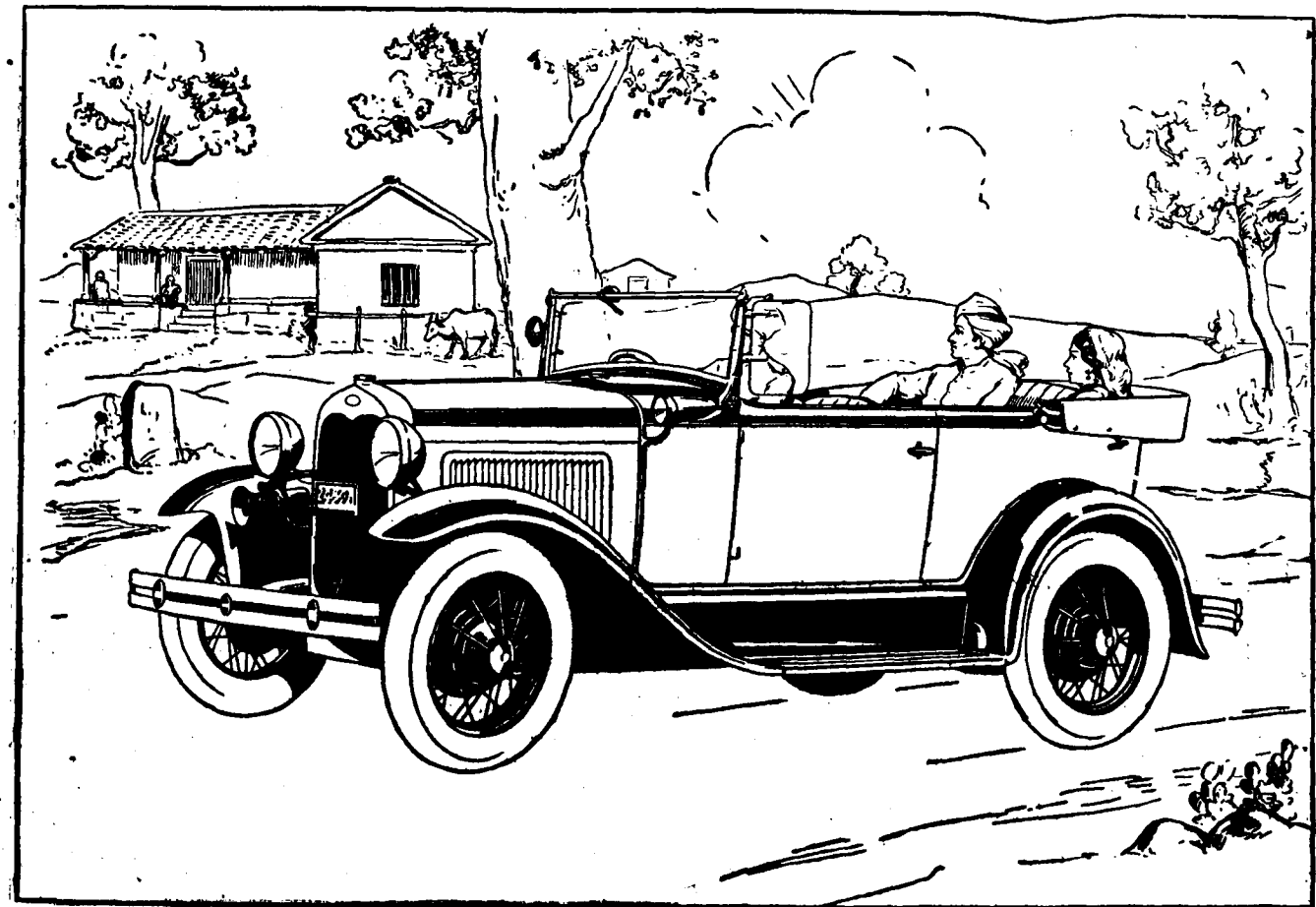
The high tension wires should be renewed before troublesome shorts occur. In tropical countries the rubber insulation becomes brittle and earths are likely to occur which causes misfiring and hard starting. It is well to renew high tension wires before each monsoon and re-wire the entire car every second year.

Some motorists remove badly worn tyres from the rear wheels, where they are subject to heavier wear and place them on the front wheels. This should be done with caution as a blow-out of a front tyre is much more dangerous than the collapse of a rear one.

It is best to equip both rear wheels with the same make of tyre in order to obtain uniform wear. If different size tires are used, a differential action is set up which causes needless wear. Not all makes of tires, especially the larger types, are the same size, even though marked the same.

Battery terminals will become corroded with sulphate unless the cable ends and terminal posts are thoroughly cleaned and covered with cup grease or vaseline after they are tightened securely.

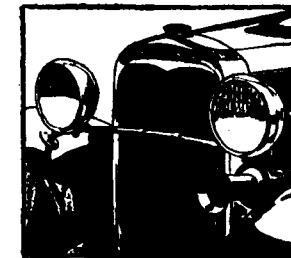
To eliminate spring squeaks, lubricate between the spring leaves with oil or graphite grease. It is not necessary to remove the spring to do this. Jack up the frame, to take the weight off the spring, then pry the spring leaves apart with a screw-driver or cold chisel. Graphite grease may be spread between the leaves with a table knife or a thin piece of metal. Do not over-oil the front springs as it will cause a steering "whip".



De Luxe Phaeton

QUALITY THAT ENDURES

The extra value built into the New Ford Car is reflected in its alert, capable performance, reliability, and long life. Beneath its beauty, there is a mechanical excellence unusual in a low-priced car. Among its outstanding features are the Shatterproof Windscreen, fully enclosed four wheel brakes, Rustless Steel, five Steel Spoke Wheels, four double acting Hydraulic Shock-absorbers, more than twenty ball and roller bearings, the extensive use of steel forgings instead of castings, and unusual accuracy in manufacturing and assembling.



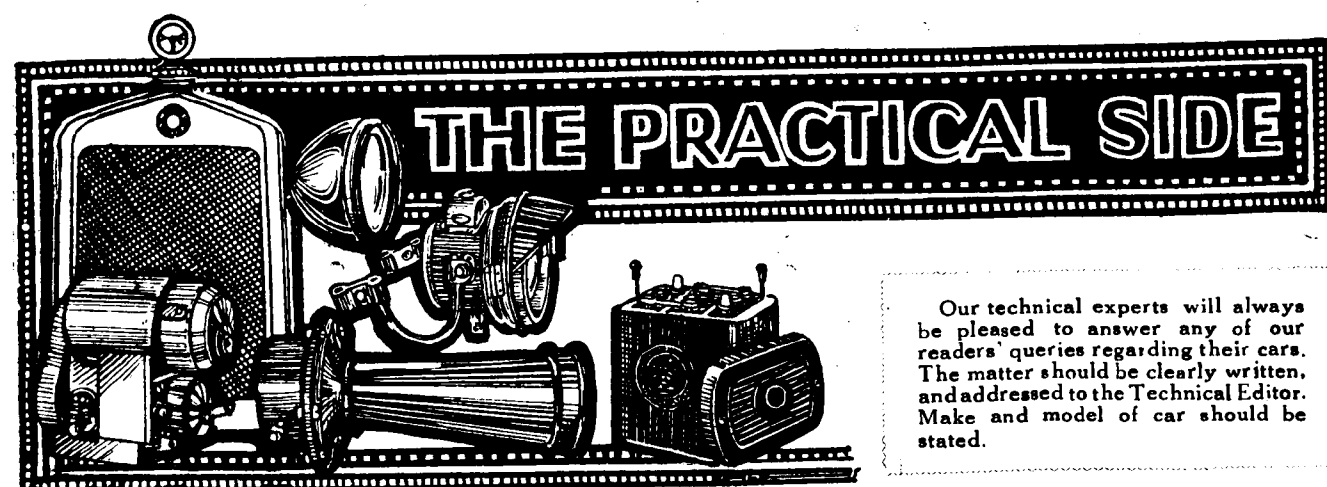
RUSTLESS STEEL

Bright, gleaming Rustless Steel is used for the headlamps, radiator shell and other exterior metal parts of the new Ford.

It will not rust, corrode, tarnish or scale under any conditions. Its use is a further indication of the Ford policy of giving "Value Far Above the Price".



FORD MOTOR COMPANY OF INDIA, LIMITED.
BOMBAY, CALCUTTA, MADRAS, MULTAN.



Our technical experts will always be pleased to answer any of our readers' queries regarding their cars. The matter should be clearly written, and addressed to the Technical Editor. Make and model of car should be stated.

Importance of Carbon Residue Test in Bus Oil Experiment.

A SERIES of exhaustive tests were recently conducted by Messrs. C. J. Livingstone and W. A. Gruse of the Mellon Institute of Industrial Research and reported in the "National Petroleum News" on suitability of different bus oils, giving interesting and reliable results which should afford a great help to the automobile industry.

These experiments were carried out to establish possible connections between the properties of lubricating oils and their actual conduct in use. As a result, this work has brought out two points, the first, that the carbon-deposit tendencies of automobile oils can be predicted approximately from the carbon residue test of these oils; and the second, that the carbon residue test is significant probably because it is a rough indication of the volatility of the oils at flame temperatures.

In brief, the work consisted of recording the carbon deposit formed in the engines of 18 sleeve valve engined buses of the Pittsburgh Motor Coach Company, after intervals of from 1,500 and 3,000 miles of operation. The results with regard to carbon deposition were calculated from the standpoint of the rate of closure of the exhaust ports by coke-like material which builds across these openings, cutting down the power and gradually making operation impossible.

The 18 coaches were divided into three groups of six each and for each of these groups a different oil was used. The first was a paraffin base oil of normally high carbon residue, well refined and otherwise of high grade. The second was a paraffin base oil of extremely low carbon residue value and very drastically refined. The third was a typical naphthenic oil. All these oils were of the

same grade so far as the viscosity is concerned, this being of the order of 100 seconds Saybolt at 210°F. The significant properties of the oils are given in Table 1.

TABLE 1.

	High Carbon Paraffin Oil.	Low Carbon Paraffin Oil.	Naphthenic Oil.
Flash	480°F	470°F	500°F
Fire	520°F	535°F	565°F
Viscosity at 100°F	1310"	1360"	2760"
Viscosity at 210°F	105"	104"	103"
Pour	25°F	10°F	20°F
Carbon Residue	1.00	0.15	0.07

The fuel used during the entire test was an average grade of motor petrol: it was sampled and examined at frequent intervals and found to be quite uniform. The buses were operated for approximately 10,000 miles each. The summarized data on total mileage covered, oil consumption, number of ports cleaned, and the average of miles per port clean-out are given for three groups of coaches on a different oil in Table 2.

TABLE 2.

No. of Coaches.	Total Miles.	Oil Consumed Quarts.	Ports Cleaned.	Average Miles per gal. Oil.	Average miles per port cleanout.
(1) High Carbon Paraffin Oil.					
6	51,506	2,178	164	94.6	314.0
(2) Low Carbon Paraffin Oil.					
6	60,540	2,197	151	110.0	401.0
(3) Naphthenic Oil.					
6	59,030	2,401	38	98.5	1556.0

Table 2 shows that oil consumption for the three cases is sufficiently close to preclude any masking of the results from this cause. The average figures for miles per port clean-out are, 314 for high carbon paraffinic oil, 401 for low carbon paraffinic oil and 1556 miles for naphthenic oil. This indicates a very marked superiority of the naphthenic oil over both paraffinic oils. The significance of the figures for miles per port clean-out can be pictured as follows:—If the miles per clean-out be multiplied by 6, the number of ports in each engine, a comparative figure will be obtained to indicate the distance an engine could operate on each oil without cleaning. For the high carbon paraffinic oil, it is 1884 miles for the low carbon paraffinic oil it is 2406 miles and for the naphthenic oil 9336 miles.

TABLE 3.

No. of coaches.	Total area of carbon in sq. in.	Percent of port area covered.	Area of carbon per coach per 10,000 mls. in sq. in.	Percent of port area closed with carbon in 10,000 mls.
(1) High Carbon Paraffinic Oil.				
6	183.24	—	35.7	324
Average.	30.64	59.0	—	—
(2) Low Carbon Paraffinic Oil.				
6	176.88	55.0	29.2	266
Average.	29.46	—	—	—
(3) Naphthenic Oil.				
6	69.43	—	11.8	107
Average.	11.57	22.5	—	—

Table 3 gives the percentage of port area closed by carbon per 10,000 miles of operation. This indicates that with the high carbon paraffinic oil the entire port area would have been completely closed over more than three times during the 10,000 mile run. For the low carbon paraffinic oil the port area would have been closed more than two and one-half times over the same distance. For the naphthenic oil, however, the area would have been closed only once. It is interesting to note that approximately the same figure for naphthenic oil was obtained from the miles per port clean-out relation given in Table 2. The comparative figure for complete closure there was 9336 miles. It is also interesting to note that for the naphthenic oil 9 ports went through the entire distance without cleaning and 14 were cleaned only once.

The construction of the ports in a sleeve valve engine is such that the carbon deposited is subject to erosion by the exhaust gases. A soft fluffy carbon, which is an inherent characteristic of the naphthenic oil, will not have much opportunity for accumulation. A heavy, sticky carbon, a characteristic of the paraffin oils, on the contrary, will build up in a very short time.

The foregoing results clearly indicate that the carbon residue test is a fairly reliable index of carbon deposition in automobile engines.

Making Roads Puncture - Free

How they do it in the U.S.A.

NEWS is to hand of a magnetic scavenger which is saving motorists considerable expense and annoyance from punctured or damaged tyres. This device was built from scrap material by the Nebraska State Highway Department, U.S.A. at a cost of about Rs. 500.

The unit consists of an old lorry chassis on which are mounted a petrol motor directly coupled to a 15 k.w. 110-volt direct-current generator. In order to allow greater flexibility in travelling over uneven roads the magnet itself is built in two sections, each of which is four feet long. A brass shield protects them, and was selected because of its non-magnetic properties, the particles of metal, nails, screws, etc., being easily removed by switching off the current.

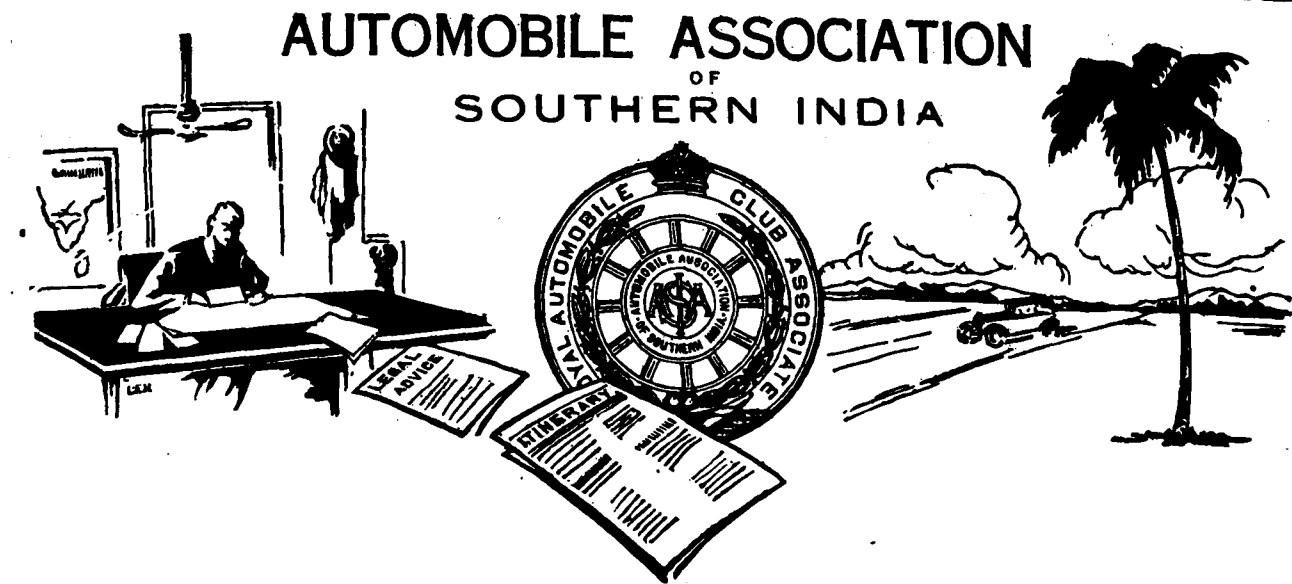
A Real Junk Collector.

In a seventeen-mile run from Waverly to the

Platte River bridge at Ashland, 170 lb. of metal was picked up, an examination of which showed that approximately fifty per cent, consisted of nails, the remainder including screws, split-pins, mud-chain-links and small pieces of iron and steel, any of which could cause a puncture or other damage to tyres.

Not only does this machine remove material from the surface of the roads, but the magnet is powerful enough to draw up metal through an inch or so of loose soil, thus considerably adding to the usefulness of the machine by removing any particles that otherwise would go unnoticed.

During the latter half of 1930, when this machine was put into regular service, 2105 miles of roadway were cleaned to approximately 6100 lb. of nails and other metal, an average of about 3 lb. to the mile.



Secretary's Report April 1931.

Abolition of Tolls.

1. The first day of the month proved to be a somewhat momentous one in the annals of the A.A.S.I. since on that date effect was given to a measure to obtain which the Association, as the South Indian Motor Union, had exerted its influence for a period of four years, i.e. "The Abolition of Tolls in the Madras Presidency." By the abolition of tolls, the freedom of the road has been assured for motorists of today and for the generations to come. We can only hope that the several Indian and Foreign States which lay within the area of the Madras Presidency will shortly follow suit. The Administrations of these States have been approached, and all have promised to give the matter serious consideration.

Motor Vehicles Taxation.

2. With the "Abolition of Tolls," however we have seen the introduction of "The Madras Motor Vehicles Taxation Act." It was inevitable that some alternative means of raising revenue had to accompany the abolition of tolls, and after careful consideration it was decided that a Provincial system of taxing motor vehicles was the only possible measure to adopt. We may take it that the effect of the new Act in all its ramifications was given due consideration by the Provincial Council, and that the scales of taxes were fixed at the lowest possible figures commensurate with the amount of revenue the Act had necessarily to realise. Whether or not the statistics on which the figures were based were approximately correct remains to be seen. The first quarterly collection has now been effected, but rumour has it that there are many vehicles on the road for which the tax

has not yet been paid; if this is true the first quarter's collection will not be a fair one on which to base an estimate of the year's probable total receipts; obviously it will indicate a figure much below what the actual total should be and a reduction of the scale of taxes cannot be hoped for.

It is fully realised that many anomalous cases are likely to come to notice, and that there are many cases in which owners of motor vehicles, particularly lorry owners, have been very hardly hit. No doubt endeavours will be made to ease the situation in these cases, but this will not be possible if the tax on a large number of vehicles is not paid. As I see it, the best means of bringing about a reduction in the scale of taxes is to ensure that, by a complete realisation of the amounts due under the Act as it stands, Government will be in a position to forecast fairly accurately the probable annual income from the Act at the earliest possible date. Government will then be in a position to estimate what the surplus or deficiency will be, and to arrange a revised scale of taxes to meet the situation and, incidentally, to afford relief to those owners who are most hardly hit by the existing scales.

Evasion of payment of the tax will almost inevitably result in stringent measures, or an enhancement of the scale.

It is hoped that all members of the Association will assist in ensuring that the taxes due are duly paid. The Association fought for the "Abolition of Tolls"—The Association will now concentrate on efforts to ensure an equitable distribution of the burden of taxation which has come in its train. Suggestions are cordially invited from members all over the Province.

The first fourteen days of the month were almost wholly devoted to obtaining Licenses for members. By a private arrangement with the Licensing Authority in Madras, the Secretary was able to obtain on prepayment two books of license forms duly signed but otherwise blank. These he filled in and issued to members who paid their taxes to him and sent him their registration Certificates. In several cases he was able to get the unladen weights originally and incorrectly recorded on registration certificates, altered to show the correct taxable weight to the financial advantage of the members concerned. He also obtained a number of duplicate registration certificates to replace lost originals. In some cases, too, he obtained license holders for motussil members.

Endeavours are being made to simplify the procedure for obtaining licenses in the future.

Committee Meeting.

3. The new (1931) Committee assembled for the first time on 20th April 1931, and amongst other routine items passed resolutions as follows:—

All India Motor Vehicles Rules.

(a) The Government of India having intimated that it cannot meet any portion of the cost of sending an A. A. S. I. representative to attend the Committee assembling in August to draw up Motor Vehicles Rules for all India, the A. A. S. I. will not send a representative. It will however forward its remarks and suggestions in writing for consideration by the Committee.

(b) That uniformity in method of regulating traffic at road junctions is so essential that it does not approve of a suggestion that at certain spacious cross roads in the City, traffic should be allowed to proceed in both directions on all four sides of the traffic controller. The rule at all road junctions should, under normal conditions be—"move round the traffic controller, keeping him on your right hand side."

Colour of Road Direction Signs.

(c) That the colour scheme for road direction signs evolved in 1927 and adopted by most District Boards (\$) should be adhered to, but that the Secretary should request District Board Engineers to change the colour of such boards if and when the category of a road changes.

Note:—(s) The scheme provides that roads fit for motors should be marked by a sign board with black letters on a white ground.

Roads NOT FIT for motors to be marked by a sign board with black letters on a red ground).

In addition Trunk Roads are marked by the letter A and a figure for instance, the Great Southern Trunk Road is numbered A 2, so to determine which is the trunk road at a road junction on this route look for the direction board bearing "A2" in addition to a town name.

Reporting Accidents.

(d) (i) To press the authorities to so amend the Madras Motor Vehicle Rules as to admit of reports of accidents being made at "the nearest convenient police station" instead of "the nearest police station" as the Rules require at present.

(ii) To draw up a skeleton form of report as a guide to members when reporting an accident to the police.

District Representatives.

4. The following gentlemen having kindly consented to act as Honorary District Representatives, have been duly appointed.

Major A. W. Waters M.B.E.	Area
10, Infantry Road,	Bangalore,
Bangalore.	Cantonment.
Rao Bahadur T.K.T.	North Arcot
Viraraghavachari,	District.
Dist. Board Engineer,	
N. Arcot District, Vellore.	

Insurance.

5. It has been ascertained that our official Insurers will issue a special policy in which "Third Party Risks" are omitted at a reduction of 25 per cent of the premium for "Comprehensive Cover." However, this form of insurance is not recommended as one serious accident may result in completely crippling financially a motorist who is not covered against "Third Party Risks."

Roads.

6. (i) Endeavours are being made to obtain the restoration of the damaged bridges near

(a) Madurantakam on the Great Southern Trunk Road 48 miles from Madras and

(b) Chittoor on the Chittoor-Bangalore Road 1 mile from Chittoor

before the rainy season commences. Also for the speedy completion of other bridges and causeways under construction on the Great Southern Trunk Road.

(ii) The Gudilam Bridge at Cuddalore will, it is understood, be fully restored and opened to traffic in July 1931.

(iii) The causeway across the bed of the Ponnaiyar River just south of Villupuram on the Great Southern Trunk Road is nearing completion but in the meanwhile motor cars have to cross a wide sandy river bed, mostly dry, where assistance is invariably necessary.

(iv) When crossing sandy river beds it is advisable to obtain assistance and arrange terms before essaying the crossing — i.e., while still on the hard road. It is fatal to get into difficulties in the soft sand before obtaining assistance, since the local residents can then dictate their own terms, well knowing that their assistance cannot be dispensed with. On the hard road the motorist holds the

upper hand and can say how many coolies he requires and what he will pay them. Eight coolies and two rupees should be ample at most places.

(v) There are several small streams which cross the Great Southern Trunk Road between Ulundurpet and Toledur, and are liable to rapid flooding if there is heavy rain in the Sheveroy Hills or Kalrayan Hills (North East from Salem). The water in these streams falls as rapidly as it rises, and usually can be forded an hour or so after rain ceases. They are being bridged in most places but until the bridges are completed the motorist in doubt should enquire at the Ulundurpet or Toledur Travellers' Bungalow, and if necessary take the road which runs from Ulundurpet to Toledur via Vridhachalam and Tittagudi (or vice versa).

(vi) Until the bridges have been completed the Great Southern Trunk Road should not be considered fit for motors between Tindivanam and Toledur after the S.W. Monsoon is established (say 1st July). The best route to follow then will be via Pondicherry.

One Day Tours.

7. In collaboration with "The Madras Mail" a series of "One Day Tours to places of Interest" is being compiled and published with illustrations, in the Saturday editions of that newspaper. These "Tours" will eventually be embodied in the Association's Guide Book.

Level Crossings.

8. Cases of undue delay the road traffic at several most fustil level crossings have been taken up with satisfactory results. The Railway authorities desire that such delays be brought to notice officially so that responsibility may be located.

Rotary Club.

9. On the 15th April the Secretary delivered an address to the members of the Rotary Club and their guests; the subject was the History, Aims and objects of the Automobile Association on Southern India.

International Travelling Passes.

10. International Travelling Passes were arranged for two members during the month, and a liaison established with the authorities which may prove helpful to members in future.

International Customs Passes.

11. Information has been received from the R.A.C., London that—

(a) A new rule has been issued whereby all motor vehicles entering France with Carnets or Triptiques will have Customs duty assessed on an unladen weight basis—the *ad valorem* basis no longer applies.

(b) The privilege of taking out a special insurance policy to cover the Customs Duty on a car, in excess of the £50 which must be deposited in cash with the R.A. Club, is only applicable to members resident in the United Kingdom. Overseas motorists taking out Customs Papers for a Continental or English Tour must furnish an English Bank's Guarantee for the amount in excess of the £50 deposited in cash.

Touring Abroad.

11. The Secretary has had ample evidence recently of the satisfactory manner in which the R. A. Club endeavour to assist members of overseas Associations. Maps, routes, hotel lists etc., etc., received for members have been both voluminous and comprehensive.

Patronage.

12. Sir Mirza Ismail, Dewan of Mysore State, has very kindly honoured the Association with his patronage. His name has been added to the list of Vice Patrons.

Guide Book.

13. The collecting of information for inclusion in the new guide book continues. Thanks to a circular letter from the Secretariat to District Boards, detailed information is now being furnished on several essential points.

Itineraries.

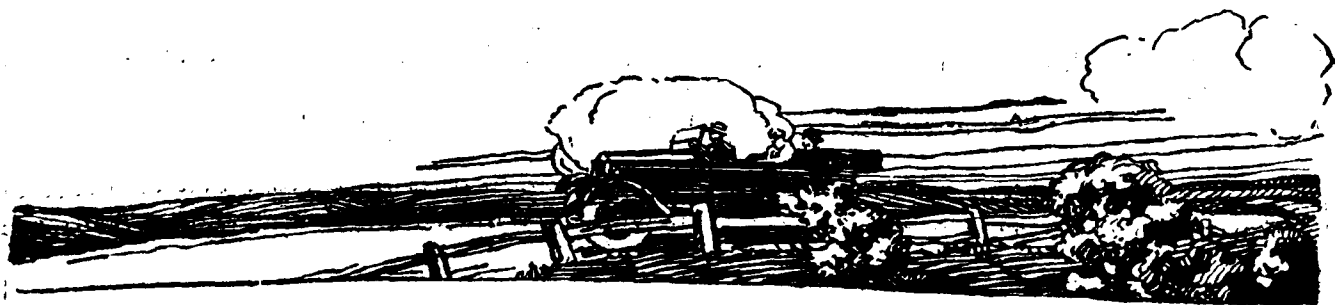
14. A number of touring members have furnished useful and interesting information regarding routes they have traversed, which has enabled the Secretary to bring some itineraries more up to date. It is hoped that all touring members will communicate with the Secretary should they find any inaccuracies in itineraries issued to them by the Association.

Membership.

15. During the month 24 new members were added to the register, while there were 13 resignations. 4 of the resigning members had left India without tendering their resignation and 4 resigned on receipt of a registered notice for arrear subscriptions.

F. CHURCH,
Major (Retd.),
Secretary.

MADRAS. }
2-5-'31.



LONDON-CAPETOWN IN 6½ DAYS

LT.-COMDR. KIDSTON'S RECORD AFRICAN FLIGHT

Lt.-Commander Glen Kidston, flying a Lockheed "Veega" Monoplane, reached Capetown on 6th April, having flown the 7,505 miles from England in 6 days, 9 hours 5 minutes, thus breaking the Dchess of Bedford's record (also on Shell Oil and Petrol) over the same journey last year.

7,505 MILES at 131.8 MILES Per Hour
(Air-borne speed)

ON
SHELL OIL & PETROL

BURMAH-SHELL OIL STORAGE & DISTRIBUTING CO. OF INDIA, LTD.,
(Incorporated in England.)
Agents.
CALCUTTA. BOMBAY. MADRAS. KARACHI. DELHI.



Presenting the News of the
Month together with Interesting
Notes from all Sections of
the Field.

France is Auto Leader of Europe.

WHILE the world leadership of the United States in the number of motor vehicles per inhabitant is generally known, the rise of France in automobile ownership by large masses of the people is less generally known outside the country's borders. France stands first among the European countries.

Statistics compiled by the cities show there is one automobile for every nineteen Parisians; one for every twelve persons in Cannes, on the Riviera; one for every sixteen in Agen, Provence; and one for every seventeen in Charleville, near the Luxembourg border.

Automobile Executive Talks of the Future.

Sailing for Europe recently, J. D. Mooney, President of General Motors Export Company, expressed confidence in the continued demand for automotive products throughout the world by saying that he expected the long-line rate of growth established since the war to be generally maintained. "It is necessary," he said "that we recognize, in this connection, the abnormality of the year 1929, and, in part, of the year 1928, and that we reconcile ourselves to a dip below the normal for a sufficient period ahead to enable the striking of the requisite cumulative balance. I anticipate that this immediate decline will last, with lessening force, through the coming year, but I predicate my belief in the maintenance of a reasonable rate of growth in the future beyond 1931 upon the essential need that exists for automotive transportation throughout the world and upon the world's renewed ability to purchase this transportation."

Mr. Mooney left for a short visit to Berlin, where General Motors G.m.b.H. is located, the Adam Opel Works at Russelsheim, Germany and General Motors operations in London, Antwerp and Paris.

Auto Buying Outstrips Road-building in Far East.

Automobile buying in the Far East outstrips road building. Since 1925 China has increased its highway mileage 163 per cent, but the total number of autos in Chinese ownership has increased 251 per cent.

In Ceylon, the road mileage in the same period grew 22 per cent and the auto ownership increased 216 per cent. India, with a 12 per cent road extension, advanced its automobile registration 170 per cent.

Polish Boy Scout Completes World Tour.

George Jelinski, Polish boy scout, recently reached Detroit Michigan, the last stop on his trip around the world. Two years ago this intrepid young man set out from the motor city behind the wheel of a Buick sedan which he has now driven through twenty-seven countries covering over 100,000 miles.

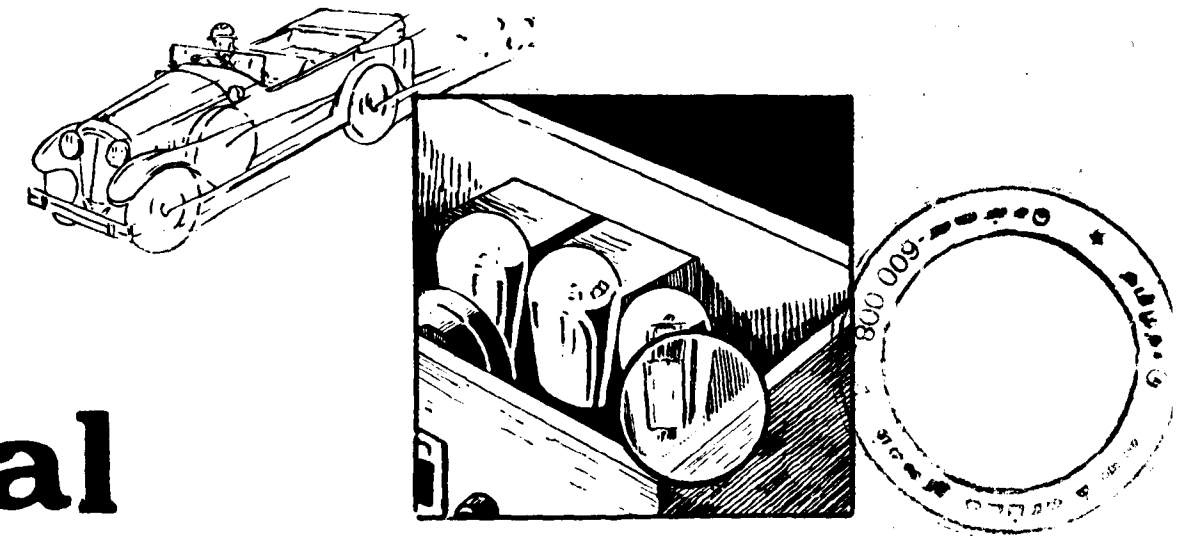
Sailing from San Francisco in 1928, Mr. Jelinski first visited Hawaii, then China and India. From Colombo he went by boat to France and motored all over the European continent.

The Buick in which the traveller made his globe-circling journey now bears the insignia of thirty automobile clubs in Poland, France, England and the Far East. The car is equipped with radio and the rear seat is so constructed as to be easily converted into a bed. Unlike most of the automobiles that complete a world tour and come back looking very much the worse for wear, this Buick is in first-class condition and is as well-groomed as its boy-scout owner.

Another Record.

In these days of record-breaking, the distinction of having the longest initials of any automobile club goes to the "Royal Star African Automobile and Aeronautic Association," whose members are privileged to display the abbreviation of "R.E.A.A.A.A."

[LUBRICATION - THAT TREMENDOUS TRIFLE]



Vital

as the tiny filament in a radio tube

RADIO tubes represent a trifling fraction of the cost of a wireless set. But they are vital to its performance. When one fragile filament burns out, reception is dead.

And the same with lubrication in your automobile engine. The cost of oil is an insignificant part of your total expense—about 3%—but the *quality of the oil* determines the service your engine gives.

Ordinary oils break down under the extreme heat of high-speed driving. Scored cylinders, pitted valves, burned bearings and a good engine ruined before its time usually result.

Mobiloil is known as the "World's Quality Oil." It is made by the world's most experienced specialists in scientific lubrication. Regular use of the correct grade of Mobiloil for your engine prevents needless wear and tear; assures more power and fewer carbon removals; and results in a substantial saving on fuel and oil consumed.

Mobiloil

COSTS SO LITTLE—SAVES SO MUCH

VACUUM OIL COMPANY

Publisher's Notices

The South India Motor Owner

Published Monthly by

Eastern Technical Publications,

Wood's Road, Mount Road, Madras.

'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3 postage free payable in advance or recoverable by V.P.P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 153.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.

Readers Own Copies Bound Rs. 3 plus postage.

Missing copies can be replaced: As. 4 per copy.

As the stock of past issues is limited we would urge readers requiring bound volumes to order at once to avoid disappointment.

**Eastern Technical Publications,
Mount Road,
MADRAS.**

THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

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Buick.

CALICUT ... English and Scottish Joint Co-operative Wholesale Society Ltd.

MADRAS ... Byramshaw & Co., Ltd.

SECUNDERABAD... Madras Cycle & Motor Mart.

COLOMBO ... C. A. Hutson & Co., Ltd.

Cadillac.

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MADRAS ... Byramshaw & Co., Ltd.

SECUNDERABAD... Madras Cycle & Motor Mart.

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Chevrolet.

BANGALORE ... Nankervis Ltd.

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WILLYS-KNIGHT TRUCKS

The Six Cylinder
Truck with the
Silent Sleeve
Valve Engine

Dependable and
Economical Commercial
Transport.

**MADRAS AUTOMOBILES
MOUNT ROAD,
MADRAS.**

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of the
South India Motor Owner
Volume II. Jan-Dec. 1930

are available at
Rs. 6 each, postage
extra, from the offices of the
Publishers.

COIMBATORE ... Stanes Motors (South India.)

CALICUT ... Stanes Motors (South India), Ltd.

ERNAKULAM ... Stanes Motors, (South India), Ltd.

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MADRAS ... Byramshaw & Co., Limited.

MADURA ... T. V. Sundram Iyengar & Sons., Ltd.

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SALES & SERVICE GUIDE—
(continued).**Hillman.**

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CALICUT ... English & Scottish
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BANGALORE ... Hanumanthappa &
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MADRAS ... Motor Recondition-
ing Station.
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COIMBATORE ... Stanes Motors (S.
India) Ltd.
COLOMBO ... Rowlands Garage
Ltd.

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TRIVANDRAM ... "
KOTTAYAM ... "
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Ltd.

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HOGARTH
PRESS

It is our earnest endeavour
to produce good work at
reasonable prices to the
satisfaction of our customers.

When next you have
printing in mind ask us to
submit our suggestions and
estimates.

WOODS ROAD,
Mount Road, MADRAS.

PULLING
POWER

Pulling power in a journal
is just as important as
pulling power in an engine.

o o o

This is one of the reasons
why small advertisement
space in this paper has
proved its value to
advertisers throughout S.
India.

The Next issue of
the South India
Motor Owner will be
specially interesting.

Make sure of your
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SALES & SERVICE GUIDE—
(continued).**TRUCKS.****Chevrolet Trucks.**

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MADRAS ... Madras Automobiles.
SALEM ... V. S. Rajagopalan &
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MOUNT ROAD, MADRAS.

Please place my name on the subscription list of the South India Motor Owner
and send me.....copies monthly until countermanded, commencing
.....1931.

I enclose Rs.....being the post-free subscription for twelve months.*

Name.....

Address.....

Post-free Subscription Rates :

India, Burma and Ceylon, Rs. 3 per annum. (Block letters are preferable.)

* Subscribers may, if they wish, have the first issue sent to them V.P.P. for the full twelve months' subscription.
Unless therefore cash or cheque accompanies this form, the V.P.P. method will be followed.

Diamonds !

WHEREVER wealth and dignity are to be found, there also will be seen precious stones in abundance. To-day, when there are so many imitation "stones" on the market there is a still greater fascination in owning and wearing the finest diamonds.

Our experience and the advantage of cash purchases direct from the Continent is in your service

P. CUNNIAH NAYUDU & SON.
China Bazaar Road,
MADRAS.

For the small subscription of Rs. 3 the 'South India Motor Owner' will be sent to you post free for 12 months—there is a simple form on the previous page which is easily filled in.

T HERE is a new force shaping and directing the intellectual and material life of mankind, guiding with a strong hand the destinies of the world—Advertising.

LET US HELP YOU TO PLAN YOUR ADVERTISING

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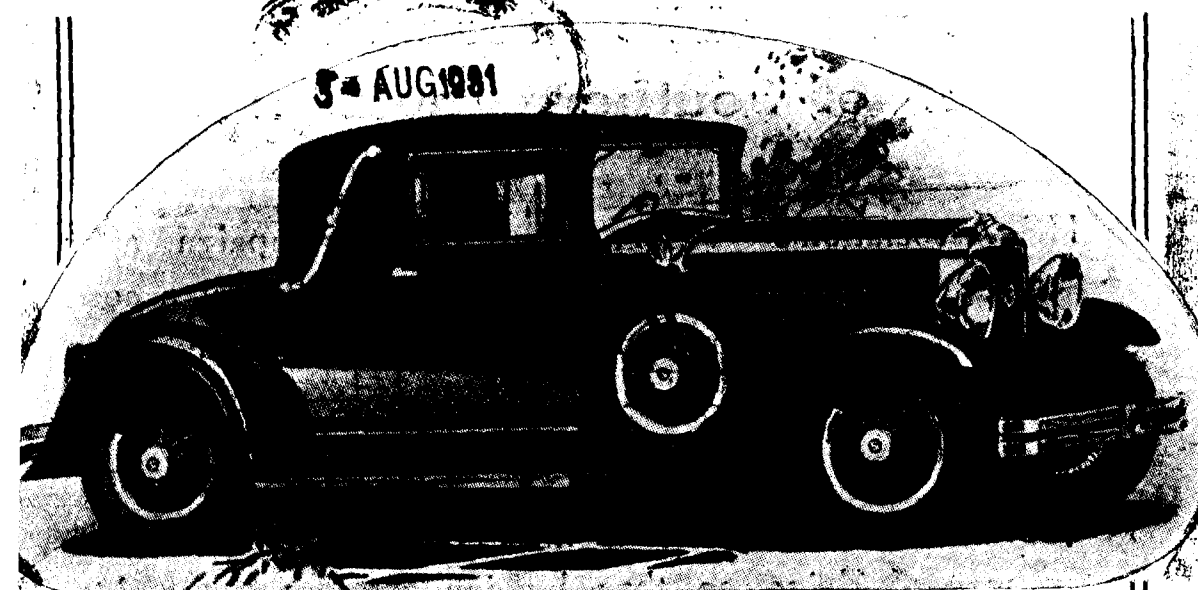
THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD / MADRAS

THE SOUTH INDIA

MOTOR OWNER

MOTOR OWNER

Official Organ of the Automobile Association of Southern India



Whether you contemplate buying a car, a tyre, oil, or even the smallest accessory there are always certain considerations which, if taken into account, will help you to make a purchase of greater value. Recently we have had the pleasure of helping many of our readers toward the making of wise purchases and we hope that many more readers will permit the staff of the South India Motor Owner to assist them in this way.

EASTERN TECHNICAL PUBLICATIONS, MOUNT ROAD, MADRAS.

ARE YOU A MEMBER

of the

**Automobile Association
:: of Southern India ::**

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to-day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary
Automobile Association of Southern India
Kardyl Buildings, Mount Road, Madras

Phone: 2439.

P. O. Box No. 1229.

'Grams "S.I.M.U."

PETROL ECONOMY

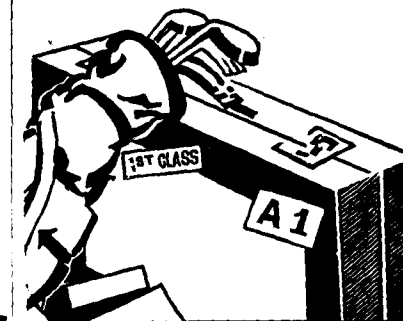
Over 200,000 motorists are saving from 5 per cent, to 40 per cent, of their petrol bills by using a

**Agents
WANTED.**

WHALLEY AIR VALVE
(BRITISH PRODUCT)

Write for Particulars stating name of Car.

Distributors:—WHALLEY PRODUCTS, Coonoor, Nilgiris.



Drive A New Car

Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

HAROLD & CO.,
General Patter's Road,
MADRAS.

MACKENZIE & CO.,
Automobile and Mechanical
Engineers.
37, South Parade,
BANGALORE.

NANKERVIS, LTD.
Automobile Engineers
25, South Parade,
BANGALORE

Chevrolet Cars and Trucks
and Oldsmobile Cars
for the Mysore
Province and Coorg

Chevrolet Sales and Service.

BOUND VOLUMES
See page 92

**Pack Your Bag
For A Long
Week-end**

and stay at

**Lavender's
Hotel
BANGALORE**

Read
"The South India Motor Owner"
Every Month.

A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

EXPORTERS & IMPORTERS of INDIA—BURMAH—CEYLON.

A Trade Reference Book

Size 12½ x 10, Printed Red and Black, in English, French, German and Italian, on best quality of paper, bound in full blue cloth and lettered in gold.

Advertisements are printed in four languages and two colours. Should other languages than those arranged for (i.e., English, French, German, Spanish) be required others can be inserted at slight extra charge.

Each advertiser is entitled to a write-up occupying the equivalent space of his advertisement free of extra charge.

This publication offers to the motor dealer an excellent opportunity to get into touch with manufacturers on the continent and in the U.S.A. Many advertiser have obtained the exclusive handling of sound lines solely through the medium of their advertisement in this publication.

A specimen page will be sent to you on application and we shall be glad to know what space you require as early as possible.

3,000 Copies of the first issue were distributed free of charge by the Times of India Press to: Prospective Buyers, H.M. Trade Commissioners, Enquiry Offices, Foreign Consuls, Crown Agents for the
:: Colonies and Chambers of Commerce ::

THROUGHOUT THE WORLD

Write for full particulars to

**EASTERN TECHNICAL PUBLICATIONS,
MADRAS.**

CONSTANT VALUE

Eighteen months ago The South India Motor Owner first made its appearance and the value of the journal has been consistently upheld. Good and instructive reading matter—neat illustration and a desire on the part of the publishers always to help the reader, make this journal invaluable. Have you ensured receiving your copy regularly by subscribing?



MOTOR INSURANCE

We can offer you the best Policy obtainable in India to-day—Write for Particulars.

CHIEF AGENT:

**ADDISON & Co., Ltd.
MADRAS.**

Madras Motor Directory.

A full Directory of car owners in South India. This publication is invaluable to motor dealers and all who sell to South India motor owners.

With this Directory by your side your motor owners' mailing list is always right up to-do-date by reason of the correction slips mailed to you each month.

Rs. 10/- per copy.

CHAKRAVARTHI & Co., Mount Road, Madras.

See the New Chevrolet at our Showrooms!

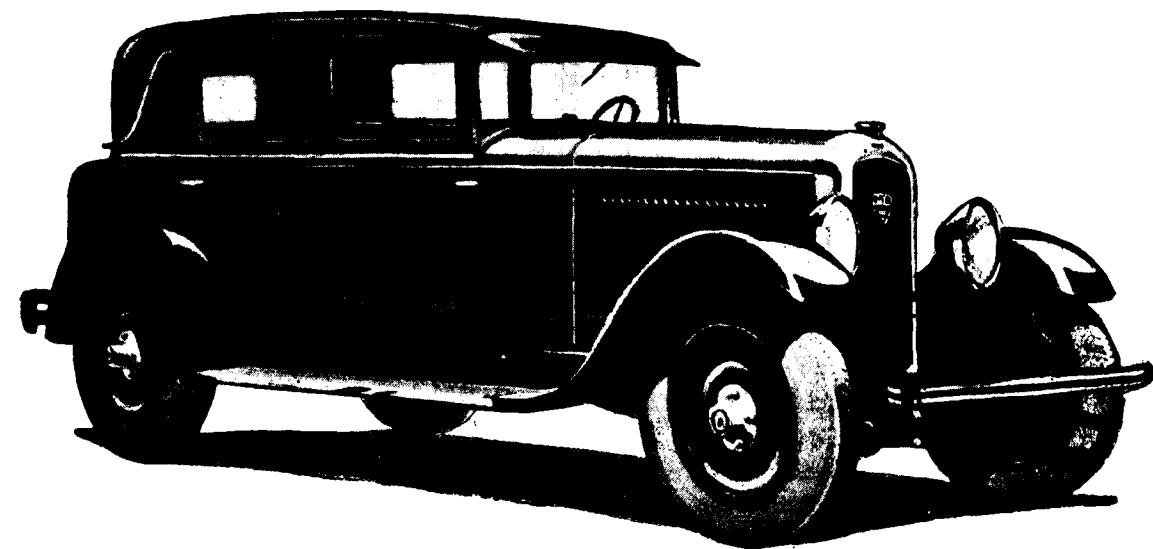
We invite you to inspect the 1931 Range of Chevrolet Models at your leisure in our showroom. The full beauty, luxury and quality of these low-priced new models can only be fully appreciated when you see the car and ride in it. Why not call to-day?

Dealers in Chevrolet, Buick, Cadillac, LaSalle and G. M. C. Trucks
BYRAMSHAW & Co., Ltd.,

Phone: 3157.

GENERAL PATER'S ROAD, MADRAS.

Tel. "MINORU."



SOLVES HALF YOUR PROBLEM

It is the first business of the advertiser to be interesting and in this he shares a common task with the publisher. The editorial pages of THE SOUTH INDIA MOTOR OWNER interest the motor owner upon motoring matters as no general magazine could. Thus the advertiser in these pages has the greater part of his first big task accomplished for him, and his advertisement reaches and interests a section of the public that can be barely touched through any other channel.

LET US HELP YOU TO PLAN YOUR ADVERTISING

Advertisement Manager :

THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD - - - - - MADRAS

Prominent Karachi Citizen and Wealthy Landowner

chooses *The New Chevrolet*
for its fine quality and great beauty . . .

"The new Chevrolet sets new standards—at revolutionary prices . . . I am absolutely pleased with my new car."

THIS is a striking testimony to the new beauty and quality of the 1931 Chevrolet Six—from such a reputed motorist of social and public standing as Khan Bahadur Mohmed Ayub Khuhro, who is a member of the Bombay Legislative Council and President of the Zamindari Co-operative Bank Ltd., Sind.

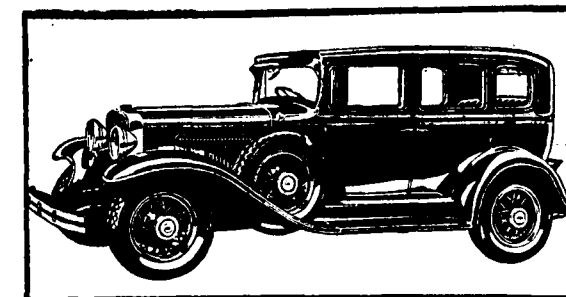
Mr. Khuhro's tribute only voices the enthusiastic praise bestowed on the new Chevrolet by discriminating owners throughout the world . . . For the first time in motoring history, every car buyer is now offered finer quality and beauty—at a low cost.

You, too, will choose the new Chevrolet Six, once you ride in it and sense its remarkable qualities.

Ask your nearest Chevrolet dealer for particulars of the G. M. A. C. plan of easy payment.



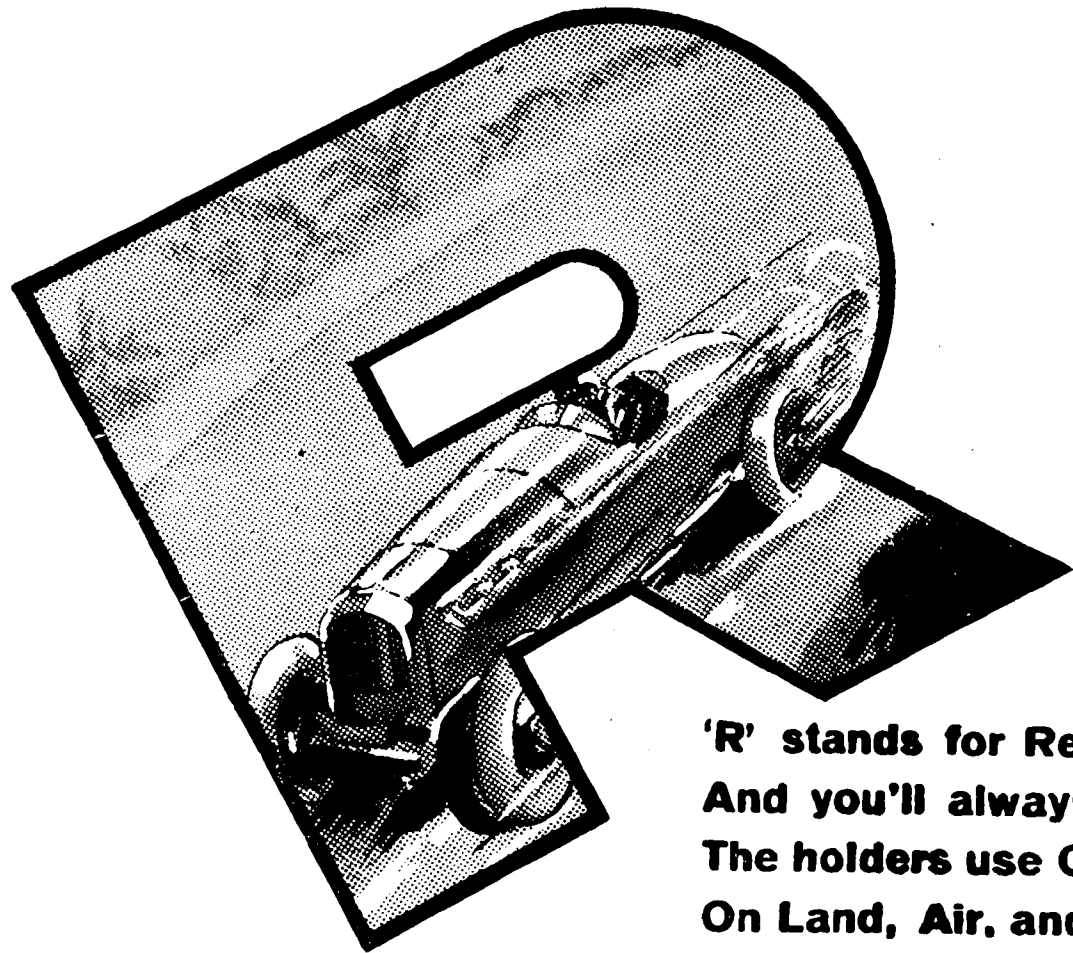
The New Chevrolet Quality Line Models
PRODUCT OF GENERAL MOTORS



Says Mr. Khuhro: "By reason of its quality in appearance, its quality of riding comfort, its economy and durability, the new Chevrolet sets new standards—at revolutionary prices. I have just taken delivery of my fourth Chevrolet and I am absolutely pleased with it. Messrs.

Narasindas & Co., Chevrolet dealers, Karachi, have always given me the best attention and service."

Similar statements to the one above have been received in letters from satisfied Chevrolet owners throughout India, Burma and Ceylon.



**'R' stands for Records
And you'll always see
The holders use Castrol
On Land, Air, and Sea**

More records and achievements on Castrol than on all other motor oils!! World records, international records, class records—pioneer achievements and established achievements—the experts choose Castrol always because of its unfailing reliability. Their choice proves wise—follow their example. Make a habit of using Castrol.

Castrol lubricates better and last longer. It reduces Friction to a Fraction, provides perfect piston seal and gives less carbon. Efficient lubrication means better motoring. Castrol costs no more than ordinary motor oils to buy. Sold everywhere in the Green and Red SEALED tin. Make a regular habit of using it.

WAKEFIELD

CASTROL
MOTOR OIL

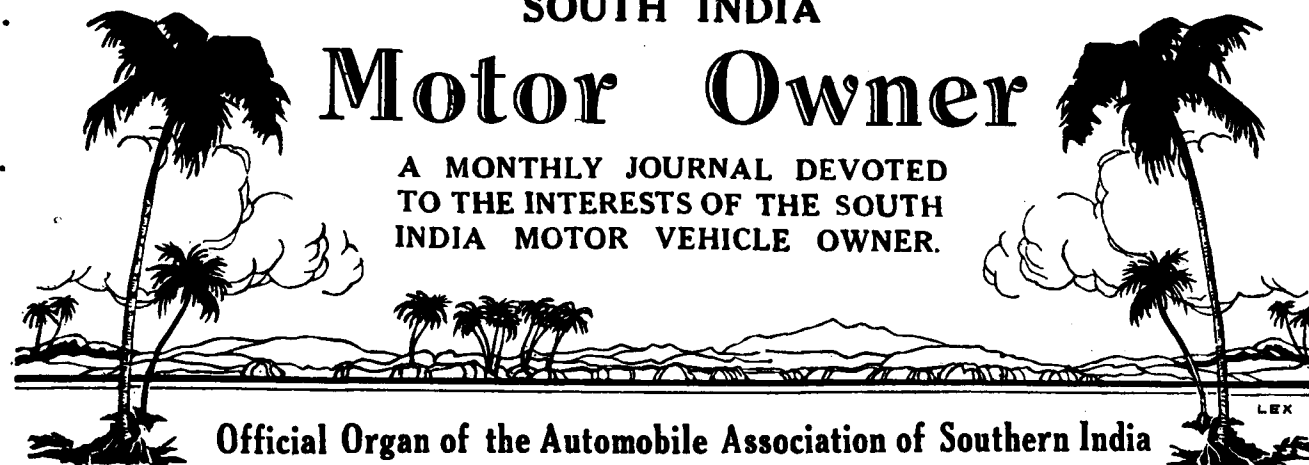
C. C. WAKEFIELD & CO., LTD., BOMBAY (HEAD OFFICE), CALCUTTA, DELHI, KARACHI, LAHORE, RANGOON, ETC.
Distributors for Madras Presidency:—ADDISON & Co., Ltd., Madras & Branches.

L. A. S. S.

THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



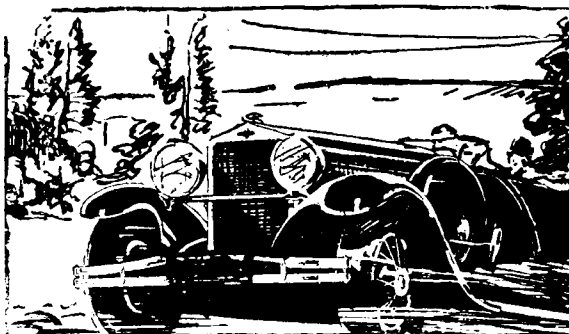
Vol. III, No. 6

June, 1931

Price As. 8

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		Car owners fail to realise that every time the carburettor is flooded a great deal of petrol is wasted	166
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PRESERVING CELLULOSE PAINTWORK



How to keep the coachwork of your car in good condition with little labour.

Courtesy of the "Morris Owner."

IN these days of almost universal cellulose finishing there is little or no excuse for indifferent paintwork on any car. Morris cars are finished with the finest materials money can buy, and so carefully have the problems of application been studied that the resultant finish properly cared for will last the whole life of a car, even allowing for the exceptional length of time these cars continue to give good service.

The average motorist takes a great pride in his car, and is usually prepared to go to any reasonable amount of trouble, providing the results are justified, to keep the appearance of that car as good as possible.

The following hints should be of interest to every owner who values the beauty of his car. In addition regular care of the finish will greatly enhance the second-hand value when the car is to be sold.

Whenever the car is very muddy it should be washed. Water is cheap and should be liberally used. It both lightens the labour and reduces the chance of the finish being impaired by grit or mud. Do *not* use hot water, or wash the bonnet while it is still hot, as this destroys the lustre. Wash the chassis first, hosing the undersides of the wings, wheels and other points where the mud is thickest.

Use Plenty of Water.

After the chassis has been washed, flow plenty of water on the bonnet, wings and body, beginning at the radiator. Care must be taken not to get water over the engine, as there is a possibility of interference with the ignition system. The water will remove or soften all the dirt and mud.

Then go over the car again and remove all mud with a large soft sponge, at the same time flowing on plenty of water. Rinse the sponge frequently to remove any grit, which otherwise will be rubbed into the finish and scratch it. When all mud has been removed, squeeze the sponge dry and wipe off all excess water. Finish off by drying the lacquer thoroughly with a clean, soft, chamois leather which has been thoroughly wetted and then wrung out. This should be rinsed and wrung out from time to time.

It is well to polish the car once a week or so with a good-class car polish. Great care must be taken when choosing polish, as many polishes contain materials which are apt to dissolve certain ingredients in the cellulose lacquer, thereby affecting its durability.

Bripal liquid car polish has been specially produced by the company which manufactures the cellulose lacquers used on all Morris and Wolseley cars, and can be thoroughly recommended. This product, which does not contain wax, will remove all stains from the finish and leave a hard infinitesimally thin film on the car which is not sticky or dust retentive. This film protects the paintwork and improves the durability of the cellulose, as well as keeping the paint a high lustre. Bripal Polish is also constituted in such a way that the cellulose film is "fed" rather than "bled."

During the summer months, when the car merely becomes dusty, this may be removed with feather duster or soft rag; the car should then be polished. A small quantity of polish should be put on a dry, soft rag, which is then rubbed lightly on the car, commencing with the bonnet; when dry rub lightly with another clean rag.

Renovating Old Paintwork

The above detailed description is given in order to assist the owner to keep the original finish of his car more or less permanent. The following suggestions are made to the man who is in possession of a car with shabby paintwork, who wishes to spruce up its appearance. Any tar should be removed with benzol or naphtha, which is applied on a clean rag, and the spot rubbed gently until it completely disappears. The car is then washed thoroughly and dried.

All chipped edges should be rubbed smooth with glasspaper, and three or four coats of the appropriate coloured lacquer should be applied locally each coat must be thoroughly dry before the next is put on. The car should now be carefully polished with a slightly abrasive polishing compound; a small quantity only should be placed on a rag and the surface rubbed vigorously in one direction.

The surface is finished off with a clean, soft rag, and then polished with liquid car polish.

In both these polishing operations a certain amount of colour will come off on the rag, but this is quite usual and should be expected. An abrasive polish should not regularly be used, how-

ever, or the finish will in time be rubbed through.

Finally, should any part of the finish become damaged through accident or other cause, it is well to have this repaired immediately with spray equipment. This prevents the blemish spreading or the metal rusting under the broken edge of the finish.

Japan Ranks First in Road Miles Based on Area.

ALTHOUGH the United States has the greatest mileage of roads in the world with 3,016,381 miles, or 38 per cent of the total in existence, other countries are rapidly and intensively constructing great highways.

The above percentage in the United States is a notable decrease from the 46 per cent of a recent census. Russia ranked second with 776,712 miles, followed by Japan, 573,325; France 405,028; Canada, 381,977; Australia, 300,000; India, 283,506; Germany, 216,672; United Kingdom, 179,095; Poland, 139,631.

The fairest basis on which to compare road mileage figures seems to be the proportion of road mileage to area. One country large in area may have a greater road mileage than a smaller country and yet be less adequately provided with the roads it needs. Another factor that should be considered is the quality of the roads.

A large mileage of unimproved roads will mean less in terms of highway transportation than a smaller amount of improved roads. However, because of the fact that the Netherlands, Russia, Spain, Switzerland and the United Kingdom, with a combined mileage of more than a million, do not show the length of their unimproved roads, it is not possible to make really adequate comparisons.

Considering the area and total mileage only, without regard to quality of road surface, Japan leads the world, with three miles of road to the

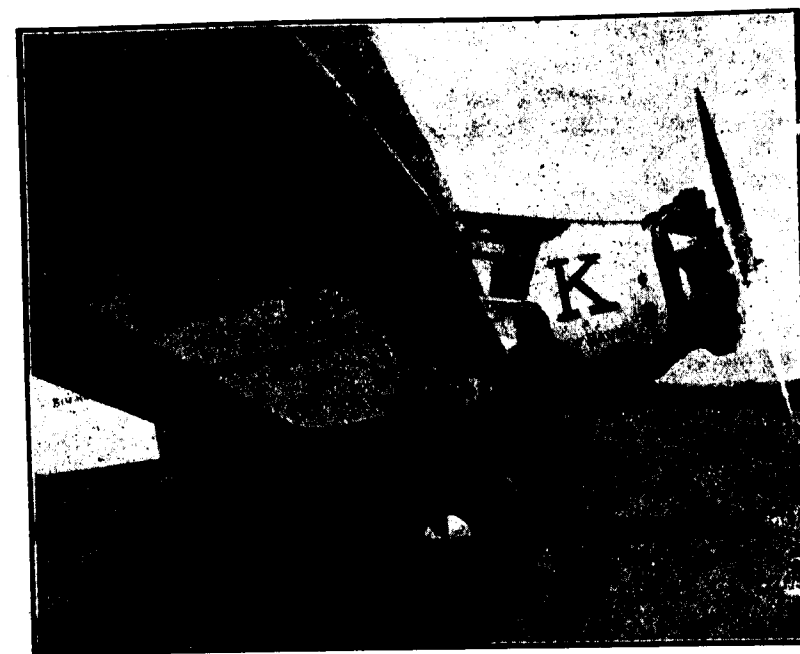
square mile, followed by Luxembourg with 2.6. Northern Ireland 2.5; United Kingdom, 2; Denmark 1.9; France 1.89; Irish Free State, 7.51; Belgium, 1.43; Lithuania, 1.28; Germany, 1.19; Netherlands, 1.18; Hungary, 1.05.

As commonly used, the term "improved roads" includes all roads on which some work of improvement, such as grading, draining, etc., has been done.

The degree of improvement varies so greatly on different roads and in different countries that it is almost useless to attempt comparisons when earth roads are included. It is more feasible to consider only the hard-surfaced roads, from water-bound macadam up to asphalt and cement concrete.

The standing, regarding hard-surfaced road mileage in proportion to area in those countries having an area of 1,000 or more square miles (omitting the Aegean Islands, Germany, Russia, Spain, Switzerland and the United Kingdom, which did not report fully by types), is as follows: Northern Ireland, 0.4

square mile to one mile of road; Luxembourg, 0.44; Irish Free State, 0.373; Czechoslovakia, 1.21; Italy, 1.26; Austria, 1.57; French West Indies 2.13; British West Indies, 2.21; Porto Rico, 2.63; Belgium, 2.66; Hungary 3.19; New Zealand 3.34; Rumania, 3.96; Cyprus, 4.07; Denmark 4.13; Bulgaria, 4.34; Poland, 4.83; Ceylon, 5.16; Yugoslavia, 5.52; France, 8.56; British Malaya, 12.11; Tunisia, 14.40, and the United States, 18.11 square miles of area to one mile of hardsurfaced road.



Goodyear's latest contribution toward, safer flying—the Airwheel, which permits landing on ground hitherto considered impossible.

From an Owner Driver's Note Book



by
"SPOTLIGHT."

This Colour Craze.

A note in a recent issue of a well known motoring journal informs that a blue-tinted petrol is being put upon the British market, and that despite its attractive blue colour and its normal characteristics it will sell at the usual price. This strikes me as quite a good idea which could well be used to popularise other accessories. What could be nicer, for instance, than a full colour range for tyres, or pink tinted water for one's radiator? Of course, the whole theme could be carried to still further lengths, and I should not be at all surprised to read of some enterprising service station proprietor advertising free green air for all his customers.

The serious side of this colour question has to be considered, however, and it has been for the Rotary Club of West Ham to devise a very helpful scheme. They have arranged to equip all blind persons in the borough with white walking sticks, and the co-operation of all drivers passing through West Ham is solicited for the scheme. Special consideration has naturally to be given by all motorists and others to all sightless persons, and the sign of the white stick should be eloquent of the need for this extra caution.

Too Much Tickling.

Few car owners realise that every time the carburettor is flooded excessively they waste a great deal of petrol—and how often waste occurs can be judged from the fact that most motorists jerk the float up and down until petrol actually appears and splashes over the engine.

If every car owner wastes by this means no more than a teaspoonful of petrol a day this

must make approximately a gallon over the course of a year—and if a million car owners follow this example every day the loss will amount to two thousand gallons daily—and wise men are talking of a 'petrol shortage'!

The whole point is that excessive flooding is entirely unnecessary because in this climate the engine of a car is always warm enough to start without it. Even in the hills, one flooding when starting early in the morning should be quite sufficient.

Night Road Courtesies

What a change has come over the road at nights during the past twelve months. Almost every car one meets nowadays makes some effort to reduce the dazzle difficulty, whereas a year ago not one car in six would make response to another's gesture. Nowadays it is the exception not to obtain courtesy in the way of dimming or dipping, and the objectionable practice of blacking out seems to be obsolescent, except so far as buses and lorries are concerned.

Paying Attention to the job.

I am convinced that inattention to the business on hand is responsible for the majority of accidents on our roads to-day. And the fault is not always with the much maligned pedestrian. Within the last week I have seen two really excellent examples of wool-gathering on the part of motor owners.

The first was when I was rounding a blind but easy corner, when a fellow on a motor cycle met me head on, driving about forty-five on the wrong side of the road. I saw from his face that he was actually day-dreaming—there is no other way to describe



it—and it was amusing to watch him wake up as he executed a dexterous swerve and missed me by inches. He was so far over on his wrong side that he left me not the least inch of room to swerve, unless I had gone across to my wrong side—and I detest doing that.

The second case was one where I was driving behind a single occupant of another car. Both of us were going about the same speed on a perfectly straight, clear road. Suddenly I was amazed to see the driver in front head straight for the side of the road and it was not until his near front wheel bumped in the 'rough' that he woke up. So frightened was he that he jerked the wheel right over and nearly collided with a gate post on the other side of the road, in fact he only saved himself from a nasty crash by clever driving after he awakened.

When one is driving a car or riding the much more unstable motor cycle, day-dreaming even on a quiet road is asking for trouble. To be caught wool-gathering on a busy thoroughfare is assuredly suicide. And yet, I wonder how many of us really concentrate on

the business of driving our cars as they should be driven—always?

Well Done M. G.'s

Congratulations to the Earl of March and his colleagues on their wonderful performance in the Double Twelve-Hour Race at Brooklands early this month. Readers will remember that they secured the first five places driving M.G. Midgets in what is generally admitted to be one of the most gruelling races in the world. The fastest car averaged 65.62 m.p.h. for the twenty-four hours, during which time it covered no less than 1547.9 miles. The outstanding nature of the whole show can however be better gauged when it is realised that the slowest car of the first five averaged 62.46 m.p.h. and covered a distance of 1498.9 miles.

The M.G. Midget competition models have a capacity of only 746 c.c. which is 101 c.c. less than the Morris Minor! And when full consideration is taken of the fact that these speeds and distances were attained without the use of superchargers it helps one to realise more fully the enormous strides made in British small car design during recent years.

On Leaving Well Alone

By

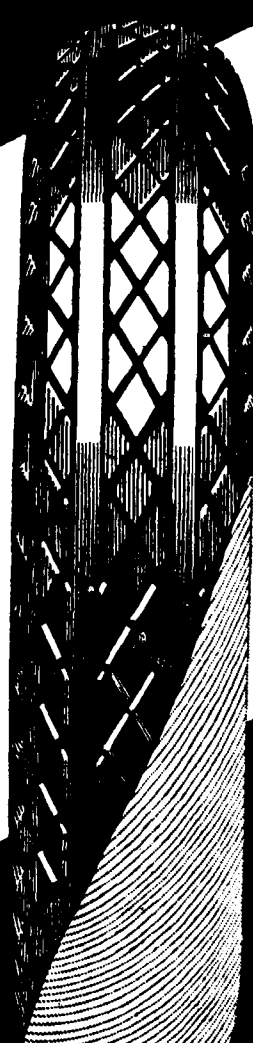
M. W. BOURDON.

SOME motor owners, who may be but are not always by way of being amateur mechanics, are for ever tinkering with components of their cars that in the majority of cases would operate just as well—possibly better—if they were left alone.

There is no need, for instance, to dismantle and clean a magneto contact breaker every month or so, to take apart and clean the carburettor, to open up and polish the dynamo commutator. These and certain other items, when they have been functioning correctly, may either be reassembled with less satisfactory adjustments or have the good effects of "bedding in" by use removed.

Neglect for excessively long periods is one thing; disturbing adjustments, etc., unnecessarily is another. The "happy medium" is desirable—viz., a routine system of inspection at definite intervals, as distinct from the haphazard tinkering that so often takes place with little more object than passing the time, pampering a nature inherently curious or interfering, or sheer fussiness.

"Prevention is better than cure," some of these people say. True; but the axiom as applied to some parts of cars can be over-emphasised. It should occasionally be counterbalanced by the adage "Leave well alone."



The famous All-Weather Tread is superior in traction. Press your hand upon this tread. Feel the grip of the deep-cut, sharp-edged blocks placed in the center of the tread where they belong. This illustrates its hold-fast action on pavement or road. **I**

The Supertwist Cord Carcass is superior in vitality and long life. Under a continued flexing or sudden road shock, where ordinary cords fatigue or snap, the extra-elastic Supertwist cords **2** stretch and recover like rubber bands.

IT WILL PAY YOU TO MAKE THIS DECISION

the
"I will buy only a leading make of tyre"

GOOD YEAR

3-21-34

KNOWING YOUR CAR

Just Illustrating how Much is that Little More.

MY friend Pendlebury's name should have been "Thorough". He is the kind of person who always unties the knot in a piece of string instead of cutting it. I've seen him take half an hour to open a small parcel, and he'd no more think of throwing the tools into the toolbox, like a human being, than he would think of going to church in his pyjamas. Everything must be just so. As a matter of fact, he wastes so much time being efficient that he seldom has any left for doing anything else.

Before Pendlebury bought his last car he spent about six months studying the specification. He sent to the works for a set of blue prints, learned the oiling chart by heart, and read every word of the instruction book and every advertisement and leaflet that was ever published about it.

Quite So.

"Knowing one's car is half the battle," he said to me. "If anything goes wrong and you don't know it, you are fogged. I've seen mechanics waste hours trying to take down some part, the construction of which they did not understand. The average man," he continued, warming to his subject, "knows next to nothing about his car. I doubt if you yourself can say offhand whether your back axle is fully or only semi-floating, and it would probably take you all day to remove the ball race from the bevel end of your propeller shaft. Now, I like to know everything there is to know, so that, if necessary, I can take the whole car to pieces and reassemble it without waste of time. It pays you in the long run."

No Argument.

I agreed, partly because I know what Pendlebury is like if you allow yourself to be drawn into an argument, and partly because, in theory, he was undoubtedly right. He usually is.

Well, in due course the new car arrived. It was a very nice car, fast and sporty looking. Its back axle, so Pendlebury informed me, was fully floating. He also told me a lot of other technical details which I have forgotten.

Before taking it out, Pendlebury spent the best part of a week studying it in the garage. He checked the valve timing with the diagram, also the ignition timing. He located every lubrication nipple, memorised the order in which the various odds and ends should be removed before lifting the head, and generally familiarised himself with every detail. In short, there wasn't a thing about that car that he couldn't tell you off-hand.

As I said before, it was a very nice car. It ran remarkably well and gave no trouble. Pendlebury was very pleased with it, though his intimate knowledge of its internals didn't look like being tested. Still, the fact that it had no secrets from him probably gave him added confidence.

All went well for several months; then one day I came across Pendlebury by the roadside. The car was jacked up, and Pendlebury had his coat off. He was very hot and seemed to have lost his customary serenity. I drew up.

Righteous Indignation.

"Hello," I called out, from my Oxford saloon, "something wrong?" Pendlebury straightened himself and mopped his brow.

"Only a puncture," he replied, "but the blessed wheel won't come off. I can't move the hub-cap anyhow."

I got out to lend a hand. The car had wire wheels, and Pendlebury was struggling with a large hub-cap spanner and a mallet.

"The fellow who screwed this hub-cap on must have been a Samson," he complained bitterly. "I've been banging at it for half an hour and I can't move it. These hub-caps are supposed to be filled with grease before leaving the Works, but I wouldn't mind betting they forgot this one and it has rusted on. I shall write to the makers as soon as I get home and tell them what I think about them."

A System that Sagged.

"Let me have a go," I suggested.

Reluctantly, and rather sneeringly, he handed over the mallet and the spanner. "You can have a try if you like," he agreed, "But it's a waste of time. I've banged at it as hard as I dare already."

I put the spanner on, gave it a tap, and off came the cap. Pendlebury's eyes nearly started out of his head.

"How on earth—?" he exclaimed.

"It was quite easy," I remarked casually. "Just a slight tap. That's all that was necessary."

"But——!"

"It's a left-handed thread," I explained. "You were trying to turn it the wrong way. Comes of not knowing your car properly."

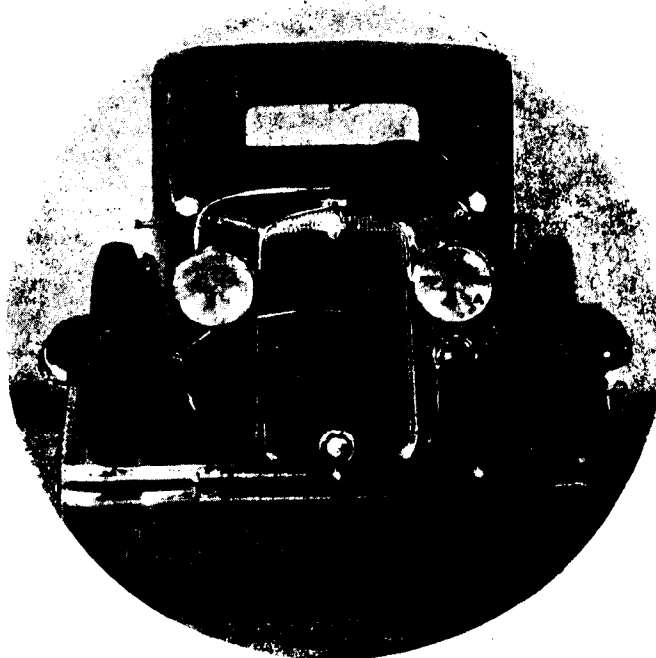
NEW MODELS INCREASE POPULAR CAR RANGE

With two new models in the line, Chevrolet's new car for 1931 comprises a wide range of passenger and commercial body types. The two new models this year are a convertible cabriolet and a landau phaeton for all-season driving. Addition of these new body types brings the total number of passenger car models to eleven, and makes possible the widest selection of body types in the low priced field ever offered by one manufacturer. The 1931 car offers a two-inch increase in wheelbase, bringing it to 109 ins., larger and roomier bodies by Fisher with mohair or broadcloth as optional trimming, and scores of refinements in appearance and performance despite the low prices.

Among the improvements are a fully insulated front compartment, easier steering, more durable clutch, smoother and quieter transmission, and liberal use of rustless chromium plate on exposed bright parts.

In addition to the two new models, the line comprises three open types the Sport Roadster, the De Luxe Roadster, the phaeton and the De Luxe phaeton and four closed types—the Town Car, Sedan, De Luxe Sedan, and the Convertible Cabriolet. All sport models come equipped with the new and popular chrome-plated radiator grille. All models have smart wire wheels, with 4.75 x 19 tyres, as standard equipment. Hubs are very large, of the concealed bolt type.

The two-inch increase in wheelbase has been utilized throughout the line to increase the roominess and comfort of the new bodies. Smart new Duco colour combinations, the addition of decorative body features and a head-on appearance extensively changed from the 1930 car combine to



Front view of 1931 De Luxe Chevrolet radiator, showing grill screen of distinctive design.

make the 1931 model decidedly finer in appearance than any of its predecessors. All body mouldings are pressed integral with the body panels, thus eliminating all separately applied moulding with their consequent difficulties. The drip moulding also is pressed integral with the roof panels. This method of construction eliminates the inevitable rust streaks which result when the moulding is separately applied, because the paint chips off at the connecting line.

Such fine features as assist cords, ash receivers, arm rests, and silk roller curtains harmonizing with the interior trimmings may be found in various models in the line. All

sport models have a larger rear deck to add to the comfort of the dickey-seat passengers. All closed models have the slanted non-glare windshield, the adjustable driver's seat, and other features which have made Fisher bodies the hallmark of quality in the fine car field. Mohair or broadcloth trimming is optional with all closed models.

The new famous fifty horse-power valve-in-head six-cylinder engine which Chevrolet introduced in 1928 is retained in the new car in all its fundamentals, although it has been refined for greater rigidity, smoothness and durability. Ribs added to the cylinder block achieve a 43 per cent increase in rigidity with only one and a half per cent increase in weight.

The cumulative effect of the improvements in the new model, which extend to every fundamental part of the chassis and body, mean a safer, longer lasting, better performing, and very much smarter appearing car. This factor, coupled with the price, represents a product which promises to prove one of the most popular cars in the history of the company.



Presenting the News of the Month together with Interesting Notes from all Sections of the Field.

French Motorists Oppose Petrol Tax.

MOTORISTS in France have been aroused by the introduction of a bill which proposes to replace the existing tax on motor cars by a supertax on petrol.

Those in favour of the bill say that the present system of taxing the car itself is unfair to the ordinary user, who is called on to pay as much in taxation as owners who average double and even ten times the mileage. The bill is based on the principle that the tax on motoring should be in direct ratio to the use made of the roads.

It is further stated that, under the present system, the owner of a ten horsepower car pays a direct tax of Rs. 150 a year. Such a rate of taxation, if the impost were based on gasoline consumption at the rate of Rs. 1/8 a gallon, and assuming that the car used 11 litres for every 100 kilometers, would give an ordinary ten horsepower car a mileage of 14,375 a year, or approximately a little over 275 miles a week. This is far above the average motor-car owner's record.

Critics who are adversely inclined to the proposal insist that, although the average motor car owner would apparently benefit from the change, the proposal would prove unworkable in practice and would result in serious hardships to owners of commercial vehicles.

In 1929 these comprised nearly one-third of the total motor vehicles registered in France, while over 70 per cent, of the so-called touring cars are used primarily for business purposes by traders, commercial travellers, agriculturists and others.

European Automotive Business Improving.

Marked improvement in sales and employment by General Motors operations in Europe was

reported recently by Mr. James D. Mooney, President of General Motors Export Company, on his return to America after a business trip to Europe.

Mr. Mooney pointed out that the downward sales trend in effect since last June had been checked in December with a substantial rise occurring each month since.

April and May normally are the peak months for automotive shipments with sales beginning to taper off in June. In European territory the year end decline usually extends through January and February, with a rise beginning again in March. January and February normally are the lowest months of the year. However, I found that in December our European volume indicated a definite check in the downward trend which had been in progress since last June. In December the total sales of our nine European operations increased 21 percent over November. In January, despite normal expectancy of a seasonal drop, the sales increased 23 percent over December, and again in February there was a substantial increase over January. February sales, in fact, were higher than they have been for seven months past.

Four of our operations, the plants in England, Belgium, Denmark and Sweden, had the biggest January in their entire histories.

January and February are also normally the lowest months in the entire automotive export territory, which includes all the world outside the United States and Canada. Our total plant sales in the export world in January again went contrary to seasonal expectations, being substantially higher than they were in December, and in February there was again a further increase over January.

In all past depressions, the automotive industry has been the first to show definite signs of recovery

and has led all others back up the road to prosperity. If history is repeating itself again in this present instance, we certainly have every reason to feel encouraged from the signs I was able to read during my stay abroad."

Up-to-Date Roads Penetrate Africa.

The increase in modern roads in some of the darkest parts of Africa where heretofore only big game hunters and ivory gatherers have ventured is resulting in automobiles carrying products to people who have never before been in touch with the modern world. The new highways will stimulate demands for a wide range of industrial products. The Nile and the Congo are now linked by a road. A new 600-mile highway from Alexandria to Luxor is projected and another is to be built to Timbuctoo.

To Resume Trans-Canadian Automobile Trip.

Delayed by unfavourable weather, the trans-Canada auto, Nova-Columbia, is soon to resume its journey, the next stage being down the 72 miles of snow and ice from the top of Lake Nipigon to a point near Cameron Falls. Gus McManus will be in charge of the car when it starts its perilous dash across the ice of Lake Nipigon. In preparation for the heavy going through snow and ice, Mr. McManus has equipped car a roadster with lowered top so that the driver may have a chance of quick escape if the car strikes an air hole in the ice. Mr. McManus took over the task of Healy E. Needham when injuries forced the latter to abandon the wheel of the car which he had successfully driven from Hearst to Nipigon. The trail-blazing Buick is out to capture the Rutherford medal for the first trans-Canadian motor tour, which is the prize trophy of Canadian motordom.

Golfer versus Motorist

The golfer and the motorist have again been featuring in the Courts. In a case heard recently at the Nottingham County Court the motorist was driving his car along a public highway when a ball driven from the Bulwell Forest Golf Links hit it and damaged the windscreen.

Four main points were made for the defendant golfer. The shot, it was said, was a good straight drive down the fairway, but the wind brought it on to the road; the golfer, before he made the shot, looked to see if the road was clear, but the car had come out from under a bridge, exactly, apparently, at the wrong moment; and it was alleged that since the golfer defendant was a visitor, it was the Club which was liable for having a hole in such a position.

His Honour Judge Hildyard, K.C., held however, that proper care had not been taken by the golfer to see that the road was clear before driving, and accordingly gave his judgment in favour of the driver of the car for the amount claimed and costs.

Motor Cars Invade the Near East.

Some interesting sidelights are thrown on the use of automobiles in those states of the Near East which are under French mandate.

In these states, there were in service in 1919 twentyfive automobiles. Before the end of that year, about one hundred cars had been imported from Egypt. From then on the number of cars in service grew without interruption. In 1921 in Great Bebanon alone there were 1000 cars; in 1923, 1300; in 1926, there were 3700 passenger cars and about 250 trucks in the whole of Syria and in 1928 the number exceeded 6000.

One of the principal reasons for this comparatively rapid development of automobile traffic in the Near East is the fact that the total length of railways in the states under French mandate does not exceed 400 miles, whereas the total length of the public road system is 2800 miles, of which about 2200 miles are hard-surfaced roads and are negotiable at all seasons of the year.

Motoring in the Clouds.

The world's highest automobile highway climbs to the top of Mount Evans, near Denver, Colorado, U. S. A.

Electro-Mechanical Device Stops Car when Bumper Strikes Object.

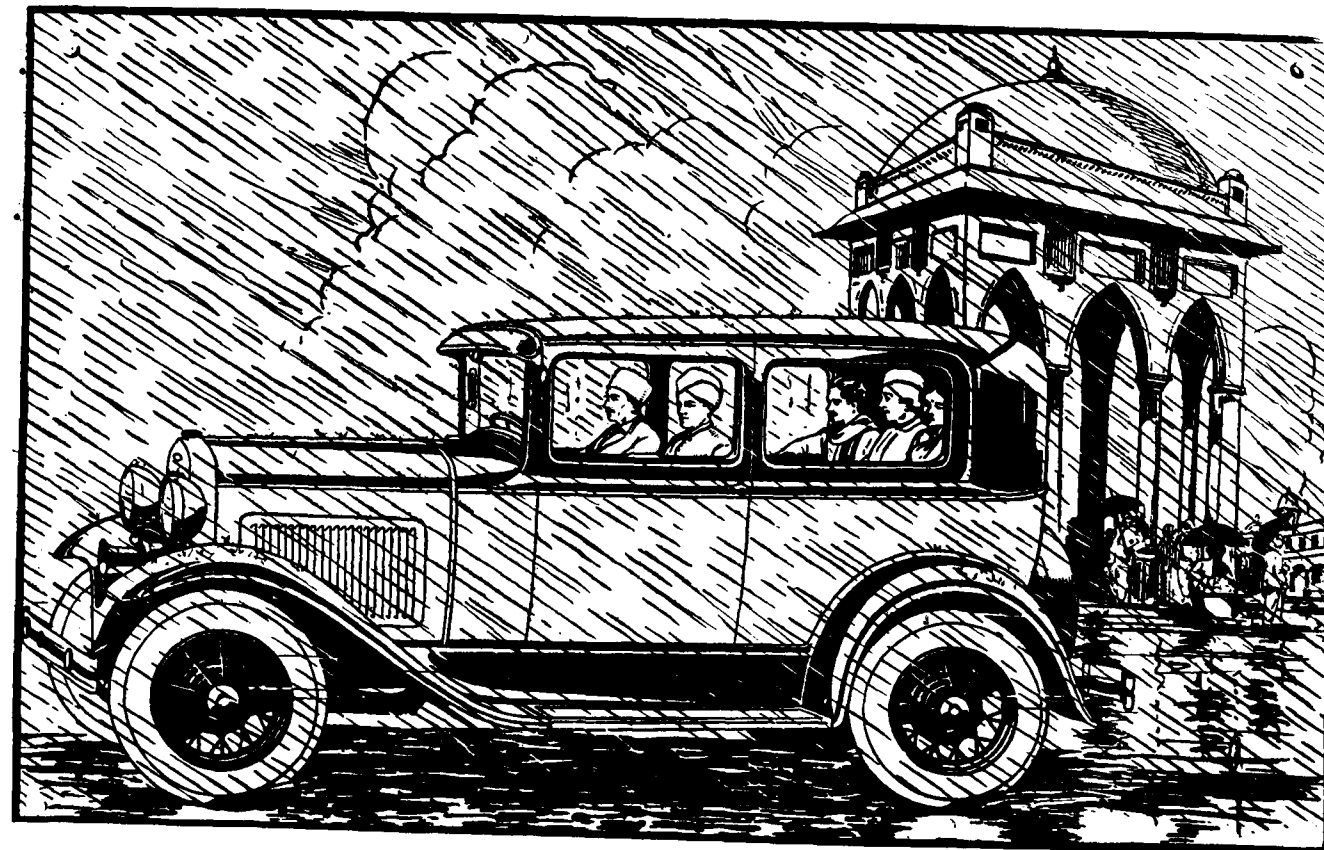
An electro-mechanical device known as the "Sure-Guard," designed to stop an automobile in much less time and space than would be required by a human operator was successfully demonstrated recently in New York.

The device consists, elementally, of a powerful coil spring in a cylinder which is attached under a car and connected by wire with the front bumper and a button on the dash. A slight pressure on the bumper, or the button, closes an electric circuit which releases the spring. The ignition is immediately cut off and the brakes are supplied. Pressure on either the bumper or the button will stop a car in approximately one-fifth of the distance required in ordinary braking.

Automobile and Trucks Aid Paraguay.

The automobile and motor truck are playing an important role in the economic development of Paraguay. The outstanding handicap to Paraguay's progress is the lack of adequate transportation facilities. There are but two paved hard-surfaced roads in the country at present. One of these is a granite road running from Ascuncion, the capital, to Trinidad. Two macadam roads between Paraguay and Bolivia are under construction.

At the beginning of 1930 there were registered in Paraguay 895 passenger automobiles and 772 trucks and buses as against a registration of only 50 motor vehicles in the country a year ago.



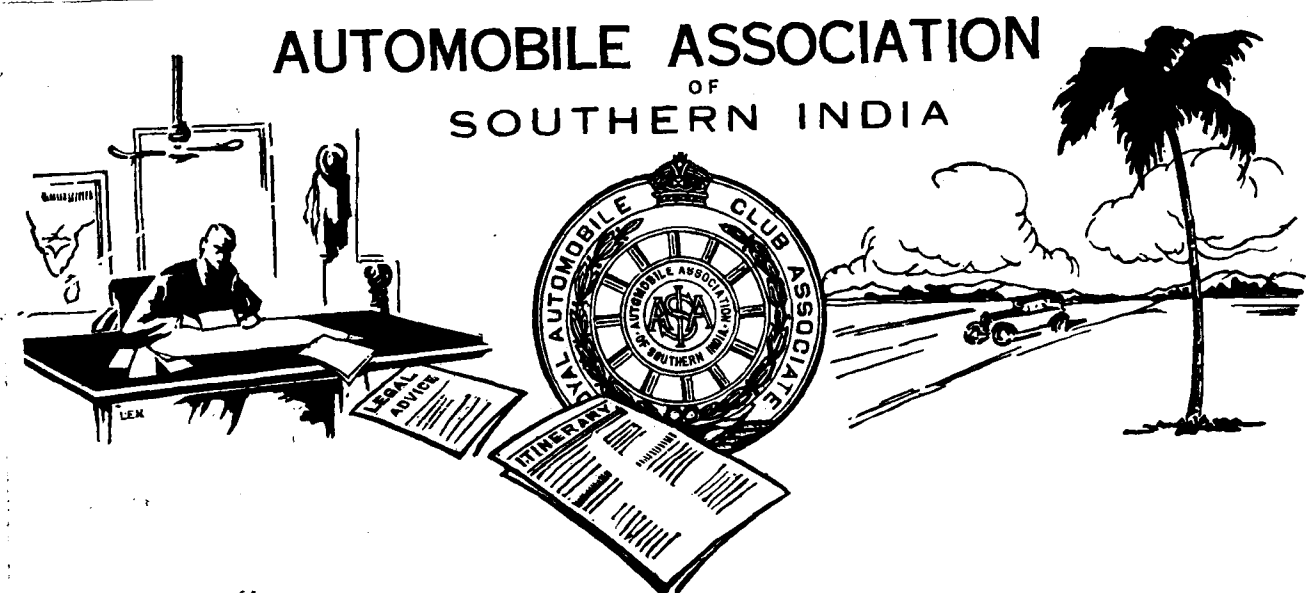
WHY WAIT UNTIL AFTER THE MONSOON TO BUY A CAR?

Ford closed cars are built to withstand all kinds of weather conditions and are not affected by rain.

The bodies are all-steel and weather-tight — the exterior metal parts are of Rustless Steel — The four wheel brakes are fully enclosed. In a few seconds the spacious windows can be quickly closed to keep out the rain or easily opened for ventilation.



FORD MOTOR COMPANY OF INDIA, LIMITED.
BOMBAY . CALCUTTA, . MADRAS . MULTAN.



Secretary's Report for May 1931.

Committee Meetings.

1. The Committee assembled on 8th May 1931 and amongst routine matters passed resolutions on the following subjects :—

Nilgiri Roads.

(a) Desiring members whose travels may take them along Nilgiri Roads to bring to notice any cases of marked discourteous conduct on the part of bus drivers on those roads. Reports should be sent to the Secretary and must include :—

- (i) the registered number of the bus ;
- (ii) place at which incident occurred ; and
- (iii) time and date.

Accidents Procedure.

(b) Postponing for further consideration a series of notes drafted by the Secretary with a view to aiding members who may be involved in an accident. A revised draft will be considered at the next meeting of the Committee.

Motor Taxation.

(c) Confirming Secretary's action in appealing to the Madras Government for the early assembly of a representative unofficial Committee to discuss anomalous and "hard hit" cases in connection with the Madras Motor Vehicles Taxation Act.

*Note :—*The Madras Government has since intimated that it is of opinion that it will be inadvisable to assemble such a committee until the act has been in force for at least one year.

Motor Taxation Act.

(d) Confirming Secretary's action in asking the Madras Government to furnish the A.A.S.I. with a copy of all rules and general orders issued on the subject of the Madras Motor Vehicles Act, to

enable the A.A.S.I. to assist Government by disseminating information concerning the act and answering queries relating thereto.

*Note :—*The Madras Government has replied that all important rules, amendments &c., will be published in the Fort St. George Gazette or in a Press Communique; also that any special instructions issued to Licensing Officers are intended solely for their information and guidance and therefore cannot be communicated to the Association.

Licensing.

(e) The Committee also considered a suggestion that Government should be asked to appoint the Secretary of the Association to be a Licensing Officer for its members. It was decided to obtain detailed information as regards procedure and to settle certain safeguards before arriving at a decision.

Motor Vehicles Rules All India.

2. A set of "Draft Motor Vehicle Rules for All India" received in March 1931 having been fully reviewed, the Committee's criticisms and suggestions were completed and forwarded to The Madras Government and to the Road Engineer with the Government of India.

Motor Taxes.

3. Attention is invited to a Fort St. George Gazette Notification published on 19th May 1931 authorising the police to examine vehicle licenses whenever such vehicles are stationary; also for the Commissioner of Police, Madras, to demand payment of tax due within ten days from the issue of the demand notice, and to take action in accordance with Section 7 of the Act in cases where the notice is disregarded (i.e., summon the owner before

a magistrate who may inflict a fine and recover the amount of the tax as though it were a fine).

Motor Taxes.

4. With reference to para 5 of the "Notes on Madras Motor Vehicles Taxation Act 1931" issued to all members in April last, unofficial information has been received that the fifteen days exemption from taxation authorised by Gazette Notification No. 633 is an aggregate of fifteen days in a quarter, not "fifteen consecutive days" as surmised.

Abolition of Tolls.

5. Although no definite information has been received on the subject, it is understood that the Several Indian States and the French Government are seriously considering measures for the abolition of their tolls on a reciprocal basis with the Madras Government.

Bridges.

6. During the month information has come to hand of the completion of some important bridges; i.e.

- (i) *Gudilam River Bridge* at Cuddalore on Pondicherry—Trichinopoly Road. The restoration of this bridge is complete and the bridge has been opened to traffic.
- (ii) *Russikuliya River Bridge* near Ganjam on the Great Northern Trunk Road has been opened to traffic.
- (iii) *Chitanatham River Bridge* near Mannapara on Trichy—Dindigul Road is completed, but as the approach roads have yet to be laid it has not yet been formally opened to traffic.

Bridges.

7. Information has been received that
- (i) the repair of damaged wooden bridges on the Calicut—Gudalur Road will be taken in hand at once.
- (ii) the completion of the Mahe Bridge on the Calicut—Cannanore Road has been unavoidably delayed owing to unforeseen difficulties which have necessitated changes in the plan and supply of materials.

One Day Tours.

8. In co-operation with the Editor of the Madras Mail, a weekly series of illustrated articles on tours to places of interest has been commenced in that newspaper. The Madras Mail furnishes the photographs to illustrate articles furnished by the A.A.S.I.

It is intended to continue this series for most of the important towns in the Presidency and eventually to embody them in the new Guide Book.

Flood Information.

9. The Madras Government has very kindly requested the Presidents of all District Boards to keep the A.A.S.I. posted with regard to the opening

of new bridges, the closing of bridges and roads owing to damage by floods and subsequent re-opening of same.

The opportunity thus offered for improving our "flood report" scheme has been taken and all District Board Engineers asked to co-operate to make the scheme a success. A list of places at which flood reports will be posted will be issued with my next report.

Weather Report.

10. Experience has shown that the daily weather report issued by the Madras Observatory is not sufficiently comprehensive to enable one to forecast the state of certain large unbridged streams which cross important trunk roads.

To improve matters in this respect I am negotiating with Revenue Department Officials for rainfall reports from the catchment areas which effect those streams.

Maps.

11. The stock of The Madras Presidency Road Map (1929 print) is now exhausted and a reprint will not be available until September or October. I am in communication with the Madras Survey Office with a view to effecting certain improvements in the new Survey map. The possibility of producing a cheaper map is also being explored.

Secretary Touring.

12. The Secretary for some time past, had been projecting a visit to Calcutta by road—with a view to reconnoitring a little known route which leaves the coast road at Berhampore and climbs over the Eastern Ghats through Russelkonda and Phulbani—down to Sambalpur thence over the Chota Nagpur Plateau via Ranchi to Asansol on the Grand Trunk Road 120 miles N.W. from Calcutta. He was also desirous of discussing with the Automobile Association of Bengal, the draft Motor Vehicles Rules for All India which have been reviewed recently and are to be discussed at Simla in August by a strong Committee (at which the A.A.S.I. is not to be represented). However, it has been found undesirable for the Secretary to be away from Headquarters for any lengthy period for the present and the projected tour has been postponed indefinitely.

Level Crossings in Madras.

13. The inauguration of an accelerated train service by the South Indian Railway, consequent on the opening of the Electrified Section of that railway from the Harbour to Tambaram, on 1st May, has given prominence to the incomplete state of the over-bridges intended to obviate delays to road traffic. Sir Percy Rothera, in an article on the subject in "The Madras Mail" has explained why the completion of the over-bridges has not coincided with the commencement of the Electric Train Service. In doing so he has laid stress on the necessity for a public Board or Committee competent to deal with public utility schemes. In

this the A.A.S.I. fully supports him. The necessity for traffic Advisory Committees was represented to Government by the A.A.S.I. several months ago, but with no result the Government being unable to consider the appointment of such a committee at present.

Road Sense.

14. Series of pamphlets on the subject of Safety First (or Road Sense) have been obtained by the A.A.S.I. and supplied the Government Officials in the hope that the education of the masses in this most essential subject will receive early consideration.

District Representatives.

15. Mr. M. N. Manickam Chettiar of Sri Murugan Co., Ltd., Pudukottah has been appointed Honorary District Representative for the Chettinad.

Guide Book.

16. Information regarding Travellers Bungalows, Bridges, location of mile stones, unbridged streams &c., also Town Plans, continues to come to hand but not as rapidly as is wished. However considerable progress has been made.

International Touring.

17. A copy of an International Convention held in 1926, and ratified by the British Government in 1929 has come to hand.

This convention introduces separate International Permits for Motor Vehicles and Drivers, of which specimen copies have also been received. Under its terms a Driving Permit can be issued irrespective of whether the holder is in possession of a Vehicle Permit or not. However, the convention does not appear to have been ratified for India and the

authorities in India apparently have no information about it. This is being enquired into as it is a great boon for a traveller on the continent of Europe to hold an International Driving Permit, since ordinary driving licenses can only be obtained at considerable cost and after much delay.

Automobile Signs.

18. The Convention referred to para. 17 above also reserved the "Triangular form of Road Sign" for automobile danger signs. No mention of colour is made but five standard symbols for painting in white in the centre of triangular signs, have been adopted for international use.

It is also permissible to use a hollow triangle in places where weather conditions preclude the use of a solid triangle.

Touring Abroad Customs Duty.

19. Information has been received from the R.A.C., London that the alternative system of depositing £50 in cash and taking out an Insurance Policy for the balance of Customs duty leviable, can only be arranged for residents in Great Britain and Northern Ireland. Visitors from India must either—

- Deposit the Customs Duty in full or
- Make a cash deposit of £50 and furnish an English Bank guarantee for the balance of the Customs Duty leviable.

French Customs Duty.

20. Information has also been received that the basis for calculating French Customs duty has undergone a change. For visitors from India the duty is calculated on an unladen weight basis—as follows.

(Continued on page 178).

Weight Basis	Minimum Tariff	General Tariff
Cars weighing up to 22 cwts.	£7 per 2 cwts. or part.	£27 per 2 cwts or part.
" " 22 cwts. up to } 30 cwts.	£8 " " "	£31 " " "
" " 30 cwts. up to } 35 cwts.	£9 " " "	£35 " " "
" " 35 cwts. up to } 40 cwts.	£11 " " "	£43 " " "
40 cwts. and over	£13 " " "	£57 " " "

To this must be added a Luxury tax of 6% on the value of the car plus the duty on a weight basis. The following is an example of the method of calculation:—

Car valued at £300 weighing 50 cwts.

Example:	50 cwts at £13 per 2 cwts.	£325	0	0	Duty on car
Minimum Tariff.	6% Luxury Tax on £325	19	10	0	
	6% Luxury Tax on value of £300	18	0	0	
					£362 10 0



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BOMBAY,

MADRAS,

KARACHI,

DELHI.

Haardt Transasiatic Expedition.

MR. G. M. Haardt, Vice President of the Societe Anonyme Andre Citroen of Paris, has started with ten Citroen tractors, each equipped with a trailer upon an expedition across Asia which it is estimated will take 18 months to complete. He will leave from Beyrouth, Syria and travel East through Northern Afghanistan and the Pamir to Kashgar. He will touch at Peking and then go south through Indo-China, Siam, Burma, India and Arabia on his return journey to Beyrouth.

It is interesting to note that his itinerary will follow the general route covered by that famous earlier traveller Marco Polo.

The expedition will travel through extremely hazardous country from which few, if any, reports of geographic and geological conditions have reached the world at large. The National Geographic Society of the United States is co-operating with Mr. Haardt and the French Government have designated French scientists to accompany the expedition. The entire personnel will comprise of about thirty people. In addition to the investigations to be conducted and the reports to be made on the geographic and geological conditions to be found, it is expected that approximately one half million feet of talking moving picture film will be taken recording for the first time folk lore and living conditions, as well as obscure native languages which have not heretofore been brought to general knowledge.

Mr. Haardt and his associates have been working on this project for several years and have concluded their negotiations with the governments of the several countries through which the expedition will pass, assuring them of their best co-operation successfully to attain the aims and purposes of the party. Various supply depots along the route have been located and Mr. Haardt has made arrangements for the care of supplies at these points. Spare machine parts, food, clothing, as well as oil and gasoline supplies, will go forward.

The Vacuum Oil Company have arranged with Mr. Haardt to supply this expedition with Mobiloil and grease for the lubrication of the automotive units involved. Arrangements for the supply of gasoline have been made with the Standard Oil Company of New York for all points where they are in a position to handle readily the supplies and this company had agreed to co-operate with the Vacuum Oil Company in forwarding oil and grease supplies to interior points from Vacuum Oil Company bases to the expedition depots.

The National Geographic Magazine expects to release several articles regarding the progress of this expedition during the coming year and a half while the trip is under way.

ARAMGARH (KULU) FRUITS.

The finest obtainable in India and straight from the Orchards to your table ... 4, 6, & 9 lbs. net for Rs. 2-8-0, 3-12-0 & 5-2-0 respectively.

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Hygienic dried apples and pears Rs. 1-2-0 per lb. or Rs. 5-0-0 per 5 lbs.
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Tele. "Forrest Aramgarh" Raison.

Automobile Association of Southern India
Secretary's Report.

(Continued from page 176.)

The General Tariff applies to all vehicles manufactured or imported to France from South Africa, Australia, Brazil, Bulgaria, Chili, Finland, Hungary, British India, Latvia, Lithuania, Soviet Russia.

Minimum Custom.

Duty 54% ad valorem, including Luxury Tax.
General Customs Duty 81% ad valorem, including Luxury Tax, or Custom Duty on a weight basis, whichever is the greater.

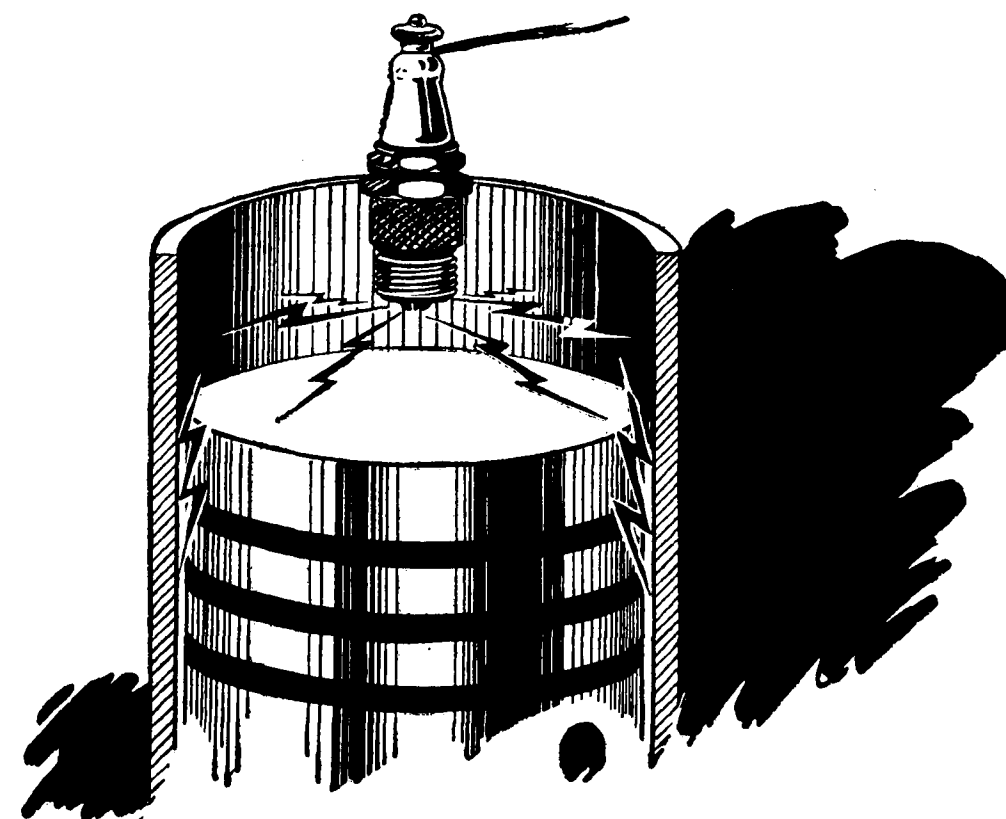
Itineraries.

21 Application for route itineraries continue to be numerous and much labour is involved in their preparation and despatch. The possibility of including small scale skeleton maps to illustrate itineraries is being explored.

Membership.

22. During the month 16 new members were elected, while there were 7 resignations. The membership now stands at 920 of whom 88 are cycle members.

Madras, } F. CHURCH, Major, (Retd.),
1st June 1931 } Secretary.



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Publisher's Notices

The South India Motor Owner

Published Monthly by

Eastern Technical Publications,

Wood's Road, Mount Road, Madras.

'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3 postage free payable in advance or recoverable by V.P.P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 181.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.

Readers Own Copies Bound Rs. 3
plus postage.

Missing copies can be replaced : As. 4 per copy.

As the stock of past issues is limited we would urge readers requiring bound volumes to order at once to avoid disappointment.

**Eastern Technical Publications,
Mount Road,
MADRAS.**

THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

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CALICUT	... English and Scottish Joint Co-operative Wholesale Society Ltd.
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SECUNDERABAD...	... Madras Cycle & Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Cadillac.

CALICUT	... English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	... Byramshaw & Co., Ltd.
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MADURA	... T. V. Sundram Iyengar & Sons., Ltd.
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TRICHINOPOLY	... Aiyer Motor Co., Ltd.
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SALES & SERVICE GUIDE—
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ing Station.
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Fargo Trucks.

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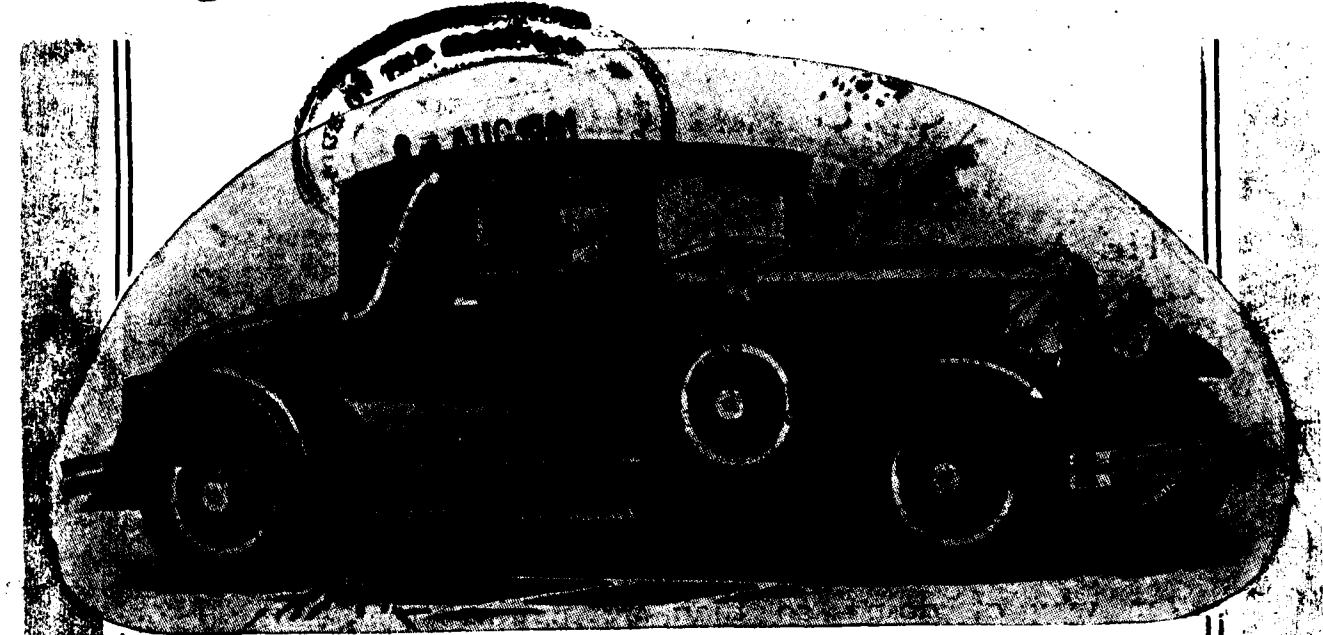
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Official Organ of the Automobile Association of Southern India



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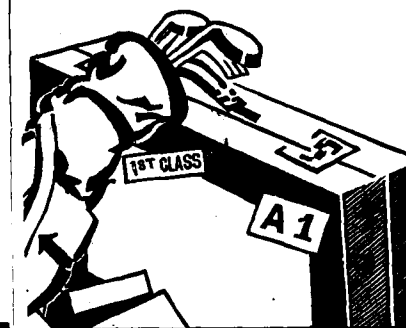
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See page 206

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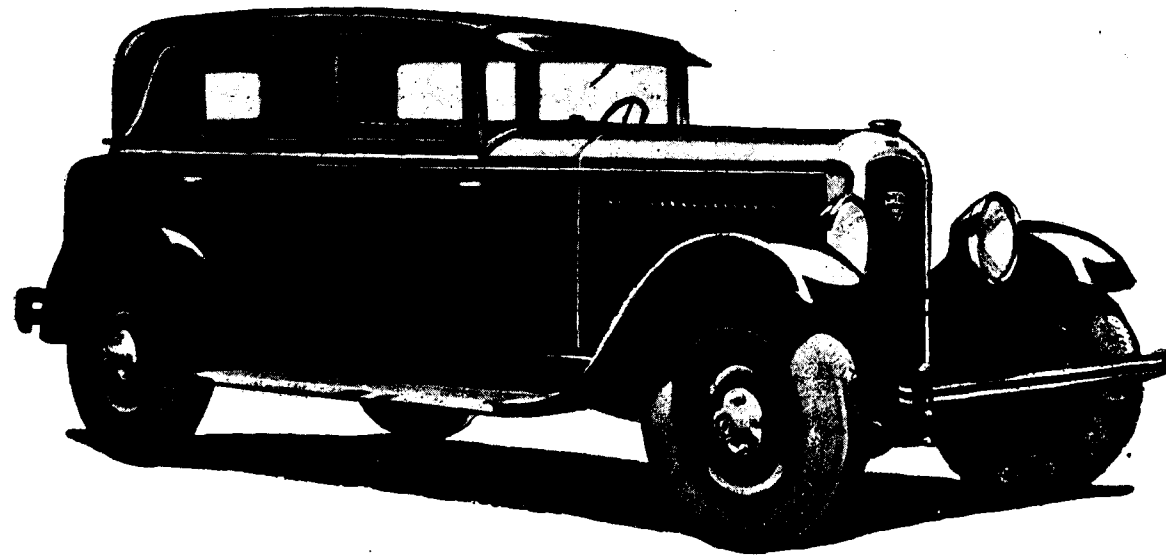
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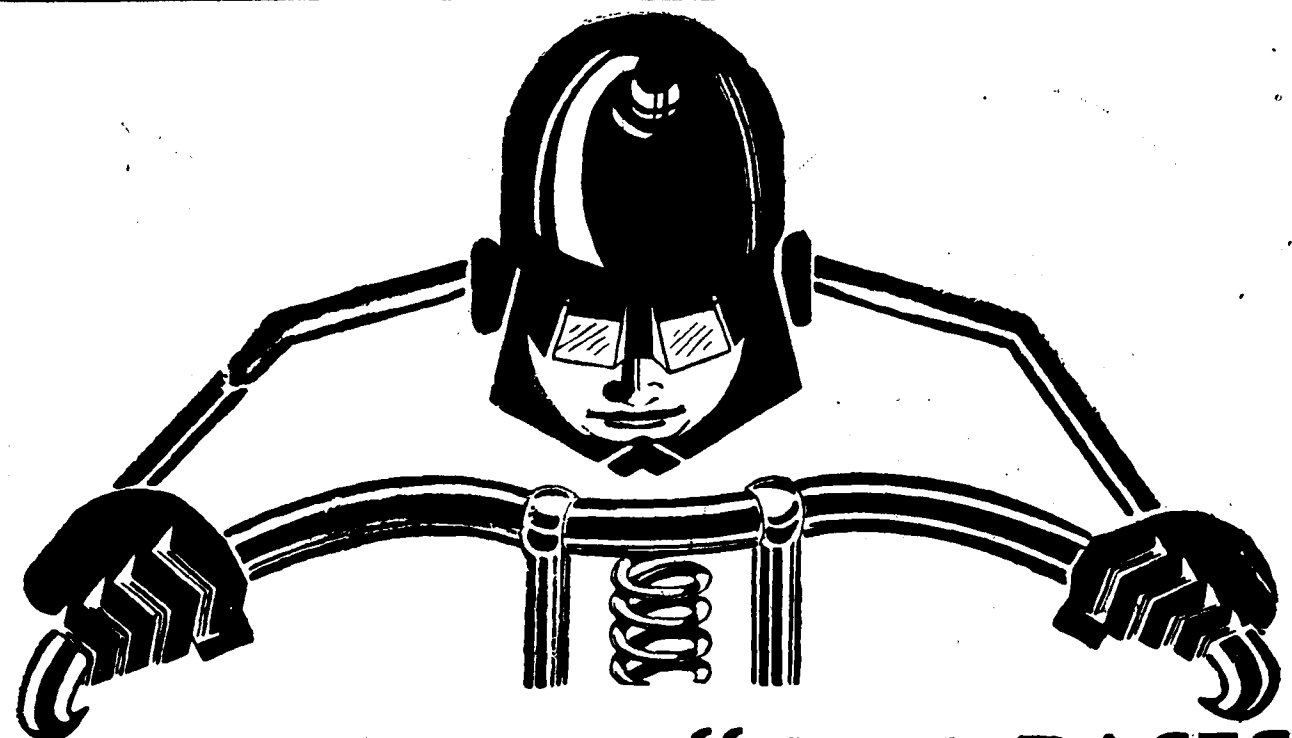
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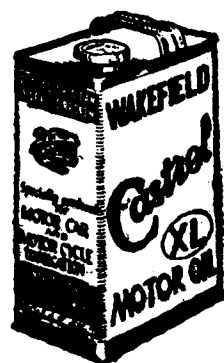
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THE
SOUTH INDIA
Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.

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THE NEED for ACCURATE ACCOUNTING.



THE importance to dealers of knowing the facts in connection with the operation of their establishments was forcibly discussed in a personal message issued to all General Motors dealers and their bankers on June 15th by G. C. Seers, Managing Director of General Motors India Limited.

Below are given a few of the main points of Mr. Seers' talk:—

"In my contacts with various motor dealers, I have stressed the importance of what I will term 'fact-finding' in placing General Motors' distributing activities on a firmer foundation of profit and financial strength, at the same time insuring a more stable and a more effective service to the public.

While the programme is being presented individually and collectively as a part of this Company's general operating plans, it occurred to me that it would be desirable to present the picture in a message to all motor dealers, with particular reference to the broader phases of the problem.

A Common Problem for Dealer and Manufacturer.

This problem confronts not only each dealer, but likewise each manufacturer. The present and future success of any manufacturer in the automotive business must be directly measured and limited by the success of that manufacturer's dealer organization. In this case certain of the fundamental causes are not hard to see. Corrective measures, however, are somewhat hard to prescribe. When I say "hard to prescribe," I am speaking fundamentally. It might not be difficult to inject into the situation temporary measures of relief. If, however, they are not of a fundamental character, they would serve only to intensify and not correct our weakness—there would result no real progress.

A Frank Talk to Dealers by a Well-known Expert.

Whilst the terms of this article are directed toward motor dealers, there is much in this plea for more accurate business accounts which will be read with interest by all who realise the superiority of efficiency over carelessness. Particularly in these days of acute trade depression is there a greater need for accuracy and efficiency in accounts than ever before.

It is absolutely essential that we work along sound economic lines if we are to achieve a constructive result and effectively solve or make progress toward solving this problem that faces us.

The distributing end of the business—the business of the dealer—is, of course, a retail operation. In that sense it is in the same category as the retail end of other industries. To my mind, however, amongst other things, the character of the product and the large individual transactions involving important financial responsibility, the

retail end of the automotive industry presents important differences. It has not only the sale of the new product—practically the sole function of the average retail establishment—but it has the servicing of that product. In addition to this there has come into the picture during the past few years the retailing of the product that is taken in exchange for the new product—the used car. This does not appear, in principle, to anywhere near the same degree in other lines of retail operations.

Further, in the distributing end of the automotive industry, there is an unusually close relationship with the manufacturer. In very few other lines of merchandising is the success of one so completely predicated upon the success of the other. It is clearly the responsibility of the manufacturer to adopt such policies as will contribute to the success of the distributing end.

To act intelligently, we must have facts, therefore, we must develop ways and means whereby we can determine those things that are wrong in order that we may effect improvement. We must measure the extent to which they are wrong and the bearing that they have on our problem. It is equally important for us to know and to be able to

measure those things that contribute to a better order of things so that we may forcibly promote that phase of our activities.

It was reasoning somewhat along the above lines that led General Motors to believe that if it were possible properly to evaluate all the factors influencing the distributing end of the business in a manner similar to what had been found to be so absolutely essential in the manufacturing end, that around that idea progress could be built. The development of this idea of fact-finding resulted in the establishment of our Dealer Accounting System. The primary idea was to furnish firstly, the fact-finding apparatus, and secondly a method of maintaining the integrity of that apparatus once installed. To develop this was a large undertaking.

Any business consists of a miscellaneous group of expenses and various sources of income. Any particular item of expense is justified on the sole consideration that it promotes, directly or indirectly, the progress of the business. The total expense is justified only when it produces a gross income in excess of total expense. It is not, therefore, a question of expense but entirely a consideration as to whether the expense has a favourable influence on our profit position.

Confidence of the Banker.

There is an important additional factor involved in our problem. It is the banker who assists both the manufacturing and the distributing ends of the industry to a greater or less degree in financing their operations, hence making an important contribution, enabling us to do a larger and better business than would be the case if we were limited entirely to our own financial resources. The commodity in which the banker deals is money, but the fundamental principle upon which his business is based is confidence. As a matter of fact, confidence is in many cases a more important consideration for banker co-operation than individual assets. We must recognize that the banker is a trustee—he is dealing with a commodity that belongs to others.

Confidence in the honesty of purpose, the ability and soundness of the individual or of the individual's business, and of the industry of which that business is a part, are essential elements in securing the confidence of the banker and obtaining the co-operation that we need.

Let us deal frankly with this phase of our problem. We recognise that the attitude of the banking fraternity towards the distributing end of the automotive industry is not, in many cases, what we should like to have it. We can not find any fault with that attitude. In such cases where it exists it is more than likely to be our fault. By "our" I mean the dealer or the manufacturer—usually both. To correct this situation is an essential part of our problem. Here again the manufacturing and the distributing ends have a joint responsibility.

To my mind, no more constructive step can be taken towards building a stronger foundation of banker confidence under the distributing end of the automotive industry than to develop in the minds of the banking fraternity the fact that we are in every sense of the word masters of our business, that we know the facts concerning each and every part of it and their relation to the whole, that we know what we should do and what we should not do to make our business a dependable and profitable business, that we are going to be governed by the courage of our own convictions. Then we will have a business and an industry which the banker, in his position of trustee, can, with confidence, support. A balance sheet properly developed, effectively audited and discussed in an intelligent manner with any banker is a stepping-stone to a relationship with that banker which means important progress in dealing with the problem that confronts us.

In this discussion I have used the term "fact-finding" rather than "accounting." Accounting conveys the all too universal impression that we are dealing with the past. This is not in any sense of the word the modern conception of accounting. It can be made a vital force in indicating the route we must travel



At a recent Government House function in Madras Mr. F. Byramshaw, of Messrs. Byramshaw & Co., Ltd., was present along with his nephew and Mr. Byramshaw is second from left. His nephew and wife are seen shaking hands with H. E. the Governor and Lady Stanley.

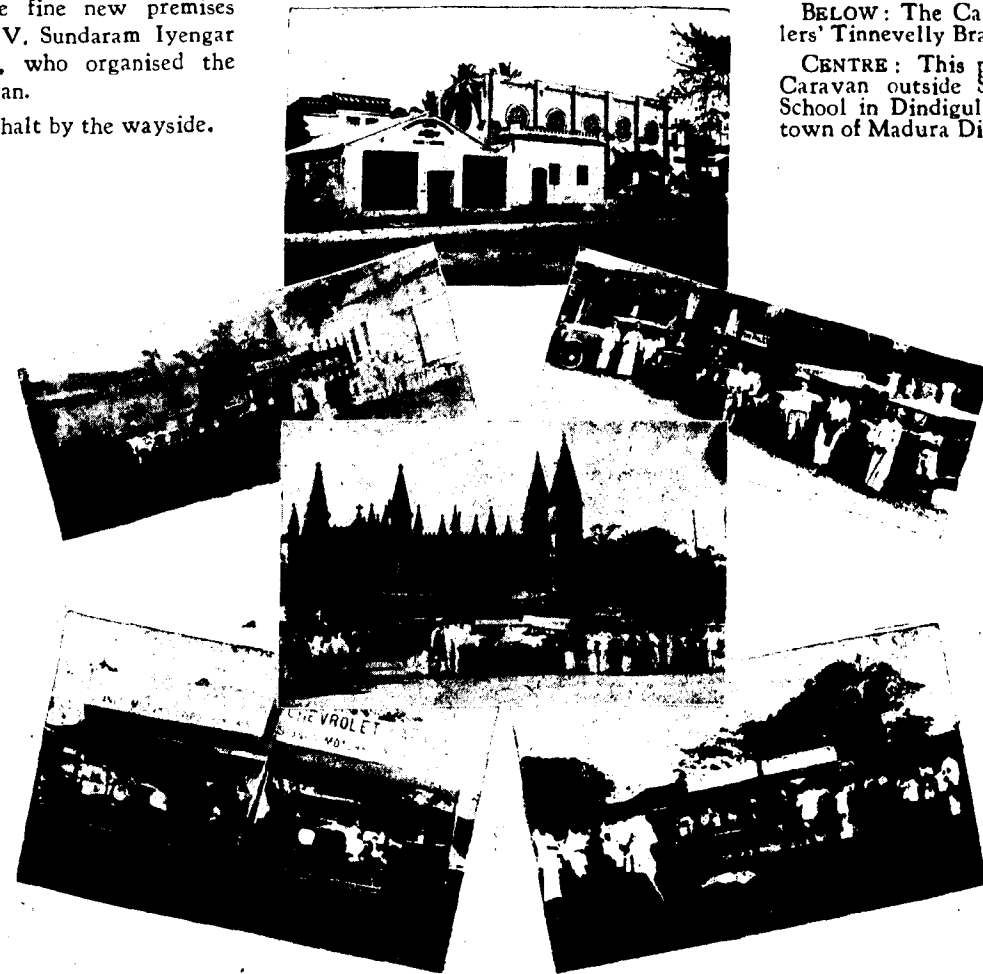
forward in order that a more constructive result may be obtained. Properly developed and intelligently used, fact-finding can be made to have a very important influence on financial stability and the insuring of a satisfactory profit. Irrespective of how constructive that influence may be, however, I want to make it plain that it can only contribute to the degree in which it is used, and used intensively and aggressively. It would be greatly to be

regretted should the thought become established that fact-finding in itself can contribute anything in the way of progress toward the solution of our problem. THE ESTABLISHMENT OF FACTS IS A USELESS AND UNNECESSARY EXPENSE UNLESS WE EFFECTIVELY EMPLOY THOSE FACTS AND HAVE THE COURAGE TO ACT IN HARMONY WITH WHAT THEY INDICATE.

Co-operative Publicity in Southern India.

RIGHT: The fine new premises of Messrs. T. V. Sundaram Iyengar & Sons, Ltd., who organised the Madura Caravan.

BELOW: A halt by the wayside.



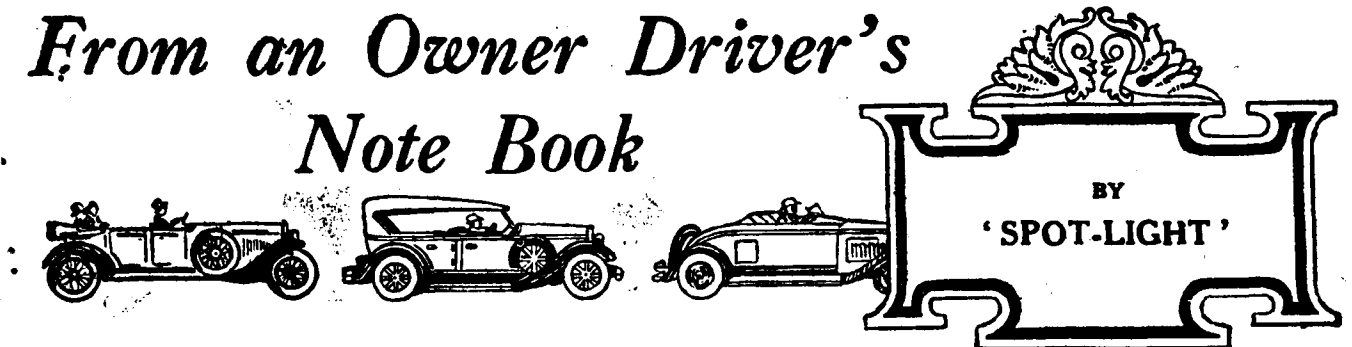
TOP: A close-up of the "pandal" at Mangalore of the Calicut Caravan sent out by Messrs. Stanes Motors (South India) Ltd.

BELOW: The Caravan at the dealers' Tinnevely Branch Offices.

CENTRE: This picture shows the Caravan outside St. Mary's High School in Dindigul, an important town of Madura District.

TOP: A view of the "Evening Display" at Tellicherry, where a driverless truck chassis was operated.

From an Owner Driver's Note Book



Abuse of the Electric Horn.

IT is certainly surprising, but while most motorists use their electric horns almost continually when in busy city streets they rarely seem to think its use necessary when out of town. In short, they fail to make intelligent use of that which is really one of the most important aids to safe driving.

Nobody has any love for the dangerous thruster who literally blows his way through traffic and over cross roads. On the other hand there is the opposite type who can make driving quite as unpleasant for the average individual. You will find him alongside you, with never a warning note, whilst you are ambling along at a steady 25. Often he overtakes you at double the speed at which you are going, and the first warning one has is the angry swish of sound as he speeds by.

Surely if the horn was ever intended for any purpose at all save to remove pedestrians it was to warn drivers that a vehicle in the rear is preparing to overtake. And it is surprising how few drivers do regularly make use of the horn under these circumstances. Time and time again I have been struck by the apparent indifference displayed by overtaking drivers, and I cannot help but feel that it is just laziness which is the root cause.

Apart from any other consideration, a polite warning note from behind enables a driver to keep well over to the left of the road, leaving the overtaker the maximum space in which to pass by. This, in fact, is my idea of the correct use of the horn—safety combined with courtesy. Under no circumstances should the horn be used to show impatience or annoyance,

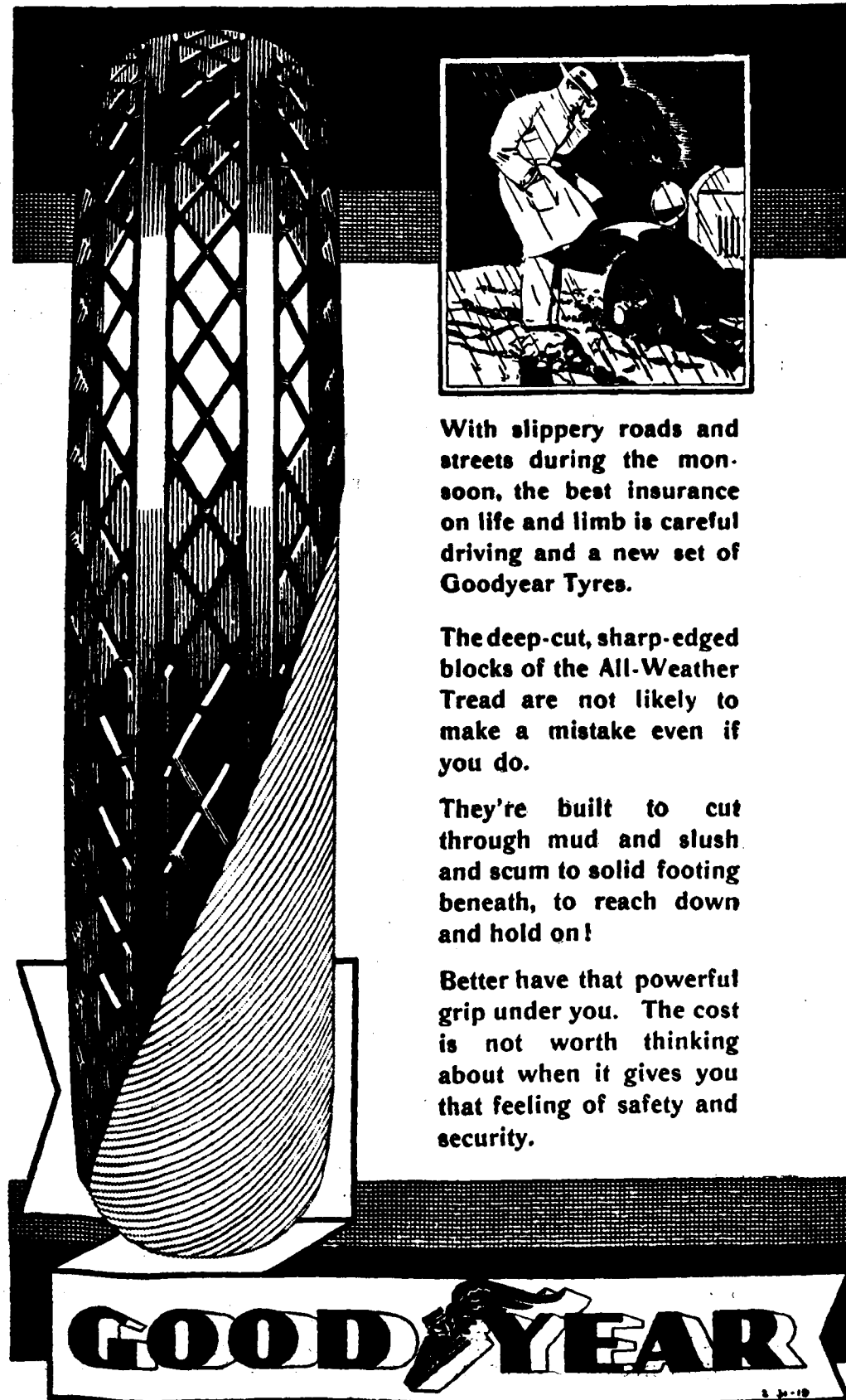
nor should a driver ever take it for granted that another road user has heard his signal. In Madras particularly there is a vast amount of unnecessary horn sounding and too little of the useful variety, and it is pleasing to learn that the Commissioner of Police is taking in hand the former of these evils.

The Mechanising of Tibet.

From what I can gather from a paragraph in a recent English daily paper, Lhasa the mysterious is in a mood of vast expectancy. A baby motor car is said to be on its way to this secluded and holy city, where it is to be placed at the convenience of the Dalai Lama. They say it is the first car of its type to cross the Tsang-Po.

Apparently these "devil-carriages" were put up from pieces and timidly introduced into Tibet some years ago; but they were then rejected as impious. As, however, a Chinese driver has been appointed to look after this latest effort it would seem that even this big barrier has broken down before the flood of automobilism. Even across the Himalayas cars will now be welcome, and soon there will be no race of men who will dare to exclude them except in works of imagination such as Butler's "Erewhon." The modern world must have motor cars, and earlier worlds too would doubtless have seized upon them had they been known.

Alexander the Great would have found a Rolls extreme useful in his picnic on the Indus: Charlemagne would have given his sons a car each when he divided his kingdom; and though the Chicago gunman has been known to use a in the modern days, I hate to think what



With slippery roads and streets during the monsoon, the best insurance on life and limb is careful driving and a new set of Goodyear Tyres.

The deep-cut, sharp-edged blocks of the All-Weather Tread are not likely to make a mistake even if you do.

They're built to cut through mud and slush and scum to solid footing beneath, to reach down and hold on!

Better have that powerful grip under you. The cost is not worth thinking about when it gives you that feeling of safety and security.

GOOD YEAR

might have happened had Attila the Hun had a fleet of charrs-a-banc at his disposal.

A Rhyme for the Road.

May luck attend your driving;
Quick starting, safe arriving,
Good roads of easy going,
With signposts plainly showing,
With policemen kind, and blind too,
No faster car behind you,
A map where you can read it,
And petrol when you need it,
No shake or break or puncture,
Or if, at any juncture
Some cruel fate should send them,
With someone near to mend them,
Good days, good ways, good weather,
To you and your car together.

Just a host of good wishes from a Rhyme Sheet published by the Medici Society, London.

Standing Treat.

If your best friend is rather shy, and stands unobtrusively on one side when you invite him to your club, you do not for this reason forget to extend your hospitality. Similarly, the unobtrusiveness of your battery does not absolve you from your obligations as regards giving it a drink occasionally. Just because it lies neatly hidden away under the floorboards and seems a harmless part of the car's mechanism, many owner drivers neglect it most shamefully.

Now if there is one thing more than another that gives batteries the pip, and helps them on towards a premature grave, it is lack of liquid refreshment. In this climate evaporation of the water in the cells is very rapid, and the battery draws attention to its dryness by sulphating around the plates. As soon as sulphating sets in the capacity of the battery is lowered considerably, and if continually neglected a time will come when it will refuse to hold its charge properly.

It is a simple matter to top up your battery from time to time with distilled water, and it is as well to remember that the water constituent of the electrolyte is that which evaporates, so there is no need to add acid. All you need do, is to pour in enough water to ensure the plates being well covered.

Look to Your Brake Adjustments.

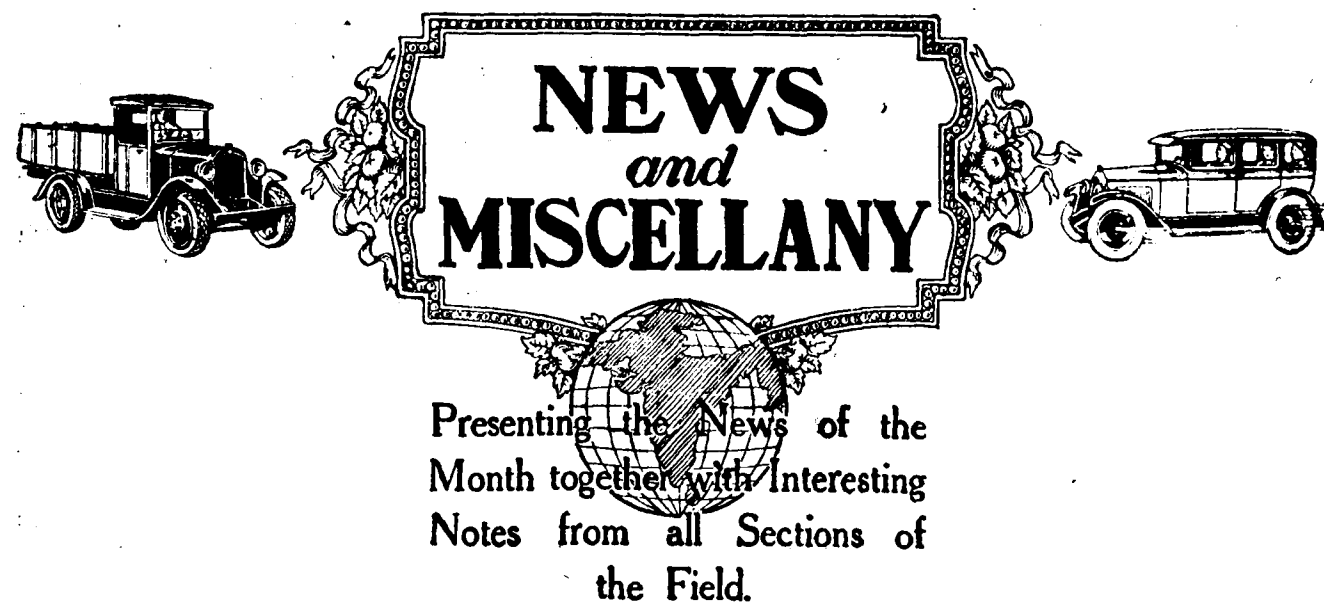
It is remarkable how little attention is given by the average owner driver to the brakes of his car. Most owners seem satisfied if the car can be drawn to a standstill somehow or other, and is a flat countryside such as there is around Madras the real inefficiency of a braking system does not obtrude itself unless one has been accustomed to drive a car with a real set of brakes.

Most brake systems are so constructed as to be adjustable to very fine limits, and there is no excuse nowadays for binding brakes or the other extreme. Generally speaking, the average owner seems to be quite content with the latter state of affairs, the probable cause of which is that trouble has been experienced with tight brakes in the past, and when the adjustment has been made, it has been over-generous.

The Best is Always Cheapest.

There is, I believe, no better or worse example of false economy than the purchase of motor oils of low quality and low price. And yet this is a practice which is followed by many otherwise sensible motorists, who fondly imagine that they are doing good to their pockets and no harm to anything else. Admittedly, there is quite a big attraction in saving a couple of rupees every time the sump is replenished, more particularly as the nondescript oil seems to do its work alright.

The owner who metaphorically pats himself on the back whenever he saves a chip or two in this way does not appreciate the damage he is encouraging, because the process is a slow one. It is a sore temptation in these days to economise wherever possible, but cheap oil is far from being an economy. In fact, the way to get the most economical transport from a car is to buy, for a given price, the best quality car you can afford, and from then on to feed it with the best quality oil you can obtain. And these are the goods that carry well-known names. Just as you cannot afford to buy the cheap and nasty, so the oil refiners cannot afford to sell under well reputed marques anything but the best.



French Would Ease Traffic.

FRENCH automobile manufacturers, realizing that their industry has become the second largest automotive industry in the world and the third ranking domestic industry, have decided that a protective tariff is more dangerous than helpful.

Certain groups have asked parliament to lighten the tax on American, British and German cars in an effort to stave off retaliation. Figures show that while importing two foreign cars, France exported five, leaving a balance well in the favour of its automobile manufacturers. It is to protect this balance against retaliation that the manufacturers are inviting the lower tariff.

Nearly half a million persons are employed in the French automobile industry. There are 110,000 men in the workshops, 45,000 in accessory factories, 25,000 in the tyre departments, 90,000 are test chauffeurs, 30,000 are agents and 120,000 are repair shop staff.

In 1930 the French automotive industry consumed a total of 245,000 tons of steel, 45,000 tons of cast iron, 12,000 tons of bronze, 4,500 tons of paints and varnishes, 3,300 tons of cotton and other stuffing for seats and 250,000 square metres of glass.

London to Prohibit Smoky, Noisy Cars.

In the future the motor car that throws off visible exhaust in London will cost its owner a fine and possible cancellation of his license. In accordance with his powers under the new road traffic act, Herbert Morrison, minister of transport, has determined that every motor vehicle must be so constructed that no available smoke or visible vapour is emitted from it.

"The owner must maintain the vehicle in such a condition that it will not emit smoke, visible vapour or sparks which can be prevented by the exercise of care," according to the official decree.

Minister Morrison has set out to check noise also. Noise must not be caused by defects, lack of repair, faulty loading of trucks, the blowing of horns or hooters, except when absolutely necessary to public safety.

The police will have the right to step into any and every car and test brakes if they suspect they are in any way defective, or not properly adjusted.

Italy to Further Automobile Use.

A "centre of higher automobile studies" designed to increase motor traffic in Italy is planned by the Italian Automobile Club. A special drive will be made to convince country lawyers, magistrates and doctors of the necessity of having their own cars, both as personal convenience and to aid the nation's automobile industry.

Another Barrier Goes Down Before the Motor Car.

Only a lone motor ambulance, used in cases of extreme emergency, can at present interrupt the tranquility of Bermuda but it is feared that additional motor vehicles will soon disturb the serenity of the colony. A bill was recently introduced in the House of Assembly to grant physicians the right to use automobiles, on the ground that frequently the hurried presence of a doctor at the sick bed was more important to the saving of life than a patient's rapid transportation to the hospital. More and more the motor car is establishing itself as an indispensable factor in modern life, even in quiet, restful Bermuda.

Canadian Corporation Use Chevrolet Fleets.

A striking fact, not particularly stressed in the usual activities of the automobile world, is the vital interest large Canadian corporations are taking in new car developments in the lower priced field. This is apparent when it is considered that many of these organizations have large fleets of cars, which are being augmented each year, and they maintain, in this connection, special departments to check on every phase of operation.

Canadian General Electric is a typical example. This concern has in operation by salesmen today 72 Chevrolet models, thirty of which are driven in the Toronto district alone. A close check is kept on the individual performance of every car and operating expenses are gauged with mathematical accuracy. The efficiency of various cars, therefore, becomes an important point, and the company is concerned with every improvement incorporated in the latest models. It is an interesting fact that Canadian General Electric operate their cars at 4.9 cents a mile, which includes an estimate of 50 per cent for a year's depreciation, insurance, gas and oil and other running expenses, such as tyres, batteries and general repairs.

Some of the other larger Chevrolet fleet owners in Canada are The Bell Telephone Company, The Imperial Oil Company, Dominion Stores, Moirs, Limited, Rowntree, Limited, Steel-Briggs Company, Limited, Canadian Pacific Railway, Shell Oil Company, Salada Tea Company, Western Steel Products, Beatty Brothers, Imperial Tobacco Company, Neilsons, Limited, Swift Canadian Company, and the Robert Simpson Company. Neilsons have more than 70 Chevrolets in use and Simpsons operate 50 of the six-cylinder models.

Paris Orders Ban on Auto Horns

The Paris Perfect of Police and his traffic commission have declared relentless war on noise and voted a decree which should insure dwellers in that capital 8 hours of comparative quiet each night.

The tooting of automobile horns, which to visitors in Paris has become its characteristic sound, will be silenced between 10 o'clock at night and 6 in the morning, when drivers must make use of their headlights to give warning at crossings.

The new order goes even further, however, and forbids bells on street cars and whistles in stations or trains or on tugboats on the Seine being sounded within the city limits during the late night hours.

Amazing Reliability of Modern Motorcycle.

One of the most surprising tests in the history of motorcycling was brought to a successful conclusion last month, when a British-built motorcycle and sidecar completed its 20th journey between Brooklands, near London, and Land's End.

The machine was one of the "all-enclosed" New Hudsons with a large touring sidecar attached. The test was carried out under the observation of Auto-Cycle Union officials, one of whom occupied the sidecar throughout. A London agent and three testers from the works in Birmingham drove the machine in spells of about eight hours each.

A remarkable feature of the test is that the engine was not stopped at all on nineteen out of the twenty trips between Brooklands and Land's End. It had been intended that twenty non-engine-stop runs should be made, but on the second run, when filling up with fuel at Salisbury in the middle of the night, the garage hand accidentally allowed the petrol to overflow. As a precaution against fire, the engine was stopped for two or three seconds, after which it was at once restarted.

Brooklands was selected as the starting point in order that the severe traffic of London might be avoided. The test began early on the first day at 8 a.m. and Land's End was reached at 7.30 p.m. The machine set off on its second run at 8 p.m., reaching Brooklands at 7.30 a.m. and so on. During many of the runs very heavy rain was encountered, but despite this, the traffic of the towns en route and the many hours of night driving, an average of 24 miles per hour was easily maintained throughout. The machine arrived dead on time at the conclusion of each trip.

The total mileage covered was 5,560 and the actual time was running 231 hours 40 minutes. It is estimated that the engine revolved over 25,000,000 times and that the piston actually travelled 3,123 miles in the cylinder. The machine was a 5.50 h.p. standard model side-valve, which sells to the public at just over £53. It was equipped with Dunlop tyres, and a Lucas electric lighting set, whilst Pratts and Castrol XL oil were used.

Germany's Motor Vehicles Increase 16.6 Per Cent.

The number of motor vehicles in use in the German Republic on July 1st, 1931, included approximately 501,000 passenger cars, 157,000 motor trucks and 731,000 motorcycles. The three classes showed gains during the year of 15.7 and 20.2 per cent respectively. Taking all classes of motor vehicles and cycles together, the increase during the past year is 16.6 per cent.

300 m.p.h.?

Following his successful attack on the land speed record at over 245 m.p.h., Capt. Malcolm Campbell has now declared that he hopes during the next few years to raise this record to 300 m.p.h., provided he can get this necessary financial backing.

This Should Prove Something.

There are more than 45,000 petrol filling stations in Germany, according to a recent estimate.

Some more Automotive Statistics.

Comparative Facts and Figures Relative to the World on Wheels.

IN the *South India Motor Owner* last month we gave some interesting facts and figures upon the subject of roads in various parts of the world. In this article further figures with regard to automobiles themselves will prove of interest to those readers fond of statistics.

The production of motor vehicles in the United States not only amounts to seven eighths of the world's output, but if the production of U. S. A. is combined with that of Canada, North America builds nearly nine-tenths of all motor vehicles constructed. These are the figures of the National Industrial Conference Board, U.S.A. which has prepared charts showing the world output and use of motor vehicles. The term "motor-vehicles" is taken to include passenger cars, taxicars and motor-trucks and buses, but not motor cycles. It may be mentioned in passing that Britain makes almost all the motor cycles used at the present day.

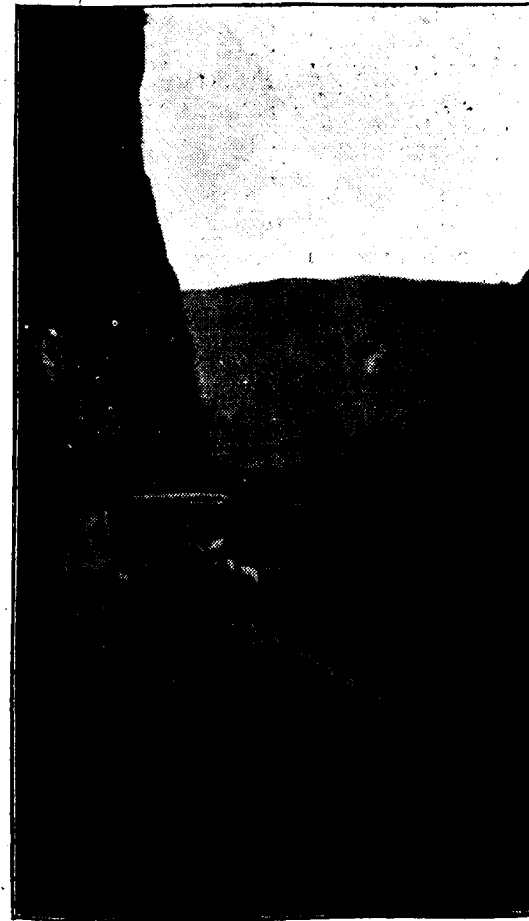
For every one thousand of its population, the United States has 217 automobiles, while Canada, closest competitor, has 119. Amongst other important countries of the world, Germany has the smallest number of automobiles. Her motor vehicles number but ten for every thousands of person in the country. The United

Kingdom and France each have 32 per thousand persons and Australia has 91.

The United States alone is responsible for 85.1 per cent of all automobiles manufactured; Canada makes four and two-tenths per cent; France, four and one-tenth per cent; England, three and eight-tenths per cent, and all other countries combined produce only two and eight-tenths per cent of the world output of motor vehicles.

Since 1910, the production of motor vehicles has advanced to a greater extent than manufactured products generally. The promotion of this rapid growth is thought to be due to the fact that motor vehicles prices have remained below the price level of 1913, with the exception of the years 1919 to 1921 inclusive. The prices of other finished manufactured articles have risen generally and in many cases are considerably higher than those in force in 1913.

Motor vehicle production, and sales, is known to vary largely with the seasons. Many more automobiles were turned out during the late Spring and early Summer of the years 1916 to 1930 than during the other parts of these years. In the Autumn and Winter production is seen from the charts already mentioned to drop sharply. With the beginning of each year, however, production is seen to be on the up-grade again.



Ceylon's wonderful hill scenery: A Ford car on the Rambhoda pass.

SHOCK FOR MOTORISTS.

No Insurance Money if Facts Are Not Revealed—Lost Car Suit.

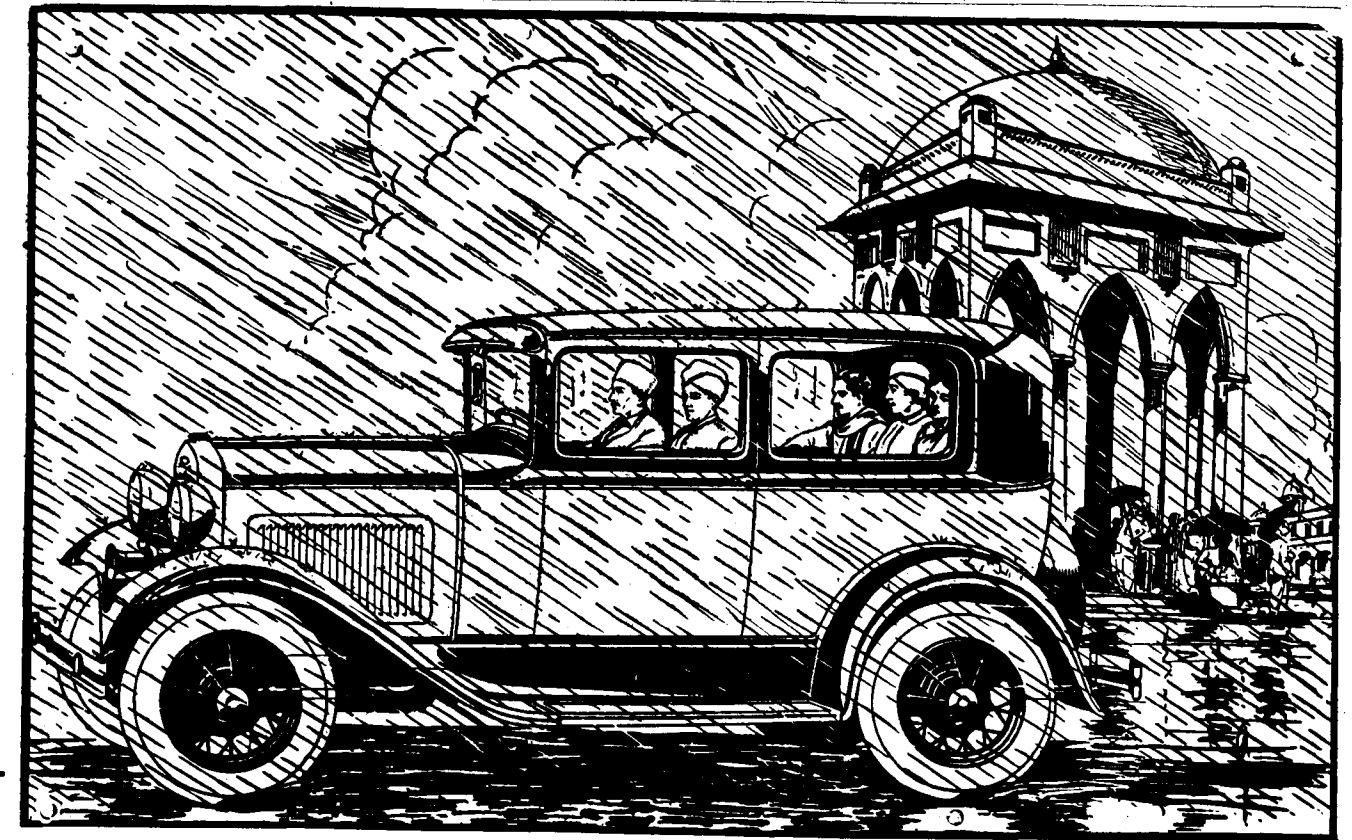
A LEGAL decision of considerable importance with regard to motor-car insurance was given by the Lord Chief Justice (Lord Hewart) in the King's Bench Division yesterday.

The plaintiff sued Lloyd's underwriters for £600, which he alleged was due in respect of the loss by theft of his saloon-car.

The defendants repudiated the claim on the

ground that car owner had failed to disclose material facts in his proposal form.

Entering judgment for the underwriters with costs, Lord Hewart said he regarded the thefts, "takings," or "abstractions" of the car on three occasions, which the plaintiff admitted he had not revealed to the underwriters as material facts that should be brought to the knowledge of the insurers.



WHY WAIT UNTIL AFTER THE MONSOON TO BUY A CAR?

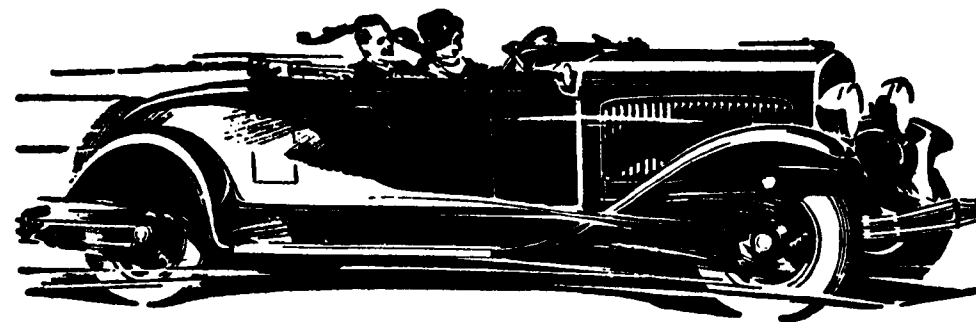
Ford closed cars are built to withstand all kinds of weather conditions and are not affected by rain.

The bodies are all-steel and weather-tight — the exterior metal parts are of Rustless Steel — The four wheel brakes are fully enclosed. In a few seconds the spacious windows can be quickly closed to keep out the rain or easily opened for ventilation.



FORD MOTOR COMPANY OF INDIA, LIMITED.
BOMBAY . CALCUTTA, . MADRAS . MULTAN.

USEFUL NOTIONS FOR THE OWNER-DRIVER



Useful hints for the motorist who wants to get the most service and enjoyment out of his motor car.

This article has been specially written for Motor Owners by Mr. E. J. Minert, Service Manager of General Motors India Ltd.

In the operation of a motor car, conditions arise which cause poor performance, or failure of the engine to function properly and frequently the owner is unable to locate the cause. If it is impossible to reach a service station immediately, the owner should have some simple suggestions which will enable him to urge his car to further efforts and the following are given as hints as to what to do until he can reach the service station:

If the engine fails to start when cranked:—

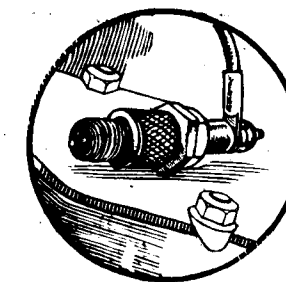
- Cylinders flooded with fuel by keeping choke out too long. To correct, push choke button in completely and continue cranking with throttle closed until excess petrol has been expelled from cylinders when ignition should occur. Not more than 20 seconds should be required to clear the cylinders.
- No fuel in fuel tank.
- Weak or no spark at spark plugs. The probable causes are discharged battery or loose terminals, burned or improperly adjusted breaker points in the distributor, loose or broken wires or connections, or spark plug points set incorrectly or fouled. The strength of the spark may be determined by disconnecting one of the spark plug connections and holding it about one-quarter of an inch from the plug base while the engine is being cranked.

In case of a discharged battery it may still be possible to hand crank the engine and obtain sufficient spark to start. If loose or corroded terminals are found they should be cleaned and tightened. In case of burned breaker points the metal adhering to the face of the point should be scraped off to provide temporary relief and points adjusted to .018". If the spark plugs are fouled, they should be cleaned and adjusted to proper gap .025" to .030".

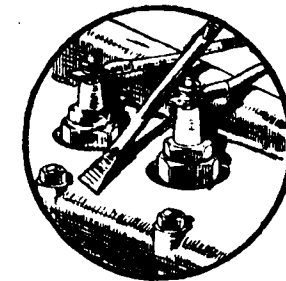
If the engine stops or misses at high speeds or under heavy loads:—

- Make sure that there is petrol in the fuel tank and that this is reaching the carburettor. Examine all connections, particularly to and from the fuel pump to make sure that these connections are tight. It is necessary that these connections be kept air tight as any looseness will interfere with the proper functioning of the pump. If all connections are tight and the condition is still not corrected, disconnect the pump connection of pipe leading from pump to carburettor. Then crank engine and if fuel flows from the pump connection it may be assumed that fuel is reaching the carburettor and the cause of the trouble will need be sought elsewhere.

If, in cranking the engine with pump connection loose or disconnected, fuel does not flow from the pump, then it may be assumed that there is an air leakage or stoppage in the main fuel line from the tank to the pump.



Plug-testing: the lower illustration shows how a screw driver may be used to short-circuit any plug.



- Test for spark at spark plugs. The method for making this test is described in paragraph (c) above. If a good spark is obtained regularly, the trouble does not lie in the ignition system. If no spark occurs or the spark is weak, it indicates a discharged battery or a loose connection. An examination should be made of wire connections at switch, ammeter coil and distributor. If these are found tight and in good condition, it is well to examine the battery terminals and earth wire.

If the engine misses regularly on one or more cylinders:—

- The most probable cause is dirty spark plugs. To locate, first idle engine slowly with retarded spark, then hold a screwdriver against plug terminal and top of engine, thus short-circuiting the plug. Be careful to hold screwdriver by wooden handle else a shock will result. On the other hand, it will cause the engine to slow down or stop if the short-circuit is established with a working plug. After the dead plugs have been thus located,
- Burned or improperly adjusted breaker points.
- Loose connections in low tension (or battery circuit. Examine connections at ammeter and switch, and at side of distributor housing.
- Short-circuit in high tension wires due to broken down insulation. Inspect spark plug wires and high tension wire from coil to distributor head.
- Defective spark plug, or spark plug terminal gaps are more or less than .025" to .030".
- Incorrect carburettor adjustment.

they should be cleaned and adjusted, or replaced by new ones.

If the engine misses irregularly:—

- Sticky valves or improper adjustment of push rods. Engine oil or kerosene if available, introduced around the valve stems, will help to free sticky valves. If push rods require adjustment, remove the spark plug. Turn engine with hand crank until intake valve closes in cylinder in which adjustment is to be made. Continue to crank until piston reaches top dead centre. Both valves in that cylinder may then be adjusted. The clearance between rocker arm and valve stem should not be less than .008" when engine is hot. Be sure that lock nuts are set up tight.

Control Rod Joints

PROBABLY the most neglected parts of the vast majority of cars are the joints of the control rods, those of the ignition, throttle, accelerator and brakes in particular, but also the steering rod joints in some cases. Ignoring the latter, it may be pointed out that the joints in question deserve a little attention, first, with an oilcan so that they may operate freely and be less prone to wear and ultimately develop rattles.

In the second place, they deserve, if they do not actually call for, periodical examination, to make

sure that they are secure and their locking devices still effective.

Vibration will occasionally shake loose the locking nut of a brake-rod eye, if it has not been thoroughly re-tightened in the course of adjustment or overhaul. No immediate harm may result, but if the nut is allowed to remain loose the threads on the rod and in the eye will wear away in time, with risk of "stripping."

Once a year, at all events, every joint on the chassis should be examined, and lubricated on three or four occasions between-times,



Handwritten notes and signatures at the bottom right of the page, including "X 11-3-31" and "1131-3-5-8".

Ready to Explore Mysteries of Asia.

Caravan of 7 Tractors.

Route Lies Over Lofty Mountains to Turkestan, Where it Will Join Unit From China.

THE Pamir unit of the Haardt Trans-Asian expedition has assembled at Beirut, Syria. The unit, equipped with every modern scientific device for exploration, will travel in seven curious caterpillar tractors.

Dr. Gilbert H. Grosvenor, president of the society, said that the expedition which intends to cross Asia, will undertake one of the most extensive overland explorations of modern times. It will traverse, in part, the route of Marco Polo, the ancient silk route from Cathay to the Mediterranean, the parched areas where Dr. Roy Chapman Andrews intends to continue his hunt for traces of earliest human habitation, and the track of Alexander the Great's conquering march to the Indus.

The leader of the expedition which is a French enterprise in which the National Geographic Society is co-operating, is Georges-Marie Haardt, a noted French explorer.

The expedition will operate in two parts, meeting after one unit encircles mountains that may carry it through passes as high as the peaks of the Alps, while the other is crawling through areas of "unquenchable thirst" and deadly sand-storms, until they join forces at the mid-Asia rendezvous of Kashgar.

The seven cars assembled at Beirut constitute the Pamir unit, under the personal leadership of M. Haardt.

The second division, the China unit, operating from Peiping with the full co-operation of the Chinese authorities, will drive west across Mongolian deserts and the plateau of Chinese Turkestan towards Kashgar.

Dr. John Oliver La Gorce, vice president of the president of the National Geographic Society, who has been travelling in the Near East and Egypt, is

at Beirut awaiting the departure of the expedition. The society's representative, correspondent and photographer who is assigned to the expedition is Dr. Maynard Owen Williams, who already has travelled extensively in Asia.

The journey of the China unit from Peiping to Kashgar will be commanded by Lieut. Col. Victor Point, M. Haardt's chief of staff, and associated with him will be Dr. Tsu Ming Yi, chief of the Chinese Geographical Survey.

The trip out will make reconnaissance explorations and upon the return journey to Peiping, augmented by the complete force and personnel of the expedition, will make a more thorough survey, mapping and studying the terrain and the peoples of that little-known region of Asia.

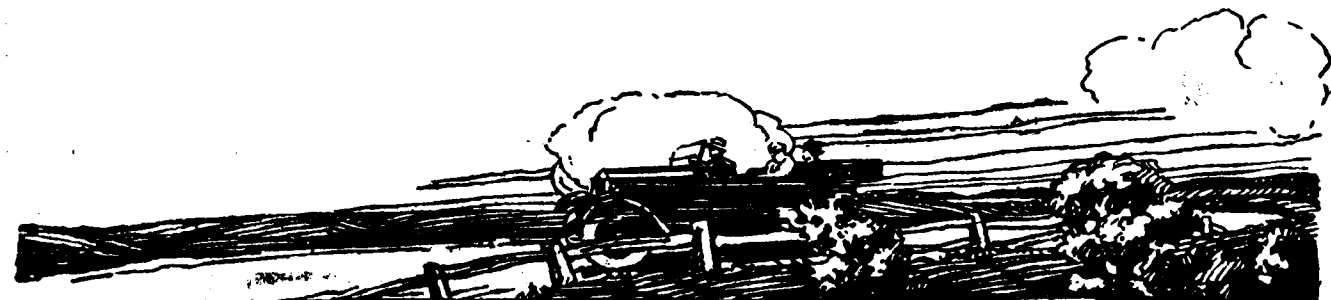
After leaving Peiping the entire expedition will turn south, to Saigon, French Indo-China, then traversing India, Baluchistan and Arabia, will round out an overland journey of more than 13,500 miles. The expedition will be in the field about eighteen months.

Scientists and specialists in many fields will study obscure tribes, geology, zoology, plant life, and strange human customs of isolated peoples who are living as they did in pre-Christian and even in pre-Buddhist eras.

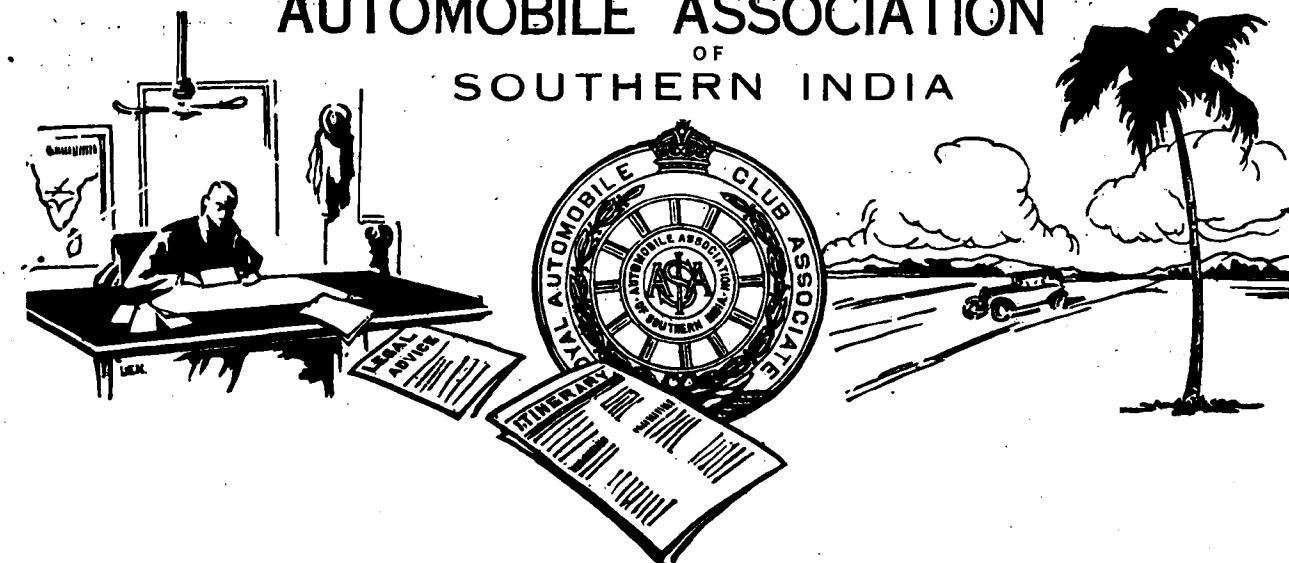
Sound-recording and colour photography will be utilized.

The caterpillar cars are the result of more than two years' experimental work on a type of vehicle which will negotiate rough and roadless areas. Each car, with its trailer, is a separate unit, and can proceed for a number of days if cut off from the rest of the expedition.

Each unit of the expedition will carry a radio station which will operate on both short and long wave lengths.



AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for June 1931.

Committee Meetings.

1. The Committee assembled on 12th June, and in addition to routine business :—

Notes on Accidents.

- (a) Approved of a series of "Notes for the guidance of members who may be involved in a motor accident," for printing and issue to members on application.

Honorary Treasurer.

- (b) Accepted with many regrets the resignation of Mr. D. B. Snowdon on the eve of his departure from India.

Mr. Snowdon has been associated with the A.A.S.I. (S.I.M.U.) for the past eight or nine years and has done much to further the aims of the Association, as a member of the Committee, as Honorary Secretary and as Honorary Treasurer. He was responsible for much of the improvement in service to members during the past five years, a fact which the Committee desires to be placed on record.

Handcart Traffic.

- (c) Referred to Commissioner of Police Madras the question of obtaining more effective control of handcart traffic in Madras City.

Motor Vehicles Taxation.

- (d) Approved of the Secretary being appointed a Licensing Officer under the Madras Motor Vehicles Taxation Act 1931 for Members of the A.A.S.I. only and directed that the Local Government be informed accordingly.

Roads.

2. (a) Information has been received that the Rice Causeway was again damaged early in June, and that steps were being taken to provide a diversion road.
- (b) The Arayavur River Bridge (on the Chittoor-Bangalore Road) will not be completely repaired for a year or more. The diversion road is being laid on an undervented dam which will permit motors to cross without difficulty when the depth of water in the river is less than 3 feet.
- (c) The Killiyar River Bridge near Maduran-takam on the Southern Trunk Road is being repaired and it is hoped that the repairs will be completed before the monsoon is fully established.
- (d) The Ponnaiyar River Causeway (on the Southern Trunk Road 4 miles south of Villupuram) is rapidly nearing completion. The District Board Engineer had arranged for ramps to be constructed so that the completed portions of the causeway could be used by motors, thus reducing the passage over the sandy river bed to some 250 yards, but this measure has been forbidden by the President, District Board, South Arcot District. The reason for this is being enquired into.
- (e) The bund road in mile 91 of the Tindivanam-Pondicherry Road has been repaired but railings have not yet been erected.
- (f) Breaches on the Vridhachalam-Titagudi Road have been closed and gravelled. Metal has been collected but cannot be laid until the new banks have consolidated.

- (g) Bridges on the Villupuram-Teledur section of the G. S. Trunk Road are progressing as shown :—

Malattai River (mile 106 from Madras) opening for traffic early in August 1931. Diversion road in good order.

Gadilam River (mile 114 from Madras) opened and in good order.

Manimukhtanadi (mile 132 from Madras) progress disappointing but completion hoped for by the middle of August, 1931. Diversion road is good.

Gomukhi Nadi (mile 134 from Madras) progress satisfactory. Will probably be opened for traffic early in August 1931. Diversion road in good.

- (h) The G. S. T. Road from Ponnaiyar River (mile 105) to mile 135 is in good order. Miles 135 to 144 have to be repaired and will be taken in hand shortly. However the road is motorable though slow speed is necessary owing to the stacks of material collected.

- (i) Between miles 124 and 132 a number of minor bridges have been built but the approaches cannot be metalled until the banks consolidate. Cars can pass but cautious driving is necessary. Beyond mile 132 the road is in good order.

- (j) The bridges over the Chithanathan Nadi near Manaparai on the Trichinopoly-Dindigul Road is nearing completion, but the approaches have yet to be made. This is not likely to be completed for several months. In the meanwhile, should the existing road ford be found impassable during heavy rains, motorists should try a ford near the site of the bridge where the water is much shallower than at the road ford. On the South—the approach is short and the bridge can be seen from the road; on the North, the approach track leaves the main road some two miles from the bridge, in mile 213 (3) from Madras.

- (k) The approaches to ferries on the Calicut, Vayitri, Manantoddy Road in Malabar have been improved.

- (l) A culvert in the section Mattanur-Cannanore of the Mercara-Cannanore Road (about 20 miles from the latter place) has been badly damaged and it is not possible to lay a diversion road. Traffic will avoid this culvert by proceeding via Ancharak-konda along a third class road which joins the main road at Ecchur (8 miles from Cannanore) and Chalot (19 miles from Cannanore). Careful driving is necessary along this road.

- (m) The Charmadi Ghat Road between Mudgere and Mangalore has been closed to traffic for the monsoon season.

Traffic on Nilgiri Roads.

- (n) In my report for May 1931 (para 1 (a) I referred to discourteous conduct on the part of bus drivers. This is not quite correct—drivers of lorries and sometimes of private cars have been frequently lacking in courtesy. Motorists are requested to bring to notice any cases of lack of courtesy on Nilgiri Roads.

Traffic in Madras City.

3. (a) The Commissioner of Police has recently issued a notice regarding the "Headlight Nuisance" and steps to be taken to combat it. This notice introduces only one new feature, i.e., objection to the repeated dimming and brightening of headlights in order to cause oncoming vehicles to dim their lights. This is a dangerous practice and is prohibited.

The question of adopting a definite rule for all vehicles, is to be considered by the Police Commissioner's Advisory Committee shortly.

- (b) The control of Handcart traffic is engaging the close attention of the Police and is also to be considered by the Commissioner's Committee.

Flood Reports.

4. Arrangements for a good system for the current monsoon season is in hand and reports are being received. A list of places to which "Flood information" will be issued is attached to this report.

Arrangements for obtaining rainfall reports from Revenue Dept. observatories have not matured owing to various difficulties. However, it is not likely that the Flood Report System" will be materially affected.

Maps.

5. Arrangements are being made to print and place on sale an Association Road Map. Details will be published in due course.

Guide Book

6. Information for inclusion in the new Guide Book continues to arrive. The work of collating will be commenced shortly.

Motor Vehicles Rules Bombay.

7. The Bombay Government have issued amendments to their M. V. Rules defining Ghat roads and regulating traffic thereon.

Madras Motor Vehicles Tax.

8. (a) Government has issued a Press Communique clearing up certain points in connection with the payment of M. V. Taxes :—

- (i) Explaining action to be taken for cancelling

The Government Press Communique referred to in para 8 (a) above also makes it clear that M. V Tax must be paid on vehicles which are stored for any period (e.g., while an owner is on long leave ex India).

(Continued on page 207.)

MONSOON MOTORING



MOBIL OIL
will see you through!

Costs so little - Saves so much

VACUUM OIL COMPANY

Publisher's Notices

The South India Motor Owner

Published Monthly by

Eastern Technical Publications,

Wood's Road, Mount Road, Madras.

'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3, postage free payable in advance or recoverable by V.P.P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 201.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.

Readers Own Copies Bound Rs. 3
plus postage.

Missing copies can be
replaced: As. 4 per copy.

As the stock of past issues is limited we would urge readers requiring bound volumes to order at once to avoid disappointment.

Eastern Technical Publications,
Mount Road,
MADRAS.

Automobile Association—Secretary's Report
for this month of June 1931.

(Continued from page 204.)

the registration of derelict vehicles and vehicles permanent unfit for further use. Failing the cancellation of the registration certificate, tax is leviable for every motor vehicle that has been registered whether it still exists, or not.

- (ii) Method to be followed for claiming exemption from tax for vehicles under repair for a whole quarter. The Tax must be paid at the beginning of the quarter in question, and may be reclaimed after the close of the quarter on the production of a certificate from the repairer.

Note :—Government has published no authoritative definition for the word "repairer", so it is presumed that a Licensing Officer may use his discretion in accepting certificates which are issued by other than registered dealers, garages, workshops, etc.

- (iii) Exemption of motor vehicles the private property of members of the Auxilliary Force, India.

- (b) A very useful book for Motorists has been published by E. S. Sunda, B.A., B.L., F. A. U. Vakil, of Madura, explaining the legal aspects of the Motor Vehicles

Taxation Act. It is entitled "The Madras Motor Vehicles Taxation Act" and is priced at Rs. 2-8. It contains, in addition to the Act itself, the Select Committee's Report, all Notifications and Rules issued up to date of publication, complete commentaries and exhaustive case law.

Legal.

9. An interesting case has been reported from England where a motorist was summoned for "driving a motor car at a speed or in a manner dangerous to the public. Council contended that the Summons was bad in that it disclosed two separate offences, an objection which was upheld by the Court who consequently dismissed the summons.

Ceylon.

10. A complimentary copy of a revised Handbook of the Automobile Association of Ceylon has been received.

The Executive of the A. A. C. assure members of the A. A. S. I. a hearty welcome in Colombo and every possible assistance should they visit the Island.

Membership.

11. During the month 18 new members were elected, while 7 resigned or were struck off the register. The membership on 30th June 1931 was 931.

MADRAS, }
4th July 1931. }

F. CHURCH,
Major (Retd.),
Secretary.

You Can Believe It or Not.

"I admit it!" said the motorist as he faced the magistrate. "But the constable's estimate of my speed is too low."

Once upon a time the wife of a motorist sat at the back and read a book during the whole journey.

"Your bus is much better on hills than mine, old chap!" said one suburban speed king to another.

"No, sir, I couldn't think of taking more than Rs. 400 for the car. Why,



I only gave Rs. 500 for her two years ago.

"You're a better driver than I am!" said a motorist to his wife.

"I knew I was exceeding the speed limit," said the famous racing driver when pulled up "I'm sorry."

"I'm very sorry," said the bullockcart driver, as he pulled into the hedge, "I had no business to be on an important road like this."

"Don't mention it," replied the motorist, "you've as much right to be here as I have."

Testing Bodywork Finishes.

Interesting Notes Showing now Problems Confronting Lacquer Chemists are being Overcome.

RIGOROUS tests are employed in the laboratories of the Ford Motor Company, to assure the high quality and permanence of the pyroxylin lacquer finishes used on Ford cars.

Samples of these lacquers must retain their colour and lustre under artificial lights more brilliant than the sun, in temperatures below freezing and twice those of summer heat. They also must pass rigid physical tests before they are accepted for use in the Ford body plant.

Lacquers to be tested are first sprayed over metal panels. These panels are then bent over one-inch boards. The lacquer films must not crack or peel. A small steel ball is pressed into another lacquered panel. This stretches the lacquer film, but the film must not chip off or the lacquer will be rejected, as too brittle.

Films of the lacquer are obtained by spraying panels which have been treated chemically so that the lacquer when dry can be removed easily. The lacquer films thus obtained must stand folding or creasing for a long period without cracking.

These physical tests assure the use of lacquers which will adhere firmly to the body panels and will not chip off even should the panels be dented or bent. The Ford laboratories also pay particular attention to the selection of lacquers with a high lustre and which will retain their gloss under all kinds of weather conditions.

Ultra violet and infra red ray lamps are used to test the resistance of lacquers to the destructive effects of brilliant sunlight. Samples are exposed to these rays for long periods. If they fade or deteriorate otherwise they are rejected.

A machine is used which simulates varying conditions of weather and temperature. It rotates once daily, alternately dipping the test panels coated with lacquer into water—imitating rain—and then subjecting them to ultra violet rays, simulating strong sunlight. Samples of good lacquers are subjected in this machine, without deterioration, to the equal of two or three years ordinary exposure to the elements.

By means of these exacting tests, Ford engineers assure that the lacquer finishes of Ford cars will stand up under every weather condition and for long periods of time.

ARAMGARH (KULU) FRUITS.

The finest obtainable in India and straight from the Orchards to your table
Delicious William Pears from about 15th July for 6 weeks only
Our Famous Kulu Apples from about 20th July
Finest French Plums from 15th July
5 lbs. nett for Rs. 5-0-0
Hygienic dried apples and pears Rs. 1-2-0 per lb. or Rs. 5-0-0 per 5 lbs.
Pure Himalayan Honey in 2 lbs. tins for Rs. 3-0-0.
Fine Flavoured Black Tea (Certificate of Merit) 1, 2, & 5 lbs. tins for Rs. 1-14-0, 3-10-0 and Rs. 8-10-0 respectively.
Per V. P. P. inclusive Postage and Packing.

Apply C. FORREST,
Managing Partner,
Aramgarh & Raison Orchards,
P.O. Raison, Kulu, Punjab.
Tele. "Forrest Aramgarh" Raison.

Useful Tips from Readers.

Recovering Ball Dropped in Gearbox.

When removing the lid of the Fiat gearbox recently I had the misfortune to drop one of the balls used for locking one of the selector bars into the box. For some time I could not regain it, until I hit upon the idea of using a piece of acetylene tubing. This was passed into the gearbox and located over the ball; then by sucking at the tube the small ball was gripped and I was able to remove it.—L.D.

Lubricant for Filler Cap Threads.

A mixture of soap and graphite painted on the threads of the petrol tank filler makes it more easy to unscrew. I find that this mixture with last a very long time, as it is not readily affected by petrol.—J.M.F.

To Prevent Rust Formation on Tools.

A simple way to prevent the formation of rust on tools is to boil them in a strong common soda solution for 15 mins. or 20 mins., after which the tools will keep clean for a surprisingly long time.—E.D.E.

For **MORRIS CARS**
THE **ONLY OIL**
now EXCLUSIVELY
recommended by
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is

SHELL OIL

As the result of searching comparative tests and long experience in actual use, Morris Motors Limited now only use and recommended "Shell" oil for all Morris models.

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CALCUTTA

BOMBAY

MADRAS

KARACHI

DELHI

THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

CARS

Buick.

CALICUT	...	English and Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	...	Byramshaw & Co., Ltd.
SECUNDERABAD...	...	Madras Cycle & Motor Mart.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Cadillac.

CALICUT	...	English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	...	Byramshaw & Co., Ltd.
SECUNDERABAD...	...	Madras Cycle & Motor Mart.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Chevrolet.

BANGALORE	...	Nankervis Ltd.
BELLARY	...	Asquith & Co.

COIMBATORE	...	Stanes Motors (South India.)
CALICUT	...	Stanes Motors (South India), Ltd.
ERNAKULAM	...	Stanes Motors, (South India), Ltd.
TRIVANDRUM	...	Stanes Motors (South India), Ltd.
MADRAS	...	Byramshaw & Co., Limited.
MADURA	...	T. V. Sundram Iyengar & Sons, Ltd.
OOTACAMUND	...	General Automobiles Ltd.

SECUNDERABAD...	...	Hormusjee & Co.
TRICHINOPOLY	...	Aiyer Motor Co., Ltd.
VIZAGAPATAM	...	Andhra Engineering Co., Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Chrysler.

MADRAS	...	Jones & Co.
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Dodge.

COIMBATORE	...	United Motors Ltd.
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Erskine.

MADRAS	...	Romer Dan & Co.
--------	-----	-----------------

Hillman.

MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

La Salle.

CALICUT	...	English & Scottish Joint Co-operative Wholesale Society, Ltd.
MADRAS	...	Byramshaw & Co., Ltd.
SECUNDERABAD...	...	Madras Cycle & Motor Mart.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Morris.

COIMBATORE	...	United Motors Ltd.
MADRAS	...	Addison & Co., Ltd.

Nash.

BANGALORE	...	Hanumanthappa & Co.
MADRAS	...	Motor Reconditioning Station.
PUDUKOTTA	...	Motor Trading Co.

SALES & SERVICE GUIDE— (continued).

Oakland.

COIMBATORE	...	Stanes Motors (S. India) Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Oldsmobile.

BANGALORE	...	Nankervis Ltd.
BELLARY	...	Asquith & Co.
COIMBATORE	...	Stanes Motors (S. India) Ltd.
CALICUT	...	"
ERNAKULAM	...	"
TRIVANDRUM	...	"
KOTTAYAM	...	"
MADRAS	...	Byramshaw & Co. Ltd.
MADURA	...	T. V. Sundaram Iyengar & Sons Ltd.
OOTACAMUND	...	General Automobiles, Ltd.
SECUNDERABAD...	...	Hormusjee & Co.
TRICHINOPOLY	...	Aiyer Motor Co., Ltd.
VIZAGAPATAM	...	Andhra Engineering Co., Ltd.
COLOMBO	...	C. A. Hutson & Co., Ltd.

Peugeot.

MADRAS	...	Romer Dan & Co.
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Pontiac.

COIMBATORE	...	Stanes Motors (S. India) Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Singer.

MADRAS	...	Simpson & Co., Ltd.
OOTACAMUND	...	Simpson & Co., Ltd.
TRICHINOPOLY	...	Simpson & Co., Ltd.

Studebaker.

MADRAS	...	Romer Dan & Co.
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Vauxhall.

COIMBATORE	...	Stanes Motors (S. India) Ltd.
COLOMBO	...	Rowlands Garage Co., Ltd.

Wolsley.

MADRAS	...	Union Company.
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Studebaker Trucks.

MADRAS	...	Romer Dan & Co.
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TRUCKS.

Chevrolet Trucks.

BANGALORE	...	Nankervis Ltd.
BELLARY	...	Asquith & Co.
COIMBATORE	...	Stanes Motors (South India.)
CALICUT	...	Stanes Motors (South India), Ltd.
ERNAKULAM	...	Stanes Motors (South India), Ltd.
TRIVANDRUM	...	Stanes Motors (South India), Ltd.
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SECUNDERABAD...	...	Hormusjee & Co.
TRICHINOPOLY	...	Aiyer Motor Co., Ltd.
VIZAGAPATAM	...	Andhra Engineering Co., Ltd.
COLOMBO	...	Rowlands Garage Ltd.

Dodge Trucks.

COIMBATORE	...	United Motors Ltd.
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Diamond Trucks.

MADRAS	...	Cromandel Automobiles.
--------	-----	------------------------

Fargo Trucks.

MADRAS	...	Jones & Co.
--------	-----	-------------

Federal Trucks.

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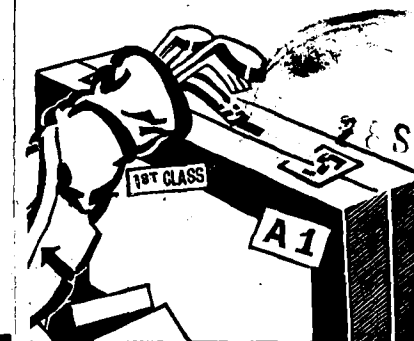
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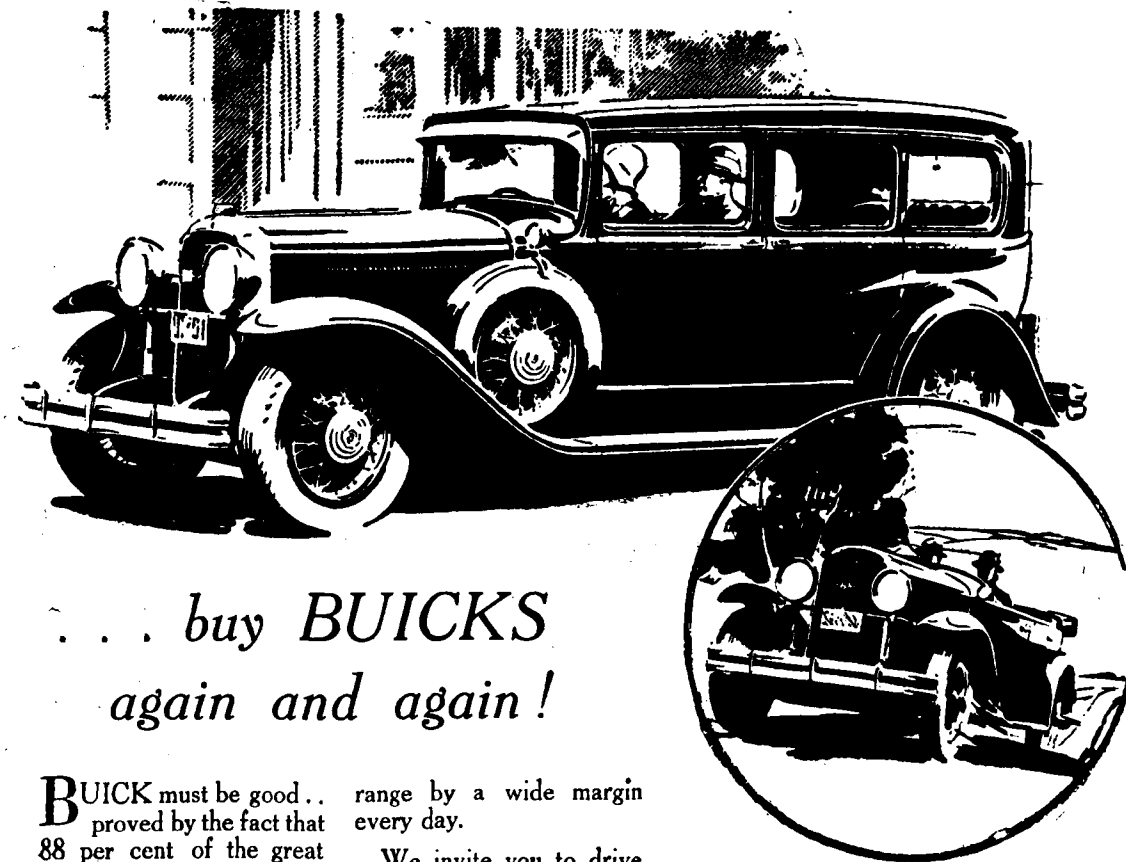
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See page 234

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THE
SOUTH INDIA
Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.

Official Organ of the Automobile Association of Southern India

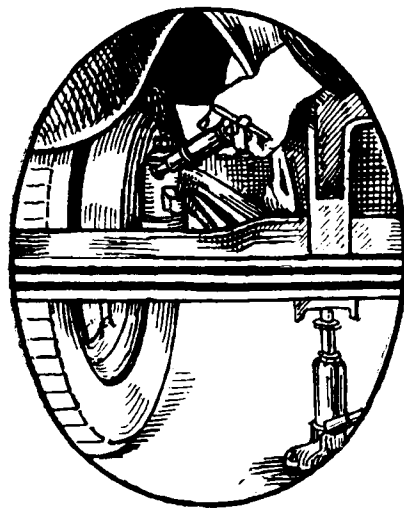
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August, 1931

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DON'T Spare the Gun and Spoil the Car.

A few notes upon the use
of the most worth-while
accessory in the tool kit.

BY. C. R. LUCATO.

Courtesy the Morris Owner.

WE have all heard of the schoolboy who wrote as a definition of salt that "it is the stuff which makes potatoes taste very nasty when you don't put it in." Similarly we must describe the oilgun as the thing which wears out the car if it isn't used. Indeed, it is not too much to say that upon the correct and frequent use of the oilgun the long life of the chassis components almost entirely depends.

Among the dilatory there is a tendency sometimes to neglect the less accessible lubrication points. This does not apply to 1931 models so much, as the grouping of nipples generally brings those which were previously a little inaccessible as easily to hand as the remainder; but on earlier models it is no uncommon thing to find that while the steering pin, springs and other accessible components receive a proper share of attention, items such as brake-rods and the steering connections are in a very sad state of neglect.

Each and Every One

It cannot too earnestly be stressed that every oiling nipple in the chassis is there for a specific purpose; if it is neglected then that section of the chassis which is its *raison d'être* must suffer accordingly.

All nipples should have attention from the oilgun at least once a week, or every 250 miles, whichever is the sooner. Not only does the frequent application of the oilgun ensure that each bearing is getting its requisite quantity of lubricant, but it also ensures that any grit which may tend to work inward is forced out.

It will readily be realised in this connection that the steering is particularly vulnerable to grit, and as it is in constant movement all the time the car is in motion, more or less, dust and grit when once they get past the external film which is squeezed

out from between the bearings can gradually grind the metal away. If, however, we make frequent use of the oilgun, we ensure that grit never finds its way inwards, as we are constantly pushing a supply of oil forward, and taking with it any alien matter in its path.

With the Weight off the Axle

Indeed, while we would not say that it is essential, it is quite a good idea to apply the gun to the steering pin nipples whenever the car has had an unduly strenuous run, such as a long journey in a storm, or conversely over very dry sandy roads. It is also a good idea, say once a month, to jack up the front wheels while the oilgun is applied, and force through a generous supply. This takes the weight of the car off the oil film normally under compression and ensures that it gets in between the thrust faces.

Frequent oiling up will also have its reward in the ease of operation. When we apply the gun once a week, as advised, we definitely preclude the possibility of oil congealing and, in combination with pieces of grit, stopping up the oilers. It is not too much to say that whenever we experience the exasperation of a choked nipple, it is because we have been lazy in the matter of the oilgun.

When as infrequently happens, we do experience a choked nipple, it should on no account be neglected. It should immediately be detached with a spanner and the little ball which will be found pressed on its seating pushed in with a pin or match-stick although in the latter event we must take great care that we do not leave a splinter behind as the nucleus of another stoppage.

A glance at the illustration on the next page will show how simple this ball valve arrangement is. Provided lubrication is regular and the correct consistency of oil—gear oil—is used, the chances of obstruction are most unlikely.

In this connection it must be mentioned that grease should never be used. The thick oil used in the gearbox and back axle is quite suitable for all temperatures. If grease is used, while it may or may not be satisfactory in the warmer months of the year, it is positively certain that at cooler periods it will harden and be a nuisance until it is driven out by the application of oil with the gun.

A Convenient Form

There are, however, upon the market cartridges containing oil in a solidified form. No exception need be taken to these cartridges, provided it is definitely stated by the makers that the oil liquifies under pressure, having been solidified by mechanical means, and not by the admixture of an adulterant.

To revert to the choked nipple, it is scarcely necessary to mention that nipples exposed to mud unduly are likely to get a coating over them, and it seems almost superfluous to say that this coating of mud should be removed before the oilgun is applied. But as we have seen several owners placing the gun on mud-caked nipples, we make no apologies for touching upon it.

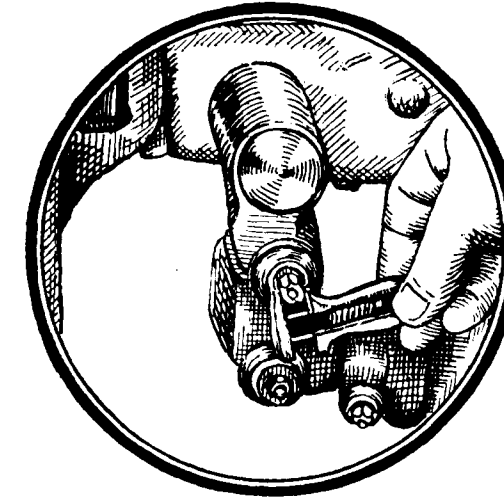
Obviously, if there is grit at the apex of the nipple and we force in a charge of oil, we are almost certain to send a tiny particle of grit with it, which may easily cause a stoppage, and any event is obviously bad for the bearing.

Give Sufficient Oil.

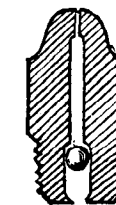
For some reason or other many owners show a disposition to neglect certain steering nipples when going round with the gun. Not those on the steering pins, of course, which are conspicuous and easily accessible, but the one at the forward end of the steering rod and the two just near the end of the track rod. Another fact which is frequently revealed in the repair shop is that in applying the oilgun to the steering box insufficient oil is forced in, with the result that the upper bearing is starved.

If this bearing is systematically neglected it is not beyond the bounds of possibility that it might seize, when the consequences might be disastrous. Very often this nipple is the last one to receive

attention, when the oilgun is half full, and as there is room for a good supply of lubricant it may quite easily happen that the gun may require refilling. However, the utmost care should be taken to ensure that an ample supply is forced in. The strokes should be continued until it is difficult to force the gun down and oil is actually exuding, either at the nipple or at the end of the steering box.



Should a nipple be choked, unscrew it and clear it with a pin or stiff wire. Below is a nipple in section, showing the ball valve.



is then almost impossible to miss a single nipple, while as a matter of precaution the owner can, of course, memorise the number of nipples in toto and count as he goes along. On a 1930 Morris-Cowley, for instance, there are thirty-seven points, while the current models have thirty-three.

An Inexpensive Service

Well, to many it may seem that we have taken up two pages of space on a very elementary subject. Perhaps we have. But in extenuation it must be pointed out that nearly a chassis troubles develop as a result of neglect to use the oilgun. The oilgun stands between the owner and wear and tear.

The man who has not time to do his oiling himself may have the whole chassis attended to in a matter of five minutes at one of the many installations which are a feature of every up-to-date garage for a trivial sum.

Incidentally, it is the writer's practice always to recharge the gun at the conclusion of the oiling operations, and, after wrapping it in a clean duster, to deposit it in the toolbox ready for action. If then for any reason the weekly oiling has to be omitted it is a simple matter to carry out the work whenever one has a few spare moments, using the duster to protect the hands from oil.

TWIXT DAY AND NIGHT

The Unforgettable Impressions of an
Early Morning Run.

ONE of the greatest charms of motoring is that there is never any finality in the joys and experiences to be gained. New roads are always to be found; fields afresh to be explored; new pleasures and new anxieties crowd one on top of the other, until one always has the feeling that there is something better lurking round the next corner of the road.

Long, long ago I had thought that my car had brought to me all the pleasures of which it was capable, until I believed that my several years of driving all over the country by day and by night, and at all seasons of the year, had yielded me everything that was possible in the way of novel sights and enchanting scenery. But I was mistaken, for there have been many occasions since those far away days when my car does bring me to something so entirely new that it is an unforgettable experience.

Such came to me not very long ago, an experience—a sensation of grandeur and awe—that will live in my memory till the end of my days. And nothing but my car could have brought me to it.

Have you ever driven over the hills in the misty cool of the morning—due west, with the moon and the stars paling slowly in the purple sky that drifts away before you? Behind you the sun struggling over the black hills to peep between the shadows through brighter valleys, chasing the mist wraiths from your path?

A start from the eastern side of the Southern India Ghats at 3-30 in the morning, with a long 150

miles to go before the days work begins. The moon gives a pale light for an hour or so; and between the weird shadows of the trees over the road it aids you to spot the sleeping bullock or wandering goat. Flocks of goats and other stock drift along the road, driven by not too wideawake shepherds, who rub touzled heads when your headlights disturb their sleepy thoughts.

Then the long climb begins, and there comes in the east behind the faint lessening of darkness that heralds the dawn of a new day, and also increased speeds on the almost deserted roads. Half an hour later the whole world seems to be suspended in a hazy glow, and deep down in the defiles beside the road—dark pits unfathomable until now—uncertain objects begin slowly to take on shape and substance. The trees too, begin to look more alive; the frowning cliff sides lower less dark and menacing; and almost imperceptibly at first one hears the chirrup—chirrup of wakening birds.

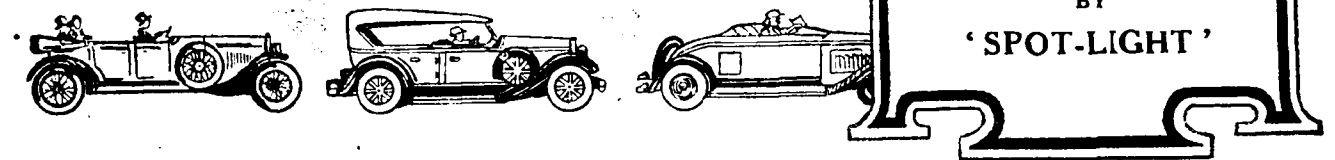
It is an unequal contest between the silver of the moon and the gold of the sun, and there can only be one ending. Gradually the moon pales into insignificance and another day bursts upon the rolling hills and tumbled waters in all its new born freshness.

But before this happened I had stopped my engine and snatched a few sacred moments there upon the hillside—night dying on the one hand and a new day being born on the other. And during those moments I really.....

No! my thoughts were all my own.



From an Owner Driver's Note Book



Are They Exaggerations?

THE daily Press—particularly the British Press—seems to delight in running scare headlines over reports of motor accidents, and I feel sure that the effect of these headlines must frighten many would-be motorists, and impart anxiety into the driving of many others. Reading these reports intelligently, the number of serious crashes is remarkably small considering the thousands of miles of roads and the thousands of vehicles of all types carried by these roads.

I cover as many miles as most people, but I can honestly say I have seen no terrible crashes nor yet any hairbreadth escapes; and I speak not only of motoring in India, but also of extensive touring in Great Britain and on the Continent. The only two incidents which have come under my notice recently consist of an Indian driver backing a car into a gully at the side of the road, and the sandwiching of a car between a bullockcart and a tramcar.

At Home, except in those really tragic cases, the rarity of which may be said to be proved by the fact that their reporting requires scare headlines, much the same sort of mishap takes place. Under these circumstances it is high time that certain penny newspapers ceased to imply that roads the world over are periodically drenched with blood. Personally, I can affirm that I have never once seen an instance of criminally dangerous driving. Foolhardy and stupid driving I have seen, but the general standard of road manners and road sense is extraordinarily high, so much so that though the thruster takes risks he does so usually in a discourteous, and not in a dangerous manner.

Which Reminds Me.

Talking about smashes brings to mind two stories I once heard illustrating the suspicion and dislike with which motorists were once regarded by the Swiss peasant. This dislike was partially justified when one considers the extremely narrow nature of Swiss roads, and if all tales be true—the carefree manner in which French and Italian tourists are said to negotiate these tortuous routes.

One of the tales concerns a French woman who knocked down a peasant with fatal results. On being arrested, she enquired, Coldly, "How much?" "How much, madame?" queried the incredulous magistrate. "Certainement," is said to be her answer "if I kill I pay!"

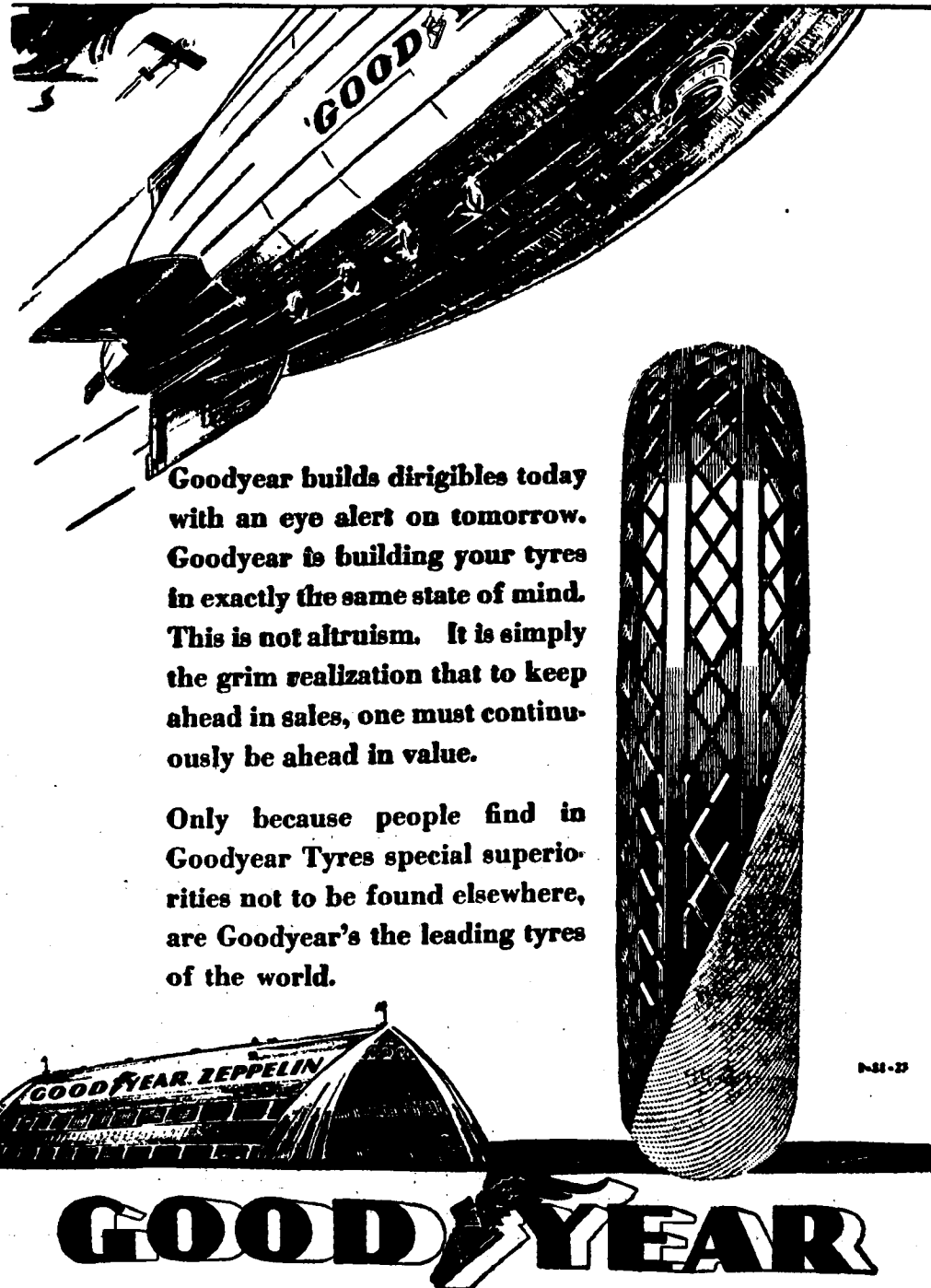
The other yarn tells how a motorist found a man lying in the road injured. He took him quickly to the nearest village. Being unable to speak the language, the infuriated villagers imagining he had knocked the man down, threw his car over a precipice, and were barely restrained by the local police force from lynching him.

A Correspondent's Suggestion.

Last month I had occasion to talk about the abuse of the electric horn, and a surprising number of letters on the subject show that there are any number of localities in Madras where horn sounding, especially at night, is more than a nuisance. One letter, however, strikes a refreshingly unselfish note, in that it appeals to all motorists to use the horn a little as possible compatible with safety when passing hospitals.

(Continued on page 223.)

Why Try to Guess About Tyres? ... Buy only the Leading Make



Goodyear builds dirigibles today with an eye alert on tomorrow. Goodyear is building your tyres in exactly the same state of mind. This is not altruism. It is simply the grim realization that to keep ahead in sales, one must continuously be ahead in value.

Only because people find in Goodyear Tyres special superiorities not to be found elsewhere, are Goodyear's the leading tyres of the world.

My correspondent calls attention to the fact that both the General Hospital and the Royapettah Hospital in Madras are situated close to very busy roads, (particularly is this the case where the former is concerned,) and whilst he realises that it is necessary to indicate one's approach at these busy spots, he feels that much unnecessary noise could be eliminated by the exercise of a little discrimination.

And I think most other readers will agree with him.

British Light Cars Again.

It seems but a few days ago when I drew attention in these pages to the remarkable successes of the M.G.'s in the Double-Twelve

race, and that this fine performance was not just a flash in the pan has been proved by the success of these cars in the Irish Grand Prix, where they once more swept the board by securing the first three places.

The Irish Grand Prix at Phoenix Park is nowadays quite an international affair, and this year it attracted some of the finest drivers in Europe to compete. From all accounts the race was one marked by the superlative quality of the driving, and despite magnificent efforts on the part of overseas competitors who had brought with them cars worthy of their skill, it is pleasant to think that this classic event has been won this year by an essentially British type of car, a type which no other country has produced with success.

Sport Cars Gain in Popularity.

ONE of the significant trends in the automotive field, evident during the past year or two and certain to be more pronounced than ever this motoring season, is the evolution in popular favour toward the sport or deluxe type car. This popular model represents a constantly growing proportion of each year's output, with the increase in favour meaning gradually lowering prices.

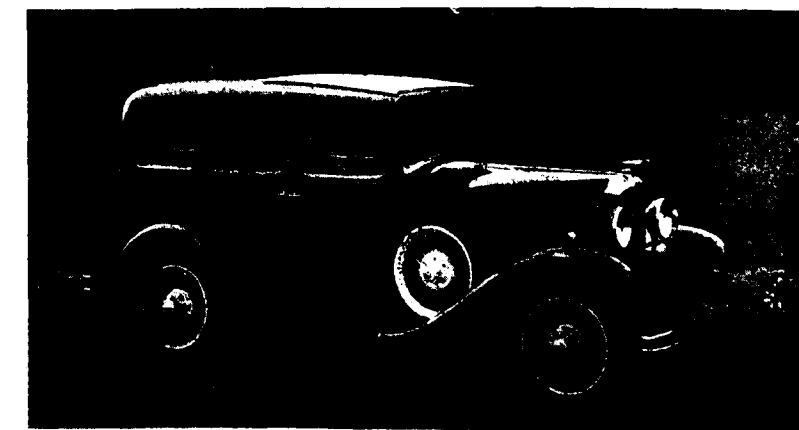
Only a relatively short time ago the sport car represented something of a novelty for two reasons; only a limited few wanted it, and the manufacturer—particularly the volume manufacturer—could not include it in his production schedules because of the necessarily high price which he would have had to place on this type by reason of that limited demand. Youth, largely, made up the purchasers of the sport car because of the individuality the car expressed. Elders clung to the dignity of the closed type as against the informal open model.

But here, as elsewhere youth won out. The demand for sport cars grew. The manufacturer found a way to incorporate their production in his

programme. He went even further. He devised means of making deluxe models of the enclosed type, evolving entirely new body styles. He produced a car embodying maximum utility, which appealed to elders, and the deluxe features that had intrigued youth.

Another interesting development in connection with deluxe models is their constantly decreasing purchase price. Originally they were usually the most expensive model of any manufacturer. He made too few of them to permit of the saving effected by quantity production, just as once closed models cost more than the open types because more of the latter were produced. To-day the deluxe closed model costs a very little more than the same standard body type. In some instances it costs less

than other standard closed models in a manufacturer's line. The present-day volume demand for deluxe models is responsible. Sport models are now being turned out in such numbers that their added cost is spread out so thinly as to add relatively little to the cost of the individual unit.



A photograph showing the attractive Vauxhall Y.X—a five passenger saloon with sunshine roof.

Southern India Reliability Trials.

By Major F. Church, Secretary, A.A.S.I.

DURING the past fortnight Southern India has been favoured with three demonstrations of the reliability of modern motor cars under a variety of conditions for which this part of India is noted; high temperatures, heavy rains, unbridged rivers, dry and wide sandy river beds, "Irish Bridges," bad roads—all have been met in an effort to demonstrate to the public that the motor car is as reliable a means of travel as the railway train.

I saw a car start out for a run from Cape Comorin to Peshawar during the very worst season of the year, the South West Monsoon having fully established itself and with its heavy rains filled up the rivers and streams all over the country. As this is being written I learn that this car has reached its destination, Peshawar, on the sixth day of its journey having travelled 2,725 miles in 67 running hours. Exactly how the car fared between Bombay and Peshawar I have not yet heard, but I know that between Cape Comorin and Bombay it experienced no mechanical trouble and had only one puncture (a bullock shoe).

A second demonstration was given at Bangalore during that station's "Race Week." The object of the demonstration was to give the public an ocular demonstration of the reliability of the car chosen for the test, this being a standard model Chevrolet from the show room of Ninkervis Ltd. Bangalore. Here again monsoon conditions prevailed, but the car was to make a 72 hours run during which the engine was not to stop, while the car was to stop only for unavoidable reasons. (Actually the engine ran for 80 hours without stopping). The object being to give the general public an opportunity to see the car commence and finish its run and at any time between, a roughly made track was constructed in the neighbourhood of Bangalore (Habbal). It was in the shape of a rectangle with rounded corners, and gave a lap equal to 9/10ths of a mile. The only alteration made to the car was to fit an auxilliary petrol tank, (which incidentally sprang a leak which rendered an accurate estimate of petrol consumption impossible) and an extension tube to the oil filler to enable oil to be added without opening the bonnet.

The bonnet of the engine was sealed by and in the presence of uninterested parties, and the car started its journey round the track at 8 a.m. on July



The car cornering at speed. Note how the weight is thrown upon one rear spring.

3rd 1931. A number of officials, press representatives and members of the general public were present while one or other of the officials was present throughout the test to act as observer. Streams of people visited the track throughout the run, some enthusiasts arriving at the eerie hour of 3 a.m. to make sure that the car was continuing its run.

A tent and seating accommodation had been arranged for visitors, while to interest still further and attract the public a "Mileage Guessing Competition" was organised.

The car started off in great style and in spite of the fact that no effort was to be made to beat former records, or to create a new one, was covering the lap of 9/10ths of a mile in just over a minute. One can quite understand and terrific strains that must have been put upon the chassis, wheels and tyres of the car, cornering at this speed every two hundred yards or so; to me it is a wonder that they did stand up against it for 80 hours. However, relief was obtained by changing the direction of travel, every lap or so, by cutting across the square. However, for a vehicle that is designed for normal road work and not particularly for the racing track, the performance speaks well.

The car carried two drivers (Messrs G. C. Manning & F. Webb) who relieved each other at intervals of from two to six hours, without stopping the car. The car had to stop of course, to replenish fuel, oil and water and on occasions to allow one of the drivers to dismount for a sleep etc., etc.,

The car stops are summarised as follows:—

For drivers	15
„ tyre trouble	16
„ water	8
„ Oil	9
„ Petrol	21

At 8 a.m. on 6th July the engine completed its 75 hours non-stop run; as the engine was still running smoothly and the day was young, it was decided to carry on in order to enable the public to gather to witness the final stages of the demonstration, and incidentally ascertain the result of the mileage guessing competition. At 11 a.m. the car had to stop owing to slight chassis trouble and it

was decided to record the mechanical result of the demonstration at that hour. The observers took the reading of the speedometer and announced that the car had covered 2771 miles in the 75 hours during which the engine had run continuously. This worked out to an average of approximately 37 miles per hour.

For actual running time the mileage averaged just over 40 miles per hour.

In order to counteract any bad impression that may have been raised in the public mind by the chassis trouble, the necessary repair was effected as quickly as possible (the engine still running) and the car again started round the track continuing its course until the engine had completed 80 hours continuous running, and the car had covered 2935 miles. Details were then checked up and the car was driven round the track by several members of the public before being driven back to the dealer's premises.

One point of interest occurred during the last four hours of the run i.e. after the official results had been observed at 11 a.m. on 6th instant; a valve spring was found to be broken, and this was capably changed without stopping the engine.

The third demonstration of reliability was carried out by the same car and the same drivers as had run for 80 hours at Bangalore. This run was an ordinary circular road tour from Bangalore via Mysore, Ootacamund (climbing 7000 feet over the Nilgiris) Coimbatore, Salem, Vellore, Madras, Chittoor, back to Bangalore. I understand that the object of the run was to demonstrate to the public the fact that the gruelling test undergone by the car on the dirt track had in no way impaired its reliability for normal touring. In this, too, I think it succeeded. The car left Bangalore at 10-30 a.m. on 9th July carrying in addition to the two drivers (Messrs Manning and Webb) an observer (Mr. G. Jacobs) and a goodly supply of petrol. It ran, without any trouble beyond one puncture, a distance of 829 miles in 22 hours 55 minutes, returning to Bangalore at 9-25 a.m. on 10th July. During the whole of this run the engine did not stop, nor



Another view which enables an idea of the track surface and corners to be obtained.



Round and round the track at 40 m.p.h. through lines of spectators.

was any water added to that which was in the radiator at the start. The stage timings were as follows:—

Bangalore.....	Departed	10-30 a.m.
Mysore	Arrived	12-35 p.m.
	(no stop)	
Ootacamund	Arr. }	3-35 p.m.
	Dep. }	4-5 p.m.
Coimbatore	Arr. }	5-55 p.m.
	Dep. }	6-0 p.m.
Salem	Arr. }	8-35 p.m.
	No stop }	
Madras	Arr. }	3-30 a.m.
	Dep. }	4-25 a.m.
Bangalore	Arr.	9-25 a.m.

This truly was a remarkable run. The writer had been warned that the car would most probably reach Madras about 7-0 a.m. on 10th July and had arranged to go out to meet it. Imagine his surprise when he was awakened about 3-45 a.m. by the driver of the car, and went downstairs to find the car at his door with the engine ticking over quite sweetly, and its crew perfectly happy though, like their car, very dirty and very thirsty. The observer looked as though he had been fighting but enquiries elicited the fact that bumpy roads had caused his face to come in contact with the wooden bars of the hood on more than one occasion, and that he probably would have a fight with the drivers, when he got back home.

Although, as I have said, this run was not intended to set up any record, nor were the weather conditions favourable for such an endeavour, the result actually obtained will take some beating. Anybody who has, of recent date, driven a car from Mysore to Ootacamund will know how bad the road is for many miles, also that the Gudalur Ghat Road is not one which lends itself to "speeding." The gradient is a stiff one and there are several hairpin bends which cannot be taken at speed.

(Continued on page 235.)



BANNING THE UNROADWORTHY

Cars and Drivers that we
Could all do without : :

EVERY now and then 'Paterfamilias' or 'Mother of Ten' writes to the *Daily So-and-So* and suggests that every driver should be tested before being allowed on the road.

Sometimes the suggestion is put in other ways. It may propose that the medically unfit should be debarred from driving as well as the merely incompetent. Again, it may be suggested that the cars themselves should be tested, and should be given what for want of a better title might be called a certificate of road-worthiness; in much the same way as all passenger carrying aircraft in this country require certificates of air worthiness.

Most of us know of a few cars and drivers that we would cheerfully see debarred for ever from using the public roads. There are cars with no brakes or with tyres that may burst at any minute, and cars with wobbly steering.

There are also a few people who ought never to be allowed on the roads except as passengers. I do not necessarily mean the much abused road-hogs, who do not exist in anything like such large numbers as some people would have us believe, but I refer more to those who never have been able to drive and never will be able to drive, just the same as some people cannot spell, others are colour blind, while others again are left-handed. They do not mean to do anything wrong, they simply cannot help themselves.

It may be argued that an unfit car very soon destroys itself. This would not matter if such self-destruction did not possibly involve injury to its well-meaning but foolish driver or to some perfectly innocent party. It is suggested in some quarters that all second-hand cars be given a sort of certificate after inspection which guarantees them safe to use on the roads, but this is presupposing that all cars two or five or even ten years old, or twenty years old for that matter, must necessarily be decrepit. It is quite possible

for a man to buy a brand-new car, to wear out the brakes rapidly and to go on driving it about in a thoroughly unsafe condition. The biggest corps of car "vets" in the world could not see that every car, every day, was in every way suitable for use on the highway.

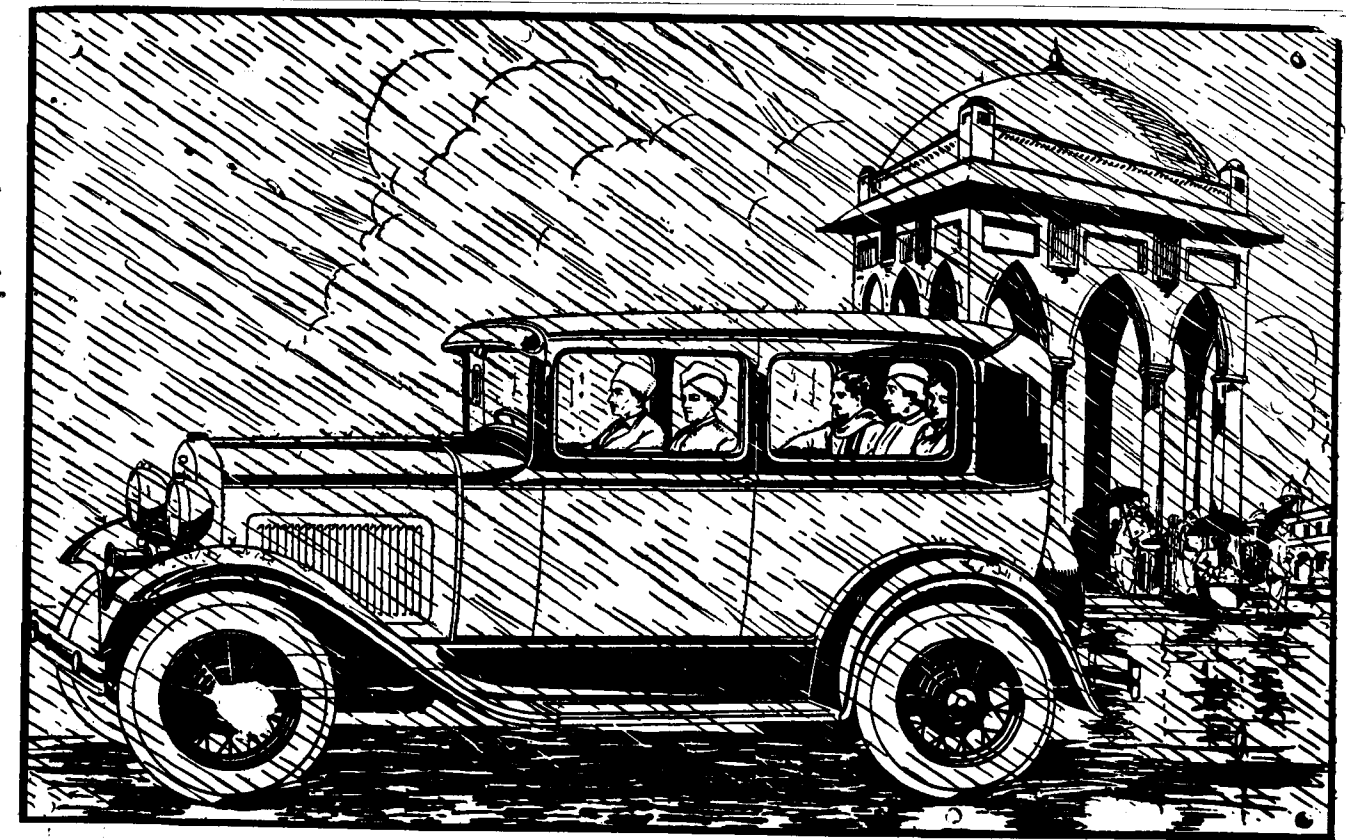
What the Police Could do.

A certain amount could be done, of course, if the police took particulars of every car which through sheer inefficient braking was unable to pull up quickly after an accident, or when the driver was signalled to stop at a cross-roads. The vehicle would then not be allowed out until the authorities were convinced that the brakes had been made to work efficiently, and appeared to be likely to last for some time. Similarly, a car proceeding with very wobbly steering, or with wheels obviously out of truth, should not be allowed to proceed until the matter had been rectified.

Drivers who Should be Banned.

As to the drivers, a ban should be put upon those who have been driving for 20 years and still cannot keep to their left, those who accelerate immediately they are aware that anyone wishes to overtake them, or those who put out their left hands before turning sharply to the right, or vice versa. Needless to say, driving would also be forbidden to those amiable people, who although being mild mannered in the extreme, through sheer stupidity career out of a narrow lane across a main road at 30 m.p.h., and those who throw up their hands and scream the moment the car gets into a skid on a greasy road.

While any effort to ban car or drivers by means of tests before licences are granted is impracticable, it would be interesting to see what effect a new police force with powers to 'spot' and report unfit cars as they come to notice, would have upon the classes of drivers to whom I refer.



WHY WAIT UNTIL AFTER THE MONSOON TO BUY A CAR?

Ford closed cars are built to withstand all kinds of weather conditions and are not affected by rain.

The bodies are all-steel and weather-tight — the exterior metal parts are of Rustless Steel — The four wheel brakes are fully enclosed. In a few seconds the spacious windows can be quickly closed to keep out the rain or easily opened for ventilation.



FORD MOTOR COMPANY OF INDIA, LIMITED.
BOMBAY . CALCUTTA, . MADRAS . MULTAN.

New Goodyear Airship for the U. S. Government.

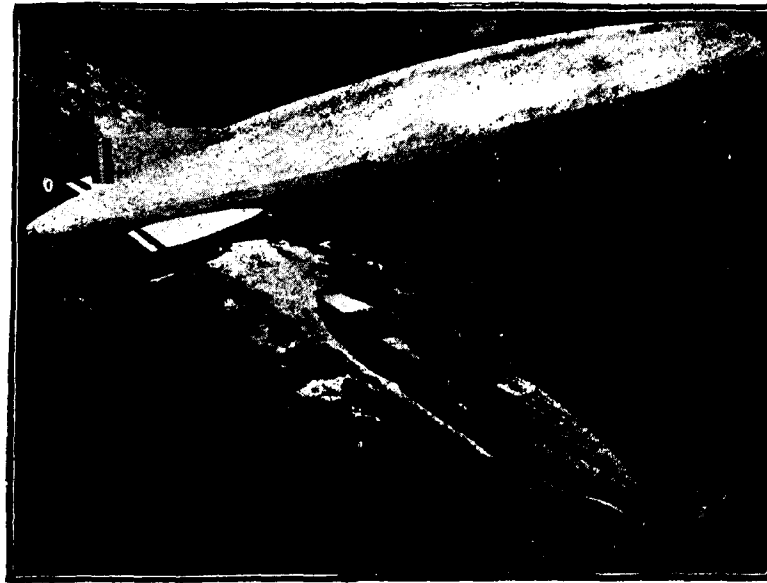
GOVERNMENT, Army and Navy Officials Assembled a few days ago to witness the christening of the giant airship, "U. S. S. Akron," the world's largest airship and the first of the two sky Leviathans to be completed for the United States Navy.

More than 1,00,000 people swarmed into the huge vaulted interior of the Goodyear-Zeppelin air dock near her and covered the surrounding field, as simple ceremonies marked nearly two years intensive work on the part of the Goodyear Zeppelin engineers.

For miles around roads radiating to the airpoint on the outskirts of the city, were choked with traffic. Bands played, vendors called their wares, selling souvenirs commemorating an occasion unprecedented in the history of aircraft. Airplanes manoeuvred high overhead, the staccato roar of their motors strongly contrasting with the silence of the baby airships lower down, loafing lazily and seemingly without movement in the summer air. Now and then, as if honoured by the advent of so powerful a member to their lighter-than-air family, the small Goodyear airships dipped in long, graceful salutes and hovered closer to the huge hangar spread out on the plain below.

Four hours preceding the actual christening, thousands crowded round the dock, admiring the strength of the mammoth structure, the largest building of its kind in the world without interior supports. After the christening, thousands more swarmed through the nine-acre space within to get their first glimpse of the largest dirigible and the general type of airship which may soon be flying across the seas in trans-oceanic passenger service.

Pulling a silver string which opened a small cage suspended beneath the control car of the dirigible, Mrs. Herbert Hoover, released a cover of snow-white pigeons symbolizing graceful flight and endurance. The same method of dedication was used for the Navy dirigible "Los Angeles" several



A picture showing the airship "Akron" as it would appear flying over one of America's latest battleships.

years ago and is in contrast to the traditional custom of breaking a bottle of champagne over the bow of a marine vessel.

"I christen thee Akron," Mrs. Hoover said as she pulled the cord. The pigeons fluttered out of the cage, soared past the silver nose of the ship high in the hangar and disappeared through the great doors into the air beyond.

The last supports were then knocked from beneath the newly christened ship and it floated off the cradles with-

in the dock. Soon afterwards, the ground-crew moored the ship down with sand bags and water ballast—and the official dedication and the first "flight" of the "Akron" was over.

The "Akron" is to be commanded by Lieutenant Commander Charles E. Rosendahl graduate of the United States Naval Academy and one of the foremost authorities on the lighter-than-air craft in the country. For several years he was commander of the Navy dirigible, "Los Angeles", and as a naval observer made the first Westward crossing of the Atlantic aboard the "Graf Zeppelin", he was also on board during the Graf's round-the-world trip.

Rosendahl is one of the surviving heroes of the Shenandoah dirigible, which was wrecked in 1925. On the last flight of this ship he was navigator and third-in-command. When the ship broke he manoeuvred the bow section for an hour and landed it about ten miles away.

Second-in-command will be Lieutenant Commander Herbert V. Wiley, also a former commander of the Navy dirigible "Los Angeles."

Considerable work yet remains to be finished in the interior of the "Akron" as on any marine vessel newly launched, so the first test flight will not be made for several weeks yet. Four or five trial flights will then be held from the Goodyear base to determine the rate of climb, fuel consumption, controllability, speed and various other factors

before any extensive flight operations are undertaken. These trial flights will vary from three or four hours to 24 hours and all will be governed by the weather of the day.

Ultimately the "Akron" will form a unit of the Pacific Fleet and will be stationed at Sunnyvale near San Francisco, where a base is being constructed. The second ship which is to be constructed by the Goodyear-Zeppelin Corporation for the Navy will probably be used in manoeuvres with the Atlantic Fleet when completed. It will be of the same size as the "Akron."

To move the airship in and out of the dock, a huge mobile mooring mast has been constructed. The mast, which is 76 feet high and weighs 130 tons is of open pyramid or tripod type, and has a caterpillar tractor at each corner of its triangular base. Power to drive the two rear tractors is furnished by a 240 horsepower petrol motor, while the forward tractor is used for steering. The mast will move at a speed not exceeding two miles per hour.

The "Akron" which measures 785 feet from stem to stern, is but a few feet longer than the famous "Graf Zeppelin", but has a capacity of 6,500,000 cubic feet of helium, twice that of the German ship and three times that of the Navy dirigible "Los Angeles". It has a diameter of 133 feet and a useful lift of 91 tons.

Use of helium, which is non-inflammable and non-explosive, in the 12 lifting gas cells, has made place for several important changes in design as compared with previous Zeppelins. Former ships found it necessary to house their motors in gondolas suspended away from the hull itself, to avoid the danger of explosion. The "Akron's" eight motors, however, are housed in motor rooms inside the hull, which reduce parasite drag to a minimum. The motor rooms are large and roomy, as compared with the cramped quarters provided in the old type motor gondolas.

Power is transmitted to the propellers through an outrigger containing a rigid shaft and bevel gear device. The propellers, in addition to their normal horizontal thrust, may be swung through a 90 degree arc to the vertical, thus exerting thrust either downward or upward, which will be of considerable assistance in landing or taking off.

The "Akron's" hull also contains a compartment in which five aeroplanes are housed. These planes will be placed on a trapeze arrangement and lowered through a T-shaped opening in the bottom of the hull, and released while in midair. Upon their return each plane will be picked up on the trapeze and hauled back inside the ship.

The planes are to be used for purposes of offence, defence or scouting, and point the way to a future use on commercial air lines, when passengers may be discharged or taken aboard by airplanes without lowering the huge Zeppelin itself.

The control cabin is the only structure protruding from the streamline of the hull. Quarters for officers and crew are inside the hull.

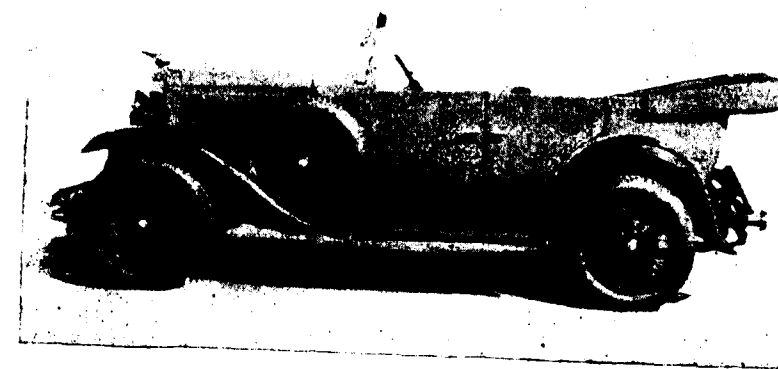
Eight 560 horsepower engines will propel the "Akron" through the air at a speed of more than 80 miles per hour and the ship will be able to fly for 10,500 miles without refuelling.

The structural design of the "Akron" may be easily adapted to a commercial ship for carrying passengers and mail over ocean routes, and it is expected that this type of craft will be used on proposed routes across the Atlantic and Pacific. The International Zeppelin Transport Company and the Pacific Zeppelin Transport Company were organized in 1929 to study the possibility of establishing such routes over the two oceans and considerable engineering work, in furtherance of the establishment of these routes, has been completed.

Goodyear's experience in lighter-than-air craft dates back to 1911 when a special equipment for spreading rubber on balloon cloth was first installed. Since that time Goodyear has built hundreds of free and kite balloons and many airships for the Government. At Wingfoot Lake, the company's air station near Akron, hundreds of army and navy officers were taught to fly during the World War. Goodyear also built the Rs. 1 the only American-built semi-rigid airship, for the U. S. Army.

In 1924, Goodyear obtained the American rights to the German Zeppelin patents; and a group of

German experts headed by Dr. Karl Arnstein, now vice-president and chief engineer of the Goodyear Zeppelin Corporation, were brought to Akron. In 1928 Goodyear Zeppelin was awarded a contract for two airships for the U. S. Government, of which the "U. S. S. Akron" is the first.



The Vauxhall V. X. five Seater Tourer.

A PLEA FOR TOLERANCE

How Much Could be Done to Further
:: the Cameraderie of the Road. ::

IT is regrettable, but nevertheless all too true, that very many drivers who are otherwise jolly good fellows deliberately close their eyes to the lighter side of the little adventures they meet with day by day on the road, and not a few give vent to their irritability on every possible occasion. This is a pity, because were we to infuse just a little more of the give and take spirit into our motoring—even during our daily trips to and from the office—it would help us quite a lot to attain that standard of easy, trouble free flow of traffic which can make motoring so much more pleasurable.

Apart from any other consideration, intolerance on the road is the cause of many minor accidents which, even if they result in only damaged wings or scratched paintwork, should never be allowed to happen. There are good drivers and bad drivers on the road together, but it must not be forgotten that these two types are in the minority. The biggest class of motorist on the roads today is made up of those conscientious folk who are striving by every means in their power to become really good drivers. The expert is not made in a day, but a spirit of tolerance can shorten the time to a great extent between learning and proficiency.

Imagine a very nervous driver—probably just past the novitiate stage—endeavouring to turn his car in a very awkward place. Approaching is another car driven by a person who lacks entirely the spirit of tolerance. Does the latter slow up a little to allow the other to get clear? Not a bit of it! Along he comes at full speed until, finding that he cannot possibly scrape through, he slams on his brakes and slithers to a stand-still barely a couple of yards from the other.

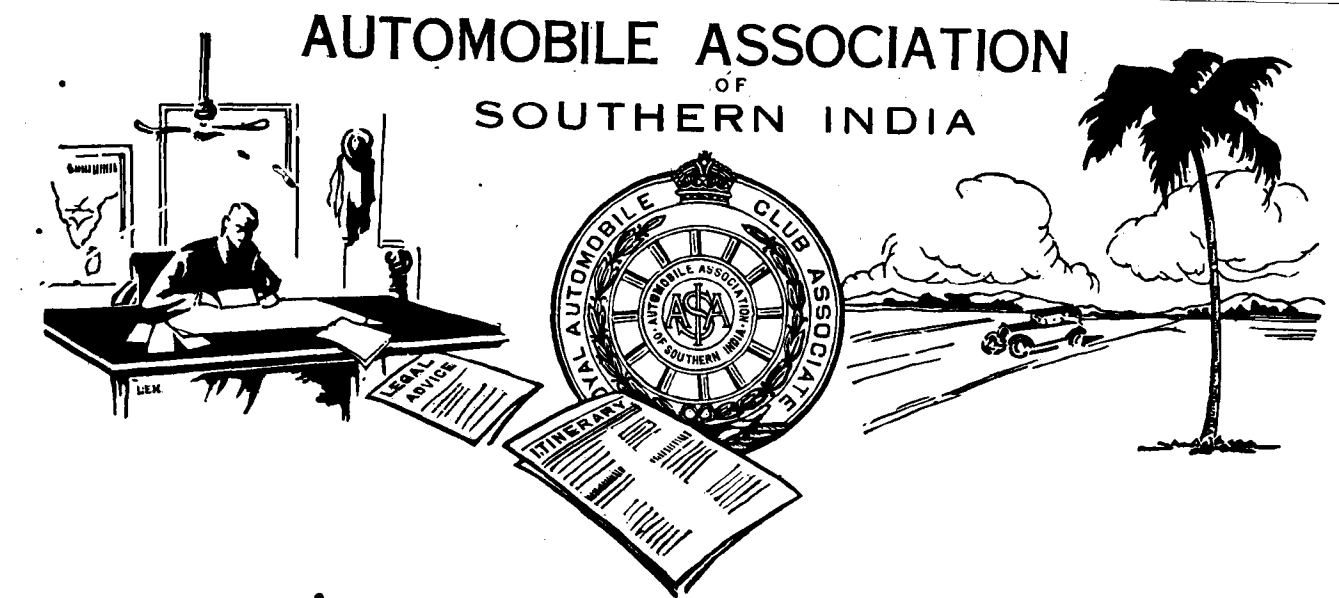
Meanwhile our novice, who has been perfectly happy up to this time, seeing the oncoming car

tearing down upon him, becomes flustered, stalls his engine, and comes to a jerky stop ignominiously across the road. The ensuing conversation is rather one-sided, and is couched in the same terms more or less as those used on similar occasions in the past—no matter what may be the merits of the case. In short, the “expert” just sits behind his wheel and gives full rein to his feelings until such time as the novice has gathered his wits together and the road is clear.

In this way the skilled driver commits the unpardonable sin of making a fellow motorist more nervous than before and of considerably delaying his advancement toward perfection. There is another aspect, too. By flustering the novice, the quick-tempered one has spent more time on getting along the road than he would otherwise have spent had he approached in a decent manner.

Contrast this with the behaviour of the tolerant driver. Whether he is in a hurry or not matters little for in these cases, as in many others, it is a matter of “more haste less speed”. He realises that he will actually gain time by not pressing the other and is quite unruffled even if compelled to pull up. Usually he slows up in ample time to give the other car space to get clear.

This is but one example of many. Admittedly, human nature being what it is, we cannot always chuckle good-humouredly at the mistakes of others; but it does pay to be tolerant of the mistakes of those who are really trying their best. In any event, by so doing we are helping ourselves in an indirect way; and it is quite a gratifying thought to imagine that every act of assistance and encouragement by thought and deed has helped to make many of those expert and courteous drivers we meet so seldom on the road.



Secretary's Report for July 1931.

Committee Meetings.

1. The Committee assembled on 10th July 1931 and amongst other routine work passed resolutions as follows :—

Affiliations.

(a) To co-operate with the West Coast and Hinterland Motor Trades Association on a reciprocal basis so far as consistent with settled policy.

Hon. Treasurer.

(b) Appointing Mr. R.J.C. Shipley of Messrs Spencer & Co. to be a member of the committee and Honorary Treasurer.

Touring Map.

(c) To proceed with the production of an Association Touring Map.

Accidents.

(d) Approving a set of notes for the guidance of motorists when involved in an accident, and deciding that these should be distributed to members on application, or as opportunity offers.

District Representatives.

Mr. S. Ramanjulu Chetty and Mr. P. Venkataraman Raju having left the Bellary and Kistna Districts respectively resigned their honorary appointments as District Representatives.

Motor Vehicles Taxation.

2. (a) A Press Communique was issued by the Madras Government early in the month (July) clearing up several points of doubt; i.e.

(i) That the Act lays responsibility for payment of the Tax on every owner or possessor of a

motor vehicle; no demand notice will be issued and there is no time limit within which recovery of Tax must be effected. If tax due is not paid within fourteen days of the beginning of the period for which it is due an owner is liable to be fined, or the vehicle may be seized and sold by auction if the Tax remains unpaid.

Further, any tax due may be recovered in the same manner as arrears of land tax.

- (ii) That endorsements on Registration Certificates are the only proof of payment to be accepted by licensing officers,
- (iii) That licensing officers may credit taxes paid to the earliest quarter for which tax was due and was not paid.
- (iv) That in the case of vehicles which will not be kept or used in the Presidency for more than 15 days, tax must be paid and a refund subsequently claimed after the close of the quarter.

The Committee has raised a protest against the application of items (ii) (iii) & (iv) above. The result will be notified in due course.

(b) A suggestion that the Secretary of the A.A.S.I. should be appointed a Licensing Officer for members of the Association only has been rejected by Government.

However, the Secretary will continue the existing arrangement to obtain licenses for members.

(c) Endeavours are being made to get an official definition of the word “repairer” as used in connection with remission of tax for vehicles under repair for the whole of a quarter. The decision will be notified in due course.

(d) Doubt has existed as regards the correct tax to be paid on certain vehicles the unladen weight of which, as recorded on Registration Certificates is different to that notified by dealers and manufacturers to the Licensing Authorities. It may be taken that unladen weights recorded on Registration certificates issued prior to 1st April 1931 are very frequently incorrect and that the weight stated by Licensing Officers will be the one to be taken as correct for assessment of tax to be paid. Any owner wishing to dispute the weight stated by a Licensing Officer must produce a certificate of weight or the makers certificate or specification. It should be borne in mind that "unladen weight" includes all tools, fuel oil and water required for the running of the vehicle, and for this 3/4ths cwt is a fair estimate.

Roads.

3. (a) Heavy rains during the early days of the month in the Central areas of the Presidency caused floods in a number of rivers, holding up traffic at places. These are now clear, but further floods may be expected from time to time.

(b) Following upon instructions issued by Government to District Boards to keep this Association informed as regards the opening and closing of bridges and roads, due to flood damages or the construction of new bridges &c., the Chief Engineer P.W.D. and Chief Engineers of Indian States have been approached for similar information. All have graciously consented to instruct their road engineers. A sound flood report scheme may result.

(c) Information is arriving from official sources of the recent completion, or building of bridges, causeways and culverts at various places in South India. A list is being compiled and will be published in the next report, and supplemented from time to time.

(d) Information has been received that the diversion road across the Aruvaram River just West of Chittoor on the Bangalore Road where the bridge was damaged last December, has been so improved as to render it motorable when the depth of water in the river is less than 3 feet. It is passable at present. The bridge will not be reconstructed for some time to come. Arrangements have also been made to have a watchman on the Western approach to the bridge to direct traffic on to the diversion road. A barricade cannot be placed at this point as the road from Gudiyattam joins the main road between the bridge and the diversion.

(e) The Railway bridge at Katpadi on the Vellore-Chittoor Road is being reconstructed and will be closed to traffic until late in September. In the meanwhile road traffic will be diverted by the goods shed approach roads, and cross the railway by a level crossing.

(f) The collection of details of the numbers allotted to District Board Roads continues satis-

factorily and is proving useful in connection with reports regarding flood damages etc., etc.,

Sign Boards.

4. The question of improving automobile danger signs on various roads has been under correspondence with District Board Engineers, particular attention has been invited to:

(i) The several "sharp bend" signs in the Chittoor District at places where the actual bend in the road is slight and not a danger spot at any speed. The existence of these signs is apt to make the motorists careless and the advisability of removing them is being considered.

(ii) Sign boards at the junction of side roads with main roads in Salem District, warning motorists to drive with caution. These signs do not necessarily mean that the road is unfit for motoring. More frequently it indicates that there are culverts which are not fit for heavy motor vehicles. An instance of this is the Omalur-Sanker short cut via Taramangalam—which is usually quite fit for ordinary private cars.

(iii) Members are reminded that a direction sign painted on a red back ground indicates that the road is not fit for motors. There are several such roads in Chingleput District which are in an incomplete condition for instance one from Tambaram toward Wallajabad.

Level Crossings.

5. Endeavours have been made to reduce delays at the various level crossings in Madras City, to the necessity for which the Railway Authorities are fully alive and sympathetic.

Traffic in Madras.

6. (a) A meeting of the Police Commissioner's Traffic Advisory Committee was held early in July, and the following points discussed:—

Taxes On Derelict Motors.

(i) Draft rules for the exemption of "derelict" vehicles from taxation—Rules will be issued officially.

Glaring Headlights.

(ii) Glaring Headlights—Committee agreed that the present Police Regulation should stand, but be added to in order to include headlights fitted with a device directing the rays of light downward on to the road immediately in front of the vehicle. Official notice will be issued in due course.

Hand Cart Traffic.

(iii) Control of handcart traffic in the City.

Accidents & Reports to Police.

(iv) The defining of "nearest police station" as used in the Madras M. V. Rules in connection with reports on accidents.

(Continued on page 235.)

IRISH GRAND PRIX

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Publisher's Notices

The South India Motor Owner

Published Monthly by

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'THE South India Motor Owner' is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

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Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 201.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

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**Eastern Technical Publications,
Mount Road,
MADRAS.**

Automobile Association—Secretary's Report for this month of July 1931.

(Continued from page 232.)

Note:—As a result of the committee's recommendation, the Inspector General of Police has issued the following General Order in the Police Gazette:—

"Reports by motorists of Accidents lodged under Rule 27—C of the Madras M. V. Rules, 1923, shall invariably be accepted, recorded and dealt with at the police stations at which they are lodged."

Lights on Push Cycles.

(b) The use of flashlamps by pedal cyclists has been found a nuisance and the practise is being suppressed. Various other points in connected with City traffic are being considered by the Police Authorities.

Driving Licenses.

7. The seizure of driving licences by the Coorg Police has been subject of correspondence and has been referred to the Chief Commissioner.

Revised M. V. Rules for All India.

8. The subjects of Speed limits, and tyre loads and dimensions have been under correspondence with Motor and Tyre Dealers and the Road Engineer at Simla. The Associations recommendations are being framed.

Touring Abroad.

9. (a) Revised International Motor Vehicle Rules have been issued for India. These rules bring into force as separate documents:—

International Driving Permits.

(I) International Certificates for Motor Vehicles; and (II) International Driving Permits. It is now

possible to obtain an International Driving Permit the holder to drive any motor Vehicle whilst travelling abroad.

NOTE:—The rules permit Local Governments to empower Automobile Associations to carry out inspections of Motor Vehicles proposed to be taken abroad, and examination of applicants for driving permits Application has been made for this authority to be granted to the A.A.S.I.

10. The publishers of "I & E Motors," a copy of which monthly journal is sent to every member free, reports that a number of copies are returned "undelivered" every month. When this happens no further copies are sent to the members concerned until a new address is intimated.

It is important that members should promptly notify to the Secretary, any impending change of address.

Subscriptions.

11. Subscriptions are not being received as promptly as can be desired; delay in payment may lead to financial embarrassment. Members are earnestly requested to remit their subscriptions (Rs. 15) as soon as possible if not already paid during 1931. Notices are sent out every month for subscriptions due in that month, but many remain unpaid to date.

Petrol Rates.

12. The advisability of starting a public agitation for a reduction in the price of petrol is under consideration.

Membership.

13. During the month seven new members were elected, while six resigned or were struck off the register. The membership on 31st July 1931 was 932.

F. CHURCH,
Major (Retd.),
Secretary.

MADRAS.
4th Aug. 1931.

South Indian Reliability Trials.

(Continued from page 225.)

The average motorist regards it as rather a "night mare" and thinks himself lucky if he negotiates it in safety and with only one or two stops to cool the engine and replenish water. The descent from Ootacamund to Coimbatore, by the Coonoor Ghat, too, is not a speedway by any means. Personally I think the result of the run speaks well of the skill of the drivers and the reliability of the car.

I would here like to make it clear that I have no "advertising" object in view. I write this article for one purpose only, i.e. to place before the public certain proofs of a statement I have frequently made, i.e. that the modern motor car is not a toy which can perform well under expert care, but a simple and reliable piece of machinery which can perform long journeys with only normal care and attention. The motor car owner has no need to

fear that his car is likely to break down and leave him immobile by the wayside should he essay a trip a couple of hundred miles or more from his home town.

As a matter of fact these three demonstrations were made with Chevrolet cars, but I have no doubt that a very similar performance could be obtained by any other popular make of car, should the maker (or dealer) trouble to put one to the test. To General Motors (India) Ltd. credit is due for making the first effort to prove motor car reliability under monsoon conditions, and it speaks well that they selected their cheapest type of car for the purpose.

I sincerely hope that this example will shortly be followed by demonstrations carried out by other types of car with a view to creating a feeling of confidence in the public mind.

INDIAN BUILT CAR FOR NEW YORK.

A Fine Chevrolet.

AN interesting event took place recently at the Showrooms of the Bombay Garage Chevrolet dealers, Bombay. The occasion was the selection of a Chevrolet Standard Touring Car, which is to be shipped to the United States of America to be judged against the World Standard of quality set by General Motors.

The Committee which selected the Indian-built Chevrolet consisted of the Hon. Sir Phiroze Sethna (Chairman,) Sir Chunilal Mehta, Sir Fazulbhoy Currimbhoy, Mr. N. M. Joshi, M.L.A., G. C. Seers, Managing Director of General Motors India Limited, and Mr Sultan Chinoy, Managing Director of the Bombay Garage.

The Committee complimented the workman of the Bombay Plant of General Motors on their skill in turning out such a splendid job, and were agreeably surprised to learn that the model selected by them was one of the dozens of cars assembled every day in Bombay.

This Chevrolet received in New York will be placed along side other Chevrolets sent from a number of countries and inspected by a group of automobile experts, who will rate it in accordance with the General Motors International Standard of quality which prevails in all of the Company's assembly plants overseas.

It is stated that the comparison of Chevrolet Cars produced by indigenous labour in the different countries with the rigid standards of quality maintained by General Motors through out the world will afford a unique opportunity of judging the skill and efficiency of Indian workman.

The Hon'ble Sir Phiroze Sethna, expressing the opinion of the Committee said: "We are glad of the opportunity General Motors has given us to compare the craftsmanship of the Indian workers with General Motors exacting international standard of quality. We feel confident that the car we have selected will be placed highly in the international rating. All over the world Indian craftsmanship has enjoyed a great reputation for its innate artistry and careful attention to detail. It seems to us peculiarly fitting that the craftsmanship of labour should be at least recognised along with the tribute we pay to the technique and skill of painters, architects and others who perform creative work. There can be no doubt that the beauty of line and form combined with the mechanical excellence found in a modern car reflects the artistic sense of the builders of automobiles."

The Chevrolet selected by the Committee was shipped to New York on Saturday July 18th on the S. S. Narkunda and the results of the judging are awaited with great interest.

ARAMGARH (KULU) FRUITS.

The finest obtainable in India and straight from the Orchards to your table
Delicious William Pears from about 15th July for 6 weeks only
Our Famous Kulu Apples from about 20th July

4, 6, & 9 lbs. net for Rs. 2-8-0, 3-12-0 & 5-2-0 respectively.
Finest French Plums from 15th July 5 lbs. nett for Rs. 5-0-0
Hygienic dried apples and pears Rs. 1-2-0 per lb. or Rs. 5-0-0 per 5 lbs.
Pure Himalayan Honey in 2 lbs. tins for Rs. 3-0-0.

Fine Flavoured Black Tea (Certificate of Merit) 1, 2, & 5 lbs. tins for Rs. 1-14-0, 3-10-0 and Rs. 8-10-0 respectively.
Per V. P. P. inclusive Postage and Packing.

Apply **C. FORREST,**
Managing Partner.
Aramgarh & Raisan Orchards,
P.O. Raisan, Kulu, Punjab.
Tele. "Forrest Aramgarh" Raisan.

No Smoking ?

It is reported that the British Ministry of Transport is considering issuing cards to all automobile drivers warning against drinking, similar to those issued by the police of Berlin and Vienna warning against consumption of alcoholic beverages before or during periods of driving.

In Norway it is a violation of the law not only to drink but to smoke while driving a car.

Huge Garage for Sweden.

Plans are nearly completed for the construction of one of the largest garages in the world to be erected at Hornsborg, in Kungsholmen, Sweden, where a site of 55,000 square meters has been leased for the project. The garage will house 400 motor buses and will cost about 4,000,000 Swedish kroner.

Chevrolets in Khyber Pass.

Ninety-five per cent. of the motors driven through the Khyber Pass between Afghanistan and Punjab are Chevrolets; half are vans and half buses. Some of the vehicles look rather the worse for wear but they still climb difficult grades with ease. During the recent disturbances on the North West Front, Chevrolets were used to bring reinforcements to Bara Fort.

Announcing a new oil for your car

If you drive a DeSoto—Dodge—Essex—Ford (Model A)

Hudson—Packard—your engine's design requires a change to the new

MOBILOIL
"AF"

The lubrication needs of the cars listed above—and others listed in the Mobiloil Chart at the right—call for this new Mobiloil "AF."

It is heavier in body than Mobiloil "A" and lighter than Mobiloil "BB."

It is made by the vacuum process in the world's most modern lubricating oil plants.

It is made to fit exactly the requirements of the cars for which it is recommended.

See your Mobiloil dealer. Try this remarkable new lubricant in your engine. If you drive one of the cars for which it is recommended, you will feel new response from correct lubrication.

Use only

MOBILOIL
VACUUM OIL COMPANY

(INCORPORATED)

Makers of high-quality lubricants for all types of machinery.

Make this Chart your Guide.

This abbreviated chart shows the correct grade of Mobiloil for Engines of many passenger cars. You will find the complete Mobiloil Chart at your Mobiloil dealer's.

Name of Car.	1931	1930	1929	1928
	Engine	Engine	Engine	Engine
Auburn, Models 6-80, 76, 6-85	..	AF	AF	AF
Auburn (all other models)	BB	BB	BB	BB
Chrysler 8, Imperial 8 & Models 70, 77 ..	BB	BB	..	..
Chrysler, Imperial 6 ..	..	BB	BB	BB
Chrysler (all other models) ..	AF	AF	AF	AF
Citroen 10 h.p. B14, B15 ..	..	..	..	A
" 10 h.p. C4 ..	AF	AF	AF	..
" C.6 & C.G.L. ..	BB	BB	BB	..
De Soto	AF	AF	AF	..
Dodge	AF	AF	AF	AF
Essex	AF	AF	AF	AF
Fiat (Models 514, 522) ..	AF	..	..	..
Fiat (All other models)	BB	BB	BB	BB
Ford Model A	AF	AF	AF	AF
Hotchkiss	AF	AF	AF	AF
Hudson	AF	AF	AF	AF
Nash, Single six, Standard six 6-60, 8-70 ..	AF	AF	AF	AF
Nash (all other models)	BB	BB	BB	BB
Oakland	BB	BB	AF	AF
Oldsmobile	AF	AF	AF	AF
Packard	AF	AF	AF	AF
Peugeot 5 h.p.	..	BB	BB	BB
" 9, 10, 11 h.p. ..	..	..	A	A
" 12 h.p. six cyl. ..	A	A	A	A
" Model 201	AF	AF	AF	..
Plymouth	AF	AF	AF	..
Pontiac	AF	AF	AF	AF

THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

CARS

Buick.

CALICUT	... English and Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	... Byramshaw & Co., Ltd.
SECUNDERABAD...	Madras Cycle & Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Cadillac.

CALICUT	... English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	... Byramshaw & Co., Ltd.
SECUNDERABAD...	Madras Cycle & Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Chevrolet.

BANGALORE	... Nankervis Ltd.
BELLARY	... Asquith & Co.

COIMBATORE	... Stanes Motors (South India.)
CALICUT	... Stanes Motors (South India), Ltd.
ERNAKULAM	... Stanes Motors (South India), Ltd.
TRIVANDRUM	... Stanes Motors (South India), Ltd.
MADRAS	... Byramshaw & Co., Limited.
MADURA	... T. V. Sundram Iyengar & Sons., Ltd.
OOTACAMUND	... General Automobiles Ltd.
SECUNDERABAD...	Hormusjee & Co.
TRICHINOPOLY	... Aiyer Motor Co., Ltd.
VIZAGAPATAM	... Andhra Engineering Co., Ltd.
COLOMBO	... Rowlands Garage Ltd.

Chrysler.

MADRAS	... Jones & Co.
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Dodge.

COIMBATORE	... United Motors Ltd.
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Erskine.

MADRAS	... Romer Dan & Co.
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Hillman.

MADRAS	... Simpson & Co., Ltd.
OOTACAMUND	... Simpson & Co., Ltd.
TRICHINOPOLY	... Simpson & Co., Ltd.

La Salle.

CALICUT	... English & Scottish Joint Co-operative Wholesale Society, Ltd.
MADRAS	... Byramshaw & Co., Ltd.
SECUNDERABAD...	Madras Cycle & Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Morris.

COIMBATORE	... United Motors Ltd.
MADRAS	... Addison & Co., Ltd.

Nash.

BANGALORE	... Hanumanthappa & Co.
MADRAS	... Motor Reconditioning Station.
PUDUKOTTA	... Motor Trading Co.

SALES & SERVICE GUIDE— (continued).

Oakland.

COIMBATORE	... Stanes Motors (S. India) Ltd.
COLOMBO	... Rowlands Garage Ltd.

Oldsmobile.

BANGALORE	... Nankervis Ltd.
BELLARY	... Asquith & Co.
COIMBATORE	... Stanes Motors (S. India) Ltd.
CALICUT	...
ERNAKULAM	...
TRIVANDRUM	...
KOTTAYAM	...
MADRAS	... Byramshaw & Co. Ltd.
MADURA	... T. V. Sundaram Iyengar & Sons Ltd.
OOTACAMUND	... General Automobiles, Ltd.
SECUNDERABAD...	Hormusjee & Co.
TRICHINOPOLY	... Aiyer Motor Co., Ltd.
VIZAGAPATAM	... Andhra Engineering Co., Ltd.
COLOMBO	... C. A. Hutson & Co., Ltd.

Peugeot.

MADRAS	... Romer Dan & Co.
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Pontiac.

COIMBATORE	... Stanes Motors (S. India) Ltd.
COLOMBO	... Rowlands Garage Ltd.

Singer.

MADRAS	... Simpson & Co., Ltd.
OOTACAMUND	... Simpson & Co., Ltd.
TRICHINOPOLY	... Simpson & Co., Ltd.

Studebaker.

MADRAS	... Romer Dan & Co.
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Vauxhall.

COIMBATORE	... Stanes Motors (S. India) Ltd.
COLOMBO	... Rowlands Garage Co., Ltd.

Wolseley.

MADRAS	... Union Company.
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Studebaker Trucks.

MADRAS	... Romer Dan & Co.
--------	---------------------

THE HOGARTH PRESS

It is our earnest endeavour to produce good work at reasonable prices to the satisfaction of our customers.

When next you have printing in mind ask us to submit our suggestions and estimates.

WOODS ROAD,
Mount Road, MADRAS.

PULLING POWER

Pulling power in a journal is just as important as pulling power in an engine.

o o o

This is one of the reasons why small advertisement space in this paper has proved its value to advertisers throughout S. India.

The Next issue of the South India Motor Owner will be specially interesting.

Make sure of your
copy now.

TRUCKS.

Chevrolet Trucks.

BANGALORE	... Nankervis Ltd.
BELLARY	... Asquith & Co.
COIMBATORE	... Stanes Motors (South India.)
CALICUT	... Stanes Motors (South India), Ltd.
ERNAKULAM	... Stanes Motors (South India), Ltd.
TRIVANDRUM	... Stanes Motors (South India), Ltd.
MADRAS	... Byramshaw & Co., Limited.
MADURA	... T. V. Sundaram Iyengar & Sons., Ltd.
OOTACAMUND	... General Automobiles Ltd.
SECUNDERABAD...	Hormusjee & Co.
TRICHINOPOLY	... Aiyer Motor Co., Ltd.
VIZAGAPATAM	... Andhra Engineering Co., Ltd.
COLOMBO	... Rowlands Garage Ltd.

Dodge Trucks.

COIMBATORE	... United Motors Ltd.
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Diamond Trucks.

MADRAS	... Cromandel Automobiles.
--------	----------------------------

Fargo Trucks.

MADRAS	... Jones & Co.
--------	-----------------

Federal Trucks.

MADRAS	... Simpson & Co., Ltd.
OOTACAMUND	... Simpson & Co., Ltd.
TRICHINOPOLY	... Simpson & Co., Ltd.

G. M. C. Trucks.

CALICUT	... English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS	... Byramshaw & Co., Ltd.
SECUNDERABAD...	Madras Cycle and Motor Mart.
COLOMBO	... C. A. Hutson & Co., Ltd.

Overland Buses.

MADRAS	... Simpson & Co., Ltd.
OOTACAMUND	... Simpson & Co., Ltd.
TRICHINOPOLY	... Simpson & Co., Ltd.

Diamonds !

WHEREVER wealth and dignity are to be found, there also will be seen precious stones in abundance. To-day, when there are so many imitation "stones" on the market there is a still greater fascination in owning and wearing the finest diamonds.

Our experience and the advantage of cash purchases direct from the Continent is in your service

P. CUNNIAH NAYUDU & SON.
China Bazaar Road,
MADRAS.

For the small subscription of Rs. 3 the 'South India Motor Owner' will be sent to you post free for 12 months—there is a simple form on this page which is easily filled in.

SUBSCRIPTION ORDER.

To EASTERN TECHNICAL PUBLICATIONS,
MOUNT ROAD, MADRAS.

Please place my name on the subscription list of the South India Motor Owner and send me.....copies monthly until countermanded, commencing1931.

I enclose Rs.....being the post-free subscription for twelve months.*

Name.....

Address.....

Post-free Subscription Rates :

India, Burma and Ceylon, Rs. 3 per annum.

(Block letters are preferable.)

* Subscribers may, if they wish, have the first issue sent to them V.P.P. for the full twelve months' subscription. Unless therefore cash or cheque accompanies this form, the V.P.P. method will be followed.

NO WASTE CIRCULATION



Haphazard methods of advertising, out of date sales systems and inefficient organization will no longer sell cars to South India motor owners. Times have changed in company with the gradual improvement in the conditions of motoring in this area.

Advertising methods and advertising media which served their purpose quite well years ago, now no longer appeal to the discriminating South India motor owner, and it is necessary therefore for Southern India automobile distributors to utilize the specialized trade press which is represented here by the SOUTH INDIA MOTOR OWNER. Only by using this journal can motor dealers hope thoroughly to cover the market for cars which is undoubtedly offered by Southern India.

Rates for advertisements will be furnished gladly on application to the Advertisement Manager

EASTERN TECHNICAL PUBLICATIONS
WOODS ROAD, MOUNT ROAD, MADRAS.

2,725 MILES
ON
HALF A GALLON
OF

TEXACO
GOLDEN
MOTOR OIL

CHEVROLET'S RECORD RUN
CAPE COMORIN
TO
PESHAWAR

Only 1 gallon of
Texaco Golden
Motor Oil was
consumed in mak-
ing this fine run.
Texaco lasts long-
est—It forms no
hard carbon depo-
sits in the motor.



Texaco is oil and
nothing but oil—
use it in your car
—once used—
always used. For
sale everywhere.

Ask your dealer
for it.

THE TEXAS CO. (INDIA), LTD.

(INC. IN U.S.A.)

Head Office: *Maintainers of a complete line of Texaco Petroleum*
BOMBAY.
Products.

Branch Offices:

Telegrams:
"TEXACO."

BOMBAY — CALCUTTA — COLOMBO — KARACHI — MADRAS

512
Vol. III. No. 9

SEPTEMBER, 1931

Single Copy As. 3

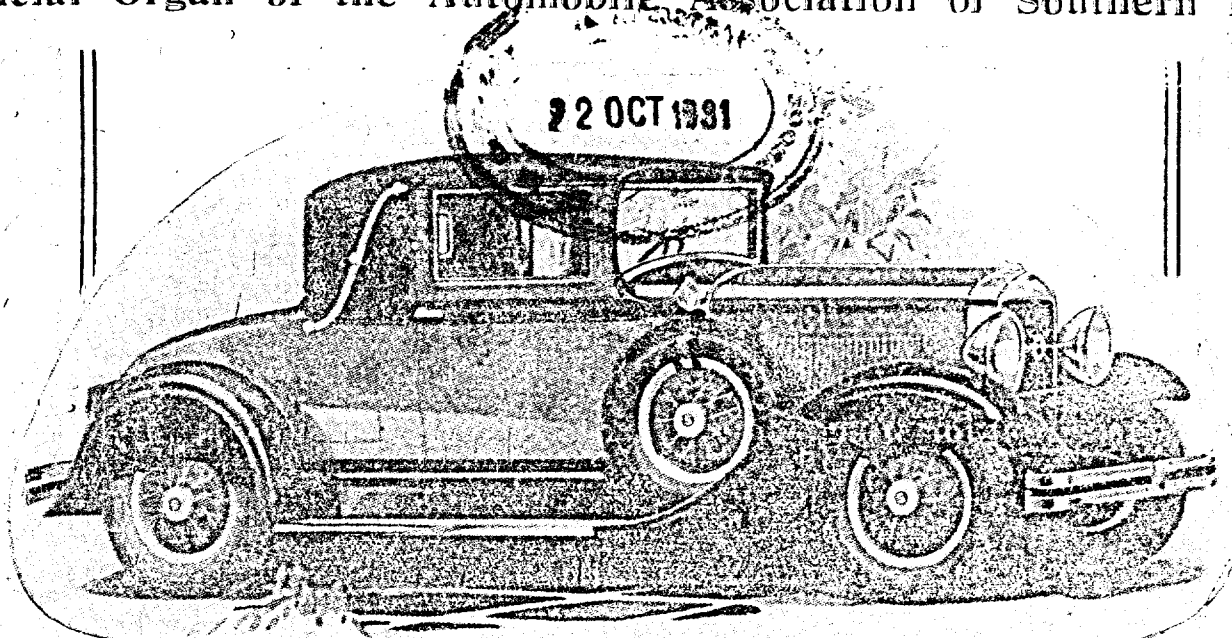
THE SOUTH INDIA

Registered.
No. M. 1515

MOTOR OWNER

306

Official Organ of the Automobile Association of Southern India



Whether you contemplate buying a car, a tyre, oil, or even the smallest accessory there are always certain considerations which, if taken into account, will help you to make a purchase of greater value. Recently we have had the pleasure of helping many of our readers toward the making of wise purchases and we hope that many more readers will permit the staff of the South India Motor Owner to assist them in this way.

EASTERN TECHNICAL PUBLICATIONS. MOUNT ROAD, MADRAS.

ARE YOU A MEMBER

of the

**Automobile Association
:: of Southern India ::**

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to-day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary
Automobile Association of Southern India
Kardyl Buildings, Mount Road, Madras

Phone: 2439.

P. O. Box No. 1229.

'Grams "S.I.M.U."

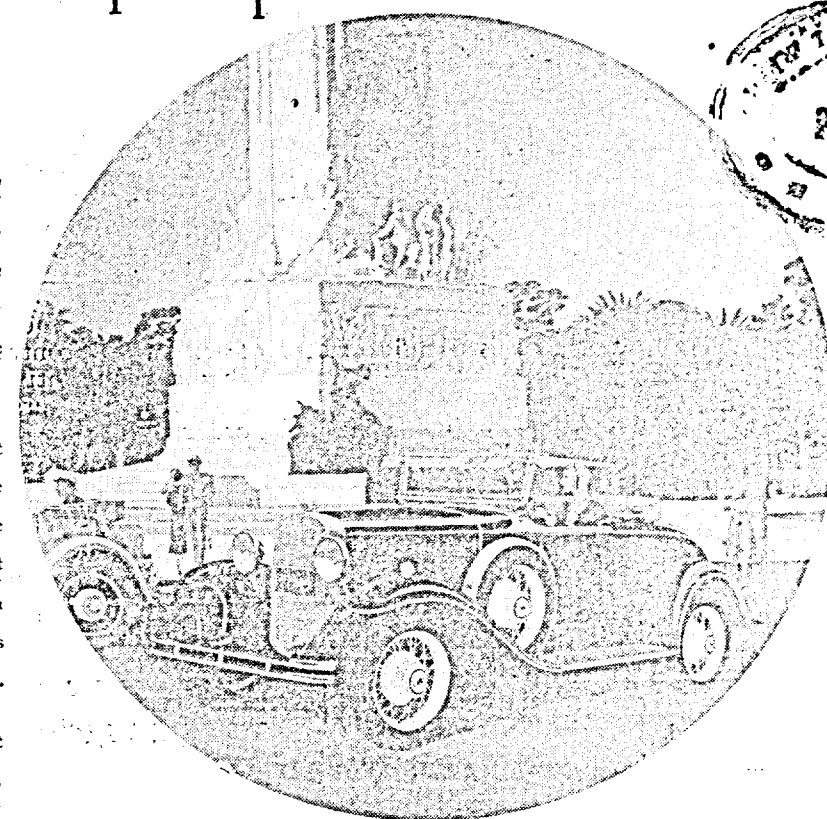
THE WORLD'S SMART THOROUGHFARES know the quiet purr of its motor

ON the smart avenues and streets of a hundred nations the soft easy purr of the Chevrolet motor tells the story of the world-wide acceptance of this beautiful car.

People of critical judgment have always welcomed the Chevrolet. It stands at the doors of the world's finest homes, shares garages with cars of expensive makes, and is seen wherever smart people are.

Although modestly priced it meets exacting requirements. The beauty of long lines and restrained colour is matched by the care given to every detail . . . the little touches that make so great a difference.

We invite you to see the new models. Your Chevrolet dealer will gladly give you a demonstration.



A Chevrolet DeLuxe Roadster near the Spanish Monument in Buenos Aires

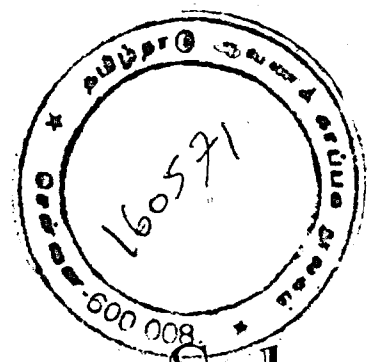
On the world's most famous thoroughfares, at smart functions, the Chevrolet takes its place among the finest cars of all nations

Models priced from Rs. 2,600 upwards at port of entry



CHEVROLET

A Product of General Motors



THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

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CARS

Buick.

CALICUT ... The English & Scottish Joint Co-operative Wholesale Society Ltd.
MADRAS ... Byramshaw & Co., Ltd.
COLOMBO ... C. A. Hutson & Co., Ltd.

Cadillac.

MADRAS ... Byramshaw & Co., Ltd.
COLOMBO ... C. A. Hutson & Co., Ltd.

Chevrolet.

BANGALORE ... Nankervis Ltd.
BELLARY ... Asquith & Co.
COIMBATORE ... Stanes Motors (South India), Ltd.
CALICUT ... Stanes Motors (South India), Ltd.
ERNAKULAM ... Stanes Motors (South India), Ltd.
TRIVANDRUM ... Stanes Motors (South India), Ltd.
MADRAS ... Byramshaw & Co., Ltd.

MADURA ... T. V. Sundram Iyengar & Sons, Ltd.
OOTACAMUND ... The General Automobiles, Ltd.
SECUNDERABAD ... Hormusjee & Co.
TRICHINOPOLY ... Iyer Motor Co., Ltd.
VIZAGAPATAM ... The Andhra Engineering Co., Ltd.
COLOMBO ... Rowlands Garages Ltd.

Chrysler.

MADRAS ... Jones & Co.

Dodge.

COIMBATORE ... United Motors Ltd.

Erskine.

MADRAS ... Romer Dan & Co.

Hillman.

MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

La Salle.

MADRAS ... Byramshaw & Co., Ltd.
COLOMBO ... C. A. Hutson & Co., Ltd.

Morris.

COIMBATORE ... United Motors Ltd.
MADRAS ... Addison & Co., Ltd.

Nash.

BANGALORE ... Hanumanthappa & Co.
MADRAS ... Motor Reconditioning Station.
PUDUKOTTA ... Motor Trading Co.

Peugeot.

MADRAS ... Romer Dan & Co.

Pontiac.

COIMBATORE ... Stanes Motors (S. India) Ltd.
COLOMBO ... Rowlands Garages Ltd.

Singer.

MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

Studebaker.

MADRAS ... Romer Dan & Co.

Vauxhall.

COIMBATORE ... Stanes Motors (S. India), Ltd.
COLOMBO ... Rowlands Garages Ltd.

Wolseley.

MADRAS ... Union Company.

Studebaker Trucks.

MADRAS ... Romer Dan & Co.

TRUCKS.

Chevrolet Trucks.

BANGALORE ... Nankervis Ltd.
BELLARY ... Asquith & Co.
COIMBATORE ... Stanes Motors (South India), Ltd.
CALICUT ... Stanes Motors (South India), Ltd.
ERNAKULAM ... Stanes Motors (South India), Ltd.
TRIVANDRUM ... Stanes Motors (South India), Ltd.
MADRAS ... Byramshaw & Co., Ltd.
MADURA ... T. V. Sundaram Iyengar & Sons, Ltd.
OOTACAMUND ... The General Automobiles, Ltd.
SECUNDERABAD ... Hormusjee & Co.
TRICHINOPOLY ... Aiyer Motor Co., Ltd.
VIZAGAPATAM ... The Andhra Engineering Co., Ltd.
COLOMBO ... Rowlands Garages Ltd.

PULLING POWER

Pulling power in a journal is just as important as pulling power in an engine.

O O O

This is one of the reasons why small advertisement space in this paper has proved its value to advertisers throughout S. India.

The Next issue of the South India Motor Owner will be specially interesting.

Make sure of your copy now.

Dodge Trucks.

COIMBATORE ... United Motors Ltd.

Diamond Trucks.

MADRAS ... Cromandel Automobiles.

Fargo Trucks.

MADRAS ... Jones & Co.

Federal Trucks.

MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

G. M. C. Trucks.

CALICUT ... The English & Scottish Joint Co-operative Wholesale Society, Ltd.
MADRAS ... Byramshaw & Co., Ltd.
COLOMBO ... C. A. Hutson & Co., Ltd.

Overland Buses.

MADRAS ... Simpson & Co., Ltd.
OOTACAMUND ... Simpson & Co., Ltd.
TRICHINOPOLY ... Simpson & Co., Ltd.

Madras Motor Directory, 1931.

Containing Madras Motor Vehicles Act, Madras Motor Vehicles Taxation Act and all connected Rules and Regulations. Also all registered numbers, names and addresses of all Motor Car owners in South India and Pudukottah State.

Says the MADRAS MAIL, 22-8-31: ".....Contains in handy form COMPLETE INFORMATION for those interested in Motors and Motor Trade.....Should find on the desk of business men....."

This will be brought up to date every month, till next edition, by the issue of Monthly Supplements with additions and change of ownership.

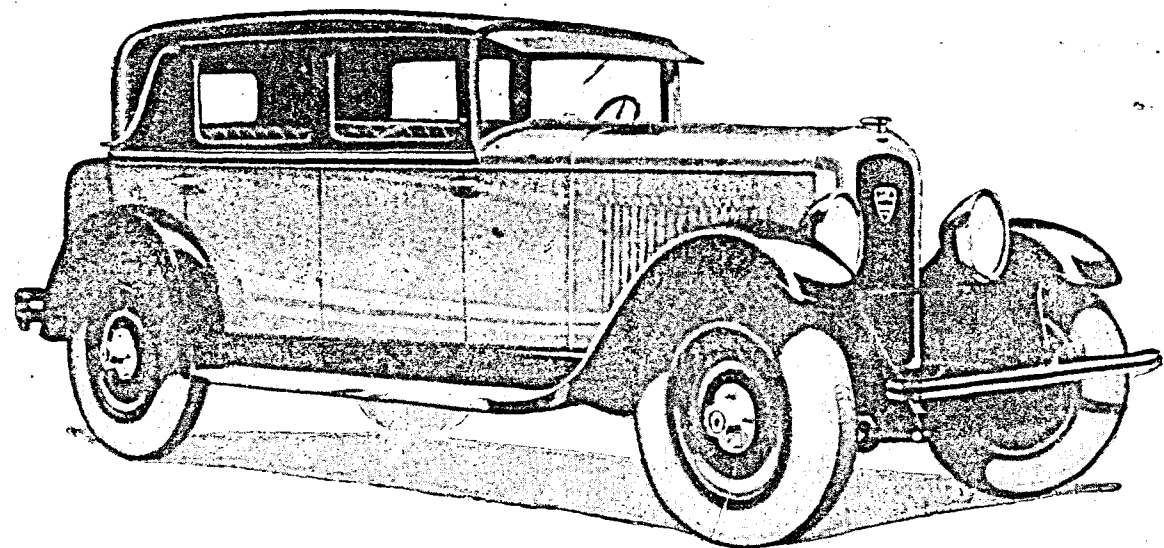
Price including Free Supply of Monthly Supplements Rs. 10/- Postage extra.
" without Supplements : : : Rs. 3/-

PUBLISHERS:

DIRECTORIES & AGENICES LIMITED,

11, MOUNT ROAD

MADRAS, S. India.



SOLVES HALF YOUR PROBLEM

It is the first business of the advertiser to be interesting and in this he shares a common task with the publisher. The editorial pages of THE SOUTH INDIA MOTOR OWNER interest the motor owner upon motoring matters as no general magazine could. Thus the advertiser in these pages has the greater part of his first big task accomplished for him, and his advertisement reaches and interests a section of the public keenly interested in motoring and all matters connected therewith.

LET US HELP YOU TO PLAN YOUR ADVERTISING

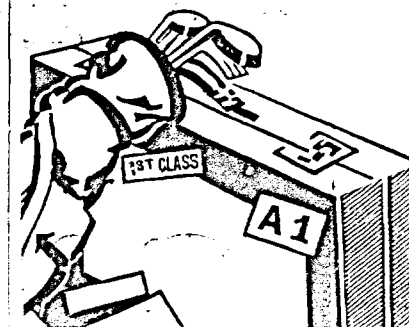
Advertisement Manager :

THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD - - - - - MADRAS

THE HOGARTH PRESS

It is our earnest endeavour to produce good work at reasonable prices to the satisfaction of our customers. When next you have printing in mind ask us to submit our suggestions and estimates.

WOODS ROAD,
Mount Road : : MADRAS.



Drive A New Car

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BOUND VOLUMES
See page 266.

A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

Pack Your Bag
For A Long
Week-end

and stay at

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Hotel**
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Every Month.

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Johnson's
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FLIGHT
10 DAYS**

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Mollison's
RECORD
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FLIGHT
(2 days better than
Scott's Record)**

Here are two further examples of the supremacy held by Castrol in records achieved in the air. There is a reason why Castrol is chosen by the World's most famous pilots for tests of endurance and speed. This reason is the efficiency of Castrol to give satisfaction in every respect—thorough lubrication to all parts of the engine—minimum carbon deposit—perfect piston seal—and unvarying high quality.

Follow the experts' example—specify Castrol always for your car or motor cycle.

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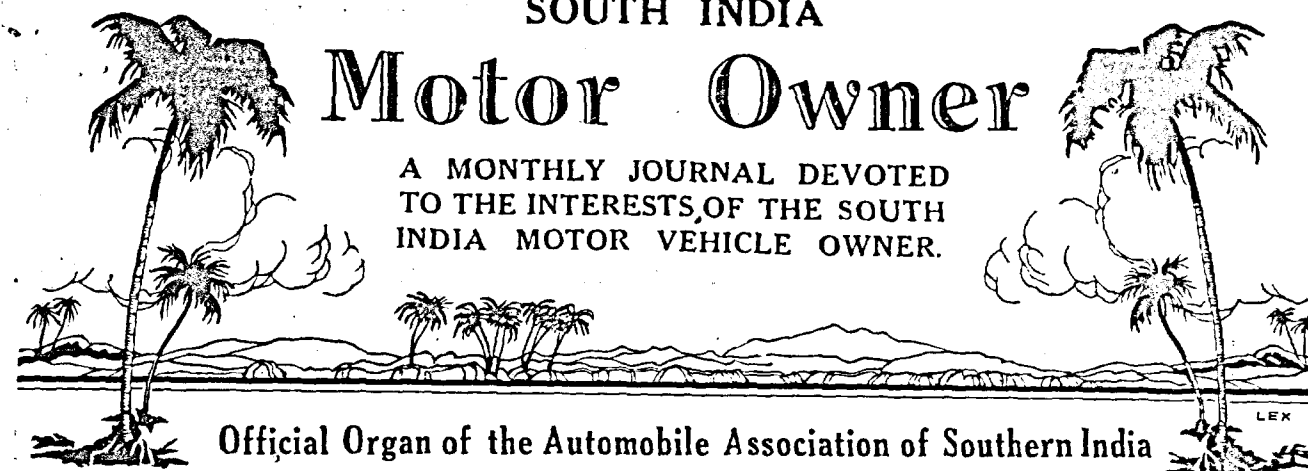
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THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



Official Organ of the Automobile Association of Southern India

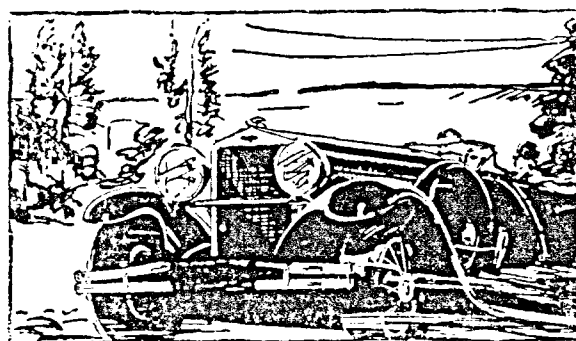
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September, 1931

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Perhaps You Don't Know—?

A New Series of Articles
Explaining in Simple Fashion
Frequently Encountered Technicalities.

No. 1. Valve Timing and the use of Timing Diagrams.

IN every car makers manual much space is devoted to the importance of valve tappet clearances, and numerous articles appear month after month in every motoring journal stressing the point that valve clearances are essential to the efficient running of the c.r. The average novice, therefore, spends a lot of time with tappet spanners and feeler gauges, and probably makes quite a good job of it, but he is working in the dark most of the time because he doesn't know why tappet clearances are so essentially important.

Tappet clearances affect the timing of the valves, which are designed to open and close at certain periods during the various strokes of the pistons. Every makers manual describes the timing of valves by means of a valve timing diagram which, whilst it is a complete puzzle to the average novice driver, is a simple method of showing diagrammatically the points at which the valves should open and close.

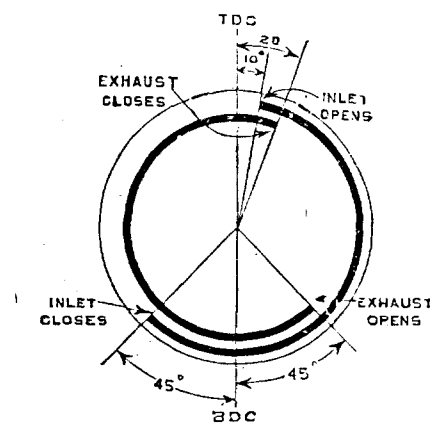
If we imagine the timing diagram as drawn actually on the engine flywheel, it is easier to understand its meaning. A circle drawn on a sheet of paper can have its circumference divided into 360 equal parts, when each division enclosed within lines drawn from the centre of the circle to form these 360 parts will be one degree (1°). As the crankshaft and the flywheel revolve we can describe its travel in degrees—thus a quarter turn would mean that the crankshaft had travelled through 90° . Keeping this in mind, the timing diagram is comparatively simple.

Let us assume that the piston is at the top of its stroke. In this position the crank web and the connecting rod will be in a straight

line. This is called the top dead centre position, so called because at this point the connecting rod cannot exert a turning movement to the crank pin. This position is usually abbreviated and written T.D.C., a similar state of affairs occurs when the crankshaft has made a full half revolution from this T.D.C. position when it arrives at what is written B.D.C. or bottom dead centre. These two positions are shown in a valve timing diagram by the vertical line cutting the circle, and these upper and lower points are usually marked T.D.C. and B.D.C. respectively.

On assuming the flywheel is rotated, the valve timing diagram shows that the inlet valve should open when the flywheel has turned through an angle of 10° and should remain open until the flywheel has travelled through an angle of 45° beyond bottom dead centre, at which stage the piston will be rising on the compression stroke.

This is a point where the novice is apt to be confused, because he naturally cannot reconcile the two facts—piston on compression stroke yet inlet valve open—for at first sight it would appear that a part of the indrawn gas will certainly be pushed out through the open inlet valve by the rising piston. Actually, the case is, that the charge of gas incoming through the induction ports possesses momentum—that is it pushes forward of itself—and the inlet valve is kept open so that full advantage of this may be taken in order to ensure as full a charge of petrol vapour as possible. At very low engine speeds a small amount of the charge may be forced back through the open inlet valve, but with engines of four and more cylinders this is not noticeable, as the "blow-back"



A conventional timing diagram, the points of opening and closing being indicated in degrees.

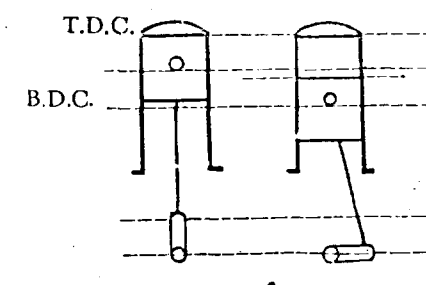
is absorbed by the induction stroke of another cylinder. In motor-cycle engines, however, it is often possible to detect this "blow-back" by placing a hand close to the air inlet of the carburettor.

Returning to the further revolutions of the flywheel as shown graphically in a valve timing diagram, as the flywheel is revolved further the piston continues rising on the compression stroke until ignition of the charge occurs about the T.D.C. position, and the piston is forced downwards on the working stroke. Having passed T.D.C. we are now going round the timing diagram circle for the second time, and we see that the exhaust valve should remain open from a point 45° before B.D.C., all the time the piston is on the exhaust stroke, and is only closed 20° after T.D.C.

This overlap of 10° between the opening of the inlet valve and the closing of the exhaust valve needs explaining. The reason is two-fold. We have already stated that a stream of gas in motion possesses momentum. So also does the gas at rest possess inertia—a resistance against being set in motion. It seems almost ridiculous thus to make allowance for these two almost negligible properties, but it should be realised that when an engine is running at fair speed the valves are only open for a period of time so small a fraction of a second as itself to appear almost negligible. This being so, the utmost endeavour must be made to render the ingress and egress of the gases as easy as possible.

We have mentioned that an understanding of the valve timing diagram is easier if we imagine it pasted on the flywheel, and frequently makers mark flywheel rims with notches corresponding to the various indications of the drawn diagram. A mark on the flywheel casing or a pointer attached to the engine close to the flywheel, will in these cases also be provided, and the relative positions of the marks and the pointer indicate what should be the position of the valves at that point in the engine's revolutions. Thus a line with T.D.C. against it shows that the piston of the first cylinder is at the top of its stroke, while if the flywheel is turned until a mark with the letters I.O. appear opposite the fixed mark, we know that the inlet valve of that cylinder should just be beginning to open.

From the foregoing explanation of the timing diagram it may appear that when the crank pin has moved through 90° , or a quarter of a revolution, from T.D.C., the piston would have moved down exactly one-half of its stroke. This is not, however, correct, assuming that the centre line of



Owing to the effect of the angularity of the connecting rod, the piston travels farther during the first 90° of the movement of the crank pin than during the second 90° .

the cylinder passes through the centre of the crankshaft. Actually, the piston will have moved rather more than half its stroke, and in the next 90° movement of the crank pin it will move rather less than half its stroke.

Off-set Cylinders.

This is shown in the accompanying diagram, and the explanation lies in the angular movement of the connecting rod. The shorter the connecting rod relative to the crank-throw, that is, the distance of the crank pin from the centre of the crankshaft, the greater will be the difference in movement between the upper portion of the stroke and the lower portion, as represented by the first 90° movement of the crank pin and the second 90° . The stroke of the piston is equal to twice the crank throw.

Many modern engines, however, are built with the cylinders off-set, their centre line being slightly to the side of the centre line of the crankshaft. Looking from the front of the engine the cylinders are slightly to the right of the crankshaft. This is done with the object of counteracting the effect of the angularity of the connecting rod during the downward stroke, and it has the peculiar effect that the piston stroke is no longer exactly equal to twice the crank throw. With off-set cylinders the piston stroke is actually slightly longer than twice the crank throw, although when the bore and stroke of the engine are given, as, for example 80×120 mm., it is twice the crank throw which is regarded as the stroke. In other words, the stroke is considered to be 200 mm., although actually the piston moves more than 120 mm.

Sometimes valve timing is not given in degrees according to the movement of the flywheel, but in inches according to the travel of the piston. For example, the inlet valve may open $1/64$ in. after T.D.C., and close $37/32$ in. after B.D.C., while the exhaust opens $37/64$ in. before B.D.C., and close $1/32$ in. after T.D.C. Usually, however, this method is not used unless the engine is so constructed that it is possible to insert a wire through a compression tap, or some other opening, perhaps the sparking plug orifice, into the cylinder head, so that its point rests on the top of the piston.

In such a case the engine will be turned round by hand until the T.D.C. piston of number one cylinder can be ascertained, the wire showing that upward movement of the position has just ceased. A steel rule will also be required, and will be set alongside the wire so that as the engine is slowly revolved it can be at once ascertained when the piston has moved down $1/64$ in., when the inlet valve should just be beginning to open.

Three Golden Insurance Rules

Hints that may save trouble and
Expenditure in the event of an accident

— By —

AN INSURANCE OFFICIAL

THERE are three golden rules which need to be observed by the private car owner who seeks insurance protection:—

(1) Don't be tempted to take advantage of the owner-only-driving (or named-driver, call it what you will) rebate, for if you do your policy will be endorsed to exclude all liability whilst the car is being driven by any other person. Consider for a moment what this would mean in certain circumstances.

Do you make it a practice to refuse to allow a friend, or relative, to drive the car on odd occasions—to take the wheel for a spell? And would you turn a deaf ear to the neighbour whose wife has been taken suddenly ill and who knocks you up in the dead of night for the loan of your car to hasten for a doctor? Of course, you could dress and go yourself, but what if the poor fellow is frantic and won't countenance a moment's delay? Or would you let him have the car, and risk it?

And what of your Third Party liability? It would be bad enough if the car itself were smashed up, but what if you were involved in a really serious third party claim? As owner of the car, *you are liable for accidents caused by the negligent driving of the car* if it is being driven at any time with your knowledge and consent.



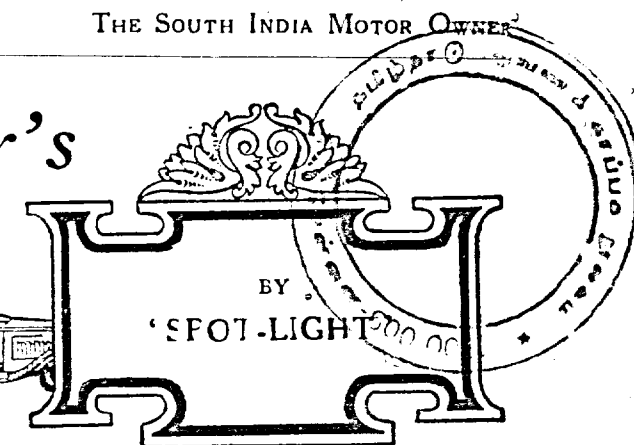
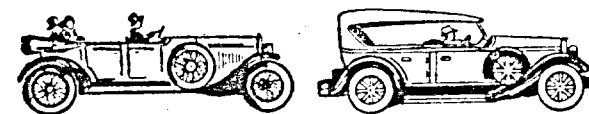
(2) Insist on an agreed value policy, and then you will know where you are in the event of a total loss. Under the ordinary policy you are only paid up to the amount of the market value of the car at the time of loss. This is in accordance with the principle of indemnity which lays down that an insured person shall be indemnified to the exact measure of his loss—no more, no less. A perfectly equitable principle, no doubt, but it does not adequately compensate the owner who takes such care of his car that it is, intrinsically, worth more than the prevailing second-hand market value for cars of its type.

(3) If you really do use your car for business purposes, even if only occasionally, declare the fact and pay the small extra premium required. Apart altogether from the question of honesty, which dictates that a proposal form should be correctly completed, the small amount of the additional premium charged makes it not worth while running the risk

of an accident happening in circumstances which would enable the insurance company to repudiate liability on the ground that they were not "on risk" at the time of accident.

Observe these simple rules, and you can take your car out in the definite knowledge that you are adequately protected. Ignore them, and vexation and ultimate loss await you.

From an Owner Driver's Note Book



Where Should a Tank be Placed?

CERTAIN motoring journals at Home have recently devoted a considerable amount of space to articles and correspondence concerning the safety of various positions in which petrol tanks are placed by car designers. The trend of opinion appears to be that there is a risk in putting the petrol tank under the bonnet of those small cars which are fitted with only two small doors. There is a great deal to be said in favour of this decision. Even under normal conditions there is often great difficulty in worming one's way out of these small cars so equipped, and it is impossible for the passengers in the rear seats to descend speedily in case of need.

At the same time, accidents in which persons are trapped in burning cars are so rare that it would hardly be policy to condemn one or any type of body. Accidents will occur under the safest conditions, and whilst two door bodies may be death traps in the event of the car catching fire, they reduce the possibility of passenger falling out of moving cars by half, either of which misadventure is as extraordinary as the other.

A Useful Booklet.

I have recently received from The Vacuum Oil Company Inc., a very interesting booklet entitled "I Wish I Knew more About". This is written in a most interesting manner, and unlike other literature of this type, deals with problems which confront the motorist in India. Really practical information is given on the subject of lubrication, and it is a book which motor owners will turn to repeatedly for reference.

Any readers who would like a copy of this booklet may drop me a line, when I will endeavour to obtain a copy for them.

Most Embarrassing

Twice this past week I have found myself the centre of a smiling throng of pedestrians, and all as the result of a funny, but never the less embarrassing, incident. Without any warning the electric horn on my car began to sound all by itself without the button being depressed. There was nothing to do but to pull to the side of the road, where the inevitable crowd rapidly appeared from nowhere, and there to search for the trouble.

Twice this has happened and on both occasions I found the cause of the trouble a simple short-circuit inside the horn switch, easily remedied, but aggravating whilst it lasts.

The Latest Driverless Car.

Here is rather a good story I heard the other day.

A Lancashire man was standing by the roadside waiting for a car to give him a lift into Preston. After several unsuccessful efforts to attract the attention of drivers he observed a car proceeding very, very slowly. He ran alongside it to ask the driver for a lift, when, to his amazement, he found there was nobody in it at all, so he jumped in. "By gum," he remarked, "they now have cars that go by themselves!"

He knew nothing about driving except tooting the horn, which he proceeded to sound continually. At length the car reached a cross-road where a policeman was holding up the traffic. The problem was to make the car stop. He tooled the horn more vigorously than ever. Just as it looked as if it would charge the policeman, lo and behold, this marvellous vehicle pulled up of its own accord—and a voice from behind shouted, "Stop blowing that blinking horn, and do a bit o'shuvvin." I've been pushin' this darned bus all the way fra' Blackpool!"

Two Reasons Why Goodyear is the Leading Tyre

1 The famous All-Weather Tread is superior in traction. Note how the deep-cut, tight-gripping blocks are placed in the centre of the tread where they belong. Press the palm of your hand upon this tread and feel how the blocks grip and pinch the flesh. This illustrates the All-Weather Tread's hold-fast action on pavement or road.

2 The Supertwist Cord Carcass is superior in vitality and long life. Under continued flexing or sudden road shock, where ordinary cords fatigue or snap, the extra elastic Supertwist Cords stretch and recover, like rubber bands. Ask your Goodyear Dealer to show you on his cord-testing machine the extra stretch — up to 60 percent greater — of Supertwist cord over the best standard cord.



GOOD YEAR

NEWS and MISCELLANY

Presenting the News of the Month together with Interesting Notes from all Sections of the Field.

Italian Highways Remade in Three Years.

THE recent third anniversary of the founding of the Azienda Autonoma Statale Della Strada, which is in charge of the upkeep of Italian State roads, centred attention on the splendid work this organization has performed in transforming the country into a motorists' heaven.

Three years ago, except for a few provinces which realized the importance of good communications, Italian roads were known as practically the worst which could be found in any civilized country.

They were covered with holes and ruts, causing frequent breakage of springs and axles, and in the motoring season, cars were smothered in dangerous and uncomfortable clouds of dust. Lack of visibility caused by dust, combined with the Italian's love of fast driving resulted in many accidents. To-day, it is possible to travel by motor car from one end of Italy to the other along good asphalted dust-free roads.

This aggressive road development programme is expected to give considerable impetus to the automobile industry in that country. Hitherto, it has been a problem whether the few motor cars in Italy were a result of the bad roads or the bad roads the reason so few persons found the upkeep of a car worthwhile.

The government decided to act by first improving the roads and leaving the automobile industry to benefit by the results and it is expected that within a comparatively short time, the number of motor cars in Italy will be doubled.

Italy is far behind other nations in the number of motor cars per head of population. With a population of 40,000,000, only about 250,000 automobiles are in operation.

France Ho'ds Fifty Records.

The 1931 automobile racing season opened with the French holding 50 of the 62 official world's records, the English 9, American 2 and Italians 1. These are records approved by the International Sporting Commission, a subsidiary of the Association of Recognized Automobile Clubs of the World, organized to control international automobile racing.

Six Million Persons Depend on General Motors.

Six million men, women and children derive income directly or indirectly from the activities of General Motors Corporation. These include 263,528 stockholders, an average of more than 175,000 and 500,000 workers employed in industries supplying products to the corporation. While the largest percentage live in the United States, practically all overseas countries are represented.

Exactly eighty different companies comprise General Motors. Banded together, they unite their purchasing power to assure quality materials at favourable prices. They exchange engineering talent, manufacturing experience and ideas. They join every resource for producing higher values and better service for the ultimate consumer.

Paris Will Synchronize Traffic.

Paris will soon try out a system of synchronized traffic regulation modelled on that of New York City. Because of the complicated way in which Paris streets wind about and cross each other at every angle, it has been impossible to apply synchronization as used in a geometrical city like New York but the scheme the French police will attempt is to open three or four blocks of continuous traffic on the principal thoroughfares. Traffic will be regulated by red and green lights.

Chevrolet Forges Ahead.

The production of the Chevrolet Motor Company for May 1931 was the largest single month's out of the Company since July 1929. During May 113,852 units left the assembly line. Chevrolet expects to produce 1,000,000 cars during the current year. With an accomplishment of 437,950 units for the first five months of the year, 562,050, or approximately 80,000 vehicles a month will be built between now and the end of December.

Top of a Wall Used as a Motor Road.

The ancient city wall of Tsinanfu, capital of Shantung Province, China, has been converted into a highway to which only motor cars are admitted. Broad approaches were built at the various city gates. These have been levelled and the top of the wall provides a comfortable thoroughfare for fast-moving traffic, comparable to some of the elevated highways that have been constructed in America.

India Replaces Elephants by Motor Cars.

Elephant power has been so largely supplanted by motor vehicles in India that the government recently had to auction seventeen elephants before buyers were found and then there were only half a dozen bidders.

Twenty years of Speed.

Captain Malcolm Campbell's achievement of a new world's speed record of 245.7 mile an hour at Daytona Beach, Florida, serves to emphasize the rapid development of the automobile.

Since 1904 when W. K. Vanderbilt drove his famous Mercedes at the rate of 92.3 miles an hour, that was considered as tearing through the atmosphere. Yet the next year Arthur MacDonald went over the hundred mark, making 104.65 miles an hour in a Napier.

That record lasted only a year. In 1906 Demogeot, in an eight-cylinder Darracq, accomplished 122.4

miles an hour and a few weeks later Frank Marriott, in a Stanley Steamer, burned up the track at 127.66 miles per hour. The next record shatterer was Barney Oldfield who attained a speed of 131.7 in his "Lightening Benz" only to have that record topped the following year by Bob Burman in a Blitzen Benz that travelled at the rate of 141.7 miles an hour.

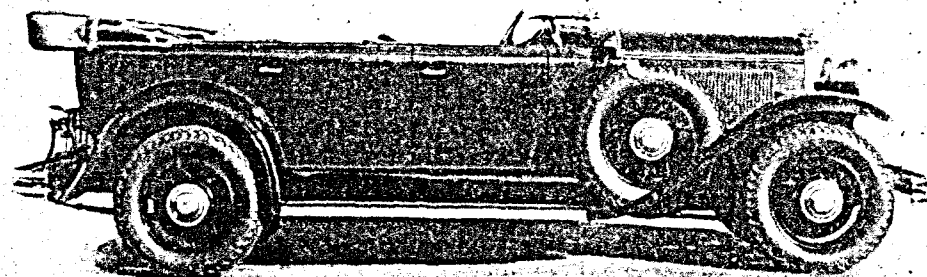
This record stood for eight years. It was not until 1919 that Ralph De Palma drove a Packard "900" at 149.87 miles an hour but a year later Tommy Milton, in a twin-engined Duesenberg, reached 156 miles per hour. Seven years after that in 1927, the late Sir H. O. D. Segrave appeared on Daytona Beach and set a new record with an English Sunbeam at 203.79 miles an hour.

Segrave's compatriot, Captain Malcolm Campbell, entered the contest in the next year and piloted a Napier Bluebird at 206.95 miles an hour only to lose his position of record-breaker to Ray Keech who attained 207.55 miles an hour in the Liberty Triplex. Segrave came back again in 1929 in his Golden Arrow and sped over the sands of Daytona at 231.36 miles an hour. This year Captain Campbell, in another Napier Bluebird, topped the Segrave record by going 245.73 miles an hour. Captain Campbell does not think he has come near the ultimate limit of motor car speed, he and others qualified to judge believe that 300 miles an hour will be attained within the near future. Yet when Mr. Vanderbilt went 92 miles an hour twenty-seven years ago, people thought the day of dizzy travel had arrived.

An attempt to better Captain Malcolm Campbell's automobile speed record of 245 an hour is planned for an early date by Norman Smith, Australian racer, on the beach at Kaitia, New Zealand.

The Smith engine, whose design is a close secret, is said to approximate 1,700 horse power and is expected to develop a speed of 300 miles an hour. The car is said to have a total length of 26 feet, with wheelbase of 13 feet 4 inches, tread of 5 feet, minimum ground clearance of 7½ inches and maximum height from the ground of 3 feet 2 inches. The body at its widest part will be only 19 inches.

The tyres are said to have been built to withstand a speed of 310 miles an hour. Streamlining, special radiators and a sloping nose to retain traction at high



The seven passenger Buick 8 Touring Car.

speed are among the outstanding features of the racer. The beach chosen for the run is 90 miles long, presenting a hard, smooth, natural track 30 miles long and 1,000 feet wide.

Turkish Officials to Ride in Buicks.

The Turkish Government has issued orders to the effect that whereas the President of the Republic, the General Chief of Staff, the Prime Minister and the President of the House of Representatives may purchase any make of car they choose, all ministers and inspectors of the Army Corps are to purchase Buicks.

French Adopt American Plan for Auto Controls.

France has adopted the American arrangement of foot pedals and gear-shift in an effort to make it possible for anyone who can drive one car to operate any other.

Until recently, there existed 17 different arrangements of pedals and accelerator, foot and hand controls. Now there is but one, the standard set by American car producers.

The standardized method is for the steering wheel to be at the left, the gear shift lever in the centre, the left pedal controls the clutch, the right pedal the brake. The accelerator pedal is located further to the right. As for the gear-shift, it starts at left-front for reverse; left-rear for low, right-front for intermediate and right-rear for high speed.

The French Automobile Standardization Bureau is still at work on hand controls for spark and fuel. The next will be to reduce the number of different sizes of rims and tyres. Cars would be divided into four classes by weight, making only four sizes of tires necessary and they would all be applied in the same way.

The German signal-mark, a red triangle, has also been adopted as standard for the rear fenders of cars bearing four-wheel brakes. Cars without the triangle would be considered as equipped with old style rear-wheel brakes.

Canada Third in Motor Vehicle Ratio.

According to a report on highways and motor vehicles in Canada recently issued by the Dominion Bureau of Statistics, Canada has more motor vehicles per capita than any other country, except the United States, and Hawaii. Only three countries, the United States, the United Kingdom and France, have a larger number of motor vehicles, irrespective of population.

There were 1,195,594 motor vehicles registered in Canada in 1929, which was an average of one motor vehicle to each 8.2 persons. Ontario, with 544,476 had the greatest provincial density of persons to motor vehicle.

The total revenue from motor taxation collected by all provinces amounted to \$41,256,441, including \$22,511,374 from licenses, permits, tax on motor buses and trucks and \$18,744,968 from gasoline taxes. In addition the dominion government

collects \$25,737,416 in import duties and excise tax, exclusive of sales tax on motor vehicles, tires and motor vehicle parts.

The road mileage open to traffic was 390,060 miles, including 72,157 miles of surfaced highways. Gravel roads, with 63,433 miles, constituted the greatest part of the surfaced mileage and water-bound macadam was second in importance with 4,349 miles. Ontario, with 33,222 miles of surfaced road in the southern part and 8,670 miles in the northern part, a total of 41,892 miles had 58 per cent. of the surfaced highway in Canada. Quebec was second with 12,124 miles and British Columbia third with 6,947 miles.

To Kabul by Car.

Word has been received in Bombay of the fact that Mr. F. G. R. Peterson a representative of the London Times driving a 1931 Chevrolet DeLuxe Tourer covered the distance between Kabul and Peshawar on Wednesday August 19th in less than seven hours, breaking all previous records for the trip.

As far as can be remembered, Mr. Peterson is the second journalist to visit Kabul since the war and very few have ever been there. This is not because they do not wish to go as every journalist has a desire to go to Kabul, but as a rule the authorities in India are strongly opposed to the idea and the Russian authorities are not any more favourable to an approach from their end. The other arrival was Mr. Viollis, special correspondent of the Petit Parisien. She arrived in Kabul by aeroplane from Tashkent at the same time as Nadir Shah's triumphal entry and obtained a story which was used by newspapers throughout the world.

From cable advice received from Mr. Peterson it is not clear whether he broke the motoring record purely for amusement or whether some of the local sniping schools happened to be having their weekly practice shoot. In any case to do the 190 miles from Kabul to Peshawar in less than seven hours is a mighty fine performance. Kabul lies at a height of 7,000 feet and there is a climb of about 6,000 from Peshawar.

The Lucky Truck Contest.

Recently Messrs. Byramshaw and Co., Ltd., conducted the Lucky Truck Contest, in which a free Chevrolet Chassis was the prize. The entrants were all persons who had purchased a Chevrolet chassis from this firm between April 14 and July 31 this year.

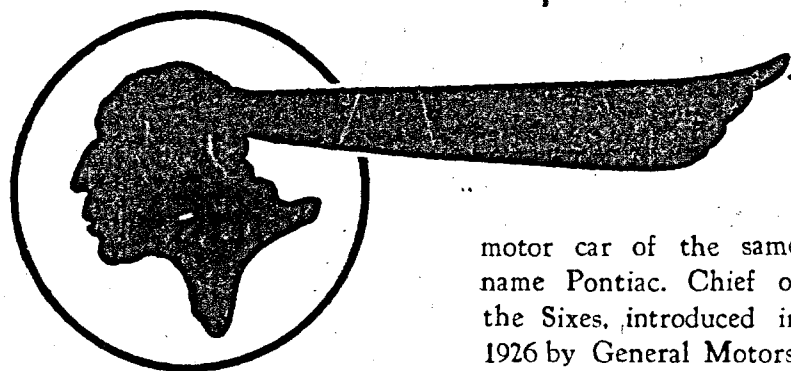
The tickets were drawn by Rao Bahadur P. T. Kumaraswamy Chetty, President, Corporation of Madras, at the premises of Messrs. Byramshaw and Co., Ltd., Mount Road. There was a large gathering and the chassis was on view in the centre of the hall, decorated with flowers and festoons. Mr. A. Balasundara Naicker, a sub bodybuilder of Royapettah, Madras was the lucky winner of the chassis. The decorated chassis was taken round the city in the evening by the winner.

Improvements in the Pontiac Range of Six Cylinder Models

A full description of the new range of models offered by General Motors under a well known marque.

DOWN through the pages of history comes the story of an illustrious warrior, shedding symbolic light upon a modern manufacturing skill bearing his name and carrying on the traditions which come to be associated with it.

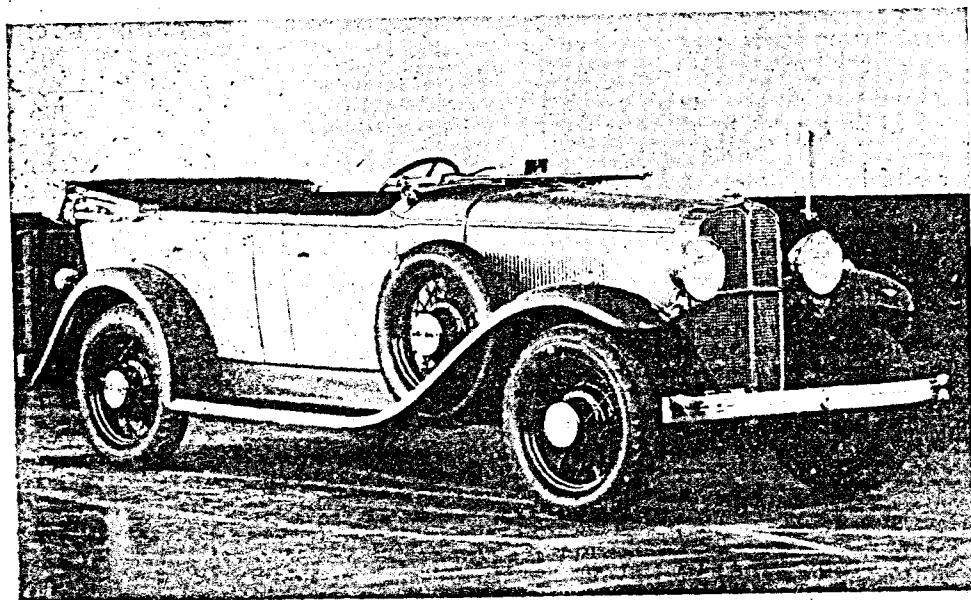
The warrior is Pontiac, chief of the Ottawa Indians, who ruled a vast empire in the forest fastnesses of the interior of the North American continent from 1720 to 1769. The product which stands as the modern symbol exemplifying his achievements, is the



The well-known Pontiac emblem—the American Indian Chief's head.

motor car of the same name Pontiac. Chief of the Sixes, introduced in 1926 by General Motors, and carried on with improvement year after year to the new models, a full description of which is given to all readers of the "South India Motor Owner" in the following pages.

Twelve improvements designed to add to Pontiac's already enviable reputation for efficiency, beauty and dependability are outstanding changes made in the 1931 models. These twelve improvements, all of which tend to make the new models surprisingly good value as compared to others of similar price field, can be summarised as follows.



The 1931 Pontiac 5-passenger Phaeton offers unusual value—riding comfort and ease of control being two of its outstanding features.

1. Improvements in the engine, which, with basic features retained, save from 3,000,000 to 6,000,000 revolutions of engine wear a year and hundreds of miles of piston travel.

2. New pointed radiator with chrome screen, reinforced for longer life.

3. New Fisher bodies styled for added attractiveness, comfort, and longer life.

4. Heavier frame for greater strength and longevity.

5. Four point rubber engine mounting, lessening vibration and hence deterioration.

6. Bigger brakes for greater safety and longer wear.

7. New spring suspension, adding to both comfort and longer usefulness.

8. New air silencer giving greater freedom from noise.

9. New bonnet catch giving added convenience and protection from dirt.

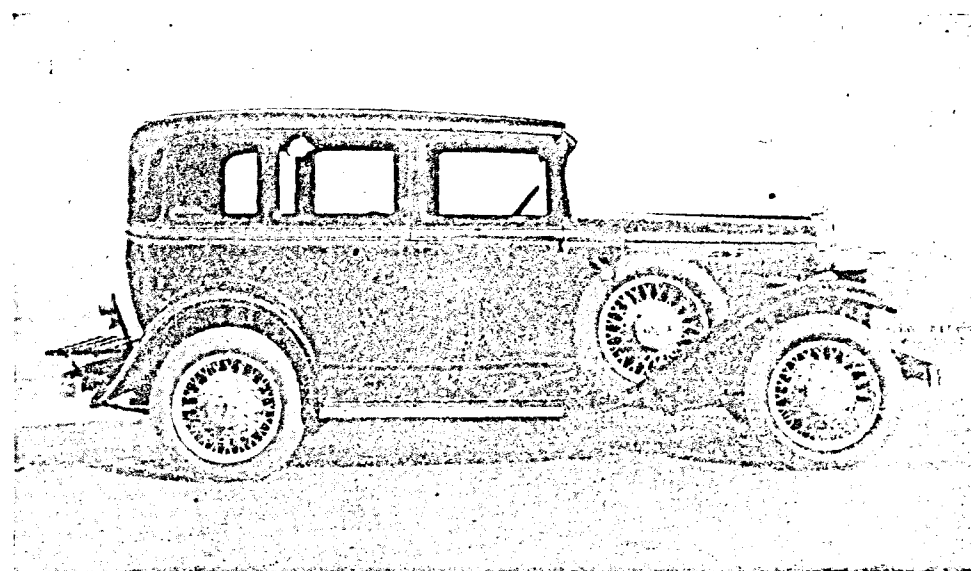
10. Longer wheelbase which adds to comfort and lessens deteriorating wear and tear on the body.

11. New wheel rim design allowing bigger air cushions and thus lengthening the life of the entire car.

12. New one-piece fenders which, besides adding to style, last longer.

The new Pontiac, as it flashes past on the road, more than ever creates an impression of fleet power. An increase in the wheelbase to a new length of 112 inches has permitted the designing of longer, lower appearing bodies, the latest achievement of Fisher craftsmen.

The most apparent external advancements in the styling of the distinctive new bodies are found in the sparkling chrome-plated screen which conceals and protects the radiator core, in the curved fender tie-bar supporting the new chrome-plated headlamps, in the longer hood secured by a single electro-plated handle lock on each side, in the one-piece full crown fenders carrying the indicator lamps, in the concave running board aprons smoothly carrying the body contour to the aluminium-bound, rubber-ribbed running boards; in the rear splash apron extending from fender to fender and in the slope of the narrow windshield pillars. New



The 1931 Pontiac 5-Passenger Sedan—a luxurious closed car, with body by Fisher. It has all the desirable qualities of the higher-priced cars.

belt mouldings and a new type of sun visor add further touches of distinction. Chrome-plated bumpers of a new design, employing a heavy, single convex bar, are provided on all models.

All the staunch qualities and basic features of design behind the reputation of Pontiac's 60 horse-power, moderate speed, long-lived 6-cylinder L-head engine are retained in the new car.

The body now literally is cushioned on rubber. Metal spring shackles having been replaced throughout by rubber bushings of a design originally developed in the General Motors Research Laboratories, the considerably heavier frame and the body now are entirely insulated by live rubber from the springs and axles. Incidentally, this design of spring shackle eliminates twelve chassis lubrication points.

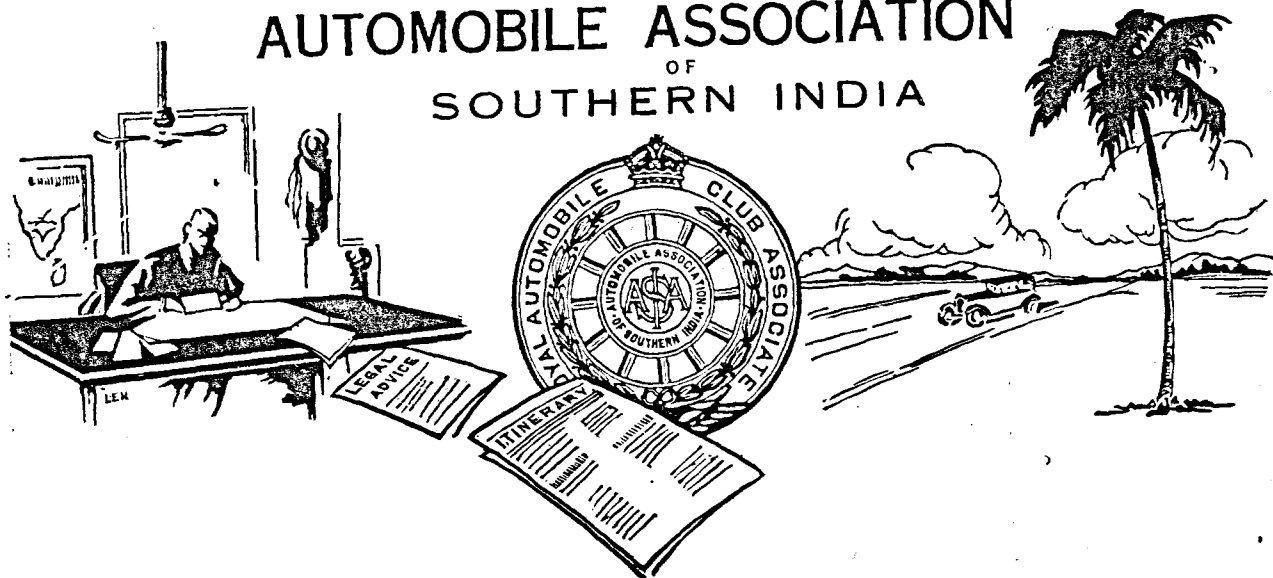
The four-point engine mountings also are of rubber and the transmission drive has been improved to include a rubber hub.

Despite the high road speeds at which the 60 horse-power engine is capable of driving the new Pontiac, the safety factor has risen further through the installation of the largest brakes in the Pontiac price class.

The new Pontiac is obtainable in four models for India, the tourer, custom sedan, sports coupe, and convertible coupe, all equipped with 6 wire wheels and the latter two with dickey seats.

The fact that Pontiac is the fourth largest selling motor car in the United States to-day irrespective of price should be ample proof to motorists India of the fact that the 1931 Pontiac line offers them unusual opportunities for carefree motoring.

AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for September 1931.

Committee Meeting.

1. The Committee assembled on 14th August 1931, and together with a number of routine items:—

Itineraries.

(a) Resolved to arrange for the issue of map cuttings with and to illustrate itineraries (The maps have not yet been received).

Demonstrations.

(b) Decided that the Secretary and District Representatives should be permitted to use their discretion when asked by Motor Dealers to observe demonstrations, reliability trials, etc., etc., provided the Association's settled policies not to advertise any particular firm or article and to promote Courtesy on the Road, are duly observed.

Petrol Prices.

(c) Decided to act in concert with other Automobile Associations in India with a view to bringing about a reduction in the prices of petrol.

M. V. Taxes.

(d) Confirmed a letter addressed to the Madras Government protesting against certain rules issued in a recent Press Communique regarding—

- (i) Only proof of payment of tax being endorsement on Registration Certificate.
- (ii) Permitting Licensing Officers to credit taxes tendered for a quarter earlier than that for which stated by payee.

(iii) Requiring payment of tax on vehicles not likely to be kept in the Presidency for more than 14 days.

(Note.—Government has declined to amend the rules, or to accept Association's suggestion that a Committee should be appointed to examine the Act and the difficulties arising thereunder. As a result a number of interested bodies including the A.A.S.I. have decided to form a Committee to collect data, prepare recommendations, and to depute the several Ministers concerned.)

License Fees for Vehicles Plying on Government Roads.

(e) Decided to oppose a bill about to be considered by the Madras Government by which heavy fees are to be levied on Public Service and Commercial Motor Vehicles plying on Government Roads in Malabar.

(f) Also decided to afford full support to the West Coast and Hinterland M. T. Association in a movement to effect a reduction of license fees now levied on Public Service and Commercial Motor Vehicles throughout the Presidency.

Insurance.

(f) Decided to extend the existing agreement with the N. E. M. General Insurance Association for the year 1932.

Decorated Car Procession.

(g) Decided to organise a Decorated Car Procession on "Poppy Day" 11th November 1931, in aid

of ex-service charities. Their Excellencies the Governor and Lady Beatrix Stanley have expressed their intention to grace the Procession with their presence.

(h) Confirmed a letter addressed to the Administration of Coorg, protesting against the police practice of seizing driving licenses.

District Representatives.

2. Mr. U. Sanjiva Rao has resigned duty as Honorary District Representative for Malabar, and has handed over to Mr. R. Sridhar Rao.

M. V. Tax & Members of A. F. (I).

3. It is understood that although the Madras Government have stated that M.V. Licenses should be issued free to certain member of the A. F. (I) there is considerable doubt as to the form of exemption certificate required, and the authority competent to issue it; also that the matter is under reference to the Government of India.

Pending a decision free licenses will not be issued, and no steps will be taken against such members of the A.F. (I) to enforce payment.

Roads.

4. A number of improvements have been completed during the months:—

Rice Causeway.

(a) Repairs to the Rice Causeway on direct Madras, Chittoor, Bangalore Road have been completed.

(Note.—Plans and Estimates are being drawn up for the construction of a bridge near the site of Rice Causeway.)

Wenlock Causeway Ranipet.

(b) Sanction has been accorded to the moving of the protecting chains from the upstream to the down stream side of the Wenlock Causeway. This will prevent vehicles from being washed off the causeway.

(Note.—A.A.S.I. water gauges will be erected at the Causeway when this work is completed.)

Palar River, Chingleput.

(c) Repairs to the Palar River Causeway (3 miles South of Chingleput) have been completed.

(d) Restoration of the Kiliyar River Bridge (near Madurantakam on G. S. Trunk Road) has been completed.

G. S. T. Road Tindivanam to Toledur.

(e) All bridges and Causeways between Tindivanam and Toledur on the G. S. T. Road have been completed though some are not yet officially opened for traffic, motorists are using them. The road is still under repair in places.

(Note.—Motorists proceeding to Trichinopoly and the South may now proceed by the direct (Vilupuram) road instead of via Pondicherry).

G. N. Trunk Road Bridges.

(f) The Vamsadhara (Ganjam District) and Yerucalava (Kistna District) River bridges on the G. N. T. Road have been completed and opened to traffic.

(Note.—Other unbridged streams on this road (except the Pennar, Kistna, and Godaveri Rivers) inside the Madras Presidency) are either being or are about to be bridged.

Kortaliayar River.

(g) The Kortaliayar River Bridge on G.N. Trunk Road in Chingleput District has been closed temporarily for repair to the decking. A diversion road has been laid in river bed but in case of flood traffic will be allowed to cross by the bridge.

(h) A small bridge is under construction.

Toledur—Trichy Road.

At mile 168 from Madras between Toledur and Trichy. A diversion road will be maintained. The stream floods and drains very quickly; some slight delay may be anticipated during inclement weather.

Madras-Ranipet Road.

(i) Certain culverts are being widened on the Madras-Ranipet Road. While work is in progress only one half of the roadway will be available for traffic so motorists should drive with caution.

Flood Damages.

(j) Heavy rains on the West Coast have caused damage to roads and bridges the most important of which are:—

Gudalur-Vayitri Ghat Road.

(i) A big landslide has blocked the road which will not be cleared until the middle of September.

Tellicherry-Mannantoddy.

(ii) A similar slip has occurred on the Tellicherry-Mannantoddy Road.

Mangalore-Mercara Road.

(iii) A bridge on the Mangalore-Mercara Road has been damaged.

Travancore Central Road.

(iv) The Periyar River between Angamalai and Perampavoor on the Travancore Central Road is impassable.

Cochin-Munnar Road.

- (v) The new Cochin-Munnar Road is closed owing to a slip near Munnar and the flooded state of the Periyar River at Neeramangalam.

Cochin-Alleppey Road.

- (k) A Government Ferry has been established at the backwater crossing eight miles South from British Cochin. This ferry can carry motor cars and thus opens the coast road to Alleppey.

Traffic Madras City.

4. In view of uncertainty regarding the procedure to be followed at road crossings where traffic is controlled by light signals, it has been ascertained that the following rules apply:—

Turning right:—A vehicle will pass the signal (or "stop line") while the light is green and turn right as soon as traffic passing straight across the road junction will permit.

Turning left should normally be done only when the green light is displayed, but filtration is permitted provided turning vehicles keep close to the left of the road.

Signposts.

5. (a) Steps have been taken to have danger signs erected at various places in the Presidency, notably on the Kodai-Madura road and at Damal on the Madras-Ranipet Road.

(b) In my last report I commented on the "3rd. class Road—Drive with caution" boards which are prevalent in Salem District. The District Board Engineer informs me that sign-boards have been erected by the District Board as a legal safeguard against prosecution by motorists who meet with accidents when motoring on such roads. They do not necessarily imply that roads so marked are not motorable, but that motorists using them do so at their own risk.

One Day Tours.

6. The weekly series of illustrated One Day Tours in The Madras Mail has been continued. It is hoped to collect the series and publish them in book form in due course.

Touring Overseas.

7. During the month a motor car belonging to Captain Appel was shipped to Port Sudan.

Guide Book.

8. (a) Information for the new Guide Book continues to arrive and collation is in hand. This refers particularly to Travellers' Bungalows and unbridged river crossings, in which connection much assistance is being received from official sources.

(b) The preparation of a revised Touring Map is progressing, the first sheet being almost complete.

Affiliations.

9. The Burma Motor Association has agreed to a reciprocal arrangement whereby members of both Associations can transfer from one Association to the other on permanent change of residence, and obtain road information free while touring temporarily in the areas of the other Association.

Head Light Dazzle.

10. The Commissioner of Police Madras has kindly amended the police regulation regarding Glaring Headlights so as to approve of special devices which cause the rays of light to be deflected on to the roadway. The simplest method accepted by the Police is the covering of the lower half of the reflector with deep pink or dark red paper. This is not necessarily the cheapest as it ruins the reflector, nor the best as it has to be removed when travelling over dark mofussil roads in order to get adequate light.

There are two devices available in Madras both of which fulfil police requirements while leaving the full value of the head lamp available for use on the open road. They are:

(a) "The Green Eye" (Price Rs. 8 per pair Simpson & Co.), a device for use with the ordinary lamp bulb, which reflects the upward rays of light down on to a green lens. Full instructions for fitting can be obtained with the device.

(b) "The Philips' 'Duplo' bulb" Rs. 4 per pair Crompton Engineering Company which has two filaments of which the fine used for town driving is sunk below the edges of a small metal bowl effectively cutting off all upward reflection; the second filament is clear of the bowl and gives full headlight power.

In fitting the "Duplo" bulbs care is necessary to ensure that the bulbs are of the correct voltage for the car; and that the bulb sockets in the headlamps are fitted with two points for double filament bulb.

Where the headlamps are of the "Depressed Beam" type common on most cars of recent manufacture, it is necessary to have the reflectors turned one quarter of a circle, a process that needs a slight knowledge of "fitting," but can be done in a quarter of an hour by any handy man.

Membership.

11. During the month four new members were elected while six resigned or were not traceable and struck off the register. The membership on 31st August 1931 totalled 930.

MADRAS. }
2nd Sep. 1931. }

F. CHURCH,
Major (Retd.),
Secretary.

IRISH GRAND PRIX

FOR THE THIRD YEAR IN SUCCESSION *

MR N. BLACK, on an M-G MIDGET

1ST

DUBLIN, 5TH JUNE 1931.

USING

SHELL OIL AND PETROL

* 1ST, 2ND, 3RD & 4TH IN 1929
1ST, 3RD & 5TH IN 1930

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24-HOUR RACE

Both the GRAND PRIX D'ENDURANCE
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Won by

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(ALFA-ROMEO)

USING

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KARACHI.

Agents.

DELHI

Some more facts for Figure Fans.

IN terms of price per pound, the American Automobile is selling at an average of about 35% below 1924. When the added values in the form of riding and driving comfort, greater speed, reliability and durability are considered, the 1931 purchaser is getting more than twice as much automobile as he had for the same price in 1924. One readily would have paid a big premium, perhaps 100% to have obtained in 1924 a car with 1931 characteristics.

Despite the fact that some companies have decreased the size of certain models and others have increased them, the cost per pound has declined in all instances except Rolls Royce and Cunningham. The cost per pound for open cars has changed very little. In a list of five passenger sedans of 20 companies, one finds many examples of reductions ranging from 32 to 37.

It is difficult to identify exactly the corresponding car of 1924 with current models because of the many changes in the number of cylinders, wheelbase, etc., but the purchaser of a five-passenger Chevrolet four cylinder sedan was given a car weighing 2,065 pounds at a cost of Rs. 1-1-0 a pound in 1924 whereas the present six-cylinder car weighs 2,685 pounds and sells at 11 annas a pound, and the present car has a wheelbase about seven inches longer than the 1924 model.

General Motors units have added to car size while making a smaller reduction in car prices, from 1924, than manufacturers who have reduced the weight of their cars. Buick, for example, sold a five-passenger four-cylinder sedan in 1924 which weighed 2,995 for Rs. 1-7-0 a pound but today it has a five-passenger eight-cylinder sedan which weighs 840 pounds more than the 1924 model but sells for Rs. 1-4-6 a pound.

Buick also sells a five-passenger sedan which weighs 3,170 pounds for Re. 1 a pound, or Re. 0-7-9 a pound less than the 1924 car. Buick has consistently followed the plan of lowering the selling price of a particular model while adding to its size.

It is interesting to find that where bodies were relatively light and chassis heavy in 1924, the trend has been toward reversing this relation. That holds true despite the fact that chassis have been made heavier by increasing the size of frames, adding four wheel brakes, using larger tires and

ARAMGARH (KULU) FRUITS.

The finest obtainable in India and straight from the Orchards to your table
Delicious William Pears from about 15th July for 6 weeks only
Our Famous Kulu Apples from about 20th July

Finest French Plums from 15th July 5 lbs. nett for Rs. 5-0-0
Hygienic dried apples and pears Rs. 1-2-0 per lb. or Rs. 5-0-0 per 5 lbs.

Pure Himalayan Honey in 2 lbs. tins for Rs. 3-0-0.

Fine Flavoured Black Tea (Certificate of Merit) 1, 2, & 5 lbs. tins for Rs. 1-14-0, 3-10-0 and Rs. 8-10-0 respectively.

Per V. P. P. inclusive Postage and Packing.

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more cylinders and that bodies have been lightened by cutting down height, using more steel and the adoption of electric welding instead of nails and rivets. The Chevrolet body for example, weighed 1,395 pounds and chassis 670 pounds in the 1924 car. Today, the relation is 1,892 against 793. Where the body was 67.5% of total weight in 1924 it is now 70.4% of total weight.

A good illustration of how price a pound has declined without very much change in car size is found in the eight-cylinder Cadillac. The car is of the same approximate size of body and wheelbase as in 1924 and has same number of cylinders. In 1924 it weighed 4,480 pounds and sold at Rs. 2-10-0 a pound. Today approximately the same weight car, much improved, sells for Rs. 1-11-0 a pound. That is a reduction of 35% in price a pound since 1924.

Automobiles still are the cheapest machinery in the world. Against an approximate price of 11 annas a pound for Chevrolet cars, an electric refrigerator sells at Rs. 1-10-0 a pound, the hot air furnace Rs. 0-13-9 a pound, a gas range Rs. 1-0-9 a pound a motor boat Rs. 4-5-0 a pound, a sewing machine Rs. 2-6-0, typewriter Rs. 8-3-0 vacuum cleaner Rs. 12-2-6, and a washing machine Rs. 1-8-0.

Announcing a new oil for your car. If you drive a DeSoto—Dodge—Essex—Ford (Model A)

Hudson—Packard—your
engine's design requires
a change to the new

MOBIL OIL

"AF"

The lubrication needs of the cars listed above—and others listed in the Mobiloil Chart at the right—call for this new Mobiloil "AF."

It is heavier in body than Mobiloil "A" and lighter than Mobiloil "BB."

It is made by the vacuum process in the world's most modern lubricating oil plants.

It is made to fit exactly the requirements of the cars for which it is recommended.

See your Mobiloil dealer. Try this remarkable new lubricant in your engine. If you drive one of the cars for which it is recommended, you will feel new response from correct lubrication.

Use only

MOBIL OIL

VACUUM OIL COMPANY (INC.)

Makers of high-quality lubricants for all types of machinery.

Make this Chart your Guide.

This abbreviated chart shows the correct grade of Mobiloil for Engines of many passenger cars. You will find the complete Mobiloil Chart at your Mobiloil dealer's.

Name of Car.	1931 Engine	1930 Engine	1929 Engine	1928 Engine
Auburn, Models 6-80, 76, 6-85 ..	..	AF	AF	AF
Auburn (all other models)	BB	BB	BB	BB
Chrysler 8, Imperial 8 & Models 70, 77 ..	BB	BB	..	..
Chrysler, Imperial 6 ..	..	BB	BB	BB
Chrysler (all other models) ..	AF	AF	AF	AF
Citroen 10 h.p. B14, B15 ..	..	..	..	A
" 10 h.p. C4 ..	AF	AF	AF	..
" C.6 & C.G.L. ..	BB	BB	BB	..
De Soto ..	AF	AF	AF	..
Dodge ..	AF	AF	AF	AF
Essex ..	AF	AF	AF	AF
Fiat (Models 514, 522) ..	AF	..	..	..
Fiat (All other models)	BB	BB	BB	BB
Ford Model A ..	AF	AF	AF	AF
Hotchkiss ..	AF	AF	AF	AF
Hudson ..	AF	AF	AF	AF
Nash, Single six, Standard six 6-60, 8-70 ..	AF	AF	AF	AF
Nash (all other models)	BB	BB	BB	BB
Oakland ..	BB	BB	AF	AF
Oldsmobile ..	AF	AF	AF	AF
Packard ..	AF	AF	AF	AF
Peugeot 5 h.p. ..	..	BB	BB	BB
" 9, 10, 11 h.p. ..	..	A	A	A
" 12 h.p. six cyl. ..	A	A	A	A
" Model 201 ..	AF	AF	AF	..
Plymouth ..	AF	AF	AF	..
Pontiac ..	AF	AF	AF	AF

The Blade Problem.

Our Contributor has our Sympathies but if His Difficulties are not Complicated by the Presence of Gramophone Needles He has Much for which to be Thankful.

FOR years I have been trying to find out what to do with old razor blades. I know, of course, that I can buy a what-you-may-call-it which enables one to utilise an old blade as a pocket knife, cigar cutter and miniature hatchet. But that isn't the slightest use, for I cannot use a million cigar cutters. I cannot even find use for the eighty-nine I already have. I know, too, that the blades can be reground. Of course they can, I've had some done, but I think the regrinder did the job with a file. Or perhaps he had served his apprenticeship as a sansharpener. Or perhaps.....Anyhow, I refuse to have any more blades reground.

Once I tried the plan of throwing used blades away. The garbage can seemed to be the obvious place, but apparently it was too obvious because I am still paying exorbitant compensation to the mali who discovered the hiding place. Once in a fit of raging frenzy I hurled a handful of blades to the four winds of heaven. Only once, mind you, but everybody in the neighbourhood is still very annoyed about it.

I have thousands of razor blades. I have a millionten millions. They lie about all over the bungalow; we wade about knee deep in the things; we find them in the soup and in the bath-water; and everyday sees any hasty movement becoming more and more perilous. We are helpless to stem the rising tide, and I can see the not far distant day when we shall be driven out of house and home by these infernal blades.

Blades, blades everywhere Blades in the food, blades in the bath, blades in the bed. And it is getting worse. Every day we wonder what is going to happen next, and there has been one casualty already. Arethusa, my Airedale, disappeared a week ago, and though I know she is somewhere under this mass of blades all search has proved fruitless.

Whatever is to be done I am at my wit's end to decide. I might, of course, alleviate matters temporarily by using a razor of the old type, but knowing my capabilities for facial surgery with a razor of the safest safety type, I'm rather frightened to let

myself loose on my face with a naked blade. My face has nothing about it which would characterise it as a masterpiece among faces; but strange as it may seem, I yet have a certain regard for it.

Again there is the alternative of a beard. And yet, on second thoughts there is not the alternative of a beard. Far rather an ignominious death by blades than wander the earth looking like a moth-eaten lion. So it seems that I am doomed—fated to be crushed by millions of steel wafers.

Be warned, young men. Take heed in time. Blades are worse than drugs. Once you let them get a hold on you, you are the inevitable victim. When the time comes for you to resort to sterner measures than offered by a lighted candle to remove the down from your youthful cheeks, use an old fashioned razor; use a scythe; use a carving knife; use a lawn-mower; use anything you can, but don't—for goodness sake—don't become a blade addict. If you do you will be dragged down even as I am being dragged down.

Surely the authorities can do something. Cannot the P. W. D. send out some of their lorries with orders to proceed slowly through the residential districts with a notice pasted in a conspicuous place on each vehicle:

"Bring Out Your Blades"

Cannot Collectors have the collection of used blades added to their list of duties? The blades could be collected so easily, and far be it from me to offer the authorities suggestions as what they could do with them; and what is more, I don't care. All I ask is that they take them away from me. Right away somewhere.....

A moment, please.....My wife has just broken the news that the cook has been missing for three hours, and she wants me to help her look for him. I suppose I must, but I know it will be useless. Only too well do I know where he is. The blades have got him—even as in time they will get me, unless—unless.....

Oh! For pity's sake send something to take them away.

CONSTANT VALUE

Two Years ago The South India Motor Owner first made its appearance and the value of the journal has been consistently upheld. Good and instructive reading matter—neat illustration and a desire on the part of the publishers always to help the reader, make this journal invaluable. Have you ensured receiving your copy regularly by subscribing?



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Publisher's Notices

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Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 247.

Advertisements to secure insertion in any month's issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.



Volume III.

The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.
Readers Own Copies Bound Rs. 3
plus postage.

Missing copies can be
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EASTERN MOTOR TRANSPORT

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Vol. III. No. 10

OCTOBER, 1931

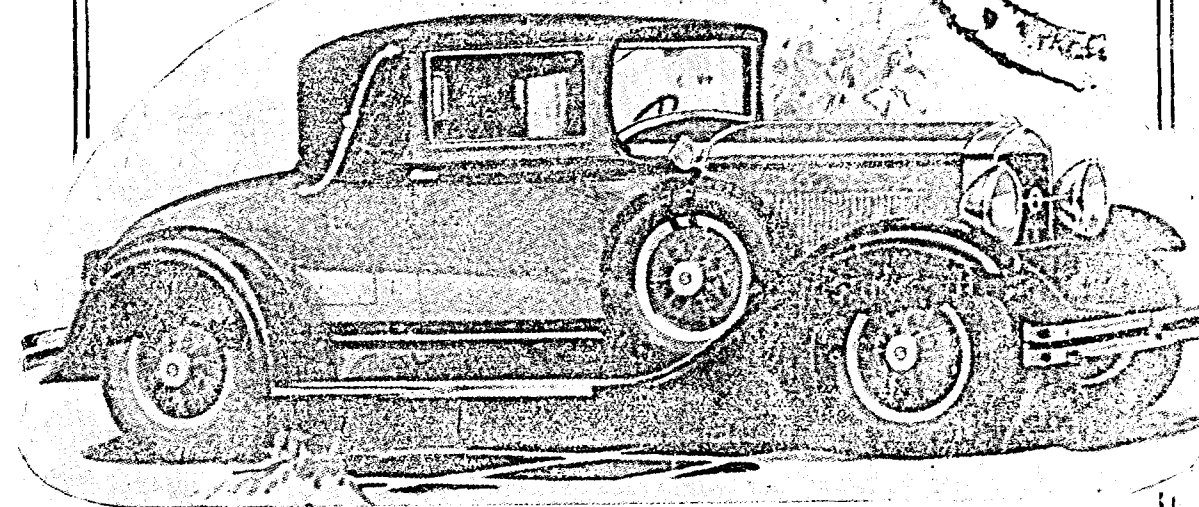
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MOTOR OWNER

Official Organ of the Automobile Association of Southern India



Whether you contemplate buying a car, a tyre, oil, or even the smallest accessory there are always certain considerations which, if taken into account, will help you to make a purchase of greater value. Recently we have had the pleasure of helping many of our readers toward the making of wise purchases and we hope that many more readers will permit the staff of the South India Motor Owner to assist them in this way.

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THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

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AT SMART PLACES EVERYWHERE
well-known people are seen in this Beautiful Car

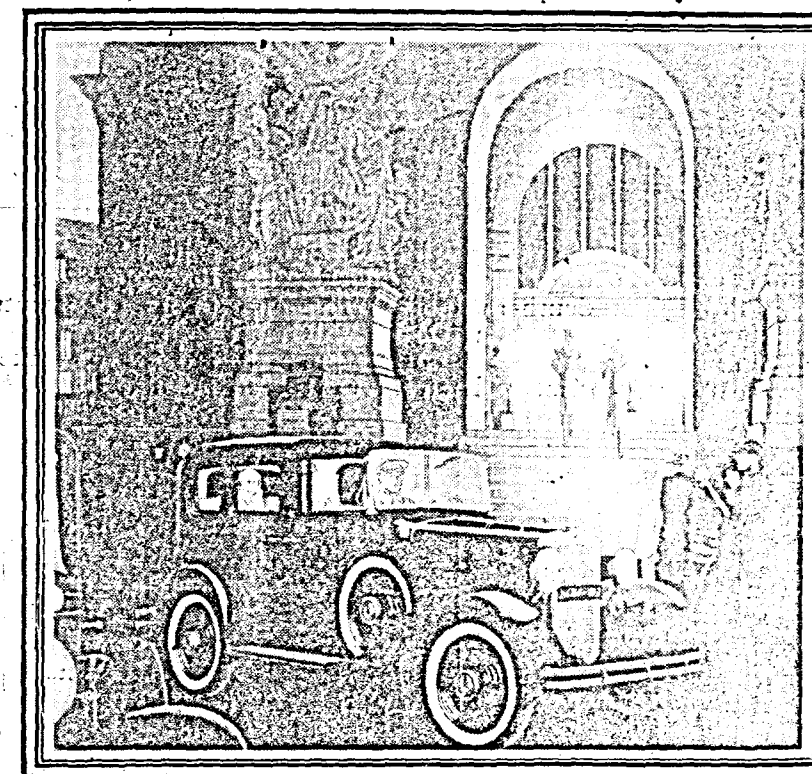
In England
At the Royal Ascot Races
At the Carlton Hotel, London

In France
At the Paris Opera
At the Ritz
At the Casino in Biarritz

In Germany
At the Hotel Stephanie
at Baden-Baden
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A new Chevrolet Town Car before the Opera in Paris

EVERY part of the world has these centres of social life . . . the theatres, clubs, hotels and fashionable places where smart people gather.

Why do people who frequent these smart places so often choose the Chevrolet . . . place it in their comfort, finished in

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The New Chevrolet Models are priced from Rs. 2,600 upwards.



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THE SOUTH INDIA MOTOR OWNER

Sales and Service Guide

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners invited in order to make this section as useful as possible.

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MADRAS	... Byramshaw & Co., Ltd.
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CALICUT	... Stanes Motors (South India), Ltd.
ERNAKULAM	... Stanes Motors (South India), Ltd.
TRIVANDRUM	... Stanes Motors (South India), Ltd.
MADRAS	... Byramshaw & Co., Ltd.

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OOTACAMUND	... The General Automobiles, Ltd.
SECUNDERABAD	... Hormusjee & Co.
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MADRAS	... Union Company.
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PULLING POWER

Pulling power in a journal is just as important as pulling power in an engine.

O O O

This is one of the reasons why small advertisement space in this paper has proved its value to advertisers throughout S. India.

The Next issue of the South India Motor Owner will be specially interesting.

Make sure of your copy now.

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The finest obtainable in India and straight from the Orchards to your table
 Delicious William Pears from about 15th July for 6 weeks only
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 5 lbs. nett for Rs. 5-0-0
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 Pure Himalayan Honey in 2 lbs. tins for Rs. 3 0-0.
 Fine Flavoured Black Tea (Certificate of Merit) 1, 2, & 5 lbs. tins for Rs. 1-14-0, 3-10-0 and Rs. 8-10-0 respectively.
 Per V. P. P. inclusive Postage and Packing.

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Tele. "Forrest Aramgarh" Raison.



MOTOR INSURANCE

We can offer you the best Policy obtainable in India to-day—Write for Particulars.

CHIEF AGENT:
ADDISON & Co., Ltd.
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SHELL SUCCESSES 1931

BROOKLANDS DOUBLE-12"

FIRST

M-G. Midget driven by Earl of March and C. S. Stainland
65.6 M.P.H.

Also TEAM PRIRE

IRISH GRAND PRIX

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M-G. Midget driven by Norman Black 64.76 M.P.H.

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All on

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BURMAH-SHELL OIL STORAGE & DISTRIBUTING CO., OF INDIA, LTD.,
Incorporated in England.

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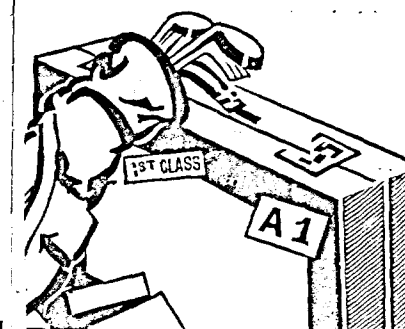
KARACHI,

Agents.
DELHI.

THE HOGARTH PRESS

It is our earnest endeavour to produce good work at reasonable prices to the satisfaction of our customers. When next you have printing in mind ask us to submit our suggestions and estimates.

WOODS ROAD,
Mount Road : : MADRAS.



Drive A New Car

Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

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Engineers.
37, South Parade,
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NANKERVIS, LTD.

Automobile Engineers

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BANGALORE.

Distributors of

Chevrolet Cars and Trucks

and Oldsmobile Cars

for the Mysore

Province and Coorg

Chevrolet Sales and Service.

BOUND VOLUMES
See page 294

Pack Your Bag
For A Long
Week-end

and stay at

**Lavender's
Hotel**
BANGALORE

Read
"The South India Motor Owner"
Every Month.

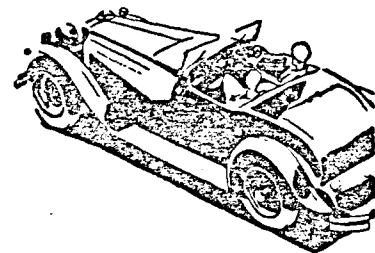
A regular small advertisement in the South India Motor Owner is both economical and effective. It is read by motorists who have learnt to search the pages of this journal for their needs, and who write to us for information before making a purchase.

Announcing—

AN UPPER CYLINDER LUBRICANT by WAKEFIELD

"Castrollo"—as remarkable
as Castrol itself!

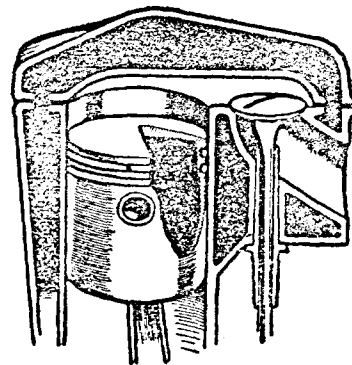
FOR some time past, motorists have been advised to mix a little light oil with their fuel to aid the lubrication of those parts of the engine which are, in the ordinary way, inaccessible. In April, 1930, Mr. H. P. McConnell, M.S.A.E., A.M.I.A.E., F.I.M.T., wrote in the "Riley Record": "I have always advocated the advisability of introducing a little oil in with the petrol."



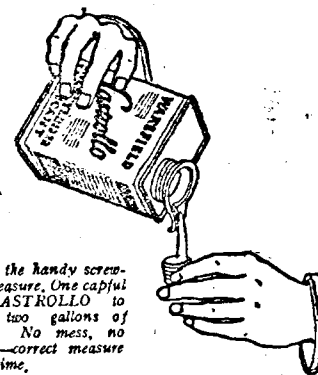
Easier starting. Better all-round performance on the road.

Wakefield's were quick to realise the need for a really efficient and economical upper cylinder lubricant. Many attempts were made to produce an ideal oil, and, at last, "Castrollo" was evolved, and was found, under test, to be eminently satisfactory in every way.

"Castrollo" has solved the problem for the conscientious car-owner. "Castrollo" gets just where you want it... the top end of the cylinders, piston rings, valves and valvestems. As carbon is unable to stick to an oily surface, "Castrollo" effectively reduces carbon formation, the moving surfaces of the combustion chambers being entirely covered with a thin oily film. Valves do not stick, and starting is made very much easier. All-round performance of many cars is improved, the car remaining much



As carbon is unable to stick to an oily surface, CASTROLLO minimizes carbon formation, the moving surfaces of the combustion chamber being entirely covered with a thin oily film.



Here's the handy screw-cap measure. One capful of CASTROLLO to every two gallons of petrol. No mess, no bother—correct measure every time.

"livelier" for a longer time before the final decarbonisation.

"Castrollo" is remarkably economical. A quart tin costs Rs. 4/-, and contains sufficient oil to treat 160 gallons of fuel—considerably less than $\frac{1}{2}$ an anna a gallon. "Castrollo" is also sold in pint tins at Rs. 2/4/. Each tin has a screw-cap which acts as a measure, one capful being sufficient for two gallons of fuel. This simple device saves much time and trouble, and when filling up the whole operation should only take a few seconds.

Why not give "Castrollo" a personal trial? It is obtainable from most dealers or if preferred, direct from any of our offices.

WAKEFIELD

CASTROLLO

Rs. 4-0 QUART TIN

Rs. 2-4 PINT TIN

IMPROVED PERFORMANCE—EASIER STARTING—REDUCED WEAR.

"LESS THAN $\frac{1}{2}$ AN ANNA PER GALLON OF FUEL"

C. C. WAKEFIELD & Co. Ltd. - Head Office for India, Ballard Estate, - BOMBAY.

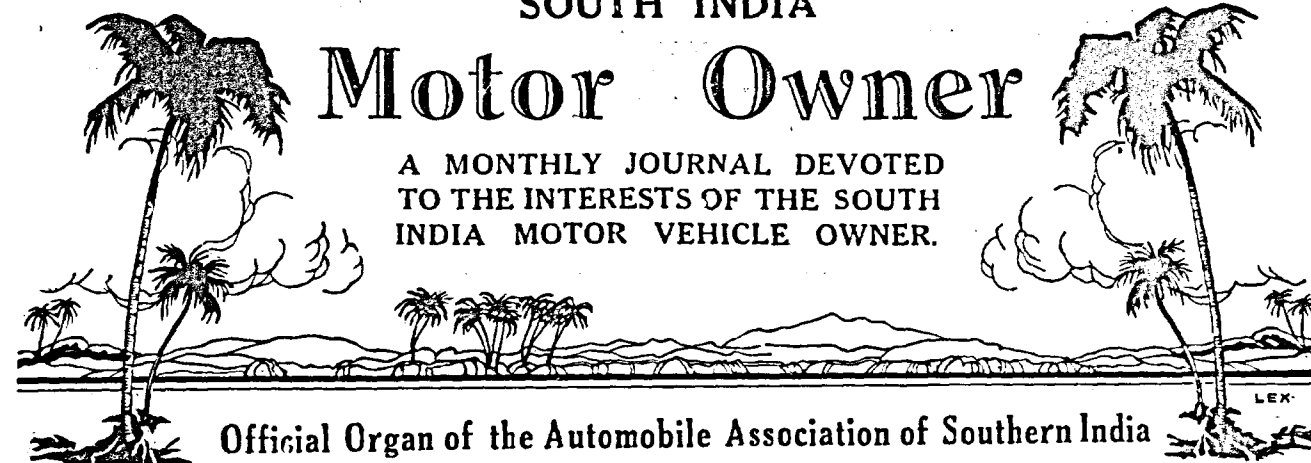
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THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.



Official Organ of the Automobile Association of Southern India

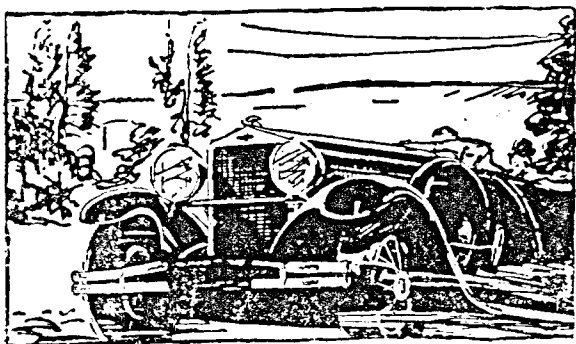
Vol. III, No. 10

October, 1931

Price As. 8

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		How piston troubles can be avoided. The causes of rapid cylinder wear and high oil consumption are dealt with in a most interesting manner in the article which starts on page.	282
		Spotlight makes some interesting notes this month about various subjects—beginning with a note of his impressions on seeing a huge stock of types.	279
		Amongst the advertisement pages this issue are announcements regarding a new upper cylinder lubricant. This subject is particularly interesting taken in conjunction with the articles on pages 276 & 282	282
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Perhaps You Don't Know-?

A New Series of Articles
Explaining in Simple Fashion
Frequently Encountered Technicalities.

No. 2. How Engine Speeds are Limited.

THE power output of an internal combustion engine depends upon the speed at which it runs. Every motorist will have experienced the result of trying to run too slowly on top gear—even the slightest additional load will “stall” the engine. Automobile engineers, keeping this fact in mind, have increased engine speeds considerably of recent years in order to obtain greater power from the engines they design. A quite common engine speed at the present time is 3,500 r. p. m., at maximum road speed, whereas even a few years ago 2,000 r. p. m. was considered high for a power unit of similar type. During the past year or so, however, the engine speeds of private cars produced as standard models have remained more or less constant, so that it is interesting to consider whether a limit has been reached or whether this is just a “flat-spot” in the curve of progress.

The Meaning of Power.

First of all we can consider just what is meant by power and the reasons why power can be increased by raising the number of R. P. M. A definition of power often used is that it is the rate at which work is being done. It will be seen then, that the power output of any engine depends upon the explosive “punch” exerted on the pistons and the number of punches delivered per minute. Hence there are two ways of raising the output, these being, first, to increase the “punch” either by using bigger cylinders or by raising the compression, and, secondly, to increase the number of explosions occurring per minute by raising the revolution speed of the crankshaft. Both these methods have been employed on British and American automobiles

and each has its limitations. Increase in engine size often makes imperative the reduction in weight to an inefficient minimum of the interior moving parts. Again, high compression is productive of rough running and knocking unless special fuels be used. The second method has therefore commended itself as enabling greater power to be obtained without altering the size of the engine or the compression, and in order to utilize the higher engine speed, top-gear ratios have been progressively lowered until the average figure has become 5 to 1. Additionally, the tendency to use small wheels has increased the rate at which the engine turns for a given road speed.

In passing it is interesting to note that at one time doubts were expressed as to whether the burning gases could expand fast enough to propel a piston if the engine speed became very high. Modern research has, however, shown that the rate at which the explosion occurs can be controlled according to the shape of the combustion chamber, and it is in any case adequate to allow the use of a higher piston speed than that employed at the present time.

Another difficulty which arises at higher engine speeds is to persuade the petrol-air mixture to fill the combustion chamber in the time available on the induction stroke. At a normal modern engine speed of 3,000 r. p. m., there is only the space of about 1—100th part of a second for the gases to pass through the open inlet valve.

Advantages of the Superchargers.

Despite the progress which has been made in the design of valves and valve gears it is difficult to

combine in one engine the capability for inducing a full charge at high speeds with smooth running and good pulling power at low speeds. This is why the supercharger may well come into its own for touring engines; by delivering the mixture under pressure it solves the difficulties ordinarily experienced with induction and distribution.

There remains, however, a grave problem associated with high speeds which we have not yet mentioned. This is the excessive loading of the bearings which is caused by the inertia of the working parts—that is, the pistons, gudgeon pins and connecting rods.

No matter how fast an engine may be running, each piston must come to a standstill at the end of its stroke in order to be able to restart in the opposite direction. Towards the middle of each stroke it is travelling at a very high speed—60 m.p.h. or more in many cases—so that to bring it to a standstill and reverse its motion requires the exertion of forces of very large magnitude.

The natural inclination of a piston that is moving upwards a high speed is to fly out through the cylinder head, and it is only restrained by the connecting rod which couples it to the crankpin. Consequently, very heavy loads are placed on the bearings and these loads (in many high-speed engines) actually exceed the forces set up by the exploding gases.

In a similar way, the lower end of the connecting produces a continual load on the big-end owing to the fact that it is being whirled in a circle. This load is simply due to centrifugal force and at the end of each stroke it becomes added to the inertia load produced by the piston. Both these loads increase in proportion to the square of the speed, so that if the revs. be doubled the inertia forces applied to the big-end are quadrupled.

Weight Reductions.

The obvious remedy is to reduce the weight of the working parts to a minimum, and this has been done, first, by using light aluminium alloys for pistons and connecting rods, and, secondly, by increasing the number of cylinders so as to reduce the size of individual working parts.

A very interesting analysis was made by Mr.

E. W. Sisman in a paper read before the I.A.E. some time ago, and reported in “The Motor,” in which he compared the inertia forces acting upon the crankpins in four similar engines each of 3 litres capacity. These forces were calculated for engines with four cylinders, six cylinders, eight cylinders and twelve cylinders, and, depicted graphically in a diagram reproduced, the forces are, roughly, halved in a straight-eight as compared with a four-cylinder engine of equal capacity.

An increase in the number of cylinders produces other advantageous effects such as smoother torque, absence of vibration and so forth, so that it may be expected that this trend will continue and will be responsible for slight increases in engine speed. It is not likely that any further reductions can be made in the weight of pistons and connecting rods required for a given size of bore until metallurgists evolve alloys which are still lighter than those which are at present in use.

Unfortunately, light aluminium alloys such as are in common use for pistons have shown a tendency to produce rather rapid cylinder wear, but before long this trouble may be entirely obviated by the general use of hard steel or iron liners. In this way the use of still lighter alloys for pistons may be made possible and further increases in engine speed would follow.

Are Fast Engines “Fussy?”

“Fast engine are fussy” used to be a favourite dictum with motorists fond of high top gears and large, low-speed power units. At one time there was some justification for this criticism, but the modern multi-cylinder engine has been made so smooth and silent that it no longer becomes obtrusive when turning fast.

A more serious criticism of fast-running engines is that they are not economical, in that they wear out more quickly and use more petrol than the slow-speed type. Current improvements in transmission systems are providing the remedy by giving the driver at least two silent speed ratios and an easy change from one to the other. He is thus enabled to use “revs” for acceleration or hill-climbing and to reduce the engine speed for fast cruising on main roads.

Creosote as a Substitute for Petrol

Successful Experiments

with

A New and Economical Fuel.

A NEW non-inflammable petrol substitute which has been evolved at the Belfast Corporation Gas Works has now been submitted to exhaustive tests, and is giving every satisfaction from the point of view of mileage per gallon and cost of production. The Belfast Omnibus Company have adapted eight of their buses for using this coal tar oil. The Omnibus Company at their works are converting a number of lorries for private firms into coal tar oil burners. The cost of the adaptation is about £50 but it is calculated that this sum will be saved in a few months in lower cost of fuel and increased mileage.

Early Experiments

The first experiments with the object of producing from coal tar oils a motor fuel suitable for use in the ordinary type of internal combustion engine with magneto ignition were made in March, 1929, when an unwashed fraction of light creosote, distilling between 0.950 and 0.990 specific gravity with 29 per cent. tar acids, and having a closed flash point of 147 degrees F., was used. The experiment was made on an A.E.C. engine with the usual magneto ignition, using a mixture of 50 per cent. light creosote and 50 per cent. commercial petrol but the results were not satisfactory.

The report of further experiments appearing in a recent issue of Motor Transport shows that the oil washed free from tar acids gave no more satisfactory results as approximately 40 per cent. naphthalene settled out; but after further experiments it was considered that more satisfactory results could be obtained with an oil containing at least 15 per cent. tar acids to which was added 10 per cent. water white solvent naphtha to hold the naphthalene in solution.

First Test.

The first practical test on this mixture was not altogether successful the engine being very sluggish on starting up and in running but it led to the conclusion that the oil would give satisfactory results provided certain alterations were made.



Four buses have now been in service for about two months, and the company is so satisfied with their performance that it is equipping six more buses.

Starting on Petrol.

It is necessary to start the engines with petrol, owing to the high vaporising temperature of the creosote in the usual way, and consequently two carburetters are provided—one a horizontal Solex for dealing with the creosote and the other a vertical one for petrol. The engine is started up and the bus is run on petrol until the exhaust manifold has become sufficiently heated to ensure vaporisation of the creosote. This can be achieved in a distance of about fifty yards, and thereafter the creosote carburetter is operated alone, the supply from the petrol carburetter being automatically cut off and completely out of action. The petrol carburetter automatically comes into operation when the creosote is out of service, but when stopping for the purpose of picking up or setting down passengers the vehicle can be driven off on creosote.

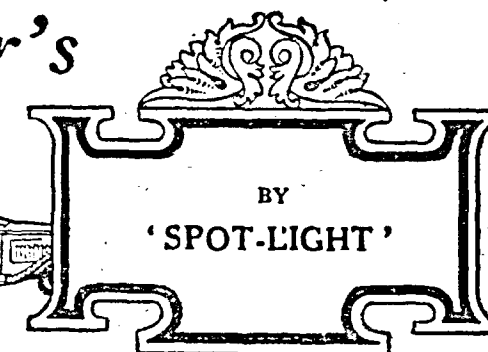
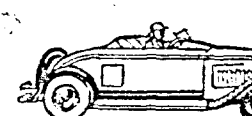
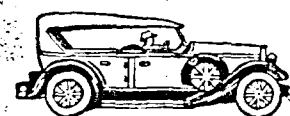
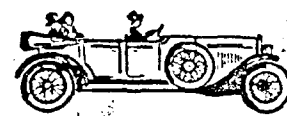
Carbon Formation.

With regard to carbon formation, one engine using creosote completed 15,000 miles without showing any need for decarbonising. This is no doubt due to the tremendous antidetonating properties of the fuel. There is no increase over petrol in the rate of fuel dilution of the crank case oil, and on such parts as valves, pistons and cylinders the wear is actually below normal.

The performance under normal running conditions of the fuel on the buses which have been using it has been most satisfactory from the point of view of climbing ability, maintenance of speed, absence of knocking and fuel consumption.

The fuel consumption when using petrol alone worked out at an average of eight miles per gallon but when running on the creosote mixture the consumption is greatly reduced, and an average of over twelve miles per gallon of creosote is being maintained. The fuel can be marketed at about 40 per cent of the price of commercial petrol.

From an Owner Driver's Note Book



Millions of Tyre Miles.

IF the average tyre is good for 7000 miles, it rather staggers one to contemplate the distance which could be travelled on a thousand sets of tyres; to tot up mentally the number of wheel revolutions, and to imagine the puncture potentialities of such an endless stretch of road. Fortunately, there are few sparks to set alight the train of thought leading to such mental gymnastics, and the reason I have come to think of these matters is the result of a visit recently paid to the office of the Goodyear Tyre Company in Madras, when I was permitted to take a stroll through the stock warehouse attached to the office.

Here there must be thousands of tyres stacked in the racks set in long towering alleyways running from one end of the building to the other. There are big tyres and little tyres; thin cycle tyres and huge truck tyres; and though there must be millions of tyre miles stacked on these shelves, they are emptied and filled many times during the course of a year to supply Southern India motor transport with yet more trouble free miles.

A Valuable Handbook.

I have been permitted to see advance proofs of the Handbook and Diary which is being produced by the publishers of this journal, and these show that the book is one which will prove of the greatest assistance to owner drivers throughout India. The subject matter deals in a comprehensive, yet simple manner with technicalities of interest to the average motorist; and the information with regard to motoring in general is such that all owners who desire to obtain the best service from the cars

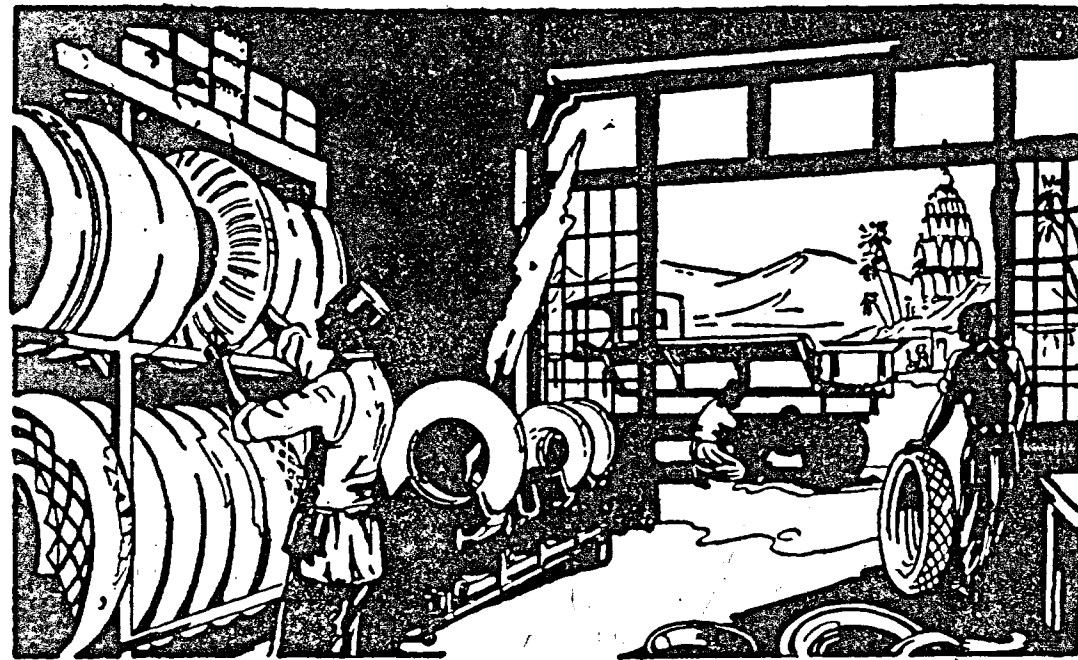
and the utmost pleasure from their week-end trips cannot afford to neglect the opportunity of acquiring this book.

The Diary section is laid out in a most useful way, and the inclusion of running-cost and expenses sheets for each month provides the motorist with a means of detecting extravagances and noting economies. I understand that full particulars may be obtained by all who may be interested from the publishers of the S.I.M.O. on receipt of a postcard.

Comparing Notes.

One of the advantages of being a keen motorist instead of just an ordinary kind of rider in a motor car, is that one gets endless good fun in swapping fibs with another of the same species. When two or more motor 'fans' are gathered together engrossed in automobilious conversation there are usually some hefty stories to be heard, but apart from the pleasure derived from capping the previous crammer, I frequently pick up some quite useful tips.

The other evening, for instance, the subject of thefts of small removable parts was under discussion. Plated accessories such as radiator cap mascots, bulb horns and what-not are expensive items to be continually replaced. Though the locking of all such parts with a small tapped hole and a grub-screw makes it rather troublesome whenever the petrol tank is being filled or water added to the radiator contents, this method is nevertheless an excellent way of foiling the chaur wallah, as it is extremely unlikely that the thief carries a screw-driver small enough to extract the locking screw.



TYRE SERVICE

is available for you at the Goodyear Repair and Service Station in your district.

Thorough Repairs are handled using methods, materials and workmanship identical with those employed in manufacture.

Your inflation is checked at regular intervals, tyres are inspected for minor injuries, and wheel alignment is correctly maintained.

For particulars enquire

THE GOODYEAR TYRE & RUBBER Co. (INDIA) LTD.
79 Mathew Road, Bombay.

GOODYEAR

Owner Driver's Note Book—(Continued)

Speedometers.

Very few owner drivers seem to pay any attention to the speedometer drive. In fact, this hard working instrument is easily the most neglected accessory on the car, although the only attention it needs is periodical lubrication. Once every five or six thousand miles the drive should be disconnected—a moments' work with a spanner—and a small quantity of gear oil poured in. Should the oil be rather thick it is a good idea to warm it up until it is quite fluid, when it will penetrate to the limit of the drive.

The whole job barely occupies five minutes, and if the work is carried out at regular intervals one need never fear a fractured drive or listen to the burr-burr of a noisy connection.

Appearance Matters So Much.

In these days of mass production and tech-

nical efficiency, anyone can purchase a car of any well known make with the certainty that he has made a sound bargain. This is one of the reasons why cars of the present day are so much better to look upon than they used to be—the manufacturer realising that the buyer nowadays is influenced to a great extent in his selection by consideration of outward appearance. Unfortunately the human body remains a constant quantity, so that bodywork has to sacrifice beauty to the less aesthetic considerations dictated by the size of the passengers.

At the same time, the difference between the appearance of one make of car and another is not to be entirely accounted for on these grounds, as many examples of bodywork produced to day could be slightly altered in line at no additional cost and without sacrifice of passenger comfort, to provide those graceful proportions which are the hall work of beauty.

INSURANCE REPAIRS.

Of the Need for Careful Examination of the Car before a Claim for Compensation is Lodged by J.L.C.

WHEN making a claim on an insurance company after an accident there is a point which is often overlooked by the insured and his repairer alike.

Many policies entitle the insured to have work put in hand up to Rs. 150 or so without delay, and without the necessity for first getting the approval of the insurance company in question. That is a very excellent clause for the man who, using his car in business, meets with some minor accident such as a slight collision. He can go to his local repairer, obtain a written estimate, and if it is under the stipulated amount have the work put in hand at once.

The danger lies in being too hurried and not having a thorough expert examination made of the chassis and steering members. Two such instances that recently happened will illustrate the pitfalls that may await the unwary.

A motorist whose car had been rammed by another went to his local repairer and instructed him to estimate for the fitting of a new mudguard and the repairing of head lamp—a matter of some Rs. 60. The amount was duly paid by the insurance company, and the owner went on his way rejoicing.

After a month or so, during which time his driver drove the car and made no complaint whatever, undue wear began to manifest itself on the front tyres. The car was taken back to the repairers, when it was found that the steering had been slightly strained by the recent collision. In addition, the front axle was actually cracked, which was a far more serious matter. A further bill of

some Rs. 170, odd was incurred, which the owner had to pay in full, being unable to obtain further recompense from the insurance company.

The second case had far-reaching results. A large car had been left standing outside a shop, and a three-ton lorry had reserved into it, smashing the radiator and head lamps. This damage was duly repaired and the claim met by the insurance company.

After 1,000 miles the back axle broke. A new one was fitted, which broke after 500 miles. A third axle was obtained, and this broke in its turn before a further 1,000 miles had been covered. Finally, the owner sold the car in disgust at a loss of several hundred rupees. It was subsequently discovered that the chassis had been badly distorted by the collision, thus causing undue strain on the entire transmission system, with the resultant broken axles. The insurance company, however refused to recognise any further claim.

In both these cases a certain amount of blame attached to the respective repairers, who should have made more than a superficial examination of the damage. Doubtless, the anxiety of the owners to get their cars on the road again was a contributory cause.

The moral is obvious. After anything in the nature of a collision, however slight, the chassis and transmission should be examined by an expert before a definite amount is claimed from the insurance company.

Preventing Piston Troubles.

Causes of Rapid Cylinder Wear and High Oil Consumption. Precautions to Observe to Obtain the Best Service.

TRAVELLING rapidly up and down, violently thrown this way and that by the force of explosions and by its own inertia, heated by flaming gases, and forced heavily against the side of the cylinder, the life of a piston is not an easy one. Under these arduous conditions it covers a surprising distance during the course of its work, and a piston actually travels some 2500 miles up and down in the cylinder for every 5000 miles the car travels. Taking into consideration the load which it carries, its difficult duties of providing a seal to prevent the escape of gases at high pressures and the prevention of excess oil from passing upwards into the combustion chamber, and the very great difficulty of lubricating sliding surfaces subjected to high-temperature flames, the average piston really performs its work with a commendable degree of success.

It is nevertheless true that in quite a large number of engines produced during the past few years epidemics of piston trouble have been experienced. From what has been said regarding the working conditions it is clear that in any case the margin of safety is bound to be somewhat narrow, so that a slight error in design on the one hand, or, on the other hand, unreasonable treatment on the part of the owner, can make all the difference between satisfactory results and excessively rapid wear.

There is a distinct tendency to ascribe piston troubles on cars of recent make to the utilisation of aluminium alloys. Those who make this assertion are apt to forget the tremendous advance which has been made in the power output per cylinder of given size during recent years. An increase of power per unit of capacity can be obtained in two ways. The first consists of increasing the mean gas pressure on the piston, and the second of increasing the speed. This means that the piston must not only carry a heavier load, but must carry it many more times a minute.

First, there is a direct increase due to higher gas pressures and temperatures, and secondly, there is the inertia loading caused by high speeds. A piston must be stopped and restarted at each end of every stroke, and this requires enormous forces, often amounting to a ton or more when an engine is turning at high revs. Furthermore the force increases in proportion to the speed squared.

In round figures it can be said that during the past seven years the engine revs. corresponding to an ordinary cruising speed on top gear have

increased by at least 50 per cent. and if pistons had remained the same weight this would have implied an increase in the inertia forces of about 125 per cent. To meet the situation, and to bring the loads carried by the bearings reasonably low the designer is forced to reduce the weight of the piston as far as is practically possible. In some cases weight reduction has perhaps been carried to excess, but the importance of light piston construction to the success of the modern high speed engine can hardly be overestimated.

Aluminium alloys are particularly attractive for pistons, first because of their lightness and secondly because of the excellent heat-conducting properties of the metal. The facility with which heat is conducted also depends upon the thickness of metal available, and here aluminium scores again, as a piston made of this material can be provided with a thick crown without increasing the weight beyond reasonable limits.

It is true that a few makers of high repute still employ cast-iron pistons and have never accepted an aluminium alloy as a substitute. By extreme care in piston design they have obtained good results, but it is important to note that most of the pistons in question are being used in large engines working at what an engineer would call a relatively low power factor. Conditions are very different in the small high speed engine from which every ounce of power must be extracted.

Three Kinds of Trouble.

Turning now to the troubles which have been experienced with pistons in heavily loaded high speed engines, these may be divided into three heads:—Piston slap, rapid wear, and heavy oil consumption. Before describing ways and means to avoid these troubles, we can well devote some space to the consideration of the causes of these troubles.

The clearance between the skirt of an aluminium piston and the cylinder walls is greater than is the case with cast iron pistons as the rate of expansion of aluminium is greater than that of cast iron. Consequently in order to prevent a piston from seizing when hot the clearance when the engine is cold must amount to about 4-1,000th's of an inch for an engine with a 65 mm. bore. Now it has been proved that an audible tap will be produced if the piston clearance is 5-1,000th in. or more, from which it can be deduced that it is exceedingly difficult to prevent such a tap from being heard

when the cold engine is started after a slight amount of wear has occurred in service.

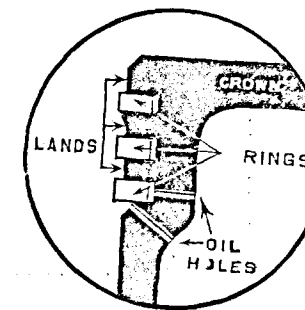
The tap is caused by the piston being thrown violently from one side of the cylinder to the other, when the compression stroke ends and the firing stroke begins. In normal circumstances the noise is only slight and should disappear when the engine warms up. No harm is being done and there is no reason why the owner should become disturbed by this phenomenon.

Nevertheless, the antipathy with which piston slap is regarded by motorists has led to the production of innumerable ingenious forms of close-fitting aluminium alloy piston.

Two typical and well-known design of close-fitting piston are (1) the British B.H.B. type, in which the skirt is separated from the head by a circumferential slit and is itself slit longitudinally by a slanting cut. Inclined webs connect the crown to gudgeon pin bosses forming one piece with the skirt, so permitting a breathing action which makes seizure practically unknown. (2) The other example is the ingenious Invarstrut type of piston, which originated in America some six years ago. The gudgeon pin bosses are cast in one piece with the crown and the halves of the split skirt are connected to the bosses by cast-in struts of Invar metal, which do not expand appreciably with increases of temperature.

Next there is the big subject of piston lubrication. Few people seem to understand that in most engines oil which the cylinders receive is almost wholly derived from the spray or mist produced by the big-ends. The pump feeds the lubricant to the crank shaft and the oil travels through passages in the crankshaft to the big-end bearings. The surplus escapes from the ends of these bearings and is thrown around by the whirling action of the shaft, so becoming deposited in considerable quantities upon the exposed lower surfaces of the cylinder walls.

The piston, in moving up and down, obtains its lubrication by picking up oil deposited in this way. It is essential that it should receive sufficient lubricant; oil is still cheaper than new pistons and re-ground cylinder blocks! On the other hand, only a very slight excess is needed to make the difference



General arrangement of piston rings, showing oil holes.

between a reasonable oil consumption and one open to criticism as being too heavy.

Functions of the Rings

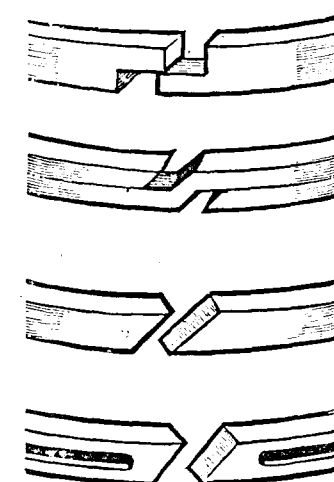
The piston is provided with springy rings that press outwards upon the cylinder walls with considerable force, those at the top being mainly provided for the purpose of preventing gases from escaping downwards. The rings fit in grooves and the parts of the piston which project between them are called lands. The clearance between a land and the cylinder bore is always considerably greater than the clearance at the skirt and can be allowed to become quite large without doing any harm.

The lowermost ring usually serves as an oil scraper, small holes being frequently provided through which the oil scraped from the walls can escape to the interior of the piston. There are also various excellent forms of scraper ring specially designed to increase the efficiency of oil removal.

This scheme works well enough so long as the rings fit closely in their grooves, but when a certain amount of up-and-down play develops a pumping action takes place which leads to a rapid increase in oil consumption. This action is made clear by a drawing reproduced on the following page which shows how a loose-fitting ring moves to and fro in the groove as the piston traverses the cylinder.

This is one of the most important causes of high oil consumption, the oil being delivered to the combustion chamber where it is burnt. The pumping pressure which rings develop is surprisingly high, and consequently, contrary to popular belief, the pressure above the piston is not of much moment. In other words, the amount of oil burnt when the engine runs at full throttle is almost as great as when the throttle is closed and when the considerable suction developed on the inlet stroke is popularly supposed to assist oil to pass the rings. It is true that the characteristic blue smoke disappears under full throttle conditions, but this is mainly due to the fact that the cylinder temperatures are then sufficient completely to burn the oil.

Apart from wear of the rings and grooves there is the general wear which gradually makes a piston a slacker and slacker fit in the



Various Types, of Piston Ring.

cylinder. With cast-iron pistons this wear is more or less confined to the area of the cylinder walls swept by the rings, but in an aluminium piston wear occurs through out the stroke. It is, however, mainly the relatively hard cast-iron cylinder which suffers, very little change occurring in the size of the piston.

This paradoxical state of affairs has been explained by various theories, the favourite being that any grit in the oil becomes embedded in the soft aluminium and is rubbed up and down, abrading the cylinder. It has also been suggested that the hard components of the alloy may become segregated and produce the same result. Whatever theory may eventually be proved correct the fact remains that, with the majority of aluminium-alloy pistons, cylinder wear is more rapid than with cast-iron pistons.

Consequently, there is much to be said for various schemes which are now coming into favour, one being the use of special centrifugally cast-iron liners for the cylinders. The structure of this material is more dense than that of ordinary cast iron. Then there are new aluminium alloys, such as the Rolls Royce series. These are harder and stronger than the older varieties, particularly at high temperatures.

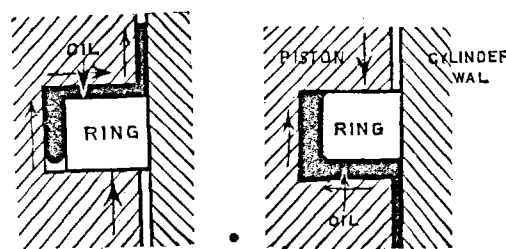
There is also the excellent practice, employed by several important concerns, of making the piston in two pieces; an aluminium alloy is used for the head and ring-carrying part, whilst the skirt is made of cast-iron or steel.

How Owner-Drivers Ill-treat the Pistons.

We can now turn to the ways in which the owner-driver ordinarily ill-treats the pistons of his engine. In the first place, how many people really take sufficient care over the essential process of running-in a new car? It takes quite a long time to produce a good working finish on the rubbing surfaces of the pistons and cylinders and, until this is obtained, over-driving is bound to harm the parts, even if it does not actually cause seizure.

If the engine gets anywhere near to seizing point the aluminium becomes very soft and is apt to be badly "scuffed," or rubbed, so tending to fix the rings in their grooves and, of course, to ruin the bearing surface.

Next there is the vital matter of lubrication. In a new car the big-ends all fit fairly tightly, so that the oil escaping therefrom, upon which piston lubrication depends, is apt to be meagre in quantity. It



Showing the Pumping Action due to Piston Ring Movement.

is, therefore, an excellent plan at all times—but particularly when the engine is new to use a special upper-cylinder lubricant mixed with the petrol in the tank or introduced in some other way. This will be carried through the engine by the mixture with beneficial results.

Supposing that a car has been run in with due care, there remains the duty of giving the pistons a reasonable chance to prove durable. By far the most common form of ill-treatment consists of starting the engine after a night in the garage and immediately forcing it to propel the car. It cannot be too strongly emphasized that this thoughtless action may cause as much wear as, perhaps, 100 miles of ordinary running on the road.

When the engine is cold or has been standing the oil is sluggish and it may be as long as half a minute before any reasonable quantity is thrown off the big-ends and into the cylinders. During this period the pistons, with their stiff scraper rings have rapidly removed from the cylinders every vestige of oil that may have clung to them overnight, a process which is assisted by the wet petrol mixture drawn in, particularly if the strangler be used.

Consequently, bone-dry pistons and rings are rubbing up and down for 30 seconds or more before anything like adequate lubrication commences. If, during this period, the engine is quietly idling no harm will be done, but if it be made to drive the car the parts become heavily loaded and the rate of wear is naturally very great indeed.

A minor point, but one well worth remembering, is that in addition to draining and replenishing the sump periodically (in itself a job that is only too frequently neglected) it is as well to have it entirely removed at intervals of about three months, so that every particle of sludge may be extracted. Air cleaners and oil purifiers are, of course, of great service in preventing rapid contamination of the lubricant, particularly when a car is used on dusty roads or on the coast.

Another kind of misuse can best be described as over-driving. An engine should be treated with a reasonable amount of consideration, but many modern owners are apt to forget this. Unduly high speeds on the gears, for example, rise the revolution speed of the power unit to a figure such that inertia forces produce excessive loads on the parts. Heavy pinking due to unsuitable fuel or too great a spark advance is almost equally detrimental. Heavy slow-speed slogging on top gear should be avoided.

Causes of High Oil Consumption.

The causes of excessive consumption after an engine has been in service for some time should now be fairly obvious. Wear will have increased the working clearance of the big-ends so that a relatively large quantity of oil is thrown up into the cylinders; wear of the rings in their grooves and of the cylinder bores will render these parts incapable of preventing much of this oil being pumped upwards into the combustion chambers.

After all, only a very minute quantity of oil wasted per stroke is sufficient to result in a heavy consumption; as Mr. L. H. Pomeroy pointed out some time ago, in the average six-cylinder engine

driven at 30 m.p.h. the infinitesimal quantity of one ten-thousandth part of an ounce of oil wasted per revolution represents a rate of consumption of 480 m.p.g.

When the rate of oil consumption shows a noticeable increase it is not at all a bad plan to have the sump removed and the big-ends taken up. This alone may check the oil consumption for a time, but eventually it will be necessary to have the cylinders rebored and new pistons and rings fitted. Of course, if examination shows that the piston clearances are not excessive it may be sufficient to fit new rings, including a scraper ring of one of the many excellent varieties available.

A Survey of Three Years' Car Building in India.

General Motors Produce 25,000th Chevrolet.

THE acceptance of modern transportation in the East is revealed by the statement issued by Mr. G. C. Seers, Managing Director of General Motors India Limited, of the production of the 25,000th Chevrolet on October 5th, 1931. It was only on December 4th, 1928 that the assembly plant (still the only one of its kind in India) was established in Bombay, when many prominent people witnessed the production of the first Chevrolet car built by Indian labour. The spectacle of a modern factory highly organized to assemble cars and trucks on a mass production basis made a deep impression on everyone present, particularly in regard to the adaptability of Indian labour to new conditions.

Since that day—less than three years ago—twenty-five thousand Chevrolets have been distributed by General Motors India Ltd. throughout India, Burma and Ceylon and exported to East Persia. Everywhere these products have been favourably commented upon for their finish and workmanship; the efficiency of the Indian workmen having some time ago reached a point which has permitted General Motors India to affirm that cars can be built, upholstered and painted in India every bit as well as they can be done in Europe or America. The great precision and care employed in making Chevrolet products, together with the minute inspection and tests to which they are constantly subjected is a striking feature of the efficient production methods followed by the Bombay Plant. It is always open to any member of the public to visit the assembly plant at Sewree, Bombay, to view the different operations connected with the assembly of cars and trucks.

A volume of 25,000 units assumes an interesting aspect when it is reduced to concrete figures. The

value of these 25,000 Chevrolets, for instance, is a little over 4 crores, 80 lakhs of rupees (in addition to which there have been a large number of sales of Buicks, Pontiacs, Cadillacs, La Salles and G.M.C. Trucks during 1928-31).

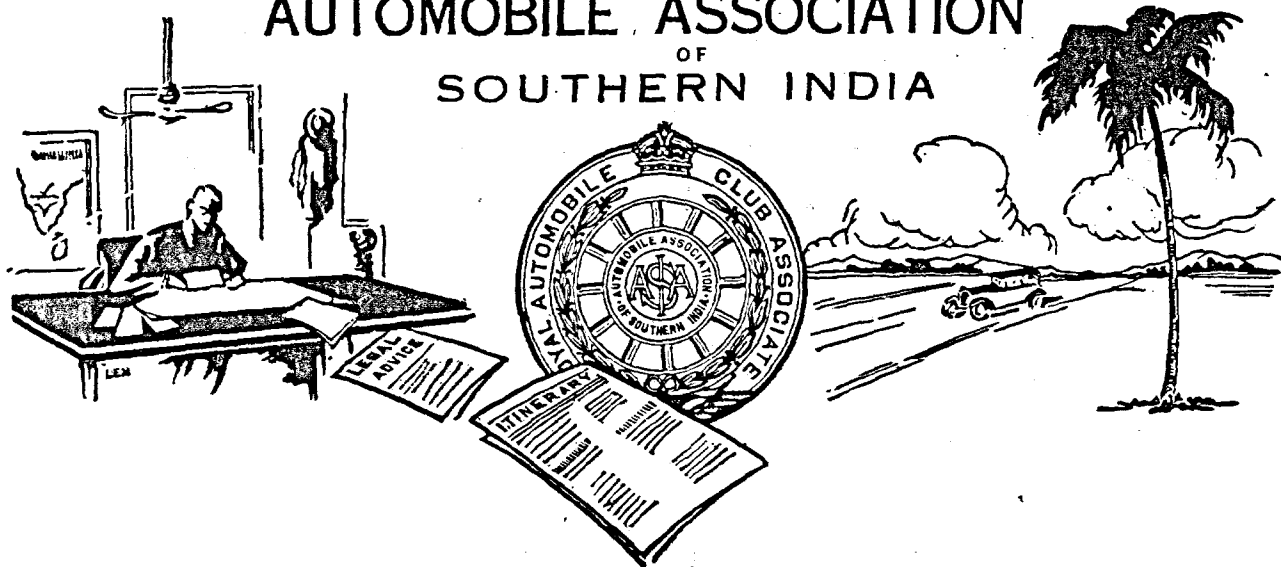
The relation of these monetary values to the revenues of this country also makes interesting reading, in showing the economic contribution of General Motors towards the country's resources. For the period under review, General Motors India paid Rs. 44,58,228 in import duty, Rs. 18,75,000 on freight charges on cars and trucks sent out from Bombay and Rs. 6,76,734 in taxes.

The factory gave employment to 800 workmen, on an average, during the period 1928-31, of which 94% was purely Indian labour. The amount paid in salaries and wages to Indian personnel was Rs. 14,84,807.

A remarkable total of Rs. 33,98,735 sales of Chevrolet parts to owners in this country has been made. This goes to prove that the great network of dealer's service points is fulfilling a long-felt need, as not long ago motorists experienced great difficulty in securing a ready and adequate supply of spare parts whenever they needed them.

The above figures show that General Motors India Ltd. is making a considerable contribution toward the economic prosperity of this country. Not only this, but Indians of all classes are receiving a sound training in modern methods of manufacture in an industry which is playing an important role in the industrial and economic development of modern India.

AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for October 1931.

Committee Meetings.

1. The Committee assembled on 11th September 1931, and in addition to routine items of business, dealt with the following:—

New Committee Member.

(a) Elected to the Committee Mr. A. A. Hayles.

M. V. Taxation.

(b) Read a letter from Madras Government regretting inability to agree to the Association's suggestions for modifying certain rules relating to Motor Vehicles Taxation or to assemble a Committee to examine the working of the Act until it had been in force for a year.

M. V. Taxation.

(c) Read a letter from The Madras M. V. Importers and Allied Merchants' Association requesting that Major F. Church (Secretary) be allowed to serve on a Committee that was being convened by that body to collect data and draw up recommendations regarding the M. V. Taxation Act, for submission to Government. The appointment of Major Church was approved.

Affiliations.

(d) Approved of a reciprocal agreement with the Burma Motor Association.

(e) Considered advisability of protesting to Government that the fee for a duplicate driving license (i.e., double that for the (original license) was excessive. Resolved that Government's Policy which is designed to limit misuse of driving licenses, is not open to criticism.

Membership of Regimental Messes.

(f) Considered possibility of permitting Regimental Messes and similar bodies to acquire joint membership of the association at a fixed rate of subscription. Decided to obtain legal advice as to whether the Articles of Association would permit such a procedure, and if not, what amendments were necessary to provide for this measure.

M. V. Taxation: Members of A.F.I.

2. This matter is, it is understood, still under reference between the Military Authorities and the Central Government.

Roads

Madras—Chittoor—Bangalore Road, Iruvaram River.

3. The Iruvaram River Bridge about two miles West from Chittoor Town, which was damaged in 1931, will not be restored before July 1932. In the meanwhile an undervented dam will be maintained on a diversion road, which will be negotiable by motor cars so long as the depth of water in the river does not exceed 2 feet. (Not three feet as stated in last report.) Barricades will be maintained on both sides of the bridge. These barricades will be marked by a red light at night. The barricade on the Western (Bangalore) side of the bridge is some distance from the point where the diversion road takes off to the left at a point where a branch road joins. A watchman has been posted here to direct traffic on to the diversion road, while a notice board with reflectors should guide traffic arriving from the direction of Bangalore.

Rice Causeway.

5. Although freshets occurred in the Ponnai River, the Rice Causeway, at no time during the month, became impassable.

G. N. Trunk Road Pennar River.

6. The Pennar River flooded during the month and the Anicut near Nellore became impassable on 1-10-31. However motors could cross without difficulty.

Gundlakama River.

7. The Gundlakama River freshed during the month, and was not passable on 30-9-31.

8. Other streams between Madras and Bezwada were passable practically every day.

9. IT IS NOT SAFE TO REGARD THE G. N. Trunk Road MOTORABLE FURTHER NORTH THAN NELLORE DURING THE LAST THREE MONTHS OF THE YEAR.

Nandyal-Cuddapah Road.

10. This road is not motorable between Allagada and Chengalamart as a stream 26 miles from Nandyal carries deep water and the causeway is damaged.

Gooty-Gundakal Road.

11. This road, from Guntakal to Allur is little better than a cart track and is not really fit for motors.

Gooty-Adoni Road.

12. This road, via Pallikonda, is motorable. There is a broken bridge 12 miles from Gooty where caution is necessary as no barrier has been erected. The District Board Engineer is being addressed.

Gooty-Nandyal.

13. The roads between these two places via Tadpatri, via Barganapalli and via Koilkuntla are all impassable owing to heavy rains.

Bangalore-Anantapur Road.

14. The road via Hindupur is not in good condition. Motorists are advised to use the Trunk Road via Chickballapur.

Anantapur-Bellary Road.

15. The bridge over the Pennar River on this road is not yet completed, though it is nearing completion. The river carries deep water here and is frequently unfordable during the last five months of the year.

Gudalur-Vayitri Road.

16. The landslide on this road was cleared and through communication restored on 28-9-31.

Gonikopal-Manantody Road.

17. A bridge on this road will be closed for repairs on 22nd, 23rd and 24th October 1931. No diversion road will be available.

Ooty-Mysore Road.

18. This road is motorable though the surface is bad in places.

Madras-Trivellore Road.

19. The new road from Madras to Trivellore via Avadi (parallel to the M. & S. M. Railway) is not fit for motors.

Great Southern Trunk Road.

20. This road is now motorable to Trichinopoly, all rivers having been bridged or provided with causeways. The surface is not good in places, but this will soon be remedied. Beyond Trichinopoly the Chitanatham Nadi is the only obstacle, and the bridge over this river is nearing completion.

M. V. Taxation.

21. A Committee of which the Secretary is a member assembled three times during the month. Considerable data has been collected and a deputation to the Chief Minister arranged. The Committee is dealing principally with the license fees levied by District Boards on buses and lorries.

Tolls in Indian States.

22. Information has been received that the Abolition of Tolls in Mysore State is being considered, but no definite bill has yet been drafted.

The Cochin Darbar has decided not to consider the abolition of their tolls until the Madras Government Act has been in force for one year, and more experience gained.

Madras M. V. Taxation Act.

23. The Madras Government has intimated its intention to furnish the Secretary, A.A.S.I. with a copy of all General Orders issued on the subject of the Act.

International Touring.

24. The Madras Government has authorised the A.A.S.I. to act as a Competent Authority under the International Motor Vehicles Circulation Rules 1931; (i.e., to sign certificates to cover the grant of International Travelling Passes for Vehicles and Permits for Drivers.

Madras M. V. Rules.

25. The letters G.O. have been assigned to East Godavari District and G.O.W. to West Godavari District as distinguishing letters for motor vehicle registrations.

Petrol Rates.

26. No progress has been made with regard to the movement to obtain a reduction in the price of petrol. Recent events indicate that no good result is likely to follow and it may be advisable to postpone the measure for the present.

Customs Duty, Hyderabad State.

27. Arrangements have been concluded whereby the A.A.S.I. is empowered to issue a guarantee to

the owner of a motor car entering Hyderabad State (H. E. H. The Nizam's Dominions) temporarily, which will obviate the payment of customs duty on the car in each at the point of entry.

To obtain a guarantee, a member proposing a visit to Hyderabad State must furnish to the Secretary, A.A.S.I. a Banker's Guarantee for the amount of Customs duty leviable (at 5% ad valorem). The Secretary, A.A.S.I. will then issue a formal guarantee to the member who will hand it in to the Customs Naka at the point of entry (railway station if imported by rail) and receive in exchange a permit which will cover transit of the car through the Dominions for six months. When leaving the Dominions the permit must be handed over to the Customs Naka and the Secretary, A.A.S.I. promptly informed so that the Banker's Guarantee can be released.

Itineraries.

28. Many itineraries have been issued to members during the month; itineraries have also been provided to the Military authorities for inclusion in the Madras District Directory and special brief epitomes of long distance routes (e.g., Madras, Bombay, Madras Cape Cormorin, etc., etc.) have been supplied.

Flood Reports.

29. Efforts have been made to make the current season's flood report system as far reaching as possible. Members are advised to communicate with the Secretary immediately before commencing a trip in order to get up to date information regarding unbridged river crossings.

Seizure of Driving Licenses in Coorg.

30. At the request of Coorg Planters' Association, from whom the original complaint was received, a representation made to the Chief Commissioner in Coorg on the above subject has been withdrawn.

Maps.

31. The completion of an A.A.S.I. Touring Map is progressing satisfactorily; one sheet—the most complicated one—has been completed and sent to press and the second sheet is well in hand.

Guide Book.

32. Information for inclusion in the new guide book continues to arrive from District Board and State Officials.

Decorated Car Procession.

33. H. E. The Governor and Lady Beatrix Stanley have kindly consented to judge the exhibits at the Decorated Car Procession on the 11th November 1931, and to distribute the prizes.

With the kind permission of the O. C. 2nd Bn. Royal Ulster Rifles and his officers the band of that Battalion will play during the judging and distribution of prizes.

Official Magazines.

34. Members are reminded of the importance of communicating changes of address to the Secretary. If this is not done there is a possibility of copies of the official journals going astray in the post. Several complaints have been received, especially from Bangalore.

Finance.

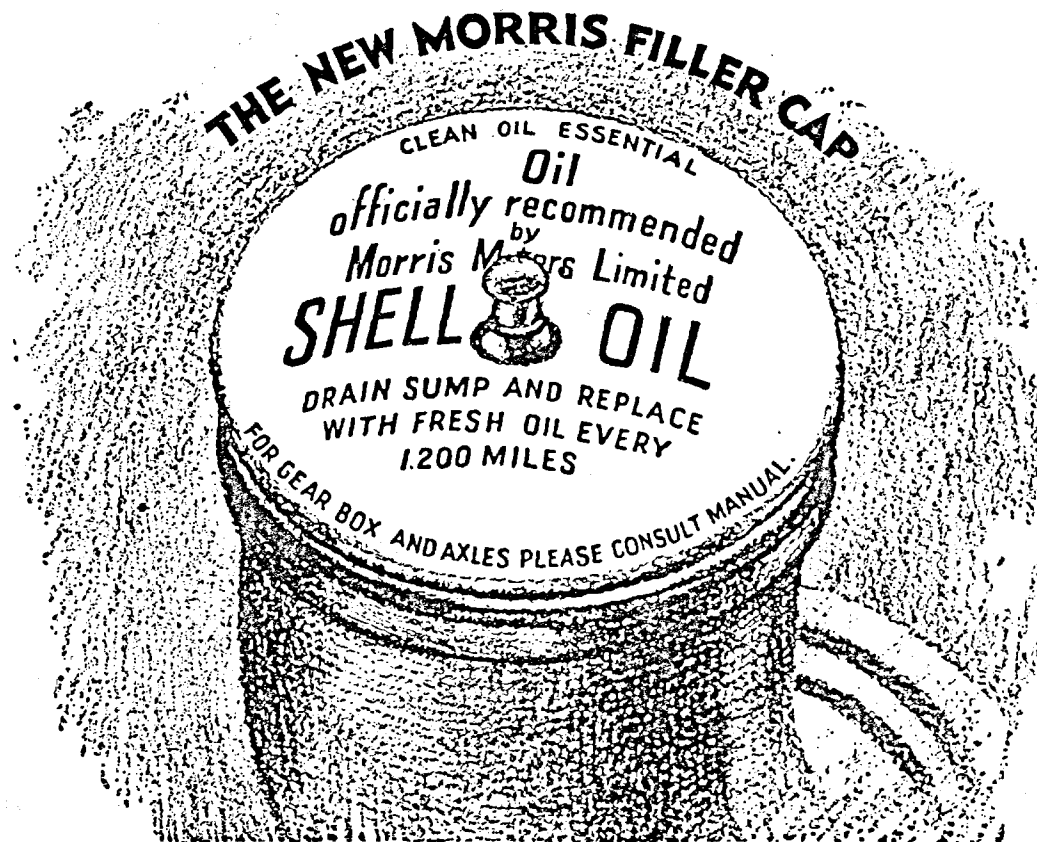
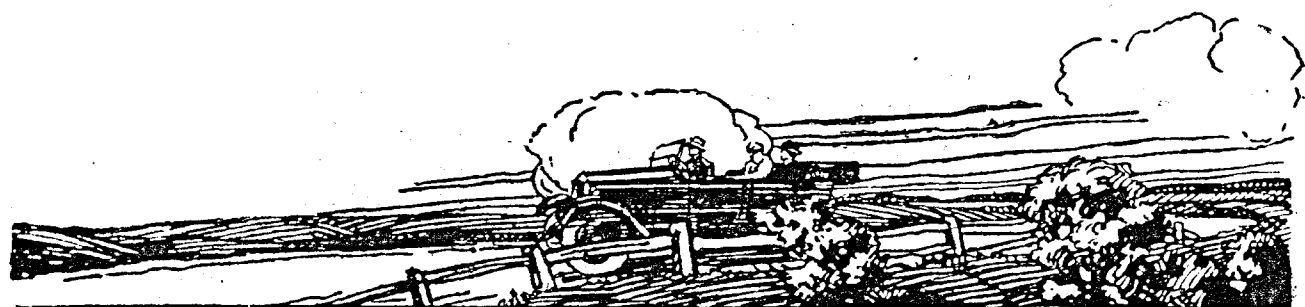
35. A large number of subscriptions for the current year remain unpaid. Members concerned have all been notified and it is trusted that remittances will soon come to hand. Funds are low and further delay in the payment of subscriptions due may lead to a curtailment of the Association's activities in several essential directions.

Members.

36. During the month ten new members were elected, while there were twelve resignations or removals of names from the register. The total membership on 30-9-31 was 928.

F. CHURCH,
Major (Retd.),
Secretary.

MADRAS. }
2nd Oct. 1931. }



The ONLY oil
officially
recommended
by MORRIS
for all models
is SHELL OIL

BURMAH-SHELL OIL STORAGE & DISTRIBUTING CO., OF INDIA, LTD.,

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NEWS and MISCELLANY

Presenting the News of the
Month together with Interesting
Notes from all Sections of
the Field.

Gear Changing by Pedal.

MANUFACTURERS, not only in England, but all over the motoring world, are interested in the problem of easy gear changing. Among other devices developed abroad is one sponsored by Progressive Motor Devices Corporation, 2,450, Michigan Boulevard, Chicago, Ill.

By means of this device, instead of changing gears with a hand lever, it is possible to accomplish the operation by depressing the clutch pedal. To secure different speeds the foot is placed on a button toward the left side of the pedal for low speed, on the centre for second, and on a button toward the right for top gear. Reverse speed selection is accomplished by pulling a button on the instrument board. An emergency gear lever is mounted immediately above the floorboards and, to use it in changing gear, it is pulled upwards about four inches. Neutral position of the transmission is obtained by a partial (three-fourths) depression of the pedal. The device uses conventional transmission and clutch units and merely joins their controls. It is claimed that the fitting can be installed on a car in an hour.

A Generous Gift.

Only last year Sir William Morris gave £ 47,000 for the rebuilding of the Orthopaedic Hospital at Headington, Oxford. Now he has capped this gift by presenting £ 25,000 to the British Empire Cancer Campaign for the establishment of a research Fellowship in Radiology at the Mount Vernon Hospital, near Northwood, Middlesex. The gift brings the sum total of Sir William's donations in the medical field alone to more than half a million pounds. Such figures are a tribute both to his

personal generosity and to the amazing success of the company he has built up and now controls.

Magneto Conversion Set.

A robust and simple magneto conversion set for Ford cars has been produced by Walters and Dobson, Bailey Street, Sheffield, whose old-type set for the Ford model T was well known and is still available. The latest set consists of a platform for the magneto, and below this is a gear wheel which couples with the existing fibre timing wheel. This pinion is housed in a fitment which is designed to take the place of the existing end cover of the timing wheels, thus avoiding the need for any drilling.

The gear wheel is coupled to a short shaft which transmits the drive through two further pinions to the drive for the magneto. These gear wheels are on ball bearings. The magneto coupling is quickly detachable, and is provided with a vernier adjustment. The set is designed to admit the largest size magneto.

New Automobile Dealers.

We have been asked to inform readers of the fact their Messrs. The Union Company, Madras have taken over the S. India distribution of Hupmobile cars. The latest models are on view in their Mount Road show rooms, and demonstration runs will be given to all interested motorists.

The Madras Office of The Texas Company (India) Ltd is being transferred from Mukker Nallamuthu Street to more suitable premises in Errabalu Chetty Street, from which new address the distribution of Texaco lubricants will be made from October 15th.

? ? ? ? ?
TODAY EVERYONE IS ECONOMIZING.

How cheap is cheap oil?

TO-DAY everyone is saving where he can. That is the very reason why more than ever you cannot afford to take chances on low-grade oils.

LOW-GRADE OILS

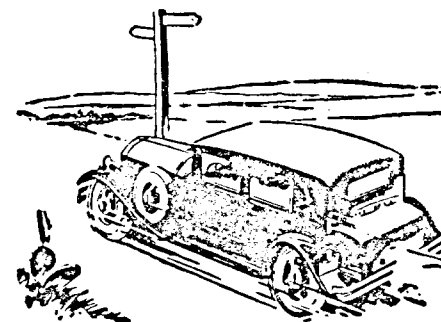
are

**CHEAP TO BUY but
EXPENSIVE TO USE**

They bring you pumping pistons, hard carbon, pitted valves and

**A GOOD ENGINE GONE
BEFORE ITS TIME**

"Cheap" oils are "costly" oils—they lead to wasted money



BE THRIFTY

USE MOBIL OIL

Mobil oil stands up—Step by step the famous Vacuum process has built up Mobil oil. Mobil oil not only protects your engine but it costs you less per running mile—and that counts. Prove Mobil oil stamina in your own car to-day.

Specified
Mobil oil

FOR REAL ECONOMY

Made by VACUUM OIL COMPANY, INC.

Madras Motor Directory, 1931.

Containing Madras Motor Vehicles Act, Madras Motor Vehicles Taxation Act and all connected Rules and Regulations. Also all registered numbers, names and addresses of all Motor Car owners in South India and Pudukottah State.

Says the MADRAS MAIL, 22—8—31 : ".....Contains in handy form COMPLETE INFORMATION for those interested in Motors and Motor Trade.....Should find on the desk of business men....."

This will be brought up to date every month, till next edition, by the issue of Monthly Supplements with additions and change of ownership.

Price including Free Supply of Monthly Supplements Rs. 10/- Postage extra.
 „ without Supplements : : : : Rs. 3/- „

PUBLISHERS:

DIRECTORIES & AGENCIES LIMITED,

11, MOUNT ROAD :: :: MADRAS, S. India.

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HANDBOOK AND DIARY

Every motorist who takes a keen interest in his car should have a copy of this Handbook and Diary on his desk. Its 200 pages of reading matter deal in a simple manner with the maintenance, principles and design of modern automobiles and accessories. It further provides the motorists with general information regarding motors and motoring in South India.

The diary and records portion of the book will assist the motor owner to keep a compact record for future reference. The book is, of course, fully illustrated.

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 Mount Road, P. O., Madras.

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 I enclose Rs. 2-8. being the price of the book post free.

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 make Sure of your Copy.**

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Eastern Technical Publications,
Mount Road,
MADRAS.

Publisher's Notices

The South India Motor Owner
Published Monthly by
Eastern Technical Publications,
Wood's Road, Mount Road, Madras.

‘THE South India Motor Owner’ is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3 postage free payable in advance or recoverable by V.P.P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V.P.P. for a further twelve months’ subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under ‘Sales and Service Guide,’ see page 270.

Advertisements to secure insertion in any month’s issue should reach this office not later than the 20th of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.

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MOTOR OWNER

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The December 1930 issue of the South India Motor Owner concluded Volume II, and a limited number of volumes bound in full cloth are available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.
Readers Own Copies Bound Rs. 3
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Missing copies can be replaced : As. 4 per copy.

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To EASTERN TECHNICAL PUBLICATIONS,
MOUNT ROAD, MADRAS.

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I enclose Rs.....being the post-free subscription for twelve months.*

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China Bazaar Road,
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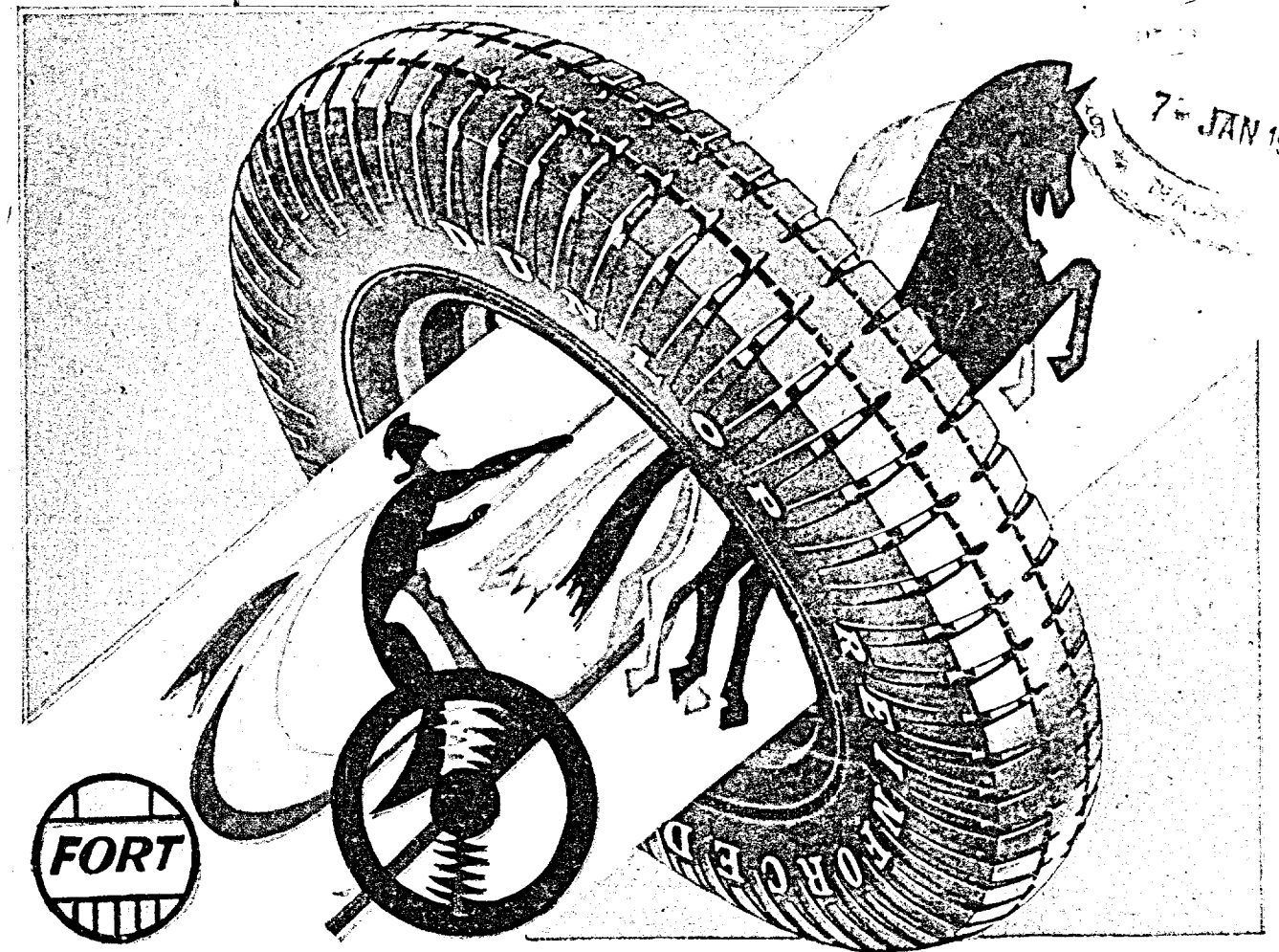
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THE SOUTH INDIA MOTOR OWNER

10, MOUNT ROAD, MADRAS

MOTOR OWNER

Official Organ of the Automobile Association of Southern India



Fort DUNLOP
IN A CLASS BY ITSELF

ARE YOU A MEMBER

of the
Automobile Association
:: of Southern India ::

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to-day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary
Automobile Association of Southern India

Kardyl Buildings, Mount Road, Madras

Phone: 2439.

P. O. Box No. 1229.

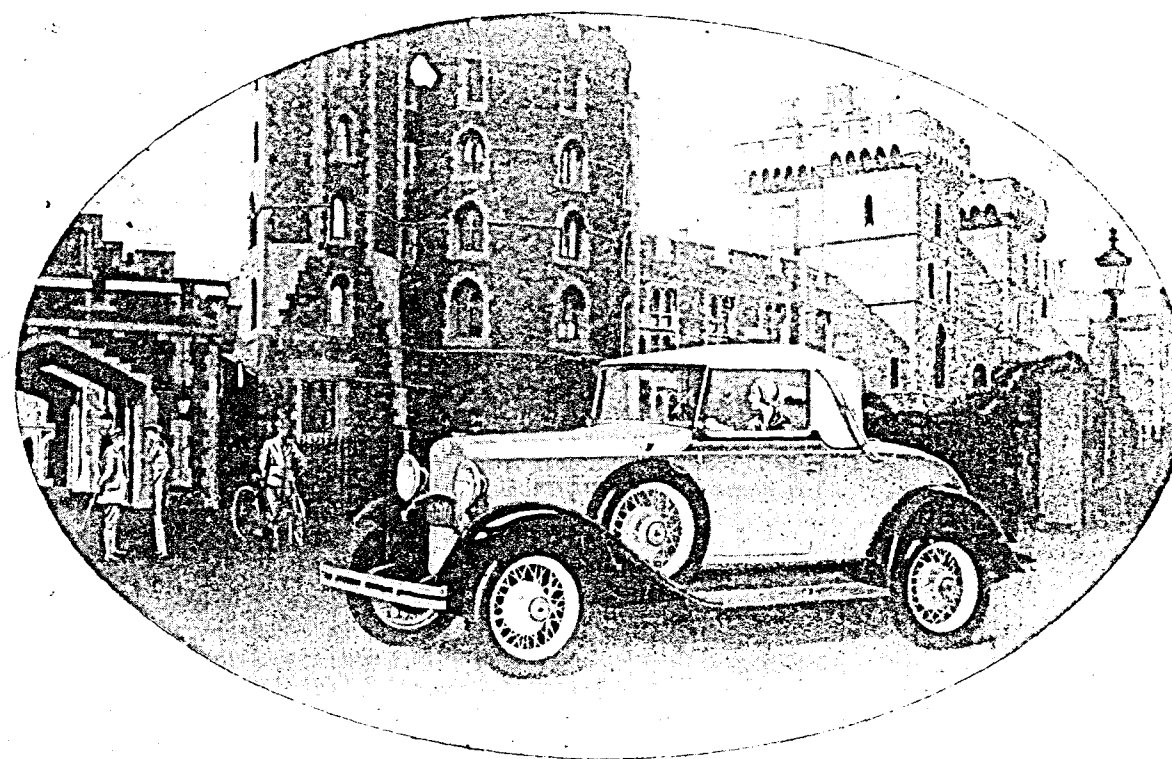
Grams "S.I.M.U."

Its Smartness is admired by the Social Leaders of the World

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And in the new Chevrolet De Luxe models there is genuine luxury. The interiors are richly finished in broadcloth and silk, or in genuine leather, as is most appropriate. The colours are restrained, accessories are in perfect taste throughout. We invite you to see them and the standard models as well.

*Not expensive but always in good taste,
Chevrolet is a car for people who judge the best by
design and performance rather than by price*



Chevrolet Convertible Cabriolet at Windsor Castle



CHEVROLET

A PRODUCT OF GENERAL MOTORS

THE SOUTH INDIA MOTOR OWNER SALES AND SERVICE GUIDE

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these

columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners is invited in order to make this section as useful as possible.

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SECUNDERABAD Hermusjee & Co.
TRICHINOPOLY Iyer Motor Co., Ltd.
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Nash.

BANGALORE... Hanumanthappa & Co.

MADRAS ... Motor Reconditioning Station.

PUDUKOTTA... Motor Trading Co.

Pontiac

COIMBATORE... Stanes Motors (S. India) Ltd.

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MADRAS ... Simpson & Co., Ltd.
OOTACAMUND Simpson & Co., Ltd.
TRICHINOPOLY Simpson & Co., Ltd.

Studebaker.

MADRAS ... Romer Dan & Co.

Vauxhall.

COIMBATORE Stanes Motors (South India), Ltd.

COLOMBO ... Rowlands Garages Ltd.

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MADRAS ... Cormandel Automobiles.

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Madras Motor Directory, 1931.

Containing Madras Motor Vehicles Act, Madras Motor Vehicles Taxation Act and all connected Rules and Regulations. Also all registered numbers, names and addresses of all Motor Car owners in South India and Pudukottah State.

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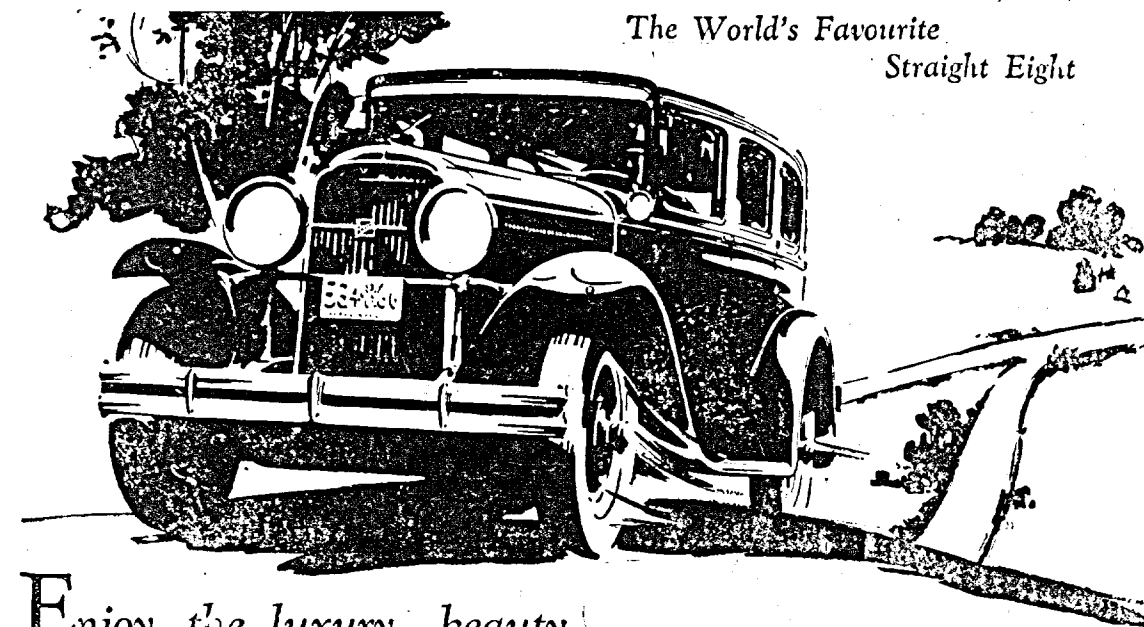
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The World's Favourite
Straight Eight

Enjoy the luxury, beauty
and dependability of the

NEW BUICK

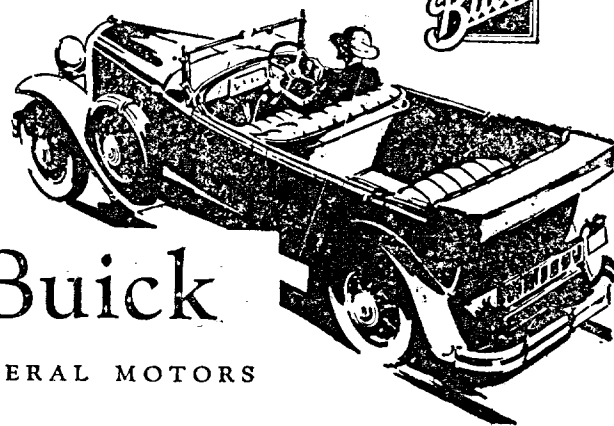
IN the new series of Straight Eights, Buick offers a wide choice to motorists of all classes. Each is built to the highest standards of style, comfort, luxury and dependability. For this reason the new Buick is outselling all competitive makes in its price class by a very high margin.

The Buick Eight is equipped with the new Syncro-Mesh Transmission—the unique device that eliminates the clashing of gears when changing. You shift now without effort—with the dexterity and sureness of an expert driver

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The New Buick

A PRODUCT OF GENERAL MOTORS

Job No. G. M. 149 Art Nos. 610 & 604 9" x 6" India Magazines November 1931



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MADRAS.

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9 lbs. fruit 11 lbs. gross for ...	5 2 by Post.
Finest Kulu apples or Pears	
8 lbs. fruit 10 lbs. gross for ...	3 12 by Rail.
Finest Kulu apples or Pears	
16 lbs. fruit 20 lbs. gross for ...	7 4 by Rail
Finest Dried Apples and Pears	Rs. 1-2 per lb. or
Rs. 5 for 5 lbs. by Post.	
Fine Flavoured Walnuts and Spanish Chestnuts	
(from 1st October).	
Rs. 2/10 for 5 lbs. or Rs. 5 for 10 lbs. by Post	
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Pure Himalayan Honey in 2 lbs. tin	Rs 3 by Post.
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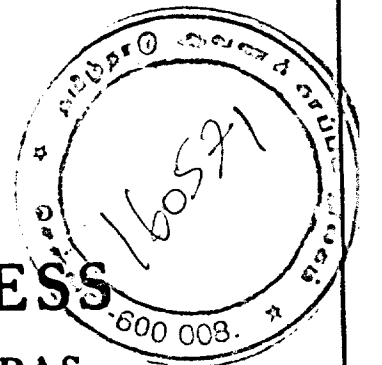
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Specimen page with dummies and
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A most excellent piece of philosophy that business men should keep before them at the present time is this: **THE TIME OF DEPRESSION IS THE TIME OF OPPORTUNITY!**

Most men can make progress for themselves and their firm when conditions are favourable, but the true test of a business man's methods and efficiency is during a trade depression.

A successful man is he who can keep his firm together during these difficult times; one who can economise without impairing the efficient working of his firm's establishment; one who never misses an opportunity to make a sale; one who does not sit at his desk worrying about the future but will devote his valuable time and energy in discovering ways and means of improving his firm's business, realising that worry never cured anything but always has a tendency to make things worse.

A good business man will also know that to save money is to earn money. A man who uses the right kind of Wakefield's Castrol Motor Oil in his car saves and thus will reduce inevitable repair bills.

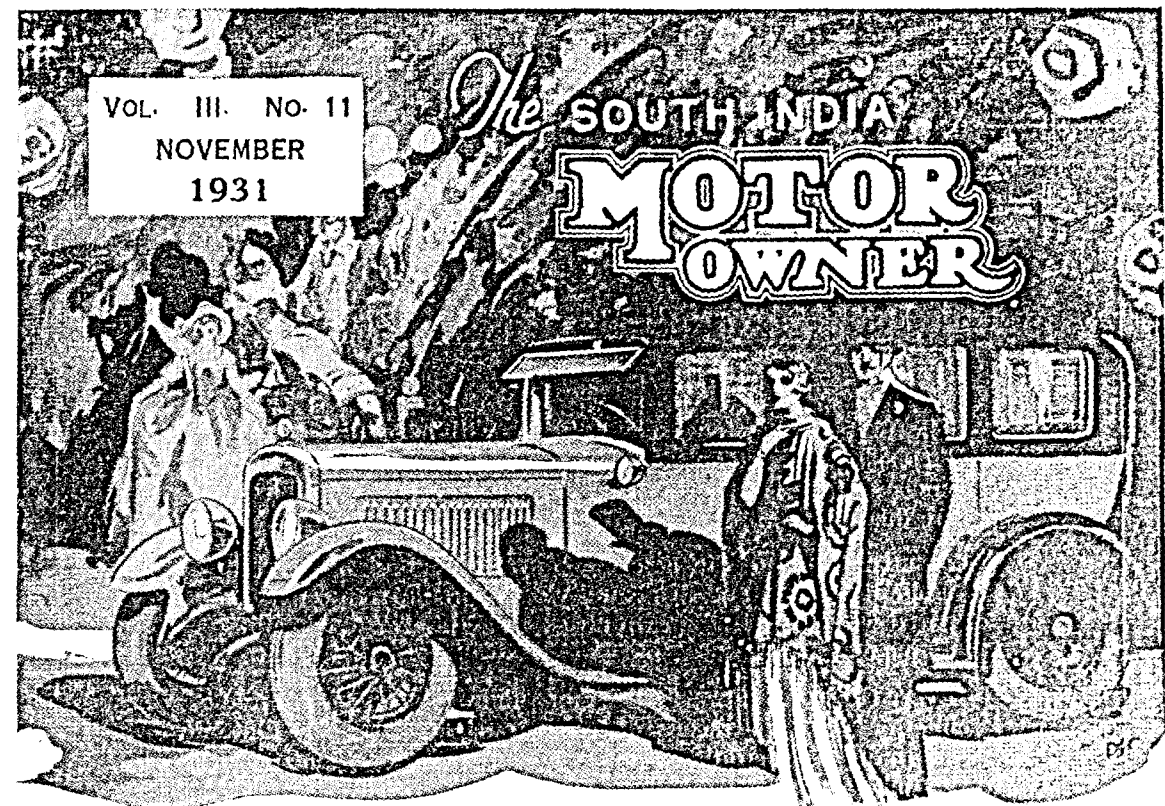


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WAKEFIELD'S CASTROL MOTOR OIL

VOL. III. No. 11
NOVEMBER
1931



Official Organ of the Automobile Association in Southern India

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PLEASE MENTION "THE MOTOR OWNER" WHEN REPLYING TO ADVERTISERS



Official Organ
of the
A. A. S. I.
in
Southern India

THE
SOUTH INDIA

Motor Owner

A MONTHLY JOURNAL DEVOTED
TO THE INTERESTS OF THE SOUTH
INDIA MOTOR VEHICLE OWNER.

Proprietors:

EASTERN TECHNICAL PUBLICATIONS

Mount Road, Madras.

Of Special Interest
to the
Owner-Driver

The Hood and Its
Care ... 307

How to Calculate
Gear Ratios 309

Correspondence on
these subjects will
welcome from
readers.

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November, 1931

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Taxation and the Need for New Roads.

From time immemorial it has been stated that India's prosperity lies mainly in the development of the agricultural wealth of the country, and though it will take decades to transform the Indian ryot into a modern agriculturist employing up-to-date methods to win the utmost wealth from the soil, the time will be appreciably shortened by opening up easy methods of communication between village and village, and village and town. Any attempt to elaborate the idea so admirably expressed by Kipling in the phrase "Transport is the life-blood of civilization" stamps the elaborator as a monotonously unoriginal individual, and yet it fully recognised the world over that efficient means of communication have a marked effect on the growth of agriculture, commerce and industry within the country so served. The development of a well thought-out system of road transport facilities in present day India would have a marked influence on the general out-look of the people; mofussil people would be encouraged to look further afield for a market for their produce than that at present offered within the narrow confines of their own locality, and the restricted village existence and its attendant under development would be forgotten on the establishment of

simple methods of inter-village communications.

Every step taken toward the more thorough opening up of interior India will contribute enormously toward the economic and social development of the many million inhabitants of this vast peninsular. Already a definite stimulus has been given to agriculture and industry by the partial motorization of a number of mofussil districts. What is now required is a road system which will adequately link up those districts which have internal transport systems operating at the present time—which inter-communication, once laid down, would contribute in no small way toward bringing India and her people nearer to that worthy independence so near to the hearts and minds of her wise men.

Prominence has recently been given in the Press to correspondence urging the need for drastic revision of the M. V. Taxation Act. This correspondence, which it must be pointed out, emanates from "trade" sources, deals only with the matter of taxation as a factor influencing the ready purchase of vehicles, and ignores altogether the fact that these taxes are levied for the construction and maintenance of roads.

Despite the difficulties under which business has been conducted for the past twelve months, and contrary to all expectations, there is no appreciable drop in the total sales of cars within the past few months as far as Southern India is concerned. There are more motor vehicles on the roads of S. India today than ever before, and though distributors of private and commercial vehicles may affirm that high taxation is hindering sales, we venture to predict that if every contributor toward the development of motor transport—car dealers,

commercial vehicle operators and private car owners—made some effort to ensure the expenditure of their contributions on new roads, there would be such a boom in vehicles as to leave dealers wondering whether the factory could supply.

Taxation is heavy, admittedly, but if we make sure we are given rupee value for every rupee contributed, not one of us will be disposed grumble at the wise legislation which today adds a little more to our burdens in order to build for future prosperity.

The Last Word.

In a police court prosecution a lady motorist observed,

"If I am not allowed to contradict the police I cannot say anything."

How true are the lines which follow:—

This lady, in her summing up,
Nutmells the situation.
It cuts no ice in court to give
A constable's affirmative
A motorist's negation.

For if the constable says "No."
It's no good vainly "Yessing,"
Or holding a prolonged debate,
Or, quibbling, though his estimate
May be like cross-word guessing.

His word is It. What he says goes.
What you say doesn't matter.
In Law one party's right, one wrong,
He's always in the former throng,
You always in the latter.

You need not waste the time in court,
By making contradictions.
The constable his case will state,
And that is that. The magistrate
Will act on his convictions.

When lovely woman gets a summons
And finds too late that traps betray,
Though bench be mild or awfu' strict
No use to kick or contradict,
The only way is—smile and pay.

FAILURE TO RENEW YOUR LICENCE

ON TERMINATION MAY INVOLVE YOU
IN SERIOUS DIFFICULTIES UNDER CERTAIN CIRCUMSTANCES.

Register Your Name for "Free Licence Reminder Service"
which the "South India Motor Owner" has established.

THE HOOD AND ITS CARE

Hints, many and various, which, if carefully followed, will prolong the life of this most important component of two-seater and touring models.

Courtesy "The Morris Owner"

THE life and usefulness of the hood of any touring car depends entirely on the handling this long-suffering accessory receives. With careful usage the hood should last for several seasons, and a demise in the second year of the car's life, as sometimes happens, can usually be attributed to neglect of one sort or another.

First and foremost, it would be well to call attention to the most common form of ill-treatment to which the hoods of open cars are subjected, the hasty, and haphazard folding of the fabric covering. Bad or clumsy folding inevitably results in chafing and cracking of the in turn leads ultimately to holes.

When this process of disintegration has reached a certain stage, no amount of care can avert the fabric, which necessity for a complete re-cover.

It should be very carefully borne in mind that not only will damage accrue, but also the hoodsticks will not fold down properly unless all the folds of the fabric are carefully pulled outwards, i.e. away from the supports. Not until this has been done will it be possible to fit the sticks down snugly on to their supporting brackets, or to slip the hood itself neatly into its envelope.

In this connection, a little point that is frequently overlooked is the fastening down of the sticks with their respective straps; another attention, neglect of which can be the cause of premature wear.

If examination of the hood fabric reveals a small hole or holes which it is desired to repair, it is com-

forting to know that a nice job is well within the capacity of the average amateur handyman. The work must, of course be neatly done to avoid unsightliness, and it will well repay a little extra care.

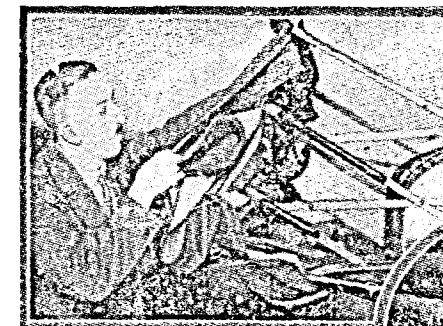
Some fabric cloth of the same colour and quality as the original should be obtained, and a patch cut to a neat oval amply large enough to cover the hole. This must be smeared with ordinary rubber solution on its underside, the hood itself being similarly treated after being carefully cleaned.

Affixing a Patch

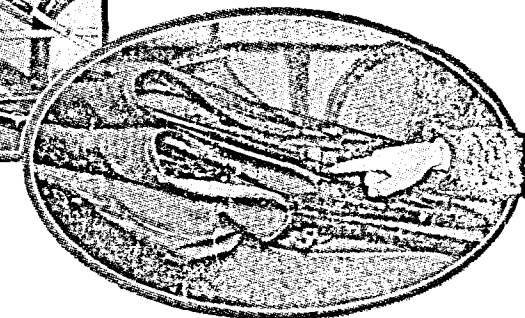
On no account must petrol be used for the cleaning process, as this will destroy the proofing of the material. It will suffice if the hood is thoroughly brushed with a clean, stiff brush.

The patch is next carefully stretched over the hole and firmly pressed into place. When it has had time to adhere thoroughly it may be reinforced with a double row of neat stitches round its edge, followed by a thin application of solution. "Mend-a-Tear" applied to the hood with a board behind it to take the pressure of the flat-iron is useful for small holes.

When it appears that a hood is losing its waterproof properties it is a simple matter for the owner to do his own re-proofing with the aid of one of the many excellent dressings now available. It is only necessary to paint on these preparations with a flat brush of good quality. They penetrate into the material, and a single application will often give the hood a new lease of life. Leather or leather substitutes may also be renovated with the dressings.



○ ○ ——— ○ ○



Careless folding is the cause of most hood troubles. The left-hand picture shows how the fabric is creased and nipped by the hood sticks; whilst that on the right shows the material carefully withdrawn.

Do not forget the hood paintwork itself when renovation is under consideration. It is more than likely that the wood and metal work will be found in need of a touch of paint, and more likely still that the working joints can do with just the smallest quantity of lubricant. Stiff joints are a contributory cause of maladjustment of the hood as a whole, to say nothing of being the source of sundry annoying little creaks.

If the metalwork shows signs of rust anywhere, this should be thoroughly eradicated before painting, rust being just as injurious to the fabric as to the metal.



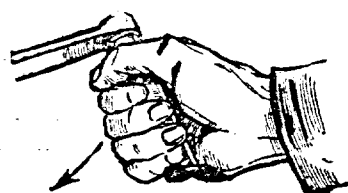
It is a simple matter to apply a patch to a hole in the hood. Cleanliness in the secret of success.

Cleaning Side-Curtains.

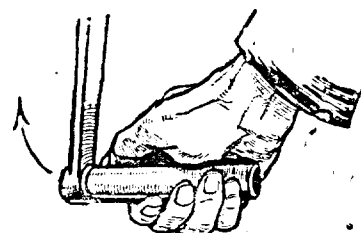
Celluloid side-curtains that have become dim or scratched should be cleaned with a good metal polish, applied with a clean, soft rag in long horizontal strokes—not smeared on anyhow. They should be removed from the car and laid on a clean flat surface, and a final polish given with a soft dry cloth.

Apart from the necessity of keeping the hood in a good and weatherproof condition, it is well to remember that an untidy hood mars the whole appearance of the car. A little care and attention upon the lines suggested will indisputably be time well spent.

Using the Starting Handle.



The left-hand illustration shows the incorrect method of using the Starting Handle the right hand picture shows the correct way.



Hospitals in Madras have recently had to treat a number of cases of broken wrists which have been caused by motor car engines back firing on the starting handle.

These "accidents" are always avoidable, and there is no excuse for the man who suffers a broken or dislocated joint from this cause.

The illustrations show how the handle should

be used: the thumb be free, and even if a back-fire does occur no damage can be done.

A quick upward pull will start a car far more easily than laborious "winding." apart, however, from the view-point of danger from back firing, owner drivers will find that gripping the handle in this way is much more comfortable, and not so likely to cause sore hands as if the handle is gripped with the palm.

Trade Notes.

Messrs. The County Chemical Co Ltd., are the proprietors of "Chemico" Hand Soap, a cleanser which is claimed to be efficacious in a variety of uses. Primarily intended for the motorist's purpose after a dirty job, this soap can be requisitioned for cleaning paintwork, windows, lavatory basins and the like, and according to the makers' claims there is scarcely any branch of home use for which it is unsuitable. Literature informative of this preparation may be obtained free of charge from the manufacturers, whose address is Chemico Works, Birmingham.

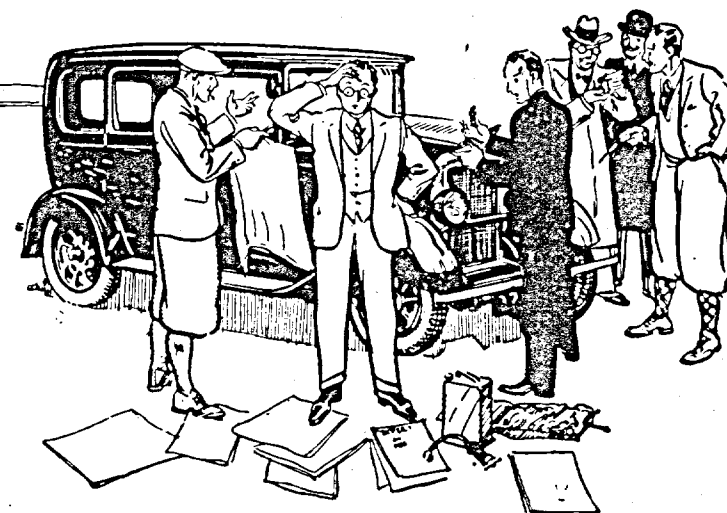
Rough roads and steep hills offer no obstacles to modern automobiles and now the problem of crossing water is in a fair way of being solved.

Emil Gross, a young mechanic who lives in Berlin, has evolved an idea which may convert the motor car into an amphibious vehicle. He has demonstrated that with the special equipment he has constructed, an automobile can be converted into a seagoing hack in fifteen minutes.

At a recent test in Germany, a Chevrolet touring car was used for the experiment. An inflated cushion at the front and one at the rear of the car and two inflated pontoons, one on each side of the body, were utilized to keep the vehicle afloat.

Perhaps You Don't Know - ?

Explaining Frequently Encountered Technicalities.



An
Interesting
New Series
Specially written
in Simple Fashion for
the
Owner - Driver

No. III. How to Calculate Gear Ratios.

IN handbooks on motoring and in makers' catalogues and specifications, the gear ratios of a car are usually given as, for instance, 10.2, 6.9, 4.5. In this case even the novice knows that the engine makes 10.2 revolutions per every revolution of the rear wheels when the gear lever is in "1st position", 6.9 revolutions in "2nd position", and 4.5 revolutions in "Top gear" position. If, however, the gear ratios of a car are not known, it is a comparatively simple matter to measure them, and there are two easy methods from which to choose.

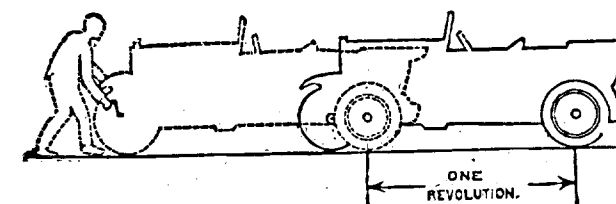
First Method: Jack up one back wheel, engage the gear the ratio of which is to be calculated, and note carefully that the ignition switch is in the 'off' position. An assistant is required to turn the starting handle. On the jacked up wheel a chalk mark is made on the lowest part of the tyre and also on the ground, so that one can tell when the wheel has made one revolution.

Starting with the handle in a vertical position the engine (in gear, of course) is turned over slowly and the number of turns of the handle

carefully counted; the observer stationed at the back wheel watches until the back wheel has nearly made one revolution, when he gives warning so that the last few degrees travel of the starting handle can be made sufficiently slowly to stop when the chalk marks coincide once again. If the last turns are made too quickly it will be found difficult to arrest the movement until too late. In order to prevent over-running the observer at the rear wheel can help by using his hands as a brake on the tyre just before the chalk marks come together.

It will be found in, say, the case of testing top gear ratio that the starting handle makes only two and a quarter turns to make the back wheel complete one revolution, and this must be multiplied by two to give the gear ratio—in the case of top gear 4.5. This multiplication is necessary because of the action of the differential gear in the final drive which halves the true figure when one of the gear wheels is stationary.

Other gear ratios are computed in a similar manner.



Showing how the car is moved forward by means of the starting handle, a gear being engaged. When using this method care should be taken to ensure that the front wheels are kept perfectly straight.

HOW TO CALCULATE GEAR RATIOS,

(continued from previous page)

Second Method: The front wheels of the car should be set perfectly straight, a gear engaged, and a chalk mark made on the lowest point of one of the rear wheels. With the ignition switch off, the starting handle is turned and the car will move forward. This forward movement should be continued until the mark on the rear wheel indicates that the wheel has made one complete revolution. If top gear is engaged, then four and a half turns of the handle will be made for one turn of the rear wheels, showing a top gear ratio of 4.5 to 1.

Owing to differential action it is important to see that the front wheels are perfectly straight, for if the two rear wheels do not each make a complete turn the figure obtained will be incorrect.

It should be unnecessary to add that great care should be taken in this second method to see that the engine is switched off. A good plan is to remove the plugs, for there is then no chance of the engine starting up, and the work on the handle is much easier.

Gear ratios are often given in terms of actual reduction made in the gear box, and not in terms of engine revolutions as compared to road wheel revolutions. In this case, however, the final drive reduction is always given, and to obtain the ratios in terms of engine revolutions for one revolution of the road wheels the gear box ratios should be multiplied by the final drive ratio.

Underlying Principles.

Occasionally the ratios will be given in an even more complicated form, the number of teeth being given on the various gear box pinions and on the pinion and bevel wheel of the final drive. Thus the first gear pinions might be given as 16×36, the multiplication sign in this case being only a tie between the two numbers, just as it is when we say that an engine has a bore and stroke of 5 × 100 mm. What the expression does mean is that the pinion on the driving-shaft has 16 teeth, and that on the lay-shaft 36 teeth, so that there will be a reduction of $\frac{16}{36}$ to 1 in this step of the drive. The lay-shaft pinion has 20 teeth and the pinion on the driven shaft 32 teeth, so that there is a further reduction of $\frac{20}{32}$ to 1. In addition, the spiral bevel final drive would be described as 10×47, the pinion having 10 teeth and crown wheel 47 teeth; in other words, the final drive ratio is $\frac{10}{47}$ to 1, or 4.7 to 1. The total reduction on first gear is, therefore, $\frac{16}{36} \times \frac{20}{32} \times 4.7$ to 1, and this equals 3.6×5 to 1, which equals 16.5 to 1.

Similarly, the second gear reduction may be $\frac{18}{36}$ to 1, so that the final reduction on second gear is $\frac{18}{36} \times \frac{20}{32} \times 4.7$ to 1, which equals to 10.2 to 1.

Effect of Tyre size.

We now come to a problem which, it must be confessed, has been known to puzzle experienced motorists. If larger wheels and tyres are fitted, the effect will be similar to that of increasing the gear ratio, but actually, of course, the gear ratios remain unchanged, since they are determined by the number of teeth on the various gear wheels, as we have seen. This brings us to the important conclusion that gear ratios in themselves mean very little, and they must be considered in relation to the size of the wheels and tyres.

Let us assume that a car has a top gear ratio of 4.5 to 1 with 28 inch tyres. We will assume also that the effective diameter of the tyre when properly inflated is 2 in., then the circumference of the tyre, i.e., the distance which the car will move forward for one complete revolution of the road wheels, will be $28 \times \pi$ in., π being the symbol standing in this instance for the constant 3.1416.

It is not necessary, as we shall see later, to work this expression out, but it will, perhaps, help to explain matters if we do, and we accordingly see that the car travels 28×3.1416 in., or 87.9 in., for one revolution of the road wheels, i.e., for 4.5 revolutions of the engine on top gear.

If larger tyres are fitted, say, 29 inch we shall have $29 \times \pi$ in., as the distance travelled by the car for one revolution of the road wheels, or for 4.5 revolutions of the engine on top gear. In other words, the car has travelled just over 3 in. farther for 4.5 engine revolutions, and what we want to know is how many revolutions of the engine it will take for the car to travel 87.9 in. with the larger wheels. This is a simple problem in proportion, and if the car travels 91.1 in. for 4.5 engine revolutions, it will travel 1 in. for $\frac{4.5}{91.1}$ engine revolutions, and will

travel 87.9 in. for $\frac{4.5 \times 87.9}{91.1}$ engine revolutions.

which equals 4.34 engine revolutions. We may say, therefore, that a gear ratio of 4.5 on the 28 in. diameter tyres is equivalent to a gear ratio of 4.34 with 29 in. diameter tyres.

That the circumference of the tyres need not actually be worked out is soon seen, for we may say that the car travels $29 \times \pi$ in. for 4.5 engine revolutions, so that it travels 1 in. for $\frac{4.5}{29 \times \pi}$ engine revolutions,

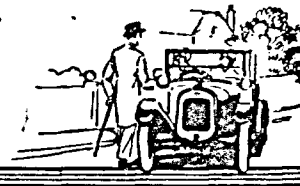
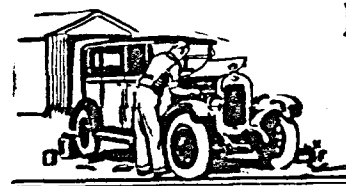
and $1 \times \pi$ in. for $\frac{4.5 \times 28 \times \pi}{29 \times \pi}$ engine revolutions.

In this expression π cancels out, and if we work out $\frac{4.5 \times 28}{29}$ we obtain the answer 4.34.

In a similar way the effect of fitting smaller wheels and tyres may be easily worked out.

From an Owner Driver's Note Book

Random Jottings upon Motoring Matters of the Moment



by

"Spot—Light"**Leaving Well Alone**

THE last thing in the world that the sensible motorist will do is to tinker about with his carburetter. The temptation to do so is, however, very strong, for in all of us is the desire to get just a little bit more for our money. Now, therefore, that petrol has once more gone up in price there is every indication that carburetters all over South India will be frantically adjusted in an effort to obtain just a few more inches per hour.

But is it worth while?

Of all the components of the modern car the carburetter is perhaps the leading example of a compromise. It has to fill so many roles, many of which are incompatible. We all want easy starting, rapid acceleration, maximum speed, and minimum petrol consumption. Even a moment's thought will show that we cannot have all these things at once, no matter how hard the carburetter tries to oblige, and at the best all that can be done is to adjust the setting of the instrument to give the best all-round results. If this adjustment is altered in any way, one or other of these functions are necessarily impaired; as for instance, if matters are so arranged as to increase the mileage per gallon, then both speed and acceleration must be sacrificed to a certain extent.

When all is said and done, the makers of a car should know the best setting for the carburetter fitted to their cars, and any monkeying about with their setting will assuredly prove to be uneconomical in the long run. In this matter, as in many others connected with motoring, one can be as wise and as foolish.

On Starting and Stopping.

A recent battery advertisement published in the Home motoring papers reminds me of an incident which occurred in the early-early days when cars were uncertain and motorists hard cases.

The advertisement runs: "When you've said 'Well, I think I'll be pushing off'—when you've said 'Good-bye' and, by way of further emphasise 'Well, good-bye'—at this point it is best and happiest to get away before somebody again says 'Well'. If the engine declines to start the situation is ruined, and your smiles begin look to as if they were fixed on with pins. Fit an X—battery and when you want to start—start."

The advertisement attracted my attention because of its featuring the way one says 'Well' whenever a departure is being made. The incident it called to mind occurred some years ago on the visit of a friend. He climbed into his rather hefty latest model, said 'Well' at least half a dozen times, waved good-bye, and tried to start up.

To cut a long story short, and to gloss over memories of filthy hands, ruined clothes and tattered tempers, all that remains to be said is that despite the many 'wells', my friend had to stay the night—and a considerable part of the following day also before he got that car to start.

The Thruster

WHEN negotiating towns and villages, I suppose we have all come across the man who seems to ignore their very existence. He is not as a rule a fast driver, but he seems to keep up a uniform speed

(continued on page 313)

FOR SOUND ECONOMY



Resolve Now:
"I will buy only
the leading make
of tyre."

Why do more people the world over ride on Goodyear Tyres than on any other make? It is not because the price is lower. It is because the value is greater.

There can be no other explanation of why Goodyears outsell all other tyres each year—by increasing millions.

Two chief reasons account for this Goodyear supremacy—the famous All-Weather Tread and the Super-twist Cord Carcass. These are found only in Goodyear Tyres.

For economy and satisfaction, it will pay you to say: "I will buy only the leading make of tyre."

GOODYEAR

OWNER DRIVER'S NOTEBOOK.

(concluded from page 311)

regardless of conditions. You slow down in some narrow and congested street and he passes you with much horn blowing; barging his way through the traffic like a fire engine. His actual speed is not usually more than, say, thirty to thirty-five miles an hour, but it is just about double the speed most careful drivers would consider safe in such conditions. Having reached open country and resumed your normal gait, you generally re-pass him within the first mile, still doing his thirty to thirty-five.

The same man will usually pursue his thrusting tactics on a badly congested main road, when traffic has become a procession. On such occasions the sensible driver resigns himself to regulating his speed to that of the procession and is content to keep station, but our friend the thruster seems to think no risk too great if he can move up one place.

A USE FOR RAZOR BLADES.

At last I have found a use for old razor blades! A recent contributor to the South India Motor Owner lately complained that he had some ten million blades—and I really think I have just as many.

However, I am going to put four or five (carefully wrapped up, by the way) in the toolbox of my car. There are endless little cutting jobs on which a razor blade can be used both in the garage and on the road, and I should think that a blade could well take the place of a feeler gauge for testing tappet clearances.

What a pity my brother contributor never thought of offering a prize for a practical solution to the blade problem.

CONCERNING DEPRECIATION

This is a subject which rarely enters into the calculations of the average motorist owning a car of the usual mass-production type, for depreciation is so small an item as to be hardly worth taking into account if the car is to be kept in service till it is no longer roadworthy.

On the other hand, the financial aspects of depreciation as it affects large and expensive cars are really terrible. Use a car priced at Rs. 10,000 but once on the road—unless it is of one or two especially favoured makes—and it immediately depreciates in value by at least Rs. 2500. This is an excellent example of the lightning depreciation of luxury articles; but serving as a basis for contrast comparisons are very illuminating.

I daresay Spencer & Company would make me a gold topee if I ordered one from them; they would charge me quite a lot for it, but it wouldn't be worth four annas as a topee if I decided to sell it after the first time I wore it. It is just the same with other things. You might buy a fifty rupee suit and I one worth fifteen, but if we tried to sell them to an old clothes dealer we should both get about two rupees for our suits.

It all boils down to the one big fact that depreciation is one thing if you keep and an entirely different matter if you sell. After being once dabbled my suit would be second-hand, and most difficult to sell even at two rupees; but if I prefer to keep the suit, depreciation is not thirteen rupees a week, but over, say, twelve months a matter of about three annas a day.

In just the same way, the depreciation of a small car is infinitesimal provided it is used throughout its useful life.

GENERAL MOTORS' OWN SHOW

As General Motors will not participate the forthcoming Paris Annual Automobile Salon this year, arrangements have been made for a private display of its products during Show Week. Fifteen to twenty models of General Motors' cars will be on display on the first floor of the new National City Bank Building, at 60 Avenue des Champs, Elysees.

WOMEN BUY HALF OF ALL CARS SOLD.

Surveys show that women buy about half the motor cars sold, drive them more than half the time and

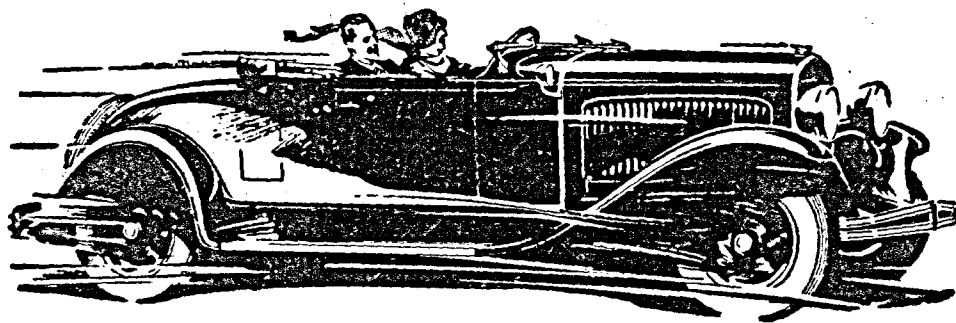
buy from one-third to one-half the gasoline, oil and service. There are more than 10,000,000 women drivers today and they actually own and operate 3,500,000 cars. The figure of 10,000,000 women is based on an average of 1.75 drivers for each of the 20,000,000 cars in operation and is a conservative estimate.

A. A. A. OFFICIALS SAIL FOR TOUR OF EUROPE.

Thomas P. Henry, President of the American Automobile Association and Ernest Smith, general manager and executive vice-president, sailed from New York recently for a motor tour of Europe.

*When replying
to Advertisers
please mention
THE SOUTH INDIA
MOTOR OWNER*

Care of the Eyes when Motoring.



AN INTERESTING ARTICLE UPON AN IMPORTANT SUBJECT.

OFTEN when motoring, glare has been the cause of much suffering to travellers with sensitive eyes, and having discovered a method for strengthening them and affording relief, I pass on the information for the benefit of readers, says a contributor in a recent issue "The Record", the official organ of the Automobile Association of Ceylon.

Most of us subject ourselves to massage of facial muscles; to the care of hands, feet, and body; but leave the eyes unattended until they of themselves send forth an S.O.S. for help. We strain them in so many ways,—by our emotions, tears and laughter, by prolonged reading and writing, by force of the weather, and by glaring sun, and the result frequently necessitates the use of glasses long before we have arrived at the age that normally demands them. Nature records our want of attention by the shrinking of tissues and the resultant network of wrinkles, or by drooping eyelids, and hollow ridges.

We therefore owe it to ourselves to protect our eyes as much as possible. Motorists should wear sun-glasses that are mildly dark unless otherwise prescribed, not only to prevent glare, but also to guard against germ-laden dust and irritation. (I have read of a motorist who glued cuttings from photographic films inside a plain glass lens for a protection against sun, when unable to purchase splinter proof goggles, and with excellent results). At the end of a dusty journey it is refreshing to bathe the eyes with boric water, though it may be considered a wearisome business when one is fatigued, but is well worth the trouble.

It is a relief after concentration on close work, to lift the head erect, and without moving turn the eyes in every direction. First to the right and then to the immediate left. Then upwards and immediately in a downward movement, finally rolling them in a circle without opening the lids. Another refreshing exercise is to focus the eyes at a distance, and then quickly shorten your range of vision to within a couple of feet of your chair. This should be done several times, and

those who are keen on etching and engraving will find these exercises invaluable.

Many people suffer by the excessive use of certain muscles in the eyes, and by neglect of others which are not as active, owing partly to astigmatism. Amongst exercises which bring these muscles into play is the following which I have found most beneficial:—

Close the eyes, drawing down the lids, and count twenty or twenty-five, and then open them and look steadily at a soft light and count again. This exercise, however, should cease the moment the eyes feel tired.

Another exercise well recommended is to hold the brows firmly with both hands and close the eyelids quickly several times without moving the forehead. This movement helps to strengthen the lids, but on no account should pressure be placed on the eye-balls.

A further strengthener is to raise the eyebrows without wrinkling the forehead, and support them with the fingers while the eyes are closed. Move the eyelids up and down, and this will result in the lower lid meeting the upper one, and exercising the muscles underneath.

In all cases a little face cream should be patted into the eyelids before exercises, but rubbing should be carefully avoided as it wrinkles the skin.

Those who indulge in sports, and more especially in the low-country often suffer from blood-shot eyes. This is usually the result of concentration as much as from glare, and can be relieved by hot fomentations. Smear the lids with grease, make two pads of cotton-wool, and dip into water sufficiently hot for comfort, and place over the lids for a few minutes. Instantaneous relief follows. Care should be taken to prevent chilling afterwards, and it is advisable to place a cold compress on the eyes after the fomentations, more especially if one is going out of doors again. This treatment is refreshing for those who suffer from insomnia.

So many of our headaches are entirely due to eyes, and those who are subject to them, should always wear coloured glasses when travelling either by car or by train.

Safety Glass Comes of Age.

THIS year is the twenty-first anniversary of the first attempts to make safety glass on a commercial basis.

A correspondent in a recent issue of the *Times* writes the following interesting story of its accidental discovery and the later story of its commercial development.

"Safety glass has become prominent among motorists within the past year or so, not only because the leading manufacturers have emphasized it as being part of their standard equipment, but because the U. K. Government has introduced legislation concerning it. It is a coincidence that this should have happened during what is virtually the coming-of-age of this material. It was in 1910 that the patent now most generally used was filed, and, although some forms of unsplinterable glass are believed to have been in use even so far back as 1900, it was only after 1910 that any serious attempt was made to manufacture it on a commercial and scientific basis.

It is now generally known that the new Construction and Use Regulations of the Minister of Transport (Great Britain) make safety glass compulsory in certain instances. It must be fitted on the windscreens and in the case of double-decked omnibuses, in the lower front, windows of all new motor vehicles after January 1, 1932, and, in the case of vehicles already in service after January 1, 1937.

These regulations were an attempt to bring public vehicles into line with private cars, most of which have had "triplex all round" in the standard specification for some time past. As regards commercial vehicles, however, the regulations fall far short of the ideal. In the event of an accident to a public passenger vehicle, for instance, it is from breakage of the side windows that the occupants are most likely to suffer injury, and side windows are not included in the regulations.

It was a motor accident that led to the commercial development of safety glass in the first place. The man who filed the patent was Edouard Benedictus, poet, philosopher, painter, musician, chemist, and inventor. He was of Dutch origin and a descendant of Spinoza. Benedictus was born in Paris in 1879 and died in January, 1930.

Although Benedictus's greatest enthusiasm was for music, he was induced to take up chemistry, and he established his own experimental physiochemical laboratory in Paris. In 1903, when he was moving some bottles from one shelf to another, one slipped from his hands and fell the entire height of the room. On picking it up Benedictus found that it was starred inside like a crystal, but unbroken because of some strong interior support. Fifteen years before, he found from his records,

the flask had contained a mixture of alcohol, ether, acetone, amyl acetate, and trinitrocellulose, which had evaporated in the course of time, coating the interior with a celluloid-like enamel of high tensile strength. Its cohesive power was so great that at the moment of shock not a splinter of glass was detached from the flask or appeared likely to become detached.

Benedictus replaced the bottle and thought no more about it till he heard of two accidents in which young women were injured by flying glass. Then he recalled the bottle and spent the whole night in his laboratory planning a programme which he ultimately carried out. The first piece of safety glass was manufactured with the aid of a copy press.

Safety glass is a sandwich of two sheets of glass with celluloid in between, the whole being welded together with a solution of high tensile strength. It was because of its three-ply construction that Benedictus called his invention "triplex" glass. Very little was done for two years with the invention until Mr. Reginald Delpech, a pioneer English motorist, acquired the patent, founded the Triplex Company in this country, and began to produce safety glass on a commercial basis.

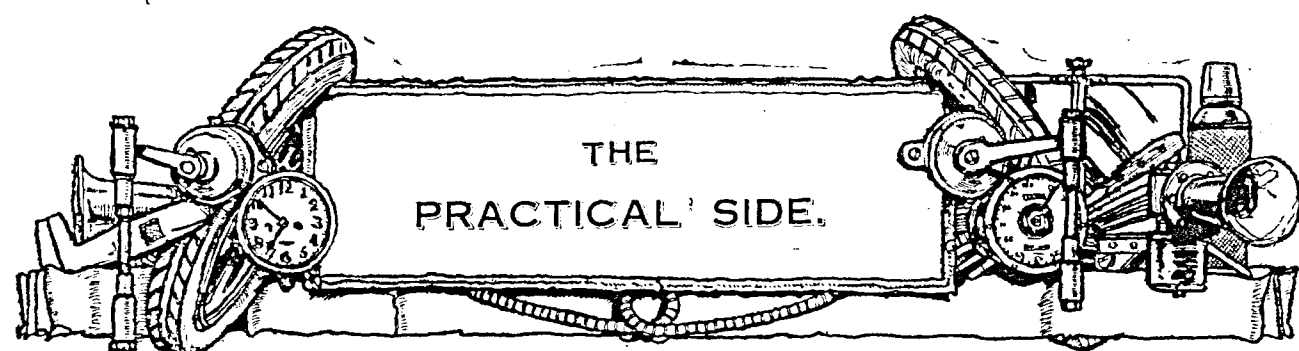
When manufacture began there was little enthusiasm for the idea. Motoring was still in its early stages, and motorists regarded cuts from broken screens as one of the necessary perils of the road. Pavlova, realizing that disfigurement by broken glass would ruin her dancing career, was one of the first people to fit safety glass in her car. Mr. Delpech began a campaign to urge on motorists and manufacturers the danger of ordinary glass in motoring, but before he had carried it very far the War came and with it a wide demand for safety glass in innumerable forms, from aeroplane windshields to bullet-proof windows for tanks and periscopes for submarines.

The War had created a vast number of potential motorists who knew of safety glass, but it was not until 1927 that real progress was made in its adoption. This was when Mr. Ford himself was involved in a motor accident. Within seven months he had standardized triplex on all Ford cars in America.

A few months more and it was a "standard extra" on many of the more important British makes. Riley was the first company to make it a standard fitting without extra cost, and they were followed in due course by all the other leading manufacturers.

This increasing popularity of safety glass has meant the growth of a new industry, employing hundreds of people. In 1914 the sales of the principal concern making safety glass were only 15,500 square feet per annum. To day the figure is over 2,000,000."

Some interesting notes upon the discovery and development of safety glass. How production has increased from fifteen thousand square feet per annum to over two million.



Our technical experts will always be pleased to answer any of our readers' queries regarding their cars. The matter should be clearly written, and addressed to the Technical Editor. Make and model of car should be stated.

IT is very usual to find that the carburettor is to novice motorists one of the most puzzling piece of mechanism on the car, and many and varied are the explanations which are often given or guessed at as to the functioning of this particular item of a car's equipment. On analysing the fundamental principles upon which the carburettor works there is little to understand. But it is the improvement and elaboration of this first principle which makes the carburettor a puzzle and a problem. Nevertheless all carburettors of the present time are constructed on the same basic principle and once this principle has been grasped the motorist will have no difficulty in reconciling the particular make fitted to his car with these first principles.

Petrol is poured into the tank of the car in a liquid state but before it can be used to produce "power" in the engine it must be vapourised and mixed with a pre-determined proportion of air before it becomes that highly efficient explosive mixture which is necessary for the generation of power.

As is well known, petrol itself cannot burn without atmospheric oxygen and only when a proportionate mixture of twenty parts of air to one part of vapourised petrol are present is an explosion possible. If less air is present the mixture will not burn, if more air is present the resulting explosion loses much power. It can therefore be seen that it is essen-

PRINCIPLES OF THE CARBURETTER.

tial the correct petrol and air mixture be introduced into the combustion space of the engine in order to obtain maximum explosive value.

It is the object of the carburettor to perform this function, and this piece of mechanism regulates the introduction of the requisite petrol and air mixture into the combustion space. It has been found that the best way to vapourise fuel for use in an internal combustion engine is to draw the original liquid through a minute orifice or jet which breaks it up into fine spray which, with the heat of the engine, rapidly becomes vapour. To obtain this result petrol is forced by pressure or fed by gravity into that portion of the carburettor known as the float chamber the purpose of which is to maintain the level of the fuel in the carburettor constant whatever may be the demands of the engine. When the piston descends on the induction stroke air must be drawn into the space which (were no induction tube or orifice present) would of necessity be a vacuum. Thus a strong stream of air flows through the induction pipe. Into this stream projects the jet from which the liquid fuel is drawn by the air stream and carried along into the combustion place. This fact can only be understood if one compares the way in which scent is sprayed from a scent bottle, or, to use as basis of a simile, a more common place article in use in Southern India,

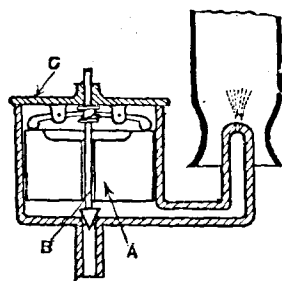


Fig. 2. Simple Float Chamber and Jet, showing the needle Inlet valve.

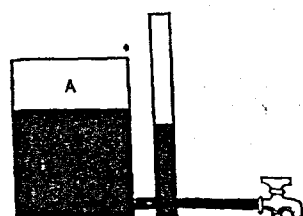


Fig. 1. Showing how the Petrol Level of the Float Chamber determines the height of the Petrol at the Jet orifice.

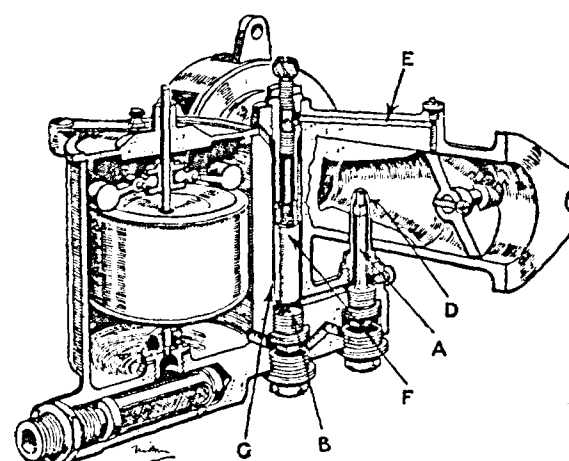


Fig. 3. The Zenith Carburettor. This is fully described in the test.

compare the way in which Flit is sprayed from an ordinary Flit can. Once this principle is grasped it is easy to see that jets of varying size enable varied mixtures of air and petrol to be conducted into the cylinders in accordance with the demands of the engine at the moment. For instance, when starting the engine a rich slow burning mixture is required as the engine cannot be rotated quickly either by hand or by the selfstarter. When accelerating, a quick burning slightly rich mixture is necessary; and when fast running on a level is to be done a comparatively weak mixture with a very rapid explosion is required. Unfortunately the speeding up of an engine, and the consequent greater volume of air drawn into the cylinder, does not increase the delivery of the petrol in the proper proportion, and it is here that carburettor design becomes slightly involved, in that varied forms of jets or air regulating devices have to be employed to ensure the best petrol-air mixture for the work to be done. We propose therefore to describe a few of the better known makes of carburettors amongst which every car owner will find either that make fitted to his own car, or a make so similar as to make comparison relatively simple.

In all carburettors the petrol flows from the tank through a pipe to the float chamber where it is controlled by a needle valve—a needle with a taper point fitting into a tapered seat. This valve automatically controls the flow of petrol by means of a float fitted with levers. This has been shown simply in Fig. 2. but examination of the carburettors illustrated will make clear the mechanism of the float. As the float lies on the bottom of the empty chamber the levers draw up the needle and petrol enters the float chamber. As the float rises it pushes the levers up and their action presses the needle down into its seating again, until the chamber is filled with petrol to the desired level when the needle valve is completely closed.

Meanwhile, as will be seen in Fig. 2. I the petrol flows along the communicating passage to the jet, the desired level of the petrol in the float chamber being that at which the petrol is just about to overflow the

jet orifices. When the engine is started up petrol will be drawn from the jet, the level of fluid in the float chamber will fall, the valve opens again, and more petrol is allowed to enter to keep the level constant. This cycle continues indefinitely.

THE ZENITH CARBURETTER.

In examining actual carburettors the various fundamentals outlined above should be borne in mind. The diagram of the Zenith carburettor shown here appears to be infinitely more involved than the simple sketch Fig. 2. The principle however is the same. The small jet C and the tube E are additions to provide quiet "idling" and should be disregarded for the moment. Two other jets are to be seen. A the main jet supplied direct from the float chamber, and D which can be likened to the pipe between the two portions of Fig. 1. This jet being supplied by a pipe in which there is a restriction B, is known as a submerged jet or compensator.

This jet regulates the petrol-air mixture, and acts in company with D to give the correct proportion of petrol and air at all engine speeds. The comparative slowness of the fuel level in well C to fall to the correct level compensates for the slowness of the petrol stream to respond to the rapid acceleration of the air stream on opening the throttle wide.

As will be seen, the design of this carburettor ensures that the third jet, F, does not come into operation unless the throttle is almost closed. In this position the throttle centres all the engine suction on the narrow opening of the passage E. Under these conditions this jet supplies just sufficient fuel to keep the engine "idling" slowly, but at any other throttle opening the jet becomes inoperative.

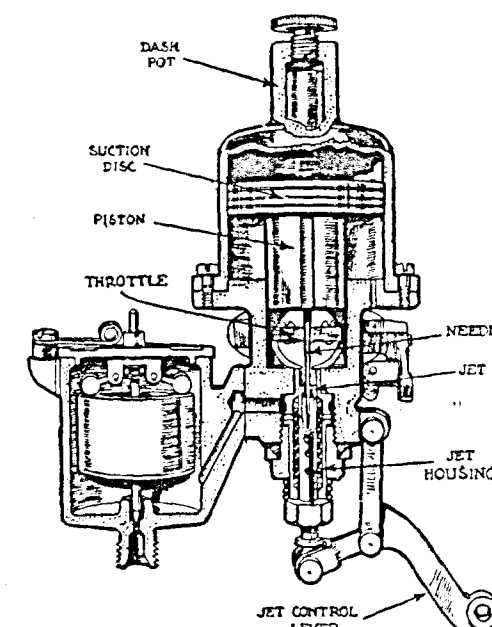


Fig. 4. The S. U. Carburettor as fitted to all Morris Models.

(continued on page 326)

The Fastest speed ever attained by a—

Motor Car . . .	246 m. p. h.
Motor Cycle . . .	150 m. p. h.
Lady Driver . . .	140 m. p. h.
3-Wheeled Cyclecar . . .	115 m. p. h.
Baby Car . . .	110 m. p. h.
Motor Boat . . .	110 m. p. h.
Diesel-Engined Car . . .	100 m. p. h.
Outboard Motor Boat . . .	54 m. p. h.

No increase
in the price of
Castrol Motor Oil



C. C. WAKEFIELD & Co., Ltd.
Head Office: Ballard Estate,
BOMBAY;
Branches at: Calcutta, Delhi,
Lahore, Karachi, Ahmedabad,
Madras, Rangoon, etc.

was in each case
made on

**Wakefield
Castrol
Motor Oil**



NEWS ITEMS & MISCELLANEOUS NOTES
on Matters of Interest to Motor Owners,
Gathered from all Sections of the Field.

"From Delhi to
Damascus, Kantara
to Cathay"

Do You Know a Better One?

A reader tells us that a friend of his, who recently bought a Morris Minor on his advice, when asked how he liked his choice declared that it was everything he could want except for the absurd provision for filling up the sump.

Not being able to appreciate this complaint, our correspondent asked him where he had filled it to which his reply was: "Why, down the little hole which has the stick in it at the side of the engine."

Something like an Order.

Messrs. Crosse & Blackwell Ltd., the well-known preserved provision manufacturers, have recently been supplied with the following fleet of cars for use of their representatives:—

- 55 Morris Minor Saloons,
- 2 Morris Minor Two seaters,
- 3 Morris-Cowley Two-seaters,
- 1 Morris Cowley Saloon.

A Helping Hand.

Failing to notice a traffic policeman's uplifted hand, a motorist nearly ran into the constable.

Very slowly the stalwart man in uniform strode over to the car, and thrusting a huge hand through the side-screen opening, held it, palm stretched and fingers apart, about six inches from the motorist's face.

"Now, d'ye see it?" he enquired.

A Booklet Published by the A. A. Of Interest to Flying Club Members.

For the benefit of its members who are interested in flying, the Automobile Association, London, has prepared an informative booklet. It includes a synopsis of the regulations with which a pilot who desires to obtain the Air Ministry's "A" licence must comply. A list of addresses of all clubs throughout

the British Isles where flying instruction can be obtained, together with the cost of such instruction, is included. Copies of the booklet may be obtained free on application to any office of the A. A. This booklet would prove of interest to all Madras Flying Club members who are shortly proceeding on leave.

Could it be Done in India?

Selling Cars in Switzerland.

The following is a free rendering of an advertisement now appearing in the Swiss papers as given in a recent issue of "The Autocar."

"Buy a Car"

Without payment of so large a sum down as to disturb your capital. Our system enables you to know in advance exactly what the monthly cost of your car will be, as our terms include:

1. Car tax for two years.
2. Insurance against third-party risk for two years.
3. Insurance against damage to the car, even if through the driver's own fault, for two years.
4. Insurance against theft and fire for two years.
5. Books of coupons which will

allow you to draw free sufficient petrol and oil for 1,000 kilometres a month from all Shell filling stations in Switzerland.

We are always willing to give you a demonstration of the Austin car, which brilliantly proved its superiority as regards construction, convenience and speed in hill-climbing in the last Gurnage Race."

One must take into account the fact that all petrol costs substantially more in Switzerland than most places and also that the "1,000 kilometres a month" is pretty certain to include a deal of mountain climbing.

It would be interesting to calculate what similar privileges would cost the Southern India car dealer.

HERE AND THERE.

NEWS AND MISCELLANCY FROM ALL SECTIONS OF THE FIELD

(continued from overleaf)

France Led World Automobile Registration in 1930.

Some Interesting Facts and figures Regarding world Registration.

For the first time in the history of the amazing development of automobile usage, France, in 1930, assumed the crown for the largest increase in motor vehicle circulation, displacing the United States. In 1930, France registered an addition to circulation of 178,000 cars in contrast with only 126,094 in the United States. In a comparison of percentage increases, the achievement of France stands out even more emphatically with a 13.5 per cent rise recorded as against 0.5 per cent for the United States.

The dozen countries of the world leading all others in new motor car registrations at the close of 1930 are as follows:

New Car Registrations.			
France	...	...	178,000
United States	...	...	126,100
Great Britain	...	...	83,700
Germany	...	...	49,700
Canada	...	...	45,600
Italy	...	...	28,000
Argentina	...	...	21,700
Belgium	...	...	17,700
Holland	...	...	17,000
New Zealand	...	...	16,000

South Africa	...	...	14,600
Sweden	...	...	14,300

There is one car in France for every 28 persons, a record for Europe. The United States has one car for every 4.6 persons, Canada and New Zealand have 7.5 and Australia 10.

In total automobile registration, France ranks slightly behind Great Britain. French circulation gained 95,000 over English during 1930 and needs only to surpass the latter by 58,000 in 1931 to reach a higher total enrollment of motor vehicles.

The five countries with largest circulation are:

January 1931.			
United States	...	...	26,691,000
Great Britain	...	...	1,558,000
France	...	...	1,500,000
Canada	...	...	1,215,000
Germany	...	...	659,000

The sharp tariff rise on automobiles passed by the French Parliament is taking severe toll on the foreign business done in that country. Production in France has fallen off about 20 per cent on the last year.

How Opinions Differ.

Anomalies in Indian Motor Vehicle Rules.

There is a clause in the Calcutta Motor Vehicle Rules which strictly prohibits the use of polished aluminium number plates, one reason for this bar being that Calcutta authorities allude to the poor visibility of such plates at dusk or at a distance.

We have now heard that Bombay has expressly legitimised the use of

such plates, and it would appear that the standard of eyesight in the latter Presidency must be higher than that of Calcutta. Similarly, the transparency of the atmosphere at dusk must be better in Western India.

Surely it is time such anomalies were removed, and a set of general motor vehicle rules draughted for the whole of India?

Slow Motion Aids Car Manufacture.

The slow motion cinema camera deserves much credit for the steering ease first offered by the Cadillac V 16, and later on the Cadillac V-12, V-8 and LaSalle.

Through the use of such a camera, engineers discovered steering facts which the eye did not reveal. They learned new things about the cause and effect of tramping and shimmying, about the behaviour of front springs and axle under different driving conditions, about the reaction of tyres and shock absorbers to different driving conditions, about the reaction of tyres and shock absorbers to different roads.

To obtain this information, the engineers set up a slow motion camera, capable of shooting as low as 48 frames a second, in the rear of a car. They trained the camera on the front end of the V-16 which was to follow. The two cars started, and the operator of the camera turned the handle.

Then, to get another story of what was happening, the car carrying the camera ran parallel with and alongside the V-16 under test. In this manner, a side view graphic account of steering was secured.

The result of these pictures, and of the subsequent study of them, is the effortless steering which Cadillac and LaSalle cars provide. Use of the slow motion camera is another example of the thoroughness of Cadillac manufacturing methods, and the high quality which these methods

assure.

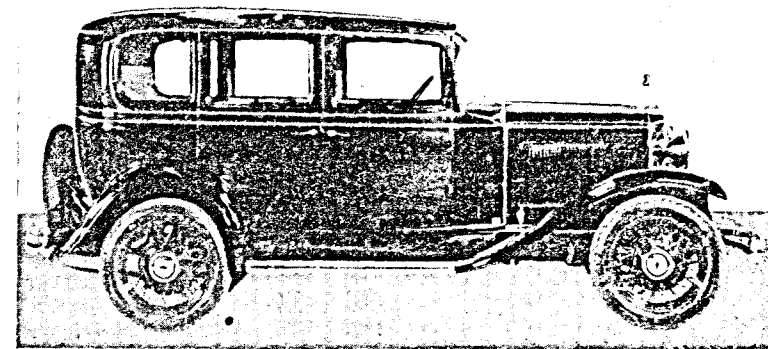
£ 100, 100 M.P.H. and 100 M.P.Q.

We recently gave an account of how a Morris Minor S. V. covered the flying mile at Booklands at over 100 m.p.h.

Following upon this comes the news that the same car, without its

HERE AND THERE: NEWS OF THE MONTH

WOMEN SHARE IN CAR SALES



supercharger has covered 104½ miles upon a gallon of petrol! This fact was accomplished on ordinary main roads in England under R. A. C. supervision and observation.

The Standard Chevrolet Sedan—
a model which makes monsoon motoring a pleasure.

Hurry-up, Hurry-up, Hurry-up

The State of California has just passed a new traffic law forbidding motorists to drive so slowly that the reasonable flow of traffic is retarded. Traffic officers have full authority to arrest drivers who persist in holding up the movement of other vehicles on the road. It is as dangerous to drive at a speed that hinders traffic as it is to speed along the road at an excessive rate.

Good Milage in Test.

Armand Vezina took a new Chevrolet from the Mount Plaisir Garage at Drummondville, Quebec, recently and after being chained to the wheel drove it for 80 hours without stopping. During that time he covered 861 miles at an average speed of between ten and twelve miles per hour. The motor never stopped running, the car was kept in motion even while refueling. The average gas consumption was 19.15 miles per gallon, an excellent record considering the low speed and the fact that the car had previously travelled only 399 miles. After this gruelling test the car was in perfect order in every respect.

to a wide variety of punishments meted out for violation of traffic laws but one Judge in the Motor City set a new precedent. The boy was sentenced to six months, probation with the understanding that each month he must have a brake inspection to satisfy the Court as to that safety factor.

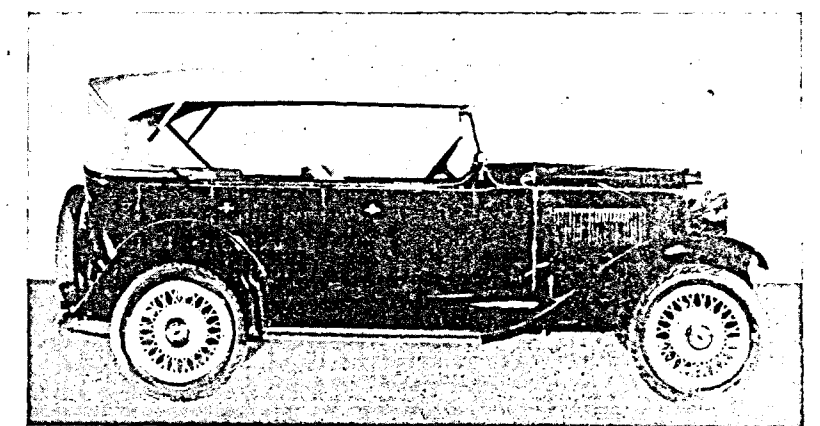
Buicks Join the Army.

The United States War Department recently purchased twenty-four Buick limousines for official use. These cars are for assignment to commanding generals at headquarters for use in military operations requiring movement over long distances and at high speeds.

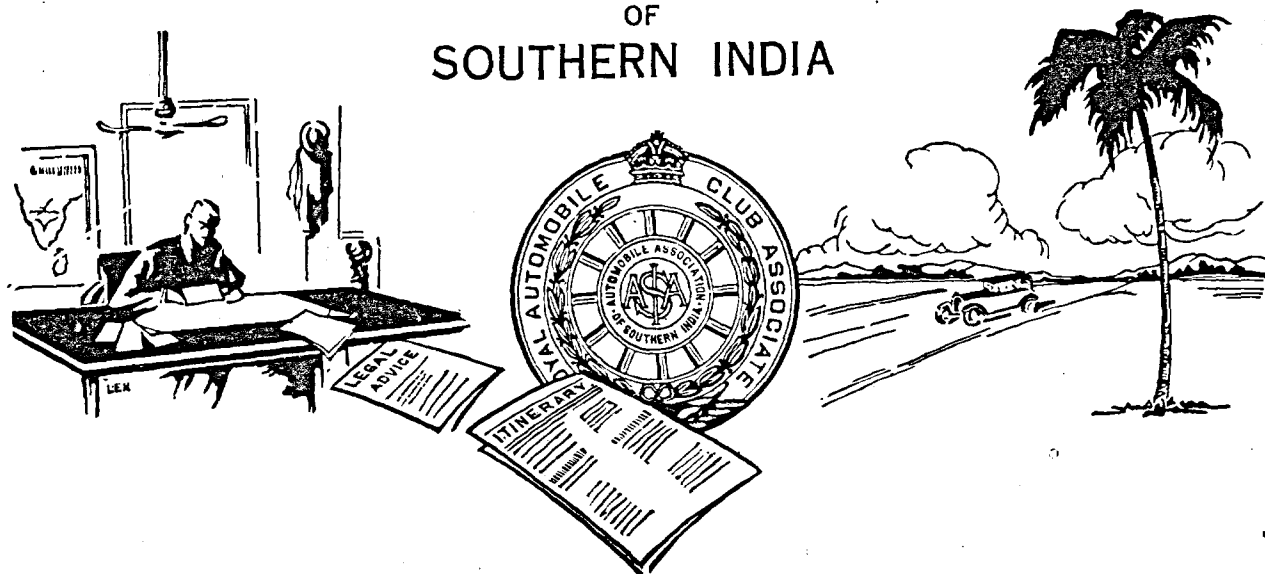
Crosses Continent without Single Mishap.

To complete a cross continent journey of 4,566 miles without a mishap of any kind and minus even tire trouble is the achievement of Horace Kennedy, former chief of Halifax detectives, who drove a Chevrolet Sedan from California to Halifax. He changed the oil and had the car greased every 1,000 miles but never had to add to the oil. The result of the Chevrolet's remarkable mechanical performance on such a long journey was that Mr. Kennedy arrived fresh and untired at the end of his continental trip.

The illustration below shows the
Standard Tourer of the Chevrolet
range. One of the best looking
cars on the road.



AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for October 1931.

Committee Meetings.

1. The Committee assembled on 9th October 1931 and together with a number of routine items dealt with the following:—

Road Signs.

(a) Considered a suggestion that large commercial concerns should be invited to subscribe a number of road signs for posting in various parts of the Presidency, on terms similar to those obtained by other Automobile Associations in India. It was decided to collect further details of the scheme, in view of the Association's policy to refrain from advertising, the products of any concern.

Skeleton Maps.

(b) Reconsidered the question of supplying skeleton maps free with all itineraries and decided to defer the matter till the finances of the Association improved.

Membership of Unit Messes.

(c) Read legal advisors report on the subject of admitting Unit Messes to joint membership and decided to ascertain what was being done in this direction by other Automobile Associations.

Customs Duty in Hyderabad State.

(d) Read letter from Customs Authorities in Hyderabad, approving of a scheme whereby the A. A. S. I's guarantee would be accepted to cover the importation of a member's car into H. E. H. The Nizam's Dominions for six months and so avoid actual payment of duty in cash. Decided to give the system a trial for 12 months and then examine its working.

Note—Members projecting a visit to the State should communicate with the Secretary for particulars of this scheme.

Madras M. V. Taxation.

(e) Read and approved of a draft letter to the Madras Government protesting against a Government Order

which requires immediate payment of tax on a vehicle entering the Presidency temporarily, with the opportunity of claiming a refund at the end of the quarter, if the period of the visit does not exceed 14 days; also asking for information as to

Payment and Reclaim of Tax on Private Vehicles Entering the Presidency.

- (i) What evidence is required to support a refund claim, and
- (ii) Whether such claim must necessarily be submitted to the licensing officer to whom the tax was paid.

Note:—Government's reply indicates that it is not proposed to modify the order and that the procedure should be as follows:—

On entering the Presidency the owner or driver of a vehicle should report the date of entry in writing to the nearest licensing officer pay the tax and obtain a license, receipt and the arrival report duly endorsed by that officer.

On leaving the Presidency report the date and place of departure to the licensing officer in writing and obtain his endorsement thereon.

These two documents must accompany the claim for refund.

Road Information.

2 (a) During the early days of the month heavy rains caused much damage to roads in the North-eastern portion of the Presidency, while most of the unbridged streams on the East Coast northward from Madras showed signs of flooding. At mile 135 from Madras a bridge over the Ubbali Vagu was damaged and has

(continued on page 324)

SHELL SUCSESSES 1931

BROOKLANDS "DOUBLE-12"

FIRST

M-G. Midget driven by Earl of March and C.S. Stainland
65.6 M.P.H.

Also TEAM PRIZE

IRISH GRAND PRIX

FIRST

M-G. Midget driven by Norman Black 64.76 M.P.H.
Also won PHOENIX TROPHY, R.I.A.C. TROPHY,
ASORSTAT CUP

LE MANS GRAND PRIX

FIRST

Alfa-Romeo driven by Earl Howe and Henry Birkin.
78.13 M.P.H.

Also RUDGE-WHITWORTH CUP

ULSTER T. T.

FIRST

M-G. Midget driven by Norman Black 67.9 M.P.H.

All on

SHELL OIL AND PETROL

BURMAH-SHELL OIL STORAGE & DISTRIBUTING CO., OF INDIA, LTD.,

Incorporated in England

Agents.

CALCUTTA,

BOMBAY,

MADRAS,

KARACHI,

DELHI.

Automobile Association of Southern India:**Secretary's Report.***(continued from page 322)*

been closed to traffic as being unsafe and likely to collapse under a load.

Northern Trunk Road.

It should be taken for granted that the Great Northern Trunk Road will not be motorable beyond Nellore during the months of November and December, while there will be short periods when it will not be possible to motor beyond Nayadupet (83 miles from Madras).

There may be short intervals when the road will be open—Members should consult the Secretary.

Roads in the Deccan.

(b) The above remark (a) also applies to the trunk roads between Ongole and Kurnool and Cuddapah and Kurnool and the District Roads in that area.

Southern Trunk Road.

(c) Heavy rains on the Madras Coast and inland caused floods in the rivers south of Madras but at time of writing the water level in these rivers had dropped from three feet to one foot.

Rice and Wenlock Causeways.

(d) So far as can be ascertained the Wenlock and Rice Causeways (on the Calicut and Bangalore Trunk Roads) had not been affected materially and are open to traffic though carrying shallow water. Members proposing to use these roads should ask the Secretary for latest information.

West Coast.

(e) On the West Coast, practically every road is now open to traffic. S. W. Monsoon damages having been repaired. However the Charmadi Ghat Road (between Mangalore and Kadar) and the new Cochin Munnar Road have not yet been restored. The latter will not be opened till the end of November, in the section in the High Range, as the removal of landslides is not yet completed; the Charmadi Ghat will not be opened until December or January.

Krishnagiri-Salem Road

(f) At mile 263 from Madras this road is closed for regrading—the work will not be completed until February or March. A good diversion road has been laid on which careful driving is necessary.

Bangalore-Bombay Road.**Bangalore-Kurnool Road.**

(g) These roads are in motorable condition and are not likely to be effected by the N. E. Monsoon.

Chidambaram-Shiyali.

(h) There is no means of crossing the Coleroon on this road. Motorists must proceed via SETTIYATOPU and The LOWER ANICUT.

Singareni Collieries.

(j) Information has been received that there is no motorable road by which to reach these Collieries in H. E. H. The Nizan's Dominions, beyond Hanamkonda on the North and Khammampet on the West.

Flood Reports.

3. A comprehensive system of collecting early information regarding the state of unbridged rivers on main roads, and of the opening and closing of bridges and roads during flood periods has been evolved and, it is hoped, will prove of value this year.

However, since Government has modified the activities of the Madras Observatory and discontinued the issue of daily weather reports, it will be difficult, if not impossible to forecast weather conditions and the effect of rains on the various rivers, as was possible hitherto.

Endeavours are being made to obtain suitable information from other sources.

M. V. Taxation.

4. During the month under review the unofficial committee, of which I am a member, did much work in collecting data regarding taxation of motor vehicles in the Presidency and the working of the various clauses, and subsidiary rules. The Committee interviewed the Chief Minister on the subject and endeavoured to obtain his consent to assemble an official Committee at an early date to go into the whole question of taxation of motor vehicles with a view to obtaining relief and equitable treatment in various directions. The Chief Minister would not consider the suggestion for a Committee, but promised to look into several points represented.

Much propaganda work was also carried out.

NOTE: The Madras Legislative Council at its present sitting has voted for the Assembly of a Committee, which should assemble shortly.

Abolition of Tolls in Indian States.

5. The question of abolishing tolls in Indian States is being examined closely by the several Governments, and is, it is understood, being viewed liberally.

Decorated Car Procession 1931.

6. Considerable clerical work has been involved in the organising of the usual Decorated Car Procession for Poppy Day, and arrangements are well in hand. A number of cups, donations, motor accessories etc., have been collected for use as prizes, and much canvassing for entries and advertising has been done. The Madras Cricket Club have very kindly agreed to let us have the use of their enclosure for the function, which should enable us to improve on last year's arrangements.

Guide Book.

7. Information for inclusion in a revised guide book continues to arrive from various sources, and collation is well in hand.

Touring Map of Southern India.

8. An Association Touring Map of the Association's territory has been compiled in three sheets, which are now going to press.

Insurance.

9. It has been ascertained that only 150 members of the Association have insured their Cars with the official insurers, there are therefore, some 800 members who are not availing themselves of the 10% premium reduction.

(continued on page 328).

Pack Your Bag For A Long Week-end

and stay at

Lavender's Hotel BANGALORE

MACKENZIE & CO.,
Automobile and Mechanical
Engineers.
37, South Parade,
BANGALORE.

When writing a small Advertisement

- Imagine you are buying a car—and then put down all the facts *you* would want to know.
- Give full particulars of the make, model and year of manufacture with any points about speciality fittings which may interest the buyer.
- Use a box number it insures privacy.

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Automobile Engineers

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Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

HAROLD & CO.,

General Patter's Road,

MADRAS.

PRINCIPLES OF THE CARBURETTER

(concluded from page 317)

The U. S. Carburetter.

In this carburetter a single jet is used which is closed or opened by means of a movable needle with a long taper point, attached to a piston working in a small cylinder. The movement of this piston is due to suction, as the cylinder or piston chamber is open to atmosphere. When the pressure drop in the induction pipe increases, an increase in the air flow takes place. Simultaneously the disc and piston rise because the upper portion of the chamber is in communication with the induction pipe. This increases the area of the choke tube above the mouth of the jet, so as to keep the air speed across the jet unchanged. As however the air will not pass so closely over the jet as before the tube was enlarged, its decreased effect is compensated by the withdrawal of the needle as the piston rises, thus increasing the jet aperture.

As conditions often demand an increase or decrease in the quantity of petrol delivered by the jet in propor-

tion to the air flow, the body of the jet itself is constructed so as to slide up and down the needle, thus making the jet aperture larger or smaller as desired. The lever operating the jet motion is usually connected up to a control on the fascia board or steering wheel, thus enabling the petrol-air mixture to be adjusted to suit all conditions of running.

The Solex Carburetter.

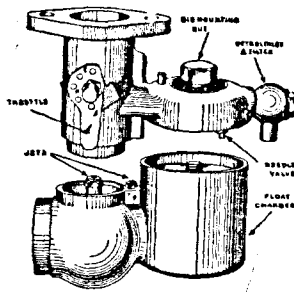


Fig. 5. The Solex Carburetter—Simplicity

Simplicity and accessibility characterise this carburetter. Indeed, it is of such simple construction that it is almost necessary to assure those owner drivers who have been accustomed to intricate designs, of its real technical efficiency. Without hesitation we can recommend the Solex to all readers who, lacking mechanical skill, dread to investigate the innards of the carburetter in case of trouble. On unscrewing a large nut situated conveniently in the centre of the float chamber, the latter together with both jets comes clear-

away without disturbing any of the other connections. In fact so simple is this dismantling that one can easily attend to the work in darkness.

The accompanying diagram shows the construction of the Solex, and following the notes on other types no description of this make should be necessary.

Trade Notes and News

It is the policy of the Fiat concern not to introduce new models seasonally but to incorporate improvements as they are deemed desirable. Thus, although particulars are now available of the firm's program for 1932, there are no outstanding changes in existing cars.

The 10-30 h.p. four-cylinder model, known as Type 514, and the smallest car of the range, which has been on the market for some considerable time, was brought out earlier in the year in a de luxe form and now undergoes no further change. The modifications referred to were that the equipment was increased and the interior finish improved, whilst, mechanically, the engine mounting in the frame was altered, better breathing facilities were provided for the crank case so as to prevent fumes reaching the interior of the car, the ignition coil was placed in a more accessible position, the clutch was altered slightly to give a smoother engagement, the brakes were made more powerful, and rubber bushes were adopted for various bearings so as to reduce to a minimum the need for lubricating the chassis with a grease gun. Further, the back axle and springs, as well as the universal joints, were modified, and hydraulic shock absorbers were fitted, all these points being the result of experience, so stabilising what was a new model in its final form.

Known as Morrisol, a new oil is to be available for Morris and Wolseley cars; one of the features of it is that it is suitable for all Morris productions.

Morrisol is being specially made to Sir William Morris' exacting requirements by Alexander Duckham and Co.

Hitherto different oils have been necessary for the various engines in the Morris and Wolseley ranges, and, also, different grades have been recommended for summer and for winter use. Morrisol, by contrast, is claimed to meet the needs of all Morris engines throughout the year. It is sufficiently fluid not to cause "gumming up" in cold weather, yet of adequate body to ensure lubrication under the highest temperatures likely to be met with in this country.

The saving to the motorist in time and trouble achieved by the use of one single oil is considerable. It means that he can buy his oil in bulk, and thereby save money, with the foreknowledge that no change of grade will be necessary as the year progresses.

Dealers should anticipate a big demand for these lubricants immediately they are placed on the market in India.

Hans Renold, Ltd., Burnage Works, Manchester, have issued an illustrated price catalogue. This firm states that transmission chains under the Brampton trade mark have now been withdrawn, but that alternatives will be available under either the Coventry or the Renold mark.

TO-DAY EVERYONE IS ECONOMIZING.

How cheap is cheap oil?

TO-DAY everyone is saving where he can. That is the very reason why more than ever you cannot afford to take chances on low-grade oils.

LOW-GRADE OILS

are

CHEAP TO BUY but
EXPENSIVE TO USE

They bring you pumping pistons, hard carbon, pitted valves and

A GOOD ENGINE GONE
BEFORE ITS TIME

"Cheap" oils are "costly" oils—they lead to wasted money

BE THRIFTY

USE MOBIL OIL

Mobil oil stands up—Step by step the famous Vacuum process has built up Mobil oil. Mobil oil not only protects your engine but it costs you less per running mile—and that counts. Prove Mobil oil stamina in your own car to-day.



Mobil oil

FOR REAL ECONOMY

Made by VACUUM OIL COMPANY, Inc.

Automobile Association of Southern India Secretary's Report.

(concluded from page 324)

tion and other benefits which the official Insurers offer. Members about to renew their insurance policies should communicate with the Secretary for terms and rates.

Petroleum Act Licenses.

10. The Madras Government have approved of the necessary license to possess and transport not more than 20 gallons of petrol with a motor vehicle being endorsed on Registration Certificates in future, instead of issuing a separate license as hitherto. Members so desiring may have this license endorsed on existing registration certificates, so as to obviate the necessity for possessing two separate documents. The Commissioner of Police, or D. S. P. of the area can make this endorsement.

Level Crossings.

11. Several complaints regarding unnecessary delay at level crossing gates have been received and referred to the railway authorities, with satisfactory results in most cases.

Members who may come across level crossings which are not marked by the appropriate lamps after dark, are requested to communicate details of place, date and time, in order that the railway authorities can take appropriate action in each case.

Cancellation of Registration Certificates.

12. Members are again advised of the necessity for obtaining the cancellation of the registration certificates of any totally unserviceable motor vehicle. Until a registration certificate is cancelled, the registered owner of a vehicle remains liable to pay tax for the vehicle even though it be a total wreck and definitely irreparable.

To obtain a cancellation, an owner must send the registration certificate and a declaration as follows to the Commissioner of Police or District Superintendent of Police:—

"I hereby declare that motor ^{car}_{cycle} bearing registered No.....and registered in the name of..... has become permanently unusable on.....and will not again be used for transport purposes. It is desired that the registration be cancelled and the enclosed registration certificate endorsed accordingly and returned to me."

Membership.

13. During the month 5 new members were elected, while 12 resigned or were struck off the register as untraceable. On 31st October 1931 the membership totalled 921.

MADRAS. }
3—11—31.

F. CHURCH,
Major (Retd.)
Secretary.

Don't Neglect the Ignition Lever.

Through ignorance or carelessness, or merely because they do not realise the effect of advancing and retarding the ignition, too many motorists fail to obtain the best results from their cars in respect of power and economy by making insufficient use of the ignition timing control—frequently called the "spark lever." The commonest fault is running with the lever too far retarded, probably owing to its having been observed that in this position there is no tendency for the engine to "pink" when it is pulling hard and slowly. That policy, however, encourages waste of fuel, overheating, burning of the valves and failure to secure the best results in power development.

To take an extreme case, if an attempt be made to drive at, say, 50 m.p.h. on a level road with the ignition lever fully retarded, approximately one-sixth to a quarter of the stroke of the piston is

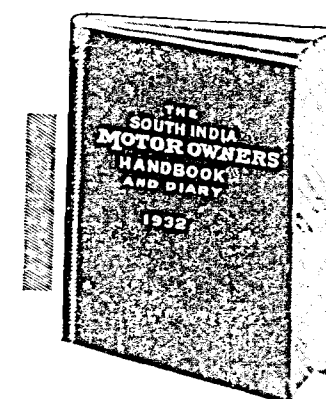
"wasted"; in other words, the fuel mixture in the cylinder is not fully ignited—the "explosion" is not complete—until the piston has travelled through a considerable proportion of its movement on the power stroke.

This implies, further that the gases are still burning when the exhaust valve opens, so that the valve and its seatings are liable to be overheated, and become pitted and due for re-grinding after a very much smaller mileage than is normal.

The best plan is always to keep the ignition as far advanced as possible, short of giving rise to pinking. True, it is not possible in practice always to secure that ideal, but it is one that should be the aim of the driver. Roughly speaking, it means that at all speeds on top gear above 25-30 m.p.h. the ignition lever should be fully advanced.

PLEASE MENTION "MOTOR OWNER" WHEN REPLYING TO ADVERTISERS

THE SOUTH INDIA MOTOR OWNERS' HANDBOOK AND DIARY FOR—1932



THIS publication, which will be available on or about the 15th of December is very handsomely produced; bound in strong covers, its 250 odd pages are neatly printed and fully illustrated, and the book is of a convenient size to fit your pocket or grace your bookshelf. The diary portion contains ample space to keep records and expenses, and there is a wealth of practical information for motorists in general. The edition of the Handbook and Diary is limited and to prevent disappointment we strongly urge you to complete the Order Form at the foot of this page.

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Please send on publication.....copy, (copies) of the S. I. Motor Owners' Handbook and Diary for 1932, at Rs. 2-8 each, for which I enclose Rs.....

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Published Monthly by

Eastern Technical Publications.**General Patter's Road, Rount Road,
Madras.**

THE South India Motor Owner is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3 postage free, payable in advance or recoverable by V. P. P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

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A red reminder Slip is always placed in the subscriber's copy issued prior to expiry.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 298.

Advertisements to secure insertion in any month's issue should reach this office not later than the end of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.

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SOUTH INDIA
MOTOR OWNER

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The December 1931 issue of the South India Motor Owner will conclude Volume 3, and a limited number of volumes bound in full cloth will be available for those readers who may wish to keep their copies for reference.

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Vol. III. No. 12

DECEMBER, 1931.

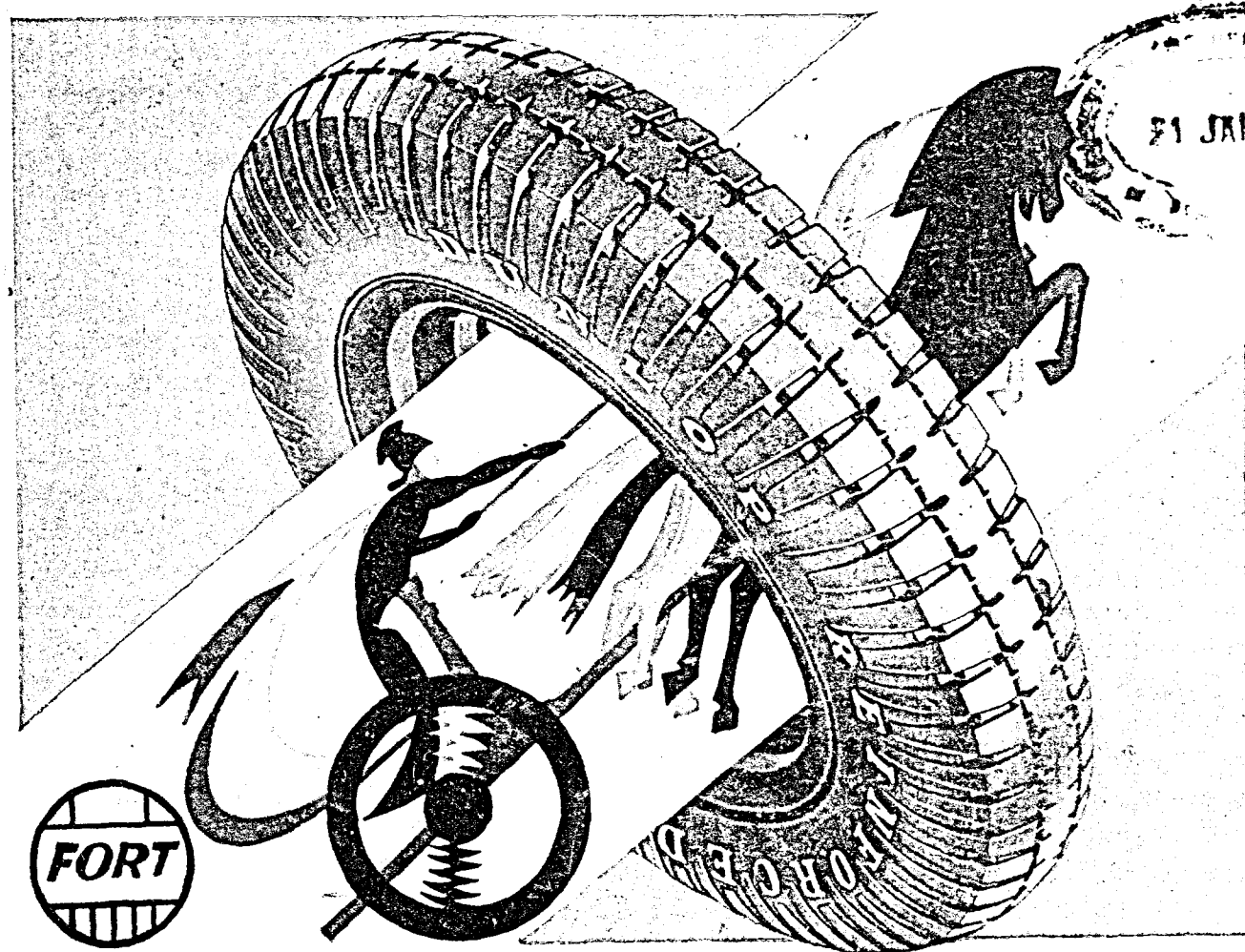
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Official Organ of the Automobile Association of Southern India



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IN A CLASS BY ITSELF

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of the
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:: of Southern India ::

THE Association's "Abolition of Tolls" campaign, after three years effort, has been successful—but at a cost. Efforts must now be directed toward reduction of the rates of taxation for which combination of motorists and others is essential.

TO protect themselves motorists must combine, and there is no better way of doing so than by joining the Automobile Association of Southern India.

WRITE to day for details of the Association's activities, organisation, etc., and a form of application for membership to:—

The Secretary

Automobile Association of Southern India

Kardyl Buildings, Mount Road, Madras

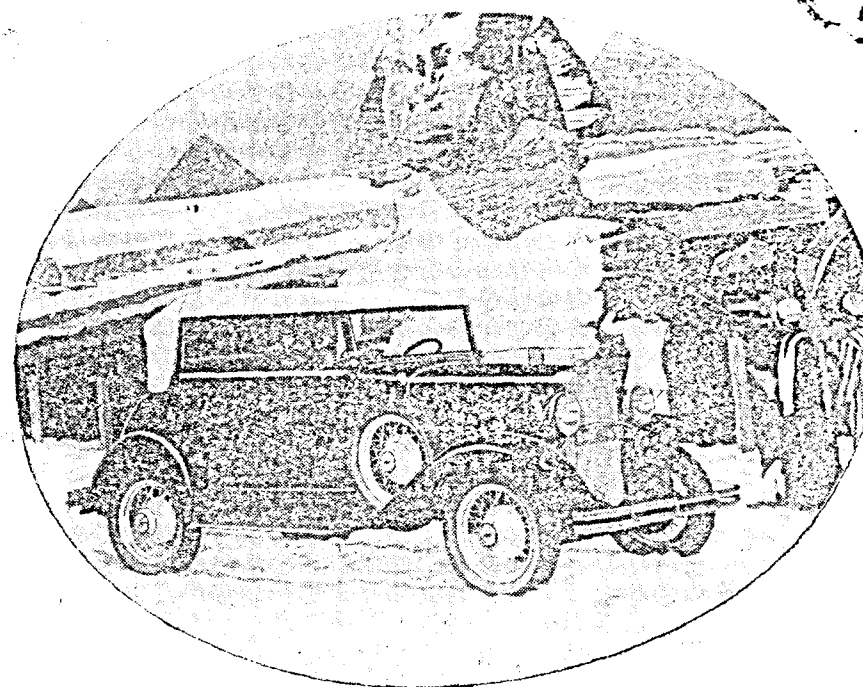
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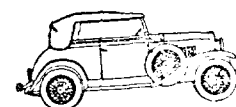
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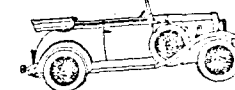
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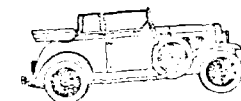
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You may drive this car with top and windows raised



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... Or with the top down but with the windshield raised

ALL over the world the Chevrolet is seen wherever people of taste and discrimination gather—is praised for its beauty in a hundred tongues.

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CHEVROLET—A Product of General Motors

THE SOUTH INDIA
MOTOR
OWNER
SALES AND SERVICE GUIDE

Arranged alphabetically under vehicle headings this guide should prove extremely useful to motor owners throughout Southern India. The up-to-date Service Station and Sub-Dealer will find entries in this section to be a profitable method of inexpensive advertisement. Each entry in these columns is charged for at the rate of Re. 1 per line, but no contract can be accepted for less than six consecutive insertions. Correspondence both from Dealers and Car Owners is invited in order to make this section as useful as possible.

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Diamond Trucks.

MADRAS	Cormandel Auto mobiles.
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TRICHINOPOLY	Simpson & Co., Ltd.

G. M. C. Trucks.

CALICUT	The English and Scottish Joint Co-operative Whole sale Society, Ltd.-
MADRAS	Byramshaw & Co., Ltd.
COLOMBO	C. A. Hutson & Co., Ltd.

Overland Buses.

MADRAS	Simpson & Co., Ltd.
OOTACAMUND	Simpson & Co., Ltd.
TRICHINOPOLY	Simpson & Co., Ltd

Madras Motor Directory, 1931.

Containing Madras Motor Vehicles Act, Madras Motor Vehicles Taxation Act and all connected Rules and Regulations. Also all registered numbers, names and addresses of all Motor Car owners in South India and Pudukottah State.

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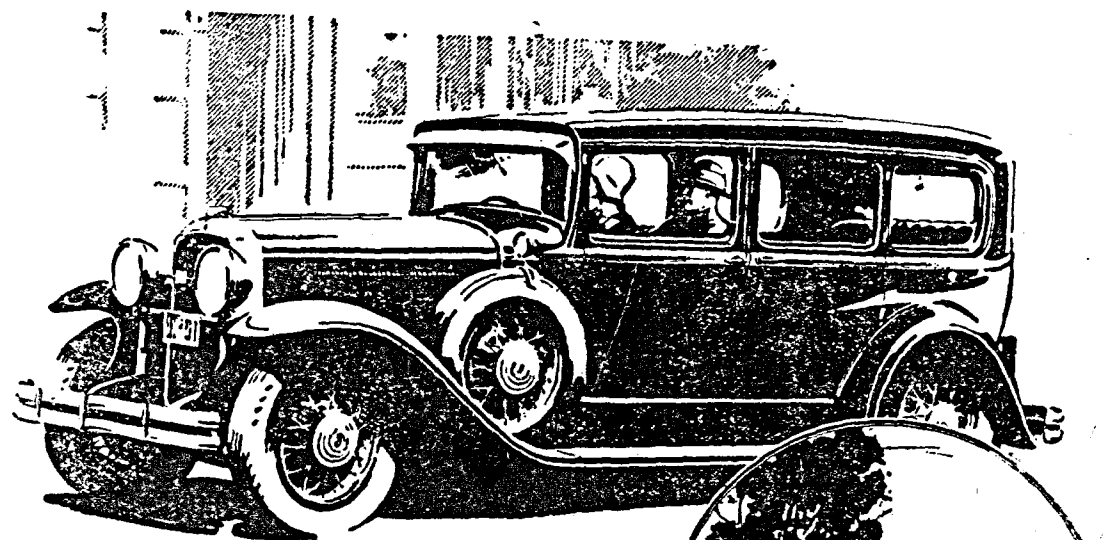
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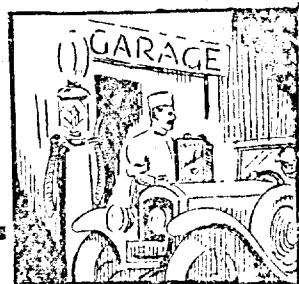
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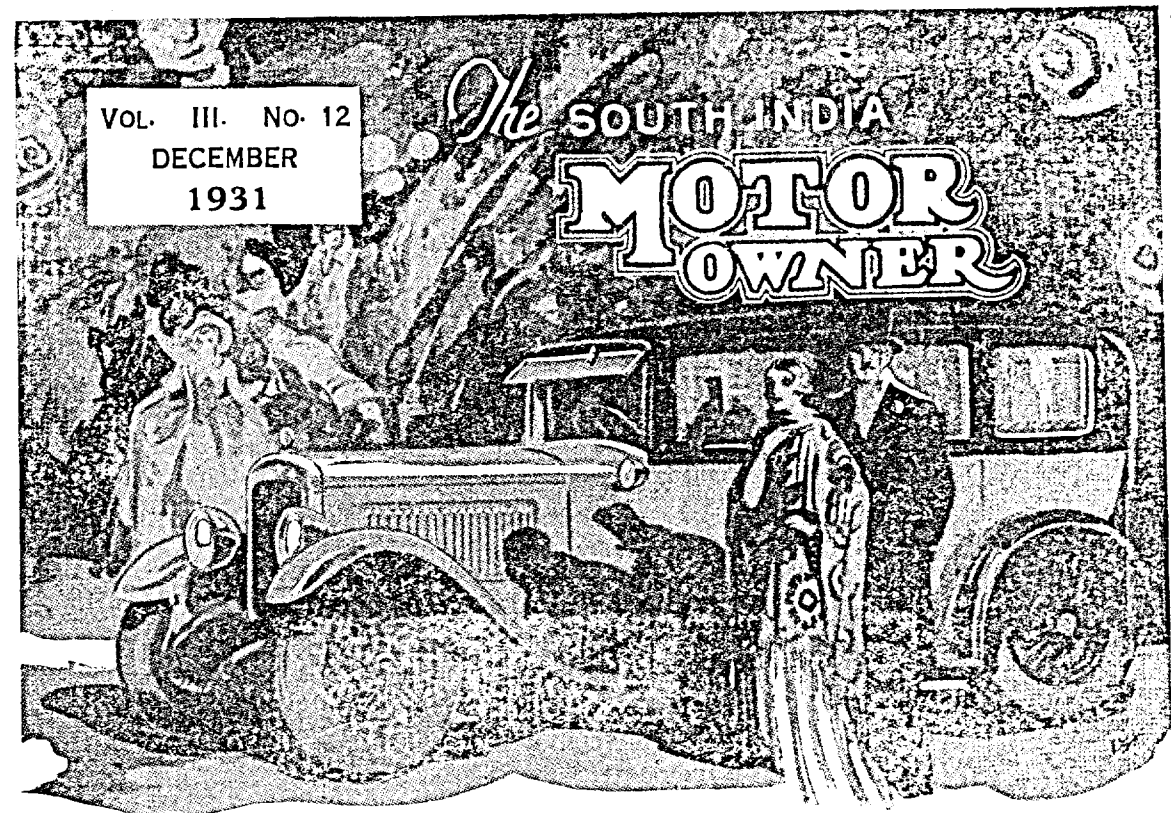
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Official Organ of the Automobile Association in Southern India

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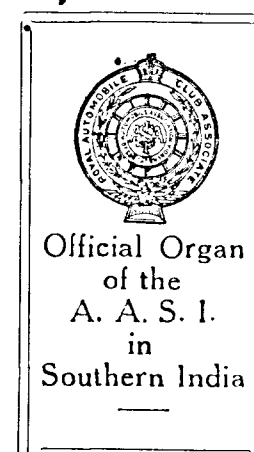
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PLEASE MENTION "THE MOTOR OWNER" WHEN REPLYING TO ADVERTISERS



THE SOUTH INDIA Motor Owner

A MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF THE SOUTH INDIA MOTOR VEHICLE OWNER.

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Valve Systems

Correspondence on these subjects will welcome from readers

Vol. III, No. 12

December, 1931

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Prospect and Retrospect

THIS is the time of the year when we all feel broken—sometimes ere they are made. in that particular retrospective frame of mind. Granted. But then the very fact of having invariably induced when the old year is passing made an attempt to do something better and plans for the future are still sketchy indicates clearly that we are aware of our and unformed. It is a time when we look shortcomings. It also shows that we are back over the old year and think of all we prepared to make some effort towards an improvement, and indicates that we have failed to accomplish; when we are in that particular mood we glance over the road we have come and realise how badly we when we are prepared for have loitered on the way; above overhaul, and seriously recon- all it is the time when we feel sider putting ourselves in the we could have been of more repair shop. use to ourselves and to the world in general if we could have the privilege of living the year again.

It is a pleasant time, this, when we are on the point of turning into an unexplored road with all its boundless possibilities, and is perhaps one of the reasons why all of us—though scoffing outwardly at the idea of good resolutions—do really attempt to plan things better for the coming year. In fact, we all grin rather good-naturedly when any mention of this resolution business is made because we know that good resolutions are invariably the past from which we could no more escape than if we were tied by invisible elastic. By utilizing a method of distinctly apportioning time we are able every twelve months to start, as it were, afresh; to turn down the old page with all its entries, erasures, alterations and blots, and to say to ourselves 'This year I will write more neatly.'

TO
ALL OUR READERS
**A MERRY
CHRISTMAS**
AND A
**HAPPY
NEW YEAR**

If, of course, we have decided we have nothing to learn and nothing to improve, then it would be useless to make resolutions and time has no further use for us. If this is the case, the coming year will have nothing to offer us and we shall have nothing to offer it, and we might just as well drift away into a very lonely place where the world, and those to whom the world offers something, could forget us. It is an incontrovertible fact that the world has no more use for the man who has no more use for it. On the other hand, if we think that there is something to learn in this coming year and we realise that we can, all of us, do with a thorough overhauling, then there is every hope of squeezing more than a mere existence out of 1932.

Human nature is proverbially weak and it takes a long time and a great deal of persuasion to be forced towards one particular goal,

and that is why every resolution we make at this time of the year is a definite step, however small, in the right direction. The man who makes no resolutions makes nothing, but the man who makes resolutions even though he breaks them immediately afterwards has at least made an attempt to grapple with his own fate.

Progress along any line of thought or activity is a mixture of luck, pluck and sound common sense—three very excellent ingredients. The luck, of course, is beyond our control, but the pluck and good sense we can acquire if we can screw up our courage to the crucial point. If everyone succeeded just one wee bit in keeping the spirit of this ideal before them, this old world of ours would be a very much more pleasant place for human beings to live in.

Resolution.

Turn your mind from the ease that's bought
The sloth of a stagnant brain,
See how the sapling, storm distraught,
Turns to the wind again.

Toss to the winds the useless things
The leaves and the blossom gay,
But keep and cling to the hope that brings
Strength for another day.

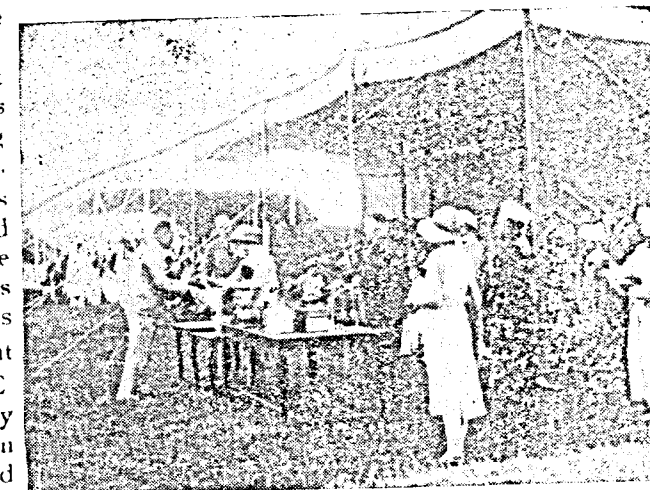
Fling a curse at the wind and sleet,
And rage at the driving rain;
Mock to the time of aching feet,
And turn to the path again.

E. F. P.

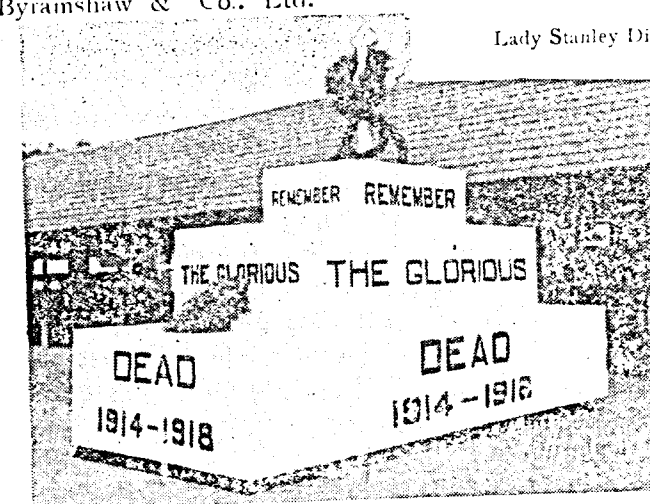
Poppy Day Celebrations in Madras.

The better organisation which this year characterised the decorated car procession produces some outstandingly clever exhibits.

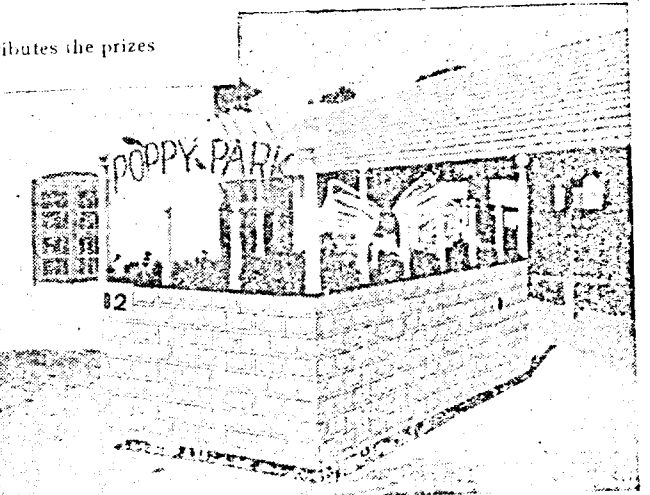
FOR the second year in succession Poppy Day was observed in Madras with a procession of decorated cars and trucks under the patronage of His Excellency the Governor of Madras and Lady Beatrix Stanley. The event was held in the grounds of the Madras Cricket Club under the auspices of the Automobile Association of Southern India. It proved a great success owing to the show being unusually spectacular. Huge crowds of spectators attended and contributed towards the Fund. The provision of prizes was made possible by generous donations from prominent people including H. E. the Governor and Lady Stanley. Messrs. Simpson & Co., Ltd. and Byramshaw & Co., Ltd. both General Motors dealers, headed the list of prize-winners by winning first and second prize respectively with their beautifully decorated floats. Byramshaw & Co. were also awarded the Governor's Cup for the most original decoration aptly called "Poppy Park". This display was constructed by them on a Buick and vied in attractiveness with most of the real parks in the city. The effect was realistic in every detail from the fresh green grass with poppies to the inclusion of real and artificial birds and a human "butterfly" in the person of the youngest sister of Mr. A. F. Byramshaw, Managing Director of the firm. This setting was enclosed with appropriately decorated pillars and



Lady Stanley Distributes the prizes



Symbolic of the occasion this representation of a cenotaph was entered by Messrs. Byramshaw & Co. Ltd. and was awarded second prize in the competition for motor dealers.



This beautiful model park was pronounced the most original decoration of the show. The figure of the butterfly is that of the youngest sister of Mr. A. F. Byramshaw, Managing Director of the firm.

(Continued on next page)

Poppy Day Car Procession

(continued from overleaf.)

chains domed electric lights being mounted at all four corners. The illusion was as perfect as possible and it was difficult for the onlooker to believe that there was a motor car beneath the structure.

Among the entries for motor dealers, Messrs. Simpson & Co.'s prize entry, "Miss England II", which was mounted on a Chevrolet Truck chassis, was a realistic replica of the record-breaking motor boat, complete with men garbed in overalls and motoring goggles, stationed at the wheel. This float proved a real 'draw' and it was not surprising that it captured the first prize of the show.

However, Messrs. Byramshaw & Co., Ltd. ran a close second with their representation of a cenotaph which was eloquent of the spirit of Armistice Day.

This model was mounted on a GMC T-19 Truck chassis. The structure stood 14 ft. high with a base of 8 ft. x 18 ft., effectively symbolising the occasion with real wreaths as well as wreaths made of artificial poppies; the following words were painted on the four sides of the cenotaph: "REMEMBER THE GLORIOUS DEAD, 1914-1918". The chassis itself was completely shrouded and the lettering showed in bold relief on a marble-white background. As the Madras Mail puts it, it was "simple in design and perfect in execution".

His Excellency the Governor and Lady Stanley, who were present, themselves judged the entries and Lady Stanley distributed the prizes. Following the prize-giving the cars moved in procession from the grounds and passed between the lines of spectators along the main streets of the city, while four aeroplanes hovered overhead and dropped poppies—an altogether picturesque and arresting scene.

Differentiating between True and False Economy

Trade depression, enhanced taxes and the thousand and one added expenses of everyday life have made a marked impression upon the motoring people of India. Most of us have nowadays to exercise a careful economy in our motoring, and even though our pleasure and profit is none the less on this account, it is not always easy to differentiate between true and false economy. The inability to appreciate these differences is more marked in the case of the novice driver than it is with the owner-driver who understands his car thoroughly. Whilst the clear saving of a few rupees may appear justified to the tyro the expert delves deeper into the problem and often proves this initial saving to be more than offset by ultimate expense.

OIL ECONOMY.

Economising by using cheap oil is not economy at all, but it can be practised quite effectively by buying good oil in bulk instead of in the usual pint or quart tins. A five or even ten-gallon drum of oil is considerably cheaper per gallon, and one thus gets the advantage of economy without sacrifice of quality.

Another form of false economy in connection with lubricating oil is to use the same oil for too long a period. In the car's early days the reservoir should be drained frequently—at the end of 500 miles and again after 1,000, for instance—but thereafter the same oil may be added to and used over greater distances.

It must be remembered, however, that because an engine appears to be extraordinarily economical and scarcely uses any oil at all, the oil itself must gradually lose its lubricating qualities, and should be completely renewed every 1,500 miles or so.

And then tyres—we are all apt to be uneconomical with them. If, instead of running them until they fall in tatters from the rim, we committed the apparent extravagance of purchasing a couple of extra covers, we could have the tyres in actual service retreaded, two at a time, as soon as the treads had worn smooth, but before any actual damage had been done to the cord foundations.

Apart from this, however, the practice of running a set of tyres right out is costly in tubes, because when a cover does eventually go beyond repair the resultant burst is usually so bad that the tube as well is practically destroyed, apart from the possible danger of an accident through a burst at speed.

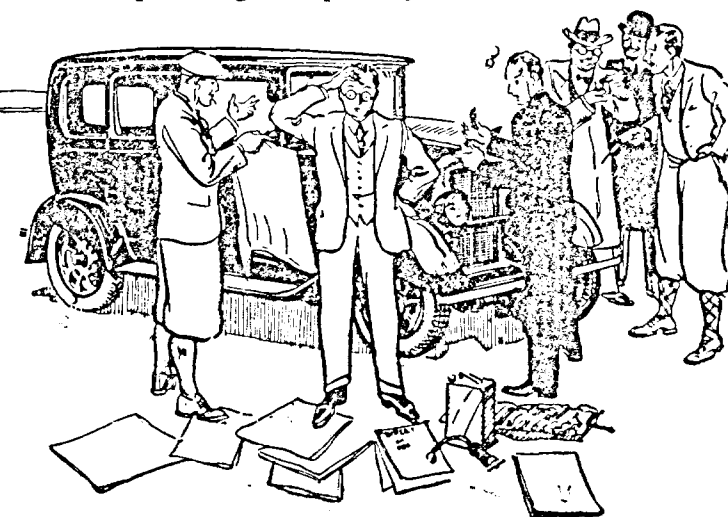
BATTERIES TOO!

One has only to pay a visit to the battery dealer or service station to learn that motorists are purchasing the cheapest batteries procurable. This is one of the cases which, fortunately, soon proves itself uneconomical. Purchasers of cheap batteries pay in service fees much more than their initial saving of twenty rupees or so. A good battery is worth every anna of its purchase price and will prove the means of saving money and the long run.

There are many ways in which economy can be practiced in motoring as the above notes show, but the greatest care should be taken to observe closely whether a rupee saved in one direction is not going to cause the spending of two rupees in the future.

Perhaps You Don't Know - ?

Explaining Frequently Encountered Technicalities



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New Series
Specially written
in Simple Fashion for
the
Owner - Driver

No. IV. What the Map should tell us.

HAVE you ever envied the driver who, after propping up a map in front of his eggs and bacon, will start up, without further ado, on a long drive in strange country, seldom missing the best view-points in the scenery and never needing to ask the way or pause to decipher a signpost?

There is no magic in such a feat and certainly nothing beyond the capabilities of reasonably intelligent people, when one or two elementary principles of map reading are understood and have been practised.

Visualising the Landscape.

It needs no great skill to find one's way from place to place by the map, but to choose the most interesting route requires an ability to visualise the country itself, and in doing this there are two capital difficulties to be overcome—namely, the recognition of conventional signs and the formation of a correct mental picture of the country from whatever means are adopted in the map to show the relief of hill and valley features.

Heights are shown on the map in two ways, by means of spot levels and contours.

If the reader will examine a good map he will find figures here and there on the roads which give the exact heights of the roads at those spots. These are the spot levels.

In addition, there may be irregular lines, running all over the map, and numbered in fifties or hundreds of feet above sea level. These are the contour lines.

If a contour is numbered, say, one hundred and fifty, then every spot on that contour, wherever it may run, is one hundred and fifty feet above sea level. Similarly, all the spots touched by the two hundred contour are two hundred feet above sea level.

Further, if the contour lines are close together, it means that the slope is steep, for the rise in height is performed in a short distance gone forward. It follows, then, that if the contours are wider apart, the slope is more gentle.

Gradients.

The gradient of any slope can be worked out easily. Take the difference in height between the top and bottom of the slope, and place it as the numerator of the fraction. The denominator will be the distance of the slope expressed in feet. For example, the gradient of a slope would be obtained as follows:—Suppose the height between the two contours is 50 ft. The distance is one mile. Thus the fraction is 50 ft/1 mile; or, 50 ft/5,280 ft.; which cancelled down is roughly 1/105. This, of course, means that the ground rises one foot for every 105 ft. gone forward.

Signs and Symbols.

The conventional signs are generally set out and explained in the left-hand bottom corner, and they are the first thing at which a skilful reader will look.

These signs have to be used whenever there is no room on the map to show an actual picture or to write a description—as, for instance, with a church, a post office, or a signpost. The smaller the scale, the greater are the number of signs that must be employed, and, as the radius of action of the motor-car necessitates the adoption of a fairly small scale, it is important that the motorist should be on familiar terms with the signs employed in his particular map. It is especially important to be able to pick out well-wooded country, as this usually leads one to the best scenery.

It is an advantage to work always with the same kind of map. It would be invidious to mention any particular publisher, but a smaller scale than four miles to the inch is not recommended for motoring, and the writer prefers the so-called half-inch—i.e. those with a scale of two miles to the inch. Unless the map is finished in the new waterproof glaze, a leather map case with a celluloid front is a real economy.

There are several ways in which the relief of hill and dale can be indicated in a map, but the only

satisfactory method for the motorist is that known as "contouring," preferably combined with distinctive colourings of the various contour intervals.

The contour system is simple. One has only to imagine that the sea has risen to the number of feet represented by the contour line, and the line itself would then be along the water's edge.

Contour Lines.

The position of the contour lines with reference to one another and their form clearly show the shape of the ground, and from them it would be perfectly simple to build a relief or model of a hill or to draw a section of it on paper. What is required is to be able instantly to build such a model in the mind's eye. To this end one is often enjoined to study the country, map in hand, and compare the two; but this is not always possible, not is it the quickest way to become handy at map reading.

A better plan is to use an occasional wet day to make a few sketches from the map, first of single hills, and then, as one progresses, of the chain or panorama as it should appear from some given point. By comparison of these sketches with the land itself, as opportunity offers, one can quickly learn to make such use of a good map as will not only double the pleasure of motoring, but will earn for oneself the reputation of a wizard with the uninitiated.

Coloured Light Signals

NO motorist in Madras will deny that the coloured light traffic signals installed at various places in the city are a real boon. Nevertheless, there are times when such signals are apt to give rise to confusion, for they are efficacious only when they are properly observed.

Several times recently I have seen cases where a driver just in front of me had to pull up quite suddenly owing to the light turning against him when he really should have been given right of way. The biggest trouble is, however, caused by the lights being situated in by no means conspicuous positions, in which case it is difficult to see the light at all under certain circumstances.

An example of this is to be found at Central Station crossing, where it is impossible to see the light from some twenty yards from the front seat of any rather high seated car. Furthermore, this light is quite masked for a considerable distance in the event of a tram car being held up, and—largest danger point of all—there is a red Shell Pump globe exactly opposite oncoming cars in one direction which is easily mistaken for the danger signal.

I have often wondered in connection with these traffic lights, whether one is permitted to take the right angle turn to the left when the red light is showing. Some traffic police seem to expect stoppage to the left in this way, whilst others glare most ferociously whenever I attempt it.

MORRIS 1932 MODELS.

—: o :—

All Six-cylinder Models now have Four-speed Twin-top Gearboxes

All Coachwork Vastly Improved

"Eddyfree" Front to all Closed Models

Two new Economical Roomy

Closed Cars coming between the Minor

and Cowley Models

—: o :—

TO say that the excellent cars of the current year have been improved out of all recognition for 1932 is a bold statement to make. But such are the advances which have been accomplished during the past twelve months that it is difficult to believe that a range of cars selling at a strictly moderate price could be embellished to the standard represented by the 1932 Morris models.

One important advance in design is the fitting of a rear petrol tank on all models. There can be no gainsaying that a rear petrol tank is to be preferred on the score of safety and accessibility, but as instal-

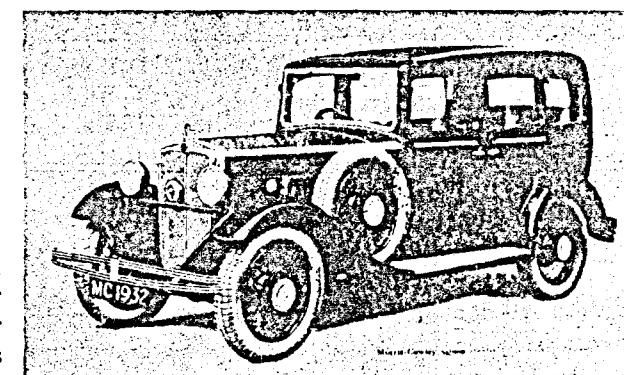
With a handsome new radiator, Magna wire wheels, an open roofed model available on every chassis, and hydraulic brakes on all except the Minors, a petrol tank fitted at the rear, and still roomier coachwork of exquisite line, the broad range of Morris models for the coming season offer remarkable value in high-grade cars.

lation costs are obviously increased, hitherto it has always been restricted to higher-priced cars. The Morris concern, however, has once more coped with what previously appeared an insuperable difficulty, on the question of expense and henceforth even the little Minors—the lowest-priced cars in the range—will be so equipped.

All Models Improved

Without exception every model has been improved, not merely in detail, but constructionally, and the appearance of the new models, together with their added refinements, must definitely place them at the forefront of their respective price classes for sheer value, good looks and all-round performance.

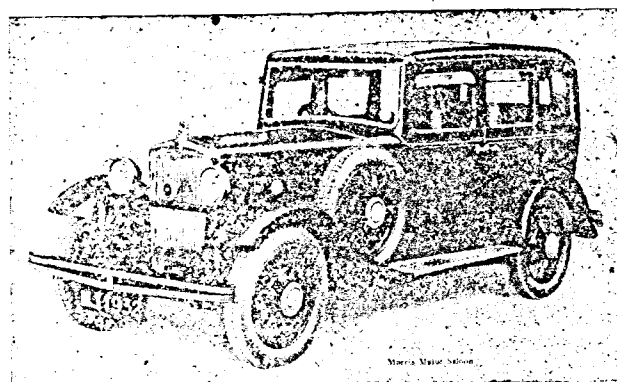
Coachwork, without exception, is now more roomy, yet at the same time has still more distinctive lines, assisted by a lower chassis. A handsome new radiator which, with slight modifications, is standard on all models, and what is termed an "Eddyfree" front, which not only improves the appearance but materially lessens wind resistance—a vital factor at high speeds—has been adopted.



The Morris Cowley Saloon.

All closed models will now be available with a Pytchley sliding roof, a well-tried fitting which is instantly operated, and constructed on a principle which ensures that its joint is definitely climate-proof, an important consideration in countries where it may be subject to extreme variations of temperature.

Another valuable feature common to all models, irrespective of price, is the adoption of chromium finish for all bright fittings, interior as well as exterior, while Lockheed hydraulic brakes are now standard on the Family Eight, Cowley and Major, as well as the Oxford and Isis.



The Morris Major Saloon.

Tools to Hand

Two other important improvements are a tool kit accommodated in the dash on Cowleys and Majors, and remote control for the door handles on all enclosed models.

And now for the individual models: let us begin with the Minor.

In addition to the rear petrol tank, chromium finish on all bright parts and other embellishments already mentioned under general improvements, the saloon models of the Minor have very much improved coachwork. The body is far more roomy, and wider doors with winding windows—which, of course, are fitted with Triplex glass—are fitted. The Karhyde upholstery has been embellished with a line of piping, while the driver's seat is immediately adjustable, and the other front seat also can be altered to suit passengers of varying height. All Morris Minors have the efficient side-valve engine of 847 c.c., and continue unquestionably the most economical *real* car, both as regards running expenses and first cost, in the world.

Coming between the Minors and the Cowleys is an entirely new model termed the Morris Family Eight. Propelled by an 8 h.p. overhead-valve engine, having an exceptionally good turn of speed, and equipped with Lockheed hydraulic brakes, the Morris Family Eight, while costing only a fraction more to run than the Morris Minor, has a good-sized four-seater body as a coachbuilt saloon model, and it is also available as a Sports Coupe with two wide doors, giving ready access to the rear seats. Both models are equipped with a Pytchley sliding head.

The new model breaks new ground in combining rapid and comfortable motoring—with plenty of leg room—for four grown-ups, with supreme economy of upkeep. It can attain the creditable speed of 55 m.p.h., and can put up an average which will bear favourable comparison with much larger cars.

Cowley Models

Ever since its introduction the Morris-Cowley has led the field in the moderate-priced "full size" car market. When four-wheel brakes were introduced, the Cowley was among the first British cars to be so equipped; immediately chromium finish had shown itself to be satisfactory, it became part of the standard Cowley equipment, although previously it had only been found on the most expensive cars.

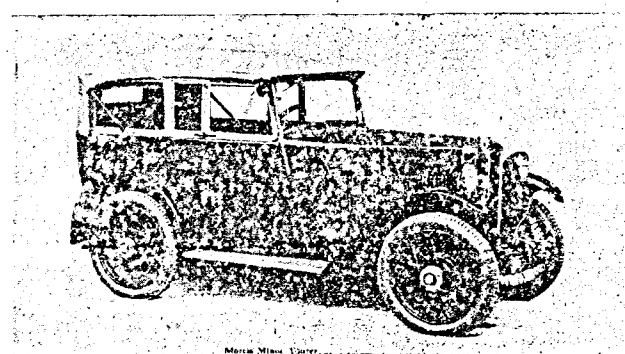
In its 1932 guise the Morris-Cowley, while sacrificing nothing in the matter of long life for wearing parts, economical running expenses, a reliability which has become proverbial, and an outstanding all-round performance, has a frame entirely re-designed, to give a lower body line, longer springs, and now incorporates Lockheed hydraulic brakes operating on large reinforced drums.

The four-cylinder engine and three-speed gearbox with its easy change remain unaltered except for duralumin connecting rods, which give it an even higher average speed. It has, however, the benefit of a combined air cleaner, pre-heater and fume consumer in the cylinder head, which definitely prevents the possibility of vitiation of the atmosphere in a closed car.

The attractive new radiator and excellent body lines, which incidentally confer still greater seating capacity, render the Saloon a truly handsome car. A choice is offered of a model with a fixed head at a very attractive price, and the Pytchley head saloon already mentioned is available at a slightly greater cost.

The Handsome Two-seater

There is also the Two-seater—now one of the best-looking two-seaters on the market—a two-door Coupe, admirable for a man, his wife and two or three children, and a Sports Coupe, which, despite its moderate price, is lavishly appointed and presents



The New Minor Tourer.

coachwork which can vie with the best in its beauty. Almost needless to add, the Commercial five-door Saloon, which proved so successful with gentlemen of the road last year, will hold its place in the range.

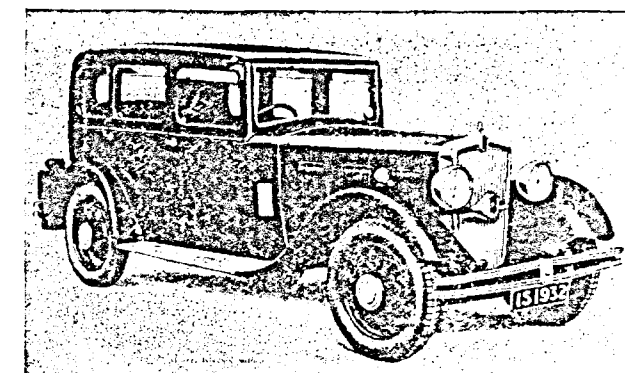
One of the most important features of the new Cowleys will be the choice of an 11.9 h.p. or 14/32 h.p. engine at the same price. Where economy is of some importance, and where the car spends most of its time with only two people as freight, many will prefer the smaller engine but to others the additional horse-power is available without extra cost, and will add still greater utility to a car which, outnumbering every other model—Morris and otherwise—upon the road, has already proved itself worthy of its popularity.

The New Majors

We have recently had a number of letters of praise for the Morris Majors in our columns in reference to the 1931 model, but in its 1932 form this car easily surpasses anything which has previously been attempted in moderate-priced six-cylinder cars on the British or any other market. To begin with, the new models will have a four-speed twin-top gearbox, rendering the car still more valuable in hilly country. On the lower of the two top gears the car has a good turn of speed, and will be capable of negotiating any but the worst main road hill without a further change, and on its highest ratio it has a reserve speed which renders it one of the fastest cars of its engine size upon the road.

It is interesting to note that the engine retains its air-cleaner-fume-consumer head and of course, this model now has the benefit of hydraulic brakes. The automatically operated radiator shutters, it should be noted, are now chromium finished.

The track has been increased to 52 in., and a full five-seater body is now fitted, there being ample room for three passengers at the rear, and an arm-



The Morris Isis—the largest model of the range.

rest has been added. The new Majors are available as an open Tourer, Coupe, fixed head Saloon, sliding head Saloon and Sports Coupe, and in themselves cover a range of requirements which is particularly broad.

The twin-top gearbox has been added to the Morris-Oxford models; still better lines have been introduced into the body which is also roomier and embraces head-rest cushions as a standard fittings. For the coming season the Morris-Oxford will be available as a two-door Coupe, a four-door five-seater Saloon, and a Sports Coupe of superb line. All these Oxford models unreservedly will embrace the Pytchley sliding head.

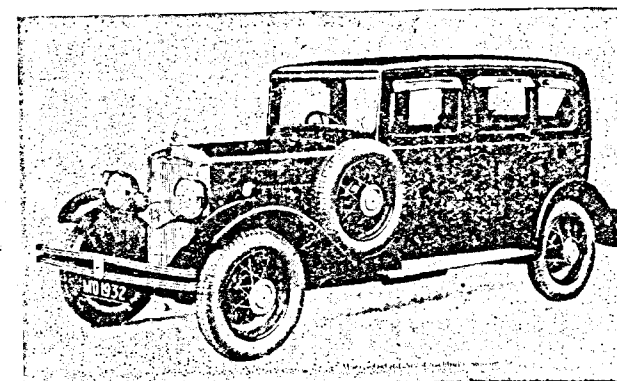
Isis Models

The Morris Isis—the largest of the Morris cars—fully justifies its position at the top of such a range already described and has, of course, undergone further modification and improvement.

It has been given a longer wheelbase, and down-swept frame which carries a coachbuilt, four-door Saloon body of truly handsome proportions, while its appointments and comfort at all road speeds bring it into the class of car in which price is a purely secondary thought.

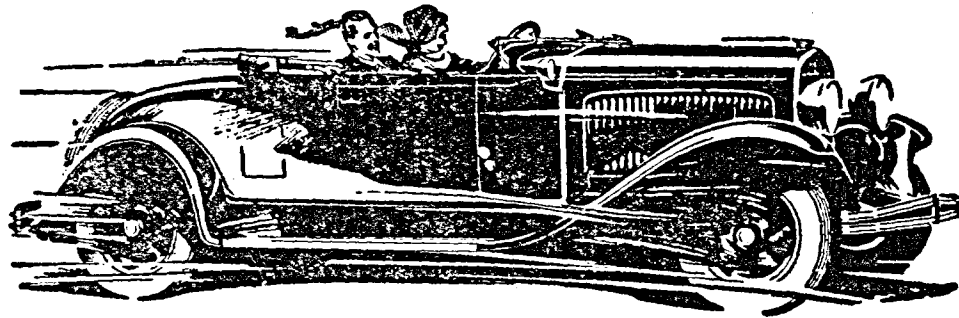
Perhaps we might take this opportunity to remind old readers, and tell new ones, that at the introduction of the Isis price considerations were definitely ignored. Having produced a car which should be fit for any occasion, embracing all that was best and most valuable in modern automobile practice, by a system of elaborate costing and up-to-the-minute production methods, it was possible to offer it at a price which should bring it within the reach of the man in comfortable but not necessarily affluent circumstances.

(Continued on page 351)



The Morris Oxford Coachbuilt Six.

Low Cost Roads Aid Transportation



India's Need for More and yet More Roads which will Open up New Country for Further Development.

UNTIL the past few years India has depended on railways as the principal means of transportation. They have served their purpose well, but it is now realised that to enable a country to continue the development of its potential wealth, roads must be opened up and improved not to supplant the railway in moving goods and people over long distances, but to provide a properly coordinated supplement to railway transportation by the establishment of feeder routes, to open new areas for development, and to bring rural and primitive communities into closer contact with the more highly developed centres.

The introduction and development of steam railways in India over the past 70 years has been the cause of the old main roads falling into disuse, and becoming of only local importance. To day, with the introduction of the internal combustion engine in the form of the modern automobile, we have another method of transportation which due to its flexibility, speed and economy demands that these old main roads receive the necessary attention to accommodate the ever increasing demands of the automobile for the transport of passenger and goods traffic.

It has been truly said that the motor vehicle and railway train have an entirely different public service to perform, both for goods and passenger traffic. The motor lorry aids the railway in transportation, the roads are feeders to the railway, while in the case of personal transport the "bus" reaches points that cannot be reached by train and makes stops along the road to the railway where there are no railway stations. Thus motor and rail transport supplement each other. Motor transport must not be considered as competitive with the railways.

To enable the millions in India to enjoy fully these modern methods of transport which promote the national welfare and give the people a better understanding of each other and develop its huge national resources, more roads and better roads are urgently needed.

A well organised scheme of road construction is needed throughout India to supplement the railways and for this purpose the low cost and cheap road is the most suitable in the first place.

The United States has been almost entirely developed by rail transport and until about 15 years ago, though she had 3 million miles of tracks (roads) she was practically without roads as they are understood to day. Of these tracks 662,450 miles or 21.9% are now surfaced and of this mileage 112,500 miles or 17% are surfaced with high class material. The work of construction and maintenance in the United States is being pushed forward at the rate of 55,000 miles a year, on which during 1930 they spent 351 millions sterling. Still, in spite of the expenditure of this huge sum it is scarcely sufficient to meet the immediate needs, let alone the needs of the future.

Think of this vast sum in comparison with expenditure on road construction and maintenance in India which probably does not exceed 8 crores of rupees per annum (about six million sterling). India is lagging behind because the value of this vital means of communication has not been fully realised. The necessity of extending our roads is every day becoming more apparent; the economic loss caused by the inaccessibility of agricultural districts in the rainy season is no doubt considerable; and this cannot be remedied until the system of trunk and feeder roads to railways are more adequately developed.

To the most disinterested member of the public, it is apparent that it would be impossible in any reasonable period of time, to construct anything like an adequate road system, unless some cheaper form of road construction, suitable for country roads, could be substituted for the more expensive types. A very careful survey of traffic possibilities is necessary before spending large sums on road building. Where for instance there exist only bullock tracks between important villages, it is clear that it would not be

economical nor a feasible expenditure to construct immediately macadamised roads in their place—the construction and type of road constructed must be made progressively with the demand made by motor and other forms of transport passing over it, but no road should be improved to any extent in excess of immediate future requirements.

Let us therefore consider the aspect of this low cost kachcha road. We have to help us the experience of many countries where conditions are very similar to those in India, and also the experience of many government officials in India in the development of this low cost road. Due to the shortage of labour and its high cost in other countries road making machines have been devised, consisting of a long cutting blade fixed on a strong framework carried on wheels. This plough or "grader" as it is called, is dragged along the road by a motor tractor. By various levers the blade can be adjusted so that it cuts the earth, making ditches and giving a camber or shape to the road. Such a machine with tractor complete can be bought for about 15,000 rupees—and a new road can be cut through virgin

country for quicker and at less cost than it could be done with cooly labour. Immediately upon finishing a car can travel such a road at 25 miles per hour.

It has been found in certain parts of India that as soon as a new road is opened a motor bus service immediately springs up, and the villages which were at one time isolated are consequently afforded modern facilities of transportation.

These kachcha roads as traffic demands can be metalled and later be surfaced, but as has been mentioned earlier only to the extent of their traffic requirements.

Under present financial conditions no type of road construction will be possible on a large scale for some years to come, and it is preferable that with the urgent necessity which exists for linking up roads and opening up new country, a fair percentage of all funds which can be made available should be spent on the construction and improvement of the kachcha road.

Issued by the Indian Roads & Transport Development Association Ltd.

The New 1932 Morris Range.

(Concluded from page 349)

Saloon and Sports Coupe

The capacious four-door Saloon body is luxuriously upholstered in leather and has a folding arm-rest at the rear, while a wide choice of colours is offered. On the same chassis there is the Sports Coupe to appeal to the man who does not demand so much body space, and therefore leaves the designer still more scope for an attractive line. The highly efficient overhead-cam-shaft engine returns in performance every penny expended in petrol, and will cruise all day at a speed which will prevent any but a highly tuned sports car keeping pace with it.

It will be noticed that in almost every range of cars we have mentioned a Sports Coupe. From the Eight to the Isis, every chassis has a sports coupe body which will meet the needs of the man who

requires something a little different from the family type saloon, and is prepared to sacrifice a little seating space. These five models offer, we believe, a wider choice of sports coupes than has ever previously been offered by a single manufacturer. Here is a selection which must assuredly delight the enthusiasts for this type of coachwork.

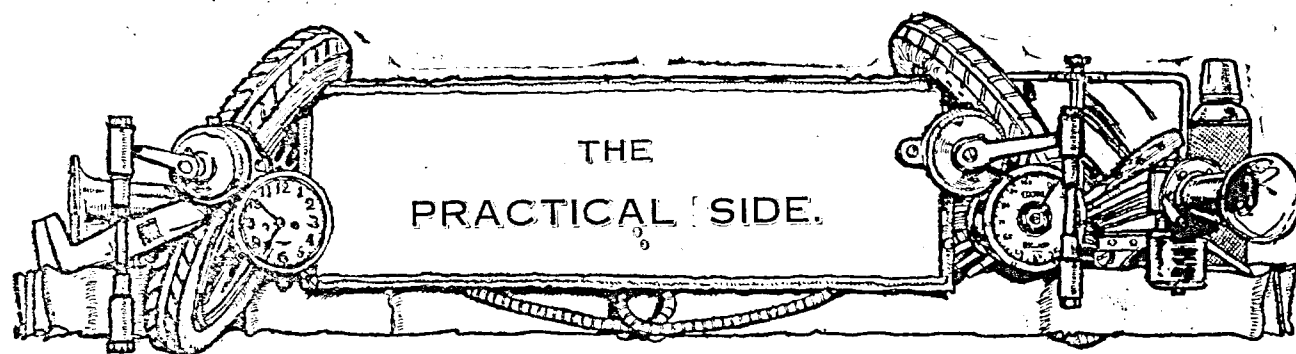
Two Years' Guarantee

Another big point we must mention is that henceforth Morris cars will carry a two years' guarantee, instead of the twelve months. This surely offers abundant evidence of the confidence of their makers in these new models, which once more set a standard of car values not only for the British car market, but for the automobile world in its entirety.

FAILURE TO RENEW YOUR LICENCE

ON TERMINATION MAY INVOLVE YOU
IN SERIOUS DIFFICULTIES UNDER CERTAIN CIRCUMSTANCES.

- Register Your Name for "Free Licence Reminder Service" which the "South India Motor Owner" has established.

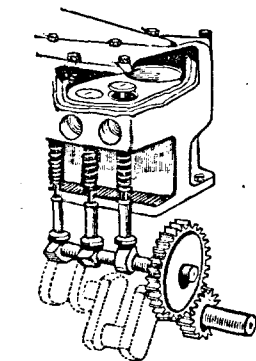


Our technical experts will always be pleased to answer any of our readers' queries regarding their cars. The matter should be clearly written, and addressed to the Technical Editor. Make and model of car should be stated

VALVES AND VALVE SYSTEMS.

THE correct mixture of air and petrol is prepared for introduction into the combustion chamber by means of the carburetter. The functioning of which was fully described last month. It follows that were the explosion to take place without any closing of the aperture through which the mixture enters, the expanding gases would take effect back through the way by which the mixture entered. In order to prevent this a valve or tap must necessarily be fitted, which is capable of being opened and closed at certain given periods. On the other hand it can also be understood that the waste gases of the explosion must have some orifice through which they may be discharged prior to refilling the combustion space with explosive mixture. These conditions, then, demand two openings in the combustion chamber; one through which the explosive mixture may be admitted, and the other through which the products of the explosion may be discharged. Both these apertures must be controlled by some mechanism which will permit them to be closed and opened at certain definite periods in the cycle of operations.

As power developed depends upon the force of the explosion, it will be readily understood that it is of the greatest importance that no leakage should be allowed through the valve ports during the process of combustion, nor again should gas escape when the piston is coming up on the compression stroke. At the same time it is essential that when the orifices are required to open they do so promptly and without hesitation.



Typical Side valve mechanism. Showing the arrangement of the camshaft and camshaft drive.

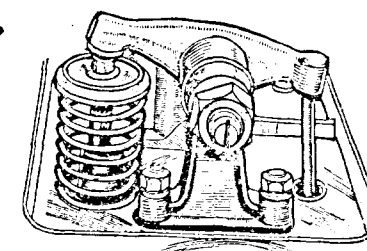
is of the "poppet" or, to use as a more descriptive name, "mushroom" type. As will be seen from the accompanying illustrations, these valves are so shaped as to fit closely into the ports. They are designed so that the pressure of the explosions or of the compression stroke only serves to seal them still tighter against leakage. The rapid closing of these valves is controlled by external springs, the opening by a cam on the cam-shaft. When the valve is in a closed position the valve head makes a gas tight wedge in its seating, but when the correct moment in the cycle of operations is reached, the valve is raised from its seating by the cam mounted on the cam-shaft which is driven by suitable gearing from the engine. Immediately the valve is released by this cam a strong spring brings the valve head once more firmly down upon its seating.

Two valves are necessary to every cylinder: an Inlet Valve which permits the ingress of the explosive mixture at the proper moment, and an Exhaust Valve which permits the discharge of the gases resulting from combustion.

Various Valve Systems.

Perhaps one of the most important parts of an internal combustion engine is the valve gear—the mechanism controlling induction and exhaust. Not only have the valves to function in perfect time, but

The opening and closing of these ports is controlled by valves which are of such design that they will withstand the full force of the explosion and yet remain gas tight under all conditions. The valve which is usually employed



Overhead type of valve showing the push rods and rocker arm.

they also control to a large extent the amount of power which can be developed by the engine. Valves which are sluggish in action do not permit the greatest possible quantity of mixture to be admitted to the cylinders in the time available on the induction stroke, neither do they allow complete scavenging or expulsion of the products of combustion on the exhaust stroke. It will be seen that sluggish valve action means that not only will a smaller quantity of explosive mixture than is desired be drawn into the cylinders but still further useful space will be occupied by unexhausted gas from the previous power stroke. The efficiency of a valve therefore depends primarily upon its rapidity of opening and closing exactly when required. The usual type of valve is known as the poppet valve, and this type has in practice proved itself to be extremely efficient though it has one or two mechanical disadvantages, the chief of which is that its rapidity of closing is dependent upon the speed of action of a spiral spring. Thus the poppet valve can generally be said to be as efficient as the spring which controls its closing.

Many types of valve action have been produced from time to time but only three have proved themselves sufficiently trouble proof to warrant general usage.

1. The poppet valve, which is undoubtedly the most popular.

2. The double sleeve valve which is fitted on all Knight engines. This is a system which is not only efficient but has the added advantage of extreme quietness of operation.

3. The single sleeve valve of which one or two well known examples exist.

Poppet Valves.

Poppet valves mechanisms may be divided into three distinct types:—

SIDE VALVES, which are extremely accessible; but enforce limitations in cylinder head design which are detrimental, particularly if large head valves are used.

OVERHEAD VALVES of the push rod type: these are actuated from a cam-shaft in the crankcase operating push rods which reach from the cam-shaft to a position above the cylinder, thus permitting the valve to be placed head downwards in the top of the combustion chamber. This is possibly the most efficient type of poppet valve mechanism.

THE OVERHEAD CAM-SHAFT TYPE O. H. V. This particular system is in use generally upon highly

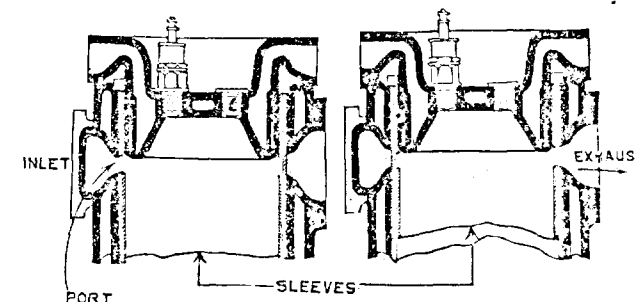
temperamental, ultra efficient racing engines, but a number of problems have yet to be solved before this mechanism could be standardised for the popular car for the owner driver; never the less, many makers are nowadays standardising the type.

The two illustrations show the operating features of side valve systems, and the rocker arm fitting which operates the valve through the long push rod used in O. H. V. systems. As will be seen, the cam-shaft operating the valves is geared, either by chains or wheels direct to the crankshaft; and usually the other auxiliary drives, such as that to the magneto, are incorporated in the train of gears.

Sleeve Valves.

Engines fitted with this type of valve mechanism are characterised by extremely silent running, as the motion of the sleeves is a sliding one. The latest type of thin steel sleeve faced with white metal still further reduces any sound of operation. Engines fitted with this type of valve are capable of being run for considerable periods without decarbonisation as the cylinder head can be designed to provide perfect combustion of fuel.

The mechanism is shown clearly in diagram form from which it will be seen that two sleeves are arranged one inside the other between the cylinder and the piston.



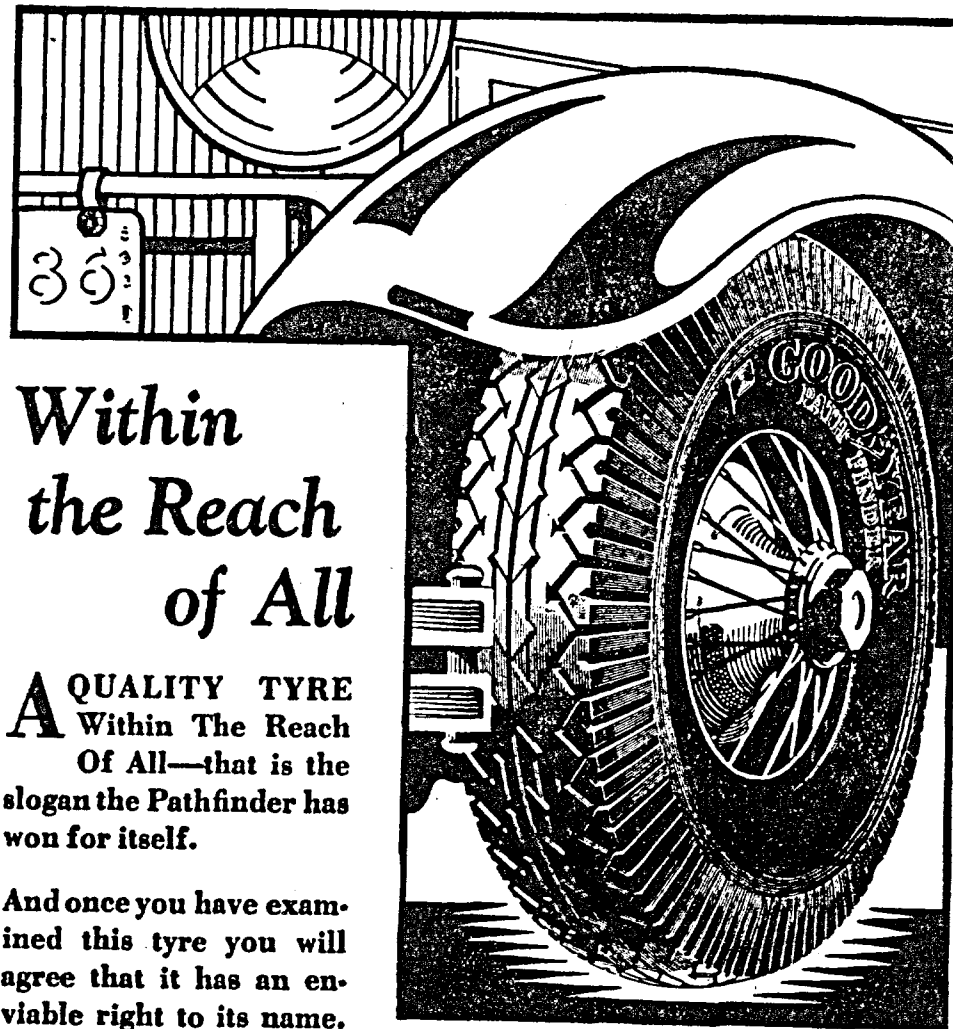
The Principle of the Double Sleeve Valve System.

Slots or ports are cut in the sleeves in their upper portion at different heights. On the induction stroke the ports on the inlet side of the two sleeves register one with the other, and the fuel charge is drawn into the combustion chamber. During the compression and working strokes all four openings in the sleeves are out of line, but as the piston rises on the exhaust stroke, the two other apertures coincide and provide the exit for the burnt gases.

The action of sleeve valves is positive, the sleeves being actuated usually by a series of cranks on the slow (half-time) shaft which takes the place of the cam-shaft. Closure of valves does not depend upon springs, and opening depends upon direct connecting links and not upon disconnected push rods or valve stems following the contour of cams. Furthermore the construction lends itself to really large gas passages facilitating the entry of larger quantities of fuel in a much shorter

(Continued on page 364.)

A Quality Tyre



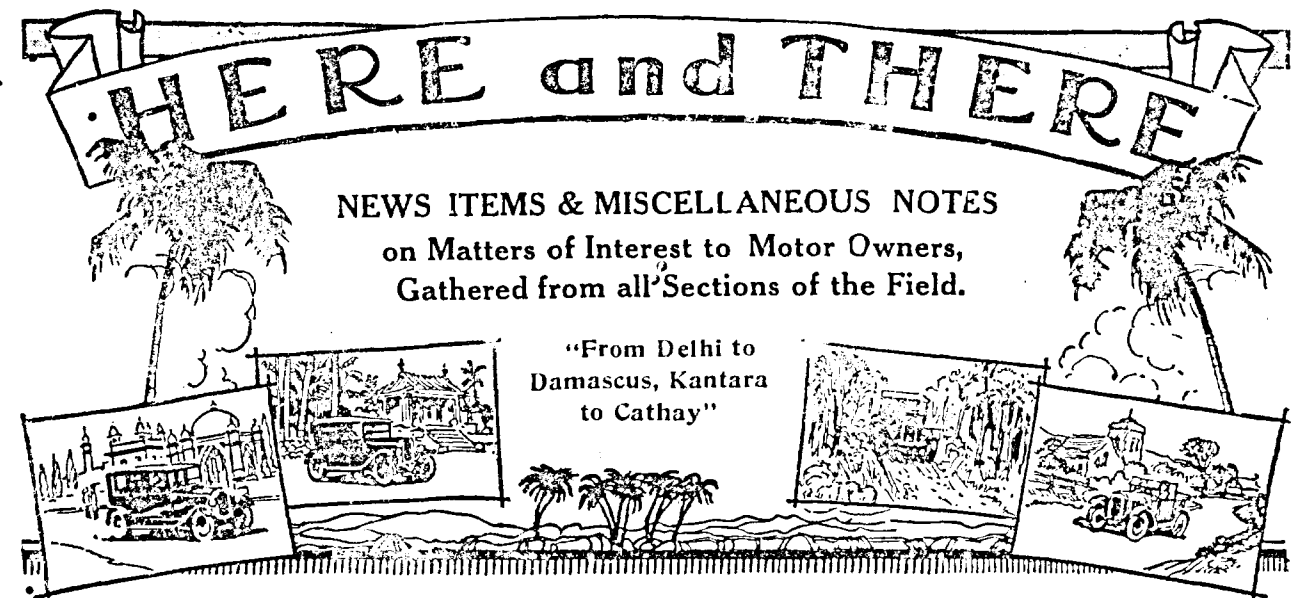
*Within
the Reach
of All*

A QUALITY TYRE
Within The Reach
Of All—that is the
slogan the Pathfinder has
won for itself.

And once you have exam-
ined this tyre you will
agree that it has an en-
viable right to its name.

It is generously big. You can see its strength and feel its toughness.
Then to make it still better, it is built with that famous Supertwist
Cord And it costs less.

Pathfinder
GOOD YEAR



IMPROVEMENTS IN THE NEW BUICK

The new Buick line, powered with straight-eight valve-in-head motors, is reported to have created a marked sensation, and this fact is borne out by the large increase in Buick sales since that time. Models of the new Buick line have already made their appearance in India and are on view at Buick dealers throughout India, Burma and Ceylon.

For many years Buick has traveled under the slogan "When better automobiles are built Buick will build them;" every year Buick has lived up to the slogan and once again

Buick has scored an automotive achievement.

General Motor's engineers believe that this product represents the soundest and most efficient construction ever built into a motor car. They base the belief upon the three years of tests through which the car was put before they were satisfied to release the improvements to the public.

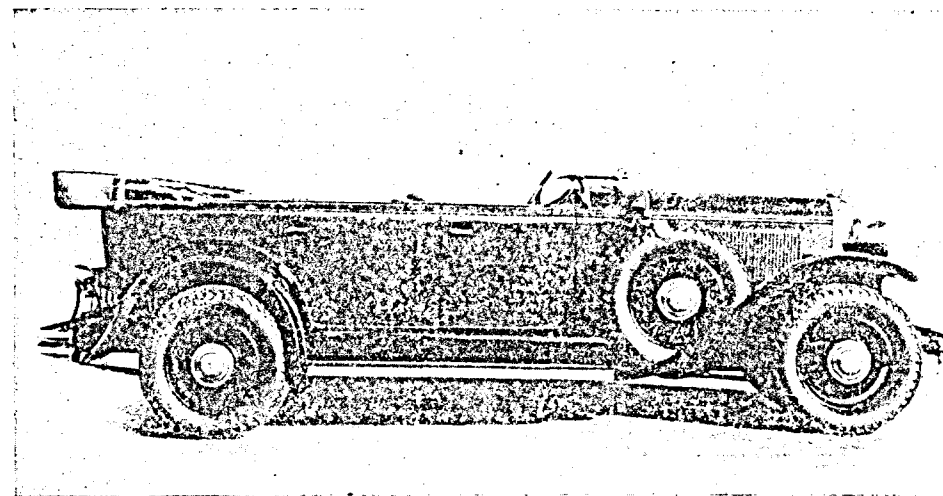
Although the New Buick retains the general appearance of the 1930 models many refinements have been incorporated in the beautiful new

Fisher body, and changes in construction have been employed to strengthen it structurally and eliminate any possibility of noise or fumes from the engine.

Among the engineering advancements are the synchro mesh transmission and dual carburation on the 8-60 and 8-90 models with an oil temperature regulator, combined intake silencer and air cleaner, new crankcase ventilating system, improved steering gears, onepiece rear axle housing, new clutches and four-point rubber insulated engine mountings on all models.

Three different wheelbase lengths will be included in the line for this territory. The six models in the 8-50 series are carried on a 114 inch wheelbase and powered with an eight-in line overhead-valve motor, which has a bore and stroke of 2½ by 4½ inches, is rated at 77 horsepower and is capable of 70 miles per hour.

In the 8-60 series five models are offered on a 118 inches wheelbase, and the motor used in this series develops 90 horsepower.



The Seven Passenger Buick 8 Touring Car.

HERE AND THERE

NEWS AND MISCELLANY FROM ALL SECTIONS OF THE FIELD

(continued from overleaf)

Motoring Journalist's Adventures.

Exploits of a Special Correspondent.

Kabul to Peshawar in 9 hours 55 minutes—this was the remarkable performance recently established by a Chevrolet Tourer driven by Mr. F. G. R. Peterson, Special Correspondent of the London Times in India.

The road that links India with Afghanistan is as full of difficulty as it is of romance. It was the road taken by Alexander the Great and his armies hundreds of years ago, and history has been made along almost every mile. Settled conditions on the Afghan side of the border make the journey safer than it was a few years ago, but even now it is a land of mystery to most people and Mr. Peterson is one of the six fortunate Englishmen who have penetrated to King Nadir's capital since the new regime was established two years ago.

The journey is a severe test of a car's efficiency. Once the traveller who has left Peshawar behind on the outward trip has left the narrow corridor of the Khyber Pass behind him and crossed the jealously guarded frontier post beyond Landi Khana, he finds that the character of the road changes very quickly. After fifty odd miles of rough going across the Jallalabad Plain where the car has to negotiate stony water courses and rocky defiles, the road begins to climb steadily. Often it runs along the brink of steep precipices and winds around perilous hairpin bends on the face of the mountains. It is a journey full of historic reminiscences—first the ancient forts at the other end of the Khyber that frowned down on Alexander's march; then Dakka, the limit of the British advance in the short war of 1919; Jallalabad and

Gandamak with their associations with earlier campaigns, and the tragic valley of Jagdalak from which one man alone escaped to tell the story of the massacre of Elphinstone's 6000 men in 1843.

The driver of the modern car, however, has little time for historic reflections as his attention is fully occupied with keeping the car on the road. He has had extensive experience of driving in other unfamiliar parts of the world as he drove his own car from Nairobi to the Belgian Congo and then northward through Uganda and the Sudan in 1927. He was also one of the first to motor across the Syrian desert from Damascus to Bagdad. On his return to Peshawar after what he was informed was a record journey from Kabul, he expressed his unqualified admiration of the Chevrolet for its response to the exacting test to which it had just been put. He was particularly struck by the car's quick acceleration after it had been forced almost to crawl through a bad bit of road, by the smooth running at high speed, and (what is most important on a long and arduous journey in a temperature over 110 degrees) the roominess and comfort of the design. Its hill climbing powers were fully tested in the long ascent that begins from the valley of the Tezin river and, in a few miles, climbs to nearly 10,000 feet before dropping down again into Kabul.

We recently gave a short description of Mr. Peterson's trip in these columns, but readers will find the above further notes of real interest.

Remarkable Reliability Test.

The Ford Motor Company recently organized a unique 72-hour reliability demonstration; 194 cars ran for this period at an average speed of approximately 24 m.p.h. without stopping the engine. They were not highly-tuned cars, but standard stock models, some brand new and some two and three years old. The total distance covered without an engine being stopped was 334,950 miles, a distance which is equivalent to over thirteen times round the world. The Ford Company have always been famous for the originality of their demonstrations, but in this case they excelled themselves in giving practical proof of the reliability of their products.

British Petrol Refinery Increase.

Additional generating plant costing £30,000 is to be erected to cope with increasing demands for petrol refined in Great Britain.

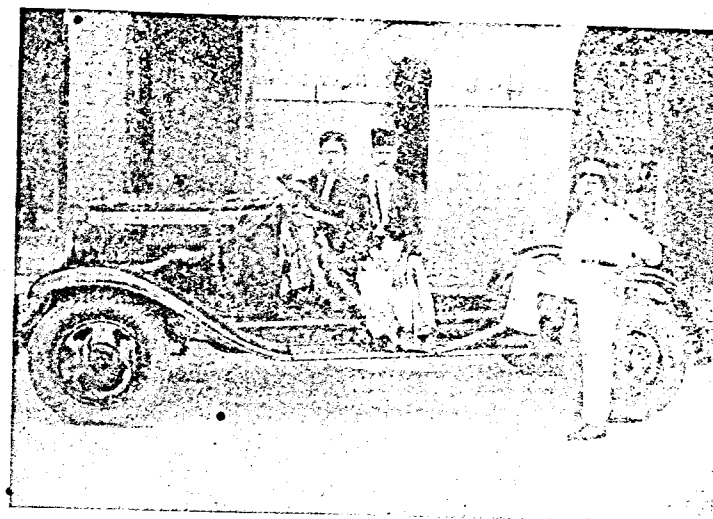
"Refining is only in its infancy in the country," an official of the Anglo-American Oil Company said. "Last year 800,000 tons of oil products were handled, in and out, at Fawley, and the work there has increased in three years by 350 per cent."

Petrol storage at Fawley is also to be increased by the construction of four new tanks, seventy feet in diameter and thirty feet high.

A Seasonable Tip.

Now that the season of road tarring is with us, the following hint for removing tar blemishes, which is not general knowledge, may be apposite. Common eucalyptus oil is a solvent of tar, and if a small piece of clean rag be well soaked and applied to the stain, the latter will be at once removed. No harm will be done to bodywork of any finish.

• HERE AND THERE: NEWS OF THE MONTH



The Chevrolet Truck chassis which was given away in the recent contest organized by a Madras Chevrolet dealer. The lucky winner, Mr. A. Balasundaram Naicker, a local bus-body builder, is seen seated, facing the camera.

Beirut to Bagdad Route

Comfort for Passengers over the Desert.

A Buick roadster, with trailer attachment, accommodating passengers, mail and baggage, has recently been added to the famous Beirut-to-Bagdad transportation line across the Syrian desert. This line, known as "The Desert Mail", now operates five Buick cars, as well as several buses. Cars are also operated over an extension of the line that has been made to Teheran, the Persian capital, several hundred miles beyond Bagdad.

The Beirut-to-Bagdad line links the Mediterranean, on the west, with the Tigris river, flowing into the Persian Gulf, on the east, and saves a month's journey by steamer in reaching the Persian oil fields. It is a stiff drive, taking about thirty hours and covering 500 miles of mountains and burning desert each way, testing the stamina of cars as well as drivers to the utmost.

Leaving Beirut, the line passes over the Lebanon Mountains, 1,500

feet high, and the Anti Lebanon range, with 1,200 feet altitude, to reach Damascus, on the edge of the desert. From Damascus it is 500 miles to Bagdad, over the trackless, barren, sun-scorched wastes of the Syrian desert. There is but one



Paul L. Hoeffler, the explorer of "Africa Speaks" fame, discussing automotive matters prior to his trip through India.

water-hole, at Ruba Wells, 840 miles from Beirut, on the rock-strewn bank of the Wadi Hauran, a dried up watercourse.

On this round trip of 1,100 miles, despite the heat, the high speed maintained and the climb each way over the mountains, the Buicks have established a remarkable record for economy of fuel and water, as well as furnishing dependable performance and comfort for passengers.

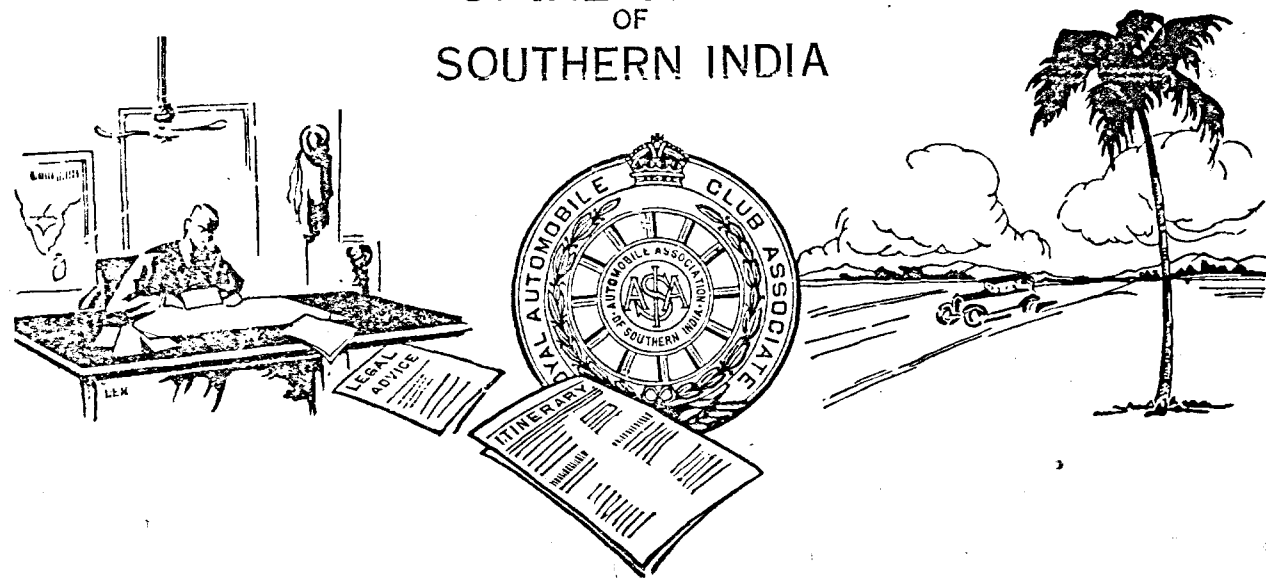
A Gallant Guide

From time to time Road Guides are able to perform some public service which, although it many lie outside their normal daily duty, is of unquestionable value to the whole community.

An instance of such an act occurred recently when an R.A.C. Guide named North assisted a police constable in arresting a man who was driving a car and who was later sentenced to seven years' penal servitude for having in his possession a firearm with intent to endanger life.

At the conclusion of the case the judge addressing North, said, "You rendered assistance to the police in circumstances of no little danger. You behaved yourself like a true Englishman and I am proud to have the opportunity of expressing my appreciation of your assistance."

AUTOMOBILE ASSOCIATION OF SOUTHERN INDIA



Secretary's Report for November 1931.

Committee Proceedings

1. The Committee assembled on 20th November 1931, and in addition to normal routine business, dealt with the following subjects as shown :—

M. V. Taxation Vehicles Visiting Presidency

(2) Read letter from Madras Government declining to accept Association's protest against levying M. V. Tax on vehicles entering the Presidency for a brief visit, or merely passing through a portion of it, en route for another province or State.

Resolved that the decision be accepted temporarily, in view of the fact that Government has assembled a Committee to go thoroughly into the working of the M. V. Tax Act.

M. V. Taxation Method of Issuing Licenses

(11) Read and approved of a letter addressed by Secretary to Madras Government protesting against the Nilgiri District Licensing Officer's ruling that owners of motor vehicles must appear in person or by messenger to obtain a license;

(b) Also suggesting that once registration certificate has been endorsed by a licensing officers to show correct amount of tax due, subsequent taxes may be paid to and licenses obtained from post offices.

Note:—Government has intimated that the suggestion contained in subpara (b) above is being investigated.

M. V. Taxation Tax on Cars Deposited with Dealers for Bonafide Sale

(111) Read letters from several members protesting against the ruling that tax must be paid on motor cars which are deposited for commission sale with recognised M. V. Dealers.

Resolved to await the result of the recommendations of the Committee recently appointed by Government to consider the working of the M. M. V. Taxation Act—it being understood that one of the main points for consideration is the relief from taxation of vehicles

which do not use public roads during the whole of a Tax period.

Level Crossings

2. Approved suggestion that railway administrations should be approached with a view to level crossings on mofussil roads being carried askew across railways so as to straighten out the many acute bends which now exist at many level crossings.

Traffic at Madras Race Course

3. Decided to approach the D. S. Police Chingleput District and the Race Club with a view to allowing two way traffic on the roads leading from Mount Road to the several race course entrance gates.

Note:—The Race Club has indicated its approval and asked the D. S. P. Chingleput to conform.

M. V. Taxation

4. Two Bills have been introduced for consideration by the Madras Legislative Council at its next Sessions; i.e. (a) Limiting the amount of license fees leviable on motor vehicles by District Boards and Municipalities; and (b) exempting from the payment of license fees motor lorries not used for hire.

M. V. Taxation

5. It is understood that the liability of members of the A. F. I. for motor vehicles taxation on their private cars and cycles is still under consideration by Government.

Roads West Coast

6. (a) The new road from Cochin to Munner via Neeramangalam, which was blocked by a landslide near Pallivasal has now been cleared and opened to through traffic.

(b) Road damages incurred during the S. W. Monsoon have been repaired and through communication again restored on all main roads.

(continued on page 360)

Pack Your Bag For A Long Week-end

and stay at

Lavender's Hotel

BANGALORE

MACKENZIE & CO.,

Automobile and Mechanical
Engineers.

37, South Parade,
BANGALORE.

When writing a small Advertisement

- Imagine you are buying a car—and then put down all the facts you would want to know.
- Give full particulars of the make, model and year of manufacture with any points about speciality fittings which may interest the buyer.
- Use a box number it insures privacy.

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Automobile Engineers

25, South Parade,
BANGALORE.

Distributors of

Chevrolet Cars and Trucks
and Oldsmobile Cars
for the Mysore
Province and Coorg

Chevrolet Sales and Service.

Drive a New Car

Spray-painting with DUCO can make your car look neat and new. The hood and upholstery too, can be renovated by our experts—so why drive a shabby car?

We are specialists in spray-painting and can quote you surprisingly low prices for complete renovation.

Our bus body building department is at your service too.

HAROLD & CO.,

General Patter's Road,
MADRAS.

Industrial Leader's Views upon Present Economic Conditions.

THIS magazine is pleased to present herewith the views of Henry Ford on world business. As head of the great Ford Motor Company and directing genius of its vast properties in many countries, Mr. Ford is one of the few men today who can speak with world import and whose opinion is of significance to all peoples. Mr. Ford's answers to the questions placed before him by the American Automobile (Overseas Edition) should therefore be of guidance and aid to every reader of this magazine.

1. IN WHAT MANNER WILL THE WORLD DEPRESSION BE BROKEN?

The depression is a wholesome thing, in general. It has done less harm to the people and the country than a continuance of our previous false prosperity would have done. More people will survive this period than would have survived a continuance of the former period. Our so-called prosperity was not prosperous in any sense. It did great harm to business and to the morale of the people. The depression will be broken (1) when people cease to believe that something can be obtained for nothing; (2) when the people get back their self-dependence; that is, when they cease to lean on the initiative of a few either to provide work or charity, and (3) when the public understanding is capable of seeing that the profit of life is life and not money.

2. WILL QUANTITY PRODUCTION PRINCIPLES BE RADICALLY ALTERED AND WHAT, IF ANY, GENERAL CHANGES WILL BE MADE IN OUR PRESENT INDUSTRIAL AND COMMERCIAL STRUCTURE?

Instead of halting quantity production, the effect of the present experience will be to increase it. Our greatest production in every line has fallen far short of supplying the need. Changes in financial structure will facilitate the exchange of goods more easily than before. Men, materials, money, need are all present; by breaking through a few economic fallacies and by revising archaic financial procedure, the four elements of continuous business and prosperity will be enabled to function normally.

3. AS UNSOLD SUPPLIES OF RAW PRODUCTS (RUBBER IN THE FAR EAST, COPPER IN VARIOUS PARTS OF THE WORLD, COFFEE IN BRAZIL, SUGAR IN CUBA, ETC.) AND RESULTANT LOW PRICES HAVE HALTED BUSINESS IN MANY TERRITORIES, WHAT IS YOUR THOUGHT AS TO THE USE OF THESE SUPPLIES, THE COURSE OF PRICES AND THE RESTORATION OF NORMAL BALANCE OF OUTPUT AND CONSUMPTION?

As a general rule we must oppose curtailment of production price fixing or other artificial economic make-shifts. Although a temporary inconvenience, a surplus is more than balanced by the good results

produced by the pressure of that surplus. New uses are not found for goods except there be a surplus of them. The new uses mean new markets and larger production. These are not discovered except under pressure of a surplus.

Henry Ford gives his opinion upon questions of present day importance. The relief of trade depression and a return to real prosperity are matters which Ford covers in the space of this reported interview, and his words are of the greatest interest to all readers of this journal.

4. MANY PEOPLES ARE UNDER-CONSUMING TODAY AND HAVE LOW STANDARDS OF LIVING. THERE HAS BEEN MUCH PROGRESS IN VARIOUS SECTIONS OF THE WORLD IN IMPROVING LIVING CONDITIONS. WILL THIS IMPROVEMENT BE CONTINUED AND EXTENDED OR WILL IT REVERT TO THE LESS PLEASANT CONDITIONS OF AN EARLIER PERIOD?

Improvement of living conditions the backward parts of the world will not merely continue but will be accelerated by the planting of industries in every country. The exploitation of new countries has definitely ceased in favour of development of these countries. "Foreign" markets must continuously grow fewer and fewer, as the various peoples become more and more sufficient to themselves and this, of course, means a higher standard of living than when these peoples were mere "foreign markets". There will be no recession anywhere from a higher standard except for occasional extravagant developments which are sometimes mistaken for a "standard".

5. IS THE WORLD GOING THROUGH IN "OLD-FASHIONED" BUSINESS DEPRESSION, SUCH AS WE HAVE HAD PERIODICALLY IN THE PAST, FROM WHICH WE WILL EMERGE IN DUE COURSE?

This is not the old-fashioned cyclic depression but the consummation of an ascending series (or at least its beginning) of depressions. The final convulsion may last for some time in its various phases, but it cannot escape the accompaniment of large revision of the social system, not as changing the system we have, but as enabling it to accomplish all we said that it could accomplish in the way of opportunity and prosperity.

6. SPECIFICALLY CONCERNING THE AUTOMOBILE BUSINESS, WHAT IS THE EXPECTATION OF COMING REPLACEMENT SALES AND THE EXTENSION OF MOTOR USE IN VARIOUS COUNTRIES?

The automobile is an established and dominant factor in transportation. It will develop along the line of greater refinement—refinement of product, distribution etc.

7. WILL YOU COMMENT ON WAGE SCALES, EITHER IN GENERAL OR AS SPECIFICALLY APPLYING TO THE FORD COMPANIES, IN THE UNITED STATES AND OTHER COUNTRIES?

(Concluded on page 364)

TO-DAY EVERYONE IS ECONOMIZING.

How cheap is cheap oil?

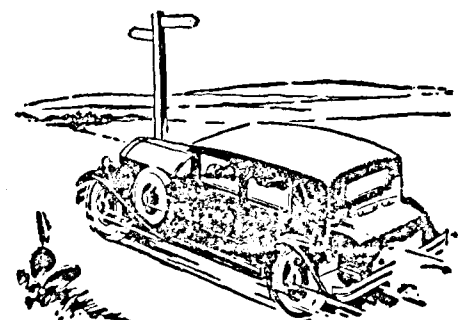
TO-DAY everyone is saving where he can. That is the very reason why more than ever you cannot afford to take chances on low-grade oils.

LOW-GRADE OILS
are
CHEAP TO BUY but
EXPENSIVE TO USE

They bring you pumping pistons, hard carbon, pitted valves and

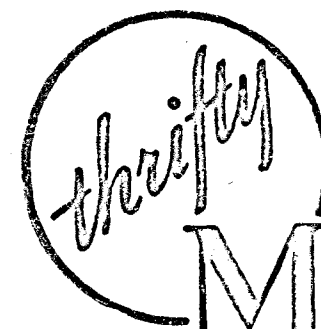
A GOOD ENGINE GONE BEFORE ITS TIME

"Cheap" oils are "costly" oils—they lead to wasted money



BE THRIFTY
USE MOBIL OIL

Mobil oil stands up—Step by step the famous Vacuum process has built up Mobil oil. Mobil oil not only protects your engine but it costs you less per running mile—and that counts. Prove Mobil oil stamina in your own car to-day.



Mobil oil

FOR REAL ECONOMY

Made by **VACUUM OIL COMPANY, Inc.**

Henry Ford on World Economics*(Concluded from page 362)*

Industry grows large only by the patronage of workers and workers cannot patronize industry unless they receive sufficient wages. Wages is our basic purchasing power. Anything that increases wages,

increases business; anything that lowers wages injures business. Wages however must be earned. Higher wages can come only of higher and better production. The task of enabling labour to earn more is peculiarly the task of management and is accomplished through a continuous improvement in method. In fact labour earns more, with less effort, when management does its full share.

Trade Notes and News.**Defying Rust**

A LARGE gathering of members of the motor and other trades were recently introduced to the Parkerising and Bonderising processes of rust prevention by the Pyrene Co. Ltd., at their Works at Brentford.

Every motorist knows that there is a number of processes by which metals may be treated, usually in the nature of paint, to prevent rust. The process of Parkerising differs from most in that the parts to be treated are submerged in a chemical solution, which, adding merely two-thousandths of an inch to the dimensions of the parts immersed, forms an intensely hard crystalline deposit on the metal. It has enormous powers of resistance to rust in a damp and even a salt-laden atmosphere.

One peculiarly valuable characteristic of this process is that even if the surface becomes damaged, exposing the metal beneath, although this section naturally will rust, it is impossible for the rust to spread under the coating, as it does in the case of a protective paint. This interesting process is applied merely by dissolving a soluble powder (Parker powder) in a solution of boiling water, and immersing the parts, and it is thus suitable for quite small as well as large installations. It is available to the small manufacturer and even to the handy man who makes articles for himself.

Fuller details can be obtained from the Pyrene Co. Ltd., Great West Road, Brentford, Middlesex.

Everyone His own Magician

POSITIVELY uncanny in its operation, a new window display apparatus, especially adaptable to motor showroom windows, has recently been put on the market.

What at first sight appears to be a picture frame with a small aperture in it is hung against the window, and passers-by invited to pass their hand over the

opening. When they have complied with this request, as if by magic the whole window, previously only dimly lit, comes into a blaze of light, and remains brilliantly illuminated for the space of half a minute or so. Then the lights are switched off automatically until another would-be magician works the spell.

Quite apart from its novelty and the apparent magic of its operation, the device has the obvious advantage that the expense of illumination is only sustained for the brief period when there are actually spectators outside the window, so that it can be left functioning all night at very little cost. Incidentally, a number of sets have already been installed in different parts of the country, and before long doubtless we shall see a great many more.

Needless to add, the apparatus itself is closely allied to a wireless set, and indeed is one of the many devices invented as a direct result of the radio, which would surely have caused their sponsors to be burnt at the stake as wizards if they had been produced three hundred years ago.

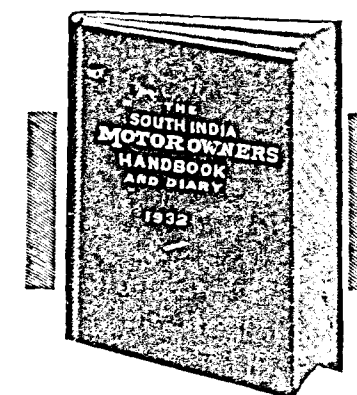
VALVES AND VALVE SYSTEMS.*(continued from page 353)*

time. Similarly, the burnt gases are expelled from the combustion chamber were effectively on the exhaust stroke.

These are the only two types of valve which are likely to be of interest to owner drivers, as there are only a few examples of single sleeve valve engines; and cuff valves and rotary valves are hardly likely to progress much beyond the present experimental stage.

Some examples of cars equipped with Side valves are:—Essex, Ford Morris and Overland; Overhead valves:—Fiat, Buick; Sleeve valves: Willys-Knight, Daimler.

THE
SOUTH INDIA
MOTOR OWNERS'
HANDBOOK
AND DIARY
FOR—1932



THIS publication, which will be available on or about the 15th of December is very handsomely produced; bound in strong covers, its 250 odd pages are neatly printed and fully illustrated, and the book is of a convenient size to fit your pocket or grace your bookshelf. The diary portion contains ample space to keep records and expenses, and there is a wealth of practical information for motorists in general. The edition of the Handbook and Diary is limited and to prevent disappointment we strongly urge you to complete the Order Form at the foot of this page.

PRINCIPAL CONTENTS

FULL INFORMATION regarding the Construction, Maintenance and Repairs of the motor car.	MOTOR CAR REGULATIONS and the New Taxation explained in simple language.	DIARY PAGES FOR 1932 with ample space for the recording of mileages, petrol consumption, running expenses, etc.
ARTICLES BY EXPERTS upon Tyres, Electrical Systems, Lubrication, Tuning for Speed, etc., etc.	ROUTE PLANNING together with information regarding Hotels, Dak-Bungalows, etc.	INDEX MARKS, Petrol Prices and Road Distances.
LUBRICATION AND TYRE DATA.	USEFUL HINTS and Aids for Owner Drivers.	PLACES to visit.

READY DEC. 15TH 1931. ORDER YOUR COPY NOW!

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MOTOR OWNERS' HANDBOOK & DIARY.

To Eastern Technical Publications,
Mount Road, P. O., MADRAS.

Please send on publication,.....copy, (copies) of the S. I. Motor Owners' Handbook and Diary for 1932, at Rs. 2-8 each, for which I enclose Rs.....

Name.....

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(In Block Letters).

Publishers' Notices**The South India Motor Owner**

Published Monthly by

Eastern Technical Publications.**General Patter's Road, Mount Road,
Madras.**

THE South India Motor Owner is issued on the 15th of each month. It aims to furnish the latest and most authoritative information on all matters relating to motors and motoring under South India conditions. Contributions and correspondence on all matters coming within the scope of this journal are solicited and prompt remittance will be made for all acceptable matter. Contributions should preferably be illustrated.

Subscription Rates

One year . . . Rs. 3 postage free, payable in advance or recoverable by V. P. P. with the first issue mailed. Sample copies annas eight each plus postage. All remittances for subscriptions should be made payable to Eastern Technical Publications, Madras.

When subscriptions expire, unless previous notification has been received from the subscriber the first issue following the expiry will be sent to the subscriber V. P. P. for a further twelve months' subscription. It is therefore advisable, if any subscriber wishes to discontinue *The South India Motor Owner*, to notify the publishers a month in advance.

A red reminder slip is always placed in the subscriber's copy issued prior to expiry.

Advertising Rates

Rates for display space will be furnished on application. For small advertisements and entries under 'Sales and Service Guide,' see page 334.

Advertisements to secure insertion in any month's issue should reach this office not later than the end of the month preceding. The publishers of *The South India Motor Owner* reserve the right to reject any advertisement for any cause.

THE
SOUTH INDIA**MOTOR
OWNER****Volume III.**

The December 1931 issue of the South India Motor Owner will conclude Volume 3, and a limited number of volumes bound in full cloth will be available for those readers who may wish to keep their copies for reference.

Complete Bound Volume Rs. 6.**Readers Own Copies Bound Rs. 3.****plus postage.****Missing copies can be
replaced: As. 4 per copy.**

As the stock of past issues is limited we would urge readers requiring bound volumes to order at once to avoid disappointment.

Eastern Technical Publications,**Mount Road,
MADRAS.**EASTERN
MOTOR TRANSPORT

**A New Monthly Magazine Devoted to Commercial Transport
and Allied Interests throughout India, Burma and Ceylon.**

The rapid growth of motor transport in India and the East can be discussed by experts India during recent years, and clear evidence in this field. The New magazine here announces that still greater progress will be made in the future has shown plainly the need for a journal interested readers of this paper are asked to in which problems of commercial transport in get into touch with the publishers.

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Please place my name on the subscription list of the **South India Motor Owner** and send mecopies monthly until countermanded, commencing1931.

I enclose Rs. being the post-free subscription for twelve months.*

Name.....

Address,.....

Post-free Subscriptions Rates:

India, Burma and Ceylon, Rs. 3. per annum.

(Block letters are preferable.)

*Subscribers may, if they wish, have the first issue sent them V.P.P. for the full 12 months subscription. Unless therefore cash or cheque accompanies this from, the V.P.P. method will be followed.

OCT, 1931

Diamonds!

WHEREVER wealth and dignity are to be found, there also will be seen precious stones in abundance. To day, when there are so many imitation "stones" on the market there is a still greater fascination in owning and wearing the finest diamonds.

Our experience and the advantage of cash purchases direct from the Continent are at your service.

P. CUNNIAH NAYUDU & SON.

China Bazaar Road,
MADRAS.

For the small subscription of Rs. 3 the 'South India Motor Owner' will be sent to you post free for 12 months—there is a simple form over-leaf which is easily filled in.

THERE is a new force shaping and directing the intellectual and material life of mankind, guiding with a strong hand the destinies of the world—**Advertising**

LET US HELP YOU TO PLAN YOUR ADVERTISING

Advertisement Manager.

THE SOUTH INDIA MOTOR OWNER
MOUNT ROAD MADRAS

OCTOBER, 1931

iii

THE SOUTH INDIA MOTOR OWNER

NO WASTE CIRCULATION

Haphazard methods of advertising, out of date sales systems and inefficient organization will no longer sell cars to South India motor owners. Times have changed in company with the gradual improvement in the conditions of motoring in this area.

Advertising methods and advertising media which served their purpose quite well years ago, now no longer appeal to the discriminating South India motor owner, and it is necessary therefore for Southern India automobile distributors to utilize the specialized trade press which is represented here by the **SOUTH INDIA MOTOR OWNER**. Only by using this journal can motor dealers hope thoroughly to cover the market for cars which is undoubtedly offered by Southern India.

Rates for advertisements will be furnished gladly on application to the Advertisement Manager

EASTERN TECHNICAL PUBLICATIONS
WOODS ROAD, MOUNT ROAD, MADRAS.

SOUTH INDIA AGENCY



Texaco Golden Motor Oils are Clean,
Clear and Golden. They form no hard
Carbon in your Engine. Texaco is Oil—
Nothing but Oil.

Have your Crankcase drained
filled with Golden Texaco—a
Thousands of miles of care
Carbon-free motoring.

THOSE WHO TRY TEXACO ONCE—USE IT CONSTANT

TEXACO FORMS NO CARBON

THE TEXAS COMPANY
(INDIA), LIMITED.

(Incorporated in U S A)

Marketers of a complete line of Texaco Petroleum Products.

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BOMBAY.

Branch Offices :

Telegrams:

"TEXACO."

BOMBAY - CALCUTTA - COLOMBO - KARACHI - MADRAS

EXACO IS AVAILABLE EVERYWHERE—ASK FOR IT.

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Bharata Dharm
Vol-9  NO-4.5.6
July - to - September. 1931

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Ahalya's Shapa-Vimochana.



THE Bharata Dharma

(The Official Organ of the Bharata Samaja)

N.B.—The Bharata Samaja is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

All communications should be addressed to: THE MANAGING EDITOR, THE BHARATA DHARMA, Moryalaya, Royapettah, Madras.

VOL. IX

JULY, 1931

No. 4

THE FRONTISPIECE

AHALYA RESTORED TO FORM

As they Shri Rama, Lakshmana and Visvamitra approached Mithila, they came to an empty hermitage, once the home of Gautama, and learned how Gautama's wife, Ahalya, was dwelling there invisible, as penalty for crime committed, awaiting the coming of Rama, who should restore her to the visible world. And on his coming, she appeared again in body, and was re-united to her lord.

विश्वामित्र वचः श्रुत्वा राघवः सह लक्ष्मणः ।
विश्वामित्रं पुरस्कृत्य तमाश्रमं अथाविशत्
दर्शं च महाभागां तपसाद्योतितप्रभाम् ।
लोकैरपि समागम्य दुर्निरिक्ष्यां सुरासुरैः
प्रयत्नाभिर्मितां धात्रा दिव्यां मायामयीमिव ॥

शापस्यान्त मुपागम्य तेषां दर्शनमागता ।

पुष्पवृष्टिर्महत्यासिद्धेव दुन्दुभि निस्वनैः
गन्धर्वाप्सरसां चापि महानासीत्समागमः

THE PATH

The Way to Him?—you ask!
Is not the Way, too, He?
The Goal, the Guru and the Path,—
The Three in One, the One in Three!
Else would the Way unending be,
And soul ne'er meet the Infinite!

(2)

What avail your many Books
When your heart with unfaith aches?
What avail your rites and creeds
When your life revileth Love?
What avails your worship every day
When your desires so madly chase the world?

(3)

What avails your clever mind?
O lift what lamp you will!
The lamp is not the light!
The Night remains!
The Light streams from a Hidden Source.

(4)

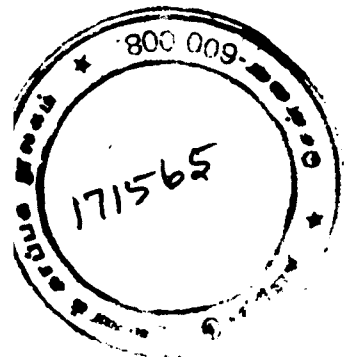
Separate yourself from separateness,
And rise above the fear of forms and death!
Rejoice in Beauty and renounce the flesh,
And plunge into the deep,
Singing in the dark the Name of Love:—
And you will tread the Path of God!

(5)

O ye that have dived into the Depths
Ye are the Heroes of a New, Divine Humanity!
Ye have heard the Silence
Calling you to the Narrow Path
Beyond the noises of the world!
Ye have seen the Bulbul and Rose within!

T. L. VASWANI.

(Dawn)

THE DHRUVA--SPIRIT IN
EDUCATION

Vaswani addressed on Wednesday evening a crowded meeting in the Besant Hall. His address was meant for students and young men: but many of the elderly people also attended. Examining different educational ideals Vaswani said the word "Vidya" appealed to him better than 'education' or 'knowledge'. Each one of those two words was suggestive; but the word "Vidya" reminded us of the truth that life's quest was "Light", More Light! Vaswani said he would put up on walls of schools and colleges the words from the ancient prayer of the Rishis:—"Tamaso ma jyotir gamaya" "From darkness lead me into light!" Education should lead us into light. Which light?

Appetite for knowledge was keen; schools and colleges had multiplied. It was necessary, Vaswani said, to sharpen the intellect more and more. Old authorities were crumbling down. Students and young men were no longer in the mood of obedience; they believed in non-conformity. The secret of the intellect was to put questions. Newton put questions to nature and discovered the Law of Gravitation. Einstein, regarded today as the great set Jew since Jesus, put questions and arrived at his Theory of Relativity which had displaced Newtonian Theory of Gravitation. It was necessary to put questions, but questioning intellect had a tendency to strengthen cults of separateness. Modern life with all its scientific appliances of co-operation, was being more and more smitten with cults of separateness. Education should lead us into light? Which light?

Light of the head was necessary but was not adequate. Light of the heart was needed. Light of the head must be blended with light of the heart. Out of the marriage of head and heart would be born a new mind,—the Mind Synthetic. It was our urgent need if the broken world was to be re-integrated into a new beautiful whole. The Synthetic mind was the Dhruva-light. The story of Dhruva, Vaswani interpreted, as a beautiful symbol of the right spirit in education. Dhruva's mother was named Suniti and that word was significant. Suniti meant Good *neeti*. Narrow-mindedness was a sin; so was evil-mindedness. The word "Dhruva" was derived from *dhru* to be firm; also the word meant Vishnu, the Good. The firm mind was the good mind. Evil was fickle. And Dhruva had nature as his teacher. Fellowship with nature was essential to educational advance. And Dhruva was out in quest of "one having greater *Shakti* than a king". Knowledge was *Shakti*. Krishna whom he sought was the greatest *shakti*, for Krishna was love. Dhruva was further asked to worship Krishna with water. Water symbolised purity. Students should be pure, should be *brahamacharis*. Water, also, symbolised tears. There was sorrow in the world; and they must worship the Universe with the

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tears of love. They must study in order to prepare themselves for service of the poor, broken, bleeding ones of humanity. The end of knowledge was the service of man.

T. L. VASWANI.

SHILA

S. R. R.

(Concluded from page 56.)

Abstention from injury of any kind in thought, word or deed and love and goodwill for all beings with consequent freedom from fear to oneself or to others thus constitute Shila, Good Conduct.

It is worthy of note that अद्रोह, अनुग्रह (or दया भूतेषु) and दान (अभय) form, three of the important 26 virtues declared by Shri Krishna in the opening Shlokas of Chap. XVI of Shri Bhagavad Gita as the divine properties leading to liberation विमोक्षाय.

It may also be noted that दान (charity) is enjoined as one of the three purifiers of the intelligent which cannot be relinquished and which has been declared to be the conclusion arrived at by the Lord Shri Krishna.

CHAPTER XVIII.

4. Hear my conclusion as to that relinquishment, O best of Bharata ; since relinquishment. O tiger of men, has been explained as threefold,

5. Acts of sacrifice, gift and austerity should not be relinquished, but should be performed ; sacrifice gift and also austerity are the purifiers of the intelligent.

6. But even these actions should be done leaving aside attachment and fruit, O Partha ; that is my certain and best belief.

Dana has been classified into three kinds, Satvic, Rajasic and Tamasic. The best Viz. Satvic Dana is,

CHAPTER XVII XX.

(20). That alms given to one who does nothing in return, believing that a gift ought to be made in a fit place and time to a worthy person, that alms is accounted pure.

While it is so, the highest dana as explained in the above Jajali—Tuladhara Upakhyana in Maha Bharata Shanti Parva is अभयदान or affording security from fear of any kind to all beings.

It was said the other day that as Dharma is the key note of Hinduism, Shila is the key note of Buddhism. The Pancha Sila is the cardinal foundation of Buddhism.

They are (1) non-killing, (2) non-thieving, (3) non-adultery, (4) non-lying (5) non-taking intoxicant. To which have been added as corollaries the descriptives of (6) non-eating after seasonal hours (mid-day) (7) not taking part in dancing, music theatres, etc., (8) not using high and broad beds (9) not using garlands and (10) not using gold and silver.

In the famous Maha Mangala Sutta of the Lord Buddha explaining the points of the Greatest Blessing, the reference to अद्रोह non-injury may be found in "The Knowledge of Noble Truths" "Right desire in the heart" and not to be weary in well doing." अनुग्रह may similarly be seen in "Self Control and Pleasant Speeches" and 'contentment and gratitude' and 'whatever words be' well spoken and दान to bestow alms and live righteously.'

Shila thus obtained is hard to maintain throughout especially at the initial stages of growth. It is easily destroyed in wicked company. Bartruhari says "Shila" is lost by evil companionship.

शीलं खलोपासनात्

The character of a wicked (un-righteous) man is forcibly brought out in the shloka.

विद्या विवादाय धनं मदाय
शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतत्
ज्ञानाय दानाय च रक्षणाय ॥

While the righteous use their learning, wealth and power, to wisdom, charity and protection of the weak, the wicked use the same respectively for vain discussion, pride and oppression of the weak.

They are the warnings to avoid the pitfalls and keep to the path of righteousness.

TIAGAYYA'S KIRTANS

Ragam—Purnashadjana.

Talam—Rupakam.

PALLAVI.

Lavanya Rama ! Kamulara Judave

ANU PALLAVI.

Sri Vanita Chitta Kumuda Sitakara Sata Nanyaja !

CHARANAM.

Ni manasu Ni Sogasu

Ni dinusu Vere,

Tamasa-mata daiva-mata ?

Tiyagaraja virunta !

Lavanya Rama.—

Lovely Rama !

Sri Vanita Chitter Kumuda Sitakara.—Oh moon ! before whom blooms
the Kumuda flower of the mind
of Lakshmi !

Sata Nanyaja (lavanya).—

Beautiful as a hundred Man-
mathas.

Kamulara judave.—

Deign to look at me.

Ni manasu, Ni Sogasu, Ni dinusu vere.—Unique are your mind, your
beauty, your ways.

Tiagaraja virunta ! Tamasa-mata daivamela.—O ! Lord of Tiagaraja
(i.e., worshipped by Tyagaraja)
why these deities conceived by
Tamasu cults ?

O ! Lovely Rama, Delightful as the moon to the blooming Kumuda
flower of Lakshmi's mind, and entrancingly beautiful as a hundred Man-
mathas (Manmatha the God of love), bless me (your worshipper) with the
vision and your divine mind, your superb beauty and your unique quality.
Of what use are the deities which are the objects of worship set up by the
cults projected by religions that are born of (satisfy tamasic qualities.)

Absorbed and living in the Sublime presence of the one who is beauti-
ful, the seer singer pours forth in the expression of delight at Rama, the
beautiful object of his worship. He addresses them as the Lord of Lakshmi
(His consort) whose mind is ever delighted with his presence as the
Kumuda flower blooms always in the presence of the cool moon (Manmatha
the cupid of Hindu mythology) gives delight to every being. Sri Rama is
lovely as a hundred (many) manmathas. Tiagaraja prays for vision of
His Divine mind, superb beauty and unique qualities. What is the use, he
cries, of following lesser devas, specially those that commonly please the
tamasu minds of those resorting to religions of tamasic nature.

Shri Krishna says the same of worship by the tamasic people

प्रेतान्भूतगणांश्चान्ये जयन्ते तामसा जनाः (Bhg.) XIII (4)

भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोपिमाम् । Ibid IX (25)

कामै स्तै स्तैः हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः । Do. VII (19)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देव यजो यान्ति मन्त्रक्यायान्ति मापयि Do. VII (23)

"The dark folk worship ghosts and troops of nature Spirits"

To the Bhutas or nature spirits of those who sacrifice to the

Elementals ;

But every worshipper comes unto me.'

"Thy whose wisdom hath been rent away by desires go forth to
other Shining ones'

' Finite indeed the front that belonged to thou who are of small
intelligence.

To the Shining ones to the worshipper or the Shining ones,
but thy devotee come unto the.'

Thus also Shri Shankara addresses to Lord in his conception of the one as
Shambhu or Shiva.

सर्वज्ञं वर्तन्ते

Such is the appeal always to the Supreme one by the true worshipper
of the True, the Good and the Beautiful at all ages and in all Climes.

REVIEWS

Sandhyavandana with the Bhashya of Vedanti Sitarama Sastri.—By
Dewan Bahadur T. R. Ramachandra Iyer and Mr. C. Sankararama Sastri.
Printed and Published by the Sri Bala Manorama Press, Mylapore.

The publication of this book is a timely spiritual service of the first
magnitude. For among the priceless heritages of the Hindu Race there is
none more unique than the "Gayatri". And none which deserves and
needs to be kept more constantly before the public mind. The initiation
into this mantra during the years of infancy constitutes the second birth
of the twice-born classes. For them it is an indispensable sacrament, the
greatest of all the sacraments by which the sanctification of their life is
renewed from stage to stage. After receiving this initiation they are under
an imperative duty during the rest of their life to invoke the power that
is behind the mantra by repeatedly reciting it every morning and evening.
Its regular recitation however is not intended to bring them any personal
merit. But its non-recitation for a specific period entails a forfeiture of
the spiritual privileges of their second birth. Daily invocation of the
Gayatri is as it were the primary law of their being.

The source of this mantra is lost in the mists of antiquity. We only
know that for centuries it has been a mighty river of life from which
countless generations have drawn their spiritual strength. As we trace its
course backward through the dim corridors of time we reach the mind of
the great Rishi Viswamitra through whose spiritual vision it was first
revealed to the world. Reverencing tradition has sought to preserve its
sanctity and power by enshrining it in a magnificent enclosure of minor
rituals, which only add to its beauty and potency.

But time has not spared the mantra from its ravages. Its profane
hands have clothed even the great Gayatri in unattractive exterior. The
words and phrases both of the principal mantra and of the surrounding
rituals have become 'polarised'. Few persons care to understand their
meaning, fewer still understand their full significance and place in the

scheme of daily life. The mantra has ceased to enthuse the heart and to evoke deep emotional response. It calls up no powerful images in the mind of the average worshipper. The hold of the mantra on the spiritual allegiance of its votaries has become loosened. They are content with offering it with a lip loyalty. In an age of materialism which discounts non-physical values and in which experimental validation of faith has driven tradition and authority into the back ground, the appeal of the Gayatri to the main body of its worshippers has steadily diminished.

The present publication is therefore a welcome and praiseworthy enterprise to popularise the knowledge of the Sandhya so that Gayatri may once again be installed in its legitimate place in spiritual life of the nation. The commentary which bears the mark not merely of erudition and scholarship but also of devotional zeal, brings out clearly the implications and the importance of the mantra and the relevancy and the beauty of the minor observances, in a manner that ought to appeal to the questioning mind of the present generation. It should help to render the unknown into the known and to transform blind allegiance and superficial conformity into effective worship based upon understanding and faith. The preface is an illuminating document written by one the sincerity of whose convictions imparts an invigorating freshness to its contents. It has the ring of personal experience which lends it an additional charm. The public are under a deep debt of gratitude to Dewan Bahadur T. R. Ramachandra Iyer and Mr. C. Sankararama Sastri who have helped in bringing out this publication.

Bharata Dharma.—My experiences as a legislator: Dr. Muthulakshmi Reddy:—

This Book is an interesting record of the work done by Dr. Muthulakshmi Reddy during the short period, she functioned as a member of the Madras Legislative Council. It reveals what a woman of vision and capacity can achieve in under legislature. It discloses the great need for representation of women's Points of view in the Proceedings before the council and the great scope that there is for really competent women to render national service both by way of initiating legislation and by agitating for the removal of social abuses and advancing social welfare. Dr. Muthulakshmi Reddy is a Pioneer in the field of women's work. In this book, we see in page after page the proofs of her broad and sympathetic Vision her tireless energy and of her fearless Championship.

"The Upanishad" by G. R. S. Mead and I. C. Chattopadhyaya (T. P. H. Adyar, 1930).

This is a reprint of the English translation of the Isa, Veesa, Viala, Prasna, Mundaha, Mandukya, Taitrya, Ailieya, and Swaterwara Tara upanishads by two scholars well known to Theosophists, the first print of which appeared thirty five years ago. The translation when it first appeared was at once recognised as a great improvement on what was till then available. It was less literal than what mere Sanskrit had done and revealed the translators' appreciation of the spirit of the texts. This

reprint shows that there is a demand for such translations. The book keeps the high reputation of the T. P. H. for the form which it gives to its publication.

C. V. N.

The Twelve Principal Upanishads Vol. I. (T. P. H. Adyar, 1931.) Price Rupees 4.

This is a well printed edition of the wellknown upanishads whose value has long been recognised. It contains the Text in Devanagari, and translation with notes in English by Dr. E. Roer from the commentaries of Sankaracharya and the gloss of Anandagiri. Professor Manilul N. Divivedi has written a short and clear preface explaining the philosophy of the Upanishads. The book is cheap at the price fixed and should be welcome to those who want a well got up and accurate edition of one of the principal scripture of India. The translation and the notes, are however rather old and much water has flowed under the bridge of Upanishadic knowledge since they were written. Would that the T. P. H. would turn its hands also to an edition of the Upanishads which gives the student some notes synthesising not only the teachings of the three great occultists who have commented on them but what Theosophists and occultists of later days have said on those profound utterances which gave such "solace" to even non-Hindu saints and scholars like Schopenhaur.

C. V. N.

The Flame of Youth, by C. Jinarajadasa. (T. P. H. Adyar, 1931.)

"Bro. C. J." as those who know him well love to call Mr. C. Jinarajadasa, M. A., Cantab, sometime Vice-President of the Theosophical Society and now its Deputy President, and a writer and lecturer of international fame, is an adept in presenting the highest ideals and ideas to the young mind. His latest in that direction "the Flame of Youth" fully sustains his great reputation. In this tiny and beautifully got up volume he discourses with his usual felicity of phrasing on "Making Good", "Nature Craft" "Great Actions" and "Crown of Olive". We would specially invite the readers' attention to page 60 wherein he describes how a young boy or a maid can do great actions at home, and to the great message in page 102 that "not only under the Bodhi tree or on mounts in Palestine does God give us his many gospels of life but that he teaches on the river and in the playing field". The book should be in the hands of every young-lad and lass.

C. V. K.

THE PHENOMENON OF DEATH

The death of the body is an interesting phenomenon to watch. (We can say this without being accused of heartlessness; for if we are firm in the belief that this death spells, not extinction nor misery but rather the close of a long day, followed by a period of rest, and only too often, release from a tortured body, we can afford to consider it as a scientific phenomenon, quite apart from its human and dramatic aspect). At one moment, there is the sense that here before us is somebody alive, an entity; then, a moment later, a subtle change has come, and one feels that what is left is no longer a person, nor even a corporate whole: it is simply a shell, a husk, something comparatively unimportant, since "the silver cord is loosed" which bound it to the person whom we knew: it is like a garment which has just been cast off and laid on a chair, which, although it may still be warm and carry some slight perfume and imprint of the wearer's personality, is nevertheless not the wearer, who has gone elsewhere.

In the presence of death, it is the fact that the beloved one has left us without the solid comfort of his physical presence, which casts a gloom over our thoughts; moreover, there may be an appearance that he has left tasks unfulfilled, that much effort has been wasted by him since he cannot now bring it to fruition. And so we mourn and feel an aching void. This is but natural; but what is neither natural nor logical is to speak in terms of sorrow of the one who has gone on; and especially so if we believe that that going on has led into a fuller life: clearly our grief is not for the dead one, but for ourselves, because we feel that we are cut off from conscious contact with him.

Whatsoever our creed may be, whatever our belief as to the details of what happens after death, while we are in the physical world, and all around us others seem to die and leave it, we have much to learn with regard to our own attitude towards the subject. Among the uneducated and unintelligent, a death usually means a magnificent opportunity for an orgy of emotional outpouring, such as cannot often be found, and, which therefore makes of a funeral something most gratifying and satisfactory to all concerned. Moreover, the near relatives find on undoubted solace in becoming the centre of attraction, in receiving condolences; in short, in being for the moment the most important members of their circle of friends.

All this is puerile enough, and often amusing to the onlooker; but it is not of great importance. There is, however, another type of reaction to death which has far more of pathos and tragedy in it. This is where the survivor feels that with the death of his companion, the mainstay of his life has broken, that present and future hold nothing more for him. In short, he dies, if not physically (and death from grief is a very rare thing), then psychically: he is dead to the stream of events and life

which go past him, and dwells amid the shadows of the past; not able to let the dead bury the dead, he must continually unearth them, re-living fragments of a life long past. Such derelicts of life are a tragic sight, and should be to us a solemn warning against the kind of love which attaches itself to the transient and perishable body, rather than to the immortal and eternal person who, for a time, is the tenant of this body.

On the other hand, if we are firm in the conviction that the universe is governed by an ordered scheme, and one where perfect justice reigns, we shall realise that, no matter how seemingly tragic the death of a person may be, it is but an event in his growth—and, since he is a part of the life in the world, of the whole world; that whatever lesson he had to learn for himself had been learned, that whatever part he had to play, however apparently insignificant, in the drama of mankind, he has played, and has now been called off the stake until he receives his next cue.

Thus, death will no longer seem to us to be a dreadful thing which hangs over us all and hunts us with a doom more certain than any other, and we shall learn to be able to face it calmly and strongly when it comes to us or to those about us, certain that all that happens is ultimately for our greatest good.

So shall we be well advised to consider this question of mortality, whence we come to enter this world through the narrow gateway of birth, whither we go through the wide portal of death, so wide that by whatever road we travel through our span of life, that road is bound to pass between its pillars. And having looked into the matter, we must then look to our relationship with our fellow men and women, to ascertain whether our love for them is one that strengthens or which weakens us or them, whether through it we are learning to stand firmly and alone, or whether we are merely weakly leaning on them for support.

As we have said before, the learning of the lesson of loneliness, the lesson that the man must be able to stand alone and unsupported, even by his God, is perhaps the supreme achievement of man. We have all of us far to go before we can accomplish that stupendous feat; and yet, "the night is far spent, the day is at hand," and we cannot begin too soon to prepare ourselves to face it.

L. J. BUNDIT.

NOTES OF A SOUL DIARY.

K. N.

(Continued page).

25—4—1931.

I am Amrtham, and madhuram, and Divyaprakasam—(अमृतं, मधुरं and दिव्यप्रकाशं). I am, of vitality, Sweetness, and Illumination, all compact. And in thus being (अमृतं, मधुरं and दिव्यप्रकाशं).

I am most helpful to the world, For I am one with all those who have in the past—become thus (अमृतं, मधुरं and दिव्यप्रकाशं). Consciousness: and one with that (अमृतधन, मधुरधन and दिव्यप्रकाशधन) that (सत्धन, चित्तधन and आनन्दधन) which is the Divine Spirit, the Purushoththama that forms the ground and support of all the worlds and all the lives and souls therein. This is indubitable knowlge—not merely inference or belief, like unto the knowledge that I am the same I today as I was yesterday and as I shall be tomorrow.

What a comfort! what a profound Satisfaction—a Satisfaction as vast as it profound, as stable as it is intense—to know that My Joy is so much Power, so much Vitality to the whole world of feeling souls and sentient lives wherever they are and in whatever grade and condition! For the universe is Organic and One.

* * * * *

The brave kind spirit, the heart of sympathy the soul of Benediction is not only THE HIGHEST in quality among the forces of the universe but also THE MIGHTIEST and THE MOST PREVAILING in magnitude. This being known, and thoroughly verified in Experience, there is no more perturbation or doubt or hesitation; i. e. no more doubt in thought, perturbation in feeling, or hesitation in act. Use is there resolute kindness, calm deliberate unbroken gentleness of Benediction, His calmness and gentleness produce an immediate quieting Effect in crises of all kinds; and with confidence in the Infinite Divine, Eternal Mercy and Blessedness which cannot fail, all will be well: or all is well. For I am POSITIVE JOY, POSITIVE VITALITY, POSITIVE LOVE. And these conquer negative conditions in the same simple inevitable manner in which Light, entering, simply filled up to the place of darkness or twilight, and swalloweth it up in its own brightness, which alone remaineth:

* * * * *

26—4—1931.

Holiness implies not only goodness and love, not only benediction and communicable joy, but also a magnetic vitality, a healing power, a wholesome physical enavation that cleanseth and vitalizeth, and penetrating inside, harmonizeth and calmeth. Physical and mental pass into

each other, and the borderland that separateth these two areas of Experience is of the thinnest and most impalpable. They are but aspects of one life.

* * * * *

30—4—1931.

It is not Enough merely to be a good and righteous man according to the ways of the world. It is not Enough to be truthful and kind, and dutiful and selfsacrificing, and scrupulously meticulously, exact in the discharge of all duties. Great and small; and the performance to the last detail of all tasks laid upon one by Dharma. What more then, is necessary to attain Rapture? What further condition hath to be fulfilled before the soul could pass into the condition of blessedness? It is necessary to win God, and win God quite over, and thereafter to live in Him and abide in Him until the chiththa (चित्त) is flooded in and out, and through all its length and breadth and depth with the waves, of His Divine Harmony and Affection, His Divine Charity and Benediction, and all reactions of mind and heart alien to these are rendered impossible. And then gradually the light of rapture grows and grows; and body and mind and heart and soul, without losing their powers and faculties, aye with vastly added accessions of power and exaltations of energy, become thoroughly attuned and emit not anything but music, the music of joy and love, Bliss and Benediction—ever. The tragedies of life evoke magnificent melodies which quench them with the might and superiority of their own healing and unlifting influence. The world's recognition is no longer necessary nor even the recognition of the beloved ones who are the immediate subjects of blessing and uplift in the circumstances and opportunities of daily life. Such help and encouragement was necessary before when the soul had not yet become sufficiently breathed and trained in inward strength and endurance, but now its gracious exercise of its own beneficent vitality is sufficient happiness and no further recompense is assured for: though, if such satisfactions should come, as indeed they frequently do, they would be additional coruseations of the light of rapturous content. There be souls indeed—and these are of a divine order—who are incapable of sorrow because there is no condition of pain which they cannot alleviate, with their magnificent and endless and inexhaustible resources of vitality, and Illumination and love and youth, they have such command of amrutham (अमृतं) and prakasam (प्रकाशं), thejas and ajas, and that all—winning thing love—strong love—that they are over serene and victorious; as the sun is serene and victorious that finds in the evening clouds but an extense and opportunity for a milder tenderer glory than usual, and a richer display of beauty and power. The Brahmic light is eternal, mild, persistent, penetrative, and never consumeth but ever healeth and cleanseth and with soft gentle genial action extended through cycle after cycle continuously, and with

consistent sympathy and love openeth in full the petals of the unfolded flower of the Spirit.

The soul is original, positive, creative and full of meaningful eternal worth. But the body, be it physical or psychical (स्थूल or सूक्ष्म) indriyaic or manatic, is secondary, derived, passive plastic and changeful i.e., phenomenal. It hath no meaning of its own and its worth is only so far as it hath been made worthy by the Soul's acceptance of it and use of it. Karma is the constraint that the old and the past exercises upon the present. But then to him that knows, the past is past and dead, and can never prevail over the present and the living. The present contains all the energy and all the power and all the vitality and all the force that there is, and only as much of the past as it selects and chooses, as it uses and calls up, for its present purposes of joy and love, of help and benediction, shall be animated and made to do its work. The rest shall lie in the limbo of quietness and rest even as Rama's weapons given to him by Viwamithra were allowed to lie somewhere in the sky regions by him until they should be summoned for use and service.

Even the coarsest animal functions such as digestion and circulation depend ultimately upon the soul, that is the Will, the well-to-live. So that when the Soul in deeply satisfied and rapt in the superior Bliss of Union with the Lord, the sub-conscious will not being hustled and harassed, and embarrassed and ordered about and credulous mind in all sorts of perverse and inconsistent ways, is able to do its assigned work of looking after the organic functions with unhindered energy and ordered efficiency. And in a few months all poisons are cast off from the system, and all moodinesses and morosenesses all evil vasanas, from the organic memory or chittha. (चित्त).

Thus the conditions of habitual and confirmed clarity of vision, sweetness of temper, and a serene blessedness of soul are provided by the very animal functions which before were considered as so inimical to soul-progress. The body (स्थूल and सूक्ष्म), becomes purified in its *dhatu's* or ultimate elements. The very cells now know their work and normal consummation. And *jeevan-mukthi* (जीवन्मुक्ति) is assured by the interforces of the universe, including the gamut of *thathva's* (तत्त्व) the "matter" of the several planes and Kosas. And the bright and blessed Spirit of the Enlightened One moveth nimbly, joyously and auspiciously from plane to plane and is ever at peace with its own divine self and all other selves,—Baddhatmas, Bharthathma's, Mukthathma's, Nithyatma's, and the Paramathma.

Every one of its free and benevolent volitions becomes impressed upon its own intimate use (शुद्धतत्त्व) body, and these impressions send down by the divine power of the divine prakrathi, appropriate vibratory to the

Kosa-matter from the ananda-kosa downwards, and fulfil and effectuate themselves.

A firm handling of moods, a courageous killing out of vague fears and gloomy forebodings, a deliberate turning of the mind to love and affectionateness and cheer, and save frank enjoyment of present life rooted in purity and innocence—these constitute right conduct of life on the inner or mental side. There is nothing which is denied to the Loving Soul, the Gracious Heart, the determinately joyous Spirit that is in other words, to Kamadhyava.

It is not enough to conquer vice and the grosser passions and indulgences, the coarser sins and cruelties. It is necessary that melancholy should be got under feet, that despondency should be steadily fought inch by inch and given no quarter, whatever; that fear be laid once and for all. This can be done only by Rama Dhyana.

(सखिदानन्दरूपोऽहं and आत्मारामोऽहं) The habit of exalted cheer nay of rapture of soul should be acquired thoroughly by Atmabhyasa or Brahmabhyasa.

1—5—1931

The Divine Rama by offering himself as food for my joy increaseth my capacity for joy, that is, my capacity to enjoy Him. And as He is Himself endless and inexhaustible, and full of सर्वशक्ति (अपार, अगाध, प्रेम, करुण) my capacity to enjoy Him is bound to grow more and more, and unlimitedly. As time hath no end even so hath joy and satisfaction, delight and sweetness no end. As far variety, variety in our sense shall not be needed. The sense-bound intellect craveth variety. But Amrita the grand vital intuition, does not. But if it should be needed, the Universe, ever-new Universe, with the ever fresh configurations thereof, is there ever available for enjoyment and possession *in love*: for enjoyment and possession without labour, the travail, the burden of care in the maintaining. For it is maintained by its own souls to whom my store of vital Bliss and Illumination which is exhaustless is ever helpful:—helpful to vivify cleanse up, to exalt and hormonize, to lighten up and beautify. So my Bliss in Benediction to them. As the freshness and fragrance and vitality of the Lotus is self-enjoyment into the Lotus and Beauty to the beholder. And a thing of beauty is a joy for ever. So am I ever more a Bliss into myself and a Beauty and a Benediction to the world even as Sree Rama was, if, and shall be for ever and for ever. I am (पुण्यस्वरूप) the very Form and Figure, the very substance of "Good"—good unto-self and good unto all selves. I am Love: my presence is (पुण्यसन्निधि) calming to the passionate and grief-laden, cheering to the sad, comforting to the afflicted, brightening and beautifying to the already loving and good. I make

the joyous more joyous, the gracious more gracious. As all these take place in the realm of the spirit, and by the medium of the Pure Will or (शुद्धसत्त्व) nothing in all the worlds *can* intercept or weaken it even if anything or any entity world. But then this 'world' is an obvious impossibility. For who would resist Joy and Love and Health when such Joy and Love and Health would gladly communicate itself and have gracious participation?

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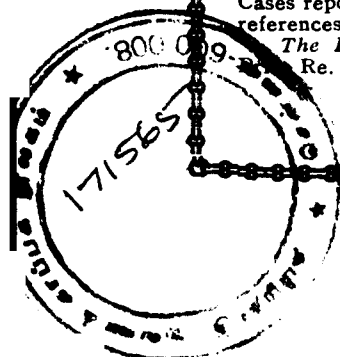
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VOL. IX

AUGUST, 1931

No. 5



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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THE FRONTISPIECE

AVATAR OF SHRI KRISHNA.

॥ श्रीः ॥

श्रीमद्भागवते

दशमस्कन्धे

॥ तृतीयोऽध्यायः ॥

श्रीशुक उवाच—

अथ सर्वगुणोपेतः कालः परमशोभनः ।

यहोवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥ १ ॥

दिशः प्रसेदुर्गगनं निर्मलोद्गणोदयम् ।

मही मङ्गलभूयिष्ठ पुरग्रामव्रजाकरा ॥ २ ॥

नद्यः प्रसन्नसलिला हृदा जलरुहश्रियः ।

द्विजालिकुलसन्नादस्तवका वनराजयः ॥ ३ ॥

वधौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।

अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥ ४ ॥

मनास्यासन्प्रसन्नानि साधूनामसुरद्रुहाम् ।
जायमानेऽजने तस्मिन्नेदुर्बुधयो दिवि ॥ ५ ॥
जगुः किन्नरगन्धर्वास्तुष्टुः सिद्धचारणाः ।
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मुमुक्षुर्मुनयो देवाः सुमनांसि मुदाऽन्विताः ।
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देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ॥
आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ ८ ॥

तमद्भुतं बालकमम्बुजेक्षणं
चतुर्भुजं शङ्खगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
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कृष्णावतारोत्सवसंभ्रमोऽस्पृश-
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स्वरोचिषा भारत सूतिकागृहं
विरोचयन्तं गतभीः प्रभाववित् ॥ १२ ॥

Sri Suka said :—

1. Now came the time of all favourable aspects and most auspicious, when it was the star of Rohini under which Prajapati was born, when all constellations, planets and stars wore peaceful aspects;

2. When all the directions were peaceful, when the sky was covered with countless clusters of stars shining unobscured; when in the cities, towns, villages, hamlets and other places the earth swelled in her rejoicings with auspicious observances;

3. When the rivers flowed with crystal waters and pools shone lustrous with beautiful lotuses; when rows of trees in the woods bore clusters of flowers with hovering swarms of humming bees and singing birds;

4. When the wind blew delightful to the sense of touch, pure, and wafting welcome fragrance; when the smouldering fires maintained by the twice-born then burst into flames;

5. When the minds of the good bent on the fall of Asuras grew serene, when in the celestial regions celestial drums were being beaten at the approaching Avatara of the Unborn;

6. When Kinnaras and Gandharvas sang, Siddhas and Charanas offered praises and Vidyadhara women along with Apsara damsels, danced;

7. When filled with joy the sages and the gods let fall flowers in showers, and the clouds, while the sea roared, rumbled at a low pitch.

8. At mid-night, in the thickest darkness, Vishnu who dwells in every heart, revealed Himself, in His full glory like the full moon in East, in His own supreme divine form, out of Devaki who was like unto a goddess, at a time when the people were being put to greatest afflictions;

9. That most wonderful child of lotus-like eyes, of four arms bearing aloft Sankha, Gada, and Chakra (and other weapons), having the mark of Srivatsa (on his breast) with Kaustubha hanging graced by the neck, clothed in golden cloth (pitambura) and shining like the rain-bearing cloud;

10. With profuse locks of hair bathed in the bright rays of His crown and ear-rings set with invaluable gems; and radiantly charming with His most valuable and brilliant zone, angadas, bracelets and other ornaments—Vasudeva beheld.

11. With eyes dilated from amazement Vasudeva looked at Hari appearing as his son and transported with delight on the joyous occasion of Krishna's Avatara, bathed then and gladly, in his mind, gave ten-thousand cows to Brahmins.

12. Well aware of the greatness of the Lord who brightened the house of His birth with His own lustre, Vasudeva realised Him to be the Perfect and Supreme Person, O Son of Bharatas, and then fearlessly, and with folded hands, with a pure heart and with his body bent in humility, offered his praise.

—Srimad Bhagavadam X Canto, Adh. 3 (1-12).

[Translation of S. Subba Rao, M.A., adopted.]

S.R.R.

NOTES.

(FROM BHAGAVATA PURANA OF P. N. SINHA).

The many sided picture that Rama presented produced a spirit of enquiry, which has never been rivalled in this Kalpa. Men thought on different lines. They studied the Upanishads, which had been favoured by Rama. They could not forget also that Rama taught salvation for the performers of Vedic-sacrifices. Then there was the teaching of his own life. The light was manifold. Independent schools of thought grew up, notably the six schools of Philosophy. Each school tried to find its authority in the Upanishads and the divine scriptures supplied texts enough for all the schools. Every school found a part of the truth but not the whole truth, yet each school regarded its own part as the whole. So they quarrelled. The Mimasakas said that the performance of Vedic sacrifices was all in all. It had the sanction of time—honored texts and of the most ancient Rishis. And Jaimini supplied the reasoning by which the practice could be supported. The Sankhyas said that the chief duty of a man was to discriminate between the transformable and the non-transformable element in him, and when that was done, nothing more was needed. The followers of Patanjali said that mere discrimination was not sufficient but a continued practice was required. The Vaiseshikas studied the attributes and properties of all objects and sought by differentiation to know the truths. There were others who worshipped the Bhutas, Pretas and Pisachas so that they might easily acquire powers. Others worshipped the dwellers of svarga Loka. Some worshipped Iswara. But mostly the worship of Siva was prevalent. Gifts and Charities also were not unknown; in fact they were very extensive in some instances. But generally the object of all religious observances was self-seeking more or less.

Amidst this diversity of religious ideas and religious observances, seemingly so contradictory, Sri Krishna, the greatest of all Avatars appeared, and he brought the message of peace and reconciliation.

FROM (KRISHNA) BY SHRI BHAGAVAN DAS.

Krishna came at the junction between Dvapara and Kali, when the latter, the age of predominant individualism and competition and "struggle," was beginning and the former that of almost equal "duality," equal sin and virtue, equal competition and co-operation was coming to an end. The Mahabharata war which Krishna conducted, is typical of this age. The whole atmosphere of Krishna is far more stormy, passionate, and complex, than that of Rama. He is the typical perfect individual appropriate to this age of intense, concentrated, all round activity—great in knowledge, great in emotion, great in action, all together. The avai-

lable Scriptures and the literatures of mankind do not seem to record any life fuller and more intense than his.

When he came the people of the earth were groaning under the intolerable burdens of militarism and the abuse of power by those whose duty it was to protect and not oppress the weak. The Puranas and the Gita poetically describe the situation thus :—

एवं वीर्यमदोत्तिकैर्भूरियं तैः महासुरैः
पीडिता भृशसंतप्ता जगाम प्रपितामहम् ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
काम क्रोधस्तथा लोभस्तस्मदेतत्त्रयं त्यजेत् ॥

"Oppressed beyond endurance by those Titans born as rulers of men, mad with the lust of power, the Earth went and cried her agony before the Lord of the Universe; for the rule of the Titan-souls, that had been born into the human form of the kings of the time, was leading the populations of the earth towards the hell of which lust, hate and greed form the yawning triple gateway.

The Kshatriya rulers were as ruthless as the Asuras and Rakshasas by which terms men of the Atlantean and Mongolian races seem to be meant who had established themselves in strong holds here and there in the country and were harassing the people. Many of these latter he slew with his own hands; others he got slain by Bhima and Arjuna. As he says in the Mahabharata

रावणेन समप्राणा मया भीमेन घातिताः

"I have had these who were of equal Vitality with Ravana himself, slain by Bhima."

BALAKRISHNA.

A POET'S APPRECIATION.

BY MR. S. K. YEGNANARAYANA AIYER.

आमूलपल्लवितलीलं अपांगजालैः आसीञ्चती भुवनं आहतगोपवेपा
बाह्याकृतिः मृदुलमुग्धमुखेन्दुर्बिम्बा माधुर्यसिद्धिः अवतां मधुविद्विषाणः ।

It is difficult to say whether Krishna or Rama has influenced the Hindu ideals of life more; but there is no denying the fact that Krishna the Child has endeared Himself most to all Hindus, young and old, men and women.

Krishna Leela or His pranks have been sung for ages in all the Indian languages; but very few have excelled Leelasuka in the art of delineating in verse correct child psychology. It is only a few great minds like

Robert L. Stevenson or Dr. Tagore that are able by imaginative sympathy to place themselves in the position of a child and view things from the child's point of view. The achievement of the author of *Krishna Karnamrita* is in no way inferior to that of the authors of *Child's Garden of verse* and of the *Crescent Moon*. I shall give just a few specimens.

किंचित् कुञ्चितलोचनस्य पिबतः पर्यायपीतं स्तनं
सद्यः प्रस्तुतदुग्धबिन्दुमपरं हस्तेन सम्मार्जितः
मात्रैकांगुलिलालितस्य विबुके स्मेराननस्याधरे
शौरेः क्षीरकणान्विता निपतिता दन्तद्युतिः पातु नः

This is a picture of a child drinking mother's breast milk and mother enjoying the divine ecstasy of the moment and manifesting it in fondling the child. As a description it is absolutely perfect. The Child is sucking one breast after having just left the other from which milk still exudes and which He continues to stroke. His eyes are partially closed. The happy mother is fondling the Child by tickling Him with a finger below the chin. The Child smiles. The white radiance of His teeth mingles with the brightness of the drop of milk still lingering on His lips.

The Divine Thief stealing milk and curds has endeared Himself to Indians more than any 'goody goody' child would do. His exploits have inspired poets of our land and they have brought to bear on this topic all their poetic genius. Here are two verses.

पीठे पीठनिषण्णबालकगले तिष्ठन् स गोपालकः
यन्त्रान्तस्थितदुग्धभाण्डं अपकृष्य आच्छाद्य घण्टारवं
वत्त्रोपान्तकृताञ्जलिः कृतशिरः कंपं पिबन् यः पयः
पायादागतगोपिकानयनयोः गङ्गुषफूत्कारकृत्

Let us attend to the details given by the poet and re-construct the picture. The good housewives of the *Vraja* are hard put to it to put a stop to Krishna's drinking away by stealth their milk and curds. They keep the milk pots suspended from a great height which He, the young boy could not reach. They have also attached a bell to it to cause an alarm to be raised as soon as anybody interferes with the arrangement; but Krishna cleverly circumvents all. He puts a bench below the milk pot and finding it still too high He seats an accomplice on the bench and gets upon his shoulder! Now He could reach the pot! He pushes the tell-tale bell with the left hand, turns the pot towards Himself and making a receptacle of His right hand begins to drink. When, lo! in comes the housewife! Escape seems to be impossible. He was about to be caught! But the Divine Boy is very resourceful. He empties the mouthful of milk on the face of the lady and runs away before she has time to find out what has happened!

On another occasion He is actually caught redhanded. He was, as is well-known, very fond of butter. He was putting His hands in a pot and

searching for the floating balls of butter, when again, as misfortune would have it the lady of the house comes in. Seeing the Thief she puts to him the following questions and is answered thus by the clever Boy.

“कस्त्वं बाल ?”, “बलानुजः”, “किमिह रे?”, “मन्मन्दिराशंकया”,
“युक्तं तत्, नवनीत भाण्डविवरे हस्तं किमर्थेन्यसे ?”
“मातः ! कंचन वत्सकं मृगयितुं मागा विषादं क्षणात्”
इत्येवं वरवल्लवीप्रतिवचः कृष्णस्य पुष्पातु नः

Lady :—Who are you, boy ?

Krishna :—I am the younger brother of Balarama.

[Implying thereby that He has a 'Big Brother' and so should not be trifled with.]

Lady :—What are you doing here ?

Krishna :—I mistook this to be my own house.

Lady :—May be; but why do you put your hand inside the butter pot ?

Krishna :—I beg your pardon, Mother! a calf of ours is missing and I was searching for it there!!

Let such replies of Krishna to the shephardess bless us.

Here is another gem also in the form of questions and answers. The dialogue is between the Divine Child and His mother Yasoda the Blessed.

“मातः !”, “किं यदुनाथ !”, “देहि चषकं”, “किं तेन ?”, “पातुं पयः”
“तन्नास्त्यद्य”, “कदास्ति वा ?”, “निशि”, “निशा कावा ?” “अन्धकारोदये”
भामीन्याक्षियुगं, “निशाप्युपगता देहीति” मातुर्मुहुः
वक्षोजांबरकर्षणोद्यतकरः कृष्णः स पुष्पातु नः

Krishna :—“Mother!”

Yasoda :—“Yes, my dear!”

Krishna :—“Please give me my milk cup”

Yasoda :—“Why?”

Krishna :—“To drink milk, of course!”

Yasoda :—“Not now”

Krishna :—“When, then?”

Yasoda :—“At night”

Krishna :—“When will it be night?”

Yasoda :—“When it gets dark.”

He closed His eyes and said, “Mother, it is night now, give me milk” and He began to importune her by catching hold of her upper garment. May that Krishna bless us!

One more verse and this excels all others in its fidelity to child psychology.

“कालिन्दीपुलिनोदरेषु मुसली यावत् गतो खेलितुं
तावत् कर्तुरितं पयः पिब हरे वर्धय्यते ते शिखा”

इत्थं बालतया प्रतारणपराः श्रुत्वा यशोदागिरः

पायान्नः स्वशिखां स्पृशन् प्रमुदितः क्षीरेऽर्धपीते हरिः

Yasoda said to Krishna:—“While your elder brother is away playing on the sand banks of the Yamuna, you, my dear, come and drink this medicated milk. Your hair would grow thereby.” Krishna heard these words and in childish simplicity began to drink the milk. While He had drunk half the cup, He felt His hair and was delighted to find it had grown! May Lord Hari protect us.

In all the literatures of East and West that it was my fortune to read this stands absolutely unparalleled for its happy mastery of child psychology. Blessed be the name of Leelasuka the devotee poet who worshipped the Lord as a Child and blessed be the Divine Child, Bala Krishna.

WILL HE NOT COME.

BY MR. K. V. SESA AIYANGAR.

नमोस्तुते महायोगिन् प्रपन्नमनुशधिमाम् ।

यथात्वचरणाम्भोजे रतिस्यादनपायिनी ॥

*Prostration to Thee great yogin, trust guide Thou me
That all my thoughts may center round Thy lotus feet.*

With the advent of this season the thoughts of pious Hindus turn to the great event in Hindu tradition when the Lord of the Universe took human form on the banks of the Jumna. As child and boy He has claimed and captured the affection and allegiance of countless generations of human beings in this land. Whether as friend and lover or as rival and enemy, He held the same fascination over the human mind. To-day when momentous issues are at stake and the menacing clouds of conflict are darkening the horizon on many sides, our thoughts turn to Him as the great Ambassador of Peace, who strained every nerve and took every risk to bring peace where war should never be. He was the great teacher who expounded on the field of conflict the science of disciplined action and the secrets of higher Laws of Life by practising which one may reach the goal of liberation along pleasant paths. He was the Great Lord who revealed to a frightened disciple, His terrifying form as the great time-force, changing, transmuting, and evolving better life amidst the tumult, pain and suffering of a fratricidal war. Whether with the flute or with the war conch, whether on the green pastures of the Jumna gathering His playmates around Him with the melody of His tunes or on the battlefield of Kurukshetra, it is the same Lord receiving the homage of the human mind along many channels.

Along what channel shall we invite His outpouring grace, the steady influence of what we need to-day more than we did at any previous time in the annals of our land? There can be but one answer. We need Him to-day as the labourers' friend. We need Him as one who proclaimed the great gospel that reveals the significance of work in the scheme of human life. The irresolvable economic tangle of work and reward, can be solved only in the light of the Gita. “So much work done for so little of the amenities of life! Continuous daily work and continuous descent in the economic scale. How could it be! asks the labourer who finds himself doomed to spend his life in banishment from decent economic conditions. His mind can be illuminated only by the message that can tell him of the connection between action and its fruits. The labourer needs the strength and comfort that can come from the understanding that action apparently unrewarded may be rewarded ultimately in values wider than material ones. The spiritual alchemy of the Gita can transmute the labourers' life from one of fear, worry and discontent, into one of peace, strength and high purposiveness.

Indeed, it is not too much to say that in the principles of Yagna, Dana, and Tapas as unfolded in the Bhagavad Gita there may be found a permanent solution for our economic difficulties. To spend one's life in strenuous and disciplined work regardless of fruits and in the faith that such work has to be done as a necessary incident of human life, to distribute the surplus advantages of life to all those who need it, to acquire the capacity of functioning with the maximum efficiency with the minimum equipment, are ideals devoutly to be cherished.

But the great Lord is more than a teacher. He is an abiding friend. Now, as ever before, He continues to be all things unto all men. Equally accessible to the depraved and to the righteous, He brings the fructification of faith to all in the form in which they worship Him. Each one is welcomed and guided along his or her path. To those that worship Him without thought of anything else He brings all the conditions necessary for security in the path of Yoga. Now as ever before He continues to be the friend of the friendless, the hope of the distressed, the refuge of the castaways, the Great Lord who at a supreme crisis in the nations' history gave the pledge that has come to us resounding through the centuries, “Come unto me alone for shelter, sorrow not, I will free thee from thy sins.”

So Like Arjuna,

“by doubtings tossed,

Our thoughts distracted turn to Him,

The Guide, that we may counsel learn.”

MUKUNDA - MALA*

(THE GARLAND OF THE LORD)

Lord of Salvation, let me sing to Thee!

The satisfier of desires art Thou;

Merciful Lover, Giver of Liberty,

Protector and Support, to Thee I bow.

Victory to the son of *Devaki*,Triumph unto the light of *Yadav's* race;

Thou greatest, loveliest one, all hail to Thee,

Who lift'st the dark world's burden by thy grace.

Let this one boon be granted unto me,

Secretly, humbly, ardently, I pray.

When and wherever all my births may be,

In strife or peace, pain or felicity.

Let me forget not Thee—is all I say.

My worship unto Thee, O! Lord, is given,

Not wishing joy; and pain to me were naught,

Not to 'scape hell or win the joys of heaven;

But to live in Thy life with every thought.

I crave not wealth nor pleasures of this earth;

Let *Karma's* law be done as seemeth meet:

But let it be in this and every birth,

My soul shall swoon in joy at *Krishna's* feet.

It matters not how long I have to dwell

On earth, or lifted in the bliss of heaven,

Or wear my bitter days in lonely hell,

So to Thy Lotus Feet my thoughts are given.

Oh, Lord! this body is but frail and weak,

And soon will death come choking, strangling me;

So now, while yet I have the voice to speak,

Let me yield all my soul in ecstasy to Thee.

Constantly of Thy Lotus Face I dream;

My soul is haunted ever by Thy smile;

Lo! one among the cowherds Thou did'st seem,

Worshipped by *Narad* as Thou wast the while.

* This is a free rendering into English Verse of one of the best-known *Vaishnavite* hymns of India, recited in Sanscrit, in almost every household, every day, either by individuals or in domestic worship. It was composed by Sri Kulasekara of Srirangam (the most famous *Vaishnavite* place of pilgrimage in Southern India). Kulasekara, like many of the ancient kings of India, was not only a ruler but a saint and a sage—devout and learned.

As one who in an arid desert yearns
For water his consuming thirst to slake.
So unto Thee my parched spirit turns—
Thou *Hari*, art the long desired lake.

Within Thy waters let me sink and fall,
Let me drink of Thy holy waves, and then
Forgetting all my pain—losing it all—
My soul will rest—never to thirst again.

Why art thou then cast down, thou coward soul?
Why dark thy weary days with sorrowing?
These clouds of trouble on the world that roll
Shall touch us not—the servants of the King.

Waste not the precious quickly-fleeting days;
Give him thy worship, tell Him of thy pain;
The whole world's load of sorrow doth He raise—
Shall then His *Bhakta's* voice be heard in vain?

As in *Samsara's* vast unfathomed sea,
Sinking, despairing, beaten from the goal,
We drift upon the waves of destiny,
Thou only, shin'st,—the refuge of the soul.

Though black the bitter brooding sky above,
Though the waves threaten with the voice of death,
The Lord above us bends with pitying love,
And to His lovers ever hearkeneth.

Only Thy *Bhaktas* at their prayer I see,
Who bow in joy before thy Lotus Feet;
Only the stories of Thy love to me,
Told o'er again, are ever new and sweet.

Tongue, sing His praises; Hands, the offering pour;
Ears, listen to His worship; look, O! Eyes,
Consider well His glory and adore;
Feet, bring me to His temple, where before
The altar doth the tulsi's scent arise

O, Brothers, let me tell you of the balm
To heal the world by holy *Rishis* found,
Dispelling *Maya*, bring holy calm,
Breaking the bonds wherewith the world was bound.

This earth a speck before Thee rolleth on,
The ocean is a drop, the mighty sun
A dying spark, the *Deva's* power is gone:
Thou art the Immanent Eternal One.

Let not my life, O Lord, be lived in vain ;
 With head bent low in all humility,
 With joy so great it holds my heart like pain,
 O, let me offer all my soul to Thee !

When dark illusion blinds my weary eyes,
 When sorrow sears my broken heart like flame,
 Then will my wound be cured ; I will arise,
 Healed by the spell of *Krishna's* holy name.

Give me the healing draught that quenches woe,
 Medicine of the soul, water of life,
 That through the world's illusions I may go
 Serene, untouched, aloof amid the strife.

Vain are the *Vedas* chanted every day,
 Vain are your offerings, vain your generous dole,
 Futile your penance, uselessly you pray,
 Unless God dwells, Himself, within your soul.

Give me this boon, and only this I crave ;
 I dare not be myself Thy minister ;
 But let me be the very lowliest slave,
 To wait upon Thy humblest worshipper.

O, *Kama*, lord of passion, come not near,
 Tempt not my heart by stirrings of desire ;
 Rememberest thou ? Hast thou not any fear
 Of *Ishvar's* all-destroying eye of fire ?

O, let me utter forth my *Krishna's* praise
 Better than tongue can tell or mind can frame ;
 Let me express throughout my rapturous days
 The sweetness of Thy ever-holy Name.

R. N. AINGAR.

Mrs. J. D. WESTBROOK.

THE GITA AND THE NEW RENAISSANCE

In speaking to you this evening, my thoughts travel to a master-lover of the Ancient Wisdom, who lived almost a century ago. He built up a system of philosophy influenced, in no small measure, by the thought of the Gita, the philosophy of the Upanishads, and the mighty teaching of the Buddha. The name of this great one was Schopenhauer. Great was he on the plane of thought,—though not always so, perhaps, on the plane of life. He built a system of thought based on the idea of what we call 'Maya.' He uses this word in his great book, "The World as Will and Idea",—a book on which is, largely, built his reputation. And by "Will" he means the Will-to-live. The world, he argues, is a manifestation of the Will-to-live. And the Will-to-live is what the Indian scriptures call "*trishna*". There is a great thirst to multiply ; and so the world comes into existence. This world is *maya* ; whatever comes out of craving (*trishna*) is *maya*. If we are to have *atmagnan*, we must rise above the plane of *maya*, which is the plane of desire. We must conquer craving. Schopenhauer has, I believe, given us one of the profoundest philosophies of *maya*. It was this great German thinker who on one occasion made a significant remark. He said the day was coming when the wisdom of the East would flow back to the West ! He, also, said the influence of Sanskrit literature would penetrate Europe as profoundly as did the Renaissance in the 15th, century.

As centuries ago, Europe was influenced by the Renaissance, so in the coming days Europe, I believe, will be influenced by a New Renaissance,—a new study and appreciation of Hindu culture ; and I believe the Bhagwad Gita to be one of those great books which will influence profoundly the thought and life of Europe and America in the coming days. Did I say : "will influence" ? I know the Gita is influencing, in some measure, even today the thought and life of the West. Many years ago when I was in Europe, a number of Englishmen and English ladies were eager to listen to the message of the Gita. At some meetings, as I read out text after text from the Bhagwad Gita, read out verses in Sanskrit, how profound was the impression made upon some Englishmen and English ladies ! And I remember how on one occasion some at the close of my lecture, came to me and said : "we want to study that blessed language in which you read out texts from the Gita". And they proceeded to ask the name of that language. I said : "Sanskrit". And they said : "We want to study that language, that ancient language which is so melodious !". I believe the Gita is influencing the thought of some in Europe and America even today.

Now the Gita, as you know, has a very high place in Hindu literature. Why ? Why is it regarded as the "milk of the Scriptures." Why is this unique position assigned to the Gita ?

The Gita is associated with the name of Shri Krishna ; and one can easily understand why the Gita is so dear to the Hindu heart. The Hindu

looks up to Shri Krishna as the Lord of Love. The Hindu looks up to him as an *Avatar*, as one who descended from the divine heights of the superman and became a brother of common humanity mingling with the cowherds, loving the little ones, speaking to them, singing to them. The Gita is by the Hindu regarded as the Voice of Shri Krishna. Were the words which we have in the Gita literally spoken by Shri Krishna? There are controversies still as to what constitutes the original Gita. There are critics who hold that the original number of the *slokas* was a much smaller one. Let me not enter into this controversy now. Later on, I shall have occasion to dwell on some aspects of this controversy; later on, I shall have occasion to discuss my personal view as to what constituted the Original Gita. I believe there is such a thing as the evolution of the Gita. But let me not say more on the subject to-night, nor indicate how the original document has grown to its present proportions. All I wish to say at present is that, even from the orthodox point of view, Shri Krishna is not, strictly speaking, the author of the Gita. Shri Krishna is called the Lord,—the *Devata*, of the Gita, but not its writer. Who was its author, then? Shri Krishna is the *Devata* of the Gita, its presiding spirit; and true it is that the Spirit of the Beloved, the spirit of the Lord of Love, broods over the Gita. Every *sloka*, every sentence, every word is melodious with the music of the Master. While, then, it is true that the presiding spirit,—the inspiration,—the Inspirer, of the Gita is Shri Krishna, the author or writer is another, and he is referred to as Vyasa. Vyasa is regarded as the author of the Gita. And here again a question has been raised by those who would like to examine matters from an historical point of view; indeed, it would not do for us to accept mere tradition. We must, as I have said over and over again, learn to place *truth* above *tradition*. The question has been raised by scholars:—who was this Vyasa? It is difficult to believe that one man Vyasa, one individual, could be the author of so many remarkable books. A theory has been started that Vyasa, stands not for an individual but for an office. Vyasa, we are told, indicates not the proper name of a person but of an office held by a number of persons. Indeed, the word "Vyasa" means "arranger", one who arranges, compiler. I do not regard this controversy as of any great significance; for whoever was the compiler,—whether the compiler's proper name was Vyasa or not,—whatever the author's name, he was, certainly, an inspired personality. According to some students of the "Occult Science" he was a Master, an initiated one: and I can understand it; because as you go through the Gita, page after page, you begin to understand that he who wrote the Gita was, surely, a man who had a vision of the mysteries of life, a seer, a Rishi. Whoever, then, was the author, it seems to me one point is clear, that that man was a mystic, a sage, a Rishi. The Gita is dear to me, at once because it is the Voice of Sri Krishna, and because he who was the author of the Gita was a great Rishi.

Yet all this is not enough as an answer to the questions:—why does the Gita occupy a unique position in the culture and life of the Hindus?

And why do I hold that the Gita is destined to influence the thought of the West? It is not enough to say the Gita is associated with the name of Shri Krishna. It is not enough to add the author of the Gita was a sage, a Rishi, a Master. We must know something of the inner contents of the Gita. We must try to know something of the essential message of the Gita, to understand why, through the ages that are gone, the Gita has been the Beloved of the Hindu heart.

An outline of this message I propose to submit some other day. Today there is only time to say that this ancient scripture, the Gita, has a message for the modern man. Some say the Gita emphasises *gnan* (knowledge); some say that *bhakti* (devotion) is its special note, some that *karma* (action) is the special teaching of the Lord. I regard the Gita as a scripture of *SHAKTI*. And *Shakti* is a *synthesis* of all these three,—*gyan*, *karma* and *bhakti*.

"Stand up, O Arjuna!" This is Krishna's repeated exhortation to Arjuna. In you that are young I see a picture of Arjuna. Arjuna was young and keenly intellectual. Arjuna had a questioning mind. To this young man Krishna gives a message of *shakti*:—"Stand up, O Arjuna!" It is the message of activism. Behold! the sun is up! How long will you that are young lie asleep? How long? Wake up! "Stand up, O Arjuna!"

The Gita has fascinated many in many lands; for its message is a message of life. To Arjuna the Lord said:—"Come unto Me, renouncing all *dharma*s!" What a stupendous declaration! "Renounce all *dharma*s!" Yes,—these systems and speculations which separate and divide, which stir up quarrels and strifes,—these are creeds, not Religion. Religion is Life. So Jesus said to his disciples:—"I am come that ye may have life and have it abundantly." The message of religion is a message of Creative Life.

The *shakti* to stand up and act does not come to Arjuna until after what is named '*Vishvadarshana*' in the Gita. What is *Vishvadarshana*? It is the vision of the All, the vision of God in all. And this vision of *shakti*,—this creative vision,—it is further shown in the Gita, is a vision of Life in death! What a vision! We need it piteously to-day. Death, too, is a mask of the Lord. There is no death! Life is the Great Reality. Life is the Great Law. Life,—Creative Life,—flows on! And Religion is life. We have long confounded it with creeds and rites. Creeds are broken reeds. Religion is *shakti*; spirituality is vitality.

Long, long have we worshipped customs and creeds and forms and man-made systems of theology and speculation. Be ye worshippers of Life! God is Life; and ye are sons of Immortality! Let the music of this Message sing in your hearts, and make you strong and pure and bold and fearless in the service of Truth and Love. In this new creative life is the source of New Renaissance for which East and West alike await with eyes of shining expectation.

The Dawn.

NOTES OF A SOUL DIARY.

K. N.

(Reprinted Correctly)

25—4—1931.

I am Amrtham, and Madhuram, and Divyaprakasam- अमृतं, मधुरं and दिव्यप्रकाशं. I am, of Vitality, Sweetness, and Illumination, all compact. And in thus being अमृतं, मधुरं and दिव्यप्रकाशं, I am most helpful to the world. For I am one with all those who have in the past become thus अमृतं-मधुरं-दिव्यप्रकाशं Consciousness: and one with that अमृतधन, मधुरधन, and दिव्यप्रकाशधन, that सत्धन, चित्धन and आनन्दधन, which is the Divine Spirit, the Purushoththama, that forms the ground and support of all the worlds and all the lives and souls therein. This is indubitable knowledge—not merely inference or belief: it is a knowledge like unto the knowledge that I am the same I today as I was yesterday and as I shall be tomorrow.

What a comfort! what a profound satisfaction—a satisfaction as vast as it is profound, as stable as it is intense—to know that my joy is so much power, so much vitality to the whole world of feeling souls and sentient lives wherever they are, and in whatever grade and condition! For the universe is organic and one.

The brave kind spirit, the heart of sympathy, the soul of benediction is not only THE HIGHEST in quality among the forces of the universe but also THE MIGHTIEST and THE MOST PREVAILING in magnitude. This being known, and thoroughly verified in experience, there is no more perturbation or doubt or hesitation; i.e. no more doubt in thought, perturbation in feeling, or hesitation in act. There is resolute kindness, calm, deliberate, unbroken gentleness of benediction. This calmness and gentleness produces an immediate quieting effect in crises of all kinds; and with confidence in the Infinite Divine, Eternal Mercy and Blessedness which cannot fail, all will be well: aye, all is well. For I am POSITIVE JOY, POSITIVE VITALITY, POSITIVE LOVE. And these conquer negative conditions in the same simple inevitable manner in which Light, entering, simply filleth up the place of darkness or twilight and swalloweth it all up in its own brightness, which alone then remaineth:

26—4—1931,

Holiness implies not only goodness and love, not only benediction and communicable joy, but also a magnetic vitality, a healing power, a wholesome physical emanation that cleanseth and vitalizeth, and penetrating inside, harmonizeth and calmeth. Physical and mental pass into

each other, and the borderland that separateth these two areas of experience is of the thinnest and most impalpable. They are but aspects of one life.

* * * *

30—4—1931.

It is not enough merely to be a good and righteous man according to the ways of the world. It is not enough to be truthful and kind, and honest and self-sacrificing, and scrupulously, meticulously, exact in the discharge of all duties, great and small and the performance, to the last detail, of all tasks laid upon one by Dharma. What more, then, is necessary to attain Rapture? What further condition hath to be fulfilled before the soul could pass into the condition of Blessedness? It is necessary to win God, and win God quite over, and thereafter to live in Him and abide in Him until the chiththa (चित्त) is flooded, in and out, and through all its length and breadth and depth, with the waves of His Divine Harmony and Affection, His Divine Charity and Benediction, and all reactions of mind and heart alien to these are rendered impossible. And then gradually the light of rapture grows and grows; and body and mind and heart and soul, without losing their powers and faculties, aye with vastly added accessions of power and exaltations of energy, become thoroughly attuned, and emit not any anything but music, the music of joy and love, bliss and benediction—ever. The tragedies of life evoke magnificent melodies which quench them with the might and superiority of their own healing and uplifting influence. The world's recognition is no longer necessary, nor even the recognition of the beloved ones who are the immediate subjects of blessing and uplift in the circumstances and opportunities of daily life. Such help and encouragement in the shape of outward recognition was necessary before when the soul had not yet become sufficiently breathed and trained in inward strength and endurance, but now its gracious exercise of its own beneficent vitality is sufficient happiness, and no further recompense is asked for: though, if such satisfactions should come, as indeed they frequently do, they would be additional coruscations of the light of, rapturous content. There be souls indeed and these are of a divine order—who are incapable of sorrow because there is no condition of pain which they cannot alleviate, with their magnificent and endless and inexhaustible resources of vitality and illumination and love and joy; they have such command of amrtham (अमृतं) and prakasam (प्रकाशं), thejas and ojas, that they are ever serene and victorious; as the sun is serene and victorious that finds in the evening clouds but an excuse and opportunity for a milder, tenderer glory than usual, and a richer display of beauty and color. The Brahmic light is eternal, mild, persistent, penetrative, and never consumeth but ever healeth and cleanseth; and with soft, gentle, genial action extended

through cycle after cycle continuously, and with consistent sympathy and love, openeth in full the petals of the infolded flower of the Spirit.

The soul is original, positive, creative, and full of meaningful eternal worth. But the body, be it physical or psychical (स्थूल or सूक्ष्म) *indriyaic* or manasic, is secondary, derived, passive, plastic, and changeable, i. e., phenomenal. It hath no meaning of its own, and its worth is only in so far as it hath been made worthy by the soul's acceptance of it and use of it. Karma is the constraint that the old and the past exercises upon the present. But then to him that knows, the past is past and dead, and can never prevail over the present and the living. The present contains all the energy and all the power and all the vitality and all the force that there is, and only as much of the past as it selects and chooses, as it uses and calls up, for its present purposes of joy and love, of help and benediction, shall be animated and made to do its work. The rest shall lie in the limbo of quietness and rest even as Rama's weapons given to him by Viswamitra were allowed to lie somewhere in the sky regions until they should be summoned for use and service.

Even the coarsest animal functions such as digestion and circulation depend ultimately upon the soul, that is, the will, the will-to-live. So that when the soul is deeply satisfied and rapt in the superior bliss of union with the Lord, the sub-conscious will, not being hustled and harassed, and embarrassed and ordered about, by the conscious mind, in all sorts of perverse and inconsistent ways, is able to do its assigned work of looking after the organic functions with unhindered energy and ordered efficiency. And in a few months all poisons are cast off from the system, and all moodinesses and morosenesses, all evil *vasanas*, disappear from the organic memory or *chittha*. (चित्त).

Thus the conditions of a habitual and confirmed clarity of vision, sweetness of temper, and a serene blessedness of soul, are provided by the very animal functions which before were considered as so inimical to soul-progress. The body (स्थूल and सूक्ष्म) becomes purified in its *dhatu's* or ultimate elements. The very cells now know their work and normal consummation. And *jivan-mukti* (जीवन्मुक्ति) is assured by the entire forces of the universe, including the gamut of *thatvas* (तत्त्व's), the "matter" of the several planes and *kosas*. And the bright and blessed Spirit of the Enlightened One moveth nimbly, joyously, and auspiciously from plane to plane and is ever at peace with its own divine self and all other selves,—Baddhatmas, Bhakthatmas, Mukthatmas, Nityatmas and the Paramatma.

Every one of its free and benevolent volitions becomes impressed upon its own intimate शुद्धसत्त्व body, and these *Suddhasatva* impressions

send down, by the divine power of the divine *prakrti* appropriate vibrations to the *kosa*-matter from the *ananda-kosa* downwards, and fulfil and effectuate themselves.

A firm handling of moods, a courageous killing out of vague fears and gloomy forebodings, a deliberate turning of the mind to love and affectionateness and cheer, and a sane frank enjoyment of present life rooted in purity and innocence—these constitute right conduct of life on the inner or mental side. There is nothing which is denied to the Loving Soul, the Gracious Heart, the Determinately Joyous Spirit: that is, in other words, to Rama-dhyana.

It is not enough to conquer vice and the grosser passions and indulgences, the coarser sins and cruelties. It is necessary that melancholy should be got under feet, that despondency should be steadily fought inch by inch and given no quarter whatever; that fear be laid once and for all. This can be done only by Rama Dhyana.—(सच्चिदानन्दरूपोऽहं and आत्मा-रामोऽहं). The habit of exalted cheer, nay of rapture of soul, should be acquired thoroughly by *Atmabhyasa* or *Brahmabhyasa*.

1—5—1931

The Divine Rama by offering himself as food for my joy increaseth my capacity for joy, that is, my capacity to enjoy Him. And as He is Himself endless and inexhaustible, and full of सर्वशक्ति, my capacity to enjoy Him is bound to grow more and more, and unlimitedly. As time hath no end, even so, hath joy and satisfaction, delight and sweetness, no end. As for variety, variety in our sense shall not be needed. The sense-bound intellect craveth variety. But *Amirta*, the grand vital intuition, does not. But if it should be needed, the Universe, the ever-new Universe, with the ever fresh configurations thereof, is there ever-available for enjoyment and possession *in love*: for enjoyment and possession without the labour, the travail, the burden of care in the maintaining. For it is maintained by its own souls to whom my store of vital Bliss and Illumination which is exhaustless is ever helpful:—helpful to vivify to cleanse up, to exalt and harmonize, to lighten up and beatify. So my bliss is Benediction to *them*—as the freshness and fragrance and vitality of the *lotus* is self-enjoyment into the *lotus*, and beauty to the beholder. And a thing of beauty is a joy for ever. So am I ever more a Bliss into myself and a Beauty and a Benediction to the world; even as *Sree Rama* was, is, and shall be for ever and for ever. I am पुण्यस्वरूप the very form and figure, the very substance of "Good"—good unto self and good unto all selves. I am Love: my presence is पुण्यसन्निधि calming to the passionate and grief-laden, cheering to the sad, comforting to the afflicted, brightening and beatifying to the already loving and good. I make the joyous more

joyous, the gracious more gracious. As all these take place in the realm of the spirit, and by the medium of the Pure Will or *गुरुसत्त्व*, nothing in all the worlds *can* intercept or weaken it, even if anything or any entity would. But then this *would* is an obvious impossibility. For who would resist Joy and Love and Health when such Joy and Love and Health would gladly communicate itself and have gracious participation?

REVIEWS

We have the pleasure of publishing in this number a neat rendering in English verse, of selected portions of "Mukundamala" a justly famed Sanskrit hymn sung by one whose devotion has given him a place in the hagiology of Vaishnavite Saints.

The hymn is a rapturous outpouring of the human heart in surrender and faith, and in the contemplation of the difficulties of life outside the intimate presence of God and of the joy and glory of a dedicated life lived in his presence. The alliterative beauty and music of the original and the antithesis in ideas and phrases with which it abounds are hard to reproduce in a foreign language so dissimilar to Sanskrit. But the authors have made a serious and, as far as it goes, a successful attempt to bring out in English verse, the devotional fervour of the original. The verses translated are fairly representative of the different types of ideas found in the original poem and though perhaps some more verses expressive of the joy of surrender would have been in place, the translators have taken care to bring in many of the finer verses from the original. It is a welcome feature that the translators have rightly taken the necessary liberty with the words and the ideas which will enable them to bring out their spirit with appropriate charm in English verse.

Mr. R. N. Aingar and Mrs. J. D. Westbrook have earned the thanks of the English reading public for the access which they have given to this unique and popular hymn.

K. V. S.

What is Swaraj? Akbar Asram Tract No. 10 July 1931.

This little brochure contains stimulating ideas on the conception of Swaraj. True to the traditions of the Ashram it attempts at a synthetic conception of Swaraj according to the three religions of the land. It has however to be said that the discussion shifts from Swaraj as the mystic ideal of the Upanishads to the conception of Swaraj as a political institution. The article on International Fellowship contains an interesting extract from Keshav Chandar Sen.

K. V. S.

The Five Laws of Library Science.—By Mr. Ranganadhan. Published by the Madras Library Association. Price Rs. five :—

In a country where Libraries 'in the real sense of the term' are yet to come into existence, a book on the laws of Library Science is liable to be thought as premature. Any such impression, however, will be speedily dispelled by a perusal of the contents of the book, which is largely devoted to an elucidation of the main principles of Library organisation and management and the unlimited possibilities of Library expansion in this country.

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- iii. Every book should be helped to find its reader.
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Mr. Ranganadhan Aiyar has brought to bear in the treatment of the subject not merely the result of his own personal experience as Librarian of the University Library but also his wide knowledge of the actual working of the Library movement in those countries of the West, where it is functioning as a great scheme of adult education. The book itself may be said to be a propagandist book in this sense, that it is intended to further the objects of the Library Association. There can be no doubt it will achieve this object to a considerable extent. The Library Association has under the leadership of Mr. K. V. Krishnaswami Iyer and Mr. S. R. Ranganathan, done in a few years a volume of work which not many other associations have accomplished. It fills a wide and real gap in the public life of the country. This book which is the second of a series in which more are to follow, ought to find a place in all institutions either possessing libraries or desirous of possessing one. The appalling ignorance of the rural masses and the dead weight of intellectual inertia that impedes the progress of this country can be lifted only by providing some widespread and effective system of library service.

The index is exhaustive. The printing and get up by the Madras Law Journal Press add attraction to the publication.

K. V. S.

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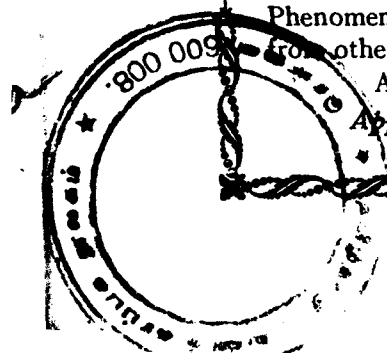


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THE Bharata Dharma

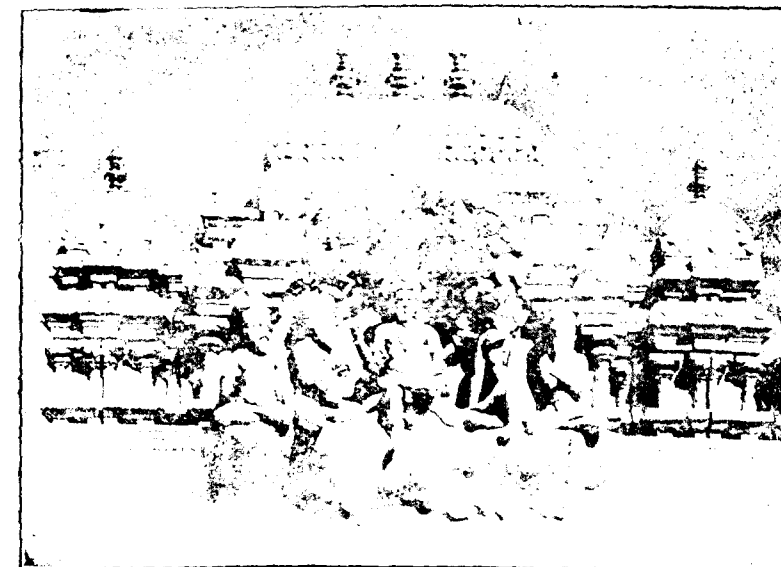
Magazine of Liberal Hinduism

Joint Editors: Mr. S. Raja Ram
Mr. K. V. Sesha Ayyangar

Vol. IX

SEPTEMBER, 1961

[No. 6]



On the front page of THE TEMPLE OF LIGHT, Vol. 1

चित्रं वदतगमूले वृद्धा दिश्या गुह्युवा ।
गुह्युवा मोने व्याख्याने शिष्यास्तु छिन्नमंशयाः ॥

At the center under the Banyan tree, there is the Teacher, a youth, the disciples, and the teachings. The disciples' doubts are dispelled.

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THE Bharata Dharma

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VOL. IX

SEPTEMBER, 1931

No. 6

THE GOD GANESA.

जेतुं यस्मिपुरं हरेण हरिणाव्यजादलिं वधता
स्रष्टुं वारिभवोद्भवेन भुवनं शेषेण धर्तुं धराम् ।
पार्वत्या महिषासुर प्रमथने सिद्धाधिपैः सिद्धये
ध्यातः पञ्चशरेण विश्वजितये पायात्स नागाननः ॥

The Hindus worship many a god. Ganesa is one of the chief among them. His worship precedes every other, at every religious ceremony. In modern days the worship has degenerated a good deal. The external ceremony is all that now remains and that in a very crippled form. It is but seldom that the real truths underlying the ritual are understood and explained. It is therefore worth while to discuss the nature of the god, and his place in the evolution of the human race.

The god is represented as having the form of a man, with the head of an elephant. To an outside observer this appears to be a very ridiculous conception of a god; and the Hindus are branded as rank fetish worshippers, and the most ignorant class of semi-civilized savages.

A little consideration will however show that the physical appearance of Ganesa is merely a representation—a deliberate one—and nothing more. The most incongruous elements have been jumbled together, with the object of telling the student that he should not rest satisfied with the form, that he should at once see that there is a meaning behind, and this he should try to understand.

The elephant's head on the body of a man is the chief mark which distinguishes the god Ganeśa from all other gods, and this discloses the nature of the god. Ganeśa is the power of thought in action—the powers of the head and the hand together. The power which thinks out the best means of acquiring any desirable object, and then at once carries out the conception, and works it up to success, is named Ganeśa. The business of the world is largely carried on by the head conceiving and the hand carrying out. If either of these powers were missing, where would the world be, as we see it now? The possession of this power is the *sine qua non* of success in all human affairs. The head would be useless without the hand to carry out its behest, and *vice versa*. A man may have the best intentions and the finest intellect; yet if he has not the pluck to put them into action he is but a useless dreamer. If, on the other hand, he has the power to do but not the intellect to direct, he may possibly succeed in making some mischief, but can put his power to no good uses. It is therefore of the highest advantage to humanity, both collectively and individually that the powers of conception and execution—represented by the head and the hand respectively—should both be present. Any one who would succeed in life should try to evoke this dual power in himself. In the world both these powers are seen working in one place in the elephant only. His proboscis, called in sanskrit *hasta* (hand) is a part of his head. Hence the elephant's head has been placed on the human body. The elephant's head represents the powers of conception and execution acting in unison, and this union, in Ganeśa is represented as guiding the human being and leading him up to success.

Desire and grasp, conceive and execute—these are the chief characteristics of this power. The appropriate name which suggests these characteristics is *gajanana*—the elephant headed.

Another name which suggests another important characteristic of this power is *lambodara*, meaning one who has a large stomach. Technically it means one who digests everything. The power thus shows itself to be one that desires, takes and utilizes anything to the best advantage.

Another characteristic of this power is shown by the allegory that the power of this power is the rat. Is there any place in anybody's house, where the rat may not go without his knowing it, or for all that he may do to keep him out? The rat has been given as a vehicle to this god, simply to show that his conceptions are the boldest and the most far-reaching and his executions the most heroic. Nothing checks him. Wherever the object of desire may be, this power will reach it, grasp it and digest it.

The four hands represent the four quarters of the globe, and this shows Ganeśa to be a power which from its place will extend its operations all over the world.

The eight female attendants are the eight well-known *siddhis*, *anima-* They are always the handmaidens of the divine power

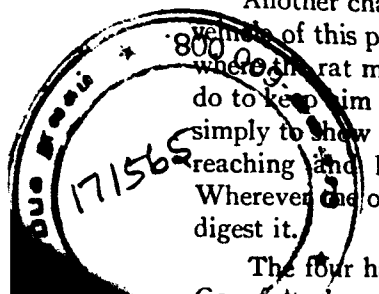
of bold conception, and undaunted immediate execution. The lotus posture signifies the firmness of an unshakeable resolution to succeed.

This then we see is the power of *Ganeśa*—the boldest conception, the most unflinching resolution, the most undaunted execution, the surest success, and the world-wide scope.

All these qualities are the elements of success in life—physical, intellectual, spiritual. The god *Ganeśa* may therefore briefly be called the *god of success* in life.

Does, such a god actually exist? This opens up a wider question. Does any god exist? Are the *devas* a fiction or a reality? There are many ways of looking at the question. But the most important problem to decide first is, Are there any worlds in this universe other than that which the ordinary man sees? What is this world which the ordinary man sees? Every man can take his stand on the undeniable idea of the 'I am'. This no one ever thinks of denying and no proof is required to make it intelligible to anybody. Now it is the 'I am' which becomes through the five senses, conscious of a world without. He becomes conscious of the 'I am' changing into various appearances, putting on as it were various garbs, and he infers that this is due to a world without.

According to Indian philosophy the gross—the *Mahabhautic* world is made up of five states of matter—the *prithivi*, the *apas*, the *tejas*, the *Vayu* and the *Akasa*. Each of these as ordinary observation shows is a compound of five kinds of minima grouped together in various numerical proportions—the minima of sound, touch, vision, taste and odour. These are the five *tanmatras* of Sankya Yoga philosophy. As the gross atoms appear from these minima, the *tanmatric* state of the matter is evidently separate from them and exists independently of them as their cause. Then there evidently exists the force which groups these minima in various forms and gives also the various forms to the innumerable groups of gross atoms. These are the powers of action known as the *Karmendriyas* in the Sankya philosophy. *Vak* gives circular motion—the sound vibration. *Pani* gives spherical motion, the *Vayu* vibration. *Pad* gives the quadrangular—the *prithivi* vibration. *Vayu* gives the semicircular motion—the *apas* vibration. *Upastha* gives the triangular motion—the *Agni* vibration. The commingling of all these motions in various proportions gives birth to the *tanmatric* and thence to the gross forms. This evidently presupposes the existence of another force, which commingles these forces in various proportions. That other force is named the idea—the *manas* of Sankya. The powers of *manas* are described as *Sankalpa*, putting together, and *Vikalpa*, putting asunder. Out of the *tanmatric* material it makes forms, and destroys them on the pattern of its own conceptions—the *ideas*. And the ever new forms it makes are carried to it by the five "*Jnanendriyas*" the powers of sensation that it may see and judge them with a view to future changes. Thus in order that the gross world should exist, it is necessary that the



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Tanmatras, the *Karmendriyas*, the *Jnnendriyas* and the *Manas* should exist. These in fact are the objective, instrumental and subjective appearances of the subtle *Tatvas*. The instrumental modification is variously known as *Karma* or desire principle. The *manas* is the power of intellect. These three—the subjective, objective, and instrumental modifications are all manifestations of the *Ahankara* the principle of individuality, the “I am” pure, and then above it we have the world of pure Being, *Satva*.

This brief statement of the line or thought to be followed is principally meant for those who may not have studied theosophical books up to this time. Theosophical students are of course convinced, and any other student who may dispassionately follow the lines of study suggested, will certainly be convinced very soon of the fact that the “I am” is surrounded by many worlds, that the Universe is not a barren heath but every point is full of divine life and that the emotions and intellect of man are quite independent of the gross world; that man lives first in the world of intellect, then in the astral world and last of all a very short time comparatively, in a physical garb.

Now in considering the nature of gods we are principally concerned with the relatively subjective world of the emotion and the intellect—the astral or *tanmatric* and mental or *manasic*. Just as the physical world is full of physical bodies these subjective worlds are full of astral and mental *bodies* or forms. Some of these forms represent the forms of the Devas as gods. They are constantly influencing our lives through the astral and intellectual portions of our body. They have all an individual *tatvic* appearance and each appearance has the capability by the very nature of its existence, of influencing the physical world through its astral and mental counterparts.

Every power that man puts forth is mental and astral in its origin, as everybody now knows, or at least can know, by very little study; and as the students of “Nature’s Finer Forces” know, every power is the appearance of the five *tatvas* in various proportions. Which is the same thing as to say that all the powers that man shows forth are individual existences of the astral and mental worlds. As the sun is the source of heat and light and all physical life, so there is an individualized power in the astral and mental worlds from which rays proceed to every human being, evoking in him the powers of sensation and action in innumerable degrees, as also the powers of thought, intellection, conception, judgment, contemplation, imagination etc. To a thoughtful student of the Upanishads this statement will appear to be a truism. A student of Theosophy will never think of denying it. But any other man must turn to the study of either of these with an earnest desire to see the truth. Then he will see that very power that shows itself in man comes from the astral and mental worlds and that in the astral and mental worlds these powers exist as individualized *tatvic* appearances appropriate to those worlds. To him who sees, the whole world is full of Gods—divine appearances of the powers of the Logos, clothed in the *tavic* garbs of the astral and mental worlds. And such a God is *Ganesa*.

A full discussion of the subject from all points of view is not possible in a single paper. But a few words may be added on the worship of this deity. As already remarked, he is worshipped at the beginning of every religious ceremony. The object is not difficult to see. It is to evoke in the sacrificer the power of achieving success in life—the power of clear conception, immediate execution and unflinching resolution—by devotion. Devotion is that state in which the mind and astral body of the sacrificer are placed in a state of *tatvic* receptivity by the power of will, or by the effect of a *mantra* or the power of music or by contemplation of the qualities of the deity worshipped, or by a recitation of stories illustrating the working of those powers. To a beginner, mere physical symbols are of great help. To a more advanced student the symbols are explained. A more great student may do away entirely with physical symbols and their explanations. To him a study of the names of the deity, and an intelligent recitation of hymns will serve the purpose of putting him *en rapport* with the deity. And while thus gradually are evoked in the sacrificer the highest powers, which render him more and more of a God in human shape, he is led on to see ultimately Him whose manifestations all the deities are, and in whom ultimately, every one must seek for eternal rest. Surely the best way of reaching HIM is by an intelligent and detailed enquiry of *how* HIS divine work goes on, rather than by an unthinking and blind assertion that HE is Omnipotent, and Omnipresent.

With acknowledgments to The Theosophist (1905) October.

RAMAPRASAD.

SOME ASPECTS OF A GREAT EXPIATORY MANTRA.

K. V. SESA AYYANGAR, B.A., B.L.

In certain communities of Southern India there is a traditional practice to recite a number of times on the Sravanam day¹ the Mantra, कामांस्कार्पयन्मनु रकार्पयन्मनमः (what has been done) has been done through passion or through anger. I make obeisance to Thee. The number of repetitions is either 108 or 1008 depending upon local or sectarian usage. Though the recitation is supposed to be an expiation for the omission to perform the ceremonies ordained for the termination of Vedic chants and studies, it has obviously a larger import. It is gone through even by those who have not studied or chanted the Vedas in the year of recitation or even at any period of their life. The Mantra is also recited once as part of the daily worship in the *Sandhya Vandana*.

As most of us have to steer our daily course through 'a deluge of dark passions and destructive sins,' as our moral resistance collapses many a time before the onslaught of temptations, it may be interesting to enquire into some aspects of this formula and its relationship to the principles of repentance and forgiveness. Can we reconcile it with the belief in moral responsibility? How is it related to the problem of evil? What are the spiritual implications of the Mantra? What positive contribution can it make to spiritual growth?

To students of the Bhagavad Gita the Mantra brings constantly before the mind the familiar passage in which Sri Krshna answers the question of Arjuna.

"Yet tell me, Teacher, ! by what force doth man,
Go to his ill,² unwilling, as if one,
Pushed him that evil path?

And Sri Krshna answers :

Kama it is! Passion it is! Born of the Darkness
Which pusheth him. Mighty of appetite,
Sinful and strong is this!—Man's enemy.

The spirit indeed is willing, but the flesh is weak, and every transgression is the result of excessive pressure of evil upon an unwilling and resisting soul whose will is not strong enough to control the frail flesh. Of the power and the hidden resources of these dark forces with which man has to contend we learn more when we are told that

The wise fall, caught in it, the unresting foe
It is of wisdom wearing countless forms
Fair but deccitful, subtle as a flame.
Sense, mind and reason——
Are booty for it; in its play with these
It maddens man, beguiling, blinding him.

With such resources and such operation it is not a surprise to read of the rapid descent in the spiritual scale of one yielding to temptation, who does not put on the brake in time.

"From attraction grows desire.
Desire flames to fierce passion, passion breeds
Recklessness; then the memory all betrayed.
Lets noble purpose go and saps the mind.
Till purpose, mind and man are all undone.

Thus the wages of sin is death in the East no less than in the west. Nor should it be a wonder if those who are able even while in this body to withstand the surging onrush of anger and desire are on the happy path

* 1. The fullmoon day in July or August.

2. Literally, sin.

of Yoga, and that the Joy and Peace of the Lord comes unto those who pass their days free from lust and wrath.

The necessary implication of the Mantra is that deviations from the path of Dharma are due to the pressure of the forces of repulsion and attraction illustrated by lust and wrath. It is assumed that but for their impact the straight course would have been pursued. It is assumed that the inner self which is pure and good forms its resolutions on the right lines, that the rights and wrongs of a position are discernible by the individual and that they have been discerned. The desire of every one to do the right and the recognition by him that it is his duty to strive to do the right is also implied. In these circumstances failure is interpreted as part of the day's adventure and signifying no more than that the forces of evil have gained a temporary victory against the striving soul, owing to some weakness either in the perception of the duty, in the earnestness of the resolution, or in the resistance of the will. Or perhaps the forces making for aberration have been unexpectedly strong for the time being.

(To be continued.)

ARJUNA,—A SYMBOL OF YOUNG INDIA

SADHU T. L. VASWANI.

The Bhagawad Gita is to me an endless study; the Song of the Blessed One is a ceaseless inspiration. These 20 years and more I have meditated upon it, again and again. These 20 years and more;—and yet I feel the treasure of this Ancient Scripture is inexhaustible. To me the Gita is a Holy Scripture, as to me Hindusthan is a Holy Land, in spite of our weakness and prostration and subjection through centuries. This ancient land of Shri Krishna,—this Krishna-Bhoomi is to me a *Punya-bhoomi*. And the Bhagawad Gita is to me more than my words can ever tell.

Yet speaking to you, young men! I desire to eliminate, as far as possible, my personal sentiment and take an objective view of the Gita. I desire to speak to you of the Gita as a human document. I wish to take note of the difficulties of the young, their questioning spirit, their many doubts. Indeed, I am not sorry that several young men in India to-day have their doubts concerning the Bhagawad Gita. Arjuna, too, had his doubts about the teaching of the Gita: and Shri Krishna did not snub him. Shri Krishna encouraged the questioning spirit of Arjuna. And I desire that you who listen to my talks night after night, I desire that you may take in my words in a critical, questioning spirit; I do not want that you should accept what I say on trust and authority. I want you to

examine and then accept the things which may appeal to the nobler impulses and the spirit of reason within you.

Last night I was considering with you certain aspects of Arjuna the Hero. India needs heroes, heroic men, heroic women—sons and daughters of *shakti*, who would stand up for truth and righteousness, nor think of popularity or social applause. To night let me invite your attention to another aspect of the character of Arjuna,—his questioning spirit.

It is true Arjuna was a *bhakta* of the Lord; he was a disciple of Shri Krishna; but not on this account did Arjuna give up his questioning spirit. To question is, also, spiritual. Often we are told that spirituality is obedience. Let me tell you that spirituality is conquest of doubts,—conquest of defects of will,—conquest of disorders of affection. Spirituality is a conquest; I am trying to interpret this ancient scripture in the light of the philosophy of *shakti*. And India's urgent need, to-day, is *shakti*, more *shakti*,—vitality, more vitality. Therefore, I say, spirituality is a conquest. If doubts come to you concerning Shri Krishna, let them; to doubt is, also, to touch the Temple of Truth. No man who passively receives an idea can really be spiritual. Spirituality is a conquest. And so Arjuna has his doubts concerning the teaching of the Gita,—the teaching of Shri Krishna.

Note one thing in this connection. You find that the method of the Gita is the method of dialogue. Shri Krishna does not come and give a long lecture to Arjuna. This modern lecture-method has its value but is unsatisfactory; often the lecturer is active, but they who listen are passive. India and Greece were cradles of culture in the long ago. And in ancient India, as in ancient Greece, the sage's method of teaching was the method of dialogue. This method of dialogue, is essentially, a method of questions and answers. It was the method followed by Socrates when he taught young men in Athens. Socrates would go out and call the young to himself, and he would take them to some temple-corner. There through questions and answers, mind would act on mind and Socrates the sage would impart his teaching. The method of dialogue stimulates thinking. How stimulating, for instance, are the books embodying the Socratic teaching and named 'Plato's Dialogues'! Shri Krishna follows this method of dialogue. He gives the teaching; and Arjuna sets forth his doubts. He puts questions. Krishna is not impatient of them. Krishna teaches Arjuna by easy stages. Krishna's method of teaching is a method of questions and answers: may I call it the method of *Prashnotara*? And this I regard as a very effective method.

Arjuna is a symbol, to my mind, of Young India. I see Arjuna in you. Why?

(1) Young men in India have a number of questions to ask; Arjuna-like they have a questioning spirit. (2) But note, next another characteristic of Arjuna, which you that are young share with him. Arjuna is emotional. Arjuna, you find, has not at any rate, in the opening chapter of the Gita, built up a strong will-power. Arjuna has *bhakti*, has beautiful

emotions, has patriotism, has scholarship; but when the time for action comes Arjuna drops down his weapons. And is this not true of many young men? Here you are young men!,—in this beautiful little spot; here under the influence of beautiful emotions, you say to yourselves:—'oh! we are going to do something.' You go home, you forget everything! When a man is swayed by mere emotion, he becomes weak. Emotionalism is a form of weakness. Shri Krishna wants Arjuna to be rational and dynamic, and not merely emotional. Shri Krishna easily sees that the weak point in Arjuna's character is,—emotionalism. You know the first chapter in the Gita is named 'Arjuna Vishad Yoga',—'Arjuna's Despondency'. Seeing before him the armies, the heart within him fails; he cannot make up his mind to act. And India's malady has been this:—her lack of *shakti*. We talk much; many meetings, many conferences, many paper-resolutions; but when the time for action comes the result is,—zero! I wish every young man in India to study the Gita and understand its fundamental message, because I believe that in the Gita you are told how to overcome this malady of weak will. India, today, suffers from weak-will. India has scholarship, India has intellectual endowments, but India is weak in will-power. So it was with Arjuna in the long ago.

And we shall find, as we proceed in our studies in the Gita, how Shri Krishna builds up in Arjuna a strong will-power. Here is one function of the true teacher. What a difference between the average conception of a guru and that of ancient India! To-day we call him a guru who is an instructor,—who in school or college gives information; and, certainly, it is good to know what is happening in the modern world; but information is not enough. A guru according to the ancient conception, is more than an instructor. A guru is a purifier. A guru is he out of whom goes a holy influence; a guru is one who brings the pupils in a pure atmosphere. How many of the teachers of today can be said to be purifiers? Several of the teachers of today are scholars, are instructors, but of how many of them may it be said that they move in a purifying atmosphere? Of how many of the teachers in modern schools and colleges can it be said that they have kept true to the ideal of *brahmacharya*? Note, also, that the guru was a builder of the pupil's personality. The ancient Ashramas had gurus of the true type. And I shall indicate to you later how Shri Krishna builds up in Arjuna a new will-power. Shri Krishna opens a new centre of consciousness in Arjuna,—a new *chakra*. And Arjuna wakes up,—a new man, and therefore a strong man. A new man, and therefore a *shakti*-man: a new man and, therefore a man who has the courage to stand up and fight as a soldier of the Eternal,—as a servant of Truth and Love.

From *The Dawn*.

OUR HERO

HANUMAN

The greatest devotee and servant of the Lord

By S. R. R.

मनोजवं मास्तुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥

"Swift as the mind, powerful as the wind, with senses controlled, the best of the intelligent, born of the Wind God, the chief of the Vanara hosts, Shri Rama's messenger—to him I bow my head in salutation."

The above is the well-known (*Stotra*) praise uttered by all Hindu devotees whenever they take up the reading of Ramayana or think of Hanuman. Hanuman comes first to mind even before Shri Rama, his Chief and Lord. An examination of the qualities enumerated will give us a good conception of the virtues that go to adorn this Ideal Servant, clear to think and ready to execute.

He is swift as the mind in enthusiastically carrying out the commands of his master, space and distance failing to come between him and his duty. This qualification reveals also his perfect mastery over his physical body. He is full of rushing energy and power, mighty as the Wind-God. The name Hanuman itself immediately conjures up before our mind's eye his familiar figure in the pose of rushing forward with a hill on his palm—the carrying of the Sanjeevini mountain of medicine from the side of the Himalayas to Lanka where his Lord lay prostrate under the spell of the Brahma-weapon aimed at him by Indrajit, Ravana's son. In the inspiring words of Dr. Besant in 'Shri Ramachandra'—

".....And Hanuman rushed through the air as the wind rushes, and reached Himavat and saw Kailasa and all the marvels of that famous spot, and the mount of medicines flaming in the midst, and Hanuman searched for the four sovereign remedies and found them not, and furious, tore the mountain from its base, and bore it through the air, as a whirlwind carries trees and stones in its outrush. And when he again reached Lanka, the very fragrance of those herbs healed the monkey hosts, and the wounded sat up, and the slain arose, and all Indrajit's work was undone. And Hanuman took the mountain back to its place, and returned to Ramachandra, well content."

Thus Hanuman's unexampled faith enabled him to move the mountain and save his Lord from an embarrassing situation.

Possessing great might, he is also self-controlled and serene, qualities that do not generally go together. The up-rush of energy is always associated with a good deal of disturbance of the balance, the characteristic of a controlled nature is to keep the balance amidst disturbing conditions. It

is by perfect control of his mind that he was able to leap the ocean. When summoned by Jambavan to do so, he changed his form to a huge size fit for soaring the sky and for cleaving the ocean and then concentrating his mind he mentally went to Lanka.

स वेगवान्वेगसमाहितात्मा हरिप्रवीरः परवीरहन्ता ।

मनस्समाधाय महानुभावो जगामलङ्कां मनसा मनस्वी ॥ (सुन्दर—67)

Hanuman was a great scholar, a past master in *Vyakarna* (grammatical science). He was the cleverest of counsellors. This is another rare combination—exemplary devotion and extraordinary intellect. He inherited the great qualities of his father, the Wind-God and was easily the Leader of the Vanara hosts. More than all was his trust-worthiness, the fruit of intense and selfless devotion.

If we truly admire the great, we must try to imitate their virtues in however humble a degree in the little incidents of our daily life. Let us remember and cultivate the five outstanding virtues disclosed in the above *Shloka viz.*, Speed, Power or Valour, Self-control, Keen Intelligence (understanding), and High Devotion (Trust-worthiness).

Let us next see how Hanuman was esteemed by his colleagues, superiors and friends and what other qualities shone out of him in the devoted and enthusiastic discharge of his duties under overwhelming conditions.

His King Sugriva approaching him in connection with the quest for Sita said :

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः

देशकालानुवृत्तिः च नयश्च नयपण्डित ॥

"In your expedition, speed and dexterity, you, Oh mighty one! are equal only to your great father, Marut of Great splendour. In you alone reside strength, understanding, valour and action suited to time and circumstance. You are discreet and well versed in policy."

Shri Rama himself considers Hanuman as being

"the accomplisher of the object determined upon."

Jambavan addressed him as, "Oh hero of the Vanara hosts! the expert in all sciences (*Shastras*)."
वीर वानरकांस्य सर्वशास्त्र विशारद.

When Hanuman returned joyously from Lanka with the welcome news of Sita's safety, Shri Rama said :—

कृतं हनुमता कार्यं सुमहद्भुवि दुर्लभम् ।

मनसापि यदन्येन नशक्यं धरणीतले ॥ (युद्ध—1)

भृत्यकार्यं हनुमता सुग्रीवस्य कृतं महत्

यो हि भृत्ये नियुक्तः सन्भ्राता कर्मणि दुष्करं ।

कुर्यात्तदनुरागेण तमाहुः पुष्पोत्तमम् ॥

इदं तु मम दीनस्य मनोभूयः प्रकर्षति ।
यदिहास्य प्रियाख्यातुर्नकुर्मि सदृशं प्रियम् ॥
एष सर्वस्वभूतस्तु परिर्व्वक्तो हनूमतः ।
मया कालमिमं प्राप्य दत्तस्तस्य महात्मनः ॥

“Mighty and wonderful have been the achievements of Hanuman, unattainable by others even in mind. Magnificent has been his discharge of duty—the duty of the true servant. Time has come for me to express my gratitude to this great soul and let my embrace of him be his all (full recompense).” So saying Shri Rama affectionately embraced Hanuman who had returned triumphant from his high endeavour.

SELF-CONFIDENCE. His self-confidence under extra-ordinary conditions of temptations was unique. He expressed himself as follows, when he happened to be in the midst of the sleeping beauties of Ravana's harem in the course of his Great Quest—

कामं दृष्ट्वा मयासर्वा विश्वस्ता रावणस्त्रियः ।
नहि मे मनसः किंचिद्वैकृत्यमुपपद्यते ॥
मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने ।
शुभाशुभास्वस्थ्यासु तन्ममे सुव्यवस्थितम् ॥ (सुन्दर—40-11)

“I have had occasion to look freely at Ravana's mistresses. My mind has not been shaken. Mind is the real cause of the disturbance of emotions. I have fixed it well whatever the conditions—favourable or unfavourable.”

That is true Brahmacharya and should be aimed at by every Brahmachari.

HUMILITY: Humility has been Hanuman's pre-eminent characteristic. Humility grows out of devotion and his devotion was of the supreme kind. It was the last stage in devotional evolution and the highest of the nine varieties mentioned by Prahlada, the foremost of the devotees, Viz., *Atma Nivedana*—Self surrender. Hanuman had so annihilated his personal self that he hardly remembered or called himself as Hanuman. He knew and announced himself always as *Ramaduta* or *Ramadasa*—the messenger or the servant of Shri Rama. In describing himself before Sita in captivity at the Asoka grove, he said:—

मत्तः प्रत्यक्षः कश्चिन्नास्ति सुग्रीवसन्निधौ ॥

“There is no one inferior to or weaker than me in Sugriva's assembly”. Again, “A Vanara am I, Oh auspicious one! the messenger of Shri Rama, the wise.”

वानरोऽहं महाभागे दूतोरामस्य धीमतः ॥

To Ravana seated in his splendid throne amidst pomp and circumstance in his mighty court he said: “Hear thou my words: I am

the servant of Shri Rama, a Vanara come as an ambassador before you.”

In all his tremendous achievements, his only concern was the service of his master and nothing else. His one consciousness was that he was the servant of the Lord and that was his battle cry, the *mantra* he uttered and uttering moved triumphant from success to success.

These were the words always on his lips—

जयत्यतिबलोरामो लक्ष्मणश्च महाबलः
राजाजयति सुग्रीवो राघवेणाभि पालितः
दासोऽहं कौसलेन्द्रस्य रामस्याङ्घ्रिप्रकर्मणः ॥

“Victory to the Mighty Rama! Victory to Lakshmana of great prowess! Victory to King Sugriva protected by Shri Rama! I am the servant of the Lord of Kosala, Sri Rama of unblemished actions.”

Such was the one-pointed, whole-hearted, intense devotion and self-surrender which enabled this mighty hero, to grow ever mightier in his service to the Lord. Even to-day we hear that, wherever Shri Rama's name is sung in praise, there stands Hanuman rapt in devotion with saluting hands.

यत्र यत्र रघुनाथ कीर्तनम्
तत्र तत्र कृतमस्तकात्मलिम्
बाष्पवारि परिपूर्णलोचनम्
मारुति नमत राक्षसान्तकम् ॥

Brahmacharya is the key note of Hanuman's strength and greatness; the power behind his self-control and the fire in his supreme devotion and self-surrender.

EXTRACT, FROM A SOUL-DIARY

(K. N.)

23-7-1931.

(Grief) शोकम् under any circumstances is an unadulterated evil, and must be conquered. It is the worst form of cowardice which nobody ever recognises except as pure evil. Also, (delusion), मोहम् which means, the infatuation that fancies that permanent joy can issue out of impermanent things, the infatuation that imagines that unintelligent things can ever give satisfaction to intelligent beings, is also unmixed evil, and must be purged out from the soul. Firmness, rock-like firmness, hath to be cultivated if sorrow and the liability to sorrow is to be overcome.

Also clearness, open-eyed clearness, strong dry-eyed clearness, is a blessing which is only appreciated with increasing age and the perception of the inevitability of certain of the tragic elements of human life. At the same time, the possibility of creating for each one a new body, a soul-body, a Suddha-Satva body, constructed out of the pure elements of goodness, strength, clearness, and pure resolves, should be recognised, believed in, abided in, and realised. This requires steady effort, an uninterrupted and faithful persistence in *abhyasa* or practice. In brief, Yoga. There is a yoga-sarira; there is a Suddha-Satva body. Verify it. Do not merely argue about it. But, I say, verify it. Dare. Love. Then strength will come, and joy, from the divine depths of the spirit. The constant meditation of, the mental abidance in, God the self effulgent joy-benediction, the all-transmuting, all-winning Love-Bliss is the powerfulest thing in the world: and to it everything else bends; and of it, everything else makes itself the willing minister and servant. This, verify for thyself, not by argument, but by practice. An ounce of success in this practice will help you to continue the practice more than tons and tons of the finest philosophies and *oupanishadic* poems in the world. The divine in thee is real. The *parama guru*, the super-personal ever-blissful God is also real. But an arbitrary God there never is, though there may be arbitrary personalities like you and me, but enormously more powerful, in any number.

The Wise Man, the Enlightened Soul, the Gracious One, the Blissful Heart, the Athmarama—He is the Eswara, and no other. The Guru is the Eswara, not an arbitrary monarch, nor a wilful despot, nor a worker of all sorts of spectacular thaumatargic feasts as might be fancied by the shallow reader of the puranas and the puranic literature of all ages and countries. The soul unpurified by thought and suffering, by Dhyana and by Tapas is unfit to enter upon that path of inquiry and introspection which alone would lead to final truth, to bliss, to Freedom and Enlightenment. To such a soul, the *puranas* form a sort of preliminary training ground, providing discipline in serious analytical thought as well as in the positive, synthetic contemplation of the divine which is the Eternal Reality underlying all phenomenal changes and configurations in the unending time-stream of evolutionary life. Those who have not yet realised the need for *vairagya*, firm and utter self-abnegation, clear self-control, even in the innermost regions of thought and speculation have to be encouraged to love the Ideal through the association of power and influence, of even a mechanical political kind with the higher qualities of love, mercy, self-restraint, peace, and harmony—thereby leading the mind to perceive that the two sets of qualities are not necessarily incompatible with each other and later on even to see that the latter set of qualities form the true foundation and lasting basis of all real power and influence even in this life. When this stage is reached, the aspirant is fit to enter upon *Tatvarichara* and reach, by careful guidance of the Guru and by intimate daily communion with the Blessed Perfected, Enlightened Ones, to the Vision Beatific: The Cosmic Consciousness: the Brahmic Illumination.

24—7—31.

Not only do I *do* good, but also I *am* good. The former is interrupted, spurtive, occasional, waiting upon instrumentality. But the latter is incessant, unbroken, spontaneous, and exhaustless. It is perpetually self-renewing in its energy and resource. In other words, I am divine with the power and unfading freshness of the divine spontaneity, the Sudhasatvam of Vishnu. This is *not faith but fact*: not *belief* but *knowledge*: not *hoping* but *living*, not picturing in the future but gloriously enjoying and blessing in the present: HERE and NOW, in this body.

Where is *pain* located? where doth *sorrow* abide? In consciousness. Where is dissatisfaction? Where is desire's residence? In consciousness. But if the consciousness should be filled with joy already, if it is perpetually pre-occupied by Brahmic Bliss, if it is drowned in a quenchless rapture, then how can pain thrive? How can sorrow live? Wherein can dissatisfaction reside? Wherefrom could even the rudiments of these spring from? Especially to the persistent practiser of the Brahma Abhyasa? The faithful liver of the life of Christ? When everything is floated up in the Bhumananda flood, then doth all pain cease, all un-peace die out.

27-7-31.

This vesture of thought, this mental body of ideas, beliefs, purposes, memories, hopes and fears, that constitute the Sukshma investment to the soul, could be capable of being put on and put off at will. Then alone can Yoga be said to be perfected in the Sadhaka.

योगारूढस्य तस्यैव शमः कारणमुच्यते ।
यद्वा हि नेन्द्रियार्थेषु न कर्मस्वनुसज्जते ।
सर्वसंगल्पसंन्यासी योगारूढस्तदोच्यते ॥

It is only when the soul is swallowed up in a superior joy that the submergence of the ordinary mental self is rendered possible. No violent or forceful suppression will here avail. It would indeed prove to be worse than useless as experience hath shown. Unless, the सुखमात्यन्तिकं यत्तत् बुद्धिप्राप्तमनीन्द्रियम् is tasted, this consummation cannot be reached. To be drowned in Samadhic Bliss, that is, in the joy of the union with the Lord is the only authentic way to conquer the old, the Prakrithic, the fear-sorrow-laden, self.

पशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।
मनस्संयम्य मत्चित्तो युक्तआसीत मत्परः ।
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
शान्तिं निर्वाण परमांस्तस्यामधिगच्छति ॥

This old old self would never permit itself to be effaced from consciousness by any fraudulent or outrageous procedure, such as, opium, cocaine,

or alcohol or crude and rude asceticism. Often its reactions are terrible, and many a tragedy in life could be traced to attempts made in this sense. But to bright clear, enlightened, calm, superior, serene, gracious, *Character* it yields. When such a strong, brave, blessed personage comes across the scene, as Krishna did to Arjuna at an important crisis, and invites it tenderly to abandon its fear and distrust and competitiveness, and enter into love into dis-interestedness, into strong, serene joy, and also backs up such invitation by a reassuring personal touch or embrace or other mark of utter affection, *then* is this old, old cunning, covetous, careful calculating, all-too-prudent self, willing to efface itself, as the father is willing to retire from business and custody of the iron-safe provided the son shows himself both competent enough and affectionate enough to comfort and compose him unto a quiet peace, a subdued harmony of joyous existence, Then is the *santhi*, the restful state obtained, and a deep divine content of the soul. Then, by such Brahma Abhyasa, can the soul, the I, the Aham-consciousness, be slid into and slid out of, the physical and mental body, by a gentle process of focussing or emphasis of volition and attention. This is the Yogic Will. Love, truth, equanimity, cheer, light pure diet, light pure sleep, light pure exercise, bright pure thought, are the accessories and preliminary conditions that make the practice possible and easy. Such is Yoga in method. Such is Yoga in result.

SREE SANKARA AS A BHAKTA.

By S. K. Y.

There is a common belief that the great Sankara is exclusively a Philosopher appealing to the intellect and sometimes he is contrasted with Sree Ramanuja who as the exponent among others of *Bhakti-marga* is supposed to appeal to our emotions. People long to see that ideal combination of "the Intellect of Sankara and the Heart of Ramanuja." This contrast almost takes for granted the absence of emotional appeal in Sankara's works and of intellectual appeal in Ramanuja's works, a statement which has only to be made, to be condemned. Sree Ramanuja is popularly known as Bhashyakara, the illustrious author of Sree Bhashya on the Bramha sutras and it is his *magnum opus*, a monument to his gigantic intellect. Nor is Sankara like the Divine Sankara a Yogin plunged in eternal Samadhi, sitting on the snowclad peaks of the Silver Mountain. The great Acharya who is reputed to be the champion of *jnana-marga* has composed many beautiful *stotras* or devotional hymns for the use of the ordinary run of mankind and has given to the world by this means his deep convictions on *Bhakhti-marga*.

I shall take up for illustrating the above remarks only one of his many *Stotras*, the great *Sivanandalahari* and even in that work I shall confine myself only to a few verses to indicate in broad outlines the views of the Teacher on the path of Devotion.

The following verse defines what true *Bhakti* is

अङ्गोलं निजबीजसन्ततिः अयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लताक्षितिरुहं सिन्धुः सरिद्धलभम्
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयम्
चेतोवृत्तिरूपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते.

"That is *Bhakti* when mind is able to reach the lotus-feet of the Lord and remain there." Being a great poet as well, the Philosopher drives home his meaning by means of similes. "As the fallen fruits of *Ankola* gather together at its foot (such is the common belief) as the needle is attracted to the magnet, the chaste wife to her husband and the river to the sea" so also the mind must give up other objects of attraction and with *Ekagra* (or one pointedness) reach the Lords' lotus-feet. To think of the Lord amidst the multitudinous distractions of the world is no easy thing; but to establish occasional contact will not do. The mind must be trained to *dwell* there. That this is no easy task at all was recognised by Arjuna who said to curb the mind was as difficult as curbing the wind; but as the Lord said we have to train it by constant practice and determination (Gita Ch. VI).

That such a *Bhakti* accomplishes much is expressed in the following verse.

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषावुनिषेचनं पुररिपोर्दिव्याभिषेकायते
किञ्चिद्भक्षितमांसशेषकबलं नव्योपहारयते
भक्तिः किञ्चकरोत्यहो! वनचरो भक्तावतंसायते.

This is the story of the great Saivite saint known as Kannappa Nayanar or the Saint of the Eyes, the famous forest dweller Dheera associated with Kalahasti.

If the path of devotion be supreme how to practise it would be the most natural question. Who can follow the path or who are the *adbikarins*? What are the things necessary or the *samagri*? What place is best suited for it? These questions are answered by the Acharya with a directness and boldness which is startling.

नरत्वं देवत्वं नगवनमृगत्वं मशकता
पशुत्वं कीटत्वं भवतु विहगत्वादि जननम्
सदात्वत्पादाब्जस्मरणपरमानन्दलहरी
विहारासकं चेत् हृदयमिह किं तेन वपुषा?

Let one be born a man, god, mountain, forest, animal, mosquito, cow, worm or bird. If the mind be ever bent on enjoying the supreme bliss resulting from the contemplation of Thy Lotus-feet, what does the body matter?

वदुर्वा गेही वा यतिरपि जटीवा तदितरो
नरो वा यः कश्चिद्भवतु भव किं तेन भवति?
यदीयं हृत्पद्मं भवति भवदधीनं पशुपते
तदीयस्त्वं शंभो भवसि भवभारं च वहसि.

Let one be a Bramhacharin, householder, sanyasin or a vanaprastha. Let him be anything. What does it matter, O Lord? He whose mind is subordinated to you, You became his and bear the burden of his life on Your shoulders.

These two verses indicate that every one including the so-called inanimate objects is entitled to think of God and become His devotee. There is no restriction about *adhikara* except a real desire on the part of the aspirant to reach the Lord.

Should we make fuss about the place of worship, the locality where we get the proper 'atmosphere'? Hear the Acharya.

गुहायां गेहेवा बहिरपि वनेवाऽग्निशिखरे
जले वा वह्नौ वा वसतु वसतेः किं वत फलम्?
सदा यस्यैवान्तःकरणमपि शंभो तवपदे
स्थितं चेद्योगोऽसौ सच परमयोगी सच सुखी.

Let one dwell in a cave or in a house; outside, in a forest or on the top of mountain; in water or in fire. What does abode matter?; If one's mind be concentrated on Your feet that is the real Yoga. Such a person is Yogin and he alone enjoys bliss.

Sometimes people attach too much importance to outside accessories and not to the really essential thing, the proper attitude. Gurudev corrects them as follows.

गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जटमतिः
समर्प्यैकं चेतस्तरसिजं उमानाथ भवते
सुखेनावस्थातुं जन इह नजानाति किमहो.

The fool plunges into deep waters and wanders in lonely forests or ascends huge mountains, all in search of flowers. He does not know, poor fellow, to offer the single lotus of his heart unto You and be happy. What a pity!

One more verse to show the superiority of devotion to other methods of approaching God, especially the dry intellectual method which sets so much of importance by Logic.

घटोवा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः
पटोवा तन्तुर्वा परिहरति किं घोरशमनम्?
वृथा कण्ठक्षोभं भवति तरसा तर्कवचसा
पदांभोजं शंभोर्भज परमसौख्यं व्रज सुधीः.

You indulge in logic chopping and talk of the pitcher, the ball of earth and the atoms, of smoke and mountain, of cloths and thread. [In certain standard forms of syllogisms these terms are often used.] Does it in any way help you? All Logic is only waste of breath. Worship the Lotus feet of the Lord and attain supreme bliss.

Having thus grasped Sankara's ideas on certain fundamentals of Bhakti let us see how he approaches the Lord and appeals to Him for Divine Grace to save him.

(To be continued).

THE RELIGION OF THE NEW AGE

NOTES OF ADDRESSES.—BY SADHU T. L. VASWANI

Addressing a large meeting of men and women in the Das Garden on Sunday, Vaswani commended the idea of open-air worship and felt happy that such a large number of persons had assembled there for worship away from the shouts and clamour of crowds in the city. Proceeding, he pointed out that in every one was a hidden force, an *Atmashakti*. And one of the ways in which it was drawn out was *Seva* or fellowship with the poor. Religion must not be confounded with rites and ceremonies. The great God was not in temples but in Cottages of the poor. Religion was life; and life was enriched through service.

Whither? :—Addressing a meeting in the Guru Sangat Vaswani pointed out that the Happiness they all were seeking was not in pleasure. In this connection he referred to the recent tragedy of Barton, the famous caricaturist, who wandered from pleasure to pleasure, running after women and excitement and at last committed suicide. He tried to escape himself; he found when it was too late that pleasure could not give him that he wanted. "Wake up" Vaswani said, "from the sleep of the senses!"

Woman-Martyr of Persia :—Addressing a meeting of men and women in the Brahmoo Mandir, on Sunday evening, Vaswani narrated the thrilling story of Quratil,—the gifted woman who died a martyr to the cause of woman's emancipation in Persia. She was a true patriot, penetrated with a deep spiritual purpose of life, and the message she passed on to her people was a message also for Young India. She said:—"Why are you asleep? Awake! The sun is shining! Why do you drown yourselves in a sea of materialism? Behold the new Light! Listen to the voice of the new age!"

BHARATA DHARMA

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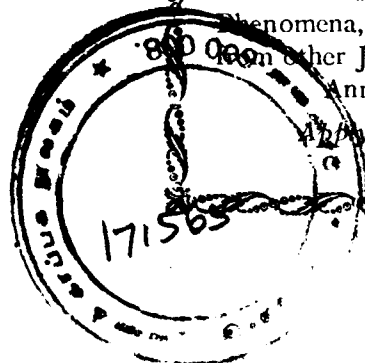


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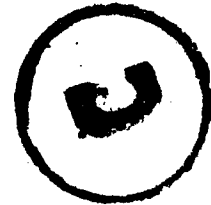


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Mr. K. V. Sesha Ayyangar

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MAY, 1931

No. 2



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

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SHRI KRISHNA AS AMBASSADOR

AT THE COURT OF DHRTARASHTRA

SHRI KRISHNA had declared His resolve to visit the Kurus in order to try to avert the impending war. Yudhishtira at first objected to His going, lest injury should befall Him, but consented on Keshava reminding him that none could stand before him if He arose to slay; He pointed out to Yudhishtira that, as a Kshatriya, he could not continue to subsist on alms, and that while He would strive to make peace, He regarded war as certain.

Then Shri Krishna gently told him that he was all a son of his warrior race should be, but that He had thus spoken because a man would never do rightly who weighed the consequences of his action against his duty. Duty must be done, whatever the apparent result. It was in the month of Karthika that Shri Krishna set out on his momentous mission to Hastinapura.

He approached Hastinapura, and all the sons of Dhrtarashtra, save Duryodhana, went out, with Bhishma, Drona and Kripa to bid him welcome . . . Having done due homage to the King, He went to the house of Vidura. Talking that night to Vidura, Shri Krishna explained

that he had come to strive to liberate the earth from the meshes of death; He would sincerely strive to bring about peace and to serve both parties; if the Kurus would listen to His words, "words fraught with wisdom, consistent with righteousness and possessed of grave import, then that peace which is my object will be brought about." In the morning He went to the court where the Kings were assembled, a splendid array of warrior chiefs, shining with gold and gems, and all arose in respectful greeting when He, the lotus-eyed, attired in yellow like a dark gem mounted in gold, and wearing the blazing jewel Kaushtubha, entered the hall. Every eye was fixed on Him and breathless silence prevailed, until His voice, "deep as the roll of clouds in the rainy season," broke the tense stillness. "In order that, O Bharata, peace may be established between the Kurus and Pandavas without a slaughter of heroes, I have come hither." He began with pleading soothing words, dwelling on the irresistible strength which would accrue to Dhrtarashtra if the Pandavas with his own sons were the defenders of his throne. But if either were slain, where would be his happiness? Let the old love revive with which, as children, he had cherished them. The Pandavas had kept their pledge during the thirteen years of exile; let the King now keep his. Speaking in their name, He cried: "Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother . . . If we go wrong, it is the duty of our father to set us right. Therefore set us on the way, and tread thou also the excellent path of righteousness." Pathetically He reminded Dhrtarashtra of the wrongs inflicted on the sons of Pandu and of their endurance and present willingness to forgive.

धर्मार्थात्सुखाच्चैव मा राजनीनशः प्रजाः ।

अनर्थमर्थं मन्वानोऽप्यर्थं चानर्थमात्मनः ॥

हिरण्यप्रसूतान्पुत्रान्निगृह्णीष्व विशांपते ।

स्थिताः शुश्रूषितुं पार्थाः स्थिता योद्धुमरिन्दमाः ।

यत्तं पथ्यतमं राजस्तस्मिंस्तिष्ठ परन्तप ॥

Udyoga Parva, Adhyaya 95, Sloka 60

"For the sake of virtue, of profit, of happiness, make peace, O King, and do not allow the earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Pritha, they are equally ready to wait upon thee in dutiful service as to fight. That which seemeth to thee to be for thy good, O chastiser of foes, do thou adopt."

The silver tones sank into silence, and stillness again brooded over the Assembly, the Kings thinking "within themselves that there was no man who could dare reply to that speech". At last one Rshi after another addressed Duryodhana, giving him instances of the defeat of those intoxicated by pride. Narada pleaded long with him, begging him to listen to friends who wished him well, but all was in vain. Then Dhrtarashtra begged the Lord Himself to strive to persuade his foolish and wicked son, and Keshava approaching Duryodhana, spoke sweetly to him, praising his good qualities and praying him to turn from his perverse ways and make peace. All would then be happy, and he would obey his father and mother.

रोचते ते पितुस्तात पाण्डवैः सहसङ्गमः ।

सामात्यस्य कुरुश्रेष्ठ तनुभ्यं तात रोचताम् ॥

Udyoga Parva, Adhyaya 124, Sloka 21.

"Peace with the Pandavas, O sire, recommends itself to thy father. Let it therefore, O Chief of the Kurus, recommend itself to thee."

कुलत्र इति नोच्येथा नष्टकीर्तिर्नराधिप ।

Udyoga Parva, Adhyaya 95, Sloka 62.

"Let not people say that thou art the exterminator of thy race and the destroyer of its achievements."

He might be Lord paramount with the consent and support of the Pandavas.

पाण्डवैस्संशमं कृत्वा कृत्वा च सुहृदां वचः ।

संप्रीयमाणो मित्रैश्च चिरं भद्राण्यवाप्स्यसि ॥

Udyoga Parva, Adhyaya 124, Sloka 62.

"Making peace with the Pandavas and acting according to the counsels of thy friends and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever." [This extract from that excellent little book, *The Great War*, by Dr. Annie Besant, explains the context.]

TYPES OF WORSHIP

BY T. L. VASWANI

THERE are two types of worship: (a) worship of the Unmanifest, and (b) worship of the Manifest. Among the important Chakras which open up with the unfolding or evolution of consciousness are these

three: (1) The brain-centre, (2) the heart centre, and (3) the intuition centre. When the brain-centre is well unfolded the man becomes a logician, a thinker; and if he applies the well developed brain consciousness to practical domains, he becomes an organiser, an engineer, an administrator, etc. When the intuition centre is opened up, the man becomes a seer and is oft consciously linked up with one or more of the higher planes. When the heart centre opens up, consciousness widens into worship. Its very essence is aspiration, longing, the reaching out in emotion to the Infinite. The worship of the Unmanifest is of two kinds: (1) The negative—May I call it worship of the *neti neti* kind? The man realises that the Infinite is "not this," "not this". The Infinite is not separated from the finite or phenomenal. The Infinite is immanent in the finite. The phenomenal would cease to be if the Infinite did not uphold it. The attitude of the worshiper in the *neti neti* kind of worship is not to separate the Infinite from the finite but to transcend the finite. The Infinite in its Eternal Fulness is better than our best, nobler than our noblest, greater than our greatest. The Infinite transcends this, that, every thing on the finite plane. (2) The positive. May I call it worship of the Divine Darkness? I sometimes call it *Andhakara Yoga*. The Unmanifest is the Divine Darkness wherein move all manifested realms of Light. Not without reason is Shri Krishna named the Shyma Sundaram, the Dark-Beautiful One. The *neti-neti* consciousness brings with it a longing for the Infinite. So does the *Andhakarayoga*-consciousness. Worship of the Manifest is of three kinds:

(1) Nature worship: Nature is a great inspiration. Not without reason did the Rishis seek mountains, hills, forests, and river-banks for meditation. Some beautiful objects of nature like flowers—Nature's children—are a great help in worship. Flowers are not products of dead forces. I regard flowers as the work of artist—intelligences or nature-spirits. I regard flowers, therefore, as charged with a beautiful psychic magnetism.

(2) Worship of sub-human God: His forms are the poor; have reverence for them. Also for birds and beasts.

(3) Hero-worship: Choose one or more of the world's great Teachers and Heroes, and be attuned to them in sympathy, love and service.

INDIA AND THE WORLD-FORCES

BY T. L. VASWANI

AN interesting book, "The Degradation of the Democratic Dogma," by Henry Adams, criticises at length the comfortable dogma of the 'progressive' evolution of man. It cannot be denied that the progress of man is not straight like Roman roads; there are 'checks'; there are also 'redemptive forces' to take the nation forward. Two such forces, I believe, are the scientific and freedom-movements of the modern world. Henry Adams forgets the working of such forces in history; or he would not speak of a 'catastrophic dissolution of Society, man, earth and perhaps all creatures'. The ultimate force or energy, according to this writer, is being steadily dissipated. The ultimate force or energy, according to my theory of life, is being developed for the highest good of the world; and I pray that the Indian movement may become an agency through which the world-Shakti may work for India's amelioration and the uplift of humanity. For a free India is essential to the higher life of the human race. This thought gives me hope, gives me faith, in the midst of much that is depressing to-day.

In a significant passage and after a good deal of calculation by the 'arithmetical formulas of thermodynamics' Mr. Adams arrived at the view that a great crisis in civilization was arrived at in 1921. In that year it is true many in different parts of the country expected Swaraj. The Swaraj-in-a-year idea, as I humbly submitted even in 1921, was a blunder. Reaction set in with disappointment. Counsels of violence asserted themselves in certain quarters. It is time to re-affirm the ancient truth that the freedom worth having may not be won without the strength of Spirit. For we seek Swaraj not for national aggrandisement but for the service of humanity. I confess I do not see much change in the "psychology" of the Administration to-day.

Swaraj either as a psychological attitude or as a political fact is not in sight. One thing I feel sure of; India will not win without much wisdom and self-transformation. I am not pessimistic. I plead for India's co-operation with the World-Forces.

PHILOSOPHY OF FREEDOM IN THE GITA

The current issue of the "Dawn" has an article from Vaswani's pen discussing the philosophy of the Gita. It is a philosophy, Vaswani says, of synthesis and *shakti*. In such a philosophy the emphasis is on the individual. "Decadence," says Vaswani, "is setting in because

we emphasise quantity rather than quality, mass rather than the individual. Regeneration of nations and communities is through individuals: not in surface extension but in depths of life is the secret of regeneration." Referring to the karma, gnan and bhakti margas, Vaswani says, "We need all the three, and these three, it seems to me, are but three steps in the One Way which may well be called *Mukti-Marga*—the way of Liberation." Vaswani points out that freedom is the goal of the Gita's philosophy; he is free who is desireless. "Conquer craving—is the call of the Gita," says Vaswani. "*Trishna* is bondage: there is no freedom until the wandering ceases: the wandering of thoughts and the wandering of desires. There is no true Liberty until the tyranny of desires is broken. Travelling in the West, visiting Germany, England and other countries and seeing there the misery of the poor, the growth of greed and passion, I asked myself: 'Where is Liberty?' There is no freedom where there is the reign of desires." Vaswani shows why the Gita puts emphasis on the *atman*. "You cannot," he says, "cram philosophy out of books. Philosophy in the Hindu books is a *darshan*, a vision. And this grows out of life. The Gita calls us to communion with the *atman*—the Creative Life—the Infinite that flows into and fertilises the finite—the Eternal that makes the historic process of Time rich in meaning."

SEVA SUTRAS

(From Vaswani's recent book named "*Tears*")

SERVICE of the poor is worship of God.
 Reflect your *bhakti* in service of the broken ones.
 Turn away from shouts and shows and rejoice in little acts of humble service.
 Have compassion for all creatures.
 Through *seva* attain to self-purification.
 Serve Him in the Daridra Narayan and you will have the reward you seek—vision of the Lord of Love.
 A city is a desert in the absence of true servants of the Ideal.
 The secret of *seva shakti* is sacrifice.
 The coming religion will be a religion of service and sacrifice.
 No sympathy without suffering. To suffer is to be prepared to remove the sufferings of others.
 If you will truly serve do not put off till tomorrow what you can do to-day.

Be an instrument of God and a *shakti* will go out of you for the help of many.
 The greatest gift at the lotus-feet of the Lord is the gift of yourself.
 A dedicated life is a centre of mighty forces.
 The reward of *seva* is power for more *seva*.
 Here is a test of service—is your heart becoming purer? And are you drawing nearer to the Divine Centre?
 If you would be a true servant, have faith in God, the Builder of Destiny.
 Would you tread the path of service? Bless them that persecute you.
 Grow in the spirit of silence; and breathe out the aspiration that you may be a silent unknown servant of the Unseen.
 Stand not on summit-heights but come into cottages of the poor and be united with them in the service of Love.
 "Brother" means burden-bearer. If you would serve, lift up the burdens of others.
 He who has not learnt self-control has not learnt service.
 Let no difficulties daunt you. Believe that if your heart is pure the Earth and the Heavens and all the Devas will be your Helpers.
 Blessed are they who dry the tears of the poor and in the sufferings of the poor hear the very call of Krishna, the call of the Eternal Lover of man.

THE HINDU IDEAL OF MARRIAGE

THE HINDU VIEW OF LIFE

BY DR. S. RADHAKRISHNAN

THE second stage is that of the householder or the *GRHASTHA*. human being is not ordinarily self-sufficing. The God of Aristotle may enjoy his solitary existence, but not the men and the women of the world. These are as a rule encouraged to enter the married life. India has known for centuries what Freud is popularizing in Europe, that repressed desires are more corrupting in their effects than those exercised openly and freely. Monastic tendencies were discouraged until one had a normal expression of natural impulses. He who runs away from marriage is in the same boat with one who runs away from battle. Only failures in life avoid occasions for virtue. Marriage is

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regarded as sacred. The very gods are married. When the Hindu descends from the adoration of Absolute and takes to the worship of a personal god, his god has always a consort. He does not worship a bachelor or a virgin. Siva is ARDHANARISVARA, his image signifies the co-operative, interdependent, separately incomplete but jointly complete masculine and feminine functions of the supreme being. There is nothing unwholesome or guilty about the sex life. Through the institution of marriage it is made the basis of intellectual and moral intimacies. Marriage is not so much a concession to human weakness as a means of spiritual growth. It is prescribed for the sake of the development of personality as well as the continuance of the family ideal.

The Hindu ideal emphasizes the individual and the social aspects of the institution of marriage. Man is not a tyrant nor is woman a slave, but both are servants of a higher ideal to which their individual inclinations are to be subordinated. Sensual love is sublimated into self-forgetful devotion. Marriage for the Hindu is a problem and not a datum. Except in the pages of fiction we do not have a pair agreeing with each other in every thing, taste and temper, ideals and interests. Irreducible peculiarities there will always be, and the task of the institution of marriage is to use these differences to promote a harmonious life. Instincts and passions are the raw material which are to be worked up into an ideal whole. Though there is some choice with regard to our mates, there is a large element of chance in the best of marriages. Carve as we will that mysterious block of which our life is made, the black vein of destiny or chance, whatever we may call it, appears again and again in it. That marriage is successful which transforms a chance mate into a life companion. Marriage is not the end of the struggle, it is but the beginning of a strenuous life where we attempt to realize a larger ideal by subordinating our private interests and inclinations. Service of a common ideal can bind together the most unlike individuals. Love demands its sacrifices. By restraint and endurance, we raise love to the likeness of the divine.

In an ideal marriage the genuine interests of the two members are perfectly reconciled. The perfectly ethical marriage is the monogamous one. The relation of Rama and Sita, or Savitri and Satyavan, where the two stand by each other against the whole world, is idealized in the Hindi scriptures. In the absolute perfection we have to be content with approximations. We need not, however, confound the higher with the lower. Eight different kinds of marriages are recognized in the Hindu law books. Manu did not shut his eyes to the practices of his contemporaries. He arranges the different kinds

of marriages in an order. While marriages in which personal inclination is subordinated rank high, those by mutual choice (gandharva), force (rakshasa), purchase (asura) come lower.

The recognition of the spiritual ideal of marriage requires us to regard the marriage relation as an indissoluble one. So long as we take a small view of life and adopt for our guide the fancy or the feeling of the moment, the marriage relation cannot be regarded as permanent. In the first moments of infatuation we look upon our partners as angels from heaven, but soon the wonder wears away, and if we persist in our passion for perfection, we become agitated and often bitter. The unrest is the effect of a false ideal. The perfect relation is to be created and not found. The existence of incompatibility is a challenge to a more vigorous effort. The resort to divorce is to confess defeat. The misfits and the maladjustments are but failures.

Modern conditions are responsible for a larger number of divorces and separations. Life has become too hurried. We have no time to understand one another. To justify our conduct, we are setting up exaggerated claims on behalf of the individual will and are strongly protesting against discipline. We are confusing self-expression and self-development with a life of instincts and passions. We tend to look upon ourselves as healthy animals and not spiritual beings. We have had sin with us from the beginning of our history, but we have recently begun to worship it. It is not very modern for a man or woman who is sick of his or her partner to take to another, but what is really modern is the new philosophy in justification of it. Disguised feeling is masquerading as advanced thought. The woman who gives up her husband for another is idealized as a heroine who has had the courage to give the hypocritical moral codes and the false sentiments, while she who clings to her husband through good report and bad is a cowardly victim of conventions. Sex irregularities are becoming less shocking and more popular.

Though we have had our share of exaggerating the wickedness of women, and though we have some texts with regard to the woman as an external temptress of the man Adam, a snare of perdition, as Donaldson expressed it, "a fireship continually striving to get alongside the male man-of-war and to blow him into pieces," the general Hindu view of woman is an exalted one. It regards the woman as the helpmate of man in all his work, SAHADHARMINI. The Hindu believes in the speciality of the contribution which woman makes to the world. She has special responsibilities and special duties. Even such an advanced thinker as Mrs. Bertrand Russell allows that "each class and sect has that to give to the common stock of achievement, knowledge and

thought which it alone can give, and robs itself and the community by inferior imitation". So long as children cannot be shaken from heaven, but have to be built within their mothers' bodies, so long will there be a specific function for woman. As the bearing and rearing of children take a good deal of their time and attention, women were relieved of the economic responsibilities for the family. While man is expected to take to the worldly pursuits (YAJNAPRADHANYA), woman is capable of great heights of self-control and self-denial. The stricter code of morality applied to women is really a compliment to them, for it accepts the natural superiority of women. But the modern women, if I may say so, is losing the self-respect. She does not respect her own individuality and uniqueness, but is paying an unconscious tribute to man by trying to imitate him. She is fast becoming masculine and mechanical. Adventurous pursuits are leading her into conflict with her own inner nature.

[With apologies to the *Oriental Magazine*, New York].

YOUTH AND AGE

BY RAJADHARMA PRAVINA DIWAN BAHADUR
K. S. CHANDRASEKHARA AIYAR AVL., BANGALORE

(Continued from page 17)

It is true that ideal people of this type are rare. Mankind is very largely in the making, not but that the process might be hastened if methods were employed consciously directed and more nearly adopted to that end. One hesitates to put the question in the presence of educational experts headed by the Vice-Chancellor himself—but I put it diffidently, not as a point of criticism, but as a matter of honest doubt—whether our educational system has done all it can do to develop initiative and to foster originality. There is warrant for my doubt (among much other testimony) in Bertrand Russell's caustic observation that a certain percentage of children have the habit of thinking, but that one of the aims of education is to cure them of this habit! The professed aim is no doubt to guide and direct the pursuit of truth; but education as practised is too often content to fill the mind with quantities of ill-assimilated knowledge. There is still too much, it is to be feared, of the methods of the pump about our education. The idea seems to be (as some one has well put it) that the teacher draws from the well of knowledge and administers copious draughts

to his pupils, and when they have swallowed these, they are educated! The education of the future, on the contrary, will be like the medicine of the future: both will aim at eliciting and enlisting the powers of the pupil or patient rather than dosing them; for it is from the power within that the real learning and the real cure must come. One may, in all the circumstances, venture to doubt whether our present system of education is as well calculated as it might be to discover the real aptitudes, and to call out and discipline to the fullest possible extent the latent powers of the individual learner. 367

I wish, in any case, to emphasize, first, that a man's best teacher, when all is said and done, is himself. Others may point the way, may help with advice and facilities; but each man must make choice of what he will learn and then set to work to make what is learnt part of himself. No one else can do this for us. Secondly, true education is not mere book learning, much less the stuffing of the memory with information, however useful or interesting, which makes no permanent impression on character or talent, which adds no contribution of value to the growth of the soul. What we carry with us into after-life, and still more decisively into the lives to come, is not the memorized fragments of knowledge, but the varied qualities and powers which we have cultivated in the pursuit of truth.

Now, just as it is a somewhat common mistake to think that the education of a young person is ended as soon as he or she has passed out of a school or college, so is it a mistake to imagine that the process of gathering useful experience, of acquiring new sympathies and powers of rational enjoyment and useful service, can ever really come to an end for a well-constituted personality. Life is a continuous process of growth, not merely in a physical sense, but mentally and spiritually. We begin to decay when we cease to grow. And the condition of all healthy growth is the continued power of realization, which in the case of our higher nature implies the power to welcome new ideas and suggestions, to sympathize with new points of view, to profit by new truths and inspirations.

The lesson, therefore, for all, whether old or young in years, who wish to remain youthful in spirit, is to take a lively interest in all that goes on around, to enter right into the current of the stream of life, acquiring the freshness and exhilaration, the clear-sightedness and the power of purposeful action, which can nowhere else be had.

This means a receptive mind, which does not shut itself to anything, a mind with preferences, if need be, but no arbitrary exclusions. It means also a habitual attitude of appreciation towards all that is good, beautiful and true, of admiration for whatsoever is great, pure

and noble. It is the mark of a petty nature to be always on the lookout for faults to pick, rather than for merit to appreciate and foster. Since every man (the permanent part of him) is ultimately fashioned by what he thinks, it follows that if we are constantly thinking mean thoughts, whether true or false, whether in relation to others or to ourselves, we must sooner or later become attuned to the habitual cast of our minds. I should like to urge particularly on the young how easy it is for them, if they are earnest and assiduous, to become very much what they choose. Youth is plastic. It is "the golden period of life, when every well-spent moment is like good seed planted in an auspicious season".

A receptive mind by no means implies a blind acceptance of other people's opinions ready-made. A man's own independent and calm judgment is in the end the surest support for his convictions, provided it is not altogether the judgment of a fool. In proof that "obstinacy and heat in sticking to one's opinions is the surest proof of stupidity," Montaigne adduces a familiar example. "Is there anything so cocksure, so immovable, so disdainful, so contemplative, so solemn and serious, as an ass?" The wise man, on the other hand, while firm as a rock in matters of principle, of right and wrong, is reasonable and accommodating in things which do not matter. He is ready to make concessions in a spirit of judicious compromise in order to maintain harmonious relations with others, and to secure co-operation, as far as attainable, for common ends.

The ability to see things through the eyes and even through the prejudices and fears of other men, is a great aid to mutual understanding, and a valuable asset, particularly to those seeking to engage in public life. More mischief has been done to the greatest public causes by stupid jealousies and senseless divisions, not to speak of that arch-enemy of civic progress, religious bigotry and intolerance, than by all other circumstances put together.

A real spirit of unity is, indeed, a prime condition of achievement. It is the essence of patriotism, a much abused word, too often identified with the passions and excitements of politics. Politics has this in common with fire that, when it seizes upon the heedless or inexperienced, it consumes and destroys them. Political action, to be beneficent and effective, must be inspired by true zeal for the civic welfare; it must also be guided by wisdom and experience, and controlled by prudence and moderation. The patriotism of the young, unless duly restrained, is apt to become emotional and even violent. We see this demonstrated almost everywhere throughout the country. Collective emotion, in fact, is one of the

principal instruments of political agitation. And it is often most unscrupulously used, as when older people work on the impressionable minds and generous impulses of youth to compass their ends, inciting them to adventurous and even violent courses, at a time when these ought to be engaged with their studies and the serious business of training for life.

While I have no doubt myself that practical politics is the business of grown men, not of immature youth, I am not one of those who think it desirable, even were it possible, to keep the minds of the young away from contact with the main currents of national life. The very object of education is, in a sense, to teach boys to become men. The young student of to-day is the citizen of to-morrow. He is not yet, it is true, a full-fledged citizen. He has not enough of the experience and knowledge, born of intimate contact with the work-a-day world, to be able to act with foresight and deliberation in difficult contingencies. Nor is he in a position to assume full and final responsibility for consequences, often most tremendous in their nature, in which his acts may involve others as well as himself. But short of active and responsible participation in the conflicts of political life, there seems no particular reason to look askance at the younger generation interesting itself in things which concern the welfare of the country and human progress at large.

Apart from, and quite unconnected with, the emotional outbursts which, it is to be hoped, are but a passing phase of an exceptional situation, there is to be noticed in the world to-day, especially among its youth, a certain spirit of unrest, of challenge of accepted opinions and established institutions, which must no doubt be exceedingly uncomfortable to sticklers for tradition and authority. But if it be, as largely it appears to be, really a symptom of an intellectual ferment, of that thorough searching of heart and mind which is essential to world-progress, it is a spirit to be welcomed rather than deprecated.

So far as India is concerned, everything of consequence will probably come into the melting pot in the years ahead. Her political institutions, the tangled web of inter-caste and intercommunal relations, the rational basis of social customs, the economic structure of the life of the people, the machinery and methods of national education—everything, in fact, which has a close bearing on India's future destiny, must sooner or later come in for thorough scrutiny at the hands of those to whom India's permanent interests are their first concern. It will necessarily be an era of excitement, of heated controversy, even perhaps of bitter struggle, foreboding stormy weather, more or less disturbing to elderly constitutions and placid tempers. But that

very fact will make it all the more attractive to youthful and enthusiastic natures. For it promises abundant scope for the pioneer spirit which is not content to trudge along the beaten, barren road, but is bent on striking out new paths to progress, to throw itself into fresh channels of creative activity.

(To be continued)

RELAXATION

THOUGHTS CULLED FROM UNITY TEACHING

BY A STUDENT

THOUGH Service be our watchword, man was not created to be a beast of burden, nor expected to heap burdens upon himself and to think of himself as a bearer of burdens. While burdens are primarily mental, they eventually become physical. The person who carries mental burdens soon finds he stoops under the weight of them. Worry and anxiety have done much to increase disease and financial failure. The world takes on a new aspect when the Marthas cease being anxious and fretted about the affairs of the world and learn to relax the mental and physical tension in which they are accustomed to live.

If to the idea of relaxation is added the idea of setting free any imperfect idea that holds any portion of the body, it also becomes a great healing process. Freed from worry and strain we can let the inner spiritual forces do their perfect work toward rebuilding our body and establishing harmony in our mind and affairs.

In a booklet on meditation Mr. Ingraham points out that "this relaxing of mind and body is a part of the process by which we receive and appropriate the gifts of God and incorporate them into our being. Nothing ever becomes ours until we receive it, because acceptance is the first requisite of ownership. Any amount of wealth may be ours potentially, but until we lay hold of it, we do not possess it for any practical purposes."

The most potent factor in attaining relaxation is the consciousness of the Presence of the Spirit of God. To realize that God in the midst of each individual is All-in-All, greater than all else in the Universe. A state of anxiety and tension arises when we think of external things or people as having greater power over us, or our lives, than we ourselves have through our consciousness of the indwelling God. Our bodies become tense with the idea of strife and strain and need to be trained

to relax. Much of the benefit of sleep is lost where mind and body have not first been freed from tension.

Relaxation is not complete unless we erase from the mind, what we would erase from the body. Man can lay hold of that power which breaks down limitations and unfetters the mind by the realization of such an affirmation of truth, as "There is but one Presence and one Power in the Universe, the Good Omnipotent. In Omnipotent Good, I live and move and have my being".

It is sometimes found advisable at the beginning of a period of relaxation to quiet the body by speaking to it the word of peace, "Peace, be still". Since there is no absence of life, substance and intelligence in any atom of our bodies, the intelligence residing in each atom responds to the word of command spoken by Divine Intelligence through the conscious mind. Or relaxation may be induced in the body by giving quietly and confidently the word of command "Relax, relax" to each part in turn; beginning with the head, then taking the face, shoulders, body and limbs in the turn. Since the sub-conscious mind has been impressed for years with the idea of ceaseless striving, time and practice may be required before it responds readily to the injunction to relax.

To derive most benefit from a period of relaxation it must be remembered that it is also a time of renewal. It is not only to free mind and body from tension, but to bring them to a state of receptivity to the free flowing life of God that each may live in the consciousness that God's Life is our very life and resume our daily work in the full assurance that "God is my Strength and Power; and He maketh my way perfect".

From *The Liberal Catholic Church*.

GOOD BEHAVIOUR OR SUCCESS?

S. R. R.

GOOD behaviour is a more important thing than success, some people think: Success, happiness and prosperity depend on it. What is Good Behaviour or *Shila*? It is often defined as character, good or right conduct, virtue, etc.

Chapter 124 of Shanti Parva of Shri Mahabharata has an illuminating story illustrating the value of Good Behaviour—

SHILA

Yudhisthira, the eldest of the Pandavas, asked the Warrior-Teacher Bhishma, prostrate on the arrow bed, but inspired by Shri

Krishna to give out great truths, how that greatly valued virtue of Right Conduct (good behaviour) can be acquired. Bhishma then related the story which Dhritarashtra told his self-willed son, who was tormented with jealousy at the prosperity of the Pandavas.

Bhishma said to Yudhishtira:

पुरा दुर्योधनेनेह धृतराष्ट्राय मानद ।

आख्यातं तप्यमानेन श्रियं दृष्ट्वा तवागताम् ॥

भवतस्तां समां दृष्ट्वा समृद्धिं चाप्यनुत्तमां ।

दुर्योधनस्तदा दीनः सर्वं पित्रे न्यवेदयत् ॥

Previously Duryodhana, son of Dhritarashtra, addressed his father, having been tormented at having seen thee in possession of prosperity and having also witnessed that wonderful Hall of inimitable splendour which made him miserable.

Dhritarashtra asked Duryodhana:

यदा त्वां महदैश्वर्यं प्राप्तं परपुरंजय ।

किंकरा भ्रातरः सर्वे मित्रसंबन्धिवान्धवाः ॥

आच्छादयसि प्रावारान्भासि पिशितौदनम् ।

आजानेया वहन्ति त्वां कस्माच्छोचसि पुत्रक ॥

When you are yourselves endowed with great wealth and prosperity, oh! chastiser of foes! and blessed also with dutiful and devoted brothers, relatives and friends, why should thou grieve?

Duryodhana replied:

दश तात सहस्राणि खातकानां महात्मनाम् ।

भुञ्जते रक्मपात्रीभि युधिष्ठिरनिवेशने ॥

दृष्ट्वा च तां समां दिव्यां दिव्यपुष्पफलान्विताम् ।

अधास्तिसिरकलमाषान्तरानि विविधानि च ॥

दृष्ट्वा तां पाण्डवेयानामृद्धिमिन्द्रोपमां शुभाम् ।

अमित्राणां सुमहतीमनुशोचामि मानद ॥

Tens and thousands, oh! Father, of great souls and religious householders are being fed at the residence of Yudhishtira in golden vessels! I grieve at that excellent hall of the Pandavas replete with divine flowers and fruits and served by many-hued horses, and full of valuable precious stones. It distresses me to see my enemies in the enjoyment of unequalled prosperity like Indra.

Dhritarashtra, the King and father, said:

यदीच्छसि श्रियं तात यादृशी सा युधिष्ठिरे ।

विशिष्टं वा नरैश्च शीलवान्भव पुत्रक ॥

शीलेन हि त्रयो लोकाः शक्याजेतुं न संशयः ।

न हि किंचिदसाध्यं वै लोके शीलवतां सताम् ॥

एकरात्रेण मान्धाता त्र्यहेण जनमेजयः ।

सप्तरात्रेण नाभागः पृथिवीं प्रतिप्रेदिवान् ॥

एते हि पार्थिवाः सर्वे शीलवन्तो यशोन्विताः ।

ततस्तेषां गुणक्रीता वसुधास्वयमागता ॥

My child if thou desirest equal or greater prosperity than the Pandavas, you must be of right conduct. The whole earth came under the sway of Mandhata in a night, of Janamejaya in three days and of Nabhaga in seven days. Those Kings were of good conduct (shila) and illustrious. The earth came to their possession as if bought by their conduct.

Duryodhana enquired:

कथं तत्प्राप्यते शीलं श्रोतुमिच्छामि भारत ।

येन शीलेन संप्राप्ताः क्षिप्रमेव वसुंधराम् ॥

How is that shilam secured? I wish to hear, oh! Bharata, of the good conduct by which those kings obtained their sovereignty over the earth.

Dhritarashtra then related the ancient story of how Prahlada of the Daitya line and of renowned devotion and right conduct, wrested the kingdom of the Devas from Indra, their chief, by sheer merit of his excellent behaviour. He brought all the three worlds under his sway. Indra then sought the advice of Brhaspati, his preceptor, of great wisdom, as to the attainment of the highest felicity. Brhaspati taught him Jnana—True Wisdom—ज्ञानं नैवेद्यं परम् which alone could give one the highest felicity. Indra asked if there was anything higher than what was given him. Brhaspati then referred him to Ushanas of great spiritual splendor and the preceptor of the Daityas. Indra waited upon him, asked and received further knowledge. Not satisfied, however, he asked if there was anything higher to be known. Ushanas referred him to Prahlada as possessing greater knowledge. Indra, disguising himself as a Brahmana, went to Prahlada and asked for instructions as to the means of the highest felicity. Prahlada was very busy and could not attend to the Brahmana pupil for some time. Meanwhile, the pupil (Indra) ingratiated himself into the king's (Prahlada's) favor by faithful service, and when a favorable opportunity occurred, he asked Prahlada how and by what means he was able to secure his sovereignty over the three worlds.

Prahlada then said:

नासूयामि द्विजान्विप्र राजास्मीति कथंचन ।

काम्यानि वदतां तेषां संयच्छामि वहामि च ॥

धर्मात्मानं जितक्रोधं नियतं संयतेन्द्रियम् ॥

समासिञ्चन्ति शास्त्रज्ञाः क्षौद्रं मध्विव मक्षिकाः ॥

I do not feel any pride in having the position of a King. I follow the counsels of the wise, following the teachings of the Great Ushanas (Shukra, Bhargava). I am always rightly guided by those high souled ones, who know me as open to counsel, dutiful, uninfluenced by wrath, humble and self-controlled. It is this conduct that gives me the greatest felicity, that I know of.

यदि राजन्प्रसन्नस्त्वं मम चेदिच्छसि प्रियम् ।

भवतः शीलं मिच्छामि प्राप्तुमेष्वरो मम ॥

Indra begged that the merit (Shila) of the King (Pahlada) might be given to him.

Pahlada stood to his word.

एवमस्त्विति स प्राह प्रह्लादो विस्मितस्तदा ।

"Be it so." Said Pahlada smiling. Immediately after, Pahlada became anxious and he sat brooding and uncertain.

तस्य चिन्तयतस्तावच्छायाभूतं महाद्युतेः ॥

तेजो विप्रह्वत्तात शरीरमजहात्तदा ॥

Then a shadow but splendid form issued out of himself. Pahlada enquired who he was. The form replied: "I am Shila. Abandoned by you, I go to the person (Indra) to whom you have given me." So saying it disappeared and entered Indra.

Then another form of a similar nature came out, and asked by Pahlada, replied that it was Dharma (Righteousness) and was going after Shila, as Righteousness dwells where Shila remains. (यतः शीलं ततोऽहम्.)

Then Truth (Satya), Good Deeds (Vritta), Prowess (Bala) and the Goddess of Prosperity (Lakshmi) came out, one after the other, and having answered Pahlada that they were moving out with Shila, deserted by him, disappeared and joined Indra.

Then Lakshmi said:

शीलेन हि त्रयो लोकास्त्वया धर्मज्ञ निजिताः ।

तद्विज्ञाय सुरेन्द्रेण तव शीलं हृतं प्रभो ॥

धर्मः सत्यं तथा वृत्तं बलं चैव तथाऽप्यहम् ।

शीलमूला महाप्राज्ञ सदा नास्त्यत्र संशयः ॥

By Shila were gained the three worlds by thee.

Having known this, Indra secured it from you.

Righteousness, truth, Conduct, strength and

Myself are rooted in Shila always.

Thus, at the loss of Shila, Pahlada lost the other virtues, which joined Indra, who had acquired Shila. Indra thus regained his sovereignty.

Having related this to his son, Dhritarashtra explained briefly the means of getting Shila:

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।

अनुग्रहश्च दानं च शीलमेतत्प्रशस्यते ॥

यदन्येषां हितं न स्यादात्मनः कर्मपौरुषम् ।

अपत्रपेत वा येन न तत्कुर्यात्कथं चन ॥

तत्तु कर्म तथा कुर्यादेन श्लाघ्येन संसदि ।

शीलं समासेनैतत्ते कथितं कुरुसत्तम ॥

एतद्विदित्वा तत्त्वेन शीलवान्भव पुत्रक ।

यद्यप्यशीला नृपते प्राप्नुवन्ति श्रियं क्वचित् ।

न भुङ्गते चिरं तात समूलाश्च पतन्ति ते ॥

Abstention from injury in thought, word and deed, compassion and gifts are the true means of securing Shila. You must not indulge in activities, which will not conduce to the welfare of others; nor should you take to actions of which one should feel ashamed. You should use your energies in a praiseworthy manner. If people happen to be prosperous sometimes without these qualities of Shila, you may take it that it will not be long standing and they will soon fall. So learn to acquire Shila.

(To be continued)

REVIEWS

The Scout's Red Book of Good Turns, by "an obscure scout," is a commendable piece of work. It brings together within 36 pages much that should form part of the ethical equipment of every young person, whether he is a member of the worldwide scout movement or is outside it. The principles and practices inculcated are as old as civilization, and, in the olden days, boys and girls in India got them as part of their school pabulum from such books as *Athichoodi* in Tamil and *Vemana Sathakam* in Telugu, by memorising their contents. Modern methods of education have for some inscrutable reason discarded those ancient aids. So books like the one under review have become necessary. The "obscure scout" has omitted no department of a young one's activities to cull occasions wherein he can make himself useful to others around

him, not only positively by doing a useful turn but also negatively by not omitting to do what will be helpful and pain-saving. We are particularly glad to see that necessary insistence is placed on those good turns which may not bring the young one public applause. One aspect of the Scout movement which has excited caustic comment is the lime-light in which its activities are always alleged to be carried on. It is often said that most join the movement for its colourful uniform and for its enjoyable picnics and parades under the auspices of those on high. That it is not all colour and *kudos* but that a Scout has to do many things in which he has to draw on his patience and spirit of sacrifice is made clear in the book. The movement is not a new adventure as some critics of the movement imagine. It is only the daily duties of the brahmachari of the ancient Gurukula dressed in modern garb. The book is cheap at as. 4 a copy, and the printer and publishers (The Indian Sunday School Union, Coonoor, South India) have dressed it well. It should be in the hands of every youngster. Perhaps of even those much older. We would specially draw attention to the part of the "Foreword" by Sir F. Nicholson wherein he insists on the importance of the *spirit* of service, without which a mere habit of doing good turns is not of much use.

Tract No. 7 of Akbhar Ashram of Karachi is a Mahatma Gandhi, member, and contains two appreciations of the Mahatma's life, by A. H. Jaisinghani and M. K. Spencer. Nothing new can, now, be said of that apostle of ahimsa; but there cannot be too much written about him, in praise or in analysis of his activities, for he is the one leader of Modern India whose activities attract all who are interested in this country. "Righteousness exalteth a nation" is an ancient apothegm. But the answer of the modern world has been that "one cannot govern a people on the principles of the Sermon on the Mount". That it is possible to do so has been the main contribution of the Mahatma to modern political life. Mr. Jaisinghani has rightly laid emphasis on this. Sarojini Naidu said some years ago—we believe in an introduction to a collection of Mahatma Gandhi's writings—that India alone knows how to understand and honour a naked Saint. Mr. Spencer draws attention to the more personal qualities of the semi-naked saint whose influence over the masses of India is the wonder of the comfort-loving politicians of the west. The pamphlet of 27 pages is well printed and is well worth the as. 2 for which a copy can be had from the Akbhar Ashram, Karachi.

C. V. K.

Printed by A. K. Sitarama Shastri, at the Vasanta Press, Adyar, and Published by the Secretary, Bharata Samaja, Adyar, Madras.

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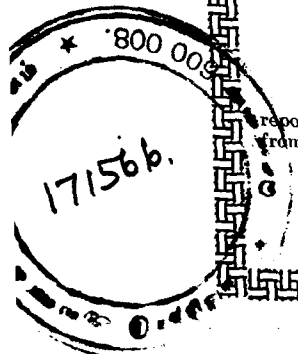
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Joint Editors: (Mr. S. Raja Ram
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VOL. IX

JUNE, 1931

No. 3



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

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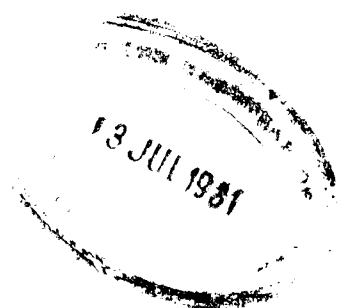
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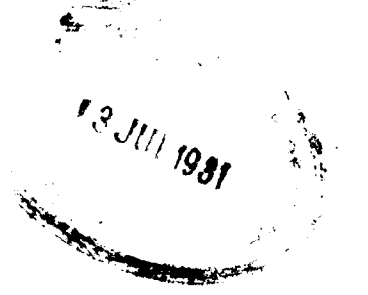
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Bharata Dharma

(The Official Organ of the Bharata Samaja)

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All communications should be addressed to: THE MANAGING EDITOR, THE BHARATA DHARMA, T.S., Adyar (Madras, India).

VOL. IX

JUNE, 1931

No. 3

THE FRONTISPIECE

“GIVE ME RAMA ”

ONE day as King Dasaratha sat among his counsellors, the great ascetic Vishwamitra was announced. With joy the King hurried out to meet his revered guest, and offered him the Arghya in due form, and brought him into his palace.

Then he eagerly asked what service he could do him to show his devotion: “What is nearest thy heart? What shall I do for thee? I will in everything do thy will; thou art my God.” Thus without reserve he pledged himself, unthinking. Then answered Vishwamitra smiling:

यत्तु मे हृदयं वाक्यं तस्य कार्यस्य निश्चयम् ।

कुरुष्व राजशर्दूल भव सत्यप्रतिश्रवाः ॥

अहं नियममातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।

तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ ॥

स्वपुत्रं राजशर्दूल रामं सत्यपराक्रमम् ।

काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि ॥



Vishvamitra asking for Shri Rama.

Printed by
Gita Press, Gorakhpur.

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ।
 राक्षसा ये विकर्तारस्तेषामपि विनाशने ॥
 श्रेयश्चास्मै प्रदास्यामि बहु रूपं न संशयः ।
 त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ॥
 न च पुत्रकृतस्नेहं कर्तुमर्हसि पार्थिव ।
 अहं ते प्रतिजानामि हतौ तौ विद्धि राक्षसौ ॥
 अहं वेद्यि महात्मानं रामं सत्यपराक्रमम् ।
 वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिताः ॥
 यदि ते धर्मलाभं च यशश्च परमं भुवि ।
 स्थितमिच्छसि राजेन्द्र रामं मे दातुमर्हसि ॥

Ramayana, Bala Kanda, Chap. 19.

"Mayst thou be as firm in promise as thou art ready in speech." And he told him how he was celebrating a sacrifice and was disturbed by two Rakshasas, Maricha and Subahu, who poured blood and flesh on the altar, polluting it, and thus hindered the completion of the ceremony. "Give me, then, Rama the first-born, this heroic youth, for he shall be able to destroy them, and he alone can do it. For ten nights only need he be there, and all will be well. He is of age and full of valour. Grant me then Rama O Mighty King!"

King Dasaratha :

इमे शूराश्च विक्रान्ता भृत्या मेऽस्त्रविशारदाः ।
 योग्या रक्षोगणैर्योद्धुं न रामं नेतुमर्हसि ॥
 षष्टिवर्षसहस्राणि जातस्य मम कौशिक ।
 दुःखेनोत्पादितश्चायं न रामं नेतुमर्हसि ॥
 चतुर्णामात्मजानां हि प्रीतिः परमिका मम ।
 ज्येष्ठे धर्मप्रधानं च न रामं नेतुमर्हसि ॥

Ibid., Chap. 20.

When this most unexpected demand fell on his ears, King Dasaratha was so taken aback that for a while he sat speechless. Hastily, brokenly, his words poured forth; but Rama was dearest to him of all his sons, all born to him in his extreme age; he could not part from Rama. And who were these Rakshasas, and by whom supported? Then sounded out on Rama's listening ears the name of His great foe: Ravana, son of Vishravas, mightiest of all Rakshasas, conqueror of the three worlds, not deigning himself to mar the sacrifice, sent Maricha and Subahu as his agents. "Against Ravana," cried the King, "I

cannot fight. None may stand against him in battle, for none may face him and live. And Rama! This my son is a boy, though beautiful and strong as an Immortal; I will not part with my son."

Maharshi Vishwamitra :

पूर्वमर्थं प्रतिश्रुत्य प्रतिज्ञां हातुमिच्छसि ॥
 राघवाणामयुक्तोऽयं कुलस्यास्य विपर्ययः ।
 यदीदं ते क्षमं राजन् गमिष्यामि यथागतम् ॥
 मिथ्याप्रतिज्ञः काकुत्स्थ सुखीभव सबान्धवः ।
 तस्य रोषपरीतस्य विश्वामित्रस्य धीमतः ॥
 चचाळ वसुधा कृत्स्ना विवेश च मयं सुरान् ।
 त्रस्तकृपं स विज्ञाय जगत्सर्वं महानृषिः ॥

Then Vishwamitra answered sternly: "Having first promised, thou dost now renounce thy promise. Unworthy is this of Raghu's descendant, evil is this for thy house. Behold I go hence to my place. O King, false in promise, mayst thou find happiness among thy friends."

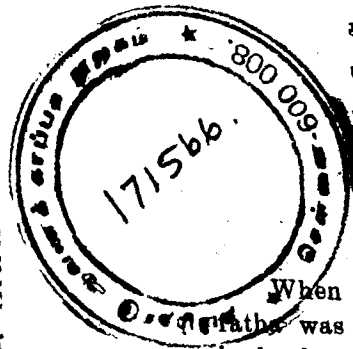
The grave displeasure of Vishwamitra, the mighty, alarmed the sages and the worlds, for it is ill done when the Great Ones are refused aught. They ask. For They ask not for Themselves, but for the welfare of the worlds, and all They ask is good.

Maharshi Vasishtha :

नृपतिं सुमतो धीरो वसिष्ठो वाक्यमब्रवीत् ।
 इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः ॥
 धृतिमान्सुव्रतः श्रीमान् धर्म हातुमर्हसि ।
 एवं वीर्यो महातेजा विश्वामित्रो महायशः ॥
 न रामगमने राजन्संशयं गन्तुमर्हसि ।
 तेषां निग्रहणे शक्तः स्वयं च कुशिकात्मजः ॥
 तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ।

Ibid., Chap. 21.

तथा वसिष्ठे ब्रुवति राजा दशरथः सुतम् ॥
 प्रहृष्टवदनो राममाजुहाव स लक्ष्मणम् ।
 स पुत्रं मर्यादाप्राप्त्य राजा दशरथः प्रियम् ॥
 ददौ कुशिकपुत्राय सुप्रीतेनान्तरान्मना ।
 ततो वायुः सुखस्पर्शो विरजस्को बबौ तदा ॥
 विश्वामित्रगतं रामं दृष्ट्वा सजीवलोचनम् ।



पुष्पवृष्टिर्महत्यासीद्देवदुन्दुभिनिःस्वनैः ॥
शङ्खदुन्दुभिनिघोषः प्रयाते तु माहात्मनि ।

Ibid., Chap. 22.

Thereupon Vasishta interfered, reminding the King that a pledged word might not be broken, and that he must therefore give Rama to Vishwamitra, but consoling him by telling him that Vishwamitra could defend his own sacrifice were it necessary, and only asked for Rama for Rama's own good. Then Dasaratha gave Rama to Vishwamitra.

THE SPIRIT OF THE SHAKTI ASHRAM

BY T. L. VASWANI

THE Rajpur Shakti Ashram is an important centre of the Yuvak Sangha and seeks to unify, simplify, purify and re-vitalise the life of Young India. What young men—and indeed the whole nation—need is strength, vitality, Shakti. Youth is shakti. India was strong in the long ago. The secret of her strength was drawn from a life truly simple and spiritual. The Shakti Ashram, Rajpur strives to be a home of the simple life. Students and young men not prepared to live a simple life will do well not to seek admission. The Bharat Yuvak Sangha or Union of Young India has a five-fold programme explained in my recent book named "Young India and the Coming Renaissance". The Shakti Ashram seeks to work out this programme in a modest measure. Body-building is nation-building. Periods of national decline coincide, historically, with periods of degradation of physical energy. Young men at the Ashram are trained in a system which combines ancient Indian physical culture with that of the modern West. Special attention is paid to character-building. Hero-worship is essential to the development of good strong character, and at the Ashram one day in a month is set apart for celebrating the memory of some great hero. Indeed, the spirit and history of modern movements are best taught through the lives of great men of shakti.

The education imparted in the Ashram recognises the claims of body, mind, emotion, will and action. The value of manual work is recognised, and emphasis is put on seva or service of the village-folk.

The courses of instruction include lectures on Indian ideals, comparative literature, modern movements and the Bhagavad-Gita which I regard as the world's great scripture of shakti.

The Ashram aims at converting knowledge into service of the poor and awakening ethical and spiritual instincts. Shakti grows when energies of the heart are blended with energies of mind and body. And the day at the Ashram opens with worship in the dawn and closes with worship at night. Readings are given from the scriptures of different religions. In a union, not elimination, of different communities and diverse faiths, is the hope of this broken, bleeding nation.

A Bharat Hymn is, also, sung every day. The Yuvak Sangha seeks to build brother-hoods of service, service of the poor, service of the nation.

The nationalism of the Ashram is inspired by reverence for humanity and the Indian ideals of life. Current education. What a gulf divides the college undergraduate from the poor peasant! The Shakti Ashram will render a real national service if it can help young men to change this gulf into a bridge—a bridge of brotherhood.

I earnestly hope that among students and young men at the shakti Ashram, this year may be found some whose hearts may glow with the aspiration to be trained in a school of the New Culture which emphasises simplicity and self-restraint, brotherhood and service of the poor. The groups of such young men I look for the fulfilment of the dream of my aching heart—the dream of a New India, great again and strong again and free again for the service of humanity.

FROM DARKNESS INTO LIGHT

In the course of a discourse in the dawn, Vaswani said: "From darkness lead me into light!" So prayed the ancient Rishi. *Tamaso ma Jyotir gamaya*. There is but one darkness. It is the darkness of desires. Why is man unhappy? On account of craving. Cease craving if you will attain to Happiness. See how desires make us blind! A girl covets money, and kills her own brother! A wife covets money, and poisons her own husband! A man is mad after a woman, and kills her husband! A millionaire is in a fit of anger, and kicks a servant to death. A man swayed by pride or passion loses the right proportion of things. Desires disturb the vision of the values of life. Desires are darkness. And what is light? Aspiration! It is the energy of the heart. Watts, the great artist said: "I have no riches, my one treasure is aspiration." Look up—if you will enter into light.

Look up to nature and great souls! Look up and be beautiful! Look up and be bright! Look up to the mighty ones of the spiritual kingdom, and there will shine a light in your face. From the darkness of desires lead us into the light of aspiration! In this prayer breathes the very soul of worship.

NEW CIVILIZATION

In his talks on the "Types of Civilization," Vaswani stressed the value of reverence for national advance no less than for true personal progress. This reverence, he says, is threefold—(1) Reverence for the *Atman* or God; to lose faith in God is to lose the dynamic of life. (2) Self-reverence; and this means that one should avoid *bhoga*. *Bhoga* is violence. Modern life suffers much from irreverence to the body. It is a temple of the Spirit. In a sacred Upanishad, we read that the body is a "city of the Brahman"—a city of God. Irreverence to the body means decline in vitality. *Bhoga*, luxury, saps the foundation of life. Greece perished in her pursuit of pleasures. (3) Reverence for the poor; India suffered much for being irreverent to the poor. The world's great need is a new religion of reverence: and a new civilization will be built in a new fellowship with the poor. A new civilization must be inspired by a new conception of brotherhood. And who is a brother? A burden-bearer. Blessed is the man whom the poor accept in their service. They who share with the poor their burdens are among the builders of a new social order, a new civilization.

YOUTH AND AGE

BY RAJADHARMA PRAVINA DIWAN BAHADUR
K. S. CHANDRASEKHARA AIYAR AVL., BANGALORE

(Concluded from page 36)

ALL that one must plead for is, first, that there is a period of preparation and training which must precede the period of responsible participation; and next, that there are various other outlets for constructive energy, which though not perhaps so spectacular or exciting as political activity, are at least as important and desirable, and are equally available to patriotic youth in the critical years that lie in front.

There are a large number of beneficent movements for the promotion of health, material comfort, and general enlightenment and progress, which must appeal to every conscientious citizen, young or old, but which now suffer for want of zealous and energetic prosecution. I will mention just one instance in passing, that of the eradication of social evils and injustices. A true patriot cannot tamely acquiesce in the perpetuation of injurious customs and practices in the society to which he belongs, merely because they may have come down to him from the times of his forefathers, or because he is told they represent the will of God, or have behind them the authority of revelation. Evil is evil whoever supports it and however long it may have flourished; it cannot possibly have a divine sanction, any more than it can have a rational basis, for its continuance. And when it grows, as some social institutions have grown, into a veritable bar to further progress, a serious menace to health and happiness for millions, a source of actual or potential danger to national stamina and efficiency, and hence to national existence, a true patriot will no more hesitate to extirpate the evil than a surgeon will to remove a tumour in order to save his patient's life.

There is, one cannot help suspecting, a certain degree of moral cowardice behind the attitude which seeks to put off social and economic reform till after political freedom shall have been fully attained. People sometimes argue that various objectionable customs have existed for so many hundreds of years that they can be endured for a little while longer—an argument which does not speak well either for the head or for the heart of those advancing it. That these and similar evils have persisted unchecked and for so long is all the more reason why they should not be tolerated for an instant longer than can be helped. Even our political freedom will be immensely helped by our social and economic regeneration. For, one main reason why we at this time are a feeble-bodied, disunited, subject people, is that our racial vitality and grit have been undermined for hundreds of generations by unwholesome practices and conditions of life, and that as a people we have not had the sense to adjust our customs, institutions and standards of living to changing needs and conditions, that we have been culpably blind to the trend of evolution.

After all, in matters like these it is not supposed popular sentiment, which is often nothing more than the inertia or the prejudices of the unthinking crowd, that should dictate change or set the pace of progress, but the opinion and example of men and women of culture, sympathy and breadth of vision. We have among us far too few of the type of real leaders who will mould and guide, if not create, public

opinion, and far too many of a counterfeit type who can only "think by proxy and talk by rote". It must be confessed, with shame and regret, that the older generation as a whole has fallen far short of its duty and its opportunity in this respect. Too many of that generation are narrow, callous, or pessimistic. Too many of them illustrate the besetting proclivity of age by indiscriminate disparagement of the present in comparison with the years gone by. In this they but justify the noteworthy observation, attributed to that progressive, though unlucky, ruler, ex-King Amanullah, that in matters of reconstruction one boy is worth ten men, because a boy can be trained, whereas a grown man is only fit for the scrap heap! Too often, indeed, the reputation and authority of the old stand as a formidable obstacle to progress. The problems of the present can only be solved by a new spirit of hopefulness and idealism, such a spirit as is animating the Youth of other countries, helping them to regenerate and reconstruct, where the older men have failed woefully to rise to the occasion.

When one observes what the Youth Movement is accomplishing in a country like Germany, one feels deeply impressed with the possibilities of the movement for our own Motherland. One cherishes a hope that an ever-increasing proportion of the younger generation of India will be fired with the true spirit of social and national service, will eagerly respond to the call of the highest in them, meeting all problems with an open mind and a courageous heart.

In this connection I may mention an experience which struck me much at the time. Several months ago, in Bangalore Cantonment, I had occasion to meet a batch of German students—fine sturdy youngsters all of them, in age from 16 to 25 years, with clean limbs and cheerful faces—who were out to see the world and gather experience. They had little with them in the shape of money or things, but plenty of resourcefulness and pluck, on which it was that they mainly relied to carry them through. Looking at these young fellows, one would not think that they belonged to a nation crushed to the dust by disastrous defeat in the greatest of world wars. They seemed, rather, to be representatives of a race and a temper which would not admit defeat even the most overpowering as irrevocable, which would not surrender its independence of spirit even though all else were wrested from its hands. No wasteful regrets nor vain longings for a vanished past, but the enkindling vision of a greater and more enduring future, to be built up by silent, steady, determined work of reconstruction—it is this which is the inspiring force behind that new Movement of Youth to which Germany (like other countries now and in the past)

owes the wonderful resurgence in process of accomplishment before our eyes.

Has such a phenomenon no lesson, no inspiration, for the youth of our land? Every country, it is true, has its own problems, which it must work out in its own way, in the light of its past history and present conditions. We cannot merely copy the methods of other nations whose circumstances may be very different from our own. But we can and must learn from their experience and example, even from their mistakes.

As a matter of fact, we in India have to contend with many peculiar difficulties. Some of them, like our climate, we must obviously put up with. But there are others, such as impaired vitality and inadequate conditions of living, which are either of our own making or the result of our sufferance, which we *must* get rid of before we can establish ourselves as masters of our own destiny. We have a bewildering diversity of races, creeds and communities, which can only be reconciled, if not removed, by the growing realization of common interests, helped it may be by the sudden impact of an insistent, an engrossing ideal. We have, besides all these, various alien interests interposed athwart the path of self-determined progress, which, given good sense and mutual goodwill, ought not to be insuperable.

These, and other difficulties like these, are the factors of the problem of India's future. The task of reconstruction, of building up a self-conscious, self-governing nation out of the existing discordant elements, is undoubtedly a formidable one. But it is not necessarily insurmountable. It has been done before. And it may be done again, if there is the will, the wise design, and the patient, persistent energy. Things which look most formidable in the mass often yield to co-ordinated attack in detail.

Our concern, however, at present is with the objective, rather than with the route by which it is to be reached. That objective, I take it, is nothing less than the laying of a strong, stable and spacious foundation, on which to rear a new and a better civilization, one which, among other things, will represent the blending of the existing racial and cultural fragments into a single concordant, comprehensive, entity.

This, surely, is a worthy, nay, a glorious, prospect, bound to attract the old and the young alike. But its achievement lies chiefly in the hands of the younger generation, though the older must not shirk its part. The future is with the young, who have the time and the opportunity, if they have the will and the capacity, to mould that future to the measure of their ideals. The best that age can do is to

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utter a word of advice, of encouragement, and of hope, leaving youth free to find its ultimate solutions for its own peculiar problems.

I would urge those of you who are yet in the period of pupilage, the stage (if I may so call it) of your apprenticeship, not to allow yourselves on any account to be distracted from your primary task of qualifying, by study and self-discipline, for the serious business of life. Strive as much as you can to acquaint yourselves with basic facts and principles, those especially which lie behind all economic and political progress. But do not plunge into premature action, or rush into imprudent and violent courses which, if they do not lead to personal disaster, may incapacitate you for that full and effective service of the Motherland to which you ought from even now to stand dedicated.

Rule yourselves, in your unions and debating societies and playgrounds, as if they were States in miniature; there is ample scope there for initiative, for tact and temper, for firmness, for business organization. Cultivate leadership, which consists, not merely in physical, but even more in moral and intellectual qualities, which expresses itself not so much in ready speech or debating ability as in inner reserves of individuality and strength of character.

At the same time, however, do not take too much thought about worldly prospects while you are yet in the stage of preparation. It is not useful occupation which will be wanting to the spirit of youth but, it may be, places of profit and power. What if the avenues of profitable employment are becoming more and more restricted? Are not the avenues of public work and social service open to all who will be content with a moderate share of the world's goods? The real fruit of a service is the service itself, not the mere size of the reward. True nobility and even happiness depend essentially on the quality of the life we lead, and very little on the possession and enjoyment of wealth and ease. From this point of view it were well if we Indians of to-day held a little more closely to the ancient Indian ideal of simplicity, if we kept further away from the encroachments of wasteful luxury and enervating indulgence.

Youth is verily the time of idealism, and idealism is the most potent of motives. So, cultivate by all means the highest ideals you can reach. But do not keep your ideals in the clouds, or imagine they are wings which will lift you by themselves into the upper air. Bring your aspirations down to solid earth; plant them on the firm soil of fact; water and manure them through study and reflection; prune them by the application of moderation and prudence, when they show signs of undue exuberance; train them by vigilance and exercise to grow tall and straight and strong. And then you will have a giant tree

whose protecting shade will dominate the landscape of your career, a vantage ground from which to compass in safety the attainable ends you may have set before yourselves. Your brightest dreams of individual achievement and of national greatness will thus be realized; the fair vision now so distant will have become the duly accomplished goal.

WISE COUNSEL

BY H. W. B. MORENO

SITTING at the Teacher's feet, raising folded hands,
The meek disciple hears these words, high and great commands;
"Wisdom seek, where'er thou be, from the lowest wight,
Practise thou unblemished living, be it dark or bright;
Give respect to pious women, be they mean or low,
Lend thine ear to counsel wise, though children tell thee so;
Learn the line of conduct true, though thy foe should teach,
What if he should break the law, himself he makes the breach;
In right thoughts and words and deeds, thou shalt gain command,
These the Sages taught as precepts, by these truths they stand;
Quell the organs of thy senses, calm thy mind and pure,
Lower passions' wiles eschew, though they long endure;
Flee from lusts of flesh and doubt, all perplexity;
Truth for all time stands thy guide, mounts eternity;
If a cup of water cool, thy neighbour give to thee,
Give a goodly meal in turn, that satisfied he be;
If a stranger nod to thee, on the King's highway,
Bow in reverence, turn aside, a kindly word to say;
If a copper coin be flung thee, pay thou back in gold;
If from stumbling thou be saved, thy life do not withhold;
The enlightened realises, he and they are one,
Love alone shall all things, vanquish, good for evil done";
Thus the Teacher preached his gospel, wandering day by day,
Golden precepts, silvern tenets, never lead astray.

GOOD BEHAVIOUR OR SUCCESS?

S. R. R.

(Continued from page 41)

SHILA (RIGHT CONDUCT)

SHILA (right conduct) has been defined as comprising (1) absence from any injury in thought, word and deed, (2) compassion, and (3) gift. They constitute good conduct and one who wishes to practise Shila must therefore reflect these virtues in daily life in all his relations with others. They are further explained in Chap. 268 of Shanti Parva in the famous Tuladhara's story.

Tuladhara, as the name signifies, was a merchant at Benares holding always the balance, righteous in his dealings and reputed and respected by all for his right conduct and revered as a great saint and philosopher.

Jajali was a brahmin forest dweller, a great ascetic of austere penance and known merit. He could travel freely in the air. He was becoming pleased with his ascetic merits and achievements and gradually pride entered him. He began to feel conceited of his powers and when he once was expressing himself satisfied of his *tapas*, he heard a voice that Tuladhara a merchant at Benares excelled him (Jajali) in his achievements and never expressed himself in the way Jajali did. Jajali became soon jealous of the reputation of Tuladhara and went to meet him at Benares when he was engaged in his business. On seeing Jajali, Tuladhara divined his temper and his object, and welcomed him stating that he knew why he had come to him. Jajali seeing that he was so easily discovered, asked Tuladhara as to how he came to possess his great wisdom and powers.

Tuladhara, explained the details of his life.

अद्रोहेणैव भूतानामल्पदोहेण वा पुनः ।

या वृत्तिः स परोधर्मस्तेन जीवामि जाजले ॥

सर्वेषां यः सुहृन्नित्यं सर्वेषां च हिते रतः ।

कर्मणा मनसा वाचा स धर्मं वेद जाजले ॥

नानुरुध्ये विरुध्ये वा न द्वेष्टि न च कामये ।

समोऽहं सर्वं भूतेषु पश्य मे जाजले व्रतम् ॥

तुला मे सर्वभूतेषु समा तिष्ठति जाजले ।

नाहं परेषां कृत्यानि प्रशंसामि न गर्हये ॥

आकाशस्येव विप्रेन्द्र पश्यँल्लोकस्य चित्रताम् ।
यथावद्वर्तमानानां वृद्धानां पुत्र पौत्रिणाम् ॥
अनुवर्तामहे वृत्तमहिंसाणां महात्मनाम् ।

THE LIFE OF AHIMSA

A conduct in life by which no injury or as little as possible is done to created beings, that is of great virtue. I live by that maxim. He who is ever a friend of all and intent always in their welfare in action, mind and word, he follows dharma (righteousness) O' Jajali. I follow no one, nor do I oppose any. I hate no one nor desire any. I view equally all beings. See my definite path of life! My balance is accordingly even in all cases, Jajali! I do not praise others' actions nor blame them. I am calmly viewing the wonders occurring in the world as I see the wonderful changes in the sky owing to clouds. I follow the conduct of the great ones who always observe law, who are elderly and possess sons and grand-sons and who injure none.

THE LIFE OF ANUGRAHA (LOVE, COMPASSION)

कृपा मे सर्वभूतेषु समातिष्ठति जाजले ।
यदा चायं न विभेति यदा चास्मान्न बिभ्यति ॥
यदा नेच्छति न द्वेष्टि तदा सिध्यति वै द्विज ।
यदा न कुरुते भावं सर्वभूतेषु पापकम् ॥
कर्मणा मनसा वाचा ब्रह्मसंपद्यते तदा ।
यस्मादुद्विजते लोकः सर्वे मृत्युमुखादिव ॥
वाक्कूदण्डपुरुषात्स प्राप्नोति महद्भयम् ।

I give equal love to all creatures, having given up likes and dislikes. So love and hate have been put away. Know me thus, O intelligent Brahmana! When a man does not fear any nor when no one has to fear from him, when one desires nothing and hates nothing, he attains perfection. When one does not entertain evil or injury to any other in thought, word or deed, he attains to Brahman (the Supreme). He whose harsh words and cruel punishments the world abhors and trembles as in the mouth of Destroyer, he involves himself in great fear. He from whom, O' Learned one! no one has at any time, anything to fear, he has nothing to fear from any body at any time.

A LIFE OF DANA, GIFT (CHARITY)

तपोभिर्यज्ञदानैश्च वाक्यैः प्रज्ञाश्रितैस्तथा ।
प्राप्नोत्यभयदानस्य यद्यत्फलमिहाश्नुते ॥

लोके यः सर्वभूतेभ्यो ददात्यभयदक्षिणाम् ।
 स सत्ययज्ञैरीजानः प्राप्नोत्यभयदक्षिणाम् ॥
 न भूतानामहिंसाया ज्यायान्धर्मोऽस्ति कश्चन ।
 यस्मान्नोद्विजते भूतं जातु किञ्चित्कथंचन ॥
 सोऽभयं सर्वभूतेभ्यः संप्राप्नोति महामुने ।
 दानं भूताऽभयस्याहुः सर्वदानेभ्य उत्तमम् ॥
 ब्रवीमि ते सत्यमिदं श्रद्धास्व मम जाजले ।

The merits that come of austerities, sacrifices and gifts and words of wisdom will be secured by (*abhaya-dana*) affording freedom from fear. He who secures freedom from fear to all creatures gets the merit of sacrifices, of truth. No dharma is greater than the dharma of non-injury, of abstention from injury to any being. He of whom no creatures trembles in any way on any account or at any time, he secures, O' Jajali, freedom from fear of all beings. They say that the gift of security (freedom) from fear or fearlessness is the greatest of gifts. I tell you the truth, believe me, O' Jajali.

THE MYSTERY OF FIRE

BY PERCY PIGOTT

(From *The Liberal Catholic Church*)

THE ancient Persians were avowedly fire worshippers. In Greek mythology Prometheus lighted his torch at the sun and gave fire as a gift to mankind. Vulcan was perhaps even more closely associated with fire. If Thor held a hammer in one hand he held a flint in the other. Ukko, the Esthonian god, struck his sword against his nail and produced the fiery babe. Among the Romans of old the perpetually burning lights in the temples were constantly tended by vestal virgins. There is some reason for believing they were similarly tended in the temples of ancient Egypt. Fire forms the crucible of the alchemist, and in astrology the sign Leo, the fixed and fiery sign, is the sign of the sun and the symbol of gold.

Fire is very prominent in the sacred traditions of the Hebrews. After the expulsion from Eden the cherubim who guarded the Tree of Life were possessed of a flaming sword. The sins of Sodom and Gomorrah were purged by fire. When Moses first heard the voice of God it proceeded from fire. The Lord went before the children of Israel in a pillar of fire to guide them by night. Later they sent their offerings to

God by placing them on an altar and consuming—or transmuting—them with fire. The test which demonstrated the God of Elijah to be the true Gods, and the gods of the priests of Baal to be false gods, was that the former sent fire from heaven and the latter failed to do so. Later Elijah himself was transported to heaven in a chariot of fire. Shadrach, Meshach and Abednego were cast into a burning fiery furnace and among the leaping flames was seen one like unto the Son of Man.

Fire is the most terrible of the four elements. Most of the world's great cities have felt its destructive power. The great fire of Rome was said to have roared continuously for eight days. The damage to property in Paris caused by the fire of 1871 was estimated to have been over thirty million pounds. Twice in Saxon periods and again in Norman, London was almost destroyed by fire. Then there was the better known fire of 1666. Dresden and Venice have both similarly suffered. Volcanic eruptions, earthquake upheavals and the fierce lightning are all manifestations of fire. Water will at least yield up the corpse when it has devoured the life. Fire does not even show this consideration for its victims.

Yet it is also the most beneficent. Indeed if there could be degrees of indispensability we should certainly regard it as the most universally necessary. Without fire there would be no sun and no stars. More than this, there would be no light, for all light proceeds from fire. By means of fire man warms his body, and, in a hundred varied ways, he cooks his food. With fire again he produces steel and brass and moulds all the metals to his use. With fire he causes the wheels to whirl in his factories, propels his locomotives and his steamships and by means of an electric spark, a minute flame, the airman now flies over seas and mountains.

Thus though fire scorches, consumes, destroys, annihilates and devours, it also warms, purifies, transmutes, enlightens and reveals.

Fire again is the most beautiful of the elements. Consider the form of a simple candle flame. Or throw a little salt on the embers in your hearth and note the orange, red, violet and green which you thus immediately summon out of nowhere. The colours of the flowers, the green of the fields, cannot equal these. Earth may produce its living colours, but those of the flame are luminous. The flames of a great conflagration are as beautiful as, and far more varied than, the solitary charms of Earth's mightiest mountains. They are also more awe-inspiring. It is because the destructive power of flames invokes fear that we often fail to respond to their beauty. This is the

case with lightning, one of the grandest of natural phenomena. Many who can be lost in admiration over a sunset, also produced by fire, fail through fear to appreciate the lightning flashes. When there is no fear, when we know the fire to be controlled, the word Beauty fails to express our feelings. Thus we generally speak of the glory, rather than the beauty, of the sun. And glory belongs to heaven.

And fire is the most mysterious of the elements. Is it matter? The flame has no weight. If it has substance no chemist has analysed it. He may give it names—state of combustion, etc.; but this does not solve the mystery nor reduce our wonder. The flame comes out of nothingness and disappears into nothingness. Does it occupy space? As we watch a flame momentarily manifesting, then vanishing, appearing and disappearing over the coals in our hearth we almost doubt it. Yet, like God, fire is everywhere. It is within the rock and the tree, it is even in water in the form of heat. While the other elements gravitate naturally earthward, fire as naturally leaps heavenward. Earth and water again are hidden by darkness, but the darker the surroundings the clearer the glow of the flame.

Fire is also more rich in symbolism than the other elements. We speak of the flames of passion and say that love grows cold. Consider the camp fire and the hearth of the home. We cannot disassociate them from love, comradeship, union, fellowship and comprehension. It is in the embers of our home fires that, without any degree of psychic development we see all manner of beautiful moving faces.

It is a significant fact that man alone among known living things can control fire. Animals are either afraid of or fascinated by it. A gorilla may use a rough weapon, but where is the gorilla that can kindle a fire? Or where is the man so primitive that he cannot.

Now we solve our mystery. Now we know why fire invokes such reverence and wonder, why so many religions, from remote to modern times, have assigned to this element a significance denied to the others. With these considerations before us it seems natural that fire should be at once the most destructive and the most beneficent of nature's forces.

For since the dazzling beauty of fire is such that we can only express it with the word glory, since it is so mysterious that we know not whether or no it is a thing of substance, whether it even occupies space, since it is possessed of the power to dispel darkness, since indeed it is itself the source of all light, and since it is to be found everywhere, always disdaining the earth, always, like an exile longing for home, striving to reach the skies, we realise that it belongs to heaven, not to earth. Fire is Divine.

And man alone among living beings can control fire. The fierce flames which melt the rocks, turn oceans into deserts, or destroy cities are subdued by the hands of man. What, can a mortal control the immortal? Nay! Only a god can accomplish this. Thus fire, which reveals the divine to man, reveals to man his own divinity.

A PHILOSOPHER LOOKS AT DEATH

[The following extremely human document from the pen of an Indian of deep culture, about the death of a near relative must interest many who have had similar partings. It puts eloquently the correct way of looking at what is popularly called death. One who can look at the "crossing of the bar" from such a standpoint can well exclaim with the Poet "Oh Death! where are thy horrors". It also shows how Indian womanhood, which the modern world would scarcely call educated, has that true culture which enables it to rejoice where the ignorant would mourn and fear.—ED.]

ON Monday at 3 p.m. expired Sowbhagyavathi Janaki by fever, leaving a nine-day old male baby.

And so this bright angel-bird who sang songs of holiness about Sri Rama the livelong day, and moved about the household like a sunbeam, full of patience and sweetness, and a versatile intelligence, full of a wisdom and piety of disposition far beyond her age, is gone: Gone where? To a more joyous place I am assured. How she won all hearts! How bright and clear her smile! How gentle her manner and speech! She thought ill of no living creature on earth: And yet she was no dull one. For she had a sound moral judgment and understood grades of human worth and all the steep inequalities therein, quite as well as older ones who are popularly credited with a monopoly of shrewdness and sagacity in appraising character-values.

And on the burning ground, just in the gloom of the evening what divine smile lit her face!

A sight never, never to be forgotten. A most singular phenomenon, and one that impressed me with the profoundest depth of significance. I am convinced with an unspeakable clearness of conviction that she has passed into the arms of Affection and Love: and entered upon a stage of existence, different from this life in physical framework, it is true—but fundamentally similar to this in meaning and value—and a perfect continuation of the inward affections and dispositions that constitute 'character' here.

The divine creature knew not she was dying until perhaps the last moments when fever overcame her vital forces and she collapsed. But even then as I, who sat with her from 12 midnight on Sunday to 3 p.m. on Monday, recited close to her ear 'Slokas' with which, holy sthothrams which were her daily companions in a loud

voice she responded with her lips. And then I shouted continuously Rama Nāma and Rama sthōthras for near two hours from 1 p.m. when alone I lost all hope, though others had lost it long prior to that. And then the death struggle seemed severe so far as one could judge from outward appearances, but quickly unconsciousness supervened. But I do not know by what it was, and how it was, that her face assumed a gladness and a rapture so striking by the time the body reached the burning ground at about 6 p.m. So may Sri Rama still and for ever be her unfailing companion whatever state of existence she might pass into! and may her soul know more and more of gladness and joy until the Divine and Everlasting Rapture of His Bhaktha's is attained!

How much have I gone through within the last three days! and how hard I have been put to it to console Janaki's mother and young brothers. How much indeed I wish I were able to put into their mind the conviction which animates mine in respect of Janaki's life and destinies in the other world: *i.e.*, the world beyond death! But faith comes very slow and requires practice and persistence in introspective thought—*i.e.*, *मननम्* and *निदिध्यासनम्* after good auspicious *श्रवणम्*. How hard to get rid of old ideas! how hard to get acclimatised to new ideas! But the God within is never balked; and therefore sooner or later faith does come and the soul is freed; and entereth into the larger love; and eventually into unimpeded joy. And so may Sri Rama, dweller in the Lotus of the Heart, help us all!

RABINDRANATH TAGORE'S NATIONAL ANTHEM

[Rabindranath Tagore's Bengali poem, *Janaganamana-Adhināyakajaya hē Bhārata-bhāgyavidhātā*, has become popular in many places in India as a kind of National Anthem. The Poet has recently translated all the five stanzas of the song into English, and the translation appears in the *Modern Review*. It is given below.—From *New India*.]

THOU art the ruler of the minds of all people,
Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Panjab, Sind,
Gujarat and Maratha, of Dravid, Orissa and Bengal.
It echoes in the hills of the Vindhya and Himalayas,
mingles in the music Jamna and Ganges,
and is chanted by the waves of the Indian Sea.
They pray for thy blessing and sing thy praise,
Thou Dispenser of India's destiny.
Victory, Victory, Victory to thee.

Day and night thy voice goes out from land to land,
calling Hindus, Buddhists, Sikhs and Jains round
thy throne and Parsees, Mussalmans and Christians.
Offerings are brought to thy shrine by the East and West
to be woven in a garland of love.
Thou bringest the hearts of all peoples into the harmony of one life,
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

Eternal Charioteer, Thou drivest man's history
along the road rugged with rises and falls of Nations.
Amidst all tribulations and terror
Thy trumpet sounds to hearten those that despair
and droop, and guide all people in their paths of peril
and pilgrimage.
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

When the long dreary night was dense with gloom
and the country lay still in a stupor,
Thy Mother's arms held her.
Thy wakeful eyes bent upon her face,
till she was rescued from the dark evil dreams.
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

The night dawns, the Sun rises in the East,
the birds sing, the morning breeze brings a stir of new life.
Touched by the golden rays of Thy love
India wakes up and bends her head at thy feet.
Thou King of all kings, Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

REVIEWS

New Life.

The Manager, "Sant Mala" Office, Krishta Kunj, Hyderabad (Sind), writes:

Nava Jeevan ("New Life") is the name of a new book in Sindhi by Vaswani just published. This beautifully printed book, which does credit to the Lakshmi Job Printing Works, has on the cover a fine portrait of Sri Rama Krishna Parama-hansa with a saying of the saint: "Call on God with tears in your eyes!" In the body of the book is a fine photo of the late Seth Satramdas Djalomal.

In a brief foreword, Vaswani explains how man is in quest of New Life. The secret of the New Life, he points out, is in self-control and silent service fulfilling themselves in God-consciousness. In another brief note "Offering," Vaswani pays a high tribute to Sri Rama Krishna Parama-hansa as the saint of the nineteenth century who had reverence for all religions, all scriptures and all prophets. There is also, a Sindhi Poem by Vaswani named "Message". It closes on the note: "Accept the treasure of the dust of the feet of the broken ones, and thou wilt behold the glory of the Beloved. Renounce creed and caste; and thou wilt see the star of Love!" The main chapters of the book are named: "Hidden Service," "Life Ray," "A Yogi of Japan," "Ranwal the Prince," and "Build the Bridge"! The book is of the "Sant Mala" series, the Manager of which promises a fortnightly book in Sindhi by Vaswani.

The Personality of H. P. Blavatsky, by C. Jinarajadasa. (T. P. H., Adyar, 1930.)

There has been and perhaps there can be two opinions about the correctness of many things that she wrote or did; but there can be but one about the greatness of the personality of her whom the world knew as Helena P. Blavatsky in her last incarnation. It is a pity that she has been misunderstood, so much, not only by those to whom anything superphysical is anathema, but even by those who have not a double dose of the sin of materialism. But the fact is that she was more than ordinarily misunderstood. Perhaps it was due to the strangeness of her teachings and methods at the particular period of world's thought when they appeared. Perhaps it was her freedom from convention. More probably it was her indifference to the opinions and preconceptions of those around her. Any presentation of the true H.P.B. as her admirers love to refer to her, is welcome and when that comes from one like Mr. Jinarajadasa whose acquaintance with the archives of the Theosophical Society of which she was the spiritual founder is unique, it is thrice welcome. The brochure which Mr. C. J. has written will be found valuable, specially in view of the forthcoming centenary celebrations of that great occultist which the Theosophical world would celebrate in August next.

C. V. K.

Islam—The Religion of Humanity, by Syed Abdur Razzaque, with a foreword by C. Jinarajadasa. (T.P.H., Adyar, 1930.)

Mr. Syed Razzaque's presentation of the real Islam must be interesting to all students of comparative religion. Islam's beauties have been little known, at any rate to Hindus, not merely because she is, as

Mr. C. Jinarajadasa says in his foreword, the youngest of the great religions, but also because, in the course of Indian history, the inconsiderate activities of some of those who professed it have been directed in a large measure to the pulling down of Hindu temples, the desecration of Hindu idols, and the slaughter of the cow which all Hindus hold sacred. To the ordinary Hindu mind, the Mussalman is a particularly unmerciful person when it comes to a question of a fight for religion. That true Islam does not justify either has long been known to students of religion. Mr. Syed Razzaque has done a great service in bringing this knowledge in an easily understood form to the general public. To be told, as he does tell, that though Islam is a missionary religion in theory and practice, according to the Holy Koran, there should be no compulsion in religion, and that Bismillah—the merciful should be a constant mantram in the mouth of the devout Mahamadan, will be welcome news to many. The book is full of good gospel and should be in the hands of all interested in the study of religions. It is specially welcome now that the great problem of Hindu Muslim unity is engaging the best minds of India. Religion is the language of the soul, and unless the souls of the Hindu and the Muslim understand each other's language, not all the political pacts of the world can bring them really together.

C. V. K.

The Life of Buddha, by Narada Thero. (T.P.H., Adyar, 1931.)

The T.P.H. has done well in printing in book form Narada Thero's "Life of Buddha in his own words" translated from Pali, which first appeared in the Ceylon Buddhist Annual. It was not a professed Buddhist but it was Swami Vivekanand that said that Buddha was the greatest of the Teachers of Humanity in historic times. Even the shortest account of his life cannot but be inspiring, and when it is in words which He himself uttered it has an added authority. The book describes the several paths he trod on in the pursuit of Enlightenment, and the "middle path" by which he attained it. It is a nice little volume which we heartily commend to those who want a succinct and yet authoritative account of Buddha and his ideals.

C. V. K.

Sri Bakta Bharatan or Paduka Pattabhishekam is a Tamil drama, by Sriman S. K. Parthasaradhi Ayyangar, B.A., B.L., District Munsiff. As Mr. Justice Sundaram Chetti says in his commendatory foreword "the author needs no introduction to the public," at any rate to the readers of THE BHARATA DHARMA. His previous dramas on "Sankaracharya," "Ramanujacharya," "Tirugyanasambhanda"

and "Thondaradipodialwar" have deservedly attracted attention. One of them was the subject of a very lively controversy. On this occasion the dramatist has gone to an even earlier source, viz., the Itihasas which, according to the Sanskrit writers on Rhetoric, should be the source of all good kavyas. Of all characters which embellish them none are as immaculate as Bharata and Bhishma. One can easily throw a stone at Rama. It requires a great deal of casuistry to justify his attack on Vali, and more still his unchivalrous and cruel treatment of the pregnant Sita to satisfy a thoroughly unwarranted attack on her purity. Krishna's peccadillos are the target of much ununderstanding criticism. But Bharata's great sacrifice of what, according to all ordinary stands, was his portion, and his devotion to his elder brother are *non-paril*. Any account of such a rare character must be welcomed, and when it takes the form of a drama it is sure to be a valuable means of presenting it. Mr. Parthasaradhi deserves to be congratulated on the choice of the subject. The incidents are no doubt familiar ones, but his dramatisation makes them attractive. His style is on the whole easy and graceful, though here and there one finds an attempt at spurious scholarliness which ill accords with what goes before and after. Is it due to his submitting his manuscript to Pandits who love obscurity? We commend the book. May we, however, say one or two things by way of suggestions to improve the book. There is an unnecessary adherence to old-world turns of expression, (e.g., line 7 in page 41) which one expects an author of Mr. Parthasaradhi's culture to be free from. In some places the sentiments are not such as one would associate with the speaker. (See specially the words attributed to Vasishta in page 69). We cannot pass by the incongruity of some of the songs. We belong to the school which would keep a drama a drama, and not make it an *opera*. If it is too late or difficult to do so, cannot one save the literary conscience the shock of hearing a song from a character that moralises or is righteously indignant. If songs must be had, pray keep them for a joyous outburst or a romantic situation. One more suggestion would be to utilise the songs which have become famous instead of coining new ones. Ramanatakam (in Tamil) is an easily available and a very attractive storehouse. We trust the author would soon turn his hand towards the mighty figure of Bhishma.

C. V. K.

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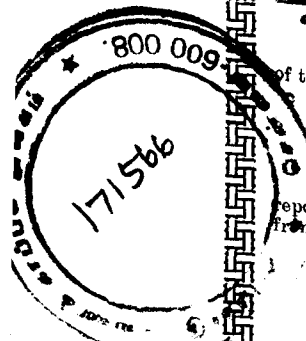
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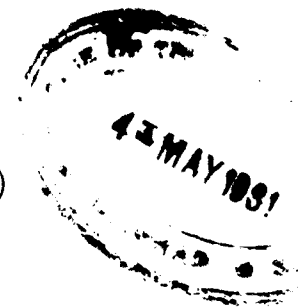
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In view of the necessity of bringing out the Special Number much in advance of the usual time, the April issue is now sent out, a bit early but with some of our features left out, for which lapse we plead the forgiveness of our generous readers.

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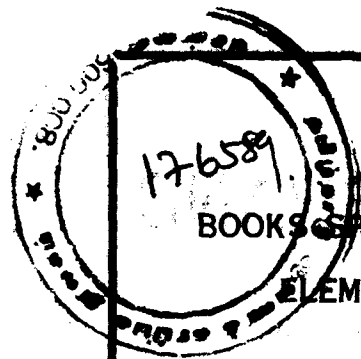
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XXIII Provincial Educational Conference,

PALGHAT

The 23rd Provincial Educational Conference will be held in the Government Victoria College Buildings, Palghat on the 21st, 22nd. and 23rd. May.

M. R. Ry. M. Venkatarangayya Avl., M. A., Principal, V. R. College, Nellore has been elected to preside over the Conference.

The Hon. S. Kumaraswami Reddiar, Minister for Education to the Government of Madras has kindly consented to open the Conference and the Exhibition.

It has been arranged to hold a Refresher Course for Elementary School teachers along with the Conference. M. R. Ry. S. Jaganadham Avl., of the Teachers' College, Saidapet will deliver the course of lectures which will begin on the 14th. of May and end on the 19th.

Tournaments will also be held at the time of the Conference in Foot-ball, Tennis &c. The Tournaments are open only to teachers.

Another feature of the Conference will be entertainments like Kathakali (Dumb-Show), Ottam Thullal etc. peculiar to Malabar.

The Secretaries of Teachers' Associations and Guilds are informed that every affiliated association is free to send as many delegates to the Conference as possible from among its own members. The delegation fee for each delegate is annas four only.

All teachers and those who are interested in Education are requested to attend the Conference and make it a success.

E. H. Parameswaran,

General Secretary.

THE SCHOLAR

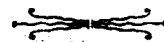
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VOL. VI

APRIL 1931

No. 7

ARNOLD BENNET

BY B. V. RAMAN



well-known literary critic once called Arnold Bennet "a conossieur and a card" and now, the conossieur is dead, leaving behind 'The Card' to immortalise him for ever in the glorious Valhalla of English Literature. The report of his death, would have come as a rude shock to many lovers of contemporary English Literature and Fiction, who, familiar with the remorseless and unceasing output of his books, had come to look upon him rather as an institution, than a personality. For in truth, Arnold Bennet in himself is an institution, an unerring guide and mentor, in the present perplexing and ever changing currents of modern literature, and his death removes from the field one of the most outstanding literary personalities of contemporary Britain. He has established for himself a special and almost peculiar place in the literature of our time, and is the cynosure of all aspiring young novelists. He is not, like Shaw or Wells, a profound thinker to whom an idea is the very pith of life; neither has he got their dynamic creative energy and force. We may not find in him the immense fertility of Wells, nor the

fiery force of imagination as in Chesterton, but he has the higher gift, which Wells or Chesterton lacks, of making the most of his gifts, which, in short, connotes the better artist. He is the most versatile of them all, and it is exactly this versatility of his in this age of narrow specialisation, that has bewildered many of the supercilious literary critics of his time. What was said of Goldsmith can with truth and greater force, be applied to Arnold Bennet, for "he touched nothing which he did not adorn; and in all the varied forms of literature which he tried and expressed himself—in Fiction, Drama, Essay or Journal—we find invariably the Bennet Touch, the characteristic insight, which notes with the delicacy of genius, the psychological anatomy of any person he comes into contact, whether it be the barber in Italy or the artist in Paris.

Born in 1867 in Hanley, one of the Five Towns that he has often depicted with the native fondness of minute detail, his early years were spent in the sordid and matter of fact surroundings of a Solicitor's Office until his success in a short story competition turned his thoughts to a literary life. After a few years, as a successful editor of *Woman* he retired into the country with a definite plan to write out stories and novels. Hence-forward, almost up till his death, each day's labour was meticulously planned to yield a regular tribute of words, and an amazing output of books followed—from *Pot-Boilers* that make Polonius up to date and short stories that embrace Blackpool Pier and the Football League to great novels like *The Old Wives' Tale* and *Anna of Five Towns*, which were to immortalise his name and establish for him a place in the British Hierarchy of Letters.

The outstanding qualities of Arnold Bennet's writings are sincerity and candour, an unsophisticated frankness and cocksureness, rare among modern writers, and whether it be the idiosyncracies of barbers in Italy or the secret of his own trade—the craft of Letters—he takes the reader into his full confidence and never makes a secret of what he thinks and feels. Concerning his own work he is never secretive; probably no writer since Trollope has been more

frank about it, and in one of his latest works, *Arnold Bennet's Journal*, in describing the performance of an opera in Moscow which he witnessed, he confesses frankly, how he saw in it, a clear way to the writing of a novel that had been worrying him for long. In all his writings he never consciously strikes an attitude nor beguiles himself with self deception, but recognises the truth about himself and expresses it so frankly that the sting is taken out of the air of self-sufficiency that would otherwise be repulsive. He never hesitates to express his opinion on all that he sees around him and in *Things that have Interested Me* he gives us tips about Literature, Politics, Painting, Music and Manners and Morals, not only with an air of knowing them, but letting you know that he knows them well. He never wearied in studying all the wheels of contemporary life—even the smallest wheel—at work and learning the secrets of the machine, and he enjoyed the exercise of that sharp though superficial observation of men and things, which fill page after page of his works with an almost vivid reproduction of physical reality. Nothing is too trivial or sordid for him, and in all he observes, he sees a deep meaning and a beauty, and is equally at home in his observations on the dressing table and the latest modes of millinery, as in his criticism of the higher arts of music, painting and literature. Indeed, one of the special charms of Bennet as a writer is that he "talks about painters and barbers, about champagne and short stories, in exactly the same tone and with the same seriousness and measures them, so far as one can see, by the same method." He is the man of genius as tipster, and gives one the impression of a man with a passion for button-holing experts in every line—an expert footballer, an expert painter, or an expert washerwoman.

This generalising habit with its thorough detachment its deliberate simplicity and its suppression of the narrator, has certain affinities with the typical French mind, and, in industry and method as in his artistic outlook, he resembles Balzac to whom he gave the worship of his early study. It is this early French influence in his life that partly accounts for his writing Fiction, as an admirer of those naturalistic

novelists who made so much of realism in literature, and it is just possible that it was this contact with French life and art that sharpened his sense of the dramatic and imparted a certain crispness and lightness in his handling of a scene or character. His lighter novels such as the *Grand Babylon* and *The Card*, show him exploiting these qualities with all the provincial humour of his own district, while his handling of grim and sordid themes in *Riceman's Steps* resembles Shakespeare's in *Macbeth*, for its combination of sheer horror and uncanny beauty. All the qualities of the typical French mind of the realistic school—lightness and humour, an unbounding inquisitiveness, and an aggressive self-confidence—he carries on to a higher level, almost to perfection, in his more serious works such as *The Old Wives' Tale* and *The Clayhanger*. *The Old Wives' Tale*, classed by some critics, as one of the Five greatest novels of the English language, is really a massive work of art, a prose epic which, in novel form, seeks to affirm and pass judgment on the tendencies of contemporary mind and manners. His short stories and journal reveal the same qualities of acute observation and candid treatment and constitute a sort "of poetry, of streets, hotels and emporiums." It is this serene detachment and truthfulness to detail combined with humour and sympathy, that mark him out at once as the realist and the philosopher among the tallest of contemporary writers, and in the words of J. B. Priestley "Arnold Bennet is at once the Historian, the Philosopher and the troubadour of our ordinary urban life" and his attitude to literature partakes something of that brisk Victorian efficiency of the older school.

THE INDIAN STUDENT

BY H. SUNDER RAO, M.A.



WE hear these days a great deal about the youth in this country. For one thing we have the lurid picture of the Indian under-graduate "anaemic and narrow-chested" given by Miss Mayo. A less malicious, but equally harmful, picture of the Indian student we very often get in the works of a certain section among Western authors, and a remarkable example of this is the caricature of the Indian graduate, Hurree Chunder Mukerjee in Kipling's *Kim*. Here we have an attitude distinctly hostile to the Indian educated youth, and we need not say how dangerous this is from the wider standpoint of inter-racial harmony. At the same time, there has been growing in recent times a certain wrong attitude towards youth, particularly among the youth themselves and a few older men also, and this attitude is generally one of flattery and exaggerated worship of what are vaguely known as the Ideals of Youth. Many of us who indulge in this kind of talk will be hard put to it to define exactly what we mean by this term. To many it simply means an unlimited charter of freedom; but, as all sensible people know, unlimited freedom has its own pitfalls, and is even dangerous, for life cannot function, much less grow, in the void, and though life in a void may seem temporarily to offer freedom, it soon proves ineffective and unsatisfying. To judge the youth in this country or elsewhere, by standards that are at once false and illusory is futile. The young in India, as elsewhere in the world, differ from each other in creed and interests in many ways, and it is dangerous to generalise. It is a fashion with some Englishmen and Anglo-Indians to speak of the Indian youth as though he is a potential revolutionary longing to give a decent burial to the British Empire in India, and hence a great deal of unnecessary fuss is being made about students and politics in India to-day. To those who have had opportunities to come into closer contact with the Indian student, all this seems to be simple rubbish. The

Indian student is not such an explosive substance, either gas or dynamite, as some panicky old men would have us believe. At the same time, it is sheer stupidity not to recognise the new awakening that is sweeping across the country from one end to the other. No doubt this awakened national consciousness is expressing itself in some ways that are undesirable, but in most cases, the sense of patriotism among our students has been a tremendous influence for good by making them more active, less self-centred and more self-respecting. The greatest need to-day is for an enormous effort on the part of the State, the parents and the teachers to direct this potential energy of the youth to constructive efforts for the good of the country.

At the present moment, this task is rendered difficult, not because the Indian youth is abnormal and stupid but just because, being absolutely as normal as any other human being in other parts of the world, he responds just normally to his environment. It is not that there is anything bad or wicked in him, but that the whole environment in which he finds himself is false, unreal, incomprehensible and extremely depressing; it is this which makes us so laughable, and sometimes so contemptible to foreigners. The average youth in our educational institutions is undoubtedly a curious creature. Like a vast majority of Indians of all classes and creeds, he is the inheritor of certain marked racial qualities, peculiar virtues and vices, not necessarily found among the youth of the West. The education which he receives opens his mind to a great deal about life which he finds difficult to comprehend. The social environment in which he lives is so different from what he gathers from his study of the foreign literature and history. His own culture, with its roots deep down in a hazy past, fails to satisfy his intellectual and social aspirations. The freer institutions of the West have, no doubt, a certain fascination for him; but he lacks the necessary environment, both at home and outside, for self-expression. In his own home, he is under the subtle tyranny of the elders, who look with misgiving, if not active dislike, on the new attitude to life which he is attempting to develop

for himself. He is himself convinced, perhaps deeply, of the inherent injustices of many of the social practices and customs around him; but he is compelled to be a passive abettor of those very practices which he is the first to condemn in theory. He likes to play a more active part in making his home happier and brighter by making it more free. He wants his sisters and brothers to be his companions, his parents to sympathise with his ideals; but in most cases he receives nothing but silent contempt and even active opposition. I have found that this gulf between the boys and their elders is doing a great deal of harm, and the result is a terrible mal-adjustment among our brighter and more intelligent boys. This repression has also resulted in a sullen spirit of rebellion on the part of our students against their elders. I have, therefore, no hesitation whatever to attribute the general inefficiency and lack of character among our youth to the uncongenial and even hostile environment in which we live to-day.

All this may suggest that there is a line of cleavage between youth and age, much more widespread than I have indicated; also that the average Indian student is a highly strung individual, with his nervous system at high tension. I do not mean anything of the sort. I merely point out the general disparity between the outlook on life which we develop through our contact with Western ideas and the conservative mediaeval atmosphere of our homes. Things, we must admit, are changing at a very rapid pace, and possibly the average Indian student to-day lives in a freer atmosphere, both at home and school; but my point is that nowhere in the world is the gulf between education and life so wide as it is in India. It is this disparity which accounts for much that is ridiculous and funny among our youth.

Let me come to the point and try to give a picture of the Indian student as I know him. I have always felt that if there is one quality that more or less correctly describes him, it is humility, a humility which is far more Christ-like than the so-called Christian humility of our rulers. The Indian student is far more docile than is good for him, and

his obedience to elders and teachers is proverbial. His capacity to suffer any amount of hardship is one of the most admirable traits in him, though even here this virtue sometimes proves to be a severe handicap to him in the inexorable struggle for existence. He is extremely timid before strangers, and is painfully conscious of his real or imaginary defects. Psycho-analysts may like to call this as 'inferiority-complex,' and perhaps they are right. This sense of inferiority, as psychologists tell us, expresses itself in many curious ways, and one of these is an annoying 'bumptiousness,' which makes him an exasperating individual. His mind always works at a furious pace, and this rapid thinking combined with an innate sense of inferiority makes him extremely 'touchy' and sensitive to what he regards as insults. I believe this touchiness is a national weakness with us, and probably accounts for a large part of our national discontent. Many Westerners have charged the Indian student with not possessing what they call 'a sense of humour'. I think they are both right and wrong. If humour means a keen sense of the laughable, the incongruous and the ridiculous, our students possess this quality in abundant degree, and the Englishman is wrong. But humour is something more than that. It is a gift, an attitude of mind, arising out of a sensible tolerance of life, with all its absurdities, its contradictions and inconsistencies. No fanatic can thus be said to have a sense of humour, and no man whose view of life is narrow, and who is furiously earnest in living it, can be 'humourous'. This attitude of goodhumoured tolerance is very much lacking in us, and that is why we very often betray a disproportionate warmth even in arguing trivial subjects. In fact this tendency to argue, to subject everything to the cold light of the intellect, is a disease with us.

The Indian student is not without any sense of humour; but humour in the sense in which an Englishman understands the term is a very rare quality with us. The slightest deviation from conventional manners or modes of behaviour is likely to offend our boys where no offence is meant. This trait is particularly annoying in the classroom.

Our boys ordinarily behave with considerable propriety; but there are occasions when the slightest whisper of criticism, however good-humoured and well-meant, is apt to exasperate them, and then the Indian student is a very "devil incarnate". He loses all sense of proportion and exaggerates the trivial incident into a mighty grievance. It requires considerable tact, knowledge of his psychology and patience to regain his friendship afterwards; but once you make him your friend, he stands "four-square to all the winds that blow," and this is one of the greatest rewards of the teacher. Of course, there are good teachers, bad teachers and stupid teachers in India as elsewhere; but the work of the teacher here is particularly difficult because of the unreal system of education which it is his job to impart. It is Bret Harte who says somewhere of a plan to carry water from a place where it is not found to a place where it is not wanted. Our system of education is very much like that.

An English friend of mine once remarked that the Indian student is an artist in the field of examinations. I am very much inclined to agree with this view, for to our boys, both at school and college, examinations are of the very salt of academic life. I know of nothing more harmful to education than this pre-occupation with examinations. It encourages the bad habit of cramming which is one of the tragedies of our educational system. I pay my tribute to the wonderful capacity of our boys to cram anything without understanding much about it, which makes it possible for the more intelligent among them to pass any examination from the much-abused S. S. L. C. to the highest competitive examination in the State without correspondingly widening their outlook on life. Many foreigners have expressed their admiration for the Indian student's wonderful capacity to quote, though considering the nature of education he gets in our schools and colleges, it is "just enough knowledge to misquote." A student cynically remarked to me one day that it did not matter much whether he knew the subject or not, provided he read enough to hood-wink the examiner. This is not an isolated instance but very

typical of the average Indian student's attitude towards the system of education that is imparted to him. No wonder that our graduates, when they leave the university, have an intellectual equipment far below the standard of university students in other advanced countries of the world, and when foreign writers caricature the inefficiency of our graduates, let them remember that even the finest material has no chance of any creative effort when made to pass through the grinding mill of an unreal educational system.

The Indian student's attitude towards games and sports is very much to be criticised, and is born of a very wrong tradition that obtains in our homes, however enlightened and cultured they may be in other respects. The average parent is extremely suspicious of games and exercises, and he very often regards them as obstacles to their sons' academic success in universities. Things are no doubt changing, and it is a good augury of the times that our play-fields are full. But our boys have yet to learn more of that spirit of "give and take," which ought to obtain in a play-field. To learn to take defeat cheerfully is one of the highest qualities of a gentleman and to appreciate the merits of your opponent, whether on the hockey field or the tennis court or in public life, is one of the greatest needs of Indian life to-day. Much of the bitterness in our public life is undoubtedly due to the lack of this spirit.

In what I have said so far, I have not damned the Indian student with faint praise while cynically dissecting his weaknesses. The Indian student is the product of many forces and currents that have been working for centuries, and he is the inheritor of certain peculiar racial qualities for which he is not responsible any more than he is for the colour of his skin. I recognise his undoubted virtues, which are to me not mere ideas vague and undefined, but living realities. It is this knowledge, that we have in this country as fine material as in any other, that reconciles me and a host of others, to our profession as teachers. The new awakening which we see in our youth to-day is the most inspiring guarantee of the future of our

country. The Indian student, with all his faults, is a fine type of youth. His capacity for obedience, his amenability to discipline provided it is reasonable, his sense of the abiding values of life, his earnestness, fellow feeling, kindness of heart and sweetness of manners, his courage and intellectual gifts are well-known. But they require to be harnessed in a proper way to the needs of the new national life that we witness everywhere to-day. The Indian youth is palpitating with a new life, and is determined to change the state of affairs in our country. Short-sighted tyranny and an unsympathetic attitude towards his aspirations will hereafter create a dangerous situation for any Government present or future, to reckon with. To meet the greater demands of our growing national life, we require stronger minds, stouter hearts and keener intellects. It is to the creation of this new character among our young men and women that all our educational effort should be directed. As it is, our youth is yet plastic, lacking in some qualities of head and heart necessary for an abundant life. aimless, and frivolous, timid and indulging in empty noise, callously insensitive to the higher demands of national life, fond of petty factions, and rigidly bound by traditions that hamper growth and which they find unable to overcome. The teacher, the parent and the State have all a graver responsibility to-day than ever to direct the youth to the service of the country with the least amount of wastage of their energies.

The Ray of Hope.

There's a break in the clouds, there's a gleam in
the sky,
There's a beautiful star, brightly shining on high,
That heralds the dawn of a long-promised day,
When right shall be might and shall flourish for aye—
When man in the strength of his manhood shall stand,
To enjoy and possess and replenish the land.

—Charles Mackay.

CONGRESS AND SOCIALISM

BY B. SHIVA RAO, M. A.



THE last resolution passed by the Congress at Karachi, laying down the programme for the future marks a turning point in its development. Gandhiji himself undertook the responsibility of sponsoring it in the open session, with the object, he stated, of removing the fears of men like Pandit Jawaharlal Nehru, that the Swaraj to be inaugurated in India may mean the transference of political power from a foreign bureaucracy to a combination of landlords and capitalists. This resolution of the Congress is intended, in the terms of the preamble, "to enable the masses to realise what Swaraj as conceived by the Congress will mean to them". Certain fundamental rights of citizenship are guaranteed, such as freedom of association, freedom of speech and writing, freedom of conscience and the free profession and practice of religion, the protection of the culture, languages and scripts of minorities, equality of rights and of obligations of all citizens, without any distinctions of religion, caste, creed or sex, whether in regard to public employment, office or power or honour, or in the matter of access to, and the use of public wells, public roads and all places of public resort. There are also guaranteed the liberty of the individual and the sanctity of his dwelling and property, religious neutrality on the part of the State and the right to keep and bear arms in accordance with regulations.

It is a matter of profound satisfaction to those like myself who have been urging that Swaraj should not only mean Self-Government, but good government, for the masses; and that certain fundamental rights for labour, on which Mr. Joshi and I laid great stress at the Round Table Conference, have also been incorporated into the Congress resolution. If effect is given to it, it will mean a living wage for industrial workers (though why only industrial I fail to see); limited hours of labour, which Gandhiji

explained in his speech to mean eight per day, healthy conditions of work and provision for old age, sickness and employment. There is also an important clause which assures Labour of release from conditions of actual serfdom or those bordering thereon. At the present moment, we have particularly in many of the Indian States, forced labour which is analogous to slavery; the conditions of workers on the plantations, who number nearly a million, would also seem to come under this particular clause. The claims of women workers are not neglected, and specific mention is made of adequate provision for maternity. The right of Labour to form Unions, with suitable machinery for the settlement of dispute by arbitration, will also form an essential part of the new Constitution. As regards agricultural workers, there is a promise of substantial reduction in land revenue and agricultural rent, and a possibility indicated of total exemption from rent for a temporary period in the case of uneconomical holdings. Adult suffrage and free primary education are not new items in the programme; nor is one surprised at Gandhiji's inclusion of the protection of indigenous cloth by the exclusion of foreign cloth and foreign yarn from the country, the total prohibition of intoxicating drinks and drugs, the abolition of the duty on salt, after his recent discussions with the Viceroy. The reduction of military expenditure by at least one half and the curtailment of salaries in the civil departments to a maximum of Rs. 500 per month are radical remedies suggested for the extravagance of the present administration.

Two of the most contentious items in the programme will undoubtedly be the proposal to impose a progressive scale of income-tax on agricultural incomes above a certain limit and a graduated inheritance tax. The need for both these resources of revenue to the State has been obvious to those who have felt that the existing burden of taxation, while resting iniquitously on the shoulders of the poor does not impose a sufficiently heavy obligation on the rich. There is also in the resolution a suggestion for the control by the State of key industries and mineral resources and of usury,

direct or indirect. With regard to this latter point, Gandhiji has observed that six to eight per cent. should be the maximum rate of interest on loans.

This elaborate programme of the Congress, in spite of certain obvious omissions and defects, is an unmistakable indication of the Socialistic trend of its policy. Mr. Satyamurthi was quite right in his observation that the resolution sought to establish at once a Socialistic State in India. Critics pointed out in the course of the debate, that the effect of this resolution would be to alienate the richer classes from adherence to the Congress: but as Mr. Sen Gupta said, it was necessary to tell the masses at once what was the kind of Swaraj which the Congress had in mind.

From the point of view of industrial Labour, while the resolution meets the demands which Mr. Joshi and I made at the Round Table Conference in several important respects, it fails to take into account the necessity of including Labour legislation in the list of Federal subjects. The Indian Princes, although they represent India at every session of the League of Nations, have so far evaded their obligations to the International Labour Organisation at Geneva. The last session of the Congress at Karachi did not, one notes, adopt any resolution on the rights of Indian States subjects. Gandhiji seems to have expressed the view that any insistence of claims on the part of the States subjects would be a violation of the sovereign rights of the Princes. The question, however, of the inclusion of Labour legislation among Federal subjects does not concern only the workers in the Indian States. Mr. R. K. Shanmugham Chetty declared at the International Conference in Geneva in 1929, on behalf of Indian employers, that until the Indian States come into line with British India in the matter of Labour legislation, employers' organisations in this country were bound to oppose any further additions to the Statute book. The Whitley Commission on Labour has submitted its report with, I have no doubt, recommendations on many of the questions which are dealt with in the resolution of the Congress, such as hours of work, insurance against

sickness, unemployment and the like. In order to carry out these premises, the Congress is bound to consider the point of view of the employers in British India, who naturally complain against the disparity of conditions created by a growing code of Labour legislation in British India with practical stagnation in the States. A corollary to this point is the right of implementing international obligations being made a concern of the Federal Government. It is necessary, both in the interests of Labour and of the people in general, that in India's international relations there should only be one voice, speaking authoritatively on behalf of the whole country.

Some of the items in the Congress resolution, such as the control over exchange policy, the drastic curtailment of salaries, the reduction of military expenditure, will need far more careful thought than was bestowed on the draft; but it is stated that the All-India Congress Committee will have the right to revise, amend or add to the resolution. An important question which cannot be left out of account in any Socialistic programme for India is the vexed question of the nationalisation of land and of all natural resources. The principle has already been accepted of State control over Railways, and there is no reason why it should not be extended to all means of transport, including shipping.

Nevertheless, the resolution of the Congress represents the first considered move in the direction of Socialism. So far, the Congress has been representative of all interests and sections. It is but right that with the realities of political power looming on the horizon, the Congress should now convert itself into an organisation standing definitely for a programme of Socialism. Those who are opposed to it will have to organise themselves outside its ranks, and the differences will hereafter be not on questions of the ultimate goal of India, but on a practical programme to be followed from day to day under Self-Government.

UNITY IN ASIATIC LITERATURE *

BY PROF. JOYGOPAL BANNERJEA
 (Professor of English, Calcutta University).

I

 claim on behalf of Asia a fundamental unity, unity in literary activities, which represents the cultural unity of Asia. There is a good deal of misconception with regard to the idea of unity. Unity is not the same thing as homogeneity. Unity presupposes a previous stage of differentiation. As in the progressive growth of humanity evolution tells us that we start in the march of civilisation and culture from the stage of thesis, and then pass into the stage of antithesis before it is possible for us to achieve anything like synthesis, so unity which means the same thing as harmony, presupposes a good deal of differentiation without which no progressive growth is possible for humanity in any department of life. We do not, therefore, claim that there is any such thing as an all Asiatic homogeneity.

There is we admit further a good deal of difference between one part of Asia and another part of Asia, politically and socially, morally, and in religion, but in spite of all these differences, it is possible for a thinking man to discover some elements, by reason of which one may legitimately claim that there is, indeed, such a thing as a fundamental unity in the whole of Asia. Religious, social, even political unity, not to speak of racial or linguistic unity is comparatively difficult to establish over a vast Continent, but literary unity is more feasible and, when achieved, more lasting, because in this realm disruptive influences do not operate with equal vigour or violence. Again literature is an interpretation, an expression of life; and life in its totality seeks to be reflected in the literary activities of a country, however vast. If, therefore, it is possible for us to discover anything like fundamental unity in the like of the whole of

* Substance of a paper read at the recent All-Asia Educational Conference held in Benares in December last year.

II

Asia it follows logically as a corollary that there is bound to be in the literature of Asia also a reflexion of that unity.

There are some elements of unity that it is possible to discover in the literature of Asia. The first thing that strikes me in this literature, as contrasted with the literature of Europe and America, is that our literature seeks to represent that aspect of human life which penetrates through the mere shadow-shows of things into the abiding reality within, which tries to penetrate through the mere outer shell into the kernel within. It is this inner vision which marks her from the rest of the world. Asia has, of course, never forgotten the elementary fact that it is necessary for a man for the purpose of biological existence to master the forces of nature, to harness them into man's service, or better still, to bring about a sort of adjustment if not harmony, between man and nature. Yet nature in Asia, particularly in India, which is the centre of Asia, has been considered to be after all, a mere impermanent shadow-show beyond which, when you lift the veil, you can discover an abiding permanent reality. It is this quest of the changeless which for ever is in the midst of things that pass away,—it is this which forms the central thing in the life of the Asiatics, and it is this which pre-eminently finds its reflexion in the literature of Asia. We in the East, stupidly condemned as immobile, do not worship mere change mistaking it for progress, nor make a fetish of progress either. I do not forget the fact that spiritual life can never be the monopoly of any continent, however vast it may be. I do not forget the fact that you can find in Western literature such spiritual life as they in the West desire, but I cannot say however, with the same force and vigour, as I can do with regard to the literature of Asia, that there are the same 'Significant' characteristics in any of those literature of Asia.

That great critic of to-day, the Italian philosopher—critic Croce, reminds us in his *Aesthetics* that even characteristics do not always sufficiently characterise things and

therefore, it is necessary for us to distinguish between characteristics. To use a common parlance, there are characteristics and characteristics; and unless you are capable of discovering from many of these different kinds of characteristics those characteristics which may be called the most 'significant' you are in vain trying to find out the ultimate principle underlying anything complex. It seems to me that we Asiatics have a right to claim that this deeper vision, this intuitive way of looking at things, is the 'significant' characteristic of Asiatic life reflected in Asiatic literature. I claim further that, as India is certainly the geographical centre of Asia, so from India has been carried to the different parts of Asia the torch of the highest kind of light—as, for example, through the medium of Buddhism, all that is deep in our Vedic literature, or the philosophy of the Upanishads, or the poetry of India as represented in the *Mahabarat* and *Ramayana*, in the plays of Kalidasa, in the beautiful lyrics that we have got in his *Meghaduta* or finally the celebrated poetry of India by the poet of all poets, Dr. Rabindranath Tagore. So, whether it is in philosophy, considered as literature, or in poetry considered as literature, we find that the one note by which the centre of the whole of Asia tries to impress the whole Asiatic world is the note of representing to the world through literature this kind of truth namely, the "Akhandā," indivisible, undivided one, a whole. And unless you see that, the whole of your life is a futile effort in the search for reality. This is the reason why some Rishis have told us that goodness is the same as truth, truth is another name for beauty, again for joy, and joy for love—all different faces of one and the same shining light, different types of manifestation of one unity, different names for one reality—Goodness, Truth, Joy, Beauty, Love. This is why in India there was an over emphasis on love as 'ahimsa' from the era of Jaina and Buddhist supremacy to even our own. It is erroneous to trace, for example Mahatma Gandhi's creed even in Indian political life to-day to the influence of Tolstoy or Shelley's *Prometheus Unbound*, where the hero's character is remodelled on this ideal of spiritual resistance

combined with physical non-violence. Hence Asia never had, like the West, anything like a whole literature of war based on the cult of aggressiveness or aggrandisement, far less of exploitation of weaker groups of men. The *Mahabharat* is not merely an epic of war. The *Ramayana* is based on altogether a highly ethical foundation of the ideal of its hero's character and achievements. The East has always laid greater stress on amity, harmony, and assimilation instead of extirpation, on ideas of national or racial superiority, on mutual co-operation and fellowship than on individualistic competition, on duties more than on privileges, on responsibilities than on rights.

The much-misrepresented and more-reviled Brahmanism organisation was its spiritual leader and guide and the benefactor of the community as a whole but seldom stressed his rights and privileges, self-sacrifice, self-control, and a rigid process of ethical and religious discipline having always been made his guiding principle in life. Our social organisation, so suitable to our environment, had for its real end the ideal of orderly progressiveness through harmony and not conflict of interests and, therefore, undue prominence was never given to militant class-consciousness, which unfortunately is to-day disturbing our peaceful growth on account of the importation into the East of the ideas and conditions of a purely commercial and industrial civilisation of the West. This Eastern social harmony is a reflection of the philosophical ideal of the harmony of truth, beauty, goodness, love and joy. It is only in days of lowered social vitality that our flexible class divisions degenerated into rigid castes, but even then we were free from any disorganising if not devastating, class-war, far less had we anything so horrible and hideous as Western colour prejudice and irrational claim of racial superiority. The East has never known any lawless lynching law, so disgraceful and so abominable. Westerners try to make capital of the Nordic type but I may tell you what I had from my friend, Professor Radhakrishnan, who, while speaking once recently in London on something connected with biological and social factors, told his audience with his brilliant humour that the

Creator in the act of creating men at first underbaked men and women and gave the world the white races, and in his hurry to correct his blunder went next to the other extreme of over-blackening and gave us the Negro races, but, finally, growing wiser through trial by error, struck the golden mean and eventually filled the rest of the earth with the brown races!

The transcendental one is the indescribable one; and constituted as our fragmentary minds are, words fail there and imagery fails there in our attempt to represent the whole in all its aspects. That is the reason why in literature in all countries, but particularly in the East, great writers have taken shelter in parables, myths, legends and through such contrivances, tried to represent that which passeth all common understanding. Thus the literature of Asia was the earliest in having devised means of popular presentation to the huge multitude of her highest realisation of life's meaning in forms calculated to appeal to the imagination of the masses, and capable of giving satisfaction to the emotional side of human nature, more or less in an unsophisticated condition of growth. Though the result of this process is to diversify literary activity by giving it different forms, yet there is, in consequence, no blurring of the fundamental note. This is the one great note by which the whole of Asia is united, and it is the one note by which Asia in her unity stands for ever distinguished from the rest of the world, incapable of being at all confounded in her individuality.

III.

The second note that strikes me is the note of concentration, of condensation. You will at once think of the style used in our 'darshanas' for the purpose of representing the highest kind of truth. We have, therefore, our very condensed, terse 'sutras,' which are not introduced into our literature merely for the purpose of helping the memory. It is true, no doubt, that at the time of the 'sutra' ages men had not the opportunities of printed encyclopaedias as to-day. The 'sutra' literature had to be memorised, but it took that form not for that one purpose.

Western critics of Chinese literature and Chinese painting invariably recognise that concentration is a well-known characteristic of the Sung period of Chinese art. It is this which makes Japanese poetry more suggestive in its style and manner than exhaustively descriptive, and we all know that in Japanese painting fidelity to actual reality is seldom insisted upon, at any rate, in the way it is done in Western realistic literature and art. It is a well-known principle in aesthetics, for instance, that all types of beauty have their corresponding forms. In reality, you can no more separate the length of a thing from its breadth. In mathematics you, no doubt, postulate that there is such a thing as a straight line which has length without breadth. But, after all, it is only a logical abstraction, a postulate. In reality, is it possible for us to separate from any object its length alone, giving the go-by to its breadth, even when we think of only two dimensions? And to-day Einstein tells us that it is not enough to think in three or four dimensions, and in filling in the contents in such cases, this inter-relation will necessarily become more complex. In thought, far more in Art, you cannot separate form from substance. They refuse to be thus sundered or divorced. Wherever there is any ideal of beauty, there is surely a corresponding form connected with it, and he is the right type of an artist who knows spontaneously and naturally what particular form is appropriate to a particular kind of thought or idea to be presented in terms of beauty. This is the reason for instance, why Shakespeare chose for his literary representation of life the dramatic form. The passion in Shelley was indomitable and irresistible and though sometimes raw yet oftener than not etherealised; and it is embodied in a kind of poetry of beautiful short lyrics which sometimes, like so many rockets, suddenly shoot up from the earth into the sky above. You see that you are in the presence of iridescence of the brightest light of etherealised passion, which is also another name for the highest truth. Similarly, in our country, we find in the different ages of literary activities, from the Vedic times down to the present day that poet-artists have naturally been successful in finding

the appropriate type of form for the representation of their specialised thought movement. This special feature of Indian literature and art dominates, more or less, the whole of Asiatic literature giving it a real unity.

IV

There is in Asiatic literary activity, as there is in Asiatic thought and philosophy, an extraordinary 'purity' as contrasted with the West. I challenge any one to find in our Upanishadic literature in Sheik Sadi's works, or in the poetry of the Chinese, anything suggestive of the least indecency, far less anything that is immoral. Dr. Giles generously and with admiration bears testimony to the remarkable and extraordinary purity of Chinese literature, which contains nothing that can give offence to the most sensitive critic in matters of decency and delicacy. Who does not know that the ancient Iranian, or better, Zoroastrian, ideal of purity, both of body and mind was imperative for man in the culture and civilisation of that part of the East? Zoroastrian literature reflects this characteristic far too emphatically for me to emphasise it. This is, again, a note for which we Asiatics stand out before the whole world with our heads aloft in that meekness and humility which becometh the land of Confucius, Zoroaster, the Vedic Rishis,—of Buddha, Shankaracharya, Chaitanya, Tukaram, Nanak, and Dayanand. We always have learnt the lesson of humility and we always have realised the importance of modesty. Our women in the past, particularly of Rajputana, have shown to the whole world with what devotion it was possible for them to become consecrated to the ideal of chastity *i. e.* the highest possible virtue of purity in man or woman. They faced death with smiling faces and with deliberate cool courage. Theirs was not the heroism of the common soldier, the mercenary fighter, who marches to the sound of the beating of the drum for the purpose of bayoneting his enemies. This intense love of purity is largely responsible for Oriental regard and respect for asceticism, reflected particularly in the literature of India and China of which the inner significance is missed by Western critics of

our life and letters. Our literature, before its unwholesome contact with that of Western countries, never stressed what is called the sex-duel. Even to-day we do not find our cultured women-folk fancying the existence of a day when Eve, delved and Adam, span. They are yet free from the antics of the new woman of the West.

V

Let me proceed next to deal with some points of differentiation. There are many books in which we necessarily find mention of Arabic literature, Persian literature, Sanskrit literature,—of Telugu, Tamil, Malayalam, Canarese, Urdu, Hindi literatures—of Chinese and Japanese literatures. And you have a plausible reason to say that Asiatic literature is the sum total of all these different literatures, and that it is a plurality. But I still stick to my original phrase, the literature of Asia, as distinguished from the literatures of Asia. Different races or peoples inhabiting a vast continent like Asia have no doubt different 'types' of thought, idea, sentiment and emotion. These different 'types,' however, do not destroy the quality of the genus, as all know who have the least knowledge of biology. There may, again, be innumerable types belonging to a single species. The character of the species, however, is not at all destroyed by the fact that it contains innumerable individual types, any more than the character of the genus is effected by the fact that it comprises within its limits innumerable species. On the contrary, such varieties lend force to the fundamental idea that the species is there in spite of individuals and that the genus is there in spite of the species. I look upon the literature of Arabia, of Persia and of India, of China and Japan, as representing various aspects of one and the same unity, of which I have indicated the significant characteristics. Taking first of all the case of India, Indian literature may be distinguished from Persian literature, or from Arabic literature, or from Chinese literature, or from the literature of Japan in one or two particular ways. In India there has always been the supremacy of the spirit over the flesh, and in this supremacy the ethical note has not always been "sufficiently" emphasised except

in one period, namely, in the literature of the Buddhistic period. In other words, we in India have not given the same amount of emphasis and stress on the ethical aspects of life in our literature except in the Buddhistic period. We have not similarly stressed, to the same extent as the Muhammadans have done, the idea of the unity of God as represented in our literature except when in the Upanishadic stage philosophical speculation soared high into the realm the One. We are essentially as much monotheistic as any country in the world. But I must confess that our monotheism has become, if not eclipsed, considerably overclouded in the Puranic period. Consequently, the masses do not realise as thoroughly this conception of one God as you find, for example, in the case of the Muhammadans, or even some sects of the Christians. This is entirely due to the fact that at a later period in the history of the literature of India, the desire was to reach a lower and lower level of intellectual appreciation so that the masses might never be completely neglected. We find, again, for instance, in the Persian literature from the 6th to the 11th century, in the Sufi writers particularly, the presentation of the One, not however through the medium of thought but through the medium of emotion. This is a mystic note, and Persia shares it with India. The essence of mysticism lies in personal realisation of a communion between the individual and the universal through the medium not of reflexion but through an emotional merging of the individual into the universal *chaitanya*. It is in a way the emotional exaltation of the whole self of man. It is exaltation, not merely of one part of man; it does not dismiss the intellect altogether, but it is the assimilation of the intellect into the emotional side of man's existence, which enables, for example, Vaishnavism to represent the highest conception of reality in and through feeling alone. That is also the reason why music was made to play such an important part in this new kind of presentation of the ancient idea of unity between man and God. Later on, this Vaishnavism in the hands of the great Bengali poets took a new form,—the form, namely, of adding on to this communion between the

living soul of the individual man and the source of all eternal love, God, a new conception of beauty, which is decidedly different from the Westerner's sensuous appreciation of beauty in woman. In other words, aesthetics began to be added to philosophical emotionalism, and far richer became the contents of literature, because literature is always bound to be the highest expression of life in its totality as life keeps pace with a progressively changing environment. Those who have any knowledge of Saadi or Hafiz, especially of Jalaluddin Rumi in the original, may be able to speak with regard to this particular aspect of the literature of Persia; but even through the medium of translations it becomes possible for us to realise this new way of presenting beauty and love in and through poetry, as we find particularly done in one epoch of the literature of Persia or of India and of China.

Turning towards Japan we find another thing added on to that, namely, the beauty of nature, the beauty of landscape. This element is not wanting in Arabic, Persian or Indian poetry, but in these it is not a 'significant' characteristic, whereas it is a notably significant characteristic of Japanese art and literature. It is the suggestiveness of Japanese literature and art which is a marked feature of the history and the development of art as well as of the philosophy of thought in that far-eastern Nippon which means the land of the rising sun.

Yea, we Asiatics are men belonging to the land of the rising sun, of that Orient which has given to the world a Confucius, a Buddha, a Chaitanya, a Zoroaster, a Mahomed, nay to Christendom its Christ. Whoever has heard of the rising of the sun in the west? If light ever shines first, it does in the east. Let us hope that in the fulness of God's time and when the right moment does arrive, Indian civilisation and Indian culture, forming the core of an Asian civilisation and All-Asian culture, will not only form the most important element for progressive humanity but also be capable also of giving guidance to the progressive march of humanity through the rich legacy left to us as literature by our great sages and seers.

176589.



ON NOTHING

BY SHRIMATI K. SAVITRI

I sat the other day to write something for the *Scholar*. When I say this you would probably think that writing is as easy and natural to me as breathing is to all living beings on earth. As if I have merely to snatch the pen into my hands, and go on straight filling the sheets with matter of any interest and never stint either for thought or for language! A mechanical process is that, with neither the sweet excitement of having gone in for the proper ideas and expressions and found them, nor the painful and humiliating consciousness of having produced scarcely anything after hours of mental labour. It is only people like A. G. Gardiner who could say something on anything, and that the very best things too. He does not strike you as entering the vast field with a good plough-share and a pair of robust arms and legs. On the contrary he seems to trip in gaily with the least consciousness of the work, and there the fields smile around him clothed in the most pleasing verdure.

Give Mr. Gardiner the trivialest subject in the world on which you can say nothing clear or interesting any more than you can form a definite conclusion on the most abstract of human problems, and he will present it in the best felicitous way imaginable. He comes out with whatever goes into his head in that cheerful and light vein of his, rather than take literature seriously and pour forth great, heavy thoughts for the benefit of an enlightened public. His genial expressions and delightful humour tickle you out of your gloomy mood, and you cannot help enjoying the clever turn given to mere airy nothing. Yet there are his observations too, whose profoundness strikes you not a little, throwing you into an admiring silence for the true depth and validity of his remarks.

Mr. Gardiner indeed loves the freshest way of telling things; for he will not look at anything in the good old manner as we all do. If you can give the correctest and

intelligible ideas on tidiness, he will highly divert you with his quaint and delightful views on "Being Untidy".

But to revert to my subject—I sat down to write. It was my first attempt—a thing I have cherished in my dreams and hardly ever hoped to see it an accomplished fact in real life. But then I must own, I had not wanted either the fine atmosphere so favourable to my ambitions, or those inspiring moods which could carry me to the distant fairy realms of imagination, and there instal me in the blessed vein of a litterateur. I used often to forget myself of an evening with the true fit upon me that was so promising. But the smiling sunny clouds, amidst which I sailed on airy wings, would suddenly break away from me, leaving me dull and cold in the dreary void around. Then I discover to my great mortification that the most tangible ideas I have secured could hardly bear a definite relation to any subject under heaven. My thoughts, as diffusive and desultory as can be, get utterly shapeless by the time my blessed mood forsakes me and I am left staring at the blank sheet of paper before me. I sigh with despair and envy as I think of the marvellous facility with which hundreds of pages are written, engaging and enlivening the mind at all hours. By the side of those clear brains and rich imaginations, the extreme poverty of my own fills me with the heartiest contempt for myself.

But—I rather fear my readers yawn over the flat page somewhat wondering at the development of such a beginning. "Surely, my dear madam," they may ask, "you have written something, have you not? All your reflections are quite noteworthy no doubt. But let us have the article by all means before you acquaint us irrelevantly with your literary experiences. Out with it soon, and let there be no more digressions."

I find a mistake here, which however makes me hang down my head in shame. If, by stating that I sat down to write, I have given an impression that I have actually achieved anything, I clearly owe an apology to my readers for imposing on them and appropriating their indulgence for a few precious moments.

GHOSTS OF THE TWENTIETH CENTURY

BY K. KRISHNAMURTI

SOME people have a weakness for ghost stories," said Mr. Higgins. "And it is the perpetual task of the Press to supply them with mystical sensations. Who but a bally ass can believe such rubbish, pooh."

"If there are people foolish enough to 'hear' and 'see' spooks, you can't help believing them," said Ram Das, stretching himself drowsily.

"They say 'Truth is stranger than fiction'," said Mr. Higgins vaguely. "Perhaps that is what attracts 'em. I don't know when it was that I got my last yarn," he added, regretfully.

"Yes. Life's unduly hard on some of us. I suppose it won't do to manufacture one?" asked Das sympathetically.

Mr. Higgins was horrified.

"Manufacture! My dear fellow, and if somebody got wind of the fact, what would happen? The *Loud Speaker* would be ruined. Never," stated the Englishman warmly.

"All right, Mr. Higgins. You needn't feel so shocked. I was only making a suggestion. Ghosts do not come and go at our command. Therefore you may get the ghost idea off your chest for ever."

"Even if I had no news at all, I would prefer keeping to the truth. In these matters, young man, you can't be too careful."

"Just so," agreed Das. And straightway, he took leave of the good-natured Editor of the *Loud Speaker*.

* * * * *

Rao Bahadur Sir Sambasiva Chettiar was a big man—in more senses than one. His palatial bungalow in Saidapet had special 'over-size' doors. And if he wanted a seat on a bus, all the seated but two had to be removed from

GHOSTS OF THE TWENTIETH CENTURY 429

that particular row. Once he had ridden the same seat as three others. At the end of fifteen minutes, two of the three (they were elderly) had fainted. The conscious one, who was also the mildest of the trio, had threatened to prosecute him for "voluntarily causing grievous hurt." (It might be said in parenthesis, that the gentleman was a lawyer). Yet this fifteen-stone giant had a big heart as well. He loved babies and cats, and read Edgar Wallace every other day.

One fine morning in May, found an army of reporters outside his grounds, all of whom had to be contented with what meagre information was obtained from a vigilant gate-keeper, who kept strictly to his motto: "Silence is golden." The Police Inspector was inside, and admission was politely but firmly denied to the representatives of the Press.

A certain young man, who rejoiced under the nickname, 'The Cat Sage', by reason of his cat-like expression, saw the dejected reporters quitting one by one. He came forward briskly to the gates and showed into the indignant porter's face, apparently oblivious of the latter's loud protests.

"Look here, you fool, it's an urgent matter. See this card? I come from Mr. Higgins. I want to fix an appointment with your master. So let me in." There is magic in a white man's name, and Das was inside within the minute.

The card bore the name and modest address which Mr. William Higgins enjoyed in private life. It had been unwittingly supplied by that gentleman, who never knew that Das had relieved his pocket of two or three of these. Ram Das was a firm believer in that excellent watchword: "You never know when a thing might come in handy."

"A thoroughly detestable fellow," remarked a jealous pressman, as soon as Das was out of earshot.

"And he called me fool," muttered the porter, bitterly.

Once inside, Das was all optimism. Already he seemed to fancy a big "scoop"—"Burglary solved by Brilliant journalist." He strode along at express speed, looking neither to the right nor to the left. "And whither may you

"be going, my friend?" said a soft voice near him. Das started, looked round, and smiled awkwardly at a gentle old man, who was regarding him with a quizzical expression.

"I was just going to see Mr. Chettiar about last night's burglary," he stammered.

The tall, thin, grey-haired man, in the plain suit shook his finger at Das in mock anger. "Press not admitted, mind you," but his benevolent smile gave the lie to his words. "Now, you seem to be a pretty shrewd fellow, for you have managed to pass our porter, eh?" He added: "I've a soft heart and I know it. For once, I shall disobey my employer. By the way, I am Mr. Chettiar's secretary. You may accompany me."

The 'Cat Sage' put on his best smile and asked: "May I trespass upon your kindness so far as to request you to give me some details?"

The other replied: "Well, just what I expected. You may. Last night at about one in the morning, I went out of my bed-room to sleep next to Mr. Chettiar's study to get a cup of hot water. I had a touch of fever," he explained. "Then it was that I saw a light in the study for a second and ran up. To put it short, the burglars bolted. I ran out after them, after giving the alarm, and pursued them. They were active young men, and I—" he paused and looked down upon his flabby arms and weak legs. "At the far end of the grounds they scaled the wall and got away. I came back to find the servants rushing about with several lanterns. And I found that a pearl necklace, costing something like 5000 rupees, had been stolen. A few minutes later, some of the servants were sent down on the off-chance that they had dropped it in their hurry. I went to get my hot water. It seems that the search-party saw a man (with a black mask over his face) prowling about the grounds and, at the sight of them, he ran away. That's all there is to tell."

Das was very interested, but by this time they had come up the house—a big three-storied building.

* * * *

An hour later, Das took leave of his kind friend and departed. When he had turned a sharp bend down the long drive, he cautiously turned back. Dropping on hands and knees, he went into the grass and circled back to the rear of the grounds which way the burglars had escaped the night before.

On the clear ground close to the wall, a few foot prints were to be seen. The boots of the Police Inspector, too, had left their mark, though less clearly. A little farther from the wall there were clumps of dwarf bushes. Suddenly Das's foot struck a small stout pole and he stumbled—fell. Angrily, he grasped the offender, plucked it and threw it away. And in the vertical slit thus revealed, reposed a dull pearl necklace. Stupidly, Das put it into his pocket and went out.

* * * *

It was nearing midnight. Sir Sambasiva Chettiar's grounds, especially the back portion, were in pitch darkness. The moon, very young as yet, was steeped among dark clouds. The whole place was still as death. The only sign of human habitation was a dim light or two burning steadily in the sleeping building, a hundred yards away. A slight figure knelt near the wall, crouching behind a tall bush. In its right hand, a small gun; its left was hidden under a dark sack-like cloth spread over the bush.

The watcher suddenly heard soft padded steps approaching. A few seconds later, a tall dark figure stood silhouetted against the lighter background of the building, a dozen feet away from him. His right hand rose, levelled itself at the figure and thumb curled on the trigger. Sh-sh-sh! Click! The blinding flash of magnesium, the click of a photographic shutter.

Before the petrified figure in black gown and mask could move, two police constables appeared from nowhere in particular and secured him. Ram Das, journalist, press photographer, and sometime crime specialist, rushed on him. Das pulled off his mask and flashed a torch on his face. "I see," said he as he looked up at the blinking Secretary.

His captive had lost his benevolent smile of old and snarled at Das.

* * * *

Later.

Said Das to Sir Sambasivan:

"The story of the burglars and all that was a pleasant fiction, invented for your special benefit. Your Secretary is an old hand at the game, and pearls are easy to dispose of. He was biding his time, all these months. Yesterday, he feigned an attack of fever. At night, he quietly burgled the safe and then dramatically gave a false alarm and started off in quest of the imaginary quarry. He was too confident in his own ability to have returned when he could have got away. He had prepared footprints on the wet soil (for it was a rainy evening) and prints were necessary to make his story credible. The absence of dirty footmarks on the top of the wall, (for they 'scaled' the wall) roused my suspicions. For, there have been no rains since, which could have washed them away. And when our friend went for his 'hot water', he was really putting on a mask and showing himself out in the grounds, as one of the 'burglars.' He had hidden the pearls in a hole and planted a pole over it. So that even if his room was searched, it would be safe. There I found it. To-night I knew he'd come to remove it to some safer place and lay in wait for him. And here's my bird." Without waiting for the knight's thanks he went away into the night.

* * * *

Next morning, Das laid a fat manuscript and a photo on Mr. Higgins' desk. The latter took up the photograph and Das said:

"Here's a ghost for you. A real live ghost which can be photographed."

"Why, it looks human," exclaimed the startled Editor.

"It is human," said Das grimly.

When the European unfolded the MS there it was: "A GHOST OF THE TWENTIETH CENTURY".

MEN I HAVE KNOWN

IV

Mrs. Rukmani Lakshmipathi

BY N. S. SRINIVASA AIYER, *Advocate*

[The next to be dealt with in this series will be
Mr. V. S. Srinivasa Sastri.]



OWARDS the end of July 1929 a score of manuscripts were placed in my hands with a peremptory mandate to deal with them within twenty-four hours. Mechanically I read one after another until my interest was roused by a particularly badly typed article. It was a copy of an address delivered at a students' gathering a week previous, at Kandy in Ceylon. The entire speech was an uncompromising indictment of our social and political conditions. It questioned the very foundations, the fundamental bases of the existing structure, and called on the youth of the land to make a clean sweep of it and obliterate the ancient landmarks. The promised land was to be reached, not by a weary, prolonged, journey with halts and stages, but by a quick, strident, single march. A note of naive self-assurance, and sincerity ran through the whole speech. The speaker's sentiments may be wrong, but there was little doubt that she was deadly in earnest. I was reminded of the youthful David going out to fight the Philistines and finish them in a single combat. The person who had delivered this message to the young men of Ceylon was Mrs. Rukmani Lakshmipathi, head of a youth organisation at Madras, and a graduate of the Madras University.

Personal acquaintance, however, gave an impression somewhat different from the stern, austere note indicated by the speech. While firm in her convictions, Mrs. Rukmani is no fanatic, obsessed by single ideas, impervious to other aspects of life, brooding over the wrongs of her country and

her sex. She does not belong to the aggressive type of emancipated womanhood, self-conscious of new-found freedom, defiant in the enjoyment of it. A homely woman, she prefers the quiet domestic hearth to the hectic life of parties and functions. But where public duties are involved, no sacrifice is too great for her to incur, no inconvenience too serious to be surmounted. She goes through her work with patience, serenity and unruffled calm and gets over difficult situations with tact and understanding.

It is undeniable that a sense of alarm had spread over portions of the country regarding the privileges granted to women. When, one after another the barriers of sex exclusiveness were removed, persons were not wanting to announce the crack of Doom at no distant moment. But at every turn women have justified themselves and left jeremiahs in the company of their dismal reflections. In India the victories of women have been of a rapid, decisive character. Where Englishwomen secured the right to vote after a bitter, prolonged contest involving considerable sacrifice and suffering, here the privilege was conferred almost as a matter of course. Four years before a woman was summoned to be a member of a Cabinet in England, an Indian lady had filled with distinction the Presidential Chair of the Indian National Congress. But prejudices are strong and die hard; and the idea of women undergoing courses of higher education and participating in public life has taken time to be even tolerated. Especially has the objection been raised that the ideals of Indian womanhood, enshrined in culture, poetry and tradition, will go into the melting pot while the intrusion of the new evangel of sex-equality will destroy the purity of our homes. Mrs. Rukmani is a standing refutation of these apprehensions, and she has shown that the new movement could evolve a synthesis, wherein all that has been permanent and abiding in the past blends itself in harmony with the most advanced ideals of the present day.

She has not been in public life long, but her record of work is thorough and above reproach, while as regards the future it can safely be predicted she will be a key-note. She

equipped herself for her task by study and wide-spread travel before she decided to participate in it. As Captain of the women volunteers at the Madras Congress of 1927, she played an useful role. She is one of the Secretaries of the International Fellowship and President of the Madras Youth League. The latter office is rather a trying one, but she is fully equal to it. She was summoned to the Presidential Chair of the Indian Women's Conference held at Lahore in 1929, while the University of Mysore has availed itself of her services regarding proposals and lectures for the advancement of women's education. In 1930 when the call of Gandhi came she responded to it immediately and plunged straight into the political fight.

Vedaranyam is a small sea-coast town in the district of Tanjore, where the Government prepare salt on a wide-spread scale. Mr. C. Rajagopalachari resolved that this should be the centre, wherein the movement of civil disobedience should be carried out. Starting from Trichinopoly, he, with a band of a hundred volunteers decided to march towards it. But prior to his arrival the ground had to be prepared, and thither Mrs. Rukmani, then elected as a member of the Working Committee of the Tamil Nadu Organisation, went at once. At the head of an able band of workers, she preached in and around that desolate region the message of Satyagraha. Every village was visited, official opposition surmounted and courage infused into the minds of the rustic inhabitants. By sheer pertinacity and industry she got over the difficulties of language and created a marvellous awakening. I happened to be present at one of the meetings she addressed. The effect was remarkable and instantaneous. The progress of Mr. C. Rajagopalachari was a triumph from day to day, and after he had been arrested and sentenced, Mrs. Rukmani continued the campaign with unremitting vigour. The local officials found themselves unable to stem the tide of popular enthusiasm and clamoured for her arrest. No action could, however, be taken as the embargo on the arrest of women had not been removed. When at last the ban was lifted and orders received she was immediately

marched to the Deputy Magistrate's Court and, after a trial of ten minutes' duration, awarded a sentence of one year. She was the first woman in India, in the course of the campaign to be sentenced, and when she was placed behind prison bars in Vellore, officialdom heaved a sigh of relief, while she herself fully appreciated the honour that was bestowed upon her.

But her task is not over; nor is an illustrious place in the hagiology of martyrs her sole claim to the gratitude of the country. Only one stage of the journey is over; there are others, perhaps, more difficult to traverse. Beyond the Valley of the Shadow of Death lie the mountains of Beulah with their promise of eternal life. When the call comes again and her inner voice counsels her to respond to it, I have no doubt that Mrs. Rukmani will again be to the fore and lead the hosts to the steps of victory.

* * * * *

Perhaps, the impatient reader may ask how a sketch of Mrs. Rukmani Ammal is permissible in a series dealing with "Men I have known". To this I may point out that there is a rule of law, whereby all words referring to the masculine gender include women also and that this rule is *mutatis mutandis* applicable to other spheres as well.

In all the procession of centuries gone by not one was for humanity. From the very first tyranny has flourished, freedom has failed; the few have ruled, the many have served: the parasite has worn the purple of power, while honest industry has lived in poverty and died in despair. But the eternal years, the centuries yet to come, are for humanity, and out of the misery of the past will rise the civilisation of the future.

—E. V. Debs.

FROM THE WORLD'S TABLOID

BY A GALLOPPING GOSSIPER

Amazing revelations about the existence of commercialised slave Market and Trade—more sensational than the disclosures of Lady Simon a year ago—are made by Edden

Slavery in Mecca. Rutter, the only living Englishman to penetrate into the forbidden city of Holy Mecca and study at close quarters the conditions of slave traffic in Arabia. It is surprising and incredible to find that there still exists, in this

our twentieth century, a lucrative slave market, where slaves, both male and female, are displayed for sale on benches, like goods in a shop window. In the course of an interesting contribution to *Titbits*, Rutter states how he stayed in Mecca for almost a year, disguised as a Moslem pilgrim, studying at first hand the slave market there, which he terms as the strangest of all market places. In a narrow lane close to the Great Mosque, the market is situated, and there in the morning and afternoon, the slaves sit on long benches of stone, awaiting purchasers. The slaves are of all ages from nine to fifty, of both sexes, mostly Africans and the writer tells us that their prices varied according to youth, beauty, and efficiency in household duties. The slaves after purchase, become settled, sometimes for generations, in their masters' homes, where they are treated, on the whole, with kindness and generosity. They are employed as domestic servants, door-keepers, water-carriers, and grooms, and the stronger ones are made to plough and work at agriculture in the oases. The female slaves, when young, are invariably taken as concubines by their masters, and curiously, the child of the slave woman by the free man is not a slave but is born into freedom. In a household where several male and female slaves live, the master arranges marriages for them, in which case the children of their union become also slaves. The slaves work cheerfully under Mahomedan masters who

treat them generously, giving them the same food they themselves take and clothing them adequately. ~~With the~~ rise of the Progress Party in Constantinople, the Turks tried to abolish slavery in the Hedjaz, but they were unable to prevail against the opposition of the Sheriff of Mecca, the real ruler there with the result that slave trade goes on still today on a large scale. In the light of the strict injunctions in the *Quoran*, which forbid all slavery and enjoin on every true Moslem the duty of emancipating slaves, it is difficult to reconcile the fanatical opposition of Mecca to the abolition of slavery. It constitutes the darkest blot on contemporary civilisation and the sooner international opinion asserts itself to abolish and end it, the better.

Ever since the Armistice, after the 'War to end all wars,' world opinion has been steadily gathering force, toward the common objective of prevention of war and stabilisation of Peace, while international statesmen

How They have never been tired of repeating *ad nauseum*
Disarm the high sounding slogan of Disarmament, in the Press and on the Platform. In spite of conferences on Disarmament and Naval limitations, the solution is not nearer in sight and the problem remains where it stood ten years ago. A study of the statistics relating to the strength of world armaments and their expenditure, throws a lurid light on the situation today, and it is really illuminating to study the budget figures on Armaments of the several leading Powers of the West, in the light of the pious professions of statesmen who control their destinies. The statistics tell us facts and show clearly the wide gulf that lies between action and profession. Taking Great Britain, we find, that the expenditure on defence in 1913-14, during the year the War began, amounted to £77,098,723, while in 1930, twelve years after the armistice, the expenditure amounts to £110,764,200. During the six years, 1923-28, we find fifty seven million sterling worth of arms and amunitions exported from the arms manufacturing countries of the world and Great Britain happens to be, by far, the largest exporter. Italian exports have increased during the period from £120,000 in 1923 to £700,000 in 1928. These facts, more eloquent than anything, give us a different and, at the same time, a more reliable story altogether.

BOOK REVIEWS

Religion & Culture by T. L. Vaswani. Ganesh & Co., Madras.

This charming and well printed pocket book of a hundred pages embodies the full text of the thesis the author wrote as President of the Indian Culture Conference held on the occasion of the anniversary of the Gurukul Kangri in 1930. Acharya Vaswani with his characteristic lucidity and terseness of language points out that religion and culture understood in their essence are not rivals. Religion is that which offers us release from our cramping and often oppressive environment. It ought not to be confounded with customs, rituals, myths, legends, belief, institutions, or organisations, which have offered resistance to Truth. Diverse religions are not really isolated but are branches of the one Tree of life whose roots are in God. The author goes on to explain what is meant by Culture. Though the term was given to us by Bacon and though many western savants had understood the real import of the same, for a true philosophy of culture, we must go from Bacon to Krishna and Buddha, and the Rishis of humanity like Yagnavalkya and Kapila, Sankara and Nagrunj, Averroes and Al Ghazel, Kant and Goethe. Culture must not be confounded with Scholarship, nor specialisation, nor criticism nor the reading of European classics. A man of true culture is a man of inner liberation, a man of the free mind.

With a catholic perception the Acharya evaluates the influence of everyone of the living religions on Indian Culture and wonders why we may not regard the world's religions as Gates to the One Temple of the Spirit and why they cannot come together in the service of humanity. The author compares the different stages of vitality and decadence in the history of Hindu Culture to the four seasons of nature.

Incidentally the author bewails at the attitude of Soviet Russia towards religion and the blind echoing of that view by many young men in India. The dangers facing the world's civilisation by machines almost displacing mankind, and by the development of aggressive nationalism and imperialistic ethics of the "Whiteman's burden" are also discussed.

Sandford and Merton by Thomas Day. (Abridged and Retold) Published by B. G. Paul & Co., Madras. Price Ten Annas.

We make no apology for quoting the following from the Editor's preface to this nice little book. "It is an old boy's classic, one of the very few books that are frankly didactic.

Times and ideals and methods change, but there does not seem to be any likelihood of a change in the primary needs of humanity. So long as we value simplicity, honesty, manliness, self-reliance and goodness—qualities that let us hope shall always be in demand—and so long as we think that character-building is as much a necessity of education as any other part of its work, so long do we feel sure that such books, as Sandford and Merton, shall find a secure place in every school. For it is an aid to the teacher in his most important task and a narrative of interest to boys and girls." We fully endorse these remarks. The Editor of this abridged edition has retold the story in simple and idiomatic language. We can boldly recommend this book for Non-detailed study for students of Secondary Schools.

Kusumanjali (കുസുമാഞ്ജലി) by **Vidwan Sankaran Ezhuthachan**,
Board High School, Mannarghat. Price Annas 8

As its title indicates this is a collection of small poems, most of them in Dravida metres, composed by the author from time to time and published in various Malayalam journals. Sriman Ezhuthachan is not new to Malayalam Readers. This young poet evidently belongs to the New School of Malayalam poetry and as the Ullur Mahakavi himself remarks, is well acquainted with its technique. He is at home, whatever he is at, whether in the description of nature, or delineation of character or in the singing of devotional songs or telling of stories in verse. The pieces collected here exhibit fine poetical taste. They also are examples to show Sriman Ezhuthachan's mastery of chaste and faultless diction. We have no doubt that the author has a bright literary future before him.

M. S. K.

Prakrithi Siddhanta Part I

(പ്രകൃതിസിദ്ധാന്തം) in Malayalam Price 10 Annas.

This book written by Mr. C. S. Venkataraman, B. A., L. T. is a suitable Science book to be placed in the hands of pupils of middle schools. It is written in simple language and the exposition is clear. The treatment of the subject is not dry; there are here and there historical accounts of scientific developments. The diagrams are clear and the details of experiments are well chosen. This book is sure to be very popular amongst pupils and teachers.

Copies can be had of the author: C. S. Venkataraman, Science Assistant, Kumaranellur, Ponani Taluk.

NOTES

The two days' session of the Indian National Congress, which met during the last week of March at Karachi, was remarkable in many respects. The proceedings were most business-like: the Presidential address of **The Karachi** Sirdar Vallabhai Patel permeated as it was **Congress** with shrewd commonsense and practical idealism, was the shortest ever delivered from the Congress platform: long-winded speeches were comparatively fewer than in previous sessions, indicating a welcome economy in the use of words, lungs and time. The desire to smoothen matters, and not hinder the progress and evolving of a permanent peace if possible, was evident throughout, and this averted the storm that was apprehended on account of the open disaffection of the left-wingers in the Congress, as represented by the youth of the country, fanned into a flame as it had been by the Lahore executions on the very eve of the session and against the prayers of a united nation. They saw clearly the evil consequences of splitting the Congress at this juncture and so playing into the hands of those who did not desire the constitutional development of the country and with a toleration and restraint most commendable desisted from weakening in any way Gandhiji's hands in efforts to secure the consummation which all alike desired.

Thus the Congress session has ended in a triumph for Gandhiji; and the resolution which enforces the Gandhi—Irwin Pact formally makes him the Nation's plene potentiary to the second Round Table Conference which he has all along been virtually. Certainly no better selection could have been made because no one but he can claim to speak for the masses of India and the educated classes as well. But though he has a greater following than any other person in India, he is not and would not be satisfied until he manages to secure the support of the entire body of his Muslim countrymen

(there are already several owing allegiance to him) ; towards this end he is trying to ~~compose~~ the differences between the Hindus and Muslims, and other minorities. Let us all wish God-speed to his efforts and hope that the success that attended him at the Congress may follow him here also.

Among the resolutions passed at the Congress is one which has given rise to a certain amount of alarm and hostile criticism. When Congress leaders refused to define at length what they meant by Swaraj, they

Fundamental Rights were derided for their lack of outspokenness. Now, for the first time, when they attempt to indicate what they mean, they are taken to

task for presuming to do so. The chief objection that is taken to the declaration of Fundamental Rights is that the details have not been well thought out and that they have been too prematurely announced. In sponsoring the resolution, Gandhiji himself admitted that they had given it only twenty-four hours' consideration and that it was to be subjected to further examination and scrutiny—for which we notice steps are already being taken. One has only to glance at the clauses of the resolution to realise that they are only indicative of the general attitude of the Congress towards the questions dealt with and do not constitute final and immediately realisable issues.

For ourselves we do not feel nervous about the frankly Socialistic trend of the declaration. For we realise that there are doctrines more radical and dangerous than those of Socialism, of whose intrusion into this country we have had definite indications, from which we would be glad to know we are safe, if only we pay the price in the form of a moderated socialism. Like every other country in the world, we also cannot escape being affected by the changing times and if we have to move with the times, it is better we do so consciously and voluntarily than that we should be driven to do it by upheavals and revolutions which cause needless loss and suffering. An article on this subject, as seen by a leader of the Indian workers, appears elsewhere in this issue.

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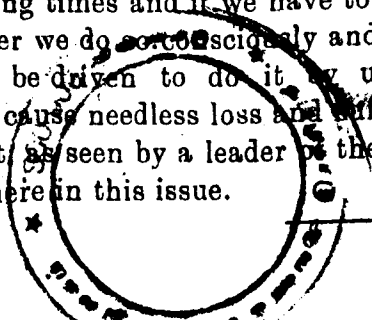
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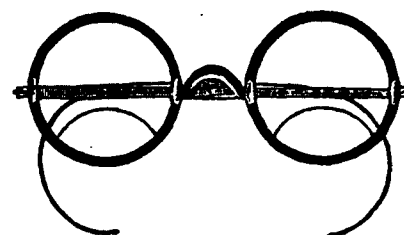
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BY K. SUBBAROYAN

IN INDIA, the land of glorious heritage, of the crush and bustle of Western civilisation in the seventeenth and eighteenth centuries we were on the brink of becoming sceptical. Ideas of God, religion and time-honoured customs and manners of the land were thrown to the winds, and in their place irreligion and materialism became the order of the day. A flood of criticism swept all over the land. It was at such a crisis that the star of Ramakrishna Paramahansa rose in the spiritual firmament of India.

This saint lived in Dakshineswar having drunk deep of the love of God. His name is another word for God-consciousness. He was a God-intoxicated man to whom Mother Kali vouchsafed her divine form many a time, and with whom she played hide and seek. Humility, this "Younger brother of Christ", knew, was one of the steps to reach God. He would clean the backyards of the huts of the outcasts, sweeping the ground with his long hair. He would carry on his head the begplates after the poor had been fed in the

temple. All these may seem ludicrous and fantastic to modern minds. But the necessity of these "Sadanas" will be as clear as day to a votary of Truth. He regarded lust and lucre as the greatest enemies to a true life and overcame them by strenuous practices. He aimed at higher things then. He was so catholic in his views that not only Hinduism but Christianity and Muhammadanism as well claimed an equal share in his universal love. His wife was a boon to him, for, she was too wise to be blind to his conquest of the spirit. He had indeed realised that she was only a living image of the blissful Mother. Almost all the teachings of this saint are noted for their brevity, conveying at once the essences of our scriptures. According to him, there is no evil in the world. This Magician of Gods took a turn of the shuttle to weave the life of our hero, and his whole life was constructed by this spiritual carpenter.

The evening service in the temple of Dakshineswar began. The bells rang; the conch shells sent forth the divine note and the cymbals played. A melodious note vibrated. Ramakrishna climbed to the roof of the building in the garden, anguish at heart. He cried at the top of his voice, "Come, Boys, where are you, all ye, children of immortal bliss?"

Many came but few were chosen. The chief amongst the chosen disciples was Swami Vivekananda, known in the early days as Narendranath, or shortly Noren. Viswanandha Datta, his father, was a lawyer and because God Siva of Benares had vouchsafed his birth in answer to his mother's faith and prayer he was called Visweshwara. The boy was full of spirits and had a retentive memory. He possessed a beauty of form revealing the beauty of his soul.

He yearned to have a glimpse of truth, but nobody could show him the way. He went to Brahmo Samaj for help but that failed to satisfy him. He could not resolve his doubts from any faith or religion. It was at this period of spiritual fervour that he was attracted unawares by the call of Sri Ramakrishna Paramahansa.

Verily, the meeting brought about a revolution in Noren's life, for the magnetic influence of this Master was felt keenly by the pupil.

The touch at once gave rise to a novel experience within me. With my eyes open I saw the walls and everything in the room withering rapidly and vanishing into nought. I was terribly frightened and thought I was facing death. Unable to control myself, I cried out, "What is this you are doing to me? I have parents at home." He laughed at this and passing his hand over my chest said, "All right, let it rest now. Everything will come in time." I was myself again and found everything as it had been before.

At the request of the sage, Noren sang from time to time, and the melody moved Ramakrishna to deep contemplation.

As ill-luck would have it, Norendra lost his parents during this time and poverty stared him in the face. In these straightened circumstances he had to seek a job to support the family. Misfortune never comes in single. The unemployment problem faced him even at that time, in spite of the fact that the Universities had not begun to pump out as many graduates as they do to-day. Nothing daunted, he paid flying visits to his Master, for he had already won his love and begun to think of nothing else save serving him. When the saint told him about his end in this world, Noren sat by his side and nursed him with all sincerity and love. "Carry the lamp across the oceans," said the saint as he laid his body away, "and shed spiritual light all over the world."

Vivekananda, the enlightened disciple of Ramakrishna, with the Message of his Master set out on foot to travel all over India to study the country at first hand. He spent some time in the Himalayas, the dream of his childhood, meditated upon the Almighty in the depths of its caves, and on the banks of the rushing torrents and took the one lesson it teaches us all, "Renunciation," and reached in triumph Tibet and China, where he studied Buddhism. He arrived at the conclusion that Buddhism is only a fulfilment of Hinduism. The Government suspected him and

mothers of great deeds. Onward for ever. Sympathy with the poor even unto death is our motto. Elevating the masses without injuring the religion." The secret of making India greater is by organisation, accumulation, co-ordination of powers of will. He wished to carry along with religion secular education from door to door, so that all may reach the stage of Brahminhood, which is the ideal which is to be hoped for in this world. "Him I call a Mahatma" he says "whose heart bleeds for the poor."

Sustained and continued exertion began to tell upon his health. He then returned to silent work diffusing the learning and knowledge he had learnt at the feet of the Master. He built monasteries to train men in the national ideals of service and renunciation. During famine time, he organised Ramakrishna relief works. His health broke down and his doctors advised him a sea-voyage. He went to America and was received with open arms. During his stay he founded two Vedanta centres to keep the flame of service burning for ever and ever. Soon after, he was invited to the Congress of Religions held in Paris in 1900. As usual, he carried the palm, and when he returned to India he flung his life fearlessly to the service of his countrymen. He drafted rules for the Ramakrishna Mission and built free Hospitals. Before long, he was called by the Japanese to honour their country with his visit, but he was obliged to put it off owing to his ill-health. His appeal to Modern India still rings in our ears, "*Oh India forget not—Make me a man.*"

He was called away unfortunately from the earth and was barely forty when he left this world to take his place among the Mighty in Heaven.

MY PUNDIT

BY K. CHANDRASEKHARAN, M. A., B. L.



BORN in the line of his fore-fathers, my pundit claims a rich heritage of learning. But with the decay of the beautiful Indian village, his power and pride have waned. Reconciled as he is to his vocation in life, he is not at all for his innocent progeny following him. He would rather have his son educated in an English school than see him learn his first lessons in Sanskrit in the time-honoured way. He is prepared for any number of compromises if ultimately they would lead to personal profit. Though a champion of orthodoxy himself, he has a lurking fear that his own son or grandson may prove faithless. His fascination for the urban life has bred in him the craving for more wealth. His exodus from the peaceful resorts of his river-side to the feverish bustle of the city has brought on him this discontent.

My pundit has a personality which very few among his kind possess. His tall form and stout frame leave nothing to be desired in his appearance. And the red shawl, bordered with embroidered gold hanging from his high shoulders, adds prestige to his presence. Conscious of his own physical advantages, he is unsparing in his remarks of those who are poorly equipped by nature. His posing before the mirror in my house has convinced him of his just pride. Fresh with the white beaming stripes of ashes on his forehead, chest and arms, and with the well-sized *Rudraksha* beads encircling his neck, he is armed to the teeth against the whole world. No amount of withering contempt can frighten him away from a decisive victory.

True to the habits of his great ancestors, he bathes in the cold water at the first call of the crows, and performs his *Sandhya* prayers. But if he is disturbed often in his meditations by the wholesome flavour of his morning coffee, it is his fine tastes that stand the test. He does not, of course, believe in prolonged Pujas or ablutions when a

spicy repast is in store for him. Left to himself he is not for eschewing everything that is modern.

My pundit is much more fortunate in the good things of life than many others of his forlorn race. Either the careful management of his parents or his own prudent economy has preserved him and his family from the wayward blasts of chill penury. Owning a house and a few *Velis* of the best lands in his village, my pundit is well-nigh desirous of being termed a *Mirasdar*. But practical sense and unsated desire counsel him against forsaking the qualities of the needy and the helpless. Because, status is a grave disqualification for success in his profession. He considers no remuneration sufficient for his superior talents. In reciting the *Sama Veda* he is perhaps unparalleled. Distinct of voice, he is articulate and effortless, and with his long arms lifted by degrees in accompaniment to the increasing cascades of melodious chanting with which he fills the air, he cannot be missed in the drowning chorus of a vast concourse. Unlike the snail-like slowness of his compeers, he has push and punctuality, which easily recommend him to recognition. Being an adept in the art of flattery, he can safely sail on the rough seas. His subtle methods, even when they are discovered, fail not to keep hearts bound in submission. But with the reverses in his expectations of bounties from his patrons he is as severe, sometimes, in his open resentment, as the beggar with his prophecies.

On a fine, auspicious morning, my pundit visited my town, imagining only a dearth of all ancient ideals in the capital city, where inroads into the fold of orthodoxy are but inevitable. But to his agreeable surprise, he found a ready market for all his wares. His appeal met with a sympathetic response. His round of visits to the richer quarters encouraged him in his far-reaching hopes. With his deep insight into human frailties, he knows the potency which praise of men in the superlative degree can achieve. His ambitions find a sure path when to his native tact is added his knowledge of Sanskrit lore. His brain is ever alert in devising new avenues for tapping the real sources

of income to his purse. He can ably give discourses from the *Ramayana*, *Bhagavata* and other *Puranas*, and make them occasions for receiving rare presents both in cash and in kind. He is much more regular and exacting than even a bill collector.

It is an interesting sight to see my pundit seated majestically on the street pial and begin his lectures to the crowds that have assembled after their night meals. The book is laid on a wooden stand before him for him to follow the text whenever necessary. He dilates on the original, with a wealth of arresting details. Generally, my pundit chooses another who can sing the verses tunefully to him. Occasionally he mixes his deep, resonant voice with that of the singer and floods the atmosphere with a rich clamour. As the sound ceases he speaks in such a rapid way that the audience listen and feel that he must be inordinately learned. He can capture the popular imagination by wise saws and modern instances. His culture is limited, but his confidence unbounded. He challenges anyone to equal him in his easy flow of words. He is quite as much a fast speaker in the classic tongue also, though the discerning critic traces distinct passages in some of the speeches to earlier barangues at other places.

The striking feature of my pundit is his business capacity. He considers even the acquisition of the highest title that a man versed in the *Shastras* can secure from an economic basis of pure advertisement. For, he believes in the magic of those long sounding prefixes to a name. He is very hopeful of succeeding in his labours for winning such honours. He has gauged the value of an extra dose of unmerited eulogy of men in power. He bides his fair opportunity to take his kith and kin by surprise.

He does not repose much faith in the efficacy of fasting. He has a good appetite and likes variety and plenty in the choice of dishes. His preference of heavy feasts to a homely diet does him no harm. Healthier for all his frequent dinners at others' expense, his heart rarely acknowledges them, save for a parting silver coin from the host.

Ever watchful of his own interests, he does not lag behind, after once the rich man's gaze has fallen full on him. He rises to the occasion by doing everything in his power to earn an unfailing patronage. Man or woman feels his words irresistible, and his arch-cleverness lies in his satisfying all equally well. He surveys any situation within the wink of an eye and adjusts himself to the demands of opulence or individual obsession, without impairing in the least his own safety. As an uninvited guest at a dinner party, my pundit once found all the seats occupied except one which was left vacant for the host. Realising his plight, he skillfully managed to give no inkling of it to the other assembled guests by squatting right on the vacant place and exclaiming to the host "Oh! I am so sorry for being late and keeping you waiting; I have just now liberated myself from the entreaties of another friend in order to keep my promise to you." He knows the world too well to mistake the host's real intentions in the matter.

It is his misfortune that he cannot understand much of English, in spite of his frantic efforts to cope with modern times. But that need not necessarily handicap him; with his assiduity in perusing the Tamil daily from cover to cover, he can speak with certainty on all topics ranging from the high politics of the Round Table Conference at London to the latest star on the popular stage. He is so proud of his own achievements that he cares not to avoid even a little of self-adulation. He is ready to utilise any chance to expose the want of adaptability that characterises the world of pundits, who only know their books by heart.

Perhaps it is his innate hardness of feelings, or a feigning on his part to enlist the support of the callous rich, that he indulges in sneers at the poor and the wretched. He loves to enjoy the caresses of prosperity, especially at others' cost. The impulse to give is alien to his nature, and he cannot dispassionately view generosity in others. Having neither lethargy nor lingering affections, my pundit is swift in abandoning those whom fortune has forsaken. Not being home-sick, he wanders about from place to place

where wealth is manifest. As soon as his eagle ken spies from a distance the chances of success, he swoops down on the object with all the speed and strenuousness at his command.

Music has indeed occasional allurements to him. But it occupies a secondary place in the scheme of his avocations. Though he attempts to sing now and then, he feels he is not on sure grounds. Yet he is sure that with a little amount of training he can excel the best singer.

In an age of all-round decadence of our best traditions, my pundit has also lost his place in the fine fabric of our ancient polity. But for the stray instances where he is still honoured, he has become a by-word for convention-ridden narrowness. He himself has lost his robust optimism and is willing to be borne along the currents of the day. He no longer feels it sanguine to expect the diadems of kings to roll in the dust before learned poverty in the land. Power and place have a different significance for him with the change in the outlook of our whole national life. His only hope is to keep from starvation, both intellectual and moral, despite the many failings and follies attendant on his keen struggle for existence. May he rise again with the courage of his vision and the conviction of his religion!

THE ENCHANTED STREAM

There is a gentle music haunts the little flowing stream
Remote and eerie, softly played the echo of a dream.
Sometimes it is a Song of Joy that moves the magic strings,
Sometimes a plaintive low refrain bewails all mortal things.
It is the Fairy Minstrels who devote their Life of Joy
With pity look on human woe and all their powers employ
In calling us to turn aside from chasing shadows vain,
And seek the land of Happiness where is no doubt or pain.
We live immersed in shadows, and with shadows blindly strive.
We drift and turn as shadows flit we scarcely are alive.
And so the Elîa Music calls, if we would only heed
The Life of Beauty may be ours and that is life indeed.

—F. H. Aldhouse.

MR. CHURCHILL AS A HISTORIAN

BY M. CHALAPATHI RAU, B. A., (HONS.)



R. Winston Churchill is a 'double-first' and, indeed, more. Lord Morley was a great writer but not a powerful politician. Lord Curzon was too stiff-necked and grandiloquent to bend the bow at will. Lord Birkenhead was logical and lucid, and usually a master of his material, but not a master of English prose. The Webbs are masters of facts but not of rhythm. Mr. Philip Guedalla is brilliant, witty, and original, but he has not yet made his debut in active politics. Beside Lloyd George's random shots and Ramsay MacDonald's reminiscent moods, Mr. Churchill alone has succeeded equally well as politician and writer. Let alone his novel, let alone his books and articles and letters as a war correspondent and free-lance journalist, he has secured a permanent place as a brilliant historian by his monumental work, *The World Crisis*.

Mr. Churchill is a master of his material. As a member of the Cabinet during the Great War, as a thudding war-horse, the brain and bullet of the party in power, he had the key to the inmost cliques and cabals. He thought and wrought among them, and moved among them like Napoleon on the morning of the crisis of the 18th Brumaire. He has an easy grasp and eloquent expression. An intellectual acrobat, subtle logician, and wizard of words, he wields his pen with the grandiloquence of Gibbon and the metallic ring and intensity of Macaulay. He frequently takes part and controverts; he does not avoid combats and conclusions; he stays to debate and prove his point with the acumen of a great lawyer, whether it is a case against Lord Jellicoe or the cut-throat Communist. But he dissolves his war drums and the rally of arguments as quickly as he can and presents facts. He is primarily a historian splashing colours red, blue, and green vividly, but not gaudily, on a big white canvas, screening the European horizon reel by reel, the Western Front, the Ypres Salient, the Gallipoli

base. He solves riddles; he erects memorials; he writes eloquent epitaphs. In a way, he is the Oedipus to the post-War Sphinx.

The visionary nature of Wilson, the tigerish temper of Clemenceau, the subtlety, the driving force, and the adaptability of Lloyd George—how he feinted, fought, compromised and contended—the significance and solemnity of the Peace Conference, what the 'Big Four' could have done and what they did, are so faithfully mirrored. The ambition of America, the agony of Germany, the revengeful spite of France, the anarchy in Russia and its possible annihilation, the muffled march of Turkey, the night-mare of Ireland in insurrection are so well lit up and shadowed, the events explained, the heroes dissected. We murder to dissect. Mr. Churchill enlivens to dissect, and dissects thoroughly. He does it by instinct, by intuition, by rapid strokes; he annihilates the twilight of transitions and hops from height to height surveying with a telescope and a microscope. His portrait of Lenin is a master-piece; sure, vivid, lightning-like, and sympathetic. Lord Birkenhead would have made Lenin a monster; Mr. Churchill makes him a human being with abnormal sympathies and antipathies. His sketch of the Irish crisis and Irish leaders is superb and true; Mr. Guedalla would have made of these vacillations and agonies a screaming farce. Post-War Europe is a picture that lives in his pages for ever. The narrative is always thrilling with a trumpet's tenor. It holds the breath with memories of the hurried hum of dying hearts, the blood-cemented mass of broken bones and battered flesh, the oceans crooning with elemental emotion, the heroic hardihood, the thousands spiked and shot and strewn to the boom and thunder of the guns—in all a Hell of Heaven, their heroism, their martyrdom, their crucifixion, flat on the earth face upwards and face downwards, and Christ-like self-sacrifice dicing with death. Mr. Edmund Blunden is not more poetic; Mr. Siegfried Sassoon not more realistic. The ebb and tide of human emotion are symphonised in a prose epic; the epilogue written in letters of flaming gold.

It is sustained throughout. It never lacks vigour and never lies for rest. He takes rest in restlessness. He presents the grim tragedy of Gallipoli, the comedy of Jutland, the bullet-showers that seemed a marriage of Heaven and Hell, the trench warfare that opened crimson canals all over Europe, heroes on earth and sea and mid-world air—it is all a brilliant epic with a dramatic climax, tragic episodes and comic asides. He does not swerve from the truth and present war as cowardice tempered to necessity, or mere unrelieved beastliness, which has of late become the fashion among pseudo-poets. The main impression is that the spirit of the battlefield was the spirit of Cavalry. He makes war more terrible than in reality it is; he makes it detestable, a show without sacrifice, a giant greed without gain, but does not over-stress or falsify for the sake of a moral. The War that heaved on to its tidal top Wilson, Lloyd George and Clemenceau, Foch and Haig, Balfour, Bismarck, Law and Birkenhead, Curzon, Chamberlain and Churchill, has found the last as the best of its historians. There are other histories like *The Times History of the War*, which are authoritative and more complete, but they lack the sure and vital touch which a great writer alone can give. Mr. Churchill has all the equipment of a specialist. He is all round; good in state-craft or strategy, the battlefield or the Cabinet, war or peace, destruction or construction. He unravels the mystery of post-War negotiations, lights up the tunnels of subterranean diplomacy, and paces up and down the altitudes and abysses of European politics like a professional correspondent. He portrays with grim humour the exultant cry, the expectant hush, the reluctant will of the world after a long-drawn agony, the *de facto* dictators in secret conclave like so many oracles re-marking the map of Europe, the world till wet with blood, and humanity at the cross-roads between two worlds; one dead and the other powerless to be born.

He writes with authority and conscious craftsmanship. The canvas is big, the view is large, and Mr. Churchill like the best of Royal Academicians displays his art. He is an artist. He grinds and mints and polishes phrases, moulds

periods, shapes stately sentences, regiments, drills, and marshals them. He is the supreme rhetorician in an age which neglects rhetoric. He is the grand Napoleon of the realms of rhetoric as Byron is that of the realms of rhyme. Byron does as much in 'Childe Harold' and Mr. Churchill repeats it for a better purpose. He is more solid. Byron deals with romance, Mr. Churchill deals with grim facts; Byron deals with human emotions, Mr. Churchill with human history; Byron deals with a light heart, Mr. Churchill deals with a heavy pen. He is master of a prose rhythm, stately, solemn, sometimes sepulchral in its tread over tombs, symphonic amidst the fierce boom of guns, muffled amidst the howls of hungry men. He annihilates vast distances; he analyses each atom. Under his eye the politicians become mediaeval knights, the kingdoms seem enchanted castles, and history reads like a romance. The Great War becomes a Homeric fight; Mr. Churchill assumes the God and affects to nod like Homer.

It is impossible to think of Mr. Churchill's prose except in terms of the hurricane, so breezy and firm. He has cast his periods into massive pyramids of logic and learning, of compressed anecdote and interesting reminiscence. His phrases scintillate, stir and sweep with the fragrance of the 'sweet south that breathes upon a bank of violets stealing and giving odour'. He writes so well because he has been a life-long apprentice; a life-long pugilist hammering policies and coining phrases, moulding fluency and building rhetoric. Mr. Lytton Strachey is not so powerful; Mr. Guedalla has too many oddities of style; Mr. Trevelyan is not so brilliant. None of them has his dash, his sweep, his gallop, his gusto. He is the Colossus, ^{viewing} from China to Peru. He has the imagination and sympathy of the poet, the reason and logic of the historian. He blends sympathy with accuracy, it is a rare blend. He makes his history as readable as a story, as gripping as a novel, as serious and stately and harmonious as an epic. He is a subtle weaver of harmonies; he weaves and unweaves them as in his speeches. He is pungent; he is eloquent. But he is not the slave of words; he is their master. They march like pygmies to a

Titan's call. Lord Birkenhead seemed to tilt against wind-mills. Lord Rosebery was brilliant but nervous and delicate. Mr. Churchill is the supreme artist. He has an ear.

He has the luck of a great theme and the bliss of living in a new dawn. Gibbon had luck, the fairies wafted him to Rome. Belloc has built a name on Danton; Strachey has Elizabeths and Essexes, Guedalla his Palmerstons; Trevelyan his Garibaldis. Mr. Churchill is luckier than them all. He builds from the bottom and reaches the top. He is free from the slab and drab indistinctness of some ultra-modern historians who prefer their history unreadable and their reward monetary. He is not modern like Guedalla or Strachey, not old-fashioned like Hume or Robertson, not monotonous like Gibbon. He would have startled Macaulay and Macaulay would have walked in his company. He is more than Macaulay. He is himself. Mr. Churchill is Churchillian as Milton is Miltonic.

His rhetoric is flexible, not rigid. He never wearies or over-rides it. It is a chariot of many wheels, the horses caparisoned, not tight-laced, treading in all directions. Mr. Churchill is the masterful charioteer. He never tramps and never way-lays. He reins as he likes; he wanders at will. He is the grand Napoleon of the realms of rhetoric.

ON SILENCE

Silence is the heart of all things; sound the fluttering
of its pulse,
Which the fever and spasm of the universe convulse.
Every sound that breaks the silence only makes it more
profound,
Like the crash of deafening thunder in the sweet blue
stillness drowned;
Let the soul walk softly in thee, as a saint in heaven unshod;
For to be alone with silence, is to be alone with God.

—Beyond the Sunrise.

POOLS

BY T. R. A. NARAYANAN



NE of those beautiful evenings which close extremely hot days in Bombay. The sea rolled pillows for the Sun going to rest. That spoilt child was red with crying and sinking into the Mother's lap exhausted.

Some children were digging tanks in the beach. There was a Hindu boy in 'langosi,' who clawed his fingers into the sand with avidity. A Muhammadan 'Saheb' in tight pantaloons stood smiling approval. A wee Parsi lady screamed in sheer delight as the water was sighted. Two smart little white men were working vigorously with spades assisted by a small Goanese Miss, all curls. A forlorn-looking Chinaman ran here and there dangling his monstrously wide pyjamas, critically examining the work through his sleepy eyes. To complete this motley group of enthusiastic diggers was an incredibly black South African settler watching the proceedings from a distance, his face aglow with ludicrous glee.

All were digging—dig-dig-dig. No mean pastime, judging by the pleasure it afforded the diggers—a pleasure well depicted on the innocent faces of the young ones.

There were pools and pools. Some deep; some shallow; some small, some large. In quality too as in measurements, there was variety. A few bore witness to the taste of their makers. Others were less methodical. Art and durability stood foremost in many.

Digging, like laughter, is contagious. The number of the diggers increased every moment; so also the number of the tanks; so too the mirth of the diggers. The merry revel in sand and water went on in continuously rising spirits, and as a result of the enthusiastic work put in by the vivacious little ones, a very considerable portion of the sands was converted, within a short time, into a field of pools. Pools of all possible and impossible shapes and

sizes lay scattered throughout. Their water reflected the joyous faces of the gratified work-men as the latter stood around admiring the evening's splendid work.

All the time the tiny diggers were spending their precious energy making pools, the sea had been rising steadily. Wave after wave ran up the slanting sands, each one further than its immediate predecessor. A foot, two, still one more, a yard and another, and still the merry waves came on over the white sands. Now one wetted the canvas shoe of a careless dandy walker. A stray drama notice was drifted off.

The water which was fairly far off at four was now very near the loungers on the shore at six. The waves flicked the feet of the gentlemen washing at their beloved pools. They rose and rose until they came to the pools and then, one by one, the latter submerged into the sea and lost their identity in the vast eternity.

Half an hour later, where once were pools of various shapes, sizes and designs, there were waves and waves that beat against one another and fell, only to rise up again and fight.

* * * *

Even so do all pass into the Eternal.

OPTIMISM.

There was never a sunbeam lost and never a drop of rain;
There was never a carol sweet that was sung, and sung in vain;
There was never a noble thought but through endless year
it lives;

And never a blacksmith's blow, but an endless use it gives.
There was never a child's full laugh, or a woman's cheerful
word,

That did not exalt the State where its tones were felt and
heard.

Know, then, that it still holds true from the skies to the
humblest soil,

That there is no wasted love, and there is no wasted toil!

—Marguerite Ogden Bigelow.

PILLARS OF LAW

BY P. S. N.

Act I.

Scene I.

Maniyan, the lawyer, seated in a dark low-roofed room, with scanty and rude furniture. A few books with covers off adorn a shelf on the wall. Maniyan himself is in a sad pensive mood, fitting with his surroundings.

Maniyan (to himself): Really, has it come to this? That I, a lawyer, has to starve—actually to go without food, till my next pie is earned. The fools that have plenty of tears to shed for the unreal and sentimental griefs of the heroes and heroines of tragedies have none to shed for me. But it is not tears that I want. What I want is food, the barest necessities of existence which are now beyond my reach. Unless a miracle happens, I shall have to starve out this already meagre frame unto death. But, how can I help it? *(Enter Ramu, his son)* What is the matter, my boy?

Ramu. The Head Master says that I should not enter the class till my fees are paid.

Mani. Well then, keep at home.

Ramu. Do you really mean it, Pa?

Mani. I do. *(Tears gush forth).*

Ramu. What is the matter with you, Pa?

Mani. Nothing. Who is there with your mother? I hear some voice.

Ramu. The milk-woman is worrying mother for her arrears. She says she will not serve milk any more until her dues are paid.

Mani. Tell your mother that we do not require milk in the future and that she should not purchase any.

Ramu. How can that be, Pa? Are the babies to go starving? You are not in proper mood; otherwise, you won't talk like this. Has mother offended you?

Mani. Ramu, I am not in a mood to be talkative. Have you had your food?

Ramu. Not yet.

Mani. Then go and eat away till your belly bursts.

Ramu. Anything very savoury prepared to-day? Pa, what is the matter? You are not talking as usual.

Mani. Don't worry me. Just leave me to myself for a while. (*Stifles a sob. Exit Ramu after staring at his father. Enter Kamala, Maniyan's wife.*)

Kamala. Ramu says you are not well. What ails you? (*Maniyan with head lowered does not look up.*) Is there no answer? (*Maniyan looks up and stares at his wife, but does not speak.*) Why do you stare at me? Speak out. You make me weep looking like that.

Mani. Weep we must, weep we shall and weeping we shall die. (*Gets up and tries to evade his wife.*)

Kamala. (*Obstructing his passage.*) You shall unbosom your heart to me. I shall not stir till you have told all.

Mani. There is nothing to tell. I have not a pie with me, and to-morrow shall have to take care of itself.

Kamala. Is that all? This thought never worried me for a moment. There is a God above. The man who planted the tree will see that it is watered.

Mani. Yes. You are going to discover a treasure in your backyard.

Kamala. Believe me. Better days are in store for us. I am having lucky dreams almost every day for the past few days. I know your worth; and if misfortune afflicts you for the present, don't think that Lakshmi has for ever forsaken you. The day will come when we shall be the happiest on earth.

Mani. You have the knack of hoping, which I have not. But, what about to-morrow?

Kamala. To-morrow is with God. Who knows, some client may turn up even now, and thrust a hundred rupees into your hands. Look there, already some one is coming. Let me retire. (*Kamala goes out.*)

Mani. Who is that?

Stranger. Is this Vakil Mani Iyer's house?

Mani. Yes, you can come in. (*The stranger enters.*) May I know your business?

Stranger. Mine is a very urgent one. Can you appear for me in a forgery case that comes up for hearing to-day?

Mani. To-day? I don't think I can do much at such short notice. But I will see your papers first.

Stranger. Here are the papers. (*Mani Iyer goes through them.*)

Mani. Yours is not such a bad affair after all. They have not obtained the necessary sanction for your prosecution, which will save you if nothing else will.

Stranger. Your words are cooler than a draught of milk. Please accept these hundred rupees. I will pay you more as the case proceeds. (*Mani Iyer starts but receives the money.*)

Scene II.

Seated on the chair, on a dais, is a Muhammadan gentleman, yawning every other minute, exclaiming "Allah-ho-Akbar" after each yawn. His turban is on the table. Occasionally he is stroking his beard.

Enter a man with his head all bandaged and a piece of paper in his hand.

Sub-Magistrate. Who are you?

Litigant. I have a complaint to present.

S. M. What about?

Lit. I was beaten very severely on the head.

S. M. How many blows did you receive?

Lit. Eight blows.

S. M. Is that all? I wish it were more. The fools that allowed you to escape with your life that you may trouble me. Did you go to the Police Station?

Lit. I went there, but the Sub-Inspector told me that they don't come to a man's rescue until he is dead.

S. M. Then why did you not die?

Lit. If I die how can I present this complaint?

S. M. Then, do you think, you live only to present complaints? Give that paper to me (*The S. M. after scrawling something reads out*). The complainant admits that the purpose of his existence is only to present complaints. Such a man cannot be believed. Complaint dismissed. You may go now. (*Exit litigant.*)

Enter a Police Sub-Inspector dragging an urchin in each hand. The S. M. hastily puts on his turban. He is very much inclined to stand up to show his respects to the Sub-Inspector, but recollects that the dignity of his office does not permit it, and so sits on the edge of his chair as a compromise, to show that he sits with great reluctance.

S. M. Good Morning, Sir, I am so glad to see you. Are these your children? How nice looking they are!

Sub-Inspector. My children! Good God! They are two criminals in embryo. I do not know what they will be up to when they grow up. They had the impudence to commit nuisance under my very nose opposite the Police Station.

S. M. Under your very nose? Ah, Under your very nose.

S. I. Quite so. I shall damn them for it.

S. M. Boys, what do you say? Guilty or no.

Boys. We did it unwittingly. We pray for pardon.

S. I. Pardon to such rascals as you? I want the Court to pass a deterrent sentence. Our D. S. P. is very particular about these nuisance cases.

S. M. Oh, Is he? *(The S. M. writes the judgment which he reads out).* 'This is a nuisance charge in which two criminals in embryo—to use the words of the Sub-Inspector—are the accused. This nuisance is said to have been committed under very extraordinary circumstances, the receptacle chosen for committing the nuisance being situate under the very nose of the Sub-Inspector. From a sense of delicacy, the S. I. does not wish to specify the part concerned, nor do I wish to injure his feelings by specifying it in this judgment. But this I am at liberty to state, that he should have endured agonies unimaginable when the nuisance was being committed. As such, a deterrent punishment is necessary, and the S. I. also presses for the same. I sentence the two accused to a week's R. I., the sentences to run concurrently under Section 377, I. P. C.'

S. I. Concurrently. How is that?

S. M. Because both have been sentenced at one and the same time.

S. I. Where is the applicability of Sec. 377, I.P.C.?

S. M. Sec. 377 deals with unnatural offences. What can be more unnatural than committing a nuisance under the very nose of the Sub-Inspector. **Warder,** take these two fellows to jail.

S. I. Thank you, Sir. Good-bye. *(Goes away).*

Enter Mr. Ayres in his Barrister robes, and hat in hand. Behind him a man, half clerk, half servant, carrying a leather brief bag, which is deposited on the table.

Ayres. Good morning, Your Honour.

S. M. Good morning. Have you got any case to day?

Ayres. I am appearing for the prosecution in to-day's forgery case.

S. M. I am so glad. I wonder why all Vakils should not be like you.

Ayres. I wonder why all Sub-Magistrates should not be like you. *(In a lowered tone of voice).* There are indeed some who are not quite so accomodating as yourself.

S. M. *(Whispers.)* Is your complainant well-to-do?

Ayres. *(Whispers.)* Oh, yes. Here is an urgent letter for you, which contains very welcome news. *(Hands a cover, which the S. M. without opening puts into his pocket.)*

S. M. *(Whispers.)* How much?

Ayres. *(Whispers.)* As usual.

S. M. That is alright. You may go away if you like. I will look after the case.

Ayres. The accused is defended by one Mr. Mani Iyer. I am told that he is a troublesome Vakil.

S. M. No body shall wag his tail before me. *(Mani Iyer enters).* Who are you?

Mani. I am a member of the bar. I am appearing for the defence in to-day's forgery case.

S. M. Will you please tell your client that he is a fool?

Mani. How so?

S. M. For throwing away money on Vakils.

Mani. Can I have an idea where else it should be thrown with profit to him.

S. M. If you want really to save your client, you have set about it in the wrong way. But I say this only for your future guidance.

Mani. Thanks for the hint, which I will bear in mind.

S. M. Mr. Ayres, you can begin the case.

Mani. Before taking evidence, I have to raise a preliminary objection as to the maintainability of the complaint as there has been no sanction as required by Section 195. (*Opens the Criminal Procedure Code*).

S. M. What is that book?

Mani. The Code of Criminal Procedure.

S. M. Throw it into the gutters.

Mani. The authors of the Code did not intend such a use for it.

S. M. No use arguing with me.

Mani. The Court cannot shut my mouth when I have a point to make.

S. M. I can. There is the all-powerful Section 144, under which I have shut the mouths of ever so many.

Mani. If the Court should persist in this attitude, I fear I shall have to take the case to some other Court.

S. M. Take it to the d—l.

Mani. Yes, I will. Meanwhile, let me be granted stay of proceedings, which the Court has no power to refuse.

S. M. Are you bent upon giving me trouble?

Mani. I am bent upon getting justice.

(*Seeing the determined attitude of Mani Iyer, the S. M. thinks it discreet to yield.*)

S. M. Tell me in brief what your point is.

Mani. This prosecution requires sanction under Sec. 145, which has not been obtained.

S. M. What do you say to that, Mr. Ayres?

Ayres. (*After looking through the Section*) I fear the objection is valid. I wonder how I came to overlook it.

S. M. What should be done now?

Mani. To dismiss the complaint.

S. M. Is it so, Mr. Ayres? I will do whatever you want me to do.

Ayres. I fear that consequence follows.

S. M. Alright. I have dismissed the complaint. (*To Mani Iyer*). You and your blessed client may go away for the present. Let him take care that he does not come here once again.

Mani. Even if he comes fully equipped.

S. M. Yes. Quite so. You have caught my point.

Mani. Thank you. I have appeared for the last time in your Court. (*Mani Iyer walks out*).

Ayres. What is to be done now?

S. M. This is not your only case. There are other cases of yours.

Ayres. But the clients are different. I am answerable to this client.

S. M. I do not know how you will manage it.

Ayres. (*Much puzzled as to what to do or say runs his hand over his coat. Suddenly feels in his pocket a cover, which he takes out. His face brightens up immediately.*) Very well. I don't mind. I shall take leave.

S. M. (*suspecting the contents of the cover which he had received.*) Wait on, Mr. Ayres. Let me see (*Takes out the cover in his pocket, and on opening it, finds a printed invitation for a marriage party*) What! You have cheated me?

Ayres. No. It is God's will. I am sorry I delivered the wrong cover.

S. M. Then give the right one.

Ayres. No. No. It is too late. (*Walks out*).

S. M. (*In a loud voice, pursuing*) You shall not stir out of the Court without satisfying me.

Ayres. (*Walks fast*) Not so loud. The Sub-Inspector is watching us.

S. M. (*Muttering.*) The whole lot of you be da—d. Look here, I am going to remand your complainant.

Ayres. (*As he goes along*) It is a pity that he has gone away as soon as you pronounced the order.

The S. M. in fury runs out of Court.

(*Curtain drops*).

(*To be Continued*).

RATIONALISATION

BY C. V. H. RAO, M. A.

THE phenomenon of world-wide depression in trade and the consequent intensification of unemployment has given an impetus to the pushing forward of schemes of Rationalisation in many countries. One of the outstanding causes of depression mentioned above is admittedly the over-production of commodities, transcending the bounds of demand for them; and unemployment is the inevitable consequence of the slackening of the export trade in the various countries, both industrial and agricultural. For, while industry is not producing the profits it has been doing hitherto and industrial produce is unable to find a market, it needs must send the workmen into the streets.

Rationalisation aims at increased efficiency of production, the reduction of over-head charges, the curtailment of the cost of production owing to the co-ordination of efforts between the competing industries and the amalgamation and the pooling of resources. While all this will drastically help to weed out inefficiency, there is also the danger that they may lead to an intensification of the unemployment figures. And the paradox is likely to ensue of increased industrial efficiency existing side by side with growing unemployment, of starvation in the midst of plenty.

But unemployment resulting from Rationalisation is a lesser evil than unemployment resulting from relative inefficiency. For, though the immediate effect of Rationalisation may appear to be an increase in unemployment, still in the long run, when industrial labourers have adjusted themselves to the new conditions, and when new industries are started for the production of commodities for which there has arisen a demand, the evil results will automatically get adjusted. The present over-production of certain kinds of commodities by the world's industries is due to the failure

of industrialists to study the new wants and requirements of the people. Rationalisation is a double remedy, in so far as it reduces on the one hand, inefficient over-production of articles for which there is a reduced demand, and, on the other, directs the attention of manufacturers to the production of commodities for which there is a real demand. Till such adjustment takes place, the spell of unemployment will continue unbroken. The restriction of over-production which Rationalisation will bring about is one of its greatest recommendations; and it is this programme that is being pursued in many Western countries, and that is also suggested in the case of India, as a means of getting over the prevailing world depression.

Another good effect of Rationalisation is that the unemployment resulting from a lowering of real costs will encourage the growth of new and competing industries, which would afford occupation to the unemployed hands. These newly established industries may not be of the large scale type but small cottage industries, which will be capable of absorbing the workers who have special aptitude for them. This change from one occupation to another necessarily involves a period of transition, during which there may be a temporary maladjustment, but in the long run such a change will be only in the interests of the workers.

Now, coming to the defects of Rationalisation, for one thing it tends, to a certain degree, to the establishment and encouragement of monopoly in industry. Rationalisation is a definitely advantageous procedure, so long as it is concerned with the elimination of wastage in production and with the introduction of a systematised efficiency. And for this purpose some degree of amalgamation of existing concerns is necessary as well as inevitable. But amalgamations may result in the springing into life of giant combinations, which may become uncontrollable in course of time and threaten the very foundations of the social and economic order. So proper safeguards against this tendency towards monopolistic combination of industries is necessary in any scheme of Rationalisation.

Another danger to be guarded against is the possible and potential reactions on the consuming public. Rationalisation, with its dogma of "efficiency in production" may lead to a rise in the price of the products manufactured by the rationalised industry; and the rise may not be always in the interests of the community. A special guarantee is, therefore, necessary that schemes of Rationalisation, whenever undertaken, are not prejudicial to the general public; and this has to be scrutinised beforehand with a view to the State undertaking legislation for safeguarding the public interests. The aim of Rationalisation must be to gain for the community greater stability in price-levels and a higher standard of living.

The process of industrial Rationalisation will not adequately serve the purpose unless it is followed by the Rationalisation of the present methods of transportation and marketing. So much waste is now being occasioned by the absence of scientific and systematised marketing schemes for important commercial commodities. The production and marketing of supplies of raw materials, like cotton, rubber, jute, coffee, sugar, etc., must be organised on a scientific basis, their production being regulated according to the needs of the different countries and restriction being brought into operation whenever there appears a danger of over-production.

So far as India is concerned, we need the help that Rationalisation has to give us more than any other country in the world. India which is desirous of advancing industrially needs to practise the lessons of Rationalisation in the organisation of fresh industries and the management of old ones. It is for us to steer clear of the evils of monopoly and powerful extra-legal organisations, like the Cartels and the Trusts, and of the dangers of having an army of unemployed. Above all, our agricultural industry, which is very backward but which provides the means of livelihood to seventy per cent. of the population, has got to be Rationalised in the sense that it has to be put on a footing of scientific management and made to produce more than before.

At the present time, when the world is faced with an economic crisis of the first magnitude, there is need for a supreme effort for restoring the balance by resorting to drastic methods of industrial reconstruction; and Rationalisation offers the fittest and the most effective instrument for effecting this change. The interests of Labour are not prejudicially affected by Rationalisation, provided the necessary safeguards are imposed; on the other hand, if its dangers are properly guarded against, it will enable Labour to secure a higher wage and, therefore, attain a higher standard of living. It can be said that modern industrial organisation has discovered in Rationalisation an effective weapon of success and that the world has a bright industrial future before it if it resorts to it.

TO-DAY

Let me to-day do something that shall take
A little sadness from the world's vast store;
And may I be so favoured as to make
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed,
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre be my worldly wealth,
Let me give something that shall aid my kind.
A word of courage, or a thought of health,
Dropped as I pass troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say,
"Because of some good act to beast or man
The world is better that I lived to-day."

SCENERY OF SOUTH KANARA

BY T. B. KRISHNASWAMI, M. A., B. L.



IVE furlongs to the north of the Travellers' Bungalow at Byndore, is one vast level upland of hard laterite over-grown with sherry-brown thatching grass. The land gradually tapers towards the sea and ends sharply like a dolphin's nose. Seated there, about sun-set time, the eye swims over a vast field of gently rippling waves. Then from out the horizon, right under the sun, a small patch of the sea glows with dazzling, blinding brilliance. The molten mass of light spreads wider, reaches nearer and ever nearer as the racing hours run past, then disappears in an amethystine glow, and at sunset hour, as the sun drops suddenly behind flecked bars of dark blue clouds, the whole horizon turns crimson, the sea grows a deeper and darker blue, and later the sky all round becomes soft with the turquoise tints of evening. Turn to the east. There framed in the sombre darkness of dense bushes on the mountain-side is a column of light, a radiant pillar of adamant, a stately and splendid water-fall which day in, day out, year in, year out, keeps falling, and though its multitudinous particles change, preserves its unchanging identity through all time. It is the one thing visible, white in the gathering gloom of night, and when the moonlight falls on it and irradiates it, it is a thing to dream on.

Paduvare Hill, where a Catholic Church lifts up its spire and where the sound of a toiling bell echoes and re-echoes reverberating from ridge to ridge of mountain ranges, is another place from which the same beautiful view of the sunset and view of the water-fall may be gained.

From Byndore, we travel south, cross the crocodile infested river, put the car on an improvised platform of three boats and after crossing a second and smaller stream, reach Trasi, where as in the Madras Marina, we suddenly come upon the exquisite delights of an ocean drive. For

over a mile, the road runs between a river and the surf, and the sea-gulls like lotus buds float on the waves and

Their hearts upon the heart of ocean

Lie learning all its mystic motion.

The cool breeze fans your face, and you turn sharply into the interior where the hedges are thick with *Ketaki* blossom (*Pandanus odoratissimus*) and so you reach Gangoli river where 'jankal' awaits you to carry you and your car across a mile and a half of river-width, which is among the loveliest of sights in South Kanara. On the other shore is Coondapur.

Three rivers (tradition refer to five) pour their waters into the Gangoli, on the northern bank of which is a prosperous port of the name. Sail-ships of various tonnage anchor in the river and carry loads of cocoanut chiefly into far off parts. On the southern bank was once a fort, ruins of which remain still. The Sub-Collector's bungalow at Coondapur, much admired for its beauty of situation, is built on old ramparts. So is the bungalow occupied by the District Munsiff, who digging in his gardens occasionally comes upon cannon balls, "as small as a cricket ball and as big as a foot-ball". The old monument in the High School compound is a noteworthy sight. It is built all of laterite, so easily quarried throughout the district, with domes and niches and the pathetic memory of a far off time that shall return no more. The great centre of attraction, however, is the estuary, with its varying tides and varying tones of colour-scheme at dawn, noon, sunset, and moonlight, with its craft of various sizes and descriptions, its wealth of fish and facilities offered as a waterway communicating with inland towns like Vandse, Hemmadi, Thollur, Hattayangadi and Haladi.

From Coondapur the Haladi-Someshwar road takes one through much picturesque country, the car rolling often over grass-grown pathways amidst vegetation, rank and varied. Basrur was the capital of Sir Thomas Munro. A fort in ruins and a wall with nothing remarkable about it still bear memories of that far-off time. Near Haladi, the

road branches off Sankaranarayana. At Someshwar, the Mysore boundary is reached, and a formidable wall of mountain ranges marks the boundary line.

The Padhav at Mangalore, known as Kadri-Padhav, presents the same lovely scenery as Puduvare Hill, except that chimney stacks stand up in the air and belch out smoke in quite a formidable fashion. St. Aloysius on Edyah Hill is a conspicuous land-mark. Also the many churches that shoot up their tall spires to the sky.

II

Forts abound in South Kanara and forts well-preserved or in a state of ruins exist at Coondapur, Baerur, Barkur, Jamalabad, Mangalore, Nandavar, Kasargod, Chandragiri, Kumbha, Bekal and Hosdrug. They were built in the olden days of piracy as a protection as much against pirates as against foreign invasion. The land forts like Jamalabad were built by Tippu to maintain possession of the country. Far the finest of the forts and in the best state of preservation is that of *Bekal* built on a beetling crag that overhangs the sea. Bastions and watch-towers and batteries, built of laterite and in the rifts grown thick with grass, still stand to testify to the strength of the fortifications. Four octagonal towers command the entire range of the visible country and visible water, and only one of them is slightly touched by age and the ravages of wind and weather. To the west of the Fort, built on the very surf and reached by a flight of ninety steps is another battery which in times of peace might serve as a band-stand. The sea-beach affords a splendid promenade and the view from the Fort on whatever side is magnificent. Towards the east are the blue ranges of the Western Ghats turning all manner of colours in the course of a single sun-shiny day. Between them and the surf are gravel mounds and cocoanut plantations so thickly studded that they form a belt of verdure set in strong relief between the white sands of the beach and the brown hillocks of gravel and framed between the blue of the mountains and the blue of the sea with the over-arching cerulean blue of the heavens above. West and south are the ever-surging

waves of the ocean, which with their swell, glut twice ten thousand caverns. White sails like Christ walking on the waters occasionally appear and fade and the wheeling sea-gulls, kites and vultures make ships of the air that cast their shadows on the water and produce shrill sounds that fill the startled air. To the north skirted by the sea is one mass of vegetation over-shadowing the prosperous homes of the hard-working children of the soil. The front gate of the Fort is most impressive, and it only needs a little imagination to reconstruct the past—the bugle-blast, the challenge and the response, the clanking porticullis, the heavy dropping draw-bridge, the clatter of horses' hoofs and the waving crest-feather on a shining helmet of steel, the lances and the pennon floating free, the gleaming of swords and the glinting of bayonets. But Ichabod! All vanished now into the mist of years long past, lingering but as a pathetic memory of past grandeur, reminder of the rapid transience of all things sublunary.

Waterfalls in South Kanara are rather unimpressive, being merely perennial sources of water made to flow through lead or earthenware pipes, or often merely over-split sections of hollow trunks of the arecas or the toddy-palm. They exist in Bajpe and Bevanje and also in Kadri near the view point and at a place called Mundanna.

But to gain a vast panorama of South Kanara scenery one should camp at the Traveller's Bungalow, Gurpur. Along three sides of it, covering a range of over 270° is one vast valley bounded at the horizon by a blue range of hills, covered with mist and glimmering at times with amethystine hue; within nearer view and still forming the background of the landscape are huge gravel mounds thickly wooded; in the foreground is a level plain cut up into paddy fields with clump of palmyra and banyan and the ubiquitous cashew variegating the scenery. In the immediate foreground at the foot of the hill like a blown bubble is the dome of a mutt.

Amid and across these, winding its long and lazy length like a huge boa-constrictor, run the *Pulani* river.

At certain places, the windings are literally serpentine, zig-zag, the wavelets gleaming like scales on the sides. In other places, there are large sheets of sluggish water bearing small country craft of varying tonnage with sails that lend life and movement to an otherwise torpid stream with its tardy and meandering course.

As I sit and write, the hooting of the motor-horn is heard, and a tiny motor-car of the nursery type comes up winding along the long ribbon of a deep brown road. As it scrambles up, the sound becomes more grating and the car grows to full and normal size and then with a rumbling sound that recedes farther and farther disappears beyond the next hills. The boats in the wide reaches of the river to the far west, become more numerous as the day declines, thronging thick with their sails bellied with the wind and sailing with stately dignity. Though the day is warm, the breeze keeps vigorously blowing. The golden eagle as it comes up floating high has to rise through at least three wide-sweeping gyrations before it lifts itself to the level of the bungalow. Then it goes up higher and higher until it dazzles the eyes to gaze on it. The "human mortals" at the foot, swarm like black-ants in knots and cluster, gather and depart, and the whole landscape oblivious of such petty concerns basks in the sun, the majestic river rolls on its bed and the everlasting hills look on.

A sailing cloud occasionally casts a shade on a patch of green; it passes by and ceases to be. The sharp sun-shine turns to liquid silver a sheet of water that glows with dazzling brightness. The brightness disappears as the sun grows ruddy and slips behind the range of hills, leaving a flush of crimson or a haze of violet with all the colours of the rainbow washed in at the verge of the far horizon. Thin sheets of water stand out distinct white patches on an otherwise undistinguishable mass of darkness, growing darker and ever darker in the deepening gloom.

At night, when the moon growing from shield to sickle and sickle to shield sheds its silvery gleam on tree-top and mountain-height, on the pearl-dome of the mutt and the

many sheets of water, the waves of silence come surging forward and lap and lave the mound whereon we sit and gaze. The white sails have disappeared like ghosts before an enchanter fleeing. The few lamps that glinted like glow-worms have grown pale and twinkle but feebly. A deep air of awe and mystery broods over the earth as once over all the Universe ere creation caused the sun and moon to appear.

Sunrise through the morning mist touches the hill-tops into flowery brilliance; the mist lies long in the dip of the gowns, and in the hollows of the mountains like a lake, and the world waking into existence, sends forth its multitudinous noises from cock-crow and song of birds to the motor-hooting and the music of wind instruments in the Hindu temples below.

And so goes the round of daily duties and daily existence, betwixt the twin-gates of sunrise and sunset following so the ever-running day with profitable labour to the grave.

STATISTICS PROVE

'Statistics prove' so many things
The size of towns, the height of kings
The age of children in the schools,
The skull development of fools,
The salaries that parsons get,
The number of abodes to let,
The wealth of lucky millionaires,
The price of hens and mining shares—
All things below and things above,
It seems to me, 'statistics prove.'

'But no! statistics never yet
Appraised a single violet,
Measured the glances of an eye,
Or probed the sorrow of a sigh.
Statistics never caught the gleam
That dances on a meadow stream,
Or weighed the anthem of a bird
In forest aisles devoutly heard.
Statistics never proved a soul,
In high or low, in part or whole,
Sin, beauty, passion, honour, love—
How much statistics cannot prove!' —Scots Observer.

WHAT I THINK OF

I. The Brahmin.

BY "VAS"

I believe that the allegation is true that the Brahmin is part of an ancient established institution in the country. For, do we not find him mentioned in the history of our land—at present always attacked; in the early English administration; in the Mahratta administration; in the Moghul administration; in the wild history prior to that; in the writings of Manu; nay, in the years of the Vedas three thousand years ago?

In the early history of the world, the Brahmin was a force among the Hindus—a moral, and a spiritual force. The Hindus were divided into four castes, and the first and foremost of them were the Brahmins. They were a class by themselves, and devoted their lives wholly to religion, to the study of the Vedas, to the observance of the edicts and commands in the Vedas, and to the teaching of the Vedic doctrines to their pupils. They were held in high esteem, for they (surely most of them) cared not for the pleasures and pains of mundane existence, and led a purely ecclesiastic life. In all matters of religion, they were the guiding stars, and in all religious questions the ultimate court of appeal.

I should think that the Brahmin of those days had nothing to do with the political history of the land. He confined himself to religion and to teaching; and the very basis of the caste system appears to be that the Brahmin should be outside of politics. In this connection, we should not forget that politics in the modern sense was then unknown. The ancients were concerned only with the governing of men—an autocratic form of it. The Brahmins were thus in those days part of a social system, to which apparently they were supposed or expected to cling with all the ardour of religion; for that system itself was based on principles

of religion. Then religious and social doctrines were one and the same thing in practical life.

As time passed, and as the History of the World underwent changes throughout, the effects failed not to fall upon the Hindus, especially the Brahmins. The Brahmins, the whilom ecclesiastical lords of the land, began to interest themselves actively in the management of the affairs of the State. Their position, their knowledge, their intelligence, their capacities to handle schemes of import, tended to place them at once in as high a position in the affairs of the State as they had held in the affairs of religion. Henceforward, you see Brahmin Ministers, Brahmin advisers, Brahmin Secretaries, Brahmin Collectors, and even Brahmin soldiers, captains and rulers.

The huge tide of Change wrought by Time throughout the world altered radically not only the outlook of men in regard to their political position in the State, but in regard to their social position as well. There have been marked upheavals of Society; and in some countries the very foundations of the social fabric have given way. Indeed, in all the world, social and political existence of men is considered to be almost one and the same. Political theories have reference to the social status of a people, and their social status necessarily react upon their political life.

In common with the rest of the world, the outlook of the Brahmin has undergone vast changes in regard to their social and political life. But the point of difference is this: that to the Brahmin, political life is a distinct entity from the social life, which is, in his eyes, mixed with religious life. He will not, at least for some time to come, see the close inter-dependence of political and social principles and theories which the Westerner does. He sees only the close inter dependence of social and religious theories, which the Westerner does not do.

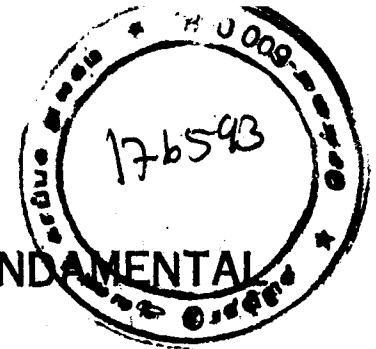
But all the same, we see the present day Brahmin considerably altered, a totally different being from the Brahmin known to even the last century. Firstly, except for a few rural villagers, the Brahmins to-day view the

religious cords binding their social (and even political) life as worrying, out of date, and meaningless. Secondly, they look upon the strict injunctions of the scriptures, dealing with the performance and observance of religious rites, ceremonies and ordeals as out of taste and even a nuisance, and coolly disregard them as much as they can. Thirdly, many of the Brahmins are 'educated'—in the Western sense and method, to the detriment (be it bad or good) of their own native culture. Their ideas have undergone a change, the magnitude of which it is impossible to exaggerate. They think in English, they sleep in English, they dream in English and even eat in English—out and out English methods are adopted by many; and not a minute is devoted to their own old ways. Fourthly, the Brahmins of to-day are thinking of themselves as superior persons as the Pharisees and Sadducees—probably because they think that they represent a happy combination of the old cult with the new. Oh! but the result is that he is held in scorn both by the people of the old type and by those of the new—the one for desertion and the other for imitation. That is the Social Brahmin of to-day.

Politically, the Brahmins have become a force—a position which they began to acquire some centuries ago—so much so, that the Brahmins are as a class held in hatred. The chief reason for this is, probably, that the Brahmins, though only a minority community, yet manage to hold a large and important portion of the political arena. The causes for this result have been variously stated, but chief of them are their early and eager grasp of the Western methods of education, and the fact that in their own way they have been developing for a long time to rise politically. That is the Political Brahmin of to-day.

Thus one thing that stands beyond doubt in regard to Brahmins, is that the present day Brahmin, be he political or social (or religious) is quite a different person from the ancient Brahmin, as known to the Vedic or even later times up to the 19th century. And the Brahmins are as a class vilified, and all but persecuted in the name of politics.

DECLARATION OF FUNDAMENTAL RIGHTS



Declaration of Fundamental Rights has formed part of many Constitutions, and the most well-known Declaration is that which is embodied in the American Constitution. It is only natural that we in India should be thinking of a similar Declaration at a time when a new Constitution is being forged for our Motherland. Of those that have been suggested the most noteworthy is the one formulated by the Congress. The last Congress at Karachi passed a resolution embodying such a Declaration, which has now been revised and gone into thoroughly by a Sub-Committee appointed by the Congress Working Committee, whose report has now been published. The revised Declaration is as follows:

I. The Swaraj Constitution should provide or enable the Swaraj Government to provide for the following fundamental rights and duties and economic, social and administrative reforms:

1. Every citizen of India has the right of free expression of opinion, the right of free association and combination and the right to assemble peaceably and without arms for purposes not opposed to law or morality.

2. Every citizen of India shall enjoy freedom of conscience and the right freely to profess and practise his religion, subject to public order and morality.

3. The culture, language and scripts of the minorities and of different linguistic areas shall be protected.

4. All citizens of India are equal before the law, irrespective of religion, caste or creed or sect.

5. No disability attaches to any citizen by reason of his or her religion, caste, creed or sex in regard to public employment, offices of power or honour and in the exercise of any trade or calling.

6. All citizens have equal rights and duties in regard to wells, roads, schools and places of public resort maintained out of State or local funds, or dedicated by private persons for the use of the general public.

7. Every citizen has the right and obligation to keep and bear arms in accordance with regulations and reservations made in that behalf.

8. No person shall be deprived of his liberty, nor shall his dwelling or property be entered, sequestered or confiscated save in accordance with law.

9. The State shall observe neutrality in regard to all religions.

10. Franchise shall be on the basis of universal adult suffrage.

11. The State shall provide for free and compulsory education. The aim of educational institutions shall be good moral training, cultivation of public spirit, personal and vocational efficiency and the development of the spirit of Indian nationality and international friendliness. In giving instruction in public educational institutions, care shall be taken not to wound the susceptibilities of those holding different opinions.

12. The State shall confer no titles.

13. Every citizen of India is free to move throughout India and to stay and settle in any part thereof, to acquire property and to follow any trade or calling.

14. No person shall be punished for any act which was not punishable under the law at the time it was committed.

15. The privacy of correspondence of postal, telegraphic and telephone service shall not be infringed, except in accordance with law.

16. Every citizen has the right of complaint or petition to competent authorities or representatives of the people. This right may be exercised by individuals or several persons in common.

17. There shall be no capital punishment.

11. The State shall safeguard the interests of industrial workers, and shall secure for them by suitable legislation and in other ways adequate wages, healthy conditions of work, limited hours of labour, suitable machinery for the settlement of disputes between employers and workmen, and protection against the economic consequences of old age, sickness and unemployment.

3. No person shall be compelled to labour against his will and without due compensation, except when such labor is imposed by law.

4. Attention shall be paid to the special needs of women workers, including care of infants when their mothers are at work and adequate provision during the maternity period.

5. Children of tender age shall not be employed in factories and mines.

6. Workers have the right to form Unions to protect their interests.

7. The system of land taxation shall be reformed and an equitable adjustment made of the burden, immediately giving relief to the smaller peasantry by a substantial reduction in agricultural rent and revenue now paid by them, and in cases of uneconomic holdings totally exempting them from rent or revenue, with such relief as may be just and necessary to holders of estates affected by such exemption or reduction in rent, and to the same end, imposing a graded tax on net incomes from land above a reasonable minimum.

8. A graduated scale of death duties on property above a fixed minimum.

9. A policy of peace with neighbouring countries will be pursued, and there shall be a drastic reduction of military expenditure, so as to bring it down to at least one-half of the present scale.

10. Expenditure and salaries in civil departments shall be largely reduced. No servant of the State, other than specially employed experts and the like, shall be paid above a certain fixed figure, which should not ordinarily exceed Rs. 1,000 per month.

11. No duty shall be levied on salt manufactured in India.

12. The State shall protect indigenous cloth; and for this purpose pursue the policy of exclusion of foreign cloth and foreign yarn from the country and adopt such other measures as may be found necessary.

13. Intoxicating drinks and drugs shall be totally prohibited.

14. Currency and exchange shall be regulated in the national interests.

15. The State shall own or control key industries, mineral resources, railways, shipping and other means of public transport.

16. Adequate steps shall be taken for the relief of agricultural indebtedness and the prohibition of usury.

17. The State shall take steps, directly or through local bodies, to improve the condition of people in rural areas by providing healthy amusements, facilities for adult education, the extension and improvement of agriculture, revival and development of hand spinning and hand weaving and other indigenous arts and crafts, and the adoption of an effective programme of village sanitation, drinking water supply and medical relief.

18. The State shall provide for the military training of citizens so as to organise a means of national defence, apart from the regular military forces.

VALLATHOL'S LATEST

A Review.

BY KAVASSERI SHIVARAMAKRISHNAN



re-assuring sign of the soundness of Indian culture and the promise of its continued life with undiminished vigour in the future is the rise of the regional sub-cultures when Sanskrit withdrew from the people to be cultivated by the learned *elite*. The provincial dialects soon developed into vehicles of literary expression, and master minds rose in all parts of the land to use them and create books that will never die. The vivifying contact with the outside that took place in the last century enabled the literature in these languages to put forth branches in new directions.

This beautiful strip of land in the southwest, Kerala that gave the world of Sanskrit thought and letters men like Shri Sankara and Narayana Bhatta and produced for her own children poets like Tujan and Kunjan, Cherusseri and Unnayi Varyar, did not lag behind the other provinces. Poetry of all kinds flourished here as never before. There has been some good prose writing also, though much remains yet to be done in this field. And the high priest of this new age in Kerala is Mr. Vallathol Narayana Menon.

Vallathol sums up in himself the achievement of the past and the hope of the future. He became a classic when he turned Valmiki's *Ramayana* into excellent Malayalam verse, in the same metre as the original, and wrote his own *Maha Kavya*, the *Chitra-yogam*, besides a few shorter poems of great power and beauty like the *Balhiru Vilapam*. But more was in him of a kind, as it appeared, that was not expected at all. The present is an age which specialises in vignettes, although it is devoutly to be hoped that the day of bigger things is not past. The short story and the short poem hold the field. In the hands of masters they are things which one would not miss, as is evidenced by the results in which Vallathol's mastery of the latter has been

fruitful. And he has mastered not merely the form but the substance, as he has caught the modern spirit in its higher workings.

Vallathol has been giving us choice selections from his smaller poems under the general title of *Sahitya Manjari*—pollen from the garden of literature. The book before us is the seventh of the series*, which well maintains the high level of its predecessors. Its arrangement is such that there is no monotony of theme or metre, but we shall for convenience group the poems according to the theme. The book opens with a grand hymn to *Wisdom*, philosophical indeed, but distinctly poetic as being charged with the soul's feeling and yearning and clothed in the poet's vivid imagery:

നിർഭയമനമല്ലോ നാക്കേകി
ചിന്തിതാവിഷ്കൃതിയ്ക്കുള്ള ഭാഷയെ;
എന്തുകൊണ്ടെന്നിയ്ക്കേകീല വാക്കൊന്നും
ബന്ധം താ രൂപം വിചരിപ്പാൻ!

It is thy sacred silence that gave men the language that uncovers their thoughts. Why then is it that thou hast not given me any word to describe the grandeur of thy form?

—asks this favourite of the muses, speaking as he is of the transcendent *Wisdom* which is beyond mind and speech. *My Little Daughter* is a delightful and very touching poem, in which, incidentally, this poet of more than thirty years' standing apostrophises his 'infant muse' (കുടിയെഴുത്തുകാരി)! A lesson to young hopefuls, if only they will take it! *Onam* is in praise of the most important festival of Kerala, fragrant with the memory of Mahabali's golden reign. A subject which can be adequately dealt with only by a great poet is *Indra and Mahabali*, an episode from the *Mahabharata*, in which Vallathol, needless to say, has been successful. But one doubts whether his patriotism has not gone a bit too far when Mahabali's reply to Indra is described as one which cannot come from the mouth of any but an Indian! We are not so sure; and it were well if it only inculcated the desirability of the possession by all Indians (by all men) of

* *Sahitya Manjari*, Part Seven, Re. 1. (A. R. P. Press, Kunnankulam.)

the inner peace which gives an unruffled mind under all circumstances. At any rate, the poem carries its own lesson: a warning against pride! *The Time Changel*, with which the selection suggestively ends, is a play of beautiful fancy out of which we refrain from quoting lest we should be tempted to reproduce the whole poem.

Of a melancholy cast is *The Almighty's Intention*. Night was working strenuously to give new life to the tired world, while we slept all unconscious; she was trying to learn something from the golden letters on the dark scroll of the sky, but just when fulfilment comes, she is no more, and the light of Dawn comes only to be her funeral shroud!

സുവിശ്രമം നമുക്കുതന്നെ നാഡം—
അദ്വൈതമേതെന്തെന്തെന്നു കൂടി
കഴിഞ്ഞുപോയല്ലോ മായ മോളി
കടകത്തിൽക്കണ്ണു തുടപ്പായ തിരുമുഖം!

Where is Night who gave us the blessing of sweet rest? Even her body's cremation has been duly accomplished by the red fire that burns in the valley of the eastern mountain!

Is God's intention, the poet asks, merely that his creatures should water his play-garden of the world with their tears? —Along with this may be read *Hare', Krishna!* in which the poet paints the picture of a *sati* with terrible effect. *Excessive Rain* deplores the havoc done by the monsoon in a metre which has been fixed by Kalidasa as the one for lamentations.

So far for the themes admitting of an exclusively poetic interest and treatment. But Vallathol has long been known as an out-and-out patriot, and we turn to the reflections of this side of his genius in the present volume. In the beginning of *Our Reply*, mindful of the past glories of his country, his intensely spiritual outlook brings before his vision the ancestral sages, calm, great; the *Gita* and the *Upanishads*, source of the soul's enlightenment; and the eternal haven of integral liberation, the only goal in the three worlds. At once he is caught in a whirl of inspiration which shows forth the poet with his creative or prophetic vision as the pioneer, the conquering hero of the cause of

freedom. We make no apology for quoting the passage in full :

ഏതെന്നതാമിടത്തെയൊന്നിയാലും ശരി,
മധ്യ മരണം വിഴുങ്ങിയാലും ശരി,
മുന്നോട്ടുതന്നെ നടക്കും വഴിയിലേ
മുള്ളകളൊക്കെച്ചുവട്ടി മെതിച്ചുതാൻ ;
പിന്നാലെ വന്നിടം പിഞ്ചു പടങ്ങുക
വിത്യാസവേളയിൽ വേദനതോന്നാല.
അല്ലെങ്കിൽ വന്നു മറച്ചാൽ മറക്കട്ടെ,
മല്ലതൻ പൂക്കൾ വിരികതാൻ ചെറുപ്പിടം;
അന്തരീക്ഷത്തിലണയ്ക്കയും ചെറുപ്പിടം-
മന്തിക്കളർക്കാറാവാനിൻ പരിമളം.

I may attain the goal to be reached or Death may swallow me on the way, it is all one. I have trodden under foot all the thorns that are on the ever onward path, so that the tender feet that follow may not be injured. Let Night come on and swallow all if it will, but the *mulla* flowers will surely blow and the cool twilight zephyr waft their sweet odour into the sky.*

We have then a poetic interpretation of current problems :

എൻകാൽകളിലനാചാരകാളായസ-
ശൃംഖലകളൊന്നു കെട്ടിയിട്ടുള്ളതോ,
നേരേ വലിഞ്ഞു മുറിഞ്ഞു പോയിക്കൊള്ളമി-
ങ്ങാഴ്ത്തി നീട്ടി നിട്ടി ചെച്ചാൽ മരി.

As for the dark iron chains of evil customs that bind my feet, it is enough that I lengthen my strides, and they will stretch and break off in the first six or seven paces.

With which it is interesting to compare the lines of his glorious *Worship the Mother*, the national anthem of Kerala written so many years ago :

മാതാവിൻ മഹാഗുഹം തുണ്ടു തുണ്ടാക്കിത്തീർത്തു
വേർതിപ്പതീവരം മാറാലമരകളോ?
ഇവയെപ്പറിപ്പിപ്പാനുണർന്നു നമ്മൾ മുരി-
നിവിൻ നേരേവിടം നെടുവീർപ്പാനേ പോരും!
—വന്ദിപ്പിൻ മാതാവിനെ, വന്ദിപ്പിൻ മാതാവിനെ,
വന്ദിപ്പിനഭൈതസിദ്ധാന്താധ്യാപികയാളെ!

* The poet identifies himself with the Motherland, as is evident from the next stanza. I have italicised some words in the translation, which but feebly indicates the power of the original.

'Are these mere cobweb curtains to divide off the Mother's great mansion into tiny, tiny compartments? Let us awake, and the first long breath of parting sleepiness will be enough to pluck them off!—Worship the Mother, worship the Mother who taught the world the Doctrine of Unity.*

He does not stop short at such an easy generality, however. 'Will the wrangle between castes and creeds unfit a land for freedom?' he asks. 'The quarrel between brothers is not a quarrel but the boisterous embroilment of close friendliness. The ocean waves in their different phases clash together; true, but they at once laugh with white foam. Or witness further :

ഗോഹത്യ നിന്താൻ നരഹത്യചെയ്തതു
സാഹസാൽ സാഹസമെന്നു നണ്ണാതെയും
ഗീതസ്വരൂപനാമല്ലാമിന്നു വാദ്യ-
ഗീതസ്വരൂപം പ്രിയമല്ലെന്നിരിക്കിലോ,
പാശാതിധികൾ പടമമടിക്കുമോ,
പാടുമോ പൂക്കുചിലന്നിതോക്കാതെയും
ഉന്മത്തർപോലീവലമിടം കയ്യുകൾ
തമ്മിൽപ്പൊരുതിയൊഴുകും നിണത്തിലും
മൽപ്രിയരാജ്യത്തിനാസന്നമാകിയ
സുപ്രഭാതത്തിൽ തുടുപ്പുകാണുന്നു ഞാൻ.

Forgetting it is silly of all things to kill men to stop the killing of cows; forgetting that if the sound of music were hateful to Allah who is of the very form of Music, the seas would cease the drumming of the waves and the sweet cuckoo refuse to sing, these right and left hands fight like mad till the blood flows. Even in that blood I see the red of the glorious dawn that has approached my dear land.

See how the *jnani* is blended in the poet who describes God as 'of the very form of Music'! He would next refer even to the removal of drink—by hand spinning—and then to the suitability of non-violence alone to India's genius. There is also a separate exhortation to *Take to Khadi Clothes*, *All of You*, with a discussion of the various ills that such a step will remove. *Dependence* is a wail of despondency caused by the murder of Swami Shradhdhanandji. It shows a phase

* 'വന്ദിപ്പിൻ മാതാവിനെ' with which *Sahitya Manjari* Part I opens. The *Advaita* philosophy was taught by Shri Shankara, a son of Kerala.

of Vallathol's art at its acme, and, incidentally, contains a jewel of bitter irony, as savoury as it is rare, and showing a masterful restraint:

കടന്നു "കാഫി"യെ വധിച്ചു, വിജ്ഞാൻ
നെടുമംകോണിലെച്ചു മുസൽമാൻ ഭ്രാതാവേ,
കൊലപാതകത്താൽക്കിടച്ചിട്ടും സ്വർഗ്ഗം
കൊടും പിശാചിന്റെ വക്രതയിരിക്കും!

My Muslim brother, who stretched a long ladder to climb up to heaven by killing a 'Kaffir' audaciously, the heaven that is gained by murder will be of the sort that the fell devil reserves for his henchmen!

The dainty poem *My Language* is beyond praise indeed. It is only want of space which forbids our making any extract from it.

There is another group of poems in which the patriotic feeling flows as a transparent undercurrent. *Auspicious Day* is a homage to the Godavari, sung of by Valmiki and Bhavabhuti, and made sacred by association with Rama and Sita. *An Old Banian Tree* in a Calcutta park is playfully, yet seriously, asked to evoke its memories of the reformers, saints and patriots of Bengal since the beginning of British rule. (These two are among the results of the poet's northern tour). One which purports to be a *Farmers' Song* should be taken as a projection of the poetic vision into the future, when the Indian cultivator will be in a position to discuss disarmament and other international problems and realise that the mission of a Free India is not self-aggrandisement but service of humanity. *The Master's Guerdon* recalls a golden event in the lives of Shivaji and his guru, Saint Ramdas.

In the last group we find the patriot-poet preoccupied with social problems. When the famous Vaikom Satyagraha culminated in the opening of the temple roads to a section of the 'depressed classes,' *Fruition* was written for them to sing in their victorious march. It is at once a hymn of praise to the Lord Who loves all His creatures impartially and a triumphant song worthy of the epoch-making event. *The Power of Caste* is a touching story, exemplifying how

a blind custom can make brutes of men. The annual (not to speak of the occasional) slaughter of thousands of cocks and goats to 'propitiate' the Goddess Kali has evoked the *Satanic Sacrifice*, which might have been written by the tenderest Buddhist or Jaina poet. This insane and revolting custom was prohibited by Governmental order in Travancore some years ago—another achievement of the Spirit of Humanity during the enlightened reign of Her Highness the Maharani Regent—and it is high time that the rest of India followed suit.

It is not for us to speak now about Vallathol's mastery of diction and rhythm. But may we plead for a few more specimens of Samskrit metres of which he was an early master? They have not been ignored, but two out of nineteen pieces is surely a small proportion. It is unnecessary to say anything about the charm of Vallathol's handling of Dravidian metres, beyond adding that it was largely his example which has rendered them so popular. Finally, we won't be descending into a banality if we notice that Vallathol has a partiality for getting good literature presented in a worthy form. A pioneer in this too! Even valuable works in Malayalam are often seen produced in a very flimsy fashion. It has to be remarked, however, that the binder's art in our province is much behind what it is in certain other parts of India.

Where civilisation fails is in not providing men and women with sufficient work. In the Stone Age man was, one imagines, kept busy. When he was not looking for his dinner, or eating his dinner, or sleeping off the effects of his dinner, he was hard at work with a club, clearing the neighbourhood of what one doubts not he would have described as aliens.

JEROME K. JEROME

FROM THE WORLD'S TABLOID

BY A. GALLOPPING GOSSIPER
Some World Problems.*

Closely inter-allied with the problem of unemployment, and forming one of its chief contributory causes, is the question of population. Over-population incommensurate with the world's production produces unemployment, and each nation has been trying to solve this in its own way, consistent with its sentiment and traditions. In Great Britain, over-population was the all-absorbing topic of the various political parties during the election campaign of 1928, and till now the Government there have relied on increased production and emigration as antidotes for increased population. In spite of Dr. Stopes and social propagandists, birth control is still legally prohibited and how long the former will remain adequate antidotes remains to be seen. In Japan, on the other hand, where there is no over-fondness for emigration and colonisation, and where increased production has become ineffective in a period of universal depression, the question of population is becoming very grave and birth control is being seriously reconsidered. According to the *International Statistical Year Book*, the population in Japan is increasing at the rate of 900,000 per annum, and on a rough estimate, the population in China and Japan have doubled during the past fifty years, since the birth-rate there has risen from 25 per thousand in 1872 to 44 in 1926. Our own country has a population of 340,000,000, and is increasing at the rate of 2,500,000, per annum, while China which has a population of 465,000,000, has its increase at the rate of 3,000,000 per annum. Owing to legalised birth control, the birth-rate in France, Germany and U. S. A. and certain other countries, has fallen in an amazing fashion and probably before many years have passed, births and deaths will tend to an equilibrium. But the future of Asia, with its teeming millions,

* The first part of this article appeared in our issue of June 1931.

will be a grave one if the population continues to increase at the rate of 7,000,000, per annum or 70,000,000, in ten years i. e. 350,000,000 in fifty years! Whether emigration, over-production or birth-control, some of the solutions till now offered, or Sir Arthur Keith's latest antidote, given in his recent controversial Rectorial Address, as war being the true leveller, will prove effective, it will be interesting to watch.

* * * * *

Immigration, one of the chief solutions for the problems of over-population and unemployment, in the last decade, has unexpected obstacles at the present day and every nation, except the weak and helpless like ours, has restricted it strictly. "Ring-Fencing" has become a modern institution and most countries demand that emigrants shall pass certain tests regarding health, finance, and education. In some cases, we Indians know it to our cost, as in Africa and Kenya, that these tests are extended to race and morals. The racial question is one of its offshoots, and is proving already a thorny problem for all statesmen, and is probably one of the out-standing obstacles to international amity and smoothness. The sooner the Negro problem in America, the Indian problem in Africa and Canada is solved, the better it would be for world's peace and progress.

* * * * *

(To be Continued)

All the great countries of the West are preparing for war, for some great work of desolation that will spread poison all over the world. This poison is within their own selves. They try to find some solution, but they do not succeed, because they have lost their faith in the personality of man. They do not believe in the wisdom of the soul. They try to invent some machinery which will solve the difficulties.

—Rabindranath Tagore.

NOTES

With the summoning of the Federal Structure Sub-Committee again which meets in September, another important step has been taken in the forging of a Constitution for India. This Committee in its personnel is truly representative of all-India by reason of the fact that the National Congress which stood aloof last time is now participating in it, and therefore its deliberations are certain to be more real and more weighty than were those of the previous Committee. Gandhiji is, of course, in it and there is no other official representative of the Congress by the latter's own choosing. We are glad to notice, however, that tried and experienced politicians like Pandit Madan Mohan Malaviya, and Mr. A. Rangaswami Iyengar are in it, as also important sectional interests like those of commerce and labour, which are represented respectively by Mr. N. M. Joshi and Sir Purshothamdas Thakurdas. We wish every success to the labours of this Committee and hope that its members will succeed in fashioning a definite scheme at the end of their deliberations instead of merely drawing a tentative outline as they did last time.

The prospect of Gandhiji going to England is yet not definitely decided. But the chances are that he will go. In any case, it seems certain that if he does go, he is sure of becoming the cynosure of all eyes in London. **Gandhiji in London.** where the people are vying with one another for making his stay as comfortable as possible. Gandhiji has decided to stay at the humblest of quarters in East End, in a settlement for the poor under the charge of a lady welfare worker, Miss Muriel Lester—a decision quite characteristic of Gandhiji, whose regard for the poor is well-known. Another evidence of the public interest he has created is the report that Miss Lester is receiving numerous applications from farmers throughout the country offering to supply live goats and goats' milk daily during Gandhiji's sojourn in London. One hopes

that Gandhiji will be able to break down the barrier of misunderstanding and prejudice that has undoubtedly grown within recent times in the minds of the British public, largely as a result of the freedom movements that are in progress in India. If he does that, as given a proper hearing he will certainly do, his trip to the West would not have been in vain.

The Karachi Congress passed several resolutions of importance relating to the Constitution, the policy and programme of a future Swaraj Government, the public debts etc. They were much criticised then as being too hasty and ill-thought out. But the critics **The Congress at Work.** did not know that the intention of the Congress was to follow up those suggestions in outline by a more thorough investigation of the questions at issue. Elsewhere will be found the revised text of the Declaration of Fundamental Rights to be embodied in the Constitution of India as suggested by a Sub-Committee of the Congress. One may or may not agree with all the provisions in that revised Declaration, but few could bring forward the charge again that they are not well thought out. For ourselves we feel that they are in accord generally with enlightened public opinion in India. The Report of the Sub-Committee which enquired into the question of public debts, which has now been published, is another document which is, in some respects, even more important. Ever since the Gaya Congress in 1922, when the ill-fated suggestion of repudiation of public debts was first mooted, the Congress has come in for a good deal of misrepresentation at the hands of its critics. But this suggestion, though brought up at some subsequent sessions also as in Lahore, had not the support of older heads in the Congress, as may be seen from the fact that the Nehru Report, with which the name of the late Pandit Motilal is associated, virtually ignored this suggestion and accepted responsibility for the debts incurred by the Government of India on that date. The Report of this Committee has made the Congress position crystal clear by bringing out the fact that what the Congress intends is not repudiation

but only an impartial examination of India's liabilities at the time when she proposes to take over the reins of Government. This point is expressly stated in the Report.

We shall summarise here briefly the conclusions of the Committee. It accepts full responsibility for most of the productive debt of India, to the extent of Rs. 586 crores.

incurred in connection with Railways and

The Irrigation, the exception that has been made
Committee's being in the case of the strategic lines. It
Conclusions makes out claims against that British Govern-
ment in respect of several items, the total

aggregating to the huge sum of Rs. 729 crores. These items include the cost of external wars both under the Company and the British Crown, including the European War gifts, the losses on account of the sale of Reverse Council Bills, strategic railways, etc. The Committee suggests finally that India should be relieved of her Public Debts entirely, which amounts now to over Rs. 1,100 crores, and cites the analogy of Ireland which was exempted from her share of the national debt of the United Kingdom, when she became a Free State.

We do not think that the justice of all the items in the claims will be conceded by all. Others may consider that it is neither good manners nor statesmanship to harp upon wrongs long past which ought to be forgotten generously and gracefully. But obviously the Committee has endeavoured to put only a point of view, which, however high-pitched, establishes a *prima facie* case for examination by an impartial tribunal whose function it would be to go into the specific claims advanced, and reject such of them as are unreasonable or unjust. A proper examination can only be to the eventual good of both England and India.

An Announcement.

The Editor regrets that the seventh article of the series, "Men I Have Known" could not be published in this issue; it will appear in the next.

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[Please see next page.]

(Continued from the previous page.)

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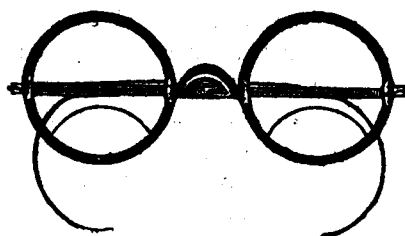
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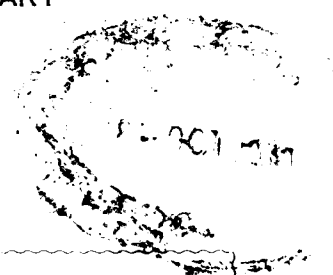
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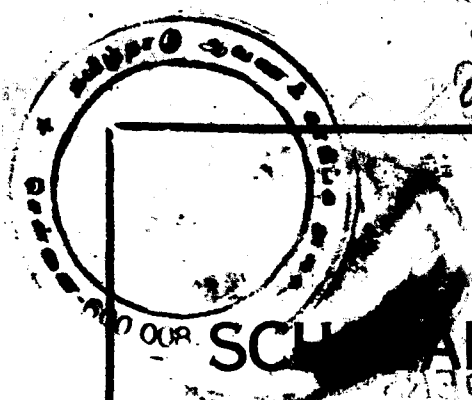
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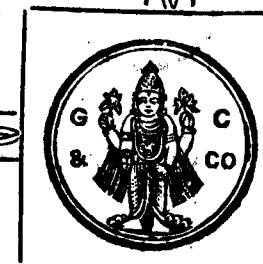
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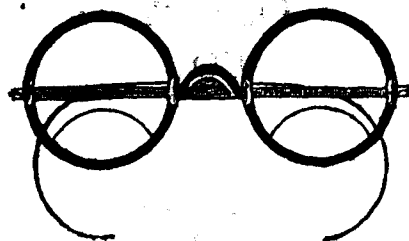
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SUNSPOTS IN TAGORE

A Critical Survey

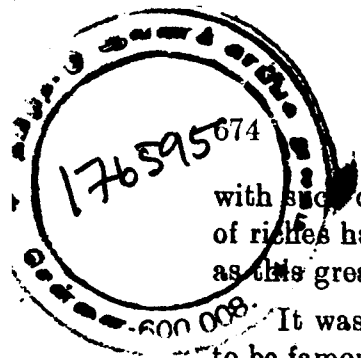
BY P. NARAYANA KURUP, M. A., B. L.



ANY years ago at a social function in Bengal, the great Bankim Chandra Chatterjee was garlanded by his admirers—and they were in thousands. From off his neck Bankim took the garland; and with it, he adorned the shoulders of a fair young boy, whose profile, roughly of that decade, is more or less represented in the drawing, (by Joytindranath Tagore) that is popular as the frontispiece of *The Gardener*. It was the young Rabindranath Tagore that Bankim thus honoured.

This popular story, fact or fiction, points out one thing, that Tagore was great in promise even as he is considered great in performance.

Very few men of letters have enjoyed such international reputation in their life-time; very few had such supreme luck to live to see their works translated into sixty languages and more; very few had the personality so dynamic in myriad ways, to be lover and dandy during youth, to be seer, saint, philosopher and prophet during old age, all in the most supreme degree; and very few still were gifted



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with such combination of the virtue of brains with the virtue of riches harnessed for the sole purpose of winning fame, as this great Bengalee in modern times.

It was the proud destiny, the great Karma of Tagore to be famous as a poet. Hence it was easy for him to climb the heights. No adverse criticism chequered his career; no malicious journalistic foe mutilated his work; and no one, at home or abroad, ever dared to think of him and his works other than in terms of reverence which only the scriptures enjoy. If all this is not luck, we do not know where to look for it.

If success is the criterion of merit, Tagore's coronation as the King of all poets of the world must soon take place. For, no living poet is so well known as he is; none so successful as he has been.

But is he really a poet of the first class? There, perhaps, can be no doubt on this score. Well, are his works sufficiently great to claim place along with the great masterpieces of the world? The question is not easily answered. It perhaps cannot be, during Tagore's life-time; because, his personality has much to do with the shaping of the good opinion of the public about him.

Frankly, Tagore has not yet found his true and impartial critic. Ramananda Chatterjee and the *Modern Review* and the host of Bengalee writers are over there only to sing his praise. Pearson and Andrews were dazzled by the glamour of the high aestheticism, solemnity of air, sacerdotal demeanour, and the foamless calm of his exterior, and they were hardly fit to be critics of Tagore's poetry. The Nobel Committee decided in his favour; firstly because he was Eastern, and secondly because he was unquestionably, the most high-thinking amongst a group of unthinking second-rate poets that aspired to get nine thousand pounds sterling. And the Nobel Committee did not assume the role of the critic of pure reason. The moment Tagore was offered the Nobel Prize the whole world looked up to him, in amaze. India admired him, partly because India could understand him; and partly, and perhaps chiefly, because

SUNSPOTS IN TAGORE

675

he won the Nobel Prize. But the Western world looked at him in wonder only from the curious standpoint. Europe and America saw him even as they saw a Tutenkhaman tapestry or Manichaeian miniature or a Quara Dagh Runner or some *Zenifro* find. Mysticism was understood to be the specific differentia of Tagore's poetry; and all and sundry in India went in imitations and spoiled the indigenous charms of vernacular genius. Prose-poem was understood to be his medium of art in English; and all of us began writing rubbish in the garb of the Tagorean medium. All this, because Tagore was infectious. Infectious, because he became the glass of fashion in poetry. All this means a huge interrogation of what is he in the realm of art.

Whether it was Sylvian Levi, Winternitz or Romain Rolland, the orientalists of Europe one and all but found in him the proverbial spiritual awakening of the East, lending enchantment to the West. But the fact remains that to Bengal and to India at large, Tagore is a modern thinker after the West, thinking in terms more of Aristotelian logic and Hegelian metaphysics than of the Vedas and the Upanishads. He has released the Bengalee lyric and drama from the shackles of classicism; and the method of release is but an adherence to the masterly tenets of European poetry and play of the eighties and nineties. In fact, Tagore's genius blossomed only when the wind of the West blew over it. Yet we found critics shouting that he, Tagore, was the spirit of the East, and the Western thinkers had a great lesson to learn from him.

To have a love of peacocks, velvet caps and long robes is not to be oriental or spiritual. Even a Don Juan may have it; did not Oscar Wilde decorate his rooms at Magdalene with peacock feathers? To talk of the love of man for God is so cheap in India that to us Tagore the Godlover is not a whit greater than the ashbesmeared human figures moving about in incomprehensible silence, in Reshikesh and Gaya. For, there is no other country in the world as India where there is such stupendous recognition of the philosophy which Robert Burns sings, namely, that "rank is but the guinea stamp, and man is the gold for all that". India

has not yet dared to make a pronouncement on Tagore the man. To me Tagore the poet or Tagore the man is neither Eastern nor Western ; but only human ; only mortal and even he would die away.

To have thoroughly read and enjoyed him for some time, criticised him at other times and finally rejected him, be a black sin, I confess I am a black sinner. But to remember lines and passages of his be a white sin, I am a white sinner too. Rejecting him I once dared to say that he be crowned with the laurel and then banished from the poet's world. Yet whenever I see his works, with eager hands I take them ; and if casually I open *The Gardner* and chance upon the song whose burden is,

The name of our village is Khanjana,
And Anjana they call our river,
My name is known through all the village
And her name is Ranjana

if chance takes me on to this glittering romance, this sparkling rhythm, I feel overpowered and reconquered. All this self-contradiction is baffling. Baffling, because Tagore is a charmer, a great literary tempter. Loving him I seem to disliking him yet disliking him I still love him.

After Wordsworth, I do not know whether any really great writer has written so much trash as Tagore has done. Ninety per cent. of Tagore's works would not have seen the light of day but for their author winning the Nobel Prize ; and no one has yet got the Nobel Prize with such a small output of really great things commingled in such a great output of really small stuff.

The world calls him mystic, finding (really ?) in him and his art what is termed as mysticism. Along with him, his country is termed mystic too. The pity of it. Because, India is not, and never was mystic in arts or science or philosophy. If Bhakti or cosmic and transcendental devotion is mysticism, it is not the separate property of India ; it is common all the world over. From David's Psalms to the works of ordinary priests and poetasters one finds the sentiment of Bhakti pervading the works of many Western

religious writers in prose and verse, in the same degree as in our own Kabir, Chaitanya or Jaya Deva. But it has been India's destiny to be specially called mystic ; and it has been Tagore's destiny to be specially called the chief of an appointed race as it were, to interpret this mysticism to the wide world. Strangely, people feel that Tagore's very looks speak laws of mysticism. There was more faith in the honest doubt of some Americans finding in him the profile of Christ. All this is luck of the first class.

The religious element in Tagore's poetry, rightly or wrongly termed as mysticism, is nothing extraordinary to us in India. Those of us in the South, who enjoy the privilege of understanding Thirukurul or the songs of Gnanasambandhar, or Manikyavachakar or Thunjan and Poonthanam have no hesitation to say that those marvellous souls combined philosophy and religion with poetry (not by the fact of choosing the medium of the verse) in a manner incomparable in every sense. The Almighty alone knows when another marvellous boy like Gnanasambadhar would come to the world to out-miracle the miracle of poetry, epitomising human genius, working wonders that even Gods and Angels witness and enjoy.

The Gitanjali, *The Gardner*, *The Crescent Moon*, a dozen plays, many dozens of short stories and a few novels and stray prose-writings have all their own value ; but value only with reference to particular contents, in the myriad notions of art-manifestations. But from the highest standards of art these works of Tagore cannot be judged ; and if judged they will not come up to the mark.

The Post Office and *King of the Dark Chamber*, and all the other plays together cannot show where the senses meet and the passions mix. But a great master drops a handkerchief ; and it stirs the flood of hearts of a million audience ; the flood surges, ebbs and flows and the waves dash in roarings. That is art of the highest kind.

Even the delicate workmanship of *Chitra* falls short of the ordinary demands of dramatic art. *Chitra* is a little above a short story ; but far below the play.

there for a Mahomedan orphan to be initiated into the fold of a Hindu Seer. Kabir, therefore, adopted an ingenious plan, and one night hid upon the steps of the river Ganges where Ramanand would come at dawn to bathe. As the Swami came early the next morning, he unknowingly trod upon Kabir's back. Suddenly he withdrew his legs exclaiming "Ram, Ram". This divine word was to Kabir the manthra of initiation presented unto him by the Master.

Kabir's fame as a mystic and a devotee spread slowly far and wide. He declared that he was a disciple of Ramanand, but it was known that he was a Mahomedan. In that age it was rare for one to praise Allah and Ram in the same breath. But Kabir was a worshipper of both Ram and Rahim. How could he chide his audience, God, "the breath of all breath," be of the Koran or of the Muslims merely, or of the Vedas and of the Hindus exclusively? He was a skilled musician as well as a poet, and with his sweet and musical voice he sang the glory of Ram. Large multitudes thronged to his doors to hear these divine songs. His teachings were trite and simple, full of homely imagery that would easily appeal to the common people.

Innumerable legends and folk-tales have been spun round the wonderful life of this mystic poet. They may not be true in their entirety but confirm the tradition that he was a good and loving husband and an ideal *Grihastha*. The story of his dutiful wife, Bibi, and only son, Kamal—both ardent devotees of Ram—is a rich theme for the popular bard and the dramatist. Bibi was very handsome and a rich merchant of the city wished to entice her from her home. This youthful aristocrat set his heart upon the poor woman the moment he first beheld her on the banks of the river Ganges. To gain his end he intrigued with a band of sadhus and one day sent them to Kabir's cottage. The hospitable weaver invited them to dinner, but his poor hearth contained nothing with which a feast for so many could be served. He, therefore, approached the merchant for his necessities. As Kabir possessed no wealth, the merchant agreed to supply him with his requirements if Kabir would pledge his wife. Kabir agreed to this condition—

strange as it seemed to him—and the sadhus got their promised feast. Folk-tale further runs that the same evening Kabir took his wife to the merchant's house. Without one word of remonstrance the chaste wife consented to what was more painful to her than death to fulfil her husband's pledged word and to protect his *Dharma*. The wicked merchant, however, failed to damn Chastity. Before he could touch her sacred body, he beheld all round him ghost-like phantoms and awful sounds until he fell at her feet and besought forgiveness.

The story of Kamal is equally thrilling. When still young, the boy is believed to have visited all the sacred Hindu shrines in the company of a group of wandering pilgrims. On one occasion he almost lost his life in the service of a band of sanyasins who visited their cottage. There was as usual not a morsel of grain or flour to provide food to the ascetics, and Kabir and Kamal set out to the market to get the same by borrowing or begging. It was late in the night and the bazaar had closed. But the mystics, father and son, approached the godown of a rich merchant, and boring a hole through the wall forced themselves in and quietly collected their requirements. Kabir stealthily came out with his booty and Kamal had just put his head out through the little aperture when a dozing sentinel discovered the theft! A loud warning followed, and servants hastening to the scene caught hold of poor Kamal's legs before he could effect an escape. That the sadhus may get their feast Kamal requested his father to run home; but lest he should be discovered the brave boy entreated his father to sever his head and carry it away. Unmindful of his great affection for the little lad, Kabir cut off his dear child's head and wrapping it in a towel hastened home. The sadhus had a hearty feast and blessed the father and son in their contentment! The tragic tale concludes that when the sadhus afterwards learnt the truth they took the lifeless head which, to their amazement was uttering 'Ram Ram,' and placed it on the body of the boy which had been fixed near the river bank for identification. In great sorrow

they offered their prayer to God, and life was ultimately restored to dead Kamal by divine grace.

Like all great souls from the beginning of time down to these days, Kabir was not to live in peace and fulfil the mission of his life without struggle. That a *mlecha* should utter the sacred 'Ram Nam' was unbearable to the orthodox Hindu, while the monotheistic Muslim could hardly tolerate his kith and kin singing the glory of the god of the idolaters. But Kabir's *Bhakthi* transcended all these persecutions. Even in sleep he repeated the name of God. Often he lost complete consciousness to the external world, singing the glory of Shri Ram.

The orthodox church was, however, resolved to torture the man into silence. A beautiful courtesan was hired by the Brahmins and sent to Kabir to tempt his virtue. But the mystic invited the low woman to his home; treated her with fatherly care and tenderness. At such childlike innocence and this sudden encounter with the initiate of a Love higher and more supreme than she had ever felt or imagined, the maiden's heart melted, her evil thoughts vanished, and she spent the rest of her days in repentance and service.

Once his enemies charged Kabir before Emperor Sikandar Lodi, saying that he was corrupting the minds of both Muslims and Hindus by his mongrel faith and that he was a swindler pretending to possess divine powers. In the presence of the august king and his Council, Kabir is said to have behaved impolitely and Royalty judged him to be a mischievous lunatic and promptly banished him from the city of Benares.

Exiled from his home and town, Kabir travelled throughout India spreading the faith of love and devotion. Some believed that he went outside India as far as Balk and Bokhara which were in those days strongholds of Islam and centres of Muslim culture. His last days were spent at Maghar near Gorakhpur. Up to the ripe age of seventy eight he lived a strenuous life, and though by then he had become weak and unfit to travel, he spoke and sang to the delight of the multitude that always surrounded him. Kabir

died in the year 1518 A. D. The popular legend about his death is truly characteristic of the man. The body of Kabir, it is said, was claimed both by the Muslims and the Hindus. The Muslims wanted to bury it and the Hindus wanted to burn it. When this dispute was about to take a serious turn, Kabir appeared before them and bade them look for his body beneath the shroud. When lo! they raised it, they beheld not the dead decaying human corpse but a pile of most fragrant flowers? The Muslims took half of this and buried them at Maghar, while the Hindus took the other half to Holy Benares and burnt them over the sacred pyre.

Such was the wonderful life of Kabir, the devotee of Ram. *Bhakthi* of the type preached by Kabir is indigenous to Hinduism. Arjuna received this religion from the sacred lips of his Divine Charioteer on the plains of the Kurukshetra. "Place thy mind," commanded the Lord, "in Me, into Me let your reason enter; then without doubt thou shalt abide in Me hereafter." "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." The syncretistic tendencies of this religion of Love reached their fullest development in Kabir's life and teachings. The influence of Ramanand was indeed great upon his life and thought, but Islam in its pristine purity is discernible in some of his mystical utterances. It is even believed that he was also a disciple of the famous Mahomedan Sufi, Shaih Taqui, who lived about this time at Jhansi. In his denunciation of priest-craft, blind ritual and dogma, both Muslim and Brahminic, he was extremely fearless—well-nigh a fanatic—and rejected alike the Vedas and the Koran. What will it avail a man who pilgrimaged to Benares or Kaba and muttered Ram or Allah when God was beside him? Shutting the Lord in the recess of the heart, foolish men worshipped idols made of wood and stone. "The whole apparatus of piety, Hindu and Muslim alike—the temple and mosque, idol and holy water, scriptures and priests—were denounced by this inconveniently clear-sighted poet as mere substitutes for reality; dead things intervening between soul and its love."

The images are all lifeless, they cannot speak
 I know, for I have cried aloud to them.
 The purana and the koran are mere words lifting up the
 curtain I have seen.

Instead of these dead things he saw the Universe built
 of Love and held by the cords of that same powerful force.
 The whole creation is *Ram Lila*, the Play of the Eternal
 Lover.

How could love between Thee and me sever?
 As the leaf of the lotus abides on the water: so Thou art
 my Lord and I am Thy servant.
 As the night-bird Chakor gazes all night at the moon: so
 Thou art my Lord and I am thy servant.
 From the beginning until the ending of time there is love
 between Thee and me and how shall such love be
 extinguished.

Says Kabir: "As the river entered into the ocean, so my
 heart touches Thee."

THE EDITOR'S PARADISE

A Medina editor died, and was of course directed to ascend
 the abode of the just. But during the ascent the editor's jour-
 nalist's curiosity asserted itself, and he said: "Is it permitted for
 one to have a look at-er-the other place?" "Certainly," was the
 gracious reply; and accordingly a descent was made to the other
 place. Here the editor found much to interest him. He scurried
 about, and was soon lost to view.

His angelic escort got worried at last and began a systematic
 search for his charge. He found him at last seated before a fur-
 nace, fanning himself and gazing at the people in the fire. On
 the door of the furnace was a plate saying: "**Delinquent
 Subscribers**".

"Come," said the angel to the editor. "We must be going".
 "You go on", the editor answered without lifting his eyes. "I
 am not coming. This is heaven enough for me."

PILLARS OF LAW*

BY P. S. N.

Act III.

Scene I.

*Mr. Edward Cave, Collector of Puthur, at tea with his
 wife and Miss. Violet Cave. Mr. Charles Firebrand, a
 young Civilian, just learning work under Mr. Cave, is of
 the company.*

Cave. Charlie, it is three weeks since you came here,
 isn't it?

Fire. Yes. To be more exact, twenty one days and
 five hours.

Cave. Let us have an idea as to how much you have
 learnt of your work.

Fire. My father used very often to repeat the
 rhymes:—

One thing at a time and that done well,
 Is a very good rule as many can tell.

I am inclined to agree with him, that no disturbing
 thought should enter, when one is at his tea.

Cave. It is only a pleasant discussion that I invite.
 I am not holding an examination *viva-voce*.

Fire. Then out with it. What is it you want to know?

Cave. You know, you are an Assistant Collector. But
 do you know the scope of your duties?

Fire. As a Collector, my duty is to collect. That is
 plain.

Cave. Quite right. But collect what?

Fire. I forgot that. Let me collect my thoughts first.
 (After pondering for a minute) Yes. I have it. We have
 to collect all possessions and resources.

Cave. Eh. What for? (With gapping eyes).

Fire. For shipment to England.

Cave. Really you are a marvel, Charlie.

Fire. I would value the compliments more, if it had
 come from the mouth of Miss Violet.

* The first two Acts appeared in our issues of July and August.

Viol. He is making fun of you, Pa. I think you are rather boring him too much.

Cave. I won't trouble you further, if you answer this one more question. How are you expected to behave towards the people of this country?

Fire. As a member of the Civil Service, I am expected to be Civil.

Cave. Tut, Tut. (*After a pause*). There is no hope for you.

Fire. All the better for India and Indians.

Cave. How so?

Fire. Because our hope is their despair.

Mrs. Cave. Ned, why do you worry Charlie like that? In course of time, Charlie will pick up work, without being taught like a school boy. What say you to it, Violet?

Viol. I entirely agree. Papa can't keep quiet for a moment, without talking shop. His head is always full of his Jamabandis, Local Boards and Municipalities and every other abomination on the face of the earth. The sight of the records piled up mountain-high, in front of him, every day, gives me the shivers. I hope Mr. Firebrand will not imitate such a bad example.

Fire. You may rest assured, I am not a great believer in red-tapism. Real sympathy and a kind heart is quite enough to carry me through without involving a lot of pen and paper to express them. I suppose we are not paid to turn out piles and piles of useless correspondence.

Cave. Charlie, I sincerely hope that you do not mean what you say. If you ventilate such views more openly, I fear, you will get into trouble.

Fire. What for? What is wrong with my views?

Mrs. Cave. Don't irritate Charlie. You may depend upon Violet setting him up right when they are married.

Cave. That cannot be. I must make sure about the sanity of my future son-in-law, before I can entrust to him the fortunes of my daughter.

Fire. I fear there has been some misapprehension somewhere. Beyond a mutual regard, which similarity of

tastes and nearness of years has engendered, nothing has passed between us to encourage any of you into the belief that I entertain any other than purely friendly feelings towards Miss. Violet.

Mrs. Cave. What, Violet? Did you hear what Charlie said? Tell me for a truth whether he has not been making love to you.

Viol. How can you put such an absurd question, Ma? Mr. Firebrand is a young man with very advanced views. So I naturally liked his company and relished his talks. Beyond that nothing has transpired.

Mrs. Cave. Then what is the meaning of your "tete-a-tetes" for hours and hours every day? I thought you were dying of love for each other.

Viol. There is nothing to wonder at if I preferred the company of Mr. Firebrand to yours and Pa's. Pa has no other interest in the world besides his Collectorship, and as for you, you are too old-fashioned to interest me.

Cave. You silly, impertinent creature, flee from my presence immediately. What a viper I have been nurturing in my bosom all these days!

Mrs. Cave. She has the impudence to call me old-fashioned! What a scandal it would create if any one should hear of it? Oh! What shall I do? My days are over. (*Goes in hysterics. Mr. Cave rushes out to bring restoratives.*)

Fire to Violet. Miss Violet, now that we are alone, let me tell you frankly, you are a girl after my own heart. I think I should love you henceforth, if I have not begun it earlier.

Violet. Then, you are three weeks behind me.

Fire. How?

Viol. Is it not three weeks since you arrived here? I began to love you from the moment that I cast my eyes on you.

Fire. You are a darling then. (*Flies and embraces Violet. Mr. Cave comes and looks on the scene with astonishment and fury.*)

Cave. "Oh! You couple of abominable wretches! Can you not choose a better time and place for your hideous love-making? There is your mother lying down half-dead, and you are not ashamed of this scene at this juncture?"

Viol. There is nothing wrong with Ma, except a bit of wounded vanity. She will come round very soon.

Cave. This is more than I can tolerate. Take your departure both of you immediately. I shall not set eyes again on you if my name is Mr. Cave.

Viol. Nor shall I, if my name is Violet. Come away, my dear. *(Takes hold of Mr. Firebrand and drags him out).*

Fire. All because of me, as I am a firebrand. But Miss Violet, where are we to go?

Viol. To the Church first, and then anywhere.
(They walk out).

Scene II.

A room in Mr. Firebrand's house. Mr. & Mrs. Firebrand in conversation.

Mrs. Fire. Charlie, dear, here is a letter from Pa which I received an hour ago. He says he is dying to see us, and begs that we should forget and forgive the past; and what is worse he says that he and Ma would visit us at 5 O'clock this evening. We have barely 15 minutes to discuss our line of action.

Mr. Fire. As Violet's father, I am ready to forgive him anything.

Mrs. Fire. But then, what about the insult? To ask us to quit the house, so peremptorily, is more than what I can tolerate even on the part of a father.

Mr. Fire. But, you forget, my dear, that but for this display of temper, we would never have been what we are. It was only then that I found you out to be a spirited girl whom it was worth while to marry. In fact, it was a blessing in disguise.

Mrs. Fire. No. I am not for yielding so very readily. I am going to make the Collector Sahib and his Lady eat humble-pie for once in their life.

Mrs. Fire. Boy! Boy!

Boy. Madam.

Mrs. Fire. Tell visitors that may come to see me that I am not at home.

Boy. Very-well, Madam.

Mr. Fire. Well, my dear, so far as I am concerned, I am going to keep out of the joke.

[Exit.]

Scene III.

Portico of Mr. Firebrand's house. Mr. Charles Firebrand, seated reading a newspaper. Enter Mrs. and Mr. Cave.

Mr. Fire. Hallo! Come in. It is such a long time since we saw you, and meanwhile great things have taken place. Do you know that Miss. Violet Cave has become Mrs. Firebrand? Your blessings.

Mrs. Cave. God bless you both. Where is Violet? I am dying to see her.

Mr. Fire. She is donning her wedding robes, that you may see how she looks in it. It is a pity you were not present at the wedding.

Cave. I hope Violet is not angry with me. I am sorry I was a little hard upon her.

Mr. Fire. Make yourself easy. She owes you her apology for the abrupt way in which she left the house, which you must demand of her. Will you excuse me if I am absent for a few minutes? Mr. Baker wanted to see me on some urgent matter, which he says won't brook delay. Meanwhile, you can make yourself at home with Violet. *(Exit Mr. Firebrand and hides himself.)*

(Mrs. Firebrand's butler-boy comes out and sees Mr. and Mrs. Cave. They attempt to go in. The boy bars passage to them.)

Boy. No go in. Missus not at home.

Mr. Cave. Where is she?

Boy. Inside.

Mr. Cave. Let us go in. *(Again attempts to go in.)*

Boy. (Again barring the passage). Sorry.

Mr. Cave. What? Take care. Do you know who I am?

Boy. Don't know. Missus order strict.

Mr. Cave. Let go, otherwise, I will arrest you.

Boy. Our Dorai, Assistant Collector. He sent you jail.

Mrs. Cave. (Helpless) Violet! Violet! Come here.

Mrs. Fire. (From within) Boy! What is that noise? Who is there? (Sound of music within).

Boy. (Without moving) Madam, two people come. Say arrest me.

Mrs. Cave. Violet! Violet!

Boy. No Violet here. Only Missus.

Mrs. Cave. Tip him something.

Mr. Cave. (Giving him a rupee) Take this.

Boy. To Master or Missus?

Mr. Cave. To you. Let us go in.

Boy. (Throwing out) I very honest. No use.

Mr. Cave. (Perspiring all over) What is to be done? He seems to be a regular bull-dog.

(Enter Mr. Firebrand).

Mr. Fire. Still here?

Mrs. Cave. You have a very nice servant indeed. He would not let us in, although we threatened, begged and even attempted to bribe him.

Mr. Fire. What, boy?

Boy. Missus order. (Mr. Firebrand bursts into laughter).

Mrs. Fire. (From within) Boy, Who is laughing there?

Mr. Fire. Dearie. Come here.

Violet. (From within) Is that you Charlie? Papa and Mamma have not arrived yet, although it is ten minutes past time. Go and see what is the matter.

Mr. Fire. They are here, Violet. Your boy would not let them in.

Mrs. Fire. What rot are you talking? (Comes out. After staring at her parents for sometime). Are my eyes

deceiving me? Or, am I really seeing my fond parents? (Rubs her eyes again and again). Yes. They are here in flesh and blood. How I was dying to see you both! I tell you, Pa, if your letter had been a day too late, you could not have seen me alive. Yes. (Emphatic) That is the fact. Oh! Give me a thousand kisses, each of you. (Both Mrs. and Mr. Cave fall to kissing Mrs. Firebrand). Boy! Get the tea things ready.

Boy. Yes, Madam. (Goes in).

Mrs. Cave. Violet, how could you be so cruel towards us? If we showed a bit of temper, at an unguarded moment, should you run away from us altogether?

Mr. Fire. Don't beg in that strain, my dear Mother-in-law. First, demand Mrs. Firebrand's apology for running away and marrying me without her parents' consent or knowledge.

Mr. Cave. If so, you are equally guilty as her abettor.

Mr. Fire. No. I was utterly helpless. I was a mere lump of clay in her hands. She dragged me by main force to the Church, straight from your house and there got me married to her. I was not a free agent, and I doubt very much the validity of our marriage. My mind was in a whirl, like one who had drunk deep of a most potent wine.

Mrs. Fire. I am the wine.

Mr. Cave. Has the intoxication subsided?

Mr. Fire. No, nor is it ever likely to subside.

Mr. Cave. Then all is well that ends well. Let us adjourn to tea. (All go in).

Scene IV.

A room in Barrister Ayre's house. Enter Velu Pillai.

Ayres. Come in, Velu Pillai. I want you very badly.

Velu. Have you no work to-day?

Ayres. No. Nor for some days to come. You know that three of my paying clients have taken back their papers and have engaged Mani Iyer.

Velu. I suppose you have received your fees in full.

Ayres. That is poor consolation. A few more such instances and I am ruined.

Velu. But how can we help it? Neither can the clients be blamed, if they prefer Mani Iyer to you, since he takes immense pains on their behalf.

Ayres (*Considerably put out*) You may reserve your comments about our comparative merits for a future occasion. Let us now concert measures as to how to combat this menace.

Velu. That is what I meant to tell you. You can never succeed in dislodging Mani Iyer from his eminence. He is quite secure.

Ayres. I never thought that your resources were so poor. I have a scheme in my head.

Velu. What is it?

Ayres. Don't you know that Mani Iyer is a staunch Non-co-operator and a devotee of Khadder?

Velu. I understand the rest. You want to get him into trouble with the authorities on account of his politics. Have you considered the odium you will incur thereby? The whole town will cry fie upon you and make your position in this place very hot for you.

Ayres. I am reckless of consequences.

Velu. Please yourself.

Ayres. What about yourself?

Velu. A stranger to you and your schemes henceforth.

Ayres. Oh! Is that how the wind blows? I congratulate you on your new Master.

Velu. No sarcasms of you please. Mani Iyer never solicited my help; nor does he need it. It is only people without a back-bone, that require propping up. To spare further unpleasantness, it is better that I quit. Good-bye, and for ever.

Scene V.

(*Collector's bungalow. Mr. Cave in his Office room. Enter servant with a visiting card. Mr. Cave receives it and scrutinises.*)

Mr. Cave. (*To himself*) *Ayres.* This must be the fellow, the subject matter of so many petitions. Let me see what the bearer of the name looks like. Ask him to come in. (*Servant departs.*)

(*Ayres enters*)

Ayres. Good-morning, Sir.

Cave. Good-morning. You are Mr. Ayres? It is lucky that you came. As a matter of fact I wanted very much to have a talk with you.

Ayres. It is a great honour, about which I feel highly flattered. You may reckon me, as one of your most obedient servants ready to do your pleasure at all hazards.

Cave. Thank you for the assurance. But you need not feel so easily elated, about my wishing to see you. You seem to have created quite a stir in your profession, and not a day passes without somebody or other sending a petition against you, containing very damaging allegations about your professional morality. How do you account for it?

Ayres. They are all absolutely false, and the outcome of jealousy. I am positive that these petitions have been inspired by Mani Iyer.

Cave. Who is this Mani Iyer?

Ayres. I thought his name would have already reached your ears. He is the leading Non-co-operator of the place, and an ardent disciple of Gandhi.

Cave. Is it so? I had not the least notion of his existence. But is he really such an important man, worth taking any trouble about?

Ayres. He is at the bottom of all the political agitation in this place.

Cave. Besides being at the bottom of things, is there any more tangible evidence of his activities?

Ayres. He wears Khadder always, and spins it too.

Cave. That will do. The word Khadder makes me shudder. It is the epitome of the whole man. I would rather be shot dead from the mouth of a Krupp Gun rather than be broken on a spinning-wheel. The Government will value your services all the more, if you offer yourself as a witness against him.

Ayres. Am I to understand that you have made up your mind to take action against him?

Cave. To-morrow he will be arrested and brought to trial.

Ayres. Thank you. Of course, I am quite ready to depose at the trial. May I take it that you are not going to take serious notice of the petitions against me?

Cave. Go away in peace. Your loyalty amply compensates for all your deficiencies.

Scene VI.

Mr. Cave, in conference with his subordinates. Seated round a table, are some Magistrates, and Police Officers.

Mr. Cave. Gentlemen! I hear persistent rumours that all is not well with the town of Puthur. It appears that of late the vicious doctrines of Gandhi, have penetrated into this peaceful corner of India, and the people full of the Gandhi spirit have converted their homes into manufactories and magazine stores, not of guns or bombs, but of things deadlier still, namely Khadder. Implements of warfare have their evolution. Crude stone bludgeons of the savages gave place to bows and arrows, which have in their turn been displaced by guns of every shape and form and power. But I reckon Khadder among the deadliest weapons of warfare ever invented by man, not for the destruction of a battalion here or an army there, but for exterminating a whole race, by a slow process of torture, which is none other than starvation. The British Government are determined to crush out of existence this new foe, and you, as the Ministers appointed for the execution of its commands, should spare no pains to hunt out and punish, with your might and main, all these enemies of the Government. I am informed that Khadder is being manufactured on an extensive scale, in our town of Puthur and prominence is given to the name of one Mani Iyer, a Vakil, as the local Apostle of the Gandhian gospel. It is my desire to make an example of him, by arresting and bringing him to trial without delay, and the severity of punishment meted to him shall make his ardent followers stagger and retreat.

(There is a bustle among his hearers, which catches the attention of Mr. Cave.)

Cave. What is the matter? I heard some voices. *(None answers).* Will none dare speak?

Mr. Fire. Probably it is the inaudible chorus of disapproval.

Cave. Is it so? Speak out.

All Magistrates together. We entirely agree. We entirely agree.

Cave. *(Noticing one of the Magistrates wearing a Khadder coat.)* Hallo! What is that coat? Khadder? Eh?

Magistrate. It came by a mistake on my back.

Cave. Then throw it out, without delay. *(The Magistrate runs out and leaving his coat outside comes in)* It is better to be coatless than wear a Khadder coat. *(Notices another Magistrate with a Khadder turban.)* Hallo! Your turban, please. *(The Magistrate throws off his turban outside.)* A third Magistrate with a Khadder Dhoti runs out and comes back wearing a towel. Gentlemen, don't be ashamed, because you are not in full paraphernalia. The day may come when you may not be able to purchase in the Bazaars anything except Khadder. Then you shall have to sit in your Judgment seats stark naked, and administer justice (in a sense it would be savage justice) on Khadder wearing humanity. But, we need not anticipate the evil day too soon. I think I have unburdened myself of all that I wished to say in connection with Khadder. And now we will disperse.

(All get up and go away).

(To be continued).

FROM A BISHOP TO HIS CLERGY

We who have assumed the labour, the responsibilities and the joy of the Priesthood have done so because we aspire to serve. Serve what—a Church organization, or humanity as a whole? Do we want to build an institution which will eventually enslave men and limit life, or do we plan to erect a bridge between heaven and earth over which men may walk to kneel at the feet of Incarnate Love, and thus experience Life in its fullness? If we are building an organization which will forge new chains to bind mankind, let us quickly destroy it before it adds to the sum-total of the sorrow of an unhappy world; but if we are erecting a structure over which the Christ may cross that He may walk in freedom among men, then we have nothing to fear when His messenger raises the voice of challenge. —I. S. C.

"DON'TS" FOR AMATEUR THEATRICALS

BY N. R. DEOBHANKAR



ON'T go in for an entertainment unless you have really entertainment to offer. To paint the face, wear a false beard or stand behind foot-lights does not by itself constitute dramatic success. Plot and intelligent acting are also required.

Don't stage anything which could be construed as a caricature of a class, community or institution which is not your own. There is plenty of amusement besides satire.

Don't have men for women's parts—if it can be helped. The best of men-actors cannot but look grotesque in a woman's role, all the magic of the green-room notwithstanding.

Don't go into a huff if you can't have the hero's part, or don't get the dress you fancy. A drama does not consist of kings and queens only and histrionic triumph does not depend on diamonds or cloth of gold.

Don't stage an item, however small, without rehearsal, even if you fancy yourself a Garrick or a Raghavachari. Clumsiness on the stage is not only a discredit to yourself—which perhaps you deserve, but an insult to the audience which is gratuitous.

Don't violate the privacy of the rehearsals. Admit a discerning critic or two but remember that the finest show loses its thrill when familiarised.

Don't upset rehearsals by your delay. When people respect a common engagement and attend at great inconvenience, it is annoying to be held up by one defaulter.

Don't interfere with stage arrangements. Once duties are divided, don't poach. Make suggestions to the man in

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charge but don't remove a pin or shift a chair without his approval. Too many cooks spoil the broth.

Don't let the passages in the auditorium get blocked. Volunteers themselves are more often guilty of this than the public. Don't let there be wasteful gaps in the lines of the audience.

Don't forget the team spirit. Success depends upon each actor fulfilling his or her part at the right time and place. "They also serve who stand and wait".

Don't dawdle on the stage, nor behind the scenes. Let one item follow another in quick succession. Where you want a little time for scene-shifting, fill the gap with music. Don't let the audience yawn.

Don't imagine that cap and bells, vulgar jokes, a free-fight and a bout of eating and drinking comprise wit and humour. Comic is the most difficult part and the would-be clown requires the strictest control. Beware of your Charlie Chaplins and Harold Lloyds.

Don't crush the novice with perpetual fault-finding. Correction, to be effective, has to be diluted with praise. You can flog a donkey or dangle a carrot before it, to spur it on. A judicious combination of the two methods is what a good coach employs.

Don't be too Bohemian in your Dramatic Clubs if you desire the co-operation of ladies and the renaissance of the stage. There is a prejudice against women appearing behind the foot-lights, and the best way to conquer it is not to exasperate Mrs. Grundy.

Don't spend the funds of the Dramatic Association as if they were inexhaustible—or your own. Don't count free joy-rides and frequent refreshments as legitimate privileges of actors and organisers. Don't fail to render account of every pie collected and spent.

Don't clamour for complimentary tickets and fill the theatre with your cousins and friends. Leave a few seats for the paying audience also.

Don't shirk the drudgery of the winding up. The majority of amateurs come to the end of their enthusiasm by the time the curtain falls on the last scene. Don't leave the general tidying up, making over charge of the theatre, returning borrowed articles, settling accounts and a host of other uninteresting but essential things to one or two good-natured, uncomplaining workers.

Don't forget to render thanks in public to the institutions or individuals who have given the loan of the hall or of articles or have helped in any other way.

Don't carry the tiffs of the green-room and the stage beyond the theatre. In moments of bustle and tension we all tread on one another's toes without malice. It is generous to forgive and forget and part friends.

The vicar of a certain parish fell ill, and being a believer in quietness wished to avoid the rush of inquiries from his parishioners. So he had a board put up, where, friends inquiring could read—

5 P. M. Vicar ill.

6 P. M. Vicar worse.

7-30 P. M. Vicar in most dangerous condition.

8 P. M. Vicar dead.

Next morning the servant reported to the vicar, now really improving, a subsequent addition made without his knowledge:—

8 A. M. Consternation in heaven. Vicar not yet arrived. Worst feared.

ADVICE TO GRADUATES

BY MISS ELEANOR MC DOUGALL

Not endowments or equipments or buildings, not wise regulations or efficient administration, secure the vitality of a University or the happiness of a State, but the spirit of the privileged and educated men and women on whom the University has laid its kindling and restraining influence arousing them to hopes and aims far beyond self-interest and self-regard.



THE duty of the University is two fold ; to increase knowledge in itself and to increase the number of those who can receive and make fruitful use of knowledge. Some of the work of our University has in past years lacked depth and height because the first of these two functions was unduly neglected, and we must all rejoice that a better day has begun to dawn. That it is the duty of the University to increase the sum of human knowledge, to extend yet wider the shores of light, to drive ignorance and obscurity away from all the regions of human interest within its province, few will deny. Knowledge is in itself a divine and beautiful thing, a positive good in itself and one which we are bound to impart as well as possess. To every nation has been given a contribution of its own to make to the mental wealth of the world, a contribution which no other nation can make. In this richly endowed land and people of South India there are vast possibilities of knowledge and enlightenment still unexplored, and not yet made available for the benefit of mankind. The University is the natural and appointed channel for these streams of new truth, and though it has hardly entered yet on its great task, still an encouraging start has been made in these last years, and we can begin to see more clearly the outlines of that goodly land which it will one day invade and possess. Moreover, if a teacher who has ceased to learn is a guide whose lantern has

* Substance of the Convocation Address delivered on August 6, at the Senate House, Madras.

gone out, a University which has ceased to add to knowledge is no longer a garden but a flower-shop.

To give oneself to such work and to enable the University to serve humanity in this great and disinterested way is indeed a noble ambition, and we may hope that some in this gathering will hear and obey the call to such a life. But this call can come to only a few. Exceptional powers of mind are needed and there must be a detachment from personal aims and ambitions such as most men cannot attain, and many do not desire to attain. To most of you the University is rather an *Alma Mater* than a heroic leader in a life long service of knowledge, and your part has been rather to receive than to give. But on you also the University makes a claim through the other part of its function—the training of men and women to serve their country in the path of action rather than of study. By imparting relevant knowledge indeed, but much more by inducing a certain attitude of mind, by instilling a certain habit of intellectual activity, the University strives to train its alumni to a distinctive way of doing things. The State must be governed and administered, public life must be guided, the liberal professions must be carried on, the higher forms of trade and commerce must be maintained. For all these purposes technical knowledge is needed which the University provides, but her higher duty is to see that the way in which that knowledge is used and applied should be the very best possible. There is no surer test of the healthy or unhealthy condition of a State than the tone and temper of its professional classes and as the University claims the responsibility of the training of these she looks with eager concern and hope upon her graduates whose fidelity to her training must so soon be tried.

A liberal profession is one worthy of a free man, a profession which no slave could or would adopt, the occupation of a person who is free from bondage to absorbing personal desires and ambitions. Renown is not its objective, and money still less so. The man of liberal education is "at leisure from himself" and free to give his best thoughts and efforts to the tasks of a disinterested service. One who has

mental resources of his own does not need wealth to provide him with enjoyments. The great aim of a liberal profession is not to make use of other men, or to dominate them, but to serve them, in the way which that profession has made its own. We make a false antithesis when we contrast liberty and service. There is no slavery so abject as bondage to one's own undisciplined passions and caprices, and if the object which we serve is high enough, "service is perfect freedom."

From that bondage the University has sought to free you, in that service she seeks to enlist you. By opening to you many regions of absorbing interest, by teaching you to find a pure and lasting pleasure in books, by giving you access to at least two great literatures, by bringing you into stimulating contact with older and more learned people, your teachers and professors, by affording you intimacy with fellow-students in many delightful friendships, above all, by the mental and intellectual training of hard and exacting study, she has sought to set you free from crippling self-regard, from stultifying pride and prejudice, from vague miseries of mental vacuity, from the ineffectiveness of a desultory habit of mind, from a craven fear of criticism or blame, from subjection to the tyranny of custom, and from all the pettiness which brings about more pain and distress than the grave deep tragedies of life. If the University has had its will with you, if it can look on you as you leave this assembly with the assurance that its discipline has borne fruit, then the country may hope much from the host of graduates at this stirring time of hope and opportunity. For what India needs, and what all countries need in these perilous and momentous days of ours, is not only or chiefly the leadership of men endowed with genius, but much more the faithful and willing service of great hosts of men and women citizens, endowed with well-trained minds and inspired by self-disciplined patriotism, who will carry on the public life of the nation with integrity and efficiency, maintain and improve the high traditions of the liberal professions and form wisely and express worthily the public opinion which is the ultimate ruler of all modern states.

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Every graduate will be called on for such service, but there are some whose responsibility will have a special as well as a general significance. To you who have been trained for the legal profession the country will commit the sacred charge of her laws, and her honour at home and abroad, trusting that you will render justice accessible to the lowliest and most helpless, that you will maintain every man in his right, that you will defend the cause of the widow and the fatherless, that no thought of personal gain will tempt you to foster strife and multiply litigation, nor any yearning for fame induce you to make the worse appear the better cause. Your indispensable service to your country is to keep pure the sources of justice and to hand down to those who shall follow you the tradition of a legal profession, without fear and without reproach.

To the medical men and women about to enter on their compassionate ministry of reducing the sum of human pain and anguish there is little to say. The medical tradition is so beautiful and high, that the doctor has with justice been called "the fine flower of our modern civilisation." It is a great advantage that unselfishness, courage and compassion will always be expected of you. Some of you will be engaged in the prevention as well as in the cure of disease, a far more rewarding effort. For, disease must be cured in the individual, but it may be prevented in the multitude, and the discoverer of a new prophylaxis may avert suffering from millions. Before you all gleams the guiding light, the glowing hope that by brilliant conjecture and patient toil of experiment, you may light upon the secret magic which shall meet and overthrow some hideous enemy of man, leprosy, cancer, cholera. But the more splendid the tradition, the greater is the ignominy and reproach of any who may dim or soil the glory of "that profession which has at all times and in all lands been held in honour by men."

Many of you also will enter upon a yet more sacred vocation, the training of children and young people in school and college education. It is the intractable uselessness of ill-educated human nature that causes most of our social and economic ills. The secret of welfare in any State is

that each citizen should have his suitable and recognised function and be able and willing to fulfil it, and such is the aim of the educational system of a country. But systems, curricula, and examinations, however ably devised, buildings, equipment, and text-books, however lavishly provided, are useless and futile without the one essential of education, the teacher with the divine spark of inspiration and devotion. This is work on which no man or woman should enter without vocation. The performing of it is in itself delightful, for we are dealing with the hopeful and charming part of the human race, we are preparing good rather than combating evil, we renew our youth in sympathetic intercourse with our pupils, and every teacher worth the name has a present reward in their affection and confidence. But teaching is rightly classed among dangerous occupations—dangerous to the teacher if his power over the children renders him a despot, and dangerous to the taught if the spirit which permeates the class-room is sordid, shallow or false. In education, we have to handle the most costly and sensitive material known to man—the mind and soul of a child.

Some of you will enter upon the difficult work of educating older people through authorship. Books and newspapers, and, to some extent, plays and cinema films, are the school of the adult population, and the production of these is largely the province of University graduates. A country looks to its University men and women to create literature which shall add to the beauty and glory of its language,—which may indeed avert the death of that language. For in these days of rapid human intercourse and of interests and enterprises which involve the whole world, the barriers set by diversity of speech must inevitably be lowered and rendered less separating. The demand for a common language for the human race, whether it be Hindi, Chinese, English, Spanish, or some other tongue, is sure to become more, and more insistent, and this will inevitably lead to the gradual disappearance of many languages now in wide use. The one thing that will save a language is the creation in it of literature so beautiful that men will be ready to go through

the toil of learning to read it. A language earns length of days by the literature it produces.

May it be granted to some of you to ennoble your mother-tongue by writing deathless poetry; but the power and inspiration for this can be given to few. It is true that the University cannot make poets but the University prepares an audience for the poet, imparts the literary taste that can understand and enjoy his work, gives him the circle of friendly readers without which the best poetry does not come into being, and the trained and disciplined criticism which will inspire him to put forth his very best. This service the University should do both to its poets and their readers. It has been said that the test of education is its power to impart delight in reading good literature. Few of us can ourselves create great literature, but all the sons and daughters of the University should be able to serve their country by demanding and encouraging good books.

This responsibility will in a special degree lie on those of you who make journalism your field of service. The daily Press is nowadays almost the most potent influence for good and evil that we know. It insensibly moulds the habit of thought of its daily readers to generosity or meanness, self-interest or patriotism, a love of truth or a thirst for excitement, self-flattery or self-criticism. This subtle influence is far more momentous than the newspapers' advocacy of particular views. Yet this too is very important and an irresponsible Press is almost the most baneful curse that a country can suffer under. Yet the responsibility is not with the journalist alone. Every nation gets the Press it deserves. Newspapers deeply influence the taste and opinions of their readers, but on the other hand, they supply what the public asks for, and are sensitive to every fluctuation of the popular demand. University graduates can render service to both these reciprocal influences. As journalists they can use the balance of judgment, freedom from prejudice, and exactness of expression which the University has sought to teach them, and as readers of newspapers they can demand a worthy treatment of subjects worthy of record, and

discourage sensational exaggeration, trivial silliness and vindictive bitterness.

Many of you will enter the service of Government or some public body, and pass your life in working some part of the great machine of our civilisation. On the uprightness of the administration depend the safety, honour and welfare of the people, on the efficiency of the administration depend their comfort, ease and leisure. It is wonderful to note how much avoidable misery can be caused by mere slackness and inefficiency in the public services by procrastination and delay, by disorder and muddle, not to speak of graver failings. If the true patriot is he who pays the income-tax promptly and cheerfully, rejoicing to do his share in bearing the public burden of his country, so the true servant of the public is he who administers his office with the same interest, care and solicitude that he devotes to the management of his family concerns.

Into most of these professions and occupations, though not yet into all, women graduates as well as men will find entrance, and it is with great satisfaction that the University sees from year to year an ever larger band of women taking part in the ceremony of graduation. The feelings which stir the men graduates are shared by the women, but I think that we are moved by a yet deeper sense of gratitude to the University. For we have entered on the fruits of the labours of men in which we had little share, and further we have been treated by the University with greater generosity than any public body has accorded to women—the generosity of impartial justice. Not by special treatment has the University helped us, nor by humiliating and weakening privileges, but by a frank welcome to meet its ordeals and stand its tests. Opportunity has been the great gift of the University to women, and now that so many have turned it to good effect we trust that the larger world without will deal with us as the University has dealt. The service which the women graduates will render to their country will be the reward of the University. All will gain by it, but there is a special service to their own sex which only they can give. This is the devising of a suitable education

for the women of this land, a problem of especial urgency now that the demand for the education of girls has in this last year taken a new strength and insistency. It cannot be solved with complete success by men or by foreigners, but awaits its solution by Indian women. By treating them for the time being as if you were men, the University has given you the mental training of which women have stood so greatly in need—strengthening the will and clearing the mind, teaching lucidity, candour and courage, and conferring a wide outlook and a balanced judgment. The time will come when women will not only receive from the University, but will give gifts in return, attaining to a full share in its teaching, and administration, but that time is not yet. In the meantime, it is better that women should for the most part be educated in Colleges of their own, where their own ideas can take shape and come to fruition rather than in institutions which were devised for the needs of men, where women must be passive recipients and cannot mould or modify the education which they are receiving.

All of us are citizens and members of a nation. It is not for University men and women to stand apart from the national life for which their education has been preparing them, nor would any wish to do so. All graduates should take an earnest and active interest in politics and form independent and reasoned judgments on public events; they should bring knowledge and intelligence to the help of all parties. It is certainly not the aim or duty of the University to produce men and women who by reason of their education will all belong to the same political party. There should not and indeed there cannot be, a University party in politics. University training will be worse than a failure if it turns out alumni all of one pattern, or seeks to impress on the minds of its graduates one set of opinions in a region where diversity of view is the salt of life. Every political party, unless it be hopelessly insincere and unscrupulous, ought to find recruits among the young people who are just now pouring forth from their colleges and bringing with them the characteristics which may lift politics to the level of a high public service. All parties need men

and women who possess the ability to see both sides of a question and yet hold steadily the view which seems to them the truest, who can discriminate between important and trivial issues and discern what is the real heart of a problem, who can balance the good and evil of a measure or movement, and who are willing to give the adversary credit for a worthy motive. The presence and influence of such in each of our parties would go far to solve the painful problems which India and many other countries are facing to day. What troubles our world so deeply at this time is the shortage in all parties of the qualities of the statesman and the prevalence in all parties of ignorance and prejudice. It is true that every party contains some exalted and noble spirits, but every party needs a strong recruitment of such, and it is to the University that they naturally and hopefully turn in order to find them. University men and women have learnt to require evidence before they accept reports and rumours: they ask for a foundation for their beliefs; they can listen with concentrated attention to a detailed statement and grasp a complex policy; they can hear with respect and courtesy the expression of views distasteful to them; they have a sense of proportion. They have passed beyond the blind patriotism which can see no good in another nation, beyond the weak patriotism which cannot endure to recognise any lack of perfection in the Motherland, and have come to the faith, hope and love which belong to the true patriotism.

University graduates are often called to leadership in the public life of their country, but our main thought today should be of the nobler call to service. He who desires to lead is by that desire rendered less fit to lead. One of the great gains of our modern times is the changed concept of public leadership. It is no longer regarded as a glittering prize, but as a type of service so arduous and so heavily weighted with responsibility that even a brave man will hesitate to accept it. Service may include leadership or may bring a man to a place where he cannot refuse it, but leadership and power are best if they come unsolicited and unstained by personal ambition.

TOO STUPID FOR A JOKE

BY V. N. CHARI

I

SAMINATHA Sastri was perturbed. His mind was violently agitated by the waters of domestic turbulence and turmoil. The mental equipoise was dislocated. The little peace of mind that was his was gone.

What was it that troubled this man whom nothing in the world could shake? It was this. His eldest son, Krishnamurthi whom he had educated at a great cost in the hope of increasing through him his already large patrimony had demanded a partition—a partition when his brothers were yet but boys and his father was in the full flush of youth! Whoever had heard of such a partition? This is not all. This hot-headed fellow of a graduate, basking under the smiles of his wife and at her instance, perhaps, had forgotten his filial duty and had called him names, had asked him to swear, and had threatened him with a civil suit. Whoever had heard of such things and at such a place as Mamanoor, where the Goddess of Wealth represents the twin virtues, of Miserliness and Heartlessness? Far better would it have been, thought the unhappy father, if such a son as this one had proved to be had not been born at all! Far better to be sonless and enter the gates of the *Naraga* or *Puth* if necessary than have a treacherous son who would call upon his father to produce accounts, and question the validity and appropriateness of the entries therein! Perhaps, his son was not to blame. It may be all due to the mischievous suggestion of Krishnamurthi's wife, the effect of her curtain lectures. True he had told his wife even at the time of the marriage that to marry her brother's daughter to their son would mean marrying trouble. But his wife, Krishnamurthi's mother had stuck to her guns and he had to yield to her wishes. And now his son does what he himself did and what all the world is doing—wife-worshipping. Further did he—Saminatha

Sastri—not himself demand a partition under similar circumstances from his father? How history repeats itself! But then Saminatha Sastri did not want his son to be another edition of himself, with all his foibles and faults intensified. Anyhow, the boy ought to have shown some respect for paternal feelings, some discretion and individuality even in pleasing his wife.

Such were the thoughts that surged through Saminatha Sastri's feverish brain, as he lay on the pial of the house, reviewing the events of the morning, when after hot words between father and son, the latter left home with his wife to Rampur, the place of his employment, without taking any food and without bidding good-bye to his parents.

Saminatha Sastri, as the reader might have guessed by now, is a rich mirasdar of Mamanoor on the banks of Pennar, a village notorious for its Shylocks. Though outwardly orthodox, that is, to the extent that orthodoxy did not involve spending money or using brains, Saminatha Sastri had not much scruples in the ways pursued regarding the acquisition of wealth in all its forms. All sorts of social reform were opposed to his sentiments, but he made one generous exception, to the uplift of widows. A short man, bony and brawny with a face in which hypocrisy was writ large, he passed for a gentleman by his smooth and polished manners among those people who did not or could not understand all the wiles and machinations that lay engulfed in his heart. But with his son it was a case of Diamonds cutting Diamonds. Hence the trouble.

II

Krishnamurthi too was agitated in his humble home at Rampur. His father had flown into a passion, had heaped upon him—a graduate of the Madras University and a respectable teacher to boot—all sorts of vile and filthy abuses, and had thrown obloquy on his beloved. And yet not a word from his mother! Unfatherly and unmotherly! And all this for simply asking what was his legal right. True he had not studied for law even though his father had pressed him once to take to that profession. But he knew

this much that a joint family member acquires in the coparcenary property a right by birth. He simply chooses to exercise this right now and go off with his share of the property. What harm could befall his father? And then the words that his father said kept on ringing in his ears. 'God will smite you dead!' Well, Krishnamurthi must do something to avert a repetition of the unpleasant events alluded to. No question of postponing.

III

The *Daily News* of 15th May 1920 flashed forth the following account:

News is to hand of the sudden and tragic death of M. R. Ry. S. Krishnamurti Aiyer, B. A., Teacher, Edward School, Rampur. The deceased was run over by a taxi at a turning where the road was very narrow, the wheels passing right through his neck, and life forsook him before any medical aid could be got. It is learnt that he leaves behind him a number of relations and friends to lament over his death.

The paper reached Rampur also and the first to read it was none else than Krishnamurthi himself! Here he was in flesh and blood, in the enjoyment of sound health, reading the paper in which is represented in gloomy colours the story of his death. The age of miracles is not past yet, he thought. His face was a picture in which a conflict of emotions was visible. But what was the predominant note? No one could say.

The news reached far and wide into distant streets and hamlets among his students, friends and collaborators. Some were stunned, but all were surprised and startled. And they came from all sides with their sad-looking faces and condolences. And they were startled again to see the hero of the obituary himself standing in his house to receive them. Was it he or his ghost? It was only a momentary doubt dispelled as soon as it arose.

There must have been some mistake, somewhere, they thought. The Editor must be sounded and the author of the mischievous letter found and arraigned before a court of law. Steps must be taken immediately, for such things, if left undetected and unpunished, have got a tendency to

get repeated, perhaps with greater virulence, with deadlier force.

Krishnamurthi sits quiet, nods philosophically but is not in a mood to act; or to spend money. And so his friends act for him. The Manager of the School sends in a contradiction to the press which is duly published and commented upon in a sub-leader. Here is the extract:

It is only given to a few people to read their own obituary notice and see the effect that it produces on the public. The product of a strange whim or a mischievous curiosity, it evokes in the mind of different individuals totally different feelings except with that unanimity of opinion which finally follows, 'Let Peace be with the Dead'. Modern newspaper world has nothing to boast of better than its obituary columns when they represent true facts. But when living persons are arraigned and maligned by an obituary notice, as in the case of Mr. Krishnamurthi Iyer, Edward School, Rampur, it is the duty of those in custody of law to detect the offender who was responsible for the mischief and bring him to book. Our sincere regrets and apologies to all those whose feelings have been wounded by our mistake in publishing the obituary notice.

IV

The *Daily News* carried the sad message to Mamanoor also. Letters and telegrams also came pouring in asking Saminatha Sastri about the truth of the news. Some came forth with their condolences and commented on the irony of fate in snatching away one as young and clever as Krishnamurthi. But Saminatha Sastri sits adamant. 'The news is too bad to be true'. Some suggested the giving of an express pre-paid reply telegram to Rampur. Others said it would be better if Saminatha Sastri took the next train to Rampur. But our Sastri nods his head and says: 'What good can come of it? It will be a sheer waste of money. Dead or alive, we can't do anything. Can we? Let us wait and see'. Wait he did. And two days after a relation of his sent him a wire saying that he had himself been to Rampur on seeing the obituary notice and that it was all false. "I know it would be so," said the Shylock Sastri.

V

Krishnamurthi's trick—if ever trick it was—to touch the tender chord of paternal and maternal feelings by

sending such a news and make them come in all haste to see him, I need not say, failed. Not even a letter about the occurrence came, though he knew quite well from a number of sources that the message had reached his parents. Instead, a score of letters came from his friends on their seeing the editorial note about the falsity of the message. And Krishnamurthi consoled himself with the thought that after all the bluff had not cost him much, though it had cost others more. Well, his father knew more of life than he. But did he suspect the secret? I can't say, nor you for the matter of that.

COME !

In Thy search I wander still,
And still the longing grows ;
Unquenched, unconquered is
The Flame which burns within.

And oft I ask if o'er this quest
May touch Thy lotus-feet ;
Come Thou in quest of me, O King !
Come Thou to bless and heal !

Come Thou, nor starve the hope within my heart !
Come Thou that I may turn
From these my wander-years,
And greet Thee as my Lord and Love !

—T. L. Vaswani

CHILDISH IMPRESSIONS

The Ghost

BY E. A. VENKATALAKSHMI BAI



VERY child is imaginative and impressive at the age of five, and I was not an exception. One of the inevitable childish impressions is that of the ghost, and the idea of the ghost was firmly implanted in my head. It was in vain that my mother tried to rid my head of this idea. There it was, and there it remained.

There was a back room in our house and it was there I imagined that my ghost dwelt. As this room was never used, the sky-lights remained always closed, and as a result, the room was in perpetual darkness. I had always heard that ghosts went about only at night, and so, I concluded that a dark room would be the most likely place in which a ghost might dwell.

I imagined my ghost to wear a long white veil and move about the house quite noiselessly during the night. One night—it was about ten o'clock—the family had finished dinner and were preparing for bed. We children were altogether four, in number, and we had a big room all by ourselves. Our beds were spread on the floor. I had a dreadful fascination for the dark back-room, and it was a daily practice with me to have a long look at the closed door of it, every night before I went to bed.

So it happened that on that particular night I was staring with large fascinated eyes at something which I saw through the half-closed door of the back-room. I was standing in the middle of the large kitchen which was directly opposite the ghost room. I had a good view of the back-room from where I stood, and thus it was that I saw that fearful something which froze my blood. My hair stood on end and large beads of perspiration broke out on my forehead. I was numb with fear and my limbs were like lead. I could not move them. There was nobody in the kitchen,—and then,—Oh, horror !—I found that fearful something

gliding slowly towards the kitchen where I stood.—My God! it was the ghost in a flowing white garb, and it gazed at me with sparkling eyes, through the white veil. Words could hardly describe the terror I felt. Yet I could not flee, for my feet seemed to be glued to the floor. I stood petrified at the terrible object which was nearing me with noiseless and measured steps.—The next moment a gruff voice called me by name.—That was all—the spell was broken. I uttered a loud piercing shriek, turned round, and fled from the room. Peals of laughter rang out behind me; but I never turned round. I ran madly and fell into a dead faint in my mother's arms as she was coming out of the bed-room to see what was the matter.

* * * *

All through the night I was delirious and raved like a mad thing. The next morning my temperature rose high, and our family doctor was summoned. He examined me carefully and pronounced the fever to be the result of a severe mental shock. He prescribed some pills and potions and left. I was in a precarious condition for several days, and it took all my mother's energy and care, to nurse me out of my dangerous condition.

About a fortnight later, I was pronounced to be out of danger; but I was reduced to a mere shadow of my former self. A month passed, and I was once again the jolly plump child of five. One night—it was summer—we children were sitting on the large terrace enjoying the cool breeze. My mischievous elder brother Shankar, who had been going about the house in a very down-hearted manner since my illness, got up from his seat near me, and went across to my father and talked to him in a nervous manner for a few minutes. At last father spoke and said: "Never mind this once, my boy, I forgive you. But mind you never repeat these dangerous jokes again. For all you know, the child might have gone mad!" He beckoned me to him and spoke to me for five minutes, and at the end of it I knew that it was Shankar who acted the ghost and frightened me out of my wits.

OUR MODERN CONVENIENCES

BY K. KRISHNAMURTHY



It is my intention to discuss in this article some of the so-called "time and trouble saving" inventions of modern times. No one can argue that the many different machines which we are seeing around us are all great savers of either time or trouble. On the contrary, I have serious doubts as to whether it is true in the case.

Take the case of the electric light. Its original inventor no doubt intended it to be a charitable institution which is to provide the lazy presser of a button with a flood of brilliant light. Let us console ourselves that after all ideals are seldom realised in full. I will stretch a point further; the electric light *does* under normal circumstances function properly, in the sense that it actually emits a great deal of powerful light at the mere touch of a switch. Whether this light does also, as some well-intentioned doctors opine, harm the human eye, let us leave out for the present. But that is not all. The button-pressing business is not so easy as it sounds.

On some occasions the lighting apparatus loses its customary benevolence, and assumes an air of resolute hostility. You press the button, 'click' the switch, all to no purpose. You press and click it both ways, gently at first, and then, I am afraid, a trifle inconsiderately. There is no flood of white light, or any kind of light whatever. You rage, you fume, you dance; but the switch is calm, it is even contemptuously silent. You lose your temper and say some very harsh things about it, and seek the help of your old comrade, the oil lamp. A little later, you feel penitent and approach the thing gingerly. You try it, and lo! there is a click, and a flood of pure light. The electric light is, you will admit, something of a sportsman.

On some other occasions, the light goes out in the middle of the night. You may have perhaps noticed that the electric light has an unpleasant habit of going out just as you get to some interesting stage of your novel.

Immensely curious as to whether The Avenger is the detective, or the family lawyer, you resolve to try some homely methods of correcting the switch. Accordingly, you take hold of the brass cover and unscrew it. The only light in the room is the faint moonlight coming in through the window. Nothing daunted, you poke your finger inside and prise the contents one way and another. Suddenly you give out a short, sharp, shrill sound and embark upon a game of "leap-frog," such as would delight the heart of any male child between the ages of five and nine. The circuit of the room having been completed with your hands between your knees, you come back to the switch and willingly conclude in indelicate haste your lesson in electrical engineering.

Another common instrument is the wire-ful telephone. Let me state, at the very outset, that I am referring to the rather ancient form of the instrument which is in vogue in our smaller towns, where a human individual is necessary to connect callers up. The procedure regular users adopt is very interesting.

Whenever they want to ring up anybody, they take up the receiver, crank the machine, and shout to the operator to put them through to the desired number. Apparently the man or the girl at the Exchange fails to catch the number. "Hello", they say for the third time, "twenty-three ninety-five..... Twen-ty thr-ee nine-ty fi-ve". Suddenly an inspiration dawns in the mind of the operator, and he or she valiantly connects them to number 2309. They next apologise to the unfortunate person with whom they have been connected, and try again. This time they are put through nearer home. Again a hasty apology, and a tactical retreat follows. If they are extraordinarily lucky, if they have got up on to the right side that morning, and if their stars are in the ascendant at the particular moment, they get connected to the right person at the very next attempt. Otherwise, it takes a good fifteen minutes more for them to reach their objective. When they have finished the call, they have the leisure to reflect that a messenger could have been sent and a reply obtained more easily.

MEN I HAVE KNOWN

VII.

Dr. Pattabhi Sitharamiah.

BY N. S. SRINIVASA IYER, *Advocate.*

“HE Swarajists have betrayed the country,” declared Dr. Pattabhi Sitharamiah, with shrill acerbity at a meeting of the All-India Congress Committee held at Patna in September 1925. “I care a jot for you,” retorted Pundit Motilal Nehru immediately. At the end of the proceedings, which went far into the night, Gandhiji, who was presiding over the meeting of the Committee, called upon them to apologise to each other. Pundit Motilal expressed his regret very briefly, while Dr. Pattabhi enumerated at length the circumstances which led him to make this statement, and prayed that he may be forgiven. This episode is only one of the numerous tussles that took place between the Pundit and the Doctor in various Congress meetings. “If there is any one who doubts my motives, I treat him with contempt,” said the Punditji at another meeting of the A. I. C. C. in May 1927. “You are treating this Committee with contempt,” replied the Doctor, and further acrimonious developments were averted by the timely intervention of the Chairman, Mr. S. Srinivasa Iyengar. When Pundit Motilal was for a second time called upon to fill the Presidential Chair of the National Congress in 1928, he gave a place in the Congress Cabinet to his erstwhile opponent, the Doctor; and he, who for years had been in opposition and had adopted all the tactics of a freelance, found the mantle of responsibility and power thrown upon him.

No man has been more violently condemned by his opponents or run down more mercilessly than Dr. Pattabhi Sitharamiah. Years ago, a portentous pamphlet, entitled

'Bogus Patriot,' was published and circulated in large numbers. It was a strange, ill-assorted, ill-written collection of charges against the Doctor, covering every phase of his public and his private life, but Dr. Pattabhi has survived this campaign of calumny and vilification; and by dint of a steady adherence to political principles and his creed, he has succeeded in earning the confidence of his countrymen in his integrity and character. He always throws an air of mystery and reserve about him, which helped his enemies in their mendacious task, but if you run him down to earth the intangible, dreadful man is soon perceived to be one of the simplest of human beings, utterly frank in his views, though often pungent in the expression of them. The cardinal feature about the Doctor is that he detests the limelight and loathes the arts of advertisement whereby the average politician seeks to foist himself upon the public. He has an almost aristocratic detachment, which makes it impossible for him to play the role of the demagogue, or appeal to the passions of the public. He has no liking for the sensational or the meretricious. Years back he was offered the Editorship of a well-known Daily Newspaper in Bombay with a handsome salary attached to it, but he declined it, and preferred to pursue the even tenor of his way, true to the traditions he has built up for himself and the atmosphere in which he liked to move. Week after week, through his paper, the *Janmabhumi*, he expressed himself in disconcerting terms of men and events. There was no compromise, no equivocation, no desire to please or placate any one. Rarely does it fall to the lot of any Editor to be so faithfully mirrored in the paper which he edits, and Dr. Pattabhi's Weekly, until by forces of circumstances he was compelled to close it, kept the traditions of Indian weekly journalism at an exalted level. By an irony of fate, it was reserved for Dr. Pattabhi to question the leadership in Indian politics of Gandhiji. This happened nearly twelve years ago, just prior to the Amritsar Congress. The leading personalities in the political field then were Tilak, Gandhi and Mrs. Besant, but within a year, the Doctor changed his views, and his allegiance to Gandhiji

since then has been firm and enduring. He gave his whole-hearted support to the programme of non-violent Non-Cooperation in 1920-21, and through the varying phases of Gandhi's career he has stood by him. He supported the Bardoli surrender of February 1922. A man of daring and sceptical temperament, he is as enthusiastic about the spinning wheel as the Saint of Sabarmati, and can descant at length on its manifold virtues. He did not suffer for his convictions in the movement of 1921, but when the second call came and the civil disobedience campaign was started, he soon found himself within the prison walls.

It is not as a powerful organiser or a leader with much following that Dr. Pattabhi will be remembered. He is in the main an intellectual force, who has perceived in the Gandhian gospel the only sure method of realising Swaraj. Critics have ignorantly questioned his integrity and assailed his character. His patriotism, however, has stood the test of suffering and sacrifice, and though he might be a puzzle to many of those who speak his own language, his part in the Indian renaissance cannot be gainsaid or overlooked by any impartial person. No one could explain the significance of the national movement more lucidly than Dr. Pattabhi, or illumine, as if by a flash of lightning, all its aspects. If, as it sometimes happens to others, the prophet is not always honoured in his own land, one can easily find an explanation for such a phenomenon in the fickleness of the public and their readiness to condemn those whom they cannot understand.

A man's heart is a firework that once in its time flashes heavenwards. Then the night of our sordid common-place life closes in around it, and the burnt-out case, falling back to earth, lies useless and uncared for, slowly smouldering into ashes.

Jerome K. Jerome.

BOOK REVIEWS

A Short History of India by P. T. Srinivasa Iyengar, M. A.
Oxford University Press. Price not mentioned.

Indian history with the late Mr. P. T. S. as he was commonly known, was a consuming passion. Many years of his life were spent in research and in the reconstruction of some of the lost chapters of our early history. He is famous for some original views on the subject. He has not, for example, accepted the popular theory of the Aryan invasion of India. To him the term 'Arya' represents only an evolution in the nature of worship, the evolution from fireless rites to fire rites. This new way of worshipping gods was invented 5000 years ago in Northern India. It consisted in offering sacrifice to God not directly but in dropping it on a fire lighted for the purpose. The burning fire was the god Agni. 'This mode of worship in which the visible fire god acted as the mouth of the invisible Devas, was called the Arya mode. Those who followed it called themselves Aryas, and those who followed the older fireless rites were called Dasyus.' Again another pet view of his is that in early India in the New Stone Age man spoke Tamil and languages allied to Tamil, and it is only because that these languages have been influenced very much by Sanskrit that their connection with Tamil is difficult to establish. With regard to the question of the origin of the Pallavas—a question which is even to-day a standing riddle to students of Indian history—he holds that the Pallavas of Kanchi, who had become Hinduised, belonged originally to the stock of the Sak-Pallavas, the Indo-Cythians as they were called. He rejects the theory of their indigenous origin in spite of the evidence unearthed by Dr. Krishnaswami Aiyengar, from Rajah Sekhara's *Bhuvanakosa*. The Vikramaditya of the legends to P. T. S. is Yasodharman of Malwa and not the Gupta monarch, Chandragupta II, and in the court of Yasodharma dwelt Kalidasa and other gems of literature. All these views find representation in the *Short History*.

On page 31 of the book we read: 'The grand public three-fire rites are quite dead and the simpler one-fire rites have become unpopular and a few of them are now performed in a half-hearted manner in the houses of Brahmanas.' To a rational mind, ceremonies and sacrifices are merely mechanical, and have little or no value. It cannot, however, be disputed that there are

several people in India who honestly believe in them and also perform them in a whole-hearted manner. Another observation which is likely to meet with some objection is found on page 191. 'Very little of high class literature has been produced by Indian authors in English or in the Indian languages, Rabindranath Tagore being one notable exception.'

The book, though printed in England, is not entirely free from errors. The following are a few we have come across. We read Kaviri for Kaveri on pages 13 and 14; Kamavas for Kauravas on page 35, Vishnuvardhama for Vishnuvardhana on page 19 and Vidembha for Vidarbha on page 33.

These criticisms do not in any manner take away the solid merits of the book. Within the compass of less than 200 pages the story of India, from the paleolithic age to the present time, is narrated. The traditional method of telling Indian history dynasty by dynasty is not followed for its obvious defects, and the story is presented century by century. This enables the reader to have a connected idea of contemporary events. Greater emphasis is laid on the progress of Indian thought and the development of Indian culture than on the rise and fall of various dynasties. The language of the book is simple and lucid. The time charts at the end of the book enhance its value considerably. But for a short index, the get up of the book leaves nothing to be desired. We have no hesitation in recommending 'A short History of India' as an eminently suitable text-book for high school classes.

History of India by E. W. Thomson, M. A., Christian Literature Society. Price Rs. 2-4-0

When the first edition of this book was published in 1908, 'the book was sent forth,' the author says in his preface, 'in the hope that it may help towards the better teaching of Indian history in our Schools and Colleges.' We are not in a position to estimate to what degree the book helped towards this end; perhaps teachers of the subject in our schools and colleges will be. Of one thing we are aware: Indian history has been introduced as a compulsory subject for students doing history in some Indian Universities. A general knowledge of the subject is among the requirements of S. S. L. C. students from 1932 onwards. How it is taught, we have no knowledge. The book under review is the twelfth edition. No material changes have been made in the body of the text except in the chapter on the Pre-historic Age, a paragraph has been added about the recent archaeological discoveries made by Sir John Marshall and his men on the sites of the Indus valley, at Harappa in the Panjab

and Mohenjo-Daro in Sindh. Pictures of the remains of the Indus-civilisation which is said to have existed for thousands of years before 3000 B. C. are also included. Another change is that the story of India has been brought down to the year 1930. Towards the end of Chapter XVII and in Chapter XVIII, the events of the last decade, political, social and economic are described. The rise of Mahatma Gandhi to prominence, his views on modern civilisation, his loss of faith in the British Government and his inauguration of non-violent Non-Co-operation, as a protest against the Rowlatt Act, the Punjab atrocities and the Khilafat wrong, his arrest and incarceration after 'a hearing characterised by singular patience and courtesy,' the Moplah rebellion, 'the most serious rising in India since the mutiny,' are all chronicled. The remark on page 424 that 'when Gandhiji had a serious attack of appendicitis, he was removed to the Poona hospital, where the British surgeon and nurse, by means of that modern science and art which he had maligned, saved and prolonged his life' comes with ill-grace from a Christian missionary. On the author's remarks that it was difficult for Gandhiji to recover, after his release, his position as the nationalist leader because in his absence, Mr. C. R. Das had stepped into his place, that the policy of 'Non-Cooperation had been 'discredited and that ridicule was poured upon the idea that India could be saved by the use of the spinning wheel,' comment is needless. Gandhiji's historic fast for 21 days as a penance for communal strife is referred to, and the Hindu-Muslim contention is described as a scandal to the world and as a grave anxiety to the Indian Government; but the author forgets that many in this country believe that this contention is engineered and fostered by some evil geniuses in the Government itself. The stabilisation of the rupee at 1 sh. 6 d. by an Act of 1927 on the recommendations of the Hilton Young Commission is described. But the post-War history of Indian currency, the 2 sh. ratio, the sale of *reverse councils*, characterised by some as 'organised loot and legalised plunder' are not mentioned at all. According to the author, the outstanding political event of Lord Irwin's term of office is the appointment of the Simon Commission. He does not seem to approve of the refusal to co-operate with the Commission. But events have sufficiently justified the wisdom of the policy of boycott.

On page 434, after making a reference to Lord Irwin's speech in November 1929, where the phrase Responsible Government was explained to mean nothing other than Dominion Status, the author observes: "Here one history has been brought down to our own day. This chapter has reached a point of enthralling interest; but none the less it must close." But the chapter does not really

close. It further runs into 20 pages and more and a review of the principles on which British administration is based, is attempted. The author's dictum that 'the business of the historian is to narrate facts' is interpreted so as to include that the historian may also be a judge, and he could describe the motives and inner life of those who appear on the scene of history. The judgment, so far as they apply to the motives of the Britisher in India, seems to be rather one-sided. The judge takes the role of an advocate and sings the glories of British administration in India, looks upon the British advent as a divine event and considers "the British dominion as the gentlest and at the same time the most powerful influence to which India has ever been subjected." The famous Fardipur speech of the late Mr. Das is quoted for entering into a plea for India remaining within the Empire, "India is now an integral part of the British Empire," says the author and adds, "Under ordinary conditions, the benefits of the connection of England and India are mutual, and both gain by it. Sometimes it is just to require a part to make a sacrifice for the benefit of the whole." The sacrifice on the part of India, for the benefit of Britain has been too long and too large, and she cannot afford and is also not prepared to do so any longer. "It would be easy for England," observes Thomson, "to withdraw, in a fit of faint-hearted despair or vindictive resentment; but that would also be an act of great cruelty and impiety." This is sheer bunk, to use an American expression.

The author would have done well if he had contented himself with the mere narration of events as they have occurred in recent years and resisted the temptation of trying to 'adorn the tale and point a moral'. The book otherwise is excellent and would be found greatly helpful to students in high school and college classes. The book is neatly got up and priced low.

Articles on R. T. C. and other Addresses. Published by the Modern Book Mart, Madras. Price Re. 1.

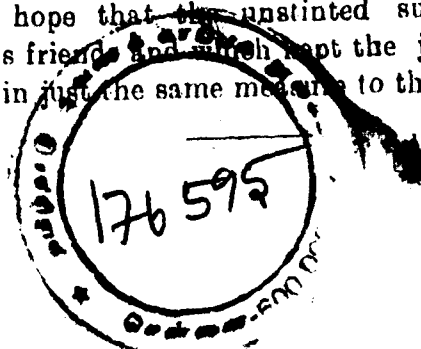
The Modern Book Mart of Madras deserves to be congratulated for publishing in book form the articles and addresses of Mr. C. R. Reddi on the R. T. C. and the Gandhian movement. Mr. Reddi's capacity to wield his pen and tongue is second to none in our country and whatever he writes or speaks is of more than passing interest. As rightly pointed out by Sir P. C. Ray in his foreword to this book, the addresses of Mr. Reddi are not mere verbiage or empty platitudes but are the result of deep thinking on the burning problems of the day and deserve to be read, marked and digested. We are sure the book would be immensely popular.

E. N. S.

OUR EDITOR



It is our duty to convey to our readers the happy news that our Editor, Mr. E. H. Parameswaran, has been offered and has accepted the Headmastership of the Tirthapati High School, Ambasamudram. Two conflicting emotions are aroused in our minds in connection with this event. We cannot help rejoicing over the new opportunity for service in a wider sphere that has been presented to him, but it is a sad wrench for him and us to break away from ties which have been forged for ten long years. To *The Scholar* also, of which he has been the editor and manager ever since its inception, the sudden deprivation of his services is no small loss. The early life of a journal is as trying and troublesome as are the early years of an infant, but with a steadfastness and courage worthy of the cause, he went on striving manfully against discouraging odds and has to-day lived to see its position established, beyond any fear of sudden collapse. To give up active participation in the actual conduct of the journal month after month and be content with the work of supervision and direction would hardly satisfy him, but his consolation must be that he has brought it to such a stage of organisation as to make no one indispensable for its proper functioning. The journal will continue to be printed and published at Palghat as before, and those who have been called upon to take the place vacated by him, will continue to be guided and controlled by him. And it is his earnest hope that the unstinted support so loyally offered by his friends and which kept the journal going will be rendered in just the same measure to them also.



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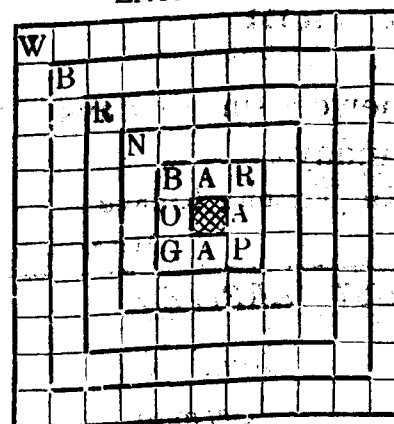
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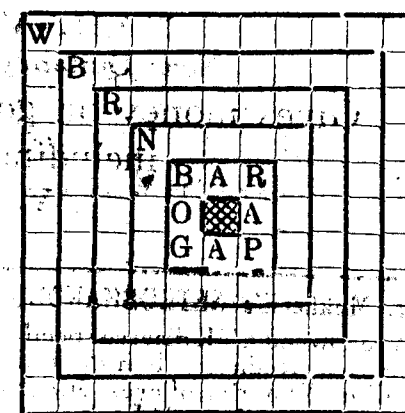
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<u>Example Square.</u> 3 letters	<u>1st Square.</u> 5 letters	<u>2nd Square.</u> 7 letters	<u>3rd Square.</u> 9 letters
A cleft	A vassal	To communicate	The Bible
To exclude	Marine	A fish	Brood of children
To sink	A Novalty	Wrinkled	First milk of cow after calving
A knock	Active	A maker of horse furniture	Generation
		<u>4th Square</u> 11 letters	
		History of Martyrs	
		A swingle tree	
		The witch-hazel	
		Desirableness	

ENTRY FORM



ENTRY FORM



In entering this competition, I agree to abide by the above conditions, and to accept the decision of the Editor as final in all respects.

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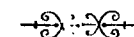
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Women's activities of late have spread into all spheres of life and many adult education centres and industrial classes for poor widows and destitute women have been opened in every city.

We should only continue on a larger scale, those very useful activities and every one of us in the midst of our home and professional duties should find time, to help in such good work, either with our suggestions or with our money, and we, both Hindus and Muslims, should direct our charity to promote these nation-building activities.

The Empress Noor-Jehan greatly encouraged the manufacturers of the country and under her patronage the Dacca muslins acquired great celebrity. We should develop our home-Industries, encourage khaddar and swadeshi if we want to have more money in our hands.

India as a whole records a very high maternal mortality, a higher infantile mortality and yet in no province have any organised attempts been made to reduce both.

In every province, there should be instituted a department of health under a senior woman medical officer similar to the Deputy Director of Public Instruction, whose duty will be to start new hospitals for women in places where none exist now, to appoint the necessary women medical staff, to establish centres of training for nurses and mid-wives and to arrange research and post graduate courses for women medical graduates etc.

This conference of Women should devote as much attention to the organisation and development of efficient and adequate medical aid for our women and children as for the promotion of education of our girls.

I need not point out that a healthy intellect is possible only in a healthy body and that a healthy progeny will arise only from a generation of healthy mothers.

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The Indian Ladies' Magazine

Vol. IV

FEBRUARY 1931

No. 7

TO WORDSWORTH.

High Priest of Nature, Potentate of Art,
Thinker serene, from ostentation freed
And intellectual glitter, oft confused
With genius : from the round of spite and hate
Thou hast survived : the critic's sneer
No longer hurts thee : thy simplicity
Is now thy loudest trumpet : for the heart,
That acts conjointly with the intellect,
(And intellect reflexly on the heart,)
Doth raise the spirit to such perfect heights
As thy pure verse attests : I love thy moods,
Thy solitude—thy quiet aloofness and
Thy mental converse with the Natural,
Which led thee on to supernatural sense—
And to the God in Whom thou now hast rest.

HERBERT PORTER.

THE MODERN INDIAN GIRL.

IN the last number of the Indian Ladies' Magazine, there was an article, comparing Sita, the heroine of the *Ramayana*, with Droupadi, the heroine of the *Mahabharata*, much to the detriment of the latter. Sita was said to be all that was ideal and true to womanhood ; while Droupadi was said to be an ideal only in some ways ; and rather undesirable in others. Now, it is not for me to question this decision, as different types appeal in various ways to different people ; but, from my point of view, I can, I think, affirm that Droupadi was not in any way so adverse to the Indian type of womanhood as represented ; the only point being that she was rather of the advanced variety, whereas Sita was a bit old-fashioned. What I personally like would be to take the character of Sita as the basis of modern Indian womanhood, and enlarge onwards on the lines of Droupadi. Sita was without doubt a sweet woman, a companionable creature, a beautiful comrade, a loving



"STARTING THE STOVE".

Photo :—M. K. R. Iyengar, Triplicane, Madras.

and obedient wife. But we do not wish our Indian women to be merely wives or even mothers. We want them to be wider types, though of course the term 'mother' can be made to include the widest type of womanliness in Nature. But, since it is not quite so recognised in modern times, it is just as well to be precise about terms, and to say that there is no harm, and nothing undesirable in a woman, if she, wishing to be more than a mere wife, tries to take part in the outer affairs of society, country and state. Why not? Why should not Droupadi have taken part in the political counsels of her husbands? Why should she not have been the friendly confidante of Sri Krishna? Why should she not have taken exception to the bitter and humiliating insults hurled upon her, she the daughter of a king and the wife of kings? She had a sturdiness of nature and a strength of character, which would not allow her to sit silently in a corner like the meek Griselda of old, or even the patient Sita. She was indeed a *Sakti*, a stand-by to her husbands, an adviser and counsellor to her friends, and a danger to her enemies, a woman well-deserving the status of a statesman and a reigning sovereign. Moreover she did not neglect the more domestic and truer side of womanhood. She looked well after her home, her husbands, her children, her guests. She was indeed an ideal house-wife. Nor was she unpossessed of the gentler virtues of a woman; for, when need arose, she was able to show just as much mercy as any other woman, and to forego the just revenge for the deadliest wrong ever done to any one, viz, the cowardly and dastardly murder in cold blood of her children.

Droupadi of course had faults. She was inclined to be a little too proud of her position as the wife of great heroes, a little too arrogant of her title as Queen, a little too conceited of her virtues and strength of character, and so a little too inclined to presume and intrude. She, therefore, was not quite that type, perhaps, which is so justly beloved of mankind.

But again contend that she is not to be despised as a bad type of womanhood. I wonder, if after all our educated Indian woman will ever make herself a type desired and beloved by Indian mankind. I think not. Our Indians, as a whole, prefer meek Griseldas and patient Sitas, not disobedient Godivas, or masterful Droupadis. I recently came across an article in the *Scholar* which affirmed somewhat the same thought: "There is already a doubt, that we have been evolving during the last fifty years and more a type of woman, somewhat different from what we have been accustomed to, more fragile, more conventional, and more inclined to assert herself along certain lines. A few unsympathetic members of her own tribe and some men have called her a Fancy product, on the plea that the education that she has been receiving has not been of much use to her in her capacity of a wife and mother. As is well-known, educa-

tion for a girl in the earlier days was held out as an argument for a higher price in the market of matrimony. The idea is not yet extinct that a girl who has gone through the school or college grind, and especially if she has procured some alphabetical appendages, as a flourish after her name, is pre-eminently suited to be wooed and wedded, and kept for domestic purposes at home. In what way, an academical training of the kind that they procure, fits them to become 'queens' in their 'homes' is not yet clear. If costly habits, an unsocial sociableness, an utter ignorance of the duties of motherhood, depraved health, and a tendency to hysterical manifestations, be claims for the responsible post, most of them certainly have these qualities in a marked degree. If, on the other hand, a sturdy common-sense, and some tactfulness to manage affairs at home be the criterion, we have either to trust to innate native characteristics, uneffaced by education, or some new revelation to make them fit to sit on domestic thrones.

"With few exceptions, the incubated college girl is found wanting in the qualities that make for domestic felicity or elegance, when she grows into the dimensions of a woman. Neither Shakesperean philosophy nor the non-detailed texts have been known to teach her how to endure the tooth-ache patiently. In other words, her functions as a woman, are not at all lightened, nor facilitated by school or college training. So that, unless she makes up her mind to devote her life's activities to the pursuit of some profession, in which sex does not get a chance to thrust itself too much on her notice, she would make a very indifferent figure."

Now I beg strongly to disagree with some of the deductions given above. The modern type of college girlhood is not altogether a 'fancy product'; though I do admit that her education is not all that is suited to a wife and mother. But, as I said before, wifehood and motherhood are not the be-all and end-all of a woman's life, a good portion of it perhaps, but certainly not the whole. Therefore, leaving aside the fact that many college girls can make fine wives and mothers, they need not worry about the fact that there are many of their kind being left 'unwanted' in the marriage market.

Then, surely costly habits are not a necessary appendage of college education. Surely, an educated girl will be more efficient in her habits, more methodical in her ways and therefore more able to economise than other girls. In this way, she will be able to balance the expense of the extra necessities, wanted by education. Growth means enlargement of the mind. If education means growth, it must widen our natures, and must of necessity induce us to lead wider lives, which of course mean more expense to the poor undefended man, the wage-earner. But, what harm is there in that? Is not man an expensive creature, and growing more ex-

pensive every day? Is not civilization costly? Why grudge poor woman then a trifle extra expense, call it luxury if you will, and force her to be the only 'good' creature in humanity? And, as I said before, the increased efficiency of education will balance the increased costliness.

There is a danger, of course, that an educated girl will want more than what she can afford. But the truly educated girl can easily learn "to cut her coat according to her cloth". The crux of the situation as a matter of fact lies in the word 'education'. Our girls, as many people affirm, are not getting the correct education. I admit it. But I wish someone would suggest better methods. And let us not forget that education of any sort means a training and a discipline, an enlargement, a deepening, which not merely enhances, but in some case also creates, study common-sense, and true tactfulness. Then again, our critic affirms that college education does not teach the girl to endure a toothache patiently; and he takes that as the acme of the functions of a woman. What, just mere endurance? I wonder. And endurance of what? Of what a man ordains? Again I presume he means that the girl should endure patiently, only when she cannot cure. Or, does he wish no cure to be tried, lest it should entail trouble and vexation and in convenience?

I agree that it would "certainly be an act of grace if the men could engage them in other capacities and thus enable them to find an outlet for the residual energy after the educational course." This is indeed what is required.

The man asks: "Is this mechanical, stereotyped, automaton going to conduct itself like a machine, till its parts get worn out, to be no longer serviceable? Or have we to calculate on the possibility of her nature being too strong for the materials of her construction? The question is, have we to discover a new code of morality for them, or will they find one for themselves, when they wax in numbers and in independence? For, as we all know, women in Europe have had to go through some such phase, in their social adjustment; and, as our women go through about the same kind of training, under the same notion of culture and civilization, it may not be very strange if we expect similar results, as a consequence of similar methods of practice. Such an eventuality may be distant enough, but surely quite within the region of possibility and one to be reckoned with."

Let me assure him that what the woman wants is not a new code of morality for herself but for the man, or rather she desires an equal code for herself and the man. Why should he have more moral privileges than herself? This is an age-old discussion of an old quarrel, and yet the latter has never been quite set right.



Mrs. Rhenius, wife of Mr. S. T. Rhenius, Commissioner of Police, Pudukotta, who has been appointed as a Member of the Pudukotta State Legislative Council. She is the first and only lady Member in the Council.

Photo :—Indian News Agency, Srirangam.



Shrimati Kala Devi, who has been elected President of the Kayastha Mahila Sabha, Allahabad. She is also the President of the Stri Arya Samaj, Allahabad; Vice-President of Widows Home, Allahabad; Member of the Managing Body of Adarsha Arya Kanya Pathshala, Allahabad. She has recently donated Rs. 1000/- to the D. A. V. High School, Allahabad.

Photo :— R. Venkoba Rao, Srirangam.

The education of woman certainly cannot be stopped, just because in the first place men are unwilling to marry her; and in the second, because some of the educated ones may turn out to be undesirable products. Let the men beware that they are not misunderstood, when they try to ridicule the advance of womanhood. As a matter of fact, it will not be difficult to put down their unwillingness to marry educated girls as a confession of weakness. They are afraid, some say, of not being able to cope with the keen wits of their educated wives. They are afraid of being put in the background by those, whom they have long been accustomed to treat as mere appendages outside their homes.

The pity of it is that such an attitude on the part of the man emphasises the antagonism already fermented. What our women should do would be to make men see the error of their ways by the sweet reasonableness of their own; by not giving room to complete animosity and unbecoming arguments between the sexes; by not letting the claims of their education submerge their domestic lives as daughters and sisters, wives and mothers; by not being too forward or presumptuous or arrogant; by not aping too much the 'manliness' of man; and by eschewing the flightiness, the self-opiniatedness and the selfishness which *sometimes* obtain in Western educated womanhood. If they learn to be Droupadis, as well as Sitas; and if they remember to be Sitas, even while aspiring to be Droupadis, all will be well.

KAMALA.

CONVENTION VERSUS KINDLINESS

(From the story of Jane Eyre by Charlotte Brontë)

Should you ask me whence this story,
Of a man of faith and glory,
I should answer, I should tell—
From the story told so well
By a Brontë sister's pen
Of the orphan child called Jane.

It was in the breakfast room of Gateshead Hall, the residence of a rich widow whose husband was a Magistrate and had died nine years before, that the Reverend Brocklehurst was summoned by Mrs. Reed to take charge of Jane Eyre, her niece and an orphan girl, ten years old. Jane was the daughter of the Magistrate's sister who, for having married a clergyman beneath her rank, had been cut off without a shilling by her father. Having lost her father and mother, while yet an infant, Jane roused the compassion of her uncle who took her over to Gateshead and nursed her and

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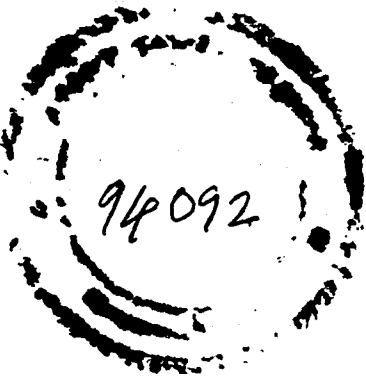
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Cannanore.

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The Pooram Festival, Trichur.

Photo by:—M. K. R. Aiyangar,
Triplicane, Madras.

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TO MOTHER INDIA.

Ai Mata Ji! Beloved but long estranged! I stand without,
Lest you should say me Nay.

I knock: I wait before the door whence never yet
Hath one in beggar's garb gone grieved away.

Behold me clad in saffron robe with bowl and rosarie,
Hidden within its veil my face—forgotten quite—
My hands outstretched.

Ah! take the bowl—'tis filled with love—
And give me what you will.

The Rosarie I keep
In memory of communings at dusk beneath the pipal tree,
Which angels listened to and bore to God.

My Rosarie!
Not a remembrancer of "The Name" graved

On my heart—and yet—
No devotee could hold his string of beads more dear
Than I hold mine:

For I regard each one a shrine,
In which to keep some precious word of thine;
This one! and this! and

(Can you forget what once you said to me?)

"Child of the West, yet mine,
May naught but Death part thee and me".

A. D.

(By an Englishwoman, who lived many years in the Punjab,
and learnt to love India. She has now returned to her own land,
but continues her loving interest in the women and children of
our mother-land).

SUPERSTITIONS.

I believe superstitions are as much a national property as any-
thing else; and I wonder why writers on political thought have
failed to reckon them as one of the factors that contribute to the

development of different nationalities. Today, every nation on earth, whether advanced or backward in civilization, has its own superstitions, sometimes radically different from those of its neighbours, at other times rather akin to them. It is also not uncommon for one people to call other nations superstitious, though their own belief in superstitions is more firm than in their own religion. This is only one of the innumerable weaknesses of human nature.

It is possible and interesting to trace the origin and history of some of the superstitions of the world, but one has to do regular research work in this field to get the full reward. Now I confess my inability to do patient research, and my readers must allow me to mention some of those superstitions without obliging me to trace their origin and growth.

The Chinese never construct houses of any considerable height, and the reason for this is that their ancestors live in the air and they will be offended if the houses rise too high. When a man dies in their land, useful things are burnt so that he may enjoy them in the spirit world. Red paintings attract fires in the neighbourhood, weather cocks inspire disease and telegraph poles will produce earthquakes. It seems the souls of the Chinese leave the bodies with reluctance and can be recalled by the mourning relatives, if they delay the burial and make attempts to recall the departed souls by loud cries from house-tops. But unfortunately no deceased Chinaman's soul has come back till now, and perhaps the souls are so deaf that the cries raised by the relatives on the top of the houses are not loud enough to reach their ears.

Their neighbours, the Japanese, who have lately made such a rush to civilization, are also not without time honoured and perhaps immortal superstitions. You will find vases of flowers with their branches in every house in Japan. But they cannot have an even number of sprays and never in any case four. Four means death to them. Women are not allowed to climb beyond the eighth station of the revered Fujiyama, though ladies in Japan are in no way behind their men in religious zeal. In the evenings of the month of June, you can see a number of fire-flies in the swamps of Uji. They are supposed to be the ghosts of old warriors.

Do not think that superstitions are the entire monopoly of the Orient. The Portuguese believe in enchanted wells and as many votive offerings are made to wells and trees in their country as to saints in Spain. Even in Anti-religious Russia, a clergyman is supposed to have the power of driving away evil influences from the household hearth. If the peasants want rain next Thursday, they take the priest a present of eggs on Monday. The dead are supposed to come to claim the eggs and vegetables placed in graves once a year. Seven years of revolution have not succeeded in wiping away Russian superstitions completely.

In Yugo-slavia every house has a wreath of corn-ears hung up on the outer wall, brought back from the harvest festival. If it is stolen, a daughter of the house will be shortly married. A well-cleaned bullock's head set up on poles in gardens will keep off fiends and witches. Vampires are said to enter the bodies of children at their birth, and these children, we are told, soon acquire the habit of flying about at night-time and sucking people's blood; but they may usually be exorcised with an amulet of garlic.

Transylvania, according to a Times Summary of Mr. Hoppe's remarkable book on Rumania claims to be "the haunt of vampires who never die, of water witches to whom brides must pay blood-money for their grooms, of giants who disguise themselves as birds, of a demon who spits diamonds, of Morvi who carry their coffins after death, and of nymphs and fairies. Indeed there is that sinister *scholomance*, at the mere name of which men used to shudder in the middle ages, where the devil keeps a school for young philosophers who have to ride a dragon down the bottom of an inky tarn, there to brew thunder with their master."

The mild native Kikuyus of Kenya believe that death is contagious and no one must touch a corpse for fear of being contaminated by the germ of death. Hence, before a person is dead he is placed in an open hut where hyenas can find him. Certain people in the Barbary states undergo voluntary torture by devourine scorpions and prickly-pears, or piercing their flesh with spears to please their deities.

Omens have a powerful influence on the Italians and the French and the English believed in witches for a long time. Will-O'-the-wisp, Faery Mab and goblins are still expected by many an English peasant and a black cat is sure to bring luck to high and low alike.

Indians are not behind other nations, so far as superstitions are concerned. In fact, our superstitions excel the rest in their originality and variety. Perhaps India can also boast of having the largest number in proportion to her population, whose lives and activities are guided more by superstition than by anything else.

Though there are rare instances, where superstitions have encouraged men and women to perform great deeds, the next result has been in no way satisfactory. One must live in villages to see the havoc caused by time-honoured superstitions. It is the women who suffer from their tyranny more than men. In India, it is said, that women are responsible for adhering to the old traditions and maintaining orthodoxy, because men have gone, and do go way now and then, from both of them. But how glorious it would have been, if they had not given a place to those dangerous superstitions along with the old traditions!

There are ever so many homes in our country where cholera and small pox have been attributed to the anger of deities, and since these deities will get more angry if medicines are administered to the poor victims, they have to die without medical aid. How often superstition is the cause of many a quarrel among otherwise peaceful neighbours! How often are sincere compliments to good looks or health, or a sweet voice perverted to the 'evil eye' and 'black tongue'! What a lot of chilies and salt are burnt daily in kitchen ovens to ward off 'evil eyes'! What a fuss is made about a girl falling ill, believing that the mother-in-law or sister-in-law has had resource to black art! How often is a son prevented from being present at a particular place at a particular house whereby, he is to gain some thing important, because the mother scents an ill omen when he is about to start!

Children and sometimes expectant mothers suffer, from terrible convulsions. Superstitious people do not give them the benefit of a doctor's advice. The convulsions are supposed to be the play of the devils who have settled in their body. I have heard a story to the effect that a mother refused to give consent to her daughter's marriage to a man whom she loved, because an astrologer predicted that he was to bring bad luck to the family, as he had a black mark on his left arm. The daughter was disappointed and committed suicide. Eclipses are supposed to have the power of disfiguring the child that is to be born shortly. If a wife reminds her husband of something when he is stepping out on business, he is bound to meet with failure that day.

It is impossible to mention all the superstitions prevalent in our country. As I said before, they are doing more harm than good to our people. Some of us may not feel the attacks hurled on parties concerned. But all of us are not given the benefit of modern education and we feel sorry for them. Again, when poor villagers spend their last pie in seeking the aid of necromancers and sorcerers, we should do something to make the former less ignorant and less superstitious.

So let me appeal to you, educated ladies, to do what you can in the matter. Try to reason with your superstitious neighbour and convince her that her superstitions are incredible and dangerous. If you do this systematically and sincerely, you will be able to convert her and make her happy. You can have the satisfaction of rendering not only social service, but national good also.

C. P. KANNABHAI AMMA.

SOCIAL WELFARE WORK IN CAMBRIDGE.

IN giving an account to Indian friends of some of the social work done by women in an English town, one remembers what different problems confront the Indian social worker, owing to differences of climate and conditions, and I fear there is not much of our work that will interest Indian readers. Perhaps Cambridge is better known to Indian visitors than most other English provincial towns, and some of them may remember it.

Here, in our damp chilly climate—so different from that of India, the first essential for comfort and health is proper housing, and this especially concerns women, who have the care of the family. During the years of the war, the natural progress of building was stopped, and ever since there has been difficulty in catching up. Also, standards of living have happily advanced during the last twenty years and better houses are wanted.

The increase in numbers of University students, (i. e. men students, the number of women is strictly limited), after the war filled the lodging houses, so that professional and business women were crowded out. To meet this emergency, a women's Housing Association was formed, which raised capital and bought tall old-fashioned houses and converted them into self-contained flats. These were let at once to women workers, and the tenants are well-pleased with the arrangement. The houses cost a good deal to adapt when provision has to be made for sitting-room, bedroom, Kitchenette and bath-room for each tenant, with electric light and central hot-water supply. A caretaker, who will undertake a certain amount of service for the tenants by arrangement with them, adds much to their comfort. This scheme has been carried out by the National Council of Women.

Cambridge, being an old town, has large areas of crowded dwellings for the poorer classes. Some of the cottages were built after the Napoleonic wars, when fear made people glad to crowd together for mutual protection. The high cost of building since the war has made it impossible to provide for the better housing of these tenants in the ordinary commercial way; and the government and the local authorities have had to step in and provide large areas of new cottages on the outskirts of our towns. Many of these are very pleasing, but even with subsidies from the authorities must be let at rents which only the best-paid artisans can afford. So, to meet the case of the low-paid workers with a large family living in a slum, another society of men as well as women was formed, stimulated by the public feeling in the churches of the town. This society collected subscriptions and loans free of

interest and with this financial help has been able to build for this necessitous class. Unlike the ordinary landlord, who does not welcome children, this society only receives as tenants families of considerable size, with low incomes, and as a venture, adjusts the rent to the number of children, within limits. A small sum is deducted from the normal rent for each child up to four (in number) under the age of 14. As soon as 14 is reached a child may become a wage-earner, so the deduction on his account ceases, whereas the advent of a new baby may send the rent down again. This is a new idea, but seems to work satisfactorily. The society has a lady rent-collector, who is an enthusiastic social worker and helps the mothers in a wonderful way. She is a real friend in family and housekeeping difficulties, and yet, strange to say, she gets the rent paid most regularly, and in spite of the meagre incomes there are few arrears. All these cottages have baths and three bedrooms, and a good piece of garden and prizes are given for the most successful gardens. We feel this scheme is an example of sympathy and helpfulness on the part of the more well-to-do towards their less-favoured brothers and sisters.

Another problem is now being considered by a group of women here i.e., decent yet cheap accommodation for poor women who may be in the town temporarily, in a homeless condition. The destitute are already provided for by the Public Assistance Committee, but there are women and girls perhaps looking for work, or hunting for permanent lodgings who can pay a little, and are not provided for in the present scheme of things. It is hoped that a small hostel may be started, where emergency needs may be met for a small sum for this migrant class who are sometimes placed in a position of risk or danger.

Some years ago, a Cambridge woman specially interested in school children was much concerned to see how the children in the poorer districts seemed obliged to spend their play-time in the streets, in all kinds of weather, and subject to traffic dangers. She interested some of her friends of the N. C. W. and the result was the formation of 'play centres' in various parts of the town. This was carried on with great success as a voluntary enterprise, till the local authority a few years ago took over the scheme, though even now voluntary keepers are made use of, and the supply of toys and games is kept up by gifts. In summer, organized games are arranged out of doors. This scheme has done much to protect children in their leisure, both physically and morally. The play now is orderly, with 'give and take' on all sides, and the boisterous and rough lack of consideration for others, which was noticed at first, has disappeared. Useful occupations are also encouraged, and an Exhibition of articles made by the children showed great variety and individuality.

Another scheme which was started in a small way by women, though assisted even at first by the local authority, is the open-air school for delicate children. At first, this was a small experiment watched with much interest and sympathy by the Medical Officer of Health. It was soon apparent that the fresh air surroundings, the wholesome meal provided, and the regular rest arranged after it, made a wonderful change in the health of the little ones, who were not well enough before to go to school. This experiment has finally resulted in a large well-equipped open-air school, of the most approved kind under the Education authority. So, we have found in both these cases, that a voluntary movement on the part of a few enthusiastic women has carried this work through the experimental stage, and its success has led to its establishment on a permanent basis by the authorities.

In India, you do not know the need we have here of the Temperance movement. This is specially a woman-movement, for the children and the home are the first to suffer from drink trouble. We have a large women's organisation in Cambridge which has set out to provide inexpensive meals without alcoholic drinks.

There is a canteen in the yard of the Railway station, a coffee-house in one of our poorer districts, and in the out-patients department of one large hospital a canteen where those from the country, waiting their turn for the doctor, can get some refreshment. The work here is voluntary, and the workers establish very happy relations with some of the sufferers. The profit made is given to the hospital funds, and any profit from the other undertakings to various charitable schemes, in the town, such as the Police Court Mission, and the care of Girls Associations.

We have in Cambridge now two women police, who are very good in all cases, where women and children are concerned. They patrol our commons and open spaces in the evenings, and often manage to persuade girls to go home, when they find them in dangerous situations. They are real preventive workers, and must save a good many from pitfalls which might be their ruin. Their presence in the police courts is a great help to unfortunate women or children who find themselves there. Some of us went as a deputation of women to the Watch committee years ago and brought the question of the desirability of police women to their notice. It was a great satisfaction to us when they were first seen in our streets in their police uniform, and since their appointment prejudice has disappeared, and we have heard nothing but good of them.

We have heard lately with satisfaction that our infant death rate in Cambridge has come down to 48 per 1000. This reduction is largely due to the work of our maternity and child welfare centres. The woman medical officer and the nurses in the schools

too have done much to check and control the epidemics which used to be so distressingly frequent among little children.

I have now heard so much of the wonderful enterprise of Indian women, that perhaps there is nothing fresh in this little account of our recent work in Cambridge, so please regard it as the news letter of a fellow-worker who is glad to gain touch with her sisters far away, and send a message of good-will.

BERTHA JOHNSON,
Cheshunt College, Cambridge.

RED AND GOLD.

EACH of us has in the storehouse of his memory some "red-letter" days which stand out sharp and clear from amongst the ordinary current of events. Strange indeed would be an existence which had no such milestones along its road. Even tiny children look forward to, and remember, special occasions; Christmas with its gifts or toys, visits from favourite aunts, uncles and friends, the coming of a new pet, and other such excitements. And to those past childhood, how much more precious are our red-letter days; those comparatively rare occasions when for a few short hours our whole being seems lifted to a different sphere; when the surroundings we know so well and never notice become suddenly dear; when our occupations take upon themselves the glamour of adventure and our minds are filled with a glorious content. Or possibly an authentic adventure comes our way and we are for a time thrilled and exhilarated by strange happenings, unusual people.

Some there may be who, looking back along the years of their lives, can count but few such hours. Others more fortunate may number as many in one year—and this, I think, does not depend at all on the wealth or environment of the individual. Temperament must of course have some influence, but nevertheless it really does appear at times that the gods smile on us to show how beneficent they can be.

I remember a little girl saying to me once "I have been having such lovely fun this holiday, such wonderful things have happened every day, I think I must have been changed into a fairy!"—and in much the same way I have myself, when just past that period of extraordinary occurrences and elation, thought that I could not have been myself who took part. Not was it my ordinary self, but rather a self transformed by the thrill and high adventure of life, a self uplifted and disporting in the sunshine.

Such golden hours do not and cannot last, no matter what the reason of their coming. However happy one may be normally, however content, yet it is only of a day once-in-a-while that vivid recollections are retained, like a gleam of red or gold in an embroidery of grey. Nor would we wish it otherwise, for surely their charm lies in their Will-o'-the-wisp nature, these fleeting, elusive, ecstatic hours which come to us, sometimes so unexpectedly, and which we may long remember, and count amongst our treasures.

MABEL R. BYE.

ON AN INFANT'S DEATH.

BY

DR. H. W. B. MORENO M. A., PH.D., D. LITT.
CALCUTTA.

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O Starlight, quenched within the sea of Time,
That rose above the marge, again to sink
Thy dartling rays of light, behind the brink,
To illumine the concave of another clime;
Eager we scan the horizon of our time,
Whilst thou art fading from our searching eyes,
Sweeping along thy course to other skies,
Unseen to us through murky mists and grime.
Once on that shore a starlet thou didst play,
Then wearied, worn awhile, sank fast in sleep,
And whirling to the precincts of our day,
Thou opened once thine eyes fresh joys to reap,
But looked in vain around, then turned away
And closed thy lids, borne back in slumber deep.

(PER MR. K. P. P. TAMPE.)

THE INDIAN CROW

IF the crow is not beautiful, let us not forget that beauty is often only skin-deep and that its poverty of good looks may not give us sufficient cause for despising it. The crow is not given to boasting, but it has a good many virtues. Some of these are, 1. it is jet-black, 2. its young ones are generally invisible, 3. it learns our secrets, but keeps its own, 4. it is the most undomesticated bird in India if not in the world and 5. it seldom dies, even if it is not immortal.

FOOD AND HEALTH AND DISEASE.

IN my opinion, the maintenance of health by proper food is the most important of health subjects. Simply satisfying one's appetite with whatever food one finds is not sufficient for that perfect growth of body and mind in health, without which it is impossible for anyone to engage in useful employment. It is unfortunately a common idea among persons, who have not given a thought to the subject, that the more one eats and the richer the food the better it is for health and strength. An excess of food, particularly when it is of the wrong kind, is nothing but poison to the system and causes ill-health, obesity and various other diseases, affecting the health and efficiency of the individual during life-time and finally ends in premature death. To keep well and fit, one requires not only the right kind and quantity of food, but also adjuncts such as cleanliness of person, healthy surroundings, plenty of fresh air,

sunshine, pure drinking water, moderate exercise suited to one's age and condition of health, and sleep.

According to the age and occupation of each individual, the various constituents of food have to be chosen.

The essential constituents of foods are Proteins, Mineral Salts, fats, Carbo-hydrates and *Vitamines*. All these are to be found in the various articles of food commonly used in each country. I always advocate that we should choose our food from among the indigenous produce of the country, as I believe that nature adapts its produce to the requirements of each country.

Proteins or Nitrogenous food are necessary for the building-up of flesh and the various organs such as brain, liver, heart and kidneys, and are particularly necessary in the case of growing children. There are animal proteins and vegetable proteins.

Animal Proteins are abundant in milk, curds, cheese, meat, eggs and fish.

Vegetable Proteins exist largely in unmilled unpolished rice, wheat, oats, barley, maize, ragi, peas, dhal, nuts, vegetables and fruits.

Mineral Salts are very essential to life; as a considerable part of our body consists of various salts, the chief being Calcium, Sodium, Magnesium, Iron, Manganese, Zinc, Copper, Lithium, etc. These are to be found in cereal grains, milk, nuts, green leafy vegetables and fruits.

Fats are foods for the maintenance of the heat of the body and for nourishing the body. There are animal and vegetable fats.

Animal fats are preferable to vegetable fats, as they contain a substance called *Vitamine A*, which is absent in vegetable oils. The animal fats in use are found in fat meat, milk, ghee, butter,



FIRST LADY B. SC., OF CALCUTTA.

Miss. Uma Bose, who topped the list of all B. Sc., candidates in the Calcutta University, has been awarded the Manmathanath Bhattacharyya Gold Medal and Santomoni Silver Medal, and offered a post Graduate Scholarship as well as a special Scholarship in experimental Psychology. She is the first woman Science Graduate to have this unique distinction.

Photo :—I. N. A., Srirangam.



Mathusri M. Lakshmi Ammal, President of the Hindu Ladies Lakshmi Vilasa Sabha, Triplicane, Madras, on whom the title of "*Dharma Chandrika*" was conferred by Maharajadhiraj of Darbhanga in consideration of her able services to women.

Photo:—R. V. Rao, Srirangam.

cheese, cream, liver, fish, especially, sardines, cod-liver oil and eggs. The vegetable fats commonly used are Cocosnut and Gingelly oils and Cocogem. Those using only vegetable oils should therefore combine them with either fish, or ghee, or take plenty of green leafy vegetables, such as greens, spinach, tomatoes, or germinated grain, to get a sufficiency of Vitamine A, for helping to build up the tissues, or add a pint of milk to the diet.

The Carbohydrates are also fuel foods like the fats. They are found in all cereal grains, sugar, jaggery, fruits fresh and dried, potatoes, yams and vegetables. It is the Carbohydrate that forms the bulk of the food in all Indian diets in the form of some cereal grain. Very often rice is the staple article of food that supplies the necessary carbohydrate in the food and also jaggery, sugar and sweets. The carbohydrates contained in rice, if mixed with a proper addition of proteins, fats, mineral salts and Vitamines in proper proportion, are properly digested and assimilated; but, if a large quantity of rice alone is eaten, without a proper proportion of the other ingredients, the food is not digested and causes distension, and dilatation of the stomach resulting in dyspepsia, diarrhoea and chronic ill-health.

Formerly, it was thought that all that was necessary for health was a certain proportion of Proteins, Carbohydrates, Fats and mineral salts in a man's diet, but this was found to be an erroneous idea during the Russo-Japanese war, when an outbreak of Epidemic Dropsy swept away millions. The necessity for what are known as Vitamines was discovered then, and at the present time, great importance is attached to the absolute necessity of Vitamines in one's dietary. Vitamines are minute chemical substances, which exist in natural food stuffs, and, without these, food has very little value. They are life-prolonging substances, essential both for nutrition and growth. The vital power is exhausted without Vitamines in the diet. The chemical compositions of Vitamines are not yet fully known and they have not been isolated, but they are closely associated with the protoplasm of plants and vegetables. The potency of Vitamines is destroyed by drying and exposure to high temperatures. They are also destroyed by insects, when rice and dhalls are stored for a long time.

Three groups of Vitamines were previously recognised, and the recent investigation has isolated two more kinds, and others are under observation. These are classified as:

A

D. 3 Fat-Soluble Factors.

E

B

C. 2 Water-Soluble Factors.

Fat-Soluble Vitamine A is present in all animal fats and milk and milk products, and absent in most vegetable oils and less affected by mild heat, if not exposed to the air during boiling. Owing to the setting free of oxygen from its elements during boiling, the Vitamine is destroyed. It is necessary for growth. Absence of Vitamine A produces rickets and sterility. It is present in eggs, milk, wheat germ, greens and vegetables and in cod liver oil.

Fat-soluble Vitamine D exists in milk, cod liver oil, and other fish oils. Insufficient calcification and defective teeth are caused by its absence.

Fat-soluble Vitamine E is obtainable in vegetable oils, lettuce, celery, fresh meat, egg yoke, liver and fish. It is absent in animal fat and is destroyed by acids and alkalis. Deficiency in it produces sterility and lack of fertility.

Water-soluble Vitamine B exists in the inner coat of rice, legumes, pulses, cereals and is also present in eggs, milk, wheat, beans, peas, lentils, liver, kidney and nuts.

Of all the five Vitamines, this is the least affected by heat. Absence of this from the diet produces *Beriberi*. This Vitamine is destroyed in milling, husking and preparing pulses and legumes, and being very soluble in water is dissolved in the water while cooking, and the water should therefore not be thrown away.

Water-soluble Vitamine C is anti-scorbutic in action and it is present in milk and fruit juice, especially of oranges and limes. This kind of Vitamine is easily destroyed by heat, even by gentle boiling for a short time. The absence of it from the dietary brings on scurvy. It is present in lemon, lime, and orange juice, fresh cabbage, peas, etc. Orange and lemon juices are more affected than other kinds by heat.

The best way of finding all the Vitamines in an Indian diet is to have the following constituents,—

1. Any whole cereal, grain or mixture of grains.
2. Plenty of milk and the products of milk—curds, butter-milk, butter, ghee.
3. Sprouted pulses.
4. Eggs or liver, meat or fish, if religion permits their use.
5. Tuber and root vegetables.
6. Abundance of green leafy vegetables and
7. Fruit, particularly oranges, sweet limes, grapes, pumelos, pomegranates, pineapple and bananas. Between meals, two or three pints of water should be taken.

In this connection, I must emphasize the importance of attention to teeth; neglect to clean the teeth and particularly the use of food like rice, which is not chewed properly before swallowing

predisposes to *caries* and *pyorrhoea* and *pyorrhoea* is a very common cause of Diabetes in this country. It will be well, therefore, if every man devotes special attention to the care of his teeth, and he should not hesitate to consult a Dentist, if his teeth are in any way affected with *Pyorrhoea* or *caries*. It is a common thing, to see a man with a splendid artificial set of teeth moving it while eating and replacing them after a meal. This is quite wrong. Mastication and mixing with Saliva is necessary for proper digestion of food.

It is not possible in this limited space to deal at length with such an important subject as this, but I hope that I have succeeded in arousing some interest in this all-important question of food; and I hope that those who are in a position to do so will not only make a study of the subject themselves, but also try and educate those with whom they have any dealings. Most of the enlightened nations, particularly Americans, have made great advances in this direction with much benefit. It would be a step in the right direction, if the elements of dietetics are taught in all public schools, so that the rising generation will not err in this matter; and they will grow up into healthy manhood and womanhood and be a more efficient and healthy race than the present generation. It would be also very useful if some ladies will undertake to visit the poorer ladies of their place, who are at present confined in their ill-ventilated and dark houses and do not understand much about this all-important matter of the choice of food, to ensure sound and vigorous health.

DR. PEREIRA,

OBSERVATIONS BY YOUNG PEOPLE

(1) DINNER TIME AT SCHOOL.

I happen to be one of those girls who has her breakfast at eight o'clock and who is in the senior school. As the school is rather a large one, most of the big girls who have their breakfast after 7-80 in the morning, are supposed to go to second dinner, because there is no room in the dining-Hall for all of us. It is indeed a weary business to wait outside the dining Hall when my appetite is nearly appalling, and then find the traces of prunes and custard or jelly left by the first-dinner girls. My appetite seems to vanish in an instant when I look at those horrid prunes. The roast meat is also not very appetising. There is a girl in school, who invariably becomes a vegetarian when she goes in to dinner, and if there is no fish it is indeed a sad case with her. One day, there was no fish, and the house-keeper happened to come round and find Margaret's plate empty and asked "Aren't you going to have anything?" asked Mrs. Adams.

It flew to the mate she had loved so well,
 It could not live apart;
 The spirit cried to its mate, "I give
 My life as well as my heart".

(PER K. P. P. TAMPY.)

OUR SERIAL STORY

GAURI'S MARRIAGE.

(Gauri, Sankar and Mallika are the three children of a fine Indian Christian couple. Gauri, who seems to have suffered some misfortune in her earlier years, is persuaded by her father to consider marriage with Arjuna Narayana Rao. A day after they have met, the father dies of heart-disease, and the mother follows him. But, before her death, she gets Gauri married to her suitor.)

CHAPTER IV.

IT was six months later; Gauri was in her own house. She tripped happily down the stairs into her neat dining-room and looked round to see that all was right. Then, satisfied, she went into the drawing room. It was noticeable that the two rooms were furnished in a mixed style, half-English, half-Indian. There were sofas and comfortable chairs dotted about, upholstered in attractive, soft-toned English tapestry and all placed at comfortable angles. The carpet and rugs were Oriental, so were the very few hangings. A beautiful inlaid *Veena* stood in a special corner of its own, and accentuated the Eastern touch. There was plenty of Indian brass about, also pretty Indian ornaments in silver, while glass vases were waiting everywhere for flowers. The pictures on the walls were all English prints. On the tables, and on the black polished piano were photos of friends and relatives; a pretty Indian drawing stood on an easel. Soft silk cushions in bright harmonious colours gave tone to the room. The whole scheme was attractive. With a pleased smile, we might almost call it a smirk, on her face, Gauri wandered about, seeing to small details, then stepped into the verandah. She glanced at her wrist-watch. Was there time to go out into the garden? How pretty it looked, the creepers on the porch, the roses blooming in one corner, the chrysanthemums standing up tall and straight in another. The lilies on the steps gave out a sweet scent—she thought with pleased anticipation of the intoxicating odour they would exhale at night. No, there was no time; her husband would be coming down in a few minutes; and as she thought of him, a faint pink flush stole into her fair ivory-tinted face. Six months of married life had not yet accustomed Gauri to

think of her husband without a thrill. Her heart began to expand as usual with pleasant thoughts of him. "How good he was to her, how kind and thoughtful to her people, in spite of being somewhat critical of them at times. He was not perfect, of course; which man was thought her young heart. Besides, if he was perfect, he would want her also to be perfect; and she had too many weaknesses for that.

Gauri looked young and sweet and happy. She was dressed in a white muslin *sari* over a short-sleeved white blouse and a long skirt; she had on the ornaments an Indian woman usually always wears, small diamond ear-rings in her ears, gold bangles on her arms, a few rings on her fingers, a narrow gold belt at her waist, a thin Indian necklace round her slender neck. Her hair was loose, but smooth, over her forehead and above her ears, and was gathered into a long plait down her back.

Gauri ran out into the garden and gathering a few jassamines fixed them into her hair at the back. Then, she caught sight of the postman coming up the long drive and waited for him. Ah! there was one letter for her, a good fat one from her sister. Mallika always wrote such chatty letters, so different from her own, which were usually dubbed 'telegrams'. With a sigh of pleasure, Gauri sank into a deep chair, and placing the other letters in her lap, began to read her own, forgetting all about her husband. After a while she looked up. How happy Mallika was in her College; and how kind of her husband to let her continue there, till she finished her B. A. What a varied sort of life the little miss seemed to be leading! Tennis-parties almost every afternoon,—how fond the girl was of tennis and games! Every week-end out with her friends. Was there not too much freedom, however, in the College? Her husband thought so, and she was beginning to think the same. And Mallika was exactly the sort of girl to take advantage of that—again her husband's opinion—, but innocently, thought Gauri, always with an innocent and childish mind. And, what was this—

"I have been meeting a man called Mr. Mathuram lately," wrote Mallika. "Such a fine man, tall and handsome, Gauri, and with such beautiful gentle manners. He has such beautiful tender eyes, and he looks at one so kindly. He has got a lovely deep voice and sings so well. I feel all full of thrills when I hear him. I must also tell you for your satisfaction, that he is a clever man belonging to Madras, an M. A., and a teacher in a boys' College in the north. But why should I say for your satisfaction? Why do I want you to be satisfied? Am I beginning to think that, that,—Oh, Gauri, I feel so happy sometimes, sometimes so lonely and sad and wanting you and mother. What has happened to your little sister, I wonder?

"By the way, do not show this letter to my worthy brother-in-law. He does not like me, does not understand me at all. He will misunderstand this business at once—put in all sorts of ideas of his own into my letter, think I have too much liberty, and wish to recall me, perhaps."

What a girl she was, thought the young wife, with a worried frown. The ungrateful, unappreciative creature! And who was this man? Suddenly, a gay voice from behind fell on her ears. She turned round. "My dear," said Mr. Narayana Rao, from one of the doorways, "I have been standing here watching you for a whole minute. You read for a little, then you look up and think for a little. Whose letter is that, which is worrying you? Mallika's of course. One might guess that. Let me see," and he came forward holding out his hand for the letter. There were no secrets as yet between the two.

Gauri felt herself mechanically drawing back.

"I—I have not finished it," she stammered. "Here—here—are your letters." He looked keenly at her, then laughed. "Don't you wish me to read it then?" he asked, "going to keep secrets from me, your poor husband? Well, well, my dear, you are welcome. Mallika's letter can have no big secrets. Come, and have your breakfast, and then we can read our letters."

Gauri still looked worried over their breakfast. She poured out the coffee, rang for his porridge and bacon and eggs—she herself did not like all that—and then watched him enjoying the Indian rice-cakes made specially at home for him and for her. Oh, it was good to see him so happy and comfortable. But that letter—that letter—how could she keep it from him? What would he think of her? She had never hidden anything from him before.

"Gauri", he said after a while, "what is worrying you? Cannot you tell me?"

"N—No. You will not understand, she says."

"Who says? Mallika? Of course, she would." She always thinks I don't understand her. She thinks a good deal too much of herself, Gauri."

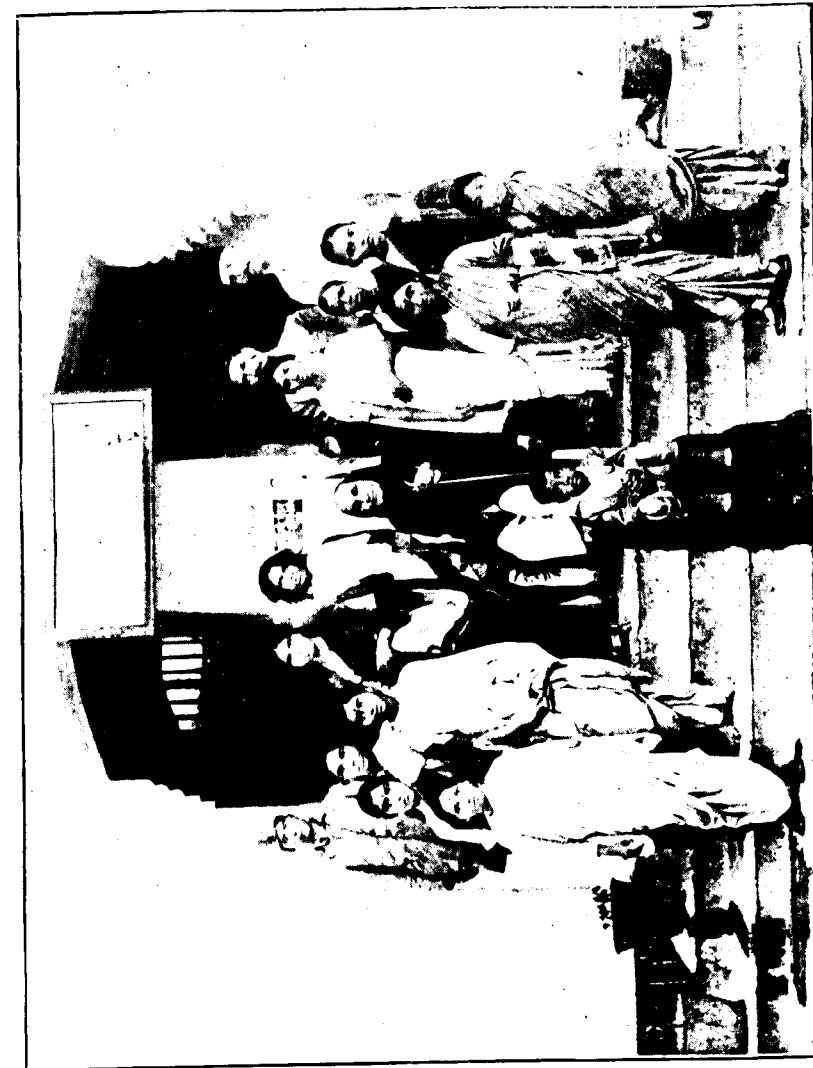
"Aren't you always a little hard on her?"

"Somebody has to be, dear, otherwise she will grow beyond her self—I must take the place of her father and try to keep her down. But, why are there tears in your eyes, little wife? Do you think I am too unkind to her?"

"You don't like her, she says."

"She says that, does she? No, no, I am fond of her; but at the same time.—There, there, never mind, show me the letter."

"I—I cannot."



A photograph taken of His Holiness Shree Shankaracharya Dr. Kurtkoti, in the midst of girls and workers of Shree Sharadaji Holkar Boarding House, specially founded for girls of the depressed classes, under the patronage of H. H. The Maharajah Sharmistabai Holkar of Indore.

"Never mind then, Gauri. Don't let that worry you, . . . And don't weep, child. This is not like my little Gauri. Come, let me wipe your tears."

She leant shyly against him, still with that guilty feeling about hiding the letter from him. "You don't mind about the letter?"

"No, no do not let that worry your over-sensitive conscience, Gauri; but don't keep too many secrets from me. I don't like to be kept out of your concerns, you know. What is yours is mine, and what is mine is yours, eh?"

"Of course."

"Gauri, you won't always set me aside for your brother and sister, will you? Just now, you had forgotten all about me, you witch. I felt quite jealous, you know. Do you still love them better than me?"

But it is not fair to ask you the question. What do you say, Gauri? Shall we take a little holiday? I can take a week's leave. I am tired of this. Shall we go to Ennore, and have a good time, all by our little selves, a second honeymoon? We never had our first, you know. Your brother and sister were with us."

"You did not mind them, did you? If I thought you did,—"

"What would have you done? You couldn't get rid of them. No, no, I did not mean that, Gauri. Don't draw away like that. Forgive me, and do not think me a mean cad. Do you ever think that of me?"

"No, no"

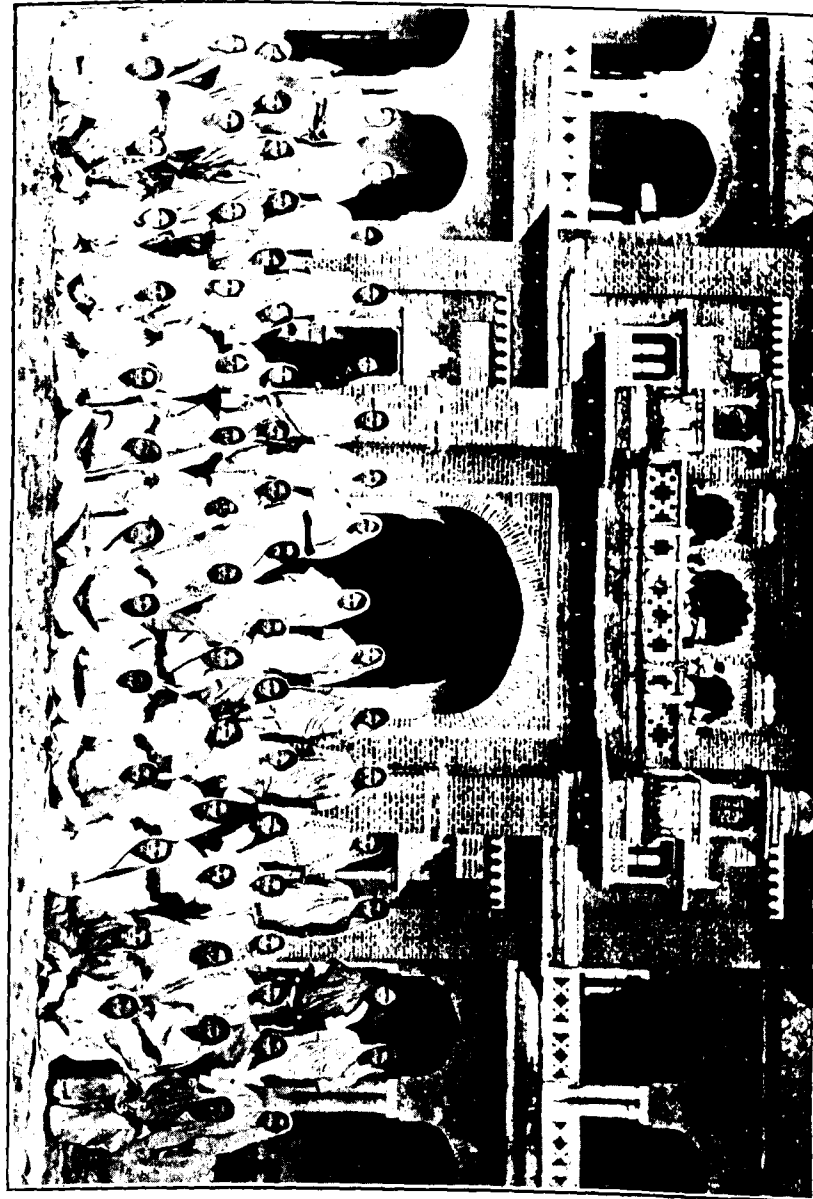
"Cannot you still call me by name? You must not be so conservative as that. I know you like Indian ways, of course, but still——"

"Next time then."

"Very well. I shall keep you to your word, mind. But let us arrange our holiday. Oh! how I am looking forward to it. I shall show you so many things that I love in Ennore. Shall we start tomorrow?"

CHAPTER V.

Gauri and her husband spent a perfectly happy time at the little sea-side place of Ennore. They were lucky enough to secure a house on the borders of the lake, into which the river expanded before joining the sea. Gauri was never tired of looking at the beautiful view from the upstairs verandah. Sometimes, her husband would join her. On the opposite shore of the lake, there was a long line of dark sluices, from beyond which a semi-circular bank of red earth extended half-way down the shore, to where at a bend, an arm of the lake narrowed into the two dark gates of a wide



A group photo of the girl students who sat for the examinations of the Prayag Mahila Vidyalay held at Cawnpore recently.

Photo:—Indian News Agency, Srirangam

lake, which allowed the water to flow into the fields beyond the river. After that, the lake-arm again widened, and growing almost to its brink were dark clumps of trees and long groves of feathery *casuarinas*, among which, higher upon the bank, could be seen a few white-washed and red-bricked houses. Lower down on the shore were the little thatched round huts of fisher-folk.

"How I would like to live in one of those little huts," Gauri remarked.

"What for?" asked her husband.

"Why, to catch fish and cook them, and enjoy myself. How I would love to get rid of all worrying servants; and how I would like to dress like one of those fisher-women."

"And you would love also to clean the fish and the crabs and the prawns, wouldn't, with you those dainty little hands of yours, which you always keep so fastidiously clean?"

"Well, no," admitted Gauri. "I would not like that, but I would like to sit by the fire and cook. You must grant that I do make a good cook,—Arjuna?"

"I admit that," he said with a smile at her valiant attempt to call him by his name; "but not often, Gauri, Oh! and then, what will you do without your books and your veena, and your pretty clothes?"

"I would love to live a free and easy life."

"Are you not doing that now? You know, it is very hard to give up the joys of civilization. 'A burnt child dreads the fire', they say. To that we can add 'A civilized person dreads..... dreads.....'"

"Huts and their squalor? But, what nonsense, we are talking. Look, where the foamy white-breakers dash over the creamy sand. I think I must get a *sari* like that, a cream china-silk, bordered with a broad band of white. I wonder why we do not go oftener to Nature for inspiration in our clothes."

"Ha—ha!" he laughed. "What about your fisher woman's clothes now, Gauri?"

"Or a *sari* of dark-blue, shimmering silk, edged with rolls of white chiffon," she continued, pretending to take no notice of him, "like that calm azure sea bordered by its leaping white waves."

"Why not get a coat for me, let me see, of grey-blue shining Alpaca, sewn over with sparkling diamonds, and all covered with flame-coloured—what do you call it—muslin, or—or—"

"Chiffon?" she asked.

"Yes, chiffon, like that water of the lake, dancing with the diamond sparkles of the flaming sun."

"Not bad for you, Arjuna," she said approvingly. "Go on, go on."

"To that, can be attached white rags and black blobs to represent the boats with their white sails."

"Horrible," she cried clapping her hands to her ears. "But, shall we go for a moonlight row tonight again? It is our last night here."

"All right, little witch."

Their chief boatman was a fat, jolly man, who kept watching them with pleased fatherly eyes. Gauri kept edging away from Arjuna, for she felt very self-conscious. Once, she nearly fell into the sea; but he captured her hand and pulled her back, and thereafter she leant comfortably against him. And, then they saw a most wonderful sunset. Opposite them, the sky was one beautiful mass of all colours, which seemed to blend, in one harmonious whole, into the circular halo of golden light around the sun, which sank like a dull ball of fire below the horizon. On one side, a long flowing amber-blue cloud extended like the lurid smoke from a blazing furnace. On the other side, a line of dusky-blue clouds spread like a sapphire crown on a brow wrapped in flaming gauze. "Ah, ah," sighed Gauri, "All the rainbow hues are melting into the dark-blue of the sky. What a pity that such a spectacle cannot last for ever."

"That is the way of the world," said her matter-of-fact husband. "Nothing pleasant lasts long."

"But it is different with our lives, isn't it? When pleasant moments and happy periods are gone, their fragrant memories make them live again to us. Besides we can always make our own happiness. What is to prevent us from making our lives one idyllic existence, even if circumstances are altered? Everything depends on ourselves."

"What a little philosopher you are," Arjuna said, "and how pleasant it is to have you with me to admire this beauty. I have always longed for such companionship, and I am very thankful for it now. My mother used to give it to me. But then, I was very young, and went away. Soon after I came back, she died."

There was a short pause. Then Gauri murmured,

"Did you wish to marry anyone else? Do you remember you said there might have been one before me?"

"You jealous child! Yes, I did, but that was a long time ago."

"Were you very sorry when she gave you up?"

"I suppose I was, but that is an old story, and you must not let it worry you. I have you now, and I am happy. I hope you are too." Before Gauri could reply, there was a cry from the boatman.

"The moon, the moon," he called out. They turned round and faced towards the sea, and it was almost as if another sun was coming up.

"There you are," remarked Gauri. "If the sun goes down, the moon comes up. The golden light gives place to a silver radiance. I don't know which is more beautiful, Arjuna."

"Everything is beautiful, as long as we are together, Gauri," he said. "Shall we try to fish now?"

But the fishing was not a success, and their boatman laughed at them. So, they gave it up and sat quietly in the dusk. They were going with the current, and their boat scudded over the water like an arrow, the water rippling against it with a soft splashing sound. Now and then, fish leapt up like streaks of silver, and some jumped right across their boat. Before them lay a wide expanse of water, bordered by dim banks. Up above, in the cloudless heaven, the evening star beckoned to them, and the silver moon flung a trail in front of them. There was a sense of mystery in the air, which deepened as the sound of the sea grew louder.

"Are we going towards the sea?" asked Gauri. "How small and insignificant our little boat looks in this wide Universe, Arjuna! Will our boat be drawn into the sea? Suppose, the boatmen are careless!"

"No fear," he laughed. "They are very careful, and all around us is the provident care of God."

"I feel as if we are being borne resistlessly along the ocean of life into the timeless Eternity beyond, which seems to be at the end of the glistening path of the moon. How I wish we could go on like this for ever! I shall never forget this, never, never. Whatever happens, it will be a pleasant memory in my life."

"What will happen that you should be afraid, Gauri? As you said before, our lives are in our hands. Only, we must always trust each other. No secrets in our lives, and whatever happens we shall act together."

Gauri's thoughts flew guiltily to Mallika's letter; and she looked at her husband to see if he had alluded to it. But, in the dusk, she could not well see his face.

"There is the bar," he cried suddenly. "That line of leaping and foaming waves. Take care, boatman, be careful."

"It is the barrier of Death, and if we pass it, we shall be anchored safely in the bright haven beyond," murmured Gauri.

"What is the matter, darling?" asked Arjuna. "You seem almost *fey* tonight. Anything worrying you? But there, we are turning round. Watch now, watch!"

The turmoil of the waves mixed with the shouts of the men, and the rattle of the poles and oars, grew louder. The boat was

inclined to stick in the bar, but one of the men leapt into the shallow water and pushed it back. Gradually, the course was changed, the trail of the moon passed behind. The men settled down to their oars again. Gauri felt as if she was turning back into the world, after a short glimpse of heaven. The human will, she thought, shrank always from death and the beyond. The stubborn heart of man, aided by fleeting circumstances, preferred the transitory joys of the world to the calm peace of death. But she kept her thoughts to herself, and soon the joy of life got hold again of her. It was good to be alive, indeed it was good.

Gradually, they neared home, sailing very close to the shore now. The grey feathery leaves of the casuarinas waved almost in their faces. They passed the little group of huts on the shore, and heard the laughter and chatter of the fisherfolk. Then, they saw lights twinkling out against the darkness, like rubies on a dark skin. One light stood out more distinctly than the others, and Gauri knew it came from their house. Portia's quotation about the little candle in her house came irresistibly into her mind, and she turned with a smile to her husband, intending to say it. But she found him peering closely at her in the dark. He squeezed her hand.

"Portia's words, eh?" he asked. "I was waiting for you to say them."

"I hope you don't always think me so banal," she pouted.

"Never," he protested, "though I must confess, I have seen depths in you to-day, which I thought never existed there."

"I am glad you did," she laughed. "That shows how little you should trust to outward appearances. You now——for instance——"

"I am not such a fool as I look?"

"You asked for it. But there, see another boat seems coming up this side, opposite to us. I hope we shall not crash into it."

"You seem to be nervous tonight, Gauri. But, there it is passing now."

The boatmen in each boat gaily hailed each other, and for a second or two nothing else could be heard but their shouts and calls. But as the ends of the boats finally passed each other, comparative silence fell. Gauri, for no reason that she could think of, felt her heart beating hard. What was the matter with her tonight, she wondered. Then, suddenly, a deadly numbness stole over her. Her heart sank like lead. Her throat felt dry and parched. That tone—those words—stealing out of the dark, as if from the gloomy past of her life!

"His voice——his voice," she uttered in a dry whisper; and all the power going from her limbs fell back into her husband's arms.

"What is the matter, Gauri?" he anxiously asked, "Are you ill? You have been queer all day."

"His voice——," she whispered again. "He has come for me, so glad, too late, too late," and then she fainted.

When she came back to consciousness, the boat had stopped; its keel was grating on the sand; the boatmen were calling to each other. So to the accompaniment of their voices, she stepped ashore, and was helped home by her husband in rather an ominous silence.

K. S.

(To be Continued)

OUR CHILDREN'S PAGES.

(1) THE LITTLE BROWN DOG

On a big farm away up in the hills there lived a little brown dog.

One day, as Little Brown Dog was sitting in the barn dreaming how fine it would be to be owned by a little boy who would love him, Mother Brown Dog rushed into the barn very much excited. "Dear, dear! What shall I do? The Zemindar is going to send another of my children away".

"Where to? Where to?" barked all the little dogs at once.

"To a man down in the town", sighed Mother Brown Dog. Little Brown Dog's tail began to wag, for he had heard his mother tell about all the wonderful things in the town. Surely there must, be some little boy down there to love him.

The next day the Zamindar came to look over the little dogs.

"Guess this brown one will do", he said. Then how Little Brown Dog wagged his tail and barked for joy!

But Mother Brown Dog was not one bit happy. She was worried.

"Now, Little Brown Dog", she said, "You must be very careful, for there are many dangers down in the town. There are many great monsters that race back and forth. Some of them are black, some are red and blue. Some of these monsters make a great noise and others just steal around the corners. Down there they call them automobiles. Now, remember to look up and down and be sure there is no auto-monster coming and then walk straight across the road without once stopping. Above all, never run into the road after a ball or anything, without first looking carefully up and down the road."

Little Brown Dog promised to be a very careful little dog.

When Little Brown Dog reached his new home, he ran about and sniffed at everything.

"Poor Little Brown Dog is lonesome", said the big man. Yes, Little Brown Dog was lonesome and, more than that, he was disappointed, for sniff where he might he could find no little boy to love him.

One afternoon he sat on the side of the road watching with longing eyes the children coming home from school. Some of the children were playing ball. Just at that moment a plump and smiling little boy darted into the road after his ball.

"Bow-wow! Bow-wow! Look out for the monsters", barked Little Brown Dog. But the little boy did not hear. The next moment Little Brown Dog was in the road pulling with all his might at Ram's coat. An auto whizzed by, just missing Ram.

Before Little Brown Dog knew what was happening, a great crowd had gathered and his master was patting his head and calling him a little hero.

The next day, a man came and took Little Brown Dog away in a basket. When it was opened and Little Brown Dog jumped out, whom should he see but plump and smiling Ram? "And he's my really, truly my own", shouted Ram, as he gave him a hug. And Little Brown Dog was very, very happy, for by following his mother's teachings he had found a little boy to love him.

KAMALADEVI.

(2) LET US HAVE KNOWLEDGE.

Knowledge is power. Knowledge is one of the glorious gifts with which our lives are endowed. Therefore, we all should cultivate knowledge in our minds. For knowledge is the central pillar of life.

Nowadays, there are so many chances of gaining knowledge. The proverb goes thus; "The learned have eyes, the ignorant have only two holes in their heads." Education is in fact necessary for knowledge. Education ploughs the rich fields of our minds and scatters the valuable seeds of knowledge. Books as well as magazines are the unfailing fountains from which the great wealth flows everlastingly. The more one reads them, the more one's knowledge increases. We all should exercise our characters, so as to make them fit and useful for the modern world. Knowledge is the instrument, which puts the mechanism of thought to work speedily and strongly. Like the moon among the stars, knowledge

shines among thinking people. Knowledge arrests ignorance, which is the first ruler of our minds and makes us useful, powerful and happy.

Think and understand how glorious is knowledge.

V. BALAKRISHNAN.

Student.

(3) OUR SERIAL STORY. DR. VIKRAM'S CHILDREN.

CHAPTER IV.

SECRETS LEAK OUT.

THE sisters could not exchange more secrets, for Mohun leaving the table strode into their midst and flinging himself on the mat, lay supine with one leg bent and the other crossed over it.

"Now girls, what shall I cook?" he asked with a twinkle in his eye and twisting a ribbon round his finger.

Seeta pouting her lips and twitching her nose, snatched away the ribbon from his hand and Rukmini replied.

"Boys don't cook. Besides, you are only our guest."

"I only a guest?" cried Mohun sitting bolt upright. "Surely, you don't mean that? What have I done to be kept out?"

"Get away," said Rukmini in disgust, "you always tease us and spoil everything we do. Anyway, if all are hosts, who will be guests?"

"Why father, mother, Vasant, Raji, Babu, the chauffeur, Chandra, the dog—"

"Stop," cried Seeta impatiently. "If you want to be host Vasant has a right to be so too. As for Raji, we are going to give her a part, because she is a girl."

Mohun bit his finger nail.

"Listen to me, girls. You do all the cooking and entertaining. I'll do shopping for you and be parson to wed Ranjit and Janaki. By the by, has the bride the wedding locket and string? Where is she?"

"In that basket," replied Rukmini, pointing to Janaki's residence.

"But why are the poor dears without clothes?" queried Mohun. "How cold they must be on this rainy day."

The girls laughed and Seeta replied,

"They have to try on a number of dresses this evening. and that's why."

Vasant, who had by this time joined the group on the mat, remarked with a shrewd giggle,

"The bride is taller than the groom."

"Let her be," answered Seeta, "Ranjit's turban will make everything all right."

Mohun cast a scrutinising glance at the doll in question, mentally taking in her dimensions, as if resolved upon some instantaneous remedy.

"Sister," began Vasant, "May I not print the wedding cards with my rubber alphabet?"

"Much you know about wedding cards," put in Seeta sarcastically.

"Now now, tomboy?" her elder brother addressed Seeta, "he can print better than you can cook—I say, put away your things, quick. Babu is coming."

Before Rukmini's hands could gather the scattered things together, Babu burst upon the scene clamouring for toys. To distract his attention Seeta sprang to her feet and started jumping and spinning, shouting and flinging her long arms about, like one possessed. Babu and Raji stood mystified. Nor was Seeta aware how near she was to a beautiful vase and some ornaments, till she heard a tremendous crash and witnessed the glassware in a thousand shivers on the floor.

The children all looked at one another. After they had sufficiently recovered breath, Mohun significantly tapped his left hand with his right fore-finger, suggesting what Seeta might get from their father. As for Babu, Vasant had given him the mirror, from the crystal surface of which he first tried to pick up a water picture and failing in that attempt lost himself in self-admiration by pressing his nose against the glass.

The sound of the fallen glass brought Mrs. Vikram from the kitchen and she saw the repentant culprit picking up the broken bits with a look of fright on her face.

"Thank God, it is nothing worse," exclaimed the mother with a sigh of relief. "I thought something had happened to one of you—" and she laid her hand on her bosom and continued,

"My heart is still palpitating. But what on earth could have possessed Seeta to bring them down. What a beautiful vase you have destroyed, Seeta thoughtless, thoughtless girl."

She bent and sadly examined the pieces and then telling the children to keep away from that spot till she had got it cleared of all the debris, returned to her task. Seeta had not in this calamity noticed that her hand had received considerable scratches, but she was glad of it afterwards when her father spared her with only a warning.

(To be continued)

H. KAVERI BAR.

(4) OUR LETTER TO OUR YOUNG PEOPLE.

MY DEAR CHILDREN,

This is a sentimental letter I am writing to you, and I do hope you will not think me foolish. I do think it is pleasant and even necessary sometimes to pause for a while amid the hurry and the pleasures of life, and moralise a little. I have often used spare moments to look back upon some happy memories of childhood. And so looking back, I would advise my young friends to live their child lives and their youthful days happily and pleasantly, so that they can have something nice to look back upon. And, when they do remember, it will be as well to stress the memory, so that it should not wear them.

I remember a vivid memory. We were in a sea-coast town, about four miles from the sea; so that it was not often we could go there. I remember well the first time I saw the sea. I was about 8 years then. Away in the distance, I thought I saw white cows and horses leaping about. I exclaimed aloud: "Oh, look how they are jumping. Oh, what a lot of them!" But no one laughed or replied, and I realised my error.

Then I remember a woman, whom I idealised. Oh, how I admired her and adored her! Later, I read Carlyle and understood my feelings. Of course as months and years passed, I found several things in her to criticise, and my worship waned. But who among us is perfect? I would advise my young friends not to discourage their hero-worship, but to go on admiring their hero or heroine, and try to model their actions on them. By natural law, it must be some sort of greatness which gets admiration. Sometimes it may be the wrong sort of greatness, the greatness of evil-doing, or of dare-devilry or of smug goodness. We see enough of this in cinemas; but such must be checked by wise parents. As for hero-worship of worth there is nothing like it, to model the character of the young. There is nothing better for a young man than to admire and love a woman older than himself.

Do you remember the first time you left the house of your parents, for school, or college, on holidays, or to stay with other people? Can you still feel the poignant pang of first parting? Can you yet feel the tears rising into your eyes at every moment of fond memory, tears which you had to keep back, so that others might not think you a coward? I can. I remember especially how, being the eldest, I was privileged to unlace my father's boots and shoes, and bring him his slippers, when he came home tired from office. And ah, how I longed to have that privilege again! It did come later, but the beauty of it had passed by then. I had become occupied with other pleasures and pleasant matters. I

remember also, how I ran in to kiss the walls 'Good-bye', when I left home.

My young friends, try and always do your best for your old parents and elders. Bear with them, be patient with them, help them, feel with them especially; and you will be happy later.

Yours sincerely,

PADMINI.

FRIENDLY CHATS.

"WOMEN OF TODAY"

There is one set among us that is always for reform and reconstruction, while another foolishly conservative, sticks to old institutions. I have often found blind critics of women's education, who little realise, that, in its practical working, it is guided for us by those who dare not deliberately mislead and enervate us. When these critics say that it is not suited to the 'Indian Ideal' and the 'Indian Temperament', one fails to understand what they really mean. Some of them, when they criticise the inadequacy of opportunities given to vernacular studies, do so from the impression that literature does not flourish so well as they desire. But no literature has been made to order. You may be a scholar, but not an author. England had a Shakespeare, when she had no literature to boast of, except, say of Chaucer. Literature grows like a plant. It grows when it will, where it will, and with blossoms as it pleases, according to its nature.

Educated women of today are held out by unsympathetic critics as "fancy products," unfit to be good wives or mothers and some are afraid they might even evolve into an "intermediate sex." We are sorry that these critics fail to realise that a university stands for an ideal of character and culture, and those of the softer sex that have come to the forefront today are the products of high education. They have the strength of will, to equal if not excel men, and are masculine only in their courage and indomitable will. We have seen masculine women, not so much among the educated, as among the ignorant and the unintellectual, whose acidity of temper and boundless licence of querulous and insulting talk, shrill upon the terrified ear. Our education is not making our ladies so much logical as reasonable, and in practical life we have educated men and women, who can appreciate life better, and endure its afflictions with more courage than others.

We are certainly aware of the misery of the uneducated wives of those, who spend their time outside in drinking and debauchery;

and come home only to cause domestic disquiet. Lacking in brains, women not only fail to extend their beneficial influence to their partners, but coerced by economic dependance and the need for protection, are content to mould themselves to any shape desired by men. By their ignorance to keep a household good and proper, and bring up their children decently, some of our uneducated sisters do also become a pain and burden to their husbands. If we but look a little deeper, we see that the wives of some, that hold a high status in public life, are nothing but millstones tied round their necks, because of their lack of good taste and polished manners.

Elementary or secondary education can only be elementary or secondary in nature, and the proper development of the brain to reach the threshold of life, whence we can scan the horizon, and note our goal, can only be attained by a high educational career. We should never bar our women the privilege of university studies on the ground that the marriage market is fluctuating and that, for lack of demand in this *wonderful market* for educated women, we have to keep them (according, to one pungent critic) like a "fire brigade always ready, but seldom wanted." A bad woman is bad in any walk of life and a moral character can only gain additional assets by education.

Our college education goes a great deal to make our sisters not only good wives and mothers, but also better leaders and rulers, examples of whom are already familiar to the public; we feel the that criticism that "the incubated college girl is wanting in qualities that make for domestic felicity and elegance," is baseless, when we see standing monuments of happy Wedded pairs, who are all the better for their education. Shakespearean philosophy has been found in these cases to make them endure, not only the tooth-ache, but all other aches patiently. It is true that an educated girl thinks she has a reasonable claim to any decent young man, who is not given to vices. It is better that these *remain unmarried than be wedded to the unworthy*. They are sufficiently cultured to make their own choice and not subject themselves to the will of old parents, whose follies are adequately criticised in our modern popular farces.

The question whether women should accept public offices is still under discussion, but we know that they are eminently fitted at least for educational and medical professions.

It may be that the modern educated woman of Kerala has lost a little of her physical grace, compared with her mother and grand-mother before her, but we cannot say that her mental brilliancy is also lost. The introduction of several physical exercises into Women's Colleges is intended to make our sisters robust and energetic and none but ourselves are to be blamed if

such opportunities are not properly made use of. Personally, I cannot think of anything like physical brilliancy in any woman without adequate intellectual brilliancy, for by lacking in the latter women can never be good helpmates to man. We shall not insist on every woman taking to education as a duck takes to water; but every one that can afford it ought to have a university career which rubs off all angularities and makes us far different from our crude old grand-mothers. As for their conduct, there is no need, as one critic remarks, to issue a new code of morality; but such a code is at any rate highly essential for the moral paupers that are seen in the highways and bye-ways of life. We shall not dislike women for their alphabetical appendages, but shall ever hate their ignorance and illiteracy, the rooting-out of which means the salvation of our country.

R. CHINNAMMA.

CUPID IN THE KITCHEN

CHATHU surveyed the kitchen with a smile of satisfaction on his face. He held that a good meal, if it was not well served, as this was, was not worth its weight. A display of clean, white china gave peace to his soul. The clatter of dishes was like music in his ears.

"Say, Ammu, shall we eat now? Come along, I am feeling hungry," he said, addressing the fair maid that stood by the fireside. Her face assumed a look of pain. "I am not feeling very well, Chathu, I don't want anything now. I think I had better fast this night." The smile left the man's face. "Don't starve," he advised; "and besides, if you don't eat, I shall not eat too," he added. "Indeed," said Ammu, and there was a smile in the corner of her eye, "that is as you please. Let me go and lie down a bit..." And in a moment she was gone, leaving Chathu in a fair state of desperation.

She closed the door of her small room, and gave vent to a peal of laughter. What fools these men were! Why, this was the fourth that had come there as servant, and all of them had fallen head over heels in love with her. What was more curious, they had all taken the same tactics of warfare. "Bah," said the fair servant-maid, "I am beginning to be tired of this game."

She then opened a small cupboard. From its recesses, she brought out a covered dish. That was her share of the 'rice and curry.' She ate with satisfaction. When all was quiet, she went down, cleaned the plates, and locking the kitchen-door, came away again.

That was the beginning of a noted campaign. We need not here go into the details of it. Suffice it to say that Chathu was starved out of his obstinacy. But he didn't seem to care very much about his humiliation. As usual, starving had had its strengthening effect. It was apparent to the most unobserving eye that the love that had been in his heart had become as dead as a door nail. An expression of indifference, almost of contempt, had come to his face—naturally, or by assiduous practice, I am not sure. All the world might talk, or laugh, or cry, or die—all the world, including his once-beloved Ammu;—but *he* didn't care. Ammu said that he was cultivating a taste for politics. She had based her conclusion on the fact that he had asked her one night for her opinion about the 'present state of affairs.' It was such an unusual thing. For his own part, said he, he was sure all the world was going to the dogs. But he never had a very high opinion of the world,—no, not he!

Thus, weeks passed on. Ammu might have thought that life was a dull business. But it was curious she did not express her opinions aloud, as was her wont. Chathu had grown more and more methodical. His very walk was now a model of precision. The master and mistress used to tell visitors that he was a perfect servant. But he was not puffed-up. The master's little boy affirmed, whenever he was asked, that he liked Chathu above every one else in the house. The child would play with him, eat with him, even sleep with him. Chathu too loved that little boy very much. The inquisitive eyes of Ammu had once watched these two together. For a time Gopi, that was the child's name, talked and played, Chathu accommodating himself to the roles of a variety of animals. When at last he was tired, the child got on to the sofa, and was soon asleep. Chathu approached gently, and kissing the beautiful face, stood there, lost in thought. Yes, it was a lovely vision that he was contemplating. The child had taken one little thumb into its mouth, and the well-formed, cherub lips, and the fair cheeks moved with a tender movement. The petal-like lids closed softly over the large eyes. The dark hair fell in wavy ringlets over face and neck. Chathu sighed deeply, but he did not hear the answering sigh that came from the window at his back.

One day, Chathu had been away 'marketing.' On coming back, he directed his steps as usual to the kitchen. But it was evident there was a commotion in the room. He heard the indistinct murmur of a man's voice—yes, it belonged to Karappan, the 'driver.' Then he heard Ammu's angry voice, and she was calling his name! Slowly he entered, and methodically placed the basket he carried, in a corner of the room. Karappan had left his hold of Ammu's hands as he entered. There was no need for explanations.

His face bore its usual expression. There was no emotion in his walk. But a subtle change had come over him, and Karappan felt that he had to deal with a very serious man indeed. Like most 'drivers', he believed in the efficacy of bluff. He thought that he could 'laugh it away.' But the heavy blow that stretched him on the floor must have altered the tenor of his opinions considerably. "Now go and see to the washing of that car, and don't again bring in here that face of yours," Chathu ordered.

Then he turned to Ammu, who was fairly astounded at the man's coolness. "I didn't do it because of any love for you," he said, with deliberate plainness, but an unconscious gentleness softened his voice. "I think I should have done as much for *any* girl." Then he went out.

In her room that night, Ammu went over the exciting events of the day. She would have laughed, but for once the ready laughter failed her. As she laid her head on the pillow, there was a tear in her bright eye. "Oh my poor, dead mother," she prayed, "help me — — I — Oh, I do not know what has come to me!" — —

"Ever read this?" Chathu asked Ammu one night, holding a small book towards her. "No? you should read it." Ammu took the book. "What is it about, Chathu?" she asked.

"Oh, it is an inspired attack on vice in general, and of drinking and debauchery in particular," he replied, in his most matter-of-fact voice. Ammu had grown thoughtful. "Well, I don't want to read it. Why are you always so serious, Chathu? Do you never laugh now?" she asked, and her voice was unconsciously tender.

"I do laugh now and then — — See, here goes," he said, bursting into a loud peal of laughter. Ammu replied: "Don't for mercy's sake, don't mock me — I am sorry for the trick I played on you that night — But I didn't know — —"

Chathu: "Good God, I had quite forgotten that incident. Why —," and again he burst out laughing.

Ammu: "Why should you tease me like this? Chathu? I would like to be—friends—My mother"— (she gulped down the words)— "and I have no one—" and I have no one—" and the tears came in spite of her brave efforts.

"You have me, my dearest," he said, taking her in his strong arms. "I love you, Ammu, your beauty, and your mischief and everything. And about that incident, don't be too sad. I too didn't starve that night"

"SUMMI."

IN MAN'S REALM

A GREAT AND GOOD MAN.

".....Shall I tell him to mind his work and say he's sent to school to make himself a good scholar? Well, but he isn't sent to school for that—at any rate not for that mainly. I don't care a straw for Greek particles or the digamma, no more does his mother. What is he sent to school for? Well, partly because he wanted to go. If he'll only turn out a brave, helpful, truth-telling Englishman and a Gentleman and a Christian, that's all I want". Thus meditated Squire Brown while sending his son to the public school at Rugby, which had then for some years been under the rule of Dr. Thomas Arnold, one of the four eminent Victorians of whom a masterly sketch has been given us by Lytton Strachey.

In August 1827, the headmastership of the Rugby School became vacant by the resignation of Dr. Wooll, who had held it for twenty-one years. Many canvassed for the appointment, but the twelve noblemen and gentlemen of Warwickshire, who were the trustees of the school, were determined to be guided entirely by the merits of the candidates. Among the applications received was one from Thomas Arnold, supported by a letter from Dr. Hawkins, the Provost of Oriel, boldly predicting that, if Arnold were appointed, he would change the face of education all through the public schools of England. The trustees unhesitatingly accepted the recommendation of Dr. Hawkins and appointed Arnold.

At the time that Arnold entered upon his duties as the headmaster of Rugby, the public schools of England presented a picture of "anarchy tempered by despotism". The life lived by boys combined licensed barbarism with the minute study of the niceties of Greek and Latin verses. It was "a life of freedom and terror, of prosody and rebellion, of interminable floggings and appalling practical jokes". A feeling of deep dissatisfaction displayed itself in many responsible quarters with the kind of instruction imparted. Classical reading unmixed with other information was denounced as narrow and of no utility. Religious men like Wilberforce and Bowdler were scandalised by the absence of systematic attempts to impart a Christian character to the tone prevailing among the boys. The scenes in the school chapel gave no promise of forming Christian character. "While some antique fellow doddered in the pulpit, rats would be let loose to scurry among the legs of the exploding boys". Consequently, a strong agitation arose, demanding a change in the system of education and in the administration of the schools. A more liberal curriculum of studies to suit the utilitarian tendencies of the time and a rise in the moral tone of the boys were insisted upon. To Arnold, the necessity for reforming the schools was apparent; but his education and temperament led him to consider

the moral rather than the intellectual side of the problem. Six months before joining Rugby he wrote to the Reverend Tasker, "With regard to reforms at Rugby, give me credit, I must beg of you, for a most sincere desire to make it a place of Christian education. At the same time, my object will be, if possible, to form Christian men....."

When the call came to him from Rugby, Arnold had spent four years in Oxford and nine years at Laleham as a private tutor after taking a first class in the University of Oxford in "Litterae Humaniores". Men taking to private tuition generally regard it as a means to an end and look with impatience for the day when they can cast it off and be settled steadily in life. But Arnold took to it as the business of his life and looked upon it as a profession as good as any other. To a friend who was about to engage in a similar occupation, he wrote after he had been three years at Rugby "I know it has a bad name, but my wife and I always happened to be fond of it, and if I were to leave Rugby for no demerits of my own, I would take to it again with all the pleasure in life". His influence over his pupils in Laleham was marvellous. He was exceedingly mindful of plodders. Once he lost patience with a boy of this kind and spoke harshly to him. The unfortunate boy looking up in Arnold's face said "Why do you speak angrily, Sir? Indeed, I am doing the best that I can". Arnold told this story to his children years afterwards, confessing "I never felt so much ashamed in my life—that look and that speech, I have never forgotten." In fact, every pupil of his in Laleham was made to feel that he had a work to do and that he ought to do it well. Although all of them were not of the same abilities, every one of them could be of use to mankind. Thus, a sort of self-respect was awakened in the boys which made them conscious that God had made the world big enough to admit of useful and conscientious labour even from the weakest of His children.

In Laleham, Arnold would begin his lessons at seven in the morning and keep on till three in the evening with an interval for breakfast. Then he would romp and play with his pupils in the garden and merrily battle with spears with them. Often, he would walk with them until dinner-time and have them around him in his drawing room after tea. He did not however confine his time to his pupils. He would use some of his spare hours in assisting the curate of Laleham and in visiting the poor of the villages around. By his life he imparted such a healthy tone to those around him that a newcomer at Laleham felt that a great and earnest work was going on there. So strong was his attachment to Laleham that, on receiving the news of his appointment to the Rugby school, he felt very sorry that he had to leave a place which had been full of peace and happiness for him.

In Rugby, Arnold continued the method he had followed in Laleham. Before entering upon his duties, he came to an understanding with the trustees of the school that he should have complete independence in the actual working of the school and that if they were dissatisfied with him, they should dismiss him and not interfere with his work. Far different was his attitude towards his assistants. He invariably consulted them in matters concerning discipline in the school. Every three weeks he held a council, in which all questions relating to the school administration were discussed with his assistants. They were invited to a free and frank discussion and it often happened that in these councils, he was opposed and out-voted! When making enquiries for a candidate for an assistant master's post, he wrote, "what I want is a man who is a Christian and a gentleman, an active man and one who has commonsense and understands boys.....I prefer activity of mind and an interest in work to high scholarship; for the one may be far more easily acquired than the other". To a candidate, who has been appointed as a master, he wrote, "the qualifications which I deem essential to the due performance of a master's duty here may in brief be expressed as the spirit of a Christian and a gentleman".

Thackeray once observed that there was more truth in fiction than in history. But, it does not underrate the many biographies written of Dr. Arnold to say that a vivid picture of his life among the boys at Rugby can be obtained from that excellent work of fiction, in which the meditating Squire already mentioned appears as a prominent character. "Tom Brown's schooldays", written by Thomas Hughes and placed for its merits on a level with Testalozzi's "Leonard and Gertrude", deserves to be read side by side with Dean Stanley's "Life and correspondence of Thomas Arnold". On the night of the day on which Tom arrived at Rugby, the prayer bell rang when the quarter to ten struck. All the boys ranged themselves in order and waited solemnly. Then, to the cry of 'Hush', in strode Dr. Arnold "cap on head, book in one hand and gathering up his gown with the other". Tom looked horribly fascinated, as the doctor stood there and read out a Psalm from the book in "that deep, ringing, searching voice of his". The doctor was very fond of reading the Psalms, relating to the beauty of the natural world. He read them without comment, but his reading was such as to impress the boys and make them exclaim that they had not understood the Psalms before.

The day after Tom's arrival in Rugby was a Sunday. At eleven o'clock in the morning, he had a sight of the doctor again, in the school chapel. Neither the service nor the doctor impressed him much; but his feelings in the afternoon chapel were quite different. Prayers had been said, a hymn had been sung; and

then came that great event in the life of every Rugby boy—the first sermon of the doctor. The school chapel occupied a more important place in Dr. Arnold's labours than the class room. When the chaplaincy of Rugby fell vacant, he begged of the trustees to recommend him to the office, as he felt that as headmaster, he was the real and proper religious instructor of the boys. He was inclined to forego the salary attached to the chaplaincy, as he considered that he was already paid for his services. Having been appointed, he preached almost every Sunday of the school-year until the end of his life. There is not an account more moving than the one in which Thomas Hughes quotes some of the words of the doctor's sermon delivered on the Sunday following the unexpected death of a school boy from fever.

One of the telling features in Dr. Arnold's method was to put old boys in charge of young ones and steady the character of the former. Tom's behaviour during the second half-year was such that the doctor seriously contemplated expelling him; for, very often, on the morning after a half-holiday, Tom had to be sent for and flogged for some reckless act or other. The doctor feared that in another year, Tom might infect all the younger boys. However, at the suggestion of Tom's master, the doctor placed a remarkable clever little lad under Tom's care; and what wonderful effect this act of the doctor had on Tom's character is well described in the second part of Thomas Hughes's admirable book.

It was in July 1842. Tom had left Rugby and proceeded to Oxford. He was now enjoying a holiday in the company of two fellow-students with a fishing-rod in the wildest parts of Scotland while intent on a fish which had risen twice at him, one of his companions raised his head from a fortnight—old weekly paper soiled with the marks of toddy-glasses and tobacco ashes and said "Hullo Brown, here's something for you, your old master, Arnold of Rugby, is dead". This news unnerved Tom. Dropping his fishing rod, he took over the newspaper from his companion with hands trembling and eyes swimming and read it over and over again. Yes, Arnold of Rugby had died on the 12th June somewhat suddenly of 'angina pectoris', while his physician was preparing medicine and Mrs. Arnold had gone out to bring the children. Brown could no longer enjoy his holiday and immediately took leave of his companions. "I'm afraid that confounded newspaper has spoiled Brown's fun for this trip", said one of the companions. "How odd", returned the other, "that he should be so fond of his old master". And yet they also were public-school men.

It is scarcely right to think that the life of Arnold is of value only to educationists. Even those who have no special interest in education will find in the life of that 'great and good Englishman'

an example of a sincere and truthful man, who was not contented to be righteous himself but made righteous all those with whom he came in contact. Truth, and nothing but the truth, did Matthew Arnold record, when in his 'Rugby Chapel' he wrote fifteen years after his father's death.—

But thou would'st not alone
Be saved, my father!, alone
Conquer and come to thy goal
Leaving the rest in the wild.

I. D. TANGASWAMI.

COMMON AILMENTS OF CHILDREN.

CH. XXXIV DIARRHOEA.

BY diarrhoea is meant frequency of stools in a more or less watery manner. It is due in most cases to some putrefactive organism in the bowel and is very common in children, because (1) the sterilising power of the child's stomach is small, (2) the children are mainly fed on milk which forms a convenient medium for germs; (3) infants are particularly liable to chill and consequent affection of the bowels and (4) infants being on a liquid diet are more prone to loose evacuations than older children on a solid diet.

Causes: (1) Unhygienic conditions such as over-crowding, want of ventilation, etc which produce pollution of air.

(2) Ingestion of decomposing food, or milk, which has reached a certain stage of decomposition. Such foods contain poisonous acids, which will excite diarrhoea by irritation and ingestion of undigestible things.

(3) Weather conditions such as a high atmospheric temperature, especially if long continued. A high temperature produces bad effects in the following ways:—(a) by its depressing influence on the bodily powers and the risk of chill while perspiring, (b) by stimulating bacterial growth in soil and water, (c) by increasing fermentation occur in food especially in milk, (d) a child in hot weather does not require as much food as it requires in the cold weather, for instance the food that a child takes in November or December will be too much for him in May or June, the result being that the digestion is very severely taxed, predisposing the child to diarrhoea.

(4) Damp and cold and sudden vicissitudes are also undoubted causes.

(5) Dentition—sometimes.

(6) Malarial infection.

(7) Worms.

(8) Pregnancy in the nursing mother.

Symptoms. Frequency of stools accompanied by vomiting sometimes and fever. The stools vary in different cases and deserve special notice; (a) in some cases there is simply a relaxation of the bowels unaccompanied by any constitutional symptoms and without much alteration in the colour of the stools. This is a simple diarrhoea and is perhaps nature's method of eliminating undesirable contents of the bowels. This form is easily amenable to ordinary treatment. (b) In other cases the stools are curdy and contain parts of undigested milk. These motions are sour-smelling and acid. There is no fever generally, but pain may be present. This kind of motion indicates that there is some irritating material in the bowel (eg. undigested food) and consequently the contents are hurried on before they can be digested. This is due generally to some indiscretion in diet and abates as soon as the cause is removed. (c) In another class of cases (rare), the stools are characterised by a horrible smell. They are copious and muddy in colour. This kind indicates that putrefaction has taken place in the bowels and that the bile, which is a disinfectant of the bowel, is deficient. (d) In yet another class of cases there is very violent watery diarrhoea. The onset is sudden; motions are copious and are either green or colourless. This kind of diarrhoea is soon followed by its concomitant general symptoms, namely, the hands and feet become cold, the face pale, the eyes sunken, and the lips thin. The child is restless and sleepless, he moans frequently or shrieks and is never quiet. All these point to the rapid drawing away of fluids from the body and call for an immediate supply of fluid. (e) There is another variety of diarrhoea, which is accompanied by fever.

Prognosis: This depends on the infant, its surroundings, the amount of infection and the length of illness. An infant having good vitality, careful diet and proper hygiene has a better chance of recovery. Simple diarrhoea and diarrhoea of indigestion and dentition get cured naturally or under ordinary treatment. But the other kinds are grave and require prompt and efficient treatment. Signs of bad omen are:

1. Depression of fontanelles,
2. Sunken and staring eyes,
3. Haziness of the eyeball,
4. Wrinkling of the skin.
5. Quick gasping respiration.

Treatment. Cases of ordinary diarrhoea i.e., those unaccompanied by constitutional symptoms, yield promptly to a dose of castor oil and a correction in diet. Castor oil has a constipating after-effect and is therefore particularly valuable in these cases.

But if the diarrhoea is at all severe the treatment must be more elaborate and should be conducted on the following lines:—

Hygienic treatment: The infant should be put into the best and cleanest possible surroundings, in a clean and airy room, with clean linen, clean bed, an active attendant etc., in short all sanitary conditions must be perfect. If sea-air is obtainable, it is well and good. The child must be bathed or washed daily with lukewarm water. The child's mouth should be frequently swabbed out with cold water.

Diet. To begin with, nothing is to be given except rice water. It is less irritating than any other cereal diet and is made by adding one tablespoon of old rice to $1\frac{1}{2}$ pints of water, boiling, straining, and adding a pinch of salt. This should be the sole diet for at least 24 hours. If the infant is breast-fed, discontinue the breast and substitute rice water. After 24 hours, or if the symptoms have abated, skimmed milk or mother's milk may be allowed alternately with rice water. The strength of the feeds should be increased, and the return to normal feeding accomplished only very slowly. Under no circumstances should sugar or any fat containing food be given for several days. In addition to rice water, plain boiled water to which are added common salt and soda at the rate of half a tea-spoon of each to 1 pint, should be freely given. The addition of half a grain of saccharine to the water will make it more palatable and the child will readily take this in large quantities and by so doing supply the loss of fluid and become thirsty for more water. One will be surprised to see the quantity of saline water that these children absorb.

Drugs will sometimes be necessary. *Bismuth subnitrate* or *Bismuth salicylate* in doses of 3 to 10 grains every few hours will be very useful in checking the diarrhoea. Opium and its preparations should be absolutely prohibited. If there is fever, application of cold evaporating lotions or Eau de cologne or ice bag (India Rubber) should be considered. Drugs are rarely indicated. If the fever is suspected to be of malarial origin, small doses of quinine should be given with Bismuth. If the diarrhoea is one of fetid type, calomel $\frac{1}{8}$ grain should be given four times in the day, until the colour and smell are altered. If the diarrhoea is sour-smelling, give Woodward's gripe water,

Foot note.—Bismuth subnitrate or Bismuth salicylate pills of required strength are put up by Messrs Burroughs Welcome & Co. and are available in bazaars. In the absence of these, Vasambu

(Tamil), Vasa, (Telegu), Vayambu (Malayalam), or sweet flag (English), is a popular domestic remedy and can be administered in any form. It is generally burnt over castor oil flame and is given in doses of about 3 grains rubbed with water. An infusion prepared by infusing 2 oz of bruised Vasambu, 1 drachm (one anna weight) of coriander seed, $\frac{1}{2}$ drachm of black pepper in a pint of water, boiled down to 12 oz. and strained after cooling, is another method. Dose 1-3 tea-spoons sweetened with honey or saccharine. This drug cannot be depended upon in severe diarrhoea.

D. KIRUBAIMANI.

OUR FASHION SUGGESTIONS.

I agree with Sister Susie's latest suggestion on the sleeve fashion. I would add also that in these days of so much nationalism, Indians whether Christians or non-Christians, should be as much Indian as possible in style and customs.

I would particularly like to draw the attention to the *Bottu*—the tiny vermilion spot on the forehead. It has been my one aim for some years now to find out if there is really any religious significance to it, and all in vain. I learn from all quarters that the marks worn by men on their foreheads—the exclamation or the hundred and eleven, as they are popularly and jocosely called, bear religious significance, but the tiny round spot worn by women is considered to signify more *Maidenhood* and *Wifehood*.

It is argued that, if the Bottu had any religious significance, the poor Hindu widow would never discard it, as it is more as a widow that she becomes more religious and performs strict puja to atone for the sin of widowhood.

Also it is contended that non-Hindu, and non-Christian religionists, like the Brahmos, and the Aryasamajists, who are more or less Monotheists, adopt the bottu.

So the bottu is, I consider, purely a *beauty mark*.

Formerly, when Brahmins and non-Brahmins were converted to the Christian faith, these newly, converted Indians adopted Western styles and customs and did away with most of their Indian habits, the *bottu* being one amongst many. Fortunately and wisely, the sari was retained!

Now in these days one finds even non-Christians adopting Western styles to extremes, and child-widows wearing bottus, so that one is hardly able to tell the difference between Christians and non-Christians.

Hence I suggest that Christians, who are also trying to go back to their Indian styles and customs, and who, preferring Indian names to English, are re-baptising themselves with Indian names, should also adopt the bottu. I sincerely think the finishing touch to the sari with the accompanying short-sleeved blouse that Sister Susie suggests, and some neat jewellery, is the pretty *Vermilion Bottu*.

Yours sincerely,

KANAKAMMA,

N. B.—I venture to disagree with "Kanakamma" about the *Bottu*.

SISTER SUSIE.

RANDOM PORTRAITS.

THE SCHOOL-MARM.

"WHO is Narayani? What is she, that all her girls adore her?" I asked a pupil once, she was a grown-up girl;—and immediately she went into raptures.

"Oh, she is such a nice creature. What should we, girls, do without her? She is mother, eldest sister, teacher, mistress, to us, all in one. She is the Superintendent of our school".

"But what is it you like so much in her?" I asked.

"Oh, everything: I can say she is perfect, or almost perfect. But most of all, we like the interest she takes in us, really and truly, not for gaining our favour, or because it is her duty. She really loves us".

"What, all the new girls who come every year?"

"Yes, strange as it may seem. She has such a large heart. She likes the naughty ones, too; in fact she is kindest to them, and they do wonders when with her. You see, she does not scold them, but tries to see what is wrong with them, why they are naughty and careless; and, having found out, she works on the best line she can find. I can tell you, she has discovered a few brilliant ones in that way, who would otherwise have been dubbed incorrigible, because they could not get on in the general way".

"Really? Does she never punish?"

"Of course, she does; but she does not do it to hurt the culprit. She really punishes us by making us feel ashamed, or by taking off some of the luxuries we prize, or by curtailing our liberty a little. The other day, a girl was caught in a theft. Her mother, who was her teacher, punished her by making her kneel

for two hours on end. But, our teacher punished her by making her walk up and down solitarily in a corner of the garden, where we were playing about. She got both exercise and open air; but oh, she was ashamed. There was another girl, who refused to wash her plates as we all have to do, our school being rather a poor one. The teacher did it herself, two or three times; and she did it so sweetly that the girl got ashamed and consented to do her duty".

"So, you all obey her?"

"Rather. We have to do it, especially as she always gives us reasonable orders. But, even if she did not, we would go out of our way to do her will."

"And what else does she do?"

"Oh, she helps us to prepare our lessons, by teaching us quick ways and so on. She never gets tired of answering reasonable questions. She never gets cross with any one, unless the latter happens to be ride on purpose. But, when that happens, I tell you, we tremble. And then, she joins us in our games, or takes an interest in all our hobbies. Each teacher spends an evening with us. I tell you, we adore her".

"Does she teach you anything

"Doesn't she? She is very clever, and she coaxes us and makes us like to study, for she makes her lessons so interesting to us. And she is never angry, if we do not understand, but keep on worrying her to explain further."

"In fact, she is a paragon. But, does she get any time for herself?"

"Of course, she does. We see to that. She is rather delicate; and we try to spare her, even while we worry her. But she will not allow us to sentimentalise over her."

"Do the other teachers like her?"

"They are very jealous of her, especially when she sides with us for the sake of justice. The others are all selfish and think of their pleasures. They hate mixing with us, except as a duty. So, they say our Narayani Amma is trying 'to catch crows with us'; and thus get into the good graces of our Principal. But we know. We hate to leave her, when we go home. But, she makes us see that we should love home. And we really do, you know. She corresponds with the girls who leave school, and visits them sometimes, and so they still have her as a friend. She also helps the very poor girls with money. And, she never allows us to talk ill of other teachers. In fact we think she is too much of a *goody-goody* in that way. She forgives too much".

"She helps you to find work, after you leave school?"
 "That she does. Oh, she is a wonder!"

"PANKAJAM."

SOCIETY SNAPS.

In these days of 'Swaraj' and 'Self-Government', it may sound invidious if any one advises social intercourse between the East and the West. But leaving aside political matters, I do think it is very necessary especially at this present time. There is so much of value that the East and the West can learn from each other; and opportunities for such ought not to be lost. And there are friends worth having on both sides. There is usually a thick wall between an Eastern and a Western, which one feels cannot be broken through; in spite of some common interests, the chief basis is untouched. But it does happen in a few cases; and when that comes, rich indeed is the friendship, far richer than between people of the same nation. But, apart from that, even casual acquaintance may produce great results. This being so, it is a sad thing that it seems to be coming into fashion, among ladies at least, for a European lady to give a party to only Indian ladies. I went to one such, and the only European present was the hostess. Of course, we enjoyed ourselves; but why the restriction, I thought. Was it because the hostess thought the Indians would be more at home by themselves, or did the Europeans feel that Indian company would be too boring for them? I admit that the last thought is a nasty one, and I apologise if I am wrong; but it cannot be denied that such a question forces itself to be asked.

Again, it is becoming the custom to have exclusive clubs for Indians alone. This is not right in several ways, one of them being that it is a sort of just reprisal on the part of the Indians, for the non-admission of Indians into some European clubs. But, at the same time, I think there ought to be a mixed club for Easterners and Westerners in every station.

Then again, in England, it often happens that an Indian chooses to mix only with Indians, partly from shyness I believe. I think, if an Indian does think of going to England, he ought to make it a point to mix with the natives of the country. But let him beware that it does not lead him to despise Indian customs and eschew Indian company.

"SOUR-SWEET".

TACT IN SOCIETY.

There are some people, who never understand kindness. They presume on them. What should we do with them? Put them down kindly, you could say, or drop friendship with them. But then, suppose they do not understand, and think it is right on their part to take advantage. For instance, when we think a friend is specially kind to us, we think she loves us; and we may think that it gives her pleasure to do us favours. I know of a girl, who used to ask her friend constantly for flowers, because the latter liked the girl's appreciation of her beautiful garden. Of course, it was pleasant to be so asked now and then. But constantly? And then, one keeps on asking for loans of cars, or for loans of other things. I have known a person, who asked for gifts in that way. My father had a dear, but rather foolish, friend. The latter was once shown a beautifully-bound prayer book, which my father had just bought. He wanted it, and my father at once gave it away, apparently happily; but we knew how difficult it was for him; and we thought he ought to have refused the request.

I still think he should have refused. Of course, you would say, that a friend of that sort is not a friend worth having. I don't know about that. We have friends, who have more drastic faults. There are people, who have sinned morally and are going on gaily in their course; but they are received with open arms into society. This poor friend of ours was guilty of a small drawback, I consider. He could easily have been set right. A good strong hint would have done it; and did so later; for you see the friend loved my father dearly, and wished to please him. "A stitch in time saves nine", you know. It is the same in this matter; but be quiet, and it becomes a case of "give an inch and take an ell". After all, if a gentle, friendly, necessary hint is misunderstood by a friend, the latter is not worth keeping.

"WORLDLY-WISE".

HOUSEHOLD HINTS.

The other day, I was in camp, and used up all my working-day Saris, as I call them; and I did not know what to do, as I did not wish to spoil my good silk ones by rough use. There was no good Dhoby in the place: and I had no iron with me. So, I got a Sari washed with good soap, had the water pressed out gently, not squeezed out; folded it lengthwise and hung it over a line till three-quarters dry. Then, I had it put, folded lengthwise, under the mattress of the camp bed of our heaviest man, and, behold, it was quite ready for use the next day.

Sleeping in the open air is advised everywhere: but there are not many Indians, who like to sleep out. They think it is enough to sleep in a room with windows wide open. I think this is quite enough for ordinary health; but for an extraordinary feeling of well-being, there is nothing like the open. A good place will be the verandah, if wide enough; or under the porch I have heard that it is not good to sleep without some sort of roof, even though it be a sheet or a blanket stretched over the mosquito-curtain. Some doctors say that there is no harm done. However, the porch is good enough; the only trouble being that one has to run in, as soon as the light breaks. This is all very well for very early risers; but for those, who wish to sleep later into the morning, a second bed ought to be kept ready in the bed-room. Of course, it will be warmer there by contrast; but no one minds that in a sleepy condition.

'PADDY'

OUR FURNISHING SUGGESTIONS

The other day I was reading 'The Parents' Magazine' and I came across some hints for furnishing the *living-room*, which is what we would call the *drawing-room*. In many Indian homes, it is the custom to keep a separate room for guests to be received in, a stiff room of carefully-arranged chairs. One feels so aloof in it, whether as a guest, or as a host. I would advise that the drawing room be made use of constantly for the family to meet in. It should be a place for meeting, for playing, for quiet leisure, for grand hospitality, in fact "all things to all people." The difficulty comes in the fact that some Indians, especially the women, feel more comfortable sitting on the floor, than on chairs; whereas European guests will want chairs. Well, why not combine both styles in the sitting room? A fine Eastern carpet along one side or two, with cushions ranged against the walls, would be fine. As a side issue, I would advise a high-enough wooden plank let into the wall, so that the cushions can be kept clean. With these divans, can be mixed up comfortable lounges and chairs, and convenient tables. With regard to pictures and ornaments, tastes will differ, and individuals must judge for themselves. Personally, I would advise as many Indian things as possible, with some pictures and objects of general interest thrown in. The lighting ought to be good for reading and writing and working; and should be well arranged. It must be remembered that a living-room must consist of groups or units, so that people can work at different things; yet the whole must be so beautifully arranged and ordered that the order appears casual and not forced.



Japanese Sitting Room.

The articles of furniture must be more sound and solid delicate and liable to be broken. There should also not be many fragile things about, or too delicate colours which can be soiled easily.

Also, there should not be too much regard for tidiness. Of course, everything must be in good order, but a little disarrangement must not matter. There should also be plenty of light and much space to roam about in.

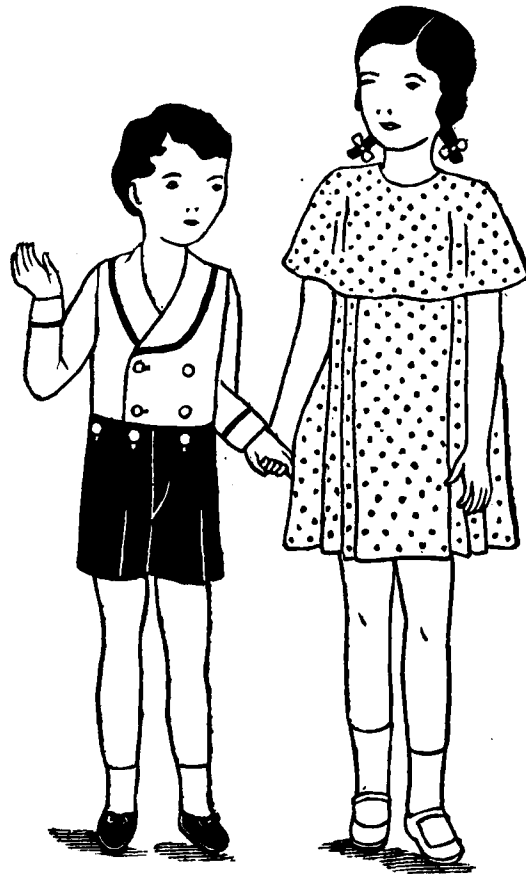
There should be for instance, a desk with its chair and light, then the piano with its stool and music-cabinet by it. Perhaps, the same light can be made to do for both the units. There, then, must be easy chairs for rest, with little tables on which are placed things for smokers. I would like also many books in an alcove, and certainly flowers are very necessary.

The question of colouring is important. The Parents' Magazine makes a great deal of it, and indeed it is important, as it has a definite effect on the mind. In the first place there must be plenty of sunshine. But in India, where the sun's light is so strong, it will be just as well to temper by mild colouring, such as greys or greens, or browns or pale colours. I would advise a scheme of three or four colours in a proper harmony. As I have read, there are many new colours, and many new combinations of them, now available. Here are suggestions :

A colour, mixed with light green and gold, or toned with olive-green and tar; or blue, pale yellow and tar. One is advised to reproduce the dominant colour of the room on the flooring. Perhaps, the latter could be selected first, and the rest of the scheme built around it. As for curtains, the fewer the better. Have them only for shading or screening. I would not admit a gorgeous pattern for any part. A plain carpet means some design in curtains or furniture upholstery; if two sorts of designs are used, one must be subordinate to the other; the dominant one being used for the hangings. A patterned carpet goes well with one-colour curtains, or upholstery. One is advised that cushion covers should be plain with flowered upholstery, and should be in one of the dominant colours.

"HOME-DECORATOR"

OUR NEEDLEWORK NOTES



(FROM THE PARANT'S MAGAZINE)

OUR COOKERY NOTES.

GULOORI.

(TRANSLATED)

Take $\frac{1}{2}$ measure of powdered-wheat (rolong) and $2\frac{1}{2}$ palams of rice-flour. Mix the two well, and adding a little water, knead, and allow the dough to soak for about 15 minutes. Put it on a flat board and beat it well with an iron-pounder until, it becomes soft. Divide this into 40 equal portions and make 40 balls. Place these balls on a plantain leaf smeared with a little quantity of gingelly oil and cover the balls with a clean piece of wet cloth.

After this, mix 8 palams of soft white sugar with an equal quantity of fine rice flour and grind well.

Now, take one of the 40 balls mentioned above and make it into a hollow cup, and put into this cup $\frac{3}{8}$ palams of the mixture of sugar and flour referred to above and close the mouth of the cup well and make it a round ball-cake. Place this on a board, spreading a little quantity of fine rice-flour over the board and the cake and roll very flat.

Take a viss of good ghee and boil in a frying pan. When the ghee is hot, put the flat cake in, and pour one spoonful of boiling ghee over the cake. As soon as the top bulges out, turn the cake over and pour one spoonful of the boiling ghee again over this portion also. Do the same to the other cakes.

Upperi. (Prepared from green-plantains.)

Take some green plantains. Cut and remove the two ends of the plantain as also the green outer layer. Cut the pulp into thin slices and have 6 palams of the slices ready for use.

Then take $\frac{1}{2}$ palam of chili-powder, $\frac{1}{2}$ palam of powdered salt and $\frac{1}{2}$ measure of sour-curds. Mix these three well, and put the slices (of plantains) into this mixture and allow them to get well-soaked for about half-an-hour.

Finally, take 8 palams of ghee or oil and boil in a frying pan. As soon as the ghee or oil boils, put $\frac{1}{2}$ quantity of the soaked slices into it. When the slices float, remove them.

OUR HEALTH NOTES.

APPLES FOR DYSENTERY.

Old popular remedies have a happy knack of turning up again, to the joy of sceptics, cynics, and other non-progressives. The latest revival is the use of apples in dysentery, typhoid, and other acute and chronic diarrhoeal disorders of infancy and childhood, says *The Lancet* (March 8, 1930). Professor Moro, professor of diseases of children in the University of Heidelberg, recently discovered in an old book that apples were reputed to be a sovereign remedy for these disorders, and set himself to determine what grain of truth might lie in this. Accordingly, children with high fever and dysentery, often seriously ill, were given ripe apples mashed into a puree, as much as 20 to 50 ounces daily—equivalent to 7 to 20 moderate-sized apples. Nothing else was given for two days, not even water. After this, a diet, consisting of stale bread and butter, toast, mashed potatoes, lean meat, cream cheese, bananas, and cocoa, was given for another two days, and then the child

resumed its normal diet. Fifty-two cases—some frank dysentery, others of non-specific acute and chronic diarrhoeas of childhood—were treated on these lines with excellent results; within 12 to 24 hours the fever had fallen, the diarrhoea had stopped, and the child looked well. No bad effect was observed; relapses were very uncommon, and when they did occur were easily cured by another "apple day." No medicine was given.—*American Medicine*.

THE NURSE HERSELF.

Be students still; be students always. Keep up your old interests; drop none if you can help it. Keep up your music, your art, your hobbies, your tastes, your religious feelings, your sense of wonder and worship, your enthusiasms, your youthful feeling of the goodness of life. Above all, keep up your general reading.

Be persons as well as nurses. Indeed, you must be persons if you are to be worth-while nurses. If you narrow your whole thought to nursing, your nursing will fail through hopeless narrowness. You cannot understand even the work of your hands, unless beyond it you can see life and the world. Don't waste time. Redeem your time. Buy back, that is, your odds and ends of time, by careful planning, for your own high uses. As students in hospital, you had lecture hours and study hours arranged for you, and the varied incentives of examinations, graduation, medals, diplomas, bouquets. Now that you are workers, if you find culture at all, it must be in the odds and ends of your time, and your incentives must be within yourselves. Here, as elsewhere, if there's a will there's a way. And here, as elsewhere, if there's no will, and therefore no way is found, and no achievement gained, the blame can be thrown, not upon lack of opportunity, but upon lack of will. The fatal lack is the lack of motive. Whatsoever thy hand findeth to do, do it with thy might.

Finally, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"—*The Nursing Journal*.

ELECTROCUTING FLIES

In Prague an apparatus has been invented which kills flies by an electric current. It consists of a plate bound by thin copper wires and filled with a solution of sugar and syrup. The wires are connected with an electric light so that as soon as the fly touches the plate it is electrocuted.—*Treasure Chest*.

THE WEAKER SEX IN AFRICA.

Native tradition in Nigeria has it that boys are the weaker sex, says an official report submitted to the British Committee of the 1931 conference on African Children. Hence the male infant is nursed by its mother for a full two years, while the small girl has to be content with not more than eighteen months maternal nourishment. If the mother has no milk, or her milk is considered unsuitable, the child may be fed by another woman or by several different women. Even when there is no need, says the report, the feeding is often mixed and in many parts of the northern provinces infants are starved for the first forty-eight hours of their lives.

THE HEALTH OF SPAIN.

In Spain, milk means goat's milk. Under-nourished children and invalids occasionally have cow's milk obtained for them. No dairy herds or buildings are seen. The farm buildings are usually small stone-huts. The abundant sunshine and outdoor life make the people healthy and strong. Tuberculosis is scarce, except a small amount in the cities. Children are well nourished and healthy looking with few manifestations of rickets. Typhoid fever is quite common in the rural districts but not in Barcelona.—*Wealth and Welfare*.

NEWS AND NOTES.

(SELECTED)

MAHATMA GANDHI HAS SAID:

THE part played by women is indescribable. When the history of this movement comes to be written the sacrifices made by the women of India will occupy the foremost place, and just as with women so also with children, their wonderful awakening has fortified me in my faith that God is with us in this struggle. These young folk had never been organized for such a work, never been trained for it. How they came to achieve all these I have not been able to divine, nor has anyone else, whom I have consulted, been able to enlighten me as to who guided them. Only God could have done so.

—*Modern Review*.

MUSLIM LADIES DEFEND SARDA ACT.

The following memorial has been submitted to His Excellency the Viceroy by a large number of influential and respectable

Muslim ladies protesting against the opposition raised by a certain section of the Muslims against the Sarda Act :—

"We beg to inform Your Excellency that the educated women of India have learnt with surprise and pain that there is a likelihood of an exemption being sanctioned for the Mussalmans from the Sarda Act by Your Excellency's Government. We, speaking also on behalf of the Muslim women of India, assert that it is only a small section of Mussalman men who have been approaching Your Excellency and demanding exemption from the Act. This Act affects girls and women far more than it affects men and we deny their right to speak on our behalf. We have no desire to enter into the legal aspects of the case, but we would like to point out to Your Excellency that many of these very petitioners, who now cry out on the supposed changing of the Shariat law, have had and have no scruples in changing the Shariat law when it suits their own end. We would point out, for example, that the laws of Inheritance have been utterly changed by Customary Laws in important provinces like the U. P. (Talukdari Customary Law), Punjab and Sind (the Zemindari Customary Laws) and various other parts of India. In the same way the Shariat Law of Divorce for women has been allowed to fall into disuse and no question has been raised about it. In other matters also, the law of Shariat for theft and murder has been changed and no Muslim voice has been raised against it. It is only when some political end is to be gained, that a misguided section of Muslims has been appealing to Your Excellency. We speak on behalf of ourselves and we deny the right of any other speaking for us without our being consulted in the matter. The Sarda Act which Your Excellency's Government has passed will always remain as one of the greatest acts of humanity carried out by the British Government in India. We consider it to be even more important than the Act abolishing *Sati*, which was passed in Lord Bentinck's regime. That Act affected only a section of India.

This present Act affects every girl and woman in India, irrespective of caste and creed from Peshawar to Cape Comorin. We earnestly beg of Your Excellency's Government not to pay any attention to people who have no right to speak on our behalf."

—*Stri Dharma.*

GIRLS' EDUCATION IN BENGAL.

According to the Report on Public Instruction in Bengal for the year 1929-30,

A remarkable increase in the number of high schools for Indian girls, from 24 to 33, occurred during the year under review

owing to the conversion of 3 middle English schools in Calcutta, the Binapani Purdah School, the Beltola School, and the Sakhat Memorial School into high schools for girls at Burdwan, Howrah, Midnapore, Berhampore, Dacca and Mymensingh. Of the 33 high schools for girls, 4 were managed by Government, 25 were aided, and 3 unaided. The total number of girls reading in high schools increased from 6,766 in 1928-29, to 9,492 in 1929-30.

This increase in the number of girl pupils is satisfactory so far as it goes. But it is quite inadequate. There are districts in Bengal which do not possess a single high school for girls. That is a disgrace.

We read in the same report that there were, in 1929-30 in the post-graduate classes of the Calcutta University, 28 women and 17 women in the Arts and Science classes of the Dacca University. This is something. But the number of women students should be very much greater. We believe the post graduate classes are co-educational.

The same report states :

The scheme for the establishment under departmental control of a Women's Training College at Calcutta is still under discussion. Pending orders on this proposal, women teachers of secondary schools continue to be trained at the training departments attached to the Diocesan College and to the Loreto House, which had 16 and 15 students respectively on the 31st March 1930, as compared with 13 and 9 students in the previous year.

One would like to know the religion of these students. Christian missionary educational enterprise is certainly entitled to engage in all kinds of educational work. But there ought to be much greater undenominational educational enterprise on the part of Government. The remarks apply *mutatis mutandis*, to the following paragraph also :

The number of training schools and classes for training women teachers employed in primary and the lower classes of secondary schools in Bengal remained unchanged at 10, viz., 3 directly managed by Government and 7 under the management of Christian and Brahmo Missions. These schools had altogether 220 pupils on their rolls on the 31st March 1930, as compared with 199 on the corresponding date of 1929. The total cost of maintenance amounted in the year under report to Rs 95,689, of which Rs. 78,456 was borne by Provincial Revenues, the corresponding figures for the previous year being Rs. 91,276 and Rs. 78,948, respectively. The Hindu and Moslem Women Training Schools, Calcutta are still located in rented buildings and the Dacca Training School also is reported to be badly accommodated.

The training class attached to the High School at Kalimpong had 13 students on the 31st march last.—*Modern Review*.

Dr. Chao-Chu Wu, Minister of China to the United States in the "Conclave of Nations" broadcast by the Columbia Broadcasting System on November 16, spoke as follows about the Feminist Movement in China:

"The Kuomintang, or the Nationalist Party, has adopted as one of its political tenants the legal and social equality of men and women. I may mention that at the Conference held at the Hague last spring for the Codification of International Law, which I attended and at which the nationality of married women was debated and warmly debated, it was discovered by the delegates of the various nations and by representatives of Feminist organizations, that Chinese legislation in regard to the nationality of married women was among the half-dozen most liberal and progressive of all the world. Women in China are taking their places as business managers, doctors, lawyers, judges, and officials, and responsible officials, of the Government. These then are some of the results of social change."

COCHIN WOMEN M.L.C.

Heartiest congratulations to the Women Members of the Cochin State Legislative Council, who succeeded in introducing a Bill for the prohibition of the Devadasi system in the State, induced the Members to suspend the usual procedure of sending the Bill to a Select Committee, to which only one member objected, and finally, after the Bill had been read, clause by clause, gained its a Second Reading and since then it has been finally passed.

Stri Dharma.

Miss Koko Nishimora has been awarded the Degree of Doctor of Medicine in Japan. She is the first woman to get this distinction in Japan. Some time ago two Japanese women were awarded the degree of Doctor of Science. These are Miss Konoko Yasui and Miss Chikka Koroda. They are the first and only women who hold this degree.

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- 46. G. Thangaswamy Nadar Esq., Panbulli
- 47. Mrs. Vedavanam, Ceylon

N. B.—We are sorry some mistakes have been made in the article "An example of Industrial Welfare Work", which appeared in the January number.

"Indian Employers in Bengal" should be "Indian Employees in Bengal."

"Laundry" on the same page should be "Foundry".

ED.—I. L. M.

LODHRA

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VOL. IV

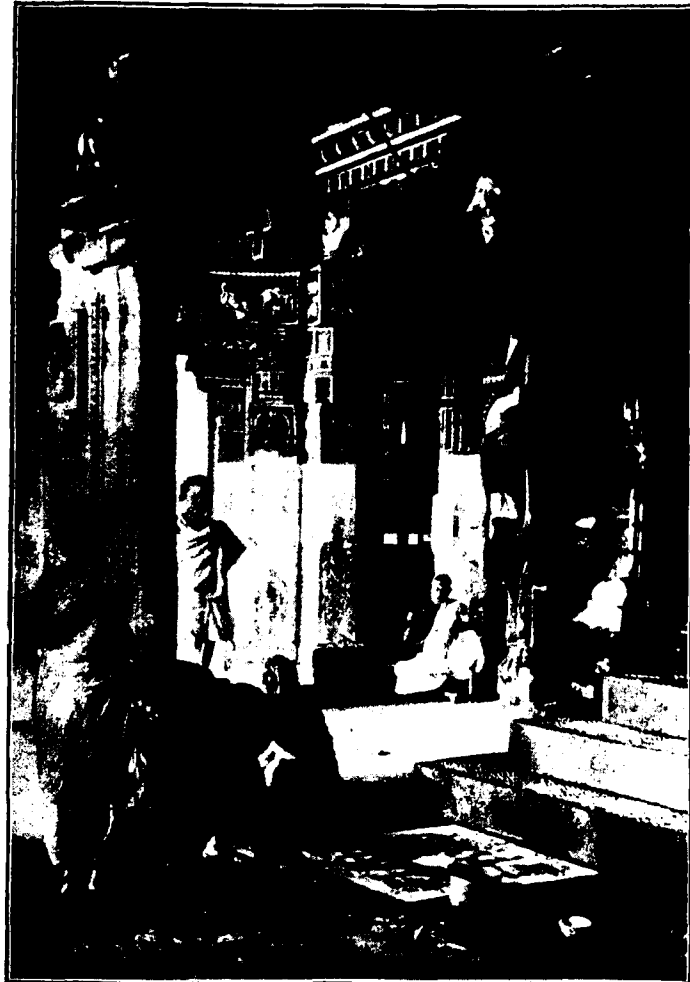
NO. 9

The Indian Ladies' Magazine

VOL. IV

APRIL 1931

NO. 9



In the Temple

Photo by Klein and Peyerl, Madras

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THE INDIAN LADIES' MAGAZINE

This issue No. 9, Vol. IV, has been designed and printed by Fr. Rauleder, Manager of the Basel Mission Press, Mangalore, and no efforts have been spared to make it as complete, as interesting and as attractive, as our limited circumstances permit. The Press is very widely known in this country for the very excellent work it turns out, especially in colour printing. The colour plate, "Planting Paddy", appearing on the cover page is a reproduction of one of the paintings by the Manager of this concern, Mr. Fr. Rauleder, artist to whose generosity we owe its insertion here.

Editor

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THE INDIAN LADIES' MAGAZINE



FLOWERS

*A handful of blossoms, fragile, sweet;—
But at them smiled a pale, wan face;
The soul of a dying child was lit
With heavenly beams of joy and grace.*

*I often have mused, why God had made
The flowers, that serve no need of men;
They blossom awhile, but soon are dead,
Their delicate charms no more remain.*

*But brief as their life, devoid of flowers,
Could Nature her fairest garments wear?
Or valley, or hill, in blooming dowers,
Their nectar for birds and insects bear?*

*The glory of gardens, where they nod,
Their beautiful heads of petals soft;
The lily and rose, first loved of God,
And others, their frail stalks raise aloft.*

*Like stars on the hedge and meadow green,
In spring-time, on trees, a bridal wreath,
Their loveliness sheds a rainbow sheen,
Perfuming the dewy air they breathe.*

*And even in snow-piled wintry lands,
Brief summer displays its wealth of blooms;
And straggling on leagues of desert sands,
The thorn-bushes flaunt their brilliant plumes.*

*On lakes, the imperial lotus sways,
O'er flowers, all glancing in the sun;
In clusters, or single, or lovely sprays,
The blossoms unfold their charms each one.*

*A paradise awakens everywhere,
That buds, in their season due, adorn;
Their petals so tender opening there,
And scattering their freshness newly-born.*

*A paradise in the hearts of men,
The freshness of Eden's dewy balm,
Oh, flowers of earth, this is our gain,
Your purity's Heaven's sweetest psalm.*

H. KAVERI BAI

ORTHODOX MARRIAGE

VS.

CREATIVE MARRIAGE

Transforming the Subjective Inversion into a Creative Objective.

THE SUBJECTIVE ASPECT

Traditional forms of marriage are in a state of transition in every nation in the world today, wherever there is a moral consciousness of its debasement.

In orthodox marriage, its stagnating productiveness and lack of creative purpose are in evidence to those with capacity to face facts and the nature of its failure. But the response of orthodoxy is: annihilate the critics! Destroy them! Ignore all analysis, all grounds of contention. What can one expect to do with such people?

In any condition of social conflict and change, there is thrust into public view two factions of people; one concerned with traditional preservation, the other with exposing and tearing down the controlling factors of injustice. Both become so strongly motivated by emotion and action that it is a fallacy to assume that either is mentally capacitated to solve the subject of controversy. Neither faction has the creative ability or training to bridge the break from the old to the new, or the inspired incentive to envisage a greater ideal. Therefore, a new group must be born under a leadership capacitated for synthetic analysis and ability, to project the meaning of such into objective creative form.

Certainly, it is of fundamental importance in a study or discussion, to be sure of the nature of the subject. If public leaders were required to define their terms, and thoroughly to analyze their subject, they would increase their own understanding, honesty, and confuse the public less.

In a book—What is Wrong with Marriage—Hamilton and MacGowan set forth the facts and conclusions of a concrete study made of 200 U. S. married people (100 women—100 men). Only 21 of the 100 women, and 29 of the 100 men considered their marriages unequivocally successful.

61 men, 75 women—found something “especially unsatisfactory.”

68 men, 65 women—found a “source of trouble.”

77 men, 79 women—found something to annoy, or dissatisfy.

22 men, 25 women—found that they did not love their mates enough to go on living with them.

84 men, 86 women—found that they would end their marriages, if they could do so by pressing a button.

87 men, 53 women—stated their marriages were failures.

The factors upon which all agreed change was necessary were: talkativeness, temper, thriftiness, selfishness, affection, physical desire, care of dress, serious-mindedness, intelligence (more), religion, vanity, social standing (more), truthfulness, tendency to flirt, tendency to scold.

Let us look at marriage with our eyes open. Doing this, we shall be compelled to ask like a writer in *The New Generation*,—How are we ever to build the wider fellowships that modern life requires, if a general amity is to take the place of a general hostility, unless we reveal the ugliness and egotism and anti-sociality of family life in its present status?

How can the child attain to self-dependence when a fond (i. e. foolish, selfish, blind, hysterical, unimaginative, unfulfilled, infantile!) parent is always on the scene to prevent it from developing a *self* to be dependent upon? It is a truth that a parent's love can be as poisonous as a parent's hate. The fact is, parents are so often emotionally infantile, so unfulfilled and immature themselves that they can do but little also than seek to "live off" their offspring, in the futile hope of achieving some kind of status of dominance and significance for their own inferior selves.

How have women managed to be the bearers of children for a hundred thousand years, and to have remained so, innocently ignorant of the nature of motherhood? Why have not women after so long an experience, worked out better equations between themselves (why only women?), their husbands, lovers and children? Are women fundamentally tender or only emotional? What is the relation between woman's bungling of the family situation and her unappeased wish for power? Is woman's relation to her children a reaction to her attitude towards her husband? How explain

the rivalry between a mother and her daughter? Is woman's irritability and restlessness and periodic moodiness in marriage, a revelation of her half-inarticulate protest against coercive marriage and a cry for a profounder love life? Why do parents enjoy controlling and limiting and thwarting their children? How have fathers managed to get such reputations as bullies? Is a father playing at omnipotence, because in his innermost heart he is afraid of his own household? Since the relations between husband and wife are in the overwhelming majority of cases perturbed and disingenuous, how can the home life be cleansed and purged of the vapors and poisons of the mother-father discord?

Why have parents been so unresourceful in making their peace with their offspring? Is there any solution for the quite shameful rivalry of parents for the affection and devotion of their children? How many parents are there in the world who have any critical, conscious, awareness of their manipulation of the lives of their sons and daughters for purposes and goals that have very little to do with the genuine needs of children themselves? Are there problem-children or only problem-parents? And a final baffling question is whether men and women love each other sufficiently with sincerity and tenderness, to make possible a home-atmosphere sweet and spiritual enough for children to grow up in, harmoniously, creatively? Since marriage is so often a crucifixion, how can family life be a joy and inspiration? As Hamilton and MacGowan prove in their book, the unhappiness and lack of co-ordinated unity between parents affect the ability of children to make happy marriages. Twenty-nine, of the hundred men studied, said their parents did not get along well together, and only 40% of these were happily married. Twenty-one women had decidedly mismated parents, and only 33% of these were happy. Their study also clearly co-ordinates with their advice—

if parents wish their children to make happy marriages,

they must prove good models. If parents are at mental, emotional, and idealistic odds with each other, they often create a home atmosphere producing in the son or daughter a psychic complex, an inward instability of soul that may haunt them all their lives. Thus, the kind of sins of the parents visited upon the children are sins created by traditional oppression and unethical morality.

To see results, the nature of the conflict of orthodox marriages is not enough. It is never enough to judge anything by symptoms! It is evident to the studious that marriage has been regulated by certain man-made laws, and an approach to the problem, the natural laws of life and purposes of the Creator, from without. Man, failing to master and educate himself as an individual, has set up collective arbitrary rules, legal and moral laws, to do for him what he has failed to do for himself. His aim has been to master Life—not to obey it. He has subjected Life—not objectified it. He has failed to give it human purpose and evolutionary growth. One cannot produce growth, health, sanity, morality, by laws of involution—prohibition, repression, inhibition, and retribution. This is the root of our trouble in marriage.

Social morality has aimed to keep human nature encased, for fear that release would mean a dangerous liberation of impulse upon society. The trend of the new ethics is to build upon a study of the human machine and upon a science of putting each part in order, using the resultant instrument for constructive evolution (*under the control of the individual*).

The term *marriage* is abstract. It hides the facts of its nature. It is a vacuum into which Woman and Man have been thrust by moral and legal systems, and hedged about by ignorance and subjected to slurs by the very orthodox, who demand the most from it. Everything has been expected from it!—nothing given to those to whom it belongs.

Love has been considered the only valid basis for marriage; theoretically, it is the mysterious attraction of two people for each other; and that alone brings about marriage. Most stumble upon their partners in marriage, guided chiefly by romance. Children are assured by their elders that "love" is an unanalyzable mystery that *just* happens (of course guided by ignorance!)—you'll know when the right one comes along—they are told with a knowing smile. Down from the ages of the past tradition sings the tune—

*It had to be you,
It had to be you.
I wondered around and finally found
The somebody who
Could make me true, could make me blue,
And even glad just to be sad
Thinking of you.
Some others I've seen might never be mean,
Might never be cross, or try to be boss,
But they wouldn't do,
For nobody else gave me a thrill.
With all your faults I love you still. (imagine!)
It had to be you, wonderful you,
It had to be you.*

Theoretically, this thrill has been considered all-sufficient to insure permanent happiness. Most of the world's literature has ended with the marriage of two romantic lovers, whose only inspiration for a life-partnership has had a basis in romantic sentimentalities. Their success thereafter is taken for granted. Is it surprising that we have had a sentimental softening of the brain concerning our approach to marriage?

A considerable part of literature, true to the arbitrary and dual aspect of looking at life, influenced by religions, is devoted to subjecting some trait of human nature to suppression, violence, condemnation, or conflict from some other force. Sex is made the greatest problem between Woman

and Man by elimination of education about it, or else it is placed in a setting of conflict, fear, and condemnation. We get this idea of dealing with various aspects of Life by taboo, repression, subjection, reward and defeat, from a more remote and original source than the immediately-applied autocratic religions of the day however.

It has been assumed that the Creator is a transcendent being, intervening from without in human affairs, rather than an indwelling Life-Force. From this, has developed the idea that certain men are especially designated by the Creator to rule human life—priests, kings—in whose care has been given the interpretation of the words and laws and *commands* of God. Thus there has been a close allegiance between Church and State, all through history.

The idea of government by autocratic rules of morality and suppression and by a person superior and external to the common life of the governed, opposes the principle of government from within. A transcendent monarch on a throne (as God is spoken of in Christian hymns), conveys subjection, homage, servility—not self-government, or an objective part in creation with the Creator, by Woman and Man.

From this it needs little stretch of an intelligent person's imagination to understand why so many mediocre and non-creative neighborhood gossips, supporters of the orthodox, and law-inflicting groups, are so zealous in fighting for censorship, prohibitions, taboos, and suppression. They naturally assume themselves to be the most worthy servants of their autocratic God-master, and they, the henchmen blessed for inflicting punishments and obedience.

But Life, marriage, love, Woman and Man, cannot be controlled by subjection. Only by obeying and understanding the laws of their nature, can Woman and Man release their energy into the objective focus intended by the Creator.

Taboos are bad, as autocracies are bad, because they blindfold behavior, repudiating rational and creative sanctions, substituting dogmatic affirmations of their values. To pronounce things wrong and to decline to consider why, is as objectionable in ethics as in astronomy. "Thou shalt not!" is a formula for savages, for slaves of an Eastern despot, but not for modern Woman and Man. To employ it in the nursery and school is bad moral education. To tell a child that what he does will cause injury and suffering to others, *is* moral instruction, when given with an understanding of the nature of the reasons. To tell him it is wicked, is not moral instruction. Conduct can be regulated by justice, and understanding of the evolutionary values of Life, but to subject it to dogmatic taboos is not morality.

God is not a distant Deity looking down upon us. The law, in obedience to which the seed corn develops into the full corn in the ear, or which conditions our own development from childhood to manhood or womanhood, is not the law of any external command. The law by which the seed corn develops is the inward law of growth. It is in obedience to an inward life-impulse that it springs up from the ground, and this law which it obeys is one it can neither resist nor refuse.

Napoleon Bernard

(To be continued.)

(N. B. This is a thought-provoking article on an important problem of the day, and invites discussion, even though the opinions expressed may be ultra-modern, and therefore revolutionary. Editor I. L. M.)

DROUPADI

In the interesting study of Sita and Droupadi, which appeared in the January number of the Indian Ladies' Magazine, the treatment accorded to Droupadi is rather harsh. Divinity is attached to Sita and erring humanity to

Droupadi. An erring man or woman, who struggles to be chaste and virtuous, ought to appeal to mortals more than a being whom divinity prevents from sinning. H. G. Wells says that, when he looked out for a guide to carry him through the shame and humiliations of life, he found him in Goldsmith. Goldsmith's tender nature, ennobled by his weaknesses, made him a "congenial saint and hero" for Wells.

Droupadi is not a lovely character according to the study because (1) she did not distribute her love equally among her five husbands and sometimes she let it light upon Karna and even upon Krishna, (2) she did not accompany her husbands to the forest with the same motive with which Sita accompanied her lord, (3) she was unfair in her dealings with Keechaka and (4) she had a revengeful nature.

The idea of a woman with five husbands to love is utterly strange and repugnant to the modern mind. We cannot think of the possibility of such a woman loving all her husbands equally and remaining chaste. We must, therefore, abandon our usual way of thinking in judging Droupadi. Even appreciating the peculiar circumstances in which Droupadi stood as wife, it ought not to be strange that she was partial to Arjuna; for it was Arjuna that won her, bending "the wondrous bow of Drupad" and bringing the distant target "thundering to the ground," and it was on him that she smiled and "flung the bridal garland". Kunti, by mistake, assigned her to all her sons. When, on winning Droupadi, they reported to their mother that they had obtained a great gift, she replied, not knowing what the gift was, "Enjoy ye the gift in common." So sacred were the words of a mother-in-law then, that Droupadi obeyed the mandate and consented cheerfully to be the wife of all the five. If, occasionally, Droupadi directed her love towards Karna, could it not have been that she discerned, as if by instinct, that there was a likeness between Karna

and her five husbands? The love, which she showed to Krishna, was beyond doubt of the nature of a devotee's love to God, which had nothing in common with earthly love. When, in the open court, Duryodana ordered that her modesty should be outraged, her husbands stood like marble statues. Bhima laid his hands on his weapon and Arjuna cast his eyes on his bow, but a stern look from Yudhishtira made both of them nerveless. In vain did Droupadi appeal to her husbands. "Silent all? and will no chieftain rise to save a woman's life, not a hand or voice is lifted to defend a virtuous wife?" In vain did she try to move the elders with her tears. "Bhima, hath he lost his virtue; Drona, hath he lost his might; hath the monarch of the Kurus ceased to battle for the right?" In vain at last did she rely on her own weak strength. A second more and she would have lost all her womanly honour. She held up her hands and called on Sri Krishna of Dwaraka, Sri Krishna, who had run to the help of Prahlada and who had saved Gajendra from the jaws of the ferocious crocodile. Krishna hastened to her aid and we all know what happened subsequently. In these circumstances, what suspicion can there be in Droupadi's devotion to him?

Droupadi might have loved adventure. But other circumstances forced her to go to the forest with her husbands. Her position was not the same as Sita's, when the latter accompanied Rama in his exile. Droupadi had no opportunity to entertain a motive like Sita's. It is, therefore, unfair to hold that she did not go with her husbands out of love for them. Her fondness for the sweet-scented flower in the forest seems hardly distinguishable from the desire that Sita entertained for the deer into which Mareecha transformed himself. When Sita would have the deer, Lakshmana told her that it might be some deceitful *rakshasa*. "But, vainly spake the watchful Lakshmana . . . , for with forceful fascination Sita's inmost heart was thrilled."

There is no doubt that Keechaka is an abominable character. A nobleman might have been justified in those days in taking liberties with a Sairanthri. But, when the Sairanthri took strong exception to such liberties, the nobleman ought to have retired. Keechaka had been warned of his fate, if he persisted in his folly. But he did not heed the warning. Droupadi had to get him killed to preserve her chastity. If she had brought about an open fight between him and Bhima, she would have landed her lords in a further exile of thirteen years. She knew this, and knowing it she could not but get Keechaka killed in secret. In fact, when Duryodhana heard of Keechaka's death from the men he had sent to find out the Pandavas, he was almost certain that none could have killed Keechaka except Bhima.

It is admitted that a thirst for vengeance is not consistent with womanliness. But Droupadi's thirst for Duryodhana's blood does not call for serious animadversion. She would not have been a woman, if she had overlooked the insult offered to her by Duryodhana. It was natural to her to beg Krishna to remember her unbound locks in his mission to Hastinapura. Moreover, Droupadi had been ordained by God to play the part she did. Krishna had come to rid the earth of Duryodhana and his wicked friends and followers. This plan would not have matured, if peace had been made with Duryodhana. It was but a formal consultation that Krishna held with the Pandava brothers after their return from exile. When it came to Sahadeva's turn to speak at the consultation, he bluntly told Krishna that the Mahabharata war was inevitable and that Krishna himself knew it. Krishna had ordered matters in such a way that the last word should lie with Droupadi's "trailing tresses." Krishna was sent to Hastinapura to do as much as he could to avoid war, but, when he reached there, he did as much as he could to bring about war.

In legendary Greece, there was a woman not unlike Droupadi in her passion for revenge. When Agamemnon, the king of Argos, was away in Troy to avenge the wrong done to his brother, Menelaus of Sparta, his kingdom was left to the guardianship of his cousin Aegisthus. During the guardianship, Aegisthus made love to Agamemnon's wife, Clytemnestra, and won her. When Agamemnon returned to Troy, Clytemnestra and Aegisthus conspired together and killed him. Fearing that Agamemnon's son, Orestes, might one day avenge his father's death, Aegisthus planned to murder him. Agamemnon's daughter, Electra, came to know of this and she had Orestes taken away to a far-off land. Consequently, Clytemnestra grew hot with anger against Electra and had her married to a peasant, who, fortunately for Electra, did not choose to be more than her husband in name. Electra vowed revenge against her mother and Aegisthus; and, when later Orestes joined her, she got both of them killed. Electra's matricide was a sin, but it was held to be a sin that had to be committed as a duty, for Apollo had commanded the matricide. Droupadi's vengeance is not so heinous as Electra's; and, if Electra's could find extenuation, cannot Droupadi's find stronger extenuation?

On the whole, Droupadi did possess "virtues desirable in women" and they are good enough to make her an example to the women of India.

I. D. Tangaswami

LINKS—OLD AND NEW

An odd title for these few thoughts; but, when all is said and done, it really amounts to this—we are all links in the golden chain that binds the whole round world together to the feet of the great Creator, links, old and new, links

so old that the pressure of the new almost strains them to snapping point.

Quite a quarter of a century ago, I was in England; again a few months back I tried to renew my acquaintance with the land I knew, but I was a stranger once again in a strange land. I seemed to belong to the Land of Yesterday. The memories of England, that lingered with me, centred round home, home-life, home-love and home-joys, shaped and influenced by ideals drawn from steadfast Christian faith. Now, watching the present rush for existence, I wondered and am still wondering what the centre is. The old links are there, but want searching for; still, the new will command our admiration and love, perhaps when we are more familiar with them.

London is a land of luxury, where every phase of life is brought to a high state of perfection and is placed in as perfect a setting as the intelligence of man can devise. There is a necessary rush for work and a corresponding rush for pleasure. Time is of great value and a moment may not be lost. The contrast to this was most amusingly emphasized, when on my return, on landing at the first Oriental port, Port Said, I saw the slow-moving traffic and the long-skirted inhabitants, careless of time, and seemingly having nothing to do, lolling against tree trunks in the streets and against the doorways. And yet visitors from America say that London is but a village when compared to New York!

What of India then? It is this that made me think of the title above. What is our claim for existence in the rushing world? Is the India of today looking backward or forward? Is she glancing back to the simple life of old religious records and the sunlight of the days that have been? Is she walking backward through the years, collecting the dear lost delights, or is she facing fearlessly the coming morn, ready to peer into the future, to shoulder responsibility and endure the hardship of the new life?

We are both old and new. We hark back to the simple life of the past, but clutch with eagerness the luxurious delights of ever-growing civilization. It is pleasing to be in an environment of high finish, where conveniences are studied, appointments are perfected, cleanliness is regarded as a strict duty, where order and regularity is a steady routine, where beauty is a cult and art is a necessity.

In dress, in modes of living, in etiquette and even in the practices of religion, it is a struggle to adjust the new with the old. Will the old links hold? Or must they be forged afresh? These few lines, which I found in one of the modern plays, are very apt:

*My garden is full of flowers
My mother planted for me;
Curious old-world flowers,
Thyme, lavender, rosemary,
Planted in days gone by,
And though no gardener I,
As the shadows fall, I tend them all
Watering here, pruning there.
Am I happy in my lot?
I know not.*

If the editor kindly permits, will my readers discuss this question, the adjustment of the new with the old, not as a whole, but taking up that aspect of social structure or life that appeals to each one of them, I mean, in our ways of living and so on? I think the discussion will be most interesting to look forward to.

H. Krishnamma Hensman.

N. B. I agree with Mrs. Hensman that such a discussion would be most instructive.

Editor, I. L. M.

OUR DAUGHTERS—A PLEA

How often does one hear the expression, "Burden some girls", or its equivalent, in India and perhaps in many Eastern countries. Most parents, and particularly those that are not very well off, are usually not congratulated by their friends if they happen to have more than one or two daughters.

Strange as this may sound to Western ears, we Easterners can easily understand the reason behind this. While girls in the West are educated as much as the boys, and are brought up to be almost as independent, if not quite so, as their brothers, our girls used to be trained on quite different lines. The old, Oriental idea was that every girl's vocation in life was to be a good wife and mother. With this end in view, her training at home, and her limited education at school were such as to fit her to be a housewife. Even the three R's were considered unnecessary in many cases.

Our girls had to marry, not whom they wished, but whom they must, as all marriages were carefully arranged by parents or other interested relations.

Then came the vexing and inevitable question of a good dowry, without which no girl could be given in marriage even to her nearest relative. What was even worse, every daughter's wedding left the parents either with a bad debt or in circumstances bordering on it.

But India, in step with many parts of the world, is changing and in some ways rapidly so. Today, it is not uncommon for Indian girls to be given, not merely an elementary education, but even a higher one. It is not unusual for a minority of our girls, not merely to be independent by earning handsome salaries, but even to support their parents, sisters and brothers.

When this is now the case with our girls, it is deplorable to find that our young men, even with British or other foreign qualifications, still actually insist on as big a dowry as they think their position in life justifies. It is almost as if all their degrees or diplomas are rated in terms of rupees, property and jewellery.

Whether this is due to the old-world ideas and customs of our parents and grand-parents, or to the modern methods of our so-called Western-educated young men, it is highly deplorable. How any thinking man or woman can expect the parents of any girl, who has been given a liberal education, to impoverish themselves by finding a dowry as well, is rather difficult to understand. Why the unfortunate parents-in-law-to-be should help to pay for a part, or the whole of the education of their son-in-law-to-be, is even more difficult to understand. If people wish to have as sons-in-law men who have been educated in the West and are willing to pay for such expensive education, it is a different matter.

Mothers in India and Ceylon have complained that our young men, not merely ask, but even insist on, dowries, before they will consent to marry a girl. It may be argued that to many a young, married couple starting life in these days, the wife's dowry can be a great help to supplement a small and all-too inadequate income. I quite agree, but in the majority of cases that I know of personally, a dowry has not been a help, but just the contrary.

Counting on cash or property, the young people begin their life regardless of any idea of economy. If the husband is not what he should be, he can waste the inherited wealth in a comparatively short time. Most young folk are in danger of spending injudiciously what *others* have worked hard to earn.

Then, there is the stupendous danger of not working as hard as a young man should, if he knows there is some-

thing to stand him in good stead, even if he did not work hard.

What is even more tragic is that this state of affairs among our young men does not encourage parents to give their girls as liberal an education as they would otherwise choose to do. Some people even argue that they demand dowries because it is the general custom and others do it! But surely some one must begin and set a better example, and who is so competent as the more liberally educated of our men?

The golden sands of time are running down rapidly through the hour-glass and we in India are at the parting of the ways today. What shall we choose? Shall we still cling blindly to narrowing and cramping customs, or shall we sweep aside all that we can see, as so obviously out of keeping with our modern knowledge and thought?

Is it nothing to you, young men of India, to see your girls ignored and treated with unfairness?

If we wish to build a new Jerusalem (as I feel certain we all do!) in our Motherland, let us take every care to see that the *foundations* are soundly laid. Let us use well-tempered mortar and see to it in ordinary prudence that the foundation is worthy of the superstructure we are trying to put on it.

Countries and nations want MOTHERS, and the hand that rocks the cradle rules the world. Therefore, may I ask you in all earnestness to stand by your girls and women, and not to neglect your privilege of doing your duty by them, as the sons and builders of a New and Greater India—the Land we love so well!

E. I. Tampoe
11, Harvey Road, CAMBRIDGE

THE POWER OF MUSIC

If life was just the drab repetition of petty joys and sorrows, success and failures, eating and sleeping, that makes us puppets of fate, it would be unendurable, not worth the living. But in each one of us there is something deeper and finer than this, something constantly demanding expression, an indefinable something that we call Soul. This soul longs for music. If we give it expression, it will enable our life to blossom into fuller beauty.

Music is the native tongue of Mother Nature. The song of the bird—the rippling brook—the thundering wave—the sighing breeze—all are her melodies. Yet glorious above all these glories is the power of man-made music.

At the roll of drums, the savage heart beats faster. At the trumpet's call, brave men march out to die. The mother croons a lullaby and tired little eyes find rest. As we listen to the harmony of an orchestra rising and falling in expressive melody, something is stirred within us, we are swept into unknown realms of romance, leaving behind all cares and worries of life.

Music speaks in a universal language, the language we all love, the language we all understand. It is not easy for us to treat of the vast possibilities of music and its importance. A large volume will hardly cover such a wide subject in its entirety.

However, one likes to picture the endless pleasure that music can bring into our lives, and its great importance.

It is precisely music that, by its pure and holy infinity, most readily resolves the infinity of our sorrows; and melody in all ages has subdued the ravenous monsters of madness and misery. Addison says, "Music is the only sensual gratification which mankind may indulge into excess, without injury to their moral or religious feelings."

It is music that has charms to soothe a savage breast; it is music that has powers to soften rocks or bend a knotted oak. Music calms our spirit, composes our thoughts, delights our ear, recreates our minds, and fills our hearts with pure and useful thoughts. Music is the art of the prophets, because it is the only art that can subdue the agitations of the soul; it is one of the most magnificent and delightful gifts of God. The following lines of Hogg's may be quoted as showing the power of music:—

*"Of all the arts beneath the Heaven,
That man has made or God has given,
None draws the soul so sweet away,
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirits all to love."*

Music is the mysterious keeper of the key that opens the gates of memory, because often "in its mildest, simplest strain, we live over years of bliss again". In conclusion, it may be said that music is the best recreation both to mind and body, whensoever either of them stand in need of it.

— K. V. Swaminathan.

BE GLAD

*Oh joy in life's doings, —
The bright sunny hours;
There's sunlight right all 'long the way;
The spaces of time
A-flooding with light;
There's laughter and love for each day.
Oh joy in life's waitings, —
Think bright sunny thoughts,
The great world needs sunshine and light,
'Tis hungry for love,
For kindness that "lives",
That lightens the darkness of night.*



Mrs. G. K. Chettur, B. A.
wife of the Principal, Government College, Mangalore,
the first lady to be appointed Honorary first class Magistrate
in Mangalore, S. Kanara.

Photo by R. Venkoba Rao, Srirangam



IQBALUNISSA BEGUM

The first Mohommedan Lady graduate of Mysore

*Oh joy in life's living, —
 Dig deep for the best,
 Hold fast to the golden ideal;
 Front life with a cheer,
 With love that creates,
 Where vision shall merge into real;
 Oh joy in life's duties, —
 Just everywhere see,
 The dignity, beauty of all.
 Ennobled by thought,
 By rightness and love,
 The life-throb of great and of small.
 Oh joy in life's kindness, —
 As grass by the way,
 Or shade of the leafage above,
 Kindness grown greater,
 Than justice or right,
 The little bit more, — that is LOVE.*

HILDA L. EVERETT

The first Mohammedan lady graduate of the Mysore University.

IQBALUNISSA BEGUM, B. A.

(Mrs. S. A. Hussain)

Iqbalunissa Begum has the honour of being the first Mohammedan lady graduate of the Mysore University, a unique honour for South India, considering purdah restrictions for Muslim ladies.

She is the daughter of the late Mr. M. G. Mohideen Ali Khan Sahib, Retired District Superintendent of Police. She was subject to all the prevailing ghosha conditions of a Muslim household. From childhood she was keen about studies, but was able to work at only Urdu, Persian and the Koran.

Soon after her marriage, her real education began; for her husband, Mr. S. A. Hussain, helped her greatly in

English and Arithmetic. He had to go to Bombay for Engineering and was away for four years; but, though his wife's studies suffered to some extent, yet they were carried on through correspondence.

She soon came to the notice of the Mission ladies and was employed as a tutor in one of their Zenana schools. She continued her studies with her husband when he came back, and progressed rapidly. Mr. C. R. Reddy, the then-Inspector-General of Education, Mysore, to encourage a Muslim lady, granted her exemption from previous school-attendance and allowed her to join the secondary school-leaving certificate class in the Maharani High School, Mysore. She was able to take the certificate in two years, one spent at Mysore and the other in the Vani Vilas Institute, Bangalore.

There was then a break of three years, but she did not give up her object. Later, when the Arts Branch for the Entrance was opened at the Vani Vilas Institute, Bangalore, she again joined the school and passed the examination, which brought her to the threshold of the University. Then, she joined the Maharani's College for women, Mysore, and for three years more struggled with her studies as well as with other duties, for by now she was the mother of seven children. In spite of her chequered course of studies, however, she succeeded at last in getting through the B. A., and was able to take her degree in 1930. She also won a gold medal for being first in Persian. She will be going to England this year, to study most probably at Leeds for the M. Ed.

The Mysore Government helped her right through with scholarships and gave her every encouragement, but much credit is due to her own persevering efforts and the steady co-operation of her husband, Mr. S. A. Hussain, who is now in the Mysore Government Service. All those, who know her, wish her the best of success in life.

H. S. H.

Our serial Story

GAURI'S MARRIAGE

CHAPTER VI

The day after the Ennore trip, Gauri, back again in her own home, waited once more for her husband to come down to breakfast; but she did not seem the same girl as before. She was very unhappy. There was a bad taste, as it were, in her mouth. She felt as if she had risen from some illness, during which she had not been quite conscious.

When she had waked from sleep after a very restless night, the first thought which had beaten into her brain was that *he* was alive—alive, *he*—*he*—her first husband, Prakash, whom she had thought dead and gone out of her life for ever. Oh, what was she to do? But, gradually courage had come to her. Why should she be so terrified?

What indeed was there to be afraid of? She had not done anything wrong; she was quite safe now. She was not his wife. She was not at his mercy; on the other hand she had her husband to depend on now, her stalwart man. And yet—and yet—that voice—smooth—musical, yet somehow dreadful to her; she did not wish to hear it again. And, she was afraid, though she knew there was no need for fear.

Had he come for her? But, surely, he had heard what had happened. He could not get her again. He had gone out of her life for ever, thank Heaven. Then her thoughts turned to her husband.

What had really happened? What had she done, what had she said, when she had heard that voice out of the lonely darkness of the lake? Why indeed had she been so silly as to faint? She felt as if she had been very foolish. Several times, she had wished to ask her husband about it; but had caught herself back. He had asked her of course why she had fainted, whose voice she had heard, but she had begged him not to talk to her about it.

Was her husband disgusted with her? Was he very angry with her? Did he think anything wrong about her? Was that perhaps why he was changed to her, for changed indeed she felt him to be, though very slightly.

They had come to know each rather well in Ennore. Gauri indeed had felt once for all that she had got the man she had wanted all her life; the ideal that she had desired. He satisfied her. And he? Was he satisfied with her? He had had so little time to know her; and she was such a poor creature. What was there in her for him

to appreciate? Yet, she had felt in Ennore that he had really come to like her, till that last day.

But she might be wrong. It had happened only yesterday. She had gone to bed at once after their return from the river. He had been so good to her, helping her, soothing her half-dazed thoughts. But what had she said, what?

The next morning, they had waked up early, according to arrangement, and started for their own place. He had still been kind and good, but somehow seemed to have withdrawn himself, to be distant, more like a brother, than someone nearer and dearer. Gauri felt herself blushing; then grew paler. Was he really beginning to dislike her? Did he feel that he had made a mistake in marrying her? Had she spoilt his life, burdening him with her useless self, and her people?

Ah! that was it. Why should her people be a burden on him, Mallika and Sankar, those two dear ones of hers, who were really such a trouble in their youthfulness and their innocence? He had been so kind to them too, though perhaps sometimes too strict and critical. But, they had deserved that. They needed a stern hand over them. Mallika was now going to be some trouble with that new fancy of hers.

And that brought that wretched letter back to Gauri's mind. Perhaps, that was the cause of the whole thing, of the change in her husband. That stupid Mallika! But suddenly Gauri shook herself and got up from her chair. She felt she was getting unreasonable. Why should poor Mallika be charged with more than she deserved? What had she to do with the rematerialisation of that man? And was not the meeting with the latter really the cause of the change in her husband? What had Mallika to do with that? Really, Arjuna had not cared about her keeping that letter from him. He was too noble and uninterfering for that.

Ah! there he was. He came down rather solemnly, reading a letter. He looked up at her, and she turned to smile at him. His return smile seemed very perfunctory to the sensitive and suspicious Gauri.

She was looking very pretty that day, in spite of her anxiety. In fact, the wistful look on her face rather added to its charm. As if to set fate at defiance, she had forced herself to dress well. She had put on a pale pink Sari; and pink always suited her. The narrow gold lace on the silk set off the ivory tint of her face, from which, beneath folds of soft black hair, her dark eyes glowed, at first wistful and pathetic,

and then, as she realised his attitude, a little frightened. But Gauri had the heart of a lioness, and gradually courage came into her tell-tale face. She also stiffened.

"Gauri", he said coming down, "Is breakfast ready? I have to be at my office early. I have some heavy work to do."

So they sat down to breakfast. At the end of it, Gauri went drearily to the window. She had eaten hardly anything, and there were tears in her eyes, which she tried to blink back.

He had buried himself in his paper. Suddenly, she heard his voice behind her and thrilled.

"Gauri" he said, "Good-bye, I am going."

She turned and her tears brimmed over. He took her hand and drew her towards him. "Why are you crying?" he asked, "are you sorry?"

"Sorry for what?"

"Sorry that you were forced to marry me. That hurried marriage of ours was so hasty and forced. Are you sad about it?"

"No, no, of course not. And you?"

"Of course not, as you say." He was silent for a minute, then speech burst from him.

"Gauri," he said, "tell me why you fainted yesterday. Whose voice was it you heard? Of whom were you frightened?"

The tears came into her eyes again. "Arjuna," she whispered, "why bring up that old subject again? May I ask you one favour?"

"What is it?" he asked; "And what is the old subject you are referring to? Surely, it is not—your first marriage."

"Please don't speak about that affair to me. I am sick of it. I have suffered and borne enough. Can't it be closed hereafter? It has nothing now to do with me."

"Are you sure of that?"

"Please, please, Arjuna,"

"Gauri, my dear, you must tell me. Was it his voice you heard, Prakash's? Then he is alive?"

At her unwilling nod, he turned away, and walked to the window, where he stood a few minutes. Then he turned to her sternly: "You are sure you are quite free from him?"

She nodded.

"Then why did you faint yesterday? Why did you say first you were glad, and then that it was too late?"

"Did I say all that?"

"Yes."

"I . . . I think," she stammered, "I meant that I was glad it was too late."

He looked pleased at first; then some imp seemed to prompt him to make quite sure.

"Are you certain of that?" he asked her, perhaps a shade coldly, in order to hide the relief he felt, for he was a shy man.

At his words and look, a sense of resentment possessed her, with perhaps a greater hold that it would have if she had been in a normal state of mind. But, she was feeling very weary and unsettled, and a funny sort of feeling overcame her. Surely, if he really loved her, he would have understood her. She felt shut up, as it were, in herself.

Instinctively sensing the tension, but misunderstanding it, he laughed bitterly.

"There you are, you see," he said in a queer kind of choked tone. "You don't take the trouble to say what you really do mean; and so I must believe that you're sorry you are not free to go to him."

"But . . . but . . . he is married already."

He took her up at once. "Does that mean," he asked jealously, "that if he is not married, you would have been glad to belong to him?"

Gauri looked up startled; "Why, no," she stammered.

"You seem to be doubtful; but I hear his wife is dead, and he is free. It is a pity that you are bound to me. Are you sorry?"

"I . . . I?"

"You hesitate, and you don't deny it. What must I think about it?"

"If I deny it, will you believe me?"

"Of course, I will," he said eagerly.

A hot flush crept into her cheeks. For a second, she forgot her resentment, and was eager to deny what he thought. But she felt shy. How could she tell him in so many words that she was glad, glad to belong to him? She had never been demonstrative, and she was an Indian girl.

And, in that pause, he said something unfortunate, "Pushpam, my cousin," he told her, "advised me to be kind to you always about this affair. I cannot deny that I have been inclined to be jealous; but she said I must not feel like that, as it was all past and gone. I must be patient, she told me. So Gauri, will you forgive me for worrying you, and be friends again?"

At any other time, his words would have mollified her, and induced her to open her heart to him. But now her distracted mind could only



Mrs. Sonubai Kale,
the only lady member of the Aundh State
Assembly, recently nominated.

Photo by R. Venkoba Rao, Srirangam.



Japanese Girls

Lent by Y. W. C. A.

He was in the fact that he had actually dared to consult Pushpam about Pushpam, that supercilious girl. A hot anger possessed her, and again in a fierce jealousy.

"It is a pity," she remarked bitterly, "that you didn't marry Pushpam. Then, you wouldn't have had all this trouble."

He looked up quickly and was startled by the ugly sneer on her lips, which he had thought were only meant for smiling. He stood up.

"So that's that," he said, and then he asked her abruptly, "Where is Mallika's letter? Show it to me."

"I am sorry I cannot," she said as abruptly as he did. "There is something in it for myself alone."

"I expect she saw this man, Prakash, and she wrote to you all about him and told you to be ready for him. Eh, Gauri, was that it?"

"Think as you like," she said with difficulty, for the tears were rising fast to her eyes, and she could hardly speak.

"It is a pity you are married to me."

"Why?"

"You know."

Getting back a measure of her self-possession, she faced him proudly.

"Are you sorry you married me? Have I spoilt your life?"

"Have I said so?"

"But you haven't said it wasn't so. Why did you marry me at all? And you are always saying I am sorry. That makes me suspicious. Yet, you knew all about this affair. It wasn't kept a secret from you."

"My mother did not mind it."

"So, it was on account of your mother that you consented to this match. If it had been yourself, you would have hesitated."

He stared at her. This was a new Gauri to him. He admired her more now, if possible; but he also resented her attitude. He said an unfortunate thing.

"My mother was a large-hearted woman; and what she said was law to me."

"So, I have spoilt your life then?"

"Gauri, don't take me up like that. I never said it. I can also take you up sharply, you know. Even now I don't know what to think. Tell me, dear, that you are really not sorry you haven't married Prakash."

Gauri bent forward eagerly, a hot denial on her lips.

"I-I-of course-" she began; and then she suddenly froze up again. He had doubted her a few minutes before. Would he believe

her now? Love should mean trust; he did not then trust her. She did not see the injustice of her thoughts. She only felt that he did not seem to love her, as she hoped to be loved. Then, another doubt came. Had she really spoilt his life? He had denied that assertion in a way. Perhaps, he had done that, just to comfort her. And, he had not even denied it properly. Perhaps, she was trying purposely to delude herself. Perhaps he had seen what a silly unworthy creature she really was and was wearied of her.

A feeling of obstinacy overcame her, which she could only characterise later as 'cussedness'. She sat silent.

He turned away wearily. At the door he paused:

"I shall come back late; you know I'm going to the Indian club dinner to-night. From my office, I shall go straight to my aunt's house, I think, and not come here before the dinner. She has asked us so many times, and we have never been there yet."

"Yes." She managed to say.

"If you like, get a car, and come too, Gauri."

"I — I am not feeling very well, Arjuna. I shall come another day."

"Very well, Gauri. But I do wish you can make friends with my aunt and her daughter. You could learn so many things from them, especially from Pushpam, though she is younger than you, only eighteen indeed. They are such fine people, you know. Besides, you're looking pale and tired" he added, "come out to-day."

"Oh, I shall be all right. Don't worry about me."

"As you wish," he said coldly and went away.

Gauri felt then that she hated that supercilious aunt of his and her pale and fashionable daughter. How possessive they seemed to be of him! Oh, she was jealous, jealous!

She spent a miserable day, trying to busy herself in arduous duties, so as not to give herself time to think. But, when night came, she could do nothing to stem the tide. After a meagre dinner, she dragged her weary, trembling limbs to the bed-room and sat in her favourite chair. Heavy was her heart. He had thought badly of her, and she had behaved so badly, that he could only think worse of her hereafter. He did not love her.

Slow tears welled up in her eyes and fell down her cheeks. Whom could she go to in her trouble? Oh... oh... oh!

After a while, she calmed down and sat silent. Arjuna still had not returned. She looked at her watch. It was nearly 11 o'clock. She felt anxious about him, but knew that was silly. The servants all seemed to have gone to sleep. In the meanwhile, she was very

tired. Her head dropped back, and her eyes half-closed; but she was not asleep, nor even dozing. She was seeing visions, visions of what had happened to her in her short, yet tragic, life.

She had been born blind. Her dear parents had been so good to her, eager to be her eyes in everything. She had seen the world through them; and her knowledge of it was as simple and as guileless as theirs; for they were gentle, honest, country folk. Her father had read to her and taught her many things. She had learnt to read. She had been taught to sing Indian music and she sang well, for she had a beautiful low voice, peculiarly suited to the Indian system.

Her father had had her eyes examined by two or three doctors. They had not held out much hope then; but had asked him to wait some years longer, and then get her examined again. Something might be possible then.

She had grown up. Her brother and sister had been born. They had been kind to her, especially Sankar; Mallika also, though she had sometimes shown intolerance. Time had passed happily, though her mother had become somewhat of an invalid. Gauri had become a close companion to them both, especially to her dear father. She dwelt fondly over the old recollections.

Then, a change had come, when she was seventeen years old. Her parents, she knew, had always been anxious to get her married; for what would happen to her, a blind Indian girl, when they died? She had left everything to them, and told them to do as they liked. She had such trust and confidence in them and their judgment. They told her one day that some one had asked to marry her. He had seen her often in church and in public, and he did not mind a bit about her blindness. He craved, he said, to look after her helplessness, and take care of her. Her father had made enquiries about this man from one or two friends, who had said that they had all heard well of him, though they did not know much about him; for he was a new man to that district. He was a Tamil Brahmin convert, a graduate and had become Professor in a college in Northern India. He seemed to be a good man; was certainly a pleasant man, a man who knew what were called 'English Manners'. He was kind and considerate to everyone, and had become quickly popular with all. Would Gauri allow him to talk to her, and would she do her best to like him? He appeared to be rather in a hurry, for he had to join his work soon. Her parents bated to send her away North; but they did not wish to stand in their child's path. Marriage with a good man, after all, was the best for a woman, especially for a blind helpless girl like her.

Then, Prakash had been introduced to her. She remembered the occasion so well. Her mother had dressed her in silk and a few jewels — for she hated too many of the latter — had oiled and combed her long hair and put flowers in it; she had been like a sheep led to the slaughter, she now thought with a scornful smile. She had been led by her father into their small drawing-room, where her sensitive ear knew there were some four or five people. They had all been talking eagerly, but there had been a sudden silence, when she entered. It made Gauri suspicious, but she forgot all about it in what followed. Really, the pause had been due to the sensation created by her striking, yet pathetic, appearance. Tall, slim, dressed all in white, with smooth hair drawn back over a noble brow, fair with the tint of old ivory, her big black eyes, wide-open, but with such a blank look in their sweet depths, her drooping mouth trembling with fear and excitement....., she had stood before them, and one at least among them had held his breath in awe and love. Then Mr. Prakash had been taken to her by her father. She had held out her hand, which had been taken in a firm clasp. The man's fingers had been too soft and smooth, Gauri had thought, but they had not been limp or heavy. Then, his voice had fallen on her ears, and she had thrilled to it; for it had been very musical, and music was everything to her. She had listened to it with pleasure, but at the same time had been struck by a quality of hardness in it. She felt that the man was capable of being a good man; but somehow his life had been spoilt.

His talk had fascinated her, for, then and in the days that followed, he had somehow managed to see a good deal of her. He had talked to her well about her favourite literature in English. He had idealised her hero-poets, Shakespeare and Tagore. He seemed to agree with her in everything, and yet there was a fine quality of criticism in his talk, which had corrected her in details, without her feeling any resentment, and had made her look more ahead, and enlarged her scope of thought.

Then, he had talked to her about India and she had admired him. Unlike so many Indian Christians, he had high hopes for India and believed Indians capable of self-government, though not for many years yet. In spite of the mistakes of her great ones, he said that everything would go well with India yet. Her many races would unite and would yet place her in the foremost rank in the world.

And then, he had been so kind to her, so thoughtful of her, always placing her before everything and everyone. He had poured out before her his dear hopes of a life together. He had said he loved her. He

had spoken impassioned words to her. One of his sayings had impressed her very much, and she still remembered it. "I love you so much," he had said, "that I would do anything to keep you mine, Gauri. I would dare Hell itself not to lose you. You are my only aim and goal in life now." The words had thrilled her then; they thrilled her now.

So a week had passed, and she finally had been coaxed into giving her consent to the marriage. He had kissed her, she remembered.

She did not love the man, as she had dreamed of loving. She, of course, did not know what sort of a face he had. He was tall and stalwart and broad-shouldered, but that was all she knew of his appearance. But she had been fascinated by him, as we have seen, and liked him; more than all, she had been intrigued by his avowed admiration and liking for her. Something naturally rose in her own heart, in response to his ardour, and she hoped great things of their life together. She hated to leave her parents, but what had the Bible said: "Thy people shall be my people." But he seemed to have none of his own people alive.

Hurried preparations had been made for a quick wedding; there had not been time even to get her sister and brother away from a distant school. When the day of her marriage dawned, Gauri had been all of a tremble.

She had gone through the marriage ceremony as in a dream, repeating her vows and responses in an anticipation of hope, that she now shrank from thinking of. After that, to the strains of the Wedding March from *Lohengrin* she had come down the church, on her husband's arm, the flower girls strewing sweet petals before them, to the scent of which she sensitively thrilled.

Then had come that terrible scene in the vestry. A dear friend of theirs had travelled in hot haste from a distant town to warn them. But he had arrived only after the nuptial knot had been tied; and so, unwilling to disturb the sacred peace, had waited till the service, which he knew was only a mock one, had drawn to a close. Then, Gauri had heard Mr. Prakash denounced. The man had already a wife living, hidden away somewhere in an out-of-the-way corner of India. Marriage with Gauri was bigamy; she had escaped well from an evil-doer's clutches.

He had tried to take her hand, she remembered; he had tried to plead for himself. But, she had shrunk from him and then she had heard him mutter in her ear, "I shall get you yet." She had not paid any attention to him. She had felt dazed absolutely; and yet, she

recollected that, even in her bewilderment, she had felt that now first suspicion about his too smooth and soft fingers, and about hardness of his voice, had been justified. Then, she had clung to father, her head had gone round and round, and she had fainted for the first time in her life.

When she recovered, she was in her own home. She had never gone out at all after that; she had pined and fretted, till at last her father, very sorry for the mess he had made of things in his hurry, and not able to stand the pitying kindness of his well-meaning friends, had made up his mind to leave his native Telugu country and settle somewhere in the Tamil land. He wished to get the whole matter forgotten.

He had somehow secured a transfer; but, before going to the new home, she had been taken to the Missionary Hospital in another town, and placed under an eye-specialist; and there their great hope had been fulfilled. She had been given her eye-sight. Oh! what a blessing her eyes had been to her in her shame and bitterness of heart! Gradually, the memory of what had happened had grown dim, blotted out by all the new things in store for her. She had read and studied under the guidance of her father. Her mother was still an invalid, and it was Gauri's privilege now to look after the house. Her brother and sister had come back often for their holidays; and time had passed all too quickly.

Then, when she was twenty, this new change had come. All the old things had gone suddenly out of her life. Father and mother had passed away, and here she was to all practical purposes, alone, but for her husband, her whole life given into his keeping.

But, she was afraid of Prakash. There was a dread in her heart, an evil premonition of what might happen. Had he not said that he would somehow get her, that "he would dare even Hell for her." She felt afraid of what he would do to her. He had had a strong power over her once; he had had a dreadful fascination for her; and there was no doubt she had been sorry he had to go away from her. She had felt moreover, that she belonged to him, till she had heard he had died. And then, she had felt very sorry — so sorry that — that — but her father had come to her aid and she had forgotten more or less about him, the quicker because he really had had no true attraction for her. She knew he was not a good man, but he had been so fascinating, so virile, so witty; and she — had — been blind; he had been so considerate of her, so thoughtful for her, always helping her, thinking of her, acting for her, talking to her. Sheer, rank flat-

terly it had been, yet it had been very pleasant; for, who would usually care for a blind shy girl like herself? No outsiders had, till he had come. It must have been love. He had said so. What had there been in her to attract him? No money, no position, no degrees in education, no accomplishments. Her Brahmin caste perhaps — but he could have got that in other places. No — no — she had really thought he had liked her — at least enough to — to — and that was really why she had liked him, and been fascinated by him. And so — and so —

But now, that was all over, for Gauri loved her husband, and no one else had any fascination for her; and perhaps, her husband was not wanting her, never would want her again. He had liked her at first, it was true; but now? So her thoughts went round in a sort of vicious circle. It had passed midnight by that time; and still her husband had not come up. Gauri dragged herself to bed, and there, tired and weary, she soon fell into an uneasy sleep. She remembered as in a hazy dream, her husband coming to bed.

"Sleeping, Gauri?" he asked in a gentle tone.

She murmured something.

"Good-night then, sleep well."

She tossed and turned for sometime, for she was re-living all the old tragic scenes. She dreamt she was out all alone on a wide stormy sea, heaving and tumbling about in a frail, broken boat. There was another boat not far away, tossing about also like hers, but there were two people in it, a man and a woman. She called to the man, who was very much like Arjuna; but he could not reach her, because the woman, who was like Pushpam, was holding him back. Frightened by her loneliness and her danger, Gauri moaned and called for help and could not find rest in her heaving boat. Suddenly, it seemed to her that help did come. She was taken into a calm haven of peace; tender arms enfolded her; a gentle hand smoothed her brow; a soft voice whispered to her. Calmed and rested, she drifted into a sound and dreamless sleep.

She awoke late in the morning. Her husband had gone away. Gauri drowsily lay quiet in bed for a few minutes. She still felt soothed and refreshed; around her she still felt the comforting hold, into which she had so calmly slipped from a stormy dream. Who had held her, who had soothed her, who had whispered to her, she wondered. Had it been all a dream?

Then, recollection of all that had happened, swept over her, and she was up in a flash. Oh, what an unhappy day to wake to! What

would happen to her, she thought. Life seemed so empty, so dreary, so hopeless. The bitter taste in her mouth was so cloying.

But through it all, lingered the sweet memory of the end of her dream.

(To be continued.)

K. NS.

In Man's Realm

SARTOR INDICA

(CONTINUED)

The Indian Sartor has a future—a great future, unless we turn out to be unimaginative people. We have seen that it has been possible to conceive of a state of things where there can be two opinions on the obviously simple question of whether we should be clothed. It has been seen that our climatic, geographical, and other peculiarities have really no bearing on this question; that clothes, though not an absolute physical necessity, have something to say about our sense of decency. Of course, it cannot be said that climate has no relation to the particular type of costume worn by any one race or community, but then there we enter a different field, which we shall not enter.

It is impossible to persuade the South Indian field-labourer to take any interest in his clothes. An appeal to his spirit of nationalism—if you can find it in him—may produce a change in the material of his loin-cloth and headgear, but all efforts at shouldering him with an extra piece of tailored drapery are sure to prove a waste of energy. He will say he does not want it. He will tell you that his father and grandfather were healthier than he, that they were all right as they were; so why should he bother? That is *Unchanging, Unchangeable* India. You cannot touch Her. In addressing oneself to any problem of sartorial reform, therefore, these obstinate cases will have to be ticked off.

The subject itself fails to have any interest for the man in the street. The Westernised Indian has a vague feeling that somewhere something is wrong. And he does not think about it seriously till his innocent combination of a blazer with stiff winged collars and black batwing bow has attracted attention at a garden party. He feels that after all there is no well-defined code of sartorial propriety for the Indian; and his uneasy mind travels back to his school-days, when a pair of shorts, a closed coat, and a velvet cap set him down as a boy of quality.

Let us now see how we stand. There is surely no better field for observation of South India's sartorial eccentricities than the railway station. I am talking of men. Women, I mean our South Indian women, are more or less sane; and, since they seem to want to learn more of what their husbands and brothers are doing, I feel that any influence from that quarter is bound to have far-reaching results.

It is about train time and the platform is a scene of bustle. Behind a mass of gracefully-wrapped crimson *Kornad*, ambles a half-naked pot-bellied man—a disgrace to the sweet form in front, whom he calls his wife. Diamonds gleam from his ten fingers. That piece of gold-bordered red silk wound round what he calls his waist is worth not less than a hundred rupees, and the *veshti*, which he has adjusted with such consummate nonchalance, is itself a matter of some eighteen rupees. To say nothing of the diamonds and the gold bracelet I have omitted to mention, the silk alone on this person would fit up a West End buck for the King's levees.

Comes then the overdressed Indian dandy—Ramaswamy Pillay with his lips reddened by betel—a silk shirt set off to advantage by a finely-creased *angavasthram* showing both its gold borders ironed down parallel to the length of the cloth—a blaze of glory from right shoulder to left waist, very like those swell-looking "what ye call'ums" that adorn the persons of ambassadors, crowned kings and children of the latter. His elder brother, Srinivasagam Pillay, however, happens to be a Head Clerk or so in the Collector's office and is therefore rigged out *a la mode*, an alpaca coat open at the top, exposing a knitted tie with a disgracefully small knot, and its length looking very like the tail of a lizard turned end-side up. He too has a silk *angavasthram*, which he will tie up into a turban with amazing rapidity the moment he sights his boss.

From the far end of the platform, rolls old Mr. Subbarama Iyer, B. A., B. L., Advocate, on his way to the District Magistrate's Court, with a sheaf of typed papers under his arm and half-a-dozen admiring clients to his left and right. His coat, if the tailor's intentions are to be recorded, is 'closed', but it is open, and intentionally so, since he has to show his newly-acquired tape, which alone would distinguish him from the mere B. L. His tape sprouts from God knows where, since there is no trace of a winged, double, single, or even a soft collar to explain its *raison d'être*.

From one end of the railings peeps a ferocious-looking *badmash*, sporting a blue satin shirt, a multi-coloured *loongi* and a temporarily adjusted piece of headgear, the crimson of which makes that Westernised

pupil of your eye shrink. His shirt is cut after the fashion of kimonos up to a length, after which you believed that wiser counsels prevailed, resulting in a sudden sweeping cut. He presents a good picture anyway.

Your quick eye, thereafter, catches the rapid march of a maroon velvet cap through the throng. Its owner, Mohommed Miran Rowther, a heavily-scented gent of about forty, has a *veshti*, the thickness of which makes a most unpleasant rustle as he passes you. The same cloth, as well as a coloured undervest, are kept in position by a broad pocketed belt of leather and green serge. His small son is just a smaller edition in the matter of raiment, save that he has an extravagant allowance of heavy jewellery about his neck and wrists.

In the one good armchair provided in the First and Second class Waiting room, rests Mr. K. R. Kesava Subramaniam, M. A., B. C. L. (Oxon.), I. C. S.—he that was censured by Principal Jack Brown for too much sympathy with khaddar and revolutionary movements during his college days. That of course was an affair of the past. He is now quite comfortable in his palm-beach suit, his semi-stiff collar and the I. C. S. tie. He says "It is pretty hot", but that at C—, where he had done so well as Assistant Collector, it was beastly. He even tells you that tweeds are not quite as unbearable on hot days as some people would say.

Observing this fine young Indian Civil Servant from the door of the room, is a tramp in tattered hollands—but I need not bring this person into strong relief in a picture of South Indian humanity. Tramps the world over seem to follow some unwritten code. You are forced to notice this from pictures. The same beard, the same down-in-the-dumps look, the same baggy trousers with those delightfully picturesque folds and patches, and the same amount of filth uniformly spread all over. I leave him, since he does not help me.

There are then the less prominent types no less picturesque, petty traders on their way back home, coolies et cetera, all very sparingly clad, porters, peons, beggars "and miscellaneous unclean persons, whom nitre and much soap will not wash clean". I have not by any means exhausted all the details of the picture before me for fear of a breakdown; they are so many and so varied.

The little group of persons painted by me satisfies my present requirements. You will agree that all these persons brought under the same temperature and pressure cannot but have the same atmospheric reactions, any difference being the result only of varied dietetic habits. Such being the case, it is impossible to see why the rich millionaire should bare so much of his unlovely person, while the Oxford gentleman

could find it convenient to cover himself with care. It cannot be that the millionaire finds it too cumbersome to be clothed; it cannot be that he is miserly; he has spent a good bit on the very scanty piece of silk round him. If discomfort has decided the question then, you will have to say that all those Indians who have taken to Western ways are absurdly slavish. The trouble lies elsewhere. The Indian Indian, as distinct from the Westernised, has no sense of proportion. If he has vanity enough in him to adorn himself in brightly-coloured silks, it follows naturally that he does not realise that he offends his brother unpardonably in other ways. I have no doubt that the usage of ages alone has been responsible for this state of affairs. He has not yet come to that stage of realisation of his responsibilities, which makes him 'let live' while he lives. What he wants is evidently the conversion, rather the deflection of a line of view which has been fixed for him by his worthy ancestors, a small matter, but very difficult to tackle when you come to it. Take it for illustrative purposes that we, South Indians, have agreed upon a particular kind of travelling gear—say a sort of cross between Jodhpur breeches and Afghan pants. Our old man will immediately object, saying it would make it impossible for him to lift up his hands in salutation to Minakshi, as he sights the golden tower of the temple at Madura. It is an insult to the Goddess, he tells you seriously. He will tell you with a very contemptuous smile that, do what you will, he does not think it worth while to have to spend a half-hour, trying to shake himself free of his clothes at bathing ghats and before his family deity. He will even pretend to be a man of taste and tell you that, even if the orthodoxy of the Temple authorities breaks down to allow you to enter the Sanctum Sanctorum in trousers, it would look so stupid to see you in trousers without shoes!

Let it be borne in mind that, in discussing the suitability of the various types of masculine dress, expense is no disturbing element, since a careful calculation of the individual values of the several items of the average South Indian's wardrobe and the frequency with which he has to replenish it, will show that he spends as much as, if not more than, some of the *burra sahibs* that lord over him. He has at least ten different kinds of *angavasthras*, a dozen silk shirts and a score of *veshtis*, while his sahib's wardrobe contains nothing costlier than that one evening suit, to which he gets attached for life, unless a sudden accession to wealth makes him convex, in which case we cannot discuss him along with the average man. We are concerned with what the average man is doing, with what he could do, with what he ought not to do, and with what he ought to.

It is clear therefore that there is no reason why a South Indian, investing more or less the same amount on clothes as his white neighbour, should appear less smart. The fact remains that he is less smart, and the 'why' of it is not difficult to discover.

Firstly, we have no settled fashions. There are too many types. There is no inner consciousness in us which suggests that we might be offending without our meaning to be so. There is no one type which appeals universally. There has not yet been any realisation that the high cost of a piece of clothing is not in itself a mark of superiority. And, saddest of all, we are yet to realise that the costumes of European countries, though they fit the Indian better than most of the types his own country could give him, fit the European much better than they do the Indian, *ipso facto*. Had we a costume of our own we could have had a way of our own with it. It is unfortunate that we have not.

What then shall we have? Has the *dhoti* to remain? No, because it cannot fail to impress upon foreigners that we are a slovenly lot. In the quiet seclusion of your home you may have it, but then you can do anything within that seclusion, if your wife doesn't mind. Should we drop the coat and have a mere shirt instead? You may have both, but after a fashion different from our present underwear. There need be no collar, which should make room for a tie; and, if you can manage to think of a poetic way of making it meet your neck, you can dispense with the collar altogether. There is nothing half so stupid as working, active men being put to the necessity of covering their necks, while their wives are licensed to have them open to ridiculous lengths. We must have something, which can close and open, with no tie to obstruct us. If we do have a coat, we must see that we have buttons on it or not as we like. We must see why we should not have the old Roman toga over Jodhpur breeches and our new-modelled shirts, if only to match our sisters' saris which are really nice. In spite of its high cost, we can adopt the *angavasthram* as an essential item of our ceremonial regalia. We can drive out a creeping national hypocrisy by again declaring openly that we have a partiality for crimson and green and blue. We can look to convenience also and see that the schoolboy goes out in something like shorts. We must not be so fanatically anti-foreign as to abandon the *topee*, when it is really necessary. The extremist may be allowed to have a pattern of his own. We can see that the turban is not allowed to be made an object of contempt, as naturally happens when Madrassis try to play pranks with it. We can see that every *vakil* ties it, as though he meant to do it and not as we see in many cases with that dignified headgear doing a

balancing feat on the top of an unwilling head. We can have the option of wearing either a cap or a turban, since there are which never agree with one or other of these. We can say 'good-bye' to those tiny caps made of velvet and felt, which are a disgrace to any self-respecting community, and instead, import a new variety of *Balaclavas* without the undercovering. Our coats, if we happen to have them in preference to the toga, can display a variety of designs in gold, which, thank God, is still in favour with some of our Maharajas. We can, in short, be original and independent, and yet not opposed to foreign fashions, if they are sane. We shall not taboo any stuff merely because it is foreign. We shall adopt such if they agree with our sense of what is good, and improve upon it if we can. We shall have all these and yet jealously guard against anything, which might tell upon our independent existence as a nation that knows how to please the eye.

A standardisation of this sort may not be possible, as early as the next century, if matters are left to shift for themselves; but a sudden awakening to a sense of national self-respect can work it in a day. There is always the no-changer; there is the fellow who does not care, but there is scarcely one normal man who can stand the contemptuous stare of a woman. If therefore the wives and sisters of our great financiers and our officers will only tell their husbands that other women have been criticising their male partners in the matter of raiment, there is a ghost of a chance of the Indian Sartor being called to a sense of his importance. He will set to work in earnest and bring about as many fashions in a month, as your Saville Row genius will in a year, since there is better scope for the imagination here in this land of colour and festivals than in England or any other country. Cannot a conference of Indian men of fashion be called to decide on some distinctively Oriental and Indian fashion for us Indians?—a conference of men who could think seriously on what we should wear for formal dinners and what for parties?—of men who could design "a swashing and a martial outside" for the army?—of dandies who could show us how best to throw our national *angavasthram* over the shoulder? Cannot the same national determination, which spread a mere symbol like the Gandhi cap, bring about this much-desired reform in our apparel? Can nothing be done, O Mother India?

"Andromeda"

It is clear therefore
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Friendly Chats.

WOMEN AND POLITICS

The greatest handicap to all writers is the vast number of subjects that confront them. But, perhaps no subject is more fascinating today than women in politics.

Woman is destined by nature to be man's help-mate and it is her power to promote the growth of mankind. It has also been said that women are the makers and destroyers of nations. Why should not every woman, if she has the time and gift, be of any use to her country? Why should she not take part in public activities? It does not mean that she should lead an opposition campaign to get herself fame, or make a mess of her life by going to extremes.

There was a time when women had to be blind to the activities of the world. They were in the dark. Their development entirely depended on the whims and fancies of men. But, the latter have now begun to take a broader view of things and that has become the stepping-stone to the woman. It has been recognised that their rights are not meant to be misused or taken advantage of.

But, it is also not to be forgotten that woman's home is a sanctuary where great and noble men are to be reared. It is not possible for the average woman to interest herself in politics, unless she is unmarried or childless, or has grown-up children, or is in circumstances that drive her to make her own living. She should bear in mind that her vocation in life is something nobler and higher. Motherhood is a great thing in life, and children cannot be entrusted too much to the tender mercies of ayahs and servants. "Her country needs many noble citizens and great heads to think out reformed constitutions. A generation of young men with high expectations and ideals, patriotic views and devotion to the mother-land, are becoming a scarcity. Who should be responsible for this? Home and Woman". Unless our mothers waken up, our condition is deplorable. Nature has designed the noble function of motherhood. Our girls should be given a thorough education, an education that will give them such broad-mindedness as to know how to use their rights and privileges and equip themselves for the great task, that their mothers did not know to perform. Happy will be the home that has such women.

Pavalam, Ceylon

SOCIETY SNAPS

Jealousy

What is jealousy? I think in one aspect if it, viz., envy, it is the opposite to Love, for if people love their neighbours entirely, how can they be envious of them?

True love is that which cannot be defiled with the desire to be more famous or more popular than the person we love; it is entirely unselfish, and is not envious, if that person whom we love rises above us, or if that person has had better luck than we have had.

Jealousy is the cause of people talking scandal, and gossiping about other people. If we are jealous of a girl who is engaged, and is going to be married, instead of rejoicing that that girl is going to be happy, we begin to talk badly of her. We tell all our friends about all the men that girl used to run after. We tell them that she was engaged five or six times before. We cannot keep our tongues from speaking guile; but find pleasure in telling everyone all the bad qualities of the girl; even as some missionaries go to England and speak of the worst side of India, in order to get money, and thus paint India in its worst possible colours to the English eyes.

On the other hand, if we love that girl, we rejoice that she is going to be happy and only wish that the man whom she is going to marry is worthy of her.

We are also jealous of people who are our rivals in studies. I wish we could get over this evil habit of being jealous, and could just love the people in this world with all our hearts.

But there is the jealousy of love, with which indeed the supreme creator is credited, the jealousy which requires the best love from the person loved. There can be no true love, I think, without this peculiar jealousy. And of this there are many aspects, the jealousy of the sister, the brother, the friend, the child, the lover, the servant, and of them, worst of all, I think is that of the lover.

In this connection, I would like to mention what I read from a Ceylon paper the other day about jealousy. A distinction is made between male jealousy and feminine jealousy.

"Male jealousy, being based upon an outrage of the sense of possession, is much more savage and much more devastating in its results, but it is less easily aroused. Feminine jealousy, being based upon that feeling of insecurity, which is the unexercised nightmare of our sex, is ever present.

The fear of decaying charms, the fear of loneliness, of scandals and lost prestige and the mere fact of economic dependence, are the driving forces, which cause so many women to brood or nag on the most trivial provocation. The man, less dependent than the woman upon the opposite sex for the essentials of life, wonders what the devil all the fuss is about, and goes increasingly to seek companionship elsewhere.

The only cure suggested as of use is "a frank acceptance of the world as it is, and a good healthy conceit." Say to yourself somewhat as follows: "There are thousands of women in the world, younger, prettier, better-dressed and more charming than I am. I must admit it. It is quite impossible for me to keep them all out of my husband's way. After all, he met scores of them before he met me, which presumably means that there was something about me which he preferred.

Have I lost that quality?

Unless it was a purely physical one, it is my own fault if I have.

And, if it were a purely physical one, have I nothing rarer and more valuable to offer, after living with the man for umpteen years?

What an advantage I have over that hypothetical other woman—the advantage of knowing all the little things he likes and dislikes. And those are the things that matter most."

"Sour—sweet

OUR CHILDREN'S PAGES

(1) OUR SERIAL STORY

DR. VIKRAM'S CHILDREN

CHAPTER V

The Quest for the Henna Leaves.

The children all got up at dawn on the important day, after a night of delirious thinking and hysteric planning. The two big sisters applied to their mother for exemption from the Saturday oil-bath, but were disappointed when the answer came in the negative.

Dr. and Mrs. Vikram stood in the porch scanning two bits of cardboard, which were apparently the wedding invitations, in Vasant's rubber type. The lines, the spellings and the inverted letters in many places gave them not a little amusement.

"Why don't you accept it for both of us, Komala?" Dr. Vikram asked his wife, as he suddenly climbed down two steps and secured to the stake a trailing branch of the *clematis* that might have been trampled over.

"I have, as good a mind to request you to represent both," laughed his wife, trying to open a full tube-rose bud.

"No, no," replied the Civil Surgeon, "The youngsters would miss you more than me. But let us both give them a little pleasure, for things. It is not a great sacrifice."

"Raji girl, what are you about and why have you brought your little brother out so early?" asked Mrs. Vikram, as she saw the two little children sauntering towards the garden.

"Mother, we are going to pick henna leaves for our nails. We shall give you also a portion," replied the girl with a re-assuring nod, while Babu simply gave a merry croak and ran a few steps, fearing he should be taken indoors.

"Mind you do not touch the grinding-stone," shouted the mother, "You can ask Chandra to make henna paste for you."

Mrs. Vikram in response to the water-man's call went in. The doctor stood with his arms locked on his bosom, admiring the beauty of the early dawn, which never lasts for a long time in this country. It was indeed a most beautiful morning. The soft rays of the just-awakened sun, played hide-and-seek in a sky of fleecy snow-white clouds. Two little honey-suckers were chirping to each other on a bough of the pomegranate tree with its eternal scarlet flowers and hard-rinded fruit. Sparrows were noisily chattering as if to drown the music of the tiny bird, and a crow was busy pecking at maggots in the dirty feathers of a battered wing. A flock of parrots flew overhead, paused undecided over a mango tree, and then with joyful shrieks rushed towards a tamarind tree, and buried themselves in its foliage. The doctor dismounted and went to the garden enclosure in front, where leaning against the palings, he studied with pride the wealth of luxuriant plants and flowers his own hands had grown. There were golden sunflowers flaunting in the breeze on their long slender stalks; zinnias, gorgeous and resplendent in their colours; towering holly-hocks, delicate-talied phlox, carnations, single and double with fringed leaves, pinks, geraniums, lilies and a whole array of multi-coloured blossoms read before the eyes. Alongside the fence, the humble balsams, with pomms rivalling the most exquisite of roses, stood in all their glory of colour and shape. The dark green cypress vine with trumpet-shapedimson flowers, blue bells and *sampangi*, flung a mantle over the fence.

The enchantment of the garden cast its spell even on the minds of the two little children, though they felt it in a different way from their mother, for many a beautiful blossom left the plant to lie crushed in the youngsters' hands.

"Don't touch the henna tree, Babu," coaxed the little sister. "The spikes will prick you and your hands will bleed. I will gather the leaves, you hold your cap like this and take them."

"I no hold cap. I want shirt pocket," replied Babu rebelliously.

"Then I will make a bag in my saree and carry heaps of leaves," answered the resourceful maid.

"Yaji, Yaji, *bottle flies*" shouted her brother and clapped his little hands in glee. Then he toddled off after a jet-black creature with crimson dots on its tailed wings, as it idly sailed from the fence to tree. Like blossoms in wild sport, the butterflies, yellow, orange, cream coloured and of various hues, with lovely patterns on their wings, chased each other, alighted on the flowers or flitted in the air. Tiny little fellows of plain heliotrope, white or brown, rose from the verdant grass at the children's feet and fluttered before them inviting capture, and slyly dodging them when pursued.

"That one for me," cried Raji, indicating a big blue one with pink and green streaks.

"That one for me," repeated Babu and both little ones ran after but the bright-winged creature was too quick for them.

Presently, the two came to a sudden halt. Three birds were making much ado on an alamander bush flecked with yellow flowers. They were two black-bowed cock-sparrows courting a hen, who was in fact silent and indifferent. Raji watched the birds in childish curiosity, screwing up her eyes as the sunshine fell on her fair sweet face, while Babu stood playing with the flowers on the hedge. His sister's hair was full of blossoms put in without taste or order.

"Babu, Babu, see the birds fighting," said she, drawing the little fellow close to her.

"I want to see," complained the boy, pushing his sister aside with the idea that what she pointed out must necessarily be seen from where she stood. At first she gave way, then resisted and recovered her place by dint of superior strength, but Babu tried to make up for his defeat by giving his sister a series of sharp blows with his tiny fist and yelling with all his might. Raji retaliated and then there appeared signs of a fierce duel, when all at once Babu became wonderfully quiet and clung tightly to the little girl, saying 'Sister'.

"Babu, don't call me sister, you bad boy," replied Raji trying to shake him off, when he gave a piteous moan, and held her all the more fast, till at last she discovered the cause.

There was a bush of cannas with flowers that waved aloft like banners. Concealed in them was a grey-striped cat with cruel green

eyes, ready to spring on the sparrows on the alamander plant close by. The animal looked alternately at its prey and at the children, not quite determined to act. The moment the little girl saw the dreadful sight, she forgot her wrongs and flinging her arms about the boy's neck, cautiously led him away from the spot too terrified to comfort him there.

(To be continued)

II. Kaveri Bai.

(2) THE BEST PRESENT

Little Mary sat knitting in the big arm-chair, thinking of the lovely new book that had come for her that afternoon. It was a green book and on the cover was printed in gilt—THE GOLDEN SPIDER.

Mary was nine and her brother was twelve and they were great friends, so that when he went out to fish Mary was very lonely.

When he came back that night, he brought her *The Golden Spider*, and Mary, who loved stories and books, was delighted with it. As she had had a bad cold, she was not allowed to go downstairs.

That afternoon nurse had told her to sit down like a good girl and knit, as she had to answer the front door. And since then Mary had been knitting patiently. However, an hour or two afterwards nurse came up with this piece of good news for Mary. Nurse added that she could bring the book up on the tray with Mary's tea.

So Mary had waited for both book and tea. Suddenly, the door opened and nurse brought a square parcel on the tray. It was a brown parcel tied with blue ribbon.

Mary took the parcel off the tray and opened it and on the cover read these words: "To Mary Wilson with much love from Frank Wilson". Mary put down her work and her book and ate her tea. Then she read her book, and nurse took her tray downstairs. When nurse came back, she asked if Mary would like her to read to her. So Mary said: "Yes, please;" and nurse took Mary's new book and opened it.

Just as nurse was about to begin, who should come in but Mary's mother and in her hands was a parcel which she gave Mary. When the parcel was opened, Mary cried out: "Look at what I've found! A sweet little baby doll with a little blue silk robe and bonnet".

Mary was fond of dolls too. Then the mother went out and nurse went on reading. When she had finished, Mary wanted to play with her doll. She lifted it up, then gave it a kiss, remarking it was the nicest she had seen.

When bed-time came round, Mary took her doll to bed with her. Next morning was bright and sunny, so Mary was allowed to go downstairs. Then she went downstairs to her nursery and put her doll in her doll's pram and pushed her about.

Suddenly she gave a little laugh, then she said, "Oh, I've forgotten to name you. I think I will name you Isabel".

Then Mary heard the door open and in came her auntie who said, "Mary, come upstairs. Your granny is very ill".

So Mary ran up and when she reached the top and went in, she could see that was her very old grand-mother lying in bed with her eyes closed.

Mary tiptoed softly to her side and felt her hand. It was as cold as ice; Mary knew her granny had gone to live with Jesus, her Saviour and Friend. She also knew that the best present for her dear granny was to rest with her father in Heaven.

Written by Clare Biva Tampora
aged 8½ years.

(9) OUR LETTER TO OUR YOUNG PEOPLE

Dear Children,

Have you ever read a book called "The Crescent Moon," by our great poet, Rabindranath Tagore? It is a book that you will all delight in, for it deals with the world of little people; and the author, with his marvellous penetration, makes us come in contact with the little secret mysteries that lie behind every little child. The child has come out of this world of doubt and trouble, leaving his freedom behind him "in the land of the tiny crescent moon". "It is not for nothing he gave up his freedom. He knows that there is room for endless joy in his mother's little corner of a heart, and it is sweeter far than liberty. He cannot be caught and pressed in her dear arms. Baby never knew how to cry. He dwelt in the land of perfect bliss. It is not for nothing he has chosen to shed tears."

With what sympathetic understanding the poet depicts the world of little people! "On the seashore of endless worlds children meet. He says, "Tempest roams in the pathless sky, ships are wrecked in the trackless water, death is abroad and children play. On the seashore of endless worlds is the great meeting of children." And, as we read these words, we see before us a world of beautiful innocent tiny creatures, playing happily, unconscious of the deep and troublous even that take place all around them, in the land of the grown-ups.

"The smile that flickers on baby's lips when he sleeps—does anybody know where it was born? Yes, there is a rumour that a young beam of a crescent moon touched the edge of a vanishing autumn cloud, and there the smile was first born in the dream of a dew-washed morning, the smile that flickers on baby's lips when he sleeps." Next time, perhaps, when you see your tiny brothers and sisters smiling, you can imagine this beautiful picture of the pale beam of a crescent moon touching the edge of a vanishing cloud, from whence the baby's smile is born. Yes, baby's world is a very beautiful world indeed. It is a place where the sky stoops down to his face to amuse him, and the stars talk: where reason makes kites of her laws and flies them, and Truth sets itself free from its fetters."

And right through the book, together with an interpretation of the old-world, is a sympathetic portrayal of a mother's beautiful nature and the joy she has in her children, and also, of the delightful intercourse between mother and child.

"Supposing I become a *Champa* flower just for fun, and grew on a perch high up that tree, and shook in the wind with laughter and need upon the newly-budded leaves, would you know me, mother?

You would call, 'Baby, where are you?' and I should laugh to myself and keep quite quiet.

I should shyly open my petals and watch you at your work."

It is needless for me to quote any more from this beautiful book. Read it for yourselves, or better still, ask your father or mother to read to you, and explain those passages that you cannot understand. Perhaps you may not appreciate the subtle meaning of the book now; but you will love the picture of the imaginative world of little people painted in it.

Yours sincerely,

Padmini.

OUR FASHION SUGGESTIONS

I was sitting on a cliff the other day, watching the sea-line advance and recede on the shore. The swelling and flattening of the waves reminded me of the folds and waves of a *Sari*; and I thought myself that it would be pleasant and original if we could copy some of the suggestions embodied in those pleasant undulations. But how? It is difficult at all times to copy natural Nature in artificial dress; and even when we do get good imitations we still are not right, because of the wrong environment of humans, compared with the harmonious surroundings of Nature.

It is the fashion now-a-days not to have regular patterns costumes; but to have an all-over irregular design. Besides, froc hang in irregular edges and curves. So I think if we could have design like the sea-pattern somehow embodied into the *Sari*, it would be splendidly bizarre, besides being somewhat in the fashion.

What I mean by the sea-pattern is, not the lines of the inner s itself, for that is almost inimitable; but I mean the fringes of t wave-edges. How it spreads and waves along the shore; in wh enchanting lines and curves it opens out; what frills and blossoms, foam gather round it! Now it is drawn out in beautiful poin now curved in lovely undulations; now all the edges run into o another in wonderful harmony; anon it is encrusted in a wonder gem-design; sometimes, it is edged and inserted with the daintiest la And all above it is the most beautiful silk, shimmering, waving u dulating, enchanting!

Another idea is to have the one-coloured *Sari* contrasted with floral blouse, in the same shade. A contrast is pleasant, if there is too much of it; and gives the most pleasant effects even with Indian gold-edged costumes.

Sister Susie.

OUR FURNISHING SUGGESTIONS:

THE SICK-ROOM

It is better for the room to be isolated from the house; or at a rate in such a position that it could be kept more or less separate from the rest, especially in a case of infection; and also to ensure quiet for the patient. It should be a spacious and lofty room, cheerful and with a pleasant view if possible, either looking out over a garden, or a good scene. And for such, the windows ought to be low, so that the patient can have a good look-out, even when lying down. I read another idea, the other day, viz. the placing of a large looking-glass at the correct angle, so as to reflect scenes from outside or from the street and bring a little life into the room.

Secondly, the ventilation of the room should be good. This should be secured by big windows. For a sick patient, of course, there should be proper warmth, and no draughts should be allowed to play on him. But two windows at least should be kept wide open, the draught through being away from the bed; and if necessary, a piece of gauze or thin muslin can be stretched across, to break the force of the draughts. The windows should be made easily to open, and the hinges should be oiled.

Thirdly, the sanitation and cleanliness of the room should be attended to. A clean sweet smell should pervade it; it should therefore be deodorised often; a good idea would be to use frankincense with some Indian herbs thrown in, especially the *Mallipalu* of South India. Disinfection of the floors can be done by sweeping the floors and dusting the furniture with damp cloths. No litter should be allowed in the room. All used vessels should be emptied at once and brought back carefully cleaned. Soiled glasses etc., should be cleaned at once; and no confusion of medicine bottles should be allowed, but only those kept out, which are necessary for immediate use.

As for the furniture, as little as possible should be allowed. No curtains or purdahs, except to screen out light and keep off draughts; no carpets if possible, but a mat if necessary by the bed, which should be shaken out every day. No foot-stools, boxes, baskets or tables or ornaments, or knick-knacks should be allowed. A table by the bedside with a book, if the patient is allowed to read, a vase of flowers, which should be removed at nights, a tray or dainty basket for handkerchiefs etc., a table at one side of the room for immediate medicines, a shelf for storing away others, a small wardrobe or a clothes-hanger for a necessary towel, napkin etc., a couch, a chair or two. In this connection, it might be said that visitors should sit between the door and the patient, by the side of the bed, and near the pillow, and within sight of the patient, so that conversation can be easy. In the night, the lamp should be clean, smokeless, fumeless, and should be shaded carefully, so as not to hurt the patient's eyes. The bed should be a comfortable one with a firm mattress, and clean linen, changed every day, and arranged neatly without folds and creases. The coverings should be light. It should be placed in a convenient position for the nurse to do her work. I have seen many beds placed with feet towards, and head facing, the door. But I would advise a position the other way, or at least side-ways: but the bed should never have the side close against a wall; and as has already been said, draughts should be avoided, and also a good view should be ensured. A second bed or stretcher will be convenient to place the patient on, while airing the first bed.

It is necessary to add that there should be quiet in the room. The use of crockery or bottles should be noiseless; nurses and people entering should walk on rubber-shod or shoeless feet; no whispering should be allowed; and no conversation except when cheerful talk is wanted.

"Home-decorator."

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RANDOM PORTRAITS OF INDIAN WOMEN

The Woman Worker: Now that our women are claiming equality with men all along the line; now that they have shown themselves really capable of active gifted work, it would be well for us to pause and imagine the real worth of a woman worker. I cannot imagine a better ideal than that of Mrs. Johnson, of Chestnut College, Cambridge, a sketch of whom I had the pleasure of reading in a Cambridge paper. In an interview with her, "M. M." writes that within the walls of the College, what she became conscious of at once was the thread linking higher thought with commonplace comfort. Therefore the first thing she noticed about Mrs. Johnson was: "You realise that, however eminent its chatelaine may be in the sphere of public work, she is first and above all other things a home-maker."

Mrs. Johnson was a North Country woman, educated first in the Bradford Girls' Grammar School, and then at Somerville College, Oxford. Having spent her youth in a great industrial town, taking science as her subject and acting as Secretary to the National History Society of Oxford, it was no wonder that she was attracted towards social work, when after her marriage she went with her husband, who was appointed Tutor to Chestnut College. She found her duty in Temperance and Health work, and became Chairman, and later Secretary for 20 years, of the British Women's Temperance Association, in which position she gave many valuable lectures in Cambridge and the adjoining villages. She also took active part in "The League for Physical Education and Improvement," Cambridge began to earn the reputation of providing counter attractions to public houses, such as non-alcoholic refreshment rooms etc. even before the establishment of the modern tea-shop. Mrs. Johnson also took interest in the study of 'licensing legislation'. She became secretary of the Cambridge branch of the National Council of women in 1917; and also a member of the Managing Committee of the Cambridge Housing Society; and acquired great knowledge on the question of housing for professional women. She is also on the Executive Committee of the United Council of Christian Witness, of the N. B. W. T. A., and of the United Temperance Council, and a member of the Women Citizens' Association, and of the League of Nations Union.

Above all, it is instructive that she is a domestic woman, who thinks that the best duty of women first consists in looking after husband, family and home. Therefore, she has always declined to take an official position in public life, as that would interfere with her husband's interests and her family duties. Here is a description of her:

"Slight of build, retaining but the faintest trace of a North Country accent, Mrs. Johnson speaks in an even voice that has a ringing "tone" in it. At first I could not get the meaning of this local chord until she casually mentioned that among her interests she had formerly given a great deal of time to the study of music, and had in fact organised, while in residence in Oxford, many choral and singing competitions. She is a firm believer in the civilising influence of community singing, especially in villages. During the last few years, her health has been undermined by rheumatism, which distressing complaint, while curtailing her activity in some directions has but increased it in others. She is extremely anxious to see started in Cambridge a rheumatism clinic on modest lines at first, but something in the nature of the Red Cross establishment in Regent's Park. Mrs. Johnson has a persuasive way with her—I should be very surprised if she does not see the realisation of her wish before very long."

Punkajam.

TACT IN SOCIETY

The only way to tackle an over-bearing person, is often to give him a dose of his own medicine;—as the following story shows.

A great bully of a boy, rambling about the earth, looking for someone with whom he could have a quarrel, came upon a quiet-looking lad, who peacefully wended his way across a field, intent upon an errand for his parents. "Here's my sport!" said the bully to himself as he saw the youth approaching. "Hello," said he to the timid-looking lad, as he came out from the field into the open road, "where are you going?" "I'm just on a message to the vicarage," said the quiet boy. "Oh, are you?" continued the bully, "not if I know it." He forthwith gave the lad a push, jerking from his hand the basket which he carried. Suddenly, from round a sharp bend in the road, came several of the bully's pals. "Knock the stuffing out of him!" they yelled to the big, ugly-looking ruffian. The hooligan then kicked the basket to the other side of the road, shouting "Footer, lads!" The others made toward the basket to kick it. "Stop!" shouted the quiet lad, "I'll knock down the first boy that kicks that basket." "You'll what?" screamed the bully, rushing up to him. "Take that, you little worm," but before the bully had got his shot in, the quiet lad had side-stepped. So fierce was the blow which the hooligan had delivered, that his body lurched heavily forward. The other lad had anticipated this, and, rather than take advantage of him whilst off guard, waited a second or two until the bully had regained his balance. With fiercer rage came the ruffian a second time, and hot and fearful was the

contest for a few minutes. Suddenly, the little fellow, with his head slightly bent to the left, delivered the bully such a terrible right hand upper cut, that the latter rolled over, groaning, in the road. "The kid's boss!" shouted the lads who had gathered round. "The Kicker's been cock of this village for years, but we're your pals now!" The big bully got up and slunk away.

"Worldly-wise."

OUR LONDON LETTER

BY

S. M. TELKAR

England's Proud Women.

London is undoubtedly a metropolis of feminine activity. English girls are renowned in these days for their dare-devil adventures. We know that Miss Amy Johnson, Mrs. Victor Bruce, are the women pioneers in the field of aviation. Miss Johnson has put to shame many a male by her triumphant solo flight to Australia in record time. Mrs. Bruce has just arrived after a successful world-flight. Miss Spooner is another champion Air-Woman. So I find in England to-day the womenfolk are competing with the sterner sex in every department of life. For instance, in politics, the names of Miss Margaret Bondfield, the Labour Minister; Miss Jennie Lee, M. P.; Lady Cynthia Moseley, M. P.; Miss Ellen Wilkinson, M. P.; Dr. Marion Phillips, M. P.; and other women M. Ps. are famous. In the branch of industry, there are a few English Women who are at the head of the departments. In the field of sport, there is Miss Betty Nuthall, the world-famous Tennis Player. The girls play Hockey, Tennis, Golf, Badminton, Billiards. They swim, dance, play cards, are adept at fencing. So women in England seem to me to be always active and busy in some way or other. By the way, the number of women journalists and novelists is increasing from day to-day. Miss Ethel Mannin, Miss Ursula Bloom, Miss Ethel M. Dell, Rebecca West, K. Smith, Dr. Marie Stopes, Lady Rhondda, Eleanor Glynn, Evelyn Laye, have already made a name in the realm of journalism and fiction writing. In the film World, and on the stage, Gladys Cooper, Nellie Wallace, Lily Moris, Miss Gracie Fields, Evelyn Laye, Edna Best, Fay Compton, Heather Thatcher, Irene Vanbrugh, are known throughout the world. I have observed that practically in all the offices in Great Britain the typists and secretaries are young women. They seem to be more efficient than man, particularly in secretarial work. Our Indian young women should take a lesson from their Western sisters who are successfully making headway towards their destined goal.

"Girls should look ahead."

Writing in the "Daily Mail" recently, the Hon. Mrs. James Rodney says: "Every young woman these days, whether rich or poor, should be taught efficiency in one particular occupation, so that in case of misfortune she could become self-supporting. It is simply no use thinking that because we happen to be born into the 'weaker' sex we can sit idly by. Oh, no to look pretty and lazily arrange flower vases is not enough to satisfy either parents or husbands in such hard times. Even the vogue for useless pretty women has gone out, so that unless they have been educated along practical modern lines few struggling young men would dare ask them to become their wives So let each girl be made into an expert in some definite line, whether it be cooking, sewing, fashion-designing, interior decoration, writing, book-binding, illustration, stenography, and secretarial work, or the finer arts. I always think American methods of education so excellent from this point of view, because no matter how well-off a family may be, each daughter is encouraged to cultivate one subject in order to be able to utilise it for a living, should that ever become necessary. These wise parents in a new country know how fickle life really is, and in order to protect their girls give them this practical outlook, which prepares them to deal with every emergency. 'To-day a millionaire, to-morrow a beggar' is a very true saying, and there can be no better security against circumstances than a useful practical education."

Dignity of Labour.

It will be interesting to note that all the classes in Great Britain the poor, the middleclass, the upper middleclass and the rich, consider it a dignity to work for their living. I know of a case where the daughter of a Member of Parliament is an ordinary domestic servant. There are other instances where the daughters belonging to aristocratic families do humble work in the West End of London. A young girl in England hates to live on her parents. She wants to be independent independent to think, to act, and to live. . . . It will be a wise thing for our Indian girls to take a leaf out of their books, and learn to think in an independent way like their Western Sisters.

Lipsticks and Powder Puffs.

English Women, unlike our Indian Women, are very fond of "having a jolly good time".

Frequent visits to the pictures and the theatres are considered to be in keeping with modern times. Nay, it has become a fashion.

If you just stroll along on a Saturday evening in the West end of London, you will find queues of men and women waiting to enter the picture-houses and theatres. Almost every English woman, young and old, must carry a hand-bag. In it she carries kiss-proof lip-sticks, powder-puffs, a small mirror, a comb and a few fashionable handkerchiefs. No one is considered in fashion unless she is with a delicate and a charming hand-bag.

The Reading Habit.

In Great Britain, women seem to have developed a wonderful mania for reading. In trams, trains, omnibuses and in public parks, you will often find women with their books or newspapers open and in deep study. In the evening, the public libraries afford a great opportunity for general reading. The libraries in Great Britain are up-to-date and therefore books on all subjects are at the disposal of the public. I am confident that the women of England take more advantage of these libraries than men. The English girl reads Bernard Shaw, Bertrand Russell, Masfield, Gandhi, Tagore, books on religion, philosophy, science and other branches of human knowledge. She can talk about Mussolini, Gandhi, Kemal Pasha, Stalin, Hoover and knows what is happening in the different parts of the world. She is hungry for topical news. She reads the daily papers and often has a discussion at home.

Einstein Eyes the Girls.

When Professor Einstein arrived in New York, a reporter asked him (according to the New York "Sun") if he thought the American girl was as attractive as the European girl.

"You think of a girl as a perpendicular biological phenomenon in short skirts," Einstein is said to have replied, "but how do you know that she is not an oval mass or bent space being thrown off like electrons from swiftly-rotating nitholwatts with all the speed of an idzol?"

The Reporter: "Would you mind running over that again?"

Professor Einstein: "I would."

Charlie Chaplin and Maurice Chevalier.

Recently when these two world-famous Screen Stars came over to London, the girls mobbed them. Hundreds of them broke through the police cordon and threw kisses at them. It often occurs that young women take a great pride in welcoming these famous stars of their dreams. These things do not happen in India. But England is totally different from India in this respect. It seems to me that women give a good reception to world-famous men and women; but for politicians

For they do not care much. Yet I presume that if Mahatma Gandhi ever comes to London, Victoria Station will be thronged with thousands of women to see this wonderful man who has set the whole world ablaze with his name. To a woman of England, Gandhi is more of a mystic saint than a politician. That is why I imagine thousands of English women will mob the station to get a glimpse of this little frail man from the land of Hindustan.

Women and the Election.

During election time, the women here take a considerable interest in public, speaking on behalf of their respective candidate seeking election either for the Parliament or for the Local Borough Councils. I have often heard many speak with the eloquence of Demosthenes. I am sure that many women here are some of the finest speakers in the country. I wish our young women were as efficient as their Western sisters in the art of public speaking. I sincerely advise my Indian sisters to be bold and learn everything good from their more advanced young sisters of the West. It is the women of England who are responsible to a certain extent for England's greatness. So also must India's womenfolk rise above their common level and make India a country worthy of its people. The salvation of India is in the hands of our women.

OUR NEEDLEWORK NOTES

(A fancy costume)

(Selected)



No. 8.
*A Jewish Lady,
of Tetuawon.*

The dress is a fanciful combination of velvet, gold braid, and embroidery, with the gauze-like muslin of the Orient, rich in colours, and adorned with a gorgeous silk sash round the waist.

OUR COOKERY COLUMN (Translated)

AVIYAL

This is a dish peculiar to Malabar, yet it is liked by most East Coast people.

Almost all vegetables can be used for preparing this dish, such as raw plantains, cucumber, yams, brinjals, drumsticks, country-beans and unripe mangoes. Cut the vegetable into thin pieces of one inch in length, all of the same size, and wash well in fresh water. Then put them into a well-tinned vessel, and add water just enough to stand one inch over the vegetable pieces. Put in some salt and saffron powder. Then boil over a slow fire. When the vegetables are half-boiled, a little tamarind mixed with water should be put in. If sour mango is used, the quantity of tamarind should be diminished, when the vegetables have boiled well, the water would have almost gone. Take a cocoanut, some green chillies, and dried chillies (the quantity depends upon the individual taste) grind with water and add. Then boil for ten minutes and remove from the oven; add one table-spoon of good cocoanut oil, and some curry-leaves.

OUR HEALTH NOTES (Selected)

A DOCTOR TELLS HOW TO GROW OLD HAPPILY

Growing old happily is a matter of adjustment to the inevitable physical and mental changes that accompany age. The factors that make for successful adjustment are: good heredity, sound physical health and unimpaired senses, satisfactory social environment and economic independence and security, according to Doctor Clifford B. Farr, a specialist in mental hygiene, writing in *Hygiea* for October.

Mental hygiene is frequently consciously employed by persons who are entering the period of advanced life and they need no outside help or interference. Others, however, especially those who take to depressive a view of life, need advice and encouragement to enable them to spend this age period happily.

In former generations, the elderly person calmly accepted the limitations of his age, regulated his life accordingly, in dress, in social diversions and even in emotions and ideas. The opposite attitude perhaps more frequent to-day, is that of the person who disregards his age as far as possible. A sensible mixture of these points of view is best, Dr. Farr advises; as both in pure culture tend to become ridiculous

Adjustment to physical handicaps, such as failing sight and hearing, is not difficult to achieve in many cases, because artificial aids are within reach of all who need them. A similar adaptation to mental defects is also useful. Elderly persons do not have the ready memory of youth.

On the whole, under favourable conditions of physical and mental health and normal average environment, advanced life is not a period of undue mental hazards, but one in which we tend to make the most successful personal adjustment.—*Long Island Medical Journal*.

RICE AND COCOANUT

The following extract from a valuable paper on "Cocoanut Cultivation and Research in Ceylon", read by Sir Marcus Fernando at the last Agricultural Conference at Peradeniya, deserves wider publicity:—

Moreover, recent investigations have indicated to us the necessity of maintaining the proper proportions of the different forms of foodstuffs in a physiologically-balanced diet. The cocoanut kernel, from a nutritive standpoint, is exceptionally rich in fats. The mature fruit contains over 60 per cent. of fats and the rest consists of proteids and carbo-hydrate. Rice is wonderfully deficient in fats. Its fat content is less than one per cent. and this deficiency is a serious cause of ill-health and inefficiency in a rice-eating people, when not supplemented by a reasonable proportion of animal or vegetable fats. In the fresh kernel of the cocoanut, we have a form of fat and nitrogenous food most appropriate to supply the deficiency of a rice diet. The low-country Sinhalese consume cocoanuts very largely and are thus enabled to maintain their health and efficiency. The consumption of nuts is so large amongst them that the Goal diet ordinarily contains half a nut a day. On the other hand, Tamil labourers on up-country estates, away from the cocoanut belt, consume very little cocoanut with the result that they suffer seriously from those forms of ill-health now recognized to be due to fat shortage in the diet. Both laboratory experiments, and the experience of fat shortage in Germany and Austria during and after the war go far to prove that fat deficiency is responsible for a lower resistance to microbic infections such as pneumonia, influenza, tuberculosis, dysentery, etc., and contain forms of anæmia and debility. The Food Research Committee of the Royal Society, in their 1919 report make the definite pronouncement that for prolonged and efficient muscular work, at least one-fourth of the heat units in a diet should be derived from fats. The high mortality from pneumonia and influenza even in the healthy districts of the Ceylon Uplands, the excessive infant

mortality due to the lowered vitality of pregnant women and their deficient lactation after childbirth, all tend to show that this is the prime cause of these evils.

The nutritive value of the kernels at various stages of maturity of nuts has not been definitely established by experiment and analysis. Here to my mind there exists a wide field for research. We have all along concentrated on copra and oil as the end products of palm cultivation. When these are a drug in the market, it may be possible to utilize young nuts, as feeding material for farm animals. The mature nut is too rich in fats and proteins for a well-balanced diet for growing animals, whereas at an earlier stage they may form a more suitable food stuff.—*Mysore Economic Journal*.

NEWS AND NOTES (Selected)

WOMEN'S EDUCATION IN INDIA

Professor Karve writes on women's education in India:

Our conservatism is a stumbling-block in the way of India's progress in several fields. In social matters we are slaves of custom and even in matters educational we have not the courage to get away from the beaten path. Our system of secondary and higher education has not evolved as a natural growth. It is a foreign thing transplanted into Indian soil. It worked well enough so long as the products of this system found employment in the offices of Government and private concerns. Now the supply far exceeds the demand, and the system has become quite unsuited to the needs of boys. The same system is resorted to for women's education also, without any consideration of their special needs and of the circumstances and the difficulties under which they have to live and work. Secondary and higher education of young men is going on and the number of educated youths is daily increasing, because such education is considered, though falsely, as a step to the means of earning one's livelihood. But education among women is not progressing in the same proportion because their education is not regarded as an urgent need. The present curriculum also is not suited to them being too lengthy and crowded. A few women may take advantage of the present courses of studies, but for a huge majority a complete overhauling is necessary, if secondary education is to spread far and wide among our women.

Here we have to take a painful fact into our consideration. Striking cultural disparity between men and women of the same family is

adversely affecting the peace and harmony of our home and the progress of society. Education worth the name can only be in the three higher classes of high schools and if we count the numbers of boys and girls at this stage, we find there is one corresponding to 83 boys. This fact was most impressively commended upon by Sir Malcolm Hailey in his convocation speech of the Punjab University about three years ago. He said, "Out of 83 young men who are taking their high school education only one can get an educated wife with whom exchange of thought and feeling would be possible. The other 82 will have to pass their lives with uneducated or half-educated wives." In the lower strata of society the mentality and the level of general culture of men and women are the same, and they can enjoy conversation in a mixed society of men and women. But among the middle class people there is a great difference in the intellectual level of men and women and for this, any free discussion of few subjects is possible in a family gathering or a gathering of male and female relation. The greatest and most important question, therefore, that confronts us today is the devising of means to spread secondary education among our women far and wide, so as to be able to bridge over the wide gulf between men and women, especially of the middle class. If we find our present system of education is acting as a deterrent, we must be ready to proceed along new lines.

The Modern Review.

MATRIMONIAL MYSTERY IN GERMANY

Will the latest census in India present as remarkable a problem that in Germany recently did?

German census officials are racking their brains over a matrimonial mystery revealed by the last census.

This national tally (says the British United Press) showed that in Berlin there were 2,456 more wives registered than husbands. The census officials puzzled over this, and came to the conclusion that the missing husbands must be men who worked outside the city and only came home to their wives in the week-end.

Then the officials turned to the statistics for all Germany, only to find an even more puzzling problem. In the whole of the country there are 17,000 more married men registered than married women. Just where the unaccounted for wives spend their time is still a mystery.

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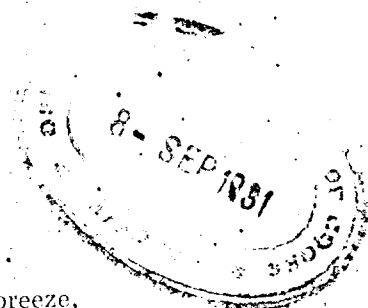
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Immortality.

(To W. V. DE S.)

Oh, some day death will find me, and I know
I shall be dust-blown by the wandering breeze,
Hither and thither thro' the silent trees,
Past hope of dreams or waking evermore.
Then I shall go no longer gypsying
With you, most dear; nor watch the stars at night;
Nor see the shadows dance in pools of light;
Nor hear lov'd voices, nor the birds that sing.
Nay, we shall conquer every age unknown,
Till April wooes no more the lustrous rays
Of by-gone sunsets lost a million days,
And earth forgets the beauty she has borne:
—Oh, till that timeless dawn, our songs shall be
Undying still in death,—our immortality!

E. H. d'ALWIS.



iad

LOVE IN EXILE.

By

Kamala

Vikramorvasiyam is one of the four great works ascribed to the great poet Kalidasa, who is supposed, according to one of many theories, to have lived in the Augustan era of our ancient history, which occurs in the first half of the sixth century A. D. He belonged to the court of the renowned Vikramaditya, King of Ujjayini. In that same epoch, lived the famous "Nava-Ratnani" or the nine gems of learning, like Varahamihira the astronomer, Amarasimha the architect, Dingnaga the logician, Bhavabhuti the poet, Bana the prose-writer, and others. To Kalidasa has been universally given the claim to greatest distinction, as a poet possessing the "universal charm of exquisite propriety and delicacy of style, easy and perfect mastery over the language, depth, originality, richness of humour and fire and passion."

Moreover, Kalidasa was one of the great poets of nature. A critic thus wrote of him: "Kalidasa, the celebrated author of *Sakuntala*, is a masterly describer of the influence, which nature exercises upon the minds of lovers. Tenderness in the expression of feeling, and richness of creative fancy, have assigned to him his lofty place among the poets of all nations." Another said of him: "The richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of the human heart, his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter-workings of its con-

All these excellent qualities one finds in the *Vikramorvasiyam*, chiefly in the fourth act, in which the King is separated from his beloved; and nowhere more than here do we meet with that delicate appreciation of nature's sympathy with suffering, for which our poet is famous.

The story is a very old one. We are told that its first conception was a myth from the RIG-VEDA, of the sun pursuing the dawn. *Pururavas*, the name of the king in the story, means *bright-eyed* and therefore symbolises the *sun*; and *Urvashi* is the *wide-pervading* and so is the *dawn*. Just as *Pururavas* is joined in marriage to his beloved, so the sun and the dawn unite in the morning; they are parted then, and meet again towards evening.

There are different versions of *Urvashi's* story. Kalidasa's account is the following:

Pururavas, King of *Pratishtana*, when returning in his chariot from his worship of the sun, meets, on the peak of the *Hemakuta*, three beautiful nymphs of heaven, *Rambha*, *Menaka* and *Sahajanya*, the two former of whom are well-known in the mythological tales of India. They are lamenting the capture of their friends, *Urvashi* and *Chitrlekha*, by the demon *Keshi*, when they were on their return journey from *Kubera*, where they had gone to worship *Siva*. The King, who is a renowned warrior, consoles them and promises to rescue their friends at once. He has no difficulty in overtaking and killing the demon. On recovery from the swoon into which she had fallen, *Urvashi* is pleased to hear what

between the noble scion of royalty, "whose prowess is equal to that of *Mahendra*," and the beautiful nymph, "the ornament of heaven", "the moon of lovely brightness", who had shamed by her beauty even the consort of *Vishnu*. But, they have to part in a casual manner; for just then *Chitraratha*, the general of *God Indra*, comes down to congratulate the King on behalf of his divine employer, who had just heard of the slaughter of his enemy. *Pururavas* is invited to visit heaven; but excuses himself and returns to his own kingdom. But, obsessed by love as he is, he is so miserable and absent-minded, that his senior Queen suspects something and tries to discover his secret. Her confidential maid, *Nipunika*, somehow ferrets out the information from the simple *Vidushaka*, who is the best friend of the King.

In the meanwhile, the latter has gone to his garden with his friend, and tells him of his love. He is overheard by none other than the nymph *Urvashi*, who, unable to bear the pangs of separation from him, has come down from heaven with her friend to meet him. Invisible herself, she writes a message on a magic-leaf and drops it before him. The King is so pleased by it, that she discovers herself to him. But, just at that moment, a messenger from the Gods calls her back to Heaven to take part in a play to be acted before *Indra*. She goes away, and the King's grief at the separation is accentuated by the loss of his leaf-letter. This is found eventually by the Queen, and handed over to him wrathfully by her.

Urvashi has so lost herself in her love for the mortal King that she makes a mistake in the acting of her part. She is cursed by her teacher to forego heaven. But this punishment is lessened by *Indra*, since *Pururavas*, the cause of her blunder, is his friend. So *Urvashi* gains the mitigation, that she can stay with her beloved on earth, till he sees the face of her first child, after which she must return to Heaven.

Rather pleased than otherwise with her penalty, she descends to the King's palace again. There, she finds that the senior Queen, repenting her harshness to her husband, has given him permission to marry her. And so, she and *Pururavas* are united. They repair to the magnificent *Gandhamadan* forest to enjoy their honeymoon. They are away for some years, which they spend in utmost happiness, all the more increased by the grandeur of their natural surroundings. But, one day, *Urvashi* becomes jealous of the King's innocent admiration for another girl, and runs away from him into the forest, where she is suddenly lost. The King, almost mad with grief, searches for her, wandering aimlessly from one part of the forest to another. It is here, in the fourth act, that we come across some beautiful bits of description.

The arrival of the rainy season accentuates his misery. He sees a young cloud, scurrying across the sky before a strong breeze, and thinks it is a demon. Then, he finds out his error; he has mistaken the rainbow in the cloud for the giant's bow; the rapid drops of rain for a shower of arrows, and the bright lightning for his beloved in the arms of the demon. He is angry with the wet season; but cannot "counter-order the monsoon"; because all its accompaniments seem to him like his own royal emblems.

"The cloud with its lightning shining like gold, looks like his beautiful canopy! The blossoms waved by the trees are the *Chandaras* (fans) wielded over his person; the happy and gaily-calling peacocks are his poets laureate; the mountains with their water-falls symbolise the merchants of his kingdom paying their taxes to him."

Anon, the flowers of a young plantain-tree with their red-lined cups full of water remind him of the tear-drenched eyes of his wife.

Trying to track her by her footsteps in the wet earth, he thinks he sees one of the garments of green, which she had

lately worn, and which he imagines spotted by the red of her lips tinged the tears of rage running down them; but alas, it is only a piece of fresh green sward, run over by the red *Indragopa* insects.

He pleads with the objects around him for information about Urvasi. The peacock, without replying to him, looks up at the clouds, and with crest blowing in the fresh breeze begins to dance in joy at the advent of the rainy season, and the King comes to the conclusion that its triumphant mein is due to the fact that his lovely tail has now no rival, seeing that Urvasi's beautiful tresses are gone! He makes enquiries of the *Parabhrita* bird seated on the red *Jambu* creeper. Seeing that it had always been called the messenger of love, and the tamer of wrathful women, will it not help him to make peace with his angry wife? But no, instead of replying to him, it turns away coldly and begins feasting madly on the scarlet berries round it. But, he cannot be vexed with it, for its voice is as sweet as his Urvasi's.

He thinks he hears the tinkling of his wife's anklets; but finds it is the cooing of the royal swans, eager to return to their loved Manasa lake, during the rain. Begging them to leave their eager provisioning of lotus fibres for the journey, he tells them that they must have seen his loved one lately, for how else could they have copied her gracefully-undulating gait? But, unheeding him, they fly away. The *Chakravaka* bird behaves in the same indifferent manner, though the King pleads with it to ease his pain of separation, seeing that the bird itself is always cooing so anxiously to its own mate.

He tries to question the bee gathering honey from the lotus, which is so like the mouth of his lost one, but comes to the conclusion that the bee could not have seen her, seeing that it is satisfied with a mere lotus, when it might have had her fragrant lips instead.

He talks to the elephant-king, since it has the same power over its herd, as he has over his people. But never a reply comes to him. The antelope, so slender and dark, looks like the aslant glance of his forest goddess. Does it know where Urvasi is? But it does not reply, for all its attention is taken up by its own mate.

He questions the beautiful massive mountain, Surabhikandara, which has always been the dear resort of heavenly nymphs. "Is she there?" "She is there," replies the mountain, and Pururavas is overjoyed, but only for an instant, for the reply is but an echo from the heights.

He thinks the graceful, uneven, foaming, turbid mountain-rivulet is the new form taken by his unforgiving wife, walking with uneven steps and knitted eyebrows away from him, the while her flowing garments froth about her. But no, the stream is proceeding to the ocean, and surely Urvasi will not so forsake her husband, even when erring.

So mourns the King, acting and talking like a man bereft of his mind. Then, suddenly, he sees in a rocky cleft, a very red object, shining, glittering, like a spark of fire, which it could not be, seeing that the rain would have extinguished it. He finds it is a bright gem, red like the Asoka flower, and so beautiful that the sun's ray reflected from it seems as if come down specially to pick up the attractive thing. How fine it would have looked in the flower-decked hair of his wife! While stooping over it enquiringly, he is suddenly bidden by a voice to pick it up, for it is the *Sangamaniya*, or reconciling gem, generated by the red ointment from the feet of the goddess Parvati; its virtue is the power to bring re-union with the person most beloved.

He picks it up, and is strangely drawn towards a creeper. He is surprised, for the creeper has no flowers, is rain-bedraggled, and is silent owing to the absence of birds on it. But still, it reminds him of his angry lady, with her undecorated figure, her tear-dimmed eyes, and her

sullen silence. So, he goes up to it and presses it to his heart; and lo, it turns into Urvasi herself!

Almost swooning with anxiety, lest she should disappoint him, as he has been disappointed so many times in that forest, he holds tight to her; and gradually discovers that she is real indeed. She begs his forgiveness for the misery she had caused him; and explains that, having unknowingly wandered into the woman-forbidden region of the celibate God Kumar, she had been turned into a creeper, and had been restored only by the touch of the *Sangamaniya* gem in her husband's hand.

So, all is well. The re-united happy couple return, after many years, to their kingdom, and are welcomed by their subjects. Some years pass. Suddenly the King misses his wonderful gem, which has now become his crest-ornament. It has been carried away by a vulture. With the red jewel in its mouth, it flies rapidly in the air in circles, like a bunch of Asoka flowers; and, since the gem has a golden chain hanging to it, appears to be drawing lustrous curves in the sky. Soon it goes far off, looking like the planet Mars, covered by thick night-clouds. The King gives orders, that the bird must somehow be

caught; but suddenly to his relief, the gem he has lost is brought in with the arrow which had killed the bird-thief. On the arrow is written the name of "Master Ayus, the son of Aila, and the off-spring of Urvasi." The king is surprised; but is strangely pleased to see the boy who is sent to him by the hermit Chyavana, as unfit, on account of his cruel action, to be in a hermitage. Urvasi is sent for and she explains to the king that, during his absence from her at an important sacrifice, the child was born and then sent away for twelve years to grow up at Chyavana's hermitage; the reason had been the order of Indra that she should return to Heaven as soon as Pururavas beheld his first-born child. That time had come now.

The King is in despair, even while happy at gaining a son; he determines to crown the boy king, and go away into the forest to do penance. But just then, Narada, the heavenly *Rishi* appears, bearing Indra's message, that the great King is to proceed at once to Heaven to help the Gods in their war with the demons; and the reward of that service would be Urvasi herself, who would live with him for the length of his life.

• And so all ends happily.

"I had heard it said, or had read somewhere, that the modern woman in her forward march develops herself away from timidity. To remove fear from life is to create chaos, but to subdue useless fears, trivial alarms and petty nervousness is clearly a character gain beyond price."

(Selected.)

LEISURE.

By *Jean Anderson Scott.*

This is a comparatively new word, or at least it is used in a comparatively new sense; because we have come to think of our free time and that of other people in quite a new way and with a new respect.

If we study this change of meaning, we may find an explanation of many things, which puzzle us, and a guide to new methods of attack on old social difficulties and evils, and also we may discover an old foe, idleness, transformed into a new force for good, i. e. leisure, and all its hidden possibilities.

In my life-time, spare time has been regarded under three aspects, as an actor on the stage may be exposed under three differently-coloured lights and appear blue, green or red as the colour of the light varies. I was told as a child that spare time was really idleness, a villain stealing the precious moments which should be devoted to something good and useful. There was a rhyme often repeated to me when I seemed unoccupied,

"Satan findeth mischief still
For idle hands to do."

I was afraid to be seen doing nothing, for not only Satan, but all my relatives, felt it a duty to make me useful and busy at once!

Later on, the villain idleness became the hero in distress. It now seemed the doctrine of life that every human being had a right to spare time and soon this became a law of habit. Children must have holidays; workers must have intervals of rest; and Trades' Unions insisted on regulated hours of work, and they had public opinion on their side. The third role played by spare time, the

villain, and leisure, the right of every man, is the present one, viz, that spare time is the responsibility of every one who possesses it. I should like to say a few words on this, the present view of spare time.

It is quite certain that natural life consists of alternating work and rest. The cool dark night helps us to work in the hot glaring day. We progress along a road by resting on one foot, as we advance the other. Our heart's action is expelling blood and drawing it in again and so the live leisure is an essential to work in the plan of life, and we neglect it at our peril.

All work and no play, makes Jack a dull boy. But the converse also is true; and unless we have a plan for our leisure, we may suffer positive harm, or no good.

Work is not what we choose to do. Very often, it is what we must do. But in leisure we can generally choose how to spend it, and the choice reveals the inner desires, like a photo taken of our secret ambitions and wishes. We would judge character very truly, if we observe what a person does and says and what friends he seeks in his leisure hours. We express ourselves in our leisure hours.

In England, there is a Society Biography published every year, called "Who is Who?" It gives the names, titles and honours of famous living men and women, and it is counted an honour to be asked to allow one's name and history to be recorded under the several heads; date of birth, school where educated, early successes, marriage, etc. There is one rather striking piece of information always recorded: "Favourite recreations",

and some amusing items are given: "Watching a sunset", "Golfing", "walking", "Travelling." Trivial as these may appear, it is a sound test of character, if one can trace how it works out in spare time and the use it makes of leisure. "Where a man's treasure is, there his heart is also." What do you turn to, when you have the choice of your own occupation? Let us think of some happy ways of spending leisure, on which we can reflect with pleasure afterwards. My choice would often be congenial society; a good friend with a noble mind is a precious influence and all good parents know this and dread that their children

might enjoy and choose the wrong friends. Kind thoughts resulting in kind actions are a good investment of leisure, and bring in great dividends of friendship and satisfaction. A hobby has often proved to be the starting-point of great success in one's working life, and big inventions have often been the result of hobbies pursued during leisure moments. Above all, leisure enables man to leave time outside and enter into the eternal truth of Life and there to calm his spirit, drop all that poisons his thinking, all hatred, malice, envy and in the silence and the immensity to lie in peace at the feet of God.

TWO DEFINITIONS OF THE MODERN GIRL.

(SELECTED)

"She, with her eccentric air of being able to look after herself, was a new type to me—a crystallization of the post-war girl with whose development absence from England had denied me the opportunity of becoming acquainted. Here was something more than the racy 'you-be-damned,' 'take it or leave it,' self-confident, if self-sufficient, girl of the 1917-19 brand. The intervening years had refined the type, which had come into existence through an alchemy of hospital wards, munition works, and ambulance services. This was a more finished product altogether; self-contained rather than self-confident, less strapping and man-to-mannish—less slangy, oathy and startling—and oddly enough, more essentially feminine."

ROLAND PERTWEE.

"You think of a girl as a perpendicular biological phenomenon in short skirts. How do you know that she is not an oval mass of bent space being thrown off like electrons from swiftly-rotating Nitholwatts with all the speed of an Idzol?"

EINSTEIN.

Clubs for Indian Women.

By

P. Sathianadhan.

Indian women are still apt to take their lives too seriously, in spite of all the rapid progress they are making. There is not as much fun and frivolity among them, as there should be, because their progress is mostly concerned in bettering back-ward conditions and old-world superstitions, in passing examinations, and in helping their country in the present political crisis. They do not indulge in meeting each other as much as they should do, for the mere pleasure of having cosy chats, playing games, and forgetting all other weighty matters for the time-being.

True, life is too serious these days to think about the lighter side of social life, and to waste one's precious time in developing such a life; but India will never progress, as it should, if Indian women do not realise that recreation is an essential part of the life of every averagely-happy, ordinary, human being.

I do not advocate the excessive craving for adventure and excitement, which some European modern women seem to want these days. To be bored with one's life, and to wish ever to be on the move, is dangerous and unwomanly. I shall repeat the much-used platitude here, that the woman's duty is to love her home; but this does not mean that she should debar all recreation. Most Indian women either look after their homes, or work the whole day, without anything to look forward to in the evenings, with the result that life becomes a dreary monotonous round of mere days and nights. The brighter side of social life must be developed among Indian women, and the best

preliminary move towards encouraging recreation, is by starting clubs.

True, there are many clubs for Indian women already, and in some big towns, these clubs really afford evenings of light-hearted pleasure. Such large clubs, however, are inclined to be run by the European members of the Institution, who are no doubt more capable for this kind of work than their inexperienced Indian sisters, with the result that the clubs are not often made particularly to suit the very orthodox members, who come and sit there silently, or talk to one or two other orthodox women, and then go home again. Indian women do hold important positions on the committees of such clubs, but they are there sometimes as figure-heads, and in most cases, agree unconditionally to whatever a European member may suggest. How can they ever learn efficiently to run institutions, if they merely say "Yes" to everything that is suggested by those who are more enterprising? It is the duty of Indian women to assert themselves a little more and give suggestions that will be valuable to orthodox women, and help them to have a more homely and pleasurable time in the club.

It is also very often the habit, in the more popular clubs, for the educated Westernised Indian women to join together, and leave the shy, back-ward ones to look after themselves, with the result that cliques are formed, which is rather a pity, as the motive of a club is that everyone should meet on friendly terms. How can the shy ones ever



A REMARKABLE INDIAN GIRL

MISS RAMABAI DALMIA, aged 14, has passed the entrance examination of the Benares Hindu University. This talented Marwari girl is credited with having memorised the entire Bhagwat Gita at 5 and passed the Vidyabinodini Examination in the Allahabad Vidyapith at 9. She began to learn English at 11 and in the short period of 3 years she managed to pass the entrance examination to the University in English. She is the first girl in the Agarwal community to achieve this distinction. She is a linguist of some repute, having read a considerable amount of Bengali and Gujarati literature. Neither is she behind-hand in modern sportsmanlike accomplishments such as riding, driving a car, to say nothing of cycling and swimming. When she was 11, she surprised a distinguished gathering in the 1928 session of the Agarwal Mahasabha held in Bombay, by delivering an extempore lecture on "Woman's Education," and she was awarded a gold medal. She has made up her mind to go in for higher education and devote herself to the service of her motherland.

Photo:—R. Venkoba Rao, Srirangam.



MRS. JOSEPHINE SWARIS, Retired Inspectress of Schools, Cochin, has been nominated as a member of the Cochin Legislative Council.

Photo:—R. Venkoba Rao, Srirangam.

progress if the bolder ones religiously leave them alone? This same attitude prevails in games as well, for those, who are good at Tennis, Badminton, Ping-pong, Billiards, etc., try to escape playing with those who are not good. Of course, it is correct that good players should have a game among themselves as often as possible, but to make a practice of always leaving the bad ones out seems unfriendly. A club is there to make every one happy, and not meant merely to entertain those that are popular, ignoring those that are unpopular.

In most mofussil stations, clubs for Indian women are in a tottering condition, which is partly due to the fact that those, who go there at all, do so more as a duty than as a pleasure, and partly because hardly anyone else ever goes there.

The result is that the evenings are boring and stilted and badly attended, and very often clubs have to be closed down.

No, the lighter side of social life in India is not as much appreciated as it should be. Indian women should give up their prejudices, castes and creeds and mix more with one another, and understand each other better. After a heavy day's work, healthy exercise, fun and laughter, and light conversation should be indulged in. How else can the cobwebs that clog one's brain be swept aside? After all, life is short. Why not laugh and be happy?

Note.—Suggestions for the bettering of clubs for Indian women will be welcomed for publication in this Magazine.

EDITOR, I. L. M.

"You may never in your life have said a word false to fact, and yet all your life, by timidity and paltering with essential truth, have been playing false before men."

"Let us steadily remember that the true test of genius lies in its durability; in its strength to withstand age and weather, to outlive fashion, circumstance, and vicissitudes of taste, to emerge from disrepute and neglect, to submit to the touch of time, yet abide ineffaceably itself."

QUILLER-BOUCH.

LIGHT.

By Herbert Porter

What an inestimable power is light! How mighty and unfailing is its source! How ineffable is its beauty! Blazing in depths of intensity, the great sun sheds its burning beams, which, as the earth spins upon its imaginary axis, constantly bring dawn and twilight upon the fair lands and waters of our homogeneous globe.

At a speed of, approximately, one hundred and eighty-six thousand, four hundred and twenty-seven miles per second, Light flows from that flaming gaseous mass, the sun, the separating distance being a slight variation of ninety-three millions of miles, as the earth approaches or recedes from the sun, in its elliptical progress about it.

We may well be amazed at man's conceit in conceiving the Geocentric theory, but should we blame him for having conceived the Heliocentric theory, or can we wonder that, in his ignorance, man was a one-time sun-worshipper?

Life, health, beauty, joy, follow the path of the sunbeam. Great, darting, luminous shafts leap, with triumphal glory, after the first faint gleams have heralded the break of day. Nature responds with life and song. Anon, upon a sovereign march, the giant sun mounts the sky, adorning earth and sea with shimmering loveliness, looking with golden gleams upon mountain, valley, lake and hill, laughing at noon above the mighty expanse of land and water, casting a silvery glamour of film-like delight upon the fairy-like, dancing waters of this Elysian globe, elevating for a little while the human senses to a faint conception of the glories of the heavenly worlds, which, as the Angels inform us, are as "Earth-made perfect."

Myriads of light beams flow through space from suns so far distant, that an eternity of time would be required for them to reach our tiny planet. Many

beams never reach us through all the æons.

So dependent is all physical life upon light and its sequent heat for preservation, that, if the sun, which lights and warms our little Universe (Mercury, Mars, Venus, Earth, Uranus, Neptune, Jupiter, Saturn and the Asteroids), were to cease shining for about one half-hour, all life would perish, at any rate, upon our own planet. We quickly learn the evil effects from a protracted cloud-obscuration of the sun. It, therefore, needs but a frail stretch of the imagination to perceive the swift perishing of life, which would simultaneously arrive with the extinguishing of the sun.

From the aspect of physical light, let us turn for a moment to that of mental light. Through the ages of earth's history, mental light has grown in power and intensity, though many have been the periods when the lamp of knowledge burnt low, and even threatened to flicker to death. But did not these periods of deep and depressing darkness pass? And the lamp, being again trimmed, burnt with a brighter flame following each period of its glimmering.

Through all time, knowledge shall grow, leading mankind ever onward and upward to the perception of the highest spiritual light; for the highest intellectuality and the highest spirituality must eventually dwell together in each Ego, as they now dwell in the Deity, and His hierarchs, so that The Light of Universes, THE GREAT FIRST CAUSE, may be seen, comprehended and celestialized in the semi-developed atoms of Life, we call Human Beings.

"Let knowledge grow from more to more,

But more of reverence in us dwell;

That mind and soul, according well,
May make one music, as before."

TENNYSON.

"Light, more light!" shouts Goethe.
FIAT LUX!

Our Distinguished Indian Women Series:

LADY DORAB TATA.



LADY DORAB TATA.

(By courtesy of the Times of India Press, Bombay)

LADY Tata was a well-known figure in Bombay society and was associated with numerous public movements started in connection with the advancement of women. She was born on October 10, 1879, and was educated at Mysore, where her father was Inspector-General of education. After passing her Matriculation examination, she joined the Maharaja's College at Mysore, which she left in a short time and continued her studies at home. At Mysore she became acquainted with Sir Dorab Tata, during his visits to Mysore, and they were married in 1898. She then made Bombay her home. Here she found many opportunities to take part in welfare-work for women. One of her first acts of that kind was to help in starting the Princess Victoria Mary Gymkhana and Gymnasium, an institution, which has grown into great importance during recent years. Some years later, she founded the Ladies' Club at Poona. Another important movement, in which she took a leading part, was the formation

of the National Council of Women in India, of which she was President. She was connected with other women's movements in Bombay, and off and on presided at women's meetings held in the city. She was a member of the Indian Red Cross Society, to which she presented an ambulance and made handsome donations, and she identified herself with the welfare movements that came into existence on the termination of the War. In appreciation of her services to the women of India, she was invited to attend the meetings of the Executive Committee of the International Council of Women held at Geneva in May 1929, and her contribution to the work of the conference was greatly appreciated by other representatives of the world of women. She was also well-known in the field of sports, particularly tennis, and won a number of cups and prizes at some of the tennis tournaments held in Bombay and elsewhere. Her public services were rewarded by Government by the bestowal of a C. B. E.—(Selected.)

DEVI and HARIDAS

By

T. Balakrishnan.

THERE are different versions as to how the feud arose between the two great families T— and K—. Some say it began in a silly quarrel; but others there are who pretend to trace its origin to the disgrace of a beautiful girl, and the cruel vengeance that followed. Be that as it may, at the time our story opens, the quarrel had lost its vindictive nature. True, the two families still kept themselves rigidly apart. But there was no active display of ill-feeling. Indeed, to the people of the village, the quarrel was the means of providing some enjoyment every year.

It was in this wise. Every year, on the day of Vishu, a boat race was held, in which the two families were the principal competitors. From far and near, people flocked to the scene of the race. But now, for six or seven years successively, the race had been won by the K— family, and people ceased to expect anything great from the other side.

In these circumstances, the little village was surprised and considerably excited on learning that Kannan, the well-known pilot of the T— boat, had been dismissed. It was true. Haridas, the young heir of the family, had suspected that something was wrong somewhere, and had set himself to find it out. He had soon learned that Kannan was a drunkard of the worst type. The story of his life was tragic. Fair dreams and pure aspirations had once been his. But drink had made havoc of all. Indeed the timely discovery of his weakness had saved him from the infamy of treachery towards his employers.

Haridas quietly dismissed the dishonest servant and tried to get another competent man. But he could find no one in the village; and, as he firmly refused to have an imported pilot, he was placed in a difficult position, especially because the eventful day was very near. Finally he determined to be the helmsman himself.

Of course, people laughed at him. But he knew that he was not taking any great risk. From his childhood he had practised rowing. His tall, slender form was perfectly well-knit; and the strength that was his was really surprising. Above all, he plainly showed his men that he meant to win: and in their two weeks of training, they became his most enthusiastic admirers.

At last, the eventful day came. In the bright sunlight, the calm river glistened like a stretch of molten metal. The banks were lined with a gay crowd of men and women and children. Two platforms had been erected, near each other and jutting into the river, so as to afford a better view of the boats. The one on the north side was occupied by members of the T—, and the other by those of the K—, family.

Now, people were straining their eyes to catch a glimpse of the boats, which might appear at any moment. And from the north came the white T— boat, long and slender and graceful, manned by white-uniformed rowers; and from the south came the green K— boat, equipped with men in green uniforms. Each set gave a display of their skill, and then the race began.

But the issue was not in doubt for a single moment. From the very start, the white boat was winning. Under the measured strokes of its men, it thrilled like a thing alive. On and on it leaped, its course straight as the path of an arrow, affording throughout a perfect display of the finest team work. And involuntarily, the spectators broke out into a tremendous shout of applause. It covered the one mile and back in an incredibly short time, and people almost ceased to remember the existence of the green boat. Again and again, shouts rang out, and a wild scene ensued as the men stepped out on to the platform. By immemorial custom,—to add a sting to the humiliation, perhaps—the victors disembarked on the platform of their rivals. But, in the perfect courtesy of their behaviour, men thought they saw the influence of the new captain.

There were but eight or nine members of the K— family there. A middle-aged man, who was evidently the chief, sat in a large chair almost at the edge of the platform. His only daughter Devi stood behind him, resting her hands on the back of the chair. She had followed the progress of the race with the keenest interest, and grieved at the defeat of their boat. But she knew that victory had come to the deserving, and joined in the applause with childish whole-heartedness. Her father was glad to see her enjoying herself so thoroughly; but he chided her gently: "Nay Devi, to see you there, laughing and applauding, one would think that we had won the race." It was then that Haridas stepped out of the boat, and he heard her say: "But sure, father, they deserve to win. Why, envy itself must concede that much. I could look gaily on such another defeat, for another performance like that."

Haridas turned sharply and looked at her. Their eyes met. Devi suddenly remembered that her long hair had fallen in loose, disobedient curls about her,

and she gathered it up. It was a pity, though, that such curls had to be restrained, thought Haridas. The young heir of T— had won the race, and lost his heart.

CHAPTER II.

Ah, a wonderful thing is love!—curious its ways, and its possibilities tremendous. Aye, a potent spell, the most potent on earth, beyond earth too, perhaps! Bliss as well as tragedy follow in its wake. It can lead up to heaven, or down, down into the deepest abysses of our nature. It has gleams of the most glorious dawn, and gloom as of the darkest night of winter;—brave boy, and giddy girl, hold your breath, and let your manner be full of reverence, when the winged god approaches!

The soul of Devi was hushed, her innocent heart gushed, and her fair cheeks flushed, when she shyly thought of the love that had come to her. She was happy, for she felt instinctively that her love was returned. Whatever, therefore, fate had in store for her, she would bear like a brave girl, she felt.

Meanwhile, Haridas was not idle. It had been a new experience to him to be in love, and he knew it was in vain to fight against it. But would a child of K— forget herself so far as to be his wife? He cursed the ancient folly of their houses, which had kept up for so long the remembrance of a silly quarrel.

Daily now, he took an evening walk along a little-used path near the K— house. About a week after he began to do so, he met Devi there as by chance. And then events proceeded quickly. In a week more, the lovers met every day at sunset, and would sit talking for a few precious minutes, under the spreading branches of a young banyan tree, near a ruined and deserted temple.

One evening, as usual, they were sitting there, deep in lovers' talk. One lonely little star looked down on their conference, and twinkled again with a purer radiance. A bat flew whirring

past their heads; an owl hooted from the temple. They did not know that a sinister figure was close by, watching them.

"I wonder, Devi," said Haridas, "how we can obtain the consent of your father and my uncle. They will be dead against our marriage."

"You don't know my father, then," she replied, with a pretty toss of her head. "Why, he has told me himself that he never cared about this quarrel. That is why I fell in love with you, that, and, of course something in you, too," she concluded, in the manner of a judge.

Haridas smiled. But he said gravely: "My uncle, I am afraid, is not like that. You can't imagine how he used to take those defeats to heart. If he had lived some generations ago, I believe he would have revived the quarrel in all its bloody nature. Well, but let us not anticipate difficulties. The 'living present' is ours, and let us live it so as to deserve well of the future."

"Then," said she rising, "let us go home, as well-behaved people should have done before now." She stood behind him, and almost unconsciously, her fingers wandered over his curly head. He took the unresisting hand in his, and looking up into her dimly-seen eyes, said: "You are a wonderful girl, goddess of my heart....but why are you in such a hurry?"

"Come, let us go, dear, it is late," she pleaded, and her innocent love made her voice so soft and tender that he held her only the faster;—"Let go my hand, Sir, and follow me!"

He took her very near her house, and then stood and watched her, as she tripped off gaily from his side. Then, with a smile on his lips, and a song in his heart, he retraced his steps and walked quickly home.

And the man, who had been watching, came out of his hiding place, and revolving many memories and thoughts in his mind, most of them unpleasant and

malicious, he too went away, to drown himself in drink. He was none other than Kannan.

CHAPTER III.

Govindan, the chief of the T-family, was astounded, when Kannan carried to him the tale of the misplaced love of his hopeful nephew. "The shameless wretch", he fumed. "How he could have been such a fool after winning that race passes me. As if there were no other girl in the land!"

"Devi is very beautiful," the ex-pilot reminded him.

"Damn her beauty," the old man shrieked. "Damn the whole lot of them," he added, with impartial justice. "Ho, then, Sankaran, go and call my nephew here—I will tell him he can't trifle with our family name." He walked up and down impatiently till Haridas came; then he began, with neither preface nor introduction. "You besotted fool, are you mad to think of marrying that Devi? Upon my word, you are anxious about our family honour! But I am master here, and I thank God I am old-fashioned. Does the cat mate with the dog?"

"But you know, uncle—"

"Yes, I know what I want to know... come, Haridas, say it was done but in idle sport, and I will gladly forgive you, and say I am sorry for being angry with you."

"No, uncle, I cannot say that," Haridas felt the hot blood, tingling in his veins, but he controlled his tongue with an effort.

"Oh, you can't, can't you? Well then, I will teach you how it can be done. Take my warning, you fool, and be wise. If you meet her again, it will be the worse for you, and for her too."

Prophetic words, these—pity they did not know how prophetic! Haridas went to his room, and the old man turned to Kannan; "Keep an eye on that young fool, be discreet and faithful, and your services will be rewarded." Aye, a fit

reward when the day of reckoning came! And it came sooner than they expected.

CHAPTER IV.

The season of heavy rain had arrived. Ordinary men found it most inconvenient to stir out. But young Haridas was not of that sort. He began matters as he intended to end them. In spite of his uncle's anger, he had decided to marry Devi, or no one else; and so, as he argued, there was no sense in keeping away from her for a week or two.

It was one of those rare sunsets of the rainy season, which are more glorious than any we get in the heart of spring. Said Devi that evening: "The river has flooded. Come, Hari, I would like to look at it with you."

"But won't you be missed at home, little girl?"

"No, big boy, father is not at home, and will be back only very late."

"Come along, then."

When she stood by the river-side, she asked, "Is the river very dangerous now, dear?"

"Not if you know how to manage your boat. But it is hard work to make way against the tide."

"But, of course, you know how to manage a boat! Come, Sir, can you muster up sufficient courage to take me on the river now?"

If the fact must be told, Haridas was glad of the opportunity. He wanted to show her how skillful he was. So they launched a small boat, and he rowed it—very swiftly, she thought, with pride in her lover's strength—against the current.

Meanwhile, Kannan was holding a secret conference with Govindan, "Go," the latter said harshly, "go and tell him that I demand his instant return. Oh, if someone were to see him with that girl! I believe he will be the ruin of our family name."

Kannan was willing to do mischief. But ever since the day of his disgrace, he

had shrunk from encountering the keen glance of the young heir of T—. So he took a long draught of toddy to buoy up his sinking courage, and set out on his errand, with unsteady steps and a whirling brain.

He launched his boat further up the river than Haridas had done, and so he had the current in his favour. Soon he came alongside the other boat, and caught its side.

"Let go, you fool," cried Haridas.

"Presently, Sir," the man answered coolly.

"Master wants you to return instantly, and not ruin the honour of your family for the sake of a shameless girl." Haridas struck off the man's hold from his boat. The angry blow must have pained the man, for he gave vent to a loud shriek, and turned round on him like a wounded tiger. Haridas looked at Devi, seated there so quietly, and knew that it was a dangerous game they were playing. But, before he could do anything, he felt a heavy blow on his head and fell senseless into the river.

Kannan was sober enough now. He jumped out of his boat, and was no more seen alive.

For a moment Devi sat powerless to do anything. Then with a heart-broken cry, she leapt into the river, and clutched at the sinking body of her lover. It was too heavy for her poor strength. She struggled heroically to reach the boat, but it drifted and drifted away. Her wet sari was a heavy encumbrance, too, and she felt her strength was ebbing fast.

"Oh God, give me strength," she prayed.

Consciousness returned to Haridas. But he was too weak and dazed to be helpful. "What a cruel fate!" he murmured, with bitter anguish. "Darling," she whispered faintly, "it was a kind fate that gave us each other's love. And their lips met in a long, last kiss.



The Happy Child.

[BY PADMINI SATTIANADHAN]

A happy child amidst sweet
scented flowers!
What inner force is it that so
empowers
Her soul, as she beside them
wondering lingers,
And touches silken leaves with
gentle fingers?
Is it because they are so frail
and tender,
And such pure odours and
sweet colours render?
Nay, these sylph-like blossoms
are appealing,
Because they touch her child-
like inner feeling.

For children and sweet silken-
petalled flowers
Are the gifts which God
Almighty freely dours
To this sad earth. They're
Both the mystic powers
Of Innocence, that lighten our
dark hours.



Our Serial Story.

GAURI'S MARRIAGE

By K. S.

(Gauri, Sankar and Mallika are the three children of a fine Indian Christian couple. Gauri, who seems to have suffered some misfortune in her early youth, and who seems moreover to have been cured of blindness, is persuaded by her father to consent to marry Arjuna Narayana Rao. A day after they meet, the father dies of heart-disease. The mother follows him; but before her death she gets Gauri married to her suitor. The two are happy. Arjuna takes charge of Gauri's brother and sister, who are both studying. A little rift comes between them, when Gauri does not show Arjuna a letter from her sister, Mallika, in which the latter talks of a suitor to herself, Mr. Mathuram about whom she asks Gauri not to speak to Arjuna yet. But the difference is soon made up, and they go to Ennore for a happy holiday. On their last night there, Gauri suddenly faints, because of somebody's voice which she hears. Arjuna had been informed of her early misfortune. He knew that she had been married to a man called Prakash; but that the marriage, immediately after the ceremony, had been proved illegal, owing to the fact that Prakash already had a wife living. Arjuna finds out from Gauri that it was Prakash's voice she had heard at Ennore. They had thought he was dead. But why faint because of him, since he has no hold on her? She cannot explain; and he becomes jealous, imagining that she is sorry she cannot go back to Prakash, especially since his first wife is now dead and he is free. On her side, Gauri is jealous of Arjuna's affection for his cousin, Pushpam.)

Suddenly, one day Gauri hears the voice of Mathuram, Mallika's suitor, and thinks at first that it is the voice of Prakash her first husband, but comes to the conclusion that she must be mistaken. She meets Mathuram, and Mallika is allowed to be quietly engaged to him.

Arjuna and Gauri become better friends. Suddenly, Gauri who, having been blind at the time, had never seen Prakash, unearths a photograph of him from her mother's box, and finds to her horror that he is really Mathuram. Had he then come for her, as he had threatened he would; and was he victimising poor Mallika as the medium? Her impulse is to tell her husband everything; but Mallika, who is faithful to Mathuram, begs her to wait sometime. In the meanwhile Gauri can write to Mathuram, or Prakash, and ask for his explanation. So matters stand, and Gauri begins her first lesson in deception, when she manages to satisfy the jealous Arjuna about Prakash.)

CHAPTER XI

THE Subramania temple in N— was perched like a fort on the top of a little hill. It looked like a fort also with its low long walls, its arches and wide portals. A worn stair-case of stone led to it in zigzags round two sides of the hill.

At the bottom was a half-dilapidated building, which did duty as a sort of rest-house. The whole structure stood in the midst of green fields, red expanses, and clumps of palmyra and cocoanut palms, beyond which rose a blue range of hills, fading away in the distance into the clouds; and it stood like a young scout keeping unwinking watch and ward over the souls of India around it. It was indeed rather an inspiring sight, and today, it looked really what it was—an epitome of the spiritual destinies of India—a magnet towards which were drawn all the religions of that fair land—an emblem of the mystery, towards which all fates seemed to lead.

Under the brilliant sunshine, a brilliant throng toiled up the hill, many-hued, scintillating here and there with the gleam of jewels, and gay with parasols and umbrellas, which swayed on that bare hill-side, like bright flowers waving in the strong breeze. People from all parts of the district were thronging to the temple to see the great festival, which was held but once a year, some from curiosity, some from interest, some from devotion. There were groups of officials and police, come to keep order; there were Europeans from the club come to see the humour hidden under the childishness and the mystery of the institutions of India; there were a few missionaries, some of them come to make observations and gather true materials, wherewith to forge arguments to confound the Hindus, others to distribute pamphlets and perhaps say a few words in season for their Master; there were groups of Indian Christians, looking what they were, mere hybrid productions, come also to see the fun; there were groups of Hindus of all sects and positions come to worship.

Arjuna, his wife, and her brother, formed units of the chattering, gesticulating noisy crowd. With them were most of the Indian Christians. Mrs. Sitaram would fain have led the group, for, was she not the leading Indian Christian of

the district? but poor lady, age and corpulence forbade her; she had indeed to fall often behind, and be helped forward by her stalwart nephew. Pushpam was with her, not pushing and patronising like her mother, but showing the same tendency to hold herself rather aloof from humbler folk. She was smartly dressed and looked quite pretty. By her side walked Mrs. Williams with Sankar in attendance. Gauri walked along soberly. Ordinarily, she would have liked to run like a deer up the steps, but she had learnt sense enough not to attract attention to herself; besides, she was feeling very unhappy with dread and anticipation, for it was more than two weeks since she had written to Prakash, or perhaps Mathuram, she ought to call him; and no reply had been received; besides, again, she was feeling somewhat ostracised today. People seemed to look askance at her and fight shy of her, and would break off rather self-consciously as soon as they caught her eye. They must have heard that Prakash was alive, and were laughing at her. But, after all, she consoled herself, she had done nothing wrong.

Arrived at the top, the crowd dispersed. People tried to settle themselves in the most advantageous positions. The Indian Christians bunched together, Mrs. Sitaram leading the way to sit as near as possible to the group of Europeans, some of whom took occasional and perfunctory notice of herself and her daughter. There were some, however, who took more notice than she liked of Gauri. The latter also, she noticed, had many friends among the Hindus.

What happened after a while was a grand spectacle.

The God Subramania sat propped up on his peacock vehicle, which was beautifully decorated with costly jewels and fragrant flowers. All around him were the Temple priests and Devadasis (Temple girls), all ready to celebrate the great episode of the killing of the demon Padmasura, by the God. And this was how

it was done. Padmasura appeared first in his normal, human form, going round Subramania three times. Then, without turning his back on the God, the Demon went backwards a few yards and stopped. A few of the Brahmin priests of the Temple known as *Mukkanis*, dressed for the occasion as Subramania's soldiers with swords and belts, marched towards the demon, and made a semblance of cutting off his head. After that, Padmasura appeared again, but with a mythical lion's head and went round Subramania three times, as he had done on the first occasion. Subramania's soldiers again repeated their performance of removing the giant's head. Padmasura for the third time appeared, this time with the head of a cock and was again overpowered in the same manner. Thus Padmasura, the demon king, was finally vanquished.

Then Subramania was removed from his peacock *vahanam* and placed in a nicely decorated *vimanam*, the Sanskrit word for an aeroplane. After that, the priests went through their worship, which may be termed their even-song, and which consisted of various ceremonies of symbolical import.

Occasionally, strident bells clanged for worship, and trays with burning camphor on them were waved before the unseeing faces of the idols. Baskets and huge platters of offerings of cakes, cocoanuts, fruits, flowers, betel, stood before the God, and were distributed at intervals to the crowd as sacred gifts.

It was an occasion to fix the attention of all people, whether Christian, Mohammedan or Hindu, impressing all alien spectators with the simple and the trusting devotion of the vast heart of India. But, there were some, who preferred to cavil at, and ridicule, the devotion thus expressed. Among them was Mrs. Sitaram, who did so, more from the hope of being in the fashion than from any convictions felt.

"My dear," she said looking pompously round and speaking in a loud voice to

Mrs. Dayarant, who was sitting next to her, "How stupid they are! Why do they ring the bells? There is no use of pretending to catch the attention of that blind and deaf idol, is there?"

"No, no," said her crony showing unexpected perception, "not of the idol, but of the God behind the idol. You see he is busy about so many things, that his attention has to be drawn to his humble worshippers."

"The Hindu Swarga is full of luxuries, isn't it? Perhaps the God is drinking nectar, or eating ambrosia, or flirting with his beautiful nymphs."

"Or threatening the demons, or going out on excursions on white elephants and peacocks, or perhaps he is asleep."

Gauri, who had been looking for Sita and had not found her, was just behind.

Her fair face, flushed as it was with the heat, grew more pink still with annoyance. She edged nearer to her aunt-in-law, in spite of Arjuna's protests.

"Aunt," she said in a loud whisper, "They are ringing the bell, to attract the worshippers and fix their attention, not to call the God."

"Indeed, my dear, how do you know? They are stupid enough to do what I said."

"Indeed, they are not," said Gauri warmly.

"Their religion is so childish; yet they claim so much mystery for it, and do all sorts of silly things to attract the attention of the people. Look at those worshippers now, falling down before the stone images."

"What else do we do? We also fall down in worship. Isn't that the right attitude towards God?"

"Yes, but not before idols."

"They don't know to do better; but with all that, their hearts are as full of real worship, as ours are, and they pray really to the Unseen God, of whom the idol is a mere representation."

"I am very sorry, Gauri, to see you talking sides with the Hindus. You are

not a true Christian. This comes of being friends with too many Hindus. They undermine your faith, you know. I warned you before, did I not."

"Christianity, Aunt, is a noble religion; but that does not mean that all Christians are noble. There are Hindus, who are nobler than Christians; but there are Christians, who use Christianity to cloak a number of sins."

"Do you dare to say that to me, you, a Christian?"

"I do; but it is not the fault of a religion, if the professors of that religion fail to follow its ideals. A religion must not appear in the mere 'professing', but must be carried in real life."

"Really? I hope your life is full of great ideals."

"It is no use taking my life, or yours. None of us can claim to be perfect."

"Christians can hope to be perfect."

"I wonder! For my part, I think there is no use in forcing people to become Christians. Christianity means a Christian life, and it is by our life that we must show our friends, the Hindus, which religion is better."

Gauri had now started well on her subject, which was very dear to her; and, in spite of Arjuna's entreaties, she went on with her vehement whispers, which were quite audible to a number of people.

"And do you propose to show the Hindus what is right?" asked Mrs. Sitaram with a quizzical look. "you must have a good idea of yourself."

Gauri shrank back, but was not daunted.

"I try to," she said, "How far I succeed, I do not know. What I want to show you is that it is by mixing with the Hindus that we can influence them, not by keeping ourselves apart."

"You will soon come to believe all their silly ideas. They will lower you to their level."

"There are so many noble things in Hinduism, Aunt, which we do not know of. They have their noble heroes of

ancient mythology, Harischandra, the truth-teller, Yudhishtira the just, Rama, who was their Sir Galahad."

"Sir Galahad, indeed, with his unkind behaviour to Sita!"

"Never mind that point. The chief thing is that Hinduism has many good points which we must pick out, and on that build our Indian Christianity, and not hang it to a Westernized version of what after all was an Oriental religion."

"Compromise is no good, Gauri. Once we compromise, we are done," said Mrs. James, who was near.

"Not compromise of vital principles, Mrs. James; but there is no use of being rigid in unnecessary details."

"Where can you draw the line?"

"I am not clever enough to say that; but I think usually instinct will show us what is right. And I think it is right not to run down Hinduism, as if it is the cult of the devil. After all, we all worship the same God."

"Yes, but our Indians do not understand the real principles of a religion, or of morality at all. Where can we find good people like among the English? Self-government indeed! Look what our India is coming to now! It will soon be in ruins, if our Indians are allowed to govern themselves."

"Now, we are going on to politics, Aunt; so let us stop. But I am glad you are calling Hindus and Indian Christians, all Indians. That is what one wants, union and not separation. After all, we are all Indians, loving our own India. There is no use of aping foreigners, and abusing India."

A sudden clamour arose. The God had been taken off his pedestal and lifted on to the shoulders of several people. He was coming out to be dressed and ornamented. As the procession passed, Gauri looked round; but, exasperated by her insisting on arguing so publicly with his aunt, Arjuna had moved away, and she could not see him anywhere near. So she sat where she was quietly. She

knew instinctively why he had left her, and felt a bit resentful, though she was rather ashamed of herself for having been so vehement.

When all was over, began the downward migration. Gauri was still separated from Arjuna; but she could not wait for him. The crowd was rather dense, and she went along with it. But here and there her feet began to slip. So, she edged herself close to the railings, and began to descend, clinging to them with one hand. The sun was very hot, but she was forced to close her umbrella, for the wind was blowing high, and with her other hand she had to hold her sari, which otherwise threatened to blow all about her. Again and again, she looked round for her husband. At last, she saw him, some distance above her; and he also saw her, and waved his hand cheerily to her and began threading his way down to her. But, suddenly, there was a commotion just below him, a series of small shrieks, a slither and slide of shoes, finally a small thud. The crowd parted for a minute, allowing Gauri to see that it was the slim Mrs. Williams who had fallen down. Then, it closed again, and through it Gauri heard exclamations and excited remarks. Then, she saw Arjuna reach the spot and stoop down. Evidently, his presence vitally aided the work of rescue, for he soon stood up, supporting somebody. Gauri stood still to watch. The crowd again parted, leaving a path for Arjuna and the fair rescued, who was clinging closely to him, limping and walking with great effort. On her other side, walked Sankar, looking very cross, for evidently his help was not needed at all.

As the group passed by Gauri, Arjuna waved his hand to her, and Mrs. Williams tried to smile at her.

"Been in the wars, you see," she called out, "I am so sorry I have taken away your husband. But he is so strong, you know; and there was nobody like him to help me," and she looked up at her

stalwart helper with a look, which to Gauri appeared somehow proprietary. It made the girl vaguely jealous, which, added to her weariness and her feeling of being under criticism, made her very unhappy. Indeed, it was with difficulty she restrained her tears.

As she was stumbling along, she felt a sudden support under her arm. Looking up with alarm, she saw the face of Prakash! Her first instinct was to release herself, after which she sat down rather suddenly on a step.

"Where—where—did you come from?" she gasped.

"From Heaven or Hell, or wherever you like," he returned with a smile, "but just in time to help you, Gauri."

"Don't call me 'Gauri'," she retorted. "What right have you to do that?"

"Shall I not be soon having the right? I hope to be your brother-in-law." She looked at him queerly. Why was he still bluffing? Did he not know that she had found him out? She would wait and see.

"I had your letter asking me to come and see you here," he went on. "I cannot tell you how proud and pleased I am. Is it about Mallika you want to talk to me?"

She suddenly lost patience.

"Yes, it is about Mallika, and about yourself too," she said. "I know who you are."

"Who I am? Who am I?"

"Is it necessary for me to say it? I wish to ask you, why you are persecuting me like this?"

"My dear lady, how can I persecute you, when—when I would do anything to help you. I—would do anything in the world for you." A dog-like devotion came into his eyes, and in spite of herself she was touched.

"I only ask to be near you always, Gauri," he whispered.

"Then you should not marry Mallika."

"That is the only way I could get near you, dear."

"So—so—you admit you are—you are—"

"Prakash—your first husband, dear."

"My husband?—no—no—I will have nothing to do with you."

"Ay, a better husband than your present one. See, how he has left you here. He is having a good time with that designing young woman, while you, you, my poor darling—"

"You should not blame him. He was asked for his help, and he gave it."

"Oh, really? But I can tell you he liked giving it. I have been watching you both for a long time. I saw how disgusted he was with you for speaking up for the Hindus—while I—while I—"

"You?"

"Admired you and worshipped you, dearest."

"Don't call me such names, Mr. Prakash. Do you know you can be taken up for bigamy?"

"So I can; but then you will also get into trouble as an accessory. You had better 'let sleeping dogs lie,' my lady."

"I suppose it is best. But—but—I want to ask you one thing. Do not introduce yourself by any other name than Mathuram."

A look of triumph came into his face. "Of course, of course," he said eagerly; "I shall be Prakash only to you, eh?"

She felt disgusted, but, before she could say anything further, her aunt's shrill voice startled her.

"What are you doing here, Gauri? Where is your husband? And who is this gentleman?"

"A friend of ours—Mr. Mathuram, Aunty. I knew him in Madras."

"When did he come here? I did not see him before."

"I was a few minutes after you, dear lady, when you went up the hill. I—I came to help Mrs. Narayan Rao, as she was slipping on these stairs."

"Really? And where is my nephew?"

"Gone on in front with Mrs. Williams, who has hurt her foot."

"Come on then, Gauri. It is getting late."

Gauri looked appealingly at Prakash, for she wished to talk to him alone, and he rose to the occasion.

"You go on in front, dear lady," he said seductively "and we shall follow you very soon. Mrs. Narayan Rao must rest a little."

Pursing up her lips, Mrs. Sitaram went on. Prakash settled himself again in front of Gauri, ready for his interrupted talk, but Gauri got up after a few moments and prepared to descend.

"You are going on so soon?" he asked, "and what about taking my arm?"

"I don't need it," said the girl stiffly.

But she did need it, for in her hurry and anger she slipped more than once, and in the end she did a fine slither down a few steps. The shock made her look up piteously at the man, and he looked down fondly at her.

"Take the gifts the Gods give you, dearest. Here I am, ready to help you and be your dog even, and you fly from me. Come, take my arm."

Thereafter they went down in silence, which but accentuated the intimacy of their position. Gauri disliked the man's closeness; but, though he held her firmly, he was not familiar. They did not speak much. Once he said that he was so glad that she had got her sight.

"And such beautiful eyes, dear, you have," he said. "In the olden days, your eyes were my chief attraction, even though they were blind, so pure and gentle and kind, so——"

"Hush, hush," she said.

"How did you come to know my face?" he asked.

"I saw a picture left by my mother!"

"Ah, yes," he said, "I remember giving it to her, poor lady! I was so sorry to hear that she and your father had passed away. My poor girl, how you must have suffered."

At that, Gauri rounded on him. "I am not your girl," she said, "and you

must not talk to me like that. But I do wish to have a good talk with you. When will you see me?"

"When is that husband of yours out of the way?"

Feeling unspeakably guilty, Gauri murmured, "After ten."

"Very well, I shall come tomorrow at that time. Take my arm again. You must."

She had to. So they descended some more steps; then round a corner they met Arjuna coming up. He looked greatly surprised at the sight of Mathuram. The latter, however, told him that he had taken two months leave and was spending part of it in their town.

"Where are you staying?" asked Arjuna.

"In the travellers' bungalow at present."

"Why not come and stay with us?"

Behind her husband's back, Gauri looked imploringly at Mathuram, hoping he would refuse. But he only grinned at her and accepted the invitation. Then she nudged her husband's arm:

"There isn't much room," she whispered. "Sankar is staying with us."

Arjuna looked surprised at his wife's lack of hospitality. "But, he can share Sankar's room," he said. "It is a big one." Then, turning to Mathuram he asked him if he would mind that arrangement. The latter, of course, did not object.

And so they went on down, Gauri now between the two men. But, it was her husband's arm she held this time.

(To be continued.)

From the Editor's Table

I. INDIAN FILMS

IT is a great thing to note that India is going as fast ahead in that most Western of all spheres, the cinema world, as in more indigenous matters. Indian stories, by Indian actors, on Indian ground, are being produced and presented to an admiring world. And yet, one feels that all is not well. There is a serious omission. In their haste, our Indian film-producers are forgetting the Indian spirit. I hope I shall be forgiven, if I point out a few discrepancies, as they appear to me, in Indian films.

As a matter of fact, we have not yet properly adapted the cinema to India. It is a Western production, and as such the temptation it offers is to Westernise everything in it. We have not escaped that; on the contrary, in our impatience to be in the forefront, we have pandered too much to the tendency.

Take the actions and the gestures for instance. The other day, I saw an Indian film, which is supposed to be good. But I was much disappointed to see that the leading actress, though moving in an Indian atmosphere, yet modelled her actions on Western methods. She walked like the Englishwoman, with her shoulders, instead of with her hips. She acted like the Westerners in too much of a hurry; she even set her face indeed on Western lines.

The love-making too is Western; and there is too much of it. As a matter of fact, there should be none of it in an Indian story. In ancient times, even a kiss was not a kiss, but just a caress to the head. When love-making is shown in an English film indiscriminately to an Indian public, it is often met by ribald hooting. Not only is it much more so in Indian stories; but it even distorts the

truth and does harm ; for then it is usually associated with illicit and unlawful love.

The Indian costume again is too Westernised, in that it is too scanty. It has always, alas, been the Western custom to represent the Indian dancer or the Indian actress as half-clad. This is very unjust, for it indicates in a way the idea that love in India is thought to be merely passion and the attraction of sex, which it is certainly not. There is no one more modest or decent than a good Indian woman. The only extenuation, which can be made for the Western method is that, first, the Indian woman, who usually dances or acts, is usually not of a good class, at least in South India; secondly, love in India is different from love in England. Otherwise, it is absurd that Indian women should, in an Indian play, imitate the straps and bands and wisps, which in an English stage costume are sometimes the mere apology for dress.

The pity of it is that, while imitating Western ideas on the Indian stage, enough trouble is not taken to make a good imitation. Very often, the reproduction is merely superficial, and flimsily tawdry; the mixture is unfinished; moreover, the English used for explanations is most incorrect, ungrammatical, ill-spelt and haphazard, which certainly gives one a shock of disgust.

I think it is time, that our Indian filmers should pause to consider more calmly their methods of procedure. To take details first, they should be careful not to be too hurried in their action, or too complicated. I have often taken my servants to the cinema, and found that they understand very little of the story. The plot should be worked out quietly and calmly, and not with many side-issues; and even then the side-issues should be properly indicated. There is no need to complicate the story by intricate action, on the pretext that it promotes interest and excitement.

Sometimes, Indian characters are

shown taking too short steps, and making too trivial gestures. Why? Is not the Indian usually very dignified and stately? Why make him waddle like a clumsy goose in a hurry?

Again, in a laudable attempt to make the Indian film Indian in appeal, too much stress is laid upon trivial Indian customs, so much so indeed that they often invite ridicule and distaste from the foreigner; e. g. the custom of eating food from leaves with the fingers, should not be made into a farce, as it often is; also, there should be more solemnity and decorum introduced into temple-worship.

Talking of temples reminds me that, when such are introduced into the story, it is often thought unnecessary to introduce other than temple scenery into the other sections. Sometime, even "un-temple"—if I may use such a word—activities are done in temple precincts. Why? Probably, because it is too much trouble and expense to get other adjuncts. Whatever the reason may be, the injunction should not be forgotten that everything must be in its own place. As a matter of fact, in the case of Indian films, more trouble should be taken, as is done in the West, to get a more complete layout than now, and not to shirk expense, or inconvenience, or worry. At the same time, the artistic ideals of India should be kept in mind.

In fact, our cinema actors, when producing ancient or modern stories of India, should enter thoroughly into the Indian spirit and tradition. The Indian ideals of modesty, chastity and devotion, on the part of the women, should ever be kept in view. Dignity and delicacy should not be thrown aside for flippancy and so-called smartness. Much depends on expression indeed; and it must be kept in mind that the Indian look is often different in this way from the Western one, and has to have its own standards.

And too much sex-attraction should not be made a special point of, as is sometimes done. No doubt, there is a good

deal of it in Indian myths! but it should not be forgotten that much of it is allegorical, as well as religious.

One thing has to be remembered. I think, in the effect to teach, too much instruction should not be given. The moment that idea becomes too apparent, the effort becomes stultified.

As a matter of fact, some comic relief should be given on our Indian stage; but this should not be over-done, so that the purpose becomes evident. The appeal of the comic actor must be found universal. Take Charlie Chaplin and Harold Lloyd. How irresistibly comic are their actions, even in the most ordinary situations. As I read somewhere, it is in the element of subtlety and the unexpected that comedy lies; moreover all depends on rhythm, each actor having exactly to fit his movements to those of another. Here is what I read: "The scenes in a comic film by themselves are not very comic, but the full force of it is shown only on the screen in its entirety; and it is for this reason that in the Hollywood studios, the film-producing companies have set up a standard to judge whether a film is really comic, and that is, to see whether at the first trade show, it succeeds in registering the required number of laughs. This is a tip the Indian producers of comic films might well take with advantage and good profit."

2. Our Children's Serial Story.

I hope Miss Kaveri Bai, who is so kindly writing our Children's Serial for us, will forgive me, if I emphasise something in her story; In her charming narrative, and the pretty incidents which have taken place so naturally in *Dr. Vikram's Children*, mention is sometimes made of the complaints carried to their parents by the young ones. Now, it is a difficult question whether glaring faults and spiteful mischief should be left to be detected naturally by the parents, or should be reported. I think, the balance should weigh more on the former side. When

actions are too unkind, they will more or less be found out naturally. In any case, children should not make it a habit to sneak to their parents, or carry too many complaints to them. The parents should be wise enough, and find time enough, to find out the faults of their children and check them; but certainly should not encourage the latter to carry tales to them.

The children should fight out questions among themselves. Then, there will be too much quarrelling and fighting, I hear you say. Well, let there be. If there is too much, it must come to the notice of the parents. If not, a little will not do much harm. It will teach the young ones some independence and initiative and decision. It will improve their character. At the same time it must be remembered that reprisals and revenges should not be vindictive, or of the "tit-for-tat" variety. If one child does evil, why should another do the same? Rather, teach by the contrary.

It is interesting to note that, even when the children complain about each other to their parents, they are yet affectionate towards each other. There is a strong spirit of cooperation between them. It is also pleasant to note the way in which they are taught to be independent, and to do things for themselves, going to their parents for help in difficult matters. The girls also are taught the domestic arts of cookery, needlework, dress-making etc.

One other point; as Miss Kaveri Bai teaches, innocent pleasantry should be encouraged, but not revengefully spiteful, or wantonly injurious, or harmful, mischief. At the same time, as our authoress points out, parents should not be too drastic in their punishments, but should do as Dr. and Mrs. Vikram did:—study the temperaments of the young ones, suit their punishments to their needs; even while making the punishments, not too physical, nor too severe, but such as will teach the juvenile offender, rather

harmlessly, yet in an unmistakable manner that he has done wrong, and must not do so again. e. g., the deprivation to a youngster of a long-enjoyed and under-

stood privilege, or of a luxury, or of a pleasure, common with his sisters and brothers, is often enough to teach him sense.

In Man's Realm

THE LIFE OF A GREAT MAN.

MAHARSHI DEVENDRANATH TAGORE AND THE EVOLUTION OF THE BRAHMA SAMAJ IN ITS FIRST STAGE.

[FROM HIS AUTO-BIOGRAPHY.]

THE biography of Maharshi Devendranath Tagore, the father of the poet-philosopher Rabindranath Tagore, is co-eval and co-extensive with the development of the Brahma Samaj of India from the stage at which it was left by its founder, Rajah Ram Mohan Roy. Devendranath was born in May 1817.

The Brahma Samaj was founded on the 28th of August, 1828. The reason why it became necessary to bring it into being was that the Hindus of that period had clean forgotten the pure and lofty religious culture of their forefathers and had lapsed into superstitious and gross forms of idolatry and degrading social usages.

The fate of the Brahma Samaj was left, after the demise of Raj Ram Mohan Roy, in the hands of slippery followers, and its membership went down to vanishing point. Only the loyalty of a couple of members kept it alive, until Devendranath Tagore became a convert to it in 1838.

His conversion to the Brahma Samaj faith was a providential one. His father Dwarkanath Tagore, had the reputation of being the Croesus of Bengal. As

usual in a rich family, the boy was bred up in luxury, and in his early years he was a wilful young man. He was the pet of his grandmother. She was a pious and orthodox woman. Through constant association with her, he came to believe that the Goddess Kali had in some inscrutable way, power over his destiny, and bowed to her image whenever he passed it. Thus the religion of idolatry was planted in his soul. But within the seed of it was the potentiality of God-preception.

When he was 18 years old, his grandmother died. During her last days, she had been taken, according to custom to the banks of the river Ganges, and kept in a temporary shed there for three nights.

The scenes at her death-bed created in Devendra an aversion to worldly pleasures, coupled with ecstatic joy in God. The aversion to worldly pleasures continued, but the ecstasy was evanescent. His soul was distressed, but the distress awakened in him a love of God, and he realized that God alone was his Guru or Teacher, and his Father.

Hereafter to know the truth about the

Godhead was his sole endeavour. With this end in view, he began to learn Sanskrit, the language of the Scriptures of the Hindus. He also read many English works of philosophy. But he felt no inward satisfaction. His struggle and his agony increased from day to day. Suddenly, a flash of light broke through this darkness of his mind, and he realised that the knowledge of the objective material world through the senses, implied a knowledge of his own self; as with the knowledge of the body comes the knowledge of the spirit within. This led to the inward perception of the Universal Self, operating as an intelligent and beneficent Being in nature. He found behind Nature, Nature's God.

He realised that God was neither the Kali of the Kalighat, nor the family deity, Shaligram. Thus was laid the axe at the root of idolatry in his mind. In this mood, his association in childhood and early youth with Raja Ram Mohan Roy, came back to his mind with freshness. He had the impression that all the Hindu Shastras taught idolatry; and to him that was a painful thought. Then one day, he noticed a stray leaf of some book flying past him in the wind. Some one told him that it was a portion of the Upanishads. He got it interpreted. It was the opening verse of *Ishopnishad*, which read "God is immanent in all things, in whatever lives and moves in the universe. Enjoy, therefore, without being attached; covet not wealth belonging to others."

To Devendranath this appealed as a message from on high. He found God everywhere. "If the whole world could be encompassed by God, where would impurity be? The world would be full of sweetness." From that day forward, he read the Upanishads with his Pandit, and the divine light that he received from them illumined his soul more and more.

After a long continuous struggle, his mind realised that God was the Father, Protector, and Friend of man; that

He was dearer than son, dearer than riches, dearer than everything else; that he who worshipped Brahma (God) became possessed of Brahma; that God was the Life of our life, and the Soul of our soul; that He was a constant, changeless soul; that He was the Creator of innumerable finite souls; that He was the Master, and every human being His Servant.

Naturally, therefore, he felt a strong desire to spread the light of the true religion abroad. With this end in view, he founded the Tatwa Rangini Sabha (the Association for delight in the first principles), which was subsequently changed into Tatwa Bodhini Sabha (the Association for the knowledge of the first principles of life). This was on the 6th of August 1839. In 1842, Devendranath joined the Brahma Samaj, and the Tatwa Bodhini Sabha was amalgamated with it in the same year.

In 1843, he began the publication of a paper, called Tatwa Bodhini Patrika, for propagation of the knowledge of the Vedas and the Vedanta, and the worship of Par-Brahma (supreme God), and appointed as its editor, Aksya Kumar Dutt, who was a graceful writer of Bengali prose. In this paper came out his commentary of the Upanishads part by part. The pity of it was that he could not read the Vedanta in his own house, as his father wished his son to attend to business, and not to give himself up to Brahma. But Devendranath was too far imbued with the teachings of the Upanishads, to be dragged into the world any more.

He found that the work of the Brahma Samaj was not carried on properly at that time. There was no fraternity of fellow-believers; there was no organization, no constitution, no membership, no covenant and no pledge. To remedy these defects, he drew up a declaration, and introduced a regular worship. Soon 21 men underwent the ceremony of initiation into Brahma Dharma.

Within 2 years, the number had swelled into five hundred. There grew a wonderful brotherly feeling. To cement this further, and to provide for an interchange of ideas on the subject of religion, Devendranath held a Mela, i. e. a gathering of the Brahmas in his garden house, which was a great success.

Devendranath could trace the teachings of the Upanishads regarding the idea of God to the hymns of the Vedas. He therefore could easily have the faith that the Vedas were the revelations of God, and as such were infallible.

But, on the investigations of his disciples, who studied the Vedas at Benares, and on his own personal searching, the conviction grew on him that the Vedas contained inferior teachings, besides the lofty conceptions of God. This was sufficient to shake his belief in them. Thus the basis of the Brahma Dharma was shifted from the Vedas to the Upanishads. On further research, he found that besides the teachings of the Eternal Verities, there were other Upanishads of a spurious nature. That led him to shift the Brahma Dharma from the Upanishads to a different basis. Finally, he found the foundation of the Brahma Dharma to be the intuitive knowledge of God, vouchsafed to a pure unsophisticated heart, with the aid of whatever in the sacred books agreed with it. This was the final basis of Brahma Dharma, which he arrived at when he was thirty-one years of age.

It should be noticed that the Brahma Dharma Scriptures had two sections, one the Brahmi Upanishat for the knowledge of Brahma, and the other the moral code. The latter was based on the commandments of ancient works, especially Manusmriti, Gita, Mahabharat etc. Each section consisted of sixteen sub-sections, and there were laid down the duties of a family man in relation to God, the duties of children towards parents, and towards one another, the duties of husband and wife, and also several virtues of

life. This compilation was made in 1850.

Henceforth, the prayer of the Brahmos was "Lead me from untruth to Truth. Lead me from darkness into light. Lead me from death into immortality. Oh Thou Self-effulgent, reveal thyself to me. Oh Thou dread God, may Thy benign countenance protect me for ever and ever."

At this time, Devendra's father was in England, hence the task of managing his affairs devolved upon him. But he had no heart in it. He started to go up the Ganges in the rainy season; but on the news of his father's death, he had to return to Calcutta. He was then twenty-nine years old. His father's obsequies were performed in Calcutta. Devendranath found himself in a sore dilemma. On the one hand, there was his vow which forbade any idol worship, and on the other hand, there was the urge of brothers, relations and friends to perform the Sradha in the usual orthodox way with idolatrous rites. His conscience finally triumphed, and he went through the essential part of the Sradha without idol worship, which was the first instance of the kind ever done. Friends and relatives forsook him, but he drew nearer to God.

Devendranath Tagore had another trial in another field in his thirtieth year. The firm of Tagore & Co., failed. There was a deficit of thirty lakhs. A meeting of the creditors was called, and they were asked to take over the assets of the firm, and also their Zemindari rights to meet their dues. There was a trust-property, which could not be legally claimed by them, but Devendranath did not like the reservation. With the consent of his brothers, he offered up the trust-property also. The creditors were moved by this free offer and in recognition of the surrender, they agreed to give an annual allowance of Rs. 25,000 out of the estate for the family maintenance. To the ascetic heart of Devendra, this was a matter of joy, for his soul then felt itself free from the things of the world.

Subsequently, the management of the property was entrusted to his brothers by the creditors, and within ten years all the debt was cleared off.

Devendra came into intimate contact with the Rajah of Burdwan and of Krishnagar, who became great sympathisers with the Brahmo movement, and Brahma Samajes were founded at Burdwan and Krishnagar.

From 1849 he travelled to many places. In 1851, he returned home, summoned by domestic affairs. In 1854, his brother Girindranath died. His other brothers, after their debts had been cleared, incurred heavy debts for their own expenses. He disagreed with them, and they left him. To these domestic troubles was added the distress of mind caused by the absence of the true religious spirit among his followers.

He resolved again to leave home, and go to Benares and the Himalayas, never to return. He underwent many privations and met with many troubles. He had to travel often by precarious ways, and several times he narrowly escaped bad accidents. Yet his courage and his faith never wavered. And always he recognised the glory of the supreme God in the wild, fierce and grand aspects of nature he met with, even while its beauty and peace calmed his tired mind.

From Benares to Calcutta; from Allahabad to Agra and Delhi, then to Lahore and Amritsar, he travelled. He visited ancient shrines and temples, but declined to worship idols, or observe special ceremonies. Finally, he reached Simla, but had to leave it after a while on account of the Goorkha scare in the Indian mutiny. As soon as Simla was safe, he returned there; but a week later started on his travels further north.

Across broken bridges, and along precipitous ascents, he journeyed, often in the utmost danger; sometimes he went by dooly, but more often on foot; the cold was great, and the food scarce. Yet, no thought of turning back occurred to him.

On the other hand, his journey up the high mountains enchanted his poetic mind. The thick forest was a place of beauty. Red, yellow, blue and gold blossoms peeped all around. White roses bloomed in bunches, and made the forest land fragrant with perfume. In the grace and beauty of these flowers, and their stainless purity, he saw the mark of God's most skilful hand, and realised His love and mercy for man. The great rivers, glittering like leaves of silver in the sun, or foaming and thundering along the huge rocky boulders; the lovely valleys with their charming hanging bridges; the fairy waterfalls, the wonderful scenic views, enthralled his soul, even while chastening, strengthening and broadening his outlook on life.

After twenty days of mountaineering, he returned to Simla, from where he visited the Rajah of Bhajji whose capital was Sohini, on the banks of the Sutlej down the valley.

One day after two years in Simla, he was standing on the bridge of a river, wondering at the all-conquering force and playful whirls of the current, and at the crystalline purity of its water, when a puzzling thought crossed his mind. Why did these pure waters go down to the plains, with the certainty of defilement by the dust of the earth? Immediately the idea flashed through, that they did so because the All-Ruling One commanded them to humble themselves, and take a downward course, and fertilize the land. Then, an inward voice gave him this solemn commandment, "Give up thy pride, and be lowly like this river." This agitated his soul for a while; but finally he made up his mind to return home.

With the return of Devendranath from the Himalayas, his autobiography ends, but not his career. He devoted himself from then to the quiet construction and consolidation of the Brahma Samaj. Within 12 years he had established Samajes in Midnapur, Burdwan, Dacca, Ranji-

par, Krishnagar and other places. And there he poured forth his inspired utterances in a series of sermons, which made a profound impression on his congregations.

In 1858, Keshub C. Sen became a Brahmo. A deep friendship grew between the old Devendranath and the young Keshub. Devendranath conferred on the latter the title of *Brahmanand* and made him the *Acharya* of the Samaj, himself retaining the title of *Pradham Acharya*.

But the temperaments of the two men were as apart as the poles. Devendranath was a conservative. His religion was Indian in origin and expression, though purely Theistic. Regarding social reforms, he was for a policy of conciliation. He would leave them to the influence of time, and to the effect of the teaching of a pure religion. Keshub was a cosmopolitan drawing his spiritual inspiration from Christian literature. He was out for radical reforms. A struggle between two such temperaments and opposite ideals was bound to end in disruption. In 1865, Keshub withdrew from the parent Church and in 1866 established the Brahma Samaj of India. Devendranath gave the parent church the name of the Adi Brahma Samaj. In spite of this separation, however, Keshub continued to cherish the utmost reverence and regard for Devendranath, and the latter treated him with paternal affection to the last.

After this, Devendranath practically retired from active work in the Samaj, though he continued his supervision and guidance. He had trained up ministers for conducting services, and appointed a managing Committee for its affairs. He himself retired into the retreat of Shanti Niketan (Abode of peace) at Bolpur, a few miles from Calcutta. He was thenceforth the common patriarch of all the Samajes; and a *Maharshi* for all Hindus.

Several years elapsed between the time of his retirement and his death. A portion of this period was spent in further travels. His health gave way in the latter part of 1902. During his last days, a favourite Stanza of Hafiz was always on his lips. It was as follows: "The bell is tolling; I have heard the call, and am ready to depart with all my luggage." At last, the call came, and he passed away at 1-55 p.m. on the 19th of January, 1905.

His autobiography shows the struggle of a noble soul against early association, conventionality, and family ties; and the struggle of a spirit to rise from empty idolatrous ceremonies to the true worship of the One Living God, who is the Brahma of the Upanishads, and the Eternal Spirit immanent in the world and in the soul of man. Thus, it reveals the strength of character which a life in God is bound to give.

T. P. K.

FRIENDLY CHATS.

Noble Love.

"Love", it has been said, "in the common acceptance of the term, is folly; but it is not only a consequence, but a proof, of our moral excellence. The sensibility to moral beauty, the forgetfulness of self in the admiration engendered by it,

all prove its claim to a high moral influence. It is the triumph of the unselfish over the selfish part of our nature. Love, in the real sense of the word, is fixed, unchangeable, and constant as the northern star of whose true-fixed and resting quality there is no fellow in the firmament".

Shakespeare says,

"Love is not Love
Which alters when it alteration
finds."

He wants to make us understand what true and noble love is, telling us what it is not.

Love that changes according to circumstances does not deserve the name. On the other hand it is a feeling that remains unchanged in a person's heart in any place and at any time. Death cannot efface it, time cannot lessen its intensity, but the greater the adverse fortune of danger, the more it exhibits itself.

This true love exists in two forms; the affection that exists between two members of the same sex, and the affection that exists between a man and a woman. In the first case it is friendship, in the other it is harmony in marriage. It is by means of this divine passion that the world is kept ever fresh and young. The love, which is the outcome of esteem and admiration, has a purifying character. It inspires gentleness, sympathy, mutual faith, and confidence. "All love renders wise in a degree," says Browning, and the most gifted minds have been the sincerest lovers. Love is to be tested always

by its effect upon the will and through the will upon conduct

Love at its highest is a commanding emotion. It dominates the will, turning it into channels leading in the direction of the object. It holds the thought and purpose of its subject contributing to the welfare and happiness of its object, not for moments of unusual enthusiasm, but as the steady purpose of an aroused life. The husband who loves his wife, or the person who loves his friend, does not find it difficult to meet the requirements of true devotion, but is animated by his tender emotion to put forth all his energy and gladly to sacrifice personal comfort, that he may minister to the joy of the one who fills the eye of his aroused idealism.

Noble love is unselfish. In every stage of man's development, unselfish love plays a most important part. It is the basis of all contentment within one's own soul, of all happiness in family life, of all friendship in the social world, of all patriotism in the national relation, of all right understanding of world-order and religious contemplation. It is the ruling emotion of life, and it lifts us into supernal being and God-like action.

K. V. SWAMINADHAN.

Our Fashion Suggestions.

[BY SISTER SUSIE.]

Tennis Dress.

It is pleasant to note that colours are being introduced into Western tennis costume. I was told, by one tennis player, that one of the reasons why white was advocated was that colours hurt the eyes of the opponent, and divert his aim. That this is wrong is evidenced by the present vogue to wear colours; and certainly no harm can be done if light shades are used. Colours are specially

suitable to the Indian Sari; I can think of no better simile than that of moving blossoms, for a party of Indian lady players in coloured draperies. Coloured embroideries or border-trimmings for the white sari will be fine. As a matter of fact, they are being used now. "Lemon and almond green, powder blue, willow-green, and peach", pale-pink, daffodil and blue, are pleasant colours. A blouse and sari of the same colour will be rather *chic*.

Another idea is to have coloured racquets to match the dress. I feel that there is a sort of incongruity here. Must a tennis-star have only one colour of tennis costume to wear always. Or, must she provide a racquet for every new costume? I hope none of the two. I leave it to our young people to work out the problem.

Divided Skirts:

We are told that this is the new form

for tennis and that sometimes it means nothing, for, "the legs are so loosely pleated that one is scarcely aware of trousers at all." Well then, it is all right, if it does not go beyond that; but I am afraid it will, if we can judge by isolated examples. Even then, there may be nothing wrong; but one deprecates the passing of the woman's dress, and its approximation to the manly costume. I hope our Indian ladies will never give up their skirts.

Society Snaps.

By Herbert Porter.

The Duck and the Worm.

A duck, enjoying a fine swim in a rain-filled pond, was splashing and quacking as if the whole earth had been created for her especial benefit. Upon the rippling surface she floated, looking proudly about, and, occasionally, did nose dives in search of food. As she came near the edge of the pond, she suddenly espied a fat, juicy worm wriggling away from the water. So the duck made after it, and, coming upon the worm, was about to gobble it up when the poor creature cried "Spare me, mistress duck, for I have done nothing to offend you. I was just about to tunnel my way through this hard clod, because it is a duty I owe to the earth." "Oh is it?" replied the duck. "And it is a duty I owe to my stomach to put you in it." Whereupon she swallowed the worm, and laughed at her own sagacity.

Moral: Even the meanest creature will plead for its own life.

The Accountant and the Auditor.

A well-known and reputed firm of manufacturers, being in need of an accountant to keep in order the Affairs of the Company, engaged a man with a great reputation in the art of Book-keeping. He was skilled in the Theory of the Ledger-in-Banking-Property and Depreciation-consignments and Joint Accounts and the like. One thing he lacked, however, and that was character, for he was a great gambler. Having no moral stability (after some heavy losses on the turf and ill-timed investments), he decided on subterfuge in the Accounts of the Firm, as an easy way out of his financial distress. Like many others before him, he thought to pay back the money by staking all on a 'surety'. Of course he lost again, and the term for audit having come, the Auditors discovered the falsified Accounts, and the Accountant spent several years in jail.

Moral: Skill and character do not always live in the same house.

Random Portraits of Indian Women.

[BY PUNKAJAM.]

The Lady Doctor.

The lady doctor was standing in the dispensing room of her own private Nursing Home, with her nurses and patients all around her. She looked clean and fresh in her white saree, and her cheerful smile seemed to hearten all those who had come to her for treatment. In spite of hard work and little sleep, she always looked happy and contented, for she had given up her life to the service of her country, and did all she could to help the women in the town. She had built a private Nursing Home out of her own

funds, with the help of generous donations from those, who were willing to help her. In this home, she treated the poor free, and gave them lodgings there until they were well again. Everything looked so clean and hygienic in this Nursing Home, from the spotless white operating room, to the little rooms set apart for poor patients, and the tiny kitchen which she had had built, so that patients could have a place for their food to be cooked in.

With capable, efficient, kind-hearted women such as these India is bound to advance in rapid strides.

Our Children's Pages.

(1) Our Serial Story

Dr. Vikram's Children

[Dr. Vikram has six children, who have grown up happily together under the care of efficient parents. The children's names are Mohini, Rukmini, Seeta, Vasant, Raji and Babu. The girls make grand preparations for a doll's marriage, which are somewhat spoilt by their brother.]

Chapter IX.

THE FEAST.

The children's original plan was to spread the feast in the bower. But that did not prove feasible, the accommodation being inadequate and the sharp ends of branches and twigs sticking out, threatening to knock out one's eyes. Another spot was hit upon and small rugs and screw-pine mats arranged for seats. Seeta came with a bundle of broad green plantain leaves and laid one in front of each

seat. Dr. and Mrs. Vikram occupied the centre of a semicircle. Next to her father sat Raji on one side of the curve, which was completed by Mohun and Vasant. Next to his mother on the other side sat Babu, with the empty seats of the two eldest girls towards his right.

"Father, is it a rule that doctors have many children?" asked Mohun.

"Why?" asked Dr. Vikram smiling as his wife laughed.

"A fellow in school said that last evening, when being asked I told him how

many we were. He seems to have had an argument with another boy and came to ask me to add another proof to his theory."

"But that is no theory at all. The other boy might have produced a larger number of facts, proving his own theory". Dr. Vikram was interrupted by Vasant's complaint that there was no water.

"I am sure sister has used plenty of spices for her *pulihar* rice," he added.

"Run Vasant, do," pleaded Seeta, "Please fill some tumblers from the goglet and place them here. Raji, if you tear your leaf like that, it won't hold anything."

Dr. Vikram laid his hand on Raji's in reproof, and as soon as Seeta's back was turned asked his wife.

"What is the matter with that child?"

"She has made a mess of her pudding."

"Really? How?" he exclaimed, but answered his own question in a matter-of-fact way, "It is just like Seeta to make a mess."

Mohun, with great resolution having restrained himself after the interview with his father, could no longer resist the impulse to laugh. He had either to let out steam or burst. After a violent fit which amused every-body else, he explained Seeta's blunder to his father.

"Hush, there she is coming," cautioned his mother. "Don't remind her of the disaster. She has already cried too much today."

As Seeta appeared with the *pulihar* rice, Dr. Vikram changed the subject and said,

"Water is flowing in the river now, but it is all muddy. Would you like to come for a drive there?"

"Mother, I saw it this morning," put in Mohun. The dhobies are already washing there, for I counted ten stones, and there are frogs too."

"I think I should like to see the scenery when the river is full," Mrs. Vikram answered her husband, and went on as he watched his daughter. "I shall be ready

by half-past four for the drive. Before that, it will be too sunny."

"It is not exactly full, Komala," spoke her husband. "Instead of having pools of water here and there, it is now one continuous stream of running water. When the rains set in properly, the bed might be full and the river might even overflow its banks."

Dr. Vikram broke his speech here to look at Mohun, hearing the latter exclaim,

"Is this all for me?" in his usual greedy way.

Seeta piled a little more on his leaf and proceeded to serve the others. When she approached the two empty seats, there was scarcely a saucerful of rice left for herself and Rukmini.

"Mother, look at Babu," she complained forgetting the *pulihar* rice for a while.

All looked at the little fellow and he looked at each in turn from the centre of his plantain leaf, for which seat he had exchanged his rug.

"Get up, Babu," cried Mohun, "and eat rice from your leaf."

"I no get up, I no want rice," was the decisive reply.

As the girl passed him, and tried to divide the remaining portion of the contents of the dish, she blinked and cast a glance over her shoulder at Mohun's leaf, in which she had served a very liberal quantity.

"Come child," cried Dr. Vikram to her, "do take our shares and have your fill."

Observing hesitation on Seeta's part, her mother seconded Dr. Vikram and added,

"You know quite well that we are here not to disappoint you. But it will not please us, if you two children, taking all the trouble to cook, should do without your proper shares. Here child, add to your leaves from these."

"No, certainly not, mother," replied Seeta. "Rook and I don't want much. This will do for us."

"Look here, sister," shouted Vasant,

"I have already filled my tummy with water, and there is no room in it for anything else. Take all this if you want."

"Humph", growled Mohun, "who wants war-time rations at wedding banquets? No ghee, no curds—"

"Stop, I shall get both," replied Seeta and bounded into the house.

"You should not be such a pig, Mohun," observed his mother; "Your manners at home will not forsake you in company. Remember, manners like charity, must begin at home."

Seeta returned with a load of salt, ghee and butter-milk, which she stooped to deposit in front of her parents. Unluckily, the loose end of her faded blue Benares saree came in the way and down came the butter-milk bowl on Dr. Vikram's lap and settled down there, with the bottom upturned to gaze at the roof, heedless of what happened to the liquid. The poor victim, with a start and a cry having tried to avert the danger, stared at the girl half in anger and half in pity. Then, when he arose and went in-doors, it was expected that the feast would have to be ended unbegun, but fortunately for the two cooks he came back having changed his dhoti. Seeta gave a sigh of relief and, as she turned to go back on some other errand, he gazed at the receding figure through his oval-shaped glasses with laughter in his eyes and a slight puckering of the mouth.

"Mad dreamer," he muttered to himself.

Rukmini now turned up with a dish of steaming spinage. After this was served and the two girls took their own seats, the feast began. Dr. Vikram was the first to taste the *pulihar* rice. The very first mouthful made him groan and swallow it up, after which he cried aloud,

"Stop, don't eat that stuff. It will set your teeth on edge."

His own teeth were chattering and he looked very much like a martyr as he laid his hand on Raji's to prevent her taking a ball to her little mouth.

Mohun, who had already tasted the

pulihar rice was making grimaces and performing the most exaggerated facial contortions with loud "a-a-a-s" and "o-o-o-os-" in accompaniment.

After the first fit of laughter at Mohun's farce subsided, Mrs. Vikram asked Rukmini how many limes she had used for the rice, and the answer came mournfully.

"Why, mother, only nine, according to the recipe."

"Only nine!" her mother exclaimed with as much emphasis as she could lay on those two words, and in the same tone also repeated, "according to the recipe, let me see which recipe says nine limes for a seer of rice."

"No ma, it does not say a seer of rice. No quantity is mentioned at all. As for limes, it is stated, half-anna worth is the right number."

"Komala," Dr. Vikram said turning and addressing his wife, "you had better not follow any printed recipes for your dishes. They are excellent without any such help. You can make the girls learn a bit practically from you."

Mrs. Vikram's mind still dwelt on the "nine limes" and the "recipe" and all the answer she gave was a short burst of laughter.

"Rukmini," began her father addressing the maiden, "do you get the same number of limes for half-anna in all places and in all seasons? Don't you think you could have consulted your mother about the recipe?"

The girl hung her head in silence. In fact the two sisters had made up their minds to give a surprise to everybody by an unaided demonstration of their culinary powers and had blundered.

"Why dear," Mrs. Vikram said to her husband, "failures are stepping stones to success. This is a bit of experience they will never forget, and which will do them more good, than if they had been dictated how much should be used for any particular dish. Rook and Seeta, try your cooking once again next month,

and dears, instead of a party like this, prepare our own dinner and give me a holiday."

Vasant was found giggling and when questioned said that they had bought twelve small limes for half-anna that morning, and that Mohun and he had used up three for lime-juice.

"Sister might have used all twelve, if she had had them," was his final remark, as he grinned at Rukmini.

The spinage was next tasted by all but Mohun, who could not possibly chew anything after the lime juice and the *puli-har* rice had set his teeth on edge. This dish was quite good and worthy of Mrs. Vikram's skill. The praise bestowed on it revived the spirits of the two girls. Dessert was then called for. Vasant tittered, but a significant glance from his brother made him count his own shirt buttons.

The two sisters made a bustle again, Rukmini to clear away everything and Seeta to serve the fruit. When the big salver piled with grapes, pomegranates, wood-apples, plantains and pan, went round, beginning from Dr. Vikram, it was found that the plantains collapsed at a touch losing their entire shape. It was soon clear that the pulp was gone and the skins shaped to look like fruit. Nothing seemed wrong with the other fruit, but when the children broke the wood-apples sand came out. They had been so cleverly excavated from the top and the holes plugged with clay that no trick had been noticed at first. Everybody looked at Mohun for an explanation, but he was eating away blue grapes, pretending as if nothing had happened.

"Mohun did it this morning, father, and threatened to beat me if I gave him out," Vasant answered for his brother.

"I did it only for fun, father," Mohun began his explanation, when it could no longer be withheld. "You eat only the pulp and not shells and skins. Now Vasant, fetch the fruit from the cupboard," he said turning to his brother as

Raji and Babu were clamouring for the fruit.

"But Mohun," said his father in a tone that he did not often use. "I am not a bit satisfied with your explanation. Why did you threaten to beat your brother? You know I strictly forbid children threatening and striking each other? I am thoroughly ashamed of my eldest boy, who ought to be a pattern to the younger children. Have you so soon scattered to the winds your solemn promise to me?"

"Father," replied Mohun with wide-open eyes looking straight into Dr. Vikram's face, "that was done before you called me upstairs. Ask Vasant."

"Very well, I take your word without Vasant's evidence. Only remember, you must be a gentleman."

(To be continued)

H. KAVERI BAI.

(2) OUR LETTER TO OUR YOUNG PEOPLE.

Dear Children,

Study your Vernacular when you are young. You do not know how hard it will be, if you neglect it now, and think, you can study it later, for once you make English your most familiar language, the Vernacular becomes hard, and your accent will be Anglicised and foreign. Therefore, take pains at excelling at it; when you are still young. I know that in school, more attention is paid to your learning English, than your own mother tongue; but this should not make you careless about the latter. Do not, however, neglect your English, just because you wish to be thoroughly Indian, for English at present is the common language of India, and also it is one of the most useful languages in the world, and has a beautiful literature. Therefore, learn both your mother tongue and English, and if possible, try to speak to your parents in both, so that you get perfectly familiar in both. When speaking at home, however, you should concentrate a little more on your own Vernacular.

Also, get interested in reading books of your own language. Do not always read English books and despise your own literature. India has beautiful literature in its various Vernaculars, and the more they are read, the better will her future generation be; but, unless you start reading young, you will not appreciate the more difficult books later on. Perhaps, if you are really earnest, you may be able to write books in your Vernacular, when you grow up. I know it is the tendency for many of our Indian Christian children to neglect things that are Indian, and take up foreign things, such as European music, lessons in elocution, English ways

of behaviour, etc. Of course these are good in their own way, and will come in very useful later on, but after all, we must not forget that we are Indians, and must not be too Anglicised. I know of many Indian women who are quite ashamed of themselves, because they neglected their mother tongue when young, and now cannot speak it properly.

Therefore, ask your parents to talk to you in your own language, and, while learning other kinds of things, try to be interested in India's own culture and art.

Yours sincerely,

Padmini.

Common Ailments of Children.

By D. Kirubaimani.

CHAPTER 38.

BRONCHIAL ASTHMA.

By asthma is meant a fit of dyspnoea (difficulty of breathing) associated with wheezing respiration. A noteworthy feature in this condition is that children are in perfect health during other times.

This disease seems to run in families and certain children of these families seem to have a pre-disposition to the attack. Among them, local conditions of climate and atmosphere may bring on an attack. Besides, many children suffering from affections of the nose and throat such as adenoids, enlarged tonsils, etc., very frequently get attacks of cough which resemble asthma. Sometimes, we find eczema existing at the same time, or alternating with attacks of asthma. Digestive disturbances also may precipitate an attack.

Symptoms are well-known. The shortness of breath comes on without much warning, most frequently at nights and in cold months. The distress will be often

very great. The face assumes an anxious expression; the eyes are prominent and the nostrils become widely dilated. A cold sweat is usually present, indicating a suffocated condition. The respirations are loud and wheezing, but are not increased in number. The inspiration (the act of breathing in) is free, whereas the expiration (the act of breathing out) is *prolonged and laborious*. There is generally no fever. An attack may last from several hours to several days.

Diagnosis of the condition is quite easy. It should be distinguished from Bronchitis, Broncho-Pneumonia and other inflammatory affections of the chest, by the absence of fever.

Treatment. This condition demands prompt attention and effective treatment. One should not go about trying on the little patient various drugs which are of doubtful value. In many cases experience alone will teach which is the best medicine for a particular child, and it will be advisable to keep such a medicine

always handy. Fresh air is likely to be ignored, but it is absolutely necessary to compensate for the suffocated condition of the system. Do not use steam inhalations in pure asthmatic attacks.

The intense spasm can be relieved by the application of two or three dry cups over the front or over the back of the chest, on the middle line. If there is relief it may be repeated after 6—12 hours. Surprising relief will also be afforded by washing the bowels with one pint of warm water in which $\frac{1}{2}$ teaspoon of powdered *gorochanam*² is mixed. It will empty the bowels of gas and matter, and also relieve the mechanical pressure on the diaphragm.

By way of medicine, the indigenous drug known as the *Sassurea Lappa*³ is a capital remedy. Its root, well-powdered

and passed through a cloth, can be administered in doses of 5 grains, three times a day in honey. The same drug is sold in the name of liquor kuth compound and it can also be administered in doses of 10 to 30 drops.

After the acute symptoms have subsided Iodide of sodium⁴ in 1 to 5 grain doses per day should be administered for at least one month. The bowels should be kept loose and this is an important element in the treatment. The actual causative factor of the attack should be investigated in each case and the child be taken to a specialist to have the nose and throat examined.

The diet during the attack should consist of warm drinks, milk and fruit juices. All starchy foods, such as potatoes, bread and cereals should be avoided.

Foot Note : 1. For dry cupping, small cups about $\frac{1}{2}$ to 1 ounce capacity made of strong glass, at least two in number, are required. Sprinkle a few drops of methylated spirit into the cups & set fire to them by means of a lighted match; and when the flame is dying out invest them on to the chest of the patient in the middle, one a little above the other, and apply gentle pressure over the cups, so that no air enters them. If this is properly done and if the cups fit well to the skin (which may be ascertained before the process is begun), they will stick & may be left in position for several minutes.

2. *Gorochanam*. The Indian *gorochanam*, or the allopathic oxgall purified, can be used.

3. *Sassurea Lappa*: Sanskrit: *Kushtha*; Tamil: *Gostan*; Telugu: *Kustam*; Malayalam: *Seppudday*.

4. Iodide of sodium: if this is not available, Iodide of potassium can be substituted. It is put up in 1 grain, 3 grain & 5 grain tablets by Burroughs Wellcome & Co.

Thanksgiving

My God, I thank Thee, who hast made
The earth so bright,
So full of splendour and of joy
Beauty and light;
So many glorious things are here,
Noble and right.

(From the *Woman's Outlook*.)

Our London Letter.

By S. M. Telkar

THE HIKING MANIA:—London girls are very much in love with that new word called Hiking. It comes from the other side of the Atlantic. Hiking is another name for wandering or tramping. To go out hiking is the fashion of the day. English girls go out hiking during the week-end, or when they are on their holidays. Now that England is bathed in radiant sunshine, the call of the country side is great. Hikers love to tramp along the hills and dales. A stick, a bundle strapped on to the back, are the sole requisites of a girl hiker. You see her dressed in khaki shorts and a shirt. She wears thick-soled shoes. And off she goes away from the hum-drum and riotous life of a city in to Nature's bosom. When she goes out, she can meditate and enjoy the sweet bliss of Divine Nature. And nature smiles on English country lanes, farms and villages. I think going out hiking like this does a great deal of good to young women tied in business, or in domestic service. I wish our young women will take to this hiking habit. Tramping is the best form of exercise. Our young girls need it. They will learn to think anew. They will be curious to discover some mysterious romantic abode somewhere near their homes. Nature will educate them. And these are no small benefits. Now sisters, off to hiking!

FILM STARS:—English, American and European women are now-a-days entering the film studios more than ever before. To be a professional screen star is the growing ambition among the rich and poor alike. Film stars are paid handsomely and are honoured and respected everywhere. It is due to these reasons that we find women of the West swelling

the ranks of film actresses. There are many reasons why women here are passionately fond of acting in film studios. I believe they are adventurous and love to be so. They want money and fine clothes to wear. They like to wander if possible all over the world. And this is only possible by hard work, perseverance and grit. The successful screen actresses possess these qualities. It is a great pity that we have no Indian film actress of international fame, no one to compare with Mary Pickford, Gloria Swanson, Greta Garbo, Norma Shearer or Dolores del Rio. Why not some of our educated young women take up film acting as a career. The number of Indian actresses is hopelessly insignificant. We want thousands of our women, who are of an artistic turn of mind, to go on the screen. Film industry is yet in its infancy in India. The profession will demand more and more actresses in the near future. It is advisable that those, who can afford to come over to England to learn and study the science of film acting, should do so at their earliest opportunity. I think in the United States of America there is more scope to learn this unique art than here. I think the Hindustan Association of America in New York will be able to throw more light on this subject to those who need information.

THE FUTURE OF WOMEN:—"The Evening news" is publishing a controversial series of articles by prominent women. It says: "Woman in the last twenty years has taken on infinitely more in the world than she ever did in past generations. Today she is a large part of business, which means hard work; she is the home manager, with political responsibility to boot: she rivals men in the

professions; and all this apart from her motherhood of the race. Can she stand the strain? Are we to see in the comparatively early future "weak woman" returning to the position, in which she was when Mrs. Despard and the pioneers of emancipation began to clamour for the vote for her? Or will she go on encircling cheerfully taking on more and more work, until society approximates to Matriarchy—that "monstrous rule of women" of which one notable modern thinker has written? Mary Borden, the American novelist wife of General E. L. Spears, C. B., writing on "the future of women," believes that women can, if they choose, war against men, impose a matriarchal system: "they have the advantage of numbers and are stronger than men," she says. The Hon. Mrs. Lionel Guest, another contributor to the series, writes: "All this emancipation is a shallow thing if you are a slave to your cook instead of your husband."

Miss Sylvia Faulkurst, the daughter of the famous emancipator of womanhood says: "It is absurd to regard the professional woman as a run-away charwoman likely to suffer physical breakdown for her unnatural behaviour." Miss May Edginton, the novelist and playwright, says defiantly: "Let us face this tide of masculine dismay. What is it about? It is the thought of plain women having bank balances which they have earned." After reading the views of these renowned women, I ponder over the future of our Indian women. I am confident that the future of our women is in the hands of our patriotic youthful maidens. English women are concerned about their future. Let our Indian women look to their future too! Let us not forget for a moment that the glorious future of Young India means happiness and peace to the world. So, women of India, go ahead!

Our Furnishing Suggestions:

BOOK-SHELVES.

It may not be the fashion, as I was told some time ago to have shelves of books in the living-room; but I don't care. I like to have the books to look at, and to pick out from. In America, it seems to be the fashion in many families to have a library in the general room.

But it will be good, in more ways than one, if old books are looked over carefully, when a young family begins its residence. In the first place, it is "the honest way"; for it lays claim to just as much culture as the family has. No doubt, it is considered grand and "genteel" and conducive to "an atmosphere of culture"; to possess an array of imposing books; but it certainly does not induce frequency of reading. Then again,

it is more convenient to have books one likes to read, not books, which one ought to read, for the sake of learning. Again, what is the use of having old family books, as a tribute to memory? They are but rusty and full of germs. They are apt to impose an old and worn-out culture on us. This does not of course mean that old books are altogether to be thrown out. Not at all; there are classics in literature, which are forever young. I am but pointing at stale and unprofitable literature, "unread and unreadable". Let us therefore, pick out the best of the old culture and add new books for ourselves.

I know many people go by bindings. Good bindings and good editions are worth possessing; but one should not lay too much store on them.

So weed out the unread books, and the old family books, and the too heavy books, and the trashy books. Pack them away if you like into the store-room. "Pick out the nuts from the stale cake, and throw out the crumbs." Keep the good ones; empty the shelves as much as you can with profit; and try intelligently and gradually, to buy new books for yourself, remembering that nothing "so conduces to the forming of a real library as getting rid of a bad one." The weeding-out process should be done once a year at least.

Closed book-shelves for valued books no doubt are advisable; but sometimes I like open shelves also; only these must be constantly attended to and dusted and cleaned. There are people sometimes, who are very irreverent to books; but I don't think this is right; for somehow,

as receptacles for great thoughts, books must be treated *greatly*.

If one can afford a library room, where one's books can be kept, well and good; but if not, there is no harm in having shelves of books all over the sitting-room in convenient places. These books, however, have to be arranged in their proper order and classification; poets, prose-writers, biographies, fiction, etc. As soon as a new book comes, classify it and put it away in its own shelf, in its own niche. It means labour, but can be made into a labour of love.

And then, made one's own, by familiarity as if it were, and not objects for contempt, as the proverb avers, books become precious possessions, which the happy owners can dip into at will.

HOME-DECORATOR.

Household Hints:

CHAIR-BACKS

As most Indians use oil for their hair, chairs are apt to have oil stains at the part, where the head rests on the chair. These oil-stains make the furniture look very dilapidated and old and dirty, and put many people off from wanting to sit on such chairs. It is a pity that there are actually many Indian house-wives at present, who do not take the trouble to prevent their chairs from being stained, especially as it is so easy to keep chairs clean, by having chair-backs. These chair-backs can be made either as cases to fit the top part of the chair, or as triangular or oblong or square pieces, neatly tied on to the chair. Many houses in India do have chair-backs, but I have

noticed that the house-wife, in a number of cases does not take the trouble to have them washed often enough, with the result that they took very oily and dirty. Chair-backs thrown on the chair without being fastened, should not be used, for the moment there is a breeze they fly about the room, and cause a great deal of inconvenience. A good idea will be to have the chair-backs the same material as the curtains in the room. In any case, chair-backs should be of such colour that they will agree with the tone of the room, and not a violent contrast. Many house-holds use hand-made crochet pieces as chair-backs, but these, however, do not look very artistic or tasteful.

PADDY.

Our Gramophone Notes.

By Leland J. Berry (England.)

MORE STRAVINSKY!

The question of whether Igor Stravinsky and his modern music is an affliction or a blessing seems to be the general topic of to-day, and, in order that we shall have plenty to think and talk about, Columbia have issued in their April list Stravinsky's "most revolutionary work," *LE SACRE DU PRINTEMPS*, played by the Orchestre Symphonique of Paris and conducted by himself, on five twelve inch light-blue label records at 6/6 each. There is not the least doubt that Stravinsky is treading on ground that is absolutely strange to the average concert goer or gramophile, and therefore, needs understanding.

Composers for many years and, perhaps, rightly too, have been apt to gild the pill of musical expression; they have coated and covered their composition with extra layers of melody and harmony, in order that their works will have an easy and pleasantly direct appeal to the critical public. Not so with Stravinsky, he hides no passion or thought. In *Le Sacre* there is a brutal barbarity, great rhythmic verve, and sensational technique that calls for the best in any conductor who should take on the handling of such a complicated score; and if you don't believe me that the score is complicated, get one from Messrs J. & W. Chester of Great Marlborough Street, London, and if you have the Stravinsky records mentioned above you'll have the time of your life, following a composer through the vastness of a new world of musical thought.

Le Sacre is a vivid tone-picture of pagan Russia, the savage yet terror-ridden land of the Old Regime. It was first performed in 1913, and caused one

of the biggest sensations among musicians that had happened for years. Few could understand, still less tried, the motive underlying the production of such music. Stravinsky is essentially a 'show-man' as well as a musician; brimming with rhythm and colour, he weaves together the most amazing music.

Anyhow, these five records are worth having and keeping, for they bring with them a new experience. The work is in two parts, *Adoration of the Earth*, and *The Sacrifice*, and is divided up as follows: Part I (a) Introduction; (b) Spring's Auguries—Dance of the Adolescents; (c) The Abduction; (d) Spring's Roundelay; (e) Scene of the Rival Cities; (f) Processions of the Sage; (g) Adoration of the Earth—the Sage; (h) Dance of the Earth. Part 2, (a) Introduction; (b) The Mystic Circle of the Adolescents; (c) Glorification of the Bride Elect; (d) Evocation of the Ancestors; (e) Ritual of the Ancestors (f) and (g) Sacrificial Dance—The Bride Elect.

There are evidently quite a few eminent folk who do not like Stravinsky's music, as witness the following extract from the editorial of the leading Gramophone Journal of America, "Anyone who has labored to any degree to further the cause of phonography and to help in any way to pave the way for such recordings as this Stravinski Capriccio, must share my impatience, over such lamentable and wholly inexcusable blindness on the part of men, who should—and who in other ways so admirably do—lead public opinion and further the understanding appreciation of music".

The *Capriccio* mentioned in the above extract is that for piano and orchestra played by Igor Stravinsky and the Orchestra

estra of the Concerts Straram, Paris, conducted by Ernest Ansermet. It is also a Columbia production, on three records LXII6—LXII7—LXII8, 12 inch, Light-Blue Label, 6/6 each, and is listed as being written and first performed in 1929. As can be expected, Stravinsky is allowed plenty of license in a caprice, and takes full measure of the aforementioned license. Neither does Compton Mackenzie express a deal of love for Stravinsky's compositions, judging from his excellent editorial in the April number of *The Gramophone*.

In a way, I cannot help but have great admiration for Stravinsky; he is fighting, and has fought, a clean battle in the teeth of almost overwhelming opposition and (in some cases) ridicule. But, today, irrespective of whether his

music is good or bad, popular or unpopular, he holds a proud position in the world of music, and as long as he battles he will hold that position, but immediately he ceases to fight, I venture to say his music will die a natural death. It is far too difficult, in many ways, for an Orchestra of even moderate abilities to perform with any distinction; and without immaculate handling and the most skilled of playing Stravinsky is horrible, to say the very least.

The public are prone to demand music that is easily understood and digested; they always have, and they always will. I'll warrant Stravinsky would be the proudest and happiest man in the whole wide world, if the sale of his discs was as great as those of the Gilbert and Sullivan Operas, and as greatly enjoyed.

Cookery Notes.

(TRANSLATED.)

KUL BAPAT CAKE, (or Pori-vilankai, balls.)

Melt 2½ palams of ghee, in a broad-mouthed iron pan coated with tin.

Put 12 palams of rolong (wheat flour) into the boiling ghee and fry well. Remove the fried flour to another vessel.

Heat 3 palams of milk in the same pan.

As soon as the milk boils, put 12 palams of white sugar into it, until the two form a paste (which when drawn between the fingers gets long and thin).

Mix 3 palams of fine cocoanut chippings with the fried wheat flour and sugar paste mentioned above, and stir well with a spoon.

Remove the vessel from the oven and add ¼ palam of cardamom powder to the mixture. Before it gets cooled, make small round balls thereof, of the size required, sprinkling a small quantity of milk over the palm. The round balls thus prepared are called KUL BAPAT CAKES.

T. S. VAIDYANATHA IYER.

EXTRACTS FROM

The Convocation Address.

By

MISS ELEANOR McDOUGALL, M. A., D. Litt.,

Principal, Women's Christian College, Madras.

The ceremony of today is the only occasion of the year when our University comes together to perform a common act, assembling for a common purpose this great and greatly varied multitude. It looks to the future, and centres round this vast throng of young people here assembled, who have this very hour entered into the great fellowship of the University of Madras. The ceremony of today assures them that their relation to their Alma Mater has not ended—in some senses it has only just begun.

Graduates of the year,

The university welcomes you into the fellowship of its alumni. We do not doubt that your promise to bear yourselves worthy of your name as graduates of Madras is a serious matter to you, and that you will keep it in all gratitude and loyalty. As members of a University, whose function it is to send forth year by year "a supply of persons duly qualified to serve God in Church and State," you will bear in your turn the responsibility of the well-being of South India in all its higher aspects and functions.

The duty of the University is twofold: to increase knowledge in itself and to increase the number of those who can receive and make fruitful use of knowledge. In this richly endowed land and people of South India, there are vast possibilities of knowledge and enlightenment still unexplored, and not yet made available for the benefit of mankind. The University is the natural and appoin-

ted channel for these streams of new truth, and though it has hardly entered yet on its great task, still an encouraging start has been made in these last years, and we can begin to see more clearly the outlines of that goodly land which it will one day invade and possess.

To give oneself to such work is indeed a noble ambition. But this call can come to only a few. To most of you the University is rather an Alma Mater than a heroic leader in a life-long service of knowledge, and your part has been rather to receive than to give. But on you also the University makes a claim through the other part of its function—the training of men and women to serve their country in the path of action rather than of study. The State must be governed and administered, public life must be guided, the liberal professions must be carried on, the higher forms of trade and commerce must be maintained. There is no surer test of the healthy or unhealthy condition of a state than the tone and temper of its professional classes, and as the University claims the responsibility of the training of these, she looks with eager concern and hope upon her graduates, whose fidelity to her training must so soon be tried.

A liberal profession is one worthy of a free man, a profession which no slave could or would adopt, the occupation of a person who is free from bondage to absorbing personal desires and ambitions. There is no slavery so abject as bondage

to one's own undisciplined passions and caprices, and if the object which we serve is high enough, "service is perfect freedom." From that bondage the University has sought to free you, in that service she seeks to enlist you. By opening to you many regions of absorbing interest, by teaching you to find a pure and lasting pleasure in books, by giving you access to at least two great literatures, by bringing you into stimulating contact with older and more learned people, your teachers and professors, by affording you intimacy with fellow-students in many delightful friendships, above all, by the mental and intellectual training of hard and exacting study, she has sought to set you free from crippling self-regard, from stultifying pride and prejudice, from the vague miseries of mental vacuity, from the ineffectiveness of a desultory habit of mind, from a craven fear of criticism or blame, from subjection to the tyranny of custom, and from all the pettiness, which brings about more pain and distress than the grave deep tragedies of life.

Every graduate here present will be called on for such service, but there are some whose responsibility will have a special as well as a general significance. To you who have been trained for the legal profession, the country will commit the sacred charge of her laws, and her honour at home and abroad, trusting that you will render justice accessible to the lowliest and most helpless, that you will maintain every man in his right, that you will defend the cause of the widow and the fatherless, that no thought of personal gain will tempt you to foster strife and multiply litigation, nor any yearning for fame induce you to make the worse appear the better cause.

To the medical men and women about to enter on their compassionate ministry of reducing the sum of human pain and anguish, there is little to say. The medical tradition is so beautiful and high, that the doctor has with justice

been called "the fine flower of our modern civilisation." Some of you by definite choice and all of you in some degree, will be engaged in the prevention as well as in the cure of disease, a far more rewarding effort. For disease must be cured in the individual, but it may be prevented in the multitude, and the discoverer of a new prophylaxis may avert suffering from millions.

Many of you also will enter upon a yet more sacred vocation, the training of children and young people in school and college education. The secret of welfare in any State is that each citizen should have his suitable and recognized function and be able and willing to fulfil it, and such is the aim of the educational system of a country. But systems, curricula, and examinations, however ably devised, buildings, equipment, and text-books, however lavishly provided, are useless and futile without the one essential of education, the teacher with the divine spark of inspiration and devotion. In education there is no corpus vile, no cheap substance, on which to experiment; we have to handle the most costly and sensitive material known to man—the mind and soul of a child.

Some of those who teach will be engaged in College education, and you will sooner or later take part in the life of this University of Madras, to which you owe so much, and will carry on its work and share in its counsels. There is always the steady drag of importunity from without, to lower standards, to slacken the discipline of hard study, to discard thoroughness, to blunt the edge of accuracy, in the vain attempt to reduce the proportion of the unsuccessful. It will be your duty to resist this demand, to insist on sound learning, and to keep the entrance of the University shut to immaturity and incapacity.

Some of you will enter upon the less perilous and responsible, but equally difficult, work of educating older people through *authorship*. A country looks to

to its University men and women to create literature which shall add to the beauty and glory of its language,—which may indeed avert the death of that language. The demand for a common language for the human race, whether it be Hindi, Chinese, English, Spanish, or some other tongue, is sure to become more and more insistent, and this will inevitably lead to the gradual disappearance of many languages now in wide use. The one thing that will save a language is the creation in it of literature so beautiful that men will be ready to go through the toil of learning to read it.

May it be granted to some of you to ennoble your mother-tongue by writing deathless poetry; but the power and inspiration for this can be given to few. Yet on all graduates lies something of a responsibility for the poetry of their country. It is true that the University cannot make poets, but the University supplies something which is quite essential to the growth of great poetry. It prepares an audience for the poet, imparts the literary taste that can understand and enjoy his work; gives him the circle of friendly readers without which the best poetry does not come into being, and the trained and disciplined criticism which will inspire him to put forth his very best. It has been said that the test of education is its power to impart delight in reading good literature. If you are leaving your College without a taste for reading, if you prefer magazines to books, and selections and abridgements to the real thing, your education has been a failure, however great your academic success may appear to be. You are in a large measure responsible for the level of the current literature of your country.

This responsibility will in a special degree lie on those of you who make journalism your field of service. An irresponsible Press is almost the most baleful curse that a country can suffer under. Yet the responsibility is not with the journalist alone. Every nation, it has

been said, gets the Press it deserves. University graduates can render service to both these reciprocal influences.

To many of our graduates life does not offer an academic career or entrance to one of the liberal professions, but a field of work in *public administration* or in *business*. Many of you will enter the service of Government or some public body. Your responsibility is very great. The true servant of the public is he who administers his office with the same interest, care and solicitude that he devotes to the management of his family concerns.

Some of you, graduates in *agriculture* and *engineering*, will devote yourselves to increasing the material resources of the country, promoting its fertility, and rendering traffic and transport more swift and safe. For these and other similar indispensable services graduates are needed who will bring to their task the technical proficiency, resourcefulness, and alertness which the University has sought to foster in them.

Many will have control over large numbers of workmen, and will not forget the lessons of brotherhood and human sympathy learnt in the crowded intercourse of their college days, or be unmindful of the doctrine of the University that all privilege entails duty.

Year by year an increasing number of graduates take up *commercial* pursuits, and this is not in any way to be deplored. Men, whose minds have been widened and strengthened by University education, can understand the theory as well as the practice of commerce and look beyond immediate profits to remoter gain; they can realise that exclusive devotion to self-interest and ruthless disregard of the welfare of others are as unrewarding in commerce as in all other human concerns.

Into most of these professions and occupations, though not yet into all, *women* graduates as well as men will find entrance, and it is with great satisfaction

that the University sees from year to year an ever larger band of women taking part in the ceremony of graduation. Women have entered on the fruits of the labours of men in which they had little share, and further they have been treated by the University with greater generosity than any public body has accorded to women—the generosity of impartial justice. Not by special treatment has the University helped us, nor by humiliating and weakening privileges, but by a frank welcome to meet its ordeals and stand its tests. Opportunity has been the great gift of the University to women, and the service which you, women graduates, will render to your country will be the reward of the University. All will gain by it, but there is a special service to your own sex which only you can give. This is the devising of a suitable education for the women of this land, a problem of especial urgency, now that the demand for the education of girls has in this last year taken a new strength and insistency. It cannot be solved with complete success by men or by foreigners, but awaits its solution by Indian women. By treating you for the time being as if you were men, the University has given you the mental training of which women have stood so greatly in need, strengthening the will and clearing the mind, teaching lucidity, candour and courage, and conferring a wide outlook and balanced judgment. The time will come when women will not only receive from the University, but will give gifts in return, attaining to a full share in its teaching and administration.

But all of you graduates, men and women alike, have other functions than the practice of a profession or business; you are *citizens* and members of a *nation*. It is not for University men and women to stand apart from the national life for which their education has been preparing them, nor would any wish to do so. All parties need men and women who possess

the ability to see both sides of a question and yet hold steadily the view which seems to them the truest, who can discriminate between important and trivial issues and discern what is the real heart of a problem, who can balance the good and evil of a measure or movement, and who are willing to give the adversary credit for a worthy motive. The presence and influence of such in each of our parties would go far to solve the painful problems which India and many other countries are facing to-day. University men and women have passed beyond the blind patriotism which can see no good in another nation, beyond the weak patriotism which cannot endure to recognize any lack of perfection in the motherland, and have come to the faith, hope and love which belong to the true patriotism.

University graduates are often called to leadership in the public life of their country, but our main thought to-day should be of the nobler call to service. One of the great gains of our modern times is the changed concept of public leadership. The desire to attract attention to oneself, to be personally conspicuous, is felt by University people to be childish. A University graduate has put away childish things, and is so deeply interested in the service he is trying to do and the cause he is trying to advance, that he has no time or attention to spare for speculating whether he is being duly appreciated, or fretting because not very much notice is being taken of him.

Few graduates, who are honest with themselves, can look back on their four years of University life without some arousal of regret for opportunities ignored, time and talents wasted, training unused. Perhaps we feel that the University has not perfectly had its way with us. But let us take courage. Failure in any worthy aim is always weakening, and therefore regrettable, but it is not irretrievable if one derives from it knowledge which may lead to strength worthy

of the cost. The most momentous time of life is not that spent at College, but the years which follow graduation, when we either work the training and teachings of the University into the fabric of our character or let them insensibly drop away from us.

Graduates of the year, your families and friends, often at the cost of great sacrifice, have given you four years of opportunity on the training ground of

the University. The University has given you whatever you have been willing to receive of its best. Such gifts cannot be paid back, they can only be passed on. It is reward enough if you in your turn do for others what has been done for you, that as you have entered into the labours of others, so other men may enter into your labours. "Freely ye have received, freely give."

A Chess Page.

[By Bharadwaja.]

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From this month onwards, "Bharadwaja" care of The Editor, Indian Ladies' Magazine, Cannanore, will be contributing a series of articles on this fascinating Indian game.

The aim in opening a Chess Page is to interest the ladies of India in this game.

A problem section will soon be opened, and as progress is made, annotated games will be made a special feature.

There is a National Chess League with its Secretary, at Chidambaram. Ladies are admitted free to membership, and all lovers of chess are requested to enlist in large numbers.

All correspondence and queries relating to chess should be addressed to "Bharadwaja", Care of Indian Ladies' Magazine, Cannanore. Answers to queries will appear in the pages of the I.L.M., and, where stamps are enclosed, replies are also sent direct.

Chess has been described as the prince of indoor games, and most of its exponents were Oriental monarchs. The origin of the game is shrouded in obscurity, and each nation claims for itself the parentage, which at this distance of time it is

not worth our while to investigate. It is enough for our purpose to know that the names of the pieces on the Chess board correspond to the fighting units of the monarchs we hear about in the two great epic poems, the *Ramayana* and the *Mahabharata*.

Chess is called "*Chaturanga*" by the Hindus, and the four fighting elements *Ratha*, *Gaja*, *Thurtga*, *Pathathies*—Chariot, elephant, horse and men,—are represented on the board by three major pieces and eight minor pieces. There are two armies, represented in two different colours. The names of the pieces are in keeping with the best traditions of the Hindu army. First, there is the King, who being the supreme master claiming the divine right, cannot be captured; for, the moment he is captured, the territory over which he holds sway passes into the hands of the opponent. To assist the King, there is the minister, the most important man in the state. He is essentially a man of action, and his power can be seen wielded on the chess board in all directions. The stately King can move only one square, but the minister can threaten the op-

ponents from end to end, diagonally, vertically and horizontally.

Though the loss of the minister is considered a great calamity, the majestic King can still bring round his demoralised army, by assembling the lesser pieces to greater action.

The army is strengthened by the two elephants at either corners of the board, by the two horses to support the stately gait of the big animals, and by the two chariots which are intended to be used by the King and his minister.

The English system, which is now almost universal, comprises two sets of sixteen pieces. The major pieces of Rooks or castles, knights or horses, the bishops to support the King and his consort the Queen, assisted by the eight pawns or chessmen, compose the real modern army. The game has been standardised and chess has been recognised as one of the master games of international celebrity.

When chess passed into the land of the Persians, the name of the King was transformed into *Shah*, and sometimes we hear of the capture of the King as "*Shah Masth*" i. e. the king is captured. Philologists find in the *Shah Masth* the ancestry of the English word "*Checkmate*!" The word *Arasu* in Tamil signifies that the king is in danger, and its Persian and English equivalents are "*Shah*" and "*Check*". There is also some foundation, not wholly wild, in tracing "*Shatranj*" to its original "*Chaturanga*," and to the later European development "*Les echecs*" and "*Chess*".

It is not a far cry from Persia to Arabia, and the Sultans were not slow in taking up this interesting hobby. The name of the major pieces underwent slight modifications. The *ratha* or *chariot*, not suiting a Moslem army, and being an unwieldy appendage in the deserts of Arabia became the *camel*; and we find the Arabic name of the bishop, *al-fil*.

From Arabia, Chess passed on very

early to Europe. The earliest activities of chess are known in Spain, and the same was due to the Moorish invasion. Chess achieved something of a popularity in Europe in Mediaeval times. Europe was then under the sway of the Arthurian legends, about the knights of the Round Table rescuing fair damsels in affliction from real and imaginary castles; and the names of the chess pieces bear a striking resemblance to this passing mood. Thus, we see the *Elephant* transforming itself into the *Rook* or the *Castle*, the *Horse* into the *Knight*, and the *Chariot* into the *Bishop*. The minister had probably no place in Knight Errantry and he was promptly replaced by the fair lady, the *Queen*, who in the early days of the game moving only one square diagonally, not desiring to be superior to the Pawn, soon regained the prestige of the 'Indian Minister', and moved in a sphere wholly compatible with the spirit of the times.

The castling of the King is a European invention, and not sanctioned by the Indian masters of the art. The King in the Indian game has a single move of the Knight when not in 'Check' at the earlier stage of the game. In the English game, the *castling* is intended to afford a protection necessary to Royalty. Chess is played by two persons, each having a little army of sixteen men on a chess board, which is divided into 64 chequered squares. The squares are coloured white and black alternately and each player has a white square at his right-hand corner.

Each player has eight superior pieces or officers, and eight minor pieces or pawns. The armies are coloured red and yellow (according to the Indian system) and white and black according to the English system.

The positions are here shown:—

BLACK..

Rook (R), Knight (Kt), Bishop (B), Queen (Q), King (K), Bishop (B), Knight (Kt), Rook (R).

Pawn (P), Pawn (P), Pawn (P), Pawn

(P), Pawn (P), Pawn (P), Pawn (P), Pawn (P).

Blank Four rows:—

Pawn (P), Pawn (P), Pawn (P), Pawn (P), Pawn (P), Pawn (P), Pawn (P), Pawn (P), Pawn (P).

Rook, Knight, Bishop, Queen, King, Bishop, Knight, Rook.

WHITE.

The Rooks, knights, and the bishops on the queen's side are called queen-rooks, queen-knights, and queen-bishops, and those on the King's side are called king-bishops, king-knights, and king-rooks.

It will be seen that in the universally-accepted standard games, the queens are on their own colours; i.e. the white queen on the white square, and the black queen on the black square. To be more precise, the white king is on the player's right side, and the black king is on the player's left, in contrast to the Indian game, where the kings and queens are on their opposite squares.

It is certainly very difficult to describe in writing all the moves and places in the game, without the aid of a standard notation and an elaborate exposition of the principles governing the same. The learner can very easily master the first principles through one who knows the game.

It is proposed to deal with the Indian, Continental, and English system of notation, after describing the nature and value of the several pieces.

THE PAWN.

There are eight pawns, or men, with each of the players. Four of them occupy the white squares; and four the black squares. They can move only one square forwards at a time, the square opposite to them being named after the major

piece above which it is placed. While capturing an adversary, the pawn moves only one square, and that diagonally, either to the right or to the left. The pawn continues to travel on the square occupied after the capture of the adverse piece. In the standard English game, it is permissible to move the pawn to two squares as its first move, provided there is no hostile pawn over which it leaps. When a pawn, in moving its first two moves, happens to pass a square where an opponent's pawn in position can capture it, it is 'en passant', and can be taken by the opposite player if he wishes to. The pawn is the only one piece which goes out of its normal course to capture an adversary. A pawn which has advanced once cannot retrace its steps. It has one remarkable privilege, which is invaluable whenever it reaches the extreme square of the file on which it travels; for it is invested with the title, and assumes the power, of any superior piece, except the king, which the player chooses. A skilled player can successfully manage to promote the pawn and thus secure two or three queens on the board, a combination of forces very often too irresistible for the adversary.

In the Indian game, the pawn can move only one square at a time. It was however usual in the beginning of the game to allow the opener to have three moves simultaneously, to give more liberty to the major pieces to be in the field of operations as early as possible. The value of the pawn on the chess board is about 1/10th of the Queen's. It is the least valuable of all the pieces. Three pawns are calculated to be equal to a knight. On occasions, however, it is difficult to estimate the value of the pawn.

(To be continued.)

Needlework Notes.

A baby's shawl

Make a chain of the required length. The shawl should be about 3 or 4 yards square.

1st row: Miss 6 chain from the beginning, put in 4 long treble (the wool must be thrown twice round the hook for each); miss 5 chain; 1 double crochet and 4 long treble, with 5 chain between the double crochet and the treble, into

the next chain; miss 5 chain, 1 double crochet into the next; continue in same way to end of line.

2nd row: 7 chain; 4 long trebles into the last double crochet; 1 double crochet 5 chain and 4 long treble into the next loop of 5 chain; repeat.

For the border, start with one double crochet into a loop; 1 long treble into next loop; 4 chain, 1 double crochet into the next loop, repeat.

Health Notes.

SELECTED.

Hindu Hygiene.

One would hardly think of turning to India for instruction in domestic hygiene, yet Dr. Sengupta, in the *Medical Review of Reviews* published in this country, contends that many of the ancient social customs have done much to preserve the health of the people.

The immemorial custom of rubbing infants with oil and exposing them to the sun's rays is in striking accord with the modern practice of sun-bathing and is regarded by him as the reason for the comparative immunity of the Indians to rickets.

Then, too, the practice of boiling household milk is very ancient and may account for the low incidence of gastro-intestinal diseases in children.

The ancient scriptures of the Hindus inculcate habits of cleanliness which, though perhaps not stringently carried out to-day are in advance of the practice of many Westerners. For example, insistence is placed upon the early morning bath, the habitual use of a fresh tooth-brush (twig of the neem tree), careful

washing of the hands before and after meals, and after-visits to the toilet.

Dr. Sengupta further maintains that the deterioration of health amongst Hindu people of late years is due largely to the introduction by Europeans of unhealthful foods, such as refined and vitamin-deficient rice and other products—*Good Health*.

The Value of Fasting.

In order fully to comprehend the value of fasting as a therapeutic agent, it is very essential to have a clear conception of the true nature of "disease". Disease is not an entity, nor an enemy to the animal organism, but is simply an effort to restore the normal functional equilibrium of the organs of the body; and when this healing and cleansing effort comes on suddenly, and only runs a short course, it is called an acute disease. A sub-acute disease is one coming between an acute and a chronic condition.

Disease of all kinds is caused either by a direct, or an indirect, violation of natural health laws. One of the first manifestations of an acute disease is invariably some derangement of the organs

of digestion and assimilation; and, as Nature prescribes a fast in almost all these cases, whether in animals or men, by taking away the desire for food, it would be logical to infer, in accordance with the law: "Nature never makes any mistakes," that a fast would, other things considered, be the best form of treatment in all sub-acute and chronic diseases.

The value of fasting as a curative agent is mainly two-fold: First, it purifies the system by increasing the activity of all the eliminating organs, and secondly, it gives a complete rest to the digestive and assimilative organs. During the rest, the body repairs itself, as is illustrated by the recuperative power of sleep, and, as stated before, the stomach and intestines, as the organs of digestion and assimilation, are always more or less affected in all kinds of disease. It is obvious that the rest a fast will give to these organs will give Nature a chance to repair any pathologi-

cal condition that may be present. As the injury to the alimentary tract generally takes the form of some defect in the inner mucous lining, we may say, after a fast of sufficient duration, that we have a new lining to this tract, which means better digestion and absorption, and a return to a normal healthy condition of the whole body.—*Health for All.*

Cold Bath.

"Much of the vigour of the ancient Romans was due to the important place the bath occupied in the every-day employments of life amongst them." Thus spoke a medical man, when giving advice regarding the importance of daily bathing, especially cold water bathing. He went on to say that, as a means of fortifying the entire system, there was little, if anything, to equal the application of cold water to the entire surface of the body, provided that it was done in a manner suitable to the individual constitution.

News and Notes.

(SELECTED.)

WOMEN'S EDUCATION IN BENGAL

The demand for collegiate and university education for women has increased, with the result that several men's colleges have made arrangements for admitting women students. The Calcutta University also admits women students to the post-graduate classes. At such a time, Bethune College (for women), could have got a satisfactory accession of students by improving its accommodation. We are not, of course, in favour of over-crowded classes. We refer to the fact that, though for several decades we have been hearing of proposed improvements in that College, practically little has been done. This woman's college, the only government College for

women affiliated to the Calcutta University, will compare unfavourably with every other Government College for young men in the province, as regards class rooms, common rooms, professors' rooms, hostels, etc. The missionary colleges for men are also certainly better in these respects. And some of the private unaided colleges for men are also better.

Perhaps at present Government would say, education being a transferred subject, the Minister in charge of education must be held responsible. That may be technically true, and for recent years. But what had the Government been doing before?

Our M. L. C.'s are also much to blame.

They do not take any interest in the higher education of women. Perhaps, to excuse their indifference, some of them would trot out the theory that the kind of education which may be good for men is not good for women. Let us assume that that is so. Even then, the question would remain, what these arbiters of the destiny of the province have done to promote what may be the right kind of education for women in their opinion. Perhaps the truth is that, in their opinion, no-education is the right kind of education for women.—*Modern Review.*

The Bombay Government "Gazette" announces that Miss Amy B. H. J. Rustonji M. A., (Cantab), Lecturer in English, Secondary Training College, Bombay, has been appointed Professor of English Literature, Elphinstone College, Bombay, in the Bombay Educational Service, Class I, on probation.

LONDON DIPLOMA FOR INDIAN LADY.

News has been received that Sreemathi U. Abhayambal, M. A. Hons., of the Maharani's Women's College, Mysore, who has been deputed to London for higher studies in Economics by the Government of Mysore, has passed the Ph. D. degree examination in Economics of the London University.

BOMBAY UNIVERSITY AND WOMEN STUDENTS.

The Senate of the Bombay University cannot be congratulated on the cursory manner, in which it dealt with the serious problem of hostel accommodation for women students in Bombay city. The main argument advanced against the University providing such accommodation, was that that was the duty of the colleges. But there are no women's colleges in Bombay and women students are distributed among half-a-dozen Arts and professional colleges in such a way, that there are not enough in any single college to encourage investment in this direction. Nevertheless, we are glad to know that Wilson College is making a beginning. But Wilson College is a denominational college and the position of such colleges in a national system of education, will call early for consideration and possibly revision. Another difficulty peculiar to Bombay is, that of finding suitable sites for hostels in the vicinity of the colleges. For these two reasons, among others, a central hostel maintained and managed by the University seems to be the best solution to the problem which, we repeat, is a very serious one in the conditions prevailing in the city. The matter cannot be allowed to rest in the indeterminate stage, at which the Senate's resolution has left.

—*The Indian Social Reformer.*

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No. 2

An Indian's Toast.

By P. B. Fitzroy Bronte

Land of great glory,
Of ancient chivalry and love,
Land of God's graces,
Sent from Heaven above;

Of kind tender-hearted folk,
In dresses of picturesque hue;
Land of fascinating faces—
Oh India, here's to you!

Land of merry laughter,
Where soft fountains play,
Land of love and beauty,
Where hearts are always gay :—

And all, who wander,
When friends are few;
Find a help in thee—
Oh India, here's to you!

Land of majestic mountains,
Whose pinnacles reach the skies;
Land of green velvet vales,
Where the magic fire-fly nightly flies;—

Thy rivers flow to the ocean,
Their waters my love strew;
Land of golden memories—
Oh India, here's to you!

Land of rich temples,
And palm trees green and tall,
Land of my birth and breeding,
May God's blessing fall,

On thee and thine;
To thee I shall be true;
Land of my only love—
Oh India, here's to you!

Pippa Passes.

By Padmini Satthianadhan.

Oftentimes, when we think of the immensity of the universe, we feel insignificant and lost, and the futility of having to live and move in a world, which hardly takes any notice of us, makes us depressed and lonely. Is there any use in having a personality and individuality of our own, we ask ourselves. What does it matter what we do, or what we say? Today we live, tomorrow we are dead, and Eternal Time stands by, watching us, and smiling at our efforts to leave a lasting name on its ever-increasing pages.

Browning, however, in his *Pippa Passes*, proves to us that all human beings are placed on earth with a purpose, and that their influence on the lives of others is great, whether they are conscious of it or not. It is said that one day, while Robert Browning was walking in Dulwich, "the image flashed upon him of one walking thus alone through life, one apparently too obscure to leave a trace of his or her passage, yet exercising a lasting, though unconscious, influence at every step of it, and the image shaped itself into the little silk-winder of Asolo, Felippa, or Pippa."

It is significant that Browning chose one of the poorest and loneliest of God's creatures as the heroine of his exquisite little idyllic drama, to show us that it is not only those gifted with wealth, worldly position or other particular gifts, who leave a trace behind them, but also those who are apparently ignored by their fellow human beings.

The idea of Pippa is that of an insignificant human being becoming the instrument of a power no less than Divine, to affect others' lives for good. This same humanitarian idea is shown in Browning's earlier figure of Pompilia in

the Ring and the Book, which shows us how he believed in the power of innocent goodness, and loved to illustrate his faith artistically. He often stressed on the incidents that developed a soul; but both in *Sordello* and *Pippa Passes*, he shows a desire to better mankind.

Pippa is a little silk-winder, who is allowed but one day's leave a year; and the poem opens with a beautiful passage in which Pippa expresses her thoughts on the dawn of her great holiday. Pippa's character is that of a pure innocent girl, with no touch of introspective morbidity in it. In spite of her loneliness and friendless condition, she is happy, because the beauty of the world has entered into her soul, and her healthy imagination accompanies her wherever she goes, and takes the place of friends and loved ones.

At the beginning of the poem, we hear her saying ;

"Oh Day, if I squander a wavelet of thee,
A mite of my twelve-hours' treasure,
The least of thy gazes or glances,
(Be they grants thou art bound to, or

gifts above measure),
 One of thy choices, or one of thy chances,
 (Be they tasks God imposed thee, or
 freaks at thy pleasure),
 —My Day, if I squander such labour
 or leisure,
 Then shame fall on Asolo, mischief
 on me !

Thy long blue solemn hours, serenely
 Whence earth, we feel, gets steady help
 Thy fitful sunshine-minutes, coming, and good,
 going,

As if earth turned from work in game-
some mood—
All'shall be mine !”

And so, little Pippa, full of her own beautiful thoughts, wanders the whole day in Asolo, going from place to place, lonely and happy, unconsciously turning the dire fates of the people, whom she thinks are far above her in every way.

The first part of *Pippa Passes*, is the most powerful. It is poignant and forceful, and almost as superb as Shakespeare's presentation. There is an Elizabethan quality in the situation, when Ottima and Sebald, enjoying life "magnificently in Sin", suddenly hear Pippa's song as she passes by;

"The year's at the spring,
 The day's at the morn,
 Morning's at seven;
 The hill-side's dew-pearled;
 The lark's on the wing;
 The snail's on the thorn,
 God's in His heaven—
 All's right with the world!"

Sebald changes his whole course of life. Jules and Phene, in the second part, have a stillness when contrasted with the throbbing passions of life that are presented in the first episode. In the third part, we have a glimpse of Browning's interest in the Italian struggle for liberty, and, in the fourth, a contrast between matter-of-fact substance and the passions and idealisms of the first three.

Browning wishes to show that Pippa's cheerful subordination, of self to the Divine will gives her a miraculous power; but it is not so much her philosophy that is attractive, but she herself—for she presents an ideal type of womanhood, as maidenly as Miranda, as innocent as Marina, and as abandoned to fate as Perdita, while she combines the subtle purity and a knowledge of the sins of the world and a contempt of them, like Shakespeare's superb masterpiece of womanhood, Imogen.

Pippa, at one time of her musings,
expresses her desires to be loved by some
one, but she comes to the conclusion that,
“Lovers grow cold, men learn to hate
 their wives,
And only parent's love can last our lives.”

But, a little later, she decides that even the love of a mother for her child is not satisfying enough, and she says, "Nay, if you come to that, best love of all is God's".

At the close of her holiday, she returns once more to her lonely little room ; and, unconscious of what she has done that day, she feels depressed and murmurs, "Oh what a drear, dark close to my poor day !

How could that red sun drop in that
black cloud!
Ah, Pippa, morning's rule is moved away,
'Dispensed with, never more to be allowed!
Day's turn is over : now arrives the
night's".

Now, one thing I should like to really
know;
How near I ever might approach all

I only fancied being, this long day !
—Approach, I mean, so as to touch
As to...in some way...move them—
Do good or evil to them some slight way."

Little does she imagine, that she has turned the very course of their lives; and in her altruistic love for the whole world, she utters her simple prayer for the night, "God bless me ! I can pray no more tonight, No doubt, some way or other hymns say right.

All service is the same with God—
With God, whose puppets, best and worst,
Are we : there is no last nor first."

God plays his incalculable part in response to Pippa's love. "The Divine plays at once a powerful and inscrutable part in human affairs"; and Pippa is identified with the proof of Divine humanitarianism.

Music and the Dance in India

BY KAMALA.

IN an interesting article in *The Orient*, these arts are discussed in connection with the fine exhibitions given by the artists, Uday Shankar and Timir Baran in Europe. The distinctive features of the Indian expression are brought out clearly, as differing from those of the West. In the West, the *Shakti* or the spirit, through which the harmonies of life manifest themselves, "is born out of the restlessness of life and soon exhausts itself; in Hindu art, it emerges out of the spiritual sources and enriches itself, as it finds itself expressed in dance and music."

From personal experience, one can heartily endorse this opinion, especially when one watches the modern English dances, where the enjoyment of the joy of life, as expressed in concerted movements, in rhythmic form and in the excitement of contact, seems to be much more heeded than anything else, and, however graceful and spontaneous and innocent, yet falls short of the true ideal. The same may be said to apply in a way to music. An art critic in Paris writes:

"This splendid concert creates an atmosphere, surcharged with inimitable tonal vibrations. The Indian musical instruments are more in consonance with nature than ours. Their sonorous creations seem to invite the mainsprings of elemental music to join into a rhythmic flow along its course, ultimately developing into wave-crested floods, which drown the soul in ecstatic raptures. Now it resounds like thunder, now it becomes evanescent, turning into fragile elemental tones, to be drowned ultimately into the frail weeping tunes of the faint-

est breeze, as if they have tamed the music of nature within their little instruments. Those, who have created such superb music and have invented these fine subtleties in tune, rhythm and sound, deserve our gratitude." "It is music made of reflection and shadows, music neighbouring silence, which humiliates the prosaic and brutal instrumentations of the Occident."

"For after all, when the soul has struggled with the elements, it needs must find that its own home is the higher self in man. This home-coming of the self can be evoked at any moment, either by the grace of a sunset-glow, or the grace of a smile, or the rhythm of a melody. Hindu music evokes it all at once and with a peculiar strength of beauty. Words often fail to describe the beauty of its deep long drawn-out melodies, seeming to emerge out of the fathomless sources of the self's worship of the Eternal Self."

It is from such music that Hindu dancing finds its best expression. The movements of the form work out the idea of the music; the impressive ideal behind the sonorous sound; the religious mystery behind the sacred song; the artistic conception of the Soul motive; the "emotional atmosphere" of the "racial consciousness and the ancient glory of a nation."

In all ages and in every country, music has been, and must be, the accompaniment to the dance; the difference lies in the quality of it. The correct ideal seems to be, of course, that music must be the real motive, and yet keep itself in the background; the controlling power, and yet the under-current. It

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MRS. HANSA MEHTA

should be restrained and yet not monotonous or dull, disciplined yet not unnecessarily subtle; free, yet not unconventional; simple and beautiful and yet true and dignified. And then alone will it express the wonderful and vital mystery involved in the dance, which yet must rest upon a definite scientific technique derived indeed from the ancient religion.

There are many old dances, in India, which can be correctly represented to the modern public. *The Orient* mentions the *Peasant's dance*, in which are shewn "all the freshness of the countryside, all the youth of day and the break of dawn." Then there is the classic and intellectual *Wedding Dance*. The *Sword dance*, expressing strength, "wins our sympathy; far more than elsewhere; one senses here the suffering of humanity." The *Krishna* and *Radha* dance represent the flute-playing of Krishna and "reveal an astonishing depth of feeling." The *Shiva-Parvathi* dance expresses with great beauty and simplicity and vigour the ideals of Shiva the Destroyer, and "reveal to the spectator the soul of the people."

Mention must be made of the *Garba*, which, though peculiar to Gujarat and Kathiawar, yet seems to coincide with some of our South Indian dances. The word is derived from the *garbo* or earthen pot with holes, in which a small ghee-light is burnt, in honour of the Goddess Kali, during the *Navarathri* or *Dasra* festival. The *Garba*, therefore, is sung

by women in houses, where the Goddess is installed. The hostess leads, while the others move round with the pots on their heads, singing and gracefully bending their bodies to rhythmic measure. Sometimes, it is sung in the streets, and is always more or less a public function. In some places, men have corresponding dances, in which they move round with small wooden sticks with balls attached, called "dandies". Another common form of the *Garba* is the love song of Krishna, in which devotion and love are strangely mingled. Originally, the *Garba* songs were handed down orally from generation to generation; but now several poets compose and write them. Nowadays also, educated women are taking part in the dance, especially in its rustic form, which is more charming to sing than to read. Some new innovations have heightened the charm of the dance, which is peculiarly beautified by the lovely costumes of the women, which are specially prepared and coloured in Rajputana and Kathiawar. "In the *Garba*," says the *Modern Review*, "there is colour and music, grace and sweetness. It is a beautiful-art-form and a unique mode of culture and self-expression of a people. It is common to the classes and the masses; a folk-dance, no less than a dance of the educated and leisured classes. It is one of the joys of life, individual and collective, and one of the finest contributions of Gujarat to the artistic heritage of India."

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Whom God Hath Joined

II. Leonatus and Imogen:

By T. Sivaramasetu Pillai.

THE hollowness of a man's love and the suddenness of maids in choosing husbands, have been to a certain extent illustrated in the story of Viola and the Duke, and Olivia and Viola's brother. The central point in the story of Imogen and Leonatus is the vital difference in the reactions of the woman and the man, as soon as she or he hears about the disloyalty of the other.

Imogen, as is well known, chooses as her husband Leonatus, a man discarded by the King and Queen, but one "to seek through the regions of the earth, for one his like, there would be something failing in him that should compare". The King promptly approves her choice by banishing her husband out of England. Farewells and mutual promises follow; Imogen gives a ring with the words "Look here, love; this diamond was my mother's; take it, heart; but keep it till you woo another wife, when Imogen is dead". Take another wife? How can Leonatus hear of it? "How, how! Another? You gentle gods, give me but this I have. And sear up my embracements from a next with bonds of death". And thus the married couple part. A clever rascal manages to weave a story to indicate the disloyalty of Imogen. How does this "man worth any woman", whom Imogen thinks "overbuys her almost the sum he pays", take in this wicked story? He raves:—

"Is there no way for men to be, but
Must be half workers? we are all
bastards
..... Could I find out

The woman's part in me! For there
is no motion
That tends to vice in man, but I affirm
It is the woman's part".

Then he writes promptly, first, a deceitful letter to Imogen, and second a death warrant enjoining his friend to strike off her head, invoking him to the terrible deed by the curse "if thou fear to strike, and to make me certain it is done, thou art the pander to her dishonour, and equally to me disloyal". A despicable fool, but yet, a man,—“so fair an outward and such stuff within, endows a man but he”.

In contrast to this, the treatment by Imogen of slanders on her lord is striking: Iachimo, the scheming rascal, is introduced to her by her own lord. He speaks lightly, swears himself a knight-errant, and suggests that she should seek revenge. In all innocence, she questions, "how should I be revenged"? She assures herself that she has such a heart that "both mine ears, must not in haste abuse". The adventurer is too adroit; he dedicates himself to her sweet pleasure; swears close and sure affection, and ends his peroration by "Let me my service tender on your lips." The chaste maid flashes out in righteous indignation, "Away! I do condemn mine ears that have so long attended thee". The grandeur of womanly devotion is revealed by the quick response to forgive the saucy Iachimo, as soon as he turns to praise her lord.

Again, note her attitude when she finds herself condemned by the easily-deceived Leonatus. Her faithful servant, true to the commands of his master, delivers the letter that contains the terrible indict-

ment. The fear of death does not haunt her; the cruelty of her lord does not shock her; but his accusation stuns her,—"strumpet to his bed, ah! False to his bed! I false! Thy conscience witness". Even under this false and unjust charge; the utmost retort she can permit herself is this: "Iachimo, thou didst accuse him of incontinency; thou then look'dst like a villain; now, methinks thy favour's good enough". The aim to live does not exist. She is a "garment out of fashion," and invites the servant to pierce her heart, the innocent mansion of her love, which is now empty of all things but grief. But, when the faithful man unfolds to her a way out, the strong plea that she can be near Leonatus and hear about his movements, decides her resolve to live, and she moves on to another scene.

The second stage of the story is shortly stated. Leonatus, after despatching from his mind the great disloyalty of his wife, determines, as desperate characters do, to fight against his own country; and at the critical moment turns, characteristically enough, against the power under whose protection he is, surrenders himself as a prisoner and chooses to repent. "For Imogen's dear life, take mine; and though it is not so dear, yet it is a life; you coined it". A trifle artificial? No, he is sin-

cere. About this, one need not doubt. To die after all does not require much courage; and in some moments to live needs ultimately more courage, since the crown of martyrdom has too much lure for the cowards of the world.

Imogen, on the other hand, steadily watches opportunities for all to forgive and to live. Given the chance to be of service, her first request is to get an explanation of the jewel in the possession of Iachimo, an attempt to prove her honour and thus regain her position with her lord so as to save him from his fall. She vindicates every one, saves all, and throws out the anchor of protection, that angelic gift in the possession of all women,—“Think that you are upon a rock, and now throw me again”. A rock, that is it; a woman is that; and, if Leonatus had not that to protect him, he would have been effaced by self-abasement. The cancer of jealousy eats into the vitals of all, and the tragedies of many, whom God has joined, are the results of this fell disease. It is not gifted to all to possess an Imogen; and at times, the absence of courage and adroitness alike fail to save the misguided.

In the next issue, Desdemona's sacrifice at this altar will be described, in order to expound this point.

A Recipe.

Take equal parts of Kindness,
Unselfishness, and Thoughtfulness;
Mix in an atmosphere of love;
Add a spice of Usefulness,
Scatter a few grains of Cheerfulness,
Season with smiles,
Stir with a hearty laugh, and
Dispense to everybody.

—The Treasure Chest.

THE ORIENT.

By Manjeri Krishnan

THE world is undergoing changes day by day, passing through varied stages of growth and relaxation. It is never constant. There is a sudden rise in the tide, the next moment there is an ebb. Everything that is worldly is transitory, visionary and fleeting. Yet we live on, thinking that the world will last for ever, that life itself is eternal.

Whenever this world of ours, on account of growth, on account of accumulated circumstances, sways to one side, whether spiritual or material, it requires a new adjustment. On the one side is Europe, and on the other, Asia. Today, when material pursuits have become the prime object and pursuit of the human mind, when man is likely to forget his divine nature through his growing dependence on matter, and is likely to be reduced to a mere money-making machine, adjustment is necessary to drive away the gathering clouds of menacing materialism.

It is vanity, simple frivolity, to say that one man can possess everything. Yet, how childish we are. The baby in its ignorance thinks that the doll is the only possession that is to be coveted in the whole universe. So also a nation in the possession of material power thinks that that is all that is to be coveted, and is all progress, civilisation and glory. It does not, however, stop there. It goes even so far as to think that those nations, which do not care for conquests and possessions, are not even fit to exist.

On the other hand, another nation may think that mere material civilisation is utterly useless, that enjoyment alone of the so-called luxuries of this world is not the end and aim of human

existence, that there is something higher and nobler than the lust of self, namely spiritual enlightenment, which results in the realisation of the self and its secret.

Each of these types has its grandeur, each has its glory. To the one, the world of the spirit is as real, as to the other is the world of the senses. It is in the spiritual that the one finds everything that he hopes or yearns for. In spirituality, he seeks the end of all his natural aspirations. To him, the other is a dreamer playing with ephemeral toys and he laughs to think that grown-up men and women should make so much of a handful of matter, which they will have to leave sooner or later. In fact, machines never can make mankind truly happy. Happiness is always in the mind and not in the machine. Man is said to have invented electricity etc., and therefore he is called great. But does not nature accomplish things a million times more great than this? Then, why not bow down before nature and worship her? We may conquer every atom in the universe, but that can never make us happy, unless and until we have conquered ourselves. Man is of course born to conquer nature. But by nature one must not mean only external or physical nature, which is of course majestic with its sky-scraping mountains, its limitless oceans and its rivers of illimitable length. Yet there is a more majestic nature, i.e., the internal nature of man, which transcends the little transitory lives of ours and which soars higher than the highest mountains in the universe. It is in this field of study that the East, I think, has excelled the West



Mrs. Kamalam Samuel, who has passed the Librarian's Training Examination held by the Madras University Summer School of Librarianship. She is on the staff of the University Library and was the first lady to be selected by the Staff Selection Board. Here she is seen with her 2 young children.

Photo:- R. Venkoba Rao, Srirangam



JAYANTI DEVI (daughter of Babu Kashinath of Kunjgali, Benares) aged 5 years, recently exhibited excellent feats of fancy-swimming in the Ganges at the All-India Aquatic Tournament, 1931, held at Benares. She received two silver medals and a gold brooch.

Photo:- R. Venkoba Rao.
Srirangam.

and it is through this line of research that India has become the land of spirituality.

This glorious land has been sanctified through centuries after centuries by those mighty Rishies of the past, who lived not for themselves but for the good of others. Each race, each nation, seems to possess a particular ideal—a prominent ideal running all through its national life, and this ideal is the backbone of its mission. Our sacred motherland is a land of religion and philosophy—the birth-place of spiritual giants—the land of renunciation and self-sacrifice. Not politics nor military power, not commercial speculation nor mechanical genius furnished the backbone of India, but it was religion and religion alone that formed the highest ideal of her national life.

Of course, great indeed are the manifestations of muscular power, and marvelous the manifestations of intellect, expressing themselves through machines by the appliance of science, yet none of

these are more potent than the influence which spirit exerts upon the world. In this land, religion and spirituality are still the fountains which will have to overflow and flood the world, and bring in new life and new vitality to the nations which seem to be crippled by political ambitions and social scheming. From out of the many voices, consonant and dissident, from out of the medley of sounds filling the Indian atmosphere, rises up supreme, striking, and full, one note, and that is faith and renunciation: Give up! That is the watch-word of the Orient. This world is a delusion of two days. The present life is for five minutes. Beyond is the infinite. Let us seek that, says the Orient. This universe is only a mud-puddle and all that is worldly is mere abracadabra magic, says the San-yasin. All talks of politics, of social regeneration, of money-making and commercialism will roll off like water from a duck's back. Awake! Arise! and stop not till the goal is reached.

MORNING.

When noxious Night hath lain in sleep, about
The rosy ankles of the golden Dawn,
And all the cool, allodial air shakes off
The fetters of the deep and silent dark,
Then doth the lark, on wings of fire, ascend,
Beating the blue of Heaven with sparkling song.

HERBERT PORTER.

After the Storm.

By Mathru Hridaya.

ALL through the night, the tempest raged over the earth; and the elements waged a fierce war against her and hers. Dreadful gusts of wind swept through her, uprooting the strongest of trees, mercilessly bending in double the tenderest of saplings. The goddess of night wore the blackest of her veils, as if eager to shut out the terrible scene from her sight. But, blinding flashes of lightning penetrated even through its thickest folds, and roaring peals of thunder deafened her ears. At last, unable to bear the strain any longer, she burst into a torrent of tears. Her pent-up agony was thus relieved—agony at sight of the cruel treatment, which the fierce elements had meted out to her bosom friend, the earth.

Ah, the melting power of tears! Who can withstand their softening effect! Truly, tears are thrice blessed; they bless the heart that sheds them by ridding it of its burden; they bless the heart that witnesses them by melting it into sympathy and love; they bless the heart for whom it is shed by sharing and lightening its heavy weight.

Drawn into sympathy at sight of the torrential tears, the elements softened themselves and stopped their fight. Calmed at the riddance of the unequal combat, cooled and consoled by the sympathy of a kindred soul, the earth began to heave many a sigh of relief in gentle wisps of balmy breeze. By the peep of

dawn, through the chinks of fast-retreating clouds, her face began to brighten into smiles. Lending her ears to the sweet babble of her dear young ones—the warble and chirrup of waking birds—she began to shake down her tear-drops over her green mantle. Soon, the morning sun rose into view and spread his

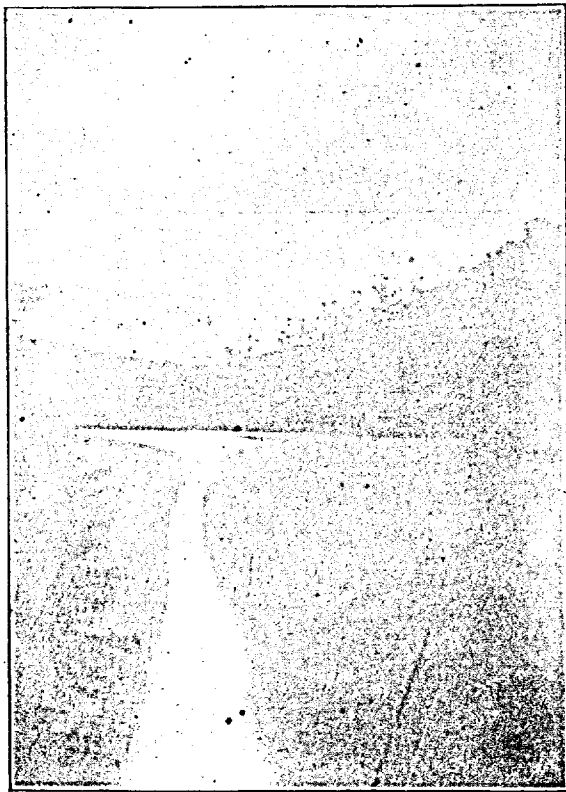
glorious splendour over all, tinting in rosy hues even the gloomiest corners. What a wonderful change! Storm and stress, sorrow and tears, soon giving place to calm and peace, smiles and hopes. Magical transformation indeed!

But reader, lift up the rosy curtain and search behind it for the truth. Have the storms and torrents not left any trace? of their late sways? Have they not caused some havoc, however little? Look reader, search! Oh, there lies the undeniable truth revealed! The tempests and torrents have carried away the lighter and softer particles from the bosom of the earth, leaving crevices and unpatchable holes.

* * * *

"After the storm."

The softly cool and balmy-breeze carries
A note of sad refrain,
The rosy smile of the dawn itself
Hardly hides the gloom within,
The babbling chirp of the winged creation
Bespeaks the loss of tender passion.
When hearts do break, the wounds may heal,
But scars remain to disfigure and pain.



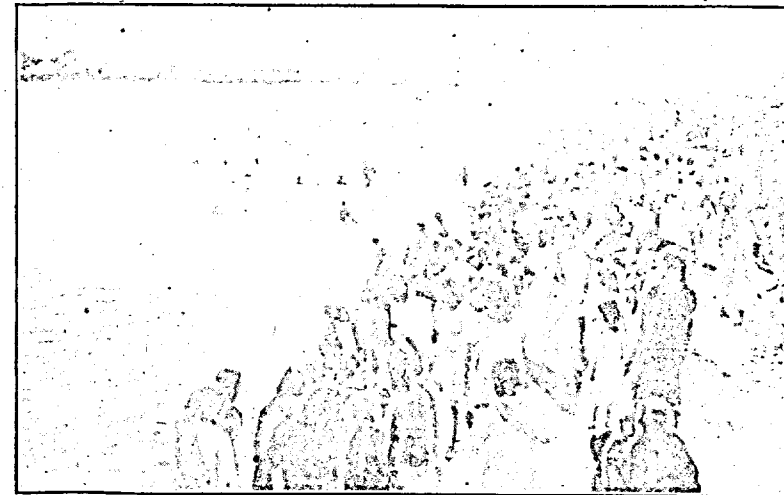
Vishnu and the Goddess of the Cauvery.

By Rajammal.

THE 18th of Adi is a gala day with the South Indian Women, especially Hindu Women. There is a grand feast in every household of every village. A festival in the local Vishnu temple begins early in the morning and the God is taken to the river or to any big tank. Towards

the evening, the people of the village flock to the river or tank, where the image of the God is waiting for them. The women dress themselves in

grand arrangements are made for this purpose. Rose garlands, gold *thalis*, and rich cakes are brought from the temple, in many places on the backs of the temple elephants, and, after some *mantrams* pronounced by the temple priests, these things are thrown into the water.



People rush to catch at least the smallest bit of these *prasadam*s and keep them as talismans. Believing that the possession or use of such lengthens their life and frees them from all

evils. their richest and gaudiest, take the remnants of the morning feast and have their evening dinner on the banks of the river or the tank opposite the image of the God.

During the evening Vishnu is supposed to marry the Goddess of the Cauvery and

evils.

The image of the God is then taken back to the temple and people return to their respective homes, leaving the married Cauvery to run her lovely course.

Memories of the late G. Kinnaird: a friend of India

GERTRUDE Kinnaird lived a life of untiring service for others. When the East End of London became too rapidly an industrial centre, when the responsibility of Industrial magnates was not recognised by them, when capital and labour were at variance, Gertrude Kinnaird and C. T. Studd worked together in the Charington Assembly Hall of East End London and in the great Moody and Sankey revival which, with other Christian Agencies, brought East and West together. They recognised that in addition to housing, emigration, and education, which received their attention, the true solution to a right understanding and national advance was to bring men and women to a personal consecration to Jesus Christ and to accept His motive for life, which these movements of that time were designed to promote. When India ceased to be an unknown country of the far East, Gertrude Kinnaird, among other visits to Indian homes, stayed in the well-known house of Mrs. Sorabji in Poona. She and Susie Sorabji formed a lasting friendship, and both devoted their lives to promote education for the youth of India. The Kinnaird School at Lahore (to which is added the Kinnaird College), the Queen Mary School in Bombay, the Kimmings Memorial School at Panchgani, all working under the auspices of the Z.B.M.M.M. (33, Surrey Street, Strand, London, W.C.), owe a great deal to Miss Kinnaird's constant and unflagging attention to their interests on the Committee; and it was an interesting fact that the representatives of these Institutions visited her home, as if by prophetic instinct, to be able to consult her as to future development, during the last weeks of her life. Miss McNair arrived from the Punjab on Saturday, June 27th, and every morning and evening sat by her bedside discussing the growth and exten-

sion of the College, which has the warm support of so many of Gertrude Kinnaird's Indian friends in Lahore, for whom she maintained so great an affection as to keep up constant correspondence with them. Miss MacDonald, Principal of Kinnaird School, stayed with her some weeks before and was able to tell her of the increasing and widening influence of old pupils.

A friend writes to her sister of Miss Kinnaird's death: "When I received the memorial card, I for the first time realised what a lot of men and women had lost a great friend and a kind influence. I will always remember her as the kindest and the most hospitable person I have ever met and one whose first thought was the welfare and happiness of others. Her zeal was enormous and her hard work in spite of years must have alarmed many a friend. For you, the gap must be specially wide and may God grant you strength for your redoubled responsibility. But I can assure you that you do not mourn alone. There must be thousands, for whom the loss is irreparable and who have consolation in the fact that your sister lived a life full of usefulness, the fruit of which will be reaped by generations, and that her influence will work for good, like leaven, for years to come. As for the deceased herself, there can be nothing but a well-earned peace and happiness, in return for a life of righteousness and self-sacrifice and this is the silver lining in the cloud of thought of all who feel her loss."

An important Branch of the Kinnaird School's influence is the Training Class, which owing to shortage of funds the Committee wished to close. With characteristic energy Gertrude Kinnaird set to work to raise money and unite missionary effort to maintain it in efficiency; and, as I was in Lahore to represent her

at the Jubilee of the Kinnaird School, she wired me to do what I could. Together we agreed to guarantee a sum to continue it and it is now in a flourishing condition, sending out teachers all over the Punjab. It was a great pleasure to her during the meeting of the Round Table to meet "old girls" coming to London as secretaries, or as wives to influential members. At that time and every time they have been welcomed at her home at 4, Duke Street.

Inheriting from her mother, the late Lady Kinnaird, a profound love for India, her life-work was undoubtedly on behalf of its women and children; and this loving service was largely expressed through the medium of the Zenana Bible and Medical Mission. Her ardent spirit longed to see Indian womanhood in the enjoyment of true freedom; and this freedom she firmly believed could only be attained through Christianity. But not only to this society, and its Committees and Missionaries did she give of her

time and strength, but also to hundreds of Indian men and women in London; and her home, with its generous hospitality, was always open to them. In countless ways she was their counsellor and friend, but best of all she created a meeting-place where Indian and British could establish mutual understanding.

No one can have been present at the Memorial Service on Tuesday, July 14th, when the area of the Marylebone Presbyterian Church was completely filled, without realising that the loss of Gertrude Kinnaird brings a deep sorrow, not only to the members of her family, but to hundreds of people all over the world who love and revere her name; and save to a public character, it is rare indeed that such a representative gathering of people, drawn from many spheres of life, should have met together at this service of remembrance. As one remarked, the immense number of Indians and young girls present was a most striking feature.

GAURI'S MARRIAGE.

(Gauri, Sankar and Mallika are the three children of a fine Indian Christian couple. Gauri, who seems to have suffered some misfortune in her early youth, and who seems moreover to have been cured of blindness, is persuaded by her father, to consent to marry Arjuna Narayana Rao. A day after they meet, the father dies of heart-disease. The mother follows him; but before her death she gets Gauri married to her suitor. The two are happy. Arjuna takes charge of Gauri's brother and sister, who are both studying. A little rift comes between them, when Gauri does not show Arjuna a letter from her sister, Mallika, in which the latter talks of a suitor to herself, Mr. Mathuram, about whom she asks Gauri not to speak to Arjuna yet. But the difference is soon made up, and they go to Ennore for a happy holiday. On their last night there, Gauri suddenly faints, because of somebody's voice which she hears. Arjuna had been informed of her early misfortune. He knew that she had been married to a man called Prakash; but that the marriage, immediately after the ceremony, had been proved illegal, owing to the fact that Prakash already had a wife living. Arjuna finds out from Gauri that it was Prakash's voice she had heard at Ennore. They had thought he was dead. But why faint because of him, since he has no hold on her? She cannot explain; and he becomes jealous, imagining that she is sorry she cannot go back to Prakash, especially since his first wife is now dead and he is free. On her side, Gauri is jealous of Arjuna's affection for his cousin, Pushpan.)

Suddenly, one day Gauri hears the voice of Mathuram, Mallika's suitor, and thinks at first that it is the voice of Prakash her first husband, but comes to the conclusion that she must be mistaken. She meets Mathuram, and Mallika is allowed to be quietly engaged to him.

Arjuna and Gauri become better friends. Suddenly, Gauri who, having been blind at the time, had never seen Prakash, unearths a photograph of him from her mother's box, and finds to her horror that he is really Mathuram. Had he then come for her, as he had threatened he would; and was he victimising poor Mallika as the medium? Her impulse is to tell her husband everything; but Mallika, who is faithful to Mathuram, begs her to wait sometime. In the meanwhile, Gauri can write to Mathuram, or Prakash, and ask for his explanation. So matters stand, and Gauri begins her first lesson in deception, when she manages to satisfy the jealous Arjuna about Prakash. Gauri soon meets Prakash, but does not tell her husband that he is Mathuram.)

CHAPTER XIV

"GAURI," said Arjuna, "you are looking thin and peaked. Are you hiding anything from me? You are not the same Gauri as before. Tell me what is the matter with you, dear. Do you

miss Mallika? It is a pity she has to go away so often."

The kindness of his tone was nearly too much for her self-control. "Nothing," she stammered.

"Look me in the eyes, and say so.

There now, you cannot look at me. Oh, Gauri, are you hiding anything from me? I couldn't bear it if you did. Are you now?"

She could not answer.

"I am sure you are keeping something from me. You have lost your spirits and energy and, I must say, the very frankness of your look."

Still she said nothing and he tried a new tack.

"Gauri," he remarked, "you find Mathuram's company very pleasant, don't you? Perhaps, you are kind to him for the sake of Mallika?"

Gauri looked up.

Arjuna walked up and down the room, purposely not looking at her. "And you think him such a good match for Mallika, just the man suited to her somewhat exacting temperament?"

Gauri, we have seen, was nothing if not honest. So now, she hesitated, and said, "No."

"Why?" he asked sharply.

"I don't know."

"Humph," muttered Arjuna. "Anyhow, you are finding out by experience what sort of man he is. I do not approve of the engagement, for I like people to know each other well before they marry. And, since Mallika herself cannot do it, you are sampling the man for her, eh Gauri?"

Getting no answer, Arjuna went on, "When is he going? He has been here a long time."

"Very soon, I think. He wants to go to T——— in a day or two."

"I am glad, for I want to go to camp soon. I have been asked to audit the estate of the Zamindar of S———"

There was a silence, which neither of them tried to break. Then, Gauri got up to go to her room. Arjuna followed her, rather stealthily, she thought. At the door, he suddenly took her hand and held it.

"Gauri," he said eagerly, "you will come with me to camp, won't you?"

The Zamindar has offered me some sort of a house to live in, in his village, but I am going to camp outside. It will be very pleasant."

"Why, yes," she said, "I'd love to."

"You are not getting tired of me, are you, dear? You are not—not—forgetting me—for the sake of—others?"

"Of course not, Arjuna."

"For the sake of Mathuram?"

"No."

"May I tell you something, Gauri? Let Mathuram go soon. I don't like him very much now, and I don't know if he will suit your sister. After all, we know so little of him. Don't you think it is better to break off that engagement?"

"Yes—yes; but Mallika will not listen to us."

"Tell him to go away, at least."

"How can I, Arjuna?"

"Anyhow, I hear people are all talking of the way you both—go—about—together. And, you know, there is that other talk too about your first marriage with Prakash. We were just living it down, but now this has come."

Gauri was taken aback for a moment, thinking that he knew Mathuram was Prakash. But, seeing that he did not mean that, she recovered somewhat, and managed to say,

"Your aunt has spoken to you, I suppose."

"Well, yes. But, dash it all, Gauri, she has a right to tell us things, hasn't she?"

"A little. But she wants Mathuram for Pushpan."

"Does she, indeed, does she? For Pushpan? Why, he isn't worth her little finger."

"Really?" said Gauri jealously. "Pushpan is high up in your estimation, I see. You were not so upset about my sister."

"I told you he wasn't good enough for her, but I did not wish to offend you, dear, by insistence. Besides, you resent criticisms about your people."

"You are always too critical of my

people. After all, I have only two of them left. But you treat Pushpam as if she were your own property."

"Tut, tut, Gauri, don't be cross with me. I like Pushpam, yes, and I think she is a good girl, who isn't looked after properly by that narrow-minded aunt of mine."

"So you must care for her?"

"Why not, dear? She is my cousin."

"And—and—must you care—for Mrs. Williams also?"

"She is a widow, and she wants my help in some business matters. Besides, I don't think, she is very well. She—she—is so hysterical at times."

"That is only pretence."

"This is not like you, my Gauri. Come, what have you against her?"

"Nothing; but people are talking of you both also, you know. Mrs. Sitaram has spoken to me."

"Has she, indeed? The meddlesome creature. Well, well."

There is some story behind Mrs. Williams. I believe you know all about it. She has hinted as much to other people."

"She is rather hysterical, as I told you."

"There is a story, is there not?"

"Well—ye—yes."

"Can't you tell it to me?"

"I cannot Gauri, for her sake; she has made me promise to keep it secret. And after all, it is her secret, not mine."

"Anyhow, I can't understand Mrs. Williams, and I do want to say something more in this connection. Sankar is very unhappy, Arjuna."

"Why? On account of Mrs. Williams? What business has he with her? I must really speak to you about him. The boy has no business to fool round her. She does not want him there. Besides, he is much too young even to hope to marry her."

"But, when you are not there, she encourages him. She says she likes him; and he of course, is very foolish."

"He thinks she does, I suppose. In any case, he is wasting his time in foolishness. He ought to work up for his scholarship examination. If you wish me to help him to go to England, he must work hard, you know. What is the matter now, child?"

"I am so sorry my people have to worry you so much, Arjuna, for money and everything else. I wish they had some money of their own. And you do not like them too."

"I do like them, dear, though they have plenty of faults. Your people are mine, Gauri. I promised to look after them, you know. By the way, are you going to the picnic arranged by Mrs. Dayaram?"

"Yes; can't you really come?"

"I shall try; but I cannot leave office till late that day. Who is going with you?"

"Sankar and Mathuram."

"Humph."

"What can I do Arjuna? It was you, who asked him here."

"True, but I did not ask you to be so kind to him. Why, he treats you as if you were his property. There, there, never mind, little girl. Don't mind me. I know you are a wise creature."

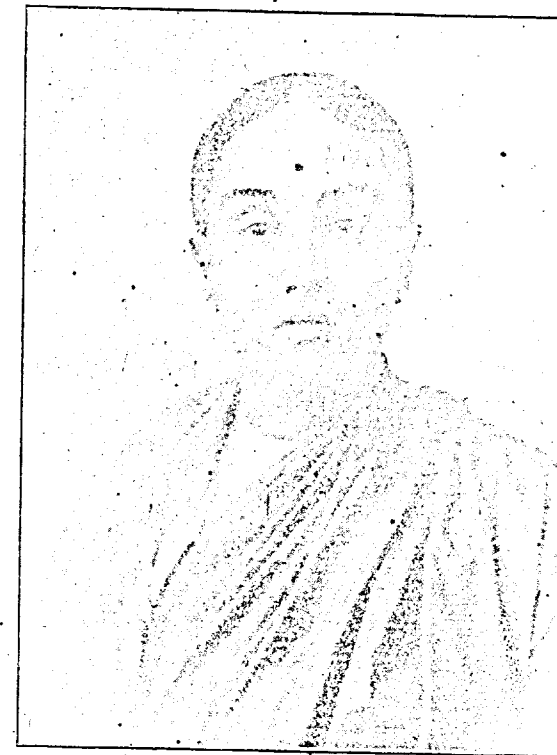
Gauri went up to her room, and stood staring out of the window with wild eyes. "How long, O Lord, how long am I to suffer?" she murmured to herself. Then, she squared her shoulders. She would thresh that matter out that day. But, she felt afraid; for she sensed that there was something more serious in the affair than her obligation to Mallica.

So, after *tiffin*, when Arjuna had departed to office, and Sankar had disappeared on some business of his own, Gauri waited for Mathuram in the drawing room.

"Well, my elusive angel," he said, "you have relented towards me then? I am so glad to find you here today. When is Sankar coming back?"

"Very soon, I hope. He has to study."

"Let me hold your wool for you then."



Srimathi U. Abhayambal, M. A., (Hons) of the Maharani's Women's College, Mysore was to London for higher studies in Economics by the Government of Mysore and has passed the Ph. D. degree examination in economics of the London University.

Photo:- R. Venkoba, Rao, Srirangam.



INDIAN SCHOLARS IN GERMAN UNIVERSITIES

Dr. Maitreyee Bose, M. B. (Calcutta) House Surgeon, Chitranjan Seva-Sadan Women's Hospital, Calcutta, who has been awarded a scholarship by a German University to prosecute her higher studies in Medicine in that University.

Photo:—R. Venkoba Rao, Srirangam.

With the wool between them, he stood rather close to her, his bold eyes staring at her. Gauri was again thrilled by his personality, but she pulled herself together.

"How long is this to go on, Mr. Mathuram?" she asked.

"What? Oh, you mean me. What do you wish me to do?"

"Go away, give up Mallika and have nothing more to do with us."

"Indeed, and what reward do I get for my self-denial? Nothing, of course. Well then, I will not do it."

"What is it you want?"

"You," he said with a laugh.

"Me, what do you mean?"

"Listen quietly," he said. "You know your sister's character. If I beg her not to let me go, do you think she will free me from the engagement?"

"I have told her everything."

He looked triumphant. "There you are, you see. Even then, was she not sorry for me? And, I shall excite her pity further. I shall pose as the victim. Nothing was my fault. I was forced into my first marriage; now my wife is dead. I have fallen in love with Mallika. I shall marry her."

"But—but—you say you have come for me."

"True, but who will believe that?"

"I shall tell my husband everything. I hate keeping secrets from him. I promised Mallika at first to keep the secret; and I kept it. Now, after this behaviour from you, I have written to her that she must free me from my promise. She must consent. After all, Arjuna can only be angry with me; he will dislike my deception. But I must risk that. Anything will be better than this keeping of secrets from him, and acting in collusion with you to keep him in darkness. He is so open and frank himself."

"If he is like that, he will be very vexed with you."

"He may, but I cannot help that. Be-

sides, I have been thinking that he must be told about this sometime. How long can I hope to keep the secret?"

"What if the necessity for its disclosure does not arise?"

"You mean I must not tell him at all, and let you go on, like this? I cannot do that. I cannot hide such a thing from him, and be happy with him. I must tell it to him and that as soon as I hear from Mallika."

"You ought to have done that long ago. Now it's too late."

"W—Why?"

"You wrote to me without his knowledge. You know I am your first husband, but you asked me to pose as Mathuram. It was you, who allowed me to be engaged to your sister, wasn't it?"

Gauri nodded and thought of the doubt which had troubled her.

"I have been here so many days, and yet nobody knows who I really am, but you. Who is to believe that you are innocent?"

"Arjuna, of course."

"Will he?"

"Of course."

"Try him, my dear lady. I have been here in the house with you, alone, several days; and you have shown a distinct preference for my company."

"You have forced me to."

"Hasn't he already rebuked you for that? Yes. I know he must have. What will he say then, if he knows everything?"

She answered nothing, and he went on.

"Probably, he will set about divorcing you."

"Divorcing—me? Really? I hadn't thought," she said sadly, "it would be so bad."

"Of course you didn't, you simple-minded girl. But now you know."

"Yes, now I know, thanks to you. So, you think he will divorce me?"

"And glad enough to do it. It will leave him free to marry Pushpam, or Mrs. Williams. I hear—"

"You have heard all wrong then. He has explained to me." She tried to speak carelessly, but her ingenuous face expressed some uneasiness, which Mathuram noticed.

"Has he?" he laughed. "So you really are jealous? You have heard the rumours; then keep your eyes open and you will see things. And you will be kind to me as usual, Gauri? By the way come for a walk with me in the moon-light, Gauri."

"No."

"Perhaps, we had better not. Anyhow, there is the picnic tomorrow."

"And how long is this to go on?"

"As long as I wish."

"Never—never," she said. "I shall go to Arjuna now and tell him everything." He saw he had gone too far. "I was

really joking," he edged. "Don't be alarmed. Wait a few days and then you can do what you like."

"Why should I?"

"Because I swear I shall make things right for you, if you will only wait. If not, I cannot answer for consequences."

"Will you promise me that faithfully?"

"I will, and will you promise to await any consent before you tell him?"

"Yes."

"Thank you. Oh, don't weep like that, dearest. I am a brute to treat you like this. Forgive me, forgive me."

"Go away, I hate you. And don't go down on your knees to me."

"Forgive me."

"There—there—is Sankar's bell. Go. I tell you, go."

(To be continued.)

"One comfort is, that Great Men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened the darkness of the world; and this, not as a kindled lamp only, but rather as a natural luminary shining by the gift of heaven—a flowing light fountain, as I say, of native original insight, of manhood and heroic nobleness;—in whose radiance all souls feel that it is well with them. On any terms whatsoever, you will not grudge to wander in such neighbourhood for a while."

THOMAS CARLYLE.

Editorial Notes.

(I) REFORMS.

We commend the Women's Indian Association and the leading women of Madras for their incessant efforts to restrain child-marriages. It is a great pity that orthodox Hindus should seek to evade the Sarda Act, under the guise of the sanction of religion; it is a greater pity that Government should seek to modify the stringency of the measure. It is a different question with regard to those, who have not themselves evaded the act, but who have known of others doing so. It is always hard to betray one's friends, and so one has to hedge. Besides, the betrayal savours of what I consider one of the greatest sins in the world, viz: sneaking and treachery. And yet, one feels a very justifiable satisfaction when such evasions are punished, as in Calcutta the other day when the fathers of a below-age couple were punished, this being the first time such a thing had happened in that place.

Instead of asking people to betray one another, I think it will be better for Government to have a band of vigilance-workers, whose duty it is to ferret out and report delinquencies. For this, a band of women Police will be very welcome; and, as Mrs. Muthulakshmi Reddy pleaded the other day, it is high time that such officers are appointed in India. But we would suggest that they should not be put on as Police officers on duty every where, like men. Rather, should they be put on in welfare and special enquiry work, in which they are sure to do very well.

With regard to the brothels question, we are glad to see the resolution passed, that "this meeting calls upon the Madras Government to enforce the Madras Act for the closure of brothels, and the suppression of immoral traffic in women and

children". One is surprised in a way that in this Presidency the act should be amended to apply only to the City. No doubt, there are not enough organisations to carry out the act in all the outside areas; but steps should be taken to put such into practice. No doubt there are not enough rescue homes to receive unfortunate girls; but such again must be provided. Already there are some in existence, and others are to be provided, notably one by the Women's Indian Association, if a suitable grant is given by Government. And why should not such a grant be given in Madras, when it is already done in Bombay?

Again, the same attention should be paid to boys as well as girls in this question. Why should there be such a difference as one girl to ten boys in certified schools? As the Women's Indian Association resolved:

"We feel that the Government, that looks after 800 boys in the certified schools, should pay similar attention to the destitute girls also, who are themselves not offenders, but are the victims of others' lust, greed and wickedness, and as such they deserve a more sympathetic consideration at the hands of the public and the authorities...the State being the guardian of all destitutes, whether boys or girls."

In all these things, it is important that the co-operation of women should be called for:

"Therefore the Committee is of opinion that the management, preferably of women, should be given perfect autonomy, subject no doubt to periodical inspection and guidance from qualified women-inspecting officers, as it obtains in other hostels and schools for girls.

"The enforcement of the Act should never be entrusted to men alone. At the

initial stage it is perfectly easy to employ a certain number of Anglo-Indian or Indian Christian nurses and health visitors, to help the Police in the entry and investigation of brothels. These women officers should be made responsible to a woman chief in the department—a medical graduate of experience and standing, who would directly work under the Police Commissioner. The women officers should be entrusted with the duties of removing girls to places of safe custody, accompanying them to the court, preparing the history-sheet of those girls, taking the girls to the hospitals for medical treatment and thus be real women probation officers. Moreover, the inmates of the brothels are more likely to confide their secrets to a woman rather than to a man, and, also, the employment of women for this work would do away with the Police abuses likely to arise, when men only are entrusted with these duties. These women probation officers may be linked with the Children's Courts, the Madras Children's Aid Society and the Rescue Homes, so as to secure coordination of several rescue and reform activities in the city, and co-operation among the workers themselves."

(2) BRAVE WOMEN.

Can women be as brave as men? And that, not merely in the ordinary positions of life, when a little bravery is enough, but in the great crises of required action?

How one was thrilled to read of the action of that great hero, Augustine Courtauld, who kept himself alive by heroic measures when imprisoned alone in an absolutely snow-covered tent.

And yet the same thing happened only lately, when a nurse employed in the Saskatchewan public health Service, kept herself and two Indian guides alive for a week on mere sugar-candy; and after that fought her way out to safety on an ice-covered track. The same nurse, we are told, kept herself alive with her patients for a week, in a train held up by

snow-drifts. And we hear further of a woman, who penetrated her way into dense forests, in order to find material to fight against sugar-cane pests.

Yes, women can be brave; but not many of them. Therein lies the difference; I think, between them and men. And this is partly due to the difference in physical capacity. The spirit is strong enough, but the flesh is weak; but, where the flesh can hold out, the spirit also can. Certainly, in dogged endurance and uncomplainingness and often in sheer pluck and grit, women can beat men. This is seen in mere mundane matters. Take the case of the woman, who, as it was reported, waited the whole night in the open air, in the cold, to be in time the next day to head the queue for a Gilbert and Sullivan play. Take the women reported to have slept on the payment the whole night just to be first on the scene at the bargain-counter! Take again the women, who go in for the slimming craze and fight so hard to be in the fashion. Think of the women, who have bravely endured and never murmured in the perfect nursing of others, in the endurance of privation and poverty, in drastic domestic troubles, in immense grief and anxiety, in the loss of dear ones, in sickness, in agonising crippled weakness. Think of the women, who have stood up with courage before blustering tribunals. Think of the women, who have unquestionably braved public opinion when they thought they were right. Think of the women, who have shown heroic devotion and constancy, where even men have failed. Think of those, who deny themselves daily. Think of those who have sacrificed their all for the comfort of loved ones. Remember that many of them never even think of telling others of what they have done. There is never any thought of medals, or Victoria Crosses in their heads; and yet what a band of noble unknown martyrs they make. Think of all those; and wonder

if a man could have done the same! I wonder, indeed, I wonder!

What is bravery and what is timidity? As one of the Illustrated Weekly anagrams had it the other day, the woman who tops man in waiting for and killing bandits, may shriek and run away when she sees a mouse. I think the whole question is one of nerves. Poor weak woman with her unstable nerves and her weak body! How can she help being

sometimes "as variable as the shade by the light quivering aspen made"? How can she stop going off into a burst of hysterics after some strenuous action, or some exhausting feat of endurance?

Be it remembered, that mere brute courage, when courage is natural, is of much less account than the forced courage of natural weakness. And so all honour to brave women!

A Happy Hoax.

By J. Balakrishnan.

I.

SIX times he had tried to fall in love, and it had always ended, as he complained, "in smoke, with never a spark of fire". Everybody talked so highly of love, and found it so easy too! "O thou winged God," he prayed, "make my heart capable of love. Am I such a monster that thou fleest thus my company?" Well, no; Appu was not exactly a monster, or anything like that. He was somewhat too short for his breadth, but his face was pleasant to look at. But it is a fact that love never came to him.

He remembered how he had once saved a pretty girl from a watery grave. The circumstances were rather exciting, but his heart was not excited. It went on at such an exasperatingly placid rate, and was so unconcerned that he swore at it. There was that other girl, whom he had known rather intimately. He had decided to tell her that he loved her with all his heart and all his soul. The risk was great; for he did not recognise in his heart the symptoms of the divine passion. But it was an experiment, and he hoped that love would follow in due course. Alas, he was doomed to disappointment.

II.

Two friends decided to play a joke on Appu.....

Lakshmi was a proud girl. Some said she had inherited the trait from her mother. Her father was a hardworking man who had made his money in Ceylon,

and come home only for a few weeks every year. Thus the responsibility of bringing up their only child fell to the lot of his capable wife, Madhavi. She gave the girl a good education, and thought highly of her accomplishments. The one dream of her heart now was to find a suitable husband for her.

Her light household duties over, Madhavi was sitting on the verandah, the 'pansupari-box' by her side. She was in a cheerful frame of mind. "Lakshmi," she called aloud, "bring me some more betle leaves. You will find them in the cupboard." It was then that a well-known personage came in, and created a flutter in the mother's heart.

It was Sankaran. He knew the history of most families for miles around; and, especially in Ramapuram, he was on the most friendly terms with all. A widower of long standing, he was a common uncle to all and sundry, a standing argument for the 'nephewhood of man'. Mothers with marriageable daughters held his person in awe and reverence, for he was a professional match-maker. Madhavi knew that his visit could mean only one thing—something connected with her daughter.

She greeted him with profuse courtesy. The very gods must have dilated their nostrils at the savoury scents that went up from her kitchen that day. The rice was as white as a fresh jasmine flower. Everything was of the best.

Sankaran had the genius of appreciating a good meal. He could talk with distinction of *pappadams* and *payasams*. Indeed, Madhavi wondered whether he would or could talk of something else. But she wisely held her breath, and had the satisfaction of feeling that her efforts to please her guest were completely successful.

It was only after the evening tea that he revealed to her the object of his visit. "Your Lakshmi is nineteen now, isn't she?"

"Yes, nineteen, come next Thulam",

assented the mother.

"Yes, I know... I need not tell you that it is always wisest to delay marriage as little as possible. What do you say to our Appu—yes, the eldest son of Mr. Gopalan—as a husband for her?"

What *had* she to say? Everyone knew that Appu was a most agreeable young fellow, and was not his father one of the richest men of those parts? He was a good catch in every way—But it was wise to hesitate just a little, and so she said, "But should we not ask Lakshmi's father first?"

"Really now, it is quite unnecessary. Why should he object? After all, if you are willing, he will surely consent." There was the suggestion of a hidden meaning in that last sentence. He must have known that she preferred that peculiar, but somewhat common, relation of husband and wife, wherein the latter has the last and the loudest word. But she ignored the hint politically. "Appu is quite suitable, as far as I know," she said.

"In that case, let me have Lakshmi's horoscope. I suppose in these days it is just a matter of form. I will have it returned soon."

It was curious Sankaran did not take the horoscope to Appu's people at all. He just kept it with himself for a few days, and then took it back to Madhavi. He told her that the horoscopes were agreeable, and assured her that the official enquiry would be forthcoming in a day or two. The glad mother treated him with even more profuse courtesy and hospitality than on the previous occasion. It was noted that he was not seen out for some days after that; and the village humorist remarked, somewhat unkindly, that Sankaran never spared himself when confronted with delicate victuals, if these could be consumed free of cost.

III

Madhavi smiled broadly when she saw Appu. That young man was, to say the least, puzzled. He took a rather unceremonious leave, and hastened home. A

greater surprise was waiting for him.

"My son", said his father, "I am glad you have decided to marry. But why didn't you tell me, or your mother?"

Gopalan had proceeded thus far, when he stopped short at the expression on his son's face. "Marry? Why, father, I don't understand what you mean," said Appu.

"You don't understand?" repeated his father. "Did you not send Sankaran to Madhavi's house? Did he not bring you Lakshmi's horoscope?"

Appu thought of that smile on Madhavi's face, and then he became a bit confused. His father, who was watching him, said, "Come, Appu, why should you deny it?"

"Surely, father, you don't believe this story?" asked the young man earnestly. "I send Sankaran, that old glutton! Why, it is ridiculous!"

Gopalan was puzzled. His son's surprise was evidently genuine. He thought for a moment, and then said, "Will you call someone and send for Sankaran?"

Meanwhile, Madhavi was growing anxious. It was a week now since Sankaran had returned the horoscope. Why had nobody come to settle matters? Had they dropped the idea? When she accidentally met Appu that day, she had hoped to gain some information from him. But his behaviour was rather disappointing for a would-be son-in-law. There was her daughter going about the house with a gloomy face, and she guessed that that young maiden was not quite so ignorant of the state of affairs as she pretended to be. For once in her life, she thought of her husband's anger with a feeling approaching to fear. She wondered whether it would be proper to send for Sankaran. People might talk, and she had no desire to bring their name into a scandal.

The match-maker, too, was feeling decidedly uncomfortable. "I was a fool to have done it," he told himself a hundred times. It is probable that if he

could have prophetically foreseen the result of his foolish action, he would have withstood the temptation of a dozen dinners. Not even that small consideration which they had slipped into his hand would have induced him to do it. But it was done, and what was the use of idle regrets? There was Gopalan's servant waiting for him at the door of his cottage. Yes, the time for regrets was past.

As soon as he was ushered in, he began a hurried and somewhat incoherent explanation. The man was under the impression that everything was known, and lied only where he thought it absolutely indispensable to extenuate his own share of the offence. "Oh, it was all the work of" He mentioned two names, and Appu smiled in spite of himself. "What could a poor man do? They asked me to do it, and ...well, I have ever been a fool. Sir.... For the sake of a dinner? Well, no, Sir, but, as I say, what could a poor man do?" Then, seeing that they were not quite so angry, as he had expected them to be, he added, in an insinuating tone: "It was but a joke, Sir, but if I might be so bold, I would say that it would be a fit punishment for those infernal mischief-makers to carry the joke to its proper end. Excuse my boldness, Sir, but cannot the young master marry Lakshmi, who is such a nice girl? I swear upon Vishnu that she will be a most befitting wife for him."

He was almost carried away by his own eloquence; his enthusiasm grew as he saw a way of safety opening before him. The father and son exchanged significant glances. "What do you say, Appu?" asked the former.

The young man felt that it was the crisis of his life. But, as has been already hinted at, he was beginning to suspect that, for him, there could be no love before marriage. But, would it come after? Or was this much-talked-of love just a fig of the poet's imagination? He felt as if he were

gambling in what many people considered to be life's most precious possession. He felt the risk, the uncertainty, the hidden hope. But gambler like, he hoped that for him the red would turn up. "I am willing, father," he said, in a low voice; they thought he was feeling shy and awkward.

The marriage took place soon afterwards. But people had come to know of the part that Sankaran had played, and conceived towards him what he called un-

reasonable prejudice. He lost much of his popularity; and dinners became few and far between. In fact, the decline and fall of the match-maker's profession began with that foolish action!

Appu enjoyed in an eminent degree what Doctor Johnson has somewhere talked of as conjugal felicity; I am not certain that his prayer for love was granted. But, who can say that he was not better off than many a man who married for love?

The Crow

BY

Dr. H. W. B. Moreno M. A.; Ph.D.; D Litt. etc., Calcutta.

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Cawing, callous, carrion crow,
Perched upon the window sill,
Eyes alert, with head bent low,
Flapping wing and open bill;—

Here, there and everywhere
Within sight of human dwelling,
Thou thy nest will build so bare,
Sticks and straw, thy beak compelling.

Dainty morsels thou wilt steal,
Remnants on the pathway thrown,
Even the school-boy's midday meal,—
Wondering where the rogue has gone.

All thy pranks who can foretell?
Wild excursions, sudden raid,
Snatching as the booty fell,—
When 'tis o'er how calm and staid!

Birds, that wander o'er the skies,
Shun thy wild marauding bands,
Save the hawk that darting flies,
Or the eagle, when it stands.

When thine own is stricken low,
Fast arise those raucous cries,
Louder, louder, still they grow,
Piercing even to the skies.

But, when twilight shades abound,
Thou wilt seek the top-most tree,
Feathers spread, in slumber sound,
Silent, till the shadows flee.

Till once more the dawn will peep,
See thee soar with hideous cry,
Telling man and beast asleep
Night is gone and day is nigh.

Soon if danger thou dost spy,
To thy nestlings huddling close,
Thou wilt rush and hover nigh,
Yielding self, to ward the blows.

Splendid plumaged bird of prey,
What the lesson dost thou show?
"Love thy neighbour, day by day,
Like the cautious, cunning crow!"

(PER K. P. P. TAMPY.)

In Man's Realm

THE LIFE OF SAINT PAUL— A GREAT MAN.

ST. Paul was a great pioneer Missionary of Christ. His field of work, which was principally among the Gentiles, i. e. the Non-Jewish people, embraced the whole of the Mediterranean world of the Roman Empire, from Mesopotamia in the East to Spain in the West.

He was born at Tarsus, in Cilicia, in a rich and noble family of the Israelite tribe of Benjamin. He had two names, viz. Saul, and its Greek equivalent, Paulos, or its Romanised form, Paul. By his Jewish companions he was called Saul and by his Greek ones Paul. He had the benefit of a strict home and school education in the very early years of his life.

From early life, St. Paul was in contact with Hellenic culture, of which Tarsus was a centre. He learnt both Aramaic, i. e. Hebrew, and Greek. He had the heritage of Roman citizenship from birth. Moreover, the physical environment of Tarsus, viz. the neighbourhood of high snow-clad mountains and the rolling waves of the Western sea, had its influence on him, and gave him an exalted and large view of life.

It was customary in those days for every Jew boy to learn a trade, especially in the case of those, who aspired to become teachers or Rabbis. St. Paul learnt the trade of tent-making, which he followed in his after-life. He suffered from some obscure physical trouble, which was probably epilepsy. He was liable to mystical trances, and at intervals saw visions and heard voices in them.

After studying in the Synagogue school, he went to Jerusalem and was put under the tuition of Rabbi Gamaliel, whose broad-mindedness and unflinching courage

of conviction he imbibed. St. Paul was the contemporary of Jesus. Both were probably together in Jerusalem at times, but evidently had no personal contact with each other at any time.

The question whether he married is a doubtful one. The conclusion from his exhortations is that he led a married life for some time, but subsequently became a widower.

St. Paul was a Pharisee of Pharisees. He believed that the Jews were the elect of God, and that from God they received their law. He had, therefore, a great respect for law. With the Pharisees, he believed that Jesus was an imposter; and, being of a fiery temperament, he took a leading part in persecuting the Christian disciples. Indeed, his impetuosity and virulence made him an object of dread among them. He was a consenting party in the stoning of Stephen to death, and was present at his martyrdom. He saw the angelic look of Stephen and heard his heart-melting prayer to the Lord Jesus not to lay the sin of murder to the charge of those that killed him. The sight and the words made a deep and painful effect upon him for the time, but were not sufficient to abate his fury against the Nazarenes. He got the permission of the Sanhadren to go to Damascus to work against them and to bring them in bondage to Jerusalem. He started on his journey northward towards Damascus with a few companions. When he was near the town of Damascus, on a hot and sultry afternoon, there suddenly shone a light round about him, and he fell upon the earth and a voice said, "Saul, Saul, why perse-

cuteth thou me?" Further, the same voice said: "I am Jesus, whom thou persecutest." He was told to rise and go into the city and receive further instructions there. He got up, but he was blind. His companions led him by the hand into the town into the house of one Judas, in the street called *Straight*. Here he remained for three days without sight, and without food, or drink, ruminating over his experience and possibly praying.

Under the inspiration of Jesus, Ananias, a devout disciple of Christ, went to Saul and told him that he had had instruction in a vision to restore Paul's sight by laying hands on him. So Paul's sight was restored. He arose, and was baptised. He took food and received strength. He was filled with the Holy Ghost.

After this, Paul went to a retired spot in Arabia to adjust himself to the new situation of leadership of the Mission of Christ. It meant a serious break with his parents and family, with his friends, with his planned career, with his previous life, and with the Jewish Church. He spent nearly three years in retirement.

Was this change from one extremity of life to another absolutely sudden? No. There were pre-existing influences that had been slowly and imperceptibly moulding him. His emotional mind and his quick grasping intellect, his early life as a student in the Synagogue school at Tarsus and at the feet of his teacher, Gamaliel, at Jerusalem, his profound study of the Old Testament and the Mosaic Law and traditions, had the dynamic force of urging him to be as near God as possible. The Israelites, forming a separate community more or less isolated from the rest of the world, were closely united among themselves. At the beginning, a great emphasis was put on individuals keeping fit and ennobling society and the world. In course of time, however, this lofty standard of religion, morality and social life, degenerated into narrow exclusiveness

and refusal of fellowship of worship and food with the non-Israelites. Among the Israelites themselves, the motivating principle of life behind laws was neglected; and the oral traditions and legal interpretations of the men of learning among the Pharisees, Scribes and Sadducees introduced a cobweb of ceremonial observances, so that the life of an ordinary Jew became a round of mere external doings. The moral sense and moral life suffered in consequence.

The keen intellect of St. Paul saw all this; and so an under-current of dissatisfaction with the unspiritual teachings of the Pharisees worked in him, even when furiously persecuting the Nazarenes. Moreover, the contrasting lives of the small bands of the Nazarenes, their purity and brotherliness, their steadfastness of faith, patience, resignation and forgiveness under direct persecution, and their martyrdom, had their effect on him.

Then the spirit of Jesus spoke to him and the Pharisee in him was killed. It dawned on him that Stephen was right and the crucified Jesus was the promised Messiah.

St. Paul, living in the essentially Greek world, which was the world of the Stoics, identified himself so much with liberal Judaism, that he saved the Apostles from the fury of the Sanhadren by his wise words of logical persuasion. He believed that Jesus, besides being the Messiah and rising after death and coming soon to judge, lives in union with God. His spirit comes and dwells in those, who have faith in HIM. Faith means loyal union with Christ. The evidence of this union is manifested when we crucify the flesh, with the lusts and passions thereof; in suffering and self-sacrifice, after we have received a new spirit into ourselves. The death to self is symbolized by baptism and the receiving of the new life through the Lord's supper. This new life makes us sons of God. Salvation does not absolutely mean

transfer to another world. Heaven and earth become one; the indwelling spirit is the internal compass for the right conduct of the ship of life, and manifests itself in the small still voice of Conscience. It frees men from the bondage of the flesh. It ennobles the soul. This spirit of Christ is independent of time and space. It is international, universal and eternal. It is both with God and man.

It consists of truth, uprightness and integrity, temperance and self-control, purity of sexual life, the harmony of home life, the harmony of social life, unity and fellowship and a corporate life among the followers of Christ, service recognising the Christian fraternity as the body of Christ, lawful obedience to Government and those in authority, discreet fellowship with the non-Christian members of the world, and brotherliness with all.

It was to bring the world to this life of spirituality that St. Paul undertook his Mission.

St. Paul was, as we have seen, by temperament, fiery. He was a man full of nervous energy and cast in a heroic mould; in his career after conviction, he was indifferent to criticism and calumny. He set his heart to achieve the spiritual conquest of the world. And it was his indomitable courage of conviction, his complete self-sacrifice, his single-minded devotion and consecration of life to a magnificently-conscious purpose that constituted the greatness of St. Paul's life.

Physically he was made of stern and tough fibre, in spite of his epilepsy. He endured well the hardships of the travel of those days. He bore the cruelties that fanaticism inflicted on him. He received five times the maximum number of lashes from Jewish tribunals, three scourgings from the Roman Judiciary, and one stoning at Lystra. He had a ship-wreck, and battled with the waves for one night and day. He bore the privations of poverty, which his self-elected life brought on him. All these would have been more than

sufficient for the break-down of an ordinary constitution, but his nervous energy sustained him, and kept intact the warm, tender and loving heart shewn in his Epistles.

St. Paul's conversion naturally excited the hostility of the Jews, as it threatened their religious supremacy and their prerogatives. They plotted to kill him, but he was able to escape his assassins and take his way to Jerusalem. When he arrived there, the Christian disciples distrusted his *bona fides*. But a Jew named Barnabas had a talk with him and believed in his earnestness and took him to see Peter and other Christian leaders. He stayed with Peter (Cephas) for 15 days. He made acquaintance with James, the brother of Jesus. But he did not see any other apostle. His visit to Jerusalem at that time was not for instructions from the Apostles; for his gospel was not according to man.

At Jerusalem, he preached boldly among the people, whom he had excited against Stephen. They were amazed and became angry and sought to kill him. His disciples, however, sent him off to Tarsus in a ship. Paul had a vision of his Lord in a trance, saying: "Make haste, get thee quickly out of Jerusalem and depart, for I will send thee forth from hence unto the Gentiles." He went on preaching tours to Syria and Cilicia. He had a backing of the Christian churches in his work.

Paul and Barnabas went to Antioch, and worked there for a year with great success. Here the Nazarenes were first called *Christians*, which was a name of Gentile origin. Then, on hearing of a prophecy of famine in Jerusalem, Paul and Barnabas collected means of relief, and Barnabas took them to Jerusalem. After that, Barnabas and Paul and another man called Mark sailed from Antioch for Cyprus, a voyage of 140 miles. At Paphos, the Western extremity of the island, Paul worked a miracle in the sight of the Pro-Consul, who became his

convert. Luke in his acts, called him Paul for the first time after that.

Then, Paul and his company set sail and arrived at Perga, the capital of Pamphylia, after a voyage of 175 miles. Mark left them there and went to Jerusalem.

Barnabas and Paul did not stay long at Perga; perhaps the reason was that Paul took ill with fever. They left Perga, and arrived at Antioch of Pisidia situated at a height of 3600 feet from the sea level. They went to the Synagogues as usual and were asked to speak to the worshippers. So impressive was Paul's address that on the next Sabbath day the whole city congregated to hear him. But the Jews opposed him and railed at him. Upon this, Paul and Barnabas left them and turned to the Gentiles; but the Jews stirred up persecution against the new circle of converts and expelled Paul and Barnabas from the city.

They went on, creating circles of believers, which went on widening. At Lystra, where they cured a cripple, the people took them for Gods, calling Barnabas Jupiter, and Paul Mercury. Again, mob fury was raised against them by the Jews. Paul was stoned and left for dead; but he arose, and went into the city with his disciples. It was at Lystra that Paul met Timothy, who afterwards became his helper and after his death his successor in the Mission. In this journey they covered 1400 miles and spent one year perhaps.

A conference between Paul and the Apostles took place at Jerusalem. This was the first council of the 1st Century. The account of this conference is given both in the Acts, and in the Epistles to the Galatians. The accounts differ. The Epistle to the Galatians was written only 2 or 3 years after the conference, and is the more correct of the two.

Paul, on his return from Jerusalem to Antioch, preached freedom and brotherhood so effectively that Jews and Gentiles freely associated at meals. When Peter came to Antioch, he too partook of this

fellowship. The Legalists at Jerusalem came to know of this freedom and sent brethren to make inquiries. They came and protested against Peter's conduct. Peter yielded, with him also Barnabas and other Jewish Christians. But Paul's spirit was aroused and he publicly rebuked Peter for the divorce of his outward conduct from his inward conviction. After the Peter incident, Paul took a radical stand for freedom from the Mosaic laws. The whole Jewish law was replaced by faith in Christ. After these events at Jerusalem and Antioch, Paul proposed to Barnabas to revisit the churches already established. Barnabas wanted to take Mark with him. Paul declined to do so, as he considered that Mark had shown fickleness during the last tour. This disagreement resulted in a division of labour between the two, Barnabas taking charge of Cyprus and Paul of the churches of the mainland. He took Silas with him, and founded many churches. The Galatian letter was addressed to these churches.

They marched to Phillippi, a Roman colony. Here it was that they met Lydia. She and her household were baptised. Another incident at Phillippi is that of the slave girl, who had a spirit of divination. She was a ventriloquist and through her art, she had gained much money for her master. The preaching of St. Paul and his companions appealed to her and she cried out after them that they were true men of God. But she could not break with her master, until one day Paul turned to her and released her mind from its bondage. Her masters prosecuted Paul and Silas, who were taken to Court, scourged and thrown into prison.

In the prison they prayed and preached. An earthquake took place, which shook the foundations of the prison and opened its doors. The Jailor thought that the prisoners had escaped and were about to commit suicide; but Paul cried out that they were there. The Jailor and his household were converted through

his preaching. The officials, learning of their Roman citizenship, released them.

It is interesting to note that Philippi was Paul's most loyal church. In his letter to the Philippians, he expressed his appreciation of their services, and his warm regard for them. From Philippi, Paul went to Thessalonica, a free city under Rome. St. Paul's epistle to the Thessalonians shows that most of the Thessalonian Christians were devout Greeks, not Jews, and he refers to their endurance and speaks of them as an example to all believers.

Paul next turned his attention to Corinth, which, being on the main route between Rome and Asia Minor and Syria, was a strategic centre of commerce and industry. He stayed with Aquilla and Priscilla, who were also tent-makers. With them he plied his trade for his living. Silas and Timothy joined him from Macedonia and they preached every Sunday to the Jews and the Greeks. Corinth was the personification of vice. The contrast between the actual life of the Corinthians and the nobility of the ideal preached by Paul, was as between earth and heaven. From Corinth, Paul sailed with Priscilla and Aquilla for Syria. He stopped for a short while at Ephesus, where he had a warm welcome. He left Priscilla and Aquilla at Ephesus and went to Antioch. This completed his second missionary journey of more than 2000 miles and of nearly three years duration, in which he had founded three important strategic centres at Phillippi, Thessalonica and Corinth.

He wrote his letter to the Galatians at Antioch. Then he departed from Antioch on his 3rd missionary journey. He went to Tarsus, then to the Phrygian cities of Antioch, and then to Ephesus, where he stopped for three years. It was here that he recruited Apollos, a follower of the teachings of John the Baptist. Paul made Ephesus the centre from which the Gospel spread through all the provinces of Asia Minor. Possibly, all the seven

churches of Asia Minor were founded at this time. During his stay at Ephesus, St. Paul became known as the friend of the people, the sick, and the mentally distressed. He confounded a party of exorcists, who were making money at Ephesus actually in the name of Jesus. The result was that there was a great stir and fear among the people. Paul wrote the first Epistle to the Corinthians at Ephesus. The shaking of faith in the Goddess Diana in this city brought about a decline of the trade of the silversmiths, who wrought the images of Diana. Demetrius, the chief one of them; stirred up a riot, which was quieted with much trouble.

Before Paul left Ephesus, he had news that Corinth was about to repudiate him. But he had, later, the good news of the church having been brought round into harmony and loyalty to him. This revived his spirit, and he wrote a letter of joy, and went through the cities of Macedonia. Then he went to Corinth, and wrote his letter to the Romans. He returned via Macedonia, accompanied by official carriers of constitutions for the churches. At Troas, Paul gave a discourse up to midnight. A young lad fell from a window on the third story, and died. Paul restored him to life. The whole party then broke bread and ate, and after talking up to day-break Paul departed. When the ship arrived at Miletus, he called the elders of Ephesus to meet him and bade them a touching farewell.

Then they sailed to Tyre, and stayed there seven days. The disciples at Tyre, fearing the dangers at Jerusalem, tried to dissuade Paul from going to Jerusalem, but with no effect. Paul's object in making the trip to Jerusalem was the unity of Christendom. But there was a serious clash. The orthodox Jews angered the Jerusalem Jews by spreading rumours. A riot ensued. Paul was dragged outside the temple, and would have been killed, had not the Roman

guard arrived in time to his rescue. The commander had him taken to the castle. The mob followed. Paul was allowed by the commander to address it. He retailed his previous life, his vision at Damascus, his conversion, his appointment for work among the Gentiles. On hearing the last part of the speech, the mob became uproarious again. Upon this, the commander had him taken into the castle and ordered him to be scourged, which was countermanded, as he was a born Roman. The next day, he was brought up before the chief Priests and the Council. He made his defence before them. When he said: "I have lived before God in all good conscience until this day," the High Priest gave command to smite him on the face. A division was caused between the Pharisees and Sadducees in the Council, and an uproar arose, whereupon the commander had him brought back to the castle. On the same night, Paul had a vision saying: "Be of good cheer; as thou hast testified concerning me at Jerusalem, so thou must bear witness at Rome."

The Jews took a vow to kill him and made a plan for that purpose. However, Paul came to know of it and told the centurion. The latter decided upon his removal to the Roman Governor's residence at Cesaria, under an efficient escort. Felix was the Governor. After five days, a trial was held. But the case was kept dragging on for two years.

Felix was succeeded by Festus. This was in 58 A. D. He held the trial, and Paul appealed to Caesar. Festus granted the appeal.

Agrippa, the ruler of the neighbouring country, came to Cesaria at that time, and by his advice, Paul was sent to Rome. On account of the North-eastern wind, the ship sailed northward along the coast of Asia Minor, and then westward. At Myra, the whole company transhipped

into a ship sailing for Italy. Paul thought that it was dangerous to proceed further, as the season was advanced; but his advice was not heeded, and they sailed along Crete; then the south wind blew and a storm came on. For two months, they saw neither the sun by day nor the stars by night. The ship struck on the island of Malta and was wrecked. All the people, however, were saved. The barbarians of the place treated the wrecked men kindly and kindled a fire for them. Paul put some sticks into the fire, when a viper came out of them and twined round his hand. He shook it off into the fire. Paul cured the father of the chief of the neighbourhood of fever and dysentery. Hearing of this, many went to him for cures. The party remained there for three months and then set sail for the port of Rome.

Paul was two years in Rome. He first preached among the Jews. When he found them non-receptive, he turned to the Gentiles. He lived in his hired house, guarded only by a soldier. He had projected a visit to Spain. Some say he was acquitted at Rome, and went to Spain, but this is very doubtful. It is clear that Paul died in Rome, during the reign of Nero, probably not long after 61 A. D. His death was that of a martyr, as he was probably beheaded. The words of II Timothy 4-7-8 express his spirit, maintained up to the end.

"I have fought the good fight, I have finished the course, I have kept the faith. Henceforth, there is laid up for me the crown of righteousness, which the Lord, the Righteous Judge, shall give to me at that day, not to me alone, but also to all that have loved his appearing."

At his conversion, Christianity was a Jewish sect. At his death it was a world religion, and an international brotherhood.

T. P. K.

The Birth of Spring.

Urged by the light from overhead,
And the fond whisper of the breeze,
The little leaves that softly spread
Like pale green gauze upon the trees,
Their sweet, mysterious tales confess,
And lisp their new-found happiness.

For Spring has come; and in its wake
The perfumed breezes softly pass,
And with their swaying rhythm make
Deep ripples on the emerald grass,
On which the dewdrops seem to be
Like foam upon a sun-kissed sea.

And wide-eyed flowers gently raise
Their piquant heads all crowned with dew,
And with a rapturous wonder gaze,
At this bright world of beauties new;
And all the birds come out to sing
A cradle-song to the new-born Spring.

NURGESH KOTHAWALA,
BRUSSELS.

Friendly Talks

You have but to look within yourself.

WHAT are you searching for so anxiously, poor girl? You look for the usual marks of wheels and foot-prints on the sand, do you?

What are you listening to with rapt attention like this, my dear? You sharpen your ears to catch the dear sweet melody, do you?

Why do you weave now this garland with fresh flowers? Say, is it to worship Him as usual?

For whom have you kept your door wide open, with the lamp burning bright in the room? Is it to welcome Him when He would come?

For whom do you keep this vigil at night? Gazing with unwinking eyes, you wait in hope for Him, do you?

But it is all in vain, in vain, poor girl; for now He is gone, gone from you away.

In vain you try to find the marks of his visit; in vain you listen to catch the

sweet melody; in vain you weave your garland fresh; in vain you keep your door wide open; in vain you make your lamp burn bright;—in vain, in vain, these offerings fresh; for He is gone, gone from you now.

But why these deep-drawn sighs and flow of tears, my poor afflicted girl? Bewail not like this, my child; for "the seed of death was sown when man was born."

He came but to light this torch for

you, to rouse tender feelings in your bosom. His work is done and He is gone. He is gone to lighten the burden of others elsewhere.

You have but to look within yourself, poor girl; for there, by the help of the torch he has kindled, you will find your Lord in you and you in Him. Yes! for your longed-for goal of union, of peace and rest, you have but to look within yourself.

T. BHARATHI AMMA.

TUBERCULOSIS.

TUBERCULOSIS of the lungs is commonly known as consumption. This disease is caused by a specific organism called the *Tubercle bacillus*, which invades the lungs.

The tubercle bacilli attack not only the lungs, but also various other parts of the body such as the glands, the joints, the bones, the intestines; sometimes they give rise to abscesses.

Consumption is the commonest form of disease prevalent all over the world and especially in crowded cities; and it infects, not only human beings, but also cattle, parrots, chickens, and some kinds of turtle and fish.

The disease is spread by persons who suffer from it. The sputum of these individuals contains from $1\frac{1}{2}$ to 4 millions (in 24 hours) of germs, which enter into the bodies of other persons, through the inhalation of air containing the dust of the dried sputum. The tubercle bacilli resist drying and therefore are found to be very active in the dust of rooms, railway carriages, public halls and streets, where people are in the habit of spitting. This type of the disease is called the human type. Milk is also a source of

infection. The milk of tuberculous cows contains a large number of germs, and the disease is transmitted to human beings especially to children, by the ingestion of the milk. This type of the disease is called the bovine type. 6 to 10 per cent of deaths in children are due to it.

The conditions, which favour the development of this disease, are of various kinds. One is predisposition resulting from local or general influences, which lower the powers of resistance of the whole human organism or of individual organs, and increase the probability of infection on exposure, by diminishing the natural resistance of the normal system. Among the general diseases thus acting are diabetes, infectious fevers such as typhoid, pneumonia etc., rheumatic fever, malarial fever, gonorrhoea, syphilis etc. Other depressive influences are certain injuries caused by falls and railway accidents, grief, disappointment, fear, shame, anxiety and unfavourable climate. Another group of causes, which can be included under the head of privation, are want of proper food, air, light, space, cleanliness of clothing, and recre-

ation. The third group of causes is included under the heading of excesses, such as over-eating, over-drinking, over-exercising, exhausting labour either physical or mental, leading to bodily or mental overstrain and over-fatigue, and too-frequent and rapidly-succeeding pregnancies.

The symptoms of this disease are:

1. Loss of strength, 2. indigestion, 3. loss of appetite, 4. anaemia, 5. fever generally at nights, 6. cough, very troublesome during the night and especially during the early hours of the morning, 7. expectoration of large quantities of sputum containing tubercle bacilli, 8. coughing of blood, 9. hoarseness of voice, 10. pain which can be referred to the lungs, 11. night-sweats, a common symptom of pulmonary tuberculosis, which, when present with the above symptoms always suggests the disease, 12. emaciation, which is a characteristic symptom from which tuberculosis derives its popular names of *consumption* and *phthisis*, 13. loss of weight even in the early stages of the disease.

The part of the lungs that is mostly affected is the apex. The right lung is more affected than the left. The tubercle bacilli generally settle at the apex of the lungs, because it is there that air cannot pass freely in ordinary breathing, and so the change that is produced passes easily from simple ulceration to cavity-formation. The disease is very common between the ages of 15 and 30, and the maximum number of deaths occur between the ages of 20 and 30 years.

Prevention is better than cure. But, before I come to this portion of the subject I should like to remind you of some of the old healthy customs, now dubbed orthodoxy, prevalent in India at one time. In the early morning, our ancestors were wont to clean their teeth and have a refreshing bath, after which they used to perform *suryanamaskaram* (sun-worship) before taking any food.

After their breakfast, which was nothing more than rice-gruel, without any of the present-day tea and coffee, they used to go out to attend to their daily work. On their return, they could not enter the house without cleaning their hands and feet, or even having another bath. The clothes that were used, when out of the house, were kept apart, and fresh clothes were used inside the house. And, the garments used during those days were so simple that the whole body enjoyed the benefits derived from the open air, the heat of the sun etc. Twice a month people fasted during the Ekadeshi days. All these customs were given religious significance, so that at least the fear of religion might make one and all observe them.

But alas, now we have given up all these, and their place is taken up by some foreign customs. Some of us now want bed-tea before cleaning our teeth. The house floors are covered with coir or rattan matting, under which gathers all the dust brought from outside by shoes or bare feet. Out-door clothes are not changed, the whole body is imprisoned within a cell of fashionable garments all the twenty-four hours, and so on.

Coming back to our subject, the patients who suffer from the disease should try to avoid infecting others. Inasmuch as the spray from the mouth may contain bacilli, when patients cough, they should hold in front of their mouth a cloth, which should be burnt subsequently. They should expectorate into paper-napkins or pocket-spittoons containing a disinfectant, and they should have their own eating utensils, which must be washed separately. They should avoid hand-shaking and kissing.

Persons, who are susceptible to the disease, or who come from tuberculous families, should pay strict attention to personal hygiene, by which is meant proper air, proper and timely food, proper bathing, proper exercise and rest, and avoidance of excess of all kinds. By

building up one's resistive powers and increasing the protective substances of the body, one renders less likely the occurrence of tuberculous disease, following a chance of tuberculous infection.

The most important general prophylactic measure is the education of the public, one of the great causes of consumption being the ignorance of the general public as to the nature and extent of the disease and its prevention and treatment. Campaigns of education should consequently be carried on by public Health Officials, anti-tuberculous societies and insurance companies. The distribution of suitable literature in the form of leaflets in different languages, to the public in general and to individual cases in particular, is necessary. The utilization of posters or bill-boards in public places all the year round, the employment of photographs and cinema films should be carried out by Government.

The administrative control of tuberculosis with compulsory notifications, enables health authorities to protect the public from tuberculosis. Tuberculous patients should be properly segregated in separate hospitals and sanatoria, while the fumigation and disinfection of rooms, that have been occupied by con-

sumptives is very necessary. Of equal importance is the demanding of hygienic conditions in houses, factories, workshops, stores, with reference to lighting, and ventilation etc.

The proper arrangement of a city with regard to the relative width of streets and the height of buildings, the laying-out of small parks, open spaces and children's playgrounds, are quite essential.

Finally, attention should be paid to the purity of food supplies, especially milk, the supervision of slaughter-houses, the regulation of the hours and conditions of labour; attention to school hygiene and establishment of open air schools and classes; the proper sweeping of streets, not only during Health Week Celebrations, but at all times, and the proper disposal of the refuse; the destruction of the fly; the cleaning daily of railway carriages, cars, and other vehicles used by the public. This dreaded disease of tuberculosis, the *white plague* as it is called, is proving itself a terrible menace to the world. It is the duty, therefore, of every sentient human being to do all that is possible to combat it and check its ravages.

SREENIVASA BHANDARKAR.

Society Snaps.

By Herbert Porter.

(1) *The Climbers and the Fog.*

A party of tourists set out one bright morning, to climb a very high and noted mountain. They had great hopes of reaching the summit before nightfall, so that they might have the satisfaction of the commanding view obtainable from the top, when the sun should rise the

following morning. After a long and weary climb, they were all within reach of their destination, when a thick fog set in and completely enveloped the whole party in impenetrable blackness, so that they dared not to move another yard for fear of accident, for the ascent was precipitous and treacherous. So they spent the night

cold and shivering, and, when, the fog lifted, they discovered that the sun had already risen.

Moral: What Bacon said to the fishermen is very applicable here. Saith he, "Well, my masters, then I'll tell you, hope is a good breakfast, but a bad supper."

(2) *The Farmer and the Donkey.*

One fine mornidg, a farmer, strolling along a country lane, met a fellow driving a donkey to market. "How much for the beast?" asked the farmer. "Three pounds is my selling price," said the man. Whereupon the farmer, thinking he had struck a good bargain, wrote out a cheque for the amount demanded, and, handing it to the fellow, proceeded to drive the animal home. When at their destination—having a good field full of rich pasture, the farmer turned the donkey in and left it to enjoy the fodder. In half-an-hour, the purchaser returned with a farmer friend, to discuss the donkey's meritorious points of build and its capacity for work,

On arrival, they found that the donkey had jumped the hedge, and was solemnly staring at them from the next field. Together, they drove it back; but, immediately, it gave several high kicks and again jumped the hedge. This process was repeated many times, but, despite coaxings and latherings, the donkey still leapt over the hedge. Then the farmer harnessed it, and yoked it into the cart, and sent his lad with it round the village, selling fruits and vegetables. "Fine worker!" said the lad on his return, leading the donkey into the field. But immediately it was released, it again jumped into the next field. So the farmer left it there, and, the following day, after its labours were finished, put it into the wrong field. Whereupon, the donkey jumped into the right one. Thus the farmer's dilemma was solved.

Moral: Stupidity is a fine worker; but, though you batter out its brains, it will not be conquered. You can be master of it by tact alone.

Children's Pages

(1) *Our Serial Story.*

Dr. Vikram's Children.

[Dr. Vikram has six children, who have grown up happily together under the care of efficient parents. The children's names are Mohini, Rukmini, Secta, Vasant, Raji and Babu. The girls had a grand doll's marriage, which was somewhat spoilt by their brother.]

CHAPTER X.

THE SPARROW ROOM.

"Mohun; Mohun" shouted Vasant running and out of breath in search of his brother, "there is a sparrow in the Sparrow Room; come quickly".

The Sparrow Room was at the farthest extremity of a long verandah. As it was in a somewhat dilapidated condition, with great cracks in the walls and mortar coming off in patches, with the pavement of the floor all broken, and the roof full of holes, it was not much used by the Vik-

ram family, though a first-rate view could be commanded through its bamboo latticed windows, of far-off gardens and tree-embowered cottages. This room, however, was the haunt of sparrows which lived on the trees that grew in the compound. One particular tree, an *albizzia lebbek*, growing close to one of the windows, through which some of its green tufted twigs peeped, rocked on its boughs not less than half-a-dozen noisy sparrows. But the sparrow club or rendezvous was the antique room, on the window-sills of which these little dandies hopped, making their way through the lattice. There they set up such a chatter and clamour that one was forced to wonder whether sparrow club affairs could not be discussed without wrangling. Nor did the members of this society seem to be satisfied with one decent perch at a time, as was clearly evident by the way they tried each window sill a number of times. The lattice work was coated with filth and slime, and heaps of small downy feathers lay scattered all about. Sometimes, a pert little sparrow's ambition soared so high that the individual in question would be satisfied with nothing less elevated than a broken rafter in the ceiling. The feathery intruders were seldom disturbed, save when the children's interest in bird science caused them to conduct research work in the Sparrow Room from time to time. So was it this particular afternoon.

Mohun rushed into the room with a towel in his hand calling on Vasant to follow him and bursting into an impatient, "What a duffer you are, Vasant. Surely you ought to have been born a girl," when his brother displayed his usual timidity and nervousness.

Banging the door behind him, Mohun found himself alone in the room. He chased the sparrow from perch to perch, flapping the towel at it. The little bird fluttered round and round the room and tried to dart through the lattice for escape, but its hunter was upon it quick and sent it back into the room to make ano-

ther struggle for liberty. At last, utterly exhausted, the poor bird sank on the ground, making no greater efforts to fly than a feeble flapping of wings, and hopping a few inches languidly. Mohun easily caught it. He tenderly stroked its feathers and bore off the prize, all flushed with triumph to show to his sisters and brothers.

The girls made a cosy nest for their little pet in a wicker basket, lined with cotton straw and feathers. They placed a few grains of rice before the sparrow for its dinner, but the bird refused to eat. Then, the children gently opened its beak and fed it, afterwards letting down some drops of water into its throat and getting frightened whenever the bird shook its head, seeming to be struggling for breath. When night came, the children put the sparrow to bed in a snug nest, which they suspended from a lantern hook in the roof for fear of some cat making a meal of the little prisoner.

The next morning the children took the basket down to give a feed to their little guest, but what was their remorse when they found the poor bird quite dead?

A rectangular piece of dealwood plank, which had once formed a side of a small package box, was now hit upon for serving the purpose of a bier, for the children had decided upon full burial honours for the dead captive. The bird was laid on this plank and covered with a pall, strewn profusely with flowers, and the funeral procession headed for the *albizzia lebbek*. Vasant, who was chief undertaker, had dug a grave under the window at the foot of the tree. After the body was lowered into the pit and covered with earth, he raised a mound over it. The two big sisters plastered the tomb with ornamental red clay and decorated it with gleaming white *kolams*. Little Babu and his favourite sister Raji laid floral tributes on the mound. Mohun built a monument, bearing a card-board epitaph with these words inscribed,

"Here rests a little cock-sparrow who

departed this life suddenly on account of heart-failure."

A something small, whitish and oval in shape fell at Vasant's feet and broke, and the mourners immediately forgot their grief.

"Dear me, what can this thing be!" exclaimed the boy shrinking away from the object.

"Pick it up and see, Vasant," instructed Rukmini.

"You had better do it yourself please," replied the boy as a slight shiver passed through his frame. "Ugh," it makes my flesh creep."

"I won't touch it for my life," said Rukmini and shuddered.

"Nor will I," cried Seeta.

Raji and Babu came scampering to the spot with unhesitating intention, not only to pick up the object, but likewise prepared to examine, analyse and subject it to various other processes. Mohun peremptorily waved them off and kneeling close to the object he put his eyes as near it as possible and shouted.

"Why it is nothing worse than a sparrow's egg. I can see the chick half formed. But, of course, it is dead."

Rukmini turned the egg over with a dry twig and everybody could now make it out clearly. Then the children instinctively looked up. Vasant's sharp eye caught sight of a few blades of straw sticking out from a hole near the eaves.

"There lies a sparrow's nest. I have discovered it," cried he, clapping his hands in glee.

Mohun ran for a ladder.

"Mohun, Mohun, don't destroy the nest or the fledglings," cried Rukmini. "It would be such a sin."

With the recent tragedy fresh in his mind, her brother answered,

"I am not going to meddle with it. I only want to see how the nest looks inside."

When the ladder came, Mohun and Seeta climbed up, one after another. Rukmini was too much of a lady to follow

the example of a tomboy like her sister, and Vasant too nervous and timid. Raji and Babu tried one or two rungs, but they had to reckon with their eldest brother and give up the task.

(To be continued)

H. KAVERI BAI.

(2) *Gathering Flowers in May.*

The month of May is in;
Children flock between
The daisies blooming blithe,
And the lilies tall and lithe.
We hear their voices ring,
And posies they do bring;
They praise the month of May
For it brings them joy and play.

A little stream runs by,
With fairies dancing high,
Where the lazy poppies grow,
Laughing as they blow.

MRINAL COOMARI GHOSE.

(3) *Our Letter to our young people.*

DEAR CHILDREN,—I wonder how many of you have read the 13th Chapter of the First book of Corinthians in the Bible? It is a beautiful chapter, and I have just been reading a book called *The greatest thing in the world* by Henry Drummond, in which this chapter of St. Paul's is explained, and the author shows us how the Apostle contrasted, analysed and defended Love. In the first part, Love is contrasted with eloquence. Of what use are the most inspired words to us, if there is no love behind them? Next, it is compared to prophecy and faith, which are both useless without love; then with charity and sacrifice, which can do no good, without a basis of love beneath good deeds.

Then, Love is analysed, and is said to be patient, kind, generous, humble, courteous, unselfish, good-tempered, guileless and sincere.

Lastly, love is defined, and is said to last above everything else, for "love never faileth."

It will be a good idea for you to read this beautiful chapter of St. Paul's, often, think over it, and realise its meaning fully. Henry Drummond says that a man read it once a week for three months and it changed his whole life. It will help you a great deal in your daily conduct, for, if you learn to love, you will have achieved the chief thing in life, "For God is Love."

Now, I must talk about something else. We intend starting a new competition corner for you, children; and if we have enough satisfactory answers to the one we are publishing this month, we may think of offering a prize later.

Yours sincerely,
PADMINI.

(4) Our Competition corner for Children.

Each series of letters in the following *Anagram* competition makes up the name of a town in India. Write your answers clearly, and send them to the Editor, *The Indian Ladies' Magazine*, Cannanore. No Prizes are offered for this competition; but if enough answers are received, we think of offering a Prize for later competitions. The closing date for answers is October 15th. They must be worked out by children under 15 alone; and must be so guaranteed by an adult relation.

Indian Town Anagram competition

- | | |
|--------------|-------------|
| 1. TUALCCAT | 4. LEDIH |
| 2. ROSMEY | 5. ANDHIAUL |
| 3. DBAAHAALL | 6. RDSAAM |

Random Portraits of Indian Women.

BY PUNKAJAM

The Woman Speaker

THE audience was hushed and silent, as it listened to the Indian Lady on the platform, who spoke in a clear voice. She seemed to have a message to give to them. She was entirely unconscious of herself, for she was thoroughly absorbed in what she was saying. Dressed in her pale blue and silver sari, she looked beautiful, as she stood there, earnestly talking to the uplifted faces below her; but it was not her beauty that attracted the audience so much, as the sincerity and truth that was so evident in her manner of speaking and in her clear sparkling eyes. Yes, she spoke with her heart and soul; and knew no such thing as nervousness, for she thought not of herself, but of others.

Such Indian women speakers are not rare in the India of today; for it is a time of transition, when the old order is

changing to a new order of liberty and freedom for women, and India's daughters feel inspired to speak for their rights. There are some women, however, who speak merely because they wish to be prominent and make a name, women who leave their homes, and go from town to town, speaking platitudes and common generalities. Such women do not inspire their audiences, because they are not sincere or true. Such women have not been gifted with the power to be able to speak. They merely force themselves to utter a few words. It is better for such women, I feel, to keep in the back-ground, and not undertake a thing they cannot do well.

Let us hope, however, that the number of good Indian women speakers will rapidly increase, for, what better method is there for the uneducated to learn, than to listen to an educated inspired sister?

A Chess Page.

By Bharadwaja.

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The Pawn. The pawn has been said to be the least valuable of the pieces, but at times, in the course of the game, it assumes such an air of importance that even the Queen and the major pieces seem literally to crumble before the organised onslaught of a series of pawns on the opposing king. The pawn has been known to have saved situations, and, like the Indian Marwadi, exemplifies the Tamil proverb. "Even the small straw is useful as a tooth-pick."

A few phrases about the pawn have been adopted in the International Chess code.

Doubled Pawn. Sometimes by the capture of an adversary, a pawn may go over a pawn of the same colour on the same file. The pawn in front is called a doubled pawn. A doubled pawn is not always disadvantageous, if a series of links are created to protect it. It is not wise, however, to have a doubled pawn in front of a rook, but the King's file can be so strengthened.

A passed Pawn. If a pawn has an uninterrupted march on its file without meeting an adversary, it is called a passed pawn.

An isolated Pawn is a pawn standing alone unsupported or protected by other pawns.

Marked Pawn or Pion Coiffe. This has been the favourite of Indian players from time immemorial. It is almost a challenge thrown by an expert to checkmate the adversary with a pawn which has been named by the player. The

marked pawn cannot be promoted and if it is captured the adversary loses the game to the opponent. The King Knight's Pawn is usually so used.

Taking a Pawn *en passant*, or in passing. This is a privilege as we have seen, possessed by any of the pawns under some circumstances:—If a pawn, say of the white colour, stands upon a fifth square, say King's fifth file counting from the white side, and a black pawn moves from the black side to the Queen's fourth square, or the King Bishop's fourth square, counting from the black side, the white pawn can take the black pawn *en passant*. For the purpose of such capture, the latter is dealt with as though it had only moved to the Queen's third file, or King Bishop's third, and the white pawn taking it diagonally occupies the square the captured pawn would have reached, had it moved but one square. The capture can be made only on the move immediately succeeding that of the pawn to be captured.

Notes about chess. All Chess lovers are invited to join the "National Chess League". The subscription is a nominal 4 annas per annum or 3/- for life. The secretary, Mr R. C. S. Iyer, Orientalist, Chidambaram will be glad to furnish all information and will send the league papers to all who join.

The International Chess code may be had for a nominal price of two annas from him. Ladies are admitted free as members. Correspondence game charts can be had free from Bharadwaja, or from the Secretary. In all cases, apply with the coupon attached to *My Magazine*.

The earliest known writer on Chess was the Spaniard, Ruy Lopez de Segura. In the middle of the 18th century, Francois Andre Danican Philidor inaugurated a new era in chess. He travelled much, published a book *Analyse des echecs* which went through many editions and was translated into several languages, and revived the blind-fold chess play, which was in vogue in Persia and Arabia in the 11th century.

The English School of Chess began about the beginning of the 19th century, and Sarrat was its first leader. The next prominent player and author is Howard Staunton.

Paul Murphy, the American, has seldom been surpassed as a chess player in his own time.

All the leading countries of Europe and America have organised Chess Associ-

ations, and are holding titles to world-fame and celebrity. The great universities of Oxford and Cambridge have been holding Chess Matches annually between them, since 1873. The literature on the game has grown enormously, and shows on signs of abatement.

What then is the fascination of Chess?

The answer lies in the intrinsic merit of the game itself. The Great War was said to have been fought by Generals sitting in the confines of their rooms, with the map of Europe in front of them, and issuing instructions to the army in the field. To them, the vast army was but the pieces on a chess-board; and their fortunes rose and fell according to correct and faulty moves, while the whole world watched and waited.

(To be continued)

Our London Letter.

By S. M. Telkar.

MAHATMA GANDHI AND MISS MURIEL LESTER:—Mahatma Gandhi will be the guest of Miss Muriel Lester at Kingsley Hall. It will be remembered that recently Lester stayed with Mahatmaji in his Indian home, where she had an opportunity to gather material for her book, "My Host, the Hindu" (Williams and Norgate) which deals with social conditions in India today and gives a restrained and sympathetic account of Gandhi as a private individual and also of his political aims and ideals. Miss Lester is a well-known Christian social worker of the East End of London. Kingsley Hall is in the East End and, in it, India's reverend Leader, the Mahatma, will reside not only as the guest of Miss Lester, but

also as an honoured guest of the poorer class.

MRS. SAROJINI NAIDU AS A DELEGATE TO THE R. T. C:—As I was just turning the pages of Yesterday's "News-Chronicle", I was surprised to notice in it a very charming and happy photograph of India's Nightingale. The "News-Chronicle" gives a very graphic account of this talented singer. I do not think personally that there is one English woman to compare with our Mrs. Sarojini Naidu in her own sphere. England has intellectual women. She has orators and politicians; musicians and singers; writers and stage stars; nay she has cultured women working efficiently in every department of human life. But I cannot see one

woman fully endowed with all the gifts of Mrs. Sarojini. I say this because I feel that it is high time for us to set the world ablaze with the news of the intellectual and moral power of India's daughters. Catherine Mayo's silly book on India has done great harm to the pure and chaste name of India and her daughters and the honourable pride and glory of ancient Hindustan. Mrs. Sarojini is capable of bringing home to the English people India's true sense of duty and her glorious traditions. England needs a spiritual messenger from the East. Mrs. Naidu, I am confident, is fit to be such a one.

LADY TATA MEMORIAL IN CANTON HALL:—Recently there was a meeting held in the Canton Hall, London, in memory of Lady Tata. Among those present were: The Sahibzada Basalat Jah of Hyderabad, Lord Sinha, Sir Dinsha and Lady Mulla, Mrs Howard Ferguson, Sir Thomas and Lady Strangman, Sir Edward and Lady Boyle, the Dowager Lady Boyle, Mr and Mrs W. J. Prendergast, Lady Ratan Tata, Lady Tristram Eve, Lady Hartog, Lady Ramsay, Alice Lady Hayes, Miss Norah Green, Mrs F. T. Boyce (representing the National Council of Women of the U. S. A.), the Hon. Mrs Franklin, and Major and Mrs. Lockwood Stevens.

Lady Aberdeen, who presided on this occasion, paid a glowing tribute to one who had made a universal name as a true daughter of MOTHER INDIA. Lady Tata had been an active worker in the International Council of Women. As a founder of the National Council of Women in India, Lady Tata had been well-known. She had attended the meetings of the International Council, at Geneva, London, Vienna and elsewhere, as the leader of a delegation of Indian women.

Sir M. M. Bhavnaga read tributes from the Maharaja of Kapurthala, Mr. Benn, Lady Sykes (wife of the governor of Bombay), the Dowager Maharanee of Cooch

Behar, Lord Sydenham, Lady Simon, Sir Stanley Reed, and Sir Benjamin Robertson. Lt. Col. Sir Leslie Wilson moved a resolution expressing sorrow at the untimely death of Lady Dorab Tata. The Maharaja of Burdwan seconded the motion.

TIT-BITS FROM THE WORLD'S CORNERS: In the King's Cup race (flying) Miss S. J. Crossley, was the only one of the six women entered to complete the course.

Mlle. Maryse Bastie broke the light Plane record of 2,655 Km. held by the U. S. A., with her flight of 2,889 Km. from Le. Bourget to Prino, near Nizhni Novgorod.

Lady Buxton, presiding over a meeting of women from all over the Empire, in connection with the British Social Hygiene Council, said, "the future of civilisation rests with us". She considered that every woman going to the outer parts of the Empire should think it part of her responsibility, not only to keep house, but to take an intelligent interest in the native women, with "whom we have really a great deal in common."

A London policewoman on point duty caused surprise at King's-Cross. She suddenly took up her position at the busy crossing, and, although motorists were taken aback to see a woman directing the lines of traffic, they found she did so efficiently.

Fraulein Erika von Thellmann, the Berlin opera dancer, has been granted a patent entitling her to describe herself as "Official dancer to the President."

The "Daily Herald" reports that Madame Krynin, wife of professor Dmitri Krynin, of Yale University, is living in a "drab little room on the fourth floor" of "a large, bleak lodging house in the heart of Moscow" She is not allowed to leave Moscow to join her husband. Lady Astor, it is believed, is trying to secure her liberation in order that she may join her husband in America.

Miss M. Orpen, a London clerk, was

awarded £5000 by the Court in the recent action brought by her, against Sunday Cinemas. Later, she completely renounced this sum.

Our Fashion Suggestions:

Some of the latest fashions can well be adapted into our Indian costumes. The new colour mixtures for instance can sometimes be used; it seems to be the fashion to have three-colour, or two-colour details, in everything. This can well be adapted into the blouse and *sari* scheme, as we have several times pointed out; only it will be better to have the details perfect. Black with colours like pale pink, blue or biscuit; all shades of white, with different colours; different colours mixed up in prints, all will be charming. We have an instance in the shot-silk *saris* of two colours, with a border of a different neutral shade, now in fashion.

It will be pleasant, I think, to vary the neck-line sometimes in our blouses. The high collar, coming closely round the throat, will suit the slender neck. The cowl line may not be quite suitable to

the *sari*; but sometimes a well-fitting flat collar will look well. Trimmings can be greatly varied, seeing so many new stitchings are coming in. Rows of stitching in plain stitch will do well for borders, or for sleeve-ends. Sometimes crochet insertions in fancy stitches and in different colours can be introduced. Little tucks also, either done horizontally or vertically, will be fine as a border, the former especially, if the *sari* cloth is more than usually wide. Trimmings are often done in three colours. Red, white and blue; brown, yellow and orange; green, red and blue; purple, mauve and grey; pink, grey and mauve, can all be used. The only point to remember is that the best effect can be produced more by quiet harmonious *matching*, in colours as well as in all details, than by gorgeous dressing and flaunting fashion.

SISTER SUSIE.

Household Hints.

Many houses in India, are infested with flies, and housewives take them as inevitable, and do not exert themselves to fight these little obnoxious creatures. Some houses, however, are most extraordinarily free from them, because of the eternal battle which is fought against them. This fact shows that human beings, when they use their intelligence and energy, can be victorious over most things. It is mere carelessness and slackness on the part of the housewife to allow house flies to get the upper hand. That flies are the cause of innumerable infectious diseases has now become a well-known fact, and still, they are allowed in some houses to rest on eatables. The

sooner every Indian woman, poor or rich married or unmarried, learns to war against flies, the better will it be for the nation.

The other day, I came across some interesting hints to get rid of flies in the *Madras Mail*, and I thought it would be a good idea to repeat them here. It says that dust bins should be particularly taken care of. They should be washed carefully with hot-water every week, and when dry, they should be lined with news-paper and sprinkled with carbolic powder. All dust-bins should have lids to fit them, and servants should be told that these lids must be always replaced, after rubbish is thrown into the bin. The

safest way of keeping off flies is to burn vegetable and food waste before throwing it into the dust-bin.

Chloride of lime should be sprinkled on manure or garbage in the garden.

Flies can also be kept out by sprinkling lavender water occasionally in a room, or spraying a few drops of oil of lavender near a window.

Paddy

Our Furnishing Suggestions:

We have been considering hitherto the houses of more or less the well-to-do classes of India. It is they, who can usually afford several rooms, each of which can be put to its own particular use. Those, who are poorer, can have usually only one or two rooms and perhaps a verandah. Everything has to be done in just one room or two; and it is a miracle to see sometimes how well-arranged and clean and neat everything can be in a cramped space. But sometimes it happens that, even in well-to-do houses, our people don't know how to manage. The Indian's habit is usually not to divide up rooms for their proper uses. So, we find one or two rooms doing the duty of several. We find clothes hung all over the house to air or dry. This leaves a peculiar aroma of old clothes in the air, as well as giving an idea of untidiness. A friend of mine and I were talking over this matter one day, and she told me with great pride that she had made special arrangements in her own house for drying clothes. I was all agog to see them. But, what was my surprise when I found that these meant just wire lines hung neatly all round the principal room, something like a picture-rail, only

well away from the wall. One often sees also men shaving everywhere, sometimes bringing out their shaving things from their special rooms. Then also, cooking is sometimes done in the house itself, though there may be separate kitchen quarters. I have seen actually smoke coming out of the roof of the chief room of nice English designed houses; and very often walls are unnecessarily blackened by smoke. Then again, rolls of bedding are kept anywhere and everywhere; of course, it is pleasant in India to sleep out in the verandah, but then the bedding can be kept away. Then again, very seldom is a guest provided with separate accommodation, but is expected to share the general arrangements, and the guest usually thinks this is quite right. All this is good in a way and traditionally right in India. It is also nice to be together in one's various avocations; moreover, too much conventionality in one's household is not desirable. But still, for those who can afford it, it will be pleasant to observe the maxim to have everything in its own place and time. System and order can be combined with comfort and friendliness. Can't it?

HOME DECORATOR.

Correspondence Columns.

(1) Scholarships for Women.

Dear Madam:

I shall be grateful if you will please insert the enclosed notice in your esteemed journal for the benefit of the public. I am anxious that these scholarships should be known as widely as possible, and I shall appreciate your co-operation in this matter.

Yours faithfully,
V. M. Ilahibaksh,

Mrs. V. M. Ilahibaksh, Chairman,
Barbour Scholarship Advisory Committee
in India.

LEVI BARBOUR SCHOLARSHIPS FOR ORIENTAL WOMEN.

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Further information and application forms can be secured from Mrs. V. M. Ilahibaksh, Chairman, Barbour Scholarship Advisory Committee in India, Y. M. C. A., Naini Tal, U. P.

(2) Does India Approve of Cruelty to Monkeys?

Dear Mrs. Satthiahathan,

Circumstances have brought me into direct contact with a harrowing section of India's export trade, which needs to be brought to the notice of Indian people, so that public action may be taken thereon which will put an end to untold cruelty and suffering.

Various reasons caused me to choose a cargo ship of a reputable American firm, on which to travel direct to New York. It caters comfortably for about a dozen passengers. When I joined the ship at Colombo in the last days of May, I found two Indian young men among my fellow passengers. Conversation at dinner the first night brought to light the fact that a large number of monkeys and small birds have been dying daily on the ship between Calcutta and Colombo. I found that part of the cargo was a consignment (in charge of one of the Indian young men) of over 300 monkeys and 5,000 pretty small birds. There had also been two tiger cubs and a full-sized Hanuman monkey, but these had died the previous day. The consignment had been sent by a dealer in animals in Karachi, who had secured the capture of five hundred (500) monkeys from the jungle country near Lucknow. During their transit

to the dock in Calcutta, two of the crated carts got broken and two hundred (200) of the monkeys escaped.

The sufferings of the remaining 300 must have been terrible during a heavy storm encountered between Calcutta and Ceylon. Each monkey is allotted only one cubic foot of space. Eighteen are crowded into each crated cage. Over fifty died, partly owing to sea sickness, partly owing to lack of their usual food and of sufficient fresh air. As many as two thousand five hundred of the little birds also died. Their conditions were somewhat improved at Colombo and the mortality rate decreased, but when I saw them the cruelty of huddling these innocent wild creatures together in practical darkness for almost two months, in addition to all their other sufferings, wrung my heart.

I learnt that there is a regular traffic in monkeys between India and America, and that sometimes the conditions of their transit are even worse than what I personally saw. On one trip, I was informed that 87 (eighty-seven) monkeys died in one day in the scorching heat of the Red Sea. Action had been successfully taken against the dealers in certain instances, by the Society for the Prevention of cruelty to animals, because of unhygienic conditions at docks connected with the consignments. But, while this export trade is allowed at all, the infliction of intense suffering and death on these wild, tropical creatures is inseparable from it.

This however is but one aspect of the case. It is only to meet a worse fate that the monkeys go through all this suffering. They have been bought by New York dealers as victims for the laboratories of vivisection and for the supply of monkey

glands for the new fashion in medicine connected with thyroid glands.

Will India allow the tribe of Hanuman to be so exploited and tortured, in order to put money into the pockets of a few callous or unthinking business men? Do Indian men and women want this murderous traffic to stain the good name of non-violent, "ahimsa" India?

A Law, which will make the export of such creatures illegal, is the only method of preventing the continuance of these cruelties. All India applauded when Her Royal Highness the Maharani of Travancore passed a law prohibiting the sacrifice of animals in any of the temples of her State. Will not some one thoroughly investigate into this heartless sacrifice of monkeys, birds and other creatures on the altars of commerce, and secure its abolition?

I appeal to the Society for the Prevention of Cruelty to Animals; I appeal to followers of the Hindu religion, which acknowledges with gratitude the help of Hanuman and his tribe to Rama and Sita; I appeal to the All-India Women's Conference for Social Reform and other Women's Societies; I appeal to humane-spirited Members of the Legislative Assembly and Legislative Councils; and I appeal to the gentle, kindly Indian public, all to combine and work to get a new Law passed, which will prohibit the export of monkeys and birds for commercial purposes, because of the intense suffering inseparable from their transit and later fate.

Yours faithfully,

Margaret E. Cousins,

International Representative of the
Women's Indian Association.

Book Reviews.

1. *Personal Hygiene*, by Shri Yogen-dra—Scientific Yoga series, Post Box 481, Bombay, Price Rs. 10.

The book is a valuable one and claims to tell us "exactly how to live in conformity with the laws of Nature. It aims to keep you well and make you physically and mentally more efficient." It contains some valuable chapters; and has 31 illustrations. Critics have voted that it has "successfully met the challenge of chemical and laboratory tests". In this connection, one must note what was said in *Health* about Yoga physical culture:

"Yoga the ancient Oriental system of Physical Culture has been used by the Indians since ages. The *yogi*, whose sole aim is spiritual advancement, realised that it was impossible without a firm foundation of perfect health. They also realized that development of the external muscles does not warrant perfect health, but that it was the strength of the internal musculature which accounts for it. So they evolved a system to that end and the

yogic system of physical culture was the result."

An American physical instructor says of the same:

"The perfection of internal development is best achieved by the East Indian student of body-building. They build those smooth silky muscles, which for all-round efficiency are far superior to the knotty, highly contracted type. We know internal strength is responsible for external strength, but we also know that external strength is no guarantee for internal strength."

2. *Books about Germany.*

Mr. K. P. P. Tamov of Trivandrum has recently been sent some beautifully-illustrated booklets about Germany, published by the Reichsbahnzentrale für den Deutschen Reiseverkehr, Potsdamer Privatstrasse 121 b, Berlin W. 35. The series about *Artists and art* and *All about music* are most instructive and interesting. There are also fine guide books, such as *Along the Rhine to the Alps*.

Cookery Notes

(TRANSLATED)

(1) BAESAN LADU

Take 12 palams of ghee and heat in a clean iron pot placed in an oven. Put $\frac{1}{2}$ measure of Bengal-gram flour into the melted ghee and stir well until it gets thoroughly fried. Then take $\frac{1}{8}$ measure of good milk and mix little by little, with the fried flour, stirring at the same time with a spoon. By this process, the flour in the iron pot becomes soft and loose. Remove the pot from the oven. Finally add;—

- (a) 24 palams of white sugar.
- (b) $2\frac{1}{2}$ palams of almond, blanched and cut into small pieces.
- (c) $2\frac{1}{2}$ palams of sugar-candy and (d) $\frac{1}{4}$ palam of cardamom-powder, and mix them all well with a spoon. With this mixture, prepare the round cakes or Ladus of the size required.

(2) DONGER-FLOUR CURD PACHCHADI
Donger-flour is prepared (1) by drying in the hot sun some quantity of split, black gram after removing the outer layer

and then (2) by grinding the above into fine flour. Pour $\frac{1}{4}$ measure of good curds in a tin-coated brass vessel with a broad mouth, and churn well. Add $\frac{3}{8}$ palam of powdered common salt, take $\frac{1}{2}$ palam of green chilies and cut them into small pieces after removing the stems and squeeze the chilies gently into the curds. Add the lime-juice of one big lime. Add 1 palam of donger-flour to the above solu-

tion and stir well with a spoon.

Lastly take $\frac{1}{2}$ palam of ghee in an iron spoon and put into it, $\frac{1}{2}$ palam of chilies cut into small pieces, $\frac{1}{2}$ palam of mustard seed, $\frac{1}{4}$ palam of black gram split, and $\frac{1}{4}$ palam of Bengal gram split, and heat until the hissing noises subside. Then pour the same into the curd preparation mentioned above.

T. S. VAIDYANATHA IYER.

Health Notes

Why White Bread is Harmful.

It is not what white flour contains that makes it less valuable than whole wheat flour, but what it does not contain. White flour contains only one-fourth or one-fifth as much iron as whole wheat, it has been robbed of nearly all of its phosphorus, so necessary for bones and nerves, and most of the iodine in the wheat fails to appear in the white flour. In short, about seventy-five per cent. of the precious mineral content of the wheat is missing in the white flour, and most of the vitamins have disappeared. And the whiter the flour the more complete has been the removal of the bran, the cellulose, so necessary for the best functioning of the bowels.

It is declared that deficiencies of white flour can be met by the use of protective foods—whole milk, fruits, vegetables. And this is true if one doesn't eat too much white bread and eats enough of the protective foods—and is able to digest and assimilate all.

But when one-third of the diet consists of white bread, in addition to other foods that need to be balanced with protective foods, many families can't afford to buy enough good milk, fruit and vegetables to balance all their white bread, white sugar, and other devitalized foods

that form so large a part of their diet. And besides, the human digestive organs are not always able to handle such quantities of food.

White bread is a kind of dog-in-the-manger: it displaces foods that can do the work that white bread cannot do. And, so long as we make such a large use of bread, the robbing it of its vitality is, to say the least, a great mistake. The better way is to let our bread be a real staff of life by using the delicious whole wheat bread, with all its life-giving elements, along with other natural health-building foods.

When white bread forms a large part of a people's diet, it creates a real problem; for pellagra is caused by a deficient diet such as denatured cereals, sugars, and fats.—*Good Health*.

Fighting Air Germs with Sunlight.

Some years ago the editor of *Good Health* called attention to the importance attached to the color of the walls of living rooms. The views presented were based upon experiments in raising plants in different-colored rooms. It was found that plants grew well in rooms painted white or in light colors and had plenty of green chlorophyll in their leaves, whereas plants grown in rooms with

walls painted black or in dark-colors, produced leaves almost colourless.—*Health.*

Reading—A Form of Medicine.

Some patients, who have never formed reading habits, learn to enjoy books when they are ill. It takes tact and perseverance to overcome the non-reading complex. In a Middle-West hospital, a doctor made out a blank prescription recommend-

ing for John Jones "light reading, one-half hour three times daily, after meals." And this patient was induced to read in this way. The plan would not work, however, with a morose, self-contained individual, who has read all his life but is now too depressed to open a book. A more indirect method is required to seek out his pet interests and inveigle him into taking them up.—*Good Health.*

Needlework Notes.

(Selected.)



From the Parents' Magazine.

News and Notes

(SELECTED.)

DIVORCE ACT IN INDIA

It is understood that an amendment of the Indian Divorce Act is under contemplation and that the views of various Christian communities and leaders are being ascertained.

The proposals are intended to bring the Indian Act in conformity with English Law, especially the amendment of Section 10, so as to give the wife the right to sue a husband of Indian domicile for divorce on the ground of misconduct alone.

It is understood that leaders of the Anglo-Indian community in the United Provinces support the proposals, and that they further urge amendment of Section 57, to enable the remarriage of divorced parties immediately after confirmation of a *decree nisi*, or after it is made absolute, instead of waiting for six months more, as under the present law.

The Y. W. C. A. of London is to be congratulated in having secured the services of Miss Kenny for ten years in the Lahore Y. W. C. A. She is head of the St. John's Hostel, Great Western Road, Westbourne Park, London, W. 9., founded by the late Lady Knnaird and now under the management of the London Association. The Hostel has suitable rooms for friends returning from India, and they will receive a warm welcome from Miss Kenny.

SHORTAGE OF NURSES IN ENGLAND

A picture of the conditions in which nurses in British hospitals pass their working lives is given in an interim report of the Lancet Commission on Nursing, appointed under the Chairmanship of Lord Crawford, to consider the shortage of hospital nurses and suggest ways of making the service more attractive.

The report consists of a summary com-

piled by the Statistician, Mr. Bradford Hill, of the replies of 686 institutions employing 40,000 nurses, to a questionnaire sent to representative hospitals in England and Wales.

Mr. Hill finds that roughly one-fifth of all hospitals fail to secure suitable candidates as Sisters, and over half fail to secure the staff nurses and probationers they require.

The age at which probationers are accepted is 18 or 19 and as regards educational qualifications, nearly two-thirds of the hospitals demand secondary education, about one-third accept a slightly lower standard and some say they must be content if the candidates can read, write and spell.

The working day, including time off duty, extends over 12½ to 13½ hours in half of the hospitals, and in nearly two-thirds of the voluntary hospitals it lasts 13½ to 14½ hours, while the actual daily hours of work range from 9 to 11.

The first pay of probationers varies from £12 to £18 annually. Staff nurses receive generally £50 to £65, and Sisters £70 to £85.

Mr. Hill gives particulars of the provision for recreation. Sixteen per cent, of nurses in children's hospitals have none at all.

Three-quarters of the hospitals allow smoking in some part of the nurse's home. About 40 per cent, of the Municipal hospitals prohibit it entirely.

The wider sphere of employment open to women, including better salaries and prospects, in other occupations, also the greater freedom and social amenities, is the chief reason put forward for the shortage of nurses, but there is no agreement regarding a solution.

The Commission reserves its own comments and recommendations for the final report, which is expected this year.

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Dear Sir,—We shall be highly obliged by your very kindly publishing the following brief note in the columns of your esteemed paper.

"The Women and children's Welfare League, Roshanpura, Delhi, will award decent prizes to Indian girl students and non-students, between the ages of 14 to 20 years, for the best essays or compositions, on subjects pertaining to their welfare, in English or a vernacular language, in order to encourage them to cultivate reading and writing. The essays and articles should be brief and to the point and should be forwarded to the secretary, Women's and children's Welfare League, Roshanpura, Delhi, preferably with a photograph of the writer. The prizes will vary from Rs. 10/- to Rs. 25/- according to the merits of the contributions!

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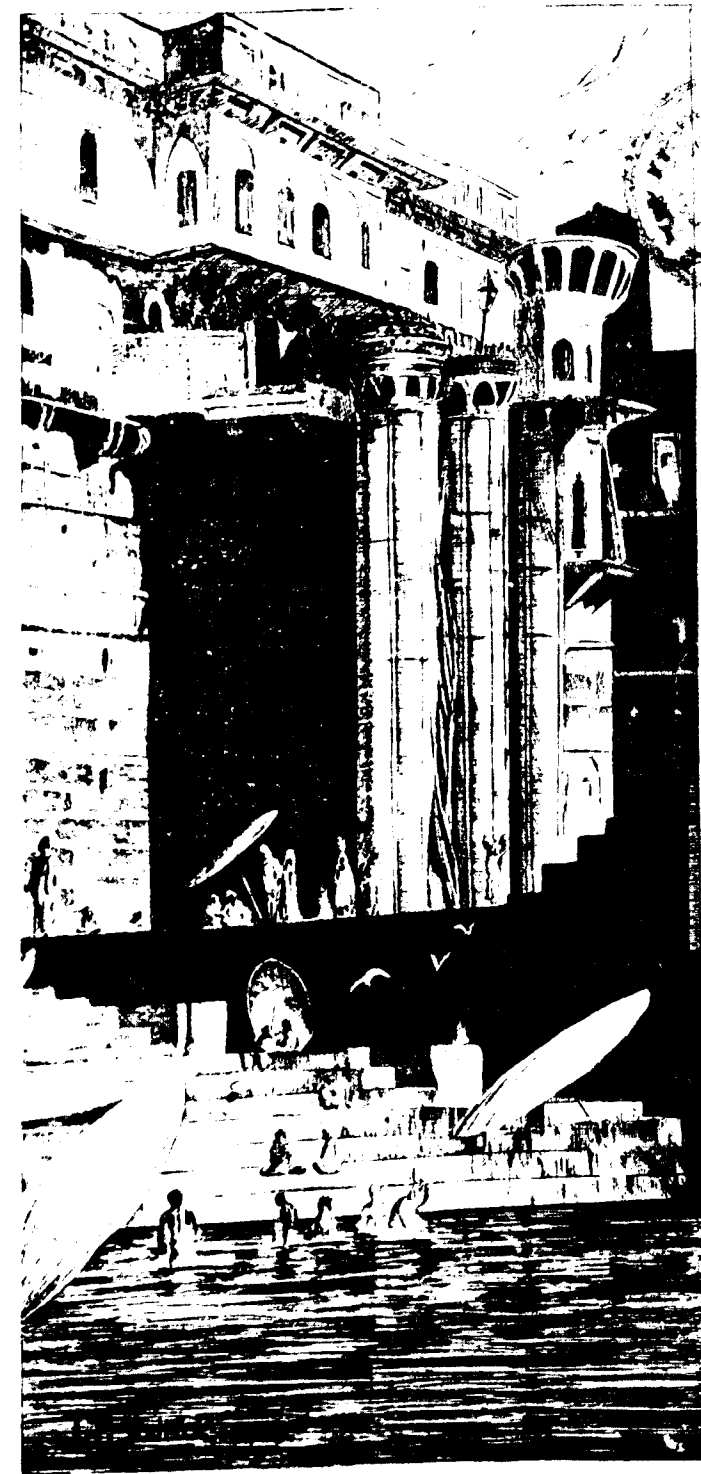
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The **INDIAN LADIES'** **MAGAZINE**

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No. 5

NATURE'S MESSAGE.

By Padmini Sattthianadhan

This Universe in which we live, so vast
And void, wherein our little soul is cast,
To strive upon a rolling restless world,
That in dark space with gleaming stars is hurled,—
Makes me sometimes shrink with fear and awe,
And doubt God's plan and spiritual law.

My life is but a speck : why should one care
For my poor soul ? Why should I ever dare
To think that someone watches me and seeks
To save me, or that God Almighty speaks
To me alone ? Can I, whom time and space
Crush to nothing, ever hope for grace ?

Ah yes, I hear the answer all around
And see it with my eyes. The deep profound
Sounds of Nature sing to me alone,

Although their songs are meant for all. The moan
Of angry wild winds, as they canter past,
Speak to me, although their speed is fast.

The sun, whose radiant heat-rays shine on all,
Warms me as well, and then the sombre pall
Of night, that darkens all the world, restores
Shadows once again. The open doors
Of Nature's treasured storehouse freely give
Their special welcome to all things that live.

And what is Nature, but the voice of Him
Who ever speaks to us ? Our visions dim,
However, see the beauties all around,
And do not realise the deep profound
Message that resounds from God, in which
He tells us He's the friend of poor and rich.



The little Rogue
Photo by : — M. K. Rangaswami Iyengar.

A CHRISTMAS CAROL and A NEW YEAR THOUGHT.

by I. D. Tangaswamy.



UIDA called Christmas a feast of slaughter and glut-tony. But there is a side to the feast which Onida's in-tellect sadly missed. This side, Dickens saw and placed before the people of En-gland so effectively that, whenever the Christmas season comes round, his name is recalled by his countrymen with honour and homage.

Of all the Christmas carols in the English language, the most delightful is the carol which tells of the conversion, on a Christmas eve, of a tight-fisted man with a cold and frosty heart, which would not warm even when warmth was quite essential for the biting coldness of the weather. To Ebenezer Scrooge, for that was the man's name, the celebration of Christmas by all and sundry was a big humbug.

Scrooge's nephew was a poor fellow, whose only boast on a Christmas day was that he had grown a year older since the last Christ-mas, but whose pockets had not become heavier by even a penny. Scrooge's clerk was earning only fifteen shillings a week, but had a wife and family. Then, there were many poor men in England, who deserved to be in prisons or workhouses. All these went about, to the great indignation of Scrooge, with 'Merry Christmas' on their lips. If only Scrooge could work his will, every idiot who went about with 'Merry Christmas' on his lips "should be boiled with his own pudding and buried with a stake of holly through his heart"!

On a Christmas eve, Scrooge had three visitors. One of them was his nephew. He came to wish his uncle a 'Merry Christmas' and to point out to him that Christmas time was a good time, "a kind, forgiving, chari-table, pleas-unt time, the only time in the long calendar of the year when men and women seem by one consent to open their shut-up hearts freely and to think of people below them as if they really were fellow-passengers to the grave and not another race of creatures bound on other journeys". The other two were portly gentlemen who came to indent on Scrooge's liberality to raise a fund to supply the poor with "some meat and drink and means of warmth" on Christmas Day, as it was a time "when want was keenly felt and abundance rejoiced". Scrooge merely told them that it was enough if they understood their own business and did not interfere with other people. Having dismissed the visitors and his clerk with a scowl on his face, Scrooge retired to a melancholy dinner in a melancholy tavern and subsequently to bed.

Then arose suddenly before Scrooge a ghost with a strong chain bound to its waist. "a chain of cash-boxes, keys, padlocks, ledgers, deeds and heavy purses wrought in steel". It was the ghost of his partner, Marley, who had been dead for seven years. It had been wandering restlessly and was most uncom-fortable during the Christmas season, as, while Marley lived on earth, he had walked through crowds of fellow-beings with his eyes turned down and "never raised to that blessed star which led the Wise Men to a poor abode". It had therefore come to warn Scrooge that there

was a chance for him, while yet he lived in the world, to make the poor happy and thus escape its fate. The ghost then sent three spirits to drive Scrooge from the path he had trodden.

The first spirit was the 'Ghost of Christ-mas Past'. It took Scrooge through his past. Scrooge beheld a 'Merry Christmas', which was celebrated when he was a boy. He was in the school room, a solitary child neglected by his friends, when his sister came to take him home in a coach, there "to be together all the Christmas long and to have the merriest time in all the world". This sister was the mother of the nephew whom he had spurned a few hours before when he had come to wish him a 'Merry Christmas'! Scrooge then beheld another past Christmas when he was an apprentice in a warehouse under the good old Mr. Fezziwig. The dances and the for-feits, the cake and the negus, the cold roast and boiled, the mince-pies and beer, which he had enjoyed in the warehouse in company with Mrs. Fezziwig and her three beaming and lovable daughters—all rose vividly before him. Yet another Christmas, he was made to see in spite of his disinclination to see more. The woman, to whom he had plighted his troth when he was poor and whom he had jilted afterwards when all his nobler aspirations had given way to a strong passion for money-mak-ing, made merry with her children and sat down to a happy dinner with her husband, while Scrooge himself sat alone in his office and his partner, Marley, lay on the point of death in his chamber.

The second spirit that visited Scrooge was the 'Ghost of Christmas Present.' Scrooge had become a changed man now. He was not the obstinate man he had been and would gladly go to any place the spirit would lead him to. He was very anxious to profit by the lesson the spirit had to teach him. The spirit set him on the city streets on Christmas. The morning was cold and bitter, and yet "there was an air of cheerfulness abroad that the clearest summer air and bright-est summer sun might have endeavoured to diffuse in vain." The bells of the church and chapel rang out their call for the good and devout people of the city. Scrooge was then taken to the house of his clerk, Bob Cratchit, and from there down a mine and over the sea and ultimately to the house of his nephew, Fred. Everywhere he saw child-ren crying out merrily and husbands dining happily with their wives. After dinner, Bob

Cratchit and his wife drank to the health of his master and Fred created a good deal of mirth at the expense of his uncle!

The last of the spirits that visited Scrooge was the 'Ghost of Christmas yet to come.' It pointed inexorably into the future, when Scrooge's soul would part without a fond breast to rely upon, and his eyes would close with none by him to shed pious drops. He saw unmistakably in the vision, a neglected tombstone on which his own name, EbenEzer Scrooge, was carved.

What was the end of these visits? Scrooge made up his mind to be not what he had been. He certainly would not be the man he must have been but for the visits. He would honour Christmas in his heart and try to keep it all the year. The Christmas Day dawned with cheer for him. The church bells rang in his ears rolling wildly and sweetly "the unbroken song of peace on earth and good-will to men." Dressing himself all in his best, he slipped into the street to bid all the humble folk he met a Merry Christ-mas. He attended the church, subscribed liberally to the fund he had discountenanced the previous evening, sent a present of a prize-turkey to his clerk and had his Christmas dinner with his nephew. He even raised the salary of his clerk and promised to keep his struggling family above poverty.

"Scrooge had no further intercourse with spirits but lived upon the Total Abstinence principle ever afterwards; and it was always said of him that he knew how to keep Christ-mas well, if any man alive possessed the knowledge."

Inseparably bound up with Merry Chr-istmas, stands the Happy New Year. The New Year is happy for the resolutions that it forms and for the hope that it inspires. It is said of Matthew Arnold that on the first of January, he would draw up a list of books for study during the year and would, at the end of December next, see how far he had kept up his resolution. It is worth our while to map out our lives when the year begins and to review them when it ends.

On the first of January 1669, John Evelyn entered in his diary—"Imploring His blessing for the years entering, I went to Church where our Doctor preached on 65 Psalm 12, apposite to the season and beginning of a new year." The 65th Psalm is a Psalm of Thanksgiving written at a time which was favourable for an abundant harvest, and has a grand and beau-tiful reference to the power of God as variously

manifested in nature and in the affairs of men. The verse, which the Doctor chose for his text speaks of "God's paths dropping on the pastures of the wilderness" and girding the hills with joy. It was one of the verses in the Bible, which braced up John Wesley at the hour of his death, by the hope that it contained. Even in pagan belief, Hope counted for an inestimable virtue. In Pandora's box

rashly opened, Hope alone remained at the bottom to shed its influence in easing all the troubles of life.

Let the old year fly with all its failures and reproaches and mingle with the past. We will enter the new, resolving and hoping and writing deeply within our hearts the words of sublime confidence, "The Lord will provide."

TO-DAY

With every rising of the sun
Think of your life as just begun.

The Past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but To-day.
Grasp it, and teach it to obey

Your will and plan. Since time began
To-day has been the friend of man.

You and To-day! A soul sublime
And the great heritage of time.

With God Himself to bind the twain,
Go forth, brave heart! Attain! attain!

—Anon, from the *British Weekly*.

Ah! when shall all men's good
Be each man's rule, and universal peace
Lie, like a shaft of light, across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?

—Tennyson.

The PHILOSOPHY OF THE BABY.

by
R. M. S.

THE human baby is perhaps the most mysterious of God's creations. The creation of life in a being is one of the most invulnerable secrets of God's kingdom; and, however much mere man may besiege and circumvent the processes of nature and ultimately conquer them too, he can never hope to master this supreme secret. Otherwise the distinction between God and man would vanish altogether. We hear of synthetic diamonds and even artificial milk, but no one has yet heard of an artificial or a synthetic baby being put on the market!

A baby is, in a sense, the biggest gamble of life! The element of uncertainty as to its future capabilities is one of the fundamental ties that unite the parents and the offspring in a most beautiful bond of mutual affection and sympathy. There is no knowing what the little one may turn out to be. He may be the greatest inventor of his age, the most brilliant creative genius of his time; he may be a famous lawyer or a financier; or he may after all turn out to be a scoundrel and a murderer! It is often argued that criminality is more the result of evil association in childhood, and an imperfect upbringing, than the direct consequence of an innate leaning. Given the most happy circumstances, or brought up in an atmosphere entirely inhibitory to such vicious tendencies, a child is bound to develop into a fairly normal type of humanity. There is a good deal of truth in this argument, but sometimes it does happen that opportunities do make a man a thief. Instances are not wanting to show that, in spite of the best training in youth, man succumbs to momentary passions and jealousies, and commits the most heinous crimes. But, these are rather the exceptions which prove the general rule.

The human baby is neither an unmitigated angel nor an undiluted demon, but a judicious mixture of the two! It can be the most docile little lamb, or the most frightfully mischievous little imp. The business of managing a baby is an art

in itself, that demands a native sympathy and kindness. The establishment of a separate department, namely the nursery, in the household is a purely Western arrangement and has nothing corresponding to it in the East. Not that we are unfamiliar with such exclusive establishments,—compare for instance the Harem, but children, with us, have always enjoyed the unrestricted privilege of easy and free access to any part of the house. It is rather difficult to understand or appreciate the motives underlying the segregation of the child, as though it carried within itself infectious germs and microbes! To our minds, the nursery is more like an isolation ward in a hospital than anything else! This kind of a forced separation tends to deprive the child of the perpetual companionship of its parents, a procedure that is fraught with incalculable harm in the long run. The mother is more or less a stranger, and the child consequently learns to love its nurse more than its own parents. Although Western ideals and notions have permeated our households to a very large extent, we must really be thankful that we have not yet come to regard our babies, the pride and glory of our homes, as so many dolls or biological specimens to be exhibited in a museum under the charge of a separate care-taker! The Indian mother fondles her baby to a much greater extent than her Western sister, and has therefore greater opportunities of instilling into the plastic mind of the child the noble virtues of filial affection and self-sacrifice. The Indian mother is literally worshipped by her sons and daughters, and the very first lesson that has always been taught to our children is to regard their parents as equivalent to God. One hears so much of "Love" in Western countries, but very little of that aspect of the virtue, which shows itself in filial affection, and implicit obedience to one's parents, and the desire to sacrifice one's comforts and conveniences in order to enhance the happiness of the authors of one's being. What is the *Ramayana*, if not the most illustrious example of

the high-water-mark of filial affection and the unquestioning obedience of the son to the father's commands? Is there anything comparable to it in the West?

The lisping prattle of the baby is a wonderful language in itself. It has neither a literature nor a grammar of its own, but is still capable of expressing the ideas of the child in the most beautiful though primitive manner. It is not very easy for everybody to understand the import or significance of those imperfect and half-formed sounds and syllables, just as one can never hope to make the child appreciate one's bombastic literature or refinements of speech. But, all the same, all through the ages, the loving mother has continued to interpret her darling's wants and requirements and satisfy them. Poets have compared the babble of the babe to the melodious music of the flute and the veena, and it is only those, that have been privileged to enjoy such heavenly music, who can appreciate its soothing harmony. The cleverest kindergarten lecturer can hardly hope to fathom the mysteries of baby-hood until he or she has brought up babies of his or her own! There can be no more tragic spectacle than a childless home.

Babes have an instinctive dislike of the cruel and the sordid. They do not take to everyone at first sight, and one may be sure that the persons they avoid are wanting somewhat in the virtues of sympathy, tolerance and love. There are a few people, who loathe the very sight of children; and such are fit for treason and murder! Never trust a man or a woman who is incapable of attracting children. There is nothing more appealing in the Christian religion than the wonderful love that Jesus exhibited towards innocent children. Without the golden key of love, one cannot ever hope to unlock the heart of the baby. A child, who is brought up in an atmosphere of perpetual bickering jealousies and quarrels, is likely to grow up into the very worst type of a human being. Early influences have a great deal to do in moulding the character of an individual, and, if children have been loved much, they carry some of that love with them out into the world all through the rest of their lives.

One should not make friendship with a man who does not care for the welfare of the world, and who has no fear, shame, compassion, or an inclination to do good to others.

—From the *Indian Epics*.

But times have changed and are rapidly changing. In these days of economic depression and of a very keen struggle for existence, it is becoming increasingly difficult to find the wherewithal to provide for even the necessities of life; and an increase in the population of a country is regarded as a very alarming signal. Babies are becoming more and more unwanted; but the irony of the whole situation lies in the fact that comparatively more affluent nations of the West have taken up the theories and practices of contraception with greater avidity than the poorer countries of the East. Babes are an unwelcome nuisance in most of the homes of the well-to-do and the fashionable. Modern mothers, especially in the West, have neither the inclination nor the time to tolerate, much less enjoy, their children's company. Nurses, governesses, schools, in fact anybody else, looks after children. The so-called economic emancipation of women and their entry into the field of competition with man has also a great deal to do in encouraging this school of thought. Whatever it might be, instead of being regarded as the pride and prerogative of her life, motherhood is now looked upon by woman as a curse and a veritable burden; and all sorts of dubious and positively harmful methods are resorted to, to escape from that condition. There is a fundamental difference between the Oriental and the Occidental outlook upon the child and its relation to society. To Western minds, the child is just the potential breadwinner, while to the Eastern and particularly, the Hindu, the child, if it happens to be a male particularly, is the most essential requisite for the attainment of salvation. The son is the ladder, by the help of which the father ascends to the kingdom of Heaven. A childless individual is a trespasser in the domains of God! It is not without its own significance, therefore, that the movement for birth control had its origin in Western countries.

N.B.—Some of the ideas advanced here, tackled from a new point of view, may be thought controversial; and I would like my readers to write replies to this article.

—EDITOR, I. L. M.

BEAUTY.

By Herbert Porter.

Came Beauty forth in fairest sight,
Along the pathways of the night,
And, as she stepped, enchantment fell
In music round her, like a spell.

Her form was as the radiance
Of mellow moonbeams in the dance;
Her graces light and artless were
As is the gauzy gossamer.

A raiment woven of silver light,
Clung round her, like a comet's flight;
And staring stars their courses stopt,
A fairer motion to adopt.

The white-fringed clouds, their vapours cast
Upon the fragments of the blast,
To see my Lady Beauty go,
Apparelled like celestial snow.

The mountains doft their caps to see
Such splendour in virginity;
The rivulets and valleys sang
Unto her footsteps' fleeting clang.

A motion in the upper air,
Betold dim spirits were astir;
They followed Beauty, whither she
Walked in superb felicity.

About her hair pure gems were twined,
By sacred Muses' skill designed;
And, as she paused, the round Earth
smiled,
And with wild rapture was beguiled.

Thus did my Lady Beauty go,
Enslaving mortal sense below;
Till last I saw her greet the dawn—
She vanished curtsying to the Morn.

Kanaka's Journal.

BY

An Indian Lady.

(Continued.)

MR. Sundara Rao has joined the staff; a little flutter was caused by his sudden appearance among us, in the most fashionable suit of clothes seen in these parts for long, and with a monocle dangling in front. The girls say that he teaches well, but talks sarcastically about the education of girls; I hope the Head comes to hear of it soon!

We are getting up an entertainment to collect funds for the villagers ruined by the floods. The idea came from the Fifth form girls, and, in spite of the shadow of the Inspection still looming over us, we have all thrown ourselves enthusiastically into the project. The chief items on the programme are to be scenes from a Telugu play on "Nur Jehan," which will naturally provide occasions for tableau effects; a skit in English called "The Ideal Wife," translated from the original Kanarese by Mr. Sundar Rao; and, of course and inevitably, scenes from *Julius Caesar*, prescribed for the S. S. L. C. Examination next March. I am responsible for the entertainment being full of dramatic rather than musical items; I know that only a few of the girls can sing well. The headmistress says I have got to learn that none of them can act!

Some of us, teachers, paid a visit to the village after the floods, and the memory of what we saw there has spoiled the taste of my *Tamasha* for me. The houseless folk are living in the huts higher up the bank and are being helped with doles of rice by the local authorities for the present. Many of them have resumed their daily cooly work, but the women are pitiful to look at, their faces being stamped yet with the dismay they felt at the collapse of their homes. And what homes! Little, miserable hovels, hardly fit for hen-coops, huddled up anyhow, with damp alleys between and with the door-way of each but pointing in a different direction, like the figures of the *Navagraha Devas* in temples. These are the houses that remain, and like these must have been the houses that were mercifully swept away from being a blot on the landscape; but the women and children are homeless without them. I believe the utmost ambition of the destitute families is to rebuild the huts, exactly as they were, on the same site; but many of them cannot afford doing so just yet. I saw a woman offering fruits and flowers to the river-

Goddess. Somebody said it was a picturesque sight; the woman went through the simple ritual in a practical way, evidently considering it something to be done to safe-guard her against the risk of being flooded next time. The river was a grand sight; and we discussed the problem of poverty for a stupidly long time, till we were tired out, and then came home.

I have been to Masulipatam to attend a teachers' conference;—"words, words, words." We discussed the question of what the place of English should be in the school curriculum, but found ourselves unable to think clearly about it. Mr. S. Rao said we should not teach much English, in girls' schools at any rate, because English literature put "ideas" into the girls' heads; Miss K. did not want optionals taught in English, since it added a language lesson every time to the subject matter of the lesson. Somebody said it was ridiculous that English History should be taught in Telugu and clinched the argument by exclaiming with a strong accent "Edwarden Yorkiku Vellinadu!" Mr. Rao murmured: "Sanskrit, Persian, Arabic, Hindustani, Marathi, um-hum-um," and explained he was thinking of the languages the Indian history teachers would have to use. One of the teachers read out a letter from a small girl to her mother (a perfectly natural one, I thought): "I hope you are well. I am quite well. Grandmother had fever, but she is well now. Is my little brother doing well? I pray our God to bless him. I send you my *Namaskarams*." Then the others began quoting extracts of Indian English from the comic papers. We agreed that it was difficult to learn or teach English well; and that it was impossible for Indians to use familiarly the changing idiom of a living language, without appearing ridiculous. The only excuse for teaching English in schools, was, it appeared, to enable the pupils to understand the text books in science, and pursue higher scientific studies. The discussion had a purely academic interest, since the present curriculum is not likely to be changed, at least as the result of our deliberations. When it came to voting, I voted for English, remembering Mr. Rao's words that the language somehow helped to start and circulate "ideas"; if there is any truth in

that, no teacher can afford, at whatever cost, to dispense with such an aid to the cause of education! After these barren discussions, the sight and sound of the sea were most refreshing.

The entertainment is over and we have raised Rs. 73 from it; it will enable us to distribute two rupees to each of the owners of the ruined homesteads. Every little help is appreciated, but the amount is not worth the time and trouble spent to collect it. The scenes from *Julius Caesar* were worse acted than I should have thought likely. "Nur Jehan" was a success, as we had a very pretty girl to play the heroine; the "Ideal wife" was not a very clever skit on the supposed ideal mate, an educated girl who was found incapable of boiling rice or keeping the dhoby account. This was well received by the audience, but it displeased the Head and she made a speech at the end pointing out the improbability of some of the charges! I dare say inefficiency to the fourth degree is possible to certain types; I have known women, who were supposed to have learnt domestic work from an early age and nothing else, yet who could not read or sing or buy a railway ticket or take a patient's temperature with a thermometer, because these had not formed part of their early education; nor could they cook a palatable dinner, in spite of their boasted training. I don't believe there are more parasitic types among English educated girls than among the rest; they are more in the limelight at present, that is all.

The inspection is over and the school has breathed a voluminous sigh of relief. I can't understand by what art the Headmistress hypnotises all of us into an attitude of anxious preparation for this annual event. Now that it is over, I see how futile our excitement was; and I felt the same thing last year. K. spent sleepless nights because Third Form A was in arrears with its work; the Inspector naturally noticed nothing amiss. She was received with songs and bouquets; took a keen interest in seeing the girls drill; spent hours in the office and then walked through the class rooms with the Headmistress by her side, making the remarks which the other wanted her to make. Everything was stage-managed superbly by the Headmistress and we are all proud of her.

I am spending the 'Xmas holidays in a village near by. It is very restful here. I go for long walks along the fields full of ripe corn, ready for the harvest, and through the sugar-cane groves humming with bees; I talk and eat, more than I have done at any other time of my life. I have with me a single marvellous book to read, the poems of Blake.

A shadow has fallen on the street where I live; a boy in the opposite house is seriously ill with influenza. It seems he is a lad of eighteen, the only son of elderly parents; he was married three months ago, soon after he got his first job as cashier to a local trader. Everyone here speaks highly of the boy's honesty, kindness of heart and other

virtues; I can see from the tone of regretful pride with which they speak of him that the people have but little hope of his recovery.

His employer came to see him yesterday and offered to pay for his conveyance in a motor car to a town hospital; but the parents refused the offer, lest he should die on the road. I protested against this, but the local medical man says he is past help. It is pitiful, because the boy is conscious and full of hope; he says he will get well soon, because otherwise his parents would suffer too much.

They expected him to die this afternoon. But life and consciousness linger in him still. It is dark, *Amavasya*; the people here say that, if the boy survives the night, he will get a fresh lease of life with the birth of the crescent moon; but he cannot live; he is dying now. The night is still, but now and again a short gust of wind blows over the courtyard and rattles the doors.

I was dozing when I heard a tap at a door, some way off. Then the tap sounded closer, at the next door perhaps. I rose to open the front door and look out; and then my landlady sprang up and stayed me by force. She said it was the boy who had knocked at the doors like that; his spirit had left the body unwillingly and wanted to come back. I shall never forget the thrill of fear that held us both trembling and struggling with each other for a minute or two. Then I shook her off and opened the door. I was almost willing for something to happen; but nothing did. The street was empty; and there was no sound of wailing from the house opposite.

I heard today that the boy had died at 3 in the morning; he had been unconscious for an hour previously. His parents are wild with grief and wretchedness; but there is nothing for any one to do. This death of a stranger has touched me more nearly than anything that happened in recent years. I have a presentiment I shall meet death again soon; mere nerves, I suppose, after that ridiculous superstitious thrill at night. But I pray that I may be the first to die, while those I love are yet alive.

"Let me not know, since happy some have died,
Quickly in youth or quickly in age,
How faint, how loud, the bravest hearts have
cried".

A coward's prayer, after all.

The routine of school days has started again. A teacher's job has its consolations; one's knowledge can be stationary and yet one can impart something fresh and useful to the young. Mr. Rao is away on leave and I have been put in charge of Sixth form Mathematics. I know barely enough, but it is a pleasure to teach my favourite subject.

The girls are interested in a new venture, a school magazine to be published in March; a feature of it is to be *Lines on spring*, culled from the poets and printed wherever there is a blank space in a page, at the end of an article. Rather unoriginal; but the girls are for the first time show-

ing genuine interest in poetry. This slight stimulus has sent them, of their own accord, to rummage among the poets. A girl discovered this line yesterday,

"If winter comes, shall spring be far behind?" She copied out the Ode on the West wind into her notebook with the comment, "The best sounding poem I have ever read."

This enthusiasm is infectious and I go about, murmuring, "The hills tell each other, and the listening valleys hear; all our longing eyes are

turned up to thy bright pavilions; issue forth and let thy holy feet visit our clime."

The annual examinations are approaching; and there is an epidemic of fever in the town. There are daily some staying away from school; I hope the Sixth Form girls won't fall ill just now; a year's work would be wasted for them. It would not matter so much for any of the others.

I have made no summer plans; Indra wants me to go to her for some weeks; but I should like to go down South and gather news of old friends.

IDEAL WOMANHOOD.

By E. J. Tampoe.

MAY I ask the readers of the Indian Ladies' Magazine to read, more carefully than they have ever done before, *the 31st chapter of Proverbs*. Verses 1 to 9 of this chapter are what Samuel's mother taught him, and no one can deny that he was a better king for having read it. In verses 1-9 she taught him chastity, sobriety, justice and compassion.

Most great and good men owe a good deal of what they are to their mothers and wives, and even a nation is great only as its women are good. It is women who have destiny in their hands.

It is fashionable today to smile contemptuously at what is Victorian, but for sixty years a Queen arrested the progress of the British Empire towards paganism, because, with her consort, she "wore the white flower of a blameless life;" because, in addition to being a Queen she was a woman, a word which is not necessarily synonymous with either female or lady.

The woman described by Samuel is beauti-

ful intrinsically, not artificially: her beauty is brought out, not put on; it comes from her character, nor from the chemist. Love is on her lips, not rouge: and her mouth knows truth, not tobacco.

She does not spend her time novel-reading, but home-building: she looks after her own husband, not after another woman's.

She is concerned that her daughters be dressed, not undressed. She is keen, not on playing bridge, or on enjoying herself, but on doing all she can to improve herself.

She earns a good night's rest and does not dance into the morning. She frequents the church and not the Casino. She is more anxious about the depth of her mind than about the height of her heels.

She does not mistake license for liberty. She is dignified, without being stiff. And she is all this and more, because and only because she loves and fears God.

N. B.—I shall be glad to have a discussion on this article from my readers.—Editor, *I. L. M.*

ARTISTIC GENIUS

By

HERBERT PORTER.

LIKE the subterranean fires of a volcano is the soul of true artistic genius. That organ, which we physiologically nominate 'brain,' is but the crator through which its lava streams pour 'death' upon all that is ignoble, but whose generous flames illumine, even to its remotest recesses, the darkened world.

"Genius is born, not made." It is wayward and fantastic. It knows, but is not bound by rule; and appears, under the influence of sublime inspiration, to vault the visions of mortality.

In secret is this genius born, and in obscurity it grows. No blazon of trumpets heralds it upon earth, but the angels in their universal wisdom perceive it and rejoice. From the womb of the great Universe it proceeds, and, in time, it is born a child of many sorrows, full of subtle impressions and imaginings, until it gradually reaches to the stature of the grasp of the universal Spirit, and is caught up into the power and unspeakable glory of the mysteries of the Infinite, wherefrom it draws its immortal works of art.

Environment cannot stay the soul-growth of this mortal enigma. The spirit dawns through the intellect. Psychologists stand staggered before the fitful, but rapid, opening of this soul-bud of radiant beauty, which bursts forth into the full glory of the flower of infinite thought and expression.

To one end is this child of wonder spiritually and mortally born—to bring light and power and happiness to mankind; and therefore, in visionary flights and waking dreams of celestial transport, it reaches to giant soul, linking peace with power—art with science—the spiritual with the material; revealing the godlike in the midst of the sordid and unelevating depressions of mortality.

Through every phase of feeling does the great artistic genius go, traversing the scale of human emotions high into the spheres of angelic revelation, having, for but transient moments, the very joy, light and ecstasies of the angels themselves.

To move in the light of the sun, moon and stars, to breathe deeply of pure and invigorating atmosphere, to catch a philosophy from the throats of birds, or the eternal whisperings of the sea, to commune with the great Universal Spirit, have been the solitary joys of the world's deepest thinkers, for in lonely meditation lies the power in man to link himself with nature and the unseen forces which govern the Universes of spirit and matter.

"There is a pleasure in the pathless woods,

There is a rapture on the lonely shore,
There is society where none intrudes—

By the deep sea, and music in its roar:

I love not man the less, but nature more,

From these our interviews, in which I steal

From all I may be, or have been before,

To mingle with the Universe, and feel

What I can ne'er express, but cannot all conceal."

What an enchanted kingdom is this which genius translates, teeming with glory and wonder which neither science nor art has yet perfectly interpreted to our human senses. Who can penetrate the deeps of space? By whom can the perfect harmony of the spheres be conceived? What soul is so subtle and strong, that it can comprehend and record, without error, the surpassing scenes of the Infinite? Mystery upon mystery lies hidden in the crimson glow of the setting sun, and the pale candles that light the unfathomed stretches of space. The stainless daylight of the enchanted spring and summer, the woods, the mountains and the flowers are pregnant with artistic afflatus and philosophic diction.

In Literature, in Music, in Painting, in Sculpture and the like, are these sublime essences distilled and bequeathed to men as the loftiest human expression of the grand and the æsthetic. They pour upon the world, the spirit of thought and true loveliness, and open for ever the gates that lead to the realms of perfect spiritual pleasure and eternal mental insight.

HAUNTED!

By P. G. Sundara Rajan.

KAMALA stood at the edge of the pial, feeding her little brother from a silver vessel. The child, after each mouthful of the ghee-mixed rice, ran about the whole length and width of the pial, shouting all kinds of unintelligible ejaculations. Sometimes he would take it into his head to tantalize his sister by remaining at the other end, refusing to budge an inch. Then Kamala would run down the steps and over to the other side, when the little fellow would again run back to his former position. Thus he kept on leading the young girl a pretty dance till her clear forehead was covered with beads of perspiration which erased the artistic dot in the centre of it. At such times she would effect an authoritative air and threaten to punish the mischievous child. But he would run to her in innocent glee, his face wreathed in smiles, and attempt to cajole her by doing all sorts of troublesome things; now squeezing her nose, now pinching her ear. Once, he shut his mouth in a very determined manner and shook his head so vigorously, when forcible feeding was resorted to, that his blooming cheeks were all smeared with rice.

Kamala, with characteristic feminine patience, put up with all these pranks; indeed, she enjoyed them immensely. Now and then she was forced to divide her attention from the child, by nodding and smiling to her friends, who were either returning from the river with pots full of water poised gracefully on their hips or who were going to the temple donned in their best. Young Kamala was the first-born of the family. Hence, the duty of looking after the house and the child fell upon her shoulders that evening, in the absence of her mother and grandmother, who were visiting some friends in the next street. She was only thirteen. The gleam of the golden ornaments round her neck bore testimony to the fact that she had entered the portals of matrimony. Now and then she kept throwing anxious glances towards the interior of the house.

"Come here, you little rogue, or I will come and thrash you," she grumbled, when

the little fellow suddenly conceived and accomplished the rash idea of lying down just an inch out of the reach of her arms. Finally, on the point of exhaustion, she threatened to throw the remaining food to a dog that was eagerly waiting for the chance with drooping tongue, and was about to suit the action to her words when a hissing noise proceeded from within the house. Forthwith, she put down the vessel and ran headlong in.

Entering the kitchen, she murmured to herself something in a regretful tone, as with her slender fingers she took the milkpot off the charcoal oven. A portion of the liquid had overflowed the sides of the pot and into the oven. She fixed a kettle of water on the oven and hurried to the pial. But she was taken aback to find it empty. Both the cup and the child had disappeared.

The twilight was fast fading. With her heart all a-flutter with fear and misgiving, she looked up and down the street; but found no trace of the child. She was about to give vent to her feelings of despair in a shriek when, happening to look in front of her, she beheld the child under a big tamarind tree some twenty yards from the house. She rushed forward with joy, but checked herself, as she saw the darkness of the shadow of the tree, remembering the stories she had heard of a spirit living in that tree. She called the child in a tremulous voice and out of the gloom he piped shrilly:

"Look sister, look, how he eats!"

For a moment, the safety of the child meant more for her than hers, and she ran near the tree and found the child feeding the dog from the cup in a placid manner. She at once lifted the boy to her hip and hastened towards the house, admonishing him the while.

"You mischievous imp! Why do you play with dogs? I will throw you to the giant man, who lives in that tree if you do it again."

The child, however, did not seem to take her words seriously, for he was looking towards the tree. Suddenly, he cried out,

"Look sister! There goes the giant-man with his big beard!" and he pointed to the shadowy gloom round the tree.

Though Kamala did not attach any importance to the child's words, almost instinctively she turned back with a foot on the house-step. It was only for a fraction of a second that she looked back. At once a shriek of fear broke from her lips and she ran into the house. Her cry brought the neighbours and soon there was a little crowd. A kindly dame took charge of the girl and asked her the reason for her cry and the ghastly fear in her countenance. Kamala, panting for breath, replied:

"I—I saw—It was—there—under the tree."

"What did you see? Come, tell us, little girl; there is no need to be afraid," encouraged one or two elderly persons.

But Kamala only covered her face with her hands and began to tremble and weep. Most of the women gathered round her nodded in an understanding manner. Some of the young girls in the crowd walked away with terrified looks at the mention of the tamarind tree. Soon Kamala's parents arrived and she appeared consoled for the time being. The same night the services of the local spiritualist were requisitioned. After all sorts of mysterious and weird chantings, he declared that Kamala had been possessed by the spirit of the tamarind tree, thus confirming the already prevalent opinion. So it was decided by Kamala's parents to leave the house for a better one. But the young girl's health was none the better for the change. Her health was fast declining. Delirious symptoms were not wanting. Many native physicians and spiritualists were baffled and they left the house, scratching their heads and with contracted brows. Hearing about the illness of Kamala, her husband, a student in Madras, sent a doctor, who, after listening through his stethoscope and feeling the pulse, announced that Kamala was suffering from a disease, the name of which he alone was able to pronounce. For practical purposes people understood that the disease had something to do with nerves. Bottles of patent medicines were bought and emptied; but the disease remained latent. The poor girl suffered much. Her parents did all in their power to alleviate her misery. Her father, of course, scoffed at the mention of the spirit.

Months passed and the Navarathri season arrived. On the eve of the festival there was bustle in all houses. Young girls were busy

dressing their dolls and arranging the toys along improvised galleries, which they decorated like experienced artists. Kamala, alone, pale and wan, was confined to her bed. She lay awake whole nights with a look of blank fear in her dazed eyes.

The next morning, the river was unusually crowded. One of the many topics, that came up for discussion in the informal assembly of gossip-lovers, was the state of Kamala's health.

"Has she been cured yet?" asked one of the women, as she went on banging her wet cloth against a slab of stone with rhythmic regularity.

"I don't think so," put in another, vigorously cleaning her pot. "The spirit is a very powerful one. You know, when my sister's daughter-in-law was possessed by such a spirit, we were not able to cure her for a long time. At last we sent her to the temple of Sri Meenakshi at Madura and on the third day itself she was relieved."

They began to talk about all sorts of spirits and the methods adopted to drive them away. The news of haunted girls being cured at Madura soon travelled to the house of Kamala through some mysterious agency. Somehow or other, Kamala's father was prevailed upon to send the young girl to Madura the same day with her grandmother.

As always during the Navarathri season, Sri Meenakshi's temple at Madura was very crowded. All round the inner sanctuary, one could see groups of ladies of all classes waiting for the blessings of the goddess and for release from their controls. Just in front of the flag-staff lay huddled a number of young girls, and among them Kamala with a weary expression on her face. Some of them were making all sorts of weird noises, while some rolled their dishevelled heads. The spirits possessing these girls were showing their strength before leaving them at the order of the goddess. There were merry spirits and sad ones, dancing ones, pensive ones, in fact, every aspect of human feeling was manifest in some one or another of the girls. One handsome lady began to talk in all languages and delivered an address to the assembly of her fellow-spirits. She was said to be possessed by the spirit of a young man, who had been a linguist and who had committed suicide. In the midst of all this noise and confusion, presumably made by the inhabitants of a higher plane, as psychic experts call them, one heard occasionally the cry of "Let me go, gracious goddess!"

I am going." This was the cry of the spirit that was leaving the girl it was possessing. Some of the afflicted persons were cured soon; some on the last day; while some received orders from the goddess to go there during the next Navarathri season. But nine days' waiting did not show any development in Kamala; nor did the spirit manifest itself. Kamala's grandmother was puzzled; so was everybody when Kamala returned home without even an order from Sri Meenakshi.

After that, reports were current among the gossip-mongers that Kamala saw the spirit at nights. She continued to lose her health slowly. Desperate as they were, her parents determined to leave themselves in the hands of inscrutable Fate and hope for the best. The young girl lost all the enjoyments that others of her age were accustomed to. She could not go out to attend any function in a friend's house. When practically every Friday she should have been the centre of an admiring crowd of girls and women, singing beautiful songs in her honour as a newly-wed girl, she was confined to a room little better than a dungeon with an iron bar across the doorstep, for the belief is that spirits never dare to approach iron.

Meanwhile, the village was discussing the extraordinary powers of a Sadhu, who had set up his camp on the village common and sat still all day doing nothing, exposing his half-naked body to rain and sun alike. Information reached Kamala's grandmother that the said mendicant was good at driving spirits from afflicted women. The old woman, who had sworn revenge upon the spirit that was supposed to be possessing Kamala, at once hurried to the fakir's residence and poured forth the tale of Kamala's misery.

The eyes of the fakir sparkled as, smiling to himself, he stroked his long beard. The complaint of the old woman, instead of rousing compassion in him, seemed to amuse him. Presently he asked the date, on which Kamala first had seen the spirit.

"Ah! I thought so," murmured the man as the old woman mentioned the date, "and was she having a child in her arms?"

"Oh yes, to be sure!" replied the old woman: "It was when she was feeding the innocent child that the spirit attacked her. She says that it was walking across the shadow like a roll of mist."

Whereupon the mendicant asked the dame to go home and make preparations for his visit there that evening.

A little past eight o'clock that night, the

hall of Kamala's house was pervaded by a solemn atmosphere. Near the wall a brass lamp was spreading a diffused light from its five tongues of flame. On the floor was a silver plate filled with cocoanut, betel and fruits. The mendicant was counting the beads on a string with half-closed eyes. Kamala's grandmother was sitting in a corner with an anxious face. From the kitchen could be heard the noise of vessels, as Kamala's mother was cooking. After the lapse of about fifteen minutes, the Sadhu rose and reduced the lamp-flame. Then abruptly he announced:

"Let the child be brought in."

The old lady retired into a room and brought Kamala, who walked with uncertain steps and looked pale. Her mother, father, and some other people also gathered in the hall expecting to see the spirit dance and shout.

Kamala, letting down her young brother from her arms, approached the fakir and stopped short; uttered a terrified shriek and fell down. She had swooned. The grandmother bent down and lifted the slender girl in her arms and cast a look at the fakir, in which query, anxiety and suspense were mingled. There was a general rush towards the girl and her mother suddenly lost control of herself and broke down. But the fakir sat quite still; he did not endeavour to explain anything. Soon Kamala opened her eyes and looked round with fear.

"Send him away!" she cried, trembling. "there, don't you see him? It is he of the tamarind tree!"

At this, all eyes turned towards the fakir, who was wearing the mask of his enigmatic smile.

"I hope you understand now," he began slowly, "you may remember that I arrived in this village on the same day as that on which this girl is said to have seen the spirit. The appearance of the spirit to the young lady's eyes and my passing the tree coincided—and you, dear little baby, do not be afraid: take the plantain."

The last words were addressed to the little brother of Kamala, who awoke with a start from his eager contemplation of the plantain fruit on the plate. He looked surprised and seemed to notice the fakir in the gloom for the first time. Suddenly, he abandoned the fruit and ran to his mother crying:

"Mother, mother, he is the giant-man. He has come to take me. Do not leave me mother, I will not cry hereafter."

"RADHA".

(An original solution of the problem of Matrimony)

BY R. M. S.

RAMCHANDAR, poet, philosopher and champion gentleman, was not an easy proposition to deal with. At College, his daring originality and fondness for novel theories and ideals had earned for him the reputation of a philosopher; and outside, his behaviour was characterised by such a meticulous regard for etiquette and courtesy, that he found himself hailed as the champion gentleman of the age. Generous, and large-hearted to a degree, he so sympathised with the sick and suffering, that his well-filled purse was ever at their disposal. He had an absorbing passion for demonstrating his love for truth and honesty. Often, while passing along crowded thoroughfares, he would dexterously relieve passers-by of the contents of their pockets (what is called in vulgar language, pick-pocketing!) and immediately restore them, with profound apologies and a protracted sermon on the virtues of truth and honesty. In an age so full of corruption, wickedness and deceit, he was convinced that he was the only honest and upright individual; and he was never tired of parading his manifold accomplishments of head and heart before his numerous friends and admirers. Withal, he had a profound sense of humour and could detect a most classical joke in the most vulgar and commonplace repartee!

On the subject of matrimony, as on others, he held decidedly vigorous opinions and condemned the existing system of the world, one and all, as colossal failures. Being an ardent adherent of the theory of equality, he hated the Oriental habit of selection by parents, as conferring a wholly unwarranted degree of superiority on one sex; at the same time, he was compelled by the statistics of divorce courts, to acknowledge that there was something fundamentally wrong in the Western arrangement of courtship and love before wedlock. The American product of companionate marriage, was of too recent origin to merit serious consideration at his hands and he dismissed it summarily, as still being in the nature of an experiment. It was there-

fore his plain duty to evolve a perfect system, and thereby confer on humanity lasting happiness and peace, at least in the sphere of domesticity.

He was already twenty-four when he left College, a full-fledged master of the arts and sciences, and the years succeeded one another with a relentless regularity. But his one cherished ambition remained unfulfilled, and he was ever on the look-out for fresh literature on his favourite subject. His parents had long departed this world for a better; and, having inherited a not inconsiderable fortune from a miserly old uncle, whose only achievement in life was his exit from the scene of his labour at just the moment when his nephew stood in dire need of his fortune, he had not the necessity to barter away his intelligence for the pittance of a salary. Despite his comparatively affluent circumstances, however, which enabled him to devote his undivided attention towards the solution of his pet problem, no appreciable progress was registered. He attended "Extension Lectures" on Domestic economy, corresponded in profusion with the leading social writers of America, exchanged views with the advanced thinkers of Russia and Turkey, and discussed the subject threadbare in the columns of the local journals (of course he always paid for the publication of his essays and articles!). With a truly commendable pertinacity, he sat down to analyse his thoughts, and dissect the *pros* and *cons* of the various arguments for this and that theory that he evolved.

"What is marriage," he often debated within himself. "Is it not just a contract between two parties for mutual companionship?" At once, he took up a volume on the Law of contracts, but found it quite unsatisfactory! "If the contract theory will not fit in, it certainly ought to be, after all, a simple economic proposition of demand and supply. If I want somebody to do a job for me, I have simply to advertise for just what I require. Is this not what the whole world of commerce does, and is not advertisement the keystone of success

in the world of business? And, what is marriage after all, if not a purely commercial exchange of services in return for protection?"

The argument appealed to him very much, despite his professed allegiance to the theory of the equality of the sexes, and he decided to carry out his conclusions immediately. The very next day, an announcement appeared in the "Wanted" columns of the local newspapers:—

"A respectable gentleman holding advanced views on life in general, and well-placed so far as worldly acquisitions count, desires to obtain the services of a competent and experienced member of the fair sex as companion, housekeeper and wife. In return for such services, he is willing to afford the said candidate, the protection of his honourable name and vast estates. Applicants are directed to address: 'R. C.' care of this paper."

A very neatly turned-out and politely-worded demand of his requirements! He chuckled within himself, that he had hit upon the correct solution of the problem that had been agitating men's minds throughout the ages! Further analysis, however, brought more difficulties, as for instance, how was he to select the best candidate, or again how could it be ensured that the candidate so selected would continue to serve him faithfully and satisfactorily? Could the successful candidate be placed on probation for a stipulated period, or could she be required to furnish a security deposit?

A couple of days passed after the appearance of his advertisement, and his post bag was becoming alarmingly heavier with every mail. In about a week's time he had received not less than 400 applications, and it took him another ten days to scrutinise them with diligence and care. Through the weary hours he plodded on and succeeded in eliminating a few, on grounds of doubtful physique! One candidate had furnished a beautiful essay on her personal charms; another hinted that she always brought luck and fortune in her wake; a third pleaded hard that three masters, whom she had served faithfully to the last, had left her each with a couple of children and died, and being out of employment for the past two years and more, she was prepared to accept the lowest terms! It was certainly a very deserving case!

The preliminary elimination being now over, it remained to intimate the applicants of the *modus operandi* he proposed to adopt. Cards were accordingly despatched, announcing

that an examination would be held in a fortnight's time, and that the candidate who secured the highest number of marks would be summoned for a personal interview. Candidates were required to answer two question papers, one an essay on the duties and responsibilities of wifehood and motherhood, and the other a severely-practical paper on *Domestic Economy*.

The fateful day arrived at last. His researches in the field of matrimony were nearing fruition, and success and fame were at last within his grasp! His joy knew no bounds, and, with his cheery countenance wreathed with complacent smiles, he personally supervised the arrangements in the hall of the first floor of his palatial premises where the candidates were to take their examination. As the hour struck from a neighbouring tower, they began to pour in from all directions. Some were gay and merry, some rose to the occasion and appeared silent and moody. A few were still pouring over the pages of their texts in a last and desperate endeavour to assimilate their contents! The papers were soon distributed and, at the stroke of the bell, four hundred pens descended on the tables like a whole horde of locusts on smiling fields. It was a glorious sight indeed!

Seated in a corner of the hall, with her pen poised between her pearly teeth, and her eyes bent on the sheets of paper she had covered with her answers, Radha reviewed the results of her efforts; she presented a charming picture of feminine grace and modesty. She hailed from the same village as Ramachandar, and had been his closest chum in the happy days of her girlhood. Her orthodox parents, who dreaded the rapid modernisation of women as a result of education on radically wrong lines, had decided to rescue their only child from the catastrophe of the so-called liberal education at school or College, by bestowing her early in marriage on the first eligible youth who captured their fancy. Ere she had seen twelve summers, the dreary winter of her life had set in, for, within scarce a couple of months of her wedding, her husband died. Misfortunes dogged her footsteps from the moment she donned her widow's weeds, and the passing-away of her parents in tragic succession threw her on the mercy of a cruel and heartless world. With the little left her by her parents, she decided to take the future into her own hands. She joined the local College for women, and ere long reached its highest class. Before she

was twenty-two, she had almost finished her collegiate education.

Ramchandar was simply astounded at beholding his boyhood chum as an aspirant for service under his very roof. Memory took him back to the days that were gone, when they had played *hide and seek* in and around the village temple, and exchanged innocent vows of eternal fealty and love towards one another. To see his Radha reduced to such desperate straits, was more than he could bear. The first impulse that prompted him was to cancel the examination, send back the candidates and clasp his Radha in his arms (of course only provided that she was willing!) But conscience stood in his way. His advertisement had resulted in 400 sincere aspirants entering the arena, and how could he, in fairness to his own principles of honesty and uprightness, disappoint them or dismiss them summarily? The destinies of 400 innocent individuals lay in his hands, and could he betray them so cruelly? No, for the moment at least, his conscience triumphed over his love!

The candidates all departed. As he perused their answer papers, an unconscious prayer escaped his lips that his Radha might come out top of the list, but, as the Fates would have it, she was only a poor second, the applicant, who had pleaded hard with half-a-dozen children, having secured the highest number of marks! By virtue of his own announcement, which amounted in his opinion to

a sacred and solemn promise, it was she who now stood in the unenviable position of his future "companion and helpmate". The prospect of espousing a widow of fifty years with six children was simply revolting, but his sense of moral obligation impelled him to accept the inevitable, while his devotion and love drove him to Radha and his boyhood pledges. Torn asunder between such conflicting emotions, he decided to interview the successful candidate and try if possible to effect a compromise. At last, driven to despair by her refusal to accept the course suggested by him, he was forced to tempt her by offering to part with half of his fortune in her favour, if only she would release him from the contract!

"What do you think of my contribution to the literature on the subject of matrimony?" asked he. Radha was alluringly silent. Ramchander, the idol of her youth, was now hers, and what more did she demand?

"It was quite an original idea of yours, but for which I would probably never have met you again."

His researches had cost him a clean half of his possessions, but what mattered it, when he had gained something immeasurably higher than worldly acquisitions, something infinitely superior to wealth or riches; when he could once more clasp in his arms the dearest object of his love?

Uma, the Mountain Maid.

By Padmini Saththianadhan.

PROLOGUE

(A dark cave in the snow-clad Himalayan mountains, in front of which three Rishis sit around a blazing fire. All around, the white silent peaks of the Himalayas, tower into the sky. The whole earth is clothed in a garment of snow.)

1st. Rishi: (warming his hands before the fire) Alas, alas, what shall we do? Since the Gods were imprisoned by the Rakshasas, the whole earth has become a chaotic ruin. How can we save mankind, and set free the Gods?

2nd. Rishi: Yes, the times are indeed hard. Famine and drought and war and pestilence are shattering the world. Siva, the Lord Almighty, the God of these sparkling mountains, is the one supreme being who can free the Immortals and lay low the Rakshasas. But the Gods cannot approach him directly. He is too omnipotent. Alas, alas, what shall we do?

3rd. Rishi: We can do nothing but pray. Pray for the Universe and the salvation of mankind. That is what we Rishis are meant to do. It is not merely for the comfort of our own souls that we should seek the presence of the Eternal Being; but also for the welfare of the world.

1st. Rishi: Listen; last night, while I was meditating at sunset, upon yonder peak that overlooks that vast white precipice, I saw a vision, in which the Lord appeared to me and told me that nothing could be done, unless a human son was born to Siva. Only such a child could plead with him. That is why I am in such despair today, for it seems impossible that any human woman, however good she may be, can dare to be the wife of the great God.

3rd. Rishi: Ah brethren, only a Goddess in the form of a woman can be his wife. Let us pray that some Goddess may be sent down by the gods to help us. Perhaps, the beautiful Parvati herself, may descend from the clouds. But hark—what is that noise? I hear weeping and anguished groans, and someone is running hither.

(Enter a Sanyasi, breathless and in great haste)

Sanyasi: Fathers, fathers, come hither and save this poor girl. She is lying in great anguish, for the demons have dragged her hither from the earth, and have stolen her jewels, and beaten her. Save her, fathers, come at once.

1st. Rishi: Come, let us hasten. Perhaps we can save her. Ah, may the Goddess Parvati descend soon, and save us!

Curtain.

SCENE I.

(A little hut, built on one side, on a small snow-clad flat space on the highest part of the Himalayan mountains. On the other side, at a little distance, the Lord Siva sits cross-legged, doing his *Tapas*. He is dressed in a pure white *dhoti*. The upper part of his body is bare, and his long black hair flows back from his noble forehead. His face is aquiline and clear-cut, and his eyes are closed, as he meditates. Before the hut sit two beautiful maidens, Suhasini and Visalakshi, threading jasmins, that are placed between them on a silver tray)

Suhasini and Visalakshi: (Singing)

Flowers, lovely flowers,
That reign in fragrant showers,
Each morning from above,
Embodiments of love!
In answer to our call,
Like snow, they softly fall
From our heavenly home,
From the sky's ethereal dome.
They are sent by Gods to please,
Our Uma. Thanks for these,
Ye lords and mighty powers,
For these fragrant, scented flowers,
These jasmins white as snow,
That have come to us below,
From regions far above,
Embodiments of love!

(Enter Uma, or the Goddess Parvati, as a mountain maid.)

Uma: Suhasini and Visalakshi, when did you learn that song? It is the first time I have heard you both singing it.

Suhasini and Visalakshi: Do you like it, madam? We made it up last night, and wished to surprise you with it this morning. *Visalakshi*: (Holding up a jasmin garland) See, dear madam, we have threaded this beautiful garland for you. Come, sit down, let us place it in your lovely hair.

Uma: Nay, nay, make me another garland. This one is for my lord and master. I must place it around his neck. He is deep in meditation. He does not hear us. Alas, alas, I love him, I love him; but I am only a poor mountain maiden, a mere mortal. He does not care for me. What shall I do, my dear friends? Tell me, tell me.

Suhasini: Patience, madam. All will be well in the end. Your devout love will have its reward.

Visalakshi: Besides, madam, you ought to be pleased. You are allowed to serve him. Is that not a great honour?

Uma: Ah yes, what greater thing is there in this world than service? To serve those we love, even though love may not be requited, is a great privilege. But is it not time to attend on my lord, and serve him with his morning meal? Come, come, let us fetch his milk and fruit.

(Exit Uma and Suhasini into the hut)

Visalakshi: (Taking a handful of jasmins in her hand, and raising them to her face) Beautiful jasmins, how I love your snow-white, silken petals! How good of the Gods to send you down to us each morning! But come—I must not dally with you. I must finish this second garland for Uma to wear before she goes to serve her lord. (Hears a gentle whistle from behind a snowy crag beside the hut) What is that noise? Someone whistling? Who can it be? (Rises to look behind the crag. Enter Manmatha, the God of love, from behind it. He is a young man, dressed in rich garments, and holding a bow in his hand. From his waist dangles a sheaf of flowery arrows.)

Visalakshi: (Surprised and drawing back) Manmatha, God of love. What do you do here?

Manmatha: Hush, hush, I came to shoot flowery arrows of love at our lord Siva, for I cannot bear his looking at Uma with indifference any longer. She loves him, but he merely likes her as one of his attendants. I wish her to become his wife. Stand aside—Let me shoot.

(Takes aim at Siva, who still has his eyes closed in meditation.)

Visalakshi: Yes, yes, Lord Manmatha, let this union between our Uma and the Lord Siva be hastened—but beware—he is a great God—and he may be angry with you.

Manmatha: Ha, ha, I scorn anger. Am I not the God of love? (Shoots) Ah, there, the arrow has pierced his heart. He awakes—Alas, alas, I am undone—fire darts from his eyes, he raises his hand to strike me—ah—ah—I am afraid!

(Siva opens his eyes—and in anger lifts up his hand and points it at Manmatha—fire darts from it, and Manmatha falls senseless to the ground)

Visalakshi: Help, help—Uma, Suhasini! he is dead, he is dead.

(Enter Uma, with a tray of fruit in her hand, and Suhasini)

Uma and Suhasini: What is the matter, what has happened?

Visalakshi: (Pointing to Manmatha) The God of love! He tried to—make—the—Lord Siva—love you, and in anger the—L—Lord has burnt—him.

Uma: (Uma, dropping her tray and prostrating herself before Siva) Lord, Lord, forgive me for presuming to love you. I, a mere mountain maid. I am a sinner. It has all been my fault. I shall leave your presence, and make myself more worthy of you before I dare to love you. I have caused this anger in you. I shall atone for it in prayer and meditation. Alas, alas, I am a great sinner. Forgive me, forgive me. (She weeps. And Siva, his anger now subsided, smiles, and raises his hand over her bowed head and blesses her)

Curtain.

SCENE II.

(Uma, dressed as a Sanyasini, sitting cross-legged under a banyan tree. Beside her, is a garlanded idol of Siva.)

Uma: (Closing her eyes, and joining her hands in the attitude of prayer.) Oh Lord Almighty, forgive me for my sins. Give me strength to lead the life of a true follower. Make me worthy of your love, and allow me to give up my whole life to you and you alone.

(Enter a young handsome man, dressed as a sanyasi).

Sanyasi: (Stooping and looking at Uma, who still has her eyes closed) Madam, you are young and beautiful, why have you renounced the world so soon? What misfortune do you atone for?

Three GREAT WOMEN of INDIA.

(1) H. H. Setu Lakshmi Bayi of Travancore

Not only in Travancore, but also in every part of South India, are all voices raised in acclaiming and congratulating the Maharani Regent of Travancore on the excellent progress achieved during her period of rule in Travancore. For seven years, she has immersed herself in the seeking of happiness and prosperity for her people. We congratulate her heartily on the extent, the greatness and the immense usefulness of the work she has organized, which is of service, not only directly in Travancore, but indirectly as an example to other states and nations. What one people has achieved, another can. What one woman has done, another can; and H. H. the Maharani Setu Bayi has done much to advance the standard of Indian womanhood of India in the eyes of the world.

The advance has been in several directions. The financial position of Travancore has been very sound. "The Government balance at the end of the year 1099 M. E. was Rs. 74.75 lakhs and the revenue in 1100 was Rs. 206.4 lakhs. But the balance at the end of 1105 stood at Rs. 165.57 lakhs. The estimated revenue for 1107 (1931-32) is Rs. 232.19 lakhs and expenditure Rs. 231.66 lakhs."

There has been also a great improvement in the means of communication. The length of main roads has increased by 262 miles. The building of new bridges, like the Neendakara bridge; the Trivandrum water-works; the extension of the railway and the introduction of electricity and the telephone into the town, were all undertaken during her regency.

There has been extension of medical relief. Eleven more medical institutions have been started; and there has been a 26.6 per cent increase in the number of patients. More nurses and women doctors, more child-welfare and Health Centres, have been started. A Public Health Department has been organised, on the scheme prepared by special request by Dr. Jacocks of the Rockefeller Foundation in America.

There has been an advance in education in Travancore, which we are told, is one of the most literate parts of India, especially among the women. During "the rule of Her Highness there has been rapid expansion under every head of public instruction, Collegiate, Secondary and vernacular education. The number of educational institutions for girls in 1100 was 411, but in 1105 the number was

525, with a strength of 215,190 as against 163,562 in 1100. Two years ago the Second Grade College for Women in Trevandrum was raised to the First Grade. The expenditure on education has risen from Rs. 37.18 lakhs in 1100 to Rs. 42.21 lakhs in 1105, an increase of 40.4 per cent."

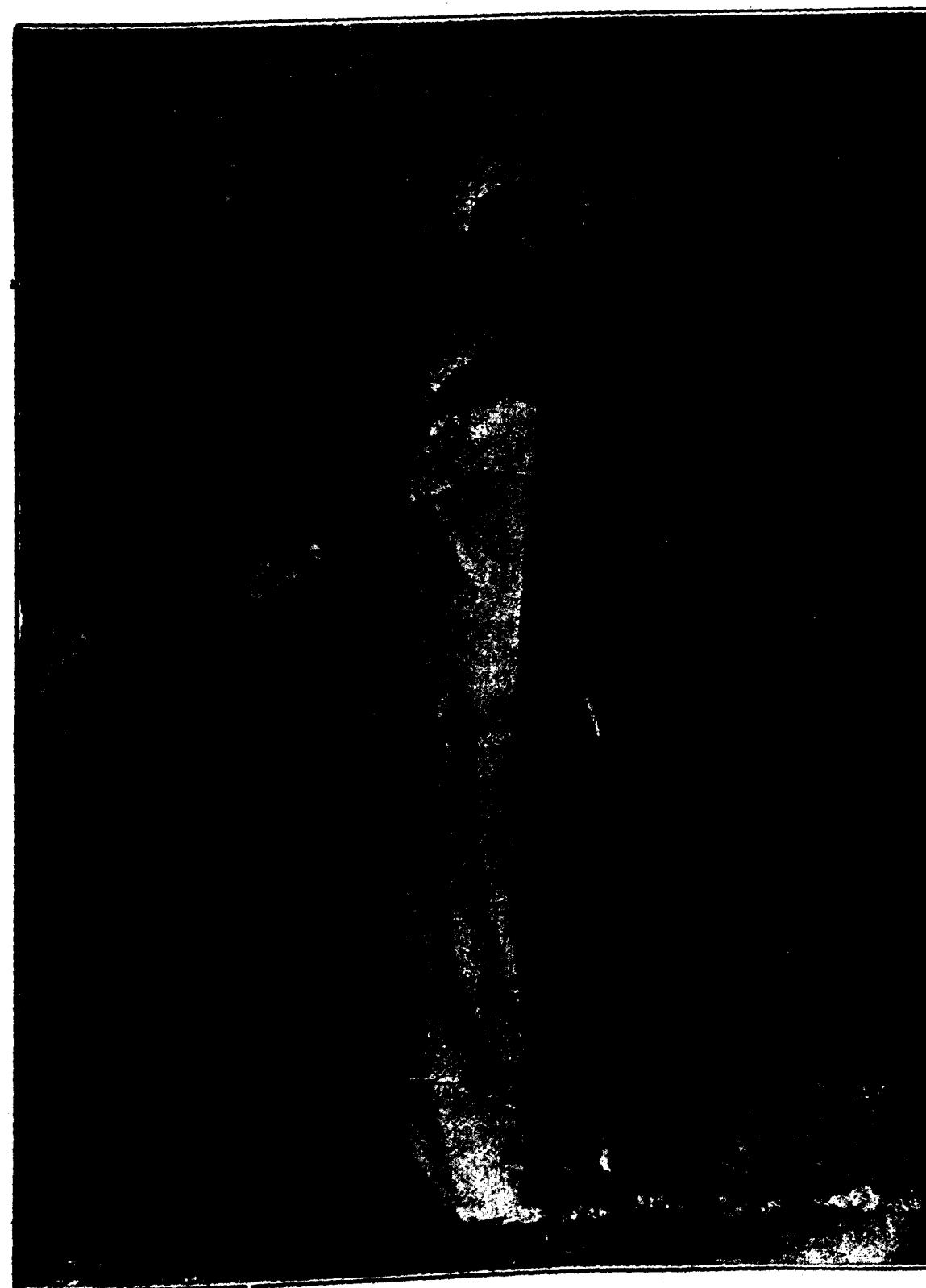
Thus, there has been a great uplift in the position of women. The first step of the Senior Ranee was to get women represented in the Legislative Council: Mrs. Poonen Lukose, who was appointed head of the Medical department for women, being nominated to the Council. Later, there was also a non-official member.

The second step was to employ women in the public services, such as the Secretariat, and the Judicial department. Besides, these, the educational department is full of well-known women graduates, especially in the Women's First Grade College. Again, women have been made members of the Travancore Sri Mulam Popular Assembly; while the Municipal and the Panchayat regulations have been altered to admit of women being put on their councils.

Finally, a great advance has been made in the social reform of the State. The prohibition of animal sacrifice in certain temples; the abolition of the Devadasi system; the stopping of obscene songs and language at certain festivals; the introduction of decency into the dress of certain temples, have been some of the reforms effected by H. H. the Maharani.

(2) Sarojini Naidu

It was with great interest, that I read the account of "a personal glimpse" of Sarojini Naidu by R. L. Rau in the *Stridharma*. He met her for the first time at the All-India Women's Conference at Poona some years ago. She was then the life and the soul of the Conference, and spoke as usual most brilliantly. Again, he met her at her hotel, where she fed him and other friends with her own special *brinjal* curry. "I think I will not forget the flavour and the fragrance of that truly poetic curry, wherever I go", says Mr. Rau. He met her again later at several places, and "each time she had the same flashing smile, the same brilliant repartee and always a new joke for us ... That is how I remember this gracious woman", says Mr. Rau. "Age has not dulled her wit. The ravages of the passing years have not yet disfigured her, although it is true she has grown stouter and that dainty poise with which she bore herself is no more."



H. H. SETU LAKSHMI BAYI.

"Sarojini Naidu is a tremendous force where discord prevails. She will pull a Sen Gupta by his nose as easily as she would push a Maulana Abdul Kalam Azad out. I think she is the only one person in that huge circle of Mr. Gandhi's followers, who claims the right of teasing or snubbing or even quarrelling with him. She enjoys doing it, I believe.

"In fact the arid discussions of a Congress, the acrimonious quarrels that several of its members and parties indulge in, and the terrible misunderstandings that result, will lose half their charm without Sarojini Naidu. Her influence over the diverse crew that pull at the oars of the Congress-ship is all for the good.

"I have often wondered at the secret of Sarojini Naidu's success and the romance of her life and the unique position she occupies in Indian politics. Granted all the opportunities & the facilities, how many of the modern women in India would have risen to that height that Sarojini Naidu has risen to.

"It is true one cannot exactly appraise what her contribution to Indian politics has been, and it is somewhat an interesting speculation whether she did a wise thing when she took to politics, leaving the realm of literature and art. But one fact is clear. She is a great sobering influence and she is wanted wherever she has gone.

"Yet, Sarojini Naidu is a woman above all things. For I have known that behind all that gaiety and wit and brilliance, there lurks a sorrow and a grief that an outside world may not know. Like a woman too she has her sorrows and her burden to bear. And I know too she bears it willingly and bravely."

(3) Dr. Annie Besant

Mrs. Muthulakshmi Reddi has written a fine appreciation of Dr. Annie Besant, in *Stri-Dharma*.

Dr. Besant is universal, a great creator and a force in life. "She does not belong to one nation or to one country. All nations and all countries claim her and she has friends, admirers and followers all over the world. In her life and work she has demonstrated what a woman is capable of doing, to what heights, mental, moral and spiritual, a woman can rise when she frees herself from the fetters of customs and conventions. She believes in equality of rights and opportunities for both sexes. She believes that the human soul and human spirit has no distinction of sex, caste or creed. She stood for liberty, equality and fraternity and opposed with all her might injustices and inequalities. It was that noble trait in her that impelled her to lead the exploited and overworked match

girls' strike in London and to organise the Labour and Trade Unions in England."

She has identified herself wholly with India. Loving its ancient language and its lore, its great scriptures, its ideals, its religion and its philosophy; perceiving at once the greatness of India's past; learning to interpret truly the good ideals of the ancient Rishis and sages; reviving India's ancient ideals and translating them into understandable English;—Dr. Besant has not only been one of those who have roused the slumbering minds of the great people of India; but she has also been of the utmost importance in making the spiritual message of India known to the outside world.

She has made religion the keynote of her life. "She brought together Hindus, Mohammadans, Christians and Parsees under her flag,—Theosophical

Flag—a faith that stands for universal brotherhood, justice and service for humanity". She has been the author of several educational and social monuments, the Central Hindu College being one of them. She has done great service to the women of India. The Women's Indian Association was founded in 1917 with Dr. Besant as President.

It was the Indian National Congress, over which she had the honour to preside, that passed the resolution support of women's franchise. She headed the deputation to Sir Montague when he visited India before the introduction of the Montague and Chelmsford Reform, demanding the right of women to be designated as citizens, possessing equal rights of citizenship, which has now become an accepted fact. She even went to England to give evidence before the joint parliamentary

committee that the women of India are fit to be enfranchised. The British Parliament left it to the Indian legislatures to decide that question.

The several branches of the Women's Indian Association set up agitation in every province inspired by Dr. Besant and her co-workers, Mrs. Jinanujadasa and Mrs. Cousins—her disciples and followers. Madras was the first to grant legislative and Municipal franchise to women and to grant the right to women to be elected as legislators. I distinctly remember the meeting at the Gokhale Hall, men and women were crowded to celebrate the women's victory. We were all young, and inexperienced, shy and timid to address such a big gathering. Her silvery voice rang forth in love and gratitude to all those who helped the women's cause. Lady Sadasiva Iyer, that good and brave lady, in her colloquial, pure, sweet, winning Tamil, spoke on behalf of the Indian women welcoming



MRS. SAROJINI NAIDU.

the new era of women's emancipation. Such utterances and occasions cannot but leave a lasting imprint on our minds.

"As she has liberated the women's power for social and national service in England, so also she has succeeded in freeing the women of India from the fetters of custom and conventions to work for the redemption of their Motherland."

"What Dr. Besant has prophesied 30 years before, has come to pass:- 'It may be that India's redemption may still be brought about by India's women, for when once the woman's heart is touch-

ed, she is thousand times more devoted than are men. She is willing to sacrifice herself as a man will never sacrifice himself. Through thousands of generations, women have learned the lesson of self-sacrifice in the home, with the husband and with the child, and when that spirit of self-sacrifice, now instinctive, as a part of her spiritual nature, is turned to the highest object, and is directed to the noblest ends, there is then a power for good that nothing else can give to the world. In that self-sacrifice and devotion of her women, it may be that India's redemption will find its real instrument.'"

An Appeal to our Readers.

It is with much regret that we have to bring the sad state of our finances before the readers of the Indian Ladies' Magazine. We have tried to improve the get-up of the journal, and are earning favourable criticisms from various papers; but this means a rise in the Press bills. Month by month, the bills pour in, and there are not enough subscribers to satisfy the demand.

The Magazine has been supported solely by us, with no company or committee of promoters behind us. For many years we have done our best for it, and several times have financed it out of our own resources. The Indian Ladies' Magazine is one of the very few papers in India being edited on behalf of the women of India. There is no doubt that there are many faults in it and many omissions. But that does not necessitate that a venture solely run by Indians, for Indians, should be allowed to fall through for the want of public support. And the support asked is so little, only Rs. 5 a year for a magazine, really costing more than it is charged for, which even in the days of

economic depression does not mean a heavy weight.

We earnestly hope that our subscribers will come robustly to our support. I propose raising the annual subscription from January 1932 to Rs. 6, which I hope will not be too much for our readers; otherwise I am afraid that the I. L. M. will have to be shortly discontinued.

I propose also,

1. That the subscribers of the I. L. M., especially those who have stood by it for some years, should be so good as to get an extra subscriber each for the Magazine. This is however, no condition attached to subscribers, but only a favour requested from them.

2. That our subscribers should each try kindly to get donations for the Magazine from well-to-do friends and philanthropists.

We request replies from our subscribers as soon as possible.

Editor,

The Indian Ladies' Magazine.



BEGUM MIR AMIRUDDIN, wife of the District and Sessions Judge, Anantapur, who has just been elected President of the Ladies Club, Anantapur. She is a member of the Central Advisory Committee for Women's Education, Madras. She is an Honours Graduate and the Woomash-chandra and Santimoni Medalist of the Calcutta University, and also the First Prize Winner in the Preliminary Law Examination, Calcutta, having topped the list in the Presidency. She is keenly interested in the advancement and uplift of women.

Photo by :—I. N. Agency.

OUR WILD ANIMALS.

(1) ELEPHANT CAPTURE IN TRAVANCORE

By K. P. P. Tampi.

THE charming state of Travancore, characterised by its "primeval forests and palm-fringed shores" is famous for its "exuberant natural beauties, its old-world simplicity and its Arcadian charms." Travancore undoubtedly is most appropriately called the beauty spot of India. A view of the country from one of the hill tops is the most fascinating sight that can ever be met with.

Along with its lovely lagoons, marvellous mountains, wild rocks, precipitous activities, shady and pleasant valleys, mighty rivers, stately trees, magnificent bowers of nature, creepers that put forth a rich variety of beautiful blossoms, and carpeted undergrowth of ferns and flowering shrubs, the forests of Travancore reveal an inexpressible grandeur which is sure to relieve the ordinary prosaic monotony of every-day life and fill it with sweet visions and happy thoughts of real bliss. Travancore forests are supreme for their unlimited luxury. Their most outstanding feature is their extensive and diversified flora and fauna. It is said that there are no

fewer than 700 kinds of trees, 350 species of birds, 67 varieties of snakes and innumerable insects in their vast and wonderful depths. They are the natural homes of many kinds of animals. The wild bison, the grisly bear, the royal tiger, the lordly elephant, the cunning leopard, the gentle deer, the wily jackal, the unclean hyena, the fearful wild boar, the mischievous monkey, roam the jungle free. Travancore forests indeed are of much interest to the keen and clever sportsman, and are often spoken of as the hunter's paradise.

Of all the animals of Travancore, the most characteristic and the oldest one is the majestic elephant, which is the undisputed master of the forest. It moves about in large herds along the Cardamon Hills of North Travancore. Very seldom

is a single elephant seen; when one does come across a single elephant the experience might well be a death-dealing affair. When in herds, elephants are easily frightened and scamper off at the slightest sign of danger. Elephants do not remain in one spot for a long time. They move about from place to place in search of food and drink. During the month of January, water begins to fail in the higher regions. Then the elephants go in search of the coolest and thickest parts of the forest. So they move to the lower regions, where there are rivers. With the advent of the monsoon, they again climb to the higher regions of the forests.

Thus the summer resort of the "bigwigs" of the forests is the upper region, and the winter resort the lower one. In the month of September, when grains ripen, the black and terrible denizens of the forest descend to the low country and make devastating & fearful raids upon the corn fields. During the season, the cultivators keep very vigilant watch at nights; they sit and watch by big fires,

which with the beat of tom-toms serve to scare away the molesters. In November, the elephants, which have come to the plains, rejoin their comrades.

The animals, therefore, are captured during the hot weather, when they come in groups to the lower regions in search of water. In places, through which elephants are sure to pass, deep pits of 15 feet depth and of the same diameter, are dug very carefully and cautiously by clever and experienced hands. The excavated earth is scattered at a distance, to avoid suspicion, for elephants are very wise and avoid danger as much as possible. It is said that every herd is led by a leader of ripe age, wisdom and experience, who gropes his way along with a big log or tree-trunk to assure safety

to himself. The pits are wide at the top and narrow at the bottom, and are made in such a way that it is absolutely impossible for the elephant, which has fallen into the pit, to climb out. The mouths of the pits are carefully covered up by dry sticks, leaves and small shrubs. Watchers are appointed by Government to guard the pits and report whether any elephant has fallen a victim to them.

When an elephant treads on the pit, the twigs and leaves give way and it falls down with a loud and frightful yell. For about two or three days it is left unmolested, and free to make wild and frantic efforts to release itself from the trap into which it has fallen; but, overcome by fear, hunger, fatigue and want of space, it finds all its incessant and enthusiastic efforts badly defeated, and is finally completely exhausted.

Now the experts deputed for elephant capture begin their operations. The most striking and interesting feature in this is the use of tame creatures employed to catch their brethren. Indeed, without the clever and sincere help of tamed elephants, it will never be possible for men to capture wild elephants alive. When the tame elephants and their clever mahouts are ready, operations to capture the wild ones are set in full swing. Dry boughs, the undergrowth of the forest and earth are thrown into the pit, little by little. The wild elephant, rendered helpless, tramples on the material dropped in-

to the pit and stands on it, in dead fright. Again, fresh things are thrown into the pit. When enough has been thrown to level the pit, the wild victim appears at the top and finds itself surrounded by tame elephants and men. Then it is placed between two tame ones. Huge and heavy chains are tied around its legs and are held firmly. In this way, the helpless wild animal is taken prisoner. The capture is immensely interesting and extremely risky. With all the experience, intelligence and caution of the tame elephants and their master-mahouts, sometimes the wild elephant gets out of control. It is no wonder, therefore, that the sport attracts large crowds of eager and expectant people.

There is another method adopted in capturing the black monsters of the forests, which is more risky still. On the way through which elephants are known to pass, big enclosures are made which are narrow at one end and wide at the other. Huge logs of strong and heavy timber are driven deep into the ground, close to one another, forming a very strong palisade; inside it small trees and bushes are grown in abundance, to make the

enclosure look like a part of the dense forest. At the entrance which is kept open, sugar-cane, which is much liked by the elephant, is grown in clusters. The animals, as they move about, are attracted by the dainty food and eat their way into the enclosure. As soon as they are safe within, watchers turn up and barricade the entrance. After a time, tame elephants armed with heavy iron chains are taken into the enclosure. The rest is primarily the work of the tame elephants. With the help of these, the mahouts and other people secure chains round the legs of the wild elephants. Big ropes are tied to their necks. Thus they are captured. Then they are taken away to be trained.

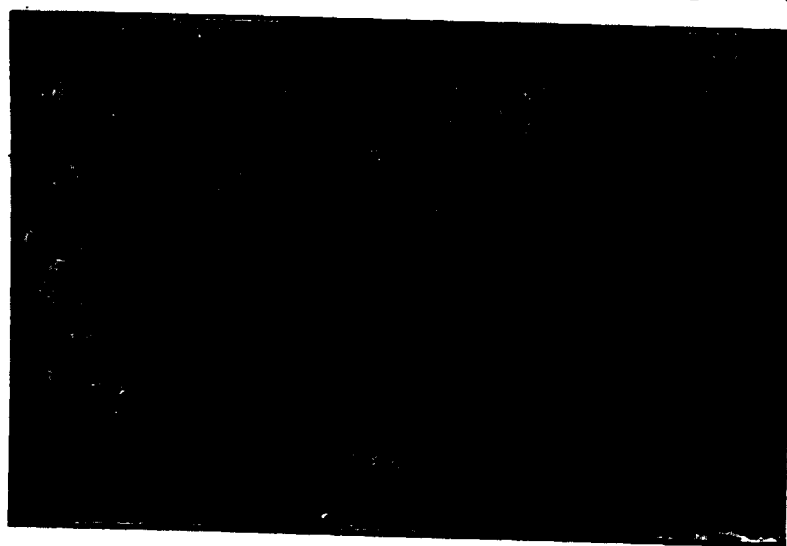
More difficult than capturing is the training of wild elephants. To make these lawless and rude natives of the forest submissive to law and accustomed to town-life amidst men, is really a very troublesome and exciting affair, which can only be accomplished by the cleverness and intelligence of man. The training of the wild elephant takes place inside a large cage specially made for that purpose. It is made of strong logs of teakwood and is very big and divided into two apartments,

the lower and the upper. The wild elephant is placed in the lower, and the trainers take their places in the upper part. The period usually required to train a wild elephant is six months.

The elephant is the emblem of the Royal House of Travancore and is protected by government. To kill a wild

elephant without a special order is highly punishable. Ivory is the royalty of the State. Every state procession is led by an exquisitely and elaborately decorated elephant, with a banner waving from its back. Every state occasion is characterised by the pompous and dignified march of a number of these majestic animals. It is no exaggeration to say that the elephants of Travancore are looked upon with a great amount of love and consideration by the people, who have fully understood and appreciated their good and great qualities of head, heart and physique. One might also say that Travancore elephants are far superior to their brethren in other parts of the world, in personal beauty and elegant appearance.

It can rightly and reasonably be inferred that the elephant, which is the most wide-spread of earth's huge animals, has learnt a lesson from the sad fate of its great ancestors, the Mastadon and the Mammoth, and has saved its race by being useful to man.



Captured Elephants Taken out of the Pit.



Captured Elephants taken in procession.

2. THE TIGER.

In my childhood I lived in a small house on the edge of a forest. There were about a score of houses in the place. Children returned from play when the sun was still some way from setting. The village school, where the alphabet was taught, varied only by an elementary drill in numbers once or so a month, worked in the mornings. Few persons went out during the long darkness of the nights, which seemed to be in open conspiracy with the mysterious forest. This darkness was sometimes so powerful as to affect even the raising and setting of the sun. As a matter of fact, in most days in the village, the sun went early to bed, but was never early to rise.

If our house was a small one, it had only three persons to shelter. My mother, my grandmother and I lived in it. What with increasing age and affection for the family, my grandmother was a bad sleeper and she used to tell us the various happenings over-night at some safe hour in the day. These happenings related to the denizens of the forest and to the spirits of the temple that stood across the hedge. The spirits knocked at our door or called us by our names. Sometimes a party of them plunged into the big tank in front of our house and disported themselves in it, making fantastic festival. The tigers came more often than the spirits. My grandmother often peered through a hole in the wall to see occasionally even half a dozen of them. They would walk round the house, sniffing loudly and scratching the walls in no amiable mood. To the rapid relief of my courage they never overstayed the night.

Gradually, these 'yarns' of my grandmother began to flourish in my mind. The spirits and the tigers became real to me and I wanted to look at them through the same hole that she had been using. This desire growing to a big size now and then kept me awake far into the night. On such occasions I always lay close to my grandmother, whispering in her ear to look and tell me what was going on, so that I might also look if there was anything to see. But she would only try to send me to sleep by telling me the story of a king who had no children. One night, however, obeying no doubt her trained ears more than my prayer, she did look. There were two tigers prowling about! I arose, more silent than the night itself, and when my grandmother withdrew her head from the hole I took her place. When I remember what I saw, thrill seems even now to make me tremble. It was not that I was afraid to see the two striped cow-killers walk the length of our house, but that their eyes were burning. The light in them tempted mine to burn at least in fancy; I withdrew my head from the 'port-hole' and buried it in my grandmother's sari, while she went on with her story of how the king went to the forest to pray to the gods for the boon of a child. This story, which always came to the fore, whenever she was in the story-telling mood, used to become more and more

uninteresting with repetition, so that it invariably put me to sleep just before the king returned from the forest.

The next day, hearing what had taken place overnight, my mother had no hesitation in plugging the hole with a vast amount of loose earth. My grandmother tried in vain to argue with her against this annihilation of air in our sleeping-room, but it was not till my father returned from his work in the outer world a month afterwards, that the aperture breathed again.

I have forgotten to mention that, besides my mother and grandmother, there was a beautiful little cow with its calf in the house. During the day they fed on the luxurious grass that grew all about the house and during the night they slept near us in an adjacent room. We did not suspect that the cow or the calf had anything to do with the coming of the tigers.

One day, our golden calf was not to be seen anywhere, and the mother-cow was restless. We explored the thickets near the house vainly. Suddenly an idea occurred to me. It was that I was a man, while my mother and grandmother were only women. The result was that I soon disappeared from their company and went to the temple. Here I met a school-mate, a little bigger and older than I. We put our heads together and started on our search. As we had not the slightest notion where the calf might be, we had not also the slightest notion where we were going. Before long, however, we found ourselves getting deeper and deeper into the forest. The sun was still some way from dusk. Presently, we came to a place where a vast quantity of matted shrubs, with grim dark trees standing guard, stopped our progress. The night had already gained a foothold beneath the trees. Through the sea of tangled leaves, scattered heaps of gold on the western horizon could still, however, be seen. We peered into a gloomy harbour, and the sight we saw nearly turned us to stone. There was our calf lying mangled and torn in a mass of blood!

Nor was this all. We also saw two eyes waxing bright, as the day was waning dim, eyes of flame that defied the gathering gloom. And they were not so very far from us; but as we were too slight and silent to be seen by them we had a space of time given us to escape to. How we reached the temple, its deity knew better than we.

The sight of that calf as it lay there on the edge of the forest still haunts the fading memories of old. Whenever I see cows and calves, happy or unhappy, the gory scene rises in all its tragic outline in my mind. Years afterwards, I went to school and college, where I learnt some needless things. There was, however, one compensation, something that brought back to me my days in the village on the forest's edge. It was a poem that I had read during an educational holiday. It asked among other things,

"In what distant deeps or skies
Burnt the fire of thine eyes?"

The question stayed in my mind and sometimes I tried even giving an answer, but it wouldn't come.

By a turn in my father's fortunes, we had shortly to take sad farewell of the village by the wood. But we went from there only to another village, which was not very far, so that we still lived in the shadow of the same forest. In course of time, I grew up. I gathered knowledge with its promise of power and pride, I gathered passions with their mottled claims. Came also counsels of kindness, which for its own sake had sometimes to be cruel. It was this grim thread in life's pied fabric that led me to learn the use of a gun and shoot errant birds, that without reason offered themselves to my desire.

There was no lack of aggressive tigers in the forest, and even in the village itself they were not altogether unknown. Now and then a cow 'in milk,' or a yokable young bull, or an agricultural buffalo, disappeared. One day, a strong man I remember met an aged tiger in the village lane in broad daylight. The man caught with both his hands the over-staying animal's neck and squeezed it. The tiger, because it was old, died then and there, but not without imprinting some marks of the character of its race on the strong man. These, as the first glow of triumph faded, quickly festered, and the man duly followed his victim, nicely balancing the scales of right and wrong.

There was a thick stretch of cashew-nut trees near our house. It was always dark there and sometimes cool. I used to go there to lounge upon the branches and gaze idly at the waves of leaves. From these trees rolled a plain, in the centre of which was an elephant-shaped rock. It was believed that this huge rock burst every time any of the village folk made a monstrous mistake, but nobody explained how it remained intact for every new occasion. Standing on this rock, one could see the hills and forests thrown off by the Western Ghats, as if they were only a yard or two from one's eyes. It was in this way that our village was within the forest's sphere of influence.

One day, near this rock, some who were looking after cattle saw a pretty big tiger skulking about. They at once shouted for help. This set the tiger running and it happened that it ran to no other place than the garden of cashew-nut trees near our house. A hue and cry was raised, and presently, there was a large number of people following the tiger at a respectable distance and making a brave noise. I became aware of the scene. I did not know what it was about and I seized my gun, as I always did whenever anything that I did not understand happened. As the cries of 'Tiger! tiger!' rose above the surge, I was proud to think that my instinct was right. I flew across with the gun. You must know that I was biding my time to win my spurs. But our blacksmith had forestalled me. It is true that his gun was too old to pop a shot, but this did not matter much when he smashed the tiger's head with the butt-end. I could not forgive this instantaneous man. He and his wife went

dragging the tiger from house to house for a whole day and he was able to suspend work for about two months.

In these two months, the folks in the village were too busy with the harvest to think of the forest. Cattle came and went with the reapers, feeding on the stumps, the grass and the weeds. The days were resonant with the chirping of the sickles, and the nights with the threshers' songs that seemed to vie with one another for the first place. Unhappily, the harvest time does not last long. The songs ceased to keep awake the nights, and the beasts of the forests became active again. One day, as I sat regarding the useless lot of my gun, what should come but the news that my neighbour's only cow, the sole support of his family, lay killed in the outskirts of the forest. Much as I felt for my neighbour, I was glad in my heart. I consoled the man by telling him that I would make him a present of the tiger that had killed his cow. Of course, he was not consoled, but the fault was not mine.

I had a man attached to my house, noted more for agility than for presence of mind, and I asked him to follow me to the scene of the news-bringers' melancholy story. There, sure enough, was the carcass of the cow. The blood lay clotted, as if calling for vengeance. Near by was a tree, and scattered brambles grew everywhere. "We must come again at night. It must come to its kill," said I to my man. And he dubiously nodded his head. In fact, he was always too wise to give anything his unqualified approval in words.

My resolve did not, however, slacken. I took my evening meal early and girded myself up. Of course, the man followed me. My gun was loaded and we took extra powder and shot. The tree was conveniently near enough to the 'kill' for the range of my gun, and tall and strong enough for the safety of our lives. We climbed it before the sun sank below the horizon. Its entangled branches induced my assistant to stretch himself upon them, ready to snore. He was more silent with his tongue than with his breath, and I pinched him now and then with dark gravity. The branches on which we were accommodated were about the height of two men from the ground.

As the dusk deepened, I became aware of a certain rustling in the thickets. The man also heard and actually held his breath. From the thickets emerged a spotted swaggering shape. It was a fair length, and at one end there were two eyes almost burning. It slowly came to the tragic cow and stood sniffing. I took my aim and fired. I heard a growl, that lingered and died.

The next day the village made much of me. Even the inconsolable neighbour allowed a gleam on his face. At the end of it all, my assistant again shook his head.

My hunting days were not destined to last long. An Indian such as I am cannot hunt for ever. There is bread to be made. There is religion to be kept. There are caste-rules to obey and

there is society to please. Many things have combined in a land where combination is not easy, to capture freedom. Emboldened by my experience at the tree-top however, I make time and ventured far into the forest one day. My inevitable man followed me. He had his sibylline nods still. As we pushed further and further into the forest, he began to indulge in his habit with a grave significance. It was not altogether ineffective, for I suddenly remembered a true story in the village hunting-lore. It referred to a sporting hero of our village, who was still remembered by the old men. There was no count to the wild animal he had bagged. Wild elephants were too careful to come his way after he had killed a couple of them in his early adventures. He carried his hunting enthusiasm right up to his green old age and, in a manner he was known to have had died 'in harness.' One day, in his old age he went into the forest, as I was now doing in the first glow of youth. As he went, he found himself on a path that turned round on itself. Presently, he turned a sharp corner to happen upon a real tiger almost under his nose. The old man was holding his gun reversely at the time. Their eyes clashed and there they stood looking at each other, for no tiger would spring on a man, as long as he could keep his eyes on it. He stood as he was till, after some hours, help arrived from the village, and the terrible beast was shot from behind, so thoroughly that it had no time even to growl. But the old man returned and fell ill and died, giving imaginative minds plenty of hope to say that the tiger had dealt him a fatal blow at the moment of its death.

This was the story that I recalled, and mine was also a sinuous path. It, however, led to an opening in the wood. The tall trees stood like door sentinels all round. The sun was slanting into it from a segment in the Western sky. A clear pond lay like shimmering silver in the middle, and all the rest of it was covered with a kind of grass more beautiful than tapestry. Many song-birds sent forth endless strains from the watching woods. Suddenly, the grass some yards from me shook and a big tiger emerged. History was repeating itself! It at once saw me and stood looking at me. I asked my man to climb the nearest tree, which he did in the twinkling of an eye. I was holding my gun vertically; and my heart stood still in my effort to bring it level with the tiger. Slowly and slowly, I pushed up the butt-end, while I kept my eyes continuously on the enemy; and when I thought, which was no better than a mere guess, for my eyes were not available for looking at the gun, that I had the right aim, I pulled the trigger, at the same time jumping a long stride. The tiger leaped like lightning to the exact spot, where I had been standing before, and fell there dead.

"My worthy assistant put a deal of shadowy salt into this unplanned adventure and told it all to my mother behind my back. And she asked me in the name of all the gods to make a promise to her that I would never again go a-hunting!—N.K.V.

3. 'THE DEAR OLD MAN'.

'The dear old man' is dead, the old custodian of the wisdom of the ages. His bones are laid and his house is hired out to younger folk, archins showing their teeth at his memory, which happily still hovers round the house.

When 'the dear old man' lived in it, a thousand hands used to rest on its bars and a thousand eyes used to peer wonderingly into it. The wise one sitting in the dark, partially hidden from the ceaseless gaze, would scan the shallow visitors staring at him, with a mixture of humility and haughtiness. He was often amused more than the on-lookers. In complacent mood, which was indeed a rare interval in a life mainly devoted to contemplation, he would move forward with his bushy head and face and pace to and fro leisurely. Then, the hands would leave the bars and the thousand eyes would keep measure with the promenade, slow and majestic. A youngish man would perhaps poke his umbrella in. The old man would seize it swiftly, and the intruding nuisance would be whipped off and stowed away. An impish child would perhaps shy a stone; he would lift his eyes and look at the little thing pityingly.

He was a stern scorner of fashions. Streams of people came and went, flaunting gold. Civilization thronged his portals asking admittance. But he lived and died, a solitary survival from the simple ancient days, untouched by the countless temptations that tirelessly heaped their allurements in his courtyard.

It must be admitted that one of the most insistent ambassadors of civilization, more fortunate than the rest, nearly succeeded, for he often showed a tolerance for the pen and ink with which Darwin linked his race and men together. He even sometimes liked to have pen and ink by his side.

Once, too, he made himself, unwittingly perhaps, the author of a great excitement. For, given to contemplation as he always was, he took advantage one day of the keeper's negligence, quietly strolling into the gardens to see if the heavens would fall if he took a turn like all the rest. Fortunately, the heavens did not fall, although his action nearly 'set the Thames on fire'. They raised an alarm and made a hullabaloo and a huge collection of people stood at a respectable distance, shaking in their shoes. He was extremely amused, of course, at the large number of 'clucking chickens,' that so bravely encircled him, but out of the reach of his arms. And, as they stood there aghast, not knowing whether to come nearer or fly, he quietly reared himself on his paws and, hanging his head for very shame of his descendants, returned to his house, to resume his interrupted meditations.

But now 'the dear old man' is dead, and no more will the city pour into his courtyard and stand gazing at him, rivetted to the spot. He was the cynosure of all eyes, uncouth, lumbering old fellow as he was, and with him has departed some of the glory and the charm of Maharajah's Zoo.—V.



The Ladies' Club, Vellore.

Our Serial Story

GAURI'S MARRIAGE.

(Gauri, Sankar and Mallika are the three children of a fine Indian Christian couple. Gauri, who seems to have suffered some misfortune in her early youth, and who seems moreover to have been cured of blindness, is persuaded by her father to consent to marry Arjuna Narayana Rao. A day after they meet, the father dies of heart-disease. The mother follows him; but before her death she gets Gauri married to her suitor. The two are happy. Arjuna takes charge of Gauri's brother and sister, who are both studying. A little rift comes between them, when Gauri does not show Arjuna a letter from her sister, Mallika, in which the latter talks of a suitor to herself, Mr. Mathuram, about whom she asks Gauri not to speak to Arjuna yet. But the difference is soon made up, and they go to Ennore for a happy holiday. On their last night there, Gauri suddenly faints, because of somebody's voice which she hears. Arjuna had been informed of her early misfortune. He knew that she had been married to a man called Prakash, but that the marriage, immediately after the ceremony, had been proved illegal, owing to the fact that Prakash already had a wife living. Arjuna finds out from Gauri that it was Prakash's voice she had heard at Ennore. They had thought he was dead. But why faint because of him, since he has no hold on her? She cannot explain; and he becomes jealous, imagining that she is sorry she cannot go back to Prakash, especially since his first wife is now dead and he is free. On her side, Gauri is jealous of Arjuna's affection for his cousin Pushpam.

Suddenly, one day Gauri hears the voice of Mathuram, Mallika's suitor, and thinks at first that it is the voice of Prakash, her first husband, but comes to the conclusion that she must be mistaken. She meets Mathuram, and Mallika is allowed to be quietly engaged to him.

Arjuna and Gauri become better friends. Suddenly, Gauri, who, having been blind at the time, had never seen Prakash, unearths a photograph of him from her mother's box, and finds to her horror that he is really Mathuram. Had he then come for her, as he had threatened he would and was he victimising poor Mallika as the medium? Her impulse is to tell her husband everything; but Mallika, who is faithful to Mathuram, begs her to wait sometime. In the meanwhile, Gauri can write to Mathuram, or Prakash, and ask for his explanation. So matters stand, and Gauri begins her first lesson in deception, when she manages to satisfy the jealous Arjuna about Prakash. Gauri soon meets Prakash, but does not tell her husband that he is Mathuram. Arjuna becomes jealous of Mathuram, who attaches himself too closely to Gauri. Mathuram, on his part, threatens to make things worse for Gauri, if she betrays him. On the other hand, if she promises to be silent about him for a while, he will soon make matters right for her. Poor Gauri, of course, chooses the latter alternative. Finally, however, he plays her false, and deliberately places her in a most questionable situation. She goes away for sometime to her nurse's house, in order to smooth over matters; but is persuaded to return home.)

CHAPTER XV.

Gauri returned home to a rather poor reception.

"So, you have thought fit to come back at last, Gauri," said Arjuna, as they sat at tea about an hour after the girl's arrival. "I thought you were never going to tear yourself away from the attractions of your nurse's home."

"I thought you did not wish me back so soon, Arjuna."

"Did you? But I asked you to return, didn't I?"

"You did once; but then you never asked me again. Your letters were so cold."

"Were they? Not colder than yours. Oh, well, it did not matter much. I have been quite happy. By the way," he added airily, as he stood

up, "I am going to see Mrs. Williams now. I shall not be back before eight o'clock. Don't wait dinner for me, if I am late. You must be tired."

Gauri was hot and flushed and angry. She had come to him with pity and love in her heart, and he was rebuffing her. How dared he flaunt that woman in her face? And yet, he was Arjuna. Mathuram's phrase, "do your duty," still, however, rang in her ears. She was frightened, but she contrived to murmur:

"Is it wise?"

"Is what wise?" he retorted. "Oh, I see."

He walked to the door, then turned back and said:

"Perhaps you have come to keep a watch over me. There is no need to, you know. I am quite

The Lady-graduates for the year of the Madras Presidency.

Press Photo Bureau, Madras.

to be trusted. Still, I'll relieve your mind. I am doing business with Mrs. Williams. I know she has told a falsehood about her widowhood, but I cannot desert her for that. She has got into dreadful trouble, and she is half off her head and she needs my help. I wish you could be her friend, Gauri. Won't you come and see her one day?"

"I will, I will," she said eagerly. "I am sorry for her."

"Are you?" coming back to her, and looking into her face. "What a pity it all is!"

She stared at him.

"What's a pity?" she asked.

"That our happy days are over. Good-bye, Gauri. I shall come back as soon as possible. By the way, shall I arrange that Mrs. Williams should come out with us on Deepavali night to see the illuminations?"

"Of course."

"One thing more, Gauri. Warn away Sankar from Mrs. Williams. He knows her husband is still alive, and what business has he to haunt her?"

"Perhaps because he sees you there."

Arjuna seemed to grit his teeth. Then he turned away, muttering: "My dear, I have done my duty. You can do what you like."

Left alone, she dissolved into pitiful tears. Happy days over? How could she bring them back? And why were they over? Through her fault, or through his?

On the night of the Deepavali (lamps) festival, Sripur being noted for the beauty of its illuminations on that feast-day, everyone was out. Arjuna and his party went slowly in two cars from street to street. He and his wife and Mrs. Williams were in one; his aunt and Pushpam with Sankar in another. It was not a very happy mixture, as might have been expected; for, while Gauri wished Mrs. Williams away, Sankar, longing to be with the latter, neglected Mrs. Sitaram and her daughter shamefully. It seemed to Gauri, as if the arrangement of the party had been rather engineered by Arjuna, which of course made her very sad. Moreover, she did not at all feel happy about her brother. Gone it seemed to her for ever were his gay young spirits, his pleased laugh, his sweet smile; unheard was the old happy tilt in his voice, silent were his youthful jokes and silly puns. He looked unhappy, absentminded, distraught; more than that he was sullen and irritable. It seemed to her that he was on the high road to losing control of himself.

She was also quite perturbed about the change in Mrs. Williams. The young widow's old provocative, simpering, appealing look had given place to a wild uneasiness; her usually wistful eyes looked frightened; her elegant manner was now merely nervous. She too looked as if she might lose control of herself. More than that, her eyes often looked at Arjuna with a persistency and a questioning that made Gauri wildly jealous.

The illuminations were beautiful to see. Little coloured lamps twinkled like earthly stars; festoons and garlands of lights winked and gleamed across

the roads. The bazaars were fitfully illuminated by the smoky glare of naphtha lamps, which threw up enticing wares into occasional vivid relief. The frontages of small houses gleamed with lines of little lighted wicks placed in saucers of floating oil; lights arched over the gates of big mansions and lined the approaches. Crackers exploded and cracked everywhere. *Matabs* (coloured lights) blazed with many hues; fiery stars glowed; flaming flowers fizzed and gleamed; hissing rockets rose high in the air, and fell back in entrancing showers of colour. All was noise and radiance, laughter and gaiety.

"What is the story of the Deepavali?" asked Mrs. Williams. Why do they observe it so carefully every year?

"It is to commemorate the heroic action of one of their Gods," answered Gauri, and forthwith was asked to tell the story. Arjuna in front turned round to listen, and in the fitful light his gaze dwelt on his wife with a wistful pathos, which only Mrs. Williams noticed. Thereafter, she often tried to interrupt the story, but without success.

"Quite an interesting account," said Arjuna, when Gauri had finished, "I am glad I have heard it. You seem to be a mine of information, Gauri."

"I really know very little," said she modestly. "My father it was who told me all the stories."

"He must have been a man worth knowing," said the man. "You are like him, you know, Gauri."

"Am I like him?" asked the girl eagerly. "I think you have paid me a great compliment."

"Oh, can you call that a compliment," laughed Mrs. Williams in a shrill voice. "How can it be pleasant to be compared to a man and an old one too? I would hate it. Besides, I—I—what was I going to say? Oh, it does not matter, does it? By the way, Arjuna, may I sit in front with you? You know you promised to teach me to drive. Besides, I feel so safe with you."

At that moment Sankar appeared by the side of the car, his hair all disordered by the breeze which was blowing, his eyes glowing strangely in the unequal light. He began to speak in a great hurry. Mrs. Sitaram wished Arjuna and Gauri to come into her car for a few minutes, as she wished to consult them about something. Would they mind? The other car was just behind them, and they could draw up there by the side of the road and rest for a few minutes. So the two alighted, and, though Arjuna hesitated for a moment, Sankar took his place. "I shall keep your place warm for you," he cackled with a meaningless laugh. "Ha—ha—ha."

The sound of his cynical merriment followed them till they reached their aunt's car and then ceased. Gauri looked back for a moment, and saw Sankar bending over Mrs. Williams's down-bent head. A hot anger rose in her heart at what she thought the designs of the other woman. The next minute she was listening in surprise to what her aunt was saying. "No, I didn't send for you both. Suddenly, Sankar stopped the car, got off and went up to you, I was wondering why."

Gauri, surprised at the duplicity of her brother, looked uneasily at her husband; but to her surprise he only laughed.

"I am glad he had the spirit to assert his rights," he said. Then he turned to his aunt and suggested to her that probably the boy had misunderstood some of her words. "Now that we are here," he continued, "shall we stay on, aunt?"

"Why, of course," acquiesced the old lady. "I want to talk to you both. Get in, get in." And soon she had drawn them into a discussion, which left no room for anything else.

Suddenly they were disturbed by a shriek from Pushpam.

"Look," she said, "they are going off. How quickly they are going, and how wildly he seems to be driving! I am sure there will be an accident. Let us follow them, Arjuna."

The car in front was being driven as if it was possessed. In and out of the crowd it went, and several times Gauri thought that people had been run over. But, good luck attended Sankar and also Arjuna, who followed some distance behind.

Very often Mrs. Williams looked back, and waved her hand to them. What the signal meant Gauri did not know, anyhow, she had not much belief in the genuineness of the words or gestures of that lady.

They went on. After a while, they came into less crowded and less well-lighted streets, and soon they were on the road leading to a suburb.

Suddenly, Sankar swerved with a jerk into a lane. Naturally, the path was full of ruts and bumps and pits, and the guiding of the car required special attention. But, instead of giving that, Sankar seemed to grow more absent-minded.

The night was quite dark now, except from the light given by the car lamps. Gauri could faintly see the people in front, for they themselves were some distance behind. She heard Mrs. Williams scream, and saw her stand up once or twice and wave wildly to them. But, each time she seemed to be jerked down by the jolting of the vehicle. Then, Sankar took off one hand from the wheel, and appeared to put it round the lady. There was a struggle, some screams, the car in front wobbled dangerously.

Suddenly, the lane appeared to swerve almost at right angles, for the front car swung round, and they could not see it. There was a last scream, a shout, a crash, and then silence.

"My God," said Arjuna, and put on speed. He too swerved violently, and then too late he realized that he was almost on top of the other car. In trying to avoid it, he jerked too much to the other side, there was another crash, screams from them all, and then silence.

"What has happened?" shrieked Mrs. Sitaram. That roused the two girls, who had fallen back rather stunned, and they jumped up. The headlights were out for both cars; but the old-fashioned kerosene lamps at the side were still burning in

theirs. And, by their light, they saw Arjuna fallen across his wheel.

"Is he dead?" quavered Gauri.

"Don't be silly," roughly answered Pushpam.

"But what has happened to the other people?"

"I don't know."

"Come round, Gauri, and help me with Arjuna."

Quick, child, I must go to the other car. There, lay him back. He is only stunned, I think. His pulse is all right. Oh, there is some blood coming from a wound in his head. Don't be alarmed. Give me your handkerchief. There! I wish we had some water, though. Now, you look after him, and I shall go to the other car."

Off went the brave and resourceful girl, and soon Gauri had recovered her nerve. He was not dead, that was enough for her. The old lady also heartened up and began to grumble at what she called the evils of modern ways.

A rush of tenderness filled the young wife's heart, as she looked at her unconscious husband. Then, as she bent over him, she heard a sudden shriek, which she knew was from Mrs. Williams. There was a rush of feet towards her.

"What has happened?" cried the other woman, pushing her aside, "I could not come before. I was pinned down by Sankar, who is in a faint. Where is Arjuna? Is he dead, my brave man? Oh Arjuna Arjuna, my boy! Why did you leave me to that wild Sankar? Oh, don't say you are dead. Oh—Oh—"

"Silly woman!" snapped Mrs. Sitaram.

"Control yourself," quietly said Pushpam from behind. "He is only stunned. Why don't you look after Sankar? He also is unconscious."

"What do I care about Sankar?" screeched the other woman. He it is who brought about all this misery. Oh, Arjuna, oh, look, look, he is opening his eyes. My poor boy! Go away, Gauri; give me room. After all, it was for me that he was hurt. He came to save me, and I have a right to help him."

"What is she saying?" quavered Mrs. Sitaram curiously.

"Be quiet," murmured Pushpam to Mrs. Williams.

"I have a right, I tell you. You don't know half—"

"Keep calm, I tell you. He is coming round. Come here, Gauri."

But Gauri hung back, strangely reluctant. The hurt man opened his eyes and looked vaguely round.

"Where is Gauri?" he murmured in a voice, which his wife unfortunately did not hear. Then his eyes fell on Mrs. Williams.

"Is that you, Stella?" he asked more coherently. "Are you all right? Where are the others? Any-one hurt?"

"Not particularly," answered Pushpam, "Sankar is coming round, and you were hurt by a piece of glass from the wind-screen. We are all right, aunt, Stella, Gauri and myself. Wake up, Arjuna."

"I am all right," he asserted, trying to sit up. But, he found a weight across him, and looking saw that it was Mrs. Williams sobbing over him.

"I am quite well, Stella. Get up," he murmured sternly. "There that will do." Gauri shrank further back, then quietly stole over to the other car. She found Sankar sitting up and looking at them. He looked calm enough, but his words sounded strange. "Beware of him," he whispered to Gauri. "A man can smile and smile, and be a villain, you know."

"Who?" asked Gauri.

"Who else but your precious husband?" he snapped. "But there, I shall get even with him soon. Every dog has his day; I also will."

"Don't talk like that, Sankar. Arjuna has done nothing to you."

"Hasn't he? Ask him, ask Mrs. Williams."

A burst of indignation rose to the girl's lips; but somehow she could not give it utterance, for doubts and misgivings were pouring into her heart. So, she soothed her brother and together they began examining the damages to the car.

In the meanwhile, a wild jealous filled her heart. Would he not even come to see how she was? Was he so busy with the other woman? A rush of tears came to her eyes, and she bent over the bonnet, and softly wept. Sankar, who was busy the other side, did not hear her; but Arjuna did, for he had come to see how she was.

"What is the matter?" he asked. "Hurt?"

"No" she stammered.

"Then, why are you weeping?"

"Simply because she is making a fuss," chimed in the hated tones of her rival. "She is all right. It is I, who must be looked after. You know how weak my nerves are, and what the doctor said about my being careful."

"I am all right, leave me alone," murmured Gauri; and Arjuna with a grunt left her. Immediately, a strange pang of regret came into her heart. Why did she put him off, when he was so kind? But, she lacked the nerve to go again to him.

The damages to the cars were not many, strange to say. And soon, some sort of patching-up was done, and they started back, Arjuna this time in the first car with his aunt, Pushpam and Mrs. Williams. Sankar followed meekly behind with Gauri, who had quietly slipped into his car.

For some days, Arjuna and Gauri lived like strangers in their own house. Then, a strange event, which happened at the Christian church one Sunday morning, gave Gauri an opportunity to get away. A well-known emotional preacher gave a sermon, and, driven by his appealing words, Mrs. Williams suddenly got up and openly confessed to wrong-doing.

"I have sinned, I have sinned," she wailed. "May God help me and forgive me."

In vain did the kind old preacher beg her to tell the church what she had done. She would not reply to him, but begged them to pray for her son,

whose illness, she was sure, was a punishment to her.

When she fainted and was carried out, it was Arjuna, who was her most assiduous helper. Was it any wonder then that some suspicious glances were levelled at him, and that whispers arose, connecting him with Mrs. Williams.

Even Gauri felt a strange pain at her heart. "Why is he so fond of her?" she asked Pushpam.

Pushpam looked at her in pretended surprise, for the same question was troubling her. "My dear," she said, "surely you do not suspect him of anything wrong. I do not, I tell you, for nothing evil can be said of—of—Arjuna."

"Do you think that, too, Pushpam? Thank you. Oh, I am glad, glad. I too believe in him."

Mrs. Williams lay in bed for a week, not speaking, hardly able to eat, very quiet, almost silent. Her little son was better, the fever having left him. Gauri and Pushpam had practically taken up their quarters in the house, assisted by good Mrs. Samuels, the school-teacher, sometimes even by Mrs. Sitaram, and very often by Gauri's friend, Sita. But, it was Gauri, who was constantly in requisition by the patients; and it was with the greatest trouble that her friends were able to get her out in the evenings for exercise and airing. She refused all Arjuna's entreaties to return home. When he asked her whether she was angry with him, she did not know what to say; for in truth she herself did not know; yet he persisted.

"Gauri," he said, "Tomorrow there is a church-committee meeting at the Rev. Mansion's house, which I must attend; and before that we have all been invited to tea as usual. Mrs. Mansion told me especially to ask you to come. Other ladies are also coming."

"Is it necessary for me to come?"

"It will be better if you do. You know, don't you, what the world is saying about me? People have been rather unkind, and I am afraid I shall be put out of the committee. I would really like to resign at once."

"Why don't you?"

"I must not be a coward."

"Quite true, and who knows what they will decide?"

"I am afraid I do. But, in any case, I think I shall be given a chance to resign, as of my own free will."

"Must you then wait on their good pleasure?"

"I think I ought to. You see we are working for the sake of the community, not for individual advancement. Everything must be done decently and in order. Anyhow, outside appearances must be kept up, and if you keep away from the meeting, it will be the worse for me."

"I will come then. I am very sorry I did not look at the matter in that light before. At what time is the tea?"

"At 5 o'clock. Shall I come for you in the car?"

"Please do. Good-bye, Arjuna."

THE INDIAN LADIES' MAGAZINE



Mr. Sriram looks up these days.
Has he come into money?



No, just habit. He has married above himself.
U. Mangesh Rao.

XXVI.

There were several people in Mrs. Mansion's drawing-room, when, after a silent drive, Arjuna and Gauri arrived there. As they entered, a sudden hush fell on the room, which went to Gauri's heart like a sword. She stole a look at her husband, and was sorry to see the strained tension on his handsome features.

"How do you do?" said a sudden voice by her side. She turned and saw Mrs. Morley who, though greeting her with a smile, turned stiffly to her husband. He slipped away, but, wherever he went, Gauri noticed that erstwhile happy groups thinned away; and soon he was left alone in a corner. Gauri felt very fierce towards everyone.

With a sudden impulse, she excused herself from Mrs. Morley and went and sat by her husband. He greeted her with a pathetic smile, which she never forgot afterwards; and quite a measure of happiness came to her, in spite of the ache at her heart. Too soon, however, came the call for the men to attend the meeting. The ladies were left to themselves.

After a desultory conversation, in which tentative questions about Mrs. Williams were asked of her, which she deftly answered, Gauri wandered off into the garden. She heard steps behind her, and turning found Mrs. Mansion, a tall austere-looking but evidently kind-hearted matron. She asked Gauri to go with her round the garden, in which she took a great deal of interest. After a while, they passed by the study-window.

"I wonder, if the meeting is over," said Mrs. Mansion. "Shall we just peep in and see?"

So they looked in. Round a long table sat a number of men, English and Indian, among whom was Arjuna. But somehow he seemed to be alone; all the others appeared to have edged away from him. All eyes were fixed on him; his back was towards the window; he was looking down at the table.

Then Mr. Mansion began to speak. Mrs. Mansion tried to draw Gauri away; but she stood firmly at the window. The minister had not seen her.

"Mr. Narayana Rao," he said, ignoring the signs, which, some of those who had seen Gauri were making to him, "a terrible accusation has been made against you, which you have been asked to refute. But, you will not do it. Why?"

"Will you believe me if I do it?"

"Some of us certainly will. But, will you also tell us the name of the guilty man? You may be sure we shall keep it a secret. If you do not, I am afraid some of us will still remain unconvinced."

"Then you can remain so, for as long as you like. I shall make no effort to convince you."

"Shall we proceed against you then?" asked an Indian *Padre*. "Some of us wish to get you excommunicated from the church."

"Do as you like," said Arjuna, pushing back his chair. "This is a shameful business and I am sick of it." As he stood up, he turned to the window and saw Gauri. He turned red. She

came forward and stood by him.

"Mr. Mansion," she said, turning to the astonished minister "I have heard all that you said, and I think you are most unjust. Because he will not tell you the name of the guilty man, you will not believe him. Do you not think his silence may be due to nobility of purpose, not to guilt?"

"None of us will betray the name, if he tells it to us."

"So you say. No, I agree with him, and I want to tell you that I am on his side."

"He must be honoured indeed to have such a champion," said a member of the Committee.

"You need not be sarcastic," she said turning to the new man. "But sarcasm is a thing I can well expect from you. You are all Pharisees, who think themselves righteous. Who knows how many sins are hidden among you? As for us, we do not care a jot about what you may do to us. Come, Arjuna let us go..."

Together, they went out, while all the men stood up. Gauri, with every nerve tingling, forced herself to say a calm "good-bye" to her hostesses.

Then they found their car, and got into it. It had grown quite dark by that time, and, as Arjuna drove into the lane outside, the only light was that which came from their own head-lamps. He drove on into another lane, and then stopped, shutting off his lights.

"Gauri," he said, his voice thrilling with feeling, "how can I thank you for your championship?"

"I could not do anything else. I told you, I believed in you."

"Then," he begged, drawing her to him, "won't you be friends with me?"

She lay half-fainting on his shoulder. His arms were close round her, his voice murmured in her ear. A great temptation thrilled her. Why should she not give in to this happiness? She opened her eyes, and saw him bending over her.

"Gauri, Gauri," he whispered.

She roused herself, and pushed him away.

He drew back, angry at her repulse. "I am going away from here," he said stiffly. "I wish I could die and be free from all this, but, since I cannot, I must go."

"Where will you go, and when?"

"Oh, somewhere, sometime. I suppose you will not come?"

"Not just now, Arjuna. You see Mrs. Williams still needs me."

"Perhaps," he cried eagerly, "you could bring her along with you, as she needs a good change."

She saw in his eagerness only a wish to be with her rival, whom he loved better than herself. Her voice grew cold.

"You can ask the doctor," she said, "let him decide."

"I shall come tomorrow morning to talk to you about it."

She nodded, and he drove her in silence to her temporary quarters at Mrs. William's house.

(To be continued.) K. S.

Child Training Through Kindergarten Methods

By J. P. Jayanti.

IT is the child who grows up to be the future citizen, and hence great care must be taken to guide little ones in the right direction and much depends on the education and training they are given when young. We are all well acquainted with the word "Kindergarten" which means "child-garden"; there is no name that can be more appropriate for a school, in which little children are taught.

Just as a garden is a place where tender flowers are cared for, so the kindergarten must be a place where little children are looked after and surrounded with beauty, in order that their little bodies, minds and souls may grow to be as sweet as the flowers. It is not the big trees which require the constant care of a gardener, but the little trees and delicate plants. Why is it then that we so often neglect our children? They are as tender as little plants, and much more valuable. It is our duty to see that those saplings, that God has given us, grow straight and strong.

Little children cannot be trained by the same methods that are used for older children, and therefore there is this separate institution for their training. There are many reasons why kindergarten work is important for children. First of all it keeps them from mischief. Every Indian village is full of children, and their parents go out to work in the fields, or are busy with some other work. The children are left to themselves and they run wild. They quarrel and fight with each other and learn habits that are not good for them. Thus they grow up in an environment which is not at all suited to them. Is it not wrong on our part to let them run wild like that; and is it not right that we gather them into the kindergarten where they will see and hear only good?

The kindergarten teaches good habits. The children there are under the care and influence of the teacher, and there are many good habits, which are definitely taught and emphasised, such as Promptness, Orderliness, Quietness, Cleanliness, Truthfulness, Unselfishness, Kindness, Bravery, Obedience and Courtesy.

Promptness is a habit, which must be acquired when young; for, when a person becomes older, the habit of tardiness is very hard to break. The teacher must insist upon prompt obedience in everything. When children are asked to put away their playthings, they must do so promptly. They should

not be allowed to continue to play until spoken to several times.

Orderliness is an important habit. The child must be taught to have a place for its things, and to put them in that place and then it will never be at a loss to find them. The habit thus formed will put a stop to the disorder and confusion that usually arises in the school-room or home, and there will be less trouble as well. Train children when young to keep their clothes in the proper place, to make the room tidy, and to pick up stray pieces of paper from the floor. "A place for everything, and everything in its place" should be the guiding principle.

Quietness is a difficult habit. Children are very noisy naturally, and they can be so in out-of-door play. But, in the school-room, even in play, they must be taught to moderate their voices. The teacher can help them a great deal in this. She should speak softly in the school-room, and insist that the children should do likewise. Then, noisy children will realise that they are in the wrong and will learn to be quite.

Cleanliness must be taught as "next to godliness." The teacher should be an example to the children in this. Maxims of cleanliness, together with stories and songs, should be continually used to impress this subject, and it should be remembered that a clean atmosphere instils cleanliness into the mind. Children again should never be allowed to throw refuse around a building, or do anything which will tend to increase dirt or disorder. Village children are seldom taught these habits at home, so it will rest with the teacher to emphasise these things to them.

Truthfulness is a habit which every child ought to be taught. This can be easily done if the teacher herself is a model to the child, for it is only then that she can have influence over her little pupils. She must not break her word or her promise to them; then they will respond to her teachings and respect her. She must praise truth and show sorrow at deceit or untruth. She can illustrate truth by abundant stories or from the life about her.

Unselfishness must be taught when young, for children are naturally born selfish. When once a child has tasted the joy of giving to another, it easily learns true unselfishness. A child should

never be forced to give its playthings to another, but must be led to think of how it would wish to be treated. If there is not enough material to go round in a class-room, the teacher should call for volunteers, and she will soon find that there are many willing to give up their own things. The teacher must praise the spirit of unselfishness and reward it whenever possible. If children persist in being selfish, they can sometimes be taught the reverse by being deprived of all playthings for a few days. They will naturally realise their loss then, and will be glad to share their playthings with others.

Kindness on the part of a child to those about it is much appreciated and will immediately win it a place in the affection of all. Boy Scouts and Girl Guides are taught to do at least one act of kindness a day and this is a splendid habit to acquire. There is another meaning to kindness which must not be forgotten here, and which is extremely important for young children, and that is kindness towards animals. Children are naturally cruel, because they do not realise that they are giving pain. It is quite easy to arouse the sympathies of a child by showing sorrow over a hurt animal. Scolding and punishing will be of no avail, as it only makes children angry, but if you tell them stories to show that the same God, who has created us, has created animals too, and that they suffer pain in the same way as we do, the sympathy of the little ones will be roused, as well as a feeling of protection towards weaker creatures.

Bravery is a characteristic, which all children admire, and they will listen with open ears to stories of it. There are many little ways, in which children can be taught to be brave, such as taking medicine, and bearing bruises and hurts without crying. A greater thing than this is moral bravery. Children must be taught to confess a fault; to tell the truth, and to obey; and the teacher can help them by conversation and stories to understand what true bravery is. It will not be out of place here, to mention the fact, that little children should never be frightened, because they seldom outgrow fear. It is true that they are naturally afraid of the dark, but to add to this they are sometimes frightened more by older people, who tell them that there is a bogey-man in the dark. This fear grows with them, and even today we have examples of older children who are afraid of the dark. Original fear of darkness can easily be got over, however, in little children. Anything that they are very fond of should be placed in a dark-room, and when they require it, they should be asked to go and fetch it themselves. The joy of getting what they want will drive away the feeling of fear, and when once or twice they go into a dark room for this purpose, they will soon realise that there is nothing to fear there.

Obedience should be taught in every school. A teacher should never be heard to say, "the children will not obey me. What can I do?" She must

require obedience of every child, never break her word and never show partiality. If she herself showed prompt obedience when young, she will not find it hard now to extract obedience from her pupils.

Courtesy must be taught from early childhood. The general forms of courtesy—"Thank you," and "If you please," are like play to a child, and they will grow into habits if they are not allowed to be forgotten. If a child is shy, it must be gently dealt with; but, if it continues to be shy, and does not utter the necessary forms of courtesy, the best thing to do will be to withhold the thing it wants until it says it. Kindergarten should not only teach such things, but should also instil a real love of service, and that consideration for others which is the foundation of courtesy.

There is another value of kindergarten, and that is, that it aids the health of children. Play and exercise are the chief aids to health. No child will develop properly without play, and it is through play that the child must learn. This principle is the one upon which kindergarten is based and which Froebel emphasised. Both indoor and outdoor play are necessary for the child's development. Outdoor play should be active and may be noisy. Running and jumping are splendid exercises for the growing child, and as this very often is accompanied by shouting and deep breathing, the child's lungs are strengthened. Even play, however, can be overdone, and this should not be allowed, for there is a tendency among the weaker ones to overdo play in order to keep pace with the strong ones. Play in the kindergarten room should be quiet, but can be active. If the teacher wishes to help the child to acquire good health, its play must be supervised and fitted as much as possible to its needs. Time that may be spent in idle gossip, may well be utilised in a better way by spending it out in the open in games and exercises.

I should like to say something about the teacher herself. Dr. Rabindranath Tagore says: "One thing is truly needed to be a teacher of children—it is to be like children, to forget that you are wise, or have come to the end of knowledge. In order to be truly the guide of children, you must never be conscious of age or superiority. You must be their elder brother or sister, ready to travel with them in the same path of higher wisdom and aspiration." Says Mrs. Mabel Brown: "The teacher of young children should possess a bright and buoyant disposition, and she should have a love and sympathy for young children. The child's hours in school should flow naturally, quietly and harmoniously, and this is only possible in a school where peace and orderliness, brightness and sympathy, love and unity, prevail. From day to day and month to month, the education of the child should proceed logically, gradually and quietly, without any strain, so that his growth is as orderly, continuous, and natural as the growth of a plant."

The Girl Guide Movement.

By R. Hecon.

WHAT are Guides"? This is a question that is being asked more and more often, and the answer is usually something like this "Oh they wear blue saris and sit in circles and shout and tie knots." And the questioner goes away with an idea about some very strange-sounding people.

It is now nearly twenty one years since the Girl Guide movement began and there are nearly 900,000 Guides in the world, some in almost every country, and surely if so many parents allow their girls to join the movement they must believe it does something more than teach girls to "sit in circles and shout." And the children too, they would soon get tired of such a pastime.

The aim of the Guide movement is to develop good citizenship among girls by putting before them high ideals, training them in habits of observation and thinking for themselves, teaching them handicrafts useful to themselves and services useful to other people, helping them to be strong and healthy, and teaching the best ways of keeping good homes, and looking after their children.

The method which the movement employs is to give the girls games, recreations and pursuits, which they enjoy, and to lead them to want to learn and live widely, and to enjoy life with bodies, minds and spirits in the best way possible.

Guiding is not a school subject, though school authorities believe in it and encourage it; it is a game started by children and to be played by the children in their own way with grown-up people to help and lead them. Guiding is an adventure. When it first began, the girls got hold of Lord Baden Powell's book, "Scouting for Boys", read it for themselves and said "We will do this too." They had no grown-up people to help them, but they got their little group together and they went out-of-doors and played scouting games, made fires, and did all other things the book suggested for the boys to do.

Then the Chief Scout, Lord Baden Powell, called his sister to his help and they organised the girls into a separate movement and called them

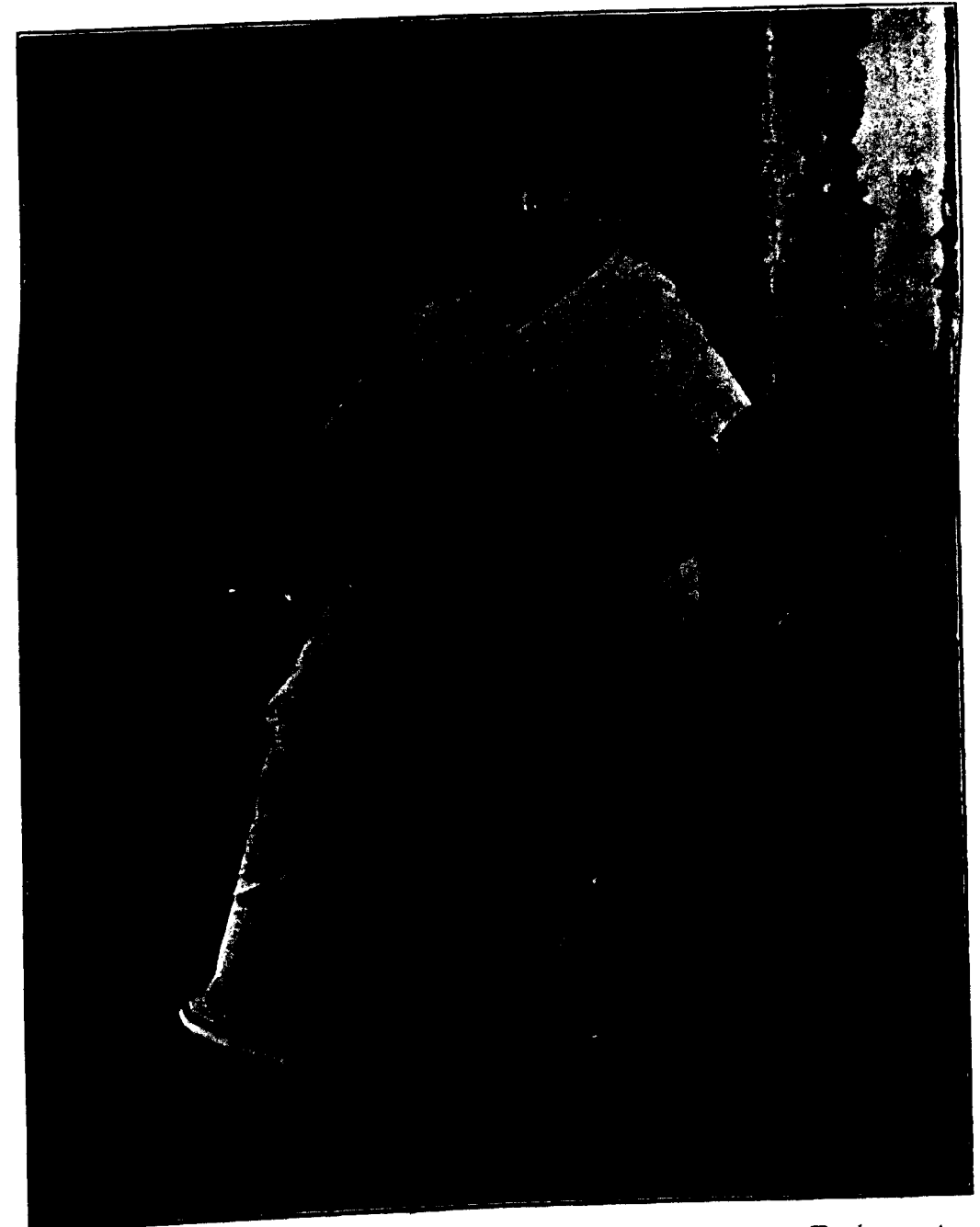
Guides. Some of the boys' tests were taken away, and tests in sewing, cooking, house-craft and child-nursing were added; parents began to take an interest and approve, and groups of girls sprang up all over the British Isles and soon in other countries as well.

Then the little sisters wanted to join in the game meant for girls between the ages of eleven and sixteen, and so the Bluebirds were started and the game was adapted for children between seven and eleven, and then came the Rangers, the older guides who wanted to go on guiding in an older way. The Guide promise stands for both Guides and Rangers; "on my honour I promise to do my best, to do my duty to God, the King Emperor and my country, to help other people at all times, and to obey the Guide Law;" and the Rangers add that their special responsibility is "to render service by carrying this promise out into a wider world."

So has the Guide movement grown, and next year it will celebrate its twenty-first birthday. It is still the children's game, but from being only a game and training for children it has grown so that many people now consider Scouting and Guiding very large helpers in the work towards world-peace.

And how can people, who are not Guiders and have not time or inclination to be active guiders, help the Guides? They can be members of the Local Association, who pay a very small subscription, usually not more than Re. 1 a year, and who are interested and understand the aims of the movement and uphold it in the face of criticism. They may also help by being badge-examiners in subjects in which they are expert by attending entertainments for Guide funds and asking their friends to buy tickets, by lending their cars to transport guides, or by allowing the Guides to go into their compounds to do nature tests etc.

They, these friendly helpers, are the friends of the children, who are setting out on the big adventure of guiding, which makes them the little friends of all the world, and often they will catch the joy of it from the children and be happier for knowing them.



Mrs. R. Krishna Pillai, President of the Hindu Vanitha Sangam, Travancore. She is keenly interested in all kinds of social work in the State, in Child Welfare work, in the instruction of sewing to women, and in attempts to give employment to poor Hindu Women.

TRAVANCORE NOTES.



Mrs. Thanu Pillai, B. A., Secretary of the Women's Educational Conference, Travancore. She is an active figure in all movements connected with women in the State and has taken a very keen interest in the orphanage of "The Hindu Mahila Mandiram." She was a member of the "Sri Chittira Thirunal Investiture Celebration Committee."

The Travancore constituency of the Women's Conference is working on a sounder and firmer basis again. The general programme of the year of encouraging adult education, of bringing women in private life more into touch with education, of educating the manners of the public and of doing real service in the urban areas, has been to a large extent carried on this year through the work of the President Miss D. H. Watts, an untiring worker in the cause of the education of the women of Travancore, and of the two secretaries of the conference, Mrs. Eapen and Mrs. Thanu Pillai B. A.

Women have now seriously begun to think of their wants, and it is the interest evinced by women in public matters that has helped to bring 5 of our lady members to the popular assembly and 2 to the Legislative Council of the State. A recent meeting of the constituency held on 3rd Oct. with a very large gathering of the ladies of Trivandrum, which testified to the increasing activity of the conference, resolved to do more active work this year.

Her Highness Sri Karthigai Thirunal, the chief guide of the state, has returned from abroad after her long tour through different places, with a richer love for her sister guides and broader feelings of sympathy for guides and guiders everywhere. Travancore is of course proud to have such an accomplished princess as the chief guide to inspire and give life to about 200 guides of the state, who look forward to Her Highness as their ideal. The birthday rally of Her Highness was held at the Kavadyar Palace, and the guides, fresh from the camp recently held at Varkalai, joined their chorus of happy praise and thanks-giving for the life and happiness of our beloved princess. A varied programme was gone through and the performance was wound up by a delightful treat.

(The annual meeting of the Travancore

constituency of the All-India Womens Educational Conference was held in the Women's College Hall, Trivandrum, on 28th November, with the Principal of the Women's College, in the chair.

The constituency within the past few years has made very rapid improvement and has gained a status and footing in the minds of people all over the State. Early in the year, a resolution was passed that branches of the constituency should be opened at Nagercoil, Alleppy and Kottayam, and Miss D. H. Watts, retired Principal, Women's College, and Miss Oweverkirk Professor of History—the 2 veteran educationalists of the state, lent their hearty support to the work in that direction. Besides this Miss. Oweverkirk began an investigation on the means of improving cottage industries in the state, so as to increase the earning capacities of women. Miss P. Moses, one of the members of the constituency, being nominated as one of the members of the Sri Mulam Popular Assembly, availed herself of that opportunity to set before Government the necessity of encouraging cottage industries in the State.

When the conference met on the 28th., it was an interested, enthusiastic critical audience that was assembled in the hall. Women from all over the state were present, intent on taking a lively interest in the deliberations. The work of the executive of the year was eminently satisfactory, and there were women willing to push on the work to greater success.

The meeting began with the welcome address of Sy. Ananda Valli Amma B. A. (Hons), and that was followed by very interesting speeches on 'experiments in education' by Miss E. Gomez M. A. (Oxon), Sy. P. N. Madhavikutty Amma B. A. and Dr. Poster.

Many resolutions were then passed.

J. VEDAKAM.

Lord Macaulay and his Mother.

By

I. D. Tangaswami.

When Zachary Macaulay returned to England from Sierra Leone, of which he had been the Governor, in order to recruit his health, he was initiated into the pleasant circle of friends who had gathered around William Wilberforce, in response to that good man's appeal to the "Religion, Justice and Humanity of the inhabitants of the British Empire on behalf of the Negro slaves in the West Indies". As a first step to that initiation, he was sent down to be introduced to Hannah More, a devout lady who was famous for her religious stories and essays. At the residence of Miss More, Zachary met Selina Mills, a former pupil of the school kept by Hannah and her sister, Patty. Then was fulfilled, as it had been fulfilled a countless number of times before in all ages and all countries since Adam met Eve, the dead shepherd's saw of might, "Whoever loved that loved not at first sight?" The cross lightnings made by the four chance-met eyes flashed into a fiery love; and, despite all opposition, Zachary and Selina would be man and wife. The engagement came off successfully with the help of Hannah More, but marriage could not be contemplated, as Selina's friends strongly disapproved of her going to Africa. Zachary's extraordinary interest in the negroes of Sierra Leone forced his return from England. For their sake, he endured all the miseries consequent on his separation from his dear Selina. In three years he made the settlement prosperous and would have found it a veritable paradise on earth, if his Eve had not been far away in England. He quitted Sierra Leone finally when more than three years had elapsed from the date of engagement, and on the 26th of August 1799 he led Selina Mills to the altar and pledged life-long faith to her in the presence of God.

On the 25th October 1800, Selina Macaulay presented the world with a boy baby, who grew up to be the most brilliant historian and essayist of the Victorian era. The boy was so

much attached to his mother that a mere sight of her after an absence of a few hours threw him into a delirium of joy. Selina often made an exhibition to her friends of her power to excite the child's feelings. While yet he was tender in years, she detected in him remarkable powers; and, like many a fond mother, she feared that Nature had marked him for early death. And yet, when young Macaulay was put to school, he crept unwillingly to it like a snail. On many occasions he begged his mother for permission to remain at home after the midday meal, but invariably met with the reply firmly delivered "No, Tom, even if it rains cats and dogs, you shall go".

Mrs. Macaulay was however intelligent enough to perceive that her boy would not be the better for running unwillingly to school. She found that the regular lessons imposed on him by the school only interfered with his remarkable development. While the boy was hardly eight years of age she wrote with pride that her very dear Tom showed marks of uncommon genius, while at the same time he was as playful as a kitten. A tolerably succinct account of the world from the Creation to the present day, a clear exposition of the leading facts and doctrines of the Christian religions for the enlightenment of some of the pagans in India, a poem of three cantos of one hundred and twenty lines each in a couple of days after the manner of Scott's *Lay and Marmion*, the composition of many hymns, achievements like these by a boy of eight would have turned the head of any mother to the detriment of the boy's healthy growth. But the treatment that Mrs. Macaulay accorded to her boy was judicious in the extreme. She never encouraged the boy to make an ostentatious display of his gifts. She, as well as her husband, "abstained from any word or act which might foster in him a perception of his own genius, with as much care as a wise millionaire expends on keeping his son ignorant of the fact that he is destined to be richer than his

comrades". This was indeed well for the boy; for, even at the height of his fame, he was remarkably free from vanity and self-consciousness which are great defects of the literary character. Howbeit, it led him to overestimate the knowledge possessed by the average man, presuming that every school boy knew what he had known at that age.

With eight more children to support, Mrs. Macaulay could not afford to incur any luxurious expenditure. But she managed to give solid comforts to her children by employing the utmost thrift and simplicity in her household expenses. Though young Macaulay could not be sent to a public school, she contrived to continue his education by sending him to the house of the Misses More, where he was encouraged without being spoiled, and subsequently to a private school kept by an Evangelical clergyman in the immediate vicinity of Cambridge. One spring morning, she received a letter from Tom, who was then aged but thirteen, to tell her that he was employing his time, while the days were long and the lilacs were in bloom, in reading to himself Plutarch's *Lives* and Milner's *Ecclesiastical History in English* and Fenelon's *Dialogues of the Dead in French*. The letters written by her at this time indicate the anxious interest she displayed for the right development of her son's intellect. One of her letters said "you see how ambitious your mother is. She must have the wisdom of her son acknowledged before Angels and an assembled world. My wishes can soar no higher and they can be content with nothing less for any of my children. The first time I saw your face, I repeated those beautiful lines of Watts' cradle hymn.

Mayst thou live to know and fear Him,
Trust and love Him all thy days,
Then go, dwell for ever near Him
See His face and sing His praise;

and this is the substance of all my prayers for you."

Writing to his mother as an undergraduate of the Cambridge University, Macaulay complains bitterly of having to learn Mathematics. He would willingly learn astrology or demonology, or pore over Thomas Aquinas and "adjust the relation of Entity with the two predicaments," if only by that he could escape becoming "a personification of Algebra, a living trigonometrical canon, a walking table of Logarithms." He feared that by the end of the term "his brain would be as dry as the remainder biscuit after a voyage."

This complaint was not surprising to his mother. She had seen her son revelling in Homer and Sophocles and Cicero, and she could well understand the misery that a change from the gorgeously descriptive passages of Milton to *Cosine a* and *Tan b* would produce in a mind with a literary bent.

At the time of the Peterloo Massacre, which came as a result of a conflict between the military and a large gathering of people assembled at a Parliamentary Reform meeting in August 1819 in Manchester, Macaulay's attitude gave his mother such a deep concern that he had to write to his father, "Whatever the affectionate alarm of my dear mother may lead her to apprehend, I am not one of the 'sons of anarchy and confusion' with whom she classes me. . . . Were my opinion as decisive as they are fluctuating and were the elevation of a Cromwell or the renown of a Hampden, the certain reward of my standing forth in the democratic cause, I would rather have my lips sealed on the subject than give my mother or you one hour of uneasiness."

During his residence at Cambridge, Macaulay took ill of fever, cough and sore throat. He then pathetically recalled in a letter to his mother the time when he was nursed by her during a former illness. "The other night, when I lay on my sofa very ill and hypochondriac, I was thinking over that time. How sick and sleepless and weak I was lying in bed when I was told that you were come! How well I remember with what an ecstasy of joy I saw that face approaching me in the middle of people that did not care if I died that night except for the trouble of burying me!" Like every true son of a woman, Macaulay felt that it was well worth while being sick to be nursed by a mother. Four months later he wrote to his mother from Wales that he had sprained his foot in an accident and that for want of any other English Literature he was intending to learn *Paradise Lost* by heart at odd moments. He threatened that if she did not often write to him, she might have to answer for drowning himself, like Gray's bard in "Old Conway's foaming flood," which was most conveniently near for so poetical an exit!

In the course of 1821, Macaulay composed a "farrago of false metaphor and unmeaning epithet" and communicated it to the *Morning Post* under the title of "Tears of Sensibility". In doing this, he only hoaxed the newspaper in the healthy spirit of an English undergraduate. But his mother treated it as a serious composition and criticised it severely.

Macaulay had to assure her that he merely burlesqued the style of the Magazine Verses of the day and that he chose the Morning Post, as it ordinarily published trash verses.

When Macaulay proceeded to the college, his father was in very affluent circumstances, and took up residence in a fashionable quarter in London. But, in less than a year, it appeared that the prosperity would not last long. As time went on, it became evident that Macaulay himself would be depended upon for the family. In 1823, the residence had to be changed to a less fashionable quarter in town. Absorbed in many difficulties, Mrs. Macaulay could not endure society, though she still enjoyed the companionship of a few select friends. She took particular care to see that her children lived a life of intense happiness untouched by the troubles wrought by the change in the fortunes of the family.

Mrs. Macaulay herself stood the change of fortune bravely. Before she died, she had

the happiness to see her son rise steadily in fame both as a politician and a literary scholar. He was away from London when she died, and he got the first information of the death from the newspapers. He hurried home directly, and although at first he gave way to violent bursts of feelings, he became a source of consolation to his bereaved father and sisters. Twenty six years afterwards, when Macaulay happened to pass by the family's old residence, he stopped to have a look at it. He went over the house with a strange mixture of feelings, having never been in it since his mother's death. The sight of her bed-room overpowered him and, to use his own words, he went away sad.

Lord Macaulay used to say often that he owed his "joviality" to his mother's family. If his power of humour had really a Quaker origin, the use he sometimes made of it was certainly not such as would have been approved by the Society of Friends.

SELF-IMPORTANCE.

A decorous desire affecting a large number of people is to render themselves important in others' eyes. If others are unwilling to concede the resulting status, they often quietly take it for granted. There is, no doubt, a good deal of self-satisfaction to be had from this private enterprise of the mind. Self-estimation is a highly prophylactic species of thought in a disappointing world, such as the one in which many of us live. The danger is that, if we assiduously think too highly of ourselves, our task of becoming as high as we can is often made singularly difficult. The more highly we think of ourselves, the less industrious generally do we become. Self-importance is, in fact, the thin end of self-indifference.

Although, therefore, some of us occasionally thrive on a generous diet of self-importance, there are very many of us that come to grief on the same regime. Those, who value themselves at thirty shillings a sovereign, are not always comfortable

before the necessity of having to give themselves away for ten shillings in the world's market of human worth. When others amuse themselves by listening to our famous yarns regarding ourselves, they never as a rule accept our estimation of ourselves. The only antidote to an overdose of egotism is the all-saving grace of humour. If we have to sell ourselves at ten shillings a sovereign, while prizing ourselves at thirty shillings, there is only one thing capable of extenuating the misfortune, and that is to treat the bargain as a joke. Otherwise, the mind loses balance, and we stumble and fall. It is on such occasions that pride goes before a fall.

On the whole, it is better and wiser to do useful things than to go a-blackberriving in spheres of imaginative virtues, on behalf of ourselves. And, if others are sensible, they don't generally let us do it for them.

N. K. V.

Our Children's Pages

(1) Our Serial Story.

Dr. Vikram's Children.

[Dr. Vikram has six children, who have grown up happily together under the care of efficient parents. The children's names are Mohini, Rukmini, Seeta, Vasant, Raji and Babu. The girls make grand preparations for a doll's marriage, which are somewhat spoilt by their brother. Rukmini and Seeta are taken by their father on a short visit to Madras, where they stay with Mr. and Mrs. Mitra.]

CHAPTER XIII.

SEETA IN AMMANI'S SCHOOL.

"FATHER, we are longing to ride in a tram car. Do take us to the shops today," pleaded Rukmini, the day after their arrival.

"Not today, child," Dr. Vikram answered. "I have the Aquarium on the programme for this evening. We shall foot it all the way, unless you two ladies feel you need a carriage."

"I am ready to do every bit of Madras on foot," declared Seeta in very emphatic tones and went on. "But father, the Aquarium is not many furlongs away. We can go there at any time. Why spend one whole evening there?"

"But either Mr. Mitra or I must be free to take you whenever you like. You can't go by yourselves. I have business in the morning and so has my friend. You must wait."

"Besides, Sir," put in Ammani the only child of Mr. and Mrs. Mitra, who was reaching out her books, parasol and tiffin-carrier to the rickshaw-wallah at the door. "Father always says that the Aquarium is best seen at nights when the lights are up."

"That is evident by the different rates you pay for admission before and after five o'clock in the evening. They charge you only one anna for a day visit and four annas otherwise." These words Mrs. Mitra spoke in support of what her daughter had said.

"My children are very impatient, Mrs. Mitra," answered Dr. Vikram in a tone of apology. "Especially Seeta."

"Your children are just like other children in that, brother," said Mrs. Mitra in a feeling tone. "It is quite natural for youngsters to get impatient."

"Now girls," Dr. Vikram addressed his daughters. "It is settled that we visit the Aquarium at 6 p. m. I am going out now, but if you like I shall arrange for another rickshaw

and you can visit Ammani's school. What do you say?"

"A capital idea," screamed Ammani. "Now, don't refuse," she said to the girls, clapping her hands and dancing.

Rukmini cast a rueful glance at her dress and regretted that, as there was no time to change, she could not go.

"Your dress is quite nice, my dear," assured her host. "There is no need to change it."

Rukmini's chief objection was not her clothes, but her belief that Madras School girls were a rude set, and no amount of persuasion therefore could make her change her mind. Seeta on the other hand was up to any adventure and she eagerly agreed to accompany her friend to school, not a bit minding that her saree was a bit crumpled.

"Get into my rick., then, Seeta," invited Ammani. "There is just room for two". With an impetuous spring Seeta vaulted into her seat, receiving some unpleasant knocks on the head thereby.

The rickshaw stopped in front of a two-storeyed building which presented a narrow front to the street. A flight of steps from the road led to the entrance, dividing the front verandah into two parts which looked like dark rooms, screened as they were by tatties at the open sides. Lining the steps were some flower pots containing bulbs, lemon grass and foliage plants, but even these did not contribute to revive the vanishing cheer of the visitor, who clung desperately to her friend. The interior of the building was spacious and the girls looked happy. There was like-wise a sense of coolness felt at the sight of rows of graceful green ferns dripping with water and presenting a delightful contrast to the heat and glare outside. Yet Seeta felt her head-ache returning and wished that she had stayed with her sister. The way she thought some of the girls stared at her was very irritating and, worst of all,

That night a fire *did* break out—
You should have heard Matilda shout!
You should have heard her scream and bawl,
And throw the window up and call.

But every time she shouted 'Fire!'
The people answered 'Little Liar!'

And therefore when her Aunt returned,
Matilda, and the house, were burned."

Some other time, I shall give you another
Cautionary Tale.

Yours sincerely
PADMINI.

(3) Our Competition Corner

Answer to last month's Cross-word Puzzle.

1	2	3	4	5			6	7	8	9	10
A	R	E	N	A			M	A	N	O	R
11								12			
S	A	N	E					S	A	G	O
13						14				15	
I	N	D				I	S			M	R
16								17			
A	G	E	D					E	E	E	E
18										23	
N	E	D			C	A	G	E		S	S
				24							
				H	A	G	A	R	S		
25	26	27		28					29	30	31
A	C	E		N	O	S	E		S	A	G
32								33			
C	R	A	G					N	O	R	A
34					35			36			
H	A	S			W	E		D	O	T	
37			38					39			
E	V	E	S					E	A	S	E
40							41				
D	E	L	T	A			A	S	S	E	S

We had only four answers to this puzzle which were all correct. These were by Mrinalini Swaminathan, B. Tampie-Philips, P. C. Malathi, and G. S. Arthur. We are not awarding a prize, as the condition was that six replies should be received.—Editor, I. L. M.

Wise Questions and Wiser Replies.

A Sophist wished to puzzle the sage of Miletus with difficult questions; but he replied to them all, without the least hesitation, and with the utmost precision:—

1. What is the oldest of all things?
"God, because he has all always existed."
2. What is the most beautiful of all things?
"The World, because it is the work of God."
3. What is the greatest of all things?
"Space, because it contains all that has been created."
4. What is the most constant of all things?
"Hope, because it still remains with man, after he has lost everything else."

5. What is the quickest of all things?
"Thought, because in less than a moment it can fly to the end of universe."
6. What is the strongest of all things?
"Necessity, which makes man face all the dangers of life."
7. What is the best of all things?
"Virtue, because without it there is nothing good."
8. What is the easiest of all things?
"To give Advice."
9. What is the most difficult of all things?
"To know Thyself."
10. What is the wisest of all things?
"Time, because it discovers all things."

Our Chess Page.

By Bharadwaja.

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(Continued from our last issue.)

THE BISHOP.

The bishop as we have seen, is the successor of the Indian chariot. Should we believe in the transmigration of souls, and the process of evolution from inanimate to animate life, and from thence to the human being, we can find the soul of the inanimate chariot transmigrated into the soul of the animate camel, and from the animate camel to have taken refuge in the holy orders.

The German for bishop is *Läufer*, and the French substitute is *Fou* a jester. There are two bishops for each side, and each of the bishops occupy a white and a black square with the same player. There is therefore a bishop for the queen and a bishop for the king. If we place a bishop on the centre of a board, say at white's queer, fifth square, it will be seen that the holy man commands thirteen squares, rather an unlucky number.

The bishop has a longer range than the knight, as it can move end to end diagonally, provided there is no obstruction in the squares it commands. The range of the bishop is restricted to only 32 squares. But two bishops in close contact, one on the white, and one on the black, can deal an effective blow to a cornered king. The bishop, when he moves diagonally, can go either backwards or forwards through unobstructed squares to the extent of the diagonal line.

The bishop and the knight are erroneously supposed to be of equal value. No hard and fast rule can be given on the relative merits of the two pieces. It all depends on the position of parties in the beginning, middle, and the end of the game. As a working hypothesis, Dr. Tarrasch while exchanging the Bishop for the knight, calls it "the minor exchange." Bogoljuboff, a prominent figure in the chess world, would have the knight as his favourite piece.

With a king pawn opening of the game, the king's bishop assumes an importance greater than that of the queen's. At the end of a game, two bishops are more powerful than two knights, and one knight is more powerful than one bishop.

The respective values of the bishop and the knight are 3.50, and 3.0. Generally the two pieces are supposed to have equal values.

THE ROOK.

The rook is generally compared to the tank in modern warfare. It is heavy artillery. You can hear the roaring, and the majestic strides during its progress on the chess board, and most often, the roar is the beating of the empty drum, and the strides that of a fop or a dandy.

The rook is *Tour* in French, and *Turm* in German. The rook or castle is next in power to the Queen, and moves in a straight line forwards, backwards, or sideways, having a uniform range on a clear board. The rook is 5.48 in strength, and can be exchanged for three minor pieces, or five pawns. The rook is highly useful in end game technique. Few realise its importance, as it cannot be brought into play either at the beginning or the middle of a game with the same ease as the other pieces. If two rooks are placed one before the other on the same file, their potency on a clear field is equal to the queen's.

THE KING.

The stately king can move only one square at a time in any direction, forwards, backwards, laterally or diagonally, excepting in castling." The king is *Roi* in French, and *König* in the German.

Like the knight, the king in the centre of the board can command eight squares. The king is not permitted to move into "check", nor can he move to an adjacent square to that on which the rival king is stationed. The king, when protected by his army is most powerful in the centre of the board. If the queens are off the board, the kings should be brought to the centre. In end games, the kings play an important part, as the danger of a sudden or unexpected mate is remote.

As the king is the central figure in the whole drama, no value can be attached to it. It is practically invaluable.

THE QUEEN.

The Indian minister metamorphosed into the English Queen is by far the most powerful piece, which has the combined movements of the rooks and the bishops.

The queen is *Dame* in French and German. To comprehend her scope of action, place her alone in the centre of the board; it will be seen that she has the command of no less than 27 squares, besides the one she stands on. The value of the queen is 9.94, but in end games she is hardly so valuable as two rooks.

Enough has been said of the king and the queen, and it is hardly worth while dwelling on their intrinsic merits, as both the two pieces dominate the whole Chess Board. It is almost accepted that the queen is *per excellence* a piece that shows itself off in the middle of a game rather than at the beginning or the end.

We propose to deal with *Notation*, and *Mates* before a plunge is made into the intricacies of the game.
(To be continued).

Household Hints.

AN OINTMENT SIMILAR IN EFFECT TO ZAMBUK

White wax 1 oz., Vaseline 1 oz., Burgundy pitch $\frac{1}{2}$ oz., Camphor 1 oz., Olive oil $\frac{1}{2}$ oz., Turpentine $\frac{1}{2}$ oz., oil of Euclyptus $\frac{1}{2}$ oz., Boracic acid $\frac{1}{2}$ oz., Carbolic acid $\frac{1}{2}$ oz., Green oil $\frac{1}{2}$ oz.:

Melt together in a vessel into a glue, simmer 10 minutes, plunge the vessel in cold water, stir till it begins to set.

TO BEAUTIFY THE HANDS.

Strain the white from the yolk of an egg, and beat up with a teaspoonful of liquid honey. Rub on the hands and wear gloves. This should be used at night, when asleep.

FACE POWDER.

Talcum 35 parts. Calcium carbonate 20

parts. Bismuth Oxychloride 8 parts. Reduce all to a fine powder and mix thoroughly and use.

HOW WAX TOYS ARE MADE.

This is a good subject for those sisters, who wish to increase their income in spare hours and also those who are in need of money to support their children. Take as much as you like of wax and melt on a light fire. Pour the liquid into the mould in any shape: Mahatma Gandhi, Kali Devi, Lion, Horse, Cow, Tree, Boat, or any thing you like. Put the mould in the water and take out the toy. Coloured toys also can be made easily in this way.

Cookery Notes.

(TRANSLATED)

1. BAGALABATH (CURD-RICE)

Take $\frac{1}{2}$ Madras measure of good Nellore rice, and boil it in a vessel containing $1\frac{1}{2}$ Madras measure of water. Strain away the canjee-water well. Then remove the cooked rice into another vessel (which can hold 4 Madras measures of water) and knead it well.

Add to the cooked rice, $\frac{1}{2}$ Madras measure of good curd,
1 „ of well-boiled milk,
6 palams of fresh butter, and
 $\frac{1}{2}$ Madras measure of common salt,

Mix the contents well.

Take 3 palams of melted ghee in an iron pan and fry in it:— $\frac{1}{2}$ palam of ginger—cut into small slices,
4 palams of cashew nuts cut into pieces,
 $\frac{1}{2}$ palam of green chillies cut into fine pieces, and
 $\frac{1}{4}$ palam of mustard seed.

As soon as the hissing noise of the mustard seed in the pan subsides, add $\frac{1}{2}$ palam of green coriander leaves to the contents, and pour the contents in the pan over the cooked rice and stir well with a long tin-coated spoon. The rice thus cooked is called Balagabath.

MILK PAYASAM.

Take 2 Madras measures of good milk in a tin-coated vessel, which can hold 3 Madras measures of water: and boil well.

Take 1 palam of melted ghee in an iron spoon and fry in it, 1 palam of Nellore rice. Then, put it into the boiling milk and stir well with a long spoon until the friedrice gets cooked.

Put 18 palams of white sugar in the mixture.

Fry 1 palam of split almonds in a little melted ghee and add.

(Cardamom $\frac{1}{4}$ palam; Nut-megs $\frac{1}{4}$ palam; Saffron 1 Rupee weight.) (Powder these well and add to the boiling milk and stir with a spoon)

T. S. VAIDYANATHA IYER.

Needlework Notes.

A knitted pattern for bed-covers, petticoats, vests etc. It can be worked in different colours: the darker of which should be of a finer material than the lighter. D. M. C. knitting cottons of various sorts can be used.

Cast on stitches, divisible by 6, adding 5 stitches for the edges.

1st, 3rd and 5th rows:

slip 1, K 1, X, K 1 from behind, purl 5; repeat from X: then K, from behind, K 2.

2nd 4th and 6th rows:

slip 1, k 1; X p 1 from behind, k 5; repeat from x; p, from behind, k 2.

7th, 9th and 11th rows:

slip 1, k 1; x, p 3, k 1 from behind, p 2; repeat from x, p, k 2.

8th, 10th and 12th rows:

slip 1, k 1; x, k 2; repeat from x: K 3. Repeat, and sew up the strips

K. S.

Health Notes.

(SELECTED)

GOLF AS A MEDICINE.

According to American actuaries, it does not follow that, because persons take exercise, they are therefore healthier than those who lead a more or less sedentary life. It is said that the intellectual lives longer than the athletic and that the man who took honours at the university is likely to live longer than the one who did not. It is true that frequently those who take little or no exercise outlive those who make something of a fetish of it. Sir Farquhar Buzzard, regius professor of medicine at Oxford University, speaking at the meeting of the British Medical Association, held a short time ago in Winnipeg, took a tilt at golf as a medicine, saying that the advice, "to take up golf is becoming a tabloid preparation too easily prescribed and too easily swallowed." There is no doubt that exercise taken in excess may be distinctly harmful and consequently the athletic sometimes, perhaps frequently, by too much training has impaired his chances of a green old age, while the studious man, who has exercised his mental rather than his physical faculties, provided he possesses a sound constitution may easily pass the three score years and ten. But, after all, and especially with golf, which to the vigorous young or middle-aged man is not an arduous mode of exercise, the personal equation counts for much. The game is not suited to every temperament, but at the same time, it provides diversion combined with exercise, which may be taken with discretion, which is not the case with other games, except bowls and croquet. Tennis or baseball is too strenuous exercise by far for the ordinary type of middle-aged individual. Walking is monotonous exercise, while riding in a motor car calls for no physical exertion, but is often too great a nervous strain in these days. It may be that

exercise does not supply the health-giving properties which it is generally said to give, but may serve as an excuse for intellectual ignorance and to most persons is preferable to mental exertion. However anyone who works hard indoors and whose business is of a worrying nature and tends to brain fag, finds relief and benefit to health in congenial exercise, which distracts his attention from the cares of his daily work. Again, it may be emphasized that the personal equation must be taken into account.

—American Medicine.

A CURE FOR PARALYSIS.

Dr. Hinze of America has built a machine for radiating short waves. These are made to pass through the body of the patient, causing a high temperature. Medical experts have found that persons attacked by paralysis improve if subjected to high fever. Prof. Wagner Gauregg, the Viennese medical authority, used malarial fever on his patients. Dr. Hinze's 'radio fever' process is more easily watched and controlled than the malarial fever. This radio cure has already proved successful.—Treasure Chest.

COLOUR BLINDNESS.

Colour blindness is a very interesting condition. Some may have had it for years without recognising that they are colour blind, and others do not discover it at all. This was proved during the War, when men were specially tested for war service. The most common form of colour blindness is seen when green is confused with red and grey. Blue and yellow are easily distinguished as a rule. The condition is usually congenital. If it is detected, such a condition will mean rejection so

far as the army, navy, or railway services are concerned. It would be a terrible thing, and might result in the loss of many lives, if an engine driver could not distinguish a red signal from a green one. Colour blindness is tested by giving the person skeins of wool of various colours and shades to sort. If he is colour blind, he will mix up the reds, greys and greens. The condition is quite incurable.

BOOKS AS SOPORIFICS.

A curious use of books as soporifics is discussed in Mr. Holbrook Jackson's delightful book on "The Anatomy of Bibliomania". Referring to the books that are apt to send people to sleep he says:

"As soporifics, promoters of sleep that knits up the ravell'd sleeve of care, they are of proved value. Sometimes, says a reliable witness, we read for a while and then feel as though we could peacefully go to sleep. Sometimes we struggle desperately to gum our failing attention to the acute analysis and deductions of our author. Our eyes squint and swim. Our head dizzies. We feel drunk, and dropping the book from loose hands, just manage to get the light out before falling back into dense and miry slumber. Those neat lines of Alexander Pope tell us the same:

"Soft creeping, words on words, the sense compose,

At ev'ry line they stretch, they yawn, they doze.

As to soft gales top-heavy pines bow low
Their heads, and lift them as they cease to blow;

Thus oft they rear, and oft the head decline,
As breathe, or pause, by fits, the airs divine.
And now to this side, now to that, they nod,
As verse, or prose, infuse the drowsy God"

—*The Indian Review.*

THE EAT-MORE-PEPPER CAMPAIGN.

Campaigns to induce people to eat more meat, to smoke more tobacco, to drink more coffee and to drink more tea, and to do various other harmful things have become more and more active for some years back; and now we have a campaign to induce people to eat more mustard, pepper, pepper sauce, ginger, horse-radish, cayenne, capsicum and other hot things, announced as follows in *Business*:

"Dietetical habits of the average American have undergone such changes in the past few years that spice manufacturers are confronted with a serious drop in the consumption of their products," Albert H. Doolittle, manager of the American Spice

Trade Association, told the spice grinders' group of that organization in the Hotel Astor yesterday, "Consumption of fruits, vegetables and other foodstuffs unflavored by spices, 'has been growing steadily for some time because of the unfounded belief that such methods of food preparation were healthful.'

"Members of the association, holding their annual meeting to-day," Mr. Doolittle said, 'will be asked to underwrite a substantial increase in the organization's budget with a view to correcting the public's misunderstanding of the food value of spices.'

The spice makers are undertaking what they call an educational campaign which, in fact, is nothing more or less than an insidious programme of misinformation. Under the guise of education, the public is led to believe as scientific facts statements which have no sound basis whatever in scientific research, but which are most misleading and prompted by no other purpose than to increase the sale of meretricious products that are condemned as harmful by every respectable authority on dietetics. They have no dietetic value whatever and there is no place for them in scientific cookery. The only excuse for their use is to conceal the defects of bad cookery.—*Good Health.*

SUN-BATHING METHODS.

A pamphlet for holiday-makers drawn up by Dr. G. R. Bruce, the medical officer of health for Hastings, on the subject of sun-bathing, states that rightly used sun-bathing will help to improve the general tone of the body especially of the muscular system; the appetite will be sharpened and, generally, that feeling of well-being which is the desideratum of all holiday-makers, will be induced. An injudicious over-exposure to the sun in the early days of the holiday may lead to blisters, rawness of the skin, headache, irritability, loss of appetite and general disappointment. "The right way to indulge in sunbathing," states Dr. Bruce, "is to expose small parts of the body for short periods, say five minutes on the first day, then increasing the amount of surface and the length of exposure each day until at the end of your holiday of two or three weeks a considerable portion of the body can be exposed for a reasonable time to the rays of the sun. Avoid the hottest parts of the day, and remember that alternative exposure to sun and shade gives better results. In the early days of your holiday take care that the head is not exposed over much to the sun."—*Medical Officer.*

News and Notes.

(SELECTED)

LADY VOLUNTEERS FOR SEVA DAL

Mrs. Kamala Devi, who came to Mangalore with Miss Sofia Sonji in connection with the recruitment of candidates for the Central Training Camp for the All-India Lady Volunteers, addressed a public meeting of the ladies of the town last evening in the National Girls' School Hall. Both spoke and made it clear that they expected much from a place like Mangalore which was the most advanced place in the province as far as women's education was concerned. After the ladies' meeting Mrs. Kamala Devi and party motored to the Mangalore Students' Union, where Mrs. Kamala Devi addressing them, described the significance of the great movement conducted by Mahatmaji who was still a youth in spirit. She asked them to study the different problems before the nation, and cultivate the habit of discipline.

ANDHRA CONFERENCE.

The fifth Andhra Provincial Women's Conference met under the presidentship of Srimathi A. Vasundhara Devi.

On behalf of the Reception Committee Dr. Ch. Danamma welcomed the gathering. In the course of her address she said:

"It is necessary that women should carefully study books on health, child welfare, prevention of disease, and domestic economy. We should make provision for proper and adequate wages, rest and hygienic conditions of life for labourers.

"Hindu Law does not give woman any right of inheritance of property worth the name. A widow has no adequate means of livelihood. There is no knowing to what difficulties and evil ways this may lead her. This is indeed a very painful situation. Women must have the right to property, equally with men. Though a divorce law may appear to be necessary, yet I do not think that it will be quite suitable to our country now. We hear instances of its abuse in other countries. I believe that men and women can properly discharge their duties without the aid of a divorce law, provided the necessary social and educational reforms are introduced"

"Thanks to the activities of our local bodies, primary education is spreading. The number of women undergoing instruction in secondary schools and colleges is also steadily increasing. Women are being encouraged to take up physical training games and vocational education. The potentialities of women teachers in primary schools are immense.

"It is our duty to encourage women to exploit this field.

"Adult education has not been given proper attention. Again, we are still suffering from a false

sense of modesty. To mention just one instance, convention prohibits us from instructing the girls to be prepared for adolescence. To speak to them openly of personal hygiene is taboo."

The speaker also dealt with social service and asked for more attention to activities for the elevation of the depressed classes, and to child welfare work.

It is with feelings of regret and of shame that we read of the Comilla shooting outrage by two women of India. This wanton act is a serious "blot on the womanhood of India", even though one feels with certainty that it is bound not to prove an example in India where women, among all women, are so celebrated for tender-heartedness and generous mercy.

It is reported that the alleged assailants of Mr. Stevens, District Magistrate of Tippera are Miss Santi Ghose and Miss Suniti Chowdhury, students of Class VIII of the Faizunnessa Government High School. The former is a daughter of the late Prof. Debendra Ghosh of the Comilla College. They sought an interview with the District Magistrate by concealing their identity, and submitted a petition before him asking him to arrange a swimming competition at Comilla. Mr. Stevens referred them to the head-mistress of the school, and was returning the petition to them, when both the girls, it is alleged, shot him in the chest. Rai Saheb Nepal Sen, Sadar Sub-Divisional Officer who was present there, arrested both of them. The orderly, Rasmal Ali, who intervened, was wounded in the left arm. Mr. Stevens died immediately. Both girls are in custody.

Several meetings were held in the town and resolutions were passed expressing deep regret at the shocking and dastardly outrage committed and strongly condemning the perpetrators of such heinous offences.

AN ISLAND RUN BY WOMEN

That the island of Minicoy is run mostly by women was made evident during the recent visit of H. E. the Governor and Lady Beatrix Stanley who returned to Madras recently from a visit to the Laccadives. On landing on the island, they were given presents by women representing the seven wards into which the island is divided. They were entertained with a novel race called the snake boat race, one of the boats being reported to have cost about Rs. 3,000. The visitors were struck with the magnificent physique of the men from two wards who manned the boats, and also by the pleasing construction and colouring of the boats.

WOMEN'S RIGHTS IN HYDERABAD

A resolution which provoked enthusiastic discussion and elicited unanimous support at the Conference of Women's Association for Educational Advancement in Hyderabad concerned the right of inheritance of Hindu women. The resolution wholeheartedly supported the principles of the Hindu Women's property Bill as brought forward in British India and requested H. E. H. the Nizam's Government to appoint a committee consisting of non-official members, (1) "to examine in all its aspects the question of improving the position of women under the Hindu Law as at present administered by the courts in the State, with special references to recent legislation in British India and certain Indian States, (2) To submit a report indicating in what respects reform is called for, (3) To propose a draft Bill embodying the recommendations of the committee."

The Conference also passed a resolution according its support to the central domestic training college at Delhi, approving the following names as the Association delegates to the All-India Women's Conference to be held in Madras at the end of December next,

Mrs. Rustemji Faridoonji, Mrs. Amir Hassan, Mrs. M. K. Pillai, Mrs. Engler, Miss L. Naidu, Mrs. C. Cornelius, Mrs. Humayun Mirza, Miss Allen, Mrs. Sackett, Mrs. Barkat Roy.

HINDU WOMEN'S PROPERTY RIGHT

Mr. Joshi of Baroda has earned the gratitude of millions of women in this country for his excellent and learned treatise on the Hindu women's property rights. His intelligent and clear exposition of the old tenets, the Dayabhaga and the Mitakshara laws relating to the Hindu women's rights over property and his definition of *Stri Dhan* cannot but appeal to all just and fair-minded people. He has vividly brought out in his booklet on this very interesting subject that the legal and the economic status of the Hindu women, as conferred on her by the ancient Hindu law-givers, was far above that occupied even to-day by the modern emancipated women in the most advanced European countries.

To quote his own words: "We ought to feel proud that our legal codes in the form of the *Smritis* and the commentaries yield us principles, which would surpass even the most advanced notions any people have ever reached. Persons tempted to impart Western notions in aid of reforms, must bear in mind, that even the present highly-advanced Western legal conceptions as regards women's rights are not perfect in themselves, but are only transitional in character and thus they would afford but scanty relief, should one be prepared to hazard this dangerous experiment. The absolute independence of husband and wife in their properties, which the Western law aims at achieving, has its baneful disadvantage, in so far as the

woman is denied the right of owning property jointly with her husband, who, as a matter of fact, earns more and possesses more." It is such a relief to know from such a high and learned authority as Mr. Joshi that our ancestors never intended that their women should occupy a low and dependent position in family and society. Even over 100 years before, our greatest and first reformer, Raja Ram Mohan, quoted *shastric* tenets to support the right of Hindu mothers, wives, widows and daughters over the son's, the husband's the father's, and over the joint family property. Since then, only piece-meal legislation has been effected here and there to give relief to the suffering Hindu women. No comprehensive legislation to raise her legal and economic status has yet been passed. Even the Mysore bill falls very much short of the demands of modern women of India. Therefore we welcome the wise suggestions of Mr. Joshi to reform the Hindu women's property rights.

—*Stri Dharma.*

KNOWLEDGE, WHICH PEOPLE OF THE UNITED STATES DESIRE OF INDIAN WOMEN.

1. Number of women's organizations in India and their nature.
2. Outstanding plans being made by women for their future.
3. Names of outstanding women leaders—in politics, literature, journalism, and in social, medical, business fields, who are actually creating new ideals.
4. How many women are in business independently, if any (single and married)?
5. Titles of best books published in India by, and about problems of, Indian women: prices; where published?
6. How are mothers cared for during child birth—doctors, midwives, hospitals, homes?
7. Are any plans being made for the dissemination of birth control information, or the establishment of clinics.
8. What are considered the most trying and difficult problems of Indian women at present during childhood, in marriages, socially, and publicly?
9. What sort of intellectual contact from abroad would be of help to the progress of Indian women?

NOTE.—I suggest that readers of the "Indian Ladies' Magazine" send to the Editor articles on these questions, and if any individual, organization, or publisher cares to send me direct any information of the above nature, I will be glad to make it available to those interested in the U. S. upon the stationery of the "Indian Ladies Magazine."

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5. MO — — Y	Tipsy
6. O — P — — —	To resist
7. — — — ELY	Alone
8. — A — —	Destiny
9. — HAN — — —	An ulcer
10. — E — — INESS	Exhaustion

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