

THE INDIAN REVIEW

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

VOL. XXXIII.

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NO. 11. 1932.

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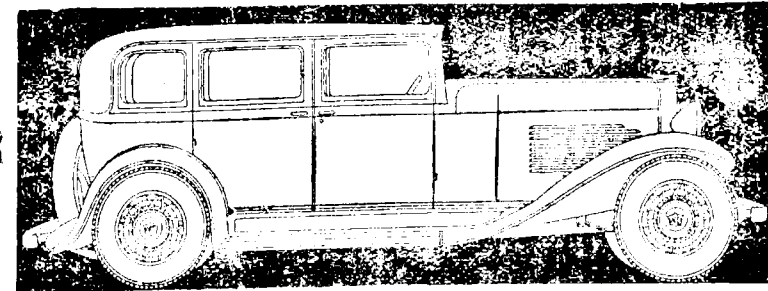
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MON.	4 11 18 25	8 15 22 29	7 14 21 28	4 11 18 25
TUES.	5 12 19 26	9 16 23	8 15 22 29	5 12 19 26
WED.	6 13 20 27	10 17 24	9 16 23 30	6 13 20 27
THU.	7 14 21 28	11 18 25	10 17 24 31	7 14 21 28
FRI.	1 8 15 22 29	12 19 26	11 18 25	8 15 22 29
SAT.	2 9 16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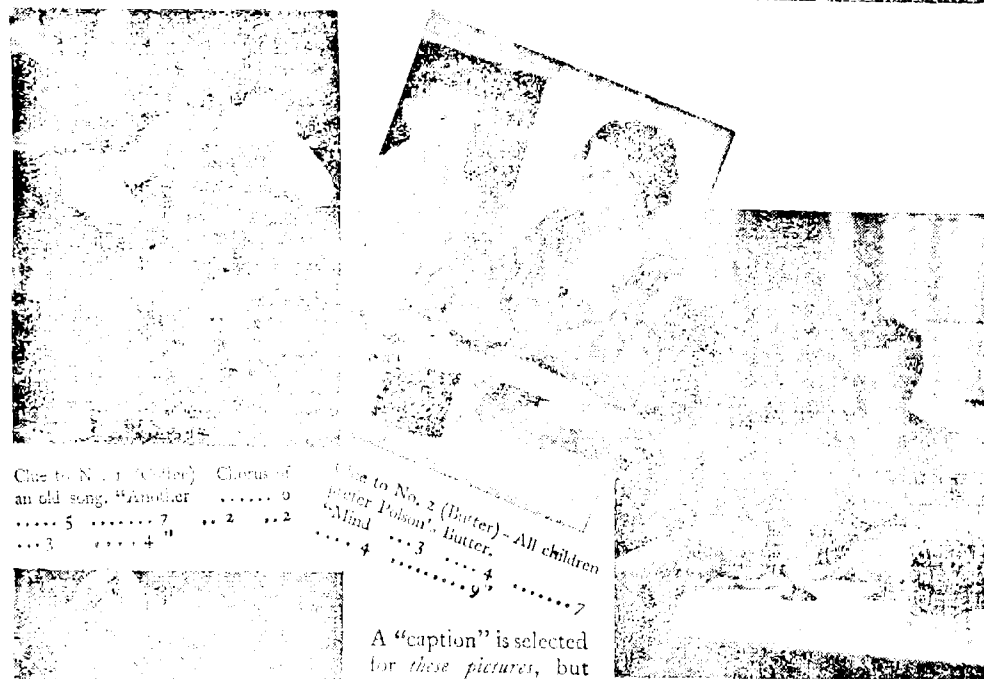
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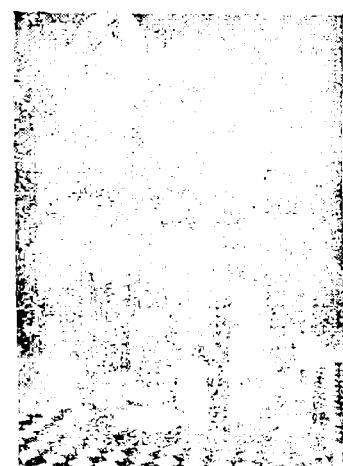
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.. 2 6 7 ... 3
.. 2 8 "

A "caption" is selected for these pictures, but the actual words are withdrawn and replaced by dots. Each dot denotes a letter and each group of dots represents a word. For example: "Daddy, I want to whisper" would look like this:- Daddy . 1 4 .. 2 7 It is left to the ingenuity of competitors to find the words that fit each series of dots to form the correct caption of each picture. Puzzle it out and in between enjoy Polson's Coffee and Butter. Four pictures with hidden captions form the entire competition which is divided into 2 parts. Part one for No. 1 and No. 3 make one complete entry for the Coffee competition. Part two for No. 2 and No. 4 make one complete entry for the Butter competition. Competitors must find the four hidden captions and each entry must be accompanied by one Present ticket from a 1 lb. Polson's Coffee tin for the Coffee section and from a 1 lb. Polson's Pasteurised Butter tin for the Butter section. Otherwise it is not eligible for prizes. Make

as many entries as you please. The title for each picture has been decided on and is kept in a sealed cover. If no competitor submits the exact titles as previously laid down, the nearest will get the prizes. Prizes are 1st in each section Rs. 500; 2nd Rs. 150; 3rd Rs. 50; 10 Prizes of Rs. 20 each and 10 Prizes of Rs. 10 each. Total, Rs. 2000. Please forward all entries to Polson Mfg. Co., 211/219, Fiere Road, (Post Box No. 367), Fort, Bombay, to arrive before 31st December, 1932, the date the competition closes. Print name and address clearly and mark your envelope "Competition". Our decision must be considered as final and no correspondence will be entered into. Results will be published in this paper on 21st January, 1933.

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SIR RONALD ROSS

BY MAJOR LT.-COL. RUSSELL, C.B.E., M.A., M.D., J.M.S.

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RONALD ROSS is dead; another great seeker after truth has gone to his rest, and the scientific medical world mourns the loss of one of its most famous men. Manson, Laveran and Ross were all distinguished pioneers in the field of tropical medicine, and, Ross, by no means the least of the three, will for ever be associated with his remarkable discovery of the association of the mosquito with malaria. That discovery provided an enormous stimulus to the investigation of tropical disease from the beginning of the present century and brought about an almost miraculous conversion of more than one tropical area from death-ridden and almost uninhabitable tracts into prosperous areas in which it is possible to live a normal healthy life. It is equally true to say with Osler that "if a census were taken among the world's workers on disease,—the judgment to be based upon the damage to health and direct mortality,—the votes would be given to malaria as the greatest single destroyer of the human race". One of Ross' obituary notices has recorded that it was "the abiding remembrance of the sickness and death seen in his Indian hospitals that inspired his work and directed his life", and one of his greatest regrets was that his discovery was not given wider and more practical application in India,—the land of his birth and the land in which he began and completed his difficult and painstaking investigations. For in this great country, many thousands still die annually from malarial fever, whilst hundreds of thousands pass through endless and needless suffering from the same disease, because, little or nothing has been done except in restricted areas to apply the preventive methods which Ross' discovery made evident. Some may say in excuse that India cannot

afford to spend the large sums necessary for extensive anti-malarial schemes; the reply to those must be that India can no longer afford to neglect such preventive work. For no people can expect to take its due place among the nations of the world so long as its health is undermined by disease so demonstrably preventable.

Ronald Ross was born at Almora in the Kumaon Hills during the eventful year of 1857, and, after qualifying in St. Bartholomew's Hospital, entered the Madras Medical Service in April, 1881. The early years of his service in India gave no promise of the work which was to make his name famous throughout the world, although it is worth noting that he was one of the first medical men to take a diploma in Public Health. During those early years he produced several novels and plays, for at one time he thought of taking up a literary career, and it was only in 1892 that he turned to scientific work. Not until three years later did he begin his malaria investigations and then only at the direct instigation of Patrick Manson who had suggested to him the mosquito theory of that disease. At this period medical protozoology and entomology were practically unknown, whilst the scientific equipment at his command would be regarded as worthless by the veriest tyro of the present day. Moreover, the authorities under whom he served were by no means in sympathy with what they deemed mere fanciful hypotheses and has only to read in his memoirs the story of his two and a half years' work to realise the handicaps under which he carried on and to appreciate his marvellous industry and application under conditions which would have disheartened any one but a genius and one of indomitable perseverance and

courage. The technical difficulties he met and conquered can hardly be understood by the present generation, but he continued his apparently hopeless search and, on the 20th August 1897, he saw under the microscope for the first time the "oocyst" stage of the human malaria parasite in the last of a batch of mosquitoes which he had been patiently dissecting. It was only real genius which revealed to him the significance of the pigment in the colourless cells of stomach wall of the mosquito. Shortly after, there came a further exasperating official interruption to his research and it was not until July 1898, that he was able to announce to Sir Patrick Manson, —his constant friend and supporter,—that he had completed his demonstration of the life cycle of the malaria parasite in the mosquito by means of experiments with bird malaria and the *Culex* mosquito. It was in Secunderabad (Deccan) that he made his first discovery; his final experiment was completed in Calcutta. No monument to his name adorns the old Secunderabad hospital, but in 1927 a Gate of Commemoration was erected at the General Hospital in Calcutta within a few yards of the laboratory where the final proof was made and this gate was formally dedicated in the presence of Ross himself who paid his last visit to India in that year.

De mortuis nihil nisi bonum; but it must be admitted that Ross was "a bonny fighter", and he has plainly revealed the satiric and critical side of his character both in his Memoirs and in his other publications dealing with malaria researches. Those who,—like the present writer,—were his pupils when he held teaching appointments in the Liverpool and London Schools of Tropical Medicine, were permitted an insight into his character which on occasion detracted from the magnificence of his genius and the admiration which one felt to be due to a great scientist. But even the greatest men have their weaknesses. He was unsparing in criticism where criticism seemed to him essential, he gave generous praise to those who were fighting the good fight in the field of preventive medicine and was always ready to help and advise those who asked for his assistance.

During the twelve years following his retirement from the I.M.S., he took a leading part in a series of public health and malarial investigations in different parts of the tropical world and always

stressed on these occasions,—what he had stressed from the first, the need for further 'experiment and research' if the fullest utilisation were to be made of his primary discovery. From the beginning of the Great War, he was actively engaged first as a consulting physician for tropical diseases to the base hospitals for Indian troops in England and latterly as consultant for malaria to the War Office.

Ross received world wide recognition as a great scientist and was the recipient of numerous honours, both State and Scientific. Amongst the latter may be mentioned: the Fellowship of the Royal Society, the Nobel Prize in Medicine, the Royal Gold Medal of the Royal Society and the Manson Memorial Gold Medal. He was made a K. C. B. in 1910 and a K. C. M. G. in 1922, whilst a large number of British and foreign University honorary degrees were also conferred on him at different times. In addition, some thirty societies honoured themselves by bestowing on him their membership or fellowship.

Although it is through his medical researches that Ross will always be best remembered, he was a first-class mathematician as is indicated by his use of mathematical methods in the elucidation of various malarial problems. Strange though the combination may seem, he was also a musician and a novelist and poet and several published volumes of his poetry have been eulogised by John Masefield, the Poet Laureate. These would have been remarkable attainments even in one who had no other claims to fame, and they indicate in no uncertain fashion that Ross was an outstanding genius.

A long and painful illness clouded his last years but to the very end his mind was actively engaged on the problems associated with his malarial work. He has left behind him the memory of an indefatigable worker, a great thinker, and a poet-philosopher whilst his work in preventive medicine will live for ever to be a stimulus to those who are endeavouring to throw additional light on the darkness that envelops the varied and manifold diseases of mankind. "Now his labours and disappointments and quarrels are over and he goes to rest acclaimed and honoured as a pioneer, a man of genius and, above all, a benefactor of the human race."

Prospects of Federation

BY "POLITICUS"

NOW that the Conference which the Viceroy convened of Princes and Ministers has concluded its sittings, it may be useful, with the help of the press notes of the proceedings published by the Government of India, to attempt an assessment of the results achieved. The issues considered at the Conference related, broadly speaking, to two different categories of subjects: *first*, relations of the States with the Crown—succinctly described by the word "paramountcy"—and, *secondly*, questions arising out of the proposed All-India Federation, *viz.*, federal finance and allocation of seats in the Legislature among the States *inter se*.

Dealing first with "paramountcy", the position was recognised that, in the subjects to be federalised, the respective rights and obligations of the States as units of the Federation, of the Federal Government, and of the Crown, would be clearly defined in the Constitution and that, in this field, the relations would be strictly contractual and there would be no room for the exercise by the Crown of undefined powers of interference in the name of paramountcy.

In the important field not covered by federal subjects, the question is not however easy. Questions of intervention, disputed succession, minority and others of a similar nature have always given rise to controversies. This is not unnatural as, in most of these, points arise which defy classification and definition. It is not possible, for example, to lay down in the form of a code what constitutes misgovernment and at what stage intervention becomes the duty of the Crown in the interests of the people in a State. One important principle was accepted in this sphere which marks a great advance on the existing position, *viz.*, that in justiciable disputes, the Viceroy would appoint *ad hoc* tribunals to advise him. Indeed, when we consider the change which will take place in the position of the Governor-General in the new Constitution, no other course will be open to him when such disputes arise. The Governor-General will have a triple capacity in the new order of things:—*first*, Governor-General acting on the advice of Ministers responsible to the Legislature in federal subjects; *secondly*, Governor-General acting in reserved subjects like defence with Members of Council responsible to the Secretary of State and, *thirdly*, Viceroy or Representative of the Crown in charge of relations with Indian States outside

the federal sphere. Where these functions are likely to come into conflict, he will as a matter of course prefer to hand questions over to *ad hoc* tribunals before which all interests concerned will be represented, instead of dealing with them in one or other of these capacities. As we have said before, the recognition of this principle marks a distinct advance and will be welcomed by Indian States.

Federal finance was not discussed in detail. It was felt that the proper place to deal with the subject was at the London Conference when the views of the Government of India, the Home Government and British Indian Representatives would be available on the Percy and the Davidson Committee's recommendations. The main point is, whether the States would agree to accept responsibility for pre-federation debt, civil pensions, and deficit provinces. On the one side, it is argued that the States can only take over the portion of the public debts which is covered by assets and they have no concern with obligations incurred in respect of British India alone; and on the other, that the assets valued on a purely commercial basis more than cover the whole of the debt and that there are advantages in a unified budget. The Davidson report makes proposals for financial adjustments with States which, owing to historical causes, were subjected to the payment of subsidies or were made to cede territories towards the cost of defence. As these obligations are not shared by the Provinces or other States, the case for adjustment is clear. The report also deals with States which enjoy immunity from taxation which would be federal. These immunities are the result of agreements between the Government of India and the States concerned in regard to salt, opening of British post offices, currency, etc.; and the object in every case was the effectuation of the salt monopoly and the unity of postal and monetary system. The review of the reports made by Sir P. S. Sivaswami Ayyar in the last Number of the *Indian Review* has shown that they contain materials for formulating a workable scheme for federal finance, and we have every confidence that a settlement will be reached at the Conference on the whole question.

The allocation of seats in the Legislature among the States is a domestic problem for the States. It is obviously premature for the States

to attempt the task now, as the total strength of the Chambers and the strength of the States' block in them have not been finally settled. The problem bristles with difficulties. There are three classes of States: *First* are those that have individual representation in the Chamber of Princes in their own right, *viz.*, the full-powered "treaty" States. *Secondly* come those who elect representatives to the Chamber in groups organised on a regional basis. *Lastly* are the numerous estates with limited powers and still more limited resources which are States only in the sense that the laws of British India have no applicability in them. In the discussions at the Federal Structure Committee and elsewhere, only the first of these classes have been considered. The second have come into the picture only indirectly, and the third not at all. Among the "treaty" States, there is a broad cleavage of opinion on the basis of distribution of seats. The "larger" States—Hyderabad, Mysore, Baroda, Kashmir, Travancore, Jaipur, Jodhpur—contend that they should get a measure of representation based

on their political importance, population, etc. On the other hand, the Standing Committee of the Chamber support the principle of equality of representation in the Senate. In their view, every "treaty" State should get a single seat in the Upper Chamber, no State getting more than one and no "treaty" State being grouped with another. It remains to be seen how the interests of the second and third groups of States referred to above will be provided for, and how the fundamental difference of opinion among the "treaty" States will be solved. The Federal Structure Committee recommended that, if the States could not come to an agreement on the allocation of seats by a date fixed, an impartial Committee should be appointed by the Viceroy to decide on the distribution and this recommendation still holds the field.

On the whole, the Conference has had useful results. It has helped to crystallise issues and clarify ideas, and it has also demonstrated that the States have not weakened in their adherence to the idea of an All-India federation.

A Hindu Philosopher's Defence of Religion

BY PROF. D. S. SARMA, M.A.

I
 "IF the philosophers to-day," says Professor Radhakrishnan in his Hibbert Lectures, "are not so influential as they used to be, it is to no small extent due to the fact that they are specialising in abstruse problems which are beyond the comprehension of the layman. They manipulate abstract concepts with the weapons of logical analysis. Philosophy which once was the pursuit of wisdom has become the possession of a technique. . . . The great systems of the past had an adequate sense of the vastness of the universe and the mysteries of the soul."

Accordingly the aim of Professor Radhakrishnan in his latest book* as in his early book, "The Reign of Religion in Contemporary Philosophy", is to show the inadequacy of the logical intellect to apprehend the highest truth, to point out the weaknesses of modern philosophic systems in Europe and to assert that a satisfactory philosophy of life must have for its foundations the deepest spiritual intuitions of mankind. He modestly says that his endeavour is only "to restate a point of

view which is nothing new, but constitutes the very essence of the great philosophic tradition of idealism". New-fangled systems we have enough and to spare. Creative evolution, holistic evolution, emergent evolution and ingressive evolution—we have many such attractive soap-bubbles waiting to be pricked. Pricked or unpricked they leave the heart of humanity cold. What we require in this fast changing world of the present day is not a trick or two of intellectual legerdemain, but a humble and patient reinterpretation of the undoubted facts of religious experience in the light of modern scientific knowledge. Religious men all over the world, whose faith is stronger than their reason, will be profoundly thankful to Prof. Radhakrishnan for having painted in such warm colours to their intellect what already lay painted to their heart and imagination. For, possessing the true hospitality of the Hindu mind, he undertakes to defend not this religion or that religion but all religions against every kind of attack made in modern times on this most cherished possession of humanity. Here is a philosopher of acknowledged eminence in the world who courageously takes up the challenge hurled against religion by the modern physicist, the astronomer, the biologist

the behaviourist, the psycho-analyst, the anthropologist, the socialist, the Bolshevik and the practical politician, and patiently examines all such modern substitutes for religion as naturalism, agnosticism, humanism, pragmatism, modernism and fundamentalism, and reaffirms the indefeasible and inalienable claims of religious experience. He is thus in the true line of descent from the ancient Hindu philosophers who have from time to time rescued the spirit of religion from the aberrations of secular thought and practice. The only difference is that what the older philosophers call scriptural revelation, the modern philosopher calls the religious experience of saints and sages and founders of religions, and that while the older philosopher's view was necessarily confined to India, the modern philosopher's view extends over the whole civilised world.

II

Prof. Radhakrishnan draws a distinction between philosophy of religion and speculative theology on the one hand and dogmatic theology on the other. He defines philosophy of religion as 'religion come to an understanding of itself'. There can be no religious philosophy without religious experience, just as there can be no geometry without perception of space, and no natural sciences without the sense data. When religious thought cuts itself away from religious facts, it ceases to be religious thought and becomes only religious imagination. But, when religious thought tries to organise the data of religious experience, it becomes as valid a science as any natural science, which tries to organise the sense material. For our spiritual intuitions answer as much to reality as our sense perceptions. To a religious seer like Christ, the love and mercy of God is as much a fact as the blue sky or the green leaf to the ordinary man. It is absurd to admit the testimony of the senses and reject the testimony of the religious sense. True, the religious sense is not as much developed in some men as in others. But that only shows that the former are defectives as far as religion is concerned, just as the deaf and dumb are defectives as far as sounds are concerned. The existence of men without a sense of religion does not prove that religious experience is invalid any more than the existence of deaf-mutes proves that musical experience is invalid. Nor again does the existence of various religious creeds invalidate the experience that lies behind them any more than the existence of the various theories

regarding matter, life and mind invalidates the phenomena of matter, life and mind which have given rise to them or the existence of various languages in the world invalidates the desires, hopes and fears of mankind which they seek to express, each in its own way. Philosophy of religion then is an attempt to organise and unify the data of religious experience. It differs from purely speculative theology in that, while the latter, proceeding from general principles, arrives by means of dialectic at the conclusion that God is a *possibility*, the former proceeding from experience and tradition asserts in terms of logical understanding that God is an independent *reality*. It differs again from dogmatic theology in that, while the latter restricts itself to the exposition of one set of experiences recorded in a particular age and country, the former, being bound by no such restriction, takes into account the different types of religious experience of all ages and nations. As Prof. Radhakrishnan says,

Philosophy of religion thus rejects the high *a priori* road of speculative theology and the apologetic method of dogmatic theology and adopts a scientific view of religious experience and examines with detachment and impartiality the spiritual inheritance of men of all creeds and of none. Such an examination of the claims and contents of religious consciousness, which has for its background the whole spiritual history of man, has in it the promise of a spiritual idealism which is opposed to the disintegrating forces of scientific naturalism on the one hand and religious dogmatism on the other.

III

What are the conclusions of such a science? What are the affirmations of the true philosophy of religion which has reverently studied the teachings of the Upanishads, the dialogues of Buddha, the parables of Christ, the utterances of Mohamed, the sayings of Ramakrishna Paramahansa and the recorded experiences of many a Plotinus and St. Paul?

All spiritual experience is a reaction of the whole man to reality. It includes and transcends all intellectual, aesthetic and moral activity. Religion is not simply a form of knowledge, nor a gratification of taste nor a mere consciousness of value. It is an integral intuition carrying with it its own validity. It seeks no completion outside itself. It is sovereign in its own rights, being "self-established, self-evidencing and self-luminous". It reveals to us a Being absolute and eternal beyond the categories of thought.

Though the Being thus revealed by the religious sense is ineffable and transcends all direct expression, its character may be indirectly

* AN IDEALIST VIEW OF LIFE. By S. Radhakrishnan (Being the Hibbert Lectures for 1929). George Allen & Unwin Ltd. London.

indicated by certain symbols and figures which are generally called the 'qualities' of God. When we sometimes say that the Absolute revealed by mystic experience is of a negative character and devoid of qualities, what we mean is that "its inexhaustible positivity bursts through all our conceptual forms." We call it nothing because it is nothing which created beings can conceive or name, and not because it is nothing absolutely. We always attribute to God holiness, mercy, justice, love etc., because they are the highest qualities we humans know. But in attributing them we should not forget that these "exist in God in a different sense from their existence in us." From the three characteristic features of spiritual experience, namely, reality, awareness and freedom, the Hindu seers have devised the formula of Sat, Chit and Ananda. The Absolute is perfect being, perfect consciousness and perfect freedom. But even these are only "distinguished by us but not divided in God." The Real is thus beyond all conceptions of personality and impersonality. Personality is only a symbol, a poetic view of God—not an ultimate category, not a scientific view. It represents God as He is to us, not what He is in Himself.

Spiritual experience not only reveals to us a transcendent reality, but also brings home to us the conviction of the unity of the universe. All things live and move and have their being in one universal spirit. As the blessed Sanatkumara says in the Chandogya Upanishad: "The Atman is indeed below and above; the Atman is to the west and to the east; the Atman is to the south and to the north. The Atman indeed is this whole world". A man who has such an experience can sing as the poet does in the Svetasvatara Upanishad:

Thou art woman, thou art man. Thou art the youth and the maiden too. Thou art the old man tottering on his staff. Thou art the blue bird and the green parrot with red eyes. Thou art the thunder cloud. Thou art the seasons and the seas. Thou art the unbeginning and the omnipresent from whom are born all these worlds.

God is not only transcendent but also immanent. Matter, life, mind and reason are the progressive phases of the one evolving Spirit which overarches all.

But the most important affirmation of religious experience is the kinship between the soul and God. As Prof. Radhakrishnan says:

The consubstantiality of the spirit in man and God is the conviction fundamental to all spiritual wisdom. It is

not a matter of inference only. In the spiritual experience itself the barriers between the self and the ultimate reality drop away. In the moment of its highest insight the self becomes aware not only of its own existence, but of the existence of an omnipresent spirit of which it is as it were a focussing. We belong to the real and the real is mirrored in us.

The great Upanishadic text "That art Thou", the utterance of Jesus 'I and my Father are one', the last words of Plotinus to his physician, 'I was waiting for you before that which is divine in me departs to unite itself with the Divine in the universe' and the countless testimonies of mystics all over the world point to the same kind of experience. Prof. Radhakrishnan quotes the following from "James' Varieties of Religious Experience":

The overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystic tradition hardly altered by differences of clime and creed. In Hinduism, in Neoplatonism, in Sufism, in Christian Mysticism, in Whitmanism we have the same recurring note. . .

The very fact that this great experience of union with God is intermittent even in the most religious souls that have sojourned here shows that there are many obstacles to self-realisation. And it is the avowed aim of all organised religions to help us to overcome these obstacles and become perfect as the Father in heaven is perfect. Ever the disciplines and purifications that they prescribe are mainly derived from the conditions under which the original founders saw their vision. The conquest of the flesh, the cultivation of internal righteousness, the habit of personal prayer, the love of contemplative life, the communion with kindred souls, etc., are the way and means common to all religions. They are the paths in the jungle trodden by countless generations. In the early stages of our inward life it is an advantage to have the help of a religious tradition and an organised church. These become hindrances only when they keep us in perpetual tutelage and demand nothing more than a mere mechanical obedience.

Again, different religions use different symbols and different formulae—feeble representations of flaming experience. Men who are never able to get beyond the forms are the true idolaters. The wrangle and quarrel and bring religion in contempt. But toleration is instinctive in those who try to re-convert the symbols of an established religion into the original experience. The

religious souls have quite other business than that of calling their brothers fools and knaves. They come not to destroy but to understand and fulfil. They help their fellow-men to go back to the spirit and make their forms more adequate and expressive.

The instinct of humanity is after all right in according the highest place in its scheme of things to religion, in spite of the sceptic and the scoffer, the false prophet and the charlatan. For, however false or inadequate its forms may be, however wicked, foolish or blundering men have been in acting in its name, the spirit of religion helps us to recognise the highest values of life, makes us understand the purpose of our existence and beckons us to the further stages of

our pilgrimage to the perfections of God. Art and literature, science and knowledge, love and service are all excellent things in their way, but they cannot take the place of religion. Nay, not even morality, inseparable as it is from religion, is religion itself. Religion is the sovereign and these are only the lords in attendance. Each of the lords has his principality, his domain, his province, but the queen rules over all. When any of them usurps the throne, it means there is insurrection in the state—civil war and confusion. The nation that allows that state of things to continue for long is doomed, its civilization will become a thing of the past.

This is a lesson which the West sorely needs at the present day.

India and the Empire at Ottawa

BY DR. J. D. SAVARIROYAN PAUL, Ph.D. (London)

THE War gained for India fiscal autonomy, and internally, in the economic sphere, her signal achievements are the Tariff Board, the Indian Central Cotton Committee and the formation of the Imperial Banks. In the organisation of her economic resources, the priceless experience of the War had been scattered to the winds. In the central problem of efficient distribution and finance of agricultural and manufactured products, she had to pay heavily for deficient organisation. The cry is for ever increased State interference. It cannot be discriminating protection or scientific tariffs or *swadeshi* movement but efficiency in production of standard goods of a certain quality at prices that can successfully compete with Japan and Europe, which would effectively set the wheels of an industrial era in full speed. Japanese textiles and Australian wheat compete successfully in the Indian market. The Indian consumer does not look for charity from the Indian millowner or the Punjab wheat farmer. Price and quality control everything. In my previous article I pointed out that any negotiation of trade agreements imply two aspects: (1) The existing channels of trade and the substitution of an Empire market. (2) The necessary protection to indigenous industries for further industrial development where economic factors are favourable. On both these points British policy has brought India into the horns of a dilemma. By the variety of its climate and soil, mineral and agricultural resources, Nature has destined India

to be an economic entity by herself. George Ball of the Geological Survey of India, Sir John Strachey as Finance Member and every authoritative Commission, on the survey of the resources of India, have come to that inevitable conclusion. Her arrested development had largely been due to political factors.

When the question of Imperial Preference was mooted under Lord Curzon, Sir Edward Law, in a very famous minute, rejected the proposals. —(Despatch, 22nd October 1903). At that time the bulk of Indian exports were raw materials, "objects of importance if not of necessity to the importing country". The entire volume were admitted duty free or subject to relatively moderate duties for revenue purposes. Law's famous minute may be quoted as to the pre-War position of India:

It seems to me more in Indian interests to leave matters as they are than to embark on a new fiscal policy, unless indeed by its adoption very great advantage could be obtained by preferential discrimination in favour of exports to the United Kingdom and British Colonies and possessions. . . . If we were to raise our average tariffs to, say, 10 per cent. so as to give an appreciable preference of 20 or 30 per cent. to our Imperial relations, such a difference might so affect our import trade with our foreign customers for exports that they would necessarily consider the advisability of retaliation; On the other hand such very small preference as might probably be given with fair prospects of safety on generally low tariff rates would hardly be likely to afford such advantage to British manufacturers as would prove of material benefit to their interests. Most of the

foreign countries which would be likely to resent the introduction of an inter-Imperial Preferential Tariff are interested both in obtaining our raw materials and in supplying us with their manufactures and that this situation gives us a double weapon to use against them if necessary. in a general preferential arrangement. If our export trade with foreign countries were in any way seriously prejudiced, we should run a very great risk of disturbing the balance of trade, now strongly in our favour, and we might find ourselves once more plunged into the deep sea of trouble arising from a depreciating currency.

On the 9th March 1911, the late G. K. Gokhale expressed himself as follows :

It is my deliberate conviction that in our present circumstances a policy of free trade reasonably applied is after all the safest policy for us.

What India's leaders mean by "fiscal autonomy" to-day, is "protection unlimited".

Desiring industries which will give him Indian-made clothes to wear and Indian-made articles to use, the educated Indian looks to the example of other countries which have relied on tariffs and seizures on the admission of even free traders that for the nourishment of nascent industries a tariff is permissible. We do not know whether he pauses to reflect that these industries will be largely financed by foreign capital attracted by the Tariff although we have evidence he has not learnt to appreciate the advantages of foreign capital. —(The Montford Report.)

The Fiscal Commission of 1923 advocated a policy of Protection,

"its application being regulated from time to time by such discrimination as may be considered necessary by the Government of India with the consent and approval of the Indian Legislature." On behalf of the Government, Sir Charles Innes accepted in principle of "the proposition that the fiscal policy of the Government of India may legitimately be directed towards fostering the development of industries in India".

It is in the light of these new angles "that the XII Trade Agreements" signed in Ottawa should be examined. Ottawa is the triumph of Chamberlain tradition and a victory for Colbertism—the leafage and fruitage of the old Mercantilism of the 16th century, the policy pursued from Cavour to Bismarck in their State-making and now in Empire-building. "The Samuel Liberals" have started a campaign that the agreements enhance the cost of food-stuffs and raw materials for Britain and jeopardise the existing markets. The Indian Chambers of Commerce repudiate the same as an overt attempt to regulate the pace of Indian industrial development and an attempt to restore the supremacy of Britain in the Indian market as she had fallen in the Indian import trade from 63 per cent. pre-War to 37 per cent.

The significance of the trade agreements lie in the recognition of the freedom for negotiation on the basis of mutual advantage "contingent on the arrangement come to with other parts of the British Commonwealth of Nations", and the plain acceptance that the "agreement shall be in force until a date 6 months after the notice of denunciation has been given by either party", and by the Indian Delegation's recognition of the two main principles: "the extension and development of the export trade of India and the reservation unimpaired of the protection enjoyed by certain Indian industries."

The Trade Agreement, however, includes the safeguard: That preference does not extend to (a) commodities to which protective duties are applicable; (b) to those which are free of duty at present; (c) to those on which on grounds of national policy a specially low rate of duty has been imposed.

The gains to India apparently seem very little, but if the agreement revives world trade. ?

The fiscal freedom of India has become an accomplished fact. By the Resolution No. 341 T. (161) Commerce Department, 25 July 1932, the Government of India practically set aside the Indo-Japanese Commercial Convention of 1904 in view of the depreciation of the yen in relation to the Rupee and accepted the recommendation of the Tariff Board by raising the textile duties to 50 per cent. *ad valorem* on goods of non-British manufacture. Were India in the position of China, Japanese gunboats would have been rushed into the harbours of Bombay, Calcutta and Madras! What is overlooked in all the protests against the Trade Agreements at Ottawa is the policy of the Empire in dealing with an unprecedented economic crisis. So long as the U. S. A. continue to maintain an artificially overvalued gold standard and very high tariff barriers, rendering international debt payments an unconscionable burden, the Empire has to maintain a solid front at the ensuing World Economic Conference. The nationalist objection to the unrepresentative character of India's delegation to Ottawa ought not to be allowed to cloud the more serious purpose of the Indo-British Trade Agreement.

The issues involved by the Trade Agreements are far more complicated, and it is for India to decide her destiny.

UPTON SINCLAIR

BY MR. J. VIJAYA-TUNGA

IN 1927 I came across the novel version of Brieux's famous drama *Les Avaries* written by Upton Sinclair under the title *Damaged Goods*. I was at once struck by the force and the idealism of the story and was convinced that I could do a



UPTON SINCLAIR

service to my country, Ceylon, by translating *Damaged Goods* into Sinhalese. The story relates the sufferings brought upon a simple-hearted wife by her husband who had contracted venereal disease. I could well realize the power of Brieux's drama, for as a novel, it had a most moving appeal. I proceeded to translate it and wrote to Sinclair for permission. With the permission he sent me a copy each of all his other books. Beginning with the *Jungle*, I read them all voraciously and felt "like some watcher of the skies when a new planet swims into his ken".

To my great good luck, Sinclair was in New York when I arrived there in 1928. My meeting with him has remained an unqualified joy to this day. There was nothing whatever of the pose, the atmosphere of the celebrity about him. He had called at my hotel and not finding me in, had called a second time when I met him. His hotel was about three miles away from mine and dodging the clamorous New York traffic we walked those three miles. Instantly he had made me forget that "here you stand in the presence of the man who wrote *Jungle*, *Oil* and a score more of equally sensational

books", the man whom Wells addressed as the next most hopeful. All I felt was that I was in the company of one of the most likable of men. And this quality of greatness has remained for me the standard. All your other great men do not miss a chance of impressing on you that either they suffer from piles, or that they are vegetarians, or that they once sat on the same platform with Von Hindenburg. But Sinclair, world celebrity that he is, is above these tricks. This utter sincerity which stamps the man, and which has stamped itself on all his works, has won the admiration even of those who otherwise disapprove of his work. His work has been under a great handicap having come under the term propaganda, but it is encouraging to find a more serious and more scholarly evaluation of his work taking place at the present moment. This is evident from the fact that his candidature for the Nobel Prize this year (and he has been a candidate a number of times) is being supported by some seven hundred eminent men representing almost every nation. There are seventy-nine British signatories to this petition recommending the Nobel Award to Sinclair, and among these are Bernard Shaw, Maurice Baring, Mrs. Thomas Hardy, Siegfried Sassoon, and Arthur Pinero.

The Jungle remains his masterpiece and is incomparable. The nearest parallel to it is *Uncle Tom's Cabin*. But however much he might be oppressed, Man can at least complain—if not to Man, to God—but Animals must find a human petitioner for them. *The Jungle* is unique for that reason. To a creature of Upton Sinclair's sensitiveness, the sight of that colossal butchery in the Chicago stockyards must have been a never-forgettable ordeal.

"Here were the chute with its river of hogs, all patiently toiling upwards: there was a place for them to rest to cool off, and then through another passage way they went into a room from which there is no returning for hogs. It was a long narrow room with a gallery. At the head there was a great iron wheel, about twenty feet in circumference with rings here and there along its edge. Upon both sides of this wheel there was a narrow space into which came the hogs at the end of their journey: in the midst of them stood a great burly Negro, bare-armed, bare-chested. He was resting for the moment, for the wheel had stopped while men were cleaning up. In a minute or two, however, it began slowly to revolve and then

the men upon each side of it sprang to work. They had chains which they fastened about the leg of the nearest hog, and the other end of the chain they hooked into one of the rings upon the wheel. So, as the wheel turned a hog was suddenly jerked off his feet and borne aloft. At the same instant the ear was assailed by a most terrifying shriek. The shriek was followed by another, louder and yet more agonising—for once started upon that journey, the hog never came back; at the top of the wheel he was shunted off upon a trolley and went sailing down the room. And meantime another was swung up, and then another, and another, until there was a double line of them each dangling by a foot and kicking in frenzy—and squealing. The uproar was appalling, perilous to the ear-drums; one feared there was too much sound for the room to hold—that the walls must give way or the ceiling crack. There were high squeals and low squeals, grunts and wails of agony; there would come a momentary lull, and then a fresh outburst, louder than ever, surging up to a deafening climax. . . . Somehow the most matter-of-fact person could not help thinking of the hogs they were so innocent, they came so very trustingly; and they were so very human in their protests—and so perfectly within their rights!

Could one think of a more poignant plea than that simple sentence? Man cannot reverse the beauty of Nature with so much brutality without making a chaos for himself too. And in the lives of the Lithuanian peasant-folk who, having immigrated to Chicago, are swallowed up in the welter, Upton Sinclair extended the picture of the ghastliness we make of this green earth. So overpowering was his cry that the United States Government investigated and ultimately the Pure Food Laws were passed, intended to improve the conditions in the Chicago stockyards.

In 1913, he visited the Colorado coalfields and his pen got busier than ever, and with the United States as his vast scene, one iniquity after another came under his remorseless debunking. Now it was American Education, now it was American Journalism, and now it was America's social hypocrisies. Obviously the literary merit in each of his works is unequal. Creative work is different from architecture. A good architect can draw a hundred plans of equal merit, and with brick and mortar and steel, masons and engineers will translate his lines into cubic content. But the artist builds with his own blood and brain. Sinclair's comprehension of the artist's ideal has

been of the highest. Thus has he cried out: "It is not merely the vision, the hour of exultation, that is but the setting of the task. Now you will take that ecstasy, and hold on to it, hold on with soul and body; you will keep yourself at that height, you will hold that flaming glory before your eyes and you will hammer it into words. Yes, that is the terror—into words—into words that leap the hilltops, bring the ends of existence together in a lightning flash. You will take them as they come, white-hot, in wild tumult, and you will forge them and force them. You will seize them in your naked hands and wrestle with them and bend them to your will—all that is in the making of a poem."

Sinclair is the most widely read and translated author, and his books on and about American life have appealed equally to people in Patagonia and Prussia. The reason is in the universal appeal of Art.

In his life-time Whitman was discredited because he sang of tintacks and turnips and tears in the same breath. But thanks to pioneers like him and like Sinclair who has himself kept undaunted to his own charted course of humanitarianism through literature, we of to-day have a different definition of Art. And the award of the Nobel Prize to Sinclair, if it ever takes place, will not add an iota to the greatness of Sinclair's mission but will only be a vindication of this twentieth century comprehension of literature. The Prize in the event of its award to him will, however, add some much-needed money to his constantly depleting wealth, for though he earns big sums from his books, such earnings have all been expended in turn on further projects. Recently he created a Public Trust of his property and all his earnings henceforth will go in there to be used for the welfare of mankind. Sinclair has been consistently loyal to Literature; he has realised the success he strove for; but in the striving he has not lost a shred of his idealism, so that at the age of fifty-four he remains the most unsophisticated, the genial gentleman and the most youthful idealist.

UPTON SINCLAIR'S NOVELS

OIL	RS 3-12
METROPOLIS	RS 5-10
MOUNTAIN CITY	RS 5-10
THEY CALL ME CARPENTER	RS 5-12
SYLVIA'S MARRIAGE	RS 3-10
BOSTON	RS 7-14
THE MILLENNIUM	RS 5-10
WET PARADE	RS 5-10
DAMAGED GOODS	RS 2-10

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SCIENCE AND RELIGION

BY MR. K. V. GIRI, B.A., M.Sc.

SIR C. V. RAMAN, the great savant of India, in the course of his Convocation Address to the graduates of the Dacca University, said that "Science is opening out new vistas of thought, is creating a new religion and a new philosophy which will replace beliefs which are not founded on demonstrable truth, but are merely vestiges of man's animal ancestry." It is now being generally understood that science has something to say apart from its application to the material and utilitarian interests of men, that it is a source of spiritual elevation. Scientists believe that science can not coexist with religion and priestcraft. The scientific man seeks truth and he changes his outlook on the world according as it unfolds itself before his eyes. On the other hand man hitches his wagon to a star. He sends out tendrils towards the infinite. He normally believes in God. Worship is natural to man. So there is bound to be incompatibility between man's religious and his scientific outlooks upon existence. Religion is every man's concern and it is interesting to know how different types of men regard it.

Very recently a collection of opinions expressed by the Fellows of the Royal Society on the subject of their religious beliefs, made by the Christian Evidence Society, gives an unbiased account of the results of a questionnaire consisting of six queries sent out by the Society to all the Fellows of the Royal Society on the subject of their religious beliefs. The opinions of the Fellows of the Royal Society, who are the leading men of science, and whose love of truth for its own sake, together with the fact that cautiousness of statement is one of the outstanding characteristics of scientists, are of great value to every one.

In answer to the first question: "Do you credit the existence of a spiritual domain?" sent out by the Christian Evidence Society, almost ten times as many of the Fellows of the Royal Society replied that they believe in a spiritual domain as compared with those who do not believe in it. In connection with this aspect of the subject, Professor Sir Arthur S. Eddington, F.R.S., says: "It was by looking into our own nature that we revealed the first failure of the physical universe to be co-extensive with our experience of reality. The 'something to which truth matters' must surely have a place in reality if we are to use the term reality at all. In our own nature, or

through the contact of our consciousness with a nature transcending ours, there are other things that claim the same kind of recognition—a sense of beauty, of morality and, finally, at the root of all spiritual religion, an experience which we describe as the presence of God."

The next question was: "Is man, in some degree, responsible for his acts of choice?" The overwhelming preponderance of views expressed by the Fellows of the Royal Society are against determinism—theory that human action is not free but determined by motives regarded as external forces acting on the will, i.e., the large majority express the opinion that man is responsible for his decisions. Sir Arthur Eddington in his broadcast address on "Science and Religion" said: "So far as we have yet gone in our probing of the material universe, we find no evidence in favour of determinism. The new theory recognises a wide domain of phenomena in which the future is all for practical purposes definitely predictable, and explains why this is possible; but it does not assume the same predictability for all physical phenomena. According to the type of phenomenon studied, forecasts of the future have different degrees of probability ranging from overwhelming odds to even chances. The denial of determinism is not merely qualitative but quantitative; we have actually a mathematical formula indicating just how far the course of events deviates from complete predictability."

With regard to evolution and creation many people in the past thought that if anything evolved, nothing was created and that therefore they had to choose between the two beliefs. The question sent out by the Christian Evidence Society was, whether the beliefs in evolution and creation are compatible, or whether the belief in the one excludes belief in the other. The vast majority of the Fellows of the Royal Society, however, see no incompatibility between belief in evolution and belief in creation. Their view is that the term "evolution" denotes method or history whereas the term "creation" refers to agency, and an agent may work by means of a method as well as without method.

The next topic is concerned with the question: "Does material science negative the idea of a personal God as taught by Jesus Christ?" Nearly more than half of the Fellows of the Royal Society answered that natural science does not negative the idea. Professor J. S. Haldane, F.R.S.,

speaking on the subject of natural science and religion says: "We recognise the presence of God—God present, not merely as a being outside us, but within and around us as a Personality of personalities. The evidence of God's existence is the presence within us of personality above that of our mere individual selves, and it seems to me that there is no other evidence which has any weight at all.

"The existence of God as Personality of personalities sums up for us the ultimate nature of the universe of our experience. In ultimate analysis that universe, with its spatio-temporal order, can be nothing less than the progressive manifestation of God—a manifestation which is constantly active or creative, and therefore, in the order of time, at any moment incomplete."

Almost every religion believes in the survival of personality after death. It is a common experience of some that they see the spirits of the departed and have themselves been quite convinced, by their own experience, of the survival of personality after the death of the body. The evidence accumulated by such bodies as the Psychical Research Society on this subject is becoming stronger. The Christian Evidence

Society collected the views of the Fellows of the Royal Society on the survival of personalities of men and women after death. The kind of reply which was given by many scientists was that so far as their branch of investigation is concerned, it has no evidence for or against survival of personality after death. But the majority of the Fellows who answered definitely, replied that they believed in survival.

Every one will agree that of recent years "science was opening out new vistas of thought". The new ideas of Scientists like Professor Einstein has totally changed the world outlook of scientific men. According to the view expressed by the Fellows of the Royal Society, the recent remarkable developments in scientific thought are favourable to religious beliefs. Some of them express that science is becoming far less dogmatic. Religious belief must accept truth, and because the development in Science will approximate to truth, it will be favourable to future religious belief.

Lastly, in answer to the question: "Are Scientists religious?" put to the Fellows of the Royal Society, a large majority expressed that men of science are at least as religious as other men.

Love Stronger than Death

BY MR. VASUDEO B. METTA

"WHAT an unhappy life I am leading. To be married to a woman who is thin as a stick and barren as a rock and who is quarrelling with me every now and then! Why did Bhagwan punish me like this! What had I done in my previous life!"

These and other reflections of a similar nature passed through Ramanlal's mind as he stood at the window of his house in Narsinghji's Pole at Baroda.

Suddenly in the dark shadows of the houses something blue flashed. He looked to see what it was, and saw a mild-eyed, stoutish girl of about sixteen years of age draped in an ultramarine sari. She looked at the house opposite his own, and a shade of disappointment crossed her face as she saw that its doors and windows were closed.

Ramanlal rushed downstairs to the *otla* of his house: then looking at the girl with a fox-like expression on his weazened face, he asked:

"Are you looking for Chotalal, sister?"

"Yes," murmured the girl, lowering her eyes bashfully.

"He has gone to Dakore. Do you want to see him particularly?" he asked. "He is a great friend of mine."

"Oh, he is my uncle," stated the girl a sweet smile irradiating her round face.

"He is your uncle, is he?" he exclaimed, looking in a friendly way at her. "How is it then that I have not seen you before?"

"I did not live in Baroda until a few days ago. I was living at Ahmedabad," replied the girl, working her toes in the dust.

"So your husband lives at Ahmedabad?" he asked a little too anxiously.

"I am not married yet," she replied with a nervous laugh and a blush.

Ramanlal's heart sang a song of joy. So this young girl, so charming and delightfully plump,

was after all of the same caste as himself and was unmarried too! His imagination suddenly created a golden future for him in which all was joy and happiness. The black sorrowful present was completely obliterated from his mind for the time being.

The girl stood there for a moment longer, then turned to go.

"You are always welcome here," said Ramanlal with customary politeness, his eyes dancing merrily to the tune which his heart was singing.

The blue colour which had illuminated the darkness of the Pole disappeared, and Ramanlal felt that life and light had left him for ever.

In the evening, after supper, Ramanlal sat on a *gadi* in his *divan khana* chewing a betel-leaf with bovine laziness. After a while he looked at the door leading to the kitchen and shouted: "Arre!"

"What is it?" asked Chanchal in a sulky tone from the kitchen.

"Why dost thou not come here? Thou must have finished thy work for the day."

Chanchal, a thin, sour-visaged girl of about twenty years of age, entered the room, looking at the *handi* which was trying its level best to illumine the room.

"Sit down," he said in a sing-song tone.

She sat down on the uncarpeted floor in front of him without uttering a word. Ramanlal spat out the betel-leaf, looked grave and said: "I have been very unhappy to-day."

"Why?" asked Chanchal.

"Because I have been thinking that although thou hast the appearance of being healthy, thou art not really so."

She understood what he meant, but looked as if she had not.

"What makes you think so?" she asked, raising her eyebrows wonderingly.

He cleared his throat, looked graver than ever, and said: "We have been living together for the last four years and yet we have no children."

Then after a moment's pause, looking quite tragical:

"Who will send my soul to heaven if I have no son?"

Chanchal hung down her head guiltily without saying a word. She thought of the offerings of marigolds and jasmine that she had made to

Shiva for three years in order that the great God might be pleased and give her a son: but alas, He had not done so.

"That makes me very unhappy," he repeated in order to impress her with the tragedy of his life.

"There is still time," murmured Chanchal, trying to feel optimistic.

"I do not think so," he said emphatically.

Then after a short pause:

"I must marry another girl."

On hearing these words, Chanchal felt a mixture of sorrow and indignation. She asked quickly: "Have you decided whom to marry?"

"O—I—I have not decided that yet," he replied with the image of Chotalal's niece dancing before his mind.

"You are not telling me the truth," she declared. "I can see from your face that you are hiding something from me."

"Oh, no. I swear by my neck that I am speaking the truth," asseverated Ramanlal, laying his hand sword-wise on his neck.

A week later Chotalal and his wife Hansa returned from their pilgrimage to Dakore. Ramanlal called on Chotalal soon after supper and found him reclining on the *gadi* in his *divan khana*.

"Well, Chotalal, how are you?" asked Ramanlal with unusual warmth in his voice.

"Welcome, welcome, Ramanlal," mumbled Chotalal with a feeble smile.

"You stayed quite a long time at Dakore," remarked Ramanlal, sitting down near his friend.

"Yes. When one goes to Dakore, one cannot return in a hurry," replied Chotalal with a pious look on his face.

"Your niece came here during your absence," said Ramanlal with a throbbing heart.

"Who? Padma?"

"Oh, I don't know her name. She said that she had come here only recently from Ahmedabad."

"Yes, that must be Padma."

"Verily, she is like a lotus," exclaimed Ramanlal, shaking his head with admiration.

"You are mad, brother," remarked Chotalal with a smile. "What is the use of a married man like you talking in this manner!"

"I may be married—but I am childless."

"But there is still time."

"I do not think so," said Ramanlal despondently.

Two days later, at about four in the afternoon, Ramanlal was sitting all alone in Chotalal's *divan khana*. He was rapt in a reverie. The breeze coming from the window was playing with the queue on his head. The creaking of the stairs outside the room startled him from his reverie, and his heart was filled with delight when a moment later he saw Padma standing in the doorway.

"Ah!" he cried impulsively, his eyes big with admiration.

"Neither the honourable uncle nor aunt seem to be here," murmured the girl, blushing and looking down at the floor.

"I saw your aunt in the kitchen before I came up here," he said.

Then after a moment's pause:

"Sit down, sister. Sit down."

"I can't wait," she replied, scratching the floor with her big toe.

"Arre, sit down!"

Then looking as rapturously at her as he did at the idol of Krishna in his temple, he added:

"There is no peace of mind for me without you."

"Don't speak like this," she murmured, smiling coolly.

"I have spoken to your uncle about it," he said with a meaning smile.

"Yes, the honourable aunt told me so," she confessed with undisguised pleasure.

That evening when Ramanlal returned home, his wife flitted about from room to room like an angry bee. After supper, she said to him:

"You seem to be going a great deal to Chotalal's house of late."

"Yes," he replied looking expressionless.

"Why do you go there so much?" she asked, looking at him out of the corner of her eye.

"Thou knowest that I am friendly with him," he replied almost reprovingly.

"Chotalal's niece—that round pumpkin-like thing—comes there very often," she hissed out in a snakish manner.

"Perhaps she does," he said, looking quite unconcerned.

"She is unmarried," she stated with the air of a counsel who is cross-examining a witness.

He made no comment.

"Do you want to marry her?" she asked quickly.

"What a foolish question," he remarked, laughing derisively.

"I know your mind. Has not Ishwar given me eyes to see. I could see from our window the way in which you were talking to her this afternoon."

There was a moment's silence; then Ramanlal suddenly asked:

"Supposing I want to marry her—what then?"

"I shall not allow it," she replied quietly but resolutely.

"Then I will marry her in spite of thee," he said with an aggressive smile.

"If you do, then you'll see how I make the lives of both of you miserable," she said in a sing-song tone and left the room.

A few days later, Chanchal had malarial fever. The *vaidya* came, felt her pulse and told Ramanlal the seriousness of her condition—quoting Sanskrit *slokas* at the same time to impress him with the profundity of his knowledge of Ayurvedic medicine. He then gave some drugs to be administered to her four times a day. But as two days passed and she did not still improve, a physician with an English degree was called. This man examined her, looked very serious, prescribed a mixture and then left saying that he would call again in the afternoon. But when he returned in the afternoon, he found his patient much worse. He remained in the sick-room until dusk; then taking Ramanlal with him in the adjoining room, he told him that his wife would die before daybreak. Ramanlal felt rather mixed feelings of joy and sorrow on hearing the news. After the doctor had gone, he went and sat near his wife's bed. At ten o'clock, Chanchal opened her eyes, and looking at him, murmured:

"I know I am going to die."

"Arre, don't talk like this," he said. "Bhagwan will restore thee to health soon."

She shook her head, saying: "You cannot hide the truth from a dying person."

Ramanlal was silent.

"You will want to marry Padma when I am dead," she said with a lump in her throat.

Ramanlal's silence continued.

"Do you know how much I love you?" she asked, fixing her eyes intently on him.

"Thou art a good woman," he murmured, remembering in a flash her numberless acts of devotion to him.

"Do you know that I shall continue to show my love for you after my body's death," she asked.

"How?" There was a vague fear clutching at his heart.

"By not allowing you to marry Padma."

He laughed a low incredulous laugh.

Chanchal looked resolutely at him but said nothing. The kerosene oil-lamp began to flicker for want of oil, the shadows in the room lengthened.

II

Next evening Ramanlal was sitting all alone in his *divan khana*. His wife was dead and he was thinking how soon he could marry Padma without offending the feelings and prejudices of his relatives and caste people. At times he felt sorry for Chanchal's death, but at other times he was afraid of her—afraid of those last few words that she had uttered. After a while he got up from his seat and went to the window. Standing there, he conjured up before his mind's eye the vision of Padma so delightfully meek and plump with half a dozen boys and girls born of their union romping merrily in the room. He felt happy, very happy.

Nine months full of hope and desire passed. Then one morning Ramanlal went to the house of Maneklal and proposed for his daughter Padma's hand. Maneklal was only too willing to have Ramanlal for his son-in-law and so he asked his family priest to fix an early date for the marriage. Ramanlal was so filled with joy that he could not sleep properly that night. But his joy was not destined to last long. For three days later, he learnt from his friend Chotalal that his fiancée had hurt herself by a fall from the staircase in her house. He hurried to her house to inquire after her health. That same evening he himself felt feverish and went to bed early. When he woke up in the morning he found that the fever had not still left him, and so he remained in bed.

At about eleven when Chotalal came to him for the loan of his umbrella, he said to him from his bed:

"Chotalal, kindly send for my brother Gamanlal and my other sister Jekore. I have got fever and my younger sister Ganga is alone in the house with me."

A few hours later, Jekore, Ganga, and Gamanlal were seated by Ramanlal's bedside. Both the Ayurvedic and Western medicines were given to him but his fever did not subside. Before evening he became unconscious. When Chotalal called at eight in the evening of the following day, he found his friend still unconscious.

"I think, I know what is the matter with Ramanlal," he said with a knowing nod of his head.

"What is it?" asked Gamanlal anxiously.

"He is possessed," replied Chotalal. "His wife Chanchal's ghost has entered his body."

"Why?" asked Ganga, Jekore, and Gamanlal simultaneously.

"Because Chanchal does not want him to marry Padma," replied Chotalal solemnly. "It was also Chanchal's ghost who threw Padma down from her staircase."

"Ah, I now understand why the water-pots in the house become empty immediately after they are filled," remarked Gamanlal, shaking his index-finger. "It is Chanchal's ghost who drinks up all the water from them."

"Tobah! Tobah!" cried Jekore, looking helplessly at the ceiling.

"What is the use of lamenting. We must do something." With these words, Ganga took off the diamond ring from her finger, muttered a vow not to use it again until her brother had recovered and feasted fifty Brahmins, then waved it thrice three times round the invalid's head. But as the fever did not still subside, they fumigated the patient with pepper. They were again disappointed, for the ghost within the body of Ramanlal did not speak as they expected it to do.

When it was midnight, Gamanlal and the two sisters, who were sitting on the floor near the invalid's bed, were startled from their drowsiness by an uncanny sound. They looked at the door leading to the kitchen thinking that it came from there.

"Who is there?" asked Gamanlal loudly.

"Who else but ourselves can be in the house at this hour," remarked Jekore.

Gamanlal got up and went boldly into the kitchen: but a moment later he returned, shaking his head.

"There is nobody there," he said, sitting down near his sisters again.

But as soon as he had taken his seat, they again heard the uncanny sound.

"It must be from the next house," said Ganga with raised eyebrows.

Suddenly a feeling that some invisible presence was passing through the room came over them. They looked at each other with eyes full of fear.

"Ishwar! Ishwar!" they cried in the same breath, joining their hands in prayer.

A little later they stretched themselves on the floor and fell asleep.

They rose with the coming of the dawn and were surprised and overjoyed to find that the fever had left Ramanlal who was still sleeping.

"Well, Ramanlal, how do you feel?" asked Gamanlal when the invalid awoke from his sleep.

"A little weak," replied Ramanlal. "But I think I shall get quite well in two or three days."

"So that English doctor's medicine had driven off your fever," said Gamanlal with a smile, although he did not believe in the truth of his own remark himself.

"Yes," replied Ramanlal, nodding his head.

Then after a short pause, during which he seemed to be trying to recollect something, he murmured:

"Ah, how high the fever was! How high the fever was! And when it was in my body, I saw and heard all sorts of strange things."

"What did you see and hear?" asked Ganga anxiously.

"I saw my poor dead wife sitting on my bed and heard her telling me that she would not allow me to marry Padma or any other woman."

"You have been dreaming, brother," remarked Gamanlal uneasily.

The two women looked at each other full of fear.

At two in the afternoon Chotalal called. He was looking overwhelmed with sorrow.

"Well, Chotalal, how are you? Why are you looking so sad?" asked Ramanlal from his bed.

"Ishwar had so willed it," exclaimed Chotalal with an air of resignation. "She was so young too!"

"Who? Of whom are you speaking. What has happened?" asked Ramanlal, sitting up on his bed.

"Of my niece Padma," replied Chotalal with a half-suppressed sob. "She was suddenly taken ill last night after she went to bed and expired before daybreak. Alas! Alas!"

Gamanlal, Ganga, and Jekore looked at each other helplessly. There was no surprise or astonishment on their faces.

"It is the work of Chanchal," murmured Ramanlal.

"We thought we heard Chanchal's ghost leave this house last night: it must have gone to Padma," said Gamanlal with the look of a broken reed.

"What is written in my *nasib* will happen," remarked Ramanlal, lying down in his bed again and touching his forehead with his index-finger.

"I am destined to remain a widower and die childless."

The others looked at him sympathetically but said nothing.

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Reserves	...	Rs. 75,61,739

Total funds	...	Rs. 1,46,82,794
Its Subscribed Capital is	...	Rs. 3,56,05,275

It has paid in claims up-to-	...	Rs. 5,50,00,000
date (about)	...	

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E. Oct. '33.

Omar : The Discriminator

BY MR. AHMED SHAFI

I

OMAR'S cognomen was Abu Hafs, but this is not generally used. The title of Discriminator is more generally used with his name. He traced his descent eight generations back to one of the forefathers of the Prophet Muhammad.

His was a distinguished family even before the advent of Islam. One of his grandfathers Adi used to be appointed as arbitrator to decide the internecine or inter-tribal disputes of the Arabs and on several occasions was sent by the Qoreish as an envoy to various tribes. Adi's family inherited these functions generation after generation. His maternal family was no less eminent. His maternal grandfather used to take command whenever the Qoreish took field against any other tribe.

Omar was born 40 years before Hegira. Nothing is known about his early age, and very little about his adolescence. As a youth he learnt wrestling and made a name for himself for horsemanship. He took to trade for livelihood and travelled to distant places. This brought him in contact with most of the Arab tribes and later the Qoreish began entrusting their ambassadorial missions to him.

Omar was in the twenty-seventh year of his age when the Prophet proclaimed his faith. To haughty and proud Omar this was something new, hence impertinent. He became inimical to the new converts to Islam and tortured them. Yet he could not reclaim a single person from its fold.

II

Omar and Abu Jehl were the chief persecutors of the Prophet and the Mussalmans. The Prophet prayed to God that either of these two should embrace Islam. The prayer was heard in so far as Omar was concerned. The fiercest enemy of the faith and the faithful was converted to be its greatest supporter and ally.

Having failed to prevent people from becoming Mussalmans, Omar made up his

mind to slay the Prophet, and with this object made his way to his house. On the way he was met by Naimbin Abdullah, who on being informed of the object of Omar's visit to the Prophet apprised him of the conversion of his own sister and brother-in-law. Learning this, Omar rushed back home and overheard his sister reading the Quran. She concealed the parts of the Quran she was reading—the Quran had not yet been collected in the form of a book and existed in scattered parts. He attacked his brother-in-law and beat back his sister, who came to the rescue of her husband. She cried out: "Do what you might Omar, nothing can wean us from Islam now." The sight of his sister bleeding from wounds moved him to compassion, and seeing her persistence he asked that whatever she was reading should be recited to him. She began:

Whatever is in the heavens and the earth declares the glory of Allah, and is the Mighty and wise. His is the Kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things. He is the first and the last and the ascendant (over all) and the knower of all hidden things and He is cognizant of all things. He it is who created the heavens and the earth in six periods, and he is firm in power. He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it and He is with you wherever you are; and Allah sees what you do. His is the Kingdom of the heavens and the earth; and to Allah are all affairs returned. He causes the night to enter in upon the day, and causes the day to enter in upon the night and He is cognizant of what is in the hearts.*

Every word of this passage made its mark on Omar's heart till when she said: "Believe in Allah and His Apostle," he exclaimed: "I bear witness that there is no God but Allah and that Muhammad is his Prophet." After this somewhat dramatic conversion, he took himself to the place of the Prophet and knocked at the door. As the door was opened he was seen carrying a sword. This alarmed the companions of the Prophet, but the Prophet himself advanced towards him and asked for what purpose he had come. The

* Translation by Maulvi Mohamed Ali, B.A., LL.B., of Lahore.

presence of the Prophet unnerved him and he humbly replied that he had come to embrace Islam.

This took place in the seventh year of the ministry of the Prophet. He was the fortieth man to embrace Islam.

Omar's conversion made a difference in favour of Mussalmans. The earlier converts had been reduced to a helpless plight, they could not say their prayers in public, they could not openly profess the change in religion, and saying prayers in congregation in the Kaaba was an impossibility. Omar proclaimed his conversion publicly in a congregation of the Qoreish and spurning the protection of his maternal uncle dared to go to Kaaba and lead prayers openly. This for the first time distinguished the Islamic worship of God from non-Islamic idol worship and the Prophet was so pleased with Omar that he called him the "Discriminator" with which appellation his name has ever since been identified.

III

When the Prophet permitted his followers to migrate to Medina, Omar also took advantage of this permission and left Mecca with a heavy heart.

Unlike Mecca, Medina offered peace and freedom of worship. The Mussalmans also prospered and increased in numbers and spread over a large part of the town. This gave rise to the necessity of calling them together at hours specified for worship and the Prophet consulted his followers to devise means to do so. A few suggested the use of bon-fires, others advised the use of bells or conches like the Christians and the Jews, but Omar thought that a person should be detailed for the purpose of calling people to prayers. This gave rise to the caller which has, since then, become an institution in Islam.

IV

Omar took part in all the battles and skirmishes which the Prophet had to fight against the Qoreish. In the battle of Badar he came face to face with a maternal uncle

of his and in the defence of the righteousness of his cause, he did not hesitate to challenge him with fatal results to his uncle. Relationship or friendship had all to be sacrificed to Islam when it conflicted with it. This reminds one of the advice of Krishna to Arjun in the battle-field of Mahabharat when he faced an army full of his relatives and friends. The great ones of humanity have under similar circumstances always acted alike.

In Hegira 6, the Prophet made preparations to visit the Kaaba, and to avoid any suspicion of the intention of seeking war with the Qoreish, he ordered that they should travel to Mecca unarmed. On nearing Mecca it transpired that the Qoreish simply would not let them enter it. After some protracted negotiations, which it was once thought might be interrupted by war, a treaty was signed by which the Mussalmans were to return to Medina without visiting the Kaaba that year. One of the clauses of this treaty stipulated that if a Qoreishite were to go to Medina, he would be returned if desired by the Meccaites but if a Mussalman fell in the hands of the Qoreish, he would not be returned to the Mussalmans. Omar did not like this term at all and asked the Prophet to refuse to sign the treaty, but the Prophet told him that he could not do contrary to the wishes of God. This silenced Omar. The results of this treaty proved beneficial to Mussalmans in the extreme. It procured them peace from constant conflict with the Qoreish and thus enabled them to prove to their enemies that they were superior to them in social and congregational virtues, in religious merits and in all those things which make man a man and distinguish him from the beasts.

After the fall of Khaiber, the Prophet distributed the lands of that district among those who took part in the assault on the fort. Omar dedicated his part of land in the service of God. This was the first Waqfin Islam.

In Hegira 10, the Prophet made the last pilgrimage (Haj) of his life to Mecca. Omar also accompanied him. Shortly after returning from this Haj, he (the Prophet) fell ill and

after a brief sickness of 10 days he breathed his last. This had a strange effect on the highly wrought temperament of Omar. He went to the mosque sword in hand and proclaimed that he would kill the man who would say that the Prophet had died. Abu Bakr softened him and brought him back to reason. Later when some Arab tribes raised difficulties about the caliphate, he cut short the argument by being the first to pay homage to Abu Bakr. His example was instantly followed and this stemmed the tide of a quarrel which might have easily proved disastrous to infant Islam.

Abu Bakr's caliphate extended to a little over two years and all this time Omar was his right hand man. Abu Bakr was therefore convinced that there was none better than Omar to succeed him. He therefore a little before his death in consultation with some of the chief companions of the Prophet nominated him as his successor.

V

On assuming the responsibilities of caliphate, Omar's first care was to pursue to a finish the expeditions on which Abu Bakr had embarked. Iraq engaged his attentions first. The course of war need not be related here, but after a somewhat prolonged fight in which the Mussalmans did not always have the upper hand, they eventually succeeded in subjugating the country. During the course of this war, Persia got entangled. It is not always possible to fight on the borders and in the hinterland of an empire without frightening it into an offensive war, especially if it happens to be a proud boastful empire of the type Persia was. After several sanguinary battles in which the Persians fought with the bravery of a desperate people, the Mussalmans vanquished an Empire which in the days of its glory was a terror to its neighbours and in the days of its decline was a bogey to the tribes on its confines. Even in its death throes it inflicted heavy losses on the Mussalmans. But its defeat opened out a new field of power and resources for them and of this they made very effective use.

When the news of victory reached Omar, he collected all the Mussalmans in Medina and in a sermon told them that just as God had deprived the Persians of their Empire, he would, if they would not follow the straight path, wrest it and give it to others.

Syria was his next care. Here the antagonists were the Romans, who brought to bear upon the Mussalmans the full might of their great Empire. Damascus fell in the hands of Mussalmans in the earlier phases of the war and this infuriated the Romans to the pitch of their energy. The subsequent defeats did not pacify them. They collected a huge army. The Mussalmans fell back on Damascus and returned to the Jews and Christians of the conquered territories the taxes they had realised from them. This made the Jews and Christians their friends. The fortunes of war also befriended the Mussalmans and the Roman Emperor returned to Constantinople. On receiving this news, Omar prostrated himself before God in gratefulness.

Jerusalem was invaded next. After defending themselves for a few days, the Christians sued for peace and desired that the Caliph himself should visit the place and sign the treaty. Omar left Ali in charge at Medina and set out for Jerusalem accompanied by a slave. As it was a long journey and they had only one camel, it was arranged that Omar and the slave should ride the camel by alternate stages. It so happened that at the last stage it was the slave's turn to ride the camel. When they reached Jerusalem, Omar was found leading the camel on which the slave was riding. The Christians were struck with this austere simplicity of the Caliph of the people who had defeated the Persian and the Roman Empires. He sojourned there for a short time and completed the peace treaty. He visited the Church of Holy Sepulchre and when he was there, the time for prayer was reached and although the Christians allowed him to say his prayers in the church, he prepared to do so on its stairs saying that he did not want to give his followers any excuse for turning this church into a mosque.

On his way back from Jerusalem, he toured through the country.

Now the Mussalmans turned their attentions to Egypt and after some severe fighting wrested it from the hands of the Christians after gaining decisive victory at Alexandria.

Feroz, a Persian slave of one Mughira, complained to Omar that his master had levied a heavy impost on him. Omar after investigating the matter decided that Feroz's complaint was frivolous. Feroz wreaked his vengeance in a fatal manner. He lay in ambush and stabbed Omar with a dagger when he entered the mosque for his morning prayers. Omar fell down exhausted.

Before his death, at the instance of his friends, he nominated a panel of six persons from whom his successor might be chosen. These included Ali and Osman.

He asked and obtained Aysha's permission to be buried by the side of the Prophet. He died after three days' illness on Saturday the 1st of Muharram in the year of Hegira 24. He had one daughter and seven sons.

VI

Arabs' victory over the Persian and Roman Empires was not like the conquest of the former Imperial conquerors. The steady guidance of Omar checked the cruelty, greed, rapaciousness and inhuman conduct, which had in those days come to be regarded as the privilege of the conqueror, and such was the influence of the Mussalman armies that even the enemies turned into friends after the heat of the conflict had cooled down. An argument was drawn from the behaviour of the victories of the past that the swords which had conquered the territories had the right to possess it, and it was claimed that the new acquisitions should be divided among the chiefs of the army. Omar resisted any such attempt. The matter was brought before a general assembly and after considerable discussion Omar's opinion prevailed and the countries were left in the possession of their inhabitants. This secured the allegiance of the vanquished even afterwards, and the Mussalmans, by the rectitude

of their conduct, succeeded in doing what the Imperialists could not achieve by the might of their swords.

VII

The organisation of the Caliphate begun by Abu Bakr was so to speak perfected by Omar. The newly added vast territories brought their own problems and new solutions were found for them.

Three distinct assemblies emerged from the practice of consulting people before arriving at decisions on the matters which were referred to the Caliph. The one most often convened was the advisory assembly. It was constituted by the leading men of the Medinites and the Immigrants from Mecca and it recorded its decisions either by majority of votes or unanimously. This sufficed for every day affairs. When important matters of State cropped up, an assembly consisting of the chiefs of all the tribes was convened. The third assembly consisted of immigrants only. At these assemblies, Omar allowed every participant to express his views freely and to advance his claims without fear. Omar placed the following limitations on his rights as a Caliph. He encouraged them to call him to account if he were found unnecessarily heaping up and accumulating the taxes of the country, or squandering its revenues or resources. It was his duty to see that their incomes were enhanced, that their frontiers were kept safe and that they were not exposed to unnecessary dangers. Omar adhered to this course of his duties and obligations strictly, and the result was that even the meanest of the people in his times was not afraid of drawing Omar's attention to anything which he considered to be wrong. The women also enjoyed the same freedom in this matter. This freedom in expression of opinions and equality between man and man made the Mussalmans what they were and guaranteed the success of the system of government which was essentially Islamic in its principles.

Omar divided the territories which had come under the sway of Mussalmans into

provinces and districts, and in each province he appointed a Governor, a secretary to the Governor, a secretary for the army, a collector of taxes, a police officer, a revenue officer and a judge. Chief of these officers was appointed after the approval of the advisory assembly was obtained.

He imposed on his Governors and other office-bearers the same rigid discipline to which he had subjected himself. He forbade wearing of fine raiments by Governors and keeping of guards at their houses, so that they should be always accessible to seekers for their help. He prepared lists of the belongings of Governors before they were permitted to assume offices, and if on later periodical inspections it was found that their belongings had increased, half the increment was forfeited to the State. On the occasions of Haj, it used to be proclaimed publicly that any one having a complaint to make against any Governor should lodge it personally in the presence of the Caliph. Once some one complained that a particular Governor had flogged him unjustly. Omar ordered the Governor to be publicly flogged by the complainant. Some one interposed that such proceedings would detract from the prestige of the Governors, but Omar insisted that the sins of all wrong-doers, high or low, must visit them. The complainant, however, was prevailed upon to compromise by accepting two gold pieces for each stripe he had received from the Governor. Khalid, the idol of the army and a great general, was deposed as he had indulged in extravagant and lavish use of money on a certain occasion.

It was represented to Omar that the Governor of Egypt wore fine raiment and kept a Darvan at his house. On investigation both these allegations were proved true. The Governor was recalled to Medina, was stripped of his clothes and given coarse woollen garments to wear and ordered to tend goats in the jungle. He dared not refuse to do so, but repeatedly exclaimed that he would prefer death to this. Omar replied that tending goats was his

hereditary profession and that he should not feel ashamed of following it. Not before the Governor had sincerely repented of his behaviour was he forgiven and restored to his position.

Some one brought some dainty eatables for him. He shared the feast with slaves and mendicants and exclaimed that God does not like people who feel ashamed of being seen eating with their slaves.

He imprisoned a poet, who used to write satire and obscene poetry and did not release him till he agreed not to write obscene satire again. He severely dealt with the profligate, licentious and the lewd and forbade poets naming women in lyric poetry. By enforcing penalty for drunkenness he practically stamped it out.

He got the territories of Iraq surveyed and settled culturable lands. He levied tithe and assessed land revenue. He imposed land tax in Syria and Egypt as well but on a different basis to suit the different conditions. He devised octroi duty. Mussalmans had to pay a tax of ten per cent. on the merchandise which they carried to foreign territories. Omar imposed similar duties on goods imported from such countries.

He took a census of all the countries which had come under the sway of Mussalmans. He paid the Kazis well so that they should be able to resist the temptation of taking bribes.

He instituted a department to decide on points of controversy or doubts. He established police department, and among other things detailed the police to check shopkeepers from using light weights or short measures, to prevent people from projecting buildings on the public roads, and to see that the beasts of burden were not overloaded.

He set apart a house to be used as public treasury and made sub-treasuries in all the provinces and districts. At the end of every year, the balances of the sub-treasuries were transferred to the main treasury at Medina. He, for the first time in Arabia, devised the

use of Islamic Era and in the year Hegira 16 fixed the year of Hijrat as its beginning.

The extension of Mussalmans' territories created the necessity of a public works department. He built at the expense of the State residences for the officers of State. He constructed roads, bridges, mosques, forts, barracks, cantonments and guest-houses for travellers. He dug canals both for irrigation and for providing supply of potable water.

He admitted Persians, Greeks and Romans to the armies of Mussalmans. He invited his own slave to embrace Islam, but on his refusal did not force him to conversion. His own life and mode of living was a potent invitation to others to become Mussalmans. The Roman emissary to the Mussalman armies entered the fold of Islam by simply observing how the Caliph lived. He forbade fighting with tribes in enemy countries who agreed to accept Islam as their religion.

He detailed special teachers to teach Quran. He propagated the traditions of the Prophet. Before appointing officers he made sure that they were well versed in the laws of Islam.

Famine visited Arabia in the year of Hegira 18. Omar relieved distress by importing grains from all the provinces at State expense and appointed women for feeding the infapt children whose mother had died of starvation.

An Arab chief struck a slap on the cheek of a poor man in Kaaba. The poor man paid back the chief in his own coin. The chief brought the matter to the notice of Omar. Omar expressed satisfaction at this reciprocity. The chief was taken aback and after a little remonstrance became an apostate and fled to Constantinople.

Omar fixed a larger stipend for Osama bin Zaid, who was once a slave, than for his own son. The son protested that Osama was in no way better than him. The father pointed out that the Prophet liked Osama better than Omar's son.

He treated Mussalmans and non-Mussalmans alike. A Mussalman killed a Christian. He

was made over to the people of the deceased who in their turn killed him. He saw an old man begging and on learning that he was begging to make up the tax imposed upon him by the Mussalmans, he wrote to the Governor to exempt the old and the destitute from the tax and fixed a certain rate of stipends for them. He said that it was not just that while they should give us useful service in the days of their youth, we should leave them uncared for in their old age.

VIII

He was keenly conscious of the presence of God and had an unshakable belief in His Glory and Might. His heart was full of God's fear and this trait of his character came out in his prayers and in his dealings with his fellow-creatures. He always thought of the day of reckoning and framed the course of his conduct accordingly.

He loved the Prophet with all his might and always tried to do what the Prophet used to do. He made the Prophet's life a pole star and hitched his wagon to it. He held the Prophet and his ways dearer than his own life, and there are numerous instances on record to show the main trend of all that he did was to follow the Prophet as closely as possible. A significant instance is reproduced here. The Prophet once kissed the Black Stone in Kaaba. Omar thought that to perpetuate this kissing might create a suspicion in the minds of the unwary that this stone possessed divine attributes. To disillusion them of this idea and yet to follow the Prophet, he publicly declared that he knew quite well that this was only a stone. It could neither do him any harm nor bring him any good. If he had not seen the Prophet kissing it, he would never have kissed it. This is as plain as plain can be.

He always wore home-spun cloth and is known to have been seen in clothes with sometimes as many as a dozen patches. He ate simple fare. Wheaten bread made of course flour and olive oil were the usual articles of diet varied sometimes by meat, milk, vegetables and vinegar.

He never appointed any person of his own tribe to any office. He used to return the presents sent by his officers. His wife sent a present of scent to the wife of the Caesar. She returned the containers after filling them with jewels. When Omar came to know of this, he told his wife that though the scent which she had sent was hers, the messenger that had carried it had been paid by the State. All that she was entitled to was the equivalent of the cost of the scent. The balance should be paid into the State treasury.

He saw a very fat camel being sold in the market. He learnt that this was his son's and asked him how he came by it. He said that he had purchased it and had sent it to the State meadow with the idea of selling it later when it would grow fat. Omar told him that he was only entitled to what he had paid for it and the balance should go to the State funds.

On travels he never took any kit or trap-pings with him. He used to lay down on bare ground under the shade of a tree. Once when he was about to visit some Christian tribes, his followers offered him a horse to ride and expensive dress to wear so that the Christians should offer him due respect. He replied that his religion and not his outward outfit was the true source of his honour.

He spared no pains to be of service to the people who had accepted him as their Caliph. He denied his personal comforts to secure well-being for others. He used to visit the houses of the absentee soldiers and made purchases for their families. He carried to their houses personally the letters which were received from the soldiers, and when required used to read the letters for the recipients and also used to write the replies as well. He patrolled the streets at nights to get himself the better acquainted with the condition of his people. Once a few strangers bivouaced during the night outside Medina. Omar felt apprehensive lest some thieves should attack them. He in company with a friend stood on guard during the whole night to protect them.

The destitute, the imbecile and the blind received his special care. Very often these poor people never knew the identity of their benefactor. One dark night he heard cries of pain from the tent of a bedouin. On enquiry he found out that a woman was suffering from the throes of child birth. He went home and brought back his wife for nursing this woman.

He loved his wife and children very much indeed, but not so much that this love should interfere in his duty towards his people and in his obedience to God.

He lived on trade. On settling down in Medina, he took to agriculture as well. When the growing business of Caliphate prevented him from earning his livelihood by these methods, he received a small stipend from State treasury.

He was of wheaten complexion, had big moustache, thick beard and tall stature.

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The Evolution of the Universe

A LEAF FROM COSMOGONY

BY MR. M. K. GOPALIENGAR, B.Sc. (Hons.)

THE Right Reverend E. W. Barnes is the present Bishop of Birmingham. He was educated in Cambridge and took honours in Mathematics. Though Divinity has allured him into its Order, his interest in the problems of Science, has neither waned nor vanished. He was, therefore, chosen to sum up the arguments for and against the present theory of the Evolution of the Universe in the recent discussions of the British Association for the Cultivation of Science. He therein delineated in brief the theory that holds the field to-day.

The modern theory of the Evolution of the Universe is the outcome of the patient and elaborate researches of men like Einstein, De Sitter, Lemaitre, Jeans and Tolman. Lemaitre, by the way, is also a man of divinity, an Abbe in Belgium. The theory has had its cue from the remarkable results obtained from the application of the idea of evolution in other branches of science.

For, the brilliant concept of evolution seems to be universal in its applications. It seems to be the primal law of Creation, the chief instrument by which Providence works its end. There is no problem that does not come under its fold. For, there is a graduality of formation in mountains as well as in mole-hills.

The theory of Evolution of the Universe is so lucidly outlined by Barnes that we cannot do better than to give it in his own words: "In the beginning, a large unbounded finite, three dimensional Universe with space of very small positive curvature was filled with highly diffused matter of very small density. The matter began to aggregate into masses of approximately equal size, spread fairly uniformly throughout the space, and the whole space began, at some epoch or other, to expand. The masses attracted neighbouring matter and somehow acquired velocities of rotation which increased as the matter in them was condensed. Finally, incredibly vast bun-shaped aggregates, spinning too quickly

for the stability of their outer edges, began to throw off drops, as it were. The drops congealed into suns, and ultimately the aggregates became the spiral nebulae which now exist. Each of them, apart from possible central regions of diffuse matter, consists of the thousands of millions of stars; our sun is a star of no particular importance, belonging to a spiral nebula or group of nebulae called the galactic Universe. That universe came into existence some five million million years ago. Since they first existed, stars in the various universes have moved aimlessly under the influence of their initial velocities and mutual attractions. Periodically, but rarely, at intervals of tens or hundreds of millions of years, collisions between suns in the various universes have taken place and planetary systems have been born. So the earth came into existence some two or four thousand million years ago. Thus ours is quite possibly one of the youngest planetary systems in our universe. On the cooling earth primitive forms of life appeared at least a thousand million years ago, and gradually by slow evolution more highly developed living organisms arose. Finally, about a million years ago, sub-men emerged from a group of anthropoid apes."

A LULLBAY OF REST

BY W. H. DAVIES

Workhouse and Bedlam, Refuge, Den,
For Passions deaf and blind—
How many strange and peevish things
Have harboured in my mind!
Ambition, Pride and Greed, with all
The Body's Appetites,
Knocked at my door for lodgings, and
Disturbed my days and nights.
Till, treading softly, like a bird,
When young ones fill her nest—
Love sits beside me here, and sings
A lullaby of rest.

—Spectator.

INDIAN AFFAIRS

BY AN "INDIAN JOURNALIST"

THE LESSON OF THE FAST

COMMENTING on Mr. Gandhi's fast, an English journalist of considerable standing expatiates on the difficult task of ruling over "strange people with their strange ways". There is in this a touch of the Kiplingite "Whiteman's burden". A cynic might reply there is nothing great in the latter day rule by ordinances and imprisonments. But we are here more concerned with what is called "the strange ways". The strange ways are altogether admirable: for it is impossible to conceive of any other country settling its differences by an appeal to the most human and compassionate in us. A fight like the one between the millions of the depressed classes and others would in any other country lead to a bloody revolution. Thanks to the fine temper of our people, reason and goodwill and moderation have prevailed in the end and averted a calamity.

But the lesson of the fast is more far reaching than a mere acceptance of the joint electorate. Thanks to the efforts of Pandit Malaviya, Dr. Sapru and the peace-makers, a great movement is abroad to remove the ban of untouchability, and hundreds of temple gates are already flung open to receive the so-called outcasts into their sanctum. Thus we see, as if by a miracle, age-long superstitions disappearing like mist before the dawn.

HINDU-MUSLIM TALKS

But the repercussions of the Agreement on the other communities are no less pronounced. Gandhiji himself felt that one settlement would naturally lead to another, and we are gratified to see that the talks between Moulana Shaukat Ali and Pandit Malaviya have been so fruitful. The Maulana postponed his trip to America with a view to participate in the Lucknow Conference and has appealed to the Viceroy to release Mr. Gandhi to facilitate a settlement. Similar appeals have gone forth to the Viceroy from leading Liberals and various other bodies, including the Women's Conference. But certain Muslim leaders like Sir Mahomed Iqbal are not prepared to give up separate electorates and, as we write, the situation seems altogether not so promising as we might expect from the first fine impulse that swept over the country during the week of Mahatma's great fast; yet the unanimous resolve of the Lucknow Conference to come to a settlement with the Hindu and Sikh leaders augurs well for the fulfilment of their desires at Delhi.

INDIAN CHRISTIANS AND THE AWARD

Missionaries and Indian Christians have shown a more timely appreciation of their kinship with their fellow-countrymen. Indian Christians, who have always resisted any attempt at segregation, are making a spirited attempt to secure joint electorate scheme with reservations on the basis agreed with the Depressed Class. The Lahore leaders under the guidance of Mr. Raliaram, President and General Secretary of the All-India Christian Association are already making strenuous efforts in that direction. The Council of the Indian Christian Association, Madras, while urging the immediate release of Mr. Gandhi

is prepared to accept for the Indian Christians joint electorates with or without reservation of seats in preference to separate electorates offered to the Community by His Majesty's award.

A memorial signed by nearly 300 influential Indian Christians favouring joint electorates is yet another step forward. A similar attempt is being made in Bombay, and a Conference of Indian Christians from all over the country will soon tackle with the question in the right spirit.

MR. KELKAR ON "COUNCIL ENTRY"

It was a remarkable speech that Mr. Kelkar delivered as President of the last Session of the Hindu Maha Sabha. At the time of the meeting, the Premier's award on the communal issue held the field and very naturally evoked a hostile criticism. Mr. Kelkar also held that the award could not be justified on any common principle. Since then, of course, it has been modified to include the Depressed Classes with the Hindus, though the decision in regard to other communities remains.

But what, asked Mr. Kelkar, are we to do, assuming that the award remained unamended as it still is in material particulars. True to his instinct for responsive co-operation, Mr. Kelkar discounted non-co-operation with the Legislative Councils. Alike from the point of view of the Hindu as well as in national interests, he pointed out that "non-co-operation would not only be futile but suicidal." "So long as no parallel Government is established," he went on to say, "boycott of Councils would be a self-imposed injury for which there is no justification." Mr. Kelkar has been throughout consistent in this respect and it requires no little courage to stick

up to this position in spite of wavering and doubtful allegiance to the Council programme in nationalist circles. Mr. Kelkar's call to Council entry is a timely and courageous lead, for there is no doubt that opposition to many a defective feature of the new Constitution would take the easy path of non-co-operation to vigorous opposition within the Chamber as outside.

INDIAN STATES AND FEDERATION

Sir Mirza Ismail, the Dewan of Mysore, has consistently stood up for federation ever since he took a decisive part in the R. T. C. As a patriot, Sir Mirza recognises that India can become a well knit nation only through federation. In his recent address to the Dassara Session of the Mysore Representative Assembly, the Dewan took occasion to stress the inevitability of an All-India Federation. "There already exists in India many of the essentials of a federation," said Sir Mirza, "and the laws of economic evolution render it essential that this should be completed." Quite so. And the same idea seems to have inspired even those Princes who have not been very enthusiastic over the federation. For it is reassuring to hear H. H. the Maharajah of Patiala expressing himself with warmth on the federal ideal. "There is no question of the Indian Princes breaking away from the Federation Ideal," said His Highness. "We are patriots first and Princes afterwards, and we are prepared to make reasonable sacrifices for the good of the Motherland."

THE TANJORE NON-BRAHMIN CONFERENCE

The Non-Brahmin Conference in Tanjore has ended in a fiasco. From the reports it would appear that it was all a question of personalities and that no vital principle or policy was involved. On the merits of the controversy between the Chief Minister and his detractors, we are hardly in a position to judge. If we are correctly informed, it is "a war between contending rivals" for grasping places of power and patronage. And so long as a party cherished, nourished and fostered on communal jealousy and caste prejudice is given the reins of government, scenes such as those recently witnessed at Tanjore are bound to recur.

TERRORISM

The attempt on the life of Sir Alfred Watson, Editor of the *Statesman*, coming close on the heels of the Chittagong outrage has sent a thrill of horror throughout the country. Both the Assembly and the Council of State discussed the situation by means of adjournment motions, and efforts have been made to mobilise public

opinion against such misdeeds. Sir C. P. Ramaswami Iyer correctly voiced the feeling in the country when he spoke of these outrages "as most uncharacteristic of Indian civilization and most detrimental to the best interests of this land." "The crime was such," said Mr. Morgan, leader of the European group, "as would unbalance even the most sane mind." The bombing of unsuspecting men and women at a social gathering is a wicked thing while the attack on a zealous journalist, who writes according to his lights, is appalling. But the terrorists seem no wiser for all warnings. They do not yet realise the futility of their ways. We are told that one young woman concerned in the Chittagong affair, and two of the young men who attacked Sir Alfred, took poison and committed suicide. What does this indicate but a mood of despair and recklessness. A sense of utter futility and helplessness has overtaken some minds, which seem incapable of realising that "though revolutions have often succeeded, terrorism never".

THE REMEDY

What is the remedy? Let there be no confusion between revolutionaries and terrorists, as Dr. Naresh Sen Gupta reminds us. The two are poles apart. Even Lenin, the soul of the Russian revolution, condemned isolated murders in unmeasured terms. The terrorists must be dealt with separately, and no sweeping ordinances, affecting all and sundry will have the least effect on them. The true remedy is in effecting a change in the Constitution which would also ensure a change of atmosphere—trust and forbearance where there is mistrust and revenge. And so all talk of withholding reforms because a few terrorists are abroad is bunkum. No wonder that Sir Abdur Rahim and a number of Moslem leaders in Central Legislature have promptly repudiated any such notion:

While we emphatically condemn all terrorist outrages, we do not endorse the view that they should in any way stand in the way of the constitutional progress of India or Bengal.

It requires courage and statesmanship of a high order to deal with the situation in the only way it should be handled. "Europeans and non-officials," said Mr. Natesan in the Council of State, "should not allow themselves to be influenced by panic," and he very properly reminded them "of the bombing of Lord Hardinge who, even after the incident, declared publicly that it would not deflect his Government from the path of constitutional reforms."

THE THIRD R. T. C.

The personnel of the Third R. T. C. only confirms the apprehension that the new procedure marks the end of the Conference method. It is altogether a disappointing list. Liberals like the Rt. Hon. Sastri, Sir Pheroze Sethna, and Mr. Chintamani, who have done good work in the previous sessions, find no place in it. The absence of Sir K. N. Haksar who, in the words of Sir Chimanlal, played 'a valuable and effective part in evolving the idea of an All-India federation and making it acceptable to the Princes at the previous conferences,' is inexplicable. Congress is excluded on the score of civil disobedience, while nationalist Muslims are studiously ignored. It is surprising that even a Mussalman like Mr. Jinnah should be excluded. There is a preponderance of separatists as if to deprecate the Lucknow move. Government could find no Sikh from British India. Sir Purushottamdas is invited in his personal capacity, the Federation of Chambers having declined to participate. Mr. Kelkar is the only welcome addition.

It is unfortunate that in spite of what has been proved by the Poona Pact, Government do not realise the beneficent part that Mr. Gandhi could play in the communal settlement. Apart from that it is essential, as Sir Chimanlal Setalvad has said, to secure Congress co-operation "in order that the resulting Constitution may have fair chances of smooth working". But Government have chosen to reject all such advice and have obviously their own plan which they are determined to carry out. Apparently they have so packed the Conference with the men who would fall in with their view. In that case, Dr. Sapru and his friends will have hard work, and it is to be seen how far they will succeed in incorporating the essentials of their demand for Dominion Status in any so-called agreed scheme of a new Constitution for India.

"THE FREE PRESS" FORFEITURE

The action of the Bombay Government in forfeiting the security of Rs. 10,000 and demanding a fresh security of Rs. 20,000 is an unwelcome reminder of the helpless condition of the Indian press. It shows the extraordinarily drastic and sweeping nature of the Press Emergency Act. The Act was justified by Government on the plea that powers should be vested in the Executive to deal promptly with the terrorist movement and certain aspects of the civil disobedience campaign. Who could have

thought that the reprinting of certain articles from the pen of Mr. Gandhi which had originally appeared in *Young India*—articles dealing with the problem of orthodoxy and untouchability—would be brought under the ban. "The object of the article was evidently to stir the conscience of the community against the iniquitous practice of untouchability," and it was reprinted on the day when Mr. Gandhi commenced the fast in order to concentrate public attention on the momentous issue. And yet Government themselves, as the *Leader* rightly points out, invited the Press to publish the correspondence in connection with Mr. Gandhi's fast "though the same contained a strong comment on the strong policy of the Government". We therefore welcome Mr. Raja's proposal to raise a debate on the question in the Assembly through an adjournment motion.

In a statement to the Press, Rao Bahadur M. C. Rajah says:

I feel that there is very great necessity to secure a clear declaration of policy from the Government of India that there is no intention on the part of the Government to interfere with the freedom of reformers labouring for the removal of untouchability by any narrow interpretation of the laws and especially of the Ordinances which, while mainly intended to combat Civil Disobedience, are so widely phrased that they may be equally applied to check the activities of the reformers in the cause of the removal of untouchability.

SCOTTISH MISSIONARIES ON THE ORDINANCES

A group of Scottish Missionaries, who have worked in India for a long number of years, including among others Mr. W. S. Urquhart, ex-Vice-Chancellor of the Calcutta University, and Rev. Macnicol, have sent a letter to Scottish Members of the House of Commons explaining to them the futility of trying to govern a dissatisfied people by Ordinances.

We are not of one mind as to the extent to which the Ordinances introduced eight months ago were necessary for the maintenance of order. But we are all agreed that these Ordinances have created bitter resentment amongst almost all classes of people, and—most ominous of all—amongst many who were previously consistently friendly in their attitude to Government. . . . However peaceful things may be on the surface, there is very great bitterness. There is danger, too, that the severity with which the passive resistance propaganda has been put down may tend to encourage the more irresponsible sections of Indian society towards a belief in agitation of a more secret and violent nature, and thus in certain directions have the effect of increasing rather than of diminishing terrorist activity.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

GERMANY AND ARMAMENTS

IN all good faith, Germany signed those clauses in the Versailles Treaty which stated that Germany's disarmament should be followed by a considerable limitation in the armaments of the other European powers. As the years have gone by, Germany has become very restive under the fact that the other powers have not fulfilled their part of the undertaking with reference to disarming until now all political parties are rising up in rebellion against a continuance of this treaty-breaking. Germany at last has issued an ultimatum saying that she will have nothing more to do with the Disarmament Conference until she is assured that she, as a nation, will have equal treatment in the matter of armaments as other nations.

France, in accordance with her traditional policy, is looking on this new move of Germany with much concern and anxiety. We can expect her to be cautious and to wait and see. British statesmen like Lord Cecil and Mr. Arthur Henderson have not been slow in strongly expressing their general approval of Germany's demand. Viscount Cecil has said that the claim of Germany to equality in armaments was irresistible and should be allowed, but it must be realised not by increasing Germany's fighting force to the size of the other nations but by reducing the armaments of the other States.

No one wants Germany to leave the Disarmament Conference, for if she does, she will pursue her own course in re-arming which will result in another mad race in armaments as we had before the Great War. The United States may yet be the saviour of the situation, and she can be if she will insist upon President Hoover's proposal of limiting the armaments of the world by one-third and allowing Germany to re-arm to that extent. It is along these lines that we may expect progress in the adjourned meeting of the Disarmament Conference.

America will undoubtedly make a move of perhaps the greatest importance as soon as the elections are over. This is indicated from a radio address delivered recently by Senator Borah on reparations and War debts, in which he was urging the need of calling an international economic conference for the purpose of facing fairly and squarely the revision or cancellation of all War debts, reparations, and disarmament. As an American writer says: "It is evident that

this address is the first move in an extended drive to mass public opinion behind such a meeting of the world's nations."

JAPAN AND THE LYTTON REPORT

We are likely to have a cleavage from co-operation with other nations of both Germany and Japan unless they get what they want. This dog-in-the-manger policy is most unfortunate but yet it can be effective, for the rest of the nations cannot carry on with great powers like Japan and Germany non-co-operating. Japan's position with regard to Manchuria is similar in principle with Germany's demand concerning armaments. Japan must find an outlet for her rapidly increasing population, and a market for her produce and manufactures; she has large capital commitments in Manchuria, as the inability of China to develop Manchuria have all encouraged Japan to press herself and her claims upon the northern province. Japan is in Manchuria, and she does not intend to let go very readily.

With the evident intention of getting in first on the War theory that the one who strikes first gains a great step towards victory, Japan has created and recognised the new and independent State of Manchukuo. The Treaty of Recognition has been signed and sent officially to all the Powers concerned. There are two chief clauses in the Agreement: (1) The new State confirms all Japanese rights and interests conferred by public and private agreement. (2) And permits Japan to station forces anywhere in Manchuria. Following that recognition, the new State has decided to treat China as an alien nation in matters relative to customs, tariff, commerce, and navigation. It is clear therefore that Japan has settled the Manchurian problem by one great move and decided it in her own favour. Manchuria will be independent of China, but she will be under the political and economic influence of Japan.

Since this significant move on the part of Japan, the Lytton Report has been published and as was expected, it is critical of Japan's activity in Manchuria and is favourable to China's claim. The Report is not in favour of returning to the *status quo ante*, nor will it accept the Japanese action of the Manchukuo State; it proceeds along the following lines as telegraphed by Renter:

The report suggests that an advisory conference to recommend detailed proposals for the constitution of a special regime for the administration of the three eastern provinces of Manchuria might be composed of Chinese and Japanese Governmental representatives and

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two delegations representing the local population which should be selected as prescribed by the Chinese and Japanese Governments respectively. Neutral observers might be optionally secured. The Council of the League of Nations should endeavour to secure agreement on any points not agreed upon at the Conference. The Sino-Japanese issues relating to their respective rights and interests should be discussed separately, simultaneously with the sitting of the advisory conference.

The result of these discussions and negotiations should be embodied in four separate instruments, namely:

- (1) A Chinese declaration constituting a special administration for the three provinces.
- (2) A Sino-Japanese treaty dealing with Japanese interests.
- (3) A Sino-Japanese treaty of conciliation, arbitration, non-aggression and mutual assistance.
- (4) A Sino-Japanese commercial treaty.

The report has been accepted in some quarters as "the most remarkable document ever issued under League auspices", but the question naturally arises: Will it settle the Manchurian problem in anything like a satisfactory way to the parties concerned? One doubts if it will when the following conditions are remembered: China is not able to control the bandit menace to law and order; she is not in a position to rule, wisely and well the northern province; she is not developing the country. On the other hand, Japan has large responsibilities and many nationals in Manchuria; she must protect her own people and property which are in danger; she is prepared to develop the province; she will rule with a respect for law and order. Because Japan has so much to justify her activity in Manchuria, it may be that the Lytton Commission's report, good as it may be, will not be followed and probably will be pigeon-holed, simply because it does not take sufficiently into account the practical difficulties in the case. Personally I think that Japan will remain permanently in Manchuria on her own terms, and the League and the nations of the world, including China, will have to accept that condition as a fact. The alternative is war to oust Japan; China is no match for Japan, Russia may feel that her interests in Manchuria make it necessary for her to go to war with Japan, but Russia is in no condition for a war with Japan, and the other nations like America had better keep out of the trouble. Consequently I would not be surprised at all if things remain just where they now are, especially as the London Press generally believes and says that the Lytton Report leads nowhere.

THE LEAGUE OF NATIONS

As is so often the case when a High Power is not able to remove a menace or solve a situation, people lose faith in it and it is criticised

as a failure. President Hoover is having that difficulty now in his election campaign, and his opponents are using that argument against him and his party. The League of Nations also is feeling that same criticism, because it has not been able to settle the Manchurian trouble. It of course is a lamentable situation that the League cannot control and settle a difficulty between two major Member-States. But the League's function is investigation and advice; it has no power to enforce its findings and must rely upon moral suasion and public opinion. In the Far-Eastern situation, China is not able to handle the problem; Japan is not willing to wait on the slow machinery of the League, and not having much faith in it anyhow, has taken matters in her own hands and is determined to protect her own people and interests. Can we blame her? Where Japan has erred is in going on beyond her immediate necessities and seeking to make national capital out of the situation. The whole unfortunate business does show up the weakness of the League. As one writer has said: "The organisation and machinery of the League is quite alright, but the trouble is that people do not have the will to carry out the spirit and purpose of the League of Nations."

THE OTTAWA TRADE AGREEMENTS

As was expected, the British Government, which is a national or coalition government, has not been able to escape from trouble as a result of the protectionist policy of the Ottawa agreements. The protectionists have carried the day both in British politics and in the Ottawa Conference. That of course was a foregone conclusion, and the only thing left for the free trade members of the Government to save their face was to resign. Accordingly the National Government has lost several strong and experienced statesmen as Lord Snowden, Sir Herbert Samuel, and Mr. Isaac Foot. Under other circumstances such a loss would be simply irreparable, but such is Mr. MacDonald's strong position that other almost equally strong men have been found to take their places, and the National Government and policy goes on.

The details of the trade agreement have just been published, and they show a consolidating of economic interests throughout the British Commonwealth. So far as India is concerned, the 10 per cent. preference allowed will include a large number of very important items such as chemicals, hardware, metals, machinery and electrical goods, oil, artificial silk and cotton piece-goods.

SET-BACK IN TREASURY BILLS

DURING the period under review, the Treasury Bills operations of the Government have been less of a routine and have necessitated frequent changes of objective and method. The four months Bills, which had just been introduced when last these columns were written, had, by the middle of October, shown clearly that their possibilities were extremely limited. In the first place, they were wholly unsuitable to the exchange banks who would have to pay a higher rate of interest for accommodation for a period longer than the usual term of three months. Secondly, the rates that Government were apparently prepared to pay on these Bills were as low as Rs. 2-5-6 per cent. Thirdly, the indigenous banks, whom alone it suited to invest funds in these Bills, were limited in resources; so that it was clear that the outer limit of total sales of this maturity was only about Rs. 6 crores. Government, in spite of such clear indications, and in spite of the weekly increase in the rate which they had to pay, delayed the cessation of four months Bills as they expected a large part of the maturities of 1932 Bonds which they paid on October 1st to the tune of Rs. 9½ crores to come back to the Treasury in the shape of four months Bills. When this expectation was falsified by the incredibly poor sales of intermediates in the period between October 1 and October 10, the Government declared the four months Bills closed and announced the re-issue of three months Bills.

WILL THREE MONTHS SUCCEED?

Till the moment of writing, there is not much clear indication that three months Bills will be a marked success. On the first two tender days, the sales have been respectively Rs. 1.6 crores and Rs. 2 crores and intermediates have been sold to the tune of Rs. 92 lakhs. The movement towards higher rates which set in from the second week of September and was perceptible even in the case of six months Bills, gained strength during the currency of the four months maturities. The rate for three months has gone up during the two weeks from Rs. 2-5-5 to Rs. 2-7-6 though the tap rate is unchanged at Rs. 2-4. The period of disequilibrium between sales and maturities of Treasury Bills which was

at its highest during the greater part of October, has during the last week of that month met with a severe check; but it is yet doubtful whether in spite of the rising trend of rates for Treasury Bills, new sales will gather in volume. It is some consolation to the Government that they can now afford to be comparatively indifferent to reduced incomes on this account as the maturities of Bills from now to the first week of January are hardly half a crore.

GOVERNMENT'S WAYS AND MEANS

But it is not to be supposed that the freedom from heavy Treasury Bills commitments for another two-and-a-half months implies a perfectly easy position in regard to ways and means. During the last two weeks, the Government have had to fall back to an increasing degree on the Imperial Bank of India for ways and means advances. The statement of the Bank for the week ending October 7, showed ways and means advances to the Government of India at Rs. 3.75 crores. And in the next week the amount was increased to Rs. 5.25 crores. The reason for this is to be found in the marked excess of Treasury Bills Maturities over new sales during that period. On October 1st, as has been mentioned already, the Government had to pay Rs. 9½ crores against 1932 Bonds. There was also the coincidence of the month-end disbursements having to be found on the same day. It was also a period of heavy purchases of sterling by Government amounting in all to £4 million. And for all these various and heavy needs, the Government of India had on the 30th of September a balance with the Imperial Bank of India of only Rs. 14.03 crores. In the statement of October 14th, Public Deposits stand at only Rs. 8.84 crores. It will now be seen that the difference which the absence of Treasury Bills Maturities makes is that the position might easily have been worse. It is to be hoped that in an eagerness for undue ease, the Government will not commit the mistake of yielding too readily to the natural demand on the part of the investor for a higher yield on Treasury Bills.

BOOM IN GILTEDGE

In withstanding any attempt to put up the rate of Treasury Bills, the Government have an invaluable help in the present position of the

giltedge market. 3½ per cent. Rupee Paper quoted on October 17th its high water-mark of Rs. 76-8-0; and the corresponding sterling issue touched the height of £90-10-0. The reason for this sensational rise, nobody will think of finding in any action of the Government of India. The rise in Indian Government securities is part of the general improvement in the giltedge market in London, consequent on the colossal operations put through the new capital market by the British Government at incredibly low rates of interest. The first of these was the historic conversion of the £2,000 million of War Loan. Next came the lifting of the ban on foreign capital issues in London and Australia taking advantage of it to raise a new loan for herself. The success of Australia is significant in more than one respect. If it is remembered that the Australian currency was at a discount of 10 to 15 per cent. even in the very early stages of the depression, that she was among the first to practise control of exchange, rationing of credits and all the dubious devices of a financially hard-pressed world and, more than all, actually committed default in respect of interest payments, the successful floatation of a new loan by such a country will be found to be a bull point in the giltedge market unquestionable and unparalleled. Close on this came the issue of £150 million of British Treasury Bonds with an yield of only 2 per cent. and a maturity of five years. The issue was over-subscribed in less than a day and the rise of giltedge prices, at once steady and rapid, is the reflection of the market's accurate interpretation of the trends of money and credit. Though it is a matter of a swollen flood of milk and honey in London, Indian giltedge, like the dog of the vernacular adage, must be content to lap its sustenance.

INDIA LAGS BEHIND

As *Indian Finance* has pointed out on more occasions than one, the disproportionate and unseemly disparity between, for instance, 3½ per cent. India Rupee Paper and 3½ per cent. India Sterling Paper is the surest and most conclusive indication of the confidence of investors in the credit policy and credit operations of the British Government and the total lack of confidence in the credit policy and activities of the Indian Government. There is every cause for the financial authorities in India to be profoundly ashamed of this phenomenon. They have so far shown no sign that they realise the sting of this position. Their smug

self-complacency remains unaffected. It is all so sad and pitiful.

FALL IN CROSS-RATE

A sensational event, which happened towards the close of the period under review, is the sharp and sudden drop in the sterling dollar cross-rate. Various reasons have been adduced for this unexpected and sensational development. Press messages have laid emphasis on various factors.

But the real fact seems to be that while our British mentors were making fun of, and heaping ridicule on, the sponsors of the lower ratio in India, there is a growing volume of influential opinion in England which sees in a lower gold value of sterling the panacea for all ills which Britain is heir to. The pre-War parity of sterling is dead as mutton. The lower ratio enthusiasts in U. K. would prefer to have sterling nearer 3 dollars. Curiously enough, the strongest support for the standpoint of Mr. B. F. Madon and Sir Purshottamdas Thakurdas is now forthcoming from the attitude which Britain herself is being led to take in regard to the future parity of sterling.

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Diary of the Month

Sept. 25. Hindu Maha Sabha approves the settlement of the Malaviya Conference and urges the Premier to alter the Award accordingly.

Sept. 26. Terrorists raid the European Railway Institute, Chittagong, killing one and wounding others of a dancing party.

—Government's acceptance of the Poona settlement is announced both in the Council of State and the Assembly.

—Gandhiji breaks his fast at 5 P.M.

Sept. 27. Gandhiji's 64th birthday is celebrated quietly in Yerawada prison.

Sept. 28. Earthquake havoc in Macedonia.

—Mr. Gandhi welcomes any "worthy" suggestions for Congress co-operation with the R. T. C.

—Another terrorist attempt on Sir Alfred Watson.

Sept. 29. Government split on the Ottawa issue. Viscount Snowden, Sir Herbert Samuel and Lord Lothian resign.

—The Members of the Central Legislatures give a farewell lunch to Sir C. P. Ramaswami Aiyar.

Sept. 30. The special privileges allowed to Mr. Gandhi in connection with the fast are withdrawn.

Oct. 1. Dr. Besant's 86th birthday is celebrated in different centres.

—On Gandhiji's insistent telegram, Kelappan breaks fast on the 10th day.

Oct. 2. The Lytton Commission report which is published to-day, proposes special regime for Manchuria.

Oct. 3. On the advice of President de Valera, the King has accepted the resignation of the Governor-General of the Irish Free State.

Oct. 4. The All-India Cricket team receives a magnificent welcome at Bombay on return from England.

Oct. 5. Pandit Malaviya and Mr. Shaikat Ali discuss inter-communal settlement.

Oct. 6. The Marwari Bazaar, Bombay's cotton trading centre, is opened for business transaction after a long interval.

Oct. 7. A number of Scottish Missionaries in England appeal to the Members of Parliament, to "abandon the present policy of Government by Ordinances" in India.

Oct. 8. Tanjore Non-Brahmin Conference has a stormy session.

—Swadeshimitran jubilee is celebrated.

Oct. 9. The proprietors, editors and journals of Madras meet under the presidency of Mr. N. C. Kelkar and condemn the new Ordinance Bill.

Oct. 10. The conciliation group in England make representations to the India Office for the release of Mr. Gandhi.

Oct. 11. M. Avenol, the League's Assistant Secretary-General, succeeds Sir Eric Drummond as Secretary-General.

Oct. 12. Mr. Fenner Brockway leaves London for America to do propaganda work for India.

Oct. 13. A manifesto signed by Messrs. C. Rajagopalachari and Sastri, and others appeal for rooting out untouchability.

Oct. 14. The Indo-British trade agreement reached at Ottawa is published.

Oct. 15. Muslim Conference meets at Lucknow.

—Karachi-Madras air service is inaugurated.

Oct. 16. The League Assembly adopts a resolution urging Government for the total prohibition of traffic in women and children.

Oct. 17. Dr. Ambedkar interviews Gandhiji in prison.

Oct. 18. Mr. Zafarullah Khan hands over charge to Sir Faz-li-Hussain.

Oct. 19. The deadlock in the cotton market in Bombay ends to-day.

Oct. 20. Bombay Government forfeits Rs. 10,000 the deposit given by the *Free Press Journal*.

Oct. 21. The Madras Railwaymen declare in favour of general strike.

Oct. 22. Maulana Shaikat Ali postpones his American voyage and the Hindu-Muslim unity is in sight.

Oct. 23. The personnel of the Third R. T. C. is announced.

Oct. 24. Sir Samuel Hoare makes a statement in the Commons on the method of the Third R. T. C.



FEDERAL POLITY. By B. M. Sharma, M.A., B.Sc. Upper India Publishing House, Ltd., Lucknow. Rs. 6.

Mr. Sharma has written a thoughtful and well informed study of federal policy under the four heads: scope and method of federalism; history of federations; growth of federalism and distribution of powers. Strictly speaking a federation is merely a league the component parts of which unite for a common purpose and in that sense the League of Nations is, as Mr. Sharma points out, an incipient federation. In practice, however, a federation has come to mean a system of government whereby several states, originally sovereign, surrender a part of their sovereignty to a central government representing the whole body of states. In Chapter III, Mr. Sharma analyses very fully the causes which give rise to federal government. Shortly, the system represents a method by which it is possible to advance the common interests, whether economic or defensive, of the states as a whole without sacrificing the racial, religious, linguistic or cultural diversities of the individual states. Existing federations vary immensely in the way in which powers are divided between the central government and the government of the individual states. At one end of the scale, the powers of the states amount to little more than local self-government and the government is almost unitary as in South Africa; at the other end and especially in cases where the diversities between the states are very marked, the central government is almost impotent except in the sphere of foreign relations.

Mr. Sharma quotes Mr. Brand who says that "federalism is after all a *pis aller*, a concession to human weakness" and disagrees with that

view. Perhaps federalism is rather a stage in political evolution. It is the essence of a federation in the strict sense that the terms of the federation should not be altered without the consent of all the federating states, since the states entered the federation as free contracting parties. In fact, however, both in Switzerland and the United States the constitution of the federation can be altered without the consent of all the states and the alteration is generally in the direction of unitary government. The United States used the power to enforce liquor prohibition, though prohibition, whatever may be its merits, is essentially a matter for local option, and the lawlessness which at present prevails in many parts of the United States may well lead to further amendments imposing on the central legislature a greater responsibility for law and order. In Australia, on the other hand, the establishment of a federal government has in a very short space of time led to a demand by one state for secession. It can scarcely be denied that the existence of two legislative powers and of two executives is a source of weakness to a federal state and a cause of much inconvenience and expense. Federalism in fact represents a temporary device which must ultimately lead either to a system which is indistinguishable from unitary government or else to a dissolution of the federation.

There is no space to discuss Mr. Sharma's interesting but on the whole unconvincing argument in favour of a unicameral legislature in the central government. He seems to base too much of his argument on the imperfections of a single senate, that of Canada.

It is a pity that so good a book should be disfigured by so many misprints.

A HISTORY OF ENGLISH LITERATURE FOR SCHOOLS. By Herbert Hayens. W. & R. Chambers, Ltd., London and Edinburgh.

The aim of a History of Literature for Schools should be the creation and quickening of the interest of young people in the lives and works of the outstanding men and women in the world of letters. Looked at from this point of view, this book is the best of its kind that we have seen. In about 230 well printed and beautifully illustrated pages, the whole world of English literature is opened out to the young. But Mr. Hayens writes with a sure hand and, though he writes for the young, he gives the fit perspective to the great English authors. His abundant selections from poets and prose-writers are all chosen with care and discrimination and these make the book valuable even to more grown-up readers. The great merit of the book is, that it awakens in the reader a personal interest in the authors and a real attraction for their works. From the anecdotes about Caedmon and Bede to the romantic lives of Rupert Brooke and H. G. Wells, the author has presented the lives of all the great men and women of letters in so effective a way as to draw attention to just what is attractive in them and his observations on, and selections from, the great masterpieces make them inviting. Only, we are not able to understand why he has left out Cardinal Newman, Mr. Chesterton, Robert Bridges and others, and we should think that an index would have increased the usefulness of the book. As it is, Mr. Hayens has succeeded in the difficult task of being simple without being merely elementary.

LOVINGLY IN THE HANDS OF THE FATHER. By Evelyn Whitell. L. N. Fowler, London.

This little booklet is intended to instruct and inspire in healing by Truth and by Faith. It contains ten chapters, giving account of various situations of stress, physical and mental, the way out of which was found by the patients placing themselves lovingly in the hands of the Father, in an attitude of full surrender of all narrow individualities and hatreds. A book of this kind may easily degenerate into a patent medicine advertisement. That the present volume does not fail is itself a great and sufficient commendation. There is no doubt that in many cases it will give consolation to the sick and the depressed.

TRUTH ABOUT INDIA: CAN WE GET IT? By Verrier Elwin. George Allen & Unwin, Ltd.

Father Elwin is a devoted admirer of Mr. Gandhi and writes with first-hand knowledge of the situation in India. He has attempted to place the truth before the British public—the truth about India—according to his lights. Though he does not belong to the Congress, the case for the Congress could hardly be put with more convincing advocacy—an advocacy which is fortified by ample citations from the recent correspondence and Government communiques.

Father Elwin is convinced that the present conflict is not forced on the country by Mr. Gandhi's doings. He concedes that the truce that followed the Gandhi-Irwin pact was utilised both by Government and the Congress to consolidate their respective position; while Government's intransigence in the matter of the Bengal, U. P., and N. W. F. P. Ordinances, followed by the Viceroy's refusal to discuss them with the Congress leader, precipitated the crisis. He says with Mr. Bailsford that

it is fantastic to summon Mr. Gandhi to London to discuss the rights which Indians shall enjoy to-morrow and at the same time to refuse to listen when he would defend such rights as they ought to enjoy to-day.

But what of the future? Father Elwin does not hesitate to answer:

The key to the solution of the whole problem lies with Mahatma Gandhi, if we will but let him use it. He, and he alone, can "deliver the goods". We know his terms. They are not difficult. If we are prepared to deal out true justice to all those who are now suffering injustice; if we are prepared to hand over the solution of India's problems to her elected, not selected, spokesmen; if we have no mental reservations about "reserved powers"—as soon as we are ready for these things we can ask Mahatma Gandhi and his colleagues to come out of jail, and the rest will be easy. This does not mean a base surrender, but an honest change of heart. Until we have made up our minds to these things, it is no use trying to parley. Nothing will break the spirit of the people of India. There is no other way but to give way. But to do that, England must open her eyes and face the truth. This unwillingness to face the truth is the greatest barrier to free and friendly relations between India and England.

POURINGS OF A STRUGGLING SOUL. By R. V. Shah. Published by the author at Ahmedabad.

The pourings are the expression of intense emotion roused by the death of a beloved wife. Spiritual thoughts are sought to be grafted on the feelings of love. The composition shows faults and immaturity.

THE INDIAN HORIZON. By Maharajadhiraj Bahadur of Burdwan. Ernest Benn, Ltd., London.

This book is the outcome of the lectures delivered by the Maharaja of Burdwan in the U. S. A. during the winter of 1931-32 after the close of the Second Round Table Conference at the invitation of the Pond Lecture Bureau of New York. Lectures on India by interested Britishers are now the fashion, and people like Churchill, Simon and Reading are vying with each other in this propaganda on behalf of British Imperialism in India.

To indicate the views of the Maharajah, we content ourselves with quoting two passages from this thin volume. The Maharajah of Burdwan suggests that the Indian statesmen "must look upon the continuance of the British connection for the good of India as inevitable, upon British officers as their friends, and British merchants as co-partners in a national programme of prosperity." In another brilliant passage he goes one whit further and observes: "The fact is that . . . the goal of full responsibility or something in the region of a Dominion Status must now be a question of years or decades rather than of centuries." From these two excerpts it will be evident that the Maharajah Saheb belongs to a category of people who are not prepared to risk in the cause of Democracy and *Swaraj* for India.

WORLD TRADE DEPRESSION. By Govindlal D. Shah, B.A., Journalist, Ahmedabad.

Mr. Govindlal D. Shah, of Ahmedabad, has taken considerable pains to study the question of the present World Trade Depression and has presented his conclusions in a small book. The writer has an arresting style, is discriminate in his extracts, and has looked at the question from several points of view. It will prove an admirable guide-book on present day economics. His book richly deserves encouragement.

SILENCE SINGS. By Edward Aloysius Pires. With a Preface by Prof. Armando Menezes, Bombay. Re. One.

This prettily got-up book contains a number of graceful efforts in English verse ranging over a variety of topics, from the bullock cart to religious subjects. The author has read good poetry in English, and he also cultivates assiduously the poetic apprehension of the things around him. It is remarkable that the writer is now only twenty-two years old.

"GITA" EXPLAINED. By Dnaneshwar Maharaj. Translated into English by Manu Subedar. Published by D. B. Taraporewalla Sons & Co. Price Rs. 2-8. Paper bound, Rs. 2.

This is an elaborate commentary on the *Gita*. The original which is "a record of spoken discourse by a great Maharashtra Saint of the 13th century, is in archaic Marathi. It has been rendered into modern Marathi by Pandit Govind Ramachandra Moghe and translated into English by Mr. Manu Subedar. The translator says that he has abridged the original in several places. But, even as it is, the book makes heavy reading. It is a typical produce of the mediæval mind with its long-windedness and tiresome repetitions and uncritical learning. The fog of words is, however, irradiated into all the colours of the rainbow by the poetic mind of the author. To illustrate a simple truth tersely expressed in the *Gita*, he gives as an overwhelming array of figures all taken from Nature. The reader is delighted at first, but he is soon repelled by the excess of imaginary clouding the point at issue. All the same, a lover of the *Gita* might have it on his shelf as a useful book of reference.

THE LAND SYSTEM OF THE HOLKAR STATE. By C. U. Wills, C.I.E., I.C.S. (RETD.) Oxford University Press.

When His Highness of Holkar planned the codification of the land laws of the State, he invited Mr. Wills to serve on the Committee of Investigation. The present book contains the text of the Indore Land Revenue and Tenancy Act (Act No. 1 of 1931) with a useful commentary of the various clauses. Mr. Wills supplies us with a valuable introduction on the systems of land revenue and tenancy existing in the Holkar State prior to this Act and indicates the manner in which the present Act ought to improve the position of raiyats.

VIVEKA-CHUDAMANI OF SRI SANKARA. Translated by M. M. Chatterji, F.T.S., T.P.H., Adyar. Price Rs. 2.

The Theosophical Society seeks to make Indian Thought better and more accurately known by bringing out a series of texts and English translations. This is the 2nd edition of Mr. Chatterji's translation of the present work. The translation is clear and the get-up is, as may be expected, excellent. One may well find fault, however, with the rendering of Paramatman as Logos; it is, to say the least, to explain the familiar in terms of the unfamiliar.

BEHIND MUD WALLS IN INDIA. By Charlotte and William Wiser. George Allen & Unwin, Ltd., London.

The prevailing tone of this book is well expressed thus: "We have written nothing that we should hesitate to write about our own community or our own family." The authors, with a view to see things, not in a critical judging mood, but with the idea of understanding and helping, lived with the villagers for some time as one among them. India is a land of villages, and by doing this one might say that the authors have been able to study the vitals of India; for, in spite of the external dissimilarity in villages, they are all the same fundamentally. The book is couched in a kindly, sympathetic style and contains many suggestions towards improving conditions though, it is clearly realised, that some time will have to elapse before the people could get out of the age-long rut of custom and tradition.

TOWARDS A SYSTEMATIC STUDY OF THE VEDANTA. By Saroj Kumar Das, M.A., Ph.D., University of Calcutta.

The Basu Mallik Fellowship Lectures for 1929 delivered by Dr. Das have been published in the form of the attractive volume before us. It consists of twelve lectures; the first is an introduction and the last is a retrospect; the rest cover various aspects of Vedanta doctrine. A sound knowledge of European Philosophy in its most recent developments has been fully utilised for the purpose of comparative and critical exposition. The book will, without a doubt, be appreciated by all students of Advaita Vedanta.

THE RED HOUSE. By Else Jerusalem. T. Werner Laurie, Ltd.

This is a translation from an Austrian original. It presents the history of a brothel and of various persons concerned in it, among whom a girl who grows up in it from childhood forms the heroine. The book has become a classic on the subject it treats about. However indecent the theme may be regarded, the sentiments of the book are unexceptionably decent. The brothel inmates are painted with a sympathy which we have not met with in any other writer. Yet the brothel has a natural place in the life of society and deserves to have the best brains and character exercised in its behalf. The style of the book is faultless, dignified, and also charming.

THE MESSAGE OF THE "GITA". By D. S. Sarma, M.A. M. R. Seshan, Madras.

In this short lecture, the well known *Gita* scholar, Prof. Sarma, seeks to reiterate points which he has made elsewhere about the message of the *Gita*. It is not correct to imagine anything merely negative, like desireless action, to be the teaching of the *Gita*; even desireless action is but a means to the true goal of abiding constantly as a citizen of the world of Spirit; duty for duty's sake, humanitarian service such as formulas of Western thought fall short of the *Gita* ideal, expressing but partial phases thereof.

PROBLEMS OF WORLD ECONOMY. By V. G. Kale, M.A. Thompson & Co., Ltd., Madras. Rs. 2.

This is a reprint of Sir William Meyer Lectures delivered by Professor Kale at the University of Madras last year. Professor Kale, while emphasising the importance of investigating economic phenomena from an international standpoint, rejects the more extravagant claims made on behalf of *weltwirtschaft*. Professor Kale exhibits rather an over-modest detachment, and most readers will feel that he could produce a better book by quoting less from others and giving more of his own views and conclusions.

BOOKS RECEIVED

PURDAH. By Frida Hanswirth. Kegan Paul, London.

EXAMINATION SUCCESS. By an experienced Graduate. The News Agency, Agra.

CANDID REMINISCENCES. By Upton Sinclair. T. Werner Laurie Ltd., London.

THE PROBLEM OF THE NORTH-WEST FRONTIER. By C. Collin Davis. University Press, Cambridge.

STAR FIRES. By V. N. Bhushan. The Ananda Academy, Masulipatam.

THE DOOM OF 150,000 PEOPLE IN GREAT BRITAIN—TUBERCULOSIS. Published by the Reason Publishing Co., London.

SERGEANT SIR PETER. By Edgar Wallace. Chapman and Hall, London.

NATIONAL AND IMPERIAL PLANNING. By C. Hamilton Verity. The Campfield Press, London.

INDIAN LITERATURE IN CHINA AND THE FAR EAST. By Probhat K. Mukherji. Greater India Society, 120-2, Upper Circular Road, Calcutta.

A PRIMER OF ANU-BASHYA. By J. G. Sha, M.A. Shree Pushthi Margaya Library, Nadiad.

INDIAN STATES

Mysore

MYSORE AND FEDERATION

In opening the Dasara Session of the Representative Assembly, Sir Mirza M. Ismail comprehensively reviewed the recommendations of the Percy and Davidson Committees as they affected Mysore.

Sir Mirza's address, opening the Dasara Session of the Mysore Representative Assembly, is of more than local interest. It is a well-reasoned plea to the Princes and the people of India to work for the ideal of an All-India Federation. The Dewan of Mysore pointed out that an All-India Federation is inevitable and that it is absolutely necessary if India is to progress and prosper. Sir Mirza Ismail holds that the first step towards the promotion of closer relations among the States and British India is to free the States from the position of practical subordination to British India which present arrangements involve. Mysore feels keenly the unfortunate position in which she has been placed regarding more than one important question of adjustment between British India and the States. It is now well known how keenly she resents the recommendations of the Davidson Committee regarding the subsidy, the postal arrangements and the Assigned Tract. Hence his plea for freeing Mysore and other States similarly situated from the trammels of sub-ordination.

MYSORE TEMPLES

At the instance of the Mysore Anti-Untouchability League, over 200 unofficial members and representatives of the Assembly in a signed manifesto, issued very recently, requested the Government to throw open all temples under the Government management to the Depressed Classes, giving equal privileges for worship and appeal to the Trustees of private temples to extend similar facilities.

THE MYSORE STATE ASSEMBLY

The Dewan announced in the Assembly recently that the life of the present Assembly would be extended by another session. Fresh elections are due in June next, but a practical difficulty is, that the State's budget should be passed in the Assembly and later in the Legislative Council before the end of June. It is felt that both Houses would not be able to end their sittings before June and hence the extension.

Travancore

TRAVANCORE GOVT'S COMMUNIQUE

The Government of Travancore have issued the following press communique:

It is a matter for satisfaction that the position and status of Travancore have been recognised by the invitation extended to His Highness to participate in the forthcoming London Conference on constitutional reforms. It will be evident from the terms of the invitation that it is expected that His Highness should attend the Conference in person or that in the alternative he should send a fully empowered representative, in other words a plenipotentiary. The impending constitutional reforms in the State and several other problems that call for urgent and immediate solution necessitate His Highness's presence in the State for the time being and His Highness has therefore found himself unable to avail himself of the invitation extended to him by the Viceroy and the Prime Minister. Having regard to the very special and characteristic position of Travancore as a maritime state which has its own peculiar problems relating to customs and fiscal matters and the imperative necessity of a careful consideration of all aspects of constitutional problems before final commitments are made or agreements are entered into, His Highness has also decided not to send a plenipotentiary to England. It will however be distinctly understood that steps are being arranged and will be taken for the purpose of placing the view-point of Travancore and its characteristic problems before the London Conference and during the subsequent stage of the forthcoming discussions, and His Highness feels confident that such steps will enable Travancore to play its part adequately in those discussions.

TOLLS IN TRAVANCORE

Order has been issued by the Government of Travancore withholding the right of levying tolls from the municipalities. The Order goes on to say:

All the municipal toll gates, except those at Trivandrum, will be abolished for one year and P.W.D. toll gates will be established instead at such places as are found suitable.

All through roads in municipal towns will be maintained as hitherto by the Government, but the maintenance of all the minor roads will be attended to by the municipal councils.

Hyderabad

JURY FOR HYDERABAD

It is understood that H. E. H. the Nizam's Government will introduce the trial by jury system in the Dominions from the commencement of the official year 1342 *Fasli*.

As an experiment it will first be tried in the High Court under Nawab Mirzayar Jung Bahadur, Chief Justice of Hyderabad, who, during his tenure of office, has been responsible for many important innovations in the administration of justice in the Nizam's Dominions and also in the Medak Sessions Court.

HYDERABAD REVENUE

In view of the difficulties experienced by cultivators in marketing their produce and securing better prices during the present agricultural and trade depression, the Government of His Exalted Highness the Nizam has been pleased to postpone the date fixed for payment of the next land revenue instalment to January 3, 1933, and to extend the period for payment from two to three weeks.

AGRICULTURAL DEPARTMENT OF THE NIZAM

We have received a copy of the review on the report of the Agricultural Department of the Nizam's Government for the year 1340 *Fasli*. During this period the lay-out of the Himayat Sagar Main Farm was completed. Mr. Bhide, the Economic Botanist, continued his work on castor, paddy, wheat, etc. Demonstration plots increased from 245 to 673. 56 successful bores were reported. The survey of the poultry industry was also completed. That of fruit-growing industry, we are told, is taken up.

Bahawalpur

BAHAWALPUR RULER'S BIRTHDAY

A State banquet was held in last week of September in honour of His Highness the Nawab's birthday. The Banquet was attended by all the Ministers and high State officials. At the banquet, His Majesty's toast was proposed by His Highness, while in a brief speech the Chief Minister reviewed the progress of State administration making special reference to relief afforded to Zamindars by His Highness. An investiture was held in the Nurmahal Durbar Hall when His Highness invested the recipients of birthday honours with badges of honour.

Patiala

PATIALA AND FEDERATION

"There is no question of the Indian Princes breaking away from the Federation ideal," said His Highness the Maharajah of Patiala in an interview at Delhi.

His Highness said the Princes were patriots first and Princes next and they were prepared to make reasonable sacrifices for the good of the country.

The path of progress towards Federation was now clear, His Highness emphasised. There were now no dissensions among the Princes.

The recognition of the principle of Confederacy for those States who wanted to join through the Confederacy and its compatibility with the Sankey scheme and the acceptance of the safeguards had removed every misunderstanding.

PATIALA AND THE R. T. C.

Nawab Liaquat Hayat, Prime Minister of Patiala, accompanied by Mir Maqbul Mahmood, has left for London to attend the Third Round Table Conference.

At a farewell banquet given in his honour, H. H. the Maharajah of Patiala congratulated him on his selection as one of the advance representatives of the Standing Committee of the Chamber of Princes, proceeding with Sir Manubhai Mehta of Bikaner. The Maharajah said:

You have been chosen to go to London in the closest collaboration with your distinguished colleague, Sir Manubhai Mehta, to represent the views of the Standing Committee and the Chamber of Princes on certain vital questions in these delicate negotiations. You have to reconcile the triple obligations of the Indian rulers to the Crown, to their States and to India. You have to adjust and serve the claims of the big States as well as of the smaller States. You have to ensure the incorporation in the proposed Constitution of provisions regarding the confederation of the States which, as you know, many of us regard as most vital in any acceptable scheme of Federal Constitution, leaving the option to those States which may so desire to join Federal Chambers and exercise their quota of representation individually. You have to endeavour ceaselessly to secure the due and individual representation of all chamber States in the Federal Legislature and satisfactory group representation of the remaining States.

Kashmir

KASHMIR EXHIBITION

The Kashmir State Exhibition, which was held in September at Srinagar, was a great success. Sales amounted to over Rs. 1,17,000 as against less than Rs. 60,000 in 1930 when the last exhibition was held. This year, the exhibition was kept open only for 14 days compared with 32 days in 1930.

Cochin

COCHIN SANSKRIT COLLEGE

The Sanskrit College at Trippunithura, which was hitherto open only to caste Hindus, has now been divided into two sections, called the Government Section and the Endowment Section, the former admitting students from all communities. The Endowment Section is restricted to caste Hindus and is maintained by endowments made for the benefit of those classes.

The Government Section is devoted to the teaching of Kavya (literature) and Sastras (sciences), provision being made for the teaching of Ayurvedic (medicine), Jyotisha (astrology) and Thachu Sastram (architecture). The Endowment Section provides for the study of Sastras (grammar and logic and Vedanta (religion).

Bhopal

H. H. THE NAWAB OF BHOPAL

H. H. the Nawab of Bhopal sent the following telegram to Pandit Malaviya, dated Bhopal, September 29:

"I offer my most sincere congratulations on the occasion of the happy and satisfactory solution of certain problems affecting the welfare of the depressed classes, and as a token of my good wishes offer a humble donation of Rs. 5,000 from my privy purse towards the fund you are collecting to carry out propaganda for the eradication of untouchability. I wish you all success in your noble and great task."

Pandit Malaviya has replied as follows:

"Cordial thanks to Your Highness for the generous sympathy, good wishes and handsome contribution which will be widely appreciated. Please excuse delay in acknowledging them due to absence from Bombay."

Bhore

UNTOUCHABLES IN BHORE

According to the *Times of India*, untouchability in public places such as schools, courts, offices, *chavidis* and *dharmsalas* has been abolished in Bhore State from 18th October.

An announcement in this connection was made by the Chief Saheb in the course of his speech opening the second session of the Bhore Legislative Council.

His Highness's speech is the first public statement of the kind made by a Ruling Prince after Mr. Gandhi's fast.

Baroda

BARODA COUNCIL

The first Session of the State Legislative Assembly, after a lapse of nearly two years, was held on October 11 in the Assembly Hall of the Secretariat under the presidency of Rao Bahadur V. T. Krishnamachariar, the Dewan Saheb. Twenty-two members out of 24, including two each from the Depressed Classes and Mahomedans, were present. The President, in the course of his speech, referred to a few important topics which the present session had to deal with, and made an appeal for co-operation especially in connection with the nation-building activities and the social reforms introduced by the Government.

STATE SERVICES

The Assembly discussed a resolution asking Government to employ more subjects of the State in the State service and to give them preference over outsiders if they were duly qualified.

Mr. Vidyashanker, moving the resolution deplored the attitude of Government in matter of recruitment to the State services. The State, he said, spent large sums of money on foreign scholarships to State students but Government closed its doors against those who obtained the necessary qualifications and left them to seek work elsewhere.

BARODA CORPORATION

By another resolution Mr. Vidyashanker requested Government to give the right of electing its own President to the Baroda City Corporation.

The present President was nominated from among the members elected and as such enjoyed the confidence of the people and Government. The practice was to the advantage of all concerned and did not call for any change for the present.

A resolution asking Government to give the District Local Boards the privilege of electing their presidents was carried by 11 votes to seven despite Government opposition.

Indians Overseas

TRANSVAAL ENQUIRY COMMISSION

The personnel of the Commission to investigate the alleged illegality of the Tenure of Asiatics in the proclaimed land in the Transvaal include Justice Feetham (Chairman), Judge President in Natal; Mr. Stuart, Registrar of Mining Titles, Johannesburg; Mr. Britten, Chief Magistrate, Johannesburg, (Secretary); Major Hartshorne, Asiatic Affairs Immigration Department.

The Commission's duty is to advise the Minister, after making enquiries from the people living in the neighbourhood, as to whether the presence of Indians is objectionable to them or not. "We do not know," says the *Bombay Chronicle*, "when Indians will begin their movement of civil resisting the new law. They have decided upon it and their sufferings will be great; for the occupation of proclaimed areas by coloured persons is a punishable offence and deprives Indians of their right to live in townships such as Springs. The position of Indians has become intolerable since the passing of the Asiatic Land Tenure Act and unless it is made a dead letter, Indians will never rest content."

REPATRIATES FOR MALAYA

1,300 passengers including about 600 repatriates, and nearly 1,000 passengers including repatriates to Madras, landed at Nagapatam in the last week of September by the B. I. S. N. Co. Steamer the *Rohana*.

Retrenchment is said to be going on vigorously in Malaya in every department now and some of the Indian second class passengers on board the *Rohana* were officers recently axed by the Malayan Government returning to this country with their families. It is also reported that the slight rise in the price of rubber will not materially help to ease the present situation in Malaya, and present conditions will continue for some time to come.

INDIA INSTITUTE OF GERMANY

India Institute of Die Deutsche Akademie has awarded four new scholarships to Indian students who are to carry on higher studies in various German Universities. Three former scholars of the Institute have been awarded special scholarships of "Humboldt-Stiftung". The Institute informs Indian students that they should go to Germany only for higher studies. They should acquire sufficient knowledge of German before leaving India.

INDIANS IN SOUTH AFRICA

That the Capetown Conferences find the Indian in Africa further away from, rather than nearer to, the political aspirations that once he nursed, is the view of the *Natal Advertiser*, one of the leading newspapers in South Africa.

In an outspoken article on the position of Indians in the country, the journal remarks that the extravagant hope that, with the power of India behind him, the Agent-General would win for his people very substantial privileges of a political kind has been rudely dispelled.

The recent Capetown Conference revealed, the paper declares, that in respect of Natal, the Union is bent rather on quenching than on promoting any political hopes the non-European in our midst has nursed.

Commenting on the above, *Indian opinion*, a Natal journal, states that the position of Indians in Africa is worse than it was in 1914 and calls on Indians to resist and suffer every hardship to uphold the honour of the land that gave them and their forefathers birth and thus teach a lesson to the Union.

INDIAN EMIGRANTS FROM NATAL

Over 500 Indian emigrants left Durban for Madras on the *S. S. Umona* on September 1. The figure brings the total for the year up to just under 1,500. Of this batch 370 are adults; the balance is expected to be made up of children.

The emigration figures for the last three years are:

1930: March, 295; June, 205; September, 133; total, 633.

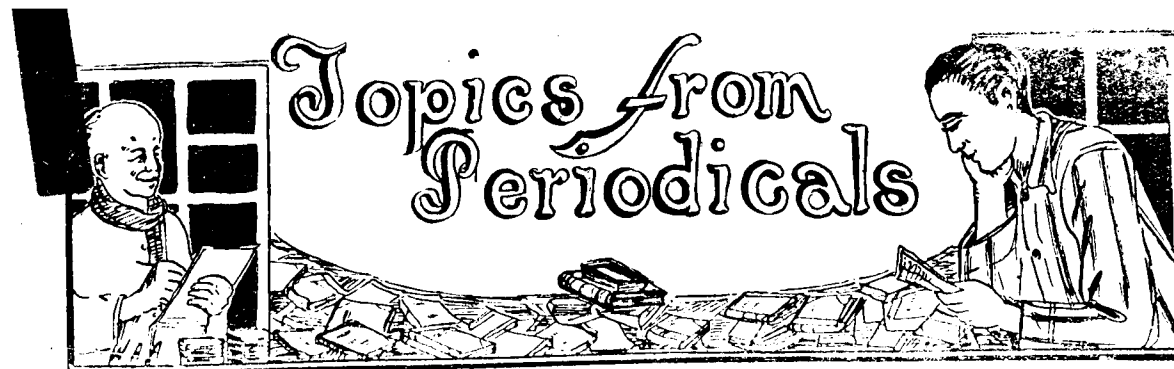
1931: February, 194; May, 220; August, 345; November, 750; total 1,509.

1932: February, 300; June, 674 (two batches); August, 500 (roughly); total, 1,474.

Commenting on these figures, the *Natal Mercury* points out that the total number of emigrants that have left Natal over the last three years in the 11 batches is 3,616.

AN INDIAN BEQUEST IN SOUTH AFRICA

The will of the Indian Advocate, Mr. R. K. Khan, was filed recently in Maritzburg. The estate is valued at near £50,000. Bequests to private persons total £8,000 and the residue of the fortune is left to a trust with executors for providing hospitals and dispensaries in Durban for Indians regardless of caste or creed.



THE CONSTITUTIONAL ISSUE

The writer of the Indian Section in the *Round Table*, reviewing the political situation during the quarter ending July, records the growing feeling of estrangement between the Government and the erstwhile Round Tablers as evidenced by the resignations from the Consultative Committee. It has altogether been a tense quarter. The writer asks why a modification of procedure designed to expedite the establishment of the new Constitution, and accepting the principle of a single Bill and Indian collaboration, should meet in the end with such definite opposition in Hindu circles.

"The answer seems to be that it is due to three causes: first, distrust of the Conservative majority in the present Parliament; secondly, apprehension that the method now proposed will eliminate effective Indian criticism at the final stages, and, thirdly, suspicion that it foreshadows, in spite of emphatic disavowal, the prior introduction of provincial autonomy. A more fundamental reason would, however, seem to be the conviction of many Hindus that, in any case, it would be impossible to support the communal decision, and that, therefore, their withdrawal was only a matter of time and expediency: it would be wiser, having regard to the first elections under the new Constitution, to make common cause with Congress on the issue of procedure before the decision was announced."

Since then, the Government award on the Communal issue, in respect of the Depressed Classes has been modified in response to united public demand for joint electorate.

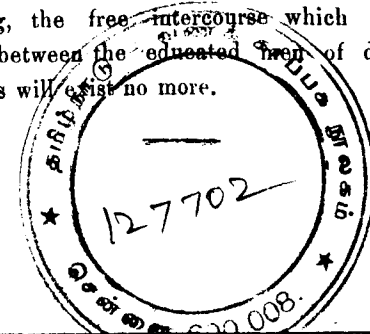
A NATIONAL LANGUAGE FOR INDIA

The latest Number of the *Prabuddha Bharata* has an article on the oft-discussed question "Hindi or Urdu as National Language" by Prof. P. M. Bhambani. The writer is of opinion that Sanskritised Hindi cannot hope to become a language for entire India nor can Urdu aspire to the same position until Persian is understood all over the country. According to him, only Hindustani, a language formed by a mixture of easy vocabulary from Hindi and Urdu, can become the *lingua franca* of India. He says:

If only we could work persistently, a decade or two of earnest labour will perhaps bring us in sight of the goal of surcharging the country with a fair knowledge of Hindustani; and once this object is achieved, both Hindi and Urdu may do as other provincial languages do at present. There will then be three languages: Hindustani, Hindi and Urdu; for Hindi and Urdu having married will then have produced Hindustani, the child of their union. At present they have to work under limitations, but when the end is attained, their fetters will exist no more and they will be free to soar as aloft as they may. They will moreover have the additional satisfaction of having produced a child which will have an advantage over the other provincial languages in the fact that while the latter will yet be provincial languages, the former will have become a language for the entire country.

What we have at first to do is to make Hindustani a language for the people of the whole country, and when this has been done we may do what we like to answer to the needs of the higher level which is certainly the level demanded by the provincial classes for which the two languages primarily exist.

The writer condemns the proposals to open universities in India on the basis of linguistic differences between provinces and says that by so doing, the free intercourse which is now possible between the educated men of different provinces will exist no more.



PROGRESSIVE IRELAND

The Irish farmer owes much to Sir Horace Plunkett, the agricultural co-operation expert, for his economic improvement. Mr. Hemandra Prasad Ghose gives an estimate of Sir Horace's work in connection with agriculture in Ireland in the *Hindustan Review* for July-September. The example of Sir Horace Plunkett and his associates in inaugurating the Irish Agricultural Organisation Society in 1894 should be emulated by every Indian who has the welfare of India at heart, India being pre-eminently an agricultural land. To the Irish peasant was demonstrated how a well-organised association of farmers can improve the conditions of the farming industry in five main directions :

(1) It enables them to own and use jointly expensive machinery which individuals cannot generally own. It lowers the cost of production for its members in many ways as it obtains for them seeds, manures, feeding stuffs, implements and general farm requisites, of the guaranteed quality and at the lowest cost. (2) It can exercise some control in the farmers' interest over the marketing of live-stock and produce. It can get these commodities carried at a lower rate to the markets and in much better condition. (3) When the market is reached, the farmers associated together can have their goods sold by their own agents, in their own interest and thereby save to themselves many of those middlemen's profits which represent the astonishing difference between what the producer gets and the consumer pays. (4) By co-operation the farmer can borrow money at a much lower rate of interest than he has to pay when borrowing individually and also have the loan made for a sufficiently long term to enable him to repay it out of the profits earned by the application of the loan itself. (5) When they work together the farmers soon find that by exchange of ideas among themselves, by friendly discussion and mutual help, they become better farmers, better businessmen and better members of Society.

The ideal was to substitute for stagnation in rural areas a civilisation suited to a rural community. That was Horace Plunkett's mission in life. And the work to which he devoted his energies "is the work which India needs, for agriculture is India's universal industry and to be economically sound, we must make it the basis of the industries we hope to build up in the future".

THE FUTURE OF INDIA

India is now on the eve of a great change in her political life. Whether this change will come about with greater or less rapidity it is impossible to predict. But the change, says Mr. Blair Macleanahan in the August *Triveni*, is inevitable.

But how is India preparing herself to accept the new order? There is work in abundance in every direction. To begin with :

One has only to look at India to-day to see the catastrophic results of a religious obsession which is but a misunderstanding of a great metaphysical truth of life which has been converted into an *ignis fatuus* alluring its devotees into bogs of material neglect and degeneracy. To pay constant and continuous homage to a life that is speculative and at least admittedly unseen and purely traditional, and to neglect the life here and now which every one who is born must endure until death, is hardly intelligent. At least let us who have come into this world of so-called unreality conduct ourselves while here so as to leave it a more perfect and beautiful world when we go, thus insuring greater happiness and progress to those who shall come after us (and this may even include our own re-incarnated selves).

Thus, a searching examination of our material needs and an effort to redress them are our first concern. A sound economic foundation is necessary to ensure our well-being. "Any effort made to increase the demand for Indian products would be useful, and patriots should give to such movements every encouragement and assistance in their power." Along with right economic development will come a living wage suitable to the rising standard of living, the establishment of universal education and sanitation, the growth of the various forms of social service, and the cultivation of the arts, crafts and sciences.

To this end the removal of the many barriers set up in times past which now divide man from man will be urgently required. In the days gone by, the world advanced by the creation of effective separated groups, each becoming strong or powerful by vitally individualizing itself and fighting for its existence. But to-day when the doors of every nation are thrown open to every other nation of the world, when the steamship, the train, the post, the telegraph, the radio and the air-ship have made the many national families of this world into one big human family, we can no longer continue to erect barriers and separate group from group, but must follow the inevitable trend of civilization and demolish all obstacles to the unity of life both within each nation and ultimately between nation and nation.

A FRENCH APPRECIATION OF GANDHI

The following is an English translation of an article by M. Gratiant in the French journal *La Vie de la Coutellerie* on Gandhi—A Saint in thought and desire. The writer makes an estimate of Gandhi :

"Mohandas Karamchand Gandhi, or to call him by the name which the people of India have given him, the Mahatma, that is, the great soul, is more than 60 years in age and less than 50 kilos in weight.

He has a unique place in India. His saintliness and his extraordinary ascendancy over the masses are without a parallel. Why? He represents India in what is most essentially Indian. Gandhi belongs to the Jain sect of the Hindu community whose most important principle is *Ahimsa*, not to kill a living being. He is a saint in his manner of living, in his thoughts and in his desires. Having seen the Indian coolies, his brethren, ill-treated, exploited and insulted in South Africa, he decided his future course of life. An able and successful advocate, he made himself poorer than the poorest. By a new method of self-sacrifice, he got the better of the English. For him henceforth there was but one chief aim in life, but however important the aim—this point must be emphasized because it is always there—the question of means was even more important than the aim. Free India from British domination, but secure that liberty by no evil means, but by means of *satyagraha*, by a kind of resistance which is very wrongly called passive, because it is a prodigiously heroic resistance which endures suffering, even to the point of death, patiently, in order to create a moral effect against the action of the adversary."

Whoever can imagine a Western revolutionary behaving like this? asks the writer and continues :

"In 1922, when Gandhi had behind him an entire united India marching to victory along the

road of passive resistance, the police attacked a crowd at Chauri Chaura during a procession. The mob surrounded the police who beat a retreat and set fire to the place where they had taken shelter. The policemen died. It was the end of the magnificent movement. Gandhi ordered the abandonment of the civil disobedience movement. He fasted for five days, he prayed, wished to endure alone the punishment with which he chastised himself, and confessed while accusing himself : "My people are not ready."

Certain American-Africans believe that the dark race has a message for humanity, and that that message is one of service, communion with nature, and goodwill. Gandhi similarly thinks that the people of India have a message for the world. It is to learn the use of that diamond sword which conquers without striking—*Satyagraha*. Gandhi knows that in the acceptance of the Christian doctrine of turning the other cheek lies the power to persuade and move people. To bring about success which nation is better fitted than the Indians and who can be a better chief than the Mahatma? Gandhi believes in the universal efficacy of this humane method of warfare, not war."

INDIA IN PERIODICALS

THE MILITARY BACKGROUND OF THE THIRD AFGHAN WAR. By Nirad C. Chaudhuri. [*The Modern Review*, October 1932.]

THE MISSION OF FELLOWSHIP FROM INDIA. By the Bishop of Willesden. [*The Church Overseas*, October 1932.]

MEMORIES OF INDIA AND INDIANS. By Sister Devamata. [*Prabuddha Bharatta*, October 1932.]

THE INTER-UNIVERSITY BOARD OF INDIA AND ITS POSSIBILITIES. By Prof. A. R. Wadia. [*India and the World*, October 1932.]

THE BEGINNINGS OF DEMOCRACY IN INDIA. By Mr. Sachchidananda Sinha. [*The Hindustan Review*, July-September 1932.]

INDIAN CHRISTIANS AND THE AWARD. By J. J. M. Nichols-Roy, B.A., M.L.C. [*The Guardian*, October 13, 1932.]

SOCRATES ON IMAGE WORSHIP

In an interesting article in the July Number of the *Hibbert Journal*, Canon Tollinton gives an account of a visit to Jerusalem by Socrates and an Athenian admirer of his. Sophron on an earlier occasion had noticed a marked difference between Athens and Jerusalem—the absence of images and statues in the latter—and takes the philosopher with him. Sophron, the narrator in the sketch, records an interesting conversation between Socrates and the Rabbi in which the former justifies the use of images and idols. The Greek philosopher leads the Rabbi to accept his vindication of stone images.

"To begin with," said the philosopher, "it is the way of the Jews to have no image of Jahwe, is it not?" "True." "But your David, he from whom you have your psalms, had many images of Jahwe." "How so?" "He calls Jahwe, a shepherd and a judge and a king and even a stony rock. He says too that Jahwe has wings and that Jahwe holds a cup in his hand. All these are images of Jahwe, for I suppose you will not say that Jahwe really has a body or that he really has wings like an eagle or a swan." "Indeed not, indeed not," replied the other. "These words are figurative." "Exactly," said Socrates. "They contain figures. Figures are just images. So David made images of Jahwe." "But such images are not graven images. They do not exist." "Surely," said Socrates, "they exist in the mind?" "I suppose so." "And if what is in the mind is more important than what is outside it, must not the offence of David be greater than that of the idolaters?" "That cannot be," urged Ben-Azrah, "for David was a man after Jahwe's own heart." "May we say, then, that the difference between the Jews and the other nations is only this, that the Jew has images of his god in his mind, whereas the others have these images in their minds and also in their cities?" "I will think again about the difference," said our host.

After a moment's pause, Socrates resumed the discussion.

"Was it not," he began, "your second point that it was folly to worship things of wood and stone?" "So we think," answered the Rabbi. "May I draw a distinction?" asked Socrates. "What distinction would you draw?" "That between the multitude and the wise," replied the philosopher. "Explain a little." "In our

city we say that the many have no knowledge of philosophy. In your city I have heard the opinion that the common people cannot understand the law. It is the same difference. On the one hand, an ignorant crowd; on the other hand, the intelligent few." "Yes, there is that difference." "Consider then the multitude. They worship wood and stone. That you call folly, do you not?" "Yes, I do." "And why should they do a thing so foolish?" "Because they are foolish." "So I thought," said Socrates. "Then the folly, it seems, is in their souls not in the idols." "It may be so." "And, having foolish souls, they will always do foolish things so long as their souls are unchanged?" "No doubt they will." "Therefore, if you take away their idols, they will not cease from folly, but only divert their worship to something equally foolish. Perhaps they will worship cats and crocodiles after the manner of the Egyptians. Or, perhaps like the atheists, they will worship nothing at all. And I hold that it is better to worship an image than to worship a cat, and better to worship a cat than to worship nothing at all." "I agree, Socrates, that their case would be worse if they had no worship of any kind." "Then, dear Sir," said the philosopher, "shall we not for the present leave the multitude their images until you and many other wise men have taught them a better way. When you have shown them wisdom, they will cease from their follies. But is it not waste labour to try to change their customs so long as you leave their souls unchanged?" "Let us leave the multitude then," he continued, "as they are and come now to the wise." "I follow you." "You say it is folly to worship wood and stone?" "Certainly." "And a wise man cannot, in so far as he is wise, commit folly." "Clearly not." "Then if it is folly to worship wood, a wise man cannot possibly do so, for a wise soul cannot do a foolish thing." "But they do," cried Ben-Azrah, "not indeed in Jerusalem, but I believe you do in Athens, and I know it is done in Ashdod and in Tyre." "In Athens," said Socrates, "we have indeed many images. Yet I say again that no wise man worships them." "Then are all your wise men atheists?" "By no means." "Then I fail to understand you."

"It is true," said Socrates, "that the wisest men in Athens bring sacrifices, and present garlands, and make signs of reverence to the statues of the gods, that they order processions in their honour and take part in many festivals when the image of some deity is carried in State. Yet they do not worship the marble, for they know that it is only marble. They worship that which the marble represents." "I see you draw another distinction, Socrates. You are fond of distinctions. This time you would separate the image from the reality, just as a moment ago you separated the multitude from the crowd." "It is only by seeing distinctions," said Socrates, "that our thinking becomes clear. But, not to follow this side track, let me repeat that the wise do not worship wood and stone, and that their devotion is wholly given to that of which the image is an image." "You speak of your own people, Socrates, and, as you know them and I do not, I can only accept your account." "Then as to your charge of folly," Socrates went on, "this is the sum. In the case of the multitude it is true and it is unavoidable, for the foolish must do foolish things. In the case of the wise it is untrue, for no wise man worships wood or gold or marble, but only that of which these are the tokens."

THE INDEPENDENCE OF IRAQ

Hard on the heels of the Turkish Republic comes Iraq which has been admitted to the membership of the League. A writer in the *Fortnightly Review* discusses the stability of the independence that has been vouchsafed to this territory. He holds that Iraq is weak internally and is exposed to dangers from outside. Its integrity is conditioned by the continuance of the present state of feeling in the neighbouring countries. The writer fears that "there will be a decrease in efficiency, in honesty of administration, in the dispensing of justice". The all important question is not, whether self-government is better than good government, but—will Iraq hold together? Or will it be invaded and overrun either by Turkey from the north or from Wahabi Arabia in the south?

"To-day, Iraq is on good terms with both Angora and Riyadh, and at the moment nothing looks less likely than that Republican Turkey should seek to regain control of the rich northern province of Mosul, or that King Ibn Saud should wish to extend his obligations to the "ungodly" Muslims of Iraq. From Persia, too, danger is remote, but neither Mustafa Kemal Pasha nor King Ibn Saud nor Riza Shah Pahlevi will live for ever, and since their respective regimes depend so vitally on their own personalities, the results of the demise of any one of them are unpredictable."

And what of the possibility of internal disintegration in Iraq? "Here, again, the official fog of optimism has been spread so widely as possibly to deceive the observer. Has tribesman really become more tolerant of townsman's domination in political life, or Shiah of Sunni domination? Under the Nationalist-laid stress of the necessity of preserving a united front before the Mandatory Power, these old dichotomies have been obscured: will they once more emerge in the sun of Iraq's independence?"

ARRAIGNMENT OF MODERN SCIENCE

Mr. H. P. Fairchild, Professor of Sociology in New York University, contributes an article under the heading "The Danger of Scientific Dogmatism," to the October Number of *Aryan Path*. He is of opinion that the limitations and dangers of modern science become intensified when it is applied to spheres involving life, particularly human life.

The practical value of science is in direct ratio to the mechanical constancy of the phenomena with which it deals. Where that constancy, as observed in the past, is so unvarying as to give ample ground for expecting its continuance into the future, we have the basis for a truly scientific belief, and a generalization can be made which will serve as a valid guide to conduct. But where the phenomena are as subject to unpredictable and unexplainable variation as is human conduct then dogmatism in the name of science becomes itself intrinsically unscientific.

All that science can do, says the writer, is to only tell us what is wise or prudent, assuming that we know what is good or desirable. Hence science is a tool, the most flexible, comprehensive and efficient tool that man has ever devised. He concludes:

Used as a tool, it has unpredictable potentialities in aiding man to achieve the goals which his concept of happiness postulates. But it can never be more than a tool. When exalted into the role of a guide or mentor, it immediately becomes fraught with danger and disaster. Science can help us immeasurably to achieve the good life—it can never tell us what the good life is.

The writer concludes by saying that modern scientific methods are woefully deficient in the comprehension of the human personality. The modern scientist forgets the fact that human beings are not and cannot be standardised. As an instance, he quotes the treatment in modern hospitals.

The typical modern hospital is likely to handle its patients as if they were uniform lumps of matter that must respond in a given way to a given routine treatment. If they fail to display the expected response, it is too bad, but it is really their fault, and there is nothing to be done about it. Scientific medical knowledge is an invaluable equipment for the practitioner, but it is ineffectual and even dangerous if it is not complemented by a sympathy, comprehension and intuition that rise above science.

ZEMINDARS AND INDUSTRIES

Whether and how landlords should take a larger part in the industrial and commercial activities of the nation than they have hitherto done, is the subject of an article in the current Number of the *Landholders' Journal* by Mr. Narendra Kumar Das Gupta.

What, it may be asked, is leading to-day the members of many an illustrious and ancient House to consider seriously the question of opening up industrial avenues for themselves and their descendants? The answer is not far to seek. Their financial position has been extremely weakened by a multitude of causes some within and others beyond their control. Their patrimony has been attenuated by divisions and sub-divisions favoured by their laws of inheritance. Not all their sons or adult male members of their families can find profitable employment on the dwindling estates. For those whose services cannot thus be utilised on or for the estates, new careers, preferably industrial, have to be thought of as much to save them from the evils of unemployment as to ease the financial embarrassments of the estates. Indebtedness has assumed alarming proportions and threatens to jeopardise their solvency. The State measures of help and relief are anything but adequate. The trend of constitutional and legal developments has been filling them with apprehensions as to their future. Should they not take time by the forelock and have two strings to their bow? Should they not seek to ameliorate their financial position by recourse to a way which promises to be materially helpful?

The writer holds the opinion that a long period of apprenticeship and arduous industrial training would alone be necessary to revolutionise the character, the intellectual and physical equipment of the intending participants in industrial activity.

Unless and until a greater grit, energy and courage and, if we may be permitted to say so, a different type of intellectuality than and from what is ordinarily evinced by the general body of our landlords are assured, no one would be free from misgivings about their success in business undertakings. Industrial gains, especially in these modern times, are very alluring but they scarcely come except to the very wary, capable and persevering. For all others the pursuit thereof may cost their time and exertions, not to speak of their entire substance.

On the question of determining specific industrial pursuits for Zemindars, Mr. Das Gupta suggests a general rule being laid down that any industry may be taken up of which the products are in brisk demand and for which they are well equipped by their command of raw materials, labour, capital and organising ability.

The advantages of the recent protection to sugar are in point and serve as a strong recommendation for adopting sugar as an industry. A number of industries may be launched from considerations of proximity of supplies of raw materials, facility of marketing, cheapness of labour and so forth or from the consideration that they are key-industries (engineering and chemical industries for instance) in the sense that they are essential for India's industrial development. Such rural industries as rice-hulling, oil-pressing, sugar-making and refining, dairy-farming, spinning and weaving, with the aid of mechanical power as much as possible, may be tried with profit at the first instance.

THE REAL SCOTLAND YARD

Under this title Hettie Grimstead contributes an article of grim interest to the September *Windsor*. She writes:

"Personal details of criminals are filed in dossiers kept in the Record Index Department. Officers thus know a man's character, habits, tastes in clothes and food, and all his family history. If he affects brilliantine, that will be set down, so will his superstition about black cats, and the fact that he has four artificial teeth. There will be his photograph, full-face and profile, and his personal description—anything and everything that builds up the individual picture.

"Another big department at the Yard deals with photography, not only of criminals but of injured persons, dead bodies, footprints, car tracks, and dozens of other bits of evidence. Enlarged in a picture, a gashed neck may plainly indicate the nature of the wound over which the surgeon hesitated, revealing that it was obviously caused by a certain kind of knife, and so the detectives know precisely what sort of weapon they must search for.

"Documents are photographed, too, for a enlarged signature often shows what no naked eye could discover, the first tracing the forged made. 'Close-ups' of anonymous letters can be compared with 'close-ups' of the handwriting of suspected persons and tiny similarities trace normally invisible."

CZECHOSLOVAKIA AND INDIA

Dr. J. Lusk, Consul for Czechoslovakia in India, in the course of an article in the *India and the World* for October, puts forward a plea for further trade developments between Czechoslovakia and India. He says that "these two countries can be mutually complementary to the profit of both—India as a producer of industrial raw materials which Czechoslovakia lacks and Czechoslovakia as the producer of quality goods which India requires but cannot yet manufacture for herself."

From the Czechoslovak statistics may be gathered the following particulars about the volume of sea-borne trade between Czechoslovakia and India:—

	1929	1930
	Kc.	Kc.
Export from India to Czechoslovakia ...	1,000,000,000	674,000,000
Import from Czechoslovakia into India ...	271,000,000	168,000,000

The relation between the Kc.-Czech. Crown and the Rupee fluctuates between 9 or 10 Kc. to 1 Rupee according to the £.

The writer continues that Czechoslovakia is able to produce goods of superior quality and sell them at competitive prices. On the other hand, India now, as the producer of the most important industrial raw materials, is selling them locally at low prices.

In contrast to this statement we find that Czechoslovak goods are sold in India at relatively high prices, there being instances where articles of Czechoslovak origin are sold for five times the price they would fetch in their own country and *vice versa* where Indian raw materials are delivered to Czechoslovak manufacturers for relatively very high prices in comparison with those obtained in India. The main problem is to reduce the expenses and profits of the numerous middlemen and to simplify the method of commercial contact between the buyer and the seller by starting direct business connections between Czechoslovak and Indian business houses.

Regarding Czechoslovak goods imported into India, it is not too much to say

that Czechoslovakia as a modern industrial country is able to supply nearly every kind of industrial product of superior quality. Actually she exports to India: glass comprising chiefly bangles, beads, laboratory glass,

etc., further all kinds of metal goods, textiles, hosiery, sundries, paper, porcelain, drugs, chemicals and, last though not the least, all kinds of machinery from the smallest and simplest to the largest and most complicated.

To strengthen better and more trade relations, Dr. Lusk suggests the following methods:

The first condition to be fulfilled, however, is the mutual knowledge of the producers and consumers—sellers and buyers—which may be attained by frequent business tours and longer sojourns in the respective countries for studying different possibilities and starting direct personal contacts.

THE NAYAR WOMEN

"The Nayar women of Kerala" is the subject of an interesting article in the October Number of the *Prabuddha Bharata* by Captain A. R. Poduval. The Nayar women of Kerala are a privileged class who legally, morally and traditionally are independent of their husbands and who also possess the sole right of the family property. In culture they equal men. And yet like their sisters in the West, they are not doing anything that men were doing till now on account of their newly acquired liberty. The writer says:

One might say, without much exaggeration, that the Nayar home of Kerala is permeated with the woman's atmosphere. But it should not be understood that men in such families are always henpecked and under the thumbs of the women. It is traditionally accepted that women with their practical instinct for the actualities of life are better equipped to conduct the several details of home management. They say that man at best is a clumsy animal, and a bachelor's den is the best example of a house under the management of a man.

Among Nayar girls, early marriages are unknown. Although to a large extent the selection of the would-be husband is a matter of parental concern, the would-be wife is always consulted about her likes and dislikes in the matter. It is seldom that accidental love-making launches one or the other of the couple into precipitate unions—to marry in a hurry and repent at leisure. Divorces are exceptionally rare in Kerala; for it is a free union, in which both the husband and the wife have sufficient freedom to exercise their personality. And this would probably account for the rarity of divorces; for though there is no social ban against it, man is so made that he takes particular care of that which he is most likely to lose.

The writer says with pride that the type of womanhood that sits exalted in Kerala, like a queen, is the Nayar lady of Kerala. For she has never known what it is to be an inferior sex, any more than she can conceive of Eve in the Garden of Eden as inferior to Adam.

FUTURE OF MISSIONS IN INDIA

"India believes in religion and while she has no use for the kind of religious imperialism which has some times masqueraded as religion, she will always welcome true religion, especially when it is expressed in the form of service," says Rev. H. A. Popley writing in a recent issue of the *Guardian*. He also gives the following advice to the Christian Missions if they are to thrive in the future *Swaraj* India. The attitude of the Missionaries, he says, must be:

"(a) Complete acceptance of the idea of Indian nationality and of our place in it. It is important that we should get rid of our foreign outlook and our foreign ways and habits, especially in our religious life. We do not want to be, as Mahatma Gandhi once said, mere blotting sheets of Western civilisation. In the past the Hindu social system may have made it a little difficult for Christians to realise that they truly belonged to India, but the attitude of the Hindus to-day, and the growing tolerance among the people generally, is making it much easier for us to realise our Indian nationality.

"(b) We have to give up the old attitude of religious superiority and religious imperialism. The purpose of Christian missions should not be proselytisation but rather the sharing of religious experience with that of Hindus and Muslims, and the helping to build Christ-like characters and a Christ-like society. If Christianity as a religion is superior to other Indian religions, this can only be demonstrated by experience and example and not by argument. Christian missions should avoid all abuse of other faiths and seek to present the truth they have received in the spirit of Christ.

(c) "We should place our emphasis upon service rather than upon preaching. It is in Christ-like service that Christian missions can best reveal the spirit of Christ. It must, however, be a service which partakes of the spirit of

Nishkamya Karma which does not have in view the end of proselytisation. It must be a service that is really concerned for the needs of the poor and of workers in industry and rural people. It must be a service of reconciliation, seeking to bring together the various communities of India."

He concludes that if the Missionaries will set their house in order and realize that they are part of *Swaraj* India, they can carry on their work in the confidence that India will afford them all the opportunities they require for a Christ-like evangelism.

THE UNITY OF EUROPE

The peoples of Europe, though organised in separate political systems as Frenchmen, British, Germans, Italians and the rest are often by other people classed together and are regarded simply as Europeans. This denotes a real unity which, however, is not and never has been political, says Mr. R. B. Mowat in the September Number of the *English Review*.

The unity of Europe is cultural; it is comprised in the phrase Western Civilization; and it is the result of the grand inheritance of ancient Mediterranean civilization—of Egypt and Israel and Greece and Rome. By way of the Mediterranean, Atlantic, Baltic, Caspian seas, along the valleys of the Volga, Danube, Rhine, streams of culture found their way from the civilizations of Asia. Gradually, fed by these streams and by its native resources, a centre of high culture formed itself in the Aegean islands in the third millennium before Christ, and in time developed into the magnificent culture, Greek civilization. It is from this centre that Europe derives its art, letters, philosophy, and science; and it is in so far as they inherit from this common source that the nations of Europe have any culture at all. The Roman Republic, an apt pupil of Hellenic culture, with something of its own to add in law and government, carried the torch over Western Europe and gave its cosmopolitan Greco-Roman culture to the barbarian peoples whom it conquered. It is to Julius Caesar, the conqueror of Gaul and the Rhineland, that Europe owes its unity, not political unity which was lost after four hundred years of empire, but social unity which endures.

The writer aptly quotes the eloquent passage from Mommsen which states the simple truth:

That there is a bridge connecting the past glory of Hellas and Rome with the prouder fabric of modern history; that Western Europe is Romanic and Germanic Europe classic; that the names of Themistocles and Scipio have to us a very different sound from those of Asoka and Salmanassar; that Homer and Sophocles are not merely like the Vedas and Kalidasa attractive to the literary botanist, but bloom for us in our garden—all this is the work of Caesar,

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE POONA PACT

The following is the text of the agreement which has been arrived at between the leaders acting on behalf of the depressed classes and of the rest of the Hindu community, regarding the representation of the depressed classes in the Legislatures and certain other matters affecting their welfare.

1. There shall be seats reserved for the depressed classes out of general electorates. Seats in Provincial Legislatures shall be as follows:

Madras	...	...	30
Bombay with Sind	...	...	15
Punjab	...	...	8
Behar and Orissa	...	...	18
Central Provinces	...	...	20
Assam	...	...	7
Bengal	...	...	30
United Provinces	...	...	20
Total	...	...	148

These figures are based on the total strength of the Provincial Councils announced in the Prime Minister's decision.

2. Election to these seats shall be by joint electorates subject, however, to the following procedure:

All members of the depressed classes registered in the general electoral roll of a Constituency will form an electoral college, which will elect a panel of four candidates belonging to the depressed classes for each of such reserved seats by the method of single vote, and four persons getting the highest number of votes in such primary election shall be the candidates for election by the general electorate.

3. Representation of the depressed classes in the Central Legislature shall likewise be on the principle of joint electorates and reserved seats by the method of primary election in the manner provided for in clause 2 above for their representation in Provincial Legislatures.

4. In the Central Legislature, 18 per cent. of the seats allotted to the general electorate for British India in the said Legislature shall be reserved for the depressed classes.

5. The system of primary election to panel of candidates for election to the Central and Provincial Legislatures, as hereinbefore mentioned, shall come to an end after the first ten years unless terminated sooner by mutual agreement under the provision of clause 6 below.

6. The system of representation of the depressed classes by reserved seats in the Provincial and Central Legislatures as provided for in clauses 1 and 4 shall continue until determined by mutual agreement between the communities concerned in this settlement.

INDIAN CHRISTIANS AND SEPARATE ELECTORATES

Thirty-seven leaders of the Indian Christian Community, both political and missionary, from every corner of India, have signed a call to political arms drawn up by Fr. Jack Winslow of the Christa Seva Sangha, Poona, and headed by the Bishop of Dornakal.

The following is the text of the message broadcast to the Christian Community:

It has become evident during the last few weeks that there is a very considerable body of opinion amongst Christians in this country and, specially amongst Indian Christians, which is opposed to the grant of a separate electorate to Christians, at least in the form laid down in the Communal Award.

By the present Award, Christians are cut off from the rest of the country. We are prevented from throwing in our lot with the whole nation and are ranked as a particular sect seeking its own protection. Even if the matter be viewed from the point of view of self-interest, it is surely evident that the interests of Christians would be better preserved by their winning the sympathy and support of the country through a truly national outlook and spirit than by maintaining a very small body of special representatives in the Councils chosen by themselves. In fact, we are bound by the principles of our religion to take a higher line than that of self-interest and to set an example of losing our own life to find it.

HINDU LEADERS' CONFERENCE

The Hindu Leaders' Conference meeting at Bombay, on the 25th September, under the presidency of Pandit Madan Mohan Malaviya unanimously ratified the Poona Agreement and passed a resolution for the purpose of carrying out country-wide propaganda for the eradication of the evil of untouchability in every shape and form.

This Conference resolves that henceforth no one shall be regarded as untouchable by reason of his birth, and that those who have been so regarded hitherto will have the same rights as other Hindus in regard to the use of public wells, roads, schools and other public institutions. These rights shall have a statutory recognition at the first opportunity and shall be one of the earliest acts of *Swaraj* Parliament, if it shall not have received recognition before that time.

MR. KELKAR ON COUNCIL ENTRY

In the course of his presidential address to the last Session of the Hindu Maha Sabha, Mr. N. C. Kelkar observed:

Non-Co-Operation with the Legislative Councils by the Hindus would not only be futile but suicidal. If seats in the Legislatures will be filled, it is much better from the point of view of the nation that they be filled, as far as possible, by men who understand their work and who may be trusted to keep watch and ward over the administration from the point of view of national interests. The Hindus may no doubt feel hurt by the palpable injustice done to them by the Government in the communal award. But I do not understand how they can remedy matters by simply boycotting the Councils but loyally obeying their laws and decrees outside the Councils. It is a fallacy to suppose that to work under any Constitution is to work the Constitution. So long as no parallel Government is established, boycott of Councils would be a self-imposed injury for which there is no justification.

In my opinion the Hindus, as the largest community in India and as staunch adherents of the cause of *Swaraj*, may try to give, from time to time, a lead to the other communities in putting up a fight against the Government. But Hindus as Hindus should never detach their community alone from participation in actual work within the Councils, while the other minorities are taking the fullest advantage of the Constitution.

SIR MIRZA ISMAIL ON FEDERATION

The following is taken from the address delivered by Sir Mirza Ismail, the Dewan of Mysore, to the State Representative Assembly.

It is impossible for any one State to attempt to be self-sufficing and dispense with the assistance of its neighbours. The way out of that is just Federation and nothing else, using that expression in its widest sense. You have all doubtless heard of the idea of a United States of Europe formulated by the French President, M. Briand, and developed in a remarkable book by the French Premier, M. Edouard Herriot. The most striking feature of that book, to my mind, is the extent to which the author shows that Federal relations are already taking shape. He traces this idea through the post office, the railways, the unification, not of tariffs but of customs systems, the regulation of broadcasting, the action taken for joint control of air-craft, and the tendencies that are in force for the unification of matters relating to labor, public health, finance and economic machinery generally. He also instances the practical Federal arrangements that have already been made as, for instance, in the case of the waters of the Danube and shows how, in the case of business interests, the cartels which now cover a majority of the big inter-State industries, are really a step towards Federation.

KUNWAR MAHARAJ SINGH'S PLEA FOR TOLERANCE

An earnest plea for racial tolerance was made by Kunwar Maharaj Singh, Agent-General of the Government of India in South Africa, who was the guest of honour at the Durban Rotary Club recently.

As representing the Government of India, I must confess that we Indians and the Government do feel—I am speaking specially of the Transvaal—that a great deal of what we consider unnecessary and undesirable anti-Asiatic activity has taken place, especially when one considers that in the Transvaal, the total number of Indians is only about 15,000, a mere drop as compared with the very large number of Europeans and the even larger number of Africans. Then I am constantly told that the European community wish to segregate the Indian community in this country and have nothing to do with them.

I think the position they have taken up is in some respects true, but in some respects I think it is not correct. When I see such institutions as Rotary and those who belong to it here, I am convinced that much of the suspicion can and will be removed by the carrying out of one of the objects of Rotary—the development of acquaintance as an opportunity of service.

Very few of the Indian Community know you individually, they only know you as a community and they are apt to regard you as a hostile community. If only they would know you as individuals, as I have known Europeans from the time of my youth up to the present day, I am perfectly convinced that a great deal of this suspicion and mistrust which, I daresay, also prevails among your community will, if not disappear, at any rate diminish.

We ought to come together far more than we have done in the past in what I might call quiet, personal and even social intercourse. We want to get to know each other. I have many friends in England with whom I am in continual correspondence and I have friends in at least 20 of the 30 countries I have been privileged to see. After an unusually wide experience of different countries and different races, I can say with confidence that human nature is much the same the whole world over.

SIR SAMUEL HOARE ON GOVERNMENT'S PROGRAMME

Dealing with the Government's programme, Sir Samuel Hoare stated in the recent Conference at Blackpool:

Meanwhile I ask you to trust the Government. Our programme, in one sentence, is an honest attempt to create an All-India Federation based upon Provincial Autonomy and Safeguards which are equally necessary for India and for ourselves for the fulfilment of obligations that have grown up in the long partnership between Britain and India. It is altogether unnecessary and premature to tie the hands of the Government by vetoes and specific instructions. The Government's programme, in letter and in spirit, is for an Indian Constitution within the British Empire, and a great majority of the Indians are behind us. Within no other framework are [we prepared to make an advance.

MR. DE VALERA ON THE LEAGUE

Mr. De Valera is criticised in Great Britain, for he is generally credited with

The *Manchester Guardian* says:

"Mr. De Valera burst forth on Geneva in a fashion which was highly characteristic and, on this occasion at least, entirely commendable.

It was high time that someone, whose position would give him a fair chance of being listened to, should convey to the headquarters of the League the criticisms which are being passed on it in the world outside. That work of transmission Mr. De Valera may be said to have performed moderately but none the less forcibly."

RAJA OF BOBBILI ON REFORMS

In the course of his Presidential address to the twelfth Non-Brahmin confederation which opened at Tanjore, the Raja of Bobbili, among other things, said: "I have no doubt that you will heartily support me if I were now to reiterate once again from my place as the President of this Confederation that Provincial Autonomy without responsibility at the Centre is absolutely unacceptable to India, and even such a thoroughly constitutional party as ours, which has done everything possible in the past to co-operate with the Government of the country, will find it definitely impossible either to accept such a scheme or consent to work it. I make no secret of that fact, and our conception of responsibility at the Centre necessarily implies such essential safeguards as will be acceptable to the better political mind of the country."

ABOLITION OF UNTOUCHABILITY

A manifesto signed by many prominent gentlemen of Madras has been issued, in which they say that justice, national welfare, and the interests of Hinduism demand the abandonment of the usage that segregates certain classes of Hindus, and are of opinion that as a first important step in this direction, all those temples and public places of worship that are now open to the general Hindu public should immediately be thrown open also to the excluded classes subject to such regulations as may be laid down by temple authorities for preserving order and for the due performance of the usual rites and ceremonies.

They are of opinion that immediate steps should be taken to remove all traces of disabilities in regard to secular institutions managed by the State or by public local bodies.)



MR. DE VALERA

breaking the treaty between Great Britain and the Irish Free State.

THIRD R. T. C. DELEGATION

At the invitation of the Prime Minister, the following representatives of the States and British India will attend the Round Table Conference, which will resume the constitutional discussions in London, on or about November 15.

Invitations were issued to Ruling Princes of States mentioned below with the option of attending in person, or alternatively of nominating representatives fully qualified to speak on their behalf.

INDIAN STATES DELEGATION

The State of Baroda is to be represented by Rao Bahadur V. T. Krishnamachari; Bhopal by Ral Bahadur Rajah Oudh Narayan Bisarya; Bikanir by Sir Manubhai Mehta; Hyderabad by Nawab Sir Mahomed Akbar Hydari, Kashmir by Mr. Wajahat Hussain; Kolhapur by Rao Bahadur D. A. Surve; Mysore by Sir Mirza Mahomed Ismail; Nawanager by Mr. Rushbrook Williams; Patiala by Nawab Liaqat Hyat Khan; the three States of Jaipur, Jodhpur and Udaipur to be jointly represented by Sir Sukhdeo Prasad. Small States to be represented by the Rajah of Sarila. The States of Rewa and Travancore have also been invited to nominate representatives.

BRITISH INDIA DELEGATION

British India is to be represented by His Highness the Aga Khan, Dr. B. R. Ambedkar, the Rajah of Bobbili, Sir Hubert Carr, Mr. A. H. Ghaznavi, Sir Henry Gidney, Sir Mahomed Iqbal, Mr. M. R. Jayakar, Sir Cowasji Jehangir (Junior), Mr. N. C. Kelkar, Dewan Bahadur A. Ramaswami Moudelliar, Pundit Nanak Chand, Rao Bahadur Sir Parasuramadas Patro, Sir Purshotamdas Thakurdas, Sir Tej Bahadur Sapru, Dr. Shafaat Ahmed Khan, Sardar Tara Singh and Chaudhri Zafrullah Khan.

MR. ARTHUR HENDERSON

Mr. Arthur Henderson has resigned the leadership of the Labour Party and will concentrate on the Secretaryship of the Party.

In a letter written in this connection, he recommends the party to revert to the former practice of regarding the Chairman of the Parliamentary Party as actual leader.

Mr. Lansbury thus becomes the Leader of the Labour Party, and Mr. Henderson, who lost his seat in the House in the last Parliamentary election, will remain as Secretary and Treasurer.

MRS. BESANT

On the 86th birth day of Dr. Besant Mr. Jinarajadasa stated that: "Mrs. Besant shows the natural signs of old age. Her strength is slight;



MRS. BESANT

she does not go out of Adyar, though she is not confined to her rooms. As she is awaiting the call from her Master to go, she lives completely retired and no longer desires to follow the events of the world. She states that she has done her work for the time and that she is satisfied that the fight for Home Rule is won in the changed attitude of Britain, though much remains to be done to bring unity among the people of India.

She is firmly convinced that the future of the world's peace depends on the close association of India and Britain as the two principal people. She looks forward to a swift return to an Indian body when she hopes to carry on her work of raising India to her rightful position in the world."

MR. R. A. BUTLER

Mr. R. A. Butler, the new Under-Secretary for India, was born in India thirty years ago and is the son of Sir Montagu Butler, Governor of the Central Provinces. Mr. Butler was a member of the Franchise Committee of the Round Table Conference.

THE "SWADESHIMITRAN"

The golden jubilee of the *Swadeshimitran*, the well known Tamil Daily of Madras, was celebrated on October 8 on a magnificent scale under the presidency of Mr. N. C. Kelkar.



MR. N. C. KELKAR

Mr. A. Rangaswami Iyengar, the Managing-Director, in the course of a welcome address gave the history of the paper from its inception, describing the great part it had played in moulding and guiding public opinion and creating political consciousness even among people in the remotest villages.

Mr. N. C. Kelkar, in his presidential address, said that he was an admirer of the veteran journalist, Mr. G. Subrahmanya Iyer, who first brought the *Swadeshimitran* to fame and expressed gratitude to that great journalist and publicist of Southern India for the encouragement which he had received from him on the very threshold of his career as a journalist.

THE NATIONAL JOURNALS, LTD.

With a view to starting a chain of syndicated newspapers, journals and periodicals in English and vernaculars in various parts of the country, a company known as the National Journals, Ltd., with its head office at Delhi, has been registered. It will have a share capital of Rs. 10 lakhs. Among the Directors are: Dr. Ansari, Chairman; Seth Govinddas, ex-Member, Council of State, Jubbulpore; Chowdhri Khaliq-Zaman, Barrister, Lucknow; and Mr. T. C. Goswami, Barrister, Calcutta. Papers started by the Company, besides advocating the cause of national freedom, will be devoted to uprooting communalism.

MR. S. C. CHATTERJEE HONOURED

An address was presented to Mr. Saratchandra Chatterjee, the reputed Bengali novelist, by the students of the Calcutta University, including a large number of ladies at the Senate Hall recently on the occasion of his 57th birthday.

Mr. Chatterjee, replying suitably, emphasised that posterity would determine what contribution he had made to the country and the oppressed humanity.

WHAT A VICEROY OUGHT TO BE

In the third volume of "The Letters of Queen Victoria" just published, is found the Queen's description of what a good Viceroy ought to be.

"The future Viceroy," she writes to Lord Salisbury on the occasion of Lord Curzon's appointment, "must really shake himself more and more free from his red-tapist narrow-minded Council and entourage. He must be more independent, must *hear for himself* what the *feelings* of the Indians really are, and do what he thinks right, and not be guided by the *snobbish* and vulgar overbearing and offensive behaviour of many of our Civil and Political Agents, if we are to go on peacefully and happily in India and to be liked and beloved by high and low as well as respected as we ought to be, and not trying to trample on the people and continually reminding them and make them feel that they are a conquered people. They must of course *feel* that we are masters, but it should be done kindly and not offensively which alas! is so often the case. Would Mr. Curzon feel and do this?"

DR. TAGORE ON EDUCATION

"Asia in the past had the freedom of soul to bestow and to accept all that she considered great and enduring," observes Dr. Tagore in a recent message. "It is that highest form of freedom which we must to-day win for our coming generations by opening up, through an education of complete life, the richest potentialities of their character. This education of a complete life involves training to recognize the kinship of our common humanity through a correct reading of history, of science, of the Arts in the light of man's spiritual truth.

Utilitarian education has its value, but it is deprived of all significance if, in its fragmentary pursuit of narrow immediate ends, it fails to arouse in the mind of students the impulse of larger purposes of aspirations which comprehend the fullness of our personality. In the East, we must never forget to link up our educational institutions with the fundamental values of our undivided spiritual life, because that has been the great mission of our ancient universities."

HYDERABAD'S GIFT TO BHANDARKAR INSTITUTE

The Nizam's Government have sanctioned a donation of Rs. 25,000 to the Bhandarkar Institute, Poona.

It will be remembered that some time ago, Dr. Belwarker and Dr. Sukhtanker, of the Bhandarkar Oriental Institute, Poona, made a representation to Sir Akbar Hydari, the Finance Member of the State, for the institution of a chair of Semitic learning in the Institute.

The Government have also sanctioned an annual donation of Rs. 1,000 for ten years for the progress of the research work in connexion with the great epic Mahabarata carried out in the same Institute.

SIR C. V. K. SASTRI'S CONVOCATION ADDRESS

Addressing the new graduates at a convocation of the Mysore University on the 19th October, Sir C. V. Kumaraswamy Sastri observed that in the educational system in India only a disproportionately small place was allotted to the study of



SIR C. V. K. SASTRI

subjects which would promote the acquisition of virtues, social and moral.

He raised the question whether, considering the unemployment among men, women should be educated on the same lines as men.

He referred to the increasing costliness of education and remarked that it was an anomaly that in schools and colleges the same fees should be levied on rich and poor students.

RELIGIOUS EDUCATION

U Maung Gyi, a wealthy landowner of Thonze, near Tharrawaddy, Burma, has made a gift of rupees one lakh to the Government, the interest of which is to be utilised for encouraging religious education, endowing a scholarship for higher education and social purposes. The Government has accepted the donation with thanks.

PAINTING "BOYCOTT BRITISH GOODS"

"I do not see how the words 'Boycott British goods', said a Judge of the Madras High Court, "can be supposed to incite the public to entertain the 'view to cause loss' which is the essence of the offence of molestation. The words can be held to inculcate the hatred of British goods; but I do not see that they necessarily inculcate the hatred of the people who deal in them or a desire to do harm or cause loss to the people who deal in them. I am of opinion that though painting the words 'Boycott British Goods' on the road-way does amount to making a document, it does not amount to making an unauthorised news-sheet as defined in Section 2 (5) of the Indian Press Emergency Act. It follows that the petitioner cannot be held to be guilty of an offence under Section 18 (1) of the Indian Press Emergency Powers Ordinance.

I decline to entertain the contention that as no more than the word 'Boycott' had been painted, the petitioner and the second accused had not passed the stage of 'preparation' to commit an offence. It is possible of course to argue that the accused, after completing the word 'boycott', might have changed their minds and added 'prostitution' 'gambling' etc. Such an argument could not be advanced seriously in this case. By way of joke, it was quite amusing."

So observed Mr. Justice Burn in disposing of the revision petition filed by M. K. Pandurangam against his conviction and sentence under Sec. 17 (1) Cr. L. A. Act, Sec. 18 (1) Indian Press Emergency Powers Act, and Sec. 144 I. P. C. to 6 months' R. I. and Rs 100 fine together with one Rajagopal Chetty it being alleged that on 5th April last, Pandurangam directed the second accused to paint 'Boycott British Goods' and that when the latter had written 'Boycott', the police arrested them.

His Lordship set aside the conviction under the Press Act, but confirmed the conviction on the other count.

THE "FREE PRESS" FORFEITURE

An order was served on the 20th October on the acting Editor of the *Free Press*, Bombay, in the absence of Mr. Sadanand, declaring forfeiture of a security of Rs. 10,000 for reproducing an article from *Young India* in the issue of the *Free Press Journal*, dated September 20.

..... Mr. Sadanand, Editor of the *Indian Express*, Madras (conducted by the *Free Press*), writes:

"I refuse to feel bitter or depressed. Where I hear the call of duty, I give no quarter in my onslaughts on all that I believe to be wrong, unclean or unjust. I have no right to ask for quarter and I refuse to ask for it. The *Free Press* journals will live so long as there is life and energy left in me, so long as Government do not kill it completely, so long as there is public goodwill and support behind it."

CLASSIFICATION OF POLITICALS

The Committee of the Indian Merchants' Chamber have addressed a letter to the Secretary to the Government of Bombay (Home Department), drawing the Government's attention to the classification of political prisoners.

During the last ten months, the Committee point out, only three persons have been placed in "A" class, while men and women of high social status and academic qualification and enjoying a high position in life, have been placed in "B" and even in "C" classes. Further, several persons placed in "A" class during the last Civil Disobedience movement have been placed either in "B" or "C" classes this time.

Illustrating their contention, the Committee instance the case of Mr. Shoorji Vallabdas, member of their Chamber and a prominent businessman who has been put in "B" class. Persons convicted for breach of "parole" orders, the Committee plead, should be treated as detainees, and therefore urge upon the Government to instruct the magistracy to classify persons according to the spirit of the rules.

The Committee also request the Government to revise the present classification,

DEEP X-RAY THERAPY

The first private Deep X-Ray Therapy Station in the Madras Presidency was opened recently by Major-General C. A. Sprawson, Surgeon-General with the Government of Madras, in the presence



DR. P. RAMA RAU, D.M.R.

of a large gathering of medical practitioners, both officials and non-officials. The function took place at No. 89, Poonamalle High Road, Kilpauk, Madras. Dr. P. Rama Rao, D.M.R., has installed this station which is equipped with all the requirements of modern techniques in X-ray and radiations therapy, medical electricity and X-ray diagnosis. The new deep therapy apparatus installed in the station has, it is stated, a combination of units seldom seen in other parts of the country. "Dr. P. Rama Rao was now a pioneer in this field," said the Surgeon-General, and congratulated him on his enterprise.

HEALING BY FRUIT DIET

Fruit-growers and fruiterers will be interested in the "fruitarian hospital" to be established in London. It is to specialise in healing by diets and medicines of fruit and fruit juices.

This will be the first fruitarian hospital in a big city, but there is one at Doddington in Kent in conjunction with which the new London institution will be run.

The medicinal value of certain fruits is of course well known, and there are cases in which a diet consisting mainly of fresh fruit and vegetables has had very beneficial effects. Also one of the instincts of invalids is always to eat as much fresh fruit as possible. It will be accepted gratefully when everything else palls.

HEART DISEASE IN CHILDREN

"Within the last few years, preventive medicine has extended its sphere of influence to include the group of diseases called rheumatism with the heart disease which arises from them," writes Dr. R. Haden Guest in the *New Health* on 'Preventing Heart Disease in Children'. "It is in the first case usually a child to its attacks. But we do know enough to take effective action to prevent the worst effects of the disease on the heart. The importance of the problem can be stated in two sentences. The larger number of all cases of disease of the heart in the population of Great Britain are caused by rheumatism. The large proportion of all cases of heart disease begin in childhood or early youth. If, therefore, we can prevent rheumatism in children, or at least prevent its worst effects on the heart, we shall have taken a big step forward in the improvement of the national health."

A STETHOSCOPE LOUD-SPEAKER
IN VIENNA

Writing about medicine in Vienna in the *Grey's Hospital Gazette*, Mr. G. H. Rink, B.M., Ch.B., observes: "I might mention that I was greatly impressed by a device which they have in use in the lecture-room at one of the large medical clinics. This is a monaural stethoscope attached to a small wireless set with a loud-speaker, by means of which the whole class can listen to a patient's heart or breath sounds. I was rather cynical about this before I actually heard it in action but later I was entirely converted. The sounds are excellently reproduced and after a little practice, one can diagnose a cardiac or pulmonary condition at least as well as with one's own stethoscope."

MEDICAL WORK BY THE
SALVATION ARMY

The Salvation Army has in India four large hospitals and a large number of dispensaries. During last year the combined patients at these institutions numbered more than 200,000. The majority of the patients are from among the poor.

BOMBAY COTTON MARKET

The deadlock in the Bombay cotton market, which had lasted intermittently since last January, was finally solved in the third week of October when the market re-opened for the first time after twelve days' complete closure.

The compromise reached between Indian and European brokers was held up previously, because Indian brokers insisted on the release of arrested cotton merchants before trading re-started.

The moderate section of Indian brokers appealed to Mr. Pyarelal, Mr. Gandhi's Secretary, and he visited the market and appealed to the assembled brokers to resume trading even without the release of the arrested merchants. He said that Indian merchants should be the first in showing their trust and in executing their portion of the agreement. Mr. Pyarelal's appeal met with cheers from the large assembly.

Mr. Jagjivan Dhosabhai, President of the Cotton Brokers' Association, then transacted business with Messrs. Langley and Company.

The market thus resumed business.

A "TEN-YEAR PLAN" FOR INDIA

A plea for calling a conference of fifty Indian statesmen, an equal number of prominent Indian industrialists and as many scientists and experts for chalking out a ten-year plan for India on the lines of the five-year plan of Soviet Russia, was made by Mr. Madavji Govindji, a prominent Bombay businessman, at a meeting held in connection with the *Swadeshi* week.

The speaker urged that the object of such a conference should be to formulate and work out a plan which would make the country economically free and self-sufficient within ten years. The speaker regarded such conference as quite feasible and practicable and stated that a lead should be given by the *Swadeshi* League.

SWADESHI EXHIBITION TRAIN

A *Swadeshi* Exhibition train representing various manufactures has been organised by the Indian Trades Exhibition Company and is the second of its kind. Its programme has been fixed for a period of five months.

Every kind of facility is given to the organisers by the Railways regarding the rates for publicity and transportation when their goods are exhausted. Prompt postal and telegraphic communication has also been assured by them.

SIGNIFICANCE OF KHADI

Babu Rajendra Prasad recently opened the new premises of Khadi Bhandar Ltd., at Madras.



BABU RAJENDRA PRASAD

In declaring the new premises open, Babu Rajendra Prasad said that it gave him very great pleasure in associating himself with the opening of the Khadi Bhandar. "Khadi," Rajendra Babu said, "was the very life-breath of the masses of the country. Many millions were starving in villages for want of bread-winning industries. It was the *charka* that gave them a living occupation and, therefore, the *charka* programme ought to be kept up. He hoped that the whole country would soon realise their duty to *khadi* which will solve the poverty problem."

AGRICULTURAL COLONISATION

Successful farming, says a writer in a contemporary, should play an important role in Indian national life. Over 70 per cent. of the Indian population are already following this profession. As an art, farming is based on three conditions: knowledge, capital, and a sustained interest in the avocation. On this creed hangs all the law and profits of agriculture. The kind of farming pursued determines the agricultural value of the land, and where cultivable waste in any particular area is enormous, the call for cultivation is greater, and necessarily all hindrances that give a set back to this occupation should be eliminated. * * *

The problem of colonisation is all the more urgent at the present moment, in that industrialisation with its evil consequence of the factory system has led to the massing of people in great numbers in cities. Agricultural labour which formed the backbone of the country-side has been deprived of the energetic and enterprising type, leaving behind a dull and conservative population to solve their own problems. The educated few who at times think of rehabilitating the country-side have too often looked to the improvement of it from the city point of view. A rural conscience, i.e., a sense of life in the fields and forests, a passion for the life of the country, is still to be developed and fostered among people who are at present facing the evils of over-industrialisation like unemployment and live in what Tennyson calls "the warrens of the poor".

A colonisation scheme does not vouchsafe an open sesame to hoarded fortune. The transmutation of potential wealth into real wealth depends on the grit and fibre that make up human personality. Persistent optimism, earnest toil, unremitting zeal, industry and thrift, self-reliance and self-help will spell success in the scheme.

AGRICULTURAL RESEARCH

At a meeting of the Governing Body of the Imperial Council of Agricultural Research which met at Simla recently, many interesting decisions were reached and research schemes of far-reaching importance emanating from various centres and universities were sanctioned. The following are some of the more important schemes sanctioned:

Scheme costing of Rs. 18,750 for the development of methodology of rural research submitted by Vishwabharati Sriniketan.

For investigation of organic constituents of Indian soils by Dr. Ghose of the Dacca University, Rs. 11,200.

For research in Cytological study of Indian crop and plant by the Madras University, Rs. 25,830.

Research in systematic collection of medical plants and study of food and poisons in India by Col. R. N. Chopra of the School of Tropical Medicine of Calcutta, Rs. 62,860.

For research in manufacture of products and bye-products of milk by the Imperial Dairy Expert at Ananda Creamery, Rs. 1,10,696.

For research in indigenous drugs of India with special reference to their toxicology by the Madras Government, Rs. 73,080.

For establishment of a sugarcane research station in the Punjab, Rs. 1,32,970.

For research and testing station for indigenous system of gur and sugar manufacture drawn by sugar technologist, Rs. 1,67,380.

For forming research scheme for Bombay Deccan, Rs. 2,40,000.

REMISSION OF LAND REVENUES

In the Frontier Legislative Council, the Government were defeated by one vote on Khan Bahadur Abdur Rahim Khan's resolution recommending a remission of fifty per cent. inland revenue and in the *abiyana* water rate, which together bring in about thirty-four lakhs to the Provincial Exchequer.

THE PROGRESS OF SCIENCE

The Scientific Correspondent of the *Manchester Guardian* writes:

While Professor Piccard was astonishing the world by a personal balloon ascent of $10\frac{1}{2}$ miles, Professor Regener of Stuttgart succeeded in sending a pair of free balloons up to a height of $17\frac{1}{2}$ miles bearing automatic apparatus for registering the intensity of the cosmic rays. The apparatus was protected against the low temperature at great heights by encasing it in cellophane. This material allows the heat of the sun's rays to enter but not leave the case on the principle of the greenhouse. The temperature of the apparatus varied in consequence only between 15 degrees and 37 degrees centigrade; it never fell below zero in spite of the intense cold at the higher altitudes. After the balloons are released, the apparatus measures the cosmic ray intensity every four minutes. The balloons continue to rise until one of them bursts after about an hour and a half, and the remaining inflated balloon acts as a parachute gently bearing the apparatus down to the ground again.

The records of Professor Regener's instruments show that the intensity of the rays increases less rapidly above a height of $7\frac{1}{2}$ miles so that it rapidly approaches its maximum value. This means that the absorbing effect of the outer layers of the atmosphere is small, so the intensity of the rays on entering the atmosphere may be estimated. It proves to be 200 times the intensity at the earth's surface. The air above $17\frac{1}{2}$ miles is extremely tenuous. It would be noticeably transparent to wave-radiations from radio-active substances. The rapid rise of the cosmic rays to their maximum intensity suggests that they are not being reinforced by common radio-active radiations from outer space. No part of the cosmic ray effect is due, apparently, to dust in the spaces of the solar system bearing radio-active substances of the common sorts.

TORONTO OBSERVATORY

An observatory that will house the second largest telescope in the world is to be constructed near Richmond Hill, Toronto, and work on the administration building is to commence immediately, according to officials of the University of Toronto. The huge telescope, now under construction in England, is expected to be finished within the next year, and the observatory, when fully completed, will be turned over to the University of Toronto. The observatory, which is in the nature of a memorial to the late David A. Dunlap, will cost £100,000 to complete and equip and will be known as the "David Dunlap Observatory".

WEALTH FROM WASTE

Hundreds of tons of London's refuse, instead of being piled up in unsightly and unhealthy dumps, are now being burned daily in the new Ford factory at Dagenham in Essex. The waste is chemically treated and then fed into special furnaces and converted into power.

For sometime past the disposal of refuse has been one of the biggest and most difficult problems which great cities have had to tackle. Yet this waste, which costs so much to collect and dispose of, has been recognised as potential wealth.

Efforts have been made in a number of centres to turn it to account with varying success.

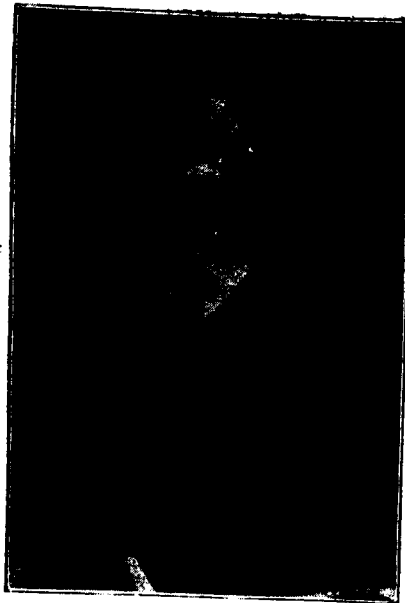
SEEING THROUGH STEEL

A distinct advance in X-ray radiography is said to have been realized through a development in tube design and auxiliaries, which permits the successful non-destructive testing of welded steel up to $4\frac{1}{4}$ in. in thickness.

This equipment used by Babcock and Wilcox at their Barberton, Ohio, laboratory, has been applied thus far to the examination of more than 350 ft. of welded seams in mercury boiler drums. Babcock and Wilcox have however been using X-ray tests of regular production for some time.

RAILWAY TRAFFIC RETURNS

ir Joseph Bhore, the Commerce Member, pressing the annual meeting of the Railway



SIR JOSEPH BHORE

arence Association at Simla, struck a note of optimism in reviewing the returns for the last year :

It might, perhaps, be too sanguine to see in recent improvement that has manifested itself in hitherto depressing railway traffic returns a sign that the tide has at last reached the bottom of its ebb and is beginning to flow in the right direction ; but even the slight betterment in the traffic is experiencing must come as a relief to us. From the approximate figures for first half of the year we find that we are only about a crore of rupees down as compared with last year, whereas the deficit six or seven weeks ago amounted to 10 lakhs.

At the same time the working expenses are going down satisfactorily at rate of between 20 to 25 lakhs of rupees per month ; and though the only approximate figures at present, we may safely say that our net receipts during the first half of the current year are distinctly better than they were last year for the same period."

RETRENCHMENTS ON M. & S. M. RAILWAY.

The Agent has informed the M. & S. M. Railway Employees' Union that on completion of the remodelling works which now engage nearly 160 employees, the question of discharge of the surplus staff will have to be considered. Two alternatives have been placed before the Union and the staff for consideration :

The first alternative seeks to reduce the surplus by the method of retrenchment after selecting the junior-most employees, and the second alternative is to first discharge 66 employees for whom about 47 vacancies in other departments have been offered and then to consider the introduction of short-time or leave by rotation to absorb a maximum of 20 per cent. surplus. It is also stated if leave by rotation is favoured by the Union and the staff, the arrangement would continue only as a temporary measure for one year. The co-operation of the Union has been invited to tackle the situation. The Union has called for certain figures from the Administration with a view to enable it to properly consider the proposals.

MADRAS RAILWAY STRIKE

By a very large majority of votes, the Perambur Branch of the M. & S. M. Railway Employees' Union has resolved to call on its members to "down tools" as from Monday, October 24. This is stated to be a sequel to the representations made by the Union to the Railway Administration sometime ago, urging the reinstatement of workmen who had been discharged in the course of retrenchment and calling attention to other grievances.

"If you go against the mandate of the Union, you will be unfaithful to your wife and children," said Mr. V. V. Giri, presiding over a meeting of the members of the Perambur branch of the M. & S. M. Railway Employees' Union. "From Monday, October 24, you shall not go to work," he added. As we write the strike has commenced.

MOTOR COMPETITION

Speaking of motor transport competition with the Railways, Sir Joseph Bhore observed at the recent Railway Conference at Simla :

"The Government of India have no reason to think that the competition between Railway and road transport in India has so far assumed serious proportions. It is very difficult to frame any estimate of the loss which the Railways are now suffering owing to this cause, but possibly it may amount to between one and two per cent. of the gross earnings. Against this, however, must be set the freight earnings realized from the transport of petrol, motor vehicles and motor accessories. Furthermore, it must not be overlooked that the Railways are to some extent benefiting by the feeder services which motor transport is undoubtedly providing.

"Nevertheless, I need hardly say that the Government of India, are anxious to prevent any such development in this country as has produced the wasteful competition noticeable in some other countries. As a first step towards this end, they have recently appointed a small touring Committee consisting of the Road Engineer with the Government of India, and an Officer attached to the Railway Board, who have been instructed to visit each province and collect information from the local Governments and Railway administrations. The Committee is ascertaining from the local Governments particulars of their future programmes of road development and from the Railways the extent to which motor competition has grown.

"The Committee will, it is hoped, be able to suggest to the Government of India how the future of road development can best be co-ordinated with the Railways. They have also been asked to ascertain to what extent motor traffic is now being regulated and to what extent further control is desirable. The Committee have been asked to present their report by the middle of November."

OLYMPIA MOTOR SHOW

The 26th Olympia Motor Show, which was recently opened, is five miles of magnificent display, valued at two million sterling of British, French, German, American, Canadian, Italian, Spanish and Belgian cars with prices varying between 100 and 6,500 sterling.

The general tendency of British exhibits is towards mechanical simplification, economy and beauty. Most prominent novelties are self-changing gear, engine free wheel, floating power, automatic clutch and starter, streamlined coachwork and luxury fittings, including diversity of the direction of indicators and anti-dazzle devices which will contribute to safer driving.

MOTOR IN CANADA

It is estimated that American motorists spent a sum of no less than £37,600,000 in Canada during 1931. Despite this large total, it is 7 per cent. less than in the preceding year and 12.7 per cent. less than in the peak year of 1929. The total number of American cars taken into Canada during last year for tourist purposes was 4,909,989, or 9.2 per cent. less than in 1930.

CARS AS FURNITURE

"The motor car is fast becoming a piece of household furniture," says Sir William Morris. "Modern newly-weds prefer to set up house with a motor rather than with a piano, and I can easily foresee a time when families will buy a new suite of cars just as they now buy a new suite of furniture."

MOTOR CYCLE RECORD

Brookland Motor Cycling record has been established by Len Archer, who, on 250 C. C. New Imperial, covered the lap at 100.4 miles per hour. This is the first time that such a small engined machine has reached hundred miles per hour.

INDIA STOCKS

In a leading article on the improvement in India Stocks, the *Financial Times* says that, apart from the attraction of higher yielding securities and Indian issues yielding $4\frac{1}{4}$ per cent. against the converted War loan yielding $3\frac{1}{2}$ per cent., recent developments in India have put the country definitely higher in favour of investors, and the firm attitude of the Government in recent months towards extremists has done much to allay misgivings which had earlier sent the prices down to low levels, whilst the budgetary position has been strongly dealt with by a combination of retrenchment and new taxation, thus envisaging a surplus.

While recourse to its gold hoards has contributed to the avoidance of some effects of adverse world conditions, there is a widespread belief in India as elsewhere, that the depth of depression has been plumbed.

BRITISH REVENUE RETURNS

Deficit of £90,928,882 is disclosed by the revenue returns for the first six months of the financial year compared with deficit of £98,410,249 last year. Ordinary revenue amounted to £268,528,308 while ordinary expenditure was £359,457,190. Revenue increases include £21,293,000 in customs and excise and £450,000 in estate duties. Saving of £12,006,376 was made in interest on national debt partly as a result of exceptionally low discount rates at which Treasury Bills have lately been sold and there has been a saving of £3,050,000 in Navy, Army and Air Forces.

BRITISH BANK NOTE ISSUE

The authority of the Bank of England to issue fiduciary bank notes for a total of 275 million sterling will be further extended until 31st December, states a *Treasury Minute*. It says that the Chancellor of the Exchequer has informed the Board that the Bank has expressed the opinion that it is expedient that the amount of note issued should be maintained at that figure.

ESSENTIALS OF MONEY SYSTEM

The essentials of a reliable money system have been enunciated by Major C. H. Douglas as follows:

(a) That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country, and such cash credits shall be cancelled on the purchase of goods for consumption.

(b) That the credits required to finance production shall be supplied, not from savings but by new credits relating to new production.

(c) That the distribution of such credits to individuals shall be progressively less dependent upon employment. That is to say, that the dividend shall progressively displace the wage and salary.

SILK CURRENCY

The possibility of using silk cloth for bank notes is being studied by the raw silk bureau of the Tokyo Agriculture Office as a means of utilising the surplus supply of silk. The bureau asked the prefectural Governments to study new fields for Japan's silk and to file reports. Suggestions included, besides that for bank notes, the use of silk for mountaineering tents, mosquito nets, ropes, fishing nets, motor-car and bicycle tyres, canvas, hammocks, ship's sails, balloons, and wall paper.

GOLD EXPORTS

The effects of India's gold exports of sixty million sterling in the past year are analysed in an article in the *Morning Post*, which points out that the exports represent three-quarters of the average annual world-output in recent years; and as a greater proportion of Indian gold than ordinary natural production had gone into the Central Banks, it is probably a potent factor in stimulating the rise in prices and arresting the progress of depression.

COLLECTIVE LIFE INSURANCE

Writing in the October Number of the *Modern Review*, Dr. S. C. Roy attempts to show the real importance of group insurance. He says that in spite of all the attraction of life insurance, only a small fraction of the total population of the world is insured, because ordinary life insurance is supposed to be a somewhat costly method of providing some security, especially for the poorer sections for whom insurance is needed more than for the richer section. The poorer sections are unable in spite of their sincere attempts to pay even the minimum premium if they insure individually. Here, Dr. Roy suggests group or collective insurance for our working class population since it is, though cheap, an advantageous affair.

"People working in a group under one employer are insured *en bloc* for a given year, the contract being with the employer and the life insurance company, instead of individually with the employees. The premium in this class of insurance is so small that every individual employee can afford to pay it, and this very small premium is often paid by the employer wholly or at least partly."

There is no medical examination but the benefit is given to an employee when he is at least three months in the continuous services of a concern.

LIFE INSURANCE

The small sum, only 3 per cent. that is invested in insurance, grows to gigantic size at death, for 87 per cent. of all money left at that time comes from life insurance and only 13 per cent. from all other sources.

In other words, all that 87 out of each 100 men are able to save during their entire lifetime is their insurance. In countless homes where death has entered, life insurance is all that stands to ward off want from those who are left.

LIFE INSURANCE RETURNS

The significance of the dollars that life insurance returns to beneficiaries, and the insignificance of the premiums that are paid to keep life insurance in force, are illustrated in the following table. It shows how the expenditure of a dollar is divided in the average American home.

Food	... \$0.320
Rent	153
Clothing	133
Savings	120
Miscellaneous	090
Recreation	046
Fuel and Light	043
INSURANCE	030
Furniture and General Supplies	025
Medical	023
Charity	009
Reading Matter	008
	\$1.000

INSURANCE AS INVESTMENT

Investments sometimes supply the disappointments of one's own life. An example is provided by the case of the late Mr. A. L. Erlanger, famous as a theatrical producer. Before his death, Mr. Erlanger was reckoned to be worth some \$6,000,000 to \$7,000,000. When the final balance was struck, it is reported that the sum available to the heirs was a mere \$124 and a few odd cents. Life insurance is an investment which is not liable to shrink to vanishing point.

THE HINDH INSURANCE BANK LIMITED

The above Company has just entered the field of provident insurance. It offers schemes for marriage of sons and daughters and provision against death.

There is also a divisible scheme with a fee of Rs. 2 only. The management is considering the launching of some other schemes within a short time. Like all provident companies' schemes, the plans offered will be of special attraction to the lower middle class.

RAILWAY WORKERS

The Commerce Member, Sir Joseph Bhore, speaking at the recent Railway Conference Association at Simla, reminded the gathering that Government is fully alive to their obligation to look to the welfare of the workers. "The Government are conscious," he said, "of the moral obligation which rests upon all Governments to ensure the welfare of the workers of the State, and we have striven faithfully to discharge it remembering always that we have equally laid on us another obligation in the maintenance of the economic solvency of the State's undertakings which are entrusted to our care. I can assure you that it was with no light heart that we ordered the discharges of the staff that had become supernumerary to our requirements, and it must be a matter of common knowledge to most of you that in the hope that an improvement might take place, we retained that staff in many cases long after purely economic considerations had rendered their discharge imperative. I can only express the fervent hope that we have seen the last, for a long time to come, of these discharges of staff on the ground of retrenchment."

THE FACTORY LIFE

Mr. Beryl M. Le P. Power, addressing the Royal Society of Arts in London, described the hardships of the new life for the factory labourer. As a member of the Royal Commission on labour in India, the speaker knows something of the peasant life of India, too.

It is not easy for many of us to picture the strangeness of the factory atmosphere to the industrial recruit in the India of to-day. First, we must remember the hugeness of most of the organized factories. A cotton mill numbers its workers by hundreds, a jute mill by thousands, whilst at a recent date no less than 28,000 workers were employed in the main and the few subsidiary factories of Messrs. Tata at Jamshedpur. Picture the racket of the huge weaving shed or rolling mill to the man used to work often for long periods, solitary in the quiet fields, the nerve-strain of learning to tend a machine, the bewilderment over some highly sub-divisionalised processes to one who grew up in, rather than learned, the trade peculiar to his caste, or whose task it was to follow the seed through every stage

from sowing to harvesting. Think of the strain of long and rigid hours regulated by the steam whistle to one accustomed to working at his own time and pace, subject only to the season and the weather, and the strangeness of meals at unaccustomed hours, often of unaccustomed foods, to one peculiarly bound by tradition and local circumstance in both these respects. Conceive also the confusion of one who has hitherto lived in a circumscribed group of human beings speaking one language, where caste was the greatest social force militating both for and against unity with his neighbour, suddenly thrown into the new world of the factory where many languages compete for hearing, where caste is little considered, and where even the fellow villager who perhaps secured his entry must often leave him among strangers to work in some far part of the huge building.

Outside the factory the strangeness of the new life presses upon him no less urgently. In the vast majority of cases wife and children are left in the village home, and the married man finds himself bereft of home ties at a time when their steadying influence is most needed. The village home, a poor thing enough, let us grant, was nevertheless his own and that of his family. Moreover, the mud wall of the compound gave him the privacy so dear to all Indians. In the town he finds himself one of a vast army of human beings unrelated by ties of life-long contact. He shares with strangers one small airless room in a congested and insanitary quarter where privacy is unknown and unprocurable. The simple amenities of the village, the music, the song, the storytelling between groups of friends and caste-men are gone, and in their place are the pitifully few and only too often insidious relaxations of the illiterate townsman—drink, drugs and the red light district.

THE WORKER AS EMPLOYER

Viscount Cranborne, M.P., in the *Quarterly Review*, deals with the question of the worker and the tariffs. His remark that the shareholder is welcomed into the Board Room, throws a new light on the problem.

"A rise in prices helps producers and, as has been pointed out, in some form or other nearly every individual in this country is a producer. But it must be admitted that in a highly complicated state of society such as ours this fact tends to be obscured.

The object of industrial policy must therefore, one would think, be so far as is possible, to advance him to the position of an employer or shareholder in the industry in which his livelihood is gained, to give him or his representatives the information which is available to those others, and he will then be convinced."

THE MADRAS WOMEN'S CONFERENCE

The Seventh Annual Session of the Madras Constituent Women's Conference was held at the Museum Theatre, Madras, on the morning of October 8.

There was a large gathering which was presided over by Lady Mirza Ismail.

A number of resolutions relating to the following subjects were passed:

The introduction of the vernacular as the medium of instruction for higher as well as primary education, the necessity for public parks and play grounds for children, the need for reform in the training of teachers and the immediate appointment of a woman on the Public Service Commission. The Conference strongly disapproved of the creation of the communal electorates for women and urged all concerned to remove the social disabilities of the so called Depressed Classes. Another resolution was passed, calling for increased effort in the support of indigenous industries such as hand spinning, weaving, etc.

BERAR WOMEN'S CONFERENCE

At the Second Berar Women's Conference which recently met at Buldana, the following main resolutions were discussed:

(1) Demanding adult suffrage and equality of right for women with joint electorate. (2) Use of *Swadeshi* goods. (3) Establishing of rescue homes for helpless women. (4) Allowing divorce in Hindu community.

While moving the resolution on adult suffrage for women and joint electorate, Mrs. Vimalabai Deshpande of Amraoti strongly condemned the recommendations made by the Lothian Committee. She said that in spite of All-India recommendations, restrictions on the qualification as voters for women are still to be continued. This state of things must be strongly opposed.

VOTES FOR WOMEN IN JAPAN

Japanese women have united to fight for the right to vote. About 50 leaders of the 16 different women's organisations assembled for the first time in history to discuss the most effective steps to gain this common aim.

Although a legislative commission has been considering an election reform bill drafted and submitted by the present Government, the measure includes no recommendation to give political rights to women, and 40 suffragettes, members of the Executive Committee of the women's organisations, have been visiting members of the Commission and other political leaders in an attempt to persuade them to extend the vote to women. They claim that political reform in Japan can never be effective unless women are enfranchised, but their canvassing has so far proved a complete failure.

MISS HELEN KELLER

Miss Helen Keller, the most wonderful woman in the world, made in London, on July 21, a plea for peace that never will be forgotten by those who heard, says a writer in the *Daily Herald*.

"She is blind and deaf. Yes, and when she was a child in America, she was also dumb.

But after years and years of effort, as was explained to us from the platform just as though we were at a kindergarten, she can now just make herself understood.

She is a Bachelor of Arts. She translates Spanish and French and German, and she can speak all those languages a little."

GWALIOR WOMEN'S CONFERENCE

The third session of the Gwalior Women's Conference was held recently. Resolutions were passed urging the introduction of free and compulsory education and the removal of untouchability and *purdah*, supporting Child Marriage Prevention Act, etc., etc.

MUSIC AS A TONIC

The Duchess of Atholl, M.P., addressed a meeting in Edinburgh, held in connection with the conference of the International Federation of University Women, on "The Value of Music in Education". She illustrated her talk with a recital on the piano which surprised and delighted her audience. The first piece she chose was Chopin's Ballade in F, which she took as illustration of beautiful sentiment in music. Other illustrative pieces were chosen from Sir Herbert Parry, Bach, Schumann, Beethoven (the "Appassionata" Sonata), and Brahms.

"I fly to Bach when I am troubled or depressed," she said. "Five minutes of Bach is a great tonic. Music can lift us to heights far above this earthly sphere. Music shows us the human soul and can reach out to something infinitely greater than what we are accustomed to see and hear around us. It seems to me that music is of great value in these days of materialism when attempts are even being made to eliminate religion.

"If you hear a boy whistling in the street, you know there is not much the matter with him. One of the nicest things to hear is negroes singing at their work, as I did in South Africa. Singing makes you good tempered. It is difficult, if not impossible, to sing when you are angry. I cannot imagine any better way of learning to concentrate on work or learning accuracy than the study of any musical instrument such as the piano. A boy or girl loving music and desiring to interpret it accurately, must unconsciously acquire the sense of values you see illustrated in the music. Bach's music seems to me like an ideal debating society where every one is good mannered in discussion, every one gets a fair hearing and a conclusion is reached which is satisfactory to every one."

INDIAN GRAMOPHONE MUSIC

Messrs. Saraswathi Stores, a new Indian venture in the field of gramophone-recording, have entered into contracts with some of the most popular and skilled exponents of Carnatic music. Among these are: Mr. Ariyakudi Ramanuja Iyengar, Mr. Muthiah Bhagavathar of Harikesanallur, Srimathi C. Saraswathi Bai, Mr. Budalur Krishnamurti Sasthigal (Gotvadhya), Mr. Desamangalam Subrahmanya Aiyar (Veena), and Master Gnanasagar (Flute).

It is understood that the records are being manufactured in Calcutta. The promoters of the concern have secured the services of Bellers, a German expert, in preparing their records.

NON-STOP GRAMOPHONE

"The ill regulated loud-speaker is becoming a terror in many districts, says Artifex in the *Manchester Guardian*. "A gramophone played without a stop from ten o'clock on a Saturday night till four o'clock on Sunday morning on a hot summer night, when open windows are a necessity everywhere, can become a real menace to the comfort and, indeed, the health of a whole street. Yet if any remonstrance is offered, the offenders are quickly angry.

"The right to do as they like" seems to them an elementary one. But I have offered before the excellent definition of Hell as a place "where every one does as he likes".

ART AND PERSONALITY

Every sincere and beautiful work of art should enlarge one's personality, says William Lyon Phelps. One should not hear a symphony of Beethoven, one should not read a great poem, one should not see a painting by Raphael, one should not see the Grand Canyon and be just the same afterwards. As the poet Flecker said: "The business of poetry is not to save men's souls but to make them worth saving."

NAIDU AND NISSAR

As in the first-class games, C. K. Naidu and Mahomed Nissar finished at the head of the batting and bowling averages for all the matches played by the Indian cricketers in England.

Naidu, who had an average of over 40 in first-class matches, finished with an average of 38 for all games, while Nissar has an improved bowling average for all games, namely, 14.62 against over 17 for the whole series.

The *Cricketer* edited by Mr. P. F. Warner reviewing the Indian tour, pays a high tribute to C. K. Naidu. It says: "The outstanding player on the side is undoubtedly C. K. Naidu who is bordering on the veteran stage. One cannot help wondering what a very great player he would have been had he had the opportunities enjoyed by the Jam Saheb and his nephew. It is not difficult to believe that he would have been classed as one of the great players of all time."

MISS HELEN JACOB'S TIP

It is not necessary to abandon completely your own defence against the defence artist, writes Miss Helen Jacobs in *Tennis*. Never take undue chances. Make as certain as possible of every return, but the minute the midcourt angles are opened to you, take advantage of them. Seemingly the most effective play is either a forehand or backhand slice (according to the position of the ball) that will keep very low and fall, after its bounce, beyond the side-lines. A drop shot, if kept very close to the net, will be equally effective. Whenever you have forced your opponent to run very rapidly in towards the net to make his return, you should lob on your next shot unless a passing shot is certain of winning the point. But the lob should not be too high. The lob with a low trajectory naturally bounces forward more than a higher one, and when the opponent turns to pursue a low lob, the shot will seem to keep evading his reach.

INDIAN CRICKET TEAM'S TOUR

The Indian cricket team were accorded an enthusiastic reception on their return to India on the 3rd October. A huge crowd gathered at Ballard Pier, Bombay, and swarmed up the gangways of the *Viceroy of India* as soon as they were lowered. The Mayor of Bombay gave them an official welcome. They were entertained at night to dinner at the Taj Mahal Hotel where a large gathering of citizens and sportsmen greeted them with prolonged cheering.

The Mayor of Bombay, in congratulating the team on their successful tour, said that Bombay was the home of cricket in India.

The Maharaja of Porbandar, the captain of the team, hoped that the tour would be first of a series of tours which would bring India into closer sporting comradeship with the other cricketing countries of the world.

While their batting was good, they decidedly lacked patience in batting, desiring to see the figures on the score buzz round. Runs were expected of every ball, with the result that those balls which should have been left alone were played with fatal consequences.

Having to play constantly, the team suffered from staleness. But the strain and staleness minimised to a great extent by the most cordial and enthusiastic receptions the team received on the field and off wherever they went.

INDIA AT THE CHESS BOARD

The youngest competitor in the British Chess Congress in London is Miss Fatima, an eighteen-year-old Indian girl, who came to England about two years ago as a companion in the household of Sir Umar Hayat Khan, a member of the Council of the Secretary of State and himself a keen player. About eighteen months ago she had her first game and was such an apt pupil that now she can beat all members of an accomplished group of players except Sultan Khan and Dr. Singh Bassalvi who is also playing in the Congress.

LIFE OF AIRCRAFT IN INDIA

The progress of civil aviation in India during 1931-32 is reviewed in an official report issued recently.

The Director of Civil Aviation remarks that the year was marked by a decisive halt in the development of all services requiring the expenditure of Government funds, the financial state of the country not permitting the expenditure of money on any but essential services. While, however, for this reason the projected Indian State Air Service and developments in ground organization had to be abandoned, there was continued development in actual flying operations. Efforts were devoted to consolidation and organization of the ground services already provided, an attempt to organize air mail services on a non-subsidy basis, and the revision of the air regulations and in air traffic generally.

Discussing the life of aircraft in India, the Director says:

The majority of civil flying carried out in India up to the present has been instructional and, as is the case in all such work, has involved a number of accidents, the majority of which fortunately have been of a very minor nature and without injury to personnel. The result of these breakages, however, has been that, in general, components of aircraft have been written off, not on account of age or deterioration but owing to serious structural damage resulting from accidents of minor nature. At the present time certificates of Airworthiness are valid for less than 20 per cent. of the aircraft registered in 1929.

In regard to private aircraft, a similar position exists owing, in general, to lack of experience of pilots, many of whom bought aeroplanes after less than 50 hours' flying experience, coupled with failure on the part of the average private owner to appreciate the importance of having the maintenance of his aircraft carried out by competent personnel.

INDIAN AIR FORCE

A *communiqué* says: A competitive examination will be held in Delhi commencing at the end of March 1933 for the admission of candidates who desire to obtain commissions in the Indian Air Force and to the Royal Air Force College, Cranwell, where those who are successful will be required to undergo a two years' course of training. Three vacancies will be offered at this examination. The syllabus for the examination will be the same as that for entry to the Indian Military Academy, Dehra Dun, with the exception that candidates for Cranwell must take Lower or Higher Mathematics in part eleven of the examination.

The examination will be conducted by the Public Service Commission, Simla, at Delhi, to whom all applications for copies of the syllabus and other particulars should be addressed. Successful candidates will be required to join the Royal Air Force College in September 1933.

R. A. F. IN INDIA

The Government of India have decided with the approval of the Secretary of State that, as a temporary measure and until further orders in India, duty pay and allowances, and service leave pay and allowances, of all British Officers of the Royal Air Force in India other than those on civil rates of pay shall be subject to a cut of ten per cent.

NEW RECORD FOR LANDPLANES

A new world's record for landplanes has been established by the American airman, Major Doolittle who, flying in national air races, covered three kilometer at an average speed of 296.287 miles per hour. The speed in the fastest lap was 309.040 miles per hour. The previous record was established by a Frenchman Rannet, in 1924.

CHARLIE CHAPLIN ON SILENT FILMS

"Will the talkies ever eliminate the silent films? I doubt it," says Charlie Chaplin in an interview recorded in *La Revue Mondiale*, of Paris.

"The talkie," he adds, "will be confined always in the narrowest limits. The horizon of the silent pictures was immense, because it gave vast possibilities to a whole world of imagination. The talkies bring us back to cold reality—to cries of agony, to curses, to tender confessions which are unpoetical manifestations of our daily life.

"Perhaps we defend with too much ardour the silent films which many consider already dead. With the talkies, science has undoubtedly shown splendid progress. But has Art been served?

"Popular curiosity, big financial interests have made the fortunes of the talkies. But fortunes are not invulnerable. And it may be that we will some day see again in a perfected form fine black and white films, where words and songs will not have first place and where the actors will no longer move their lips to pronounce foolishness."

MADAN THEATRES

Madan Theatres Limited announce the appointment of Mr. R. Armour as Managing Director of the Company. Mr. Armour has been lent by the R. C. A. Photophone, Inc. and R. C. A. Victor Company, Inc. of Camden N. J., U. S. A., with a view to consolidating the position of Madan Theatres Limited in India, Burma and Ceylon.

Madan Theatres Limited was founded by the late J. F. Madan, 27 years ago and until last year enjoyed a career of prosperity. The introduction of talking pictures seriously disrupted the company's affairs, as it has upset the major film producing and distributing companies throughout the world, and it is expected with the assistance of Mr. Armour to bring back prosperity to the company.

FILM BABIES

Californian laws have been framed for the protection of infant film stars. They lay down that every "working" baby must be examined every day by a representative of the city board of health, and the studio must sign an agreement to be responsible for any injury resulting from the picture work six months following the appearance.

A boy's working hours are limited to twenty minutes of photography for one day. It is not allowed to pose for more than thirty seconds at a time and two hours on the "set" is a full day.

For this labour a baby and its mother receive £15 a day if the child is under 30 days, £10 if the infant is between thirty and ninety days old, and £5 if the baby is between ninety days and six months of age.

BAD FILMS

The following resolution proposed by Mr. F. E. Potter was passed unanimously by the Third London Wesleyan Synod:

"That, in view of the acknowledged harm being done by the display of undesirable films throughout the cinemas of the country, this Third London District Synod of the Wesleyan Methodist Church urges upon the Government the necessity of prohibiting the importation of all salacious films, and a real censorship of all pictures before exhibition."

RADHA FILM CO.

Miss Tara Sundari, the popular Star of the Bengali stage, and Sarah Bernhard of Bengal, with nearly half a century's work and reputation at her credit, has signed for the Radha Film Co. She will take up the role of Sachidevi, the mother of Shree Gauranga, in Radha's Bengali Talkie Shree Gauranga. It will be directed by Prafulla Ghosh.

SUGAR FOR CHILDREN

At one time it was considered that to give children sweets and much sugar was bad for them and lead to decay of their teeth. Now doctors say that pure sugar is excellent for children. Children use up an enormous amount of energy, and sugar acts in our bodies as fuel does in a stove. Without the sugar or fuel there is no energy or heat.

An excellent way of giving sugar is in the form of pure barley sugar which is also good for the nervous system. Barley sugar sweets are liked by most children and are quite cheap, and it will be found that one or two taken, when one is tired and inclined to yawn, will banish both fatigue and yawning.

PURE MILK SUPPLY FOR BOMBAY

The Bombay Corporation is considering the desirability or otherwise of subsidising a private company to the extent of Rs. 57,000 for the supply of pure milk to the city. Under the scheme after a couple of months, 10,000 lbs. of pure milk will be supplied to the city. Then the milk produced under natural conditions was better than the milk produced under dairy conditions.

Besides, the milk will undergo a rigid test by the municipal analyst not for a day or two but throughout the year. If milk produced could go from New Zealand to England, and mangoes from Bombay to England, one fails to see why they could not have pure milk from Gujerat to Bombay under modern scientific conditions.

EAR AND NOSE TROUBLE

British medical men are getting alarmed at the spread of ear and nose trouble among children and young people, and some of them are suggesting that the boom in swimming during recent years may have something to do with it.

HEALTH TEACHING

Sir Arbuthnot Lane, writing in the *New Health*, observes: If there is no general diminution in disease, if there is no actual improvement in positive health (apart from the admitted saving of child life and the improvement of the welfare of mothers and children), is the continued exorbitant expenditure of public moneys on national and local health services that are palliative rather than preventive fully justified? The reason why we have had an improvement in the health of mothers and children is precisely because mothers have been taught for the last generation something of the rules of healthy living for themselves and for their infants both before and after child-birth. The application of a similar method of instruction for other sections of the community must surely bring similar results.

A NURSE'S HEALTH

If you are nursing a sick relative, observes a writer in the *Madras Mail*, you must bear in mind that though your first duty is to look after the welfare of your patient, your own health is also of importance. It is rubbish for gossiping neighbours to say they saw Mrs. So-and-So walking out when her little girl was so ill and blaming her for it. The wise mother knows that a walk in the fresh air is the best way to keep up her strength, and in all long illnesses the strength is taxed to the utmost. I always insist on the nurse looking after her own health.

CURE FOR HEADACHE

When a headache accompanies a flushed face and red eyes, a congested state of the blood in the brain is indicated. For this, bandages dampened with eau-de-Cologne, or ice lotions, afford relief. When the face is not flushed, hot compresses are usually beneficial. Lying in bed in a darkened room is the best thing for a headache caused by eye-strain.

Saline aperients ease most headaches for a while. Aspirin is another serviceable palliative.

INDIA 5,000 YEARS AGO

Recent researches into the ancient civilization of Mohenjodara and the Indus Valley have thrown a new light on the fascinating subject of the people who inhabited India 5,000 years ago. It is now proved beyond reasonable doubt that these ancient peoples were highly skilled in the arts and crafts, and possessed an advanced system of civic administration. According to Mr. K. W. Dikshit of the archaeological section of the Indian Museum, the standard of comfort indicated by the roads, buildings, baths and drains was probably higher than that attained by sister civilizations, while the municipal arrangements for the disposal of surplus water and refuse appear to have been perfect.

ATTACK ON EVEREST

Mr. Hugh Rutledge, who recently retired from the Indian Civil Service, will be the leader of the next year's British Expedition to Mount Everest.

Admiral Goodenough and Brig-Gen. Bruce informed *Reuter* that Mr. Rutledge, having accepted the invitation to lead the expedition, was now engaged in forming his party. The Everest Committee does not expect that Mr. Rutledge himself will be one of the high climbers, but his great experience of Himalayan climbing during the past ten years, while he was Deputy Commissioner of Almora district, and his knowledge of the Himalayan people and the Tibetans make him eminently fitted to command the expedition.

5,000 SCOUTS AT JAMBOREE

At the International Jamboree at Satigny, near Geneva, Switzerland, Lord Baden-Powell, the Chief Scout, addressed a meeting of 5,000 Boy Scouts who gave him a great welcome. Boy Scouts from the United Kingdom and many other nations have joined the Swiss Boy Scouts for the Jamboree.

LADY OXFORD ON LIFE

"Self-observation is different from self-centredness, indeed the one precludes the other; and to take occasional stock of our own development, to plant ourselves in a bigger pot and water the roots is the wisest advice that I can proffer," writes the Countess of Oxford in the *News Chronicle*.

"The only way to develop a genuine Self is disinterestedness. Encourage a knowledge of and sympathy with the foibles and frailties of your fellow-men and keep close to them. Personal relations are more important in life than clever people suppose; they are life itself and the friendless have only themselves to thank for it.

All your achievements whether in art, literature, sport or politics may help you to live; but when the end comes, the esteem, confidence and affection which you have collected round you will help you to die."

THE ART OF TALKING

"It is strange that the art of correct and pleasing talk should be allowed to lag so deplorably when most people are agreed, that to be a charming conversationalist is a priceless accomplishment," writes Lady Alice Seton in the *Western Mail*.

"There is no more lovely instrument than the human voice, and every child could be trained, so that his or her speech was a pleasure to hear. This would be a matter of little or no cost.

Moreover, in years to come when the child goes out into the world, he or she will find that the accomplishment is of material advantage. The man or woman with a clear and refined accent, and with the ability to talk pleasingly, is often selected for an important post over the heads of others who may be more technically accomplished.

Clear, incisive, and refined speech is of very definite value in the business world."

"Pa, what's the difference between a statesman and a politician?"

"A statesman, my son, wants to do something for his country; a politician wants his country to do something for him."

* * *

An Irishman in Russia being examined by a Soviet for citizenship:

"If you had a million dollars, would you give half to the State?"

MIKE: "Sure."

"If you had 1,000 acres of land, would you give half to the State?"

MIKE: "Sure."

"If you had two pigs, would you give one to the State?"

MIKE: "No."

"Why not?"

MIKE: "Well, I've got two pigs."

* * *

APPLICANT (*for position of office-boy*): "I may say I'm pretty smart. I've won several prizes in crossword and word-picture competitions lately."

EMPLOYER: "Yes, but I want some one who can be smart during office hours."

APPLICANT: "This was during office hours."

* * *

"Isn't it dreadful? The minister's son has decided to become a jockey. He was to have been a minister, you know."

"Well, he'll bring a lot more people to repentance than he would as a minister."

* * *

Wanted a gentleman to undertake the sale of a patent medicine; the advertiser guarantees that it will be profitable to the undertaker.

* * *

"That man ruined my married happiness."

"Eloped with your wife?"

"No, with our cook, and now my wife does the cooking."

* * *

NEWSPAPER REPORTER: "Have any of your childhood hopes been realised?"

MILLIONAIRE: "Yes, when my mother used to comb my hair, I always wished that I didn't have any."

* * *

TEACHER: "Every day we should do at least two things which we dislike."

JONES: "I do, Sir. Each night I go to bed and each morning I get up."

* * *

"Have you noticed any signs of better business?"

"Yes, the people who couldn't pay their bills are starting to promise."

* * *

JUDGE: "Now tell me how you came to rob that house."

BURGLAR: "I can't, Sir. It's a trade secret."

* * *

"What sort of a man is this fellow, Binks?"

"Well, if you see two men talking and one is yawning, the other's Binks."

* * *

"Do you know the difference between a woman and a telephone?"

"No."

"Well, both repeat what they hear, but the telephone repeats it exactly as it hears it."

* * *

WIFE: "That butcher is giving us short weight for our money."

HUSBAND: "Well, give him a long wait for his."

* * *

TOM: "They want £100,000 for that house."

JOHN: "Where's the stable?"

TOM: "What stable?"

JOHN: "For the ass who buys it."

* * *

AUTHOR: "Have you seen the new play I wrote about the couple who were always quarrelling?"

NEIGHBOUR: "No, but I heard you and your wife rehearsing it."

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Biographical and critical sketches of eminent Indians who have distinguished themselves in different walks of life together with copious extracts from their speeches and writings.

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Indian Statesmen

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Eminent Musulmans

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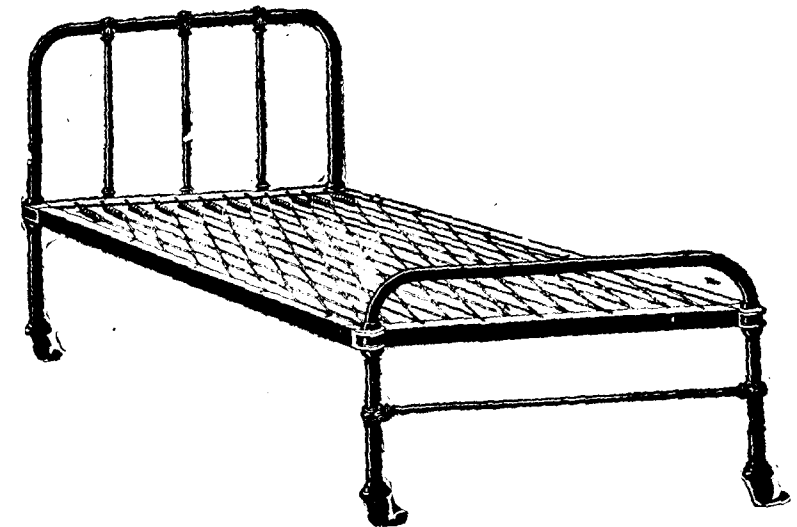
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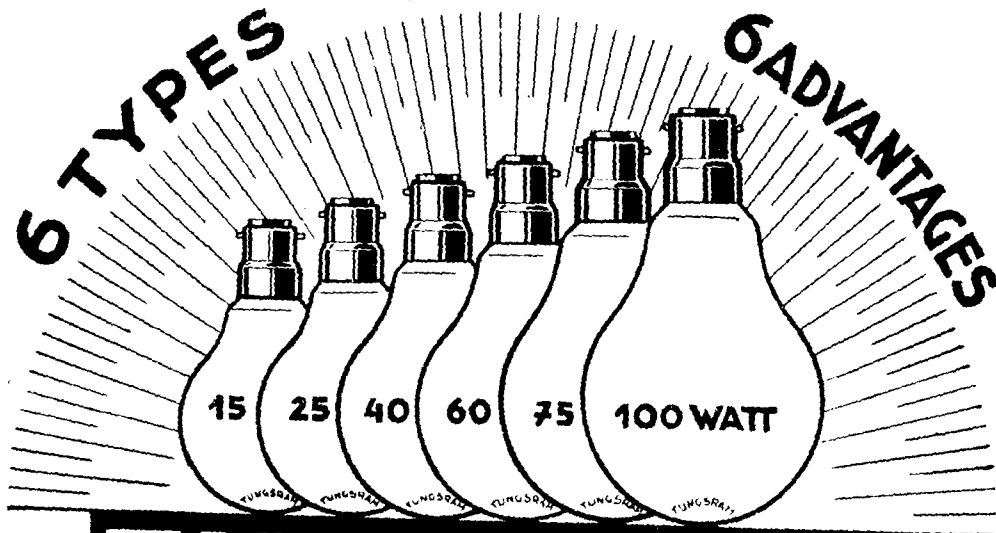
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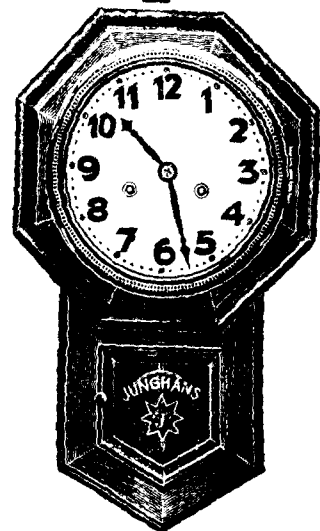
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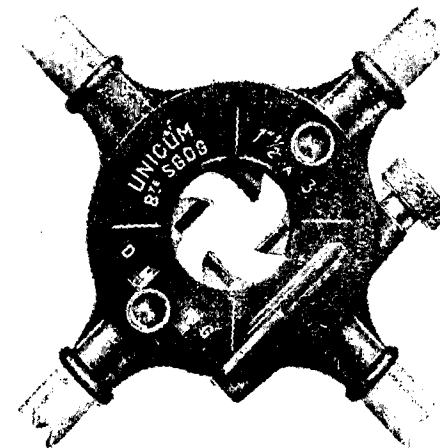
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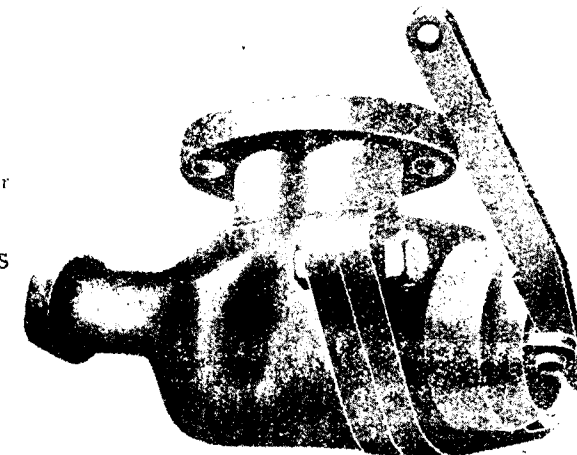
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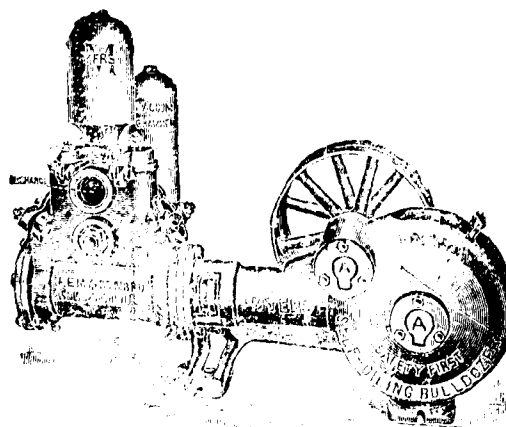
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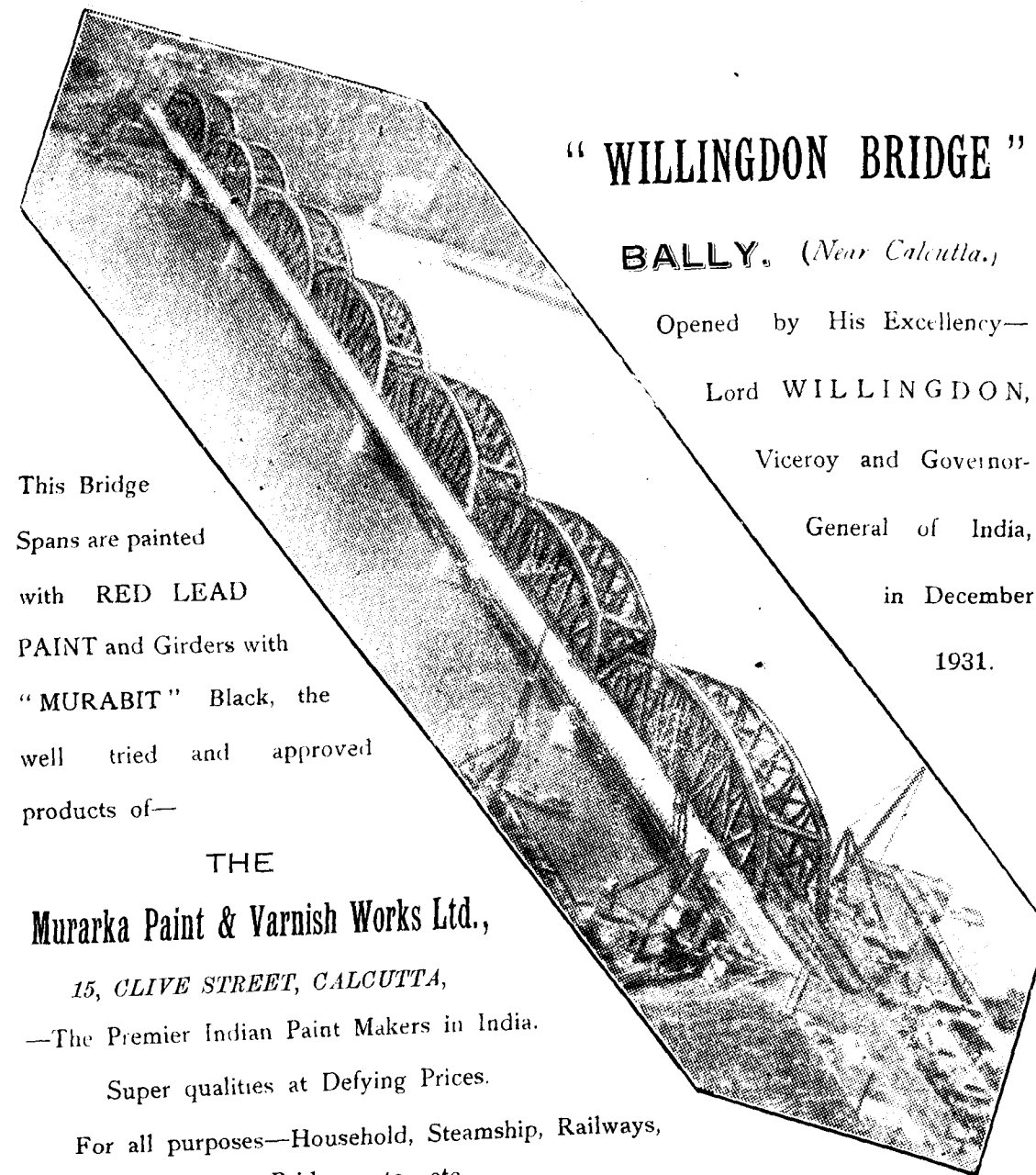
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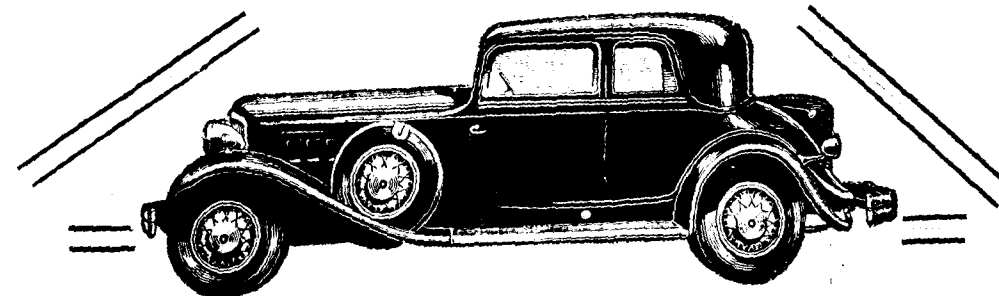
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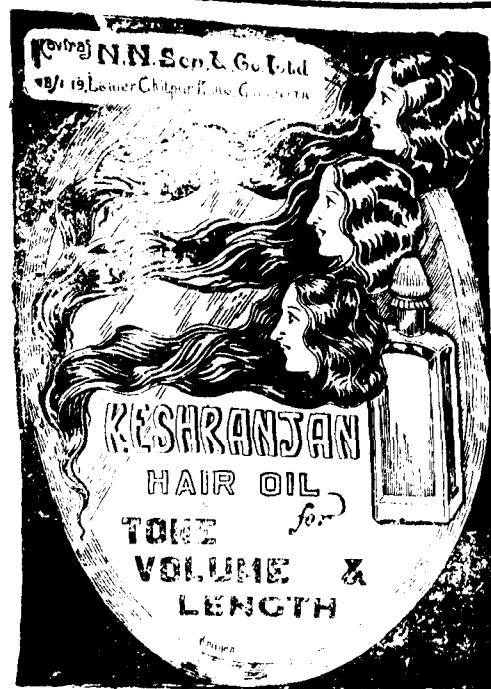
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6	I — — —	EVIL
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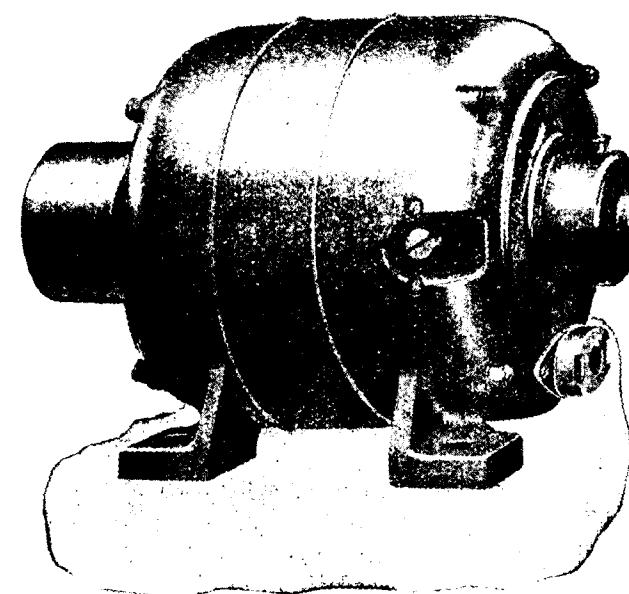
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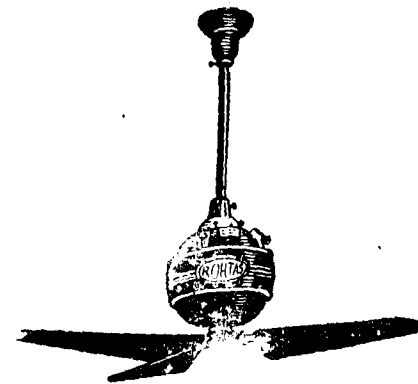
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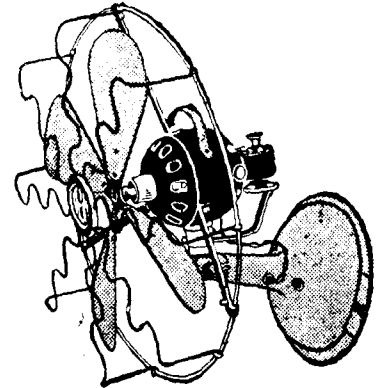
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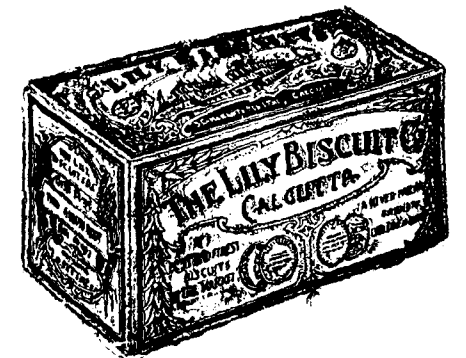
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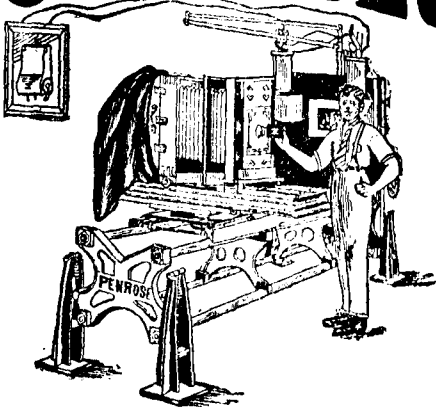
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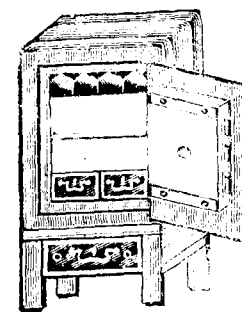
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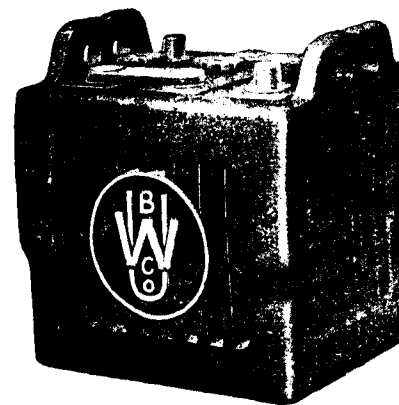
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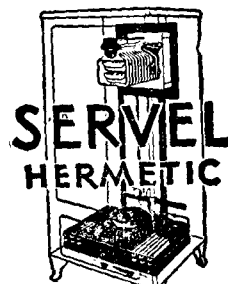
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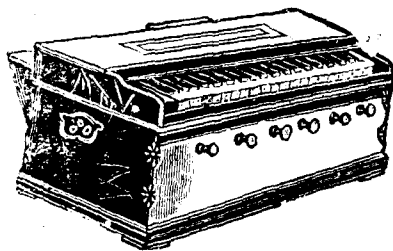
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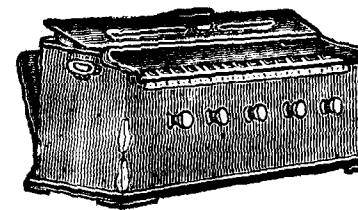
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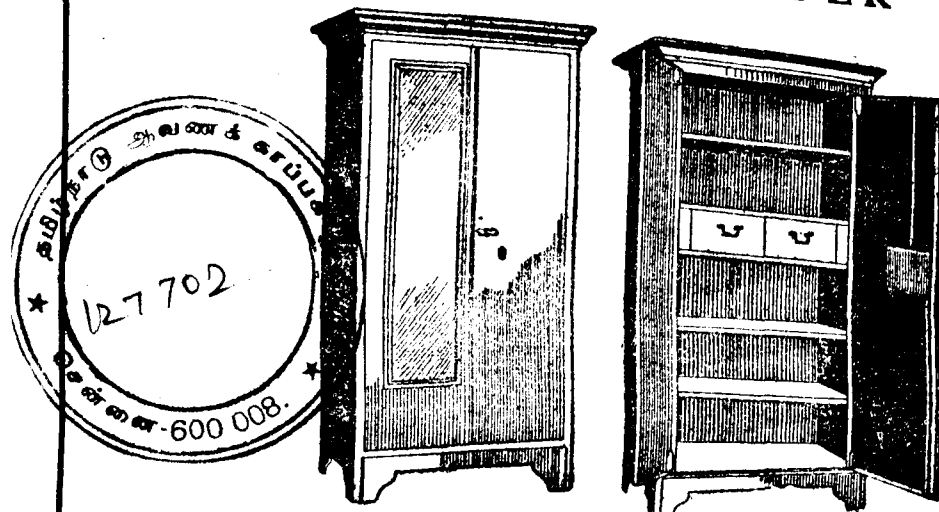
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