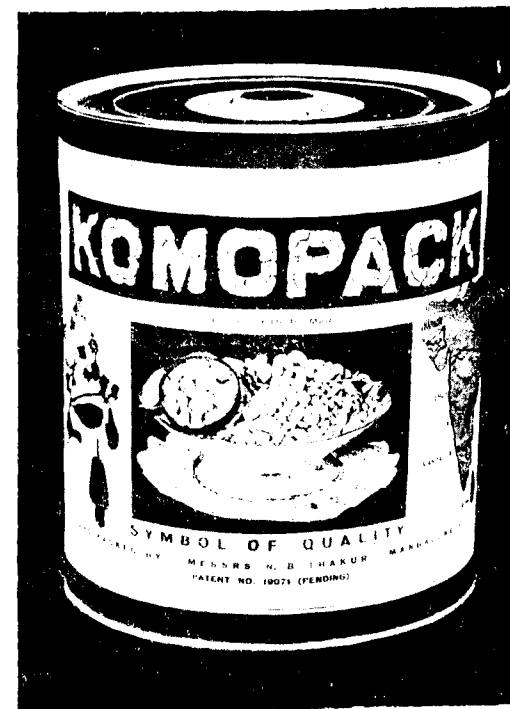


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NO. 2. VOL. IV - EDITED AND PUBLISHED BY F. H. RAULEDER - NOVEMBER 1933



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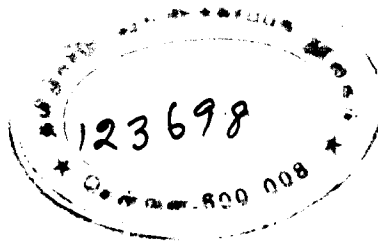
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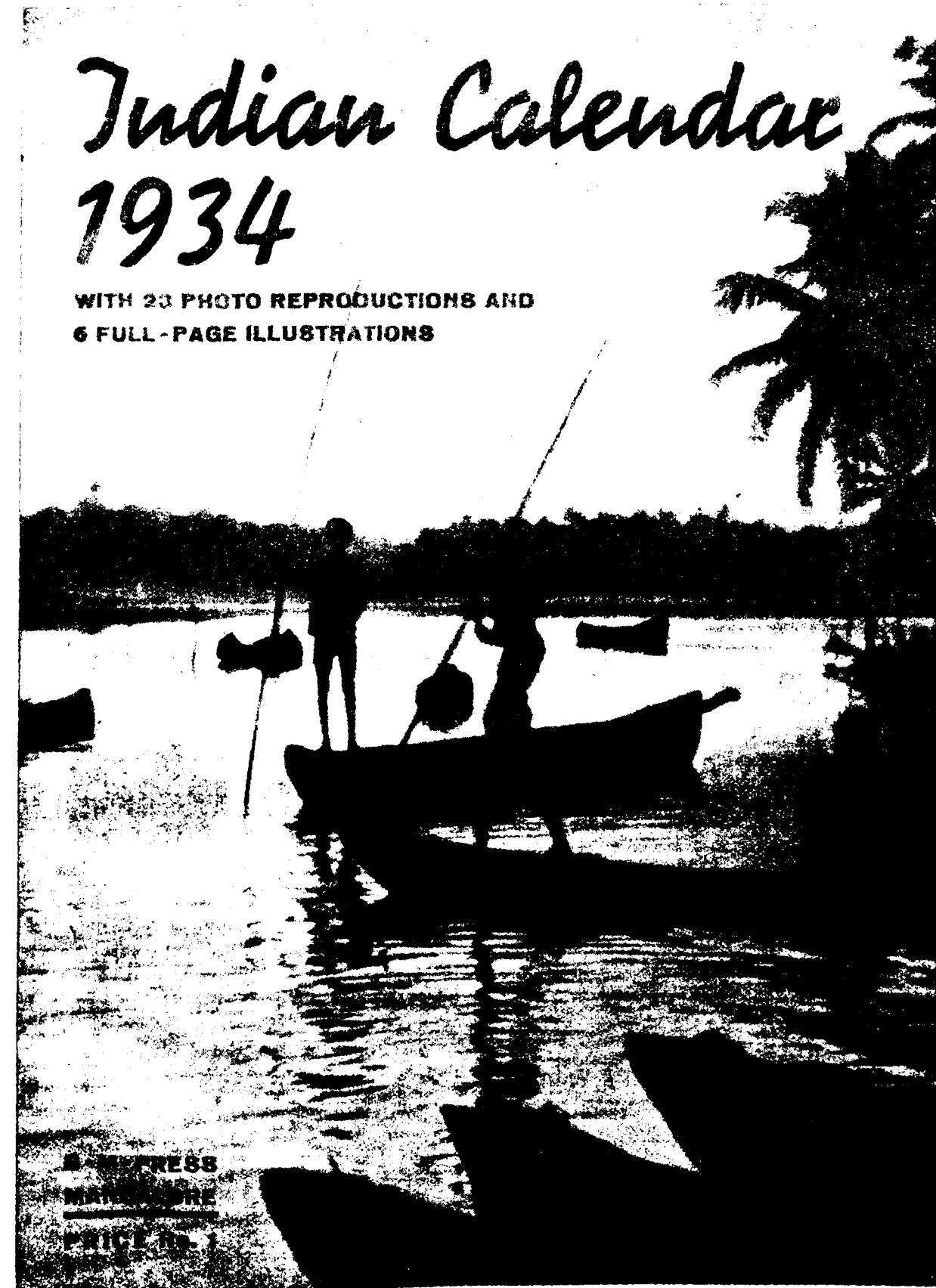
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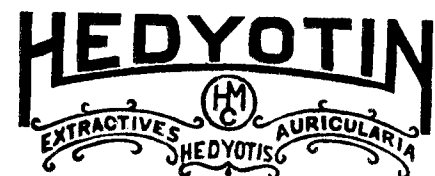
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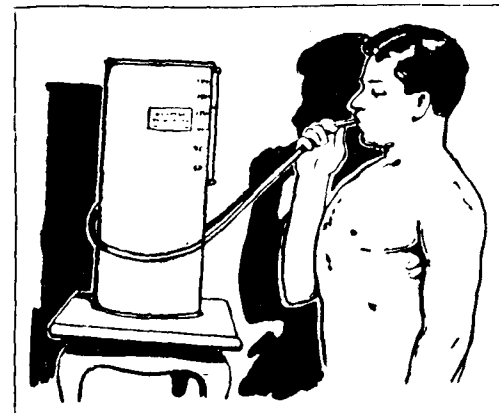
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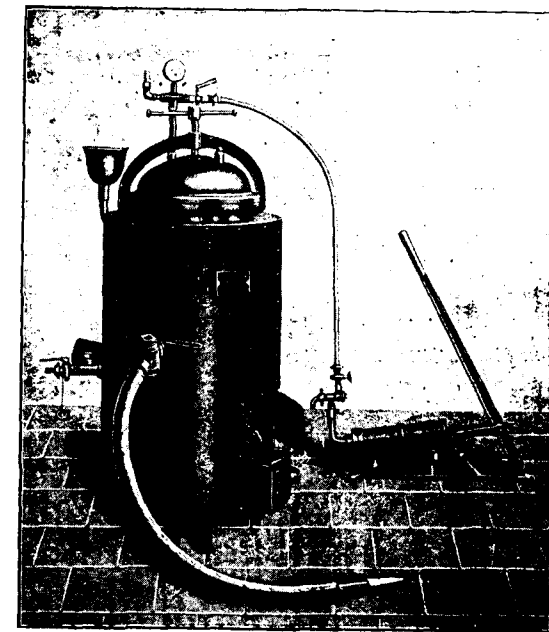
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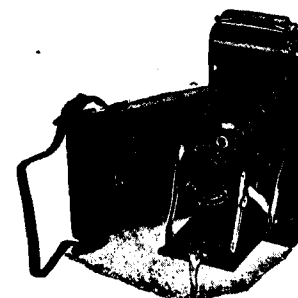
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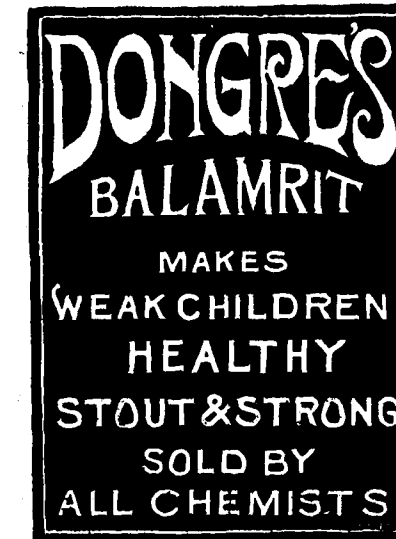
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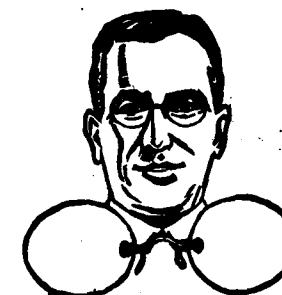
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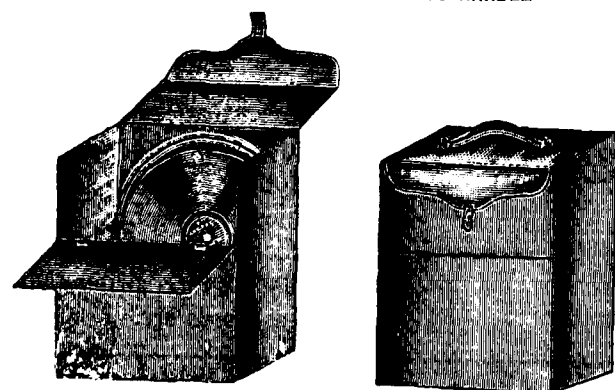
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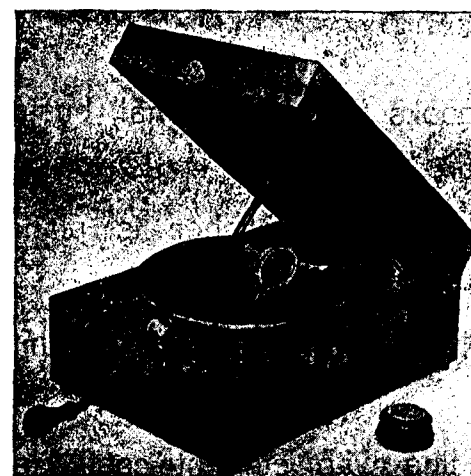
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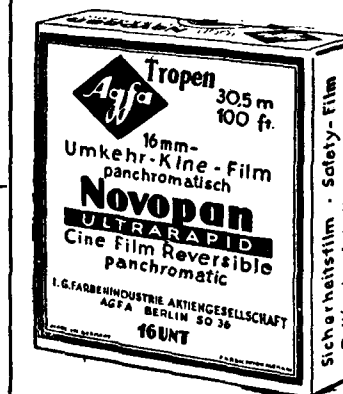
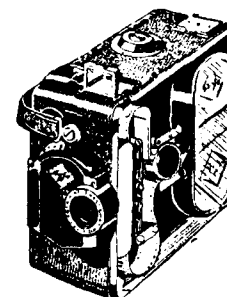
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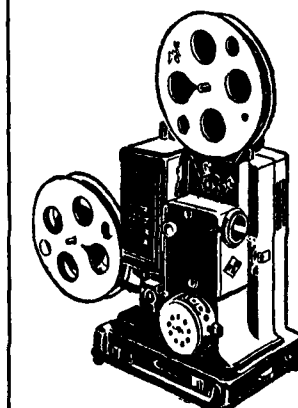
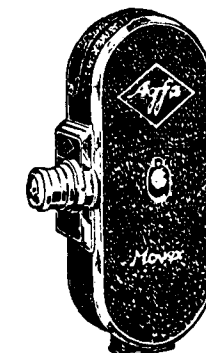
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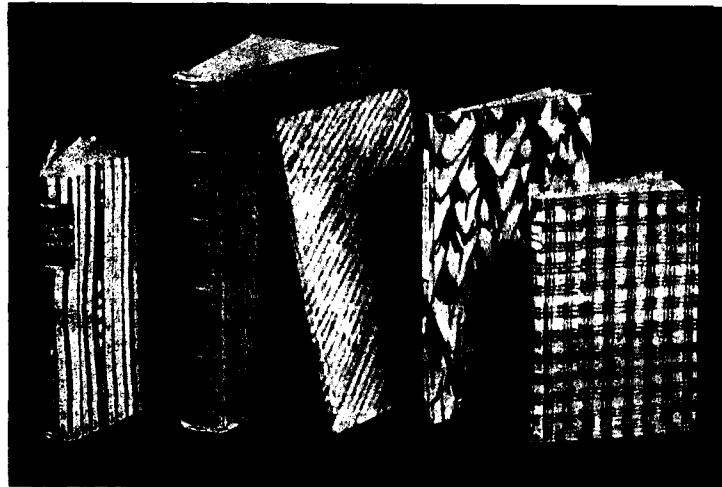
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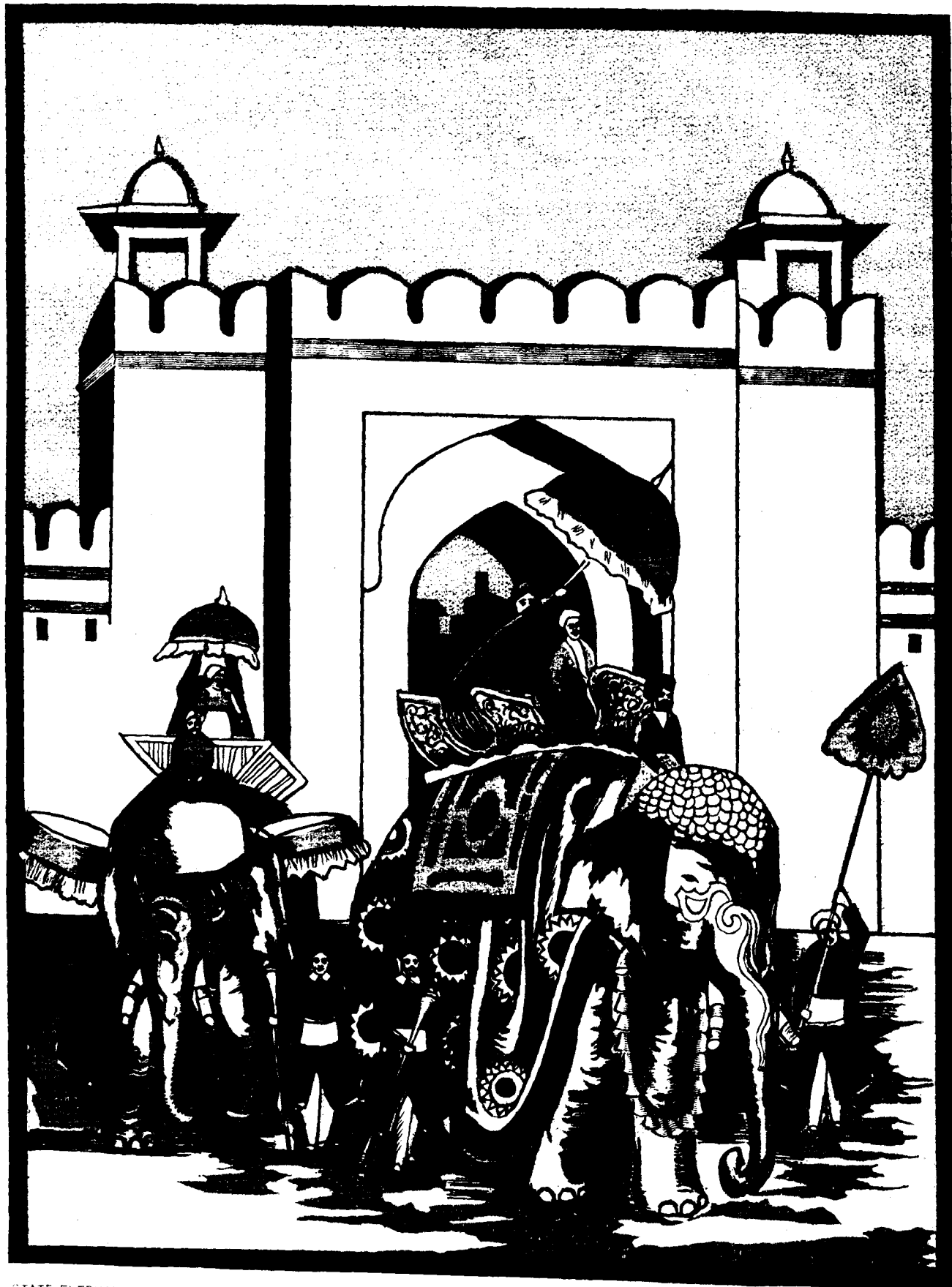


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STATE ELEPHANTS

Indian Magazine

NO. 2. VOL. IV

EDITED AND PUBLISHED BY F. H. RAULEDER

NOVEMBER 1933



"HIMALAYAS"

Painting by Nicholas Roerich, which recently was added to the Vatican Museum in Rome

To Nicholas Roerich

As the peaceful hillside echoes

The thrush's song of bliss

As the snow peaks' distant billows

Blush to the sunset's kiss

As the slumbering lake—enraptured

Mirrors the sacred shrine

So hath thy spirit captured

The mystery Divine.

As the gentle breeze hath brought me

The scent of distant flowers

Thy exquisite touch hath taught me

The source of ancient powers

The call of the East hath bidden

My soul from restless flight

To the peace of truths deep hidden

In blue Himalayan heights.

By Cyril F. Upton

The Capture of Wild Elephants

OF all the wild animals of the world, that, which after capturing, comes most useful to man is the elephant. In peace as well as in war they are the most willing of workers. In Indian history we read of emperors whose military strength used to be determined by the number of war elephants he had—whose magnificence of court used to be talked of if he had the most beautiful and stately elephants in his kingdom. With its enormous strength, readiness to work and its high order of intelligence the elephant ranks first among the animal helpers of man.



A wild elephant roped to a tree attempting to free itself

Greek Historians speak of Indians as masters in the art of elephant capturing. So from a very long time dating back to centuries before the birth of Christ, elephants were captured, tamed and used in India.

There are two chief methods in capturing wild elephants. One is known as the pit-method and the other is called the 'Keddah' method. The first method was in vogue a decade ago. But it was very cruel and barbarous. So the 'Keddah' method has taken its place. In this modern process not a single elephant will be harmed. And its other advantage is that more elephants can be caught at a time.

In the Pit method, pits of about eight feet square will be dug at some place where herds of elephants usually roam. The mouth of the pit will be concealed with leaves and grass so that it may look as ordinary ground.

As any one may expect, elephants, when they go in that way fall into the snares made for them. So inhuman and barbarous is this method that in almost all the cases the elephant falling first will be crushed by the weight of the other elephants that come after it. The fallen elephants that may happen to be alive are then taken out with the help of tame ones. Happily this method has now disappeared.

The 'Keddah' method which is the chief method of Mysore, requires a greater amount of skill and a large number of hands. Huge stockades built out of strong tree-stumps will be erected in a place chosen for the purpose. The only entrance to the stockade will be a big gate which can be raised or lowered at will.

After the completion of the stockade the driving operation begins. Large number of men and women with drums, empty tins, and other sound-making instruments gather near a big herd, which they will surround on three sides. The noise then causes a stampede in the herd. All the animals madly rush hither and thither but find all ways but the path to the stockade closed. So they take to that direction and soon without perceiving anything enter its gate. After the last elephant has gone in, the rope that holds the gate up is lowered and the elephants secured.

When the noise has ceased the elephants begin to move but find that they are captured. Many a young one tries to rush on and trample the wall of the



The roping operation in progress

stockade. But men posted there, armed with long bamboos with a pricking end will drive it back. After some time, when they realise that it is impossible to escape, the elephants settle down feeding on the sugarcane and other foods placed there.

Now comes the thrilling part of the whole operation. It is called the 'Roping' of the elephants. Ten or fifteen tame elephants carrying on their backs mahouts enter the stockade unnoticed. The mahouts will be clad in dresses of the colour of the tame elephants—so that the wild ones may not suspect anything.

Then the newly entered elephants split into groups of two, each group choosing one wild elephant to be roped; with their trunks these tame ones drive back their chosen victim to the corner of the stockade. Then



A remarkable photograph of a female elephant running with her calf (taken not in the stockade but in the depth of the forest)

a man, agile like a monkey enters the stockade with a rope in his hand, walks under the feet of the tame elephants, comes to the wild one and before it tries to perceive him, passes a noose over its hind legs and darts back as swiftly and silently as he had come. The other end of the rope is then fastened to a tree outside the stockade. All this will be done before it takes time to tell. The 'Roping-man' must be quick and active. If he slows for a second, the wild elephant will surely get him and in a flash he will be lifted up into the air with its trunk and dashed against the ground and trampled. Many inexperienced 'roping-men' have met their deaths this way and many more with great dexterity have escaped. Elephant-capture is full of such thrilling moments.

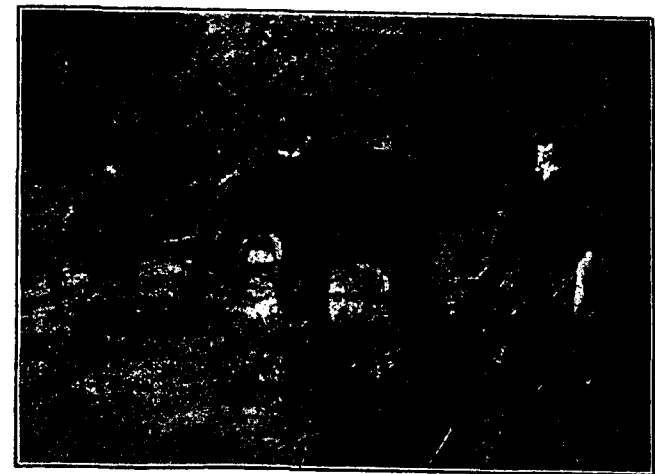


Wild elephants secured to trees

In this way all the elephants will be secured, and led to the taming camp where they remain fastened to trees. Soon mahouts begin to make friends with them, by constantly attending and giving them sugarcane and other delicacies. Daily under the escort of two tame elephants the wild one will go out for an airing and also for a bath which it very much relishes.

Then gradually they forget their former life and become accustomed to their new lot. Instead of being the huge monsters of the forest, roaming and feeding at their will they change into the docile ones for man's use. But hardly have they any reason to regret to be under man, because even in their captivity they enjoy the fullest amount of liberty—a liberty that can never be dreamt of by the less fortunate animals of the Zoo.

N. N.



A wild elephant being led for a bath under the escort of two tame ones

In the Sikkim-Tibet Himalaya

Continued

We Meet the Yak.

The scenery around Karponang was similar to that round Darjeeling, but when we reached the elevation of 10,000 feet we entered a magnificent valley of firs and rhododendrons. Here was an Alpine valley! From the sky line sloping right down to the Rangli Chu (river) lovely Christmasy-looking fir trees clothed the view. Little Tibetan houses of wood, bamboo and mud-plaster were scattered all along the hillsides. Herds of yak, our first glimpse of these picturesque Tibetan animals, were grazing happily on the short mountain grass wherever there was a clearing amongst the firs. Yak are short little creatures, like cattle or buffalo, with long matted hair reaching down to the ground all around them, long black horns and very thick fluffy woollen tails. These yak-tails are much esteemed as fly-whisks in Indian temples or on ceremonial occasions. Some of the more domesticated yaks have white tails and these are particularly prized. Yak look quiet and peaceful animals but they are not nearly so docile as they seem. In charge of them were fat, unwashed Tibetan herdsmen.

These herdsmen were nomads who had brought the yak down to this valley for pasture. Near the Rangli Chu (you will have gathered that Chu means river!) were pitched the blackened yak-hide tents of these people. On the bleak 16,000 feet plateau of Tibet, the highest country in the world, nothing grows unless in sheltered oasis. So it is hardly to be wondered that the Tibetan thinks highly of the unwieldy half-wild yak. To him yak means life. Every part of the animal is put to some use. Is it any wonder that the yak is wild?

Chombu Lake and the Rhododendrons.

We were approaching Chombu Lake where we were to stop at another of the well provided bungalows. The Rangli Chu pours in a silvery cascades from one end of this 12,500 feet high lake. Consequently our path held exquisite scenery as we followed the river to its source. Once we crossed boiling rapids by a frail wooden bridge, which looked every second as if it might be suddenly swept away.

We met another party coming down from Chombu Lake, including a forest officer who was being carried in a palanquin by two sturdy hillmen. He greeted us and explained that he had mountain sickness on coming down the Natu-La.

The rhododendrons were in the full glory of their flowering. The Himalaya, of course, are the original home of these splendid trees and shrubs, and everyone who has seen them in their natural surroundings has been rapturous over them. As we rode through

this wonderful forest, every shade of red, orange, yellow and violet was represented. Sometimes it looked like a scattered rainbow, like a lantern-show, or like the hundreds of little candles on a Xmas tree. The first trees were giants of twenty feet but as we ascended higher to 13,000 feet only dwarf trees remained. The latter were only the size of a good heather bush, a foot or so high, but quite complete and with delicate blooms of palest lilac.

As we rose higher there was a decided change in the temperature. Soon snow showed in the rocky recesses. In parts last years snow had become ice. Soon we left the fir and rhododendron forest behind and reached the lake. It was a calm stretch of water. From the heights came trickling streams. Dark, rocky, fifteen thousand feet mountains with mist-veiled summits, rose sheer out of the water. Patches of snow lay all around. The general effect of the scene was one of great desolation and I was forcibly reminded of similar Scottish lochs. In winter the lake is hard frozen, but just now it was the home of two black and white ducks. Our ponies were quite happy and relished licking up the snow.

At the other end of the lake we found the expected bungalow. Here we stayed the night, finding it fairly chilly. In the very early morning we were off again for our final climb. From this height, 12,500 ft. yellow and dark purple primulas carpeted the ground, while in places a whole bank would be covered with a tiny bright, golden-starred Alpine flower. We might easily have been in some Norwegian valley in early spring.

To the Summit of the Pass.

Up here we passed more waterfalls. The water-power of Sikkim is quite phenomenal. As we turned a bend in the winding road, great snow-covered peaks appeared. Through them lay our path. We urged on the ponies. In places we had to get down and pull them through the soft snow. On we climbed, past more snow, more mountains, and deep blue lakes, the latter all fed by glacier streams, until at last we arrived at the foot of the Natu-La. We met a number of Buddhist pilgrims, many of them barefoot, returning from Tibet. They were all very dirty and jolly, incessantly turning their prayer-wheels and muttering the great prayer of lamaism: "OM MANI PADME HUM!" and which, when one hears it first sounds like "Money, money, money, money!" repeated very rapidly in key F.

How breathless we were. Every little step which we took through the powdered snow made us gasp. Only in this way did we realise how high we were. The effort to climb made us warm so that we did not

feel the cold. Once I went up to my knees in snow. As we approached the summit we came in sight of the Buddhist chöten or cairn which is erected at the top or at the middle of every pass in the Himalaya. This is to propitiate the evil demons whom the Tibetans believe to inhabit these places. They think that unless a stone or two is thrown on the chöten the demons will give one a headache or mountain sickness. We did not take any unnecessary risks! The chöten is decorated with prayer flags. These are prayers written in Tibetan characters on rice paper tied to a string and left to flutter in the wind. They are found everywhere in the Himalayan countries and are known as "Horses of the Wind."

Into Tibet—A View of Chomo-Lha-Rhi.

We reached the summit at 14,600 feet and stepped into Tibet, the most mysterious land in the world; certainly one of the most desolate places on earth, and yet regarded by its savage inhabitants as a paradise. They think, naturally enough, with all the terrible wilderness of rugged peaks around them, that people want to go there on account of the climate! We looked down on the pleasantest part of the country, the fertile Alpine Chumbi Valley, having an elevation which runs between 11,000 to 19,000 feet. This is the easiest way to the plateau and the gateway to Lhasa, the capital. A little stream dropped down from our feet, running merrily to join the Khangbu Chu, thousands of feet below.

Looking towards Tibet, this is what we saw. On either side of the pass sixteen to seventeen thousand feet mountains rose in precipices of dark red granite, with sparkling snow lying on every ledge. Overhead a fresh blue sky with light clouds blowing across it. At our feet, snow, and afar down streams of water, green pastures and clusters of huts. Rising above all these but framed by the sides of the pass was a wondrous cone of glistening, creamy snow and ice, with a sister peak, a younger, smaller sister, on the right. We had only a glimpse, for mists came and quickly hid this majesty from our eyes, but we knew that this was "the mountain Chomo-Lha-Rhi, the Lily-white Mother of the Snow, a sacred Tibetan mountain venerated by lamas and pilgrims and in whose cliffs there are said to be hermit-dwellers—people who were once of the world, but who now live communing with the gods." Chomo-Lha-Rhi is 24,000 feet high and marks the boundary between Tibet and Bhutan. I think, that next to Siniolchum, the Fairy-mountain, this is the most beautiful of all the peaks in the Eastern Himalaya.

We heard a jingling, tinkling sound. This came from the roughly-made musical bells suspended on the necks of a caravan of asses and mules carrying heavy packs of wool, crossing the pass from Tibet and bound for the Kalimpong market. The latter place is a warmer hill-station not far from Darjeeling; where there are many hand-loom for carpets, etc. Quite a prosperous trade goes on with Tibet. The animals

were urged on by the Tibetans with musical cries sounding like "Doh, doh, doh, doh!"

The Return Journey.

But we were delaying too long at this interesting place. We were as high as the Matterhorn in Switzerland (or is it in Italy? My atlas has it in between!) and so, after taking some photographs in the bright sunshine, we reluctantly turned back for the long double march to Karponang. We had decided to go there instead of lingering at the rest house at Chombu Lake. When we reached Chombu Lake, in drizzling rain, we were dismayed to find that two of the ponies had lost their shoes. This caused us to have to walk the remainder of the return journey to Gangtok. Our own shoes were coming to pieces when we arrived, owing to the sharpness of the granite and the mica on the roads. Our poor ponies, too, suffered terribly from the leeches when we got below nine thousand feet. The leech attaches himself to the feet and also, if the pony bends down to eat grass to his nose as well. After the leech has satisfied himself with blood he falls off leaving an open wound which bleeds profusely and later may become a bad sore. These leeches are the pests of Sikkim, a natural barrier to comfortable hiking.

In the Standard Natural History (W. P. Pycraft, F. L. S.) there is the following: "It is not generally realised that of all the external parasites in tropical countries the leeches are perhaps the most noxious. Travellers in tropical swamps and forests are unanimous in their testimony to the prevalence and ferocity of these creatures."

Although very tired and with a long tedious journey before me to Darjeeling, the tremendous pleasure of the journey, the unexpected and delightful helpfulness of everyone, the happy nature of the mountain folk, and last but not least the rare chance of stepping into forbidden Tibet are compensations which amply made amends for any arduousness or temporary discomforts encountered on this wonderful journey. I returned to Darjeeling alone, after being away eight days. And now that I am again amongst familiar things, the wonder of the rhododendrons and the memory of beautiful Queen Chomo-Lha-Rhi often steals upon me and I wonder how soon I am to be again in Sikkim, riding up to the high altitudes on a Tibetan pony!

Appendix.

On going over what I have written, the following notes of general interest occur to me.

The Magnitude of the Natural Resources of Sikkim.

First of all I was stimulated to write this on reading a letter which appeared in the B. B. C. periodical, "The Listener" for 7-6-33. It was in reply to one of Prof. Julian Huxley's radio talks. The correspondent, Mr. John Hodgson, in dealing with the earth's power resources mentioned "the 12,000,000 horse-power scheme at Payi in Tibet" which he first proposed in 1927. "At Payi the Brahmaputra bends back upon itself and falls 3,000 feet within a distance of three

miles." This is only one notable example of the possibilities of the Himalaya.

Industrial Improvement.

With the water-power of Sikkim and the adjacent countries harnessed there would be enough energy to serve all India. This is no exaggeration. Towns, good roads and other amenities with the best of modern improvements could then be introduced. Careful planning would see that the natural jungle beauty was left undisturbed, while at the same time making tourist centres comfortable and more accessible.

I have had a long talk with the Chief Engineer of Sikkim who, by the way, was once the British Trade Agent at Gyantse in Tibet. He agreed that much could be done, but his hands are tied. There is illiteracy and ignorance worse than anything which our dark ages produced. Worse, because there is to-day no sensible excuse for it. There is no agriculture, no manuring, no crop rotation, and that in a country which has possibilities for experimentation in such diverse growths as oranges and barley!

From Observatory Hill in Darjeeling you can see nearly the whole of Sikkim bounded by the Himalaya, a rectangular corrugation of eighty by fifty miles. As a relief from the oven-heat of India with its miles of dry baked plains, as one of the wonders of the world, tourists would flock to Sikkim where the riotous vegetation of the tropics and the severity of the Alps go hand in hand. It is worth coming thousands of miles to see the rugged grandeur of this stupendous land.

But the mere physical nature of the country is not all. The butterflies, bees and birds too are remarkable for their variety, their peculiar species, and their fantastically beautiful colouration. And the flora. I had a chat with a native forester who explained to me how the process goes on of classifying all the different species of trees, juniper, fir, michelia and rhododendron, birch and chestnuts; not to mention the wild flowers, iris, primula, lilies, begonia, orchids and creepers, ferns and mosses. I have seen myself many of these, in one part or another. A rise of a thousand feet or so makes all the difference. At the bottom of one of the steep-sided valleys I found the crimson creeper of the bougainvillea growing wild round a giant, broad-leaved tree. Lianas twist round nearly every tree, hibiscus brighten the roadsides with their scarlet pendant blossoms, and both the yellow-stemmed Indian and the blue-stemmed Japanese bamboos are common. Even at the summit of the pass I found a tiny herb with brown varnished leaves like a microscopic rhododendron, having a rich aromatic scent like thyme. I believe there is one government reserve where hardy plants are nurtured and sent abroad to Kew and elsewhere. But the whole of Sikkim is a storehouse of botanic treasures.

The Future of Sikkim.

A country like this cannot be isolated for ever. The needs of the twentieth century demand that it should

be opened up and exploited for the benefit of settlers and visitors. It is one of the tragedies of modern Imperialism that such a rare paradise should serve the base needs of military protection. The well-advertised seclusion and mystic humbug concerning Tibet, Nepal, Bhutan and Sikkim is not a desire to keep inviolate the dubious secret mysteries of their religion. It is more truly a cloak to hide the real purpose which is that these "lands of lasting difficulty" act as buffer states or natural barriers to India. Hannibal might go over the Alps, but not even Mussolini would attempt the Himalaya!

If these countries were opened to-day—given accessibility and proper roads, etc.—it would mean fortifying them with the armour of present day warfare, bombing aeroplanes and troops, in the same fashion as the exposed North-West Frontier of India. That is the real situation. That religious people should have focussed their attention on Tibet and created a mystic screen is a lucky psychological accident upheld by the Government for "temporal" means.

Just as native India could not bear the critical eye of Miss Mayo when she told the truth in "Mother India" about the domestic life of the Indian, so likewise British Imperialism cannot bear the search-light of the world on her management of the Indian Empire. So much could be done to improve and enrich the land, even if only for selfish reasons, to use its natural power and unorganised labour. I will mention only one example: Jam. Without going into the well-known necessity of capitalism to have a vast supply of raw material in a distant vassal country, the bare facts are that India has no jam factory. I have tried many times to get Indian-made jam. Now India has all the raw products required; fruits and sugar in abundance. Yet all India's jam comes from Australia or Britain. It is no reply to say that there is no demand for jam in India. India could export her jam. Was there a demand for Indian sarees in Manchester before the demand was created by suitable publicity owing to the Indian boycott? I am mentioning the preserve industry because Sikkim has such fine oranges.

I make no comments on the political future of India and Sikkim. Riches and poverty exist. On the one hand there are princes, money-lenders, priests, missionaries, police and army—while on the other hand there are the social contradictions, the groaning, careworn masses of ignorant people. Widespread discontent, the dialectical necessity of such conflicting conditions, continually shakes the Indian continent. One day there will inevitably be a bigger shake—but these facts are eloquent enough.

For the future I can safely prophecy that in opportunities for scenic grandeur, unparalleled mountaineering, climatic sanatoria to suit all needs, mining, hydro-electric engineering and market gardening, not to mention bee-keeping, Sikkim will be unrivalled.

A Concluding Note meant for Theosophists.

I found that the ordinary people had the most superstitious ideas concerning the nature of Buddhism. This seems to suggest that the genuine rationalism of Buddhism was either submerged or very cleverly camouflaged. The average monk looked exceedingly dull and half-witted, terribly dirty, but well-fed and happy. Those in charge of the monasteries, however, looked thin and austere.

In the Nilgiris of South India I met a *Sadhu* (one who lives to study and carry out the secret teachings of the Hindu Vedanta). He had just returned from a pilgrimage to Mount Kailas in Tibet, a sacred mountain known to the people as the abode of the gods, and particularly Shiva. On his return, so he told me, he had been accosted by many white women chiefly theosophists, who were all anxious to know whether he had seen anything of the Masters, wonderful white men, tall and handsome and god-like! He hadn't, and he said that the only thing that he could say was that he had felt there an inexpressible loveliness and peacefulness which no doubt was the reason why it had been chosen as a suitable place for contemplation of the mysteries of the universe. There

were many hermits living there, as at the foot of Chomo-Lha-Ri. Many of the pilgrims, as a means of gaining "merit" after death, measured out their full length and went right round the base of the mountain in this way, continually spreading themselves prostrate on the rock and snow. Some of them even had baths in the icy waters of Lake Manasarovar! Also, when I was in Gangtok, two friends mentioned their belief in the existence of supermen who lived in the loveliest and loneliest valleys of the Himalaya. They were not theosophists and had gathered their beliefs from hearsay. But it was mere belief and faith, the desire to believe. There was no reason.

In conclusion I quote the following on Buddhism from a book describing Sikkim and the surrounding country as "The Lands of the Thunderbolt":—

"Everything is a 'becoming'. The sum-total of phenomena is an endless and beginningless chain of cause and effect. The thing commonly spoken of as an individual BEING is not a being at all—it is a SUCCESSION of infinitesimal instants of consciousness. This is known as the doctrine of impermanence, from the Thera Vada."

INSPIRATION

Dr. Louis M. Eilshemius, M. A., M. M. M.

He lays his head upon a cloud of thought,

A cloud, such that the meadow evening swells,

When zephyrs, laden with young violet odors, blow,

And all the hills and vales with dreams are fraught.

He listens to the whisper of a soul that tells

To him all lore—so that his verses flow:

Like Indian streams, where legends linger long,

And scented woods lie still, thrilled with sad dreamy song!

His pen steals power from his swelling dreams;

He lays his head upon them—and it blooms!

He listens to sad strains that float, and poise

Before his fancy's living mind—that seems

Like fairy-lands—fretted with odor-blowing glooms

But this he can, when no obtruding noise

Doth desecrate his mood that is from Heaven sent,

And so inspired ones write songs that are with Heaven blent!

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FLOWERETS

R. Balakrishnan, B. A., L. T.

In the Sage's realm of deep devotion,

Day and night ah cease in motion!

Night is a sage lone fixed in thought,

Day is a husband in family knot!

The man of the world is the flower in bloom,

The Sage is the lily at even gloom.

The Paddy Bird sits on the lotus leaf,

And feigns at Saintliness and grief.

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The Lure of the Silver Mount

FAR, far away from the plains of Hindustan, surrounded by a fortress of mighty mountains lies Mount Kailas, the dome-shaped peak, that is covered with ice which glitters like silver in the summer sun. In it, says the Pious Hindu, does Siva, the mighty of the Mighties, the Destroyer of mankind, lives with his beautiful consort Parvati; and there as Nataraja, he dances his cosmic dance of death.

In the summer of every year, when the mountains open their road to men, thousands of Hindus from the fair Aryan of the North to the sun-kissed Dravidian of the South, gather at the foot of this sacred peak..... and in bathing in the waters of the Holy Manassarovar and in gazing at the silvery abode of Siva, they find salvation—the thing that frees them for ever from the chain of births and rebirths.

The odd three hundred miles that separate this peak from the Indian frontier tests the nerves and stamina of every pilgrim. Through two countries they have to pass—Nepal and Tibet—before they can reach their destination and by the time they arrive at the foot of the peak they will have experienced all the thrills and dangers that mountaineering can boast of.

Amora at the foot of Himalayas is the place where all the pilgrims gather before they proceed on their journey. From this place the way goes through fine virgin forests all affording an excellent view of it.

All through the way ascents and descents of many hundreds of feet are very common. The next important halting place is Dharchula in the land of the Bhotias. This is an important trading centre between Nepal, India and Tibet. Here one must bid adieu to pack mules, ponies and riding—but only for a time.

The way that lies next is very narrow. Most of it running through small mountain passes, over deep nullas and on loosely stoned ledges. Each pilgrim will be obliged to walk with his packages on his back—unless he be rich enough to employ the hardy Bhotia coolies. These Bhotias are a wonderful people. With a package capable of 'flooring' even a six-foot man a Bhotia walks these dangerous path with perfect ease and it may be even said in comfort. On many occasions the whole party must crawl on all fours—so difficult and perilous is the way. In some places it is only a feet and a half wide and to one side there is a gigantic perpendicular rock, while on the other a depth of 1000 ft. Three or four days of this kind of marching brings the pilgrim to the land of Tibet.

The chief halting place for the travellers in Tibet is a place called Thaklakote, where a petty Tibetan Governor resides. The houses in Thaklakote are mostly flat-roofed houses made of mud. A number of them are white-washed. The Governor's place is on a more elevated ground than the rest and is more

spacious. Attached to his house is a monastery where a number of monks reside.

The coming two stages of the journey is comparatively easy. And the monotony of the way is lessened by excellent forest scenery backed by the awe-inspiring peaks of the Himalayas.

The Sipulakh pass is 16,000 feet high and is covered with snow in summer. The path is very treacherous and many times the feet of the walker will sink, for a depth of about two feet at every step. Many pilgrims fall at every few paces. Mules though employed for packages are unsafe for the transport of men. Eyes must be protected, because the sunlight reflected on the snow has a very dangerous effect on them.

This pass lies on the boundary of India and Tibet. And there is a striking contrast between the two sides. The Indian side is full of high mountains and snow-clad peaks with green pleasant forests on their back. While the Tibetan side contains bare hillocks with flat ground between them. To the pilgrim this is a very pleasing sight, for from the last one month he will have passed through mountain-land.

The first sight of Mount Kailas and the two sacred Lakes Manassarovar and Rakas Tal is got after crossing Gurla Pass.

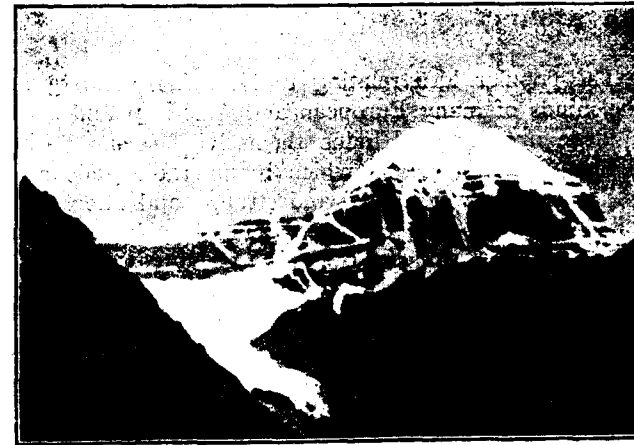
Manassarovar is about 45 miles in circumference and in one side it is almost circular. Rakas Tal is of the same size but of varied contour. One noticeable thing about this place is its optical illusion. The extreme clearness of the atmosphere makes distant places very near to the eye. If one looks from the Gurla Pass, Manassarovar appears to be only a few furlongs away but on actual travelling it will be found to be more than seven good miles.

Manassarovar is about 16,000 feet above the sea-level. Fish is found in plenty but none should fish in this holiest of holy lakes. Any fish that are cast off by the waves are carefully dried and used by the Tibetans for driving away evil spirits.

The pilgrims perform their bathing ceremony daily in the lake as long as they remain. Then as prescribed by the Hindu Texts the lake and the Mount Kailas should be circumambulated. On the way of the circumambulation a Pass by name Dolma is found. In this Pass, at a height of about 19,000 feet is another small lake Gouri Kund. The water here is frozen in all times of the year. With stones the pilgrims break the ice and then they plunge their bodies in the death-cold water.

After bathing to their utmost satisfaction in the water of the Manassarovar and after worshipping its ever-holy banks with the silvery Kailas in sight, the gladdened pilgrims return. And in their Indian homes they dream of the bondless salvation that their pilgrimage has secured for them.

N. N.



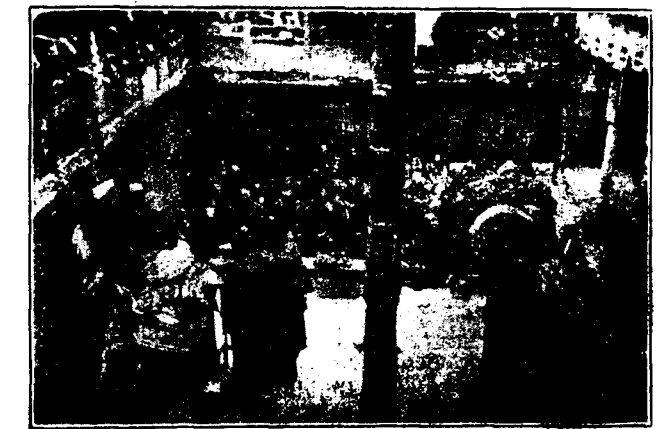
Mount Kailas from the Dolma Pass



A group of monks with their musical instruments



Crossing a bridge on the way



Inside a Monastery



Tibetan Devil dancing



The shrine at Holy Kedarnath—a famous pilgrim's place

What is Hinduism

The following text of a lecture delivered of late by Mr. A. Chatterjee at the Calcutta Y. M. C. A. will be read with interest. He said that:—

ALTHOUGH more than two hundred millions of the inhabitants of India profess to call themselves Hindus, and are more or less proud to be known as such, it would be difficult to come across even a few of them who would be able to define with precision what Hinduism is. It is the religion of the majority of the people of a vast sub-continent, equal in size to the whole of Europe, with the exception of Russia alone, and this immense number of people from the Himalayas to Cape Comorin, and from Chittagong to Karachi, have perhaps nothing in common with each other, except that they all call themselves Hindus. They agree in nothing else; neither in languages nor in food, nor in dress.

They would all consider themselves insulted if called non-Hindus: for giving up the religion of one's forefathers is the worst offence imaginable in the "Un-changing East". But nine out of every ten of them would cut very sorry figures if called upon to say what is the common feature of their religion. What, for instance, is in common between a Madrasite and a Bengalee, both calling themselves Hindus.

No other follower of any religion in the world finds it so hard to define his own faith as the Hindu. A Mahomedan or a Christian school boy of the lowest class can at once correctly say what is the underlying basis of Mahomedanism or Christianity. It may be harder perhaps for a Buddhist boy to define with accuracy as to what Buddhism is, but even he will not be far from the truth by saying that it is the religion founded by Buddha, thousands of years ago.

But who founded Hinduism? That is a question which baffles not only school boys, but older and wiser men. Hinduism, thus at the very outset, differs from all the other known religions of the world in not having a founder. The difficulties, however, do not end here. Many other questions have to be answered before arriving at a common basis of this ancient and hoary faith, having such an immense number of followers. Let it be remembered also in this connection that even experts have realised this difficulty. Says Professor Maxmüller:—

"There is hardly any religion that has been studied in its sacred literature, and watched in its external worship with greater care than the modern religion of the Hindus, and yet it would be extremely hard to give a faithful and intelligent description of it."

And that is why we think, that it would be more convenient for our purpose, if before attempting to state what Hinduism is, we tried to show what it is not. It is hoped that in this way, we would be better able to understand and appreciate what it is.

The popular idea relating to Hinduism existing in the minds of many European and American and even a large number of Hindus themselves, seems to be that it is a religion in which innumerable gods and goddesses are worshipped and strange and often mischievous ceremonies observed. This may be true, at least in some instances. But this undoubtedly does not include the whole of Hinduism. Hindus are also said to be very particular in the matter of their food.

Let us start from this point and try to show that food has absolutely nothing to do with the Hindu religion. Or, in other words, there is scarcely any variety of human food known to the world, which some Hindus or others, do not or did not take in some part of India or other. Vegetarianism is not universally practised. The Brahmins of Upper India and Madras Presidency and the Vaishnavas of Bengal are vegetarians. But other Hindus are not so. Almost every Bengalee Brahmin and non-Brahmin eats fish and goat's flesh, and sometimes other meat with the exception of the widows of the 'higher castes', who, as a rule, are strict vegetarians. Hens and chickens, almost universally held in abhorrence in other parts of India, and considered unclean, are offered as sacrifices before the images of Hindu gods and goddesses in Nepal and their flesh eaten with relish.

Buffaloes are sacrificed before the goddesses Durga, Kali and Jagatdhatri in Bengal during their worship in many houses and their flesh eaten by the lower class Hindus, though curiously enough the worshipper himself who offers the animals as sacrifice, holds them in the greatest abhorrence and would feel insulted if asked to eat buffaloes' meat. Certain classes of lower class Hindus in the Madras Presidency eat monkeys' flesh, which the present writer has seen with his own eyes.

Cannibalism itself, though fast disappearing under British rule, is not unknown to some sects of Hindus. There is a class of Sadhus (holy men) known as "Aghore-Panthis" (followers of one Aghorenath) who do not hesitate to snatch away the limbs of burning corpses from funeral pyres whenever they can, and eat them ravenously. They are held in great abhorrence by Hindus of other classes, and live apart by themselves in caves and jungles and sometimes in "burning ghats", but it would be idle to deny that the Aghore-Panthis and Kapaliks (another class of Sadhus indulging in the same practice) are Hindus. The Tantras, a body of Hindu Scriptures held in great respect in many parts of India, particularly in Bengal, contain elaborate provisions for the offering of human victims before the goddesses Kali and Durga.

It might appear to some modern readers, from the extreme repugnance shewn by the present day Hindus of all classes towards beef, that the abstention from this animal food is at least one of the common features

of Hinduism and that any person indulging in beef might be said to be beyond the pale of this religion. As a matter of fact, beef appears to be the only thing which, in modern India, prevents the two great communities, Hindu and Mahomedan from meeting together on the same social platform, and uniting their resources. A large number of riots, often resulting in murder and bloodshed, take place every year in every part of India on the occasion of the celebration of the Mahomedan festival, Bakrid, when the Moslems sacrifice cows near their mosque, the slaughter of a cow before his eyes, or in the vicinity of his dwelling or village, is something which drives an ordinary Hindu of the present day well nigh mad.

A study of History, however, and an examination of the ancient Hindu Scriptures establish beyond doubt that not only was beef tolerated as an article of food in Vedic India, but that the sacrifice of cows, calves and bullocks was enjoined as acts of the highest religious efficacy. Lest the reader should feel inclined to doubt it, we quote below some references to the Hindu Shastras from which our deduction is made.

Raja Rajendralala Mitra, the great Hindu orientalist and scholar, in his work, "The Indo-Aryans", Vol. I, Chapter VI, says:— "Not only was the meat of cows esteemed as a valuable food, but a supply of beef was deemed an absolute necessity by pious Hindus in their journey from this to another world, and a cow was invariably killed to be burned with the dead."

And then again:—

"It was the custom for a householder to slay a calf on the occasion of the reception of a guest, for which he (the latter) was known as a "go-ghue", or a cow-killer."

Manu, the greatest lawgiver of India, whose words still carry the greatest weight with Hindus of every class, and are given effect to by British courts of justice, though written more than two thousand years ago, enjoins the performance of the "Madhu-parka", or the ceremony of the honied meal, for the purpose of entertaining a guest, and offering oblations to departed ancestors. This madhu-parka was nothing more or less than a dish of beef, boiled with rice and honey. The very mantras (Sanskrit verses) to be uttered at the time of killing the animal are given in the Shastras. The Asvalayan Sutra, the Grihya Sutra, the Taittiriya Brahman, the Atharva Veda, the Gopatha Brahman, all works of the greatest antiquity and unquestioned authority in every part of India even to the present day, all contain the mantras to be uttered, the manner of slaying the cow, bull or calf, the mode of cutting up the body, as also the process of dressing and cooking the beef. The Gopatha Brahman gives in detail the names of the different individuals who are to receive the shares of the beef for the parts they have played in the sacrificial ceremony. The Grihya Sutra mentions "Shula-Gava" (literally spitted cow) which is roast beef as known to Europeans and Ameri-

cans. The Krishna-Yajurveda-Brahman mentions the different classes of cows and oxen which are to be sacrificed to the different gods, e. g. a dwarf ox to Vishnu (the second god of the Hindu trinity, he who maintains the universe), a bull with drooping horns to Indra (the king of Hindu gods, corresponding to Jupiter of the Greeks), a thick-legged cow to Pavana (the god of winds and cyclones), etc. Charaka, the author of some of the greatest medical works in India, in his "Sanhita" (a comparatively recent work written in the 5th or 6th century) recommends beef as a most nourishing article of diet for pregnant women.

The Brihad-Naradiya-Upanishad (6th chapter, 4th Brahman), says:— "And if a man wishes that a learned son should be born to him, then after having prepared boiled rice with meat and butter, he and his wife should both eat, being fit to have offspring. The meat should be of a full grown old bull." The Mahabharata, one of the earliest epic poems of India, in its Bana-Parva, Markandeya-Samasya Parvadyay, Pativrata Upakhyan, Dwija-Vyadh-Sambada, says:— "O twice born, in ancient times, in the kitchen of king Rantideva, every day two thousand animals, including cows, were slaughtered".

The eating of beef is also to be met with in Sanskrit works of fiction, which are undoubtedly faithful representations of the manners and customs of the times when they were written. Their authors would never have dared to mention it in their books, if such things had been considered as outrageous or sacrilegious to their readers. The Uttara Ram Charita by Bhabavuti, one of the "nine gems" in the Court of king Vikrama-Aditya, and supposed to be a contemporary and colleague of the immortal Kalidasa, the Shakespeare of India, mentions of the sacrifice of a large number of calves for the entertainment of king Janaka, one of the most pious kings of India, by the sage Vashistha, himself an extremely holy personage. Vashistha also entertained the sage Valmiki, the author of the Ramayana, in a similar fashion.

Indeed, the evidence on this point seems to be overwhelming and we have no mind to tire out the readers' patience with further quotations. However repugnant it might appear to the Hindus of the present day, there cannot be any manner of doubt that beef was not only tolerated, but was highly welcomed as an article of food by their ancestors, who were certainly not worse Hindus than anybody else, whether in the present or in the past.

Manu, referred to above, says that the flesh of the rhinoceros is a very sacred thing and directs that the souls of departed ancestors are to be appeased with it, whenever and wherever found, without waiting for the auspicious date. Charaka and Shusruta, the Hindu medical sages, mention in their works almost every kind of animal food to be taken by patients during the period of their convalescence.

Is Drink the criterion? Can it be said that in whatever other respects the Hindus might differ from one

another in the matter of their religion, they must be all abstainers or all drinkers before they can call themselves Hindus? Here again, the answer is in the negative. While there is a text in the Shastras declaring all spirituous liquors as being unfit for giving, receiving or drinking, there is ample evidence to show that the early Aryans of the Vedic age used to indulge freely in drink. The Soma Rasa, mentioned in the Vedas was a fermented product of the Soma plant, now unknown or extinct in India. The Ramayana informs us that its hero, Ramchandra, one of the Ten Divine Incarnations in Hinduism, not only drank himself, but made his spouse—Sita drink. We learn from the Mahabharata, again, that Balarama, the heroic brother of Sree Krishna, another Divine Incarnation, and all his agnatic relations of the then powerful Tadava dynasty, used freely to indulge in the Varemi, a strong alcoholic beverage. Even in the present day, the Tantrikas and the Saktas, whose number is legion, consider drinking as part of their religion, as enjoined by the Tantras supposed to have been written by Siva himself. As might be expected, the Aghore-Panthis and the Kapalikas, all drink, and drink to excess. Hindus of all other classes abstain from drink, purely on religious grounds.

We thus find that food and drink have absolutely nothing to do with Hinduism, and that a man may eat and drink anything he likes, without losing his religion.

Is there anything as a common worship in this religion? Are all Hindus idolators? Does the idolatrous section worship common gods and goddesses? Is every Hindu bound to recognise the existence of God? To every such question and to a host of questions of a like nature, the answer is an invariable "No".

At the very outset of the enquiry, the reader is reminded that monotheism was probably preached for the first time in the world, in India on the banks of the rivers Saraswati and Drishadwati, more than four thousand years before the birth of Christ by the compilers of the Vedas, in no uncertain language. The Upanishads, the Brahmans and other ancient Hindu Scriptures all contain numerous references to "the One by knowing Whom alone, death is transgressed and overcome and in no other way". The Vedanta teaches us the same thing. Then again, even amongst the idolatrous Hindus, everybody knows that it is not the figure in clay which they worship, but the Deity which is supposed to animate the clay for the time being. They realise that it is not possible for them to conceive the idea of the Unknown and Unknowable God, and that they stand in need of a tangible symbol to help them in the path of their spiritual progress, and hence the image. They admit in all humility and meekness that they are less advanced than their more intelligent and imaginative brother who does not require such external aid, and say that they too will discard the image in the fulness of time as soon as they are in a position to do without it.

It is not, however, relevant in an article of this nature to say anything for or against idol worship, all that is pertinent for the purpose of our enquiry being to shew that there is no idol which is worshipped in common by all Hindus even when they happen to be idolatrous, which is far from being the universal rule.

The number of Hindu gods and goddesses is popularly supposed to be three hundred and thirty millions, the very enumeration of whose names would fill several large volumes. But it is nowhere found. In spite of utmost endeavours, we have not been able to find out the names of more than about three hundred Hindu gods and goddesses. But what we mean to lay stress upon, is the fact that not a single one of these three hundred divinities is universally accepted and worshipped by the idolatrous Hindu section. Different classes and sects are found to worship different images. Not only images of gods and goddesses in clay, but many trees and plants are worshipped by different creeds, all calling themselves Hindus.

Rivers are worshipped, sometimes with animal sacrifices. The Ganges, for instance, is worshipped by many as being the holiest river on earth, with sacrifice of goats. The Brahmaputra, another mighty river, is detested, and its water compared to "dogs' urine", with the exception of one day every twelve years, when millions of Hindus from Eastern and Western Bengal come to have a plunge in it, by which they are supposed to purge themselves and their remotest ancestors of sins committed in a thousand previous incarnations, in addition to the present. Many other rivers, the Jumna, the Indus, the Nerbada, the Cauvery, etc. are held more or less sacred, and worshipped by some sect or other. The sea itself is also an object of worship to many Hindus.

The Shaivas, or worshippers of Siva, the destroyer (the third god in the Hindu trinity), hold every piece of stone to be sacred, believing it to be part of Siva himself. Many animals are also worshipped, the "monkey-god" Hanuman, for instance. He has thousands of temples and millions of worshippers in Upper India. In Brindaban, one of the holiest cities there, although it is impossible to keep edibles at home without their being stolen by the monkeys who infest the place in large numbers, no monkey is allowed to be killed. Curiously enough, as already pointed out, other sects of Hindus in Southern India, do not hesitate to kill them. Snakes are worshipped by many Hindus who would not allow even a cobra or a hamadryad of the deadliest type to be killed in their houses if discovered there. They worship it on the other hand with offerings of milk and plantains, believing it to be the guardian deity of the household. Rats, supposed to be used as his conveyance by Ganesha, the Hindu god of success, are worshipped by the Ganapatyas, the votaries of Ganesha. Cows and bulls, which formerly used to be slaughtered and eaten, are now objects of almost universal worship. The cow



AT HOME (*Picture from the Indian Photo Calendar, see page 2*)

F. H. RAULEDER

is supposed by many Hindus to be an incarnation of Bhagavati, the consort of Siva.

Particular spots are held sacred by particular sects of Hindus. Benares is the holy of holies to the Shaiva. Hardwar is equally so to a worshipper of Vishnu, and Swetu-Vandha, or Cape Comorin, where the hero of the Ramayana is supposed to have gone and fought with the demon king Ravana after bridging the Sea, is held sacred by not a few Hindus.

Demons and fiends are not excluded from Hindu worship. The followers of Siva and his consort Kali (one of them), to wit, the Pramathas, Dakinis and Joginis, who are admittedly demons and demonesses, are worshipped with offerings of blood by the Tantrikas and Saktas. One of the many names of Siva is Bhutnath, which means the lord of ghosts. The village deities found under big pipul trees, in almost every village in rural Bengal, consisting of pieces of basaltic rock smeared with vermillion, and known by the names of "Baba Thakura" and "Panchananda", are ghost gods. The Hindus in the district of Gonthal Perganas in the Province of Behar and Orissa, a rather backward place, regularly worship ghosts, and almost every householder has a room set apart in his house where the ghosts are supposed to live. These people may be ignorant and superstitious, but they are certainly Hindus. But not only the poor and ignorant in that part of India, but even rich and educated landlords regularly worship ghosts.

Phallic worship prevailed in Hinduism in the past and traces of it linger still. The "lingam" worship of Siva, so much prevalent in many parts of India, is a relic of phallic worship. In fact, the Sanskrit word, "lingam", means the phallus.

Mohammedan saints and holy men are worshipped by the Hindus in many places, and it is a familiar sight there to see the Hindu children of the villages assembled near the tomb of a departed fakir on an evening and participating in the sweetmeats offered there by elderly Hindus and Mussalmans on Tuesdays and Saturdays. The priests officiating on such occasions are generally Mohammedans, though sometimes Hindus. There is a shrine of this description, for instance, at the French Settlement of Chander-nagore, within an hour's journey from Calcutta, dedicated to the memory of "Mia-ji", a local Moslem Saint. The owner is a Hindu and the worshippers mostly Hindus. Another Moslem Saint, "Satya-pir", is very frequently worshipped in every part of Bengal, the priests being all Brahmins of the highest class.

Atheism itself is recognised by Hinduism and a man may very well call himself a Hindu with perfect propriety, although he might be an avowed atheist. Kapila, the founder of the celebrated school of Sankhya Philosophy, the first of the six schools, was an atheist. The very first line of Kapila's Sankhya Philosophy is to the effect that "God is not proved to exist, through want of evidence". And the name of Kapila is mentioned with the profoundest respect and

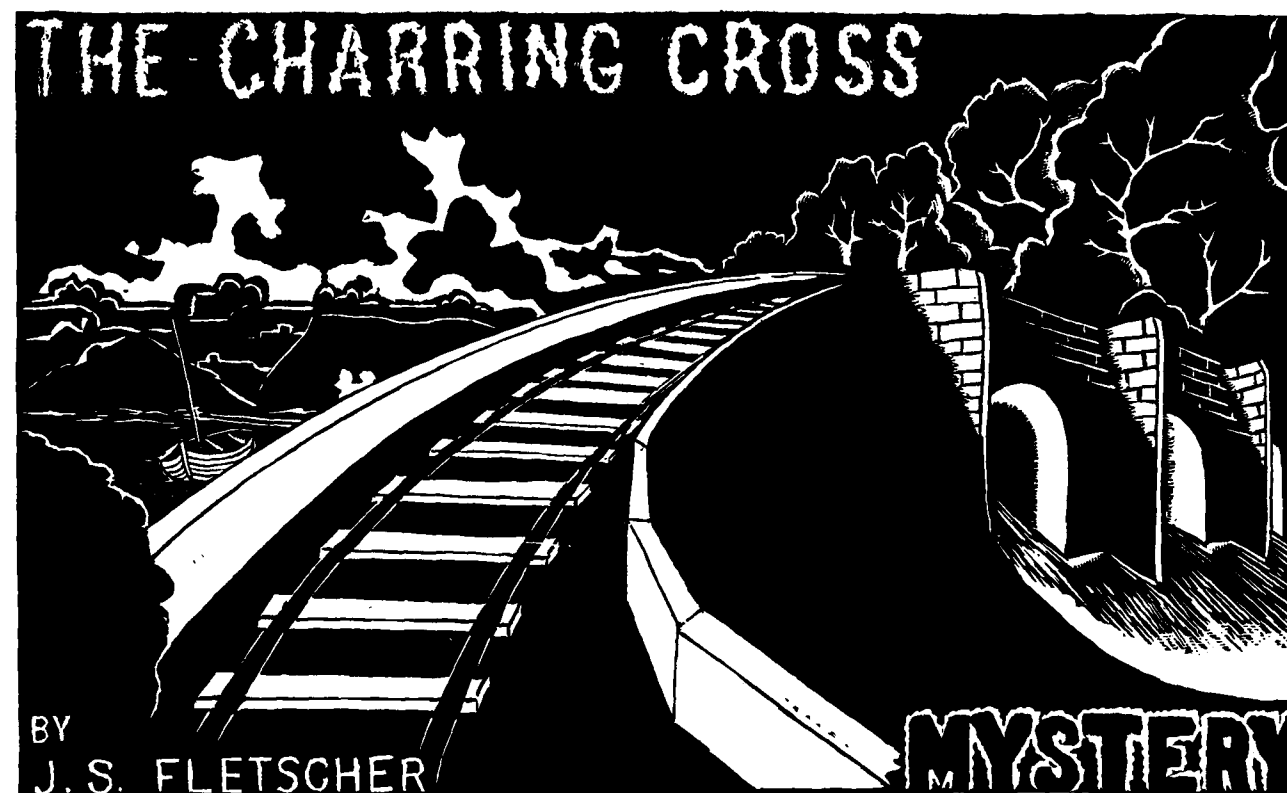
reverence by Hindus of all parts of India, even when they do not happen to share his views. Nobody, it is believed, will dare call Kapila a non-Hindu.

One would be inclined to come to the conclusion, from the almost universal deference paid in India to the observance of the caste system, that this at any rate, is that which distinguishes Hindus from the followers of other religions and that, in order to be a Hindu, one must profess to belong to some caste or other. Here again, we are doomed to disappointment and it by no means follows that every Hindu must needs have a caste. The Vaishnavas, followers of Chaitanya—regarded as a Divine Incarnation by many—have no caste. Even a Brahmin, if he chooses to embrace the Vaishnav cult, has to admit perfect social equality with one who formerly might have been a muchhi, a cobbler by caste; and eat with the latter out of the same plate. Mohammedans are freely admitted within its folds, and we come across such names as those of Haridas and others, who were Mohammedans at first, but rose to be great preachers of Vaishnavism and favourites of its founder, Chaitanya, who incidentally, was a high class Brahmin by birth.

At Puri, in Orissa, which is one of the modern strongholds of Hinduism and one of the holiest places of pilgrimage resorted to by millions of Hindus every year, from the richest prince to the merest beggar, the existence of such a thing as caste is utterly unknown. Everybody must accept food cooked and prepared by every other, no matter what his caste might be. And this, it must be remembered, is the criterion of caste. No man belonging to one caste in any part of India, can accept food cooked by anybody belonging to another caste, unless of course, the cook happens to belong to the highest of all castes, the Brahminical. In Puri, however, the case is otherwise, and food cooked by members of the lowest caste is accepted without the slightest misgiving or hesitation by the holiest and most orthodox Brahmin, who would at once cease to do so, directly he crossed the borders of that town.

Be that as it may, it amply proves the truth of our conclusion and shows that the observance of the caste system is by no means the underlying basis of Hinduism. Brahminism, generally understood in the sense of a slavish deference in matters religious to the dictates of Brahmin priests and spiritual guides, is not also the determining factor. The Vaishnavas, as already observed, do not admit the superiority of the Brahmins and there are various other Hindu creeds now existing in India who entirely ignore Brahminism in all its aspects. There is a Kayestha family still living in the District of Burdwan, whose members are recognized as spiritual guides (gurus) by other castes, including some Brahmins. The followers of Kavira, a Mohammedan weaver, and of Balaram Hari, a sweeper by caste, might also be cited as examples. They are certainly Hindus.

(To be continued)



Chapter 2.

WHOSE PORTRAIT IS THIS?

MALTER himself opened the door of his small private hotel; a quiet, reserved man who looked like a retired butler. He was the sort of man who is slow of speech, and he had not replied to Matherfield's guarded inquiry about Mr. Robert Hannaford when a door in the little hall opened, and a girl appeared, who, hearing the inspector's question, immediately came forward as if in answer.

Hetherwick recognised this girl. He had seen her only the previous afternoon in Fountain Court, in company with a man whom he knew slightly—Kentwaite, a fellow-barrister. Kentwaite, evidently, was doing the honours—showing her round the Temple; Hetherwick, in fact, in passing them, had overheard Kentwaite telling his companion something of the history of the old houses and courts around them. And the girl had attracted him then. She was a pretty girl, tall, slim, graceful, and in addition to her undoubted charm of face and figure, she looked to have more than an average share of character and intelligence, and was listening to her guide with obvious interest and appreciation. Hetherwick had set her down as being, perhaps, a country cousin of Kentwaite's, visiting London, may be, for the first time. Anyhow, in merely passing her and Kentwaite he had noticed her so closely that he now recognised her at once; he saw, too, that she recognised him. But there was another matter more pressing than that—and she had gone straight to it.

"Are these gentlemen asking for my grandfather?" she inquired, coming still nearer and glancing from the hotel proprietor to the two callers. "He's not come in—"

Hetherwick was glad to hear that the dead man was the girl's grandfather. Certainly it was a close relationship, but, after all, not so close as it might have been. And he was conscious that the inspector was relieved, too.

"We're asking about Mr. Robert Hannaford", he said. "Is he your grandfather—ex-Superintendent Hannaford, of Sellithwaite? Just so—well, I'm very sorry to bring bad news about him—"

He broke off, watching the girl keenly, as if he wanted to make sure that she would take the news quietly. And evidently reassured on that point, he suddenly went on definitely:

"You'll understand?" he said. "It's—well, the worst news. The fact is—"

"Is my grandfather dead?" interrupted the girl. "If that's it, please say so—I shan't faint, or anything of that sort. But—I want to know!"

"I'm sorry to say he is dead", replied Matherfield. "He died suddenly in the train at Charing Cross. A seizure, no doubt. Was he well when you saw him?"

The girl turned to the hotel proprietor, who was standing by, evidently amazed.

"Never saw a gentleman look better or seem better in my life than he did when he went out of that door at half-past six o'clock!" he exclaimed. "Best of health and spirits!"

"My grandfather was quite well", said the girl quietly. "I never remember him being anything else but well—he was a very strong, vigorous man. Will you please tell me all about it?"

Matherfield told all about it, turning now and then to Hetherwick for corroboration. In the end he put a question.

"This man that Mr. Hetherwick saw in your grandfather's company?" he suggested. "Do you recognise anyone from that description?"

"No!—no one", answered the girl. "But my grandfather knew people in London whom I don't know. He has been going about a good deal since we came here, three days ago—looking out for a house."

"Well, we shall have to find that man", remarked Matherfield. "Of course, if you'd recognised the description as that of somebody known to you—"

"No", she said again. "I know nobody like that. But now—do you wish me to go with you—to him?"

"It's not necessary—I wouldn't to-night, if I were you", replied Matherfield. "I'll call again in the morning. Meanwhile, leave matters to us and the doctors. You've friends in London, I suppose?"

"Yes, we have friends—relations, in fact", said the girl. "I must let them know at once".

Matherfield nodded and turned to the door. But Hetherwick lingered. He and the girl were looking at each other. He suddenly spoke.

"I saw you this afternoon", he said, "in Fountain Court, with a man whom I know slightly, Mr. Kenthwaite. Is he, by any chance, one of the relations you mentioned just now? Because, if so, he lives close by me. I can tell him, if you wish".

"No", she answered, "not a relative. We know him. You might tell him, if you please, and if it's no trouble".

"No trouble at all", said Hetherwick. "And—if I may—I hope you'll let me call in the morning to hear if there's anything I can do for you?"

The girl gave him a quick, responsive glance.

"That's very kind of you", she said. "Yes".

Hetherwick and the police inspector left the little hotel and walked up the street. Matherfield seemed to be in a brown study. Somewhere up in the Strand and farther away down Fleet Street the clocks began striking.

"Seems to me", exclaimed Matherfield suddenly, "seems to me, Mr. Hetherwick, this is—murder!"

"You mean poison?" said Hetherwick.

"Likely! Why, yes, of course, it would be poison. We must have that man! You can't add to your description of him?"

"You've already got everything that I can tell. Pretty full and accurate, too. I should say you oughtn't to have much difficulty in laying hands on him—from my description".

Matherfield made a sound that was half a laugh and half a groan.

"Lord bless you!" he said. "It's like seeking a

needle in a bundle of hay, searching for a given man in London! I mean, of course, sometimes. More often than not, in fact. Here's this chap rushes up the stairs at Charing Cross, vanishes—where? One man amongst seven millions of men and women! How-ever—"

Then they parted, and Hetherwick, full of thought, went home to his chambers and to bed, and lay equally thoughtful for a long time before he went to sleep. He made a poor night of it, but soon after eight o'clock he was in Kenthwaite's chambers. Kenthwaite was dressing and breakfasting at the same time—a ready-packed brief bag and an open time-table suggested that he was in a hurry to catch a train. But he suspended his operations to stare, open-mouthed, wide-eyed at Hetherwick's news.

"Hannaford!—dead!" he exclaimed. "Great Scott!—why, he was a fit as a fiddle at noon yesterday, Hetherwick! He and his grand-daughter called on me, and I took 'em to lunch—I come from Sellithwaite, you know, so of course I knew them. Hannaford had to go as soon as we'd lunched—some appointment—so I showed the girl round a bit. Nice girl, that—clever. Name of Rhona. Worth cultivating. And the old man's dead! Bless me!"

"I don't think there's much doubt about foul play", observed Hetherwick.

"Looks uncommonly like it", said Kenthwaite. He went on with his double task. "Well", he added, "sorry, but I can't be of any use to Miss Hannaford to-day—got to go down to a beastly Quarter Sessions case, my boy, and precious little time to catch my train. But tomorrow—perhaps you can give 'm a hand this morning?"

"Yes", answered Hetherwick. "I'm doing nothing. I'll go round there after a while. I'm interested naturally. It's a queer case".

"Queer! Seems so, rather", assented Kenthwaite. "Well—give Miss Hannaford my sympathy and all that, and tell her that if there's anything I can do when I get back—you know what to say".

"She said she'd relations here in London", remarked Hetherwick.

"Cousins—aunts—something or other—over Tooting way, I think", agreed Kenthwaite. "Twenty past eight!—Hetherwick, I'll have to rush for it!"

He swallowed the last of his coffee, seized the bag and darted away; Hetherwick went back to his own chambers and breakfasted leisurely. And all the time he sat there he was wondering over the event of the previous midnight, and especially upon the sudden disappearance of the man with the stained fingers. To Hetherwick that disappearance seemed to argue guilt. He figured it in this way—the man who ran away at Charing Cross had poisoned this other man in some clever and subtle fashion, by means of something which took a certain time to take effect, and, when that time arrived, did its work with amazing swiftness. Hetherwick, in his war service, had seen men

die more times than he cared to remember. He had seen some men shot through the brain; he had seen others shot through the heart. But he had never seen any of these men—some of them shot at his very side—die with the extraordinary quickness with which Hannaford had died. And he came to a conclusion: if the man with the stained fingers had poisoned Hannaford, then he was somebody who had a rare and a profound knowledge of poisons.

He went round to Surrey Street at ten o'clock. Miss Hannaford, said the hotel proprietor, had gone with her aunt, a Mrs. Keeley, who had come early that morning, to see her grandfather's dead body—some police official had fetched them. But she had left a message for any one who called—that she would not be long away. And Hetherwick waited in the little dingy coffee-room; there were certain questions that he wanted to put to Rhona Hannaford, also he wanted to give her certain information.

"Very sad case this, sir", observed the hotel proprietor, hovering about his breakfast-tables. "Cruel end for a fine healthy gentleman like Mr. Hannaford!"

"Very sad", agreed Hetherwick. "You said last night—or, rather, this morning—that Mr. Hannaford was in good health and spirits when he went out early in the evening?"

"The best, sir! He was a cheery, affable gentleman—fond of his joke. Joked and laughed with me as I opened the door for him—never thinking, sir, as I should never see him again alive!"

"You don't know where he was going?"

"I don't sir. And his grand-daughter—clever young lady, that, sir—she don't know, neither. She went to a theatre, along of her aunt, the lady that came early this morning. We wired the bad news to her first thing, and she came along at once. But him—no, I don't know where he went to spend his evening. Been in and out, and mostly out, ever since they were here, three days ago. House-hunting, so I understood".

Rhona Hannaford presently returned, in company with a motherly-looking woman whom she introduced as her aunt, Mrs. Keeley. Then Hetherwick remembered that he had not introduced himself; rectifying that omission, he found that Kenthwaite had told Rhona who he was when he passed them the previous afternoon. He delivered Kenthwaite's message and in his absence offered his own services.

"It's very good of you", said Rhona. "I don't know that there's anything to do. The police seem to be doing everything—the inspector who was here last night was very kind just now, but, as he said, there's nothing to be done until after the inquest".

"Yes", said Hetherwick. "And that is—did he say when?"

"To-morrow morning. He said I should have to go", replied Rhona.

"So shall I", observed Hetherwick. "They'll only want formal evidence from you. I shall have to say

more. I wish I could say more than I shall have to say".

The two women glanced at him inquiringly.

"I mean", he continued, "that I wish I had stopped the other man from leaving the train. I suppose you have not heard anything from the police about him—that man?"

"Nothing. They had not found him or heard of him up to just now. But you can tell me something that I very much want to know. You saw this man with my grandfather for some little time, didn't you?"

"From St. James's Park to Charing Cross".

"Did you overhear their conversation, or any of it?"

"A good deal—at first. Afterwards, your grandfather began to whisper, and I heard nothing of that. But one reason I had for calling upon you this morning was that I might tell you what I did overhear, and another that I might ask you some questions arising out of what I heard. Mr. Hannaford was talking to this man, now missing, about some portrait or photograph. Evidently it was of a lady whom he, your grandfather, had known ten years ago; whom the other man had also known. Your grandfather said that when they got to his hotel he would show the portrait to the other man who, he asserted, would be sure to recognise it. Now, had Mr. Hannaford said anything to you? Do you know anything about his bringing any friend of his to this hotel last night? And do you know anything about any portrait or photograph such as that to which he referred?"

"About bringing anyone here—no! He never said anything to me about it. But about a photograph or rather about a print of one—yes. I do know something about that".

"What?" asked Hetherwick eagerly.

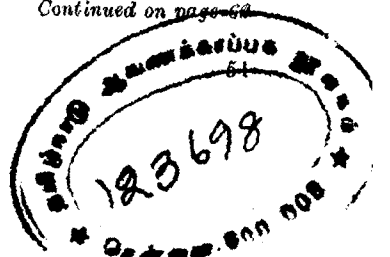
"Well, this", she answered. "My grandfather, who, as I dare say you know by this time, was for a good many years Superintendent of Police at Sellithwaite, had a habit of cutting things out of newspapers—paragraphs, accounts of criminal trials, and so on. He had several boxes full of such cuttings. When we were coming to town the other day I saw him cut a photograph out of some illustrated paper he was reading in the train, and put it away in his pocket-book, in a pocket-book, I ought to say, for he had two or three pocket-books. This morning I was looking through various things which he had left lying about on his dressing-table upstairs, and in one of his pocket-books I found the photograph which he cut out in the train. That must be the one you mention—it's of a very handsome, distinguished-looking woman".

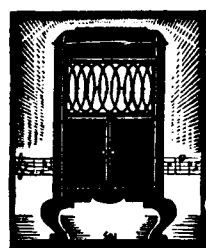
"If I may see it—" suggested Hetherwick.

Within a couple of minutes he had the cutting in his hand—a scrap of paper, neatly snipped out of its surrounding letterpress, which was a print of a photograph of a woman of apparently thirty-five to forty years of age, evidently of high position, and certainly,

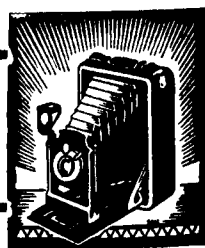
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RADIO



Radio's Earlier Discoverers

Dr. Ernest J. Stevens, A. M., D. Sc., Ph. D., N. D., M. D.

THE writer is doubly, if not personally, interested in the earlier discoveries of radio, because while a night student and for three terms president of the literary federated societies, of the Philadelphia Night Schools, and later as secretary of the first Philadelphia School Board of Visitors, the author associated, officially and personally, with Dr. Elihu Thompson, high school principal, and Prof. E. H. Houston, both of whom took an intense interest in progressive laboratory experiments, as carried on in the historical Old Broad Street Building, where years previously these progressive men of science succeeded in inducing electric energy to pass through space without the use of wires. These physicists worked for years along scientific lines at the Central High School, as scores of students in the Electric and Mechanic classes could testify. As for more exact data, see "Journal Franklin Institute" for June, 1871, "Journal Franklin Institute" for January, 1876, or "General Electric Review", May, 1915, or write to the librarian of the Philadelphia Central High School, or secure a September, 1922, issue of "Science and Invention" from which the following is taken:

A History of the Radio (written by A. P. Peck.)

Most of our elementary text books on radio and the scientific books used in schools teach us that the basic phenomenon of electric wave transmission of energy through space was first demonstrated by Heinrich Hertz in 1888. These waves have become known as "Hertzian Waves".

However, upon investigation it is found that as early as 1871 experiments were conducted by Prof. E. J. Houston of the Central High School, Philadelphia, Pa., which shows that electrical energy could be induced through space without the aid of wires. The following is a description of how Prof. Houston happened to note this phenomenon:

"He placed a spark gap across the secondary of the coil, and connected one side of the same to a gas pipe running through the laboratory. The other side he connected to a long wire lying on the laboratory table. When the coil was put into operation, he found that the length of the spark had been diminished, but, the thickness was increased, and the colour changed to a silver white; in fact, all the changes were practically the same as if a Leyden jar had been connected

across the gap. While the current was on, sparks could be drawn from various metallic objects around the room, even though they were not connected to the ground. He tried the same experiment, using a stove in the laboratory in place of the long wire on the table and obtained the same results. He also found that while the coil was in operation he could draw sparks from another stove situated in the next room, and which could not have possibly been connected in any way to the induction coil.

In 1875 Thomas A. Edison, then of Newark, N. J. discovered what he called "Ethereic Force". He had performed experiments with an electro-magnet and circuit-breaker with a carbon rod detector, and he arrived at the conclusion that a new force was present which enabled the currents to be induced in other metallic objects not connected in any way with the source of the current.

Houston, however, did not look upon Edison's so-called discovery with favour and in conjunction with Prof. Elihu Thompson, also of the Central High School, he repeated the work with the same results as before. These two scientists then performed a number of experiments, which shows that no new force had been discovered, because all the results obtained were consistent with the known laws of electrical science.

The results of the experiments were as follows:

No. 1. The gold leaves of a delicate electroscope did not diverge upon being brought into contact with metallic objects yielding the sparks, although in every case, sparks could be seen at the point of contact.

No. 2. The needle of a delicate static galvanometer was not sensibly deflected by the sparks on an apparent current being caused to traverse the coils of the instrument.

No. 3. A small shred of cotton wool was not sensibly attracted or repelled by objects from which the sparks might be obtained.

No. 4. The so-called "retro-action" of the spark was distinctly observed. On looping a wire back on itself, a decided spark was seen at the point of contact made by the end of the wire with any portion of the wire itself.

Houston decided that these results were due to induced electrical currents, without the intervention of any new force whatever.

In accordance with the experiments made by Edison, an electro-magnet with an interrupter in the circuit was tried, and was found to yield sparks from a wire attached to the core when the interrupter was in action. The keynote to this action is the rapid reversal of the current which is now known as the "high-frequency effect".

The sparks obtained in any of the above experiments, apparently had no polarity. This however, was explained in the following manner. The outgoing current being immediately followed by an incoming current, re-establishing the electrical equilibrium, and, when we realize the frequency of change, we can understand why the polarity did not register on the galvanometer or electroscope, inasmuch as the polarity reversed many times a second.

The following statement was made by Prof. Houston: "The presence of the inverse current immediately following the direct current, would absolutely and necessarily prevent the exhibition of electrical polarity as exhibited in the motion of the electroscope galvanometers and of similar instruments.

One of the reasons why Edison believed that he had discovered a new force, was because the induced electrical current did not affect frogs' legs in the same way as electricity was demonstrated to do by Galvani and because it did not affect iodized paper, as electrical currents of a definite polarity will do. This of course was because the polarity of the current changed so rapidly, that a positive motion in either direction, that is, negative or positive, was impossible. This reversing of current is shown by the fact that when a direct current is set up in a coil, and suddenly broken, an inverse current is induced by the iron core in the opposite direction, in order to re-establish the electrical equilibrium. In other words, the current induced in the secondary of a spark coil, when the circuit is closed, will be opposite to that induced when the circuit is opened.

While Professors Houston and Thompson were performing the above experiments, they noticed that the instrument of the telegraph line running through the laboratory, gave forth a slight "clicking" sound when the induction coil was in operation. The other end of this telegraph line was in a building about 500 feet away. They telegraphed to the operator at the other end and asked him to stand by and note any disturbance in his apparatus. After they had operated the induction coil again, the operator telegraphed back that a slight "tinkling" sound had been produced by his sounder. This proved that the results were not merely local. The production of the sound was probably due to a rapid succession of molecular changes produced in the wire by the sudden reversion of its electrical status.

During these experiments in December, 1875, the two scientists went somewhat further with their investigations. They placed a tin can on top of a glass jar, the latter being for insulation, and connected it to

one pole of a spark gap connected across the secondary of a 6 inch induction coil. The other side of the gap was connected to a water pipe. Two small graphite rods were sharply pointed and placed in a black wooden box with their ends almost touching. A large brass ball was attached to a rod, the other end of which held one of the pointed graphite rods. The other rod was arranged so as to be adjustable. This detector apparatus was the same as used by Edison.

Now, when the coil was operated a tiny spark was observed to pass between the two pencil points. This is an indication of the results of electrical waves, transmitted through the ether.

The receiving apparatus was used not only in the same room, with the transmitter, but, was carried from floor to floor of the High School Building, results being obtained in each instance, even when more than 90 feet of space and five brick walls separated the two sets of apparatus. In this work Prof. Thompson saw the germ of a system for signalling through space without wires.

The waves produced in these experiments were thought to be similar to those announced in the mathematical theory of Maxwell.

However, Houston and Thompson did not pursue this theory further, and it was not recalled until the announcement of the discovery of electrical waves by Hertz in 1887, twelve years later.

At this time Hertz came forth with the announcement that he had succeeded in transmitting electrical waves without the use of wires, and upon this theory, in 1896, Marconi started to work with the results we all know. Marconi was also aided by the discovery of Calzecch Onesti, who in 1887 observed that certain metal filings cohered when affected by the discharge of a Leyden jar or induction coil. This of course was the forerunner of Marconi's first practical receiving set and was improved upon by Branly who invented the coherer.

Working with these two discoveries, Marconi produced more and more successful apparatus and in 1901 succeeded in transmitting signals across the Atlantic Ocean. Then came still more sensitive and efficient apparatus, such as the crystal detector for reception and improved transformers for transmission. Later, came the audion bulb, which has at the present time, practically revolutionized radio transmission and reception and made possible the wide-spread use of radio-telephony we know of to-day.

Neither Houston, Thompson or Edison, pursued their experiments to that great practicality which has given us the radio of to-day. The later seed from which this radio-plant grew, was the finding in 1888 by Hertz of those waves which bear his name, "Hertzian Waves". Upon experimentation with the Hertzian Waves rests the foundation upon which has been builded, and is still building, the great structure of Radio. In Bologna University, Italy, Prof. Augusto Righi was experimenting with these waves when

Guglielmo Marconi, became a student under him. The young student's mind went beyond the Scientific experimentations into the practical use of what knowledge had come to him, making a discovery of apparatus which would make known further the nature of these waves and their possible use. On the radio he took out, when he was twenty-one years old, his first patent in Italy. He then sent wireless messages across a distance of two miles, and later succeeded in sending messages nine miles, disappointed that his theory of sending them twenty miles was not fulfilled.

Marconi's start in England.

Turned down by his countrymen in 1896, he went to England, took out British patents and succeeded in interesting the Chief Electrical Engineer of the Post Office, Sir William H. Preece, in his inventions. These first experiments made to convince the Post Office officials, sent messages three hundred feet and three-quarters of a mile. In 1898 he increased the distance to eighteen miles. In 1899 Queen Victoria was by wireless kept in communication with her son Edward who was on his yacht. Then radiograph reported damage by storm to the East Goodwin Lightship, which being reported by wireless, promptly received aid. In 1900 radio reported the International Yacht Races for a New York newspaper, and messages were exchanged by the United States Cruiser New York and the Battleship Massachusetts over a distance of thirty-six miles and the British War Office adopted and used it in the Boer War.

In 1901, December 12, at half past twelve o'clock, afternoon, on Signal Hill, eighty miles from St. Johns, Newfoundland, Marconi heard the letter sent by wireless from Poldhu in Cornwall, England, a distance of eighteen hundred miles. After this wireless went ahead rapidly, other systems appearing, with the names of Telefunken, Ruhmer, Poulsen, Marjoranna, Fessenden, De Forrest, Collins and others; until now it is in universal use, a speaking voice, heard across the continent as though you stood face to face with the speaker. The world is rapidly becoming a whispering gallery wherein we listen as in one auditorium, while yet we are at the ends of the earth and everywhere between, in the lonely farm houses, no more lonely since the voice of the Radio speaks; in the far away mining camp; out on the bosom of the ocean; in city or village home, and of this great achievement there is more ahead; for as Marconi says, that, in a few years, such

There is no doubt that "the sea-blue bird of March," mentioned by Tennyson in "In Memoriam," is the kingfisher. The description is taken from Aleman, an early Greek poet.

The first notice of the importation of hops into England for use in brewing occurs in 1428. It was not till nearly one hundred years later that the plant was cultivated in this country.

will be the advancement of radio knowledge that all present implements and stations will be scrapped.

Communication with the voice through wireless has had its pioneer discoverers and inventors. In 1902 A. F. Collins transmitted the voice through a woodland over several hundred feet. Later he transmitted the voice over three miles with a river, valley, stone quarries, railroad and telegraph wires lying between, the articulation perfect, the voice weak.

Prof. John Trowbridge worked successfully at this problem of the conveying of the voice by wireless. In 1894 Gavey spoke and was heard one-half mile away. Among the names syntoned with the immortality of the radio is that of Sir Oliver Lodge, whose principles of syntony are used by all systems. He first used the Branley coherer, giving that name to Branley's tube of metal filings.

Sir William Crookes, chemist and physicist, suggested the using together of the Right oscillator and the Branley Coherer, and in 1892 wrote in a magazine article:

"Rays of light will not pierce through a wall; but, electrical vibrations of a yard or more in wave length will easily pierce through such media, which to them will be transparent. Here is revealed the bewildering possibility of telegraphy without wires, posts, cables, or any of our costly appliances. Granted a few reasonable postulates, the whole thing comes well within the realms of possible fulfilment. At present experimentalists are able to generate electric waves of any desired length and to keep up a succession of such waves radiating into space in all directions."

"What remains to be discovered is, firstly, simpler and more certain means of generating electrical rays of any desired wave-length, from the shortest, say a few feet, which will easily pass through buildings, to those long waves whose lengths are measured by tens, hundreds and thousands of miles, more delicate receivers which will respond to wave-lengths between certain defined limits and be silent to all others; and thirdly, means of darting the sheaf of rays in any desired direction whether by lenses or reflectors, by the help of which the sensitiveness of the receiver (apparently the most difficult of the problems to be solved) would not need to be so delicate as when the rays to be picked up are simply radiating into space and fading away according to the law of inverse squares....." (Rights of Reproduction Reserved.)

Use of the letter V for 5 probably arose from the practice of holding up the five fingers of the hand to indicate five. If the thumb and forefinger are extended a V-shape results.

The oldest piece of glass in the world is probably the moulded figure of a lion's head in the British Museum. It bears the name of an Egyptian king of the eleventh dynasty (about 2500 B. C.)



INDUSTRY



Development of Cottage Industries in the Madras Presidency

Jerome A. Saldanha, ex-M. L. C.

I. Preliminary State-aid.

THE development of cottage industries is treated as an important one for being fostered by the Industries Department of Government. It is one of the objects for which state-aid may be given under the Madras State-Aid Industries Act (Mad. Act V of 1923). The term "cottage industries" is not, however, defined in the Act and has given rise to conflict of opinions in the application of the enactment. The Indian Industrial Commission in paragraph 206 of its report designated cottage industries to be such industries as are carried on in the homes of the workers, the scale of operations thereof being small with but little organization and with a capacity to supply only local needs. There are cottage industries, however, that are well organized and worked, changes confined to a home, and which find markets far beyond local limits. An alternative definition was, therefore, suggested by the Department of Industries, Madras, namely:—"Industries carried on in the home of workers as distinct from those carried on in factories". This was approved by the Board of Industries constituted under the State-Aid-to-Industries Act. But Government decided to confine the term to "industries carried exclusively for the benefit of, and by, workers in their homes and not to industries carried on for the benefit of middlemen, though the workers happen to work not in factories but in their own cottages".

A large number of industries worked by cottagers in their homes are dependent upon the capital furnished by middlemen. Co-operative Societies have been formed with middlemen as shareholders contributing a large amount of the share capital. The limitations laid down by Government have, therefore, resulted in the elimination of this class of cottage industries from any state-aid.

The writer of this article, when member of the Madras Legislative Council, proposed to introduce a Bill in that body by adding to the term "Cottage industries" in S. 5(1) dealing with the industries to be aided—the words "carried on exclusively or mainly for the benefit of, and by, workers in their own homes". The reason given for this amendment was as follows:—"While it is as a rule desirable that cottage industries should be carried on for the benefit

of and by the workers at home exclusively, there may be cases in which external capital may be needed to foster a cottage industry and such buttressing may be very serviceable in addition to Government aid. I have therefore sought to enable aid being given to cottage industries supported to a limited extent by such external help."

H. E. the Governor, however, refused to give his previous sanction to this proposed amendment. Matters stood thus in September 1929. Since then a further attempt was, it appears, made to amend suitably the definition of cottage industries by a report submitted by the Director of Industries, but no orders have yet been passed by Government (see the Reports of the Department of Industries for 1930-31, 1931-32 and 1932-33).

It does not appear that any applications have been made by owners of cottage industries in the Presidency for state-aid during the last four years. The main difficulty appears to be that no decent cottage industries can get on without an organization in which non-cottagers with capital of their own invest their capital, for advances to the workers, with arrangements enabling them to act as middlemen to sell the goods produced. So applications from such organizations for Government aid have been refused. It would be possible to encourage such organizations under the Co-operative Societies Act, with due restrictions on profiteering by capitalists and middlemen, to be placed by means of rules made by Government under the Act and by means of bye-laws, which require the sanction of the Registrar of Co-operative Societies.

The earliest mention of a ferry boat may be found in 2 Samuel xix 18: "And there went over a ferry boat to carry over the king's household."

The blood in the human veins travels at an average speed of 7 miles an hour. This means that it covers 168 miles in a day, and over 60,000 miles in a year.

Ostriches have about the smallest brains of any living creature of their size, as can be seen by noticing the small head, which is flat and depressed above the eyes.



COMMERCE



Hitler's Campaign against Unemployment

FROM the beginning the Hitler Government considered it the most important task of its economic programme to attack unemployment. With its customary energy and marvellous persistency it started the fight with the result that within the very short period of only four months the unemployment figures were reduced by roughly two millions. Every week new progress is announced from all parts of the country. East Prussia is already completely free of unemployed, and in Bavaria nearly 6000 out of 8000 communities are free. In the industrial centres of the Rhineland and Westphalia the unemployment figures are steadily decreasing, although in these centres the problem is more difficult than in the agricultural districts. By August 15th the number of unemployed was reduced to 4,334,158. A marvellous achievement indeed. Even certain foreign circles trying to minimize these results are obliged to acknowledge, if reluctantly, the extraordinary success of the Hitler Government. The increase of imports of foreign raw materials during the time from May to July 1933 by 27 per cent. proves that the improvement of Germany's economic position is genuine.

As nearly all nations are suffering from unemployment, it will be interesting to learn by which means the Hitler Government achieved such success. By restoring political and business confidence the Government laid the foundation for a revival of trade and a reduction of unemployment. The deep confidence of the German people in the new Government enabled it to appeal to the voluntary assistance of every German with the result that everybody helped to procure labour. But apart from this the Government itself joined actively in attacking unemployment energetically with all means. The whole campaign is conducted on the lines of National Socialist ideas of statesmanship, i. e., the Government takes the lead and lays the foundation for a revival in order to encourage and stimulate private initiative.

The decree issued in June for reducing unemployment is particularly devised with a view to creating a demand for labour by indirect means. The Government has placed the enormous sum of 1000 million Reichsmarks at the disposal of public institutions and private undertakings, partly in the form of credits and partly

as subsidies. These sums are intended to be particularly utilized in favour of communities and public and semi-public undertakings for the repair and completion of public buildings and houses as well as for the extension of relief work, river regulations, etc. A part of the sum is intended to assist private enterprises undertaking agricultural settlements. The credits are given on condition that the work in question is started within a certain time. Repayment has to be made from 1934 onwards in five equal annual instalments. Needless to say that such grants are conditional upon the employment of German unemployed. In some instances marriage dowries up to RM. 1000/- are granted, on condition that every woman worker who receives this sum gives up her position and undertakes not to resume her occupation as long as her husband does not earn less than RM. 125/- per month. This credit is given in the form of certificates authorizing the purchase of furniture for the household. The loans are repayable in monthly instalments of 1 per cent. to the Government and if children are born within the time of repayment, 25 per cent. of the balance still outstanding is cancelled. The shops taking the certificates in payment are indemnified in cash by the Government.

Subsidies are given au fond perdu for the construction of roads and waterways, for payments in kind to the poor and for repairs and renovations of private houses. It is, however, made a condition that the fourfold of the sum granted by the Government is procured from private sources. It is hoped that the credits for the construction of roads and waterways will prove particularly successful. Great care is exercised that only economically sound works are undertaken. All unemployed newly engaged on such work receive, besides their usual dole, a warm meal daily and RM. 25/- monthly in the form of certificates authorizing certain purchases.

The grand idea of building special motor roads is due to the personal initiative of the Chancellor. These roads will be built by a subsidiary company of the German Railway Corporation, the intention being to facilitate traffic by large modern roads intersecting the country from North to South and from East to West. The building of these roads will not only help

to revive the automobile industry, but will also provide work for several years to a large number of workmen. The scheme will be financed by levying road charges on a kilometre basis.

Grants of assistance to the poor will be given in the form of certificates for the purchase of their necessities, similar to those issued for the marriage dowries.

As a further instrument to promote business and to reduce unemployment the Government has decreed a number of tax alleviations. The tax on old motor cars has been considerably reduced and that on new ones has been entirely abolished. For the replacement of machinery tax reductions are granted. In order to obtain the benefit of these advantages it is necessary to comply with certain regulations. The machinery must be replaced between July 1st 1933 and December 31st 1934. It must be built, if possible, by German workmen and from German raw materials. No workman must lose his job by the substitution of a machine.

By means of further tax reductions it is expected to raise the number of female domestic servants. Certain taxes, as for instance the unemployment tax and the

insurance charge against unemployment and disability, will be reduced. Employers will obtain a tax reduction, equal to that granted for minor children, if they employ up to three servants in their household.

The financial problem of this programme for the provision of work has found its solution and is based on sound economic principles. It would, however, be going too far to explain in detail how expenditure is covered and redeemed. But it is important to mention in this connection the great success which the Government's appeal for a voluntary contribution towards financing the provision of work has met with. It is also noteworthy that considerable sums have become available for economic purposes which were hitherto hoarded in Germany or abroad.

All the preceding measures have the same tendency and it is interesting to note how they all tend to promote a genuine revival of business by creating new purchasing power. It is surely a proof of the confidence which businessmen place in the Government when we see that the estimates of the Government with regard to the numbers of unemployed who could be returned to work have actually been largely surpassed.

An Epoch-making Innovation in the Technique of Printing

A hundred years have now passed since the death of Friedrich König, the inventor of the mechanical printing press. It is remarkable that, by a strange coincidence, the centenary of his death should acquire a particular importance owing to the fact that an entirely new type of mechanical printing press has been brought out almost simultaneously with it. Great things have been achieved since 1814, when the first printing machine was introduced in London; and yet the invention of the new press—called Sparo Supra by its designer—reminds us that only the practical expert is capable of thoroughly understanding the inner mechanism of the contrivances with which he has to deal. Scores of efficient engineers have invented machines whose size and productive capacity have continually increased; and it is not surprising to see that the general public often feels inclined to think that the limits of possibility have been reached.

The Sparo Supra machine, manufactured by Messrs. Hille-Werke A-G., of Dresden, and exhibited by its inventor at the Leipzig Spring Fair this year, differs fundamentally from all existing types of mechanical printing presses.

Its inventor is a practical printer, just as Friedrich König had been. The leading idea that prompted him to invent a completely novel type of press was to do away entirely with cylinder trimming, i. e., to make attendance as easy and as safe as possible and to effect a maximum saving of material, time and power. The printing cylinder is fitted with a seamless rubber covering and differs entirely from the kind hitherto in use.

It is without grabs or other mechanical devices, can be switched on centrally and switched off, by means of a lever, whilst the work of printing is going on. As its circumference is irrational to the printing block, printing takes place without any interference with the register and always in a different part of the cylinder, so that the rubber covering is subjected to uniform wear and tear. Normally, the latter can therefore be used for a number of years before it has to be renewed.

The machine can be employed for ordinary job printing, printing in lines, tables, etc., as well as for autotype printing and for work done in several colours. The attendance is so easy that even unskilled operators can achieve satisfactory results after a short preliminary training. The size of the paper that can be used for printing may range between a maximum of 36 by 50 cm. and a minimum of 7 by 15 cm. Although the machine, owing to the simplicity of its design, is materially cheaper than others of larger size, its efficiency is the same, as it enables up to 2,000 copies to be printed in an hour. Thanks to these various advantages, the Sparo Supra machine has already been purchased by many large industrial firms, public authorities, railway companies, post offices, revenue offices, etc., but also by smaller firms, hotels, etc. A great advantage of the new machine is that it can be delivered, on account of its light weight, to remote districts which are difficult of access, without the need for an expert fitter to do the work of erection. It is immediately ready for use upon arrival at the place of destination.



EXHIBITION



Quality

Our Berlin correspondent has sent us the following:

GERMAN industry has proved in the last two weeks on two interesting occasions that its development along the lines of quality production has made further remarkable progress. Both the radio exhibition in Berlin and the autumn fair in Leipzig showed this tendency to an increasing degree. The tenth Berlin radio exhibition had to be prolonged for two days on account of the keen interest shown by the public and gave a very remarkable picture of the high efficiency and many-sidedness of this industry. This exhibition specially catered, in contrast to the preceding ones, for the listeners-in, i. e., the radio buyers and only in a smaller degree for the radio trade. This idea was manifested by the production of a so-called "Volks-empfänger", a cheap but very efficient two-valve set, produced by a combine of the leading radio manufacturers. This new type has met with much approval by the public and the first 1,00,000 sets were sold within a few days. Besides this cheap set there were, of course, large numbers of more expensive and technically more efficient types to be seen.

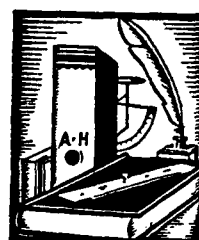
The organisation was this year better arranged. It should be noted that the radio industry is more closely working together with the object of putting the common interests more in the foreground and of better meeting the requirements of the masses without eliminating sound competition. Foreign visitors all paid high tribute to the exhibition and, commercially speaking it may be considered a success. More than 2,00,000 visitors went over the exhibition.

The same principle of uniting all efforts for better quality and of lowering the price also guided the Leipzig autumn fair. More than 5600 firms exhibited, of which 300 were foreign firms. This fair showed in its various departments of all kinds of branches even more than the Berlin exhibition the development of the quality principle. In this sense quality is of course not identical with luxury, as the reduced buying power of Germany and all foreign countries prevents in an ever-increasing measure the purchase of articles de luxe, whereas it requires all articles for daily use to be practical, lasting and cheap. The Leipzig fair has proved in a wonderful manner that German industry is marching straight ahead in this direction. What strikes one at first sight, is the good

taste even in simple articles which one seldom finds anywhere else.

A special note of the Leipzig fair was the side-show of the medium-sized and smaller industries. The Berlin Government evidently contemplates the building-up of a strong middle-class industry capable of holding its own in small and medium-sized workshops against the giant industries and the wholesale trade. The "brown" fair showed an astounding producing capacity of this class, which has hitherto kept more in the background. The strength and importance of German industry has apparently its foundation in the production of high-quality goods and certain specialities. In view of the steadily growing foreign competition in all kinds of staple commodities it is only natural for Germany to concentrate her efforts on the innate producing capacities of her people. From this point of view we may expect some gradual improvement of conditions in the world's markets, with exports becoming specialised and decreasing as to their quantity, but increasing in quality. Thus labour will be reasonably divided in the world and all sections will be in a better position to supplement each other. A skilled export trade, as represented for instance by the Hanseatic exporters, is indispensable in its functions and can naturally better provide for the various requirements and tastes of consumers, thus helping to deliver the world from the dumping competition which has lately become so ruinous.

The usual distinction between countries producing raw materials and industrial countries must in future be extended to a distinction, within the industrial countries, between countries producing staple commodities and such as produce goods of high quality and specialities. The development of the German industry, which is obliged to make reasonable profits, shows this tendency very clearly. It is the only way to restore the economic system of the world and to overcome the present chaos, by dividing labour internationally in a manner which takes into account the industrial abilities of each country. Then the possession of raw materials will cease to be the dominating factor and the special abilities of the various nations will become decisive for their position in industry and commerce.



BOOKS



"Knights of the air"

Hermann Göring

A well-known British military expert is at present engaged in compiling a publication which will contain original contributions on the part of a number of celebrated front soldiers of all the nations who took part in the World War, in which they will relate their own experiences. The German Minister Hermann Göring, who was one of Germany's "aces" during the war and who was awarded the highest German order for military valour, "Pour le mérite", has given us permission to publish in advance his contribution to the above collection.

WHEN asked how I came to join the air-force, I can but say that it occurred in a most peculiar manner. After the battle of Baccarat I was in the worst of moods laid up in hospital when my friend Loerzer who had almost completed his course of training as an airman, called on me, suggesting I should join him on the front as his observer. This suggestion was of such a tempting nature that I asked for immediate release from hospital, and without my commander's permission and approval I simply went away with Loerzer. From the point of view of military discipline this was a serious offense, prompted by the carelessness and enthusiasm of youth; but as I was still very young and having "deserted" to the front, the matter was leniently dealt with. Having been severely warned and blamed, I was permitted to stay with my old friend.

Our task consisted above all in furnishing photographic surveys of the fortifications of Verdun. It was during that time that I came to understand and appreciate the strenuous activity of the scouting observation-flyer and its tactical importance. These flights could and should not involve glorious fighting and victory; it was merely steady work and the fulfilment of a duty that has often proved to be of immense importance for the troops fighting on the front. For that reason all possible means had to be used for the protection of the observation-flyer, and this also explains the appearance of the first speedy chasing machines on the front as early as autumn 1915. At first these were two-seater aeroplanes; apart from the observer the pilot had also his machine-gun firing to the front

through the propeller. After a while a very light, versatile and speedily rising type of one-seaters was constructed. These machines had only two machine-guns rigidly fitted in so that the pilot could but fire ahead, having no means of protection to the rear. The natural consequence was a new style of air-fighting requiring besides very great technical skill nerves of steel and the plucky will for victory. The fight could as a rule not be broken off, the only means of attack being from the rear. Not for a second could the pilot fly straight ahead as otherwise his opponent would immediately be in the rear, and that meant, almost inevitably, the end. With very few exceptions there was but the alternative of either victory or annihilation. Victory could only be obtained after a wild air duel in weird spirals and curves, rising and falling without ever yielding; not for an instant was the pilot to show the vulnerable side of his machine; his task was to try by all means to get somehow behind the other aeroplane in order to direct at it from the shortest possible distance the fatally destructive fire of his two machine-guns.

We all, our comrades as well as our adversaries, knew the advantageous qualities and the weak side of the one-seater fighting planes. The very nature of these man-to-man fights in the air explains that one esteemed and somehow felt akin to one's courageous opponent. One attacked each other because it was war and it therefore had to be, but these stubborn and desperate fights were by no means dictated by hatred or the will to kill and annihilate; apart from the ambition of sporting prowess it was above all instinctive self-preservation. If at the end of the fight the defeated was fortunate enough to escape alive, one visited him in hospital, endeavouring to soothe him on the way to captivity by words and deeds of kindness.

Thus I had once a long and interesting conversation with a successful British squad-flyer whom I had faced but a few hours before in a desperate life-and-death struggle. Mr. Slee, the mentioned A. F. officer, had previously brought down five German aeroplanes, and myself and my plane had to do the utmost in order to escape annihilation. My opponent was a most skilful flyer and very plucky; ever and ever again he compelled me to fly in phantastic curves and spirals in

order to get out of the range of his well aimed machine-gun fire. I was already completely exhausted and saw with anxiety that I was running short of ammunition when I finally succeeded by a last desperate attack in perforating his motor at very close quarters by machine-gun fire. Thereby the fight was decided in my favour as the wind had driven us far behind the German lines. His descent in a gliding flight was really rather a fall ending with a definite smash of his machine; it was almost a miracle that my plucky adversary came out of it unhurt, and I was sincerely pleased when hearing this news.

Understandably the feeling of comradeship and solidarity between us airmen was particularly powerful within the flying-squad; whenever one of our comrades was transferred to another unit, we felt real pain at the moment of parting. The greater, however, was our joy when accidentally meeting some old acquaintance. Then questions and enquiries were mutually exchanged, one's experiences were communicated to the others and we were pleased to dwell on remembrances in common. But in connection with such remembrances the names of comrades were often mentioned incised since weeks and months upon the roughly hewn wood of a plain cross of a cemetery on the front. Thus even the pleasant and merry hours spent in the company of old comrades in arms had their grave and sinister background, and the firm grip of a comrade's hand at the moment of parting had its peculiar deep significance.

It is true, we had in comparison with the troops on the front and the men in the trenches, numerous privileges. We were at least in a position to keep physically clean and has as a rule very decent dwellings. From the camp of our squad to the front it was quite a long way; but this long way had to be covered daily the more frequently as the enemy's numeric superiority was increasing. And along all this distance menacing perils were permanently lurking at one's elbow. From the moment of the start one had to be carefully on the watch to the final second of safely landing. We had no leisure time to enjoy during our flight the beauty of the landscape as one had to strain one's eyes in finding the guiding points on the ground, being permanently in search of eventual adversaries in the air. Behind each single cloud one of the enemy's squads might possibly cross one's route, and if the sun was shining, it was still worse, as the enemy's attack from the sphere of radiant light proved in all cases to be altogether surprising. Therefore there were ever and ever again days on which one or the other faithful comrade did not return, and understandably enough our losses of young, not yet fully experienced pilots were particularly heavy. In most cases these young officers came straight from the training school for air-combat pilots, and apart from a most praiseworthy longing for action they brought also all the perilous carelessness of youth to the field. Nearly all these combatant pilots were young, and as a rule only

young men could be employed in such a capacity, only a fresh and vigorous organism being fit to stand the immense physical strain of an air combat. The fighting pilot must be able to resist a difference in altitude of thousands of meters within a few minutes without losing in any way his physical and moral vigour.

The fighting airman must be fit to resist the strain of the maddening sudden turns of a fight in curves and spirals; having taken part in desperate fights, in the course of which the machines of his comrades, fatally hit by the enemy's machine-gun-fire, fell into a fathomless depth, he must maintain his undiminished pluck and fighting spirit. And apart from all these requirements the commander of a squad has to concentrate his energy and attention on the training of his youngest pupils, his task being the elimination of the unfit and the selection of the fittest. Every experienced air-force officer was well aware of the fact that all young chasing-squad flyers had inevitably to pass through a critical period, resulting from the first impressions in the field, when they came to understand the entire pitiless gravity of an air-combat. It is certain that not all had the nerve to stand the test of this critical period of transition, and not all were honest enough to admit it. Those, however, who overcame the moral and physical perils of the initial time, became for the fighting squad a valuable gift of fate, the elite of airmen. The highest aim of these "knights of the air" has in all cases been indomitable courage and chivalry, qualities that formed in spite of all hatred from people to people a strong and lasting tie with the former enemy who possessed in the days of combat the same qualities of boldness and chivalry.

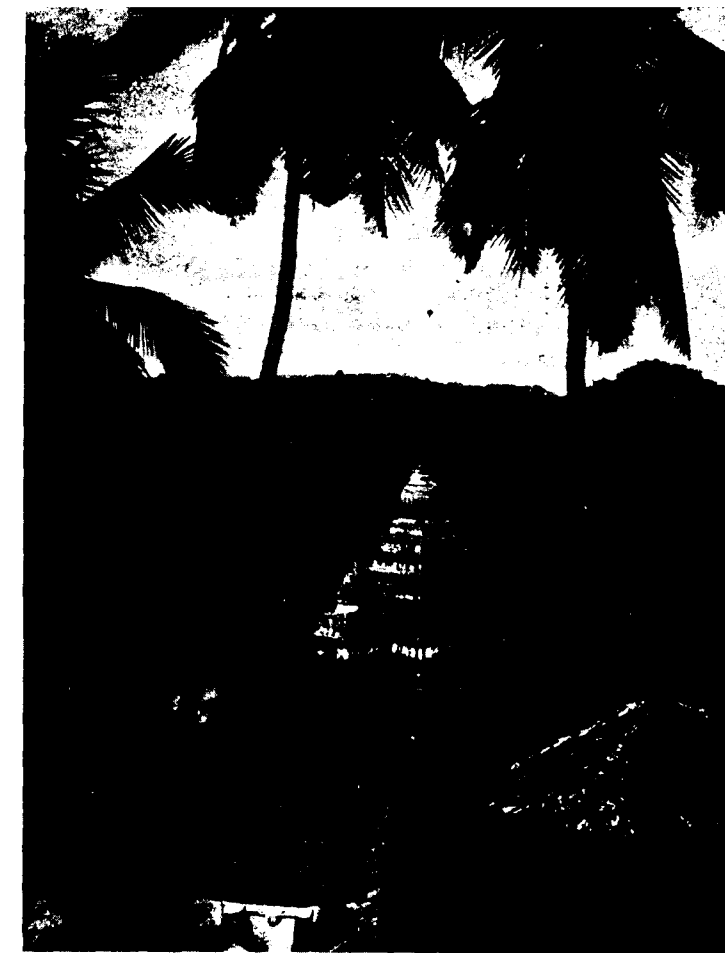
YOGA. Edited by Shri Yogendra, Founder of the Yoga Institutes in India and America. Published by Yoga Institute, P. B. 481, Bombay. Price As. 4/- each copy.

In our previous issues, we had the pleasure of introducing the works of Shri Yogendra. He is recognized as a writer of great merit on health culture, and has already attained international distinction by his most valuable researches on Yoga.

This promising journal edited by him discusses the various aspects of Yoga and thus supplies the great need of a popular and reliable journal for the study of Yogic Culture. To the Orientalists, seekers of health, medical and research students, psychologists and generally to everyone interested in the theory and practice of *self-culture*, this excellent journal supplies the most useful and essential information. We commend it to all our readers and wish that this venture is liberally supported by the public to enable its successful career.

ELEMENTARY THEORY AND PRACTICE OF COMMERCE. By Sohrab R. Davar, Bar-at-Law, Principal, Davar's College, published by the Oxford University Press, Bombay, pp. 238.

This handy book now introduced to the Young Public is one of the best of its kind. The author, Mr. Davar, has endeavoured to outline in this work, which contains 14 chapters, an absolute and thorough knowledge of elementary transactions of everyday need of the Commercial concerns. A number of question papers gathered from the various public examinations having been reproduced in this volume, have greatly enhanced its usefulness. With a special feature of containing up-to-date information, the book, we dare say, should make a useful one for young men both who desire to be settled in commercial activities and preparing for public examination in India and other parts of the British Empire.



I N D I A I N O U R L E N S L I G H T

Top Left - Tiruttani. Right - Kadri Temple. Bottom Left - Bull Mandapam. Right - Perea Gopuram.



as Rhona Hannaford had remarked, of handsome and distinguished features. But it was not at the photograph that Hetherwick gazed with eyes into which surmise and speculation were beginning to steal; after a mere glance at it, his attention fixed itself on some pencilled words on the margin at its sides:

"Through my hands ten years ago!"

"Is that your grandfather's writing?" he inquired suddenly.

"Yes, that's his", replied Rhona. "He had a habit of pencilling notes and comments on his cuttings—all sorts of remarks".

"He didn't mention this particular cutting to you when he cut it out?"

"No—he said nothing about it. I saw him cut it out, and heard him chuckle as he put it away, but he said—nothing".

"You don't know who this lady is?"

"Oh, no! You see, there's no name beneath it. I suppose there was in the paper, but he cut out nothing but the picture and the bit of margin. But from what he's written there, I conclude that this is a portrait of some woman who had been in trouble with the police at some time or other".

"Obvious!" muttered Hetherwick. He sat silently inspecting the picture for a minute or two.

"Look here", he said suddenly, "I want you to let me help in trying to get at the bottom of this—naturally you want to have it cleared up. And to begin with, let me have this cutting, and for the present don't tell anyone—I mean the police or any inquirers—that I have it. I'd like to have a talk about it to Kentwaite. You understand? As I was present at your grandfather's death, I'd like to solve the mystery of it. If you'll leave this to me—"

"Oh, yes!" replied Rhona. "But—you think there has been foul play?—that he didn't die a natural death?—that it wasn't just heart failure or—"

The door of the little coffee-room was opened and

Matherfield looked in. Seeing Hetherwick there, he beckoned him into the hall, closing the door again as the young barrister joined him. Hetherwick saw that he was full of news, and instantly thought of the man with stained fingers.

"Well?" he said eagerly, "laid your hands on that fellow?"

"Oh, him?—no!" answered Matherfield. "Not a word or sign of him—so far! But the doctors have finished their post-mortem. And there's no doubt about their verdict. Poisoned!"

Matherfield sank his voice to a whisper as he spoke the last word. And Hetherwick, ready though he was for the news, started when he got it—the definiteness of the announcement seemed like opening a window upon a vista of obscured and misty distances. He glanced at the door behind him.

"Of course, they'll have to be told, in there", said Matherfield, interpreting his thoughts. "But the thing's certain. Our surgeon suspected it from the first, and he got a Home Office specialist to help at the autopsy—they say the man was poisoned by some drug or other—I don't understand these things—that had been administered to him two or three hours before he died, and that when it did work, worked with absolutely lightning-like effect".

"Yes", muttered Hetherwick thoughtfully. "Lightning-like effect—good phrase. I can testify that it did that!"

Matherfield laid a hand on the door.

"Well", he said, "I'd better tell these ladies. Then, there are things I want to know from the granddaughter. I've seen her—and her aunt—before this morning. I found out that Hannaford brought up and educated this girl, and that she lived with him in Sellithwaite since she left school, so she'll know more about him than anybody. And I want to learn all I can. Come in with me".

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THINGS OF INTEREST

Disease Cured by Wireless

The use of Ultra-short wireless waves for the cure of severe internal complaints is advanced by a German scientist, Dr. Erwin Schliephake in the latest issue of the British Journal of Physical Medicine. The doctor reports the cure of complaints such as internal abscesses, pneumatic tuberculosis and simple headache all without operation. The primary wave is generated by an emitter designed like a broadcasting set and in making use of ultra-short waves he found that large carbuncles healed in from 10 to 20 days after 8 to 15 days treatment.—"In most cases the pain and feeling of tension subsides after the first treatment" he states. "The absence of pain is particularly appreciated by all patients because the affected part is not nearly as seriously incapacitated as by the usual surgical or conservative treatment". In true migraine (special type of headache) ultra-short wave treatment of the head affected rapid improvement and cure. These treatments are much more pleasant and less strenuous in these cases than present methods as daily treatment of the head only requires half-an-hour a day and is very agreeable to the patient. The British Journal of Physical Medicine commenting on this states that it has been found that the ultra-short waves pass most freely through the tissues which have the smallest capacity of resistance and they traverse fat brain tissue and bone without difficulty.

Taking a Film at 27,800 ft.

Mr. Wyn Harris, the Cinema-man who accompanied Mr. Hugh Ruttledge's Mount Everest Expedition declared when his film was first shown in London that, during stages of the work he was trembling so violently from the intense cold that he could hardly take his pictures. The highest point at which he took any "shots" was 27,800 ft. At this altitude his breathing was badly affected. One can almost feel the intense cold and suffer with the climbers in their hardships, so graphic is the picture. The climbers are seen hacking their way up sheer walls of ice, like flies and battling against tremendous gales of wind and thick clouds of driven snow.

Wonder-clock works again

The Wonder-clock in the former Imperial Palace of Potsdam is working again. This clock was half-destroyed during the revolution of November 1918 and was displayed to visitors as beyond repair. A Berlin clock-maker named Franz Stegemann, however, persuaded the authorities to allow him to try to mend it. He worked on the clock for 160 hours and

is now able to announce that it goes perfectly. The clock was made in 1791 and among many remarkable features it shows the exact time at which the sun will rise and set each day and has a chiming apparatus which automatically goes out of action between 9 o'clock at night and 6 o'clock in the morning. Inside the works is one wheel which takes 100 years to revolve completely and another which takes 400 years.

Magic herb in Nilgiris

A quest for a "Magic Herb" said to grow in the Nilgiri Hills is the object of an expedition starting for India from London shortly. The expedition combines adventures with serious scientific purpose. It has been organized by Mr. Fredrick Ramshaw, the young nephew of a Wimbledon major, who plans to travel to India with two companions in a collapsible rubber boat 15 ft. long. Arriving in India they will make straight for the Nilgiris where Mr. Ramshaw hopes to discover an unknown herb supposed to cure rheumatism. He says that on a previous visit he saw it used by local healers with remarkable results. He is convinced that it will be of great benefit to humanity. The secret has been handed down from generation to generation and closely guarded by its owners.

Pirates' buried treasure

Another attempt to find the legendary treasure of Cocos Island is being made shortly by a party of Britons aboard a 50-ton motor schooner, Romance. The expedition will be lead by Captain Max Stanton and Mr. G. Cocknell of Coventry, who hope to succeed where scores of previous attempts have failed. It will be recalled that Sir Malcolm Campbell took part in one of these attempts. Three metal diviners are accompanying the expedition in an effort to locate the treasure, which is variously estimated at £10 million, £12 million and £15 million. It is said to have been buried by Captain Bonito, a Portuguese pirate and others during plundering exploits on the Spanish Main. It is expected that the expedition will last two years during which a complete survey will be made of Cocos Island. The Romance is now undergoing repairs in the Thames.

Reuter.

(Cocos Island, which must not be confused with Cocos Island in the Indian Ocean, is in the Pacific off the West Coast of South America to the North of Golapagos Island and is a reputed site of pirates buried treasure.—M. M.)

Eigg Island, off the Scottish Coast, has its "singing sands" where at times each grain rubs against its neighbour, the whole making a singing noise. Similar sands are found in China.



MONTH IN INDIA



Interviewed regarding Mr. V. J. Patel's death, the Hon. Sir R. K. Shanmugham Chettiar, President, Indian Legislative Assembly said "The death of Mr. V. J. Patel removes one of the most remarkable personalities from the public life of India. At first elected president of the Legislative Assembly Mr. Patel conducted its proceedings with remarkable capacity and independence. Though he was a man of few words he was very popular in his own circle of intimate friends. I know him intimately since 1924 and the news of his death came to me as a personal shock.

A. P.

Mr. Gandhi in an interview on the death of Mr. Vithalbhai Patel said: "Mr. Vithalbhai Patel's death removes one of the most painstaking and one of the ablest of politicians. His self-sacrifice and application to the work he undertook were beyond praise. His capacity for work was amazing. It has been truly said of him that, whether as President of the Bombay Corporation or of the Legislative Assembly, he cleared his desk every day and never allowed arrears to grow. His death is a distinct loss to the country.

A sensation has been caused at Calicut recently by the mysterious disappearance of over 60 letters sent by European planters from Vayitri, Chundayil and Meppadi and of some others posted by European firms in Calicut to planters in Wynad. A postal conspiracy is suspected and the police have started investigations.

It is understood that the Government have sanctioned the recruitment of Mophlas to the 12th Malabar Battalion (Indian Territorial Force). Since the Battalion was organized about ten years ago with its headquarters at Cannanore (North Malabar) members of all communities except Mophlas have been recruited to it. Representative Mophla Association in the district, including the Kerala Muslim Mujlis, have made repeated representations to the Government urging the enlistment of Mophlas to the force.

The death of a devoted couple within an hour of each other occurred at Sheikhpura on the 27th October. A young man of Sheikhpura fell ill two months ago and died on the 27th ultimo. Shortly before his death his girl-wife developed fever and within an hour of her husband's death she also died. Both were cremated together on the same pyre.

A. P.

The Government of Madras have issued an order regarding medical restrictions which required to be complied with by persons travelling by air to Europe, Persia, Iraq, etc. Certificates of inoculation against cholera, small-pox and plague are now required by most of the countries through which the aerial passenger travels on his way between England and India or vice versa.

Informations regarding the visit of His Excellency the Viceroy and Lady Willingdon to Hyderabad at the end of this month are now available according to which the Viceroy and Lady Willingdon will arrive in Hyderabad by train on the morning of the 29th and will leave on the night of December 1. The arrival which will be public, will include a State drive to Falaknuma Palace where the viceregal party will reside.

The Director of Public Health, Madras, has issued the following notice:—

The total number of attacks and deaths respectively from epidemic diseases in the Madras Presidency for the week ending October 14, 1933 are:—

Cholera 136 and 63, Small-pox 600 and 150, Plague 163 and 118. The incidence of cholera shows a decrease during the week under review when compared with the figures for the previous week. Most of the cases have occurred in East Godavari, North Arcot and West Godavari districts. Stray cases were reported from Ganjam, Vizagapatam, Tanjore and Tinnevely.

Small-pox: there is an appreciable decline in the prevalence of small-pox during the week under report when compared with the previous week. Tanjore and Nellore districts have reported the largest number of attacks. No cases were reported from West Godavari and the Nilgiris.

Plague: The number of plague cases reported during the week is less than that of the previous week. Bellary district continues to report the largest number of attacks. Madura, Salem and Coimbatore are the other infected districts.

Under the distinguished presidency of Rao Bahadur S. E. Ranganadham, Vice-Chancellor of the Annamalai University the Dramatic Ass. of the C. M. High School, Shiyali, enacted Shakespeare's "Merchant of Venice" in the School premises on 29th October.



CURRENT TOPICS



NEW YORK

A warning against the sterling-dollar depreciation war which he said would prompt Britain to do something to defend her trading position, was given by Sir Robert Horne in a speech at New York recently in which he discussed the National Recovery Industrial Administration's gold scheme. He suggested an informal understanding with the view of limiting disparity between the two currencies.

Reuter.

WASHINGTON

Britain's War debt to the United States may automatically be reduced as the result of the monetary policy outlined by President Roosevelt recently. Economists point out that if the value of gold is reduced even temporarily 50 per cent. Britain will need a corresponding smaller amount of sterling to meet her obligations to America.

Reuter.

BERLIN

The new Law abolishing the General Council of the Reichsbank became effective from 28th October. It empowers the Bank to regulate the money market by means of buying gilt-edged securities and using them as additional cover for Reich's currency and in other ways.

The London Evening standard has been banned in Germany for a month owing to the famous cartoonist Low depicting Herr Hitler standing near a bonfire outside the League of Nations buildings and saying "It worked at the Reichstag. Why not here?"

Reuter.

Before leaving Germany Mr. Garfield the American lawyer and a Member of the London Committee which inquired into the Reichstag fire, issued a statement declaring after watching the German trial, he was convinced that Toegler, Dimitroff, Popoff and Tanef were innocent of the charge of complicity. The testimony given in Berlin and Leipzig confirmed the evidence presented in London as regards the innocence of these accused whom he believes will be acquitted.

Reuter.

LONDON

The right of whistle and boo at the article performances has been upheld by a Paris Court when Madame Pineau, a quiet middle-aged-widow, was charged with whistling during a play at the Comedie Francaise.

Her Counsel contended that the audience's right to demonstrate against a play was incontestable as the right to applaud, and cited the case of a famous actor of the nineteenth century who protested from the stage against whistling and fined in court for attempting to infringe the rights of the public. The Magistrate vindicated Madame Pineau.

Reuter.

COLOMBO

Mr. S. Pathmanathan who was sent by the Government last May to Egypt and South European countries to investigate trade possibilities with these countries, has now returned. He states that he is very hopeful of Ceylon's future trade with these countries but the Dutch, who are the chief competitors have a considerable advantage owing to having lower freights to pay. Mr. Pathmanathan who will later present a detailed report to the Government stresses, the need for careful and efficient marketing and studying local conditions at which the Dutch are very skilful.

A. S.

The Ceylon Cricketers, Edward Kelaart and S. S. Jayavickrema who have been invited to play for the Maharajkumar of Vizianagram's team against the M. C. C. at Benares on January 11, are leaving Colombo for India on January 3.

A. S.

CALCUTTA

During the recent cyclone in the Bay of Bengal a 350-ton barque, bound for Akyab from Jaffna (Ceylon) broke up and finally sank. The crew took to the boats and were eventually picked up by the boat Chandbali. The barque Shanmughanathan with a crew of 19 it is stated was blown 500 miles off her course. After the crew had worked on the pumps for three whole days hardly having time for food, with every possibility of being engulfed by mountainous waves, the barque reached the mouth of the Dharma river over shoals and finally on to Kanika sands. The crew took to the boat when the barque broke up and sank. The survivors were brought to Calcutta by the coaster Chandbali.

A. P.

NEW DELHI

The Indian Posts and Telegraph Department in a communique states that the Overseas radio-telephone service has been extended to Delhi and Simla. Subscribers connected to those exchanges can book calls to the United Kingdom and to most countries in

Europe and also to other parts of the world to which the service has been extended. The charge for a conversation of three minutes to the United Kingdom is Rs. 80/-. Further particulars can be obtained from the Trunk Exchanges.

MADRAS

The Government of Madras will shortly institute an inquiry into the absence of students of the depressed classes in more than forty per cent. of the schools in the Presidency to which they are entitled for admission. Should it be found that the attitude of the managers of these schools has been responsible for this state of affairs, the Government are likely to take drastic actions in the matter.

ROBERTSONPET

A rock-burst occurred at about 2.30 A. M. on the 28th October 900 feet below ground level in Richard Shaft, Nandydroog Mine resulting in two coolies being imprisoned by the debris. The men could not extricate themselves as the passage was blocked on either side. The Superintendent, Chief Mine Agent and other officials made prompt and vigorous efforts to clear the way and men were brought up at about 1.30 P. M.

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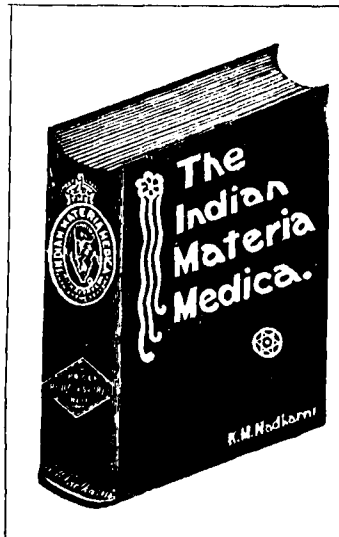
The Mine doctor rendered first aid and then sent the coolies to the K. G. F. Mine Hospital, where they are reported to be improving.

TRIVANDRUM

A largely attended meeting of the Trivandrum Municipal Council specially convened of late for the purpose resolved to present an address of welcome to H. E. the Viceroy and the Countess of Willingdon on the occasion of their visit to Trivandrum. The meeting cancelled the proceedings of the previous meeting at which a similar proposal was rejected by a narrow majority. It is noteworthy that many of those who voted against the proposal and who remained neutral on the former occasion actively supported the motion at the special meeting and the proposal to present a civic address was unanimously carried. The council also sanctioned an amount not exceeding Rs. 500/- for the purpose.

Mr. Gandhi's tour programme in connection with the Harijan Movement will begin on the 8th and will continue till July 24, 1934. He will be in the United Provinces from about January 11 to February 4 and will then proceed to Berar.

QUINTESENCE OF AYURVEDIC, UNANI, SIDDHA, ALLOPATHIC AND HOME MEDICINES IS EMBODIED IN THIS INVALUABLE VOLUME applauded and patronised by the foremost Medical and Scientific Press and Professions of the World: viz., "British Medical Journal"; "Prescriber"; "Tropical Diseases Bulletin"; "Chemistry and Industry"; "Chemist and Druggist"; "Bulletin of Imperial Institute"; "Journal of Tropical Medicine and Hygiene"; "Times Literary Supplement"; "Bulletin of School of Oriental Studies"; "Clinical Journal"; "Pharmaceutical Journal and Pharmacist"; "Indian and Eastern Druggist"; "Chemical Age"—of ENGLAND. "Bruxelles Medical" of BELGIUM. "Journal of American Medical Association"; "Medical Journal and Record"; "Pharmaceutical Era"; "Journal of Society of Oriental Research"; "Journal of Science"; "Industrial and Engineering Chemistry";—of AMERICA. "AFRICAN Chemist and Druggist"; "Annales De Medicine"; "La Presse Medicale"—of FRANCE. "Il Policlino"—of ITALY. "Pharmazeutische Zeitung"; "Süddeutsche Apotheker Zeitung"; "Apotheker Zeitung" of GERMANY; "CANADIAN Pharmaceutical Journal"; "Chemist, Druggist and Pharmacist"; "Pharmaceutical Notes and News"; "Journal of Pharmacy"—of AUSTRALIA. "Pharmaceutical Journal of NEW ZEALAND"; "Japan Medical R. Row; Lt.-Col. H. Stott.; Col. W. V. Coppinger; Lt. Col. P. K. Chitale. Lt. Col. D. G. Rai:—ATL OF INDIA, and more than a score of others—INLAND AND FOREIGN—not mentioned here for want of space. Please read Advt., re. this book in Sept. and Oct. 1933 issue of this Magazine, for further details. Free descriptive leaflets will also be sent to you on demand. Apply before the few copies in stock exhaust. "The book worth its weight in gold".



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THE TALE SPINS PAGE

The foreman reported the jury was unable to agree upon a verdict. The judge said the case was a clear one, and added, "If you do not reach an agreement before evening, I'll have twelve suppers sent in."

"May it please Your Honor," spoke up the foreman, "make it eleven suppers and a bale of hay."

"Please, suh," said a Negro servant to his employer, "I'd like tomorrow off."

The employer did not look too pleased. "Well, Sambo, I gave you a day off a month ago to attend your wife's funeral. What do you want another day off for?"

Sambo looked confused. "Well, suh," he said, "so's I can get married again."

"Married!" exclaimed the boss. "How can you think of getting married again when your first wife hasn't been dead a month?"

"Well, suh," confessed the widower, "I never was one to hold a grudge long."

Some girls are like dice—easily rattled and hard to shake.

"Jones expects 100 per cent. disability on his accident-insurance policy. He says he is completely incapacitated by the loss of a thumb."

"What's his vocation?"

"He's a professional hitch-hiker."

A gold-digger is a girl who sits in her room and laughs at hard knocks.

A Scot was engaged in an argument with a conductor as to whether the fare was five or ten cents. Finally the disgusted conductor picked up the Scotsman's suit-case and tossed it off the train, just as they passed over a bridge. It landed with a splash.

"Mon," screamed Sandy, "isn't it enough to try and overcharge me, but now you try to drown my little boy?"

Ikey and Rachel took little Abe to the pictures. The attendant warned them that unless the child kept quiet they would have to leave and get their money back.

Half-way through the film Ikey turned to Rachel and whispered, "Vell, vot do you think of it?"

"Rotten," replied Rachel.

"Yes," answered Ikey. "Pinch de baby."

Youth (to fair companion)—Have you ever tried listening to a play with your eyes shut?

Voice (from row behind)—Have you tried listening to one with your mouth shut?

The minister met Tom, the village ne'er-do-well, and, much to the latter's surprise, shook him heartily by the hand. "I'm so glad you've turned over a new leaf, Thomas," he said.

"Me?" returned Tom, looking at him dubiously.

"Yes, I was so pleased to see you at the prayer-meeting last night."

"Oh," said Tom, "so that's where I was, is it?"

"Where does this inviting shady lane lead to?" asked the motorist.

Without moving from his contented seat on the barbed-wire fence, the farmer launched a jet of tobacco juice with deadly effect upon a grasshopper ten feet away, then scratched his stubbled chin thoughtfully.

"Well, stranger," he drawled, "it's led more'n half the young folks around these parts into a right smart o' trouble."

Irate Caller—You spoiled my article by a misprint. Editor—I'm very sorry. What did we get wrong?

Caller—A proverb I employed. You printed it "A word to the wife is sufficient."

Mr. A—Is there any truth in the report that MacTavish has bought the gasoline station?

Mr. B—Well I don't know for sure, but the "Free Air" signs have been taken down.

Senator Taylor of Tennessee said the finest example he knew of the ante-bellum Negro's use of the English language was the remark made by an old Negro whose worthless son was married secretly. The old man heard of it, and asked the boy if he was married.

"I ain't sayin' I ain't," the boy replied.

"Now you, Rastus," stormed the old man, "I ain't askin' you is you ain't; I is askin' you ain't you is."

When it's a question of love, it's oftentimes cheaper to foot the bill than to shoulder the blame.

Manager—Vot? You come into zees famous restaurant, drink ze glass of water, an' zen walk calmly out!

Scot—Hoots, mon! Did ye expect me to stagger oot?



MARKET REPORT

Messrs. Peirce, Leslie & Co. Ltd., Cochin, Calicut and Mangalore



Cochin Market as on October 24th 1933.

COIR AND ROPING YARNS. The market continues to be firm in spite of the absence of demand from Indian ports as the arrivals which are fairly good are snatched up by the dealers who have forward contracts with the European firms. The demand from foreign markets are small.

Current Market prices are as follows:—

SUPERIOR ANJENGO.	Average price Rs. 66/-	per candy of 6 cwt. baled wt. terms.
ORDY. ANJENGO.	" " " 60/-	
IMIT. ALLAPAT.	" " " 59/-	
REAL ALLAPAT.	" " " 70/-	
ARATORY YARN.	" " " 66/-	
FINE WEAVING YARN.	" " " 55/-	
ROPING YARN.	" " " 40/-	

PEPPER. Since our last report, in the absence of demand, the market has continued to fall. There has been some speculative interest however at ruling low levels and the market is at present steady. Present quotations:—

Rs. 20/- per cwt. garbled ex godown ready.
Rs. 18/- " " Dec./March.

GINGER. The market continues to be featureless with the current quotations on a slightly lower level. To-day's price:—

Rs. 10/- per cwt. garbled ex godown for Bleached.
Rs. 8/8/- " " Unbleached.

COCOANUT OIL. The market continues to be dull owing to the arrivals of Ceylon Copra. Present quotations:—

Rs. 66/4/- per candy of 600 D. lbs. ready
" 67/- " for 1 month delivery.
" 67/12/- " for 2 months "

MALABAR COPRA. Tendency is weak at Rs. 42/8/- per candy of 656 E. lbs.

Calicut Market as on October 24th 1933

COIR YARN. Market is firm at present owing to European and Indian demand and small arrivals due to continuous rain.

Quilandy Yarn per candy of 700 lbs.	Rs. 47/8/-	Steady. Arrivals during the month were small.
1st Quality Beypore	do. " 50/-	
No. 1 Beypore	do. " 45/-	
No. 2 "	do. " 40/-	
No. 8 "	do. " 35/-	
Fine Unsoaked Yarn	do. " 30/-	
Kallai Unsoaked Yarn	do. " 22/8/-	
Parapenangady " "	do. " 19/-	

GINGER. Market was steady during the month owing to continued small orders from Bombay. Current quotations:—

Bold Chernad per candy of 700 lbs. Rs. 75/-
Ordinary " " " 65/-

PEPPER. Market is weak on account of poor demand from Europe and India.

Price per cwt. f.o.b. Rs. 24/-

Mangalore Market as at date.

COFFEE. The position of monsooned Native coffee has not improved during the past month, and business has been done in monsooned Native coffee A at down to Rs. 195/- per candy of 576 lbs.

Very little interest is being shown in forward business for new crop coffee. A small amount of business has been done in Plantation coffee Assortment January March delivery at Rs. 40/- per cwt. ex bags Mangalore, and there are buyers of plantation Assortment for December delivery at Rs. 45/- but no sellers.

RAW CASHEW NUTS. Very little stock of local raw nuts is now available and the quality of such small lots as are available is poor. This poor quality is being offered at down to Rs. 2/8/- per moora.

This market has not yet shown any interest in new crop East African nuts for December/January arrivals.

CARDAMOMS. Although the quantity of Cardamoms which has already arrived in the market is small, prices continue to sag and Coorg Cardamoms of average quality have been sold at Rs. 23/8/- per maund of 28½ lbs.

TEMPERATURE AND RAINFALL CHART

POONA, Oct. 30.

Stations	Shade Temperature		Rainfall		
	Maximum	Minimum	Past 24 hours	Total Since June 1	Departure from Normal
Bangalore ...	74	65	..	29.9 +	4.7
Bombay ...	92	74	..	58.6 +	10.4
Bellary ...	84	70	..	28.0 +	1.3
Calcutta ...	86	67	..	67.8 +	16.7
Calicut ...	87	75	0.1	115.6 +	18.0
Cawnpore ...	85	55	..	27.9 -	5.3
Cocanada ...	85	72	..	30.1 +	0.8
Cochin ...	84	77	..	94.9 +	8.9
Coimbatore ...	83	72	..	16.9 +	4.9
Colombo ...	83	74	0.1	44.4 +	9.7
Coonoor ...	65	58	0.3	23.6 ..	..
Cuddalore ...	82	74	0.4	12.7 -	18.6
Cuddapah ...	86	70	..	17.5 -	6.3
Delhi ...	83	57	..	57.3 +	34.2
Gopalpur ...	87	67	..	48.5 +	12.7
Karachi ...	89	75	..	19.7 +	13.8
Kodaikanal ...	59	52	0.2	39.3 +	6.5
Kurnool ...	86	72	..	18.6 -	3.8
Lahore ...	87	53	..	17.9 +	2.3
Lucknow ...	86	55	..	19.5 -	15.6
Madras ...	79	72	0.1	15.5 -	11.0
Madura ...	90	76	..	21.1 +	0.9
Mangalore ...	88	75	..	137.4 +	28.2
Masulipatam ...	83	72	..	86.1 +	4.5
Mercara ...	72	63	..	138.3 +	26.2
Nagpur ...	84	58	..	65.9 +	21.1
Nagapatam ...	81	74	1.1	14.2 -	6.2
Nellore ...	76	69	1.4	28.5 +	8.5
Palamcottah ...	..	..	4.6	10.3 +	0.9
Pamban ...	85	76	1.4	8.5 -	2.7
Peshawar ...	83	54	..	7.1 +	2.3
Rangoon ...	85	74	0.2	81.0 -	0.4
Salem ...	81	72	..	8.8 +	12.0
Simla ...	64	50	..	46.3 -	2.3
Trichy ...	82	74	..	23.7 +	5.3
Trivandrum ...	84	76	..	65.0 -	25.9
Vellore ...	76	70	0.8	16.1 -	11.2
Vizagapatam ...	86	73	..	24.7 -	3.2

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The Editor of the Indian Magazine has decided to award Book Prizes to the value of Rs. 12 to the writers of BEST SHORT STORIES relating to the Picture illustrated above. Such a story should make 1 page of the Magazine and should be submitted to the Editor on or before the 20th November, 1933.

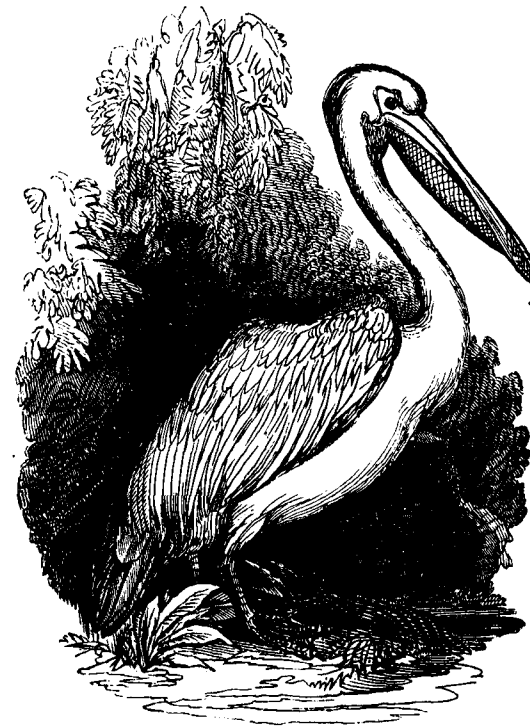
RULES.—The manuscript should be clearly and legibly written and addressed to the Managing Editor of the Indian Magazine. The accepted manuscript shall be the exclusive COPYRIGHT of the Editor—the author having no right to make use of it in any way whatsoever.

The first winner will be given a book prize of Rs. 5 and the succeeding ones Rs. 7.

Rejected manuscripts will be returned, if sufficient return postage stamps are sent.

The competition is extended till 20th November 1933

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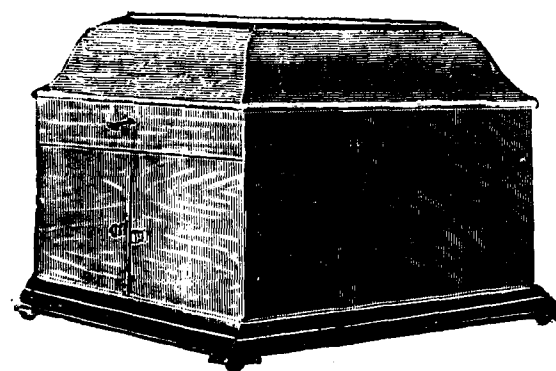
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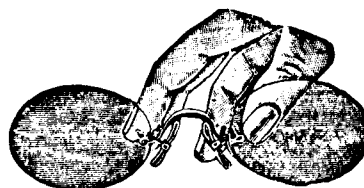
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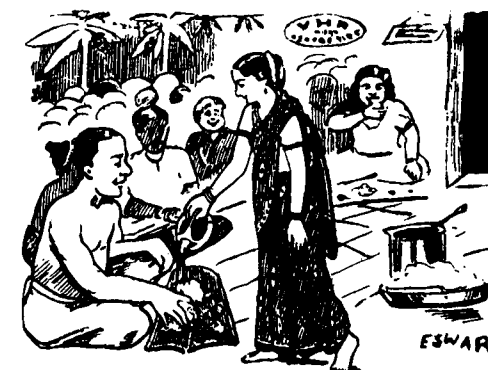
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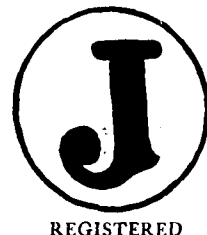
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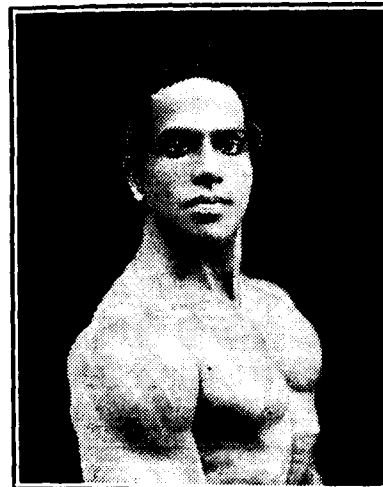
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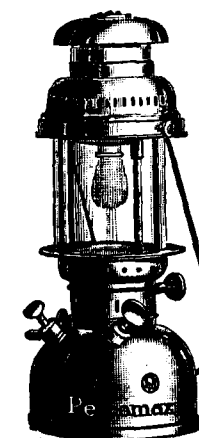
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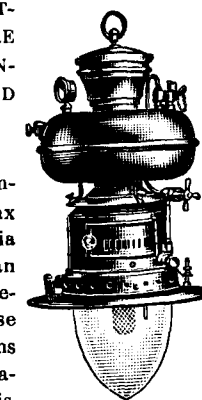
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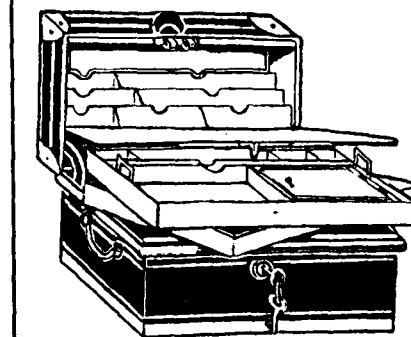
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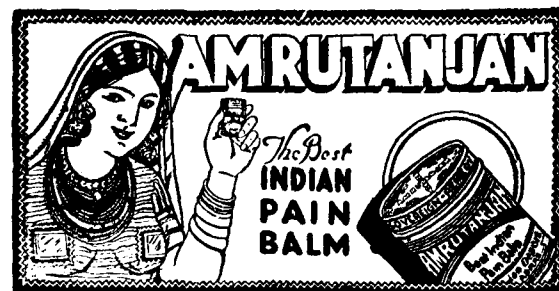
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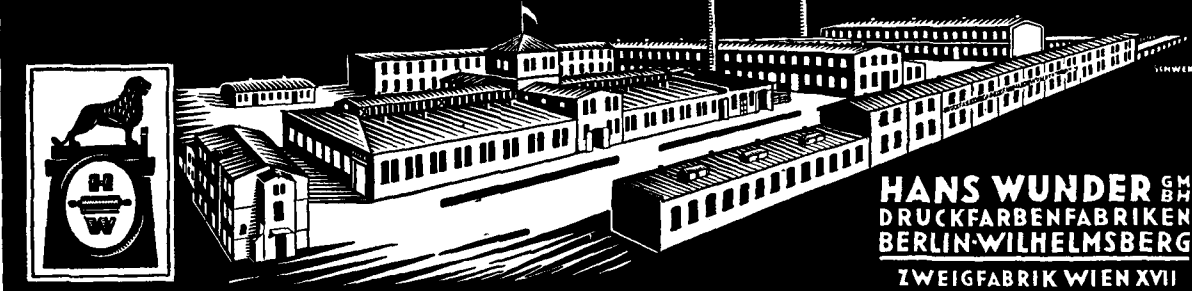
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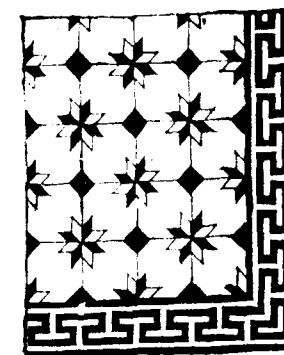
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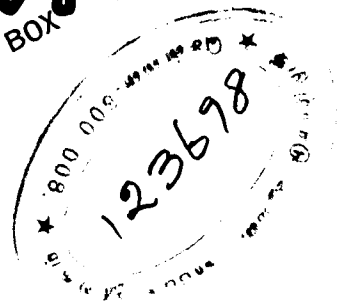
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