



NO. 3. VOL. IV - EDITED AND PUBLISHED BY F. H. RAULEDER - DECEMBER 1933



PICTURESQUE INDIA 66 ILLUSTRATIONS
PRICE RUPEE 1-12.

PRICE: Rs. 0-4-6



OUR SERVICE



1. Introduction to Reliable Suppliers

For Example :

Should you be unable to find in this copy the article you are looking for or the information you desire, *then write without delay to our Export Service Department.* Immediately on receipt of your enquiry experienced experts, who know their ground perfectly, will do their best to procure you the information you need in any branch whatsoever, irrespective as to whether you are interested in complete factory installations, special tools, chemicals, radio sets or a novelty of some kind. We give this information *absolutely disinterestedly and free.*

In order to facilitate the handling of these enquiries, we urgently solicit the most exact description possible of the article required. Do not write "I am looking for machines—tools—chemicals—textiles etc." but state exactly for what purpose, e. g. "machines for stamping out kitchen utensils—tools for the shoemaking trade—technical chemicals—artificial silk stockings etc." Sketches, illustrations or samples of the articles required will be much appreciated.—The more accurate the details you give us, the quicker and better can we supply the required information.

2. Procuring of Good Agencies

For Example :

Should you have the intention of setting up as agent, or should you be on the lookout for another good agency in addition to your present one, then apply directly to our *Agency Service.* We always have a list of efficient factories in nearly all branches which desire to dispose of their agency. These firms will be either informed directly of your application for the agency, or we communicate the addresses of the manufacturers concerned to you. To enable us to act on your behalf in this manner, it is necessary for you to give us exact details as to which articles you prefer, in which line you have a good connection, whether you have an expert knowledge of any line, and if so, of which, and in which languages you would, if necessary, be able to correspond. In addition it is most essential for you to give your references. We cannot assist unknown firms or individuals without references.

3. Procuring of Special Offers and Samples etc.

For Example :

In the event of your needing a quotation urgently or particularly specified, our Export Service Department gets in touch

directly with the source of supply and occasions the despatch of the quotation. Very accurate details, as mentioned under 1 are particularly necessary in this case in order to avoid waste of time by counter queries. We undertake the procuring of valuable samples upon previous remittance of the amount to us. We forward letters to firms whose address is not known to you.

4. Settlement of Delivery Differences

For Example :

Should you be uneasy about the punctual delivery of an order, or should you receive no answer from firms of whom you have made enquiries, write to us about it. In most cases we shall be in a position to help you and clear up existing misunderstandings.

5. Reference Service

For Example :

So that we may always be in a position to give the manufacturers to whom we recommend you some reliable information about you, it is necessary for you to give us your references—in addition to your bank, also firms (especially European firms) with whom you have had business connections for some time. The opening up of new business connections is thus considerably facilitated, and you have the advantage of always being able to quote the INDIAN MAGAZINE Information Service as a reference in the future.

6. Trustee Service

For Example :

You may deposit with us amounts which are destined for the payment of small and large consignments. We pass these on to the seller in accordance with your instructions.

7. Travel Service

For Example :

When you are visiting Europe we are at your disposal and give you any information desired. We procure you prospectuses of the great Fairs and Exhibitions and map out travel routes for you through the most important industrial centres.

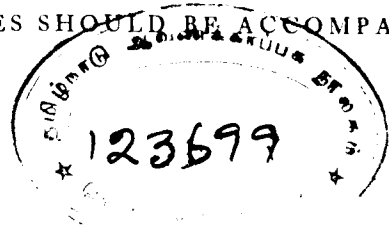
32
02, N
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Make active use of our Service! It costs nothing. We have instituted and considerably enlarged this service to facilitate the opening up of new and reliable business connections and to simplify the business intercourse between customers and suppliers.

Subscription and Membership: Rs. 4/- for India, \$ 1.00 for U. S. A. and other Countries.

If you are satisfied, kindly recommend us to your business friends.

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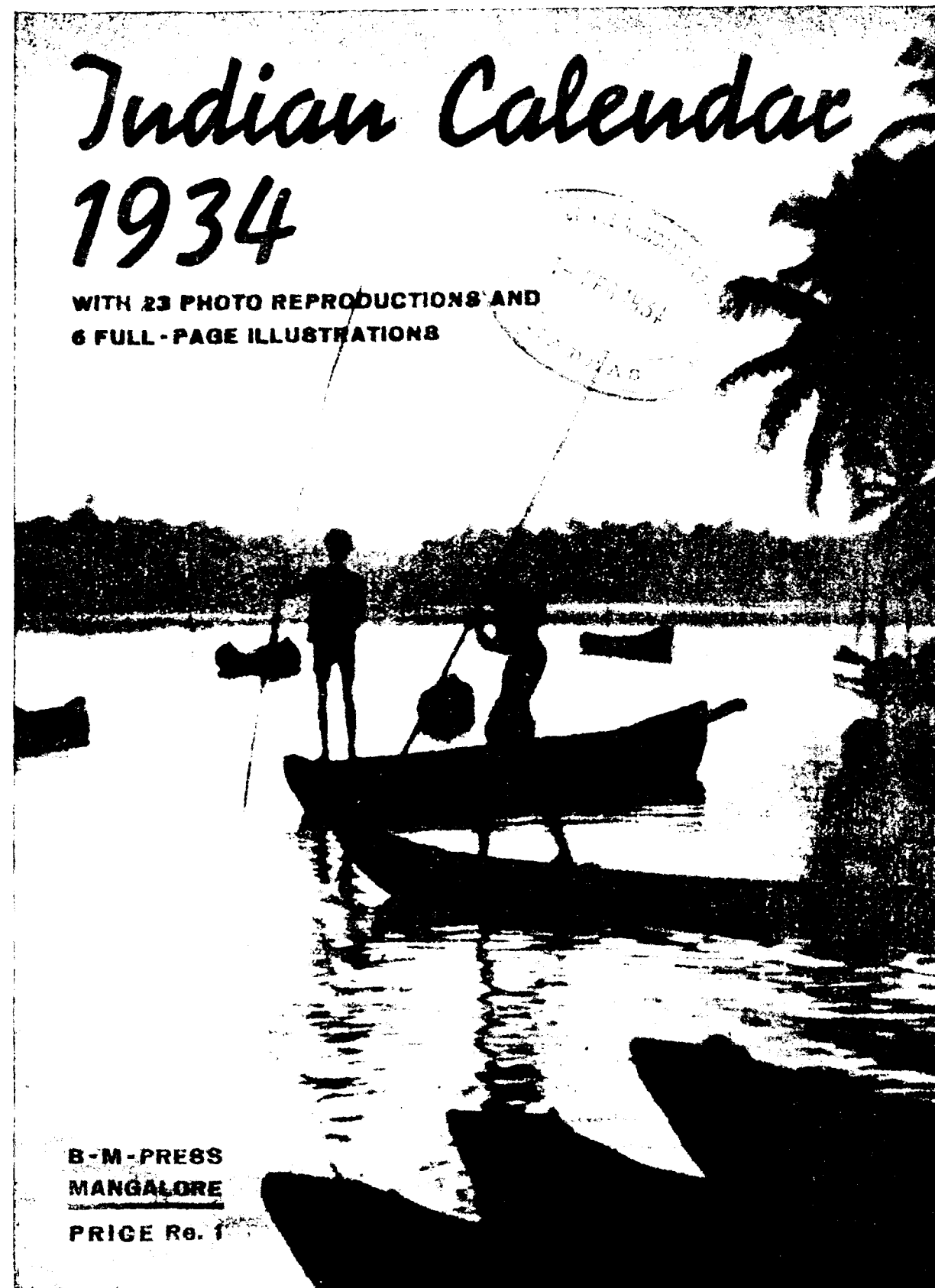
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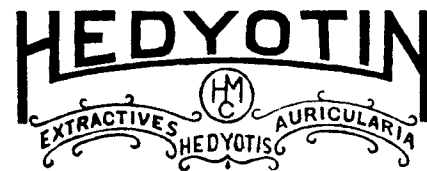
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III

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CONTENTS: Foreword, Preface, Dhurdasa and Ramanuja, Krishna's Plan, How the Pay was earned, The Hand of Fate, The Hero of the Hour, The Rounding up of a Robinhood, Our Village Headman, Our Village Accountant, Our Village Schoolmaster, Our Village Landlord, The Black Ointment, The Presents, The Giant and the Thief, The Letters of Distressed Daughters, Cruelty to Animals, Chess, Home Truths from the Epics, A Tramp in the Metropolis, A Trip to the Race Course, Glossary.

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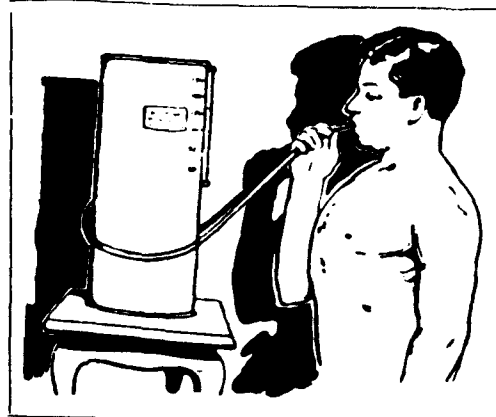
I have examined and tasted the tin of your Mango Pulp (which) on opening, was in perfect condition. It has been shown in the chemical laboratory of the agricultural department to be entirely free from preservatives. Its taste was excellent and it is evidently a product of first class quality.

V

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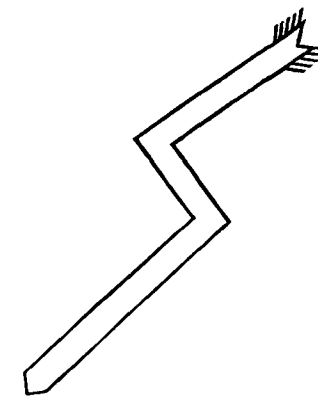
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VI

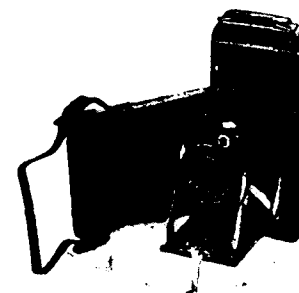


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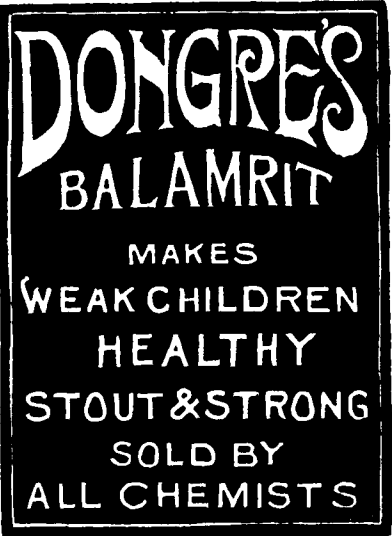
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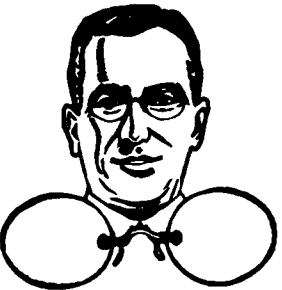
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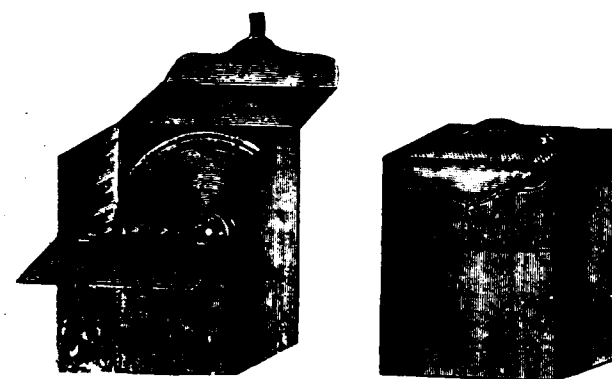
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NEGAPATAM

418 DA

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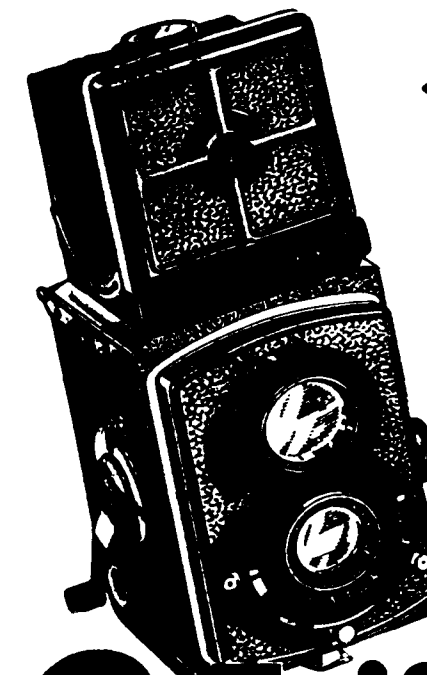
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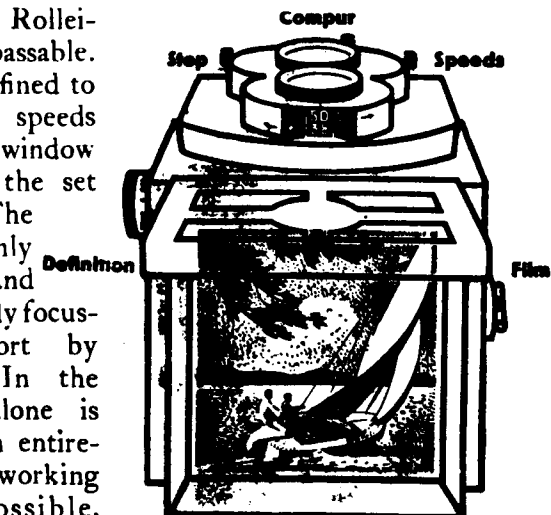


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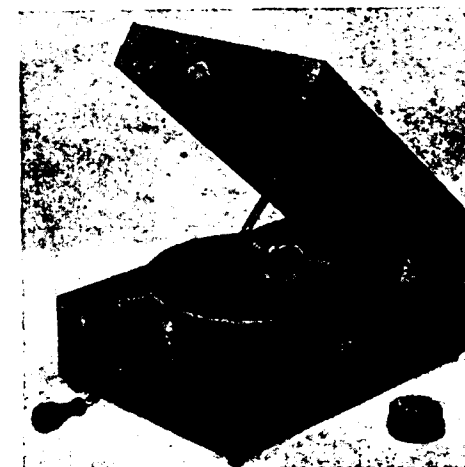
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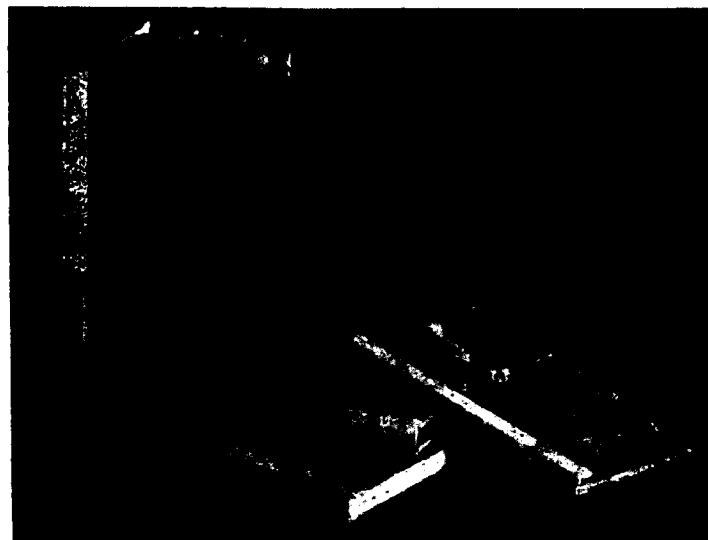
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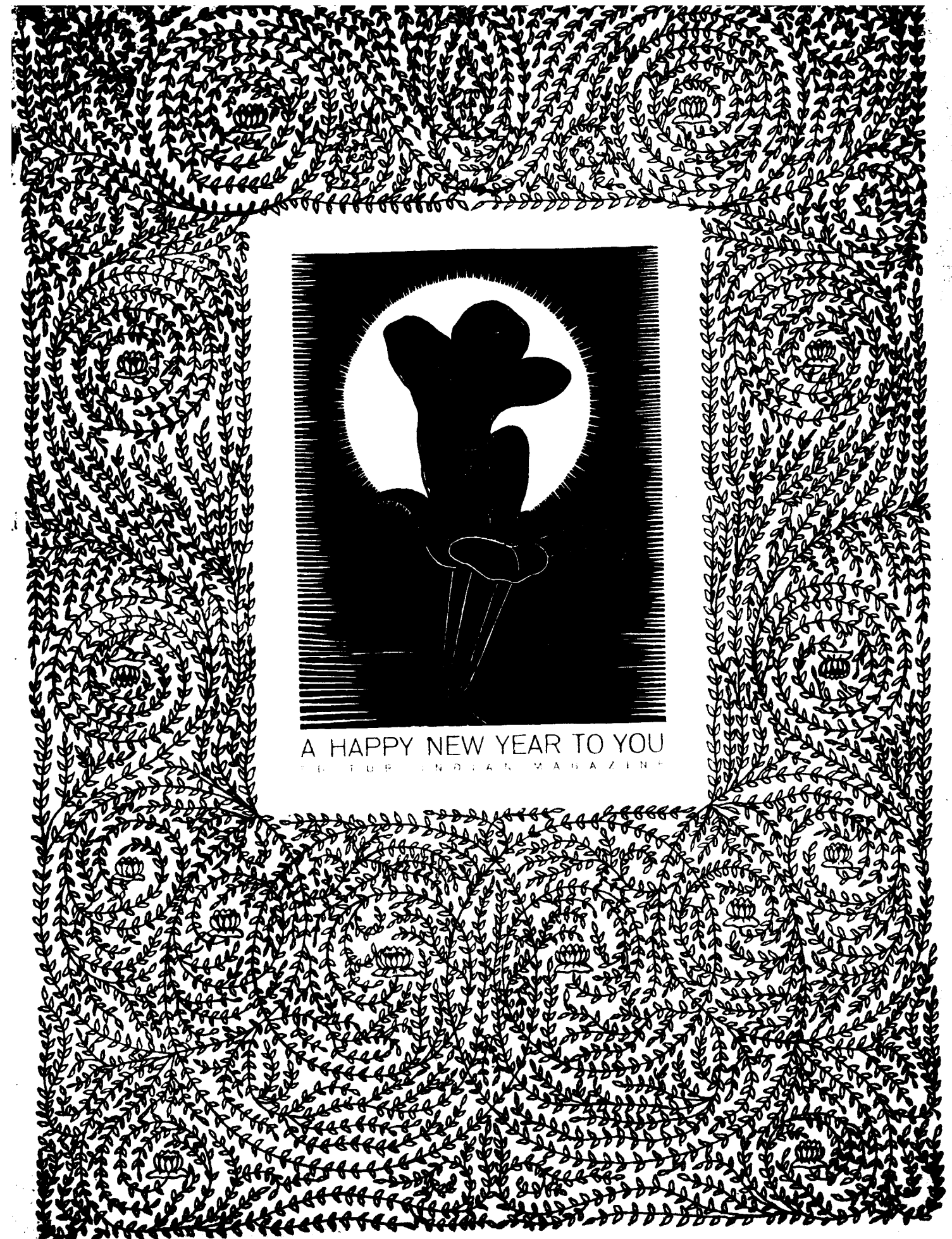
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Indian Magazine

NO. 3/4 VOL. IV

EDITED AND PUBLISHED BY F. H. RAULEDER

DEC./JAN. 1934



Bethlehem's Star

BY DR. H. W. B. MORENO,
M. A., Ph. D., D. Litt.

O Star!
That led the Wise Men journeying from the East,
To see the Heavenly Babe that lay,
Bidding all conflict stay
In token of the new-born Day—
For peace and good-will circled man and beast—
No bar.

Bright Star!
The world again is blinded with the strife,
Man set against his brother man

Doth slay and harm and ban,
With evil ranging where it can,—
Heavy the load and dull the path of life
To mar.

Great Star!
Once more shine o'er our many doubts and fears,
The morn is past and comes life's noon,
And soon, 'twill pass, too soon,
The night,—then with the dawn, the boon
Of peace, seen through the mist of tears,—Afar.

Editorial

Having unfortunately delayed the publication of our December issue, we are presenting this as a special Christmas and New Year (December-January combined) issue and at the same time take the opportunity of wishing all our readers, advertisers and literary contributors "A HAPPY CHRISTMAS AND A BRIGHT NEW YEAR".

On this occasion we also wish to express our heartfelt gratitude to each and every one who is connected with this Journal and more especially to our literary contributors for their kind support towards the uplift of the Periodical. It is not too much when we say and emphasize that if the Journal has been able to render any service to the public during its existence in the field—for which it is highly acknowledged to-day—it was due mainly to their friendly co-operation and assistance. To most of the advertisers and subscribers we have to acknowledge their continued help which they rendered ever since the beginning of this magazine.

With such help of all those who have been friends of this Journal, and whose continued friendship we beseech, we are looking forward to a greater success—a success equal to that of any other best publication in the East—and bring the organ to the practical utility of one and all, still making all possible improvements.

Let us, therefore, conclude this with the hope that the Year 1934 may bring us all the prosperity—prosperity with peace and pride for all nations and subjects.

F. H. R.



1 • 9 • 3 • 4

Hallo, you're New Year, I perceive,
I hope you will feel at home—we'll see.
Last Year, for instance—I believe,
Remained a whole twelve months with me.

I ought to have given him notice, no doubt,
I meant to—delayed it from day to day—
I hadn't the heart to throw him out—
I'm very good-tempered, I may say.

And then there was a contract to bind one,
For two and fifty weeks, to boot—
And where could I get a substitute?
Except in January, it's hard to find one.

I'll be quite open and tell you true,
Though candour's always unpleasant, I fear—
He wasn't what one expects of a year!
I hope to get on better with you.

Just one thing is your special task,
Just one thing you must never forget,
Fulfil my wishes, that's all I ask,
It's no more than I have a right to expect.

You are still young, you'll soon learn more,
My service is easy, my wishes few,
Why do you stand outside the door?
Come along! Into the hall with you!

Here is the contract, fair and square,
Good for twelve months, as you will find,
Afterwards, if we're still of a mind,
You can stay longer, for all I care.

Oh yes, I'm really good-natured, too.
Do you hear the bells with their jangling din?
Know what they mean? It's time to begin!
So come along, hurry up—in with you!

E. K.

The Anguish of the Planet

THIRTY-TWO years ago, I wrote an article, "To Nature." The third of a century has but confirmed all the calls to Nature which I then expressed. But everything is now accelerated; hence, the "Call to Nature" has also already changed into "the anguish of the planet."

In 1901, after my travels through Europe and Russia, I thought "Strong in man is the unconscious striving to Nature, the single direction of this life; so strong is this striving, that man does not hesitate to use pathetic parodies of Nature—gardens, and even indoor-plants, forgetting that sometimes he is as droll as someone who carries with him, the hair of his beloved."

"Everything impels us towards Nature; our spiritual consciousness and aesthetic demands, as well as our bodies, have been awakened and propel us towards Nature; we, who have become spongy with hustle, and we who have lost faith. Of course, as in the presence of everything natural and simple, we often become stubborn; instead of steps towards true Nature, we try to cheat ourselves by a false and created simulation of it. But life, in its spiral of culture, immutably carries us closer to the primary source of all things, and never as yet, have there been heard so many varying calls to Nature as now."

"And one must say that the demands for a solicitous attitude towards Nature and the safeguarding of its characteristics is nowhere so easy of application as with us. What character of their own can many of the European districts now have? To give character to that which has lost it, is already impossible. And, at the same time, what, if not originality and character, is valuable everywhere and in everything? Without touching upon the principle of nationality, let us, nevertheless, state that national products are valued, not so much because of their unique utility, as because of their character."

"Unfortunately, the consideration of a careful attitude towards Nature cannot be superimposed, nor can one be imbued with it forcefully. By itself, it can enter unnoticeably into the daily life of each one and, although unnoticed from without, yet can become the impetus of a creator."

"People will say, 'Must we also worry about this? Should we waste time for consideration as to the character of Nature; as it is, we have too little time, and besides, there are not sufficient funds for it.'"

"But again, because the question of expenses is always so acute that even its phantom impels fear, I say, for the third time, it demands no means, and the conversation as to time and extra labour remind one of a man who does not wash his mouth after a meal, because of lack of time. But if the excuse is

made that it is because of straight unwillingness and disinclination to live in the manner of one's grandfathers (although these same people will instantly start something of a character of which grandfathers never dreamt), then this is another matter."

"In order to care for something, one must naturally, primarily know the object of his care."

"Do we desire to know Nature?"

"It is not apparent."

"Is it customary for us to become acquainted with Nature?"

"No, this is not customary."

"One always expects especially much—and in this one rarely errs—of a man, who had in his youth much communion with Nature, or in other words, who came out of Nature and in his elder years, returns to it."

"Sprung from the earth, and returned to earth."

"In hearing of such beginning and end, one always pre-supposes an interesting and richly full middle-life, and rarely, as I say, does one err in this."

"It also happens that sometimes, toward the end of life, a man who has no possibility of returning physically to Nature, at least returns to it spiritually; of course, this is not as complete, but it nevertheless adds a fine conclusion to the spent life...."

"People who spring from Nature, are somehow instinctively purer; at that, I do not know whether the ever-goal-fitting Nature, whispers to them, or whether they are healthier spiritually, but they usually distribute their forces, and it will be more rare for you to ask the man who has sprung from Nature, 'Why does he do that, when the period of activity has long passed for him?'"

"'Drop everything, go to Nature', one tells a man who has lost his equilibrium, physical or moral; but his bodily presence alone in Nature will have small meaning and the result will be effective only when he will succeed in merging spiritually with Nature, in being imbued spiritually with its beauty; only then will Nature give to the suppliant, strength, and a healthy and quiet energy."

"The City which emerged from Nature, now threatens Nature; the City, created by man, now dominates man. In its contemporary development the City is already a direct contrast to Nature; let it then live in a beauty directly juxtaposed, without any unifying attempts to co-ordinate that which cannot be co-ordinated."

"But there is nothing terrifying in the contrast of the beauty of a City, and the beauty of Nature. As the tones of beautiful contrast do not kill each other but produce a stronger harmony, so the beauty of a City and Nature go hand in hand in their juxtaposition, accentuating the mutual impression, producing a



THE SHEPHERD (WOODCUT)

powerful triad, the third note of which will sound out the beauty of the 'unknown'."

Thus I thought thirty-two years ago. Since then much of the "good earth" has become the "bloody earth." Many harvests have been wiped away. The expansion of the deserts have not ceased, the farmers have begun to abandon their very nurturer and have been attracted to the cities, only to increase the march of the unemployed; and in order to favour the value of the stock market, hecatombs of grain, coffee and other valuable products were submerged somewhere in the ocean or burned away. In some places there occurred the depletion of cattle products. In some places forests were annihilated, and in some, the deadening sands have extended their conquests.

The City has apparently conquered Nature. In smoke the City has drawn its conjurations upon the sky. We have erred in expecting only hundred-storeyed houses—still higher do the dwellings of the cities yearn to become, in order to entice and shelter all of Nature's deserters. Moloch—the stock market—more than once has fiercely chastised all its devotees. But an easy though illusory gain nevertheless distracts the confused human mind from true values. The City attracts the weak in spirit, and leaves to Nature either the out-moded old believers, or the tourists who haughtily crowd along the beaten tracks. Everyone recollects the sight of a forest after its holiday visitors. The refuse lies about in piles, and the nature-dweller whispers sadly: "Again they have scattered rubbish about!"

A speedy, almost dazzling passage through Nature does not mean co-operation with it. And now, during the days of Armageddon, in the midst of confusion and in the days of ireful fury, one must recognize true values. It would seem as if Nature were inexhaustible; yet the castrated spirit, the robot, the mechanics of technocracy, can cover with their debris even the greatest spaces. And no one who cuts down a tree, ever thinks of planting a new one.

One may primarily attract the farmers again to the soil, only by general culture, which will recall the true values. Then knowledge, education, broad tolerance, reconciliation will recall again the joyous labour instead of hilarious pastimes.

The excesses of the urban crowds will become apparent to the peaceful spirit, and the machine itself will begin to converse under a loving hand. Each non-comeasurement is opposed to the Highest Creativeness. But what can be more non-comeasured than the deterioration of a giant city, and the pollution by ignorance of the desert which once was a flourishing expanse.

If man is not always capable of creativeness, nevertheless he can always inflict pain. And he may do this, not only to people, not only to animals, but also to the whole of nature and the entire planet. Great is the responsibility of mankind: not one of which to become vain, but one which humanity must accept sacredly. In essence the human make-up is positive, creative,

and the decaying elements are nothing but the products of ignorance. For this dark ignorance defiles the mind, dries the heart, and soils and withers the entire planet.

"How beautiful!" were the last words of the departing Corot. He who had loved Nature, in the moment of his great passage across, was worthy of perceiving something truly beautiful. We speak of peace, of disarmament, but it is by spirit that the swords have to be beaten into ploughs.

"Peace unto you" Christ ordained to us. "I leave my peace unto you; my peace do I give you; not as the world gives, do I give unto you".

"Peace to all beings, peace to all worlds", chants the hermit of India before prayer.

"Having known Me as the mighty Ruler of all the worlds, and as the lover of all beings, the Sage goeth to peace" (Bhagavad Gita, Fifth Discourse).

"Where the chosen ones gather," says the Koran, "there resounds but one song, the song of peace."

"Let every living thing live", says Buddhism.

Every orthodox liturgy begins with the exclamation of the great liturgical prayer, "Let us pray to the Lord for the peace of all the world."

Everything creatively beautiful, everything exalted, commands peace. But this quietude descends upon us amidst Nature. Thus the Book of the East, "Fiery World", commands:

"532. The usual mistake is that people cease to study after leaving school. The Pythagorians and also the schools of philosophy of Greece, India, and China provide ample examples of continuous instruction. Truly, limitation through the compulsory schools of education discloses the evidence of ignorance. The compulsory school should be only the entrance to real knowledge. If humanity would be divided into three categories, into those of the schools of absolute ignorance, into those limited by compulsory school education, and into those continuing their knowledge, then the members of the latter would appear as amazingly slight. This proves, first of all, the neglect toward future existences. During the decline of the spirit people do not think even of their own future. Let a record be kept that in the present year of such significance, it is necessary to remind people of that which was useful a thousand years ago. In addition to the primary education it is necessary to further the education of adults. A few generations simultaneously exist on earth and these few strive little towards the future, which cannot be evaded by them. This neglect is amazing! The Teachings are turned into empty shells; yet for a simple festival, people attempt to put on their best attire! Is it possible that for the solemn abode of the Fiery World, it does not behove one to reserve a garment of Light? Not with hypocrisy, nor with superstition, but with enlightenment may one rejoice not only at children's schools, but at the uniting of the adults for a continuous cognizance.

Continued on page 79

What is Hinduism

Continued

THE reader is certainly not unfamiliar with the name of Swami Vivekananda, whose disciples and admirers number thousands in the present day, but who was a non-Brahmin by birth and caste. The orthodox Hindus might not recognize them, but that is immaterial. Their claims to Hinduism can never be questioned. The Brahmos, again, comprising the most intelligent and enlightened among modern Indians, do not generally recognize Brahminism in any way. But he would certainly be a bold man who would call them non-Hindus. Almost their entire Scriptures have been derived from the Vedas and Upanishads.

It might appear to an observer familiar with only the "upper castes" of Hindu society, that the absence of such things as widow-remarriage is the distinguishing feature of Hinduism. This is also by no means the case. Widow-remarriage has not only been legalised by Government within the pale of Hinduism, owing largely to the efforts of the late Pundit Iswarachandra Vidyasagara, but it is actively enjoined by the old Hindu law givers in their books. It is widely observed amongst many "lower castes" in different parts of India, where not only are widows allowed to re-marry, but divorce is also freely practised. Nay, it is nothing unusual in a British Law Court in Bihar and Orissa to witness the severance of the marriage tie of a Hindu couple by the presiding judge. All that is required for the purpose, in some cases at least, is that the parties should tear a leaf plucked from the nearest tree to pieces, when the matrimonial knot is broken for ever.

We need not, however, be ashamed of even horrible and repulsive rites and ceremonies practised by some of the people calling themselves Hindus. When the number is so large, when the faith is so ancient, and above all, when the latitude is so great, we can hardly expect it to be otherwise. And we must also try to discover their merits, if we can. Says Prof. Max Muller:—

"Every religion, even the most imperfect and degraded, has something that ought to be sacred to us, for there is in all religions, a secret yearning after the true, though unknown God. Whether we see the Papuan squatting in dumb meditation before his fetish, whether we listen to Firdusi exclaiming 'The height and depth of the whole world have their centre in thee, O my god. I do not know thee what Thou art, but I know Thou art, what Thou alone canst be', we ought to feel that the place whereon we stand is holy ground".

Another European savant says:—

"Hinduism is in some respects the most elastic and most tolerant of all religions. It embraces the purest intellectual monotheism and also the most advanced

rational scepticism at one end, and a pantheon of gods and goddesses and a system of image worship for the multitude at the other, and it recognizes power and truth in other religions.

Having thus considered what Hinduism is not, we will now try to understand what it is. To do so, it will be necessary for us at first to know with precision what is meant by the word "Hindu". As a matter of fact, we do not anywhere come across the word "Hindu" in any of the numerous text books, ancient or modern, of the people professing this religion. The word Hindu is simply a corruption of the word "Sindhu", ancient Sanskrit name for the river Indus, and was used for the first time by the Greeks under Alexander the Great to designate the people then living on this side of the river. Chinese travellers like Houen-tsi-Sang, Fa-tsi-en and others followed suit, and called them "In-toos", and since then the religion professed by that body of people has been known to the world at large by the name of Hinduism, although it has never been described by that name by the people known to-day as the Hindus.

The word "religion" has also got to be carefully understood by us in this connection. The Sanskrit word "dharma" is not strictly speaking, an exact equivalent for the word "religion", which has been explained in more than one sense by different European scholars. We will deal with it later on. Before, however, attempting to shew what was exactly meant by the early Aryan by the word "dharma", we will take the liberty of quoting the words of the late Babu Bankimchandra Chatterjee, which, at least to our mind, convey the most accurate idea of what is meant by the word "dharma".

"For Religion, the ancient Hindu had no name, because his conception of it was so broad as to dispense with the necessity of a name. With other peoples, religion is only a part of his life; there are things religious, and there are things lay and secular. To the Hindu his whole life was religion. To other peoples, their relations to God and to the spiritual world are things sharply distinguished from their relations to man and to the temporal world. To the Hindu, his relations to God and his relations to man, his spiritual life and his temporal life, are incapable of being so distinguished. They form one compact and harmonious whole to separate which into its component parts is to break the entire fabric. All life to him was religion, and religion never received a name from him because it never had for him an existence apart from all that had received a name. A department of thought which the people in whom it had its existence had thus failed to differentiate has necessarily mixed itself inextricably with every other department of thought, and this is

what makes it so difficult to erect it into a separate entity."

The ancient people known to-day as Hindus called their "religion" simply "dharma". It is not very easy to find out the exact meaning of the word "religion" as used by the European scholars themselves. Kant says "Religion is morality when we look upon all our moral duties as divine commands that constitute religion. To this Max Muller adds that "we must not forget that Kant does not consider that duties are moral duties because they rest on divine command (that according to Kant would be mere revealed religion). On the contrary, he tells us that because we are directly conscious of them as duties, therefore, we look upon them as divine command". Max Muller himself defines religion as "a subjective faculty for the apprehension of the infinite". John Stuart Mill says:—"the essence of religion is the strong and earnest direction of the emotions and desires towards an ideal object recognized as of the highest excellence, and is rightly paramount over all selfish objects of desire". Counte defines religion thus:—"Religion in itself expresses the state of perfect unity which is the distinctive mark of man's existence both as an individual and in society when all the constituent parts of his nature, moral and physical, are made habitually to converge towards one common purpose."

All these definitions certainly do not come up to our idea of what is meant by the word "dharma", which in Sanskrit is derived from the root "dhri" which means to hold; and "dharma" means that which holds together. Sometimes it is qualified by the word "Sanatana" which means "abiding", and the proper meaning of Sanatana Dharma thus is the abiding virtue holding together the entire human race, as distinguished from beasts.

At least that was the sense in which the early Aryan settlers in the Punjab from their original home somewhere in Central Asia interpreted the "religion" followed by them. It was not founded by a single individual like other religions, or even by a group of individuals flourishing in any particular age. It could not be like that. It was the growth of centuries and that is why perhaps principles diametrically opposed to each other are to be met with in it. The word "Hindu" at best represents a geographical idea, and Hinduism thus came to denote that which in the opinions of the people of all parts of India then colonised by the Indo-Aryans, affected, rightly or wrongly, the entire human race, as distinguished from beasts. It was immensely elastic and catholic from the very beginning, having room for all sects and creeds so long as such sects and creeds honestly attempted to find out answers to the ever present mysteries of life, in all ages and countries. And these ever-present mysteries are the only things which affect the whole human race.

Let us now try to find out, if possible, at least some of these eternal questions in which every thoughtful

and rational individual considers himself to be vitally interested, and which he almost invariably tries to solve, rightly or wrongly, according to his capabilities, circumstances and environments. These are the foundations of the religion known to the world as Hinduism to-day. But why of Hinduism alone? They are the foundations of all religions, which are in fact, covered by Hinduism. As Professor Max Muller rightly observes:—

"An intuition of God, a sense of human weakness and dependence, a belief in Divine government of the world, a distinction between good and evil, and a hope of a better life to come, these are some of the radical elements of all religions."

Questions like these, and allied to these, deeply stirred the imagination of the early Hindus, and they strenuously attempted to answer such questions, as the existence of God, His attributes, whether the Infinite can be realised by the Finite, the mystery of life and death, whether there is existence after death, the nature of that existence, if any, the relation of our deeds and misdeeds to our future state of existence, the origin and expiation of sin, the necessity of a mediator between ourselves and God, can God be attained in this life in flesh and blood, is perfection attainable in this life, can anybody help attaining perfection in some future incarnation if not in this, etc.

Everybody was allowed to take part in solving such problems, men and women like Maitreyi and Gargi, and the utmost latitude was allowed in expressing his or her thoughts. No two individuals perhaps approached the questions from the same view point, and the result was an infinite diversity of opinions in all these respects, collectively known as Hinduism to-day. In fact, the Mahabharata contains a well known verse to the effect that "he is not a sage (muni), whose opinion does not differ from that of another".

The early Aryans realised, probably for the first time in the history of the world, that theology was not mathematics, and that it was not always possible for two men to return the same answer to a problem in this branch of knowledge, as in mathematics. But they never discarded either of any two opinions just because one happened to differ from the other, so long as the workers had honestly and rationally attempted to solve the problem. They never persecuted anybody for difference of religious opinion. Says Sister Nivedita (Margaret E. Noble):—

"Not only has there never been religious persecution among Hindus, but the sceptic, the Atheist or the Christian missionary is as free to preach on the steps of the temple as the believing priest."

They welcomed both. How could they be sure that the one was right, and the other wrong?

It would thus follow that the matters referred to in the beginning of the present article, viz.—difference of food and drink, observance or non-observance of caste etc. cannot and indeed never formed part of the essentials of Hinduism, which has always been in-

dependent of them. These are matters of local convenience and inconvenience, and never had anything to do with the religion of the great body of people known as Hindus.

With the lapse of years and progress of time, a vast number of speculators and thinkers appeared and left their impress on this faith, known to the outside world as Hinduism. The process has continued to the present day, until the whole thing has developed to its present bulky growth, embracing within its ample folds, monotheists, polytheists, atheists, idolators, demon-worshippers, tree-worshippers and what not. Nay, the process is going on even at the present day, under our very eyes, and new contributions to this old religion are being added every moment, and being recognized by some section of the Hindus or other. The new Hinduism proclaimed for the first time by Ramakrishna Paramahansa, and preached to the world at large by his worthy disciples, Swami Vivekananda, Swami Abhedananda and others, is not perhaps exactly something to which all Hindus of the old school would lend their unqualified assent. But who can deny that they are Hindus, or that they are leaving permanent impress on the ancient faith? Their number to-day in India, especially among the non-Brahmins is legion. Mention might be made of various other recent sects, which are at work within this great community, all calling themselves Hindus, but which are nevertheless more or less different from the orthodox body in many respects. But it would be wholly unnecessary and only add to the length of the article.

No wonder then, that within this immense body of people calling themselves Hindus, are to be met with people holding views diametrically opposed to each other, worshipping deities entirely unlike each other, eating things wide apart as the two poles, and observing manners and customs having nothing in common. They realise, as their ancestors realised before them, that the same thing can be reached through entirely different paths, the only thing really necessary being earnestness and honesty of purpose in the attempt. It was thus part of their creed that for purpose of spiritual emancipation, no change of religion was necessary. It was, on the other hand, held to be positively dangerous. "Better to perish in one's own religion", says the Mahabharata, "than to accept that of another".

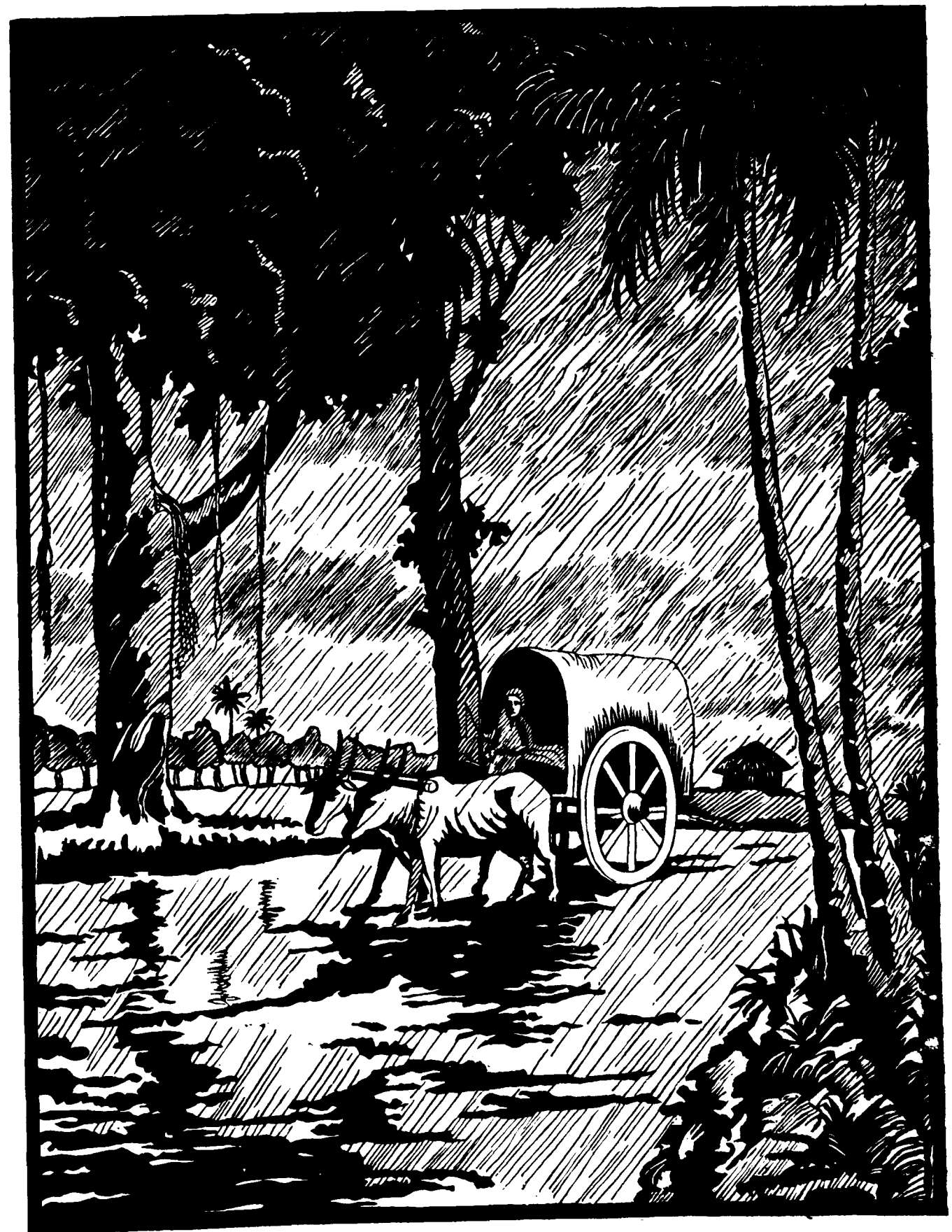
The Hindus never wanted proselytes from other creeds, not because they hated them, but because

they were utterly convinced that there was no necessity for the would be proselyte to turn a Hindu. His own religion, they felt sure, if honestly followed, was sure to lead him to salvation. No other religion in the world is known to have paid so much respect and consideration to others than Hinduism in this respect.

And that is the reason why the ancient Hindus were not even afraid to accord a high place to an avowed atheist like Kapila in their religion. They went further than this, and claimed even Buddha himself as one of their Ten Divine Incarnations, the Buddha, whose teachings once threatened to sweep away the entire fabric of the Hindu religion. Nay, the writer firmly believes, and his belief is shared by many more, that if Christ and Mahommed had happened to be born in India, they would have been undoubtedly welcomed as the foremost of Hindus by the followers of that religion. As a matter of fact, the writer has come across many devout old Hindus of the orthodox school, in various parts of India, who never pass by a Christian Church or a Mahomedan mosque, without bowing low before it.

To us, therefore, the essential element of Hinduism seems to consist in the fact that it treats the whole of humanity at large as subjects of its care and solicitude, without seeking to convert them for a moment into its own views. It caters for all, and not for any particular creed or community. Nobody is beyond its pale. It hates nobody. It simply cannot do so. It does not condemn the follower of any other religion in the world for holding the views he does, but on the other hand, most emphatically declares that these very views, if honestly and earnestly persisted in, and practised, will lead him on to God. According to its teachings, religion is always One, and can never be more than One, however apparently wide apart might be the opinions of individuals professing the so-called different religions. How can there be more than one religion, when God, the end of all religions is One?

To quote the words of the European scholar once again, "Hinduism recognizes power and truth in other religions", which no other religion does. And that is precisely the reason why, assailed on all sides on more than one occasion by mighty forces which threatened to annihilate its very existence, it has always survived them; and, as it is fondly and reverently believed, will always in the future survive them, enduring till humanity itself endures.



MONSOON (WOODCUT)

F. H. RAULEDER

THE SHADOWS OF DESTINY

THE word Destiny rang still in my ears. I had often strained to reconcile the inequalities and irregularities of life, to some reasonable all-pervading purpose. The attempt however strenuous was fruitless. So that in course of time I drifted into a helpless but honest scepticism. I was not aware where I was being led. Amidst the bewildering vastnesses I stood and cried like an orphan. Not a hand was held out to me, not a voice broke the silence to shape a soothing word to me. The bird that shot like an arrow overhead may have a resting place on the other side of the horizon, but my imagination wandered aimlessly on. The sky gazed down vacantly on me, as if it had a cynical satisfaction about my plight. The winds were still ailing about the leaves of tall trees, like a weary wayfarer seeking a place of rest. One by one the stars shot the gathering darkness with points of silver, like hidden companions leaping forth to their tryst, taking courage each of another. Except the unheard movement of the stars, there was nothing else to disturb the reverie into which I imperceptibly fell.

Poetry and religion had taught me that there was a Destiny shaping our ends, rough hew it how we will. Legends had proved this but I doubted whether Life could prove the same. I had seen around me, almost daily, the poor and the meek suffering untold miseries, while the wanton and the selfish had marched from power to power. It was the other day that that innocent woman died in the street for what fault Heaven alone knows. That sinless man was suffering great agonies, while that murderer was rolling in luxury. Why this contrariety I thought, if there should be a knowing Destiny guiding and ruling us? The great wars for dominion had been fought. Many blissfully unaware of any imperial or aggressive purpose, living in their little huts beside their fields and working hard for their daily bread, had been hewed down mercilessly by the sword of the conqueror. Nations had been subjugated and made to bear the intolerable yoke of slavery. There was one law for the conqueror and another for the conquered. For the sin of ignorance and meekness, how exacting and cruel was the penalty. A disarmed and peaceful race was being hounded out of every place on earth, as the animals in the forest, while another unspeakably sordid was grabbing land and wealth everywhere. In a moment the clouds of despair gathered impenetrably thick about me; individual and collective griefs aggregating into a mass of monstrous proportions, put out the lamp of faith that had been burning fitfully till now, like a cowering fugitive on a crag. The voice of poets and prophets that had nerved a staggering soul was now withdrawn to the farthest like the diminishing reverberations of a great echo. The weight of these oppressive thoughts made me sink into a deep stupor.

I knew no more but presently I thought I woke up in a land, fresh and beautiful, Nature smiling radiantly on a morning in a wonderful valley, where stood a temple in the recesses of a wood. A song came to my lips, as I heard the birds rushing into melodies under a rain-bow sky. The soft notes of a choir pulsed through the hushed air like an invisible cascade of sound. I thought the children of the Dawn were awake and were "quivering with the meek-eyed cherubims" in the valley of the Blissful, where dwells no death. The church of the morning now came out of a vapour of vermilion, full into my view and I hailed it with a heart full of virgin joy. Its steps were of snow-white and fadeless lilies bloomed on the way, which gave me raptures unknown. I know not whether the air was a soft odour but I thought I breathed perfume. I directed my steps into the interior of the stately structure where I beheld a figure draped in divine white, holding the Scales of Justice, and a beautiful crowd thronging about him. All was stillness as of rapt prayer. It seemed as if, there for ages a word had not been spoken. Vision or reality, I scarce know, but on the Scales were written Destiny. A shudder came over me, as I faintly recollected the question I had long asked. On the walls were myriad scrolls, some of which were rolled up and on them was written 'Finished'. On turning to the right I saw in a secluded niche, a frightful figure with a contorted mien. This put me in a speechless fright, but slowly its iron features relaxed into a half-smile, and the scales which hitherto stood erect, presently dipped towards the left. The waiting throng looked a look of awe at this, but still the sedate figure locked its lips in silence. The pointer inclined with invisible slowness till the beam stood high. The smile that a trice back lit the room, now gave place to a dark shadow on the face of the niched figure. On a sudden, from the eyes of this Nemesis, flew out a sharp lightning, which scorched up one of the scrolls on the wall, and it fell like ash out of a censer. A distant roar and shout was heard, and much screaming and agony. The white figure behind the scales called Destiny breathed out a word "It is over". And the choir sang:—

"All's over now, sure it is though slow,

The Fulfilment's come, as come it must anyhow."

The raised finger of Nemesis fell and the grimness of its face once again softened into an inscrutable pathos. Then came into the lull, an angel on wings, messenger of Destiny, and bowing to the white figure in the centre, said "O Sire, in the kingdom of Time hath an empire fallen, that for a while throve with fire and sword. So long as it stood for justice and equity, the empire was; but as years passed and selfishness came to rule, I stole behind the throne and the Shadow of Destiny fell over it. The rights of the down-trodden

were as straw in the wind to the wicked and the mighty, the food of the poor was stinted, and they were enslaved, while brick after brick loosed and fell from the great edifice they built, until at last the dead lightning of Nemesis burnt up the whole. The priest in the temple trembled and children were born before their time. From the four winds came destruction, riding in as a black host. Fire leapt from the earth and swallowed all."

And as the Angel finished this, 'Amen' was heard from everywhere, and the white figure in the centre nodded in slow majesty. The Angel of Memory stepped forward in tears but could not speak for sobs, until at last she was heard to say "How may mankind bear the burden of iniquity? How long shall the poor creep in distress? The labourer stinted of his wages, the weak overworked and hunted out of realms, a nation in slavery—these woes may never be forgotten."

The Scales of Destiny justly measure the deeds of men and nations. Nemesis is ever on the alert, and Father Time is sleepless and records every little wrong that may pass unnoticed for a while but curleth back in vengeance at last. The wages of sin are death."

And as she finished, the white figure behind the scales said majestically "For the authors of war and the causers of distress, what have ye done?" "Properly" said the Angel in response, and at a wave of her wand was a scene opened to the gaze of the waiting throng, where sat hand-cuffed by Destiny, their eyes red with rue and repenting for the blood they had spilt and the many homes they had heedlessly harried, mighty kings and conquerors of Earth. They conquer no more now, their conquests are laid low in the dust, but the evil they did is remembered still. They shall be bound to the Rock of Fate.

S. Uma Maheshwer.

THE ANGUISH OF THE PLANET CONTINUED FROM PAGE 73

533. It is correct to reiterate about the illness of the planet. It is correct to understand the desert, as the delusion of humanity. It is correct to direct the thought toward Nature. It is correct to direct the thought toward the labour of co-operation with Nature. It is correct to recognize, that the plundering of Nature is the dissipation of the treasures of a people. It is correct to rejoice at Nature, as the refuge from the fiery epilemics. Whosoever does not think about Nature, does not know the asylum of the spirit."

The evocation about culture, about peace, about creativeness and beauty shall reach only an ear fortified by true values. The understanding of life as the process of self-perfection in the name of the people's bliss, will be crystallized there, where the reverence for Nature is strong. Therefore the League of Culture, amidst the fundamental work of enlightenment, must by all means expound the wise attitude toward Nature, as the source of buoyant work, wise joy, incessant cognizance and creation.

TRANQUILLITY

In His will is our tranquillity.—Dante.

THE DOG AND THE LION

A living dog is better than a dead lion.—Ecclesiastes

THE LITTLE RIFT

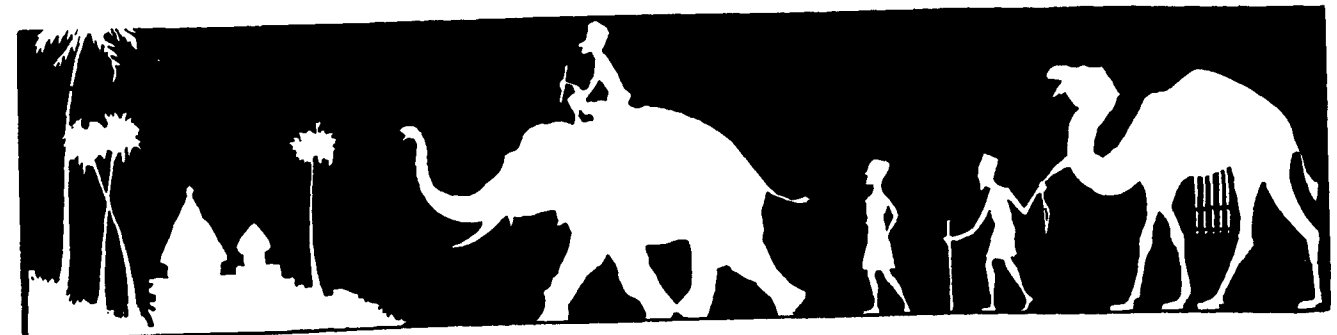
It is the little rift within the lute
That by and by will make the music mute,
And ever widening slowly silence all.—Tennyson.

HE WHO SUFFERS

Who best
Can suffer, best can do; best reign, who first
Well hath observed.—Milton.

NEVER A ROSE WITHOUT A THORN

Before man's fall, the rose was born,
St. Ambrose says without a thorn,
But, for man's fault, then was the thorn,
Without the fragrant rose-bud born,
But ne'er the rose without the thorn.—Harris.



BOMBAY

BOMBAY situated on an island in a bay at the base of Western Ghats—itsself is a Cosmopolitar like many of the world's great ports. And in it you will find jostling each other in the streets representatives of half the races of mankind. The Towers of Silence and the Caves of Elephanta are among the sights to be seen. Elephanta is one of those delightful islands which are freely scattered upon the waters over which Bombay reigns as queen. At the southern end of this Island is the well-known Back-bay, a shallow basin and around this lies the City.

The shape of this end of the island is roughly that of a thumb and long index finger pointing downwards and bent slightly inwards. The thumb on the west side of the bay is a rocky ridge named Malabar Hill. At the extreme point is the Government House with its luxuriant grounds, the cold weather residence of the Governor. Along the ridge and on its slopes are the beautiful residences of the wealthier citizens—both European and Indian commanding superb views east and west.

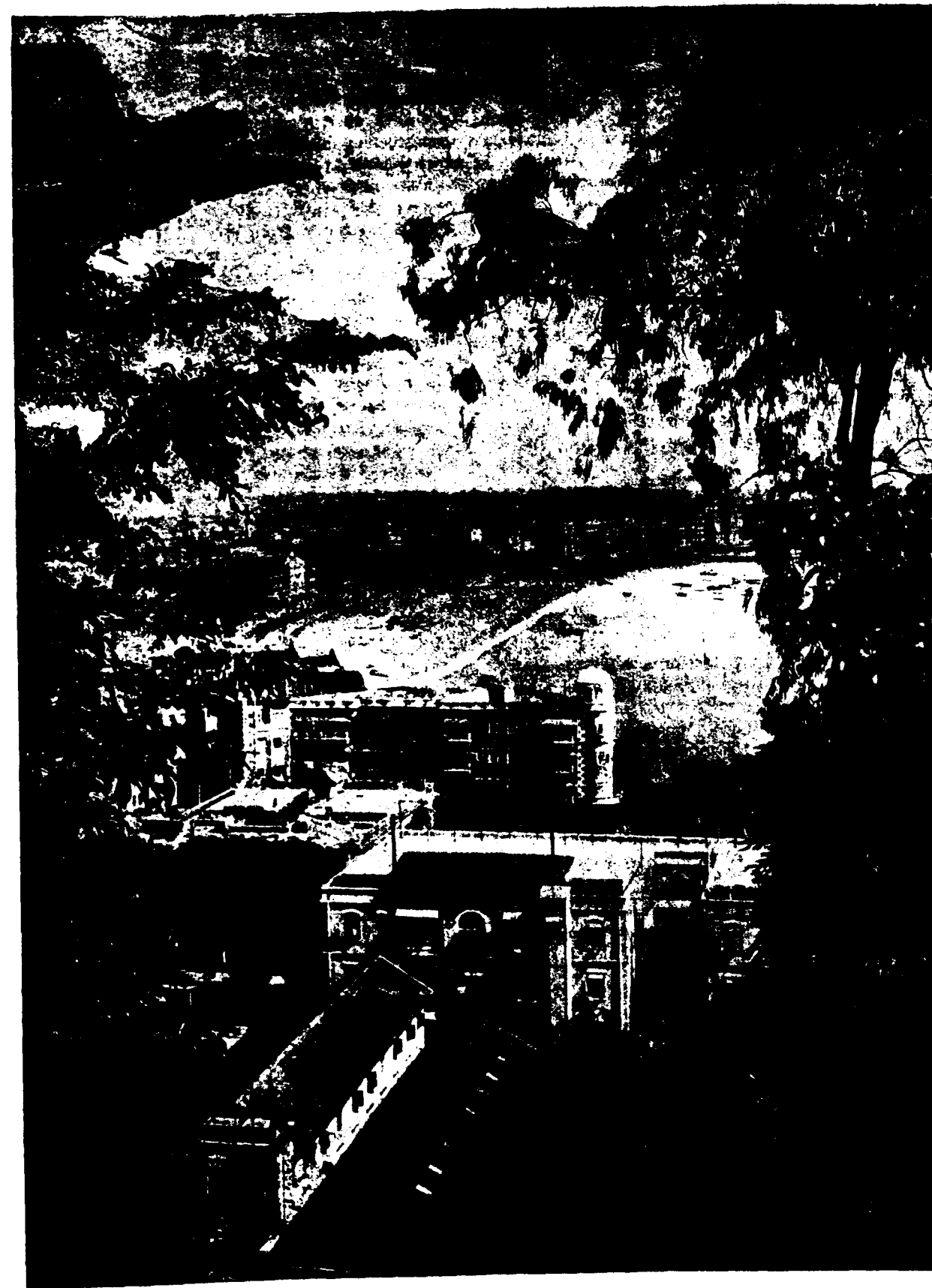
The other side of the bay is a long tapering tongue of the land terminating in a lighthouse. The upper end is linked to the Bazaar, or Indian city proper; then comes the Fort, now merely a memory naming the area containing the great business houses, banks, shipping offices, etc.; finally comes Colaba, the cantonments or military quarters of Bombay. Between this side of the island and the mainland is the great waterway constituting the Bombay Harbour.

There are a few more beautiful and impressive sights than the approach to Bombay from the sea up this noble waterway studded with mountainous islands, the stately buildings of the city on the left, and away to the right the palm fringed shore of the mainland, rising gradually to the peaks of the Western Ghats in the distance. No city in the world has a finer waterfront than Bombay. The great public offices looking over Back-bay are not individually distinguished for architectural merit but they have a cumulative effect of the great dignity.

Bombay's position as gateway of India, its magnificent natural harbour and the enterprise of its inhabitants have made Bombay one of the first cities of the world. The Indian city or bazaar is well built and unusually handsome with fine wide thoroughfares, a perfect hive of industry. In fort area the commercial buildings will compare with those in most other cities, while of really outstanding merit are the Victoria Railway Terminus, the Post Office, the Museum and the Royal Institute of Science.

The name of the island and city of Bombay is derived from Mumba (a form of Parvati) the goddess of the Kolis, a race of husbandmen and fishermen who were the earliest known inhabitants having occupied the island probably about the beginning of Christian era. Bombay originally consisted of seven islands (the Heptanesia of Ptolemy) and formed an outlying portion of the Dominions of successive dynasties dominant in Western India, Satavahanas, Mauryas, Chalukyas and Rashtrakutas. In the Maurya and Chalukya period (450-750) the city of Puri on Elephanta island was the principal place in Bombay Harbour. The first town built on Bombay was Mahikavati (Mahim) founded by King Bhima probably a member of the house of the Yadavas of Deogiri, as a result of Ala-ud-din Kilji's raid into the Deccan in 1294. It remained under Hindu rule until 1348 when it was captured by a Mohammedan Force from Gujarat and the islands remained part of the province of Gujarat till 1534, when they were ceded by Sultan Bahadur to the Portuguese. The island did not prosper under the feudal rule of the Portuguese and it had a population of only 10,000 when ceded to the British, who had fought for it in 1614-15 and in 1626, while the directors of the East India Company had urged Cromwell to buy Bombay in 1654 because of its excellent harbour and protection from land attacks. It finally came into British hands as part of the dowry of the Infanta Catherine of Portugal, on her marriage to Charles II. The Bombay Portuguese, especially the religious orders, resisted the cession and the British occupied it only in 1665. In 1668 the Crown transferred it to the East India Company, which placed it under the factory of Surat.

Gerald Aungier (Angier) who succeeded Sir George Oxeden as President of Surat in 1669 and died in 1677 was the pioneer of modern development. He succeeded in fortifying town and shore against threatened attacks from the main land by Mahrattas and from the sea by Malabar and Dutch seamen, and he also had to cope with Portuguese who still occupied Salsette island and had established a customs barrier in the channel between Bombay and the shore. In 1672 Aungier transferred his headquarters to Bombay and promulgated a liberal scheme of administration, including protection of all castes in the celebration of their religious ceremonies and prohibition of any compulsion of natives to carry burdens against their will. Bombay increased rapidly. Hindu capitalists (Banya) soon needed a special quarter and Parsis and Armenians flocked to the place. In eight years the population grew from 10,000 to 60,000 and diseases of crowded



BOMBAY FROM MALABAR HILL (Picture from the Indian Photo Calendar, see page 3)

PHOTO: F. H. RAULEDER

areas spread, so Aungier in 1675 initiated works for draining the foul tidal swamps and failing the consent of the Company to the erection of a regular hospital, he turned the Law Court into an infirmary. He also established a scheme of court.

Even under Aungier the Siddi admirals of the Moghuls had asserted their right to use Bombay harbour as winter quarters for their fleet though they had failed to secure it as a base against the Mahrattas. Under his weak successor, the English waters the value of which has now been proved, became the battle ground between the rival navies and for some years Bombay lay at the mercy of both. The Company's rule, moreover, was exposed to another danger. The niggardly policy of the board of directors more intent on peaceful dividends than on warlike rule, could not but be galling to soldiers of fortune. A mutiny at Bombay in 1674 had only been suppressed by the execution of the ring leader and in 1683 a more formidable movement took place under Richard Keigwin, a naval officer who had been appointed Governor of St. Helena in reward for the part played by him in the capture of the island from the Dutch in 1673. Keigwin, elected Governor of Bombay, by popular vote issued a proclamation in the King's name citing the "intolerable extortions, oppressions and exactions" of the company, and declaring his government under the immediate authority of the Crown. He ruled with moderation, reformed the system of taxation, obtained notable concessions from the Mahrattas and increased the trade of the port by the admission of "interlopers". But he failed to extend the rebellion beyond Bombay; and, when a letter arrived, under the royal sign manual, ordering him to surrender the fort to Sir John Child, appointed Admiral and Captain General of the Company's force, he obeyed. Meanwhile the Company had decided to make Bombay their

chief centre in the East Indies, but this was delayed by plague and was accomplished only in 1708. An alliance with the Sidis secured a base of supplies on the mainland (1733) and the Mahratta conquest of Bassein and Salsette (1737-39) removed Portuguese rivalry. French wars in 1744-48 and 1756-63 led to strengthening of fortifications, a city wall having been already built in 1718. Bankot was acquired by alliance with the Peshwa (1755) and this ensured supplies while Watson and Clive (1756) took Vijayadrug and this secured protection from piracy. Dock building (1750-62) was followed by the beginning of cotton trade with China (1770) the result of a famine in China being that the Chinese Government forced an increase of the area devoted to grain. Administrative reform and town planning also contributed to the growth of the City, which had 113,000 inhabitants in 1780. A mainland famine in 1803 drove more people to Bombay and a great fire led to replanning on extended lines.

British victory over the Mahrattas and the annexation of the Deccan opened a new period of unrestricted development for Bombay. At this time too (1819) its fortunes were vigorously fostered by Mount Stuart Elphinstone and in 1838 the population had risen to 236,000. But in the next 50 years it more than doubled itself the figures for 1891 being 821,000. This great leap was due to the influence of railways, of which the first line was completed in 1853, the opening of the Suez Canal, and the foundation of Cotton Factories. In 1866-67 the tide of prosperity was interrupted by a financial crisis, due to the fall in the price of cotton on the termination of the American war. Bombay however soon recovered herself and 1891 was more prosperous than ever before, but during the ensuing decade plague caused a decline in both her population and trade. The city has recovered once more.

PRINCE OF GLORY

M. Sanjeeva Rao

Why is it that He left the throne above

Pray, tell me, a sinner as I am;

Is it that mercy or is it that love

To save them from sins, the sons of Adam?

And lo! the Prince of Glory, Christ our Lord

Is taken on the hill without the city wall:

And there at the dawn He was crucified,

And yea! praise Him, for He died to save all.

See, how the thorns adorn'd the hallow'd crown!

When Love, Mercy flew down in a stream

From His feet, His hands and His crown;

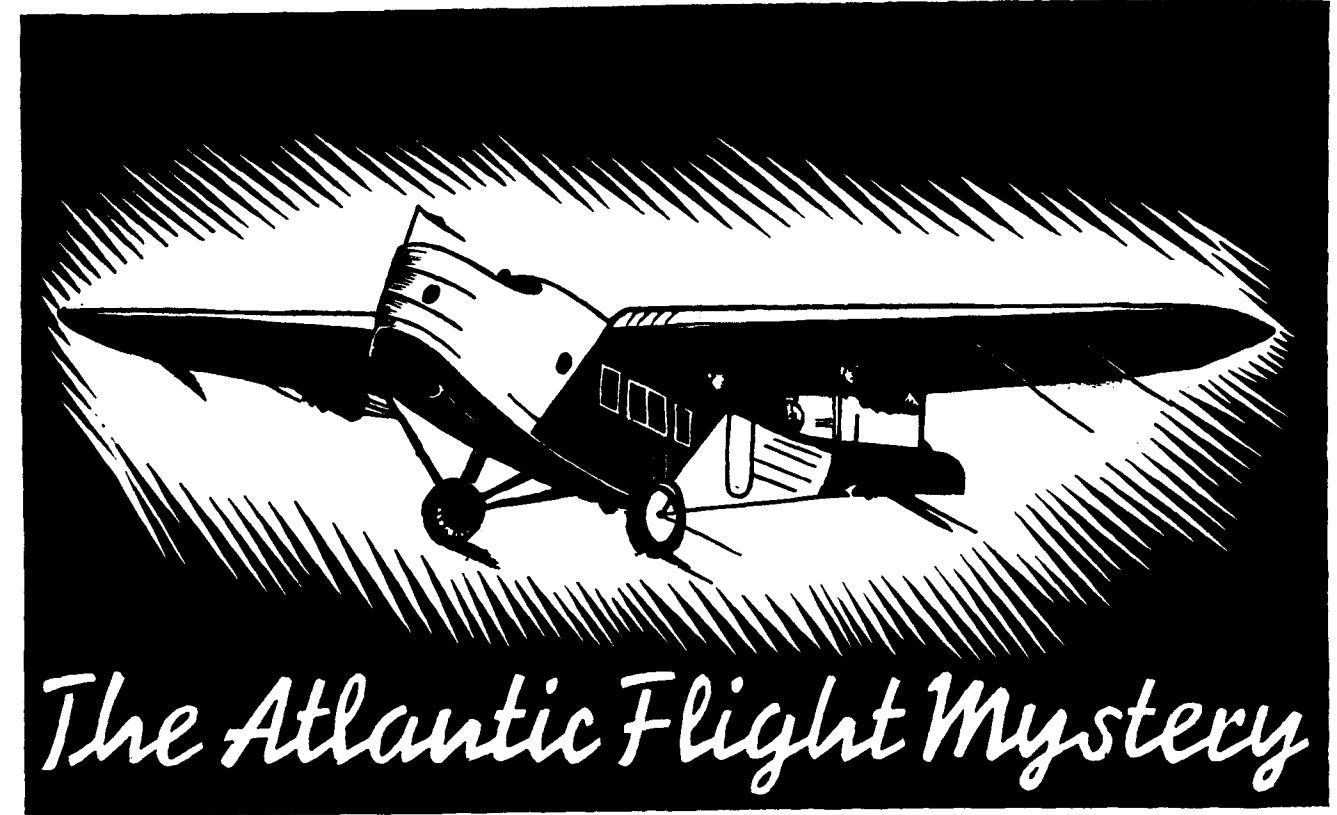
Now sinners wash thy crimes in that sacred stream.

And hark! that strange expiring cry of love,

From Him by whose divine Grace we live:

For He did raise up His head to look 'bove,

And said: "Forgive them Father, Oh Forgive!"



BY CLARENCE WINCHESTER

Instalment I.

A FORCED LANDING

TO this day Harvey Greaves has but a vague idea of why he chose to cross the Channel fifty miles from the short sea route. He puts it down to the spirit of cussedness and wayward adventure that had urged him through strange paths and stranger by-ways from the time he abjured parental authority and went straight to the Latin Quarter (to dabble in art) to the moment when he held 2,000 pounds worth of wings and machinery quivering above the burnished sea.

So many things had happened between those two points of time—love and adventure and intrigue, for in a quiet and secret way he had done not a little for a friend in the diplomatic service, and he now seemed to be flinging in the face of fate a final gesture of scorn by avoiding the shorter and more customary Channel-route for aircraft.

Parental authority had seized him at last, courteously and gently, but none the less firmly. And now it was either years in the tea business or complete disinheritorship in favour of an unpopular and not too worthy step-brother.

Harvey was on his way home to see his father and to reason with him; perhaps even to surrender to the tyranny of a desk in the London office. The prospect failed to arouse his enthusiasm or to stir within him anything but a slightly resentful sense of futile sub-

mission. Still, a million-pound estate in the hands of an unworthy step-brother weighed somewhat in the balance.

Money, he mused, was a curse, but it could be a very pleasant charm in times of trouble, and, what was more important, the old firm could not by the wildest stretch of the imagination be improved by the ascent to power of his step-brother.

Harvey Greaves glanced at his height.

He was registering something over seven thousand feet. Ahead he could already see the lights on the coast twinkling through a sea haze. Below a few port and starboard lights flickered on the water like red and green butterflies, while above his machine the last clouds of the day were tinted pale crimson by the final rays of the sun, now but a thin line on the distant horizon.

And then—suddenly—disaster.

In the midst of the serene pleasures of evening flight Harvey Greaves was to know the swift emergency of a forced landing. The gentle rhythmic purr of the plane ceased its song, giving way to a few moments of staccato splutter, followed by the silence of a dead engine, powerless and robbed of all its vital urge. Pushing the nose of the craft down into a glide, he craned ahead. The sun was gone, leaving only the half light of early night. To reach land was the problem. Perhaps, he thought, he could just make it; he eased the glide a little, searching the vague coastline which was revealed only by fluttering lights, and hoping against hope that his luck would be in.

His altitude was lowering—five thousand, four, three—

The mist was not so disturbing, after all, and, to his surprise, he was much nearer to land than he had at first judged, for in a short while the coast lights had slid beneath and behind him and he was now gliding silently over the half-observed countryside.

One thousand feet—and on either side of the 'plane was what must be bold shoulders of the South Downs showing dark behind the thin white mist. He steered due north along a valley and caught a glimpse of yellow light to the north-west, towards which he finally headed like some great ghostly bird fluttering to rest. He neared the ground and slid dangerously between two trees, beyond which he caught sight of a long stretch of grass, veiled by a canopy of mist.

"Luck's in again," he murmured to himself. "A good landing!" and, with a slight bump, the wheels of the craft touched earth and the machine taxied to a standstill.

Silence—the silence of a summer night; warmth; little eddies of mist swirling like disembodied spirits; the golden yellow glow coming from the windows of a fantastic house; and the loneliness and peace that southern England can give sometimes after sundown.

As Harvey climbed from his craft a myriad impressions impinged on his brain. He knew that he had landed in the grounds of an isolated country mansion, and he expected to see shadowy figures come running forward, excited and thrilled by his sudden advent. But there was no sign from the house, only the steady yellow lights. He realised that he had come with silent wings on the edge of darkness, and that no one could know he was there.

He could, however, telephone to civilisation from the house, get to the nearest village for a night's rest and take off in the morning after he had seen to his engine.

"I'll interrupt the evening's entertainment before they go to bed," he decided. "They're probably having their nightcaps—and I might join them!"

He began to walk towards the drive leading to the house, having first tethered his machine lest a wind sprang up. In the distance a hound bayed threateningly, breaking the peace of the night, and bringing echoes from all around.

Stiff with flying, Harvey Greaves quickened his steps over the dewy grass. As he did so the yellow glow from the windows of the mansion suddenly vanished. It was as if every light went out simultaneously.

At the same moment a woman's scream pierced the still air.

The House of Mystery.

The room was lofty and, except where the long windows intervened, empanelled from floor to ceiling with beautiful mahogany glass cases crammed with books. No one entering it could have conceived it to

be anything but the library of a wealthy squire given to learning and the collection of rare editions. Even the door was book-lined, so that when it was shut there was an impression of complete isolation.

It was closed now—and the occupants of the room might have been cut off entirely from all contact outside the huge chamber. Then great windows, below which there was a drop of some thirty feet or more, were the only avenues of escape, and even these were pulled to, leaving the air within still and a little heavy with the smoke of fine cigars.

Hendrich Baker had risen from his chair and was mixing himself another whisky and soda. He was a tall, gaunt man with cavernous eyes and high cheekbones that seemed to shine strangely, reflecting the amber light from the chandelier.

His ritual over, he remarked:

"Well, it's all up with Charlie—and you, Alethea!"

Stella Wrenington, his other guest, laughed the harsh laugh of a woman from whom all refinements had fled.

"They shouldn't be such damned fools!" she said.

"Exactly," put in Charlie. "We shouldn't, but we have been. Anyone who comes to a private little gambling hell like Threeways Manor deserves all he gets!"

"What d'you mean?" snapped Hendrich. "Gambling hell? You'd better be a bit cautious in your speech, Charlie!"

"Well, what else is it?"

Alethea, pale and dark-eyed, tried to smile.

"It's no use arguing, Charlie; we've played and lost. You can't get away from that—and we've had a square deal. You've done your best for me, and I'm grateful."

"This is what love does for you, Alethea," Charlie said, not without bitterness. "Gets you into a bigger mess than ever. A square deal—I like that immensely. Oh! I like that."

There was an unmistakable sneer in his voice as he glanced meaningfully towards Baker.

"Love and ambition can be dangerous enemies," remarked Hendrich, scornfully. "They, like insolent allegations, can bring a man to a bad end sometimes. Take a note of that, Charlie."

Alethea interrupted:

"He doesn't mean anything, Hendrich. He's worked up to-night, aren't you, Charlie? To-morrow he'll be playing again—and winning perhaps, though I've warned him not to play, time and again. Always, always, he says he's playing for me, to give me my heart's desire—to set me free, to let me have the sweep of the whole wide world, which I want so much."

Sin of the Angels.

"Ambition again," smiled Hendrich. "By that sin fell the angels. But he has a good support, Alethea. I grant you you're a good and worthy ally. Funny way you have of warning him by continuing to play yourself."

There was some truth in that, and Alethea felt it. But the dominating ambition of her life had led her on against her own desire, had dragged her to Threeways Manor time and again to play with Charlie for high stakes that he might, in the end, give her the freedom of the skies to roam where she willed. Strange creature she was, a product of the swift-moving age in which she lived, impetuous, lithe as steel, clear-eyed and able to dance any man off his feet.

Give her a high diving board and she would leap cleanly into the water without the slightest sign of fear. Give her a guitar, and she would play it as with divine inspiration. Give her the wheel of a car, and she would hurtle through the countryside like a tornado and with a cool grace not given to every man. Yet sympathy was in her heart, and it was difficult for her to resist the appeal of Charlie when he begged her to let him risk all for the sake of her own terrifying spirit of conquest.

And Charlie mistook that sympathy, innocently enough, for something far deeper.

Alethea sighed.

"You're quite right, Hendrich. I'm a fool."

"A very beautiful one," Hendrich replied.

Stella Wrenington flashed a meaning look at Hendrich and shrugged her ivory shoulders.

"So you have a passion for Alethea, too," she said acidly.

Hendrich nodded.

"It depends," he said. "But you needn't get jealous. Charlie's first in her affections—I'm a runner-up."

"If you're going on talking like that," Alethea said with some annoyance, "we'd better go. You know there's nothing between me and Charlie. Ah! Hendrich, you're something of an enigma. Always playing at something—"

"And always winning, my dear. If you'd only come into the game with me—my! what a booby trap you'd be, and we'd win a good deal more—"

"Charlie got up and crossed to where Hendrich was standing. There was a nasty glint in his eyes. Alethea and Stella watched him anxiously.

"I've had about enough of this," he exclaimed with some heat. "First you twist me from head to toe, and then you repeat your rotten suggestion that Alethea should act as your decoy. Isn't Stella Wrenington enough? Have you got to drag a decent girl into the game as well?"

"Go and sit down!" Hendrich adopted a gesture of command. "And don't make a fool of yourself. You don't know how to take a joke when you've lost a few thousands."

"Which means ruin," Charlie almost shouted.

"Not at all. You're free of your debt if Alethea joins my personal staff. I want another secretary—"

"—and decoy! Oh, I know your game, Hendrich. I can guess through it now. You're playing me to get Alethea into your clutches in the same way as you got Stella Wrenington. Threeways Manor and zoo,

Park Street are your traps. It'll all clear now, and I tell you to your face, you're a damned rogue!"

Hendrich winced.

"If Alethea joins me she can have her aeroplane and all the freedom, within limits, she wants."

"And if I don't?" Alethea asked quietly.

"Then I go to his father and demand payment of the debt!"

Alethea turned very pale. She knew what it would mean if Hendrich carried out his threat—the end of everything for Charles. Complete penury.

"Very well," she agreed, quietly, "I'll join you."

Stella Wrenington laughed.

"They all do," she said bitterly.

Charles felt as if he could there and then seize Hendrich by the throat and throttle him.

"Isn't there any other way out?" he insisted.

"Only by playing on a bit more—you might win, you know."

"I'll be damned if I do! To play you, Hendrich, is to play a thief and a rotter," and before he was properly aware of what he had done he struck Hendrich full on the jaw, sending him sprawling on the floor.

Alethea sprang from her chair and clung feverishly to Charlie, who stood back watching Hendrich Baker's still figure. Stella Wrenington was bending over it.

"Get him some brandy!" she called. "Charlie, don't stand there like a statue!"

But it was not Charlie who rushed to the tantalus on the table. It was Alethea, and, together with Stella Wrenington, she gave her ministrations to the stricken man. Charlie merely turned away and went to one of the tall windows, glancing out at the misty evening and happening to look skyward.

At first he could not believe his sight. Gliding silently towards the mansion was a grey bird-like form floating as a ghost in the air and stealing steadily on. Charlie rubbed his eyes. The phenomenon was new to him, and all kinds of wild speculations crossed his mind. Surely the police would not come in this fashion on the night breeze, even assuming that they had their suspicion of what went on at Threeways Manor?

Panic!

Hendrich was recovering. Sitting up, he mumbled vague, disconnected threats at his attacker. Stella Wrenington bathed his forehead with eau de Cologne, while Alethea pressed more brandy between his lips. In a moment or two he was almost completely revived. He got up, steadying himself.

Charlie turned from the window.

"Now keep your head, Hendrich," he said with unusual self-possession. "Something's happening. There's a 'plane just landed in the grounds. I think—well, you may be cornered." This with a hint of satisfaction.

"It's the only way anyone can get into this place," Hendrich remarked a little breathlessly. "Every gate and wall is tapped. Anyone coming through a gate or over a wall signals his arrival by means of that little

light over there. There's one in the corner of every room."

He did not seem to realise he had said so much, for he was still somewhat dazed from the effects of Charlie's blow, but both Alethea and Charlie made a mental note of his revelation. It helped to confirm what had hitherto been only more or less well-founded suspicion.

"It may be the police," Charlie suggested.

At the mention of the word Hendrich came back to full consciousness. He glared wildly at Charlie.

"This is a put-up job, you devil," he shouted. "You're in this—it's a plot." Then, pulling himself together, he added quietly: "But I'll get even with you yet! I'll get my own back—and more. You shan't get away so easily as you think!"

"I'm with you, Hendrich," Stella Wrenington said. "Neither of them shall get away easily, but—we'll take our time. The first thing to do, Hendrich, is to settle our immediate troubles."

She went cautiously over to the window and peeped out.

"Yes, there's a 'plane in the grounds right enough, but it's too dark to see who's with it."

Hendrich was stimulated to action.

"We've no time to waste, Stella. Those two cars can look out for themselves. You know what to do yourself."

He rushed feverishly to one of the big bookcases and flung it open. Pushing his arm inside, he seemed to be feeling for a concealed mechanism, and, at last finding it, he appeared to be unlocking a small lever with a tiny key. At the same moment there was a slight clicking sound, and the lights of the house were extinguished.

Charlie yelled: "What's the game?" but there was no answer. He groped his way to the wall switches, which merely failed to respond to his touch.

Then he called to Alethea, and heard only a woman's piercing cry coming out of the darkness.

Harvey Meets Alethea.

When Harvey Greaves left his machine and paced towards Threeways Manor he had no idea that he was approaching what was to be his house of destiny. His crossing of the Channel by the long air route may have been due to his spirit of waywardness, but there are some who might contend that fate has a pretty strong hand in the affairs of men.

The sudden and rather mysterious dispatch of the lights had given him a moment's hesitation. He had wondered, after all, whether it would not be more courteous to try to find his own way to the village rather than disturb the inhabitants of the mansion.

But he was sure that the cry had come from the house itself, and the extinction of the lights as if by magic could not be put down to hallucination. The scream might have been anything, he thought, for the

countryside renders strange cries to heaven; yet there is something unmistakable about a woman's scream—and there was fear behind the call that he had just heard.

He quickened his step and left the gravel drive for the path, at the same time straining his ears lest the sound should repeat itself and prove him a victim of error, for he was suffering slightly from flying fatigue.

The great mansion, as he neared it, revealed itself in all its dark beauty, yet behind that beauty was a touch of the sinister. Lofty turrets reared themselves at the corners, standing like huge sentinels on watch for intruders.

Outside the great arched entrance hung an iron bell-pull. He hauled it with some gusto, the throbbing peal of a melodious bell answering from the bowels of the building. Almost at the same instant the great doors were flung open and a man and woman collided violently with him.

"What the—" Charles found himself being held back by the pilot. He could just discern the figure in the gloom of the porch, but Harvey's face, still partly hidden by his leather helmet, was indistinguishable.

"Trouble?" Harvey inquired, sensing the excitement of the two shadowy figures—and then following his first mad assumption after having heard the man's voice, he peered into Charles's face and recognised him. "And what damned nonsense are you up to now, Charlie?"

Charlie was almost speechless. He caught his breath, but managed to stammer—"Harvey!" with undisguised joy and relief.

Alethea was puzzled. Who this strange night visitor could be she did not know.

"I thought it was the police," Charles gasped. "All this trouble through a harmless step-brother. But—quick—we've got to get away—the folk inside are dangerous—this is Alethea Manders, and she's already had a gun pressed in her side, but it didn't go off! Come on, Harvey—your 'plane's a godsend—"

Harvey couldn't resist smiling. He was not at all sure of the exact position his brother held in this strange episode of the night. It might be merely a light diversion much exaggerated, such as Charles had been known to indulge in before. On the other hand, the irresponsible Charlie had not been a stranger to serious trouble. One thing was certain—he was always bobbing up in an odd fashion, and here he was again, as Harvey put it, "not very seriously preparing himself for the tea-business."

"My plane's far from a godsend," Harvey announced, "she's bust! Dropped her engine and let me down nice and comfortably in these pleasant gardens!" Turning to Alethea he added: "My name's Harvey Greaves—step-brother to Charlie. Now, tell me what's the trouble—and we'll see what we can do."

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To be continued



F. H. RAULET

THE COMMUNION OF SOULS

By Mea

"And his kiss! What ecstatic feeling!
Like two flames that lovingly entwine;
Like the harp's soft tones together stealing
Into one sweet harmony divine.—
Soul and Soul embraced, commingled, blended,
Lips and cheeks with trembling passion burn'd,
Heaven and Earth, in pristine chaos ended
Round the blissful lovers twined."

Schiller.

Bloch states: "The physiologist Burdach, influenced by the then dominant philosophy of Schelling, defined the kiss as 'the symbol of the union of souls,' and St. Cyril, writing of the kiss of peace, says, 'This kiss is the sign that our souls are united.'"

Benoy Kumar wrote: "We drink nature through our eyes, we drink the world through our ears, just as we suck the soul through our lips." And Christopher Marlow wrote:—

"Sweet Helen, make me immortal with a kiss!
Her lips suck forth my soul"

Originally the kiss pointed to an idea of commingling of souls, the breath being considered the life of the person, as expressed in the Bible, where God blew his breath into Adam to give him life. Robert Greene wrote:—

"....., and lips meeting
Each soul another sweetly greeting.
For by the breath the soul fleeteth,
And soul with soul in kissing meeteth."

It was the custom among the Romans to give the dying a last kiss, in order, as they thought, to catch the parting breath. The idea that the soul leaves the dying person in his last breath and that in it the soul may pass over from one person to another, is a very common belief. Some primitive tribes have the custom of holding a child over the bed of a dying person in order that the soul may pass over into it; or a member of the family stoops over the expiring one to receive his soul.

"Suck my last breath, and catch my flying soul."

Pope.

Folk belief, even down to the present, holds that the soul of the dying person issues in his last breath.

The dove as a symbol in Christian religion became ubiquitous, and in the Trinity it is generally shown joining the "breaths" or "souls" of the Father and Son, by the tips of her white wings extending from the mouth or "breath" of one to that of the other.

Ancient Mexican pictures represent two deities engaged, apparently, in the act of kissing while (perhaps in reminiscence also of the blood-soul) red smoke passes from the mouth of the one to that of the other.

The practice of giving a farewell kiss to the dead is probably connected with the old Italian rite of receiving the soul of the dying in his last breath.

"And when life's sweet fable ends,
Soul and body part like friends:—
No quarrels, murmurs, no delay;
A kiss, a sigh, and so away."

R. Crashaw.

Formerly in England in the ceremony of espousals, the man placed a ring on the woman's right hand, to be worn so long as she was bound to remain a maid. After the hand-fasting, the bridegroom and bride exchanged a solemn kiss, so showing that having, by the joining together of hands, been united in the body, they were, by the interchange of a kiss, joined together in the breath, or Holy Spirit.

"O kiss, which souls, e'en souls, together ties."

Sir Philip Sydney.

It was the mystic kiss that distinguished spousals from purely mundane contracts. In exchanging money for land, corn or cattle, men gave and took words of promise, and joined hands in confirmation of their verbal agreements. It was only in bargains of love that contractors joined lips as well as hands, and thus, breathing into each other the breath of life, ratified the exchange of hearts, and signified their complete spiritual union. This kiss was later sanctified by the ecclesiastics. E. B. Browning speaks of this kiss:—

"I was betrothed that day;

I wore a troth kiss on my lips I could not give away."

Wundt says: "It may well be that this exchange of souls in the kiss has its analogue in many regions, particularly in Melanesia, in the exchange of breath through the nose—the so-called greeting which might therefore better be called the nose kiss. That this exchange is mediated through the nose may be due to the fact that among many of these tribes kissing with the lips is impossible because of mouth-rings, lip-blocks, and other deformations, doubtless originally intended as means of magic. Similar ideas concerning the mouth and nose, moreover, and their relation to the psyche, are suggested even by the Biblical history of creation, according to which God rouses Adam to life by breathing a soul into him through his nose. Through the mouth, man breaths out his soul; through the nose, he received it.

Berstcot says, "The lips perform their ethereal function of soul communication by touch of varying intensity and emotion. Again he says, "The kiss shows the girl's soul accessible..... the kisses which open the flood-gates of the girl's soul are not a matter of course, or to be had haphazard. There is something

in such kisses which she cannot find words for, for kisses are but the soul and the operation of its mechanism; and words were made and given for the spirit, not the soul. The soul-revealing kiss to the girl is thus quite her own secret, and the secret of the one who gives it."

"As in the soft and sweet eclipse
When soul meets soul on lover's lips."

De Maupassant writes: "The meeting of the lips is the most perfect, the most divine sensation given to human beings, the supreme limit of happiness. It is in the kiss alone that one sometimes seems to feel this union of souls after which we strive, the intermingling of hearts, as it were." And Shelly describes it as "One soul in bodies two."

Shirly (Arcadia, Act III) speaks of:—

"A modest kiss, whose every touch conveys
Our melting souls into each other's lips."

And H. H. Boysen says:—

".....and when my lips meet thine
The very soul is wedded unto mine."

Kissing is frequently referred to by poets as an act which indicates either the union or communion of souls, and we find such references made by poets of all nations, both ancient and modern. Such is the effect that Plato tells us he felt from a kiss, in a distich, quoted by Aulus Gellius:

"Whene'er thy nectared kiss I sip
And drink thy breath, in melting wine,
My soul then flutters to my lip,
Ready to fly and mix with thine."

The following extracts from the Greek Anthology show very clearly the manner in which the Greeks associated kissing and the communion of souls:—

"'Tis well! O that her lips upon my lips
Would close, and drain my very soul to drouth."

"Her kisses are not faint, but strain and crush,
And draw the soul out from the finger-tips."

In the following love poem, written by Plato so long ago as the fifth century B. C., we find sentiments expressed that are by no means out of date to-day.

"I held my soul upon my lips
In that long kiss divine;
It came, poor thing, in hope to pass
And blend in thine!"

It is in kisses between lovers that this communion between souls is most apparent. Between lovers there is always a desire, either conscious or subconscious, for physical, mental and spiritual union. Luther says: "Love is an affection of union whereby we desire to enjoy perpetual union with the thing loved." And Emerson wrote:—"Passion beholds its object as a perfect unit. The soul is wholly embodied, and the body is wholly ensouled."

Abraham Cowley wrote: "I'll kiss thee through,
I'll kiss thy very soul."

The communion of souls through the medium of the lover's kiss is expressed in the following lines from "Paolo and Francesca":—

"and in that kiss our souls
Together flashed, and now they are one flame,
Which nothing can put out, nothing divide."

It is also very beautifully described by Ivar Campbell where he writes of Love's Recognition, thus:

"And when we hail love's recognition thus,
Eyes close to eyes, the passionate lips must meet
And join in hushed communion marvellous,
And soul speed forth companion soul to greet.
So shall we wander through new realms of bliss,
Two beating hearts made single by that kiss."

When real love exists between two people it cannot be expressed by words alone, ordinary caresses are inadequate to convey the intensity of feeling. Lovers have a natural desire to have soul communion with each other and, except through the medium of kisses, there is no possible way of making their spiritual love felt, by means of the kiss one feels love in a way that no amount of words could convey.

"Down to her lips from thence it stole,
And there I kissed her very soul."

A kiss between two people who love sends a thrill through the body that is by no means purely physical. It is soul-stirring, and means that one soul has reached the other through the medium of our physical bodies. E. H. Aitken writes: "I am not prepared to dispute with Theosophists and Spiritualists that soul may speak to soul without any bodily go-between; but one thing that I am quite sure of is, that I, and a multitude of commonplace souls, have to depend mainly upon our senses for the means of intercourse with one another." Again he says, "When words have told all that words can tell, there may be something left which can only pass from heart to heart by a shorter and straighter road, something which instinctively falls back upon the first and humblest of our senses (the sense of touch) and confesses our kinship 'after the flesh' with every beast in the field."*

"Many an evening by the waters did we watch
the stately ships

And our spirits rushed together at the touching
of the lips."

There is something in this "touching of the lips" that is different from any other form of contact. All lovers know the thrill which is not purely physical, and with this thrill comes the knowledge that the spring of true love is touched by the kiss of a congenial spirit.

"Forthwith my heart gave sign of joy by skips,
As though our souls had join'd by joining lips."

Thomas Watson.

* E. H. Aitken "The Five Windows of the Soul".

VICTORIA FALLS

Like a Thundering Charge of Cavalry to its Doom

PROBABLY there are three important water-falls in the world. One is the Niagara, famous for its huge volume of water—the second is the Jog or the Sharavathi Falls in South India, remarkable for its immense height—and the third is the Victoria Falls of Southern Rhodesia, famous neither for its volume of water nor for its height—but for its sheer magnificence and unequalled grandeur.

it to be a tiny island situated on the extreme edge of a precipice. It was covered with a very luxuriant undergrowth.

On looking from the very edge of the precipice, they saw beneath them the river Zambesi falling into a chasm of a great depth. The water maddened by the fall was seething and foaming and was sending up dense volumes of spray. Above them were dark mists

Those who led Livingstone
to the Victoria Falls



A Typical S. Rhodesian
Family

Though known to the natives of Africa as Mosioatunya or the 'Smoke that sounds' the first European who saw the falls was David Livingstone, the famous explorer.

One November morning of the year 1855, Livingstone had camped by the bank of the Zambesi, a few miles from the falls. His guides had told him that after flowing for a few miles the river would disappear—and all that was left of it was 'the thundering sound and the smoke'. So he wanted to investigate the mystery of which the natives had spoken in such awe.

Accompanied by a batch of expert paddlers, he went down the river in a light canoe. The canoe shot its way towards the great clouds of spray that rose. While they were thus progressing, an island half hidden in the spray-cloud was seen. They landed there and found

and a number of perfect rainbows created by the sunlight.

Livingstone named the falls after Queen Victoria. The tiny island on which he first saw the 'Smoke that sounds' was afterwards called Livingstone Island.

But the modern traveller will not be compelled to see the falls as David Livingstone did. Comfortable railways connect the falls with all South African ports. A luxurious hotel welcomes him and accommodates him a few furlongs from the object of his visit. Visiting this beauty-spot of 'dark' Africa is as easy as visiting a friend in one's own car.

Since Livingstone visited and made known the Victoria Falls to the Western world, many famous men have visited it. One of them was Lord Curzon and for a true pen-picture one cannot do anything better than quote freely from his 'Tales of Travel.'

"I have seen Niagara, of which I will say nothing except that man is hard at work despoiling and defaming this masterpiece of nature; the wonderspot of Gersoppa (or Sharavathi Falls) in South India; and the Victoria Falls of the Zambesi which as perhaps the most astonishing of all, I propose here to describe.

"In all countries where there is a dry and wet season a water-fall will differ greatly at different seasons of the year. This holds true of the Victoria Falls. They are at their lowest before the rains which begin in December; and visitors in the dry season—i. e. between September and December—console themselves for the relatively meagre wisps and driblets of water which in many parts of the fall are all that come over the edge, by the better opportunities that they enjoy of examining the walls of the great chasm which the resistless river has been eating through



Victoria Falls from the Cataract Island

unnumbered ages into the heart of the black basalt. Large sections of the black cliff are entirely exposed, and it is possible to walk out from Cataract island or from Livingstone island, which are both on the tops of the falls, and to stand on the very bricks of naked edge. The Devils cataract, adjoining the left bank and the Rainbow Fall, in the centre, are then the only considerable mass of water. When the sun is shining the effect of the rainbows, tilted against the fall at innumerable angles, and following the spectator with their scintillating hoops as he moves is very fine.

"It is in April and May, when, though the rain has ceased at the falls, the swollen water from the uplands far in the interior reaches them, that they are at their highest, and then the river pours in a flood like that of Niagara over the lip, and plunges in an unbroken

sheet into the abyss below. This must be a glorious spectacle. But such is the density and the fury of the spray-storm rising into the air like the smoke of some vast cauldron, that the spectator within 100 yards of the cataract can see nothing at all, and gets little beyond a drenching for his pains.

"There are many points of view from which we can study the mile-long race of water thundering like a cavalry charge to its doom, and then perishing in the clatter of its terrific downfall. We can cross the gorge by the filigree span of the railway bridge—an ornament rather than a destruction to the scene—and inspect the furthestmost fall close to the northern bank; we can clamber along the thin serrated ridge of rock known as the Knife Edge, which connects the further bank with a big rocky buttress, clothed from base to summit with forest trees, which here projects like a huge pyramid into the stream, and forms one pillar of gateway through which the river rushes into the boiling pot 400 feet below; or crossing again to the near bank, we can enter the Rain Forest and scramble out on to the aerial promontory known as Danger Point, where crouching on a hummock of slippery stones within a foot of the edge, we can look straight opposite at what is called the Rainbow Fall. At the season at which I saw it this was by far the most imposing spectacle. The spray-storm surges upwards from the bottom of the chasm with a concussion like the firing of machine guns and with a force that takes away the breath. But as the mist-wreathes waver and divide, through the rifts are seen the parallel and interminable files of the cataract, careering to the edge and leaping it in a hurricane of foam. Here it is that the thunder echoes most loudly from the gloomy caverns of the abyss; here the stinging buffets of the whirlwind lash the face with the most pitiless fury; and here the smoke-clouds spouting like portentous geyser-jets into the air, scatter aloft, and, dissolving wreath the chasm with a perpetual crown.

"..... Thus we arrive at the conclusion that, the Victoria Falls may deservedly be called the greatest river-wonder in the world. Never can these fade from the mind of one who has seen it the vision of those towers of descending foam, the shouting face of the cataract, the thunder of the watery phalanxes as they charge and reel and are shattered in the bottom of the abyss, or the spray-spumes whizzing upwards like a battery of rockets into the air. As the train plunges slowly into the forest, and takes us back into the every-day world, the mist clouds steaming like smoke through the trees and forming a dense white canopy 1000 feet in height in the sky, and the low thunder, whose reverberations still fill the air, conclude a unique experience and crown an imperishable memory."

N. N.



INDIA IN OUR LENS LIGHT
Top Left—Tea Picking. Right—Shooting. Bottom Left—Ploughing. Right—Grinding Masale.



WARS

What they have cost the world in Men and Money

TWENTY men drowned and thousands of rupees of property lost in the recent floods,' we read. Twenty men drowned really a great number. Twenty widows and twenty widowed families—we are shocked. But little attention does one pay to the enormous number of men slaughtered and an equally enormous amount of money wasted in a single war. 'Half a million dead. Half a million widows and half a million son-less mothers. Half a million orphaned families doomed to suffer. A million wounded. A million disabled and made useless for life'.

In the war of the French Revolution and those fought by Napoleon it is estimated that France lost more than 2 million of her sons and an equal amount were wounded and disabled. In the nine principal battles fought under the leadership of Napoleon, from the Austerlitz to the Waterloo about 1909000 men were employed. Of these 386,000 men were killed and wounded. In the Peninsular war, fifty thousand English soldiers were killed while the French losses were about a quarter of a million. In money Napoleon spent £255,000,000 and the English the enormous sum of £831,000,000.

In the Crimean war the total losses of all the three countries Russia, England and France, were 480,000 men. England left 22 per cent. of her men engaged, dead in the battle fields of Russia. But when compared with other wars Crimean war is comparatively a small affair as far as losses of men is concerned. It took £313,000,000 to conduct the Crimean war of which Great Britain paid £78,000,000, Russia £142,000,000 and France £93,000,000. On an average the daily costs were—Russia £2,000,000 per day; France £130,000 per day; England £100,000 per day.

In the American Civil War, about 600,000 men were laid to rest in a short period of 4 years. The expenditure for the whole war came up to about £121,000,000. Each week about £1,600,000 was spent. The Franco-German war, in its short period of only seven months took a toll of 371,700 men (both killed and wounded). About seventy-one thousand Frenchmen and a million Germans had taken part. In addition to the expenditure due to the war, France was forced to pay a war indemnity of £316,000,000.

Even in the pages of Indian History battles involving the killing of thousands can be seen. During the battle of Hydaspes between Alexander the Great and Poros, 21,000 men were killed and taken prisoners of the 34,000 employed by Poros. Alexander's army escaped with only a slight loss of 1000 men. In the Kalinga war, the victorious army of Asoka killed 100,000 men and captured 150,000 men of the Kalinga

army. A greater number perished as a result of the suffering caused.

Coming to more recent times, the battles of Paniput surpass others in the amount of men slaughtered. In the first place, fought between Babur and Sultan Ibrahim, 100,000 men were employed in the Indian army. In only half a day 15,000 of them were killed along with their leader. The third battle of Paniput has the heaviest casualty list. The Mahrattas had employed 300,000 men. Of these 200,000 fell in one single day. Many of the rest were taken prisoners but even then were put to death.

In the Russo-Turkish war which took place in the year 1877 and lasted for a year the total loss for both parties were nearly 200,000 men. On one single day in the battle fought before Plevna 18,000 out of 80,000 Russians fell. Turkey also suffered a heavy casualty. The battles fought between Japan and Russia in the Russo-Japanese war were of the deadliest type involving the killing of many thousands in a single day. At Siam-Yong, where one of the battles was fought, Russia lost 20,000 and Japan 18,000 men—all in a very short period. In the battle of Sha-Ho, Japanese loss was about 16,000 men for the Russian casualty of 60,000. Equally deadly was the battle of Mukden where one million soldiers were engaged. Coming to the costs Russia spent about £1,097,200 per week to maintain the war.

Deadlier than the Russo-Japanese war was the Great war. Here battles occupied many number of days and the killed and wounded amounted to fabulous number. In the first three months of the war, 1616,000 men fell (killed, wounded and made prisoners). Of them the French numbered 854,000 men; the Germans 677,000 men; the British 85,000. Of the 854,000 men lost by France 330,000 were killed and taken prisoners and 280,000 were wounded in the short period of only 8 days. The total loss for the world by the Great War is about 4647,000 men killed and nearly 8,297,000 wounded. The heaviest of losses is for Germany—2,050,400 killed and 4,202,000 wounded, while for the whole of the British Empire the killed is 1,089,900 and the wounded 2,400,900. France lost 1,393,300 men killed, 1,490,000 of her soldiers were disabled.

In money, Germany excluding her war indemnity spent about £5000,000 per day. France's cost was about £4,400,000 per day. Great Britain had the greatest war expenditure. In 1917, the average cost of war to her was a little more than £49,000,000 per week. The total at the end of 1918 amounted to more than £5,000,000,000.

N. N.

RADIO INTERFERENCE AND ITS ELIMINATION

In this interesting article Mr. Deutschmann, a recognised authority on radio interference, points out the most common causes of noise in radio receivers and also how these noises may be eliminated by the use of special equipment.

RADIO Noise! This name seems most descriptive of the undesired and undesirable sounds that are reproduced by radio receivers, often with sufficient intensity to interfere seriously with the enjoyment of desired programmes and in many cases to make the reception of these programmes an impossibility.

These radio noises were for a long time believed to be "static" and as such were thought to be part of the established order of things and thus not to be altered. It has been found, however, that nature has little, if any, part in the origin of most radio noises and that, by following certain established principles, it is possible to avoid their disturbance to radio reception.

Since radio noises are generally by-products of man's creation, they are termed "man-made static." Every piece of electrical apparatus that contains any kind of breaking contact, such as a thermostat, a commutator or a large or small circuit breaker is likely to cause man-made static. This noise is a direct result of the interruption to flow of electric current or the discharge of an electrical potential.

Radio noise is not, as many people suppose, proportional to intensity of sparking. In many cases, interference will be heard when there is no visible spark and in other cases, it will be found that apparatus which operates with extremely heavy sparking may appear to cause no radio noise. It is, therefore, impossible to determine by inspection just what apparatus may be causing disturbance to radio reception.

If radio noises are heard, it is advisable to check all electrical apparatus by starting it and stopping it while the receiver is in operation and noting the effect on the reception obtained. If the apparatus being tested contains breaking contacts, whether they are in the form of thermostatic controls, motors or generator commutators, relay contacts, mercury switches or any type of high tension spark gap, it is probable that interference will result from its operation. On the other hand, if the apparatus contains none of these contact-making devices, as is the case, for example, with a transformer, a flat iron, a lamp or an induction motor, no radio noise should result from its operation.

If the latter type of apparatus appears to be causing radio noise it should be carefully inspected for possible defects, such as grounds, short circuits, loose con-

nections, improperly aligned bearings, etc. If such defects are found, they should, of course be remedied as it is not advisable to apply filtering equipment to suppress the radio noises which result from the operation of defective apparatus.

It is important to realize, however, that all radio noises do not necessarily indicate defective apparatus, as much of the electrical apparatus in general use is so constructed that it causes radio interference when it is in good condition and being normally operated. For example, many of the household electrical appliances, such as vacuum cleaners, drink mixers, egg beaters, floor polishers and fruit juice extractors employ series-wound or universal motors. These motors have brushes in contact with a commutator and, when they are operating, the making and breaking of contact between the brushes and the commutator causes radio interference or man-made static.

The radio noises that result from the operation of electrical apparatus are carried to radio receivers over the electric light wiring and also over any other wiring systems that are associated with the interference source. This does not mean that the noises enter the receiver through its connection to the power line. In fact, it has been found that a relatively small amount of radio noise reaches the receiver in this manner. By far the greater part of the man-made static that affects radio reception enters the receiver through its antenna and ground connections.

When apparatus is used that depends for its operation upon the making and breaking of electrical circuits, the radio noises that originate with the interruption to the flow of electrical current are impressed on the wiring circuit to which the apparatus is connected. The distribution of the radio noises may be compared to the distribution of electric current. The interference-creating apparatus may be considered as a generator generating noise rather than power and this noise may be carried along wiring circuits in much the same manner as the electric current is carried.

If the radio noises were confined to the wiring circuits on which they were originally impressed, it is probable that they would not seriously interfere with radio reception. But remaining in any limited circuit is just what radio noises refuse to do. The characteristics of radio noises differ from those of electric current at the frequencies commonly used for power distribution. The latter are confined closely to the conductors on which they are impressed while the former may be radiated from the wiring circuits on which they are travelling in much the same manner as broadcast signals are radiated from the antenna of a transmitting station. The radio noises which are thus radiated are then picked up by the antenna systems of radio

receivers, are amplified and eventually reproduced to the detriment of desired broadcast signals.

The important difference between the broadcast signal and the radio noise is that the broadcast signal has a definitely assigned carrier frequency while the radio noise has no definite frequency of transmission and may, therefore, interfere with the reception of broadcast signals at any point in the receiving range of the radio set. For this reason, it is not possible to apply a wave trap or other tuning device to the receiver to tune out the radio noise. Since radio noises are intermingled with the desired broadcast signals, any device which when applied to the receiver reduces the volume of radio noise, will also reduce the volume of the desired broadcast signal. It is, therefore, necessary to suppress radio noises at their source in order to obtain radio reception that will be unmarred by the effects of man-made static.

The procedure followed in preventing the distribution of radio noises is termed filterizing. Filterizing may be defined as applying to apparatus which creates radio noise, suitable equipment to confine this radio noise as closely as possible to the point at which it originates. In most cases, filterizing is accomplished by applying combinations of inductance, capacity, or both to the offending apparatus. These combinations of inductance and capacity are called filters and have the ability to stop the radio noises without affecting the transmission of power.

The exact procedure to be followed in filterizing electric apparatus depends to a considerable extent upon the manner in which the radio noises are generated and the type of wiring used in the building in which the interfering apparatus is installed.

Household electrical appliances which are driven by small universal motors are among the most common sources of radio noise. These appliances are usually connected to the power supply line by means of long attachment cords which of themselves tend to act as radiating antennae for the interference. In order to confine the radio noise to its source, a simple Filterette may be applied at the point where the attachment cord of the appliance enters the motor frame.

Since household appliances employ simple electrical circuits, the filtering procedure is equally simple. Direct radiation of noises from the appliance itself is seldom serious. For this reason it is usually sufficient to apply a Filterette to prevent the feed back of radio noises to building wiring. This applies to practically all electrical equipment which does not employ a high tension spark or high frequency currents.

The radio noise from this latter type of apparatus is radiated from its wiring and may reach the antenna system directly or may be carried to the antenna after being induced in building wiring. In either case, it is necessary to provide a means of preventing the radiated interference from reaching the antenna system of the receiver and the wiring circuits of the building. This is accomplished by shielding the apparatus.

Shielding consists of providing a metal enclosure which completely surrounds all wiring associated with the apparatus which may be causing radio noise.

The electrically ignited oil burner is a typical source of radio noise which must be suppressed by use of shielding in addition to the filtering that is applied to prevent the feed-back of interference into the building wiring. In this type of apparatus, a high tension spark is used at a potential of from 12,000 to 15,000 volts. This spark causes a peculiarly intense radio noise which travels along the high tension cables between the firing points and the ignition transformer, is fed back through the transformer to the building wiring, and is radiated from all of the wiring in the high tension circuit. A suitable Filterette, connected in series with the primary of the ignition transformer, prevents the feed-back of interference through the transformer to the building wiring but has no effect on the directly radiated interference.

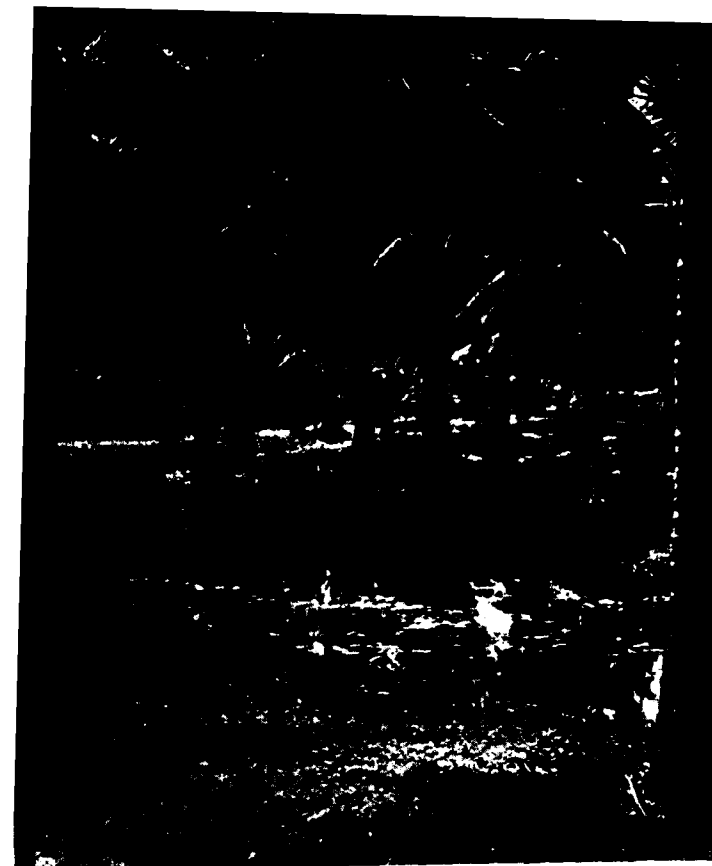
In order to keep this interference from reaching the receiver, the high tension terminals of the transformer must be enclosed in metal as also must the high tension cables. This shielding, as the metal enclosure is called, must be such that not even a fraction of an inch of the high tension circuit is left exposed. When the shielding is completed and the correct type of filter is installed in the primary circuit, a sensitive receiver may be operated within a few feet of the oil burner without any interference from the ignition system.

An excellent example of the radio noise caused by electrical apparatus depending for its operation upon the production of high frequencies is found in the diathermy or high frequency electro-medical apparatus. This type of apparatus generates high frequency currents at a frequency of approximately 1000 kilocycles. Since it uses a spark gap to obtain the high frequencies and since even a small portable diathermy machine is capable of delivering about four amperes at the frequency used, it is obvious that one of these machines is in reality a spark transmitter in common use during the early days of wireless communication.

The high frequencies generated by this apparatus are conducted along flexible leads to electrodes which are applied to the body of the patient being treated. Thus an antenna system is provided for the radiation of high frequency disturbances. Fortunately, the antenna system thus provided is not designed for maximum radiation at the frequency used, otherwise suppressing this type of radio noise might be considerably more difficult than it is.

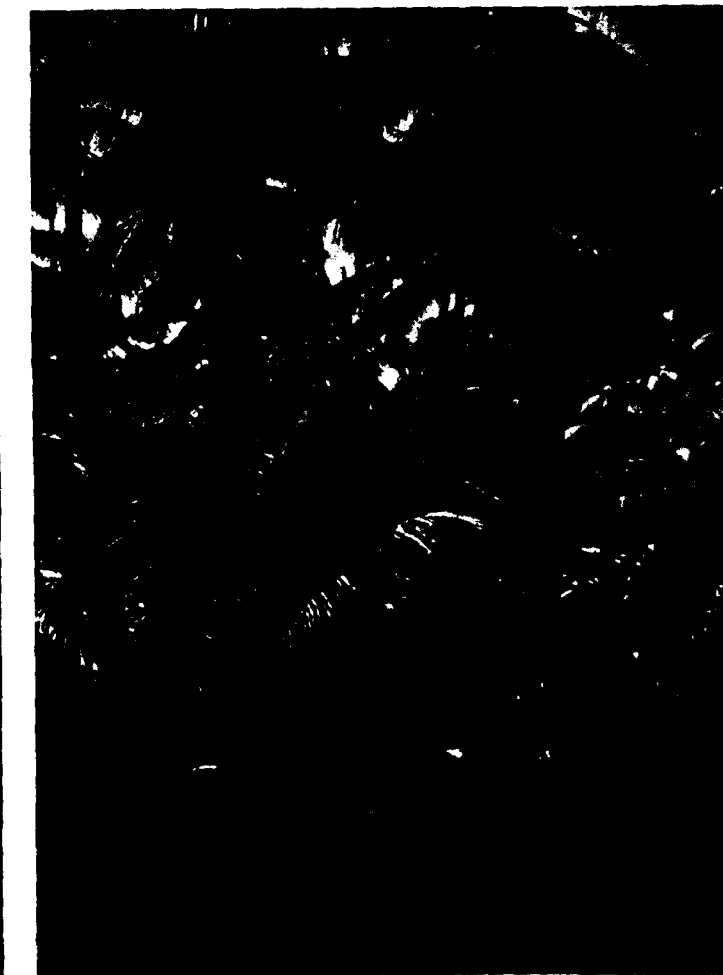
This interference, as in the case of the ignition system previously described, is distributed both by feed-back into the building wiring and by direct radiation from the high frequency circuit. To prevent the radiated noise from reaching the antenna of the receiver or from reaching building wiring on which it might be conducted by the receiver antenna, a metal en-

Continued on page 100



INDIA IN OUR LENS LIGHT

Top Left — Palm Scenery. Right — Resting Place. Bottom Left — Date Palms and Lotus Flowers. Right — Noon Silence.



THINGS OF INTEREST

Electric Eye

A secret method of depositing 3,000,000 photo-sensitive elements on a four inch square of mica is the foundation of a new television transmission system recently announced by Dr. Vladimir K. Zworykin of the RCA-victor research laboratories. Without mechanically moving parts Dr. Zworykin has succeeded in transmitting images built up of 250 lines to the inch, or 62500 picture elements to the square inch. The best that can be done with conventional scanning disc is about 50 lines of 2500 picture elements. This new system may be closely linked to the human eye. Dr. Zworykin states that this new system will operate at a speed comparable to that of motion-picture camera film. Thus it is possible to televise objects in ordinary light and to dispense with the intense lighting systems that up to now have been necessary. In addition detail of picture reproduction is vastly improved due to the great increase in the number of picture elements over the older systems of television.

Power from Water-falls, Tides etc.

The different methods by which water can be made to perform mechanical work are: First, by its weight; second by shock, as when a stream of water impinges at right angles on a moving surface, third by action or impulse, as when an unconfined stream of water meets a moving surface, the relative velocity having no portion at right angles to the surface, but gliding along and ultimately leaving the surface; fourth by reaction, as when a stream of water enters, flows through and ultimately leaves a moving pipe or channel which it completely fills, and fifth by a combination of two or more of the above methods of action. The classification of the motors may be as follows: (a) water wheels (the water acting on the outside of the wheel) are either undershot, breast or overshot wheels; (b) turbines (an arrangement where the water acts through the inside of the wheel) are either on the axial or the radial flow system, and may work either by reaction and impulse combined or by pure impulse alone. Water power is useful for any industry requiring slow moving, regular power, such as corn-grinding, ore-crushing, chemical mixing etc. Tide motors may be on two systems; in the former, the tidal waters rush through a small opening into a reservoir actuating a turbine which is fixed in the opening and the ebb water rushes out through another opening (the first opening being closed by a penstock or shutter actuating another turbine). The cost of the reservoir which is practically a tidal dock, is very great. In the other system a series of wooden gates hanging from

a frame are set in motion by the rise and fall of the waves and their motion is conveyed by crank and rods to an engine. Tidal motors specially the latter form are only available for purposes not requiring regularity, such as pumping water for keeping a reservoir replenished.

Nickel Books

A curious idea which Edison is said to have toyed with, is arousing considerable interest in the American publishing world. According to Edison, paper is too expensive to be used for printing. Paper is also perishable, cannot be disinfected and is therefore responsible for the spreading of a great deal of disease. In addition owing to the perishable nature of paper, there is a risk of immortal works printed on it being lost for ever. The Edisonian idea was to replace paper with nickel. The great inventor carried out extensive experiments and found that nickel sheets of one-fifty thousandth of an inch in thickness could be made, and thought that, at any rate great works ought to be printed on such sheets. Nickel books would be very cheap and would in addition occupy very little space, for a book of 40,000 pages would be less than an inch in thickness. The price of such a book exclusive of royalties would be two dollars. Chemists and technicians have been working for years to realise Edison's idea, though they have already discovered that nickel is not a suitable substance since the extremely thin nickel leaves could not be turned without inconvenience and the risk of cutting the reader's hands. They are now endeavouring to find an alloy that would eliminate these objections in which case books could be printed on metal leaves that can be disinfected. If this idea is realized, this would mean a revolution in the publishing world equal to the introduction of paper instead of expensive parchment used centuries ago.

After a Thunderstorm

Many people will have noticed the extraordinary freshness of grass after a thunder-storm. This is often believed to be due to other effects than those of mere cleanliness or brightness from a wet surface. It is well-known that lightning causes raindrops coagulate. Many people believe that a thunderstorm directly affects the nutriment of plants. It would seem logical to suggest that sparkling of the air causes the formation of nitrogenous compound which can readily be assimilated by trees or other plants. The rainstorm therefore when accompanied by lightning not merely washes off the face of Nature but supplies her with a certain amount of fertilizing dope.



MONTH IN INDIA



Their Excellencies the Viceroy and Lady Wellington having concluded a successful tour in South India are now en route to Calcutta for the Christmas season where a great welcome awaits them. From all accounts Lord and Lady Wellington carry with them the pleasantest of memories of their tour in South India. The five States which their Excellencies visited, Hyderabad, Mysore, Cochin, Travancore and Pudukotah vied with each other in the extent of their hospitality to the distinguished visitors and in making their stay as comfortable and as humanely as possible. No other country in the world can beat the Indian States in colourful setting on ceremonial occasions. It is a wonder how some of them contrive to combine the pageantry of olden days with the hustle of the second quarter of the twentieth century.

His Exalted Highness the Nizam, judging from the firman he has issued, is pleased with the Viceroy's announcement concerning the future of Berar. He is now only anxious to know the details which are expected to mark, in a practical manner, his sovereignty over that territory. For practical purposes Berar will now continue to be a part of the Central Province and will not become a separate unit when the federal constitution is inaugurated. The Viceroy's announcement has on the whole been well relieved of the fear of retrocession.

Mysoreans who had awaited the Viceroy's speech of their capital in the hope that he would announce some measure of relief from the burden of tribute, or failing that, would at least foreshadow the date of the rendition of the Civil and Military Station of Bangalore were somewhat disappointed. His Excellency admitted that the Davidson Committee had recommended that all tributes should be abolished as soon as possible, but maintained that it was impossible to take action in this direction until the general financial situation showed material improvement. The Viceroy was more optimistic concerning the retrocession of the Civil and Military Station and expressed the hope "by the patience and goodwill it may be settled to the satisfaction alike of my Government and of your Highness".

The Memorandum which Sir Tej Bahadur Sapru submitted to the Joint Select Committee before he left England in July last has been released for publication. It is a comprehensive and candid examination of the

Hite paper proposals. It restates in broad outline the attitude of the Indian Nationalists generally towards the main constitutional and political issues raised and discussed during the last five years.

Sir Tej lays down five tests which, in his view, should be satisfied by any constitution that may be devised for India's acceptance. It is claimed that these tests are in conformity with the central principle formulated at the First Round Table Conference, successively confirmed by the next two Conferences as well as by Parliament and the National Government now in power in Britain and based on reiterated pledges given to India.

Footprint of a dog at Nagpur which had followed a trail of blood provided a vital clue to the police in unravelling the mystery of the death of a baby. A maid servant saw a dog feeding on the body of a child and reported this to the police. The police followed the dog's footprints along the trail of blood to the house of a Brahmin widow aged 40, whom they later charged with murdering her newly-born baby. During the trial the widow confessed that she had murdered her child. She has now been sentenced to transportation for life by Sessions Judge of Nagpur. A. P.

Meeting recently at Puttur under the presidentship of Mr. Swami Venkatachalam Chetty, M. L. C., the South Kanara Landholders' Conference passed a resolution expressing "grave concern at the efforts of the Government to preserve wild animals, which in this District cause heavy damage to crops and take a heavy toll on human lives and livestock". Another resolution passed at the Conference requested the Government to remit 25 per cent. of the current revenue assessments.

The Mangalore St. Aloysius' College Historical Association celebrated the Centenaries of important historical events in 1933 on the 12th Dec. under the patronage of the very Rev. A. Ambruzzi, Rector of the College and Superior of the Calicut Mission. Mr. A. Rahim presided. The Centenaries celebrated included those of the Redemption of Mankind (33 A. D.) the Oxford Movement, Abolition of Slavery, Parliamentary Reform in England, the First Factory Act and the Charter Act of England, the Introduction of Western Education to India and the Death of Raja Ram Mohan Roy.



CURRENT TOPICS



WASHINGTON

Senator Thomas has prepared a bill to give Government the benefit of the increased value of its gold if the dollar is devalued. The bill aims at removing gold comparatively from circulation and empowers the President to impound gold from every source and force the Federal Reserve Banks to surrender it. Mr. Thomas estimates that 4325 million dollars worth of gold could thus be impounded. *Reuter.*

A major dispute has broken out between the United States National Recovery Administration and the Weirton Steel Company of Pittsburg over the latter's refusal to allow the Labour Board to supervise the election of employees under the collective bargaining clause. The Administration declares that the Company is violating the Federal Laws and threatens to withdraw the "Blue Eagle" badge while the Company retorts "Let the Administration proceed to Law Courts". *Reuter.*

BERLIN

Exports from Germany in November fell to 394 million marks compared with 445 million marks in October. Imports in November were 351 million marks compared with 347 million marks in October. *Reuter.*

Work for half a million young men and girls for 20 years is assured by programmes of "Labour Service" according to Captain Tholens, one of its leaders. He declared that the productivity of the soil would be increased by 200 million marks a year as a result of irrigation works, agricultural improvements and reclamation of waste land. The cost will be more than compensated by a reduction in the expenditure on unemployment and the subsequent increase in revenue.

The Reichsbank Central Committee has agreed to the following transfer arrangements for amounts maturing in the first half of 1934. (1) Interest on the sinking fund of the Dawes and Young Loans Transferred in full. (2) Of all accruing interest and dividends which have been paid into the Reichsbank conversion fund for foreign debts, also other payments except for amortisation, 30 per cent. instead of 50 per cent. will be transferred. (3) Existing regulations apply to all sums not transferred but placed to the account of creditors in the conversion fund. (4) The same regulations will be applied to both domestic and foreign

holders of German Foreign securities. Foreign creditors have already informed Dr. Schacht (President of the Reichsbank) that they disagree with his view that continuance of the present transfer arrangements would jeopardise the Reichsbank. They declare that such a conclusion is unwarranted in view of Germany's economic improvement during past months. *Reuter.*

MUNICH

A reprisal for mailing handbills and propaganda letters in which the religious policy of Herr Hitler (Chancellor of Germany) and other members of the Government are alleged to have been attacked. Leaders of the Augsburg branch of the International Bible Students Association have been taken into custody for protection. The handbills were mailed to small shopkeepers who were displeased with them. *Reuter.*

LONDON

"No, Sir, I do not favour the appointment of a Committee to draw up the draft proposals for submission at Geneva for reform of the League of Nations" declared Mr. Ramsay MacDonald (the Prime Minister) in the House of Commons when the suggestion was advanced by Mr. Godfrey Locker-Lampson (Con). Mr. MacDonald added that the Government had made every effort in an endeavour to keep the League going. *Reuter.*

Lord Baden Powell, the Chief Scout has bestowed the Bronze Cross—the highest decoration for gallantry in the Boy Scout Movement on Isa Ali, a patrol leader of Kharcour (Egypt). Isa Ali won this honour by his bravery in rescuing a boy named Khidr from drowning in the Nile. They were bathing when Khidr got cramp and lost his head. Isa immediately went to the rescue, although the Nile was almost in full flood at the time and the current was reaching a speed of between 19 and 20 miles an hour. After four or five attempts he managed to drag Khidr to the bank and began artificial respiration although almost exhausted himself. For a long time Khidr shewed no signs of life but Isa persevered until finally Khidr began to recover. *Reuter.*

A notification has been gazetted providing that in future there will be three classes of "KAISER-I-HIND" medals instead of two as at present. The medal of the third class will be of bronze. *Reuter.*

LONDON

Kamat, an Indian Student, has been awarded the Royal Academy Gold Medal for a relief entitled "EXPULSION FROM ADEN". *Reuter.*

RUGBY

It is probable though not yet finally decided that when the House of Commons rises for Christmas, Sir John Simon, Foreign Secretary may take a very short holiday on the Continent. Whether this is possible or not depends on the Cabinet and Foreign Office work and no details have been settled. *B. O. W.*

BATAVIA

An unofficial Committee under the chairmanship of the President General of the Agricultural Syndicate is at present collecting all informations required for the introduction of Rubber restriction in the Dutch East Indies. The object of the Committee is to submit a draft quota scheme which is accepted by all rubber growers to the Government of the Dutch East Indies as soon as they have taken a decision on rubber restrictions. *Reuter.*

ISTANBUL

Strikes and lock-outs will be declared illegal when the National Assembly passes a new Government law dealing with hours of work, salaries and other questions affecting workmen. The drafting of this law had been necessitated by the forthcoming five industrial plan, as labour troubles are rare in Turkey. *Reuter.*

CALCUTTA

The eighth session of the All-India Women's Conference on Educational and Social Reform will be held in Town Hall, Calcutta, from December 24 to January 2. The president-elect Lady Abdul Quadir, will arrive from Lahore on the morning of December 27, Maharani Sucharu Devi of Mayurbhanj will preside over the reception committee the patrons of which are Lady Mookerjee, Begum Peare Banu, the Maharani of Cooch Behar and Lady Ezra. *A. P.*

BOMBAY

A recent resolution of the Bombay Government announces that it has been decided to supersede the Municipality of Naval Gund, in Dharwar District, for one year, as in the opinion of the Government the Municipality is not competent to perform the duties imposed on it by Bombay Municipal Act and as it has persistently made default in the performance of its duties. *A. P.*

MADRAS

Mr. V. Panduranga Rao, I. C. S., District and Sessions Judge, North Arcot, is appointed to act as a Judge of the Madras High Court from January 3, during the absence of Mr. Justice Reilly who is granted

leave for four months and eight days from January 3 to May 10, 1934 with permission to prefix the Christmas and New Year holidays and to affix the summer vacation of the High Court to his leave.

BANGALORE

According to a Notification issued by the Government of Mysore "Copy Stamps" of a new design, bearing the portrait of H. H. The Maharajah of Mysore, will be issued to the Public from all treasuries in the State on and after January 2, 1934. The new stamps will be in three denominations with varying colours, viz., three annas green, two annas mauve and an anna and a half blue. After January 2, 1934, the issue of old design stamps will be discontinued. Private persons having old design stamps in their possession will be permitted to use them for two months after the release of the new stamps. After the expiry of the two months, the use of the old design stamps is completely prohibited. Any private stock of old stamps left over can however be exchanged for new stamps at the States Treasuries within three months after the issue of the new designs.

TINNEVELLY

It is reported that a Nadar woman of Anaikudi-ruppu, a village near Thisayanvilai, has given birth recently to three daughters and a son. The mother and children are progressing well.

COCANADA

Mr. Gandhi will arrive at Rajamundhry at 8.30 a. m. on December 24. From there he will proceed to Cocanada the same day, where address of welcome will be presented to him by the District Board and Municipality. He will return to Rajamundhry in the evening.

CONJEEVARAM

A protest against the establishment of birth-control clinics in hospitals and against the Bill for divorce in the Hindu community was made at a meeting of Sanatanists at the Sri Sankaracharya Mutt, presided over by Vidwan Ayya Krishnaswamy Thathachariar on the 11th December. The protest was contained in the form of resolutions, the first dealing with divorce stating that as "marriage is a religious sacrament and not a civil contract, a Bill to divorce Hindu marriage is most repugnant to Hindu feelings and the Shastras, according to which marriage is a life-long bond for performance of domestic duties". In the second resolution the meeting protested against birth-control clinics in hospitals as "any contrivance to destroy pregnancy is a great sin called Brunahathi as the idea of marriage, according to the Hindu system, is for procreating children for the fulfilment of the duties towards God, Pithrus (ancestors) and humanity and marriage is in no way recommended for carnal pleasure".

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RADIO INTERFERENCE AND ITS ELIMINATION CONTINUED FROM PAGE 94

closure is required. This enclosure, which may be constructed of ordinary galvanized iron wire screening, must completely enclose the diathermy machine, the operator, the electrode leads and the patient. It is easy to see why this is the case because the high frequency currents are being carried by every part of the installation. When the correct shielding and filterizing are accomplished, it is possible to operate an extremely sensitive receiver in the same room with the diathermy apparatus without any harmful effect from the radio noise.

The examples given are typical of the causes of radio noise, differing in degree rather than in kind. In each case, first consideration is given to the noises that are impressed on the power supply line by the electrical apparatus. The distribution of noises in this

manner is prevented by applying a suitable, Filterette in the power in put circuit of the apparatus. If the apparatus is so constructed that the radio noises originate in high voltage circuits that cannot conveniently be filtered, the parts of the installation carrying high tension current must be shielded to prevent radiation of noise. This is accomplished by surrounding all of these parts with metal. If the apparatus is a producer of high frequency currents, depending upon such currents for its operation, the installation must be enclosed in metal and this shielding must be large enough to contain the operator of the apparatus as well.

By following carefully the principles outlined above for suppressing radio noises, a large percentage of supposed "static" may be rendered harmless and full value again received from the radio receiver.

THE TALE SPINS PAGE

Landlord (to prospective tenant)—"You know we keep it very quiet and orderly here. Do you have any children?"

"No."

"A piano, radio or Victrola?"

"No."

"Do you play any musical instrument? Do you have a dog, cat or parrot?"

"No, but my fountain pen scratches a little sometimes."

The head of the store was passing through the packing room and saw a boy lounging against a box whistling cheerfully.

"How much do you get a week?" he asked.

"Ten dollars, sir."

"Here's a week's pay—get out."

When he next saw the foreman, he asked, "When did we hire that boy?"

"We never hired him; he just brought in a package from another firm."

Bob met a wonderful girl up in Vermont last summer and had such a good time that as soon as he graduates this spring he's going to get a job in Peru.

The man who says you can't get something for nothing never ran a night club with a cover charge.

Filling Station Attendant—Here comes another I. W. W. customer.

Patron—What's that?

Attendant—A motorist who wants only Information, Wind and Water.

The young wife was in tears when she opened the door for her husband. "I've been insulted," she sobbed. "Your mother insulted me."

"My mother," he exclaimed. "But she is a hundred miles away."

"I know, but a letter came for you this morning and I opened it."

He looked stern. "I see, but where does the insult come in?"

"In the postscript," she answered. "It said: 'Dear Alice, don't forget to give this letter to George.'"

A gentleman wishing to settle a point or two on art approached the information desk of a certain public library.

"Where," he asked, "shall I find something on Correggio and his 'Flight Into Egypt'?"

"Everything about aviation in Room 121," responded the clerk.

"What are you taking for your dyspepsia?"

"Make me an offer."

Wife—I can read you like a book, John.

Husband—Why don't you, then? You skip what you don't like in a book, and linger over it in me.

Jasper—What made you leave Mrs. Blah's boarding-house after living there for three years?

Casper—I found out they had no bathtub.

"Did you know that I have taken up story-writing as a career?"

"No; sold anything yet?"

"Yes, my watch, my saxophone and my overcoat."

The daughter of a very strict man had remained at the Casino until the early hours. When she appeared for belated breakfast he greeted her with these words:

"Good morning, thou daughter of the devil."

"Good morning, father," she replied respectfully.

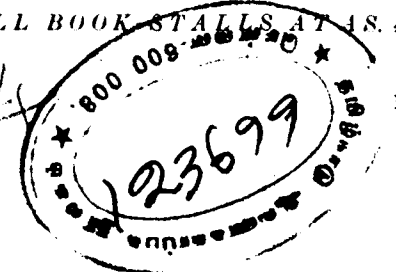


If you feel tired

read the

Indian Magazine

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Short Story Competition



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 January, 1934.

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.

Mr. R. Balakrishnan, B. A., L. T., Dy. Inspector of Schools, Koilapatti, Tinnavelly has won the first prize in our Short Story Competition which appeared repeatedly in our two previous issues viz. October and November.

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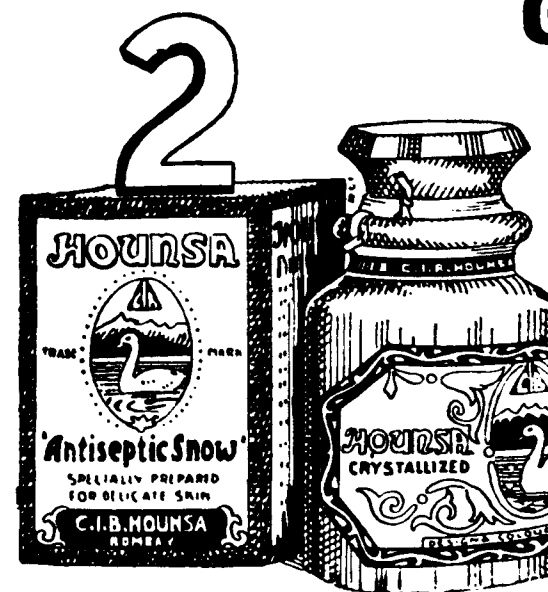
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MARKET REPORT

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



Cochin Market as on November 24th 1933.

COIR AND ROPING YARNS. Since our last report the market is very firm as some business has been put through by the European firms and the supplies available being just sufficient to meet the demand.

Current Market prices are as follows:—

	Average price Rs.	per candy of 6 cwt. baled wt.
SUPERIOR ANJENGO.	68/-	
ORDY. ANJENGO.	63/-	
IMIT. ALLAPAT.	62/-	
REAL ALLAPAT.	75/-	
ARATORY YARN.	71/-	
FINE WEAVING YARN.	65/-	
ROPING YARN.	38/-	

PEPPER. Prices have remained steady and transactions have taken place on a small scale between dealers. India shows some signs of interest in new crop which is beginning to arrive. Present quotations:—

Rs. 20/8/- per cwt. garbled ex godown ready.
Rs. 18/12/- to Rs. 19/- Dec./March.

GINGER. No business is reported and today's quotations are on a lower level at:—

Rs. 9/- per cwt. garbled ex godown for Bleached.
Rs. 7/8/- " " " " Unbleached.

COCOANUT OIL. The market continues to be dull owing to the arrivals of Malabar Copra in larger quantities coupled with the absence of business. Present quotations:—

Rs. 64/- per candy of 600 D. lbs. ready
" 65/- " " " " for 1 month delivery.
" 66/8- " " " " for 2 months

COPRA. Tendency weak, as the season for Malabar Copra has commenced and there will be fairly large arrivals. Present quotation Rs. 41/8/- per candy of 656 E. lbs. for ready delivery.

Calicut Market as on November 24th 1933.

COIR YARN. There were fair arrivals and continued

European and Indian demand. The market is steady.

Present quotations:—

Quilandy Yarn per candy of 700 lbs	Rs. 47/8/-
1st Quality Beypore	do. " 50/-
No. 1 Beypore	do. " 45/-
No. 2 " "	do. " 40/-
No. 3 " "	do. " 35/-
Fine Unsoaked Yarn	do. " 32/-
Kallai Unsoaked Yarn	do. " 24/-
Parapenagady " "	do. " 17/4/-

GINGER. Market was steady during the month owing to continued small orders from Bombay and East Coast.

Current quotations:—

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

PEPPER. The market experienced some fluctuations during the month owing to Calcutta demand. The undertone of the market is slightly easier at present.

Price per cwt. f.o.b. Rs. 26/-

Mangalore Market as at date.

COFFEE. Monsooned Native coffee after meeting with very little demand during the early part of the month improved slightly towards the end of the month and transactions of AA have taken place at Rs. 190/- per candy of 576 lbs.

A little business is now being done in new crop plantation coffee and growers have sold small quantities of Assortment at Rs. 46/- per cwt. ex bags Mangalore December delivery.

There is almost complete absence of demand for Plantation coffee for forward delivery, and no growers have yet sold for the January/March position.

CARDAMOMS. Coorg Cardamoms are now in fair supply with business done for good quality at Rs. 21/8/- per maund of 28 4/5 lbs.

Supplies of Saklaspur Cardamoms have not yet arrived in any quantity.

CASHEW NUTS. Stocks of the local crop are now exhausted and no business is taking place in East African Cashew Nuts.

The export demand for cashew kernels is poor.

TRAIN TIMINGS

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CALCUTTA MAIL	Cen. Station 8-30 P.M.	Calcutta 10-20 A.M.	Calcutta 7-10 P.M.	Cen. Station 8-25 A.M.
BOMBAY MAIL	Cen. Station 8-40 P.M.	Bombay 6-00 A.M.	Bombay 10-00 P.M.	Cen. Station 5-55 A.M.
BOMBAY EXPRESS	Cen. Station 8-30 A.M.	Bombay 10-15 A.M.	Bombay 1-45 P.M.	Cen. Station 5-05 P.M.
GRAND TRUNK EXPRESS	Cen. Station 7-45 A.M.	Delhi 10-00 A.M.	Delhi 4-30 P.M.	Cen. Station 6-20 P.M.
BANGALORE MAIL	Cen. Station 9-30 P.M.	Bangalore 6-35 A.M.	Bangalore 9-00 P.M.	Cen. Station 6-15 A.M.
BANGALORE EXPRESS	Cen. Station 1-00 P.M.	Bangalore 7-40 P.M.	Bangalore 7-40 A.M.	Cen. Station 2-10 P.M.
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MALABAR EXPRESS	Cen. Station 8-05 P.M.	Mangalore 4-20 P.M.	Mangalore 9-55 A.M.	Cen. Station 7-15 A.M.
WALT AIR PASSENGER	Cen. Station 7-30 P.M.	Waltair 9-45 P.M.	Waltair 6-25 A.M.	Cen. Station 10-30 A.M.

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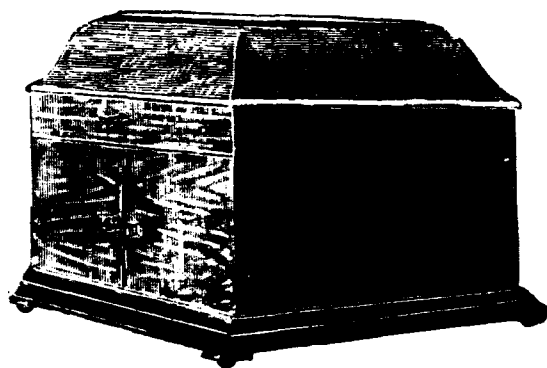
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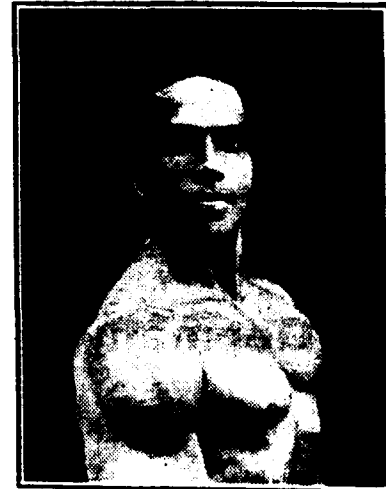
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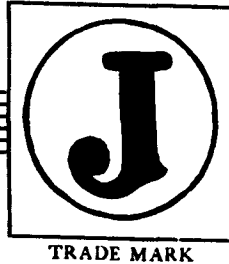
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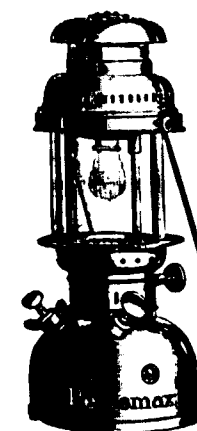
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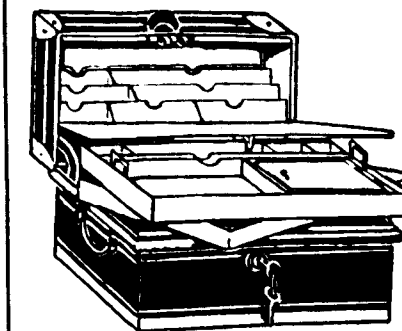
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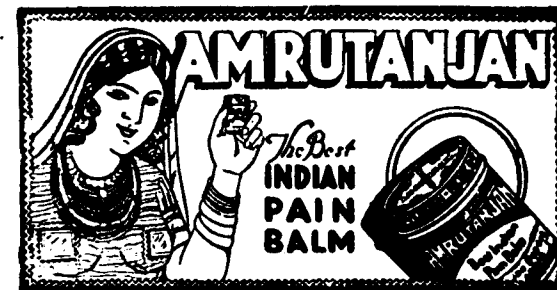
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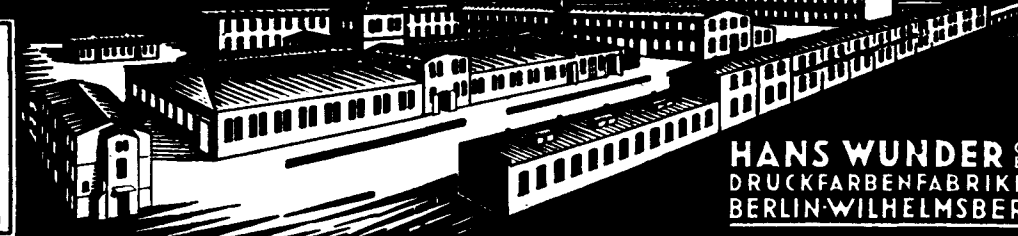
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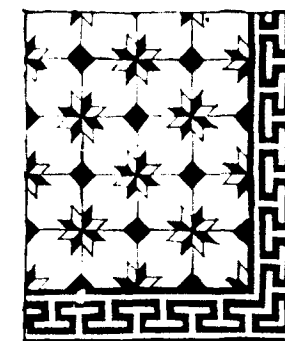
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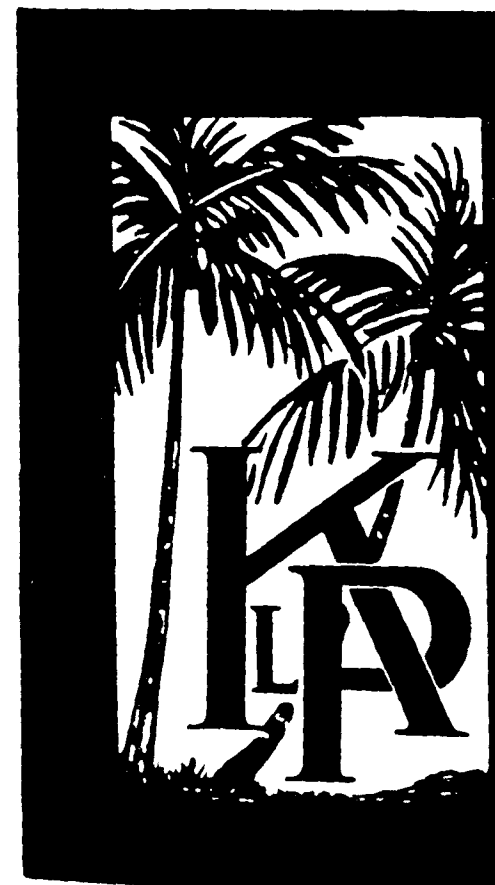


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