

INDIAN MAGAZINE



NO. 12 VOL. III EDITED AND PUBLISHED BY F. R. PAULEDER SEPTEMBER 1933



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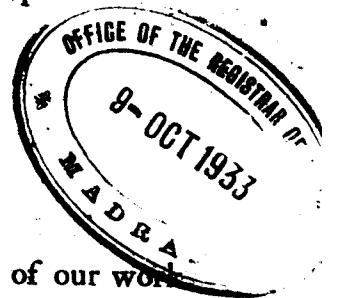
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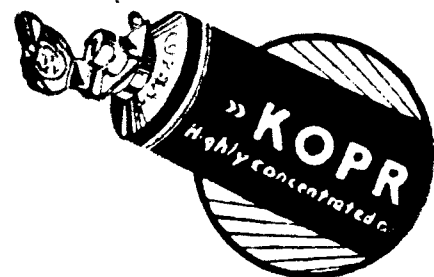
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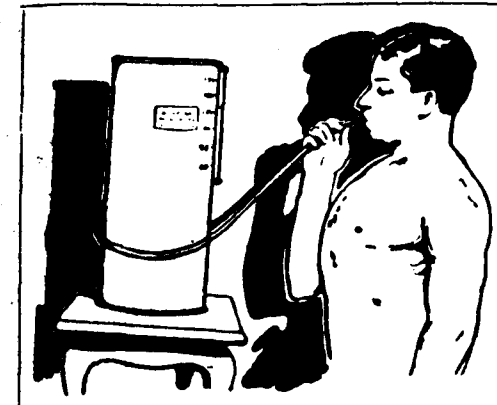


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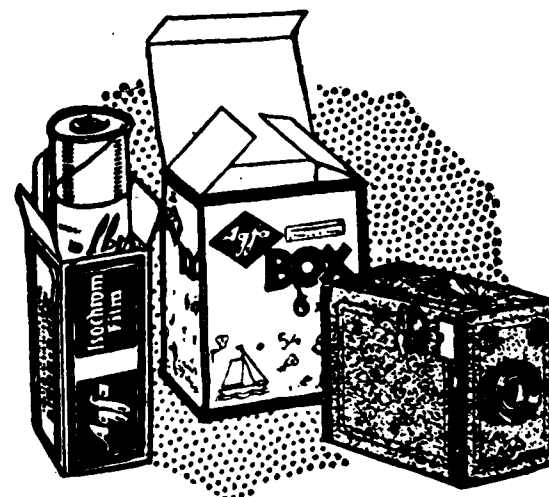
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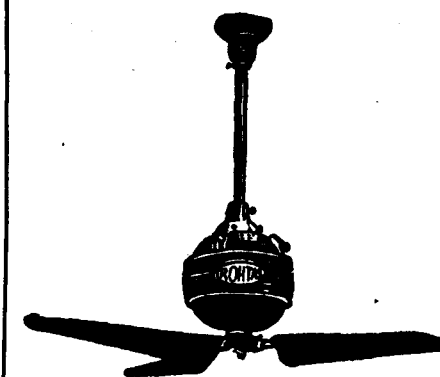
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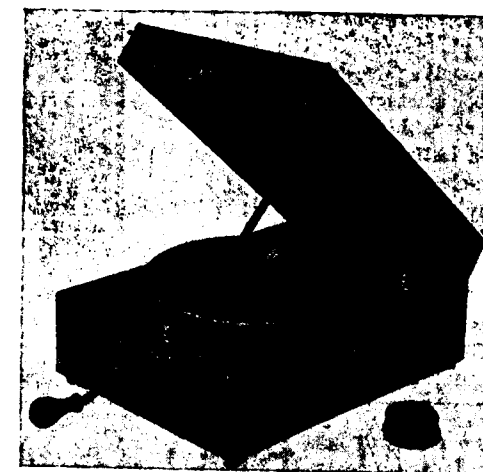
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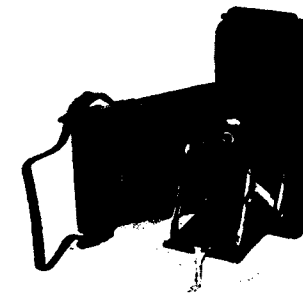
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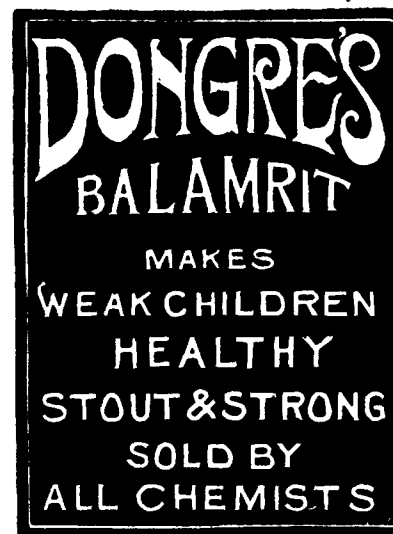
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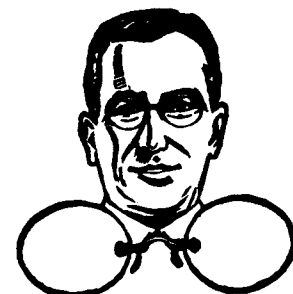
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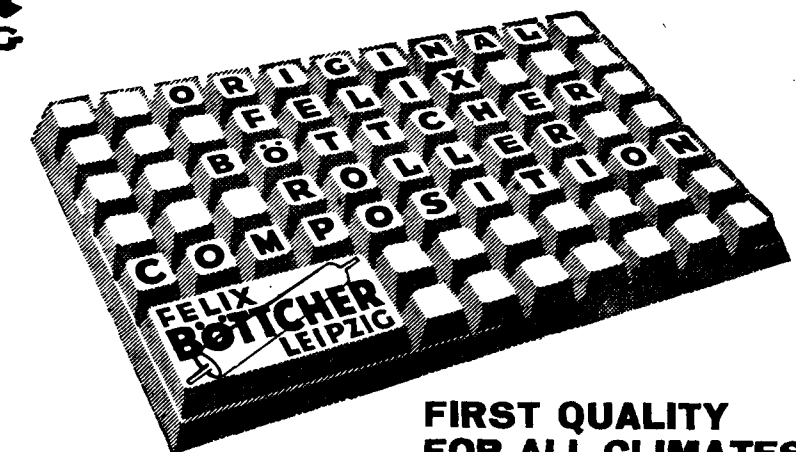
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due". Small easy repayments have given him
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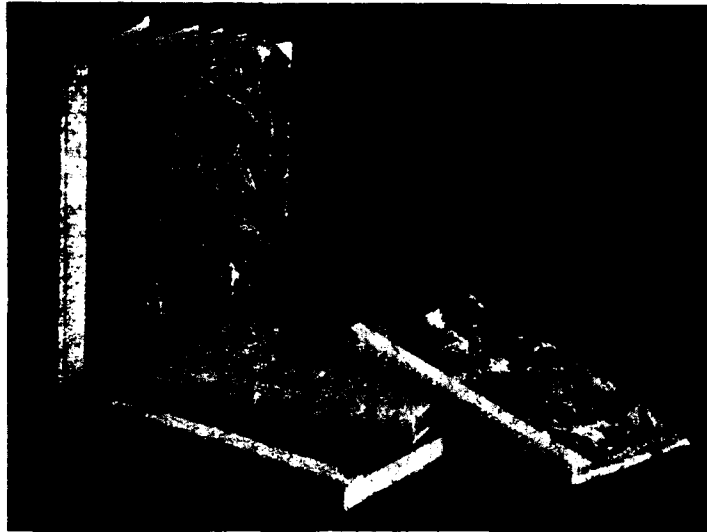
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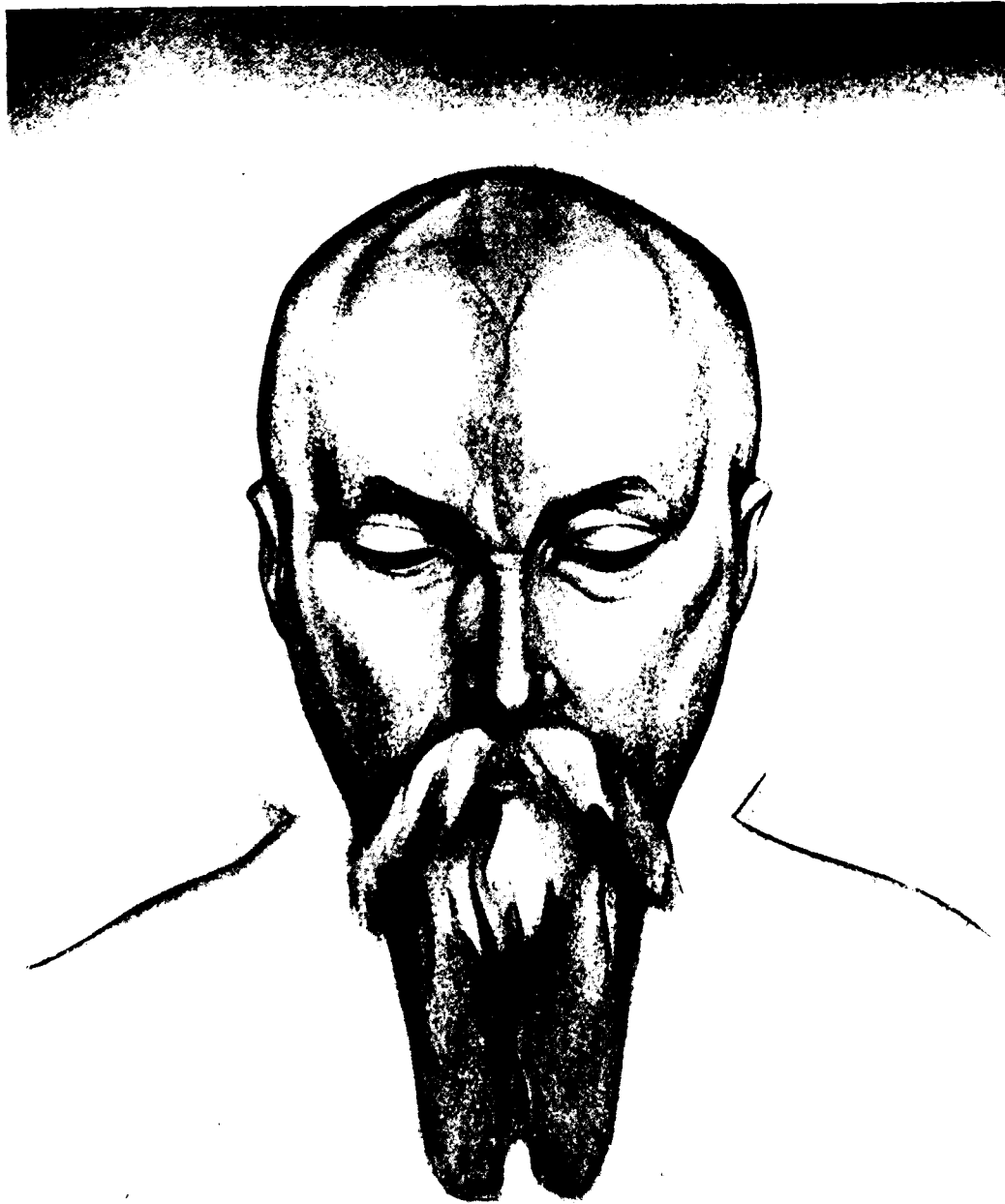


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Indian Magazine

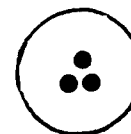
NO. 12. VOL. III

EDITED AND PUBLISHED BY F. H. BAULEDER

SEPTEMBER 1933

Peace

A. A. PROCTER



We ask for peace, oh Lord!
Thy children ask Thy peace;
Not what the world calls rest,
That toil and care should cease;
That through bright sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day;—
It is not for such peace that we should pray.

We ask for peace, oh Lord!
Yet not to stand secure,
Girt round with iron pride
Contented to endure:
Crushing the gentle strings
That human heart should know,
Untouched by others' joy
Or others' woe;—
Thou, oh dear Lord, wilt never teach us so.

We ask Thy peace, oh Lord!
Through storm, and fear, and strife
To light and guide us on
Through a long struggling life;
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world calls
Our wasted night;—
Yet pressing through the darkness to the light.

Prayer for Peace and Culture

The Message sent by Professor Roerich for the "Roerich Banner of Peace Day".

CULTURE and Peace—the most sacred goal of Humanity! In the days of great unrest, both material and spiritual, the disturbed spirit yearns for these radiant strongholds. But our union in the name of these regenerating conceptions should not be an abstract one. In accordance with our abilities, each in his own field, should infuse them into the actual surrounding life, as most necessary and undeferrable.

In our Peace Pact, in 1929, we proposed a special Banner of Peace for the protection of all cultural treasures. A Committee for promoting the Peace Pact has been elected in New York. An International Union for the Roerich Pact has been established with its central seat in Bruges, where a world Congress for spreading the ideals of Peace through Culture was convened last September with significant results, indicating how close this aim is to the hearts of all affirmative people of the entire world.

From Temples, shrines of spirit, from all light-imparting centers, should ceaselessly thunder the world-wide call, eliminating the very possibilities of wars and creating, for the generations to come, new lofty traditions of veneration for the true cultural treasures. Unfurling untiringly everywhere the Banner of Peace, we thus destroy the very physical field of war. Let us also affirm the World-Day of Culture, when simultaneously in all temples, all schools and all educational institutions, the world will be reminded of the true treasures of humanity, of creative heroic enthusiasm, of betterment and adornment of life. For this purpose we have not only to safeguard our cultural heritage, with all available means, but we must consciously value these treasures, remembering that each contact with them in itself will ennoble the human spirit.

As we have already witnessed, wars cannot be stopped by interdiction, any more than malice or falsehood can be prohibited. But undeferrably and patiently striving to the highest treasures of humanity, we may make these issues of darkness altogether inadmissible, as the progeny of crass ignorance. The ennobled expanded consciousness having contacted the Realm of Light, will naturally enter the path of peaceful constructiveness, discarding as shameful refuse all the disparagement of human dignity generated by ignorance.

Already the lists of endorsers of the Banner of Peace are long and glorious. Already the Banner has been consecrated during the Congress in Bruges in the Basilica of the Holy Blood. Thereby we have given our sacred oath to introduce it everywhere with all possible means. Those from all ends of the world, who trusted us and have suffused the space with their heartiest wishes, will not look in vain for the Banner above all shrines of real treasures. Each day brings new letters, new response. The election urn "For Peace" has been filled with precious tokens. Verily Peace and Culture are at present urgently needed.

It is not so much a new law that is needed but an imperative wish, one panhuman desire, to safeguard the achievements of mankind, which is so badly needed. Every endeavour, even the most evident, requires an active start. For Peace and Culture one does not even need a unanimous world-wide vote. The beautiful principles of General Good can be affirmed in every scale, still retaining their vital potentiality. Let us greet wholeheartedly all co-workers: "Without delay, proceed victoriously in your full capacities, along this glorious Path!"

Verily, the time is short—lose neither the day nor the hour! Kindle the flame of the heart to an indomitable enthusiasm. Under the Banner of Peace let us proceed towards the One Supreme Light, in powerful union as the World League of Culture!

(Washington Convention for
Roerich Peace Pact, 1933)



THE GREAT MOTHER OF THE BANNER OF PEACE

NICHOLAS ROERICH

Banner of Peace

THE whole world ponders about peace. Every one in his language, within his possibilities pronounces this great conception, which leads humanity to self-perfectioning.

It does not matter if everything cannot be done at once. But let space be cemented with this mighty call. May our age bear the seal of peace, creative labour and true co-operation.

On November 17th the Convention of the Banner of Peace in Washington will discuss the nearest measures for introducing into life our Banner Protector, which like a watchful guardian should be unfurled over all treasure stores of Art and Knowledge. It will wave over monuments of Religions and Culture, calling for preservation of the real treasures of mankind. Let all friends of peace, all friends of the preservation of treasures of human genius, be with us on that day.

I am fully convinced that this idea will enter into life. The thought of protection of cultural treasures of humanity preoccupied me for several decades, and the sad events of life itself still more strengthened my project. Already in 1904 addressing the Society of Architects artists in St. Petersburg, I outlined this idea, calling the attention to the tragic condition of many state architectural monuments. My extensive travels to ancient monasteries and historical cities, also the archaeological excavations in such important places as Novgorod and other regions linked with most ancient traditions, gave me rich material to affirm the undeferrable necessity for urgent measures to protect cultural treasures. Later in 1914 after the destructions, when many irreparable historical monuments perished, I made a similar report to the late Emperor Nicholas II and to the late Commander-in-Chief Grand-Duke Nicholas. Both reports were met with great sympathy and only such an extraordinary havoc as the war

prevented its immediate development. Then as President of the Exhibition of Allied Nations where Flemish, French, British and the arts of other allied nations were beautifully represented, I had again a happy opportunity to propound this idea and was convinced that sooner or later the protection of cultural treasures will become a sacred reality in the world.

With new ardour these thoughts preoccupied me when we had to witness not any more the vandalism of warfare, but the vandalism of times of peace. For an untrained eye it is even impossible to imagine how many irrepeatable cultural treasures are exposed to danger and perish without leaving any traces. One of our foremost duties is to apply all our efforts to direct the public attention to their real treasures. Each day brings news of some new destructions, we are already imbued with the idea that precious monuments must not be carried away and must be safeguarded on the places, the more so because the traffic possibilities make even the remotest places accessible. I am deeply convinced that a universal attention will be paid to the cultural treasures and as its symbol the universally unifying Banner will bring a profound and absolute usefulness to the cultural development of peoples.

I am not astonished that we receive so many enthusiastic responses to our Banner of Peace. The past is filled with deplorable sad and irreparable destructions. We see that not only in times of war but also during other errors, creations of human genius are destroyed. At the same time the elite of humanity understands that no evolution is possible without the accumulations of Culture. We understand how untold off difficult are the ways of Culture, hence the more careful we must guard the paths which lead to it. It is our duty to create for the young generation traditions of Culture. There, where is Culture, there is Peace. There is achievement, there is the right solution for the difficult social problems. Culture is the accumulation of highest Bliss, highest Beauty, highest Knowledge. And humanity can in no way be proud that it did sufficiently for the florescence of Culture. For, after ignorance, we reach civilization, then gradually we acquire education, then comes intelligence, then follows refinement and the synthesis opens the gates to high Culture.

We must admit that our precious and unique treasures of Art and Science are not even properly catalogued. And if our Banner of Peace shall be that impetus which will urge such a manifestation for the universal treasures, then this alone would be the fulfilment of a colossal task. How much of the useful and beautiful could be easily attained. Let us imagine a universal Day of Culture, when simultaneously in all schools of the world will be extolled the true treasures of nations and Humanity.

Amidst the many varied works of enthusiasm must be pointed out the great sympathy of the Women of America. At a celebration dedicated to the Banner of Peace, the representative of 3,000,000 women, Mrs. W. D. Sporborg pledged their support for the Peace Banner. Vast is the list of organizations, societies, libraries, museums, schools, statesmen, who have expressed the great hope that this project will enter into life. Several organizations have already hoisted the Banner of Peace. The Museum Commission of the League of Nations under the Presidentship of M. Jules Destre, Belgian Minister, have unanimously accepted this project. In 1931 the first special Conference was held at Bruges. Mr. C. Tulpinck, President of the Union International pour le Pacte Roerich, presided and the Marquis Adatci, President of the Permanent Court of International Justice was Protector of the Conference. In connection with this Conference was of great interest the proposed League of Cities united under the same Banner of Peace. Our friend, the poet Marc Chesneau represented the old city of Rouen. Dr. Georges Chklaver's article "Le Pacte Roerich et la Societe des Nations" highly recommended the Pact from the point of view of law. Verily the protection of treasures of Culture belongs to those all-unifying foundations upon which we can gather friendly without any petty feelings of envy and malice.

In 1932, on August 9th the Second Conference in Bruges was called together by the Union International pour le Pacte Roerich for introducing into life the defence of artistic and scientific treasures. The Conference took place under great enthusiasm and was concluded with a series of projects for introducing our Pact in the whole world. Besides the already existing Union, the City of Bruges placed at the Union's disposal a separate building for the inauguration of a Roerich Foundation for Peace, Art, Science and Labour. For this museum many valuable exhibits have been donated. Thus the City of Paris presented an artistic collection and several private collectors have also expressed their desire to donate collections to this museum.

Amongst the people, who took a close participation in the discussions of the Conference, have to be

mentioned the President of the Union, C. Tulpinck; further the representative of the City of Paris Councillor Brunesseaux, the Consul General of France, the Hon. Leon Guernonprez who had been officially delegated to represent the French Government; the Duke of Argyll Mr. Murray—delegate of Great Britain; the well-known Professor of International Law Baron de Taube; the delegation of the Roerich Institutions headed by the President of the European Center in Paris, Mme de Vaux Phalipau and the General-Secretary Dr. G. Chklaver, Count de Roehfort, the architect Rey de Villette, the representatives of Czecho-Slovakia, Greece and seventeen other countries which took part in the exhibition and Conference. The Conference was greeted in the name of His Majesty King Albert of Belgium and by a message from the Belgian Prime Minister. Amongst messages and greetings were highly sympathetic messages from Marshal Lyautey, from the President of the Court of International Justice at the Hague Marquis Adatci, letters from Dr. Rabindranath Tagore, Sir Jagadis Bose, Prof. Sir V. Raman, from the Principal of the School Arts and Crafts, Lucknow, A. K. Haldar, the Maha Bodhi Society, from Maurice Maeterlinck, Senator Copeland of New York, and numerous women's Leagues and scientific organizations and from representatives of the world of Culture. Having taken a series of practical measures for the near future, the Conference closed its session with the firm conviction that our Pact will be established without delay and will find world adoption.

And now in Washington will assemble the friends of Peace. President Roosevelt is open to everything positive and constructive. Mrs. Franklin D. Roosevelt writes about our Pact: "I think the ideals represented by the Roerich Pact cannot help but appeal to all those who hope that the best in the past may be preserved to guide and serve future generations." A member of the Present U. S. Government, Secretary Henry A. Wallace in the course of a letter to me writes: "I have for several years been interested in your endeavour to create a community of feeling among all of the nations concerning those things which have to do with the arts and sciences. Your endeavour to furnish a symbol for the thought that beauty and knowledge should tie all the nations together in appreciation of a common human purpose, however separate their apparent paths may be—has been of profound interest to enlightened people over the entire world for several years. It is appropriate that you should have a meeting in Washington next fall to consider the things for which the Banner of Peace stands..... I believe so profoundly in the things for which the Banner of Peace stands that I am only too happy to offer you any co-operation in my personal capacity to help make your efforts along this line successful."

Amongst the latest expressions of sympathy with our Pact, I cannot omit mentioning the powerful statement of the Italian Ambassador at Washington Signor A. Rosso to our delegation. He said, "I feel no one can be against such a great idea. Whoever would go against the Roerich Pact, will have the sanctuary of public opinion to deal with."

Verily humanity is tired of destructions, vandalism and negation. Positive creativeness is the fundamental quality of the human spirit. In our life everything that uplifts and ennobles our spirit must hold the dominant place. The milestones of the glorious path must since childhood impel our spirit to the beautiful future. Believe this is not truism to speak about the undeferrable and urgent strivings to Culture. If some ignoramus would find this idea superfluous and needless, we shall tell him: "poor ignoramus, thou art outside of evolution, but remember that we are a legion and in no way shall we abjure from our idea of a Peace Banner. If thou wilt be an obstructionist, we shall transform thy obstacles into possibilities."

The Washington Convention gathers under good signs. Let once more sound the mighty prayer for Peace of the whole World. If the Red Cross affirms physical health, then may the Banner of Peace establish the spiritual health of mankind!

A T A S K

To be honest, to be kind - to earn a little and to spend a little less - to make upon the whole a family happier for his presence - to renounce when that shall be necessary and not be embittered - to keep a few friends but these without capitulation - above all, on the same grim condition, to keep friends with himself - here is a task for all that a man has of fortitude and delicacy - Stevenson.

Roerich banner of peace on pilgrimage through world

"WE shall have peace, Beautiful Flag, and it will come to us one day. We send you thus forth on your mission at this moment. We send you forth, and we pledge ourselves that we who touch your folds, that we who look upon your whiteness, shall consecrate ourselves, our souls and our bodies, to the adoration of God in the Highest, the height of human hearts. And so it shall come to pass that Peace shall come at last to Humanity through the victorious folds of your whiteness, the challenge of your colour, and the completeness of your symmetry. Go forth, and conquer in the name of Love, and we who are Lovers here this afternoon lay our hearts upon your folds, and wish you good luck in the name of the Lord."

Thus, in a ceremony of great beauty, was the Roerich Banner of Peace consecrated by the Rev. Dr. Robert Norwood on "Roerich Banner of Peace Day," the 27th of December, to the cause of peace among men.

Following this programme of dedication, this Banner of world peace and culture, created by Nicholas Roerich, is now to be sent to a world pilgrimage on which it will bear to all countries its message of culture as a power for promoting universal peace and brotherhood.

"Roerich Banner of Peace Day" was simultaneously observed in churches in New York City, as well as in the United States, in South American countries, Asia and in Europe, where it was the subject of sermons stressing the ideal of world peace through culture, as outlined in the Roerich Peace Pact.

Preceding the dedication of the Banner, addresses were given by Miss Frances R. Grant, George Gordon Battle, and Louis L. Horch, who read Professor Roerich's message "Peace and Culture." Following Dr. Norwood, Dr. James H. Cousins read this poem, "Banner of Peace," written in honour of the occasion. Dr. Charles Fleischer presided.

As the Roerich Banner of Peace follows its world route, each country is to add its own flag to the Banner as a mark of the potential union of all peoples around the Standard of Culture. The first flag to be appended to the Banner was that of the United States of America.

In opening the programme, Dr. Charles Fleischer, the chairman, said: "In this particular period which seems to have so laid hold upon the spirits of men, so that not merely depression is felt, but a sense of defeat, it is good to come together on this Sunday, immediately following Christmas, and to be gathered for so constructive, so cultural, so essentially spiritual a purpose as to dedicate a Banner of Peace; and to do it under these particular auspices that bear the name of Roerich is especially gratifying, because all that we know of Nicholas Roerich stands for the idea of a constructive, a spiritual, a permanent contribution to the values of life, and to the enrichment of human society."

We have met to dedicate the Roerich Banner of Peace, to celebrate the Pact of Peace, to start this Banner of Peace on a pilgrimage throughout the world. I am glad to read to you a message that has just been received, cabled from Professor Roerich:

"On the twenty-seventh, you are solemnly unfurling the Banner of Peace. Accept my blessings and my wish for a significant New Year."

"The Banner of Peace bears the slogan, not on its folds but as its innermost purpose, 'Peace through Culture,' and that represents the solemn conviction that among the many means towards peace, culture is the most dependable, because culture depends not upon systems, not upon governments, not upon circumstances outside ourselves, but upon the individual achievement of each of us, and we are confident that the permanent peace of the world can be built only upon the achievement of general culture—that is to say, a constructive, a spiritual, an idealistic and an artistic attitude towards life."

Immediately following the Dedication, the chairman asked all present to rise in homage to the creator of the Roerich Banner of Peace—Professor Nicholas Roerich, and to thus indicate their desire to send him a message of appreciation. The audience unanimously arose.

Miss Frances R. Grant, the first speaker on the programme mentioned the origin of the Banner of Peace as beginning forty-three years ago, when Professor Roerich made his first archaeological excavations, and, seeing the splendid yield of the past of the human race, pronounced his first plea that these creations of the human spirit should never be violated. Since then, said Miss Grant, he has pro-

nounced again and again this same cause, without regard for country, creed or sect—a plea which has been expressed in his paintings, in his writings, in his explorations, and finally in 1929, in its present form of the Roerich Peace Pact and Roerich Banner of Peace.

Miss Grant spoke of the ever-widening interest in the Roerich Peace Pact throughout the world, of its endorsement by numerous governments, statesmen, and cultural bodies throughout the world.

"There is another aspect, also of the Banner of Peace which to me holds a prevailing message," continued Miss Grant, "and it is one that I might sum up in the words of Professor Roerich himself:

"The Banner of Peace must become indispensable not only in the hour of war, but it must become a necessity each day when, unaccompanied by the roar of cannons, irretrievable errors are committed against Culture."

"And therein I find the message of its significance. The Banner of Peace must become a symbol of world unity, that symbol must mark those ultimate citadels of Culture: the hearts and the spirits of man. This Banner of Peace must itself create above these citadels of spirit that vigilance which shall withstand the corrosion of human hate and the destruction of human intolerance. Therein lies the true, prevailing and eternal message of the Roerich Banner of Peace, and through which has come about the World League of Culture which Professor Roerich has envisioned, and which is now a reality."

"And, finally, I wish to end my brief message of the Banner of Peace created by Nicholas Roerich, with the beautiful words of the East that come to me. You know that very sacred word of Asia: *Shambhala*. That word *Shambhala* imparts to Asia what to us means the New Era, with all its promises of a new humanity; a new consciousness, a new understanding of values. Says the Message of the East: 'The Banner of Shambhala shall encircle all the lands of the Blessed Ones. To those who are obscure, the Banner shall flow as blood over the new worlds. But to those who understand, the Banner shall be as a red sun.'

"We, we who understand; we for whom the New Era looms so beautifully ahead, let us behold in this Banner truly a fiery sun, a sun which shall encircle the world and shall quench its tears; which shall quicken this barren earth with a new force; which shall consummate that ancient and eternal hope of man for a World Brotherhood!"

In wishing the Roerich Peace Banner god-speed on its world tour, George Gordon Battle emphasized the actual power which such a pilgrimage would exert in bringing men of all nations together.

"..... this doctrine of the Banner of Peace, through Culture, is, in the nature of things, a very beautiful and very practicable thought," said Mr. Battle. "It does not mean, as I take it, that there should be a common culture of all the peoples: I don't think it at all desirable that there should be a dead-level or uniformity of Culture. But it does mean that there shall be a comprehension and knowledge by one nation of another, and with that knowledge will come sympathy."

"And so we are here to-day to dedicate this Banner of Peace through Culture that is going forward on its voyage, around the world, to promote better knowledge among the peoples of the world, one of another, to the end that there may be better comprehension and deeper sympathy—and thus there may come about the ideal of Peace."

"There is always something very romantic about a voyage. It is through the great travellers and explorers that the peoples of the world have been brought together. Columbus discovered a new world and by his voyage added a New World to the old. Magellan did very much the same thing. Cabot did very much the same thing. Lindbergh, in our own time, has done much the same thing—the very idea, the thought of his spanning that long space of water between America and Europe, has done much to bring this world closer to the old."

"So the fact that this Banner is going forward to bring together the people of the earth, in this cause of Peace through Culture, is to my mind a very beautiful and very inspiring thing. A banner may be a symbol of a people, or of a nation, it may be the symbol of a national cause, or of an earth-wide cause—and this Banner, which is going forth on this voyage, is the symbol of all causes. And so we wish it Godspeed! We have met here this afternoon through our Good Will, to promote and carry forward this Banner in its voyage around the earth, in the cause of Peace and Good Will toward Men."

Louis L. Horch, President of the Roerich Museum thus introduced the message from Professor Roerich: "Prayer for Peace and Culture," which he read to the audience, and which is reproduced in the magazine on page 314.

"My Friends: On this day made memorable by the great occasion dedicated to the Roerich Banner of Peace, envisioned by Professor Roerich, our leader, we greet you.

"To-day as the old year fades behind us, we look forward to facing a New Year. How could we better stride forward than by carrying on high the Banner of Universal Brotherhood?

"With special joy we note that this Banner goes out from America bringing everywhere the enlightened message of a new liberty—the liberty of the spirit.

"Let us, therefore, greet the New Year with the all-embracing formula, 'Peace through Culture,' and in its name we hail this new dawn when we may approach together that glorious consummation to which the voice of Professor Roerich to-day calls us; and it is in his words that I am now privileged to transmit to you the great message of the Eternal Banner of Peace."

In his address preceding the dedication, Rev. Dr. Norwood emphasized the need of approaching peace through the heart rather than through the brain. "We cannot have peace while we rely upon our silly minds," observed Dr. Norwood. "While we think out this plan and that plan, this league and that league, peace will always fly away. It is only when, like the shepherds in their simplicity, sitting around the hearth fire of kindness and of love, that a song will come and the announcement of the Great Day will be made, and the Day itself will be at hand. No, you cannot have 'Glory in the Highest' unless man first of all understands that miracles will not happen while people are totally thoughtful and are afraid of their emotions.

".....the highest part of man is his heart. Where we love is the highest. Those shepherds had song in their hearts If you want to find God, don't look for Him in churches, nor in books, but look for Him in yourself and in other selves, and you will find Him. The Kingdom of God is that which comes through the realization of the glory of God in the Highest, which is the human heart, not the human head. I believe that one day the war drums will throb no longer, the battle flag will be furled—not when there is one parliament of men, but when there is one religion of man—a federation of culture, a federation of loving experience, when we shall cease to be critical, ... when we shall recognize that the soul of a black man and the soul of a brown man and the soul of a red man is as wonderful as the soul of a white man. We have got to set aside any sense of superiority. We are not superior one over the other. And we are superior only when in the attitude of the Man of Sorrows and well acquainted with grief, we look with joy upon ministering to the courageous feet of any soul that dares the path of incarnation."

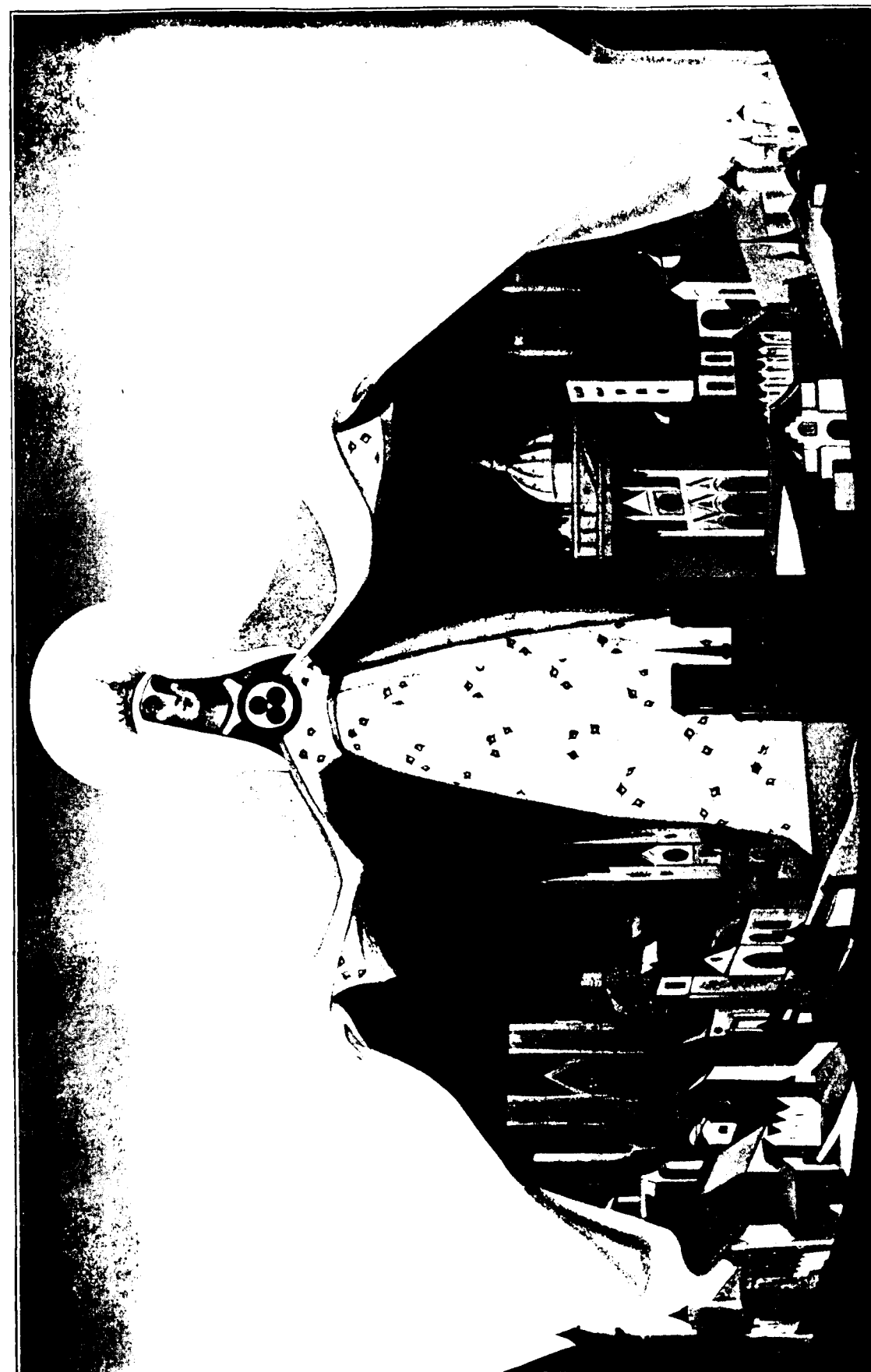
"Banner of Peace," the following poem written by Dr. James H. Cousins especially in honour of "Roerich Banner of Peace Day," was then read by Dr. Cousins, who is Chairman of the Roerich Banner of Peace Committee:

*Banner of Peace! we raise
Your triune circled spheres,
Out of the world's bewildered ways
To lead the coming years.
Floating on tower and fane
Where Truth and Art abide,
Destruction's threat you shall restrain,
And turn its rage aside.
But not alone your seal
Shall stay the hand of strife;
To searching hearts you shall reveal
The way to worthier life.—
Truth, Beauty, Righteousness,
Wrought out in Unity,*

*Shall change our deserts of distress
To wonderlands to be.
Flag of our faith! go forth!
Affirm to every wind
Beauty's regenerating worth:
The joy of kindled mind:
High deeds that liberate
Wisdom and loveliness,
Transforming ignorance and hate
Into the will to bless.
Banner of Peace! march on!
Halt not your pilgrimage
Till to the world's glad warless dawn
You lead the coming age!*

Dr. Fleischer, in his closing remarks said: "..... We are grateful to Nicholas Roerich that, though he is present in spirit only, his presence is so real to us, now and always—a man who illustrates in all his life what culture really is, what Glory to God in the Highest through love really is."

The programme was followed by choral music by Archangelsky, Bach, Willan and Rubenstein, presented by Douglass Singers, with a solo by Kathryn Cryslar and Violin obbligato by Marie Caslova.



The Inner Meaning of Roerich's Paintings

"IN the history of contemporary Russian art, the individuality of Roerich in its contact with the last achievements and discoveries in this sphere, stands out independently, original and perhaps somewhat unexpected....." With these words Serge Ernst opens his Monograph dedicated to Roerich. The author has indeed sensitively defined the element of originality, independence and the constantly renewed unexpectedness in the whole creative art of Roerich. Thus is defined the first period of the artist's activity.

Truly, when we shall now turn to the rich creativeness of Roerich since the world war, then it will become evident why the different critics underline not only the special style of Roerich, but also the inexhaustibleness of his creativeness.

After a long series of exhibitions in Sweden, Finland, Denmark, England, in 1920-22 there were organized on invitation of the Chicago Art Institute rotary exhibitions of Roerich's paintings in some forty cities of the United States. This brilliant exhibition was crowned by the construction of a skyscraper Roerich Museum in New York, built by a group of admirers. This building houses also other artistic and cultural institutions, founded by Roerich: The Master Institute of United Arts, the Roerich Museum Press, the International Art Center and the Urusvati Himalayan Research Institute with a base in the Himalayas,—the natural result of the five-years' Roerich Expedition in Central Asia. At the same time there was founded in New York the Roerich Society with cultural educational aims, which since 1920 has already spread over 24 countries and has 63 branches, in which leading personalities of the world of culture participate.

Sulamith Ish-Kishor in the leading article in a New York monthly, thus describes her meeting with Professor Roerich: "At the Roerich Museum, in an office overlooking the strip of park beyond which one sees the broad stretches of the Hudson River, is to be found a strangely charming magic personality,—the famous artist-explorer, Professor Nicholas Roerich. There is something archaic about his small narrow figure, his thin pointed white beard and his large light-blue eyes which have a remote look, candid and clear as those of a very young child. Here is a living being who might have stepped out of an old fairy-tale book,—too honest for a Merlin, too spiritual and beneficent for a Klingsor. It is satisfying to one's artistic sense to hear that the name Roerich is a variation of the medieval Rurik—the Scandinavian prince who came to Russia and ruled Russia in the tenth century,—and that it means 'rich in glory'. A different kind of glory has been given to it by the Roerich of to-day—a glory much superior in nature

to that of the old Viking. "Simplicity, Beauty and Fearlessness—expresses his artistic creed."

During the period since 1920, Roerich has painted over 900 paintings around which a whole literature has already again grown. The famous Indian Poet Dr. Rabindranath Tagore writes how deeply he was moved by Roerich's paintings and concludes his appreciative admiration with the significant words: "The Art of Roerich is jealous of its independence because it is great". Another well-known artist of India, Asit Kumar Haldar, points out that in Roerich's paintings is expressed the true foresight of the Orient, and that nowhere has the splendour of the Himalayas been expressed so magnificently as in the paintings of Roerich." The National Historical museum of Peking, where there also is a painting of Roerich, greeted the Master with the following address: "We have ordinarily looked up to you, Sir, on account of your Occidental and Oriental learning, your reputation being exalted with the T'aisien and the Constellation of the Great Bear. In speaking of antiquities you have much knowledge and your eyes can cover a period of five thousand years. You have visited the most remote places, your travels covering ninety thousand li. Among connoisseurs you are a most renowned artist having the ability to depict sounds and shadows and are reputed to possess much ability and skill. Although the objects of antiquity in quantity are comparable to the sea, Sir, you are among the initiate and know and appreciate them all". The voice of Mongolia is also most significant: "Such great universal personalities as Roerich walk the Path of the Boddhisattvas of the highest order as absolute lights of the century. In this age, the age of egoism, their great deeds will bring limitless results to those countries through which these lofty personages have passed. Therefore, our country considers the visit of Prof. Roerich to our country as an honour and joy!"

Besides a large series of paintings dedicated to the grandeur of the Himalayas with great understanding of the deep wisdom of the Orient, Roerich has lately also expressed in several paintings the idea of the Banner of Peace, which is so close to his heart.

In the Roerich Hall in Bruges is exhibited his large canvas "The Great Mother of the Banner of Peace", under the Sign of which already two World Conferences have taken place, bringing into life the Roerich Pact for the protection of artistic and scientific treasures of the world.

Besides the Museum Branch in Bruges, during the current year the following Halls have been opened in honour of Roerich: in Benares, Allahabad, Belgrad, Riga, Zagreb, Buenos Aires, and the Paris Center was further enriched with new paintings,

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Managing Editor.

One may write many volumes about the manifold creative work of Roerich, who besides paintings, is the author of a whole series of significant books like "Adamant", "Heart of Asia", "Altai Himalaya", "Realm of Light", "Shambhala", "Flame in Chalice", published in English, French, Russian, Japanese and Spanish. The five-year Central Asiatic Expedition of Roerich has also been described in a volume by Dr. Georges de Roerich "Trails to Inmost Asia", published by the Yale University Press and recently also printed in French. One could dwell on many more significant questions, but for the present let us discuss the inner meaning of Roerich's paintings.

While in many art lovers, Roerich's paintings arouse admiration by their colour and form, for others these paintings are further the source of inner contemplation. There are people, who are vividly interested in the question, what Roerich paints at the moment, because for them Roerich's paintings are like indicating road marks—like prophecies. In literature it has often been pointed out that many paintings of Roerich, completed in 1913 and in the beginning of 1914, just before the war, were of prophetic nature. The conception of these paintings indeed quite clearly indicated the events of the near future. And if we shall turn to the whole creation of the Master, from the very first paintings, we shall see physically inexplicable but quite evident prophecies of historical happenings. Let us take his painting of 1897 "The Messenger" or the painting of 1898 "The Council of Elders" or "The March" of 1899 and "The Building of a City" of 1904 and shall we not see the dramatic prelude of the subsequent developments in Russia, the period of the "National Duma", all sorts of councils and conferences.

The next series from 1910 to 1913 again points to the nearest predestined future. In 1910 the "Last Angel" flies over the flaming country. Then "St. Nicholas" for the last time goes round the then still peaceful Russian Temples, and finally in 1913 is awakened the "Great Serpent". This conception in several variations, one: "The Serpent awakes" and the other: "The Cry of the Serpent", apparently worried the Spirit of the artist.

Later in 1913 and before March 1914 Roerich painted the well-known canvases, which already after six months proved to be prophetic. "The Conflagration" shows a castle aflame, on the bare relief is a Belgian lion and a knight stands on guard. Then we see "Cloudy Crowns" where kings give an oath in some alliance, and in the air, in form of clouds, their crowns fly away. Another painting "Human Deeds" shows terrified wise men looking upon a city under destruction and "The Doomed City" shows the white Kremlin surrounded by a crimson-red serpent.

In 1915 was completed the painting "Three Joys" and does it not remind of the now refuted Saints of Russia? "The Vision" also indicates some events in the spiritual world and in 1916 appears "The Boundary of the Kingdom", and now when the artist is in the

Himalayas one can understand this Vision of the Himalayan Ranges. Let us also not forget that in 1916 in the Christmas number of the largest Moscow newspaper "The Russian Word" Roerich published his most significant novel "Fears", in which he quite definitely depicts many signs on the threshold of most important events. The novel concludes with the address to the symbolical uncle Michael, accusing him of negligence and ignorance which was to result in many horrors.

Beginning from 1925 and up to now many beautiful Images of St. Sergius were created. In 1926 there resounds the "Command of Rigden Jyalpo" and does not this painting turn the attention of people to the East, which is at present so meaningful. Of the same deep conception is the painting of the same year "Unspilled Chalice". In 1928 the attention is concentrated upon America and the threatened "Atlantis" appears, as if foreseeing the crisis which took place during the following year. In 1932 the "Mother of the Banner of Peace" is completed, also in foreboding of the necessity of this Banner of salvation. In the Himalayas now, Roerich has painted "Sancta Protectrix" and "The Pilgrim of the White City". Again the spirit of the artist is moved by pre-visions and his heart pains for the world, which is at present so in danger. In another of the latest paintings St. Genevieve hastens for the protection from fiery calamity. What may this prophecy mean? Roerich's Messengers and Pilgrims always appear in time. Also always in time are Roerich's strongholds encircled by fiery signs. It means that Roerich appeals in time to the Great Mother of the World, praying to unfurl the Banner of Peace.

The paintings of Roerich before the great war were completed in haste and with unusual tension. With the same inner knowledge the artist directs himself to the images of America, to the East and to the protection of cultural treasures. This is not a mental reasoning, but one feels in the course of forty years of creative work the same inspiration from Above, which has already been noticed and appreciated by many of the best thinkers. And just now when so much is spoken of the artistic value of Roerich's paintings, I think it is the right time to point out the above facts, which have already become part of history.

The following is a passage from the famous American writer Claude Bragdon: "In the history of fine arts certain individuals have appeared from time to time, whose work has a unique and profound quality which differentiates them from their contemporaries, making it impossible to classify them in any known category and to ally them with any school, because they resemble themselves only—and one another, like some spaceless and timeless order of initiates. Such were Leonardo, Rembrandt, Durer, Blake and in other fields Beethoven, Balzac, Rodin..... Roerich in his life, in his character and in his art reveals himself as a member of this fraternity. For thirty-five years since

the time of his first exhibition in Russia, he has been going up and down the world—Europe, America, Asia—absorbing the auras of diverse peoples, making pilgrimages to remote places and always and everywhere scattering wisdom, planting seeds of beauty, some of which have sprung up, flowered and scattered seeds of their own."

Let us conclude with the words of the eminent

American jurist the Hon. George Gordon Battle: "Nicholas Roerich is unquestionably one of the great leaders of history. Along with this wonderful breadth of mind there goes a sublime sympathy with the opinions and tolerance for others. He has a marvellous equipment to be the leader of an international movement. He has the power not only to plan but to act. He can translate his dreams into action".

A SINHALESE WHO VISITED THE HIMALAYAN ROERICH INSTITUTIONS

Cultural Work of Roerich Institutions: A World Force

DURING the present time of difficulties and depression, one must rejoice at every affirmation of Culture. In the last issue of *The Buddhist* was published the presidential address of Prof. de Roerich to the World League of Culture, in which this Leader sends out the following imperative call: "Culture is reverence of Light. Culture is Love of Humanity. Culture is fragrance, the Unity of Life and Beauty..... Culture is the moving power". No doubt from this inexhaustible source Prof. de Roerich draws his ever-increasing constructive ideas and their application in life. Besides the activities of the Roerich Museum, the Master Institute of United Arts, the Roerich Museum Press and the International Art Center—all in America as well as the Roerich Peace Pact Union in Bruges, Paris and New York, it is interesting to describe the latest news about the activities of two other of this remarkable ring of Institutions; of the Urusvati Himalayan Research Institute and of the Roerich Society.

The Urusvati Institute situated in the Himalayas conducts original scientific work in the fields of medical research, philology, archaeology, ethnography etc. The medical research embraces healing plant research on ancient Ayurvedic and Tibetan lines. A biochemical research laboratory is under equipment for this purpose, to investigate the pharmacognostical properties of high altitude plants in their living state. A special department for Cancer Research is also on the programme. The Philological department has just completed the publication of the first volume of the Series *Tibetica* on the Tibetan Dialect of Lahul, by the Director Dr. Georges de Roerich who, in the last issue of the Institute's Journal, also began a most significant treatise on the study of the Kalachakra. Again, a monumental work in preparation is the Tibetan-English Dictionary, also compiled by Dr. G. de Roerich in collaboration with a member of the Institute's staff Lama Lobzang Mingyur Dorje. The new Dictionary has long been a great desideratum and will include besides the material found in the already existing Tibetan Dictionaries, the rich material found in numerous lexicographical works issued in Tibet,

China and Mongolia up till now unexplored by Western Science. Besides Sanskrit equivalents, loan words, etc., there will be added a vast new material published for the first time. The Institute further publishes its annual Journal, the latest volume of which is just to hand. It shall be reviewed in some later issue. We would however mention here from its contents, the following highly interesting articles: An account of the journey to the Gangotri Glaciers by Prof. Shiv Ram Kashyap of Punjab University, The Cosmic Ray Expedition to South Eastern Ladakh by Prof. Benade, Lahore, The Prajnaparamitahrdayasutra as an Inscription by Prof. Mironov, Tunis. The Journal is headed by a substantial dedicatory article of the Director to Dr. Sven Hedin. The whole appearance of the Journal and its illustrations printed in Calcutta, are of excellent make-up. Thus in the remote Himalayas the mother of all greatest teachings and sages, a great humanitarian work is being conducted, which will bring benefit for many generations to come.

In the same place in the Himalayas is also situated the Himalayan Roerich Society, which has recently published a beautiful coloured postcard reproduction of a portrait of Prof. de Roerich, painted by his son Mr. S. Roerich. This Society forms one of the 57 branches of the parental Roerich Society in New York. "Buddhism in England" recently in an appreciative editorial note called these Societies ubiquitous, and truly this definition is fully justified as they are now already situated in over twenty countries. These Societies came into being quite naturally as a result of the profound admiration impelled by the writings and paintings of Prof. de Roerich. They have found the new revelation of life embodied in the beauty of colour and in the creative conception corresponding, as does nothing else in art and literature to-day, to the highest cultural aspirations. Hence arose the desire to spread the wisdom and influence of Roerich's art and philosophy to the many countries which are eager for the Master's great pan-human message. In 1932 alone, in New York only, the Roerich Society gave 350 cultural events which included a diversity of subjects

serity the most suitable. It was then suggested that type was too plain in character, and "artistic" type forms appeared, which made reading slower and more difficult; a conscious attempt to make people read more carefully in contrast to the rapid "skimming" of a book.

The book was now no longer a perfect reading instrument which could be perused in a passing moment. Perfection was sought, and found, in its quality as a subduer of restlessness; it became the silent temple of repose for the spirit, it slowed up the processes used for its production which were carefully performed by hand; and the book fulfilled this function with proportionate precision. The sum total of all its component parts were subordinated to its function, and it attained a new form and appearance. This was constructing the book to its function at the beginning of the 20th century.

A generation later we have a new phenomenon. Essential suitability is demanded from the entire work and Functional Construction becomes what was formerly called suitable material and skilled workmanship. More perceptibly, more clearly perhaps, but dominated by the same principles as their predecessors, who strove against fancifulness of art and craft in book construction, modern typographers are also striving against the pseudo-artistic influences which hinder their task. The printed letter must be totally unlike the written letter. Type produced by the modern mechanical method of punch-cutting must be suitable for its reproductive methods, but avoid unnecessary excrescences and historical associations. Grotesque characters are permissible as special types for the present, but no one knows what form will come next or what will be invented.

In the technique of typography there is a contrast between the symmetrical rhythm of the older fashion and the rhythmical asymmetry of the new. The older schools have reached such perfection in the production of books that they admit they do not know how to escape from it; that it has lasted too long, and that the newer ones must, to vary a saying of the philosopher Lichtenberg, recognize on principle that they cannot say that the book will be *better* if it is *different*; they only know that it must be *different* if, in their opinion, it is to be *good*.

This is illustrated in the book production of the last few years, in which this struggle was enacted, which now belongs already to the domain of history. More strongly than anything else has the inertia of the function of reading proved itself to exist, oscillating between the two poles of speed and slowness.

But the strongest and most justifiable aversion to useless decoration inside and outside the book has only led to an apparent and transitory purism. Good page proportions and sentence grouping are certainly very efficient decoration of the pages, as we see from very numerous examples of the earlier styles of printing, in which we remember a beautiful effect of pages

with printed commentaries round the text of the book placed in the centre of the page. And the most severe order of "Elementary Typography" itself has never rejected the ornamentation derived from the help of typographical material—full stops, lines, circles, etc.

However strictly we require the book to be a reading instrument, we must always recognize that that alone is not its sole use. Of course, it is not desirable that "books for reading" should again become merely "show books", that unfortunate result of the too artistic tendencies of former times.

The book has become such a faithful companion of mankind that we should endeavour to bring it into the cultural atmosphere in which we ourselves live, so that it will not need to be ashamed of its existence. No one cares to wear a hat with a broken brim, and, similarly, no one cares to have a badly-printed book with a torn cover. We prefer good paper, clear printing, strong binding of good material and agreeable colours, and we would not have this property defaced or degraded.

Neither do we want it standardized. No human being is fond of uniform clothes, so we do not want a uniform book. But just as we recognize the utility of *uniform clothing* for certain purposes, we should welcome the *uniform classified book* in handy shape for certain purposes also.

A book of poems is something distinct from a text book, a picture book is different from a dictionary. In all cases we will seek to have a format suitable to the contents, and we must find it; we want not only the simple cheap handbook for ordinary use, but also the beautiful book made of beautiful material, which will remind us of our duty to ennoble simple things. But where would this come from without an ideal? Our "technical generation", wonderfully advanced as it is, has more or less crystallized this ideal.

But as long as the hands of artists are at work in the book trade, the purely technically-made book will not be the victor. No one will object to exact machine work; on the contrary we shall always demand it; but to declare that it is the sole possibility in the future is to impoverish book production from an artistic point of view.

The "machine age" will be first attained when we have mechanical means of shaving which work without loss of blood. Until then, mechanical precipitancy in the production of books will have to undergo many changes, for the function of the book is, as we see, as inconstant as that of reading. Up to now we see the so-called "new typography" manifesting itself chiefly in ordinary printed matter; its introduction into the book is still on a very modest scale, and so rare that we cannot speak of positive progress, absolute novelty, or improvement.

It is true that the connection between illustration and wording exists in more considered forms than heretofore; it is true that photography in books occupies more space than it formerly did, and that its

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September

DR. LOUIS M. EILSHEMUS, M.A., M.M.M.

*A sweeter, warmer kiss, by Nature given
To thee, hale month of ripe fruits, culminates
The age of Summer! Thou art blessed by Heaven
To crown that season with what animates
The swain's sweet taste; the luscious pears; the nuts
Of hundred trees; the reddening apples' pulp;
The chestnuts, and the hazel; all the fruits
That cloy; the grapes whose juice the peasants gulp
With relish; Also, from young lateling shoots
Thy zests are taken to the village-huts.*

*Sweet music is with thee; either the hum
Of oak-enchanting bees; or the low ring
Of toads; the laughing pigeon—or the drum
Of frightened partridges upon the wing;
Or else the surge—and murmur of the wind,
That sings the summer's farewell-song, all sound
Like music, while the sun pours down hot rays,
Maturing what he kissed;—and on the ground
Thy flowers pink, or with their golden sprays,
Or scarlet, bloom for wreaths fair hands will bind!*

*With thee, hale month, many a time I was;
By gurgling brooks; within the forest-gloom;
Neath orchard-boughs—or dreaming on the grass,
Soothed by thy sweets—then on the hill, abloom
With golden-rod and asters; or by streams
Where gentians ope their fringed purple flowers!
Most, in the murmur of thy honey-bees;
Oft, with my thoughts astray, in fruity bowers,
Hearing red apples fall from sinuous trees,
While knowing thee wrapped in thy mellowing dreams!*

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Is a General War probable to-day?

SIR Eric Drummond in his Christmas Message for the "Physical Culture" of Dec. 1931, tried to answer this question thus:— "Never in history has there been such an intense, ceaseless, and fruitful activity for binding the nations together into a society from which war should be banned both by decree and by mechanism."

Since 1920, a machinery has been established at Geneva "supplying a world need for a permanently organized international body which can function as unexpected necessities arise." (Lord Birkenhead)

It is necessary to remember that the League of Nations does not claim that it can abolish war. What the League aims to achieve is to render future wars less probable. No longer will nations rush at once to the point of the sword without resorting to the machinery at Geneva. The stipulations regarding submission of unadjustable disputes to Arbitration or Enquiry by the League Council under Article XII of the Covenant and the delay of three months after the award are bound to apply the necessary brakes. In the other cases, a breach of Articles XII, XIII, or XV will bring in the whole world against the covenant-breaker thereby acting as a powerful deterrent. The Chino-Japanese war will come as a sad eye-opener, even here it is well to remember that what might have early developed into a world-war prior to 1920 has now affected only the two parties. Thanks to the League Council's prompt efforts and the despatch of the Lytton Commission by the League.

What stands in the way of absolutely doing away with war is the fact that all the nations of the world are not yet prepared "to make proportionate sacrifices of their national sovereignty". The Geneva experiment is bound to be *pro-tanto* weak in its functioning as emergencies arise.

The causes of war as economic covetousness, mal-adjustments of power or territory, bad economic conditions within a country, harsh exploitation or mis-

government of native populations, and race in armaments among others have been comprehended by the framers of the League Covenant. The Labour Covenant of the League of Nations, the Mandates System provided by Article XXII, and the International Court provided for by Article XIV, constitute the effective steps taken to substitute co-operation for strife in matters international.

The working of the League since 1920 has brought into being the Pact of Paris which has been signed by 59 nations. The optional clause of the Hague Statute has been signed by 36 nations and the general clause regarding arbitration, conciliation, and judicial settlements has been signed by 14 members. What the foreign offices failed to settle through prolonged negotiations is found set at rest by a decision of the International Court.

Though the progress of the Disarmament Conferences has been necessarily slow, they have arrived at some agreements which have fully taken into account the imminent dangers of science being marshalled to the "Savage task of building engines of destruction and discovering deadly poison gases." Unless *there is the determination to prevent war, all discussions regarding comparative disarmament will be of little use.*

One other fact to be borne in mind is "that modern wars are not decided by small striking forces but by ultimate strength in man-power and material and the power to adapt these to war-like purposes." Such general wars are bound to become more and more improbable since the "unlimited reserves" of other members are bound to be marshalled against the aggressor when once the League machinery is set in motion. There is a widespread impression that the League is the "Big Few's Rattle"; and that in cases of friction between two Big Powers, the League might fail. The better opinion is with the development of international co-operation in many spheres, big wars have been relegated to the realm of improbabilities.

LIFE

*If life is tale told by an idiot
Ye children fair! come out and see the stars,
The halo of red suns, the nightly bars,
The dandelion dales of sober ghat
Where tumbling rills do nestle down the glades—
The steep and slopes of pleasure-squeezing life
The flash of purple woes after their strife
With lovely grapes of mirth under life's shades.*

*The scribbling Sport on hugging havennahs
Ever plays the aspen pantomime of shades
From peurile plays to hoary diadems;
Doth great Economy of Creations
Keep perfect equipoise, my Love! with grades
In grand Extravagance of Destructions?*

K. Srinivasan, B. A.

Business versus Service

ONE of the principal reasons which have led to the present state of unemployment in this country, resulting in so much distress to a large number of educated young men, seems to be an almost universal desire in the minds of these gentry to secure paid jobs in some office or other. Almost invariably, the foremost thought in the mind of every aspiring graduate or undergraduate in the land is to secure some Government service in one of its various departments. Failing in that (as it is obviously impossible for the Government, in spite of its vast resources, to find employment for the ever-increasing army of graduates and undergraduates turned out year after year by the sixteen existing Universities in India) these young gentlemen then devote their attention to mercantile firms, railways, collieries, tea-gardens, mills, private and aided schools and similar other institutions, capable of affording relief in the shape of some employment or other as clerks, signalers, time-keepers and supervisors of labour, teachers etc. Here, too, most of them fail in securing the much wished for jobs, owing mainly to their immense numbers, only a very small fraction of the entire group being actually taken in. For the number of the unemployed is hopelessly out of proportions to the total number of vacancies in all these institutions, and it is therefore obvious that so long as the attention of these service-seekers is not directed towards other sources of making their living, their misery will go on increasing, and the country as a whole will continue to suffer.

It has to be admitted, however, that the earning of money by securing paid jobs in Government or mercantile offices has something to recommend itself to the choice of our young men, and that is mainly why they are found so much hankering after them, instead of tapping other and perhaps untried sources. In the first place, there is little or no risk. The service-holder continues to draw his salary month after month, steadily, just by the exercise of ordinary prudence and caution. He need not be anxious for slumps and depressions, or for the falling off in the number of customers etc., so long as he has his job to fall back upon. Then again, he need not worry about devising ways and means for finding out capital, which is the first problem which has got to be solved if he wants to start some business or other. And lastly, by some strange process of reasoning, a large number of our educated young men manage to persuade themselves to believe that the status of a paid clerk or teacher is superior to that of a business man, especially when the latter does not happen to be very affluent. It is remarkable that a young graduate does not hesitate to accept the position of a clerk on Rs. 40/- per mensem under, let us suppose, a leather-merchant or a grocer, although he would be the foremost in decrying the

aforesaid trades as being low and vulgar; and "unfit for gentlemen", before his friends and acquaintances.

A little careful examination of the situation, however, will establish beyond doubt the suicidal nature of the policy of giving preference to paid jobs in some shape or other. No greater misfortune can befall a country than the fact of her young men all hankering after paid jobs, and ignoring the brilliant possibilities awaiting them in business. The so-called immunity from risks and steadiness of income in service is really a myth, and without foundation. A mere superficial enquiry will satisfy the seeker after truth that hundreds of men are daily being dismissed from their posts, just because they fail to satisfy the whims of their "bosses" in some way or other. These grievances of the bosses are often more imaginary than real. The poor employee need not be guilty of any real offence. It is enough that his employer or superior (it must be remembered that I am speaking of the 'merchant offices', where 90 per cent. of the clerks find employment) is dissatisfied with him, and the poor employee has to go. He has to make room for another who has been already appointed, and who was probably waiting for some such opportunity months beforehand. Very often, and the writer is speaking from personal knowledge, a poor clerk on his return to office after a painful and unforeseen illness, finds his seat occupied by an unknown face and figure, and is curtly asked to accept the balance of his outstanding salary and get away as speedily as he can. His "castle in the air", in which he thought he would be able to live in comfort and security for ever, and enjoy his "riskless income", is demolished to the ground, and he must once more manage to live as best as he can, and go about job-hunting from office to office, and look up "Situations Vacant" columns in newspapers. Slumps and depressions, too, affect him almost as badly as his employer. For reduction, that constant dread of the employee, is always hanging like Damocles' sword, and is more likely to fall on his head during slumps than on other seasons. How can then his position be called steady, even by the most violent stretch of the imagination, is something which is really hard to see. And as for the silly notion of considering these paid jobs as being superior in status to that of business-owners, however small, the less said about it the better. It is not worth a moment's serious consideration.

And last, though not by any means the least, the prospects in business are infinitely better than those in jobs. It is a well known saying that a man can make himself as big as he chooses to be, in the business-world, whereas he is circumscribed by the chair he sits upon by preferring to join an office as a paid servant. The utmost that he can hope for in that capa-

erty, is that some day in the distant future, if at all, he might occupy the seat now held by the head of his department. But this is nothing when compared to what he might one day rise to, if he elects to start a business of his own. Instances are well known, and need not be recapitulated. It is true that there are risks of failures in business, but only the weak and timorous should on that account consider trade and business to be unworthy undertakings. Risks there are everywhere, and difficulties were made only to be overcome. It goes without saying that the beginner will have to work hard whether he chooses to become a business-man or a paid servant, whether he means to be the head of his office, or the owner of his firm, he will have to pour out his very life-blood, so to say, for accomplishing his purpose. Nothing can be achieved, particularly in these days of fierce competition, without severe and ungrudging drudgery. But what a difference between the successful clerk and the successful business-man. A successful business is better, really far better, than a zemindary. The owner of such a business need never be anxious for providing his children after his death. The utmost that a clerk can hope for, is that after years of unremitting application, if he is fortunate enough in satisfying his superiors, he might perhaps succeed in finding a job in that office as a clerk for one of his sons. And in how many instances is that ambition realised? Very few, as enquiry would bear out. But quite a large number of successful business-men could be pointed out who have provided and are still providing decent means of livelihood for their family from generation to generation by their business. Let me give here, out of many similar instances known to me personally, but one tangible illustration to the above. A tradesman in Calcutta, a piecegoods merchant, carrying on his business in Radhabazaar, had six sons. None of them were graduates or highly educated, but had read just up to the Matriculation standard. They all used to take part in helping their father in the management of the business, and had all mastered the tricks of the trade. A few years ago, the wife of the old man died and very much to the chagrin and resentment of his sons, he took a second wife, which so much exasperated his sons, that it led to the disruption of the whole family. But that is neither here nor there. What is relevant for our present purpose is that after the family squabble, three of the sons of this old man, without any help from him, or without even approaching anybody for any help, quietly and unostentatiously started three independent piecegoods shops in the same locality on modest scales at first, but which rapidly grew up to be quite respectable establishments in Radhabazaar. Job-hunting could not have certainly helped them in this manner. Business is in fact better than Zemindaris in this respect, viz:—Zemindars by constant partition among the co-parceners dwindle away; but business can, by prudent management, be made to multiply which it very often does.

Having thus conclusively (at least to our mind) established the immense superiority of starting life by opening some business or other, to that of beginning it as a paid clerk or employee, we now will show that it is possible for almost every young man of energy and intelligence to do so, and that he never need consider himself handicapped on this score for want of training or capital, or the thousand and one cowardly individuals who prefer to "starve on a penny than flourish on a pound", by continuing in ill-paid and precarious jobs.

Almost the very first point which presents itself for consideration to a young man about to start his career by joining in a trade or business, is the question of capital. "I know that business is a very good thing", he says, "but where on earth am I going to have the money for my stock-in-trade?" In many instances he finds this difficulty insuperable, and reluctantly begins life as an ill-paid clerk in some office or other.

But this is not really an insurmountable difficulty after all. There are businesses and businesses, things requiring half a lac or more to start with, and things requiring not more than a hundred rupees in the beginning. The only thing which a young man should remember is that he must not be afraid of hard work, and that he must not consider a business to be dishonourable, or humiliating simply because it deals in small things. He need not require more than fifty rupees to start a "pan and biri" shop, or a tea stall. Let him not be ashamed of running it just because he happens to be a graduate or undergraduate. Let him, on the other hand, take advantage of his education by being more polite and courteous to his customers than his uneducated rivals, and he is sure to do better than them. Nay, the very fact of a graduate starting such a shop is sure to be talked about in the locality, and serves the purpose of an advertisement for him. Many people will patronise his establishment in preference to others owned by ordinary 'biriwallas' and stall-holders. It will only remain for him to secure their permanent patronage, and enlarge the circle of his constituents by unfailing courtesy, tact, and honesty in all his dealings. And then again, it does not necessarily follow that because he has chosen to start a particular business, he must always continue in it. With improved finances, and growing experience, he might open out other businesses requiring a larger outlay.

Even in the most unlucky event of your being unable to find out this very small capital to begin with, and being forced to begin as an employee to another business man, it would always be to your ultimate advantage to learn your employer's business at that stage, at his expense. This might sound as a cold, callous and altogether selfish principle, but in reality there is nothing mean or dishonest in it. Be entirely scrupulous and conscientious in the discharge of your duties, but let not that prevent you from keeping your eyes wide open. "Hie yourself to somebody else or several others



RAULEDER

in the little you plan to enter, study their methods, find out their strength, and especially their weaknesses." — was the advice given by a successful British businessman who is now a multi-millionaire but who had to start his career as an ill-paid employee in a business establishment.

Before entering into a business, it is fundamentally necessary that you should enquire into the competition you would have to meet with. How much business is monopolised by your already existing rivals? How many of them are there? Are they affluent or indignant by following the business? How long have they been in that particular business?

Another route which you must scrupulously follow is never to go beyond the limits of your income. It is a well known and universally recognized principle in the business world always to *keep the financial outlay below the income*. If you decide to have a partner or partners, be always fair and above board in your dealings with them, and do not even dream of taking any unfair advantage from them. Do not, for instance, overdraw the amount of your allowances even by a single rupee. Even if you are hard pressed for money, and reduced to the necessity of borrowing, it is infinite-

ly better for you to borrow it from an outsider than from any of your partners or overdraw your fixed allowance from time to time.

Try to the utmost of your ability to lay by something every month or at least every six months in the shape of a reserve fund for 'lean' days. Nobody ever can anticipate a slump, and it is always desirable to be prepared for it, even in the midst of our most prosperous days. As a matter of fact, it is only when we are the most prosperous, that we can really provide for our wintry days.

Take the utmost care in choosing your assistants when you have to engage them. Remember that business is business, and not philanthropy. It is no doubt a nice thing to be able to relieve a needy relation or a dependent by providing him with some job, but it is infinitely more desirable to have a really smart and faithful assistant, one who will be of real help to you, instead of being an incumbrance. The needy relation or dependent, unless he has got other qualifications to recommend him, should never be engaged in preference to the qualified but utterly unconnected stranger. You may, if you are so inclined, relieve your needy friends, in other ways.

K. C. KATARIA, M. SC. (COLUMBIA)

The Law of Financial Independence

THE Law of Prosperity is as definite as the law of gravitation but it works on mental principles. Wealth too is created mentally first. Plans are chalked in mind before they are put into practice.

Poverty is generally of one's own creation. Have mean thoughts, think you are unable to cope with the circumstances and you will see that you are nowhere. Every time you allow yourself to complain of your lot you are laying too much trouble for yourself. Just feel "I am poor, I cannot do what others do, I shall never be rich, I am a failure, Luck is against me" and you will see that it becomes more difficult for you to get even those things for which you are working so hard.

Change Mental Attitude

Change your mental attitude. Let your slogan be like that of a wealthy New York business concern. Their motto "We talk in abundance here" has helped them to come out successful out of great obstacles. Like that firm you should expect prosperity. If you cultivate beggarly thoughts you will never be any thing but a beggar. You will be a poor man while you think of poverty. Think of what you want and what you long for. Hold it in your mind and believe it is coming to you. Stick to it under all thick and thins. The so-called vicissitudes should not discourage you. No matter how little money you may have at present, you should live on thoughts of better days. You should

always dream the ideal of the conditions in which you intend to live. You must know that you are God's son. The omni-merciful Father does mean that any of his sons should be deprived of the power of developing his god-like possibilities. There certainly is something better than all this fretting and anxiety for God's children. It is for you, the child of God, to decide whether you shall conquer poverty or not. The road to success is not private property. Any one who chooses can walk thereon. The people who find it are not hampered by doubts or fears. They do not lack faith in God or themselves. They are confident, bold and fearless. They work with the God's law and not against it. They expect to get what they work for and not its opposite.

Be Thrifty

Generally the people who have to pass through dark streets always prefer to have a light with them. In these days it has become a fashion to keep pocket battery. It helps the carrier to go smoothly through lanes after sunset. The pocket batteries also save the people from many other worries. With the help of a battery light, one can see snake or other dangerous creatures from a distance. Similarly if you want to pass through the road of opulence which is very dark and difficult to trespass, you must carry with you a mental battery viz. strong habit of thrift. "Thrift

is the great fortune maker" said Andrew Carnegie, the steel magnate of U. S. A. "It draws the line between the savage and the civilised man. Thrift not only develops the future, but it develops also the man's character".

One of the large American Insurance companies reports that out of every hundred healthy men, thirty-six die before they are sixty-five. Of those who live to be sixty-five or more eighty-five are dependent upon their friends. Just think of this. It is the condition in the United States where labour is highly paid and is not looked down upon. The number of persons who depend upon their relatives and friends for support in their old age must be much more in our country. This is due to the fact that majority of our people spend as they earn. They never think in their life to practise thrift, economy or to provide for their declining years. Are you willing to take such a gamble on your future? Are you willing to take a chance of being among the eighty-four per cent? If not, be a sport. Go straight into some safe bank and open a saving fund account. Deposit something regularly from your monthly income. In case you like to be independent in your old age, the amount deposited must not be less than ten per cent. of your salary. A wise man is of opinion that those persons who want to be as happy as they are at present must not spend more than fifty per cent. of their wages on food and clothing. Persons who like to pass the rainy days in opulence should spend only one-third of what they earn on food and clothing. It is very nice if one follows this wise man's sermon. In case it is difficult, ten per cent. of your income must be banked at all costs. Please note that money is just like fire. It is an excellent servant as well as a terrible master. In case you are under debt and interest is piling on you, it is your master and will keep you down in the worst kind of slavery. But save regularly and see that you have the most devoted servant in the world.

Never be under Debt

The slavery of debt is the most pitiable thing. Hunger, rags, cold and hard work, suspicion and unjust reproach are disagreeable but debt contracted for private life is indefinitely worse of all. Unfortunately our young educated persons are not thinking this way. Many of them are getting fairly high salaries but they are not able to make both ends meet. They have increased their expenses so much that they are always under debt. They buy anything they like on credit. When half the salary is due to them the whole is spent. They never realize that debt is a great strain on their self respect also. One should avoid debt as one would do the devil. It is terrible handicap in one's way. There is no sacrifice too great to avoid the misery of debt. Think of what is due to your self as a man. Do your duty manfully. Resolve to be no man's debtor. Thrift is the seed that must be sown.

Discard Fear

If we may enlist all our mental enemies we see that

fear is always at the top. It is the biggest obstacle in our path to achievement. All the victims of discouragement who are suffering from despondency are due to this one big enemy—Fear. In case you want to achieve something extraordinary say good-bye to fear. Just have impressed in your mind that success is your birthright and fear is your own creation. Our thoughts create our atmosphere. Lord Krishna in the sixth discourse of His Bhagwat Gita has already endorsed the same opinion long time ago

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

अत्यैव ह्यात्मनो बन्धुरात्मनः ॥

"One should elevate himself but never feel disheartened. The reason is that the self is the friend of the self and also its enemy."

The same old story is also repeated in the following English stanza:—

Strong walls do not a prison make

Nor iron bars a cage

Minds innocent and quiet

Take them for hermitage.

So you must say good-bye to doubts and fears if you like to attain peace, happiness and prosperity. These fear-burdened thoughts tend to separate us from the great source of our Lord's supply. Imaginary fear is nothing short of a poison that injures health, hampers self-development and dwarfs success possibilities. Remember when you worry, you maim and defraud yourself.

Easiest Road to Prosperity

You can attain full-fledged prosperity and cure yourself of fear, worry, habitual discouragement and all other emotions by the practice of a little mental chemistry. Have implicit faith in your LORD. Just remember yourself to be God's son. Exercise your divine relation and you see that you change your thought at a will. As child of God you have nothing to fear from. Just imagine that you are the real son of that Father who is Omnipotent and Omniscient. No evil can stand against you. All the world's money belongs to your Father. He is as anxious to give to His worthy sons as you are anxious to receive. Practise thrift. Avoid fear. Dress the best you can. Be clean. Be sober in your habits. Be neat. Whistle or sing. Keep cheerful. Keep smiling. Keep going and repeating the following affirmation at all the time. Repeat it before going to bed. Recollect it as soon as you open your eyes in the morning.

"My Heavenly Father is my unfailing supply. Large sum of money and reputation come to one who remains under His grace. It is one plan of my Heavenly Father to give everything to his children. He is as anxious to give us as we are anxious to receive."

Renounce everything to Him. Have implicit faith in Him. Try your best, leave the rest and be happy and cheerful in whatever circumstances you are placed in.

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K. S. SRIKANTAN. M.A., F.R.E.S.

Media of Advertisement

THE medium of advertisement is often more important than the wording of the advertisement itself. In fact it is the neglect of this truth, that has caused many a business man in India to doubt the very utility of advertisement. However well-worded and honest an advertisement may be, it has little or no chance, if the medium chosen is bad.

The choice of a medium, however, is no easy matter. It depends upon the advertiser's knowledge of the people. He should have a thorough knowledge of the temperament and the intellectual attainments of his clientele. In short he should be an expert psychologist. As the advertisement has to meet people of varied tastes he has no uniform method of approach. Generally, an advertiser induces a person to purchase a thing either by appealing to his imagination or by stimulating his curiosity or again, by educating him regarding the utility of the thing. There are for example, people who call a spade a spade, and to such persons the imaginative approach would be worse than useless. They want the truth and nothing but the truth. The article has to be placed before them and the advantages described in a few and simple and plain sentences. There are again others who have a deep sense of curiosity. To them an advertisement that stimulates their sense of curiosity has a greater chance of success than a matter of fact advertisement. Those who are thirsty for knowledge appreciate the advertisement that adds considerably to their information. It is therefore necessary that an advertiser should have a clear idea of the several methods of approach and their relative importance.

The imaginative approach* always goes behind the facts. In speaking about a time-piece, the advertiser does not call it a time-piece. To him it is something more. It is a vigilant guardian of one's programme or a sleepless watch dog. A flower-vase, for example, is something more than a vase. It is the very light of the house, home which adds by its beauty to the happiness of the family. It is the companion of the childhood under which a child grows into healthy manhood. An advertisement that calls a book, an eternal friend, makes the reader who is incapable of seeing things behind, see and appreciate. The *Illustrated Weekly of India* calls the New Gillette 'Real shaving Economy'. An advertisement of this kind awakens the imagination. The secret of the imaginative approach depends upon careful and ingenious wording. To resist a carefully worded advertisement is often well-nigh impossible. Every article has an imaginative approach provided the advertiser is an expert in his art. The imaginative approach for an easy-chair would be "have a comfortable rest after heavy work." Again for a

fountain pen would be "you cannot be happy without a pen—fine writing maketh a fine man." The Anglo-American college, Calcutta calls its Electric Engineering course 'A windfall'; 'The direct and fastest route to a bright career.'

Another kind of approach, equally useful is the initiative approach. This is an aggressive type. Generally advertisements are either informative or persuasive. But this goes a step further. It compels you to purchase the article advertised although you had no idea at all of doing so before. In a word, if the informative or the passive type of advertisement is sought after by customers, this type seeks after customers. It resembles the leading question of a barrister in a Court of Law. The question, 'are you still drinking?' incriminates the accused whether he says yes or no. In other words this approach forces the reader to fall in line with the advertiser's suggestion whether he wishes or not. It often confronts the customer with a problem. It puts the reader into discussion with the advertiser. Interest in the reader is so stimulated that he assumes the initiative and goes further into the matter. This approach sometimes emphasizes the danger that would befall the prospective customer, if he neglects a particular commodity, as in the following case:—

'To avoid premature death, use this medicine.' An advertisement like this sets everyone at thinking and compels some at any rate to send for the medicine. 'Are you unemployed' is a question which cannot but arrest the attention of the reader. Many advertisements are not even read. But the initiative approach compels a reading as the following:—

Why are you always too tired?.....Don't gamble with Pyorrhea; 4 out of 5 past 40, and thousands younger are its victims.

The interpretative approach consists in presenting old facts in new garb. A matter of fact statement is so graphically represented that it inspires greater respect. In recommending a pair of shoes, for example, the company which might have said "Your feet are working for you incessantly," may say "You may have been on a vacation, but your feet worked all the time." Again an advertisement like the following belongs to this type. "Summer has begun! Let not our ladies suffer by cooking by fire side. Purchase one Rukmani cooker". In advertising a medicine for Pyorrhea, the advertiser makes the woman say the following looking at the emaciated face of her husband:—"You are not the man I married". A question is sometimes asked in such advertisements. In advertising for admission, the College Authorities may state, between knowledge and ignorance, which will

* 1. Psychology of advertising by W. Dill-Scott. 2. A Short Course in advertising—Alexander F. Osborn.

you choose: In a word, interpretative approach translates a dry statement of facts into something that is alive and makes the reader think over the matter. An advertiser of this kind like the writer of the editorial in a newspaper repeats the same idea but every time approaches the idea from a fresh angle of vision.

A true advertisement should not only give a fillip to desire but should take into consideration the resistance that almost simultaneously emerges to check and thwart such desires. An advertisement, however ingenious it might be, fails in its object on account of the wrong association of ideas arising out of the medium of advertisement. If a motor car is advertised as an iron elephant, the idea suggested by the advertiser, that it is as huge as the elephant, is defeated by another idea, for it would also suggest at the same time, that it is as slow as an elephant. A reference to one's death in the advertisement of an insurance company, though true and relevant, is not happy. To advertise for a house "Provide against the rainy day," is a bad advertisement, for it may lead one to think more of a rain coat than of a house. Again the colours chosen for illustration have a great effect upon the efficacy of the advertisement. If red represents danger, white represents purity, these matters will have to be kept in mind when advertising.

There is practically no belief in advertisement among business men in India. Even the few advertisements we are having belong to the passive and informative type we have referred to earlier. Many of our advertisements are short-lived. Our business men do not know now and then that such ephemeral advertisements serve no purpose—nay, it brings down the value of the paper in which it is advertised. To make an impression is not enough; but a scar should be left on the brain matter. Colours, bold types, moving pictures, alternate lighting have to be employed if advertisement is to succeed.

India being a land of illiterates, magazine and paper advertisements have only limited scope. Advertisement through pictures and lectures will have to be given greater prominence. Pictures, magic lanterns, fireworks, calendars, fancy dresses, advertisement fans, balloons, educate the ignorant and enable them to purchase what they want. A thought is better expressed

by illustration than by words. It also saves the time of the educated. For example, one cannot help seeing a fine picture even if he goes in a motor car. Who can avoid the tyre-made-man of the Dunlop Company, or again the huge wall-posters of the cinema? Among display advertisements in India, posters are the only media largely used. Among these spectacular advertisements, the most prominent are the electric spectacles, and wall posters. These are symbols represented through electric bulbs.

Although we, in India, are having numerous outdoor advertisements, they are done very clumsily. The posters in India have no definite size and some are so jarring that they often defeat the very purpose for which they are made. Wall-posters particularly are pasted in all sorts of places that they are looked upon with contempt by the passer-by. It is a common sight to see one wall-poster pasted upon another one. More annoying is it to find old wall-posters to continue even after their purpose is served. The colour chosen is often repulsive. The posters in America, for example, have a definite measurement known as 'sheet measuring' (26 by 39 inches). There are definite places for locating the posters. These places are chosen on a careful consideration of the character of the neighbourhood.

Although we welcome the display advertisements in India, we certainly have to look upon with dismay the way in which they are developing. Our display advertisements often attract crowd but not customers. Nay, they even prevent customers from getting into the shop. I am thinking now of the gramophone which has become an effective engine of advertisement in India. Unfortunately it is so indiscriminately used that it serves only as a hindrance to traffic on the road. It also tries the patience of the customer who has literally to find his way through the crowd. The gramophone is felt in many a municipality as a nuisance.

Advertisement is an infant art in India. The way in which the infant is growing into boyhood is not very encouraging. This is due to lack of trained nurses. What is urged in this article is for a scientific study of the problem. Most of the advertisements in India belong to the hiss and miss type. The sooner it is given up, the better for the art and for the business.

THE DIVINE CALL

My heart leaps with joy when Baby smiles.

*He comes with the glory of the naked heavens,
majestic bare and free.*

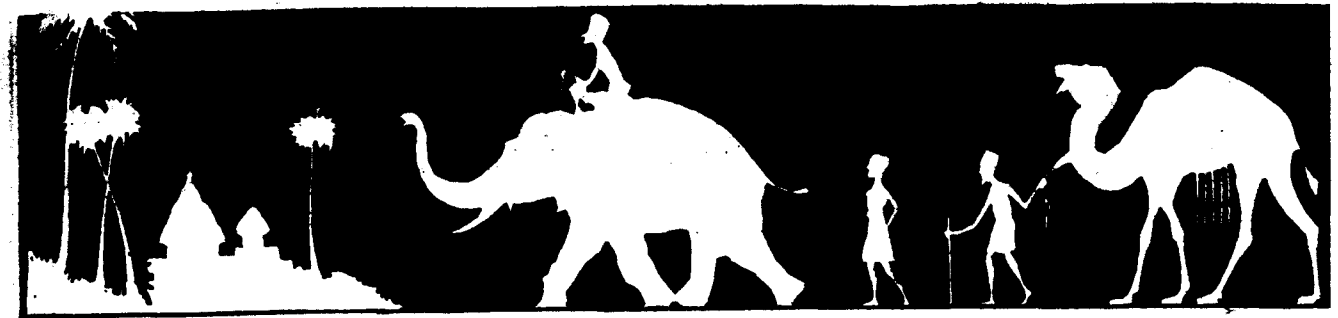
*He wears the beauty of the morn and he speaks the
silence of the stars.*

My heart flows with peace when Baby smiles.

*He is the Power that maketh the grass grow upon
the mountains.*

*He is the Light that maketh the stars shine in the
Heavens.*

T. S. Ramanathan, B. A.



The Highland Chieftain of Hogenakkal

Continued from page 309

THEN by an unexpected but not unusual event, Irumporai who had sworn to avenge himself on Athigaman, fell in love with Athigaman's daughter Mangayer-Karasi,—the queen of all maids, and was entangled in a deeper captivity than ever before. Like King James of Scotland he began inditing a *Kingis Quhair* or the King's book. He did not sing

"Ah sweet are ye an earthly creature
Or fairy thing in form of nature?"

but used rather the language of Oriental adoration and admiration, calling her,

"The gem that was not born of the mountains
The pearl that was not born of the ocean,
Rare as the right-lobed chunk,
Sweet as the sugar cane, fragrant as seeds"

and so forth.

This won for him the love of the lady and the largest consideration from her father. He enjoyed the maximum of freedom. His life was one golden dream from dawn to dusk!

But.....

"The wine is bright at the goblet's brim
Where the poison lurks beneath"

and lurking somewhere in the background of all this happiness, was the hatred of Young Cheraman, once his inseparable bosom friend, now his bitterest, deadliest enemy.

II

"Let me remind you once again brother, of the sanctity of a solemn oath taken in our ancient and hoary forests," pleaded young Cheraman.

"Do not vex me so brother, if you really love me," replied Irumporai. "Oh but for my love of you I should not be so solicitous of your welfare and warn you of the consequences of breaking your oath."

"Then I wish you won't love me for I should be spared all the threats and imprecations."

"Do not put me off lightly by juggling with words! you owe a duty to yourself and however negligent you be of that, I shall insist on your doing your duty by my father!"

"Your father! oh yes. I shall do my duty by him, by loving him and revering him all the days of my life as if he were my own father! but as for the oath, it was you know something of a joke."

"A joke! how lightly you speak of a solemn oath as a joke; perish in your contempt of the Gods. Perish unpitied for breaking a solemn plighted word; you said you would never compromise with the enemy but serve my father with your life."

"Did I? how unfair to get all that promise from an unthinking lad? New times teach new duties. I can serve my foster-father better by bringing about amicable relations between himself and his quondam foe."

"Sophistry: mere soul-destroying sophistry: perish in your self-conceit."

"Well then, when I have perished you will have no one to curse."

That was the end and the last of many painful conversations between young Cheraman and Irumporai. They never met afterwards except in the field of battle.

King Athigaman rejoicing in the growing intimacy between Mangayer-Karasi and young Irumporai had slackened his watch and ward over the two princely prisoners. Young Cheraman took advantage of it and fled to his father who, staying his hand out of fear for the safety of his son, now set forth with his four-fold force of foot, horse, chariots, and elephants.

Cheraman was not so much as missed in the palace and until the cloud of dust in the far horizon showed the hostile army on its march, nobody suspected any invasion. On the contrary, preparations for a grand wedding were going forward and the idea of a war and consequent bloodshed was farthest from the minds of every one. Then at night the Brahman scout tenderer than a creeper walking painfully along spoke a few words that gave news of a hostile attack. The drawbridge was raised and the portcullis dropped and the elephants got ready for the battle.

There is a Hindu superstition that a Hindu should not take leave of his wife when going out anywhere

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Mysore Dasara

FEW countries in the world are so very well-known for their hero-worship as India. The names of Rama and other great heroes of the Epics, Ramayana and the Mahabharatha have to-day become household words. The Dasara festival which is so commonly celebrated throughout India, commemorates the day of victory on which their much honoured hero Rama triumphed over the demon Ravana.

Much magnificence attends the celebrations of this great day in Mysore. During this time of the year hundreds of tourists and sight-seers flock into the city to witness the Dasara Procession and its attendant attractions.

The Dasara festivities commence on 'Padyani'—the first day of the 'Aswayuja Masa' according to the Hindu system of reckoning and continues for ten days—the tenth day being the day of the grand procession. On the first day, His Highness the Maharaja, after paying homages to the family Guru and his ancestors at 9 o'clock ascends the royal throne to open the Durbar. The Durbar is attended by all prominent members of the state and other honoured guests. The Durbar continues for an hour. Those assembled in the Durbar offer 'Nazzars' to His Highness with great respect. The opening of the evening Durbar is something really spectacular. The myriads of lights all round, the anxious spectators assembled before the palace to get a glimpse of their beloved Maharaja—the parade of the royal army and the police force—all these greatly add to the thrill of the moment.

Just the clock Tower strikes seven, the Maharaja sits on the throne. And lo! instantaneously the whole palace will be illuminated. Lights here, lights there and all is light everywhere—the dumb-struck spectator

only claps his hands to express his unbounding joy. After the courtiers offer nazzar, music takes place which is broadcasted through the loud speakers to the public. The wrestling matches, the fireworks display, the military salute are the regular features. The Durbar comes to a close by 9 o'clock.

In the same manner, His Highness holds the Durbar for nine days—the ninth being exclusively for Europeans and other non-official guests—hence called as the 'European Durbar.'

The last three days of this great festivity are very significant since they symbolise the customs observed by the heroes of bygone days. On the eighth day, weapons of war are worshipped and taken out in procession. On the ninth day, His Highness worships the Royal Elephant and the Horse in their 'Robes of State.' Throughout, the ceremony is conducted according to oriental custom in all pomp and splendour.

The 'Vijayadasami day' or the day of procession is the most attractive feature of the week. The Maharaja along with the Prince Jayachamarajendra Wodeyar, sits on a richly caparisoned elephant in full royal habits. All the important members of the royal house and officials of the state follow the procession. The army and the police force in full uniform attend His Highness. The procession makes its way through the thickly crowded spectators. It is a very rich sight to see the Maharaja and the Prince seated on the elephant acknowledging the offerings of flowers and garlands of his loyal subjects.

His Highness reaches the Banni Mantap which is situated in an open field outside the northern fort of the city by 6 o'clock. There he worships the Sami tree

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THINGS OF INTEREST

Oldest man tells how to live long

In the village of Shang-chuan, north of Wanhshien, Szechuan, China, lives a tranquil old gentleman named Li Ching-Yun.

Li has more than one claim to fame, but the first is the fact that he claims to be two hundred and fifty-five years old. This has been investigated by the 'North China Herald', and accepted as authentic.

This old man is no mere living mummy; he is alert and active. He has a good memory, can read without glasses, and as a youngster of a hundred or so, thought nothing of walking a hundred li a day. (A li is 2,115 feet.)

Simple Tastes and Fourteen Wives

A century and a half ago this old fellow retired after spending some eighty years as a vendor of herbal remedies. Since then he has sat back and taken things easily.

Fourteen wives have presented Li with one hundred and eighty descendants, so that between them they can keep the old man in comfort. Not that Li needs very much. His tastes are simple, his needs small.

Naturally a practitioner of the healing art who is such good proof of his own teaching in himself attracts many disciples. They come to the village to learn from these aged lips the secret of longevity. Old Li listens, blinks, contemplates the astoundingly long nails of his right hand—his only vanity—and gives his secret willingly.

"These are the rules of long life", he says. And they are four in number.

"First, keep a quiet heart; secondly, sit like a tortoise; third, walk sprightly like a pigeon; last, sleep like a dog".

These precepts, put into plain English, are: Do not worry, meditate in tranquillity, walk with the chest out and breathe deeply, take all the sleep you need and take it when you need it.

A Chinese Solomon

It is said by those who have visited Li that his face is as fresh looking as those of men a couple of centuries his junior. He takes long walks daily, sometimes, it is claimed, as much as forty miles, but he never hurries.

Two hundred years ago Li fought in wars and travelled all through the East. He has military decorations presented to him by the Emperor Kang Hsi, one of the first of the Manchu dynasty. He has, also, civil decorations that date back two centuries.

In the village of Shang-chuan, whenever any dispute arises, it is referred to Li. He will listen in silence to both sides and then, blinking slowly, give his verdict.

His judgment is accepted as final. Particularly upon matrimonial disputes is old Li regarded as Solomon. After all, it is observed, has he not survived fourteen wives, after living happily with all?

Some people have cast doubt upon Li's age, and others have cross-questioned him from the history books of China to trap him. But nobody has succeeded. Li remembers everything. Never has he hesitated in his answer. Others have tried to rouse his anger, but that proved to be beyond them. Li is wise. He sits like a tortoise. He has a quiet heart.

You're a fish

It is not only millionaires who possess private museums; everyone has one in his own body, which is full of interesting relics that go back millions of years. At the end of your spine, for instance, there is a little pointed bone, which is all that remains of what was once a long, waving tail. At a certain stage of its development the human embryo has a well-marked tail, whilst a little earlier it shows gills similar to those a fish uses for breathing.

Our early ancestors were able to move their ears, just as a dog or horse does, to enable them to listen intently to faint sounds. Many people can still move their ears slightly, but in all of us, the necessary muscles remain, though they have dwindled through lack of use. The little point in the rim of the ear is all that remains of the flap.

Man's Third Eye

Within the brain of every human being there is a strange survival from the remote past. This is a third eye. Ages ago Nature experimented with a third eye, but it was apparently not found very useful by its owners and so it became less and less developed. But the third eye remains in the brain of every human being and of most animals.

The fine hairs on the arms and legs are all that is left of the shaggy coat which Nature once provided.

In the newly-born baby are to be found several survivals which soon disappear. The hands of a very young baby will close round a rope instinctively, and the hold is so tight that the child can be lifted by the rope and will remain holding on for a long time. This is a survival of the days when our forefathers lived in trees.

At each side of both the upper and lower jaw you have teeth which are a little longer than the others, as well as being more pointed. Look at the mouth of a dog or cat and you will see what these pointed teeth once were. They served your ancestors well when it came to tearing out bits from a lump of tough meat.



MONTH IN INDIA



Indore is responsible for a Hitler-like piece of marriage reform. When the Maharajah has signed the new Bill no marriage ceremony will be able to indulge in more than two feasts, nor may more than fifty guests be invited. One cannot help thinking that India generally would welcome a similar reform, for it has become the custom for people earning the meagrest salaries to entertain at their marriage after the manner of kings and princes. No matter if there is a legacy of heavy debt running on into the next generation: custom is satisfied. Even fairly wealthy people often find the strain of marrying their sons and daughters an intolerable one, and this frequently explains the number of double marriages, two offsprings being married on the same day. So many people have to be invited that nowadays there are two or more sittings at the dinner, guests frequently numbering thousands. This is all abject slavery to a custom which badly needs killing and the legislation mentioned will give people an acceptable excuse for marriage in the new style.

The Dewan of Cochin has restored a grant of Rs. 77,152 for General Administration for 1933-34 which was rejected by the Cochin Legislative Council on August 3. The demand for the grant was opposed by the Progressive Party and was rejected as a protest against the disallowance of questions and resolutions urging the introduction of further constitutional reforms. The Government order on the subject states that the Dewan is satisfied that for discharging the responsibilities of the Government it is essential to retain the grant. Government have, however, accepted a token motion passed by the Council to reduce by Re. 1 a certain allotment under general Administration.

His Excellency the Viceroy will visit Madras in December and the Madras Branch of the European Association at a recent Meeting of its Committee, is understood to have resolved to present an address to His Excellency on the occasion. The Honorary Secretary has been accordingly instructed to ask the Chief Secretary with the Government of Madras for permission to make the presentation. It is further said that the Madras Chamber of Local Boards will also present an address to His Excellency.

Alleged to have stolen Rs. 400/- from a beggar at Lahore three Police Constables, Akbar Khan, Rahimdad and Rajaram were charged recently with highway

robbery before Mr. Thakur Vikrim Singh, Magistrate. It was alleged that the constables stopped the beggar made him untie a bundle which he was carrying and also a cloth containing Rs. 400/- tied round his waist. On the alleged pretence of charging him with theft, the accused are said to have taken the beggar to a garden and to have beaten and left him there after taking away the money.

Mr. Justice S. C. Mallick and Mr. Justice D. N. Mitter recently upheld the conviction and sentence of Rai Bahadur Dwarkanath Chakravarti an ex-judge of the Calcutta High Court and his three servants by the Deputy Magistrate of Kishoreganj (Mymensingh). It was stated that the Rai Bahadur was the owner of an elephant which was dangerous and which on the afternoon of December 26 last, ran amok and killed several people. The Rai Bahadur and his three officers were charged with negligently omitting to take proper care of the animal sufficient to guard against probable danger to human life. The Magistrate fined the Rai Bahadur Rs. 200 and his three officers Rs. 100 each. Their Lordships, however, discharged the rule issued by the High Court calling upon the Rai Bahadur and other petitioners to show cause why their sentence should not be enhanced but confirmed the order of the Lower Court for the destruction of the elephant.

A flower and vegetable show will be held in Mangalore during the 1st week of October in a place to be notified later on. Although the idea is new to this District such shows are a normal feature in big cities. They have encouraged Horticulture in those places and scientific Horticulture though it is begun newly may ultimately be made to pay if persistently attended to. It is also interesting and educative and if the public give it due support, such shows will be an annual feature of the activities of the District Association. It is intended to offer prizes to successful competitors in order to stimulate such work. The exhibition will be kept open from 8 A. M. to 6 P. M. with an interval of 2 hours from 12 noon to 2 P. M. for 3 days or such further time as the Exhibition Committee may decide. All intending exhibitors are required to send in their names with particulars to Mr. P. R. Ranganatha Punja, the Secretary of the District Advancement Association, "Ramabhavan", Codialbail post, by the 20th September and should send their exhibits with care to the place of Exhibition.



CURRENT TOPICS



NEW YORK

The Motor car "code" which Mr. Roosevelt has signed lately represents a compromise, for motors not participating. It provides a 35 to 43 cents and a minimum wage of 40 to 43 cents per hour, but price fixing is not mentioned in it. Manufacturers are permitted to hire, promote or pay off their workers on their merits, regardless of their affiliation to any organisation. This provision labour accepts on the understanding that it does not infringe the collective bargaining clause and with the reservation that its inclusion in any other code will be opposed. Fifteen million out of the nation's forty million workers are now working under "codes".

Rueter.

BERLIN

The Nazi insistence on a policy of "Germany for the Germans" is to culminate in a spectacular exhibition to be held in Berlin early next year of which von Hindenburg has agreed to act as patron. Under the motif "German people—German Work" the exhibition which will last from March 17 to May 1, will show in one huge setting the racial history and make up of the German people with special attention to heredity and hygiene. The problem of unemployment and the betterment of the condition of the peasantry matters now receiving Government attention will be dealt with and the finest specimens of German Labour of every description will be shown.

RUGBY

Hoping that it may help to solve other difficulties which appeared insuperable of the World Economic Conference, the Times welcomes the Wheat agreement and points out:—"The benefits to be expected from the Agreement are contingent not merely upon its ratifications—by a sufficient number of Governments to enable it to be put into force but also upon the effectiveness of the steps agreed upon to bring about a rise in the World prices and therefore in the long run they are contingent upon the way in which importing countries interpret in practice the general undertakings which they have given to exporting countries in return for the very definite steps which the latter have pledged themselves to take. These undertakings in spite of their vague and indefinite character are to be welcomed as the first real indication on the part of countries which have hitherto pursued a policy of extreme agrarian protection that they are prepared to consider some modification of

their policy in the general interest provided the interests of their own producers are properly safeguarded.

B. O. W.

PARIS

After negotiations lasting for months, it is understood that a protocol fixing the main lines of an economic agreement between France and the Soviet has been adopted.

LONDON

A remarkable example of mother-love and devotion was revealed at an inquest at Richmond Surrey, on Mrs. Martha Taylor, of Terrace Garden, Barnes who died following a fall in her garden. Mrs. Taylor was 90. Her son Mr. William Taylor aged 65 has been blind for six years and her daughter Miss Elizabeth Taylor who is 63 has been blind since 1903. In spite of her age Mrs. Taylor was cooking all the meals, doing the house work as well as reading to her son and daughter and leading them when they wished to go out. Her death leaves them bewildered. Although they receive a pension for the blind, they cannot afford to have a servant to look after them and it is likely that they will have to go to an institution. Their hope is that they will not be separated.

The little private chapel at Capestrone Hall, Chelford, Cheshire, the residence of Sir William Bromley-Davenport, where no marriage has ever taken place, has been the scene of a midnight "telepathic" wedding probably without parallel. It was a service without either bride or bridegroom. Yet there was nearly everything else to connote a wedding—a gaily decorated church, the Rural Dean of Macclesfield, the Rev. C. B. Welland, wedding hymns and prayers from the marriage service and a congregation of relatives and well-wishing tenantry. The bride and bridegroom were actually married more than 3000 miles away in the Church of Old St. David's at Radnor, Pennsylvania, United States. They were Capt. Walter Bromley-Davenport, eldest son of Major and Mrs. Bromley-Davenport, the Kennels, Capestrone and Miss Lennette Jeans. It was the idea of the bridegroom's mother to hold the service at Capestrone Hall, with the consent of Sir William, his uncle to synchronise with the actual wedding service in America. As a symbol of the Union being solemnised across the Atlantic, the Union Jack and the Stars and the Stripes mingled on the Altar.

DURGOND HARBOR (Bengal)

The sixteen-year-old daughter of Mahiya, inhabitant of Sultanpur, attempted to commit 'Suttee' (self-immolation) by throwing herself on the blazing funeral pyre of her dead husband after performing the last rites. The fire was extinguished and the girl brought out senseless with burns all over her body. A. P.

LAHORE

The tragic death report of four young men from Sheikhupura says that a Sikh youth accidentally let a pot slip into the well while drawing water. With the object of recovering the pot, the man went down the well, but as he did not return for a long time, his brother also went down after him. He too seemed to tarry too long at the bottom of the well, and a Mahomedan friend of the two brothers dived in to see what the matter was. Eventually the brother of the Mahomedan determined to probe into the mystery and descended into the well. He too seemed to share the same fate as those who preceded him. A large number of people had by now assembled at the brink of the well and prevented any more persons from going in. A medical man suggested that the deaths were probably due to poisoning from some dangerous gas evolved inside the well, and this theory was confirmed when a dog was lowered into the well and brought up in an unconscious state. It is reported that the viscera of the bodies has been sent to the Chemical Examiner. A. P.

A communique states, says the Associated Press of India, that a party of four absconding dacoits responsible for committing a robbery in Lahore District, armed with a double-barrelled gun and two pistols entered the Jurisdiction of Sheikhupura district on the morning of the 21st May. They were chased by Assistant Sub-Inspector Wazir Ali and others. The dacoits entered a large block of jungles. The Assistant Sub-Inspector summoned assistance from three villages and although the villagers were quite unarmed, they attempted to capture the armed dacoits. A running fight ensued for several hours in which 12 villagers and the Assistant Sub-Inspector received injuries. As a reward for the gallantry and courage shown by these villagers His Excellency the Governor-in-Council is pleased to sanction remission of one-fourth of the total land revenue of the above-mentioned villages for rabi 1933. The total amount remitted is about Rs. 2,922.

SECUNDERABAD

A Rajput named Teekaram climbed recently an Electric Standard at Mushirabad to look for his missing cattle. He came in contact with an electric cable and fell sustaining burns and other injuries. He was taken to Hospital where he succumbed to his injuries.

AHMEDABAD

The Gujarat Samachar, a local Vernacular daily, reports that social boycott is being practised against the Harijans by caste Hindus of Vana village, Kaira district. It appears the Harijans of the village have up removing the carcasses, as they did not get an adequate return therefrom. One day a calf died and the headman of the village called on the Harijans to remove it. One of the Harijans refused to do so, and it is alleged, he was assaulted by the headman. In this connection a criminal complaint was lodged. Thereupon the caste-Hindus of the village resolved not to employ Harijans for field service and not to sell them the necessities of life. Anyone committing breach of this resolution, it was also resolved, would be fined Rs. 101.

POONA

An earthquake shock of very great intensity at its origin about 2070 miles away with epicentre in China near latitude 37 degrees North and longitude 100 degrees East was recorded by the Bombay Seismographs at 13 hours 27 minutes on Friday the 25th August.

MADRAS

The services for which the Indian Police Medal has been awarded to Head Constable Mochikkal Kunju Nayar of Madras are described as follows in the Gazette of India:—

On the night of April 27, 1933 Sub-Inspector Arokiaswamy Pillai accompanied by Head Constable Kunju Nayar was investigating a daring armed dacoity committed the previous day and was questioning a suspect when the latter suddenly attempted to draw a revolver from his pocket. The Sub-Inspector immediately seized the man who succeeded however in firing through his pocket severely wounding the Sub-Inspector in the abdomen. Head Constable Kunju Nayar who had simultaneously grappled with the miscreant, was undeterred by this murderous act and with courage and determination held on to this man until he finally succeeded in overpowering and disarming him.

It is understood that the Hon. Dewan Bahadur S. Kumaraswamy Reddiar, Minister for Education will pay a visit to Tiruvannamali and Gudiyatham in the North Arcot district during the second week of the month.

MYSORE

The next Mysore University Convocation for conferring degrees will be held at Mysore on Saturday, October 14. Candidates eligible for degrees are requested to communicate with the Registrar, University of Mysore, Mysore, for forms.

MANGALORE

Diwan Bahadur S. L. Mathias, K. S. G., who is the only Indian Tea Planter in Mysore has purchased a complete Tea Factory on the Nilgiris and has conveyed all the materials and machinery of it to his estate at Kallur in the Kadur District to be re-assembled into a Factory after the Monsoon. When erected it will be the fifth Tea Factory on the Western Ghats.

A mild sensation has been caused recently in the Clerical circles by the receipt of an open letter at Codialbail. It is addressed by the "Clergy" to the Bishop and printed copies of it are circulated among the clergy, both secular and regular. The document which runs to some five closely printed pages bitterly criticises the ecclesiastical administration so far as it relates to the treatment of secular priests and contains some sharp personal attacks on the Bishop and the Vicar-General. This is the first occurrence of its kind on record in the history of Mangalore and its happening so soon after the Indianization of the diocese has caused a rude shock to the blind Advocates of Indianization. If administration does not mend its ways a memorial to the Pope is threatened and this in the present writer's opinion, is the weakest point of the challenge. For if no redress is given and if a

memorial is actually sent to Rome, the identity of the author of the open letter is likely to leak out.

A Muslim woman of Bolar, wife of a Tile Factory engine driver, of late has given birth to triplets, two girls and a boy and they are being visited by scores of people. This is her second confinement and at her first she had twin boys, one of whom is living. This is verily a serious joke in these days of acute depression when restriction of families by artificial means is preached and practised.

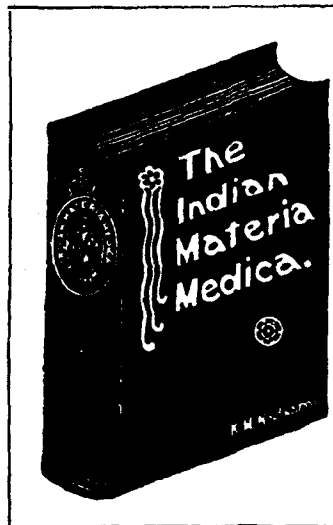
MYSORE DASARA CONTINUED FROM PAGE 336

in great ceremony. The tree has a legendary reputation to invest its worshippers with the power of destroying all their enemies.

The return procession to the palace commences at 8 o'clock. The long row of lights stretching from one end to the other, the flood lights directed towards the howdah, the band and the music, the display of fireworks in front of the procession—all these bewilder the spectator and reminds him of the splendour that once resided in the court of the oriental monarchs.

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Dewan Bahadur Krishnamachariar,

Dewan of Baroda.

Sir K. V. Reddy, Kt., Madras.

Telegraphic Address:—"SOJOURN"

370 CA

THE TALE SPINS PAGE

Lady (to floorwalker in department store)—Could you direct me to the ladies' room?

Floorwalker—It's just around the corner, ma'am.

Lady—Don't give me any of this Republican stuff, young man, it's urgent.

The office boy took off his cap, presented the bill, and stood at ease.

"My boss says I'm not to go back until you give me the money you owe him," he said.

"Oh!" was the reply of the debtor. "I wonder if he'll recognize you with a beard."

"What sort of clothes did the stage manager suggest we wear when we sing in public?"

"Sprinting togs!"

Perturbed Wife—Oh, doctor, what shall I do? My husband has the housemaid's knee.

Doctor—Listen, Madame; I'm just a doctor, not Dorothy Dix.

An epigram is something for which you have to give credit to the author. A wisecrack is something that everybody steals.

Chorine—I went out for a ride last night with a travelling salesman.

Bert—Where did he hail from?

Chorine—From the cutest little roadster you ever saw.

Motion picture actresses, a film magazine explains, are not really as thin as the screen shows them to be. Sometimes we wish the plots weren't, either.

She—Don't you think we'd better forget all our differences?

He—No, not our differences in gender!

"He's always been a perfect gentleman with me."

"Yes, he bores me, too."

Times are indeed hard when the accelerator pedal of one's high-priced sedan comes through the hole in one's shoe.

"My sister was out with a fellow last night and they had engine trouble."

"Couldn't he start it?"

"No. He wouldn't stop it."

Up, up, up soared the daring aviator in his swift sport plane. He dipped, rolled, glided, banked, side-slipped and looped-the-loop.

"Golly," gasped a thrilled spectator, "he can do absolutely everything in the air that a bird can."

"In that case," advised his friend, "you'd better put on your hat."

Ohio golfers, felled by a bolt of lightning, picked themselves up and continued. It seemed to them no more than a stray remark from a near-by trap.

Pat, an inveterate drunkard, went to the priest and asked him what to do about it. "I'm afraid I'll have to put you on the pledge," the priest said, "but, mind you, if you break the pledge, I'll turn ye into a rat!"

It wasn't long, however, before Pat surrendered to Demon Rum and arrived home drunk. He sat in dazed silence for a while, then he turned to his wife and said: "Maggie, if you see me gettin' smaller 'n' smaller—fer Gawd's sake keep yer eye on the cat!"

Am willing to exchange old-fashioned trunk, family heirloom, for modern baggage. Answer, Eager.

The improvement in business must be genuine: it is difficult to get apples without going to a fruit store.

He—Darling, it will have to be a long engagement.
She—Dearest, I will wait for you until the farmers are satisfied.

Dentist—Will you take gas?

Absent-minded Motorist—Yeah, and you'd better look at the oil, too.

McGowan—I wish Savonarola had been a Spaniard.
Nolan—Why?

McGowan—Well, that's what he was on my examination paper.

The number of telephone connections within the brain is represented by fifteen followed by a million ciphers. No wonder a man gets many wrong numbers.

The lecturer was emphasizing the demoralizing effect of divorce.

"Love," he said, "is a quest; a proposal, a request; the giving of a daughter in marriage, a bequest; and marriage itself the conquest. But what is divorce?"

Voice from the audience: "The inquest!"

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THE TRANS-INDIAN AIR MAIL BETWEEN KARACHI AND CALCUTTA

Eastward.				Westward.			
Karachi	... Dep.	Friday	afternoon.	Calcutta	... Dep.	Tuesday	morning.
Jodhpur	... Arr.	"	evening.	Asansol	... Arr.	"	"
Delhi	... Dep.	Saturday	morning.	Allahabad	... Dep.	"	"
Allahabad	... Arr.	"	"	Delhi	... Arr.	"	"
Calcutta	... Dep.	"	midday.	Karachi	... Dep.	"	afternoon.
	... Arr.	"	afternoon.		... Arr.	Wednesday	morning.

TRAIN TIMINGS

Arrival and departure of the principal trains at Central and Egmore Stations (Madras) and the times of arrival and departure of the same trains at termini elsewhere in India			
DEP:	ARR:	DEP:	ARR:
MALABAR EXPRESS	Cen. Station 8-05 P.M.	Mangalore 4-25 P.M.	Mangalore 9-45 A.M.
CALCUTTA MAIL	Cen. Station 8-30 P.M.	Calcutta 10-20 A.M.	Calcutta 7-00 P.M.
BOMBAY MAIL	Cen. Station 8-40 P.M.	Bombay 6-00 A.M.	Bombay 10-00 P.M.
BOMBAY EXPRESS	Cen. Station 8-30 A.M.	Bombay 10-15 A.M.	Bombay 1-45 P.M.
GRAND TRUNK EXPRESS	Cen. Station 7-45 A.M.	Delhi 10-40 A.M.	Delhi 6-00 P.M.
BANGALORE MAIL	Cen. Station 9-30 P.M.	Bangalore 6-35 A.M.	Bangalore 9-00 P.M.
BANGALORE EXPRESS	Cen. Station 1-00 P.M.	Bangalore 7-40 P.M.	Bangalore 7-40 A.M.
BLUE MOUNTAIN EXP.	Cen. Station 9-15 P.M.	Ootacamund 12 NOON	Ootacamund 8-00 P.M.
WALTAIR PASSENGER (1)	Cen. Station 7-55 A.M.	Waltair 9-45 A.M.	Waltair 6-25 A.M.
WALTAIR PASSENGER (2)	Cen. Station 7-30 P.M.	Waltair 9-45 P.M.	Waltair 6-20 P.M.
INDO-CEYLON EXPRESS	Egmore 9-00 P.M.	Dhanushkodi 4-25 P.M.	Dhanushkodi 10-45 A.M.
TRIVANDRUM EXPRESS	Egmore 7-20 P.M.	Trivandrum 7-45 P.M.	Trivandrum 6-30 A.M.
TRIVANDRUM FAST PASSR.	Egmore 9-30 P.M.	Trivandrum 5-45 A.M.	Trivandrum 9-45 P.M.
SHENCOTTAH PASSENGER	Egmore 6-50 A.M.	Shencottah 11-42 A.M.	Shencottah 2-10 P.M.
DHANUSHKODI FAST PASSR.	Egmore 11-15 A.M.	Dhanushkodi 6-15 A.M.	Dhanushkodi 6-40 P.M.
TRICHINOPOLY PARCELS PASSENGER	Egmore 10-40 P.M.	Trichinopoly 8-40 P.M.	Trichinopoly 12-50 P.M.
			Egmore 6-40 A.M.
			Egmore 7-35 A.M.
			Egmore 6-05 A.M.
			Egmore 7-25 P.M.
			Egmore 2-55 P.M.
			Egmore 5-35 A.M.



MARKET REPORT

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



Cochin Market as on August 23rd 1933.

COIR AND ROPING YARNS. There is no change in the tone of the market since our last report. Prices for all qualities continue to be firm (in spite of the absence of demand both from European and Indian ports) owing to the demand from dealers who have to fulfil their Forward Contracts.

Current Market prices are as follows:—

	Average price	Rs.	per candy of 6 cwt. baled wt.
SUPERIOR ANJENGO.	65/-		
ORDY. ANJENGO.	57/-		
IMIT. ALLAPAT.	57/-		
REAL ALLAPAT.	64/-		
ARATORAY YARN.	63/-		
FINE WEAVING YARN.	50/-		
ROPING YARN.	38/-		

PEPPER. Prices have continued to be influenced by demand on Indian A/c after a slight improvement during the last week quotations to-day are lower at Rs. 25/- to 25/8. The market is quietly steady but transactions have taken place for Forward Delivery at a discount.

GINGER. There is very little doing on account of exporters being uninterested in the quality of available stocks. Present quotations:—

Bleached	Rs. 11/8/- per cwt. garbled.
Unbleached	Rs. 10/- do.

COCOANUT OIL. Since our last report price has been gradually declining owing to absolute lack of demand from consuming centres and after touching the level of Rs. 70/- per Candy last week has firmed up to-day at Rs. 73/- for ready delivery. Some forward business has been done at:—

Rs. 73/8/- for 1 month delivery
" 74/- " 2 months "
" 75/- " 3 " "

MALABAR COPRA. Market is steady to firm at Rs. 47/8/- per candy for Cochin Copra of 656 lbs. for ready delivery.

Calicut Market as on August 25th 1933.

COIR YARN. The market was steady throughout the month owing to European and Indian demand.

Quilandy Yarn per candy of 700 lbs. Rs. 42/8/-

1st Quality Beypore	do.	42/-
No. 1 Beypore	do.	37/-
No. 2	do.	32/-
No. 3	do.	27/-
Fine Unsoaked Yarn	do.	29/-

GINGER. The market was steady owing to Bombay demand and the present undertone of the market is on the firm side.

Bold Chernaad per candy of 700 lbs. Rs. 70/-

Ordinary " " 60/-

PEPPER. The market experienced some fluctuations during the month owing to Calcutta demand. It is easier at present owing to the absence of Calcutta orders and European demand.

Price per cwt. f.o.b. Rs. 28/8/-

Mangalore Market as at date.

COFFEE. Towards the end of the month sellers of mon-sooned Bold Native Coffee AA appeared and business has been done at down to Rs. 216/- per candy of 576 lbs. for September delivery. This price represents consider-

able weakness and a very heavy fall on the values of this coffee during March/April last.

No business has yet been done locally in new crop for January/March delivery, but there is some enquiry from the Continent for Native Coffee Basanelly at prices about 20s/- per cwt. below the prices at which forward business opened last year.

RAW CASHEW NUTS. Early in the month the local price of fair quality raw cashew nuts sank to Rs. 3/- per moora of 65 lbs. and the market has since remained fairly steady at this price and today there are no buyers over and probably sellers at this price.

A fair quantity of the local crop is still to arrive in Mangalore from the interior, and also as soon as the port opens there will be heavy arrivals from Bombay.

TEMPERATURE AND RAINFALL CHART

POONA, Aug. 24.

Stations	Shade Temperature		Rainfall		
	Maximum	Minimum	Past 24 hours	Total Since June 1	Departure from Normal
Bangalore ...	84	69	..	15.4	+ 3.4
Bellary ...	86	70	..	14.4	+ 3.6
Bombay ...	87	79	+	43.2	+ 11.7
Calcutta ...	89	79	..	47.4	+ 11.6
Cannanore ...	91	76	+	17.6	+ 6.7
Calicut ...	88	75	0.3	85.6	+ 6.8
Cocanada ...	88	77	+	13.0	+ 2.5
Cochin ...	83	75	0.9	69.4	+ 6.1
Coimbatore ...	89	73	..	8.9	+ 0.3
Colombo ...	83	76	..	27.8	+ 11.8
Coonoor ...	70	59	0.3	11.1	..
Cuddalore ...	88	76	..	7.3	+ 1.9
Cuddapah ...	90	78	..	11.8	+ 0.2
Delhi ...	86	76	0.5	38.3	+ 21.0
Gopalpur ...	91	76	0.1	21.5	+ 1.9
Karachi ...	86	78	..	18.5	+ 13.1
Kodaikanal ...	65	52	0.2	19.4	+ 4.1
Kurnool ...	89	74	..	8.3	+ 4.0
Lahore ...	86	78	+	10.6	+ 1.5
Lucknow ...	91	78	..	9.3	+ 10.5
Madras ...	92	79	..	4.8	+ 5.1
Madura ...	94	74	1.6	12.9	+ 5.9
Mangalore ...	84	77	..	108.4	+ 13.7
Masulipatam ...	91	79	..	19.2	+ 1.8
Mercara ...	75	65	..	103.5	+ 12.9
Nagapatam ...	89	79	..	3.8	+ 2.6
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BOOK FUNCTION CONTINUED FROM PAGE 326

incorporation in the pages of the book is more skilfully accomplished. But all that cannot be considered a revolution in the case of the book. It goes hand in hand with architecture, the production of furniture, the manufacture of articles of daily use, and it limps so much behind these that the new writing table is with us before the new book.

Caviare served continually and at all times is just as bad as if we never had it at any time. We want beautiful books, over which we can linger, and which show the practised taste of the book artist everywhere. We want the illustration in the book to be by a master hand. But we also want the artist to disappear behind his work if we are dealing with ordinary handbooks for daily use, which would become unbearable if they were bound in tooled and ornamental covers, if they had bindings suitable for collections of poetry, if the artist pushed his personality before their usefulness and proved his lack of understanding of their purpose, by forcibly twisting the wording into a typographical form which is only an impractical affectation and distortion of the form of the wording itself.

The machine can only produce the model which it is destined to produce; the creative brain alone can imagine. Thus, in our day, there is correlation between everything valuable in its kind, everything with pos-

sibility of perfection to be achieved, the hand-made and the machine-made book. It has always been the case that man has dominated the machine and made it serve him. The machine can only drive him if he allows himself to be driven by it, but man must always call a halt in its course if it threatens to overpower him.

And has not this been the case in the domain of the book once already, when the system threatened to overpower completely the book itself, until ideas and examples coming from England supplied a connection with former days when the primitive machine of Gutenberg became the servant of mankind?

To-day the advocates of the new style see in this return to the older one a serious error and condemn likewise modern hand-press work; but they cannot say how they can escape the domination of the machine, if its mechanical power surpasses theirs and makes it useless and superfluous.

They must admit that only the gift of imagination can save them from the tedium and the isolation of the standardized, uniform, machine-produced book, and again the tireless hands of the book artist and the worker in the book industry must create a new artistic will to produce, since only the human being, and not the machine, possesses the strength and the dominating power of imagination.

THE HIGHLAND CHIEFTAIN OF HOGENAKKAL CONTINUED FROM PAGE 335

least of all when going out into battle. Such a man never returns alive. Young Irumporai bade a quick adieu to Mangayar-Karasi and rushed forth to the field of battle, foremost in the front ranks so that sight of him might stay the hand of the invading host. Young Cheraman was likewise at the head of the attacking force and when he caught sight of Irumporai he fell upon him and hacked and hewed him to pieces. The victory so intoxicated King Cheraman's men that they rushed forward slaying whomsoever they met, and one more blood-thirsty than the rest rushed upon and killed King Athigaman himself.

Of Mangayar-Karasi's self-immolation in the fire, of Cheraman's tears shed over Athigaman the Great, and the weeping and the wailing, and the sorrow and the grief, it would be impossible to give an adequate account.

Black elephants speared and shedding blood looked like brown rocks over which mountain torrents flowed; crows that fed on the dead looked like crow-pheasants,—so brown were their wings; their beaks covered with coagulated gore showed occasionally like kingfishers. The elephants uprooting chariots and lifting up the chariot wheels seemed like hills whereon the radiant sun rested awhile. The dying and the dead were mingled in one heap; powerless to extricate themselves the wounded rose only to be trampled down by horses in a frightful stampede and have their eyes only to be gouged out by their broad heavy iron-shod

hoofs. Trunks of elephants trailed like king-cobras and the tusks struck the ground like silver ploughs. Men stumbling over the dead raised themselves with the ivory tusks which strewed the field in wild profusion. Women came to claim the dead and searching for their kindred raised up only those wounded in front fighting bravely. They discarded and disclaimed those who were wounded in the back running away from the battle.

Great was the wailing in Dharmapuri, that at Hogenakkal was greater. The young hope of the hill tribes had perished; tended carefully against Athigaman's enmity he fell fighting for him and fell by the hands of young Cheraman whose fraternal love turned to fierce hate. If young Cheraman wanted to marry Mangayar-Karasi he was defeated in his intents by her sati. If he wanted to avenge his father, he displeased him more than ever for he—Great Cheraman—had a large heart that could have forgiven Irumporai and forgiven even Athigaman. He believed he was satisfying the gods by sacrificing one who slighted a solemn oath. Of how the gods were pleased we are not made aware; but young Cheraman never lived long to enjoy his father's throne. Of Irumporai they still tell the tale how hand in hand with Mangayar-Karasi he walks over the high hills at dawn with radiant footsteps that never touch the ground, wrapped in a halo of glory that shows how the gods themselves pity the lovers and give them the Eternity of Immortal Love.

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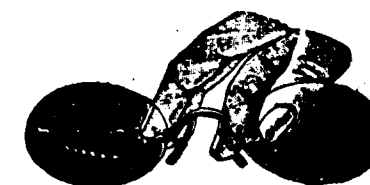
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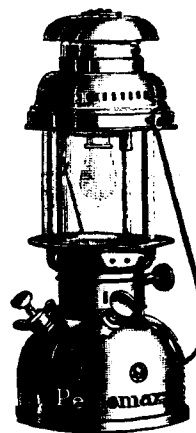
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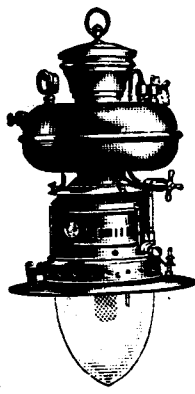
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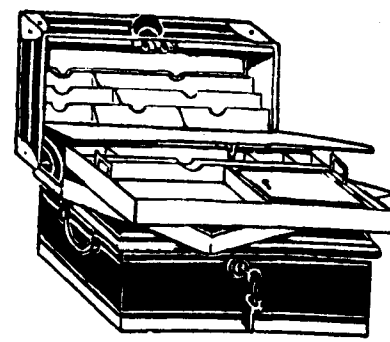
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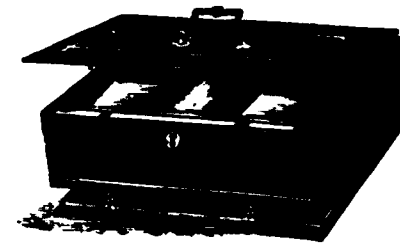
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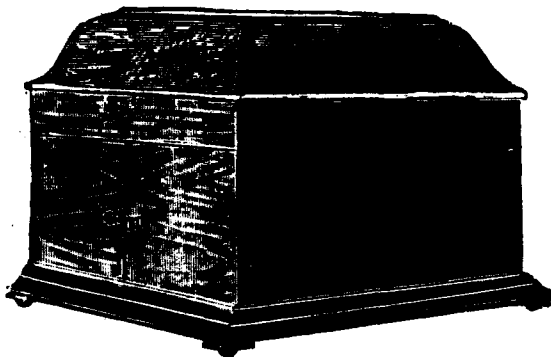
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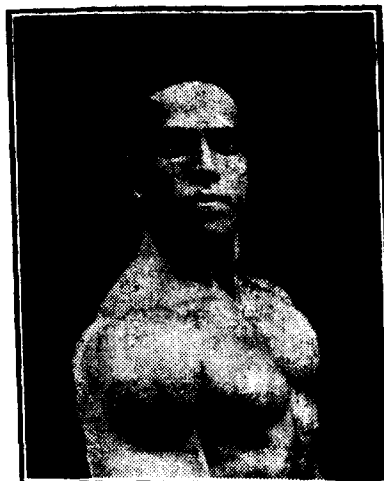
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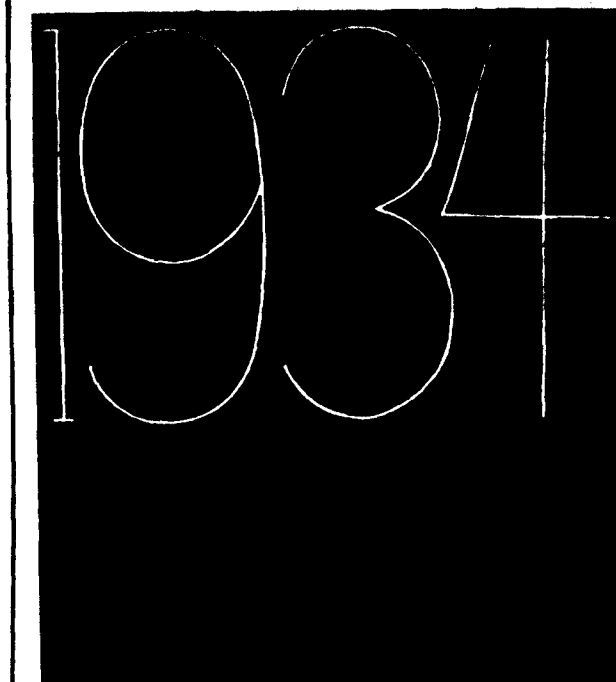
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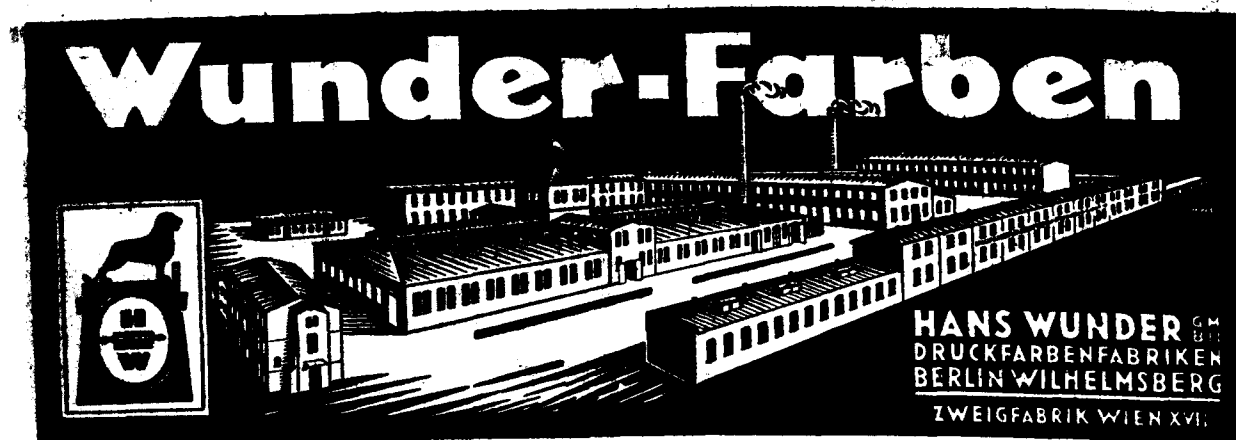
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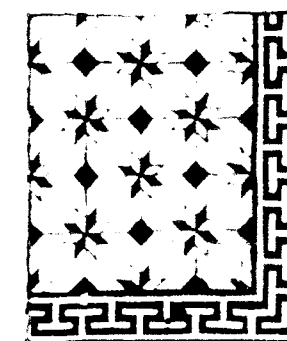
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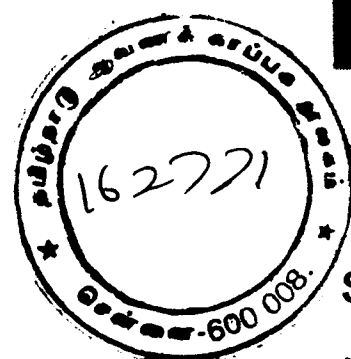
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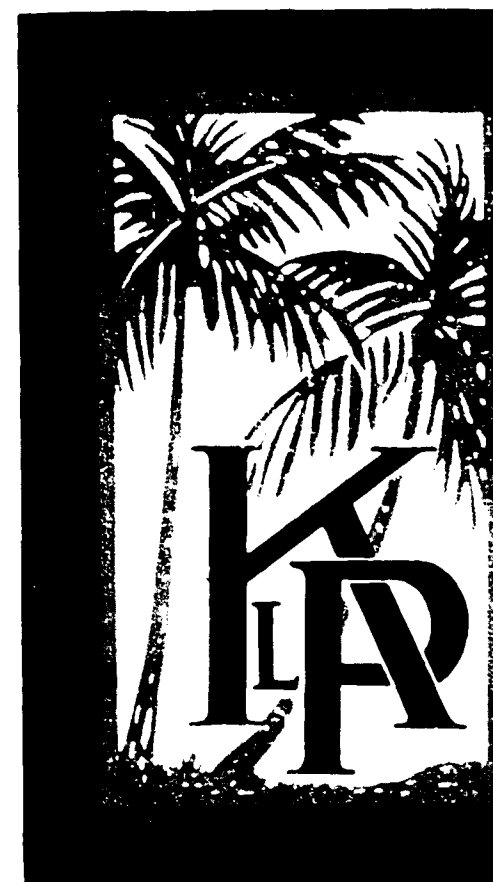
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