

883

883

Managing Editor : H. D. RAJAH.



A MONTHLY JOURNAL OF ADVANCED THOUGHT

IN THIS ISSUE

God Save the Church!

Moodanchery (A Story).

Industrial Democracy.

Live Low and Pay Taxes!

The Dawn of a New Age.



VOL. I

FEBRUARY 1935

No. 9

Annual Subscription Re. 1.

Single Copy One Anna

The United India Life Assurance Company, Ltd.

Head Office : Madras.

Established in 1906.

Trustee :—Official Trustee of Madras.

Policies in force exceed ... **Rupees Two and a half Crores.**

Total Assets exceed ... **Rupees Sixty Lakhs.**

Annual income exceeds ... **Rupees Fourteen Lakhs.**

Among the distinguishing features of the Company are:—

Complete and Absolute Safety of Investments

Prompt and Equitable Settlement of Claims

Economical Management

Moderate Premiums Combined with Substantial Bonuses

Efficient, Sympathetic and Prompt Service to Policy-

holders

Full information readily furnished on application to the Head Office or Branches or the representatives of the Company at the various places in our Country.

"United India Assurance Buildings", }
Sembudoss Street,
MADRAS.

M. K. Srinivasan,

Managing Director.

AMRUTANJAN



BEST INDIAN PAIN BALM.

FOR

The "New Age"

and for all ages to come.

Sold by the million.

Sold Everywhere.

The South India Co-operative Insurance Society, Ltd.

Telegrams "SICOIS" Head Office: MADRAS. Telephone 3738.
Post Box No. 182.

President:—V. RAMADAS PANTULU

THE

"SICOIS"

What it is and what it can do for you.

The South India Co-operative Insurance Society or it is more familiarly known as the "SICOIS" is the official Life Insurance Organisation of the Co-operative Movement of South India founded in 1932 and going Strong.

Apart from the fact that Insurance in some form or other is required by everyone, Co-operators and masses should support "SICOIS"—their own Insurance Organisation and by so doing they are sure of a square deal and a sound contract at a minimum cost.

To obtain maximum value in life assurance, you must have "A SICOIS LIFE POLICY."

Low Premium rates and all kinds of plans.

For full particulars apply to:—The Secretary,

South India Co-operative Insurance Society Ltd.,

Post Box No. 182, Madras.

THE NEW AGE

(Published Every Month)

Annual Subscription Re. 1.

(including postage)

Single Copy One Anna

In response to the requests of our well wishers and with a view to make this Journal easily available to all rich and poor, we have gladly reduced its subscription to Re. 1 per year. As the 'New Age' is intended to serve society by spreading the gospel of a new social order we appeal to the public to take advantage of this concession and help the cause of the Journal by enlisting themselves in large numbers as subscribers.

All communications intended for publication should be addressed to the Editor. The Editor is not responsible for any statements or views expressed by contributors. The articles intended to be published in the magazine should reach the office before the 25th of every month. The articles should be legibly written on one side of the paper only. Typed manuscripts will be preferred. The pages of this journal are open for expression of advanced thoughts on political, social and economic problems.

Business notice :—All business correspondence and all moneys and cheques intended for the journal should be sent to the Manager.

For particulars regarding advertisement rates and sale of copies apply to the Manager.

Wanted: Capable young men to canvass Subscribers and advertisements for this Journal on decent salary or commission.

Apply to :

3, Kondi Chetti Street, Madras.

The Manager,
THE NEW AGE,

CONTENTS

	PAGES
1. God Save the Church!	209
2. Women's Disabilities in Kerala	212
3. Moodanchery	214
4. Live Low and Pay Taxes	218
5. The Art of Chekov	220
6. The Blue Labourer	223
7. Industrial Democracy	224
8. New Thought and the Dawn of a New Age	227
9. Heading towards Disaster	229
10. World Day by Day	231
11. Notes and Comments	234
12. An Old Theory—Security Proceedings— A Party of Saints—Imperialism and Peace— The Hindustani Co-Operative Insurance Society Limited.	
12. Reviews	236

THE NEW AGE

VOL. I

FEBRUARY 1935

NO. 9

GOD SAVE THE CHURCH!

By

T. R. Srinivasan, B.A., B.L.

Among the many shocks the capitalist world felt after the successful accomplishment of the Russian Revolution, is the attitude of the Soviet towards religion and the Church. The Bolesheviks who came to power in Russia did not make a secret of the fact that Capitalism has as its faithful ally the clergy and the priesthood whose influence among the masses has been very effectively used by the ruling class and as such in order to free the masses from the mystical influences of the Church, they made continued efforts to carry on a campaign against religion. This has produced a further volume of vilification against the Soviet regime and those clergies who could influence the policies of other Governments did not spare any effort to outlaw the Soviet Government and not give any recognition to it.

When gradually due to various inter-governmental and mundane forces, where spiritualism had to be subordinated to materialism, one government after another began to lift the veil of prohibition and enter into diplomatic relations with Soviet Russia, the priesthood of the world got alarmed and began seriously to ruminate over their own fate.

Archdeacon Bullitt, of the Episcopal Diocese of Pennsylvania uncle of the first Ambassador of America to Moscow, on hearing that America had recognised Russia exclaimed it as a "National disgrace!" This is not surprising. In fact this is characteristic of the great majority of the clergymen. These men are afraid that what befell the Russian Church will be their lot too if the present social economic-religious order is exposed to the contamination of Communism. They are not to be convinced that truth is absolute and they are carried away by personal fanaticism which is the very negation of reason. They are afraid that their rotten religious system which has disintegrated beyond redemption will easily succumb to the onslaughts of the new order. As once the Christian example caused the heathens to follow Jesus, they fear that the example of Communism will influence the Christians to follow Lenin.

This is a legitimate fear. While all other institutions thrive in Russia today, many of the churches have been closed down and very little attention has been paid to this department of human activity. Let us now find out the reasons.

Religion has invariably the backing of wealth. It need not necessarily be Christian faith alone. All religions are supported by vested interests whose protection the laws spiritual and the laws mundane, scrupulously observe. In Russia before the revolution, from time immemorial Church and state were wedded in an indissoluble marriage always keeping in view the interests of the Government as opposed to the interests of the people. The ignorance of the clergy was antagonistic to any spirit of inquiry and in the seventeenth century when the new spirit showed signs of encouragement and progress, the state sided with reaction. Any opposition to the Orthodox church was treated as rebellion against the political authority. About the persecutions to which reformers were subjected, David Carl Colony writes as follows, "From Peter the Great until the fall of the Empire, the fortunes of religion varied with dynastic changes. Under the law of 1685, "Schismatics" the heretics of that day were anathema, their lives were in constant jeopardy, their property subject to confiscation; and the very people who harboured them were liable to flogging and banishment." At the time of Peter the Third and Catherine the Second, the severe code was relaxed a bit, but it was for Alexander the First to command allegiance to orthodoxy and male dissenters were ordered to be drafted into the Army while their women were exiled to Siberia. At the time of Nicholas rebellions were rampant and the clergy connived at the massacre of thousands of Jews all over the land. Persecution was not confined to the children of Israel. The 1863 Polish insurrection resulted in the closing of many Roman Catholic Churches. Mr. Colony writes, "Thus for countless generations while Tsars by divine right ground the people under their feet; while the spirit of rebellion grew, slowly but surely against the privileged few; while men were seeking a just measure of freedom, religion was exactly what

Communists today charge it with being, an opiate for the people. And when finally the populace seized control on that fateful October day, the Church was doomed.

"That Church was a vicious caricature of the bride of Christ. It was a blasphemy. It knew no peace save the sullen silent submission of slavery. It knew no love save of its own power. Communism comes near to the doctrines of the Prince of Peace. It has at least more charity. There are still according to Maxim Litvinoff 40 thousand Churches in Red Russia."

The Industrialists of America control the religious life of its people also. They compel the "Prophetic voice of the preacher to keep time with the tune of wheels whirling round and round in factories and in the event of discord it is the voice of the preacher which is silenced." With the Industrial revolution in Europe when feudalism finally collapsed, the clergy took up an attitude of indifference. "The rise and power of capitalistic order severed the poor from the rich and created a proletariat class within the cities." The clergy sided with the rich and the poor grew bitter against the clergy and the order it supported.

About the conditions in the United States Mr. Colony writes, "Most of what we possess is the heritage of older cultures; and with the glory of the past, we have inherited much of the evil. It would not be difficult to trace in the early history of our country, many evidences of social injustice. We need only mention the pious creation of the institution of Slavery in our midst and to point out that as recently as the middle of the last century, the Church as a whole looked with marked disfavour upon it. It was recognised as legitimate, legally and morally in a society where one of the chief motive was to secure cheap labour. And lest we feel tempted to remark that things are

better in the present day, I need only call your attention to the fact that child labour is still constitutional among us; that the sweatshop still does a nefarious business, that in certain coal fields men are still shot down like dogs by hired Thugs."

In all these matters, the church was silent and did not raise a voice of protest. The clergy knew that such acts were atrocious but they were more for their jobs than for Justice. Mr. Colony writes, "It has been a long time since we have had a Christian martyr. And unless the Church becomes militant against injustice and greed it will not be very long before the Church in America goes the way of Russian orthodoxy." About the conditions of modern clergy in America the following will be of some interest. "Barring a few, almost all the priests have turned the altar into a source of profit. During one of the worst years of the economic depression, the total receipts of the independent parishes in the diocese under discussion approximated three million dollars; 1/4 of this amount went towards salary, 1/8 to music and the rest spent in various other ways. The luxury and the pomp of a church are the only criterion for its popularity. While hundreds starve,

these ministers of God, who are supposed to exist for the benefit of the people, are indulging in their own personal comforts without attending to the needs of the populace. They have even forgotten to preach the gospel to the poor. There is only one kind of gospel which has more meaning than any other to the poor man of today. If some one gives him bread to still his family's hunger, insures the presence of a roof over his head, of a fire in his furnace and gas for cooking in his kitchen, that is the beginning of the Gospel. When however he must watch the slow starvation of his children, see his household effects sold by the constable, his gas turned off by the charitably inclined utility corporation then "salvation" and "incarnation" sound to him exactly like "Starvation" and he curses God and the ministers of His Gospel." If the Church wants to retain the hold over the masses, it should be in a position to attend to their needs, not only spiritual, but also earthly. Tacit approval of an economic structure based on rugged Individualism must be replaced by a thundering summons to repentance, and insistent call to share the world's goods. The Church should actively help such a move or God save the church!

FOR EVERYTHING ELECTRICAL

Apply to :

Telephone :—2228.

C. SHUNMUGAM & CO.,

Electrical Engineers and Contractors,

61, CHINA BAZAAR MADRAS.

Direct Importers of:—Hard drawn Bare Copper Wire.

All Electrical Accessories Both British and German, Etc.

WOMEN'S DISABILITIES IN KERALA

By

E. M. Sankaran Namboodiripad.

Kerala is famous as a land of feminine freedom. It is described with contempt, I believe, as 'Woman-Malayalam' (Malayalam of the women folk) by poets and people of other districts whose environment makes them sub-consciously man-sided. The ladies of this paradise of womanly freedom are very often described as lording over the whole country and even suppressing the legitimate aspirations of men. If one were to believe every atom of what is said about the women's position in this peculiar part of the country, one would certainly be led to think of initiating a movement for masculine freedom.

But what are the actual facts? Compared to the position in various other parts of the country, women do enjoy an indisputably better status. But to a close observer, it will be clear that women are slaves even in 'Woman-Malayalam.' Whether this is due to the unholy mixture of alien culture or whether the claims of Kerala for its emancipated womanhood in the early days were all exaggerated, one cannot deny the fact that women are not in a much superior position here than elsewhere.

The Nayar community is certainly the most advanced section of the population in the matter of feminine freedom. The harsh provisions of the Hindu Law do not apply to this community and women are as free to contract or sever marital relationship as their sisters in Europe or America. Perhaps freer still, since the latter have to undergo the unpleasant trials and tribulations of a Court of law while the ladies of the Nayar community need

not suffer all that. In the matter of economic rights, they are independent and enjoy the same privileges as the men. They are not at the mercy of their brothers or uncles but can claim and get their share, either for expenses or in outright partition. In some families of Rajahs the whole family property is vested in the female members and males are members only by sufferance.

But, even in this exemplary community, signs are not wanting to show that a discrimination is made against womanhood. Section 3, sub-section (c) of the Madras Marumakkathayam Act, while defining the term 'Karnavan,' (the member who has got the right of management in the family) clearly says that, only in the absence of male members can females occupy that privileged position. An elderly lady of 50 or 60, with sound education and worldly experience, has to bow before a lad of 18 or 19, since the latter is in complete control of family affairs. And another provision in Section 15 (the mother is the guardian of her children only after the death of the father or when the marriage is dissolved) clearly shows that, even in the Marumakkathayam law, the husband is considered the wife's superior.

If this is the position in the most advanced community, no more need be said of the unhappy position of less fortunate communities. The Hindu Law is applicable in the case of eastern Brahmins domiciled here; child-marriage, child widowhood and all the hardships attendant on these are rampant among them, while the ladies of this community have only a life-estate in their husbands' legacy. Though

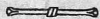
there is equal economic rights with men, the Namboodiri ladies undergo various social hardships. What with purdah and polygamy, illiteracy and superstition, their life in secluded harems is very hellish. The life that poorer communities like Pulayas and Parayas lead is terrible; and it is tragic that, while ladies belonging to rich communities do not enjoy equality with men, in their prosperity, their sisters of the poorer sort are equal in the suffering that their men folk have to undergo. The indescribable misery and humiliation to which these innocent sisters are subjected explode the theory that, though womanfolk is enslaved, manhood sees that they do not suffer from want. The polygamy, and purdah subject the Moplah ladies also to an unduly heavy slavery to men; and, but for the general poverty of the community (which sends their ladies to work

and earn for themselves), they would have been examples of medieval serfdom. Without further dilating on the position of womanhood in various communities, I might say that all that is said about women's position in Kerala was based on the position of the Nayar community which has very little influence on the other communities.

Kerala is therefore no exception to the universal domination of man over woman. Sophistry may have it that there is no superiority and inferiority but a convenient division of functions between man and woman. But, to an impartial critic, it is clear that those who indulge in such talks are either highly hypocritical or utterly ignorant. Only a thorough change—social and economic—can bring about reforms in the matter. Greetings to those sisters who are fighting for such a desirable ideal!

BOOKS *By* S. V. V.

Soap Bubbles, More Soap Bubbles,
Chaff and Grain
at Re. 1/- each.



NEW INDIA TRADING CO.,

(Y. M. C. A. Buildings),

ESPLANADE

::

MADRAS.

MOODANCHERY

“Nacha”

Moodanchery woke up one morning, like Byron, and found itself famous.

And this is how it came to pass.

It was a quiet village—that is, before the sun rose on it on that fateful morning. A few little huts—a dirty lane, half-a-dozen spare dogs and a few cattle these were all that might strike anyone. It was in no way peculiar. It gave no hint of its future glory; not a sign. As dull, as stupid as any Indian village, untouched by “Rural uplift” schemes and undisturbed by “Village Reconstruction” workers. A mere speck in space.

But then, every dog, it is said, bath his day. Moodanchery also had its—and its dogs along with it.

There was a pond in Moodanchery, “as many ponds there be.” It was not particularly beautiful. Nor was there anything sacred about its waters—till the great “Swami” came.

He came and was sitting on a low mound near the pond, no one knew when exactly he came there or how. And that was the mystery about it. Gangan, the “Harijan” labourer who tilled a piece of land near the pond for his master five-hundred miles away, had definite recollection of having passed by that very mound in the morning; there was nothing on it save that slab which had been there for many years. But only a few minutes later, while returning he found the “Swami” sitting on the stone, lost in contemplation, oblivious to everything about him. Not knowing what to do, nor much caring

who claimed possession of that ancient piece of rock, he passed on; to attend to his work, or rather his master’s work, the master who was levying his annual toll from five hundred miles away.

Next day Gangan saw a small crowd near the pond. The “Swami” was there as yesterday on the old slab, looking as sage-like as ever. Even Gangan’s curiosity was aroused. Not minding the gross dereliction of “duty” it implied, he went to the crowd near the pond, instead of to his master’s field, to find out what it was all about. Rarely did anything happen to ruffle the even tenor of life in Moodanchery. It was seven years ago that something like a riot happened in the village. It was harvest time. The prices were very high. All the Harijan labourers (then they were called Pariahs) determined to ask for higher wages. If their demand was not complied with, they resolved to set fire to the crops and the houses of the landlords. The owner of the land that Gangan was tilling had written to his local agent to say that “not a pie more” than the usual wages should be paid. The others were not less adamant. The result was, there was arson and looting; twenty-five labourers were sentenced to varying terms of imprisonment from seven years to six months, not one of them being sorry to be “His Majesty’s guest.” Gangan himself had had no part in the conspiracy, though he was sent to jail for six months, as he was arrested by the police along with others, when they were setting fire to the ripe corn.

That was seven years ago. After that nothing serious had happened; though

last year the scoundrel Subban had hacked to death Prem Saith, (the notorious money lender) while the latter was returning from the fields at nightfall, and had not been heard of since. It did create a sensation, but it passed off in a few days.

Gangan was, therefore, eager to know what had now happened in Moodanchery to bring such a big crowd near the pond. It did not take him long to find out what the matter was. They were speaking about the "Swami." "Oh, is that all," he murmured. He was relieved, if somewhat disappointed. From the snatches of conversation that were audible to him from a distance (he was an "unapproachable") he gathered that the Swami was possessed with miraculous powers. But knowing that no miracle could release him from his serfdom, he hastened to his work, to produce out of his sweat the toll that was due to the master five hundred miles away.

The crowd that came and went seemed to be an eternal wave of humanity, flowing into Moodanchery and ebbing away. They came from morning till evening. They had heard about the "Swami's" miracles. At first the name of the "Swami" was known only in the surrounding villages. But soon it spread like wildfire, faster than plague. Everyone that came returned a human poster, carrying, wherever he (or she) went, the news of a new Messiah, whose message was transmitted through the simple medium of water. The message was simple, easy to understand and alluring in the prospect it held out. Many people came to the "Swami" and they brought with them some vessels to carry water, for they were told that the water "blessed" by the "Swami" could work wonders. They came with their vessels, dipped them in the pond of Moodanchery and reverently presented them before the "Swami". And the miracle-working Swami simply passed his palm over the vessel and mumbled some words inaudibly. They

went away elated, believing like the pious folk that they were that the water could effect what had been despaired of by science.

At first, the miraculous powers of the "blessed" water were confined to cure of ordinary physical ailments. But soon, thanks to an inveterate capacity for exaggeration in the human, the powers ascribed to the water transcended all limits of reasonable credulity. What was first advertised as a cure for headaches and stomach-aches ended as a panacea for leprosy, lunacy and child-begetting. Chronic sufferers from incurable diseases came with brass vessels to the pond of Moodanchery to see whether the hand of Faith could not cure what the hand of man had felt itself impotent to remedy. Was there any limit to the power of God? If there was none, what was there not possible for the man who had obtained a share of his power from the Almighty?

They came from far and near. They came on foot, on carts—single bullock carts and double bullock carts—by Jutkas and Rickshaws, by Cycles and buses, and by that latest terrestrial vehicle of civilisation, the Motor Car. When that rich merchant got down from his car with his sterile wife (carrying a silver pot in her hand) it seemed as if Civilisation itself had turned up in all the trappings of its glory, just with a begging bowl in its hand, and stood suppliant before the eternal Fakir of the East. The woman (the merchant's wife) had heard about the wonder—working qualities of the water blessed by the Swami of Moodanchery from her servant maid and had given her husband no peace till he started for the village. The poor woman, who had desperately attempted to bribe every known God to bless her with a child, sought at last the sacred waters of Moodanchery to make life worth living. But where a pilgrimage to Tirupati had been of no avail, will the blessings of a "Swami" prevail?

Whether the "blessed" water did any good for the thousands who took it away, the fact that they had all to come to Moodanchery for that had a bearing on the prosperity of a number of folk. Within a week of the Swami's arrival in the village, there had sprung up half-a-dozen little shops, Carts, Rikshaws and Jutkas being in good demand, the hire for all these vehicles naturally rose. Bus owners reaped a rich harvest of pious passengers' money. As Moodanchery became increasingly the Mecca of the sick of mind or body, the number of people owing all their prosperity to the credulity of the people coming to the "Swami" increased. Hotels were opened and shops increased. New sheds were built for sheltering the large numbers who came.

When people came for the water they did not come alone. They brought their wives and their children. Moodanchery looked like a village holding a perpetual "fair"—with its endless crowds of people coming and going, the busy shops, the hotels and the carts. People of every temperament and of every nature came. Some had imaginary ills, of which they became aware only on hearing about the latest panacea. Some came for fun. Moodanchery became for these people as delightful a place for an excursion as Ennore or "Red Hills". Some were suffering from real maladies, for which they had tried every possible cure; and hoping against hope, half in despair and half in the spirit in which the Greeks left no stone unturned, they came to take the "blessed" water. As the powers attributed to the water increased in range and variety, more and more people came with every conceivable ailment. It was stated that the mere rubbing of the "blessed" water could remove leprosy and cure any kind of skin disease. By an easy stretch of his imagination a village wag had told a dark girl, with an unprepossessing complexion, that if she only

applied on her body the water that had received the blessings of the Swami of Moodanchery, she would change beyond recognition, that she would, in fact, become the cynosure of all youthful eyes. Having her own ambitions in the romantic plane, she went to Moodanchery with a big vessel, which could contain enough water to turn her into an angel.

Nor was her desire so very fantastic after all. There were others whose fond illusions about the wonderful properties of the water baffled all analysis. In their terrible, irremediable impotency, they were only too ready to believe in the infinite potency of something outside them, of something about which they had only heard from hearsay. It was enough that "X" believed it. That even was not necessary. A thing should only look credible; and in India, where millennia of mythology and superstition have widened the horizon of the credible to the farthest extent, the powers attributed to the waters of Moodanchery did not place too much of a strain on the imagination or the credulity of the folk who went there to cheat the laws of Nature by the waters of Faith.

Further—and this is very important when considering the fact of the longevity of many blatant superstitions—several interests had sprung up in Moodanchery which were anxious to see that faith in the Swami's miraculous powers remained undiminished. They constituted themselves the guardians of the Swami's reputation and lost no opportunity of defending it from the attacks of doubting Thomases, or to enhance it whenever credulous folk turned up, as they did only too often and in large numbers. The cartmen and the jutka drivers and the whole lot of them who were thriving on the reputation of Moodanchery as the repository of the most miraculous sage, became voluble in the praise of the Swami, knowing full well that their

clientele would only be too eager to supplement all they had said about the Swami with material drawn from their own imagination. Thus there grew a huge class of people who had a vested interest in maintaining the belief in the marvellous qualities of the water "blessed" by the Swami. There was a tacit conspiracy to invent miracles about the Swami himself. One of them would say to somebody who came to Moodanchery for the water, with all the solemnity demanded by the occasion, that he had heard a reliable man declare that the Swami could vanish at any moment or appear in more than one place at the same time. Some other would propagate insidiously another equally impossible feat. He would say that at midnight while the Swami was sleeping on the mound, some one was horrified to find each limb of the Swami disjointed from the body and before he could say "behold" he found them all joined again. And thus the manufacture of miracles went on merrily.

Bernard Shaw once wrote, referring to private practitioners of medicine, that of all vested interests the worst was the vested interest in disease. But surely, anyone who has heard the fantastic lies palmed off as absolute truth

every moment of the day by the hotel-keepers, the shop-keepers, the soda-sellers and the cart-drivers of Moodanchery will realise that of all vested interests the worst is the vested interest in lies. It is true, the mischief done by the mendacity of the above categories of people is nothing compared to that done by the vast mass of lies on which the whole system of exploitation is now based. The struggle against exploitation, becomes by its very nature the struggle against untruth, and the beginning of that struggle is a campaign of exposure of the foundation of lies on which the system is based.

Moodanchery, it is obvious, is but a little, insignificant limb in that vast system. It is obvious also that Moodanchery would have been unthinkable in any system freed from exploitation. Until that system continues, Moodancheries will wake up suddenly and find themselves famous.

How that bubble was pricked and how that bloated mass of hotels, shops and cartjourneys collapsed as dramatically as they grew is another story, which I shall tell someday, if the Editor allows, and if I am in the mood of Gibbon, to trace *the decline and fall* of Moodanchery.

We welcome contributions on political, economic and social topics from our readers and the manuscripts should reach us before the end of each month in order to enable us to publish the same in the next issue of the journal.

LIVE LOW AND PAY TAXES

ADVICE TO STARVING PEASANTS

(By Scribbler)

Agricultural prices have scurried down to abysmal depths and the ravages of the depression have driven the Indian peasant to starvation. In the Madras Presidency where landlordism reigns supreme and feudal zamindars and an unsympathetic government have refused to help the debt-ridden peasantry betimes, the stranglehold of the money-lender is exerting its satanic pressure and fast converting small peasants into landless labourers. In many parts of the province, the distress is so acute that highly valuable lands which in pre-depression days would have fetched thousands were sold in public auction for realisation of revenue dues for sums unimaginably absurd and staggering to the core.

Continued drought in the Rayalaseema has resulted in a widespread famine in those districts which the powers that be are 'trying to meet' in their own unimaginative way.

In the rest of the presidency even the paltry remission in land revenue granted last year has been curtailed; the main reason for that is said to be better prices of agricultural produce, which seem to exist nowhere but in the imagination of the Government. Not only that, enhanced land revenue, according to the recommendations of the resettlement authorities and increased water rates in the Tanjore District are to be collected from this year in utter disregard of the horrible plight of the peasantry, and the almost unanimous protests in the legislative Council.

The Madras Legislative Council had recently censured the Government on its decision regarding the Land-Revenue policy and urged a remission of $33\frac{1}{3}\%$ in the present rates of revenue. The mentality displayed by the Treasury Benches in the course of these debates has proved beyond the shred of a doubt that what they have at heart is not the welfare of the peasantry, but their own selfish and sordid interests. The fact that the Resolution of the council is considered to be a scrap of paper is demonstrated by the reply of the Revenue member and the communique issued subsequently.

It is monstrous to think of increasing the assessment rates now. The Revenue Member of the Government is reported to have said that people should reduce their standard of life in order to pay the enhanced rates. Strange logic indeed! This remark on the part of a highly placed official would show to the peasantry the exact role which our administrators are playing to-day. The peasants without the means forgetting one square meal a day, shabbily and most inadequately clothed, horribly housed and saddled with unproductive debts have indeed to *reduce* their standard of life! For what? To pay up enhanced taxes which in turn would aid the agents of exploitation to have the most luxurious life! The paltry cut of ten percent in their salaries when prices of all commodities had considerably gone down, brought out vigorous protests from this class, the only class left with any purchasing power during the depression.

Throughout the world, every one is agreed whether one be a capitalist, Socialist, Fascist or Communist that concerted attempts should be made to raise the standard of life of the masses in every country. For that big slices are taken off the higher salaries and distributed among the lower ranks. But the official class in India thinks otherwise.

The role of the popular ministers in this respect is of sinister portent. When even the members of their party condemn this action of the Government in unmistakable way, they and their Secretaries, alone out of all the elected members join hands with the bureaucracy even though they are under no obligation to do so. The glamour of office, the powers it gives them for playing with the fate of the people and the pleasure it affords sometimes to the

evil-minded, combined with the easily swelling bank balances, have made these ministers take such an irresponsible, unsympathetic and callous attitude. Nothing else could be expected from such a self-interested group. The people have to remember these things and when the elections come these ministers and their henchmen should be shown the way they deserve to go.

The members of the Legislative Council could ill afford to sleep over these policies of the Government and their allies. It is up to them as self-respecting, and conscientious men to look to the interest of the people, throwing out the budget, censuring the ministry and making it impossible in other ways to ride rough shod over the declared wills of the people. Will they do it?

For ———

ALL BOOKS

EDUCATIONAL AND GENERAL

P. R. RAMA IYER & Co.,

ESPLANADE, MADRAS.

THE ART OF CHEKOV

By
Cayes

It seemed to the great French critic Comte de Vogue, as if no living plant could thrive under the shadow of that giant oak of Yasnia-Polyana, of that Tolstoi who monopolised all the forces of Russian thought, all the attention of his compatriots and the world at large. True; before this Napoleon among the Russian men of letters, Anton Chekov and his other friends paled into the insignificance of a common soldier. While the countrymen of Chekov are very slow in recognising his genius, his reputation is wide—spread in England and other countries. But it was also the irony of fate that carried him off from this earthly region, when Anton was just beginning to carve out for himself a name in his own Russia.

Chekov was born in a very poor family on the 17th of January 1860. His grandfather was for a time a peasant serf in the Voronezh government. By frugal means he was able to release himself and his family from the lamentable clutches of serfdom. His son Paul, the father of Anton, was also very thrifty, and he was a clerk for some period. He afterwards opened a shop of his own at Taganrog, the crash of which while Anton was a student at the gymnasium, compelled him and the other members of his family to seek refuge at Moscow. A few years afterwards Chekov entered the University at Moscow to study medicine. It was during this period that Anton was obliged to contribute stories or sketches to the journals, in order to earn his livelihood and to support his family. Even though qualified to be a doctor after five years, he would not remain in the medical profession, as he felt in him the urgent and imperious call of Literature. Forsaking medicine he took to letters seriously from 1884. In after days Anton himself has confessed that he inherited his talents from

his father and his soul from his mother. Anton's mother—a wide traveller—would often relate stories to her children, and thus arouse their finer instincts. The episodes of his career are clearly traced in his writings.

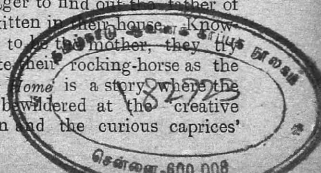
"Suffering is the corner stone of Russian life as of Russian fiction." Chekov is more known for his short stories than even for his plays. The hurly-burly of townlife began to tell seriously on the delicate health of Anton, who was from the beginning a victim to tubercular affection. Therefore it was, that he decided to lead a quiet life in his small estate 'Milikhovo', with his parents and family whom he supported till his death. It was at Milikhovo that Anton was able to study the lives and characters of those peasants and land-owners who play so great a part in his works; and here some of his best works were written. After sometime he sold that estate and bought a villa at Yalta on the French border. Mr. W. L. Phelps observed correctly thus: "Chekov was a physician and an invalid. He saw sickness within and without." His stories are not the result of a sustained peace of mind, but are the frequent outbursts of his pleasures and pains. He paints in his brilliant sketches scenes of glorious nature. The majesty of the River Volga, the beauty of the sunrise, the vast expanse of starry sky, the killing atmosphere of mist and fog, the wide frozen areas of Russia, and the secluded life in the villages, all these attract the attention of this great writer. His stories are almost always the spontaneous expressions of his gloomy moodiness. This explains the conflicting nature of Chekov's observations, and the opposing quality of his thought rings well.

The worldly philosophy of "Rubaiyat" is clearly visible in his writings; the

revelation of this aspect is achieved through his characters. Old Khayyam cries, "Ah make the most of what we yet may spend, before we too into the dust descend"; there is this same ring when the Privy Councillor regrets, "My life is lost, I have never lived". It is this same Privy Councillor who thinks "in the present is youth, health, flame—the future is deception,.....smoke!"; Behind these utterances a careful reader will be able to note Chekov musing on his own experiences and the life he was leading. Anton married late, in his fortieth year, after spending most of his energy in strenuous literary labours. This was the very reason why his portrayals of delicate love episodes are not very real. Chekov's wife, an actress, quite often stayed out of home; and therefore Chekov conceives love without true affection. The wives in his fiction are not all of them loyal and faithful to their husbands. All the marriages result in unhappy atmosphere. Olga Ivanovna in his *Grasshopper* deserts her husband in her happy hours; she rues her immoral conduct only after the death of her husband Dymov. In *the Ravine* exposes the terrible and avaricious nature of Aksinia, and her careless disregard of her deaf lord when the purse-strings are under her control. Anna of *Anna Round the Neck* by the advantages of her beauty finds herself elevated to high society life; she forgets soon her pitiable past and considers her father and husband as shame on her. Tania Semenyeh in *Black Monk* does not really know what love is, but marries only for the sake of marriage. Liza Forchakov is a heartless woman; she dismisses with angry disdain the charitable dispositions of her entreating Maxim. The obedient Marya has no love for her husband. Fekla is rudely indifferent and cynically careless about her lawful lord. Yacheshka twice widowed still has the fire of passion unquenched in her. With Anton all women are passionate and they have their own secret longings. The ladies

in his plots show a marked love towards children; they live for their children. It is this insight of Chekov into the secret depths of the hearts of these women that makes him detect human passions in their beings. This makes him argue that because of her delicate nature a woman "will cut off her hair, desert her family and die in exile, for a man's penny passion." Likarieff says to Ilovaskaya that a woman "is a devoted defenceless slave." It is quite evident from his works that Chekov wanted the ladies to stay at home, manage the households, and comfort their husbands; this is quite reminiscent of our Hindu thought.

It is his early contributions that yield him a place among the humorous writers of his period. Though not imbued with the Dickensian spirit of realistic sarcasm, yet he is able to make the reader smile awhile. *The Candelabra* has nothing but blank humour. A doctor who receives as a present from his cured patient, an artistically made bronze statuette, presents it himself to another. By a sheer turn of affairs the article is purchased by the original owner, who once again offers it to his doctor, in the honest and innocent belief that he was doubling his original gift. In his other equally humorous story *The Prize Bond*, a husband and wife go on conjuring up Alnaschar-visions of happiness and prosperity on the event of their winning the lucky bond; but in fact they had lost, and they realised it only in the end. His humour reminds one of Arabian tales. Maurice Dekobra has dubbed this Russian humour as "the crimson smile." His fondness for the children and their imagination is realised in *An Event*, where the children are very eager to find out the father of the three kitten in their house. Knowing the cat to be the mother, they try to substitute their rocking-horse as the father. *At Home* is a story where the father is bewildered at the creative imagination and the curious caprices'



of his son. The youthful imagination of the boy is described so as to appeal to all people. Chekov's love of gardens and gardening is found in his sketch of Egor Semenyeh, and also in his plays like "The Cherry Orchard." In his very desperate moods, it is said he used to take up gardening.

It is not his avowed creed to champion Russian liberties, or to herald a new era of Russian Empire. But his strenuous efforts are directed to further the cause of those condemned convicts, between whom and himself he found to exist strong ties of human relationship. *The Sakhalin Island* is the result of the personal investigations carried on in the island, as regards the condition of convicts and prisoners there, in spite of his failing health.

The art of Chekov does not suffer a morbid intensity of thought, nor does it reveal a tempestuous nature so very characteristic of Gogol. When he proudly asserts, "There was truth in God's world and always would be, the same calm and lovely truth and everything on the earth waits till it is able to blend with truth, as the moonlight blends with the night", the sublime moral instinct in him is revealed to the reader.

He exposes the eagerness of the village folks to learn about Moscow and her aristocrats. He lays bare the unusual gaiety and the innocent formalities of a sister who has lofty notions of high life, on the arrival of her brother, who is in the grace of the Emperor. And he also reveals the impoverished nature of the Russian villages. His unsophisticated muzhiks worship the bailiff Antip. The hero of his *On The Way* voices his feelings as regards the traits of his countrymen thus: "Nature has given the Russian an extraordinary faculty for belief, an investigating mind, and the gift of speculation; but all is scattered before his laziness his indifference, and his dreamy frivolity." Chekov loves his country very much, but is unable to do

anything to better her condition. It is his close observance of men and matters, that forces him to point out, "Simplicity is a good thing, but it must have its bounds."

Chekov is a genius marked for his great originality. His characters are not heroic. They do no great deeds. Their objects in life are not exalted. They attempt to better their miserable condition. The free play of his powerful instinct makes him a great artist. He is not a Rousseau who exposes to the public the crying realities of life and calls for a new social order. As with Tolstoy and Gogol the personal element of his does not very often obtrude itself and affect the lively course of his writings. But his writings are affected by the malady of a necessity to earn his living. To quote Prince Mirsky, "Chekov's art has been described psychological, but his psychology ignores the individual." However it must be admitted that he is one of those who have aided the perfect evolution of the modern short story. He lacks the ardent fervour of a political faith which animates the lively creations of Tolstoy, which fires the enthusiasm of Dostoevsky's turbulent band, and which lends touches of fantastic madness to the characters of Turgeniev. It was a great loss to the literary world when this creative literary artist passed away in 1904, in his forty-fourth year, at Badenweiler in the Black Forest.



THE BLUE LABOURER.

• The sky is but a working man
Whose labours with our own began ;
The stars are but the drops of sweat
With which his tired form is wet.

Oh ! he has verily swooned
Due to the sun, a scarlet wound !
The moon which some as beauty sing
Is but a mark of suffering.

The lightnings are whips that crack
Across his bent and breaking back ;
And clouds are but the soot and dirt
Of the work-house that stains his shirt.

And thunder's deep and dreadful tone
Is exploitation's very own.
O working-man, O labouring sky !
You'll both be free before I die !

• —Harindranath Chattopadhyaya.

INDUSTRIAL DEMOCRACY

CO-OPERATIVE PRODUCTION AND DISTRIBUTION

By Mr. V. Ramadas Pantulu.

It is a matter of common knowledge that in spite of the great need in India for the development of production and distribution on a co-operative basis, little progress is made in that direction and our development has been extremely lopsided. The inter-relation between the different forms of "Co-operation" is not fully grasped as yet by us in this country. The credit society or the village bank, on which we have so far concentrated our main effort, is no doubt a very beneficial institution to the ryot, providing him with cheap and productive credit. But even a casual observer of our rural life can see that it is not merely want of facilities for borrowing on easy terms that afflicts the ryot. The absence of organisations, which help him to come into closer contact with the consumers, daily compels him at one end to sell his produce to middlemen for much less than the value which the ultimate consumer pays for it to the profiteering capitalist who buys and stocks it for retail distribution. The loss on this head is no inconsiderable item on the income side of the producing ryot's budget. Then there is the spending end expenditure side of his budget, which discloses the prices paid by him, for obtaining his supplies—the necessities of life which he does not himself produce on his farm. The prices charged by the rural shop keeper or the urban retail dealer are often unconscionably high and go to swell the profits of these vendors, not to speak of the illegal gains made by them by the use of false weights and measures, adulteration of commodities

and other malpractices. Consequently, the ryot realises less than what he ought to by the sale of his produce and spends on his sustenance more than he need do. The most potent remedy for this deplorable feature of our rural economy lies in organising production and distribution on a co-operative basis.

Again the industrial population, the working classes in urban areas, are similarly exploited by the retail dealers and a good proportion of their hard earned slender wages goes into the pockets of these dealers. No real attempt has so far been made to organise the workers to protect themselves against such exploitation. Great pioneers in England France like Robert Owen, George Jacob Holyoake, Charles Fourier and Charles Gede promoted several forms of associated effort and encouraged collectivist tendencies among the working classes. To those social reformers and to the Rochdale Pioneers must be given the credit of laying the foundations of modern consumers' co-operation. The labour leaders in India have not yet realised the potentialities of Consumers' Co-operation as a working class movement.

Place of Consumers' Co-operation in the National Economic System.

Co-operation to-day as a working class movement in the West stands out as an independent economic system from other systems. It differs fundamentally, for instance, from the capitalist or classical school of economics, advocated by economists like Adam Smith and John Stewart Mill

on the one hand and the system of socialists of the Marxian school on the other. As a recent writer has put it, co-operators have proudly pitched their camp facing on the one side the liberal school of classical economists and on the other the Marxian doctrines in the ascendant for the last fifty years. The aim of the classical school of economists is to lower the cost of living and facilitate international relations by free trade and demolition of tariff walls. But they assume that the existing social order must be maintained, that the law of supply and demand will guarantee just price, that competition will regulate profit and that the system as a whole will ultimately lead to automatic adjustment towards equality. Co-operators deny every one of these assumptions. Co-operators hold that the rights of the several agencies involved in production and distribution can never be harmonised in a competitive system. While liberal economists believe that competition is an essential factor in economic progress, co-operators unreservedly condemn it. As for Socialism, it is true that there is much that is common to the aims of co-operation and socialism, as both of them are anti-capitalist and opposed to the institution of private profit. But, while both seek to bring about a juster and more equitable readjustment of the relations between the various sections of the community, specially between capital and labour, their methods radically differ. Co-operation leaves in tact the sphere for the unceasing activity of individual effort. Again co-operation does not consider or recognise that class strife is necessary for such readjustment of our social relations. They believe that unity and mutual aid in the co-operative system can eliminate class conflict. While the socialists' weapon is *political action*, the co-operators' weapon is *economic action*.

Establishment of Industrial Democracy.

Co-operators aim at the establishment of an industrial democracy in

which the consumer rules on a basis of equality. The philosophy of consumers' co-operation is thus put by Sonnichsen: "As consumers we shall control; as workers we shall serve each according to his abilities to be rewarded not on an equal basis nor according to the time he works, but as near as human justice can fix it, according to the value of his labour to his fellows." It is those who eat that decide whether a loaf of bread is well made and it is the readers that decide whether a book is instructive. It is therefore the consumer that has the right to determine the prices. Co-operators hold that just price can never be attained through the operation of the laws of supply and demand and competition. The surplus fund called, "profit" must be divided not only between capital and labour but also among consumers. The co-operative dividend on purchases returns the "profit" to the consumer after meeting a small interest on capital and a just wage to workers and thus abolishes "profit" in its capitalistic sense. This is claimed by co-operators as a real revolution in economic practice. In effect, the aim of consumers' co-operation is to transfer economic control from the realm of the producer to that of the consumer. The co-operators' instrument is association. While individual effort is encouraged, the feebleness arising from economic individualism is overcome by promotion of associated effort and elimination of conflict. Stupendous as this endeavour at socio-economic reform may seem, co-operators believe that it is capable of being accomplished and is within the range of practical politics. In this new economic system, there is no room for communalism, sectarianism or any other "ism" which leads to strife or internal conflict in society. It is broad based on true democratic foundations.

Co-operation and Swadeshism.

While co-operation is international in its ultimate aims and outlook, it is no

less regarded, in a sense, as an instrument for the promotion of economic nationalism. In other words, the co-operative store is everywhere a Swadeshi organisation mainly for ensuring production, stocking and distribution of the indigenous products. The stores in the West bear the distinct stamp of their homeland. We must therefore also make our store as Indian as the Ganges. It must exhibit, advertise and sell things which bear the impress of Indian home life, Indian craftsmanship and Indian taste. I hope that our stores will be genuine Swadeshi enterprises and will not lend themselves to be agencies for the advertisement and sale of foreign articles.

The managers of some co-operative stores, when asked by me why they stock and sell foreign articles, their answer invariably was that they should cater to all tastes and should sell to the consumer what he wanted. It is an illusion to believe that in the distributive shop which sells goods of capitalist producers, a consumer really gets a chance to buy what he wants by his own choice. In most cases, it is the capitalist producer, in his capacity as distributor, that determines what the consumer shall want. By a most scientifically developed system of creating active

commercial demand for his articles, the producer makes up the consumer's mind as to what the latter shall purchase. The producer and not the consumer rules the distributive shop.

It must be the duty of the co-operative consumers' store to undo this mischief of the capitalist system, eliminate the rule of the capitalist producers and rehabilitate the consumer in his rightful place. His tastes must be re-educated. He must be taught once more what is good for him to buy—to choose wisely. The co-operative store can do a great deal to aid him in wise selection and to extricate him from the subtle and all-pervading influence of the capitalists in production and distribution of commodities.

Education and Propaganda

I feel that we are greatly suffering in India from lack of propaganda and education in Co-operative principles and practice. In the West, propaganda and co-operative education are considered even more important than the business-side of the movement. As the intelligent consumer is the hope of co-operation, we must create intelligent consumers by ceaseless effort in propaganda and education.

JUST PUBLISHED.

SPARKS FROM OUR LIFE

By H. D. Rajah.

AS. 4.

It is a collection of short stories written on close observation of men and matters. The pages bristle with the cry for the establishment of a new social order. The themes of the stories are brilliantly conceived and remarkably portrayed.

SEND FOR A COPY AT ONCE.

THE NATIONAL LITERATURE PUBLISHING CO., LTD.,
3, Kondi Chetty Street, Madras.

NEW THOUGHT AND THE DAWN OF A NEW AGE

By

P. Narayana Kurup

The French Revolution was an event of man finding expression in tooth and claw. "The red fool-fury of the Seine" and "the flashing heat of the frantic city" as Tennyson chose to call it, rang panic through the mind of man and set the frontiers to oscillate on the map of Europe. Never the less the revolution inaugurated a new thought and opened the door of the political good. The intellectual ennui which the political thinking of Europe had experienced while divinity of kingship reigned as a recognised world-idea vanished on the success of the revolution. Diderot, Condorcet and Rousseau in the field of thought, Danton, Mirabeau and Robespierre in the field of action survived the giant invasion of Napoleonic ideals. The survival meant the birth of the modern individual cradled by the spirit of liberty and fraternity. The new individual asserted the *specific differentia* in the concept of the willed relation of man in society and State, as laid down by the lessons of the revolution. A century and more passed into shadows until at last 1914 came. The Great war indeed destroyed man and matter; but it reconstructed the edifice of modern European Society and State, while the great lessons of the French Revolution survived still. The Russian Revolution and the vanishing of the imperialism of the Czars, the aspirations of socialism, anarchism and syndicalism, the upsetting of the financial equilibrium of the world by the war and the consequent poverty of the defeated Germany and the victorious allies, the inauguration of the League of Nations and a host of causes, scientific and political, paved the way to the modern individual

thinking new thought in terms of man's place in international life. Thus we are indeed today breathing new air, thinking new thought and living as moderns. We have almost forgotten the past; nay, broken our link with the past; we are preparing the future.

Social hells such as man's reduction to beggarmod and crime because of want of work, the prostitution of woman resulting from a variety of causes, the atrophy of the child-mind for want of education, evils such as these which engaged the attention of thinkers like Victor Hugo, in the West, in the 19th Century, while getting on as recognised institutions necessary for the comfort of the civilisation of the 20th century, are in fact bringing into shape a new avenue in the thought of the younger-minds and as a result thereof, in the foremost countries of the world, measures are being evolved to annihilate such hells. Never before has man felt such an abhorrence for these hells as he does to-day.

The youth of the world today are wonderfully prepared for sacrifice for the right cause.

Women are more advanced today; and they contribute to the happiness of human society more than they did in the past.

Red cross work, the Scout movement, the charm of aviation, the passion for reverence for world personalities in arts and sciences, literature, philosophy and religion, the itinerant programme of under-graduates touring the centres of human activity in the world and effecting a comming-

ling of youth ideals, the evolution of the screen and a host of other things are indeed no small ingredients in the making of the new thought.

People have acquired a taste for travelling; and world conditions are sure to be mutually better understood in the coming years.

Art, on canvass, stone and bronze has indeed acquired an individuality that is symbolic of something wonderful that is yet to come. Epsteinism has a future which cannot be easily gauged today. Mysticism is evolving rapidly and the transition from Nandalal Bose to the latest Hungarian soul-painter, Karpati Andor, is something sublime. Walt Disney's Mickey Mouse and silly symphonies are but the heralds of a great art which cannot be imagined either by Disney himself or by the scientists of the world. Radio and television yet in a crude state, are indeed in their onward march to the out-miraceling of the greatest of miracles.

The new age is marvellous. It is only in the fitness of things that the new individual should be a hater of sham and lover of substance. Tolstoy, Bernard Shaw, Ibsen, Gandhi, Einstein and Bertrand Russel have easily taught us to know life and the thing-in-itself which Kant could talk of only in a metaphysical sense; they have taught us to know substance which Spinoza, could do only in a meta-empirical sense. The great value of truth, though eternally interwoven with the untruth of Maya, is not the least amongst those things that the modern individual has learnt from life. We ask today "what is truth" and unlike jesting Pilate we wait for an answer. This spirit of

search after truth is the real spirit that pervades the work of the modern individual. This search is now in a Factory now in a Hospital, now in a laboratory, now in colours, now in the telescope, now in palmistry, clairvoyance and animal magnetism, now in the harnessing of the atom which the Vaisheshika system did not contemplate, in its "Paramaannu Vaada", now in the tramping on the eternal snows of Everest, now in the creation of the tube-baby.

The cult of Nudism, savouring of the vulgar is indeed not an end in itself, but it is the stepping stone to something powerful and great, lying in the womb of the future; it cannot be guessed to-day.

Are we not in a new age, indeed? And are we not today governed by new thought?

Greatmen and women in the past were rarities. They are today common, so common that we easily un-notice them.

But one thing is needed today. And it is this. The fashion to evaluate the individual and his achievement from his acquisition of wealth is still in vogue. The artist, the poet, the mechanic, the singer, all do have their riches of heart and head; but, you expect them in an environment of money to mark their success. This is faulty. But strange it is that without enough money no species of art or science can much thrive today. Let us, however, in this new era, create a new standard of evaluation and once again enthrone the ultimate values of truth, beauty and goodness.



HEADING TOWARDS DISASTER

NEED FOR DEVELOPING STRENGTH

THE ASSEMBLY AND ITS "ACHIEVEMENTS"

By K. Prahladan

The new Assembly has so far passed four resolutions, whose essential character can best be described by the words "futile protests." The presence of the Congress and Nationalist members in the Assembly, no doubt, helped to make these protests high-sounding, and to some extent, inconvenient to the Government. The debates were livelier and less concerned to refrain from rubbing the Government on the wrong side. The debate on Mr. Das's resolution for the removal of the ban on the Khudai Khidmatgars (alias Red Shirts.) will go down to history as one of the most vigorous debates, in which Moslem and Hindu joined together to vindicate the character of a movement, which might be anti-British, but not surely violent. Speaker after Speaker pointed out the utter injustice and inexpediency of continuing the ban on "The Servants of God." But the Government remained unmoved. By one of the biggest majorities ever obtained for an anti-Government resolution, the Assembly declared unequivocally its censure of the ban. Dr. Khan Saheb made a powerful speech in which he showed how pitiful the Government's arguments were for continuing to treat the Red Shirts as members of an unlawful Association. The debate was also helpful in exploding the myth that "Red Shirts" had flourished on "Red" money.

The debate on the motion for allowing Sarat Chandra Bose to take part in

the proceedings of the Assembly was no less lively. Of course, the demand for Mr. S. C. Bose's release could not (and was not) unanswerably made, because of the wording of the resolution actually framed. The Assembly should have asked the Government to release Mr. Bose forthwith, for the simple reason that he had been held in Jail without trial. To have based the case for Mr. Bose's release (even for alluding the Assembly session) on the technical question of "privileges of the House", was to give a handle to the Government, which was so cleverly wielded by the Law Member and Sir Henry Craik. It is apparent, however, that even from the merely technical point of view, the argument of the opposition is more tenable than the specious quibbles of Sir N. N. Sircar. It is something that the Home Member was "prepared to justify" on another occasion, "the use, the very sparing use, that the Government have made" of the Regulation of 1818. A Bill has been given notice for the repeal of this Regulation. When that Bill comes up for consideration, we hope the Assembly Members will remember that in this province also there is one prisoner languishing in the Jail, who has no hope of release so long as that abominable Regulation of 1818 has all the force of law. I refer to Amir Hyder Khan. Khan was arrested within less than 40 days of his release from Jail, after nearly two years. That he had done nothing against the ordinary law is evident from the fact that

the considerate Madras Government had to rake up this barbaric measure to clap him behind prison-bars. Even though he is a state Prisoner, and is entitled to several privileges, he is denied everything. It is the duty of the members of the Madras Legislative Council and the Legislative Assembly to see that persons whom the Government have detained on mere suspicion are not subject to the indignities, which no rational Society would tolerate even in the case of the worst felons.

The Assembly verdict on the Indo-British Trade Pact is significant in several respects. The resolution to terminate the agreement was passed by a narrow majority of 8. And throughout, the complaint has been that the Agreement was entered into without consulting Indian businessmen, as though an economic agreement between British and Indian businessmen will satisfy either the British or the Indian people. That way lies the path to a capitalist dictatorship which will be unwilling to solve a single vital problem, without biased views regarding the distribution of economic power. Yet Indian businessmen and their representatives in the Assembly including a good number of Congressmen go on saying that the interests of Indian traders and industrialists are identical with the interests of the Indian people. Viewed in this light the significance of the present feeble opposition to economic concessions to Britain, assumes a sinister character. What Indian businessmen seem to want is not absolute independence of foreign control over Indian affairs (they seem to have somehow realised that it is impossible for them at any rate to achieve such independence) but a satisfactory share in the exploitation of the Indian masses. All those who are struggling for the true emancipation of the Indian toilers, therefore, should realise the meaning of the new tendency and organise the masses, to free them from all

kinds of exploitation. They must refuse to be pawns in the game of striking the most profitable bargain with Imperialism, which a section of our population is desperately struggling for.

The Assembly debate on "Reforms" is of little interest but for the defeat of the two Congress resolutions. The amusing way in which Mr. Bhulabhai Desai wanted to woo Mr. Jinnah's party to the Congress view, by omitting all reference to the Constituent Assembly in their resolution and refraining from using the word 'rejection' stands forth as an unmistakable example of the surrender of a big party of its principle for petty advantages in a powerless legislature. Those who fondly believed that Congress entry into the Assembly was only a means of "extending the national struggle to all fronts" will be sadly disillusioned when they find that Congress leaders in the Assembly are deserting one citadel of principle, after another. Dr. Ansari, only recently, in an interview to the Calcutta correspondent of 'The Hindu' appealed for a 'gesture' from the Viceroy! Good heavens! Whither have we travelled from Independence, to Eleven points, and then to, 'Dominion Status in One Year,' on to the 'Substance of Independence, further on to the Constituent Assembly, and now (at last?) for a 'gesture from the Viceroy! What will our noble leaders ask next? We go on criticising the J.P.C. Report as having whittled down even the White Paper proposals but is there no one to criticise the whittling down of the Congress demand and the Congress plan of struggle by our national "leaders"?"

In passing Mr. Jinnah's resolutions, the Assembly has shown the dissatisfaction of the most moderate section in the country with the British Government's proposal for constitutional Reform. But there can be no doubt that these, as the other resolutions, will be treated as "scraps of paper" or

"ounces of gas". Soon after the passing of the resolution on the Indo-British Pact, Sir Samuel Hoare said that it would not affect the Agreement at all. And the Governor-General has refused to give permission to Mr. Gauba to introduce a Bill for the termination of the Indo-British Agreement. The inference is compelling and inescapable viz. that the British Government feel sure that the political parties in India, are so powerless that they can go on merrily with their economic and political plans for India without regard to public opinion. Our congress leaders talked about the Government having thrown a challenge to them in the dissolution of the old Assembly and in holding the elections for the new one. It is absurd to pretend that there was any such challenge. The Government of Great Britain dictate policies for Indian administration. They refused to place

an embargo on the exports of gold, they linked the Rupee to the strangle-hold of the sterling in spite of our protest, they went on with the Simon Commission, the Round Table Conferences, the Joint Parliamentary Committee on the one hand and the ordinances and other repressive laws on the other, they concluded the Ottawa Agreement using R.K. Shanmugam Chetty as a convenient tool for their purpose, they concluded the Indo-British Agreement against the almost unanimous protests of the interests concerned save the solitary raven, Mr. Mody, and so on, all under the fine belief that their power is unshakable and their laws unbreakable.

We have to prove that we are alive to the dangers of foreign rule and have to develop our strength to prevent the country from heading towards further disaster.



WORLD DAY BY DAY

INLAND NEWS

Calcutta Jan. 9.—The Calcutta Dock workers who were on strike resumed work to-day.

Bombay Jan. 9.—Mr. Subhas Chandra Bose sailed to Vienna.

Madras Jan 10.—The Government of Madras passed orders to-day embodying their decisions regarding grant of concessions in land revenue for fasli 1344.

The Kavala Ryots' conference passed many resolutions demanding the abolition of the present land revenue system, for substitution of progressive scale of taxation on income etc.

Nagpur Jan. 11.—Dr. Khare was elected the President of the C.P. Congress Committee.

Delhi.—The text of the Indo-British trade agreement is published.

Bezwada Jan. 12.—The Andhra Congress Committee rejected by a narrow

majority of two a motion for the substitution of the words "Truthful and non-violent" in the place of the words "Legitimate and peaceful."

Calcutta.—Two Bengali youths were arrested, and a mass of papers, documents, plans and books were seized from a house in Bilghurria, following an explosion in it.

Patna.—The A.I.C.C. office has issued a circular asking the public to help the Village Industries Association.

New Delhi.—Ramachander who was arrested in February last on a charge of possessing an unlicensed pistol was sentenced to-day to two years R.I.

Madras Jan. 15.—Dewan Bahadur B. Muniswamy Naidu former chief Minister of the Madras Government died at his residence at Chittoor of heart-failure.

Peshwar.—Owing to certain objectionable features the film of the Bombay Congress has been banned by the Police authorities in the frontier.

Allahabad Jan. 16.—The Houses of an honorary magistrate, the President and the Secretary of the District Congress Committee, the manager, Khadi Bhandar an Engineer, and the office of the Ballia District Congress Committee were raided and searched by the Police.

Calcutta.—A report from Rajshahi states that the District Police with the assistance of military forces carried out extensive searches throughout the district. A large number of persons were taken into custody and documents were seized.

Delhi.—The Congress Working Committee met at 2 P. M. at Dr. Ansari's residence.

Ahmedabad Jan. 17.—Dr. Khan has been refused permission to interview his brother Khan Abdul Gaffar Khan in the Sabarmati Jail.

Karachi.—Eight strikers were arrested at hundergoods station.

New Delhi.—The Congress Working Committee passed resolutions regarding disciplinary rules for Congressmen and on Congress constitution.

Bombay Jan. 18.—Mr. S. S. Patkar, Umpire, approved the Delhi settlement on the disputes of Ahmedabad Labour Association and the Millowners.

Calcutta.—Baba Gurudat Singh claimed Rs. 50,000 damages against the State-man for alleged defamation.

Ahmedabad Jan. 21.—The Session Judge ordered the release of two labour leaders and passed restraint orders on them.

New Delhi.—The Indian Legislative Assembly opened to-day with the contingent of Congress members led by Mr. Bulabhai J. Desai.

Guntur.—The Karachi-Madras airmail-carrying plane crashed in a field 30 miles away from Kulichedu.

Bombay Jan. 22.—The All India Trade Union Congress celebrated Lenin day throughout India.

Patna.—Prof. Abdul Bari and Mr. Ambika K. Sinha two Congress members resigned from the Congress Socialist Party.

New Delhi Jan. 23.—Mahatma Gandhi has started his three days village Programme today.

Bombay.—The Municipal Election results were announced to-day and 26 Congressmen were returned.

New Delhi Jan. 24.—Sir Abdul Rahim has been declared elected President of the Legislative Assembly by 70 votes against 62 votes secured by Congress nominee T. A. K. Sherwani.

Aloka.—Protesting against the way in which the Congress Working Committee are making Congress men accept unconscionably and against their conviction, the proposed change in the Congress creed, a joint statement has been issued by Messrs N. B. S. Gupta and Swarup.

Ahmedabad Jan. 25.—The local Police searched to-day a house which was used as the former office of the Mill Majdur Union now declared unlawful.

Calcutta Jan. 28.—The Police raided houses in Calcutta and arrested six Bengali youths and took them into custody.

New Delhi.—The Ajmal Khan Day was celebrated in the Taybbia College yesterday.

Nagpur.—Mr. Kolhe's resolution demanding the remission of land revenue was carried in the Legislative Council on 26th.

New Delhi Jan. 29.—Mr. K. P. S. Menon's report on Indians in Zanzibar was published by the Government yesterday.

Calcutta.—Formulae for the preparation of Bombs were seized from two different houses along with objectionable literature in the course of a police search of a number of houses. Eight Bengali youths were arrested. The total number of arrests till now is 50.

Madras Jan. 30.—Mr. B. S. Mallayya died of heart failure last night at 9-30 p.m. at his residence in Madras.

New Delhi Jan. 31.—The Indo-British trade agreement was turned down by the Legislative Assembly by 66 to 58.

Calcutta.—Of the Seven Chittogong Armoury raid case absconders, the 24 paraganas Police arrested one at a village during the week-end.

Bombay Feb 1.—At a meeting of the Bombay Provincial Congress Committee, a resolution purporting to replace the words "peaceful and legitimate" by "truthful and non-violent" was defeated by 28 to 26.

Karachi.—38 strikers at the Bunder goods station who were tried on a charge of being members of an unlawful Assembly were convicted and sentenced to 2 weeks R. I.

New Delhi Feb. 2.—The Governor General has disallowed the resolution of Mr. Satyamurti urging the appointment of a Committee of judges to enquire and report upon cases of forfeiture of Indian citizens' property because they participated in the No-Tax Campaign.

Bombay Feb. 4.—Mr. B. G. Horniman, Editor, Bombay Sentinel was acquitted today by Mr. Oscar Brown in the case in which he stood charged with defamation by one B. Laxmidas.

New Delhi Feb. 5.—Mr. Akil Chandra Dutt, Nationalist, Bengal was unanimously elected Deputy President of the Assembly.

Feb. 7.—After three days' discussion on the Joint Committee scheme on Indian Reforms, the Legislative Assembly rejected the Congress motion for the rejection of the scheme by 9 votes. Mr. Jinnah's amendment regarding the federation and Provincial autonomy was put to vote and declared carried by 74 against 58.

Benares Feb 8.—The 17th Convocation of the Benares University was held this afternoon. Dr. Rabindranath Tagore delivering the convocation address.

FOREIGN NEWS.

London, Jan. 9.—The Indo-British trade agreement was signed to-day. The text of the agreement will be published to-morrow.

Lisbon, Jan. 12.—Portugal's first Parliament in over eight years was opened to-day by President Carmona and Premier Salazar.

Durban.—Five Indians were fatally gassed, four seriously at the Villovo Sugar mill dam.

Saarbrucken, Jan. 15.—The result of the Saar Plebiscite is officially announce-

ed; for Germany 476084, for Status Quo 46613, for France 2083.

Moscow, Jan. 18.—M. Zinovieff has been sentenced to 10 years of imprisonment, Kamanev to 5 years and the remaining to various terms of imprisonment for their alleged anti-Soviet activities.

Bangor.—An ambitious "New Deal" scheme to rectify Britain's economic problems was enunciated by Mr. Lloyd George when he addressed a great meeting of his constituency on his 72nd Birth day.

Havana, Jan. 21.—Youth was killed in a Bomb outrage and many were injured.

Djiburti.—A French administrative officer, 18 troopers and 88 Somalis have been massacred in French territory by Marauding tribesmen from the Abyssinian border Province.

Peiping, Jan. 23.—A thousand Japanese troops with a 1000 so-called Manchukuo troops attacked the town of Kutnan, Quengshing and other places in China.

London, Jan. 28.—The trade pact between Germany and the Irish Free State has been signed.

Brussels, Jan. 29.—The Belgium Government adheres to its attitude in refusing to renew official relations with Soviet Russia.

Hsinking, Jan. 30.—Japan and Manchukuo forces launched an attack on the outer Mongolian forces near the Noirnor Lake and captured Khalkanian, which was occupied by Mongols.

Manila, Jan. 31.—A constitution for a Philippine commonwealth has been completed by a convention after six months labours.

London, Feb. 3.—Death has occurred of Mr. John Henry Whitley, the chairman of the Labour commission.

Berlin, Feb. 4.—The power to commute death sentences henceforth will be vested in Herr Hitler under a decree issued tonight dealing with the prerogative of mercy.

Rugby, Feb. 8.—In the Commons the President of the Board of trade, Mr. Walter Runciman, announced that the agreement on Anglo-Rumanian trade debts was signed this morning.

NOTES AND COMMENTS

An Old Theory.

Addressing a docile gathering in Coimbatore a few days ago, the Law Member to the Government of Madras enunciated a theory of the State which at any rate is not very new. Sir K. V. Reddi compared government to the management of a family and stated that "if only the members of the Legislative Council and the people themselves treated Government as not more than members of a Joint family treated the head of their family, there would be peace and contentment in the country." Whether the analogy which Sir Kurma developed so vividly has anything to do with his present position we do not venture to suggest. But that it has some grain of truth in it will be apparent to any student of political history. The Governments in India, provincial and Central, bear a striking resemblance to the old patriarchal system in that their supremacy is not a whit less absolute than that of the patriarch. The tragedy is the similarity ends there.

Security Proceedings.

In defining the aim of Section 108 of the Criminal Procedure Code as prevention and not punishment the District Judge of Guntur (in a recent Judgment of his) clarified the scope of a provision in the Criminal Procedure Code which lends itself easily to abuse. An analysis of the innumerable prosecutions under this Section, especially of persons connected with political movements, will reveal that the period for which "security for good behaviour" has been demanded in this country has had little or no relation to any definite period within which it might be reasonably apprehended that the accused

was likely to commit an illegal act. So that, in those cases in which the accused were unable to provide the security, the alternative sentence of imprisonment has not only been a "preventive," but has had a penal effect. If only comparison was made between the terms of imprisonment awarded under Sec. 108 of the Criminal Procedure Code in India and those inflicted under a similar section in Great Britain, one would be painfully aware of the fact that "liberty" is deemed a cheaper commodity here than in Britain. The reason is obvious. We hope the Indian courts, whose duty it is to safeguard the citizen from the attacks of the executive to the extent possible under a choking legal system, will interpret restrictive provisions of the Law like Sec. 108 (Cr. P. C.) and Sec. 124 A. (I. P. C.) in a generous spirit, remembering that the ends of Justice are defeated when the citizen is kept in jail even for an hour more than what is absolutely warranted by the provisions of the statute and the circumstances of the case.

A Party of Saints.

Although Gandhiji has nominally left the congress, his programme and policy are being carried out by Babu Rajendra Prasad's Working Committee with a zeal which is continually out-running discretion and logic. Gandhiji left the Congress because he felt that it would be impossible to make a political organisation the victim of his experiments with Truth. The Working Committee, however, feel that it is too early to abandon the attempt to make the Congress a Party of Saints. For a Party of Saints will be just a threat to British Imperialism and never a menace to anybody, least of all to its reactionary masters, the Indian

bourgeoisie. It is necessary to weed out, therefore all elements which might give trouble sooner or later, elements which see in the present leadership of the Congress only Compromises. The Working Committee have adopted certain disciplinary rules, which, considering the circumstances of their adoption, appear to have been framed with a view to eliminating militant elements from the congress. These are a thorn on the side of the present leadership, whose policy now is paving the way for a complete compromise. If that is not so, the recent statements of Dr. Ansari and Mr. Bhulabhai Desai appealing for a "gesture" (!) from Lord Willingdon, seem inexplicable and ridiculous.

The more serious charge against the Working Committee relates to the roundabout manner in which they have committed their followers to the ideals of "Truth and Non-violence, in thought, word and deed," which the Congress refused to accept at its open session in Bombay. We can well appreciate the Working Committee's anxiety to show to our British masters that the Congress is physically at present (we confess our ignorance about matters spiritual) the most innocuous political body. But the way in which they are proceeding about the Job is, really strange. They must be perfectly aware of the opposition to the change in the Congress creed, to replace the words "legitimate and peaceful" by the words "Truthful and Non-violent." Various Provincial Congress Committees have declared themselves against it. Then, what do the Working Committee mean by introducing those very same words indirectly into the Independence Day pledge?

Imperialism and Peace.

Since the last issue of 'The New Age', many events of an outstanding character have taken place in the international sphere. The return of the

Saar to Germany, the Rome agreement arrived at between M. Laval and Sgr. Mussolini changing the whole contour of Italo-French relationship since the War, the Anglo-French agreement as a result of the recent talks in London, and the fresh launching of her marauding campaign in China by Japan, are events whose significance is not merely of the moment.

The favourable decision of the Saar plebiscite has deprived Hitler of the one argument, since Germany's withdrawal from the League, which he could effectively use to sidetrack the German people. His claims for equality of armaments had been virtually granted and as a result of the recent Franco-British agreement it is only a matter of time before the right is openly admitted. But the danger is, that the recognition of equality, instead of being the prelude to the return of Germany to the League of Nations, might be the starting-point of a race in armaments whose logical end it is not difficult to foresee. Recently the League has scored some successes, which induce the hope that after nearly a decade and a half of disarmament talk, we will be having some disarmament in fact. The entry of the Soviet (whose extreme pacifist intentions are undisputed), the remarkable way in which the Saar plebiscite was organised, the conclusion of the Rome agreement within the League's framework, the significant results of the Peace Ballot conducted by the League of Nations Union in Britain, are all indicative of growing desire, after the period of deprecation and despair, to make the best use of the international machinery for settlement of disputes by agreement provided by the League.

The apprehension of those who are not prepared to accept all these events at their face value is that behind all these the old Imperialist and nationalist ambitions still continue to operate. The Rome agreement, for instance,

appears mainly to be an attempt on the part of France to purchase "Security" by colonial concessions to Italy.

And Japan, not satisfied with the pirating of Manchuria, has started plundering Mongolia. The European "Powers" and the United States are silent spectators of this colossal banditry, because they themselves are "yoke-fellows" in the trade. The Kuomintang Party, headed by Chang Kai Shek, seems to be more busy suppressing Chinese Communists than stemming Japanese aggression, which is slowly but surely scheming to make a meal of the whole of China. Though many might be prone to discount the suggestion, yet it is profoundly true, that the greatest menace to world "peace" will come from China and other colonies. There is a limit to the patience and indolence of the Chinese and others. Will the Imperialist Powers realise this lesson before it is too late?

The Hindusthan Co-Operative Insurance Society Limited.

This Insurance Company established in the year 1907 has been making steady progress and we had published in our last issue the figures of business during the last five years. Among the Indian Insurance Companies, this is one of the best concerns managed by Indians and run on sound business principles. It has now a premium income of Rs. 38,67,822 a year and the company is mainly controlled by the policy holders themselves. A noteworthy feature of a Co-operative Insurance Company is the elimination of profit by share-holders and hence the company is able to declare more bonus to the policy holders themselves. It is steadily progressing under the able management of Nalini Ranjan Sarkar, the chief officer, and the Madras Branch of the society is managed by Mr. S. M. Chaudhari.

REVIEWS

The Indian Co-operative Review.

Editor V. Ramadas Pantulu, Annual Subscription Rs. 6. Single copy Rs. 1/8. Office: Farhatbagh, Mylapore, Madras.

This Journal is a Quarterly published on behalf of the All India Co-operative Institutes' Association. The first issue is just published, printed in fine antique paper, having 140 pages of readable matter. In "Ourselves" the Journal says "The need for a journal reviewing periodically the Co-operative movement in the whole of India has long been felt by workers in the field, official and non-official. There has been hitherto no comprehensive and detailed survey of co-operative activities covering the whole of British India and Indian States published even once a year,

official or non-official. A sound knowledge of the essential economic and moral conditions of success with a thorough grasp of the local limitations and possibilities and a ripe practical experience of affairs and of men would be a rare combination to find among writers in our country. But it will be our endeavour to discover such persons among the older generation and assist in the building up of such men and women among the younger generation of co-operators." Consistent with the aims and objects of the magazine, it contains numerable well-informed and instructive articles on co-operative movement written by distinguished men in the field. The journal maintains a high standard and we have no doubt that it will keep up its reputation in its subsequent issues under the able editor-

ship of Mr. V. Ramadas Pantulu. We wish the journal every success.

Thozhilalar Kalvi Ulakam. Editor T. J. R. Gopal Chepauk, Madras. This is a Tamil journal stated to be devoted to the education of the working class in Madras. The journal has completed one year of its birth and its annual is now published. It contains many good and interesting articles, about industries, working class education and a few stories. The article by Mr. Venkatchari on "capitalism and its course" is noteworthy. The journal deserves support from the public.

Dr. Annie Beasant: A Tribute. By K. S. Venkataramani, Swetaranya Ashram, Mylapore. Price As. 4. In this small beautiful booklet, Mr. Venkataramani surveys the career and achievement of Beasant in India and he compares her activities to those of Gandhiji and C. R. Das. He pays a grand tribute to the Home Rule movement of Beasant which galvanised Indian Nationalism into a forceful factor and made the nation conscious of its own nationhood. He brilliantly brings out the contrast in a few lines between Beasant's collective efforts and Gandhiji's individual pursuits. The booklet will certainly stimulate thought and ought to be read by every one.

A day with Sambhu. By the same author Price As. 8. In this book Mr.

Venkataramani takes up the role of an adviser to a school boy as to how he should spend his day. The advice given is wholesome and written in a style which Mr. Venkataramani alone could possess. He has added momentum to the philosophy of Gandhiji that *Ahimsa* is "the noblest rule of conduct" and prophesies that the future is only to those who "live simply on herbs and on Spring water." Behind all these writings of Mr. Venkataramani can be found the innermost philosophy of Vedanta. The book is very delightful to read. It is a challenge to the teachings of modern Christianity backed up by Imperialism and exploitation. We commend the book to one and all.

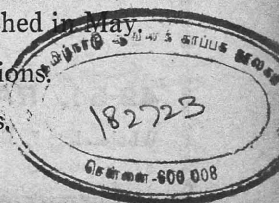
(1) Soap Bubbles, (2) More Soap Bubbles. by S.V.V. (The New India Trading Company, Y.M.C.A. Buildings, Madras Re. 1 each) Through the columns of the *Hindu* this humorous writer began to blow his bubbles which were eagerly sought for by every educated man who happened to go through the newspaper. S. V. V's style and humour are second to none and he is one of our best authors in English. His portrayal of family life, exposure of fraudulent Sanyasins, his skit on "My uncle the blighter" are all special charming anecdotes of life which no one can miss. He approaches every problem with earnestness and put its down with a tinge of humour. Those who do not laugh while reading the books of S.V.V. will never laugh in life.

The New Age Annual will be published in May.

Special Articles and special Attractions.

A Rare Opportunity for Advertisers.

Send for Rates now.



N. C. PATWA & Co.

AGENTS FOR

CALICO, JUBILEE AND ASARWA MILLS.

PROGRESS !!

IS

OUR WATCH—WORD IN SWADESHI

Anything You Want:—

VOILES,

SHIRTINGS,

COATINGS,

SAREES,

MERCERISED CLOTHES, PRINTS

etc. etc. etc.

OF

Various Patterns and Designs and
Latest Fashions in Everything

PLEASE STEP IN AT

49-51, RATTAN BAZAAR, MADRAS.

Wholesale:—7, Godown Street.

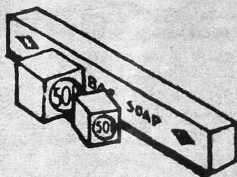
501 Soap

the most economical
washing soap in India



Saves money
—by lasting longer

Saves clothes
—by washing more gently



—is the mark of the Tata Oil
Mills Co., Ltd., makers of '501'
and other good soaps. Beware of
imitations of this trade mark and
of the name '501'.

TOMCO SALES DEPARTMENT, P. O. BOX 31. MADRAS.

