

THE Servant of India

Editor: S. G. VAZE.

Office: KIBE WADA, BUDHWAR PETH, POONA CITY.

VOL. III., NO. 44.]

POONA—THURSDAY, DECEMBER 2, 1920.

[ANNUAL SUBSN. RS. 6

CONTENTS.

	PAGE
TOPICS OF THE WEEK	517
ARTICLE :—	
To Mend or to End?	520
SPECIAL ARTICLES:—	
The Medical Services in India.—V. By an I. M. S. Officer	521
Hindu Law in the New Era—The Law of Succession. By Lex	525
SELECTION :—	
Mr. Sastri on Education	527

TOPICS OF THE WEEK.

COL. WEDGWOOD'S view of the present situation agrees in all essential respects with the Liberal view. He condemns, as do the Liberals, both official and popular non-co-operation. His condemnation of the former is, as is the Liberal condemnation, naturally more severe, for it is official non-co-operation which provoked Mr. Gandhi's non-co-operation, and while the latter is morally justified, the former is devoid of all moral justification. If disapproval is expressed in any quarter of non-official non-co-operation, it is only because of the conviction that it will not be helpful, and that it will only retard the progress of the country. The other ground of disapproval is that although it is intended by its promoters to be entirely free from hatred and violence, in the hands of some of its adherents it cannot but overstep the limit. Col. Wedgwood has openly stated that "Mr. Gandhi himself does not preach the hatred of anything but injustice, but most of the others do so preach, defiling the cause;" and that the British Government and the non-co-operators between them, "are working up to the next stage—slaughter, terrorism and anarchy."

THE remedy suggested by Col. Wedgwood is that a conference between the representatives of the Government and the leaders should be called on the basis of laying down a time-limit for the grant of full dominion autonomy and the constitution of a national army. The Colonel thinks that a definite promise by the British Government to confer autonomy will create trust in the public mind, from the lack of which non-co-operation chiefly draws its sustenance. But a promise is after all a promise, and it will have a soothing effect only if it is believed in. Is the Indian public to understand that Col. Wedgwood despairs of the Punjab culprits being brought to some sort of

justice? Nothing will restore popular confidence so effectively as the condign punishment of the official malefactors in the Punjab atrocities. The prevailing feeling in India is that a Government which seeks to shield the perpetrators of inhuman atrocities such as those in the Punjab which would have driven any armed people into revolt is a Government which has forfeited all claims to respect, and if this feeling is to vanish the Government must show that they abhor these brutalities no less than the people by punishing the officials who were guilty of them. When once good feeling is restored, the Indian people will see to it that home rule will not tarry long.

* * *

The *Times of India* has a very trenchant leading article on the reported increase in the personnel of the Bengal Government under the new régime, and we associate ourselves with every word of it. A Calcutta paper reports with some show of authority that there will be in Bengal four members of the executive council consisting of two civilians and two Indians, in addition to three ministers. It is also suggested that one of the members of the executive council will be an *ex officio* president of the new legislative council. We do hope that the report is not true. Such an arrangement will mean a wanton waste of public money, cause needless delay in administration, proportionately reduce the influence of ministers in the joint government and add to the feeling which is shared by Moderates and Extremists alike, that the Indian Civil Service is not prepared to let go a single one of the plums which it has been so long enjoying, though ever ready to pounce upon new ones. The report has caused a deep feeling of distrust of Government intentions with regard to the reforms. We do hope that in Bombay at least Sir George Lloyd will consider that in the beginning two members of the executive council and two ministers only will be enough. These ought to be sufficient for the work which before the Morley-Minto reforms used to be done by two members and since then by three members of the executive council. If it is found that the discussions in the council cause more work for Government, then the increase should be made in the number of ministers, and not in that of the executive members, any increase in whom would require the addition of two new men all at once.

POONA is at present in a ferment. The students demand that the colleges which are affiliated to

the university shall renounce affiliation and become in that sense "nationalised." Mr. Gandhi's argument about the sinfulness of receiving instruction at the hands of a body which is connected with a robber Government does not weigh much with the students. If it did, there would be nothing further to say. There can be no nice calculation of the sufferings which a course dictated by one's conscience involves. As Mr. Pal said in one of his lectures, "Conscience puts no limit to a man's obligations. If my conscience demands that I should jump from here to the College Square, I must do it. I cannot measure the strength of my legs then, for conscience is a tyrant." But if disaffiliation is sought, as seems to be clear from what the students themselves say and from the lectures that are addressed to them, as the most effective means of making the desired improvements in the present system of education, no policy could be more fatuous and harmful than that of non-cooperation in the educational field. We are on the threshold of an era not only of great educational expansion, but also of great educational improvement. The students are not at all impressed by the scheme for "national education" which Mr. Kelkar has placed before them, and if any of them leave the existing institutions, it will be due not to any conscientious objections which they feel to university affiliation, nor to their conviction of the superiority of any alternative system of education, but solely to their anger and feeling of disgust with a Government which lets such outrages as happened in the Punjab go unpunished. Their strike, they think, will at any rate be a good demonstration.

IF any of the students at present learning in the affiliated colleges are diverted to Mr. Kelkar's college by the non-co-operation campaign, making room for others to whom admittance has to be refused, we shall not be sorry. For we recognise the necessity of private efforts in education, even if these efforts should prove in the end to have been unsuccessful. What we would deplore is that any of the students should go absolutely without education on the fantastic principle laid down by Mr. Gandhi, viz. that education must be eschewed because it suffers from the corrupting taint of Government association. For, as the *Amrita Bazar Patrika* says, even the present imperfect education is better than no education at all, and it is only this state of things against which Principal Paranjpye is cautioning his students. He could possibly have no objection to a new experiment in education being conducted by Mr. Kelkar; he would welcome such an effort, and he even promised his help in starting an independent institution for the benefit of his students if a sufficient number presented themselves. When a similar offer was made by the authorities of the New Poona College, no more than four students expressed themselves willing to undergo instruction in such an institution. If students do not want a new edu-

ational experiment, but the disestablishment of the present institutions which are of the greatest service to the public, no one who has the interest of his country at heart can indulge them in their wishes.

AT the last meeting of the Bombay Legislative Council when several resolutions were put down regarding the salaries of primary teachers, Government promised to appoint an Advisory Committee consisting of Sir Ibrahim Rahimtulla, Messrs. Covernton, Lawrence, Paranjpye, Sathe, Garud, Harilal Desai and Gulam Hussain to consider the matter, and especially to see what immediate relief can be given to the low-paid untrained teachers in the middle of the financial year. The primary teachers had become very restive on account of the strain of the high cost of living; on the other hand any fundamental change in the budget was not possible, but merely a reappropriation in the grants assigned to the department. The Committee has recommended, and Government have accepted, the following additions to the amount received by the lower-paid teachers:

Unpassed and untrained from Rs. 16 to Rs. 20;
 Qualified but untrained assistants from Rs. 16 to Rs. 23;
 Untrained and unqualified headmasters from Rs. 19 to Rs. 23;
 Untrained headmasters from Rs. 19 to Rs. 25.

[N. B.—This discrimination between the two classes of headmasters is not due to the Committee.]

First Year trained teachers who now receive salaries from Rs. 19 and upwards shall in future in no case receive less than Rs. 25.

These increases will be paid for six months for this financial year. It was not possible to do anything for the teachers with higher salaries immediately, and even this became possible as the Committee decided to divert the allotment made for increasing the number of primary schools to improving the pay of teachers. This measure of immediate relief will affect over fourteen thousand out of twenty-three thousand teachers in the presidency, and, though not fully adequate, will, we hope, be regarded by them as a substantial alleviation of their distress. We congratulate the teachers on the success that their organised agitation has attained and trust that they will keep up their organisation and work it in the same spirit of reasonableness as they have done so far.

OFFICIALLY speaking, the above increases are of a temporary character; but it is as certain as anything can be that no going back upon them is thinkable. The teachers were very keen on having a permanent scale for all classes sanctioned once for all on the advice of this Committee. That was hardly possible, as any permanent scale costing, as it would do, increased expenditure of over forty lakhs would require the sanction of the higher authorities which would take time. In the meanwhile the new Council will come on the scene, and as education is a transferred subject, the minister will have to formulate a complete scheme. Seeing, however, that finance will be a very difficult ques-

tion for any minister, it was desirable to get some definite general proposals accepted at least as a recommendation from this Committee to the new Government, including the minister, so that the minister's hands will be strengthened when he presses for an increase in the educational budget. The non-official members of the Committee have unanimously recommended the following scale as a permanent measure :

Unpassed teachers, Rs. 20 ;
 Qualified but untrained assistants, Rs. 25-¼-30 ;
 Untrained headmasters, Rs. 30-¼-35 ;
 First year trained teachers, Rs. 30-1-50 ;
 Second year trained teachers, Rs. 35-¾-65 ;
 Third year trained teachers, Rs. 40-2-80 .

And for the last two classes there will be selection grades, for ten per cent. of the men in each class, of Rs. 75 and Rs. 100 respectively. A few smaller questions still remain; but they were left unconsidered, as the Committee can in the nature of things come to no final conclusion. We trust that the new Council will insist on the teachers getting this scale, as it is absolutely reasonable.

WE never believed that there was much substance in the charge of inconsistency which some people brought against Mr. Gandhi in that he advocated co-operation at Amritsar and non-co-operation at Calcutta. Mr. Gandhi could well plead a change in the circumstances, and we thought it would be ample justification. But now Mr. Gandhi does not merely say that the reforms have become unutilisable because of the Punjab and the Khilafat, but also that they are in themselves worthless. At Benares he remarked that the legislative councils were mere debating societies without real power. One may well ask, "Why then did he insist at Amritsar, not only that the reforms should be used (on that question there was unanimity), but that the people should expressly offer co-operation to the Government in working them?" The reforms have not changed since Amritsar. If the councils are debating societies now, they were no better when he urged the best people to go into them and co-operate with the executive with a view to making the reforms successful. Now Mr. Gandhi certainly exposes himself to the charge of inconsistency if he did not do so before.

THE writer of notes in *Young India* similarly indulges in cheap jibes at those who have thought it wise to give discriminating support to the reforms. He asks them to account for the host of new costly posts that will be created—presidents and vice-presidents of the Council of State and the Legislative Assembly (he might well have added the provincial councils), the member of the Industries Department in the central Government, the ministers in provincial governments, all which posts, we are told, are necessitated by dyarchy. Would these posts be superfluous under self-government "within or without the Empire"? But *Young India's* indictment does not stop here.

How do the supporters of the Reform Act, the writer asks, justify the increases of pay given to the imperial services? As if the supporters of the Reform Act are bound to justify them! If the increases in salary are inextricably bound up with the constitutional reforms, we may well ask the writer, how did Mr. Gandhi justify them at Amritsar, and also the creation of the Council of State, the Legislative Assembly, &c. which, in the writer's opinion, are necessitated by dyarchy? The low percentage of Indians in the high-grade services, the increase which will take place in military expenditure as a result of the Esher Committee's report, and several other things, are, also we understand, the outcome of reforms. This only adds to the number of sins for which Mr. Gandhi makes himself answerable by his support of reforms at Amritsar!

THOSE who have regarded the export of footstuffs and profiteering as the principal causes of the present high cost of living have been borne out by the recommendations of the committee recently appointed by the Bengal Government in response to a non-official demand to go into the question of high prices. With a view to check the high prices of cloth, the committee have recommended that Indian mills should be required to set apart at least 20 per cent. of their looms for the production of standard cloths, reasonable profits being allowed to manufacturers in calculating the selling price. The establishment of a committee composed of representatives of capital and labour and also of the consumers to settle standard profits year by year has been suggested as a mean of stopping profiteering.

THE policy of racial segregation now in full swing in East Africa, galling as it is bound to be to any self-respecting people, has proved to be harmful also to the economic interests of the Indian settlers of the colony. The prohibition imposed upon the Hon'ble Mr. Vishram to offer for public auction his own freehold property on the ground of its being located within European area has resulted in depreciating its value by more than one half. Racial segregation is generally defended on sanitary grounds. But it can have no application to this case. The enforcement of this iniquitous policy is not confined merely to locations; it is even extended to railways where the public bungalows are specially reserved for Europeans. This need cause little surprise, in view of the fact that such a distinction exists in some parts of India itself even at the present day. That it should have fallen not long ago to the lot of the Indian member of the Madras Government to stand up for it is a sad irony of fate. The need of the situation therefore is a determined agitation for the removal of such racial distinctions both in India and outside.

TO MEND OR TO END ?

AT a time when a vigorous attempt is being made under the ægis of Mr. Gandhi's philosophy to empty all the scholastic institutions affiliated to the existing universities, it is heartening to find that a Nationalist leader is engaged in effecting, with complete success, far-reaching improvements in the educational organisation of the Patna University. Only last week Mr. Rajendra Prasad moved and carried in the senate of this university proposals for reform which the organ of public opinion in the province of Bihar and Orissa rightly calls "revolutionary." One was to the effect that the medium of instruction in high schools should be the vernacular, which motion was carried by 23 votes to 18, several Indians being opposed to it. What the precise scope of this motion is we do not know, but the general policy embodied in it will receive enthusiastic support all over the country. Indeed, the Sadler Commission's report may be said to have removed this topic beyond the field of controversy. They say: "We are convinced that the use of the English medium is at present excessive in the secondary schools, to the detriment both of the pupils' education and of the rational use of both media, and that a substantial change should be made; and we think it would probably be desirable as a rule to use the vernacular as the medium throughout the secondary schools for all subjects other than English and mathematics." And they make the definite recommendation that "at the examination corresponding to the present matriculation examination the candidates, except in English and in mathematics, should have the option of writing their answers either in English or the vernacular." We make no doubt that this beneficial change will soon be introduced in other universities as it is now introduced in the Patna University. It will immensely lighten the work of the students and enhance efficiency by diminishing cram. Mr. Rajendra Prasad also succeeded in obtaining the consent of the senate to another motion of his for a wider diffusion of the knowledge of the vernaculars; it ran thus, "that Hindi, Oriya, Bengali and Urdu be recognised as principal subjects for the examinations of the Patna University, and that, with a view to giving effect to the above resolutions, the above amendments be made in the regulations of the university." The vernaculars are to be made "principal" subjects for the examinations as opposed to "optional." The tremendous fillip that the study of the vernaculars would receive by their being made compulsory subjects is obvious. The universities must also be encouraged to publish works in the vernaculars and thus promote the spread of popular education.

Mr. Rajendra Prasad was instrumental in making another improvement also, in that he carried a resolution that there should be no age limit for the matriculation examination. The age limit works hardship in several instances and may

with advantage be removed. A simultaneous raising of the age limit for the matriculation examination and a lowering of it for the I.C.S. examination naturally led to a strong suspicion in the public mind that the motive behind the move was not purely educational, and the prescription of a minimum age was therefore widely resented. In this connexion it may be noted that Mr. Paranjpye has made a similar proposal to the Bombay University. It is perhaps possible that on this question opinion in educational circles may be somewhat divided, but the fact that such a proposal favoured by the people at large received such a large volume of support in the senate shows the extent to which this body is popularised. Rai Bahadur Dwarka Nath was responsible for another useful resolution, which was also carried, that "in the I. A., I. SC., B. A. and B. SC. examinations candidates who obtain 45 per cent. of the total marks in any subject should be considered to have shown sufficient proficiency therein and should not be re-examined in that subject and should be re-examined in the other subjects and on satisfying the examiners therein should be declared to have passed." The compartmental system of examination will considerably lessen the strain imposed upon a large number of students and is a very desirable reform. This will show how it is possible for public workers to improve the present educational system and bring it into line with national requirements. The use of the vernacular as a medium of instruction and the giving of technological training are the most urgent reforms which "national education" calls for. The first, we have seen, is in the process of achievement; the second also is warmly advocated by Sir Michael Sadler's Commission, whose recommendations will exercise a decisive influence on the future course of education in India. They recognise the great value of technological and commercial education; they observe, "The training of men for responsible positions in scientific industry is a service which the universities along with other institutions, may with advantage render to the community. Moreover, the inclusion of practical scientific studies in the curriculum of the institutions which are recognised as giving the highest forms of training for various careers has a beneficial effect upon the educational outlook of the whole people; it may be a corrective to a too exclusively bookish tradition in the secondary school." Further:

"There are good reasons for thinking that scientific industry will open an increasing number of careers, and these capable and well-trained young men will be able to find employment with better ultimate prospects than those in the more congested occupations to which they now throng in numbers disproportionately large. By providing systematic and practical courses of training for scientific and other posts in industry, the university will confer a benefit upon the community and not least upon that large part of the educated class which is in need of a wider range of well-remunerated occupations."

This is now an accepted policy, and we can well look forward to early effect being given to it.

While the educational policy of the future is clear, there can be little doubt also that the popularisation of the existing universities cannot be long in coming. The Act constituting the Lucknow University may safely be regarded as the index of what we may reasonably expect in future. It provides for the election of nearly half the members of the court which corresponds to the senate of the older universities and nearly three-fourths of the members of the executive council which corresponds to the syndicate. And what is more, the court has been given the power to amend the statutes governing its own constitution and that of the executive council. Surely, as it appears to us, there are bright prospects before Indian educationalists to mould higher education in the way they want, and if conscientious scruples do not forbid the receiving of education in institutions having any connexion with Government, on the ground that Government's hands have become unclean because of the Punjab and the Khilafat wrongs, there is no reason that we can imagine which will justify the destruction of the existing institutions. The efforts of Mr. Rajendra Prasad to mend the educational system will do far greater good to the country than his attempt to end it could possibly be. As to the starting of new independent and model institutions and making new experiments in education, everyone is agreed that there cannot be too many of such institutions or such experiments, but the present destructive policy sanctioned by the high authority of Mr. Gandhi is not only not beneficial, but extremely injurious to the best interests of the country.

THE MEDICAL SERVICES IN INDIA.—V.* PREVIOUS HISTORY.

IN previous articles we have considered the reasons for the separation of the civil from the military side of the I.M.S. We have also had occasion to note that the experience of the great war has emphasised the necessity of some kind of uniformity, if not actual amalgamation, of the service with the R.A.M.C.; further that if unification is brought about it is immaterial from the point of view of military administration, whether the I.M.S. absorb the R.A.M.C. or vice versa. In placing these considerations we had occasion to refer to certain defects in the I.M.S. These defects are not new; they are of old standing, and inherent in the very organisation of the service. The fact is that the I.M.S., like the rest of the Government of India, has become obsolete and antiquated. It is an anachronism, as it stands; it requires thorough overhauling and readjustment to suit present-day requirements. These defects were noticed as far back as the early eighties of the last century, when Lord Ripon's Government appointed a Committee of enquiry composed of Surgeons-General Crawford and Cunningham. The Committee in their report recommended the separation of the

*Previous articles in this series appeared in the issues of November 4, 11, 18 and 25.

civil side and the amalgamation of the military portion with the R.A.M.C. These recommendations were embodied in the Government of India despatch of August, 1881, to the Secretary of State for India. The War Office, however, rejected the scheme on the ground of the impracticability of admitting Indians into the R.A.M.C., and the Secretary of State for India communicated this decision to the Indian Government in the following words:

"Any scheme by which natives of India will be excluded from the commissioned medical service of India would give rise to serious objection and this difficulty would not be removed by the expedient of forming what would evidently be an inferior service composed solely of natives of India." (Military No. 86 of 28th February, 1883.)

The same views were expressed by witnesses before the Welby Commission. The Government of Bengal in the memorandum which they presented to the Commission make the following remark:

"That among the defects of the system must be recognised a want of stability, a want of strict identification with the interests of the natives of the country, an exclusiveness which renders it difficult to introduce the natives of the country to the higher appointments of the service."

No less emphatic was the Surgeon-General of his Majesty's Forces.

"If real reorganisation is to be attempted—and that such is needed none who are acquainted with the present system can deny—it can be effected by no partial measures. The division of the civil from the military duties must be trenchant and distinct."

No steps, however, were taken by the Government of India to initiate reforms, till Lord George Hamilton as Secretary of State for India, being alarmed at the increase of the cadre of the service, called upon the Government of India to reduce the numbers, or at any rate to restrict their increase. The Secretary of State for India based his demand on grounds of economy as well as on the increasing difficulty of obtaining recruits. He emphasised the point by the remark:

"I am unwilling to accept proposals based on the assumption that sufficient medical qualifications will never be found in India or elsewhere, outside the Indian Medical Service." (Despatch No. 45 of May 1899).

Although the Government of India concurred in these views in their despatch of 1901, they took no action. Later on in 1908 Lord Morley called upon the Government of India to give effect to the proposals as set forth by Lord George in his despatch referred to above:—

"Since 1899 successive Secretaries of State for India have drawn attention to the objections to indefinite extension of the cadre of the I.M.S., for the purpose of providing for miscellaneous appointments for which that service, though it may offer well-qualified candidates, is not the only and may not be the most economical source of supply. Notwithstanding the necessity for restricting the cadre of the Indian Medical Service, it has in recent years continued to increase, and, apart from other objections, its further increase would be likely to cause serious difficulty in the matter of recruiting. I have consequently decided that the time has now arrived when no further increase of the civil side of the service can be allowed and when a strong effort should be made to reduce it by gradually

extending the employment of civil medical practitioners recruited in India."

Similar views are echoed by non-official opinion. The Indian National Congress, the organ of the educated Indian community, in its session of 1893 demanded that "the civil medical service of India should be reconstituted on the basis of such services in other civilised countries, wholly detached from and independent of the military service." The views of the British Medical Association are expressed by the British Medical Journal of February, 1882, in unequivocal terms:—

"There is one possible solution of the difficulties which result from the constitution of the Indian Medical Service and the complex duties in which its officers are engaged, and this solution is one which has been advocated by various able administrators in both services. The first step must be a complete separation between the civil and the military medical services in India."

THE CONTENTION OF THE I.M.S.

From the extracts which have been quoted, it is evident that the successive Secretaries of State for India have repeatedly urged upon the Government of India the need of reform, and they have indicated the direction in which they should look for recruits in the future; but the Indian Government has been persistently obdurate. They have shilly-shallied and obstructed reform for the last 40 years. And now the difficulty of recruiting has been rendered doubly acute. On the one hand, with the growing needs of the country, the demand for medical relief has increased and is increasing day by day. On the other, the altered conditions in England, with its increased domestic obligations, the improved conditions of private practice, and of naval, army and colonial services have very largely restricted the supply of medical men for the Indian service. The problem of the reorganisation of the medical services becomes thereby complicated with the question of supply and demand. The die-hards of the I.M.S. look upon this question from a very narrow point of view. They take up their position on another ground. They say the difficulty of recruitment is due to intrinsic causes and the unsatisfactory conditions of the service. These causes have produced a widespread dissatisfaction.

"Its own officers are spreading widecast their warning through the British schools and advising the young medical man to await and see what is to be the next move before he links his fortunes with a service which may bring him nothing but disappointment." (British Medical Association's Memorandum, page 2.)

In other words the I.M.S. officers are actively engaged in the not very creditable task of persuading the young medicos to boycott the service to which they themselves have the honour to belong. The grievances which have produced this state of affairs are thus enumerated by the British Medical Association (Memorandum, January 19):—

(1) The curtailment of opportunities of private practice partly from lack of time owing to increase of official work, and partly owing to restrictive Government regulations.

(2) Inadequacy of pay owing to increased cost

of living, higher house rents and the depreciation of the rupee.

(3) Frequent transfers and inadequacy of transfer allowance.

(4) Difficulty of obtaining leave.

(5) Some other grievances are mentioned such as the want of direct representation of the service on the council of the Secretary of State for India, the Government of India and the local Governments, the status of the district medical officer, confidential reports, &c. &c.

The contention being that if these grievances are removed there will be contentment and peace in the service and all difficulties of recruitment will disappear. This is the panacea which the combined wisdom of the British Medical Association can suggest for the ailments of the I.M.S. I am sure that no one would grudge the removal of legitimate grievances, whether of this or any other service. And it must be gratifying to the British Medical Association and its protégé of the I.M.S. that all their demands have been generously met by the Secretary of State, and we hope all causes of complaint have been removed. But from the point of view of business, India has a right to know if she is getting the value of her money in the class of recruit which is being imported for her from abroad. The British Medical Association's Memorandum *inter alia* recommends that the competitive examination of the service should be continued to be held in England as heretofore:

"That the examination should be kept as practical as possible, stress being laid on the practical rather than on the theoretical side of the work. It is the practical man who excels in medicine and surgery, whilst unfortunately the tendency of the Indian is to break down on this side of his work and to shine on the other. To flood the Indian Medical Service with unpractical men would be most injurious to the true interests of India." "Then again it is a very necessary part of the education of I.M.S. students who desire to serve in the I.M.S. that they should learn enough of English ways, manners and customs to enable them to live without mutual discomfort in the society of British officers and of other Europeans of the same class. For this reason we consider that candidates from India should be encouraged to spend as much time as possible in a British school of medicine. A period of three years would be none too long to permit a man to become acquainted with the methods of sanitation, the mode of living, hospital treatment and dietary and other features of medical practice, which are so widely different in Europe and India. Without this knowledge he cannot understand or treat the European in India, and this is an important part of his work. Special hospitals for fevers and for nervous diseases are yet non-existent in India, whilst in Europe they are considered very important for the instruction to students. As Europe is the home of Western medical education the whole tone and atmosphere of a British medical school is better, higher and more stimulating than that of an Indian college. ... In short, British medical schools are far more efficient than Indian medical colleges." (Memorandum, pages 4 and 5.)

But the British Medical Association shows its cloven hoof when it further adds that—

"This question of recruitment has been thus fully dealt with, because there is a widespread belief that the aim

and object of the Public Services Commission is to pave the way for the admission of a much larger number of Indians into the various services of India. In the case of the I.M.S. at least any such step must be taken most carefully if it is not to prove a most costly failure to the very part of the Empire whose sons it is intended to benefit."

UNDESIRABLE TACTICS.

Here I wish to draw the attention of the reader to the ingenious, but not very praiseworthy, tactics adopted by the service man. First, he goes round the British medical schools, recounting the tale of his woes and trying to dissuade the young medicos from joining the service. Next, he goes to the Secretary of State for India and tells him that the scarcity of recruits is due to the unsatisfactory condition of the service, dictates certain conditions and threatens to boycott the service if those terms are not conceded. Then, lest the Secretary of State should show a bold front and turn to Indian schools for recruits, he hastens to warn him that such a step would spell disaster because the Indian is unpractical and the colleges in which he is trained are inefficient and inferior. And, lastly, in order to give the whole thing the plausibility of *ex cathedra* pronouncement, all this farrago is put into the mouth of the British Medical Association.

Many Indian Medical Service men and other educationalists of eminence have borne testimony to the excellence of the training given in Indian colleges. Indian students have gone to England and without any further training, have very often passed straight into the I.M.S. We have also noted before that civil assistant surgeons have successfully taken the place of I.M.S. men, during their absence, on military duty. These facts are sufficient to convince any responsible man that the specious advocacy undertaken by the British Medical Association is, to say the least of it, rather laboured. "It is based," in the words of Lord George Hamilton, "on the assumption that sufficient medical qualifications will never be found in India or elsewhere outside the Indian Medical Service."

To my mind the solution of the present difficulty does not lie in the offer of higher rates of pay and emoluments. These measures will not produce recruits where none exist. In my opinion, the solution should be sought in the direction of widening the field of recruiting ground, admitting a larger number of Indians, cutting down miscellaneous appointments which can be equally well filled by non-medical men, improving the status of the civil practitioner, and giving him a larger share of medical relief in the country.

PRIVATE PRACTICE.

This is a convenient place to say a word about private practice, a subject which looms large in every discussion concerning the Indian Medical Service. The I. M. S. officers and their sponsors of the British Medical Association take up their position under the pagoda tree, and recall with a sigh the happy days when the tree used to yield

an abundant harvest of the yellow fruit, when "any man of average ability and industry could, especially in civil employ, be sure of considerably augmenting his income by means of private practice, whilst a few made considerable sums thereby." They base their right of private practice on the East India Company's Act of 1772 (13 Geo. III, c. 63, Sec. 25): "Provided always . . . that nothing herein contained shall extend or be construed to extend to prohibit or prevent any person or persons who shall carry on or exercise the profession of a counsellor of law, a physician, or a surgeon, or being a chaplain from accepting, taking or receiving any fees, gratuity, or reward in the way of their profession." (Memorandum, page 11.) They bemoan the decline of private practice, but lay the blame of their misfortunes on the Government of India. They complain that the Government has issued instructions, limiting the amount of fees to be accepted by I.M.S. officers. On the top of this unfortunate "limitation of fees" incident came an order issued by one of the local Governments in September, 1908, dealing with its State hospitals and prohibiting "the making of any distinction between out-patients who are really or apparently poor and out-patients who are really and apparently rich." "Older still is the practice of the various local Governments of permitting the admission to the special paying wards of the Presidency State hospitals of both male and female patients, whether they are Government servants or not, and their treatment whilst in those wards at very cheap rates by I.M.S. officers, the fee being credited to Government. Of late the various Governments have shown a tendency to add to the list of those officers who are excluded from the privilege of practice. This has caused a good deal of uneasiness in the service, but nothing compared to that excited by the rumour that a further large curtailment of private practice is intended. The first step contemplated would appear to be a limitation of the right of practice of professors in the college of the Presidency towns to their special subjects and to consulting practice only." (British Medical Association's memorandum, page 8.) It seems to me that there is a good deal of confusion of thought in all this lament and wail. The so-called restrictive regulations after all affect a very small fraction of the I. M. S., and to make it a serious service-grievance is, to say the least of it, making a mountain out of a very small mole-hill. Besides, we may be sure that Government must have had good reasons for issuing such instructions. On the face of it, the regulations are intended to check abuse, and not the proper use of the right of private practice. In fact, the British Medical Association themselves appear to suspect as much when they hasten to add, "there is no defence for improper conduct and none is made." It should not be forgotten that an I.M.S. officer is a whole-time servant of the Crown, and the State has every right to lay down rules as to how the spare time of its employees is to to be made use of.

Now the I.M.S. officer has everything in his favour. He has the prestige of his official position as sanitary and medical officer of a district. As such all the recruitment and sick leave and invaliding in that area pass through his hands. He signs certificates in all medico-legal cases. He examines cases for life insurance. He has collateral charge of railways and district jails. Over and above this, he has at his disposal a well-equipped hospital, a well-trained staff, facilities for research and pathological work paid for and maintained by the State. In a large number of places nursing homes are attached to public hospitals for the benefit of his private patients. He has the wide field of the life and limb of the poor sick in the country for the exercise of his art. If with all these advantages he cannot hold his own in open competition, he has to blame himself and not the Government. Surely it is the height of ingratitude to abuse the very Government which has done so much to help him in his private practice. For the edification of the British Medical Association and such others whom it may concern, I take this opportunity of briefly enumerating the real causes which have unfortunately brought about the decline of practice in the service.

(1) The reader is aware that there is such a thing as good bed-side manners in medical practice. The bed-side manner is the knowledge of the world which is applied by the physician to the practice of his profession. It implies a knowledge of human nature in general and the patient in particular. It means sympathy, fellow-feeling and the power of entering into the very heart of the patient so as to be able to appreciate the forces which operate on his mind and aggravate or mitigate his ailments. This, it is evident, cannot be acquired without intimate knowledge of the customs, manners, feelings and prejudices of the people. In all fairness it may be asked how many I.M.S. officers have taken the trouble to know the people of the country, leave alone their feelings and prejudices. Their knowledge of the language does not go beyond a few imperatives and emphatic expletives. Their acquaintance with the habits and customs is derived from the cook and the syce in the back verandah of their bungalow or from the sapient scribes of the Anglo-Indian press.

(2) The I.M.S. officer goes to see his patients more as an official than an humble practitioner who has to earn his fee. He cannot leave behind him his abrupt and brusque official mannerism. That would be against the prestige of his caste. This, it may be pointed out, the self-respecting Indian does not particularly relish.

(3) He puts on airs of Harley-street consultants and charges Harley-street fees which the people are too poor to afford to pay.

(4) The I.M.S. officer is a member of the Anglo-Indian hierarchy. For some time past his community has been sowing the anti-Indian wind broadcast in the pages the Anglo-Indian press and

the European Associations, and the poor harmless doctor has to reap his share of the whirlwind.

(5) A time there was when the I.M.S. officer was the only practitioner in the field, when he was the lord of all he surveyed and when he could truly say, "my right there is none to dispute." But now an indigenous profession is raising its head and "has become very active and virile, and, instead of the officers of the service encroaching on the rights of independent members of the profession, it is they who have acquired the practice formerly enjoyed by the officers in the service," a calamity which is bewailed by the British Medical Association. (Memorandum, page 12.) Self-laudation is no criterion of one's professional worth. The public is the best judge, and it knows where it can get the best medical advice for its money. Nor does abuse add strength to one's argument. To say that a high standard of action, enthusiastic devotion to duty, and high code of probity and honour are the special monopoly of the white race and thereby to insinuate that these traits of character are absent in the Indian practitioner does not redound to the honour and fairmindedness of that august body. (Memorandum, page 13)

(6) There are other causes besides those mentioned above which have operated in the same direction. These were enumerated by the late Sir Pardey Lukis before the Public Services Commission; they need not be repeated here.

THE PROVINCIAL MEDICAL SERVICE.

I have said before that the portion of the medical services which needs reform most is the civil assistant surgeons branch. Improvement in its pay and prospects will attract a better class of men who could be confidently trusted to relieve the Imperial branch of a large portion of its responsibilities; and in this way will be removed to a considerable degree the anxiety which is being felt at present with regard to recruitment for the imperial services. The higher administrative posts may continue to be filled by the imperial service men.

Recruitment:—The same as at present for the civil assistant surgeons' class.

Appointments to include:—

- Assistant to the Director-General,
- " Surgeons-General of local Governments,
- " Professors and Demonstrators,
- Second and third class Civil Surgeons,
- " " Political and Foreign Surgeons,
- Superintendents of district and second class central jails and lunatic asylums,
- Deputy sanitary commissioners and health officers,
- Assistant to the Inspector-General of prisons,
- 15% of all Imperial appointments.

Pay to be raised as below:—

1 to 3 years' service	Rs. 200	called 3rd grade
4 to 6 "	Rs. 350	" 2nd "
7 to 10 "	Rs. 450	" do "
11 to 15 "	Rs. 600	" 1st "
16 to 20 "	Rs. 800	" do "
20 to 30 "	Rs. 1000	" Senior "

Promotion:—Promotion from 3rd to 2nd and from 2nd to 1st grade will be by professional examination and from 1st to senior grade by selection. Accelerated promotion should also be given for good service and professional work. Facilities should also be given for study leave and post graduate training in Europe.

In large stations where there is a large European as well as an Indian population it is desirable to have two civil surgeons, one for the Indian and the other for the European community. As a condition of service these men should agree to undergo a course of military training and to serve as a military reserve in time of emergency up to the age of 45.

REFORM IN I.M.D.

It is highly desirable that reform on similar lines should be carried into effect in the I.M.D. branch of the military medical service. The educational and professional qualifications of the service should be brought into line with the civil branch by making the sub-assistant and military assistant surgeons into one class and abolishing the class and religious restrictions. Their pay and prospects should be similarly improved and a certain proportion of suitable men should be granted honorary commissions in the I.M.S. But the employment of these men should be confined to military duty only.

(Concluded.)

AN I. M. S. OFFICER.

HINDU LAW IN THE NEW ERA.* THE LAW OF SUCCESSION.

WE proceed to consider another branch of Hindu Law that exercises an immense influence on the every-day life of the Hindus and that requires a good deal of modification at the hands of the new councils. We mean the law of succession, and we shall begin by making a quotation from Colebrook's preface:—

"The rules of succession to property, being in their nature arbitrary, are in all systems of law merely conventional. Admitting even that the succession of the offspring to the parent is so obvious as almost to present a natural and universal law; yet this very first rule is so variously modified by the usages of different nations that its application at least must be acknowledged to be founded on consent rather than on reasoning. In the laws of one people, the rights of primogeniture are established; in those of another, the equal succession of all the male offspring prevails; while the rest allow the participation of the female with the male issue, some in equal, others in unequal proportions. Succession by right of representation and the claim of descendants to inherit in the order of proximity have been respectively established in various nations, according to the degree of favour with which

* Previous articles in this series appeared in the issues of September 9 and 23, October 7, 14 and 21, and November 4, 11, 18, and 25.

they have viewed those opposite pretensions. Proceeding from linear to collateral succession, the diversity of laws prevailing among different nations is yet greater, and still more forcibly argues the arbitrariness of the rules."

Admitting, however, that the rules are generally arbitrary and conventional, it does not, we submit, follow that they are unalterable. The same community might come to change its ideas of expediency and justice and equity, and might thus come to view with more favour than in past ages the pretensions advanced by one class over those of another. And in proportion as such a change takes place in public opinion, former conventional rules have to give way to new rules, more in consonance with modern feelings and sentiments of the community. Even general ideas as to sexual and other morality undergo substantial changes in course of time; much more therefore are the ideas governing rules of succession and inheritance liable to be affected by the growth of the community in various activities.

Civilization may be described as the progress of the communal conscience from the necessity which is felt at one stage of a special privilege in favour of an individual to the doing away of that privilege at a later stage and bringing that person to a level of equality with others. Instead of giving to the eldest son the privilege of succeeding to the whole property, the right of the younger sons to an equality of share with him was recognised as a first step. Even this first step was not reached without a struggle, as is evident from the fact that in some cases the right of the eldest son to a preferential share called *Vadilki*, is still recognised by custom. Hindu civilization has, however, not yet advanced to the next step in its evolution i. e. of treating girls as on a footing of equality with boys. All that a girl is entitled to under Hindu Law is a provision for her marriage, i. e. a provision of funds necessary to kick her out of the father's family. It is also certain that even this provision is only an indulgence to the girl, for she cannot claim it as of right. She cannot sue her father or brother for it. Thus she is reduced to the position of a nonentity in the family in which she was born. It is unthinkable that Hindus as a class regard their daughters in this light; they are, on the contrary, generally very affectionately disposed towards them. Many of them are even inclined to spend large funds to get them well-settled in life by marriage.

Thus it will be seen that the present Hindu Law does not agree with the feelings and sentiments of the Hindus in excluding a daughter in favour of a son. We are not sure whether Hindus are prepared to treat them exactly as equal to sons, but they must remember that they will eventually have to recognise the futility of sex-distinction in this matter. If they are loudly clamouring for the highest form of political liberty for themselves, they cannot afford to let themselves be branded as semi-civilised by insisting upon sex as a disqualification for succession. We, therefore, earnestly

recommend them to consent to the removal of such sex-disqualification at an early date, and to recognise the equality of all children, whether male or female, to share equally in the paternal estate. We recommend to them the just and equitable provisions of the Indian Succession Act which is the ultimate goal in this respect. At present Hindus are far behind Mahomedan, Parsis and Jews. Indeed, they are practically at the starting-point.

We also want to see abolished the absurd distinctions made by Hindu Law between daughters themselves on various grounds. If a man leaves only daughters, the strange rule is that the unmarried daughters take the whole and the married ones get nothing! If all are married, then the rule is that the one who is the poorest excludes those that are rich, and further that those that have sons are favoured over those that are sonless. All these distinctions are, in our opinion, untenable. No doubt they could be defended, as any system might be defended, on plausible grounds, at the hands of trained lawyers. But we do not think Hindus generally prefer that a daughter who happens to be married should be given *nil*, while her unmarried sister gets the whole estate. The rule ought to be founded on the equality of all daughters. At the most the sums already spent on their marriage might be taken into account in making the distribution.

The next question is as to the widow's share; but we prefer to deal with it in our subsequent articles when we shall consider the general law of husband and wife. We now proceed to other questions of succession.

As to a daughter's son, we prefer to express no opinion as to his rights. It is only an exceptional privilege, and it is questionable whether it should be retained. It would not be agreeable to Hindu ideas to allow a daughter's son to share equally with one's own son. A daughter certainly must be regarded equal to a son, but to allow her son also to be equal to one's son would be, we are afraid, to carry things a little too far.

Next we turn to further claimants, *viz.* mother, father, brother and nephew. Here the present Hindu Law is that the nearer excludes the more remote. As between mother and father, there need be no hair-splitting. But where a man has left only one brother and a nephew by another brother, it is hardly agreeable to Hindu ideas to give the whole property to the brother and to leave the poor nephew in the cold. The general rule that the nearer excludes the more remote works great hardship in such a case. Hindu sentiment would rather like the property to be divided between the brother and the nephew equally. It is rather towards the young nephew as the son of a deceased brother that a Hindu gentleman would lean as against a living brother.

Indeed, we do not like the universal application which is given at present to the rule that the nearer excludes the more remote. That rule at present recognises only one exception in that, as

between one's own descendants, the son does not exclude a grandson. Thus if a man has left a son, a grandson by a pre-deceased son, and a great grandson by another pre-deceased son, that rule does not apply and the son does not exclude the grandson, nor does that grandson exclude the great-grandson. This is right so far as it goes; but we do not see why in all other cases that rule should universally apply. As said above, we are against a brother excluding a nephew. We think Hindus would rather like groups formed, and in each group the members should share equally, and the nearer group should jointly exclude the group more remote. To make our meaning clear, we may say that the first group should consist of one's own issues, *i. e.* sons, grandsons, great-grandsons and daughters. All the members of this group should share equally. On the failure of the entire first group should step in the second group, consisting of father and his progeny. Thus father, brother and nephew should share equally. On the failure of this second group should come the third group consisting of one's own grandfather and his issue, *viz.* one's uncles and their progeny. As between each other, all these should share equally. Then ought to come the fourth group consisting of one's great-grandfather and his issue. And the fifth group one degree higher up, and so on. This system would be more in consonance with present-day Hindu ideas and should therefore be given legal sanction by being enacted in a rule of law.

We would also retain the rule evolved by eminent Hindu Law judges as regards the right of the widows of these distant relations to stand in the place of their own husbands as the surviving half of their husband's body. This rule is mentioned in 9 Bombay 34, *viz.* where the group of specified heirs is exhausted, the right of the widow (of a remote heir) is recognised to take her husband's place in competition with the male representative of a remoter line, *vide* Mayne, page 696, sixth edition and Trevelyan, page 396. Though this rule is declared only for the Bombay Presidency, we would recommend it for adoption in other parts of India. Indeed, we do not see why the widows of the members included in what is called the compact series of heirs should not also be given the same right of standing in their husbands' place.

It is hardly possible in a newspaper article to go deeper into the further question of the inheritance of *Sakulyas* and *Samnodakas* and the *Bandhus ex parte paterna* and *ex parte materna*. This sort of succession is of very rare occurrence and has very little importance to the average Hindu. We shall, therefore, proceed to the more important points.

We strongly resent the undue importance attached to the offering of cakes, and the preference given to one that offers a whole cake over another that offers only a half. The eminently reasonable principle of Vijnaneshwara about propinquity and consanguinity deserves to be accepted by all the Hindus. Such an acceptance would immediately

do away with the absurd rules about exclusion from inheritance on the ground of particular shortcomings or diseases. Thus, a person born blind, dumb and deaf, or lame, or otherwise diseased, though particularly requiring the need of his father's property, is excluded on the ground of his not being a proper person to offer the Pinda. Similarly, lunatics and idiots should be secured their natural rights to parental property which should be administered for their benefit under the various acts enacted for the benefit of minors.

This reason of inability to offer Pinda for exclusion from inheritance is specifically mentioned in Brihaspati who goes so far as to compare a son that neglects or fails to perform the duty of redeeming his father by Pinda to a sterile cow that does not give milk. If neglect to give Pinda faithfully were a valid reason for exclusion from paternal inheritance, we are afraid a very large number of latter-day sons would have to give up their patrimony! Some patriotic writers have not accepted this priestly reason and have put forward what, in their opinion, is a better one for exclusion from inheritance. They consider that "females and persons deficient in the organs of senses are incompetent to inherit, for the obvious reason, that as they take no hand in the fighting, they therefore can take no hand in the estate." The retort is obvious. If taking a hand in fighting is the sole test of eligibility to take the estate, most of the people of India must be debarred from their patrimonies, which henceforward—or rather from the establishment of the British *Raj*—must be handed over to British Tommy Atkinses or to Indian sepoys! Most of us have, by a long course of enforced withdrawal from the military profession, so completely lost a taste for fighting as to make us unwilling to offer ourselves even for the struggle of non-violent non-co-operation! We strongly recommend to Mr. Gandhi the advisability of looking up old Hindu Law texts and invoke the punishment of exclusion from inheritance upon those that refuse participation in the non-violent War of Emancipation preached by him with such fervour!

LEX.

SELECTION.

MR. SASTRI ON EDUCATION.

MR. V. S. SRINIVASA SASTRI—delivered an address to the Teachers' College, Saidapet (Madras) on November 26. The concluding part of the address is extracted below from *New India* :—

Continuing, Mr. Sastri said that the latest criticism levelled against our educational system was from a quarter which was entitled to the highest respect. On educational matters Mr. Gandhi was entitled to be heard with reverence, because he was one of those who were always in the habit of relating everything that they did or said to fundamentals. Mr. Gandhi was at the present moment engaged in the task of asking parents and pupils to empty all schools and colleges that had any connection whatever with Government, which meant 90 per cent. of the schools and colleges in the land.

Mr. Gandhi said that nobody should study in Government schools, and no one should undertake to teach in Government schools or colleges, for the reason that they were all morally tainted, because the Prime Minister of England made a pledge and afterwards failed to redeem it, because the Indian Government did not punish, as they desired, certain officials, and therefore the Government stood morally condemned, and anything that proceeded from that Government must be necessarily poison. Was it logic? Was it fairly reasonable? Was it an argument to which sensible people would attach much weight that, because of that supposed taint in the primary source, the real products of our education were therefore con-

taminated? Did they really believe in such a charge? He could understand the anxiety of a person who wished not to be associated in any way with either a system or an institution or a body of persons who had proved themselves unworthy to be associated with any system of human Government. This was purely a political issue with which he was not justified in troubling them. Another argument was that our system was calculated to produce clerks and subordinate employees. To that criticism they would listen with the profoundest respect. He believed that in future Ministers in charge of the educational system would not fail to do anything that might be of value in the practical suggestions that might be forthcoming in our future legislative councils. But, after all, the Government ought to have clerks, and there was nothing ethically wrong in serving a Government in a subordinate position. He would, of course, not admit for a moment that our educational system did nothing more than produce a race of clerks. He would not join in that thorough-going and unsparing condemnation of that system. It was improvable and alterable; but why say that it must be destroyed altogether? Mr. Gandhi was not one who understood the system or sympathised with it. Now, after the advent of the Panjab and Khilafat wrongs, and long before, while yet he was in South Africa, he had developed ideas of our educational system, which he was now trying to carry out. These wrongs and the present disorientation in our country only gave him an occasion for the propagation of his drastic ideas. Mr. Gandhi was against our system of higher education, in which he did not believe. They would be still more surprised to hear that Mr. Gandhi was against even the elementary system of education, and was an opponent of the idea of a compulsory elementary education. Nay more he carried his ideas to extraordinary lengths and condemned even the three R's. Mr. Gandhi said: "To teach boys reading and writing and arithmetic is called primary education. A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how to behave towards his parents, wife and children and his fellow villagers. He understands and observes the rules of morality. But he cannot write his own name. What do you propose to do by giving him a knowledge of letters. Will you add an inch to his happiness? Do you wish to make him discontented of his cottage and his lot?" Referring to higher education, Mr. Gandhi said: "I have learnt Geography, Astronomy, Algebra, Geometry, etc. What of that? In what way have I benefitted myself or those around me? Why have I learnt these things? If true education be as Huxley defined it to be, I most emphatically say that the sciences I have enumerated above I have never been able to use for controlling my senses. Therefore whether it is elementary education or higher education, it is not required for man, because it does not make us men. It does not enable us to do our duty. We must not make of it (the knowledge of letters) a fetish. It is not our *Kamadhuk*. It is when we have brought our senses into subjection and put our ethics on a firm foundation, then if we feel inclined to receive that education, we may make good use of it. As an ornament it is likely to sit well on us. It now follows that it is not necessary to make this education compulsory."

If that be so, our children need not be educated at all. That argued a fundamental ignorance of common human nature. Mr. Gandhi further said: "To give millions a knowledge of English was to enslave them. The foundation that Macaulay laid of education has enslaved us. It is we, English-knowing men, that have enslaved India. The curse of the nation will rest not upon the English but upon us." He quoted these extracts merely to show what sort of a critic Mr. Gandhi was. In conclusion, Mr. Sastri said that his purpose in bringing these matters to their notice was not to indulge in a tirade against the school of political thought which he considered disastrous to the country, but to warn them against a possible danger, because he had known many gentlemen, who were teachers and others who were not, dallying and playing with these ideas and allowing them to take possession of their minds. His anxiety, as far as the teaching profession was concerned, was that the work of precept and example must march hand in hand. To tolerate things of this kind without expressing their sincere conviction was to abdicate the principal function of a school-master who was to regulate thought which would lead to action and help in the formation of character. That was the true function of a teacher, and he had no doubt whatever that these doctrines would not command any acceptance in responsible circles.

Ladies and Gentlemen.

Have you ever heard of the world-renowned "Actina" instrument; the restorer of lost vision, the deaf man's best friend, the eradicator of Catarrh, and the avowed enemy of doctoring, drugging and probing? If not, just drop a post card to us, and obtain, *free and for nothing*, our 100 page illustrated Booklet called Prof. Wilson's Treatise on "Disease". It will tell you all about this wonderful Messiahe of the age.

Thousands have been sold in India, and people universally acknowledge it to be a marvellous God-send boon for all diseases of the Eye, Ear, Head and Throat. It is priced at Re. 25-8 only, packing and postage charges extra, but is worth its weight in diamonds.

Write to:—**Raj B. S. BHANDARI, M. A.**
Batala (N. W. R., A. P. Ry.)

NEW BOOK.

NEW BOOK.

"INDIA IN MOURNING"

A collection of tributes from friends and foes in the world to late Lok. B. G. Tilak.

FOREWORD BY

N. C. Kelkar, B. A., LL. B.
(Editor Kesari and Maratha.)

Re. 1-8-0. Postage extra.

A. P. Bapat & Bros.,
Poona City.

THE BUSINESS REVIEW.

A high class monthly magazine devoted to the discussion of all topics of practical interests. It is invaluable to all businessmen, publicists, students of Economics and all others interested in the material progress of India.

Annual Subscription Rs 3.

Sample copy free on application.

Best medium for advertisement.

For rates apply:

Chari & Co. Post Box 281, MADRAS.

CUT ME OUT

and mail me, with your name and address, to
Good Luck Co., Benares City.

I will bring you, per V. P. P., one COSSI SILK SUIT length for Rs. 12 only. These pieces are economical, hard wear and handsome ever made.

Test them any way you please—Why not give it a trial?

Name.....

Address.....



The following two books on trade and industries, by J. L. Dubeji, M. A. V. P., are indispensable to every English-knowing Indian Gentleman:—

(1) **Vyapar Mitra.**—It consists of 4 parts containing more than 325 original recipes for making marketable articles for trade, such as Soap, Varnish, Polish Ink, Sealing Wax, Rubber Toys, Imitation Gold, Silver, Pearl, Ruby, Coral etc., Cigarettes, Matches, Carbon Paper, Pocket Press, Buttons, Gilding Powder, Hair Killer, Hair Oils, Scant, Syrups, Essences, Medicines, etc., etc. Price Re. 1, V. P. As. 4.

The book "First Lessons in Photography" will be given free to every purchaser of Vyapar Mitra.

(2) **Trade Secrets or How to become healthy and wealthy.**—This book consists of 10 parts of chapters, each dealing with a series of articles on trade and industries, such as perfumery, dairy farming, agriculture, manures, etc. It also deals with cattle and human diseases with suitable prescriptions for all of them. Besides, a collection of several hundreds of other useful informations and money-making secret formulas and processes have greatly increased the usefulness of the book. Reduced prices Re. 1, V. P. As. 4.

N. B.—On account of the scarcity of paper, the next edition of these books is not expected soon. Hence to avoid disappointment send for them to-day.

Address:—**MANAGER,**
THE WALKER PRESS,
MAINPURI, U. P.

Dr. BAILUR'S MEDICINES.

HIVA-JWAR,
Ague pills.
Price As. 8.
Per bottle.



BALAGRAHA
CHUENA.
Epileptic powder.
Price Re. 1.
Per bottle.

Ask for our catalogue for other medicines & Particulars.

Liberal commission for Merchants.

Dr. H. M. BAILUR,
Dispensary, BELGAUM.

Notice to Contributors.

The Editor cannot undertake to return rejected Mss. or any other contributions sent to him.

AWARDED A FIRST CLASS CERTIFICATE BY THE SOUTH INDIA AYURVEDIC CONFERENCE AND EXHIBITION,

SIDDHA KALPA MAKARADHWAJA

THE WONDERFUL DISCOVERY IN THE MEDICAL WORLD.

FOR ALL "ACUTE" AND "CHRONIC" DISEASE.

Prepared Scientifically by Ayurveda Ratna Pandit N. V. Sri Rama Charlu, Ph. D. Sc. and Ayurveda
Valdy N. Narasimhacharia, Retired Sub-Registrar.

This unparalleled and Ancient medicine is prepared in exact accordance with Ayurvedic and Western Modern Principles carefully tested and Standardised by expert analysis and found to be an unrivalled Elixir for the general prolongation of life, and particularly a guaranteed remedy for Nervous Debility, Skin Eruptions, Eczema, Vertigo, Loss of Nerve Power, Vigour, Memory and Appetite, Depression of Spirits, constant Mental Misgivings, want of spirit and energy. Melancholia, Rheumatism, Gout, Paralysis, Insanity, Hysteria, Dropsy, Diabetes, Piles, Asthma, Consumption, Dyspepsia all Uterine complaints, and all sorts of Urethral Discharges, Acute or Chronic, of all kinds and all men and women's ailments, etc. This is the only safe and reliable remedy for all diseases resulting from youthful indiscretions and loss of Vitality. It imparts New life and Energy, by increasing and purifying the blood. It contains such valuable ingredients as Siddha, Makradhwaja, Mukta Suvarna, Loha and vegetable drugs. This can be taken also as a tonic by every one of either sex, without any restriction of Diet Season or Climate. Complete Directions are sent with the Phial one Phial of 60 pills (for a complete cure) Price Rs. 10 (Ten) only. V. P. Extra.

Apply to:—**THE MADRAS AYURVEDIC PHARMACY,**

"Telegraphic Address"—"KALPAM," MADRAS.

POST BOX No. 151 MADRAS.