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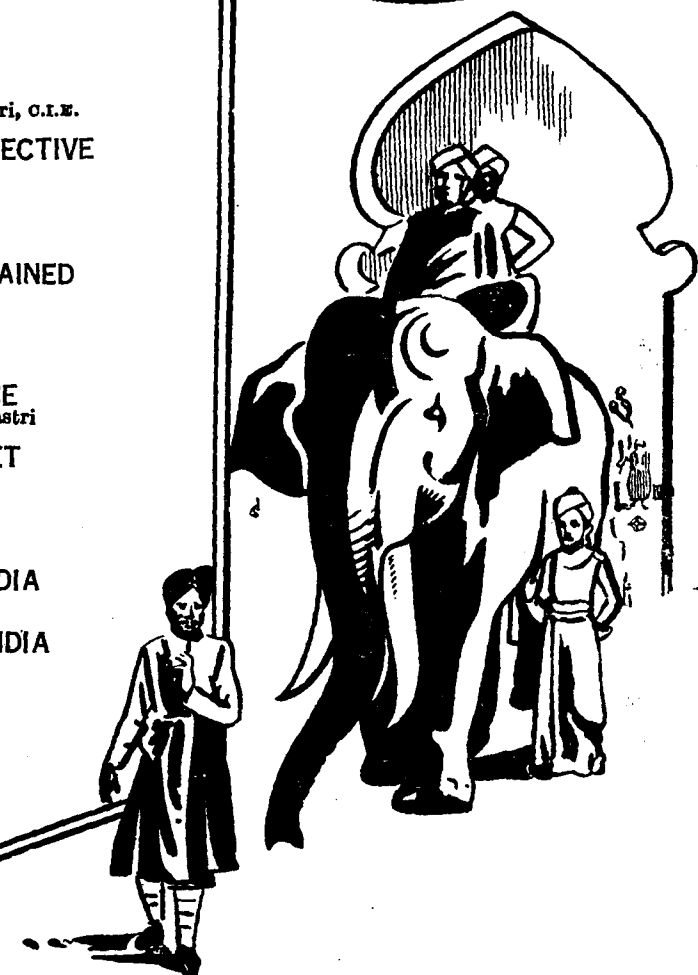
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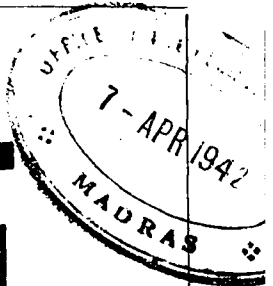


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Vol. 43.]

APRIL 1942

[No. 4.

EAST AND WEST

By MR. G. A. JOHNSON

THE recent speeches of M. Litvinov, the Russian Ambassador to the United States, and M. Maisky, the Russian Ambassador to the United Kingdom, deserve close attention. They make it clear that Russia is determined that the war in the West shall be won this year. There are, obviously, many reasons why we should welcome this determination, not least because it indicates that the Axis has no monopoly of time-tables.

So far, the Allies, excluding Russia, have tended to take the view that, the longer the war lasts, the more certain is their victory. There is nothing new in this view. It was worked out before the war, when it was far more impressive than it is now. In some respects, it still holds good. But it has a very weak point on which M. Maisky has put his finger. What count are not potential resources, but resources which can be mobilised at the right time, in the right place. The truth of this statement is incontestable. Examine the situation before the fall of France and after, in respect of bauxite; before the Japanese attack on the Malay archipelago and after, in respect of rubber and tin, and its truth at once becomes clear. Some of these resources, although lost to the Allies, have not yet become available to the

Axis, and the Allies have been able to find alternative sources of supply or substitutes. But that does not modify the conclusion that great resources (which invite attack) may be a source of weakness, rather than of strength, unless they are effectively organised. Moreover, the loss of even a portion of these vast resources may have important consequences, some of which lie far in the future. Although it was not obvious in June 1940, there was a chain of events leading directly from the fall of France to the fall of Singapore and to the current threats to this country and to Australia.

It will be noticed that neither M. Maisky nor M. Litvinov spoke of Japan. That was to be expected. Russia and Japan have pledged their neutrality in one another's wars. But this results in an artificial simplification of the situation. Moreover, it introduces an uncertain quantity into the Russian calculations. They can say: give us so many aeroplanes so many tanks, so much ordnance, so much of this and that raw material, so many men and open a second front in Europe on such and such a date, and we guarantee to beat the Germans by Christmas. But if these calculations depend on Japan's remaining neutral, they are obviously liable to falsification.

Moreover, even though from the point of view of the Allies as a whole, it may be sound strategy (in other words, sound common sense) to force the Germans to make peace quickly, so that we can then give our undivided (except for Russia) attention to Japan, it will not be worth while, from the point of view of the Empire, if the Japanese have meantime established themselves in this country and Australia and New Zealand as well as Malaya and Burma, and struck at Africa and secured the Cape and Suez. It will not be worth while from the point of view of the United States if the Japanese have meantime subdued the Philippines and Hawaii. It will not be worth anybody's while if the Japanese have compelled or induced China to lay down her arms.

This is the worst possible picture of the consequences of giving undivided aid to Russia. But it is not an *im*-possible one, if Japan's resources are adequate for the task. Mr. Churchill has spoken of Japan's "outfit" (not "output") of munitions. There are, presumably, limits to her capacity for making conquests of countries even though they are deprived of reinforcements. On the other hand, the resources of conquered countries will enable her to make fresh conquests.

I am not sure that we in this country, who once exaggerated the Russian (military) danger to ourselves, have not swung round too far towards the opposite extreme, now that we are allies to Russia, by regarding complacently demands which may be a source of danger far more serious than the Russian armies ever were. I am, of course, not alleging that Russia would deliberately seek to ruin her Allies. But I do say that, with Russia,

as with the rest of us (except for the knights errant of whom the British Empire and the United States breed far more than do other countries) her own interests come first. I think, therefore, that the people of India, and people in India, should copy the example of Australia and make a song and dance about our needs, and hope that the Government will take the hint.

I believe that India, whatever her form of government, will require a steady flow of reinforcements, trained men as well as supplies, if she is to maintain her security at a price less exhausting than that paid by China. We should, therefore, assert the view that the struggle for the frontiers of India may be as decisive as that for Australia or for Russia, and refuse to accept the theory that the Japanese threat is less important than the German or that India will be saved on the Western Front.

Of course, for India's safety, this Western Front must be maintained. The Russian struggle is of vast importance to us. So are the struggle of Libya and the fight for the soul of Turkey. It would be fatal to neglect the West in favour of the East. If, in this article, little seems to have been said on that point, it is because I feel that there is little danger of such neglect. There is, however, even now, I think, a real danger of under-rating Japan, not so much the strength of Japanese arms (that has been abundantly testified and there may even be a tendency to overestimate it), as the difficulty of dislodging the Japanese once they have established themselves. This disbelief in Japan's capacity is, I think, largely contributory to the view: beat Germany first. But, in one sense, time is on our side far less against Japan than it is against Germany. Capture Berlin,

force the Germans to make terms and the occupation of the conquered countries comes to an end. Capture Tokyo, sink the Japanese Fleet, smash their aircraft and their industries, force them to sue for peace: what happens in Java and Malaya? Not, I think, immediate capitulation, but a very complicated struggle with Japanese who can transform themselves at will into apparently peaceful Javanese and Malays. Japanese infiltration goes deep, and a strategy which yields to it may be as disastrous as tactics which yield to it.

An eminent Japanese scholar, noted for his reverence for the sages of India and China, was once asked: Since you are so devoted to these great masters, what would you do if an army invaded Japan, with Buddha for commander-in-chief, and Confucius for lieutenant?" He replied without hesitation: "I would cut off Sakya Muni's head, and pickle the flesh of Confucius." That was 500 years ago. But it seems to me that the Japanese spirit is very much the same to-day. The Japanese claim to be Asiatic internationalists. But their internationalism is only a veneer. They are fanatical nationalists, far more fanatical than any people in Europe, except the Germans, the Serbs and a few other tribal peoples. From this nationalism, and from the overpopulation of Japan, arise Japanese imperialism, for which proclaimed ambitions of Asiatic co-prosperity are only a cloak. Japan's imperialism is a true imperialism, based on the urge to expand in the interests of an expanding population. Faced with the alternatives of emigration and the restriction of population, Japan has rejected both. She is determined to rule. She will not readily give up her conquests.

Nevertheless, it seems reasonable to assume that the invasion of Japan would shatter the foundations of her new-won empire. Japan would be difficult to beat, even after the defeat of Germany. Invasion will not be easy; but, from a psychological point of view, if not also from a military, there can be little doubt that a direct attack on Japan represents the best way of arresting her expansionist career. It would, moreover, I think, in the long run prove a less costly method than to start the other way by seeking to expel the Japanese from their conquests, one by one. Provided adequate forces can be assembled for the attempt, it will probably be easier to undertake the invasion soon, rather than at a time when the logic of the situation, including the defeat of her allies, forces Japan to adopt a defensive role, reinforced, perhaps, by the resources of the countries she has occupied.

In the West, Russia seems to be spending little time in considering where the Germans will attack. She is considering how her own attack may best be kept going. A similar point of view might well be adopted towards the struggle in the East. We have recently heard a great deal about the "offensive" strategy the Allies are preparing; but at the same time speculation continues as to where the next Japanese blow will fall: in India, in Australia, in Africa? (Incidentally, China and Russia are as good a guess as anywhere else. It is elementary commonsense to attempt to stifle the threatened counter-offensive before it starts). Not all our difficulties would be solved if we launched an attack on Japan itself. But our doubts would certainly be lessened. A simultaneous

attack on Japanese lines of communication would immensely ease the situation.

But, to carry out this offensive, men, machines and ships are needed. Russia wants all the men and machines she can get in the West. Ships, too, are needed to carry the men and machines to Russia as well as to keep open the lifeline between Britain and the United States. The revival in intensity of the Battle of the Atlantic is a very real help to Japan. It looks, therefore, as if we shall have to agree with those who argue for time as our best ally or with those who contend that we shall have to defeat one enemy first (or perhaps two, if we count Italy). In point of fact, we must agree, provided we regard time as a servant, not as a master, and provided we keep an open mind regarding which enemy should be finished off first.

The case for finishing off Japan, if an opportunity offers, has been discussed at some length, already. But its full advantages have not yet been stated. If the Russians were able to move their armies and air forces from Siberia, if the Americans and we ourselves were able to concentrate our navies, air forces and armies in the West, and were able to concentrate our supplies, the days of German resistance would be numbered.

I thought of heading this article "From an Armchair". But it is an armchair whose comfort is nearly threatened, and I think it may reasonably be held that brains are more profitably employed in considering methods of winning, than in deploring these of losing the war, and if this discussion has done nothing else I think it has provided the background for one firm conclusion, namely, that, if the war is to be won within a reasonable

time—perhaps even if it is to be won at all—there will have to be far closer co-operation between Russia and the rest of the Allies.

I have no doubt that many people agree with this view; but I am afraid that most of them think that the obstacles to such a complete alliance are all on one side—and that they arise out of pre-war dislike of communism. The influence of this factor is undeniable. But I do not agree that the obstacles are all on one side. Incomparably the most important obstacle, it seems to me, is Russia's reluctance to declare war on Japan. It may be, not reluctance, but inability—although I doubt it. Even if it is inability, in the sense that she feels incapable of carrying on two wars unaided, I think the rest of the Allies should be able to resolve her doubts.

There is a tendency, which the Russians themselves encourage, to suggest that they are bearing the main burden of the war for everybody. That happens to be true. But they would not be bearing it at all, if Germany had not attacked them. They are still fighting mainly in self-defence and only incidentally in the interest of their Allies. If our interests coincide with theirs—as to a very large extent they do, so that we should give them all the assistance of which we are capable—then their interests should also coincide with ours. There is a gap in the Allied front. It should be filled. Once that is done, it will be a matter for the combined general staffs and a question of opportunity to decide which should be beaten first, Germany or Japan. So long as the gap remains unfilled, there must be imperfect co-ordination of Allied aims and resources and, much as we admire her brave and inspiring fight, Russia can certainly make no stronger claim on British and American resources than India, Australia and China. The pooling of strategy must precede the pooling of resources. Militarily, as well as politically and culturally, the divisions between East and West must cease. If the junction is not accomplished through the action of the Allies, the Axis may achieve it at their expense.

AKHAND HINDUSTAN

BY MR. T. R. VENKATARAMA SASTRI, C.I.E.

PAKISTAN is a word of indefinite and varying significance. At one extreme is the idea of an independent state with separate currency, coinage, finance, foreign relations, defence, tariffs, transport, etc. At the other end is an India united in a federal bond but possessing only such powers as the component provinces agree to surrender, the undefinable residue being left to the provinces. The first meaning was propounded here in Madras at a session of the Muslim League. Between it and the second, there is an infinite variety of schemes. Secession and separated sovereignty are open in some schemes and in others not, I presume, but am not certain.

The object is to secure a free hand to the provinces in which the Muslims predominate and it is apparently desired to set up a government according to the governing conceptions of ancient Muslim States. Modern democratic ideas are not intended to be allowed to have sway in these provinces. The Hindus in such provinces are assured due freedom and it is expected that the assurance would be accepted by the non-Muslims, though in regard to the federation promises of just and equal treatment are not acceptable to the Muslims. The point duly remembered is the apprehension in the minds of the Muslims of Hindu Domination in a democratically constituted India. The point forgotten is the permanent everlasting weakness to which it condemns India. This must be a matter for concern not merely to one section but to all. That, in the political sphere, we shall be aligned according to our respective creeds is the underlying idea alike opposed to experience and to reason.

Australia's Constitution is on the model desired by the Muslims. I am, of course, assuming that they agree to the federal idea. Canada's constitution is on the model favoured of the non-Muslims. For a moment I am putting aside the support to the Pakistan idea of those who claim to be Dravidians as contrasted with Aryans. These have no justification unlike the Muslim who can at least plead minority apprehensions. I shall only add

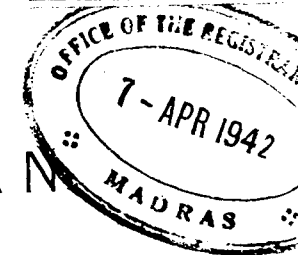
that Australian thinkers have in the light of their experience expressed regret that their constitution was not framed on the Canadian model.

The reaction in the minds of those not affected by baseless apprehensions is that the provinces should be federated on the modern basis of democratic freedom without distinction of caste or religion or race.

Mr. K. M. Munshi has brought out a volume of speeches and writings under the title of Akhand Hindustan.* The first ten chapters are in support of a United India. The next five chapters are on the formative periods of Indian History and the vicissitudes through which it passed in the centuries of resistance to disintegrating influences and conditions. The last group of chapters to the end are not of obvious relevancy to the political topic but are of value as expounding why the Hindu mind is so deeply attached to the Unity of India and so shocked at the idea of cutting up India. The first group of chapters and parts of the second group show how Hindu and Muslim have mixed and grown into a sense of brotherhood and fellow-feeling where politics and desire for power and domination had not warped our vision and corrupted our minds. Who can see the divisions exhibited every day in the pages of our newspapers without a feeling of humiliation.

The problem of Indian freedom has passed from the national into the international sphere. It has now become a world problem. And Britain has at long last awakened to the necessity to make an active effort to solve the problem. Sir Stafford Cripps has undertaken the task of solving it and the world is watching because of the momentous world issues that hang upon its outcome. At this supreme hour cries go forth from all quarters and many sections that their interests will be in peril in the atmosphere of democratic freedom in India and that the problem of problems, on which hang

* AKHAND HINDUSTAN. By Mr. K. M. Munshi. New Book Company. Kitab Mahal, Hornby Road, Bombay.



all other problems, should not receive any solution except in conformity with, and subordination to, sectional problems and their previous solution.

We shall stand disgraced before the world and before the bar of history and must hang our heads in shame, if even at this moment we cannot close up and achieve our freedom. When that has been done, it will not be difficult to devise a

constitution just and equitable to all sections and interests. Unite, take power and exercise it for our common good; your country grows in stature and you grow in the freedom that fosters growth. On the other hand insist on your differences and divide in your aims, and think of your share of the power. Then there is no power to divide and Indian freedom dissolves like an empty dream.

WORLD POLITICS IN PERSPECTIVE

BY PROF. DIP CHAND VERMA

WORLD Politics is in such a fluid form at present, that any forecast of its future course is, to say the least, hazardous. It would, however, be of advantage to look at the process in perspective and try to appreciate the formation and development of forces and tendencies that have shaped the world of today. It is this aspect of the problem that I propose to survey in the following paragraphs. I hope this would at least be helpful in evaluating the present situation and serve as a guide for the future.

II

There is a certain amount of fatalism, which is now possessing our minds and there appears to be no escape from the vicious circle in which the world affairs have been moving. There must be something grievously wrong somewhere, when the inescapable fact of world politics is that after every generation the fruits of all human knowledge and ingenuity are destroyed by the rise of forces over which we have no control.

Towards the close of the 18th century, human civilization was supposed to have taken a new turn by the coming in of the industrial revolution. This promised an era of plenty and progress by the control of Nature through science. It provided those objective conditions, which could provide all human demands with the minimum human labour and thus guarantee to every individual the necessary standard of living, together with the leisure essential for a civilized society. During the 19th century, this mechanical process reached its high watermark.

The beginning of the present century exposed the slender foundations of the economic and mechanical civilization by bringing all the industrialised nations in a cut-throat competition, which sought temporary escape by finding outlets in backward and economically undeveloped regions like Africa and Asia. The quest for markets, spheres of trade and the search for raw materials drove the nations straight to the path of 'Imperialism', which was also the way to International wars. The hopes inspired during the expanding phase of capitalism now totally disappeared and mankind was again faced with scarcity and want.

It was in this background that the World War No. 1 was fought to resolve the dilemma created by world-capitalism. There were political and moral aspects of the problem, which for the first time became obvious. The World Economy had become lop-sided by the establishment of very highly industrialised nations on one side and purely agricultural and socially and economically backward nations on the other. There was too much of wealth production at one end without a reciprocal consumption on the other side due to defective distribution of purchasing power amongst the masses of the colonial and backward states. This threw the world economic system out of gear and totally dislocated it.

On the political side, there was the demand of the Asiatic and even some of the African nations for the application of the principle of 'Self-determination' and 'Democracy', which formed part of the

proposals embodied in President Wilson's 14 points as basis of World-reorganization. When in 1919, the world settlement was made at Versailles, World economics as well as politics could have been put on a stable basis if the high authorities concerned had taken a broad view of these inter-connected problems and had proceeded to give institutional form to the principles announced on behalf of the Allies by the American President. Whoever may have been responsible for the lapse, the fact remains that the world was again left to take care of itself without the guidance and the control of an international body, which alone was competent to resolve the international deadlock. If each state was left in isolation, free to carry out its policies and plans without integrating them with world economy and international politics, nothing but chaos could be the outcome and it overtook us soon enough.

The lessons of the world war were not adequately learnt. A new technique was needed to face the new problems, but the post-Versailles statesmen and politicians seemed to be unfamiliar with that firm grasp of issues and, above all, they lacked the will to enforce the international sanction against the disturber of world harmony. Defective as the machinery of the League was, even this could have preserved peace if the decisions of the League had been taken in time and then firmly applied whoever happened to be the law-breaker.

III

We have now been dragged into the World War No. 2; this again to solve the dilemma that world economics and politics continue to present. This war in various ways is fundamentally different from that of 1914-18, although the problems that would face us at the end of it would be much the same that faced us in 1919. The character of this war is different from all earlier wars in this sense that this is not a war of empires or territories, though these considerations are undoubtedly present in the minds of the combatants to a certain degree. This is as much the civilian's war as that of the soldier at the front. As a matter of fact, it is the moral of the civil population

that would in the last analysis have the decisive effect on the final outcome of the struggle. The masses are influencing the course of this war in a way which never happened with any earlier war, not even the War of 1914. This is then a revolutionary and a totalitarian war. The entire resources of the nations involved have to be mobilized and it is not merely the man-power alone that would finally decide the issue. The problems involved are of such gigantic proportions that it is only revolutionary leadership liberated from all shibboleths of conventional diplomacy and red-tapism that can face the task. A New World Order has to be planned, but its contours must be sketched while the struggle is on. It is not like the elderly gentlemen and cushioned diplomats meeting in Vienna after the overthrow of Napoleon or the conventional gathering of statesmen in 1919 in the Hall of Mirrors at Versailles after the collapse of Germany, that our peace plans after this war would be formulated.

For all practical purposes all the nations of the world, including the great nations of the American Continent, have been involved in this conflagration. It would now be easier to plan for a single world economy and a common political system, where the individuality of states and nations would be recognised, only to bring them under an international organization. That would be the only object of the next world conference whenever it meets. That is the only way of ending the chaos that characterizes the situation today. The steps that the Allies have so far taken fall short of the expectations that have been aroused in the minds of the people throughout the world. The efforts of some of the politicians to confine the issues of the war only to Europe and exclude other parts of the world from the application of the system that may be established in Europe, following the war, would have a depressing effect and to that extent injure the cause of the Allies, which is now without doubt the cause of humanity, international morality and justice. The interpretation of the Atlantic Charter is a case in point. Although the American President and the British Premier had

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mainly the European problems in their minds when they drafted the terms of this historic document, it is only desirable and befitting that the spirit and the general principles of the Charter should be applicable to all countries including the Asiatic and African nations.

With the extension of the war to the Pacific and the entry of Japan and the American nations, not as auxiliaries but as principal combatants, this has become a world war, even in a more emphatic sense than could be said of the War of 1914. Nations have been now so clearly divided and the issues for which the two sets of combatants are fighting are so obvious that all thoughts of any compromise of patched-up peace must be ruled out for good. It is now a struggle for eternal values and principles, and the final decision would be in favour of those who are fighting for a juster, saner and a more equitable world order.

The ideological conflicts which are now being resolved by an appeal to 'blood and iron' had been gradually developing during the post-Versailles world and they had taken quite a definite form during the last decade. On one side, we had the totalitarian and Fascist states, ruled on the dictatorial principle, while on the other were democratic nations governed by parliaments and democratic constitutions. Russia, although dictatorial structurally, was really a force operating on the side of democracy and it is really a pity that this fact was recognised so late by the democratic powers. The Fascist states had been clearer in their objective than the democracies. Their avowed object was to dominate the world by destroying all other rivals and then distribute the world between themselves. The democracies on the other hand were anxious to avoid the conflict and made desperate efforts to placate the Fascist Juggernaut, which only became more blood-thirsty and keener for aggression. The democratic nations were at last obliged to make a stand, but this was done when they had all the handicaps of the game and the entire initiative remained with Fascism. If the democratic states had been as united and clear-sighted as Fascism in its own way was, this war would have been either

not fought at all or fought with such tremendous advantages on the democratic side that Fascism would have collapsed at the very start.

The tragedy of world-politics consists in this, that although the democratic states felt themselves endangered by the rise of Fascism, they made no planned efforts to pool their resources and punish the aggressor when he had no power to retaliate. Yet it is never too late to mend. Common danger has made the civilized people to stand together against the three Axis States that plan to enslave the world. As the British Prime Minister, Mr. Winston Churchill, recently remarked in his characteristic and inimitable way: "Yet when we look around us over the sombre panorama of the world, we have no reason to doubt the justice of our cause, or that our struggle and will-power will be sufficient to sustain it. We have at least the 4/5th of the population of the globe upon our side and we are responsible for their safety and their future. In the past we had a light which flickered in the present, we have a light which flames, and in the future there will be a light which shines over all land and sea."

CONCLUSION

There can be no doubt about the ultimate outcome. Our only anxiety is, lest, when the war has been won, the Peace may again be lost. The world is pining for unity and federation: economic, political, social and cultural. The only alternatives are World Federation or complete destruction. There is no half-way house and there should be no tampering with the fundamental principles. It is really a calamity and a misfortune that the world should have to pass through this blood-bath for realizing such obvious and plain objectives. But it is not given us to have such easy success as rationalism has only a restricted influence in determining human action. Let us hope, however, that after the tremendous and unprecedented sacrifices of the present armageddon, the world would be able to enter its great heritage of peace and plenty, which has always awaited mankind but which has been always frustrated so far by the egoistic and jingoistic forces.

THE BABEL OF RIGHTS

BY PROF. U. C. BHATTACHARJEE

THE earliest lesson that man received from his parents from his social customs and his religion was all about his duties. He was told to do or not to do this or that. He was not told that he had a right to live but he was told that he ought not to take another's life—that he ought not to kill. It was not thought necessary to tell him that he had a right to food; but he was told not to covet what was his neighbour's. In this way, the code of morality and religion that grew in human society insisted more on man's duties than on his rights. Kings ruled by divine right; everybody else as subject of a king was taught the duty of obedience. A pontiff ruled as God's vicegerent on earth; and it was the duty of every one else to render him obedience. Virtues consisted in the performance of duties and not in the insistence on rights. In Christianity, in Buddhism, in all the moral and religious codes of the world, we have this preference of duty to right.

In the earlier philosophies too, the same tendency prevailed. The existence of man's desires was admitted. But whether he had a right to them, whether he could satisfy them and, if so, to what extent, was not so much the question. The question rather was how to annihilate them; and if annihilation was impossible, how to chain them. For, it was the general conclusion from Plato-Plotinus to Vyasa-Patanjali that they were a hindrance and not a help to the life of the reason. In philosophy thus we had a more extensive crusade for duty and therefore against right.

In social and political structure, power was in the hands of the few. Their rights were assured. A vastly more extensive

class had to be taught its duty, that is, the virtue of submitting to the rule of the constituted authorities. This wider class could not be taught its rights; for its rights were not the same as its duties, nay, they lay in different directions. But a change came and the tables turned.

About the time of the Reformation in Europe, the individuals' right against the organised authority of the Church began to be heard of. And about the time of the French Revolution in the 18th century, the cry about the *rights of man* became loud and insistent. Throughout the century that has rolled by since then, mankind heard more about rights than duties. Labour has its rights against capital and so have the ruled against their rulers. Minorities insist on their rights against majorities and so does community against community, and class against class. Youth speaks of its right against age and experience and so do students against their elders. Woman has her rights against man and is becoming increasingly conscious of them. And in recent times, somewhere in India, a fanciful meeting of children under 12 insisted on their right to more milk and fresh air exercises. This insistence on rights sometimes verges on the ludicrous. In one of the Universities of India, the students once met together to prepare a schedule of their rights which included the right to determine the dates of examination and the percentage of passes in them.

The tendency to speak of one's rights more than of one's duties is not confined to smaller groups of individuals. Even when nations meet together, as they did during the days of the Treaty of Versailles

and also in the League of Nations, they think and talk about their *rights* as the victor or the vanquished. And the result of this one-sided view is that either there is no solution or only an unsatisfactory and makeshift solution of problems.

If the mind of antiquity taught man more of his duties than rights, the pendulum has swung back in the opposite direction now and modernity thinks always and almost exclusively in terms of rights. If the one was a mistake, the other is • no correction and must be a mistake too. As a result, we have today in our life and in politics and in society a lot of confusion and stupidity.

When they discuss the relation between the rulers and the ruled, say in India, each side insists on its rights, overlooking its duties, and both are thus at cross purposes. When the major communities think of themselves, they think more of the rights they possess than the rights of others and their own duties. What is commonly called 'prestige' is another name for the insistence on rights against duties. When Governments, whether at Bhagalpur or elsewhere, think of prestige, they think of the duties of *others*, not their own.

Man *versus* woman, state *versus* people, Hindu *versus* Mussalman, England *versus* India, white *versus* coloured races, shareholders *versus* managing agents of companies, in fact, in all known and conceivable relations, there are rights as well as duties, on this side as well as that. This is so plain that one ought to feel ashamed to have to hear it or to mention it. Yet, as common sense is so often an uncommon commodity, so plain truths are often the least remembered. How else can we account for

student agitation against educational institutions? In a country under a foreign government, the situation is undoubtedly abnormal, and educational institutions are not unoften used to serve the purposes of the alien rule. Not only in India but in all countries where there is an alien rule, educational institutions *are* used to foster in young minds the correct (?) attitude to their rulers. But away from that how can youth have separate rights and separate interests as distinguished from the rights and interests of the community at large? Labour and capital are distinct classes with divergent interests. Although a labourer may one day become a factory lord, such are rare phenomena. A labourer does not become a business magnate overnight. Their interests, therefore, are different and may even clash. We can, therefore, understand labour talking of its rights against capital, and also *vice versa*.

But is the relation between the student and the teacher, between youth and age, the same as that between labour and capital? A student may become a teacher—*every* student does not—but every teacher was a student; and allowed the normal span of life, *every* young man will attain age. No one can remain a student for whole life, even if he chooses to; and no one can remain eternally young. In normal circumstances, then, where is the conflict between youth and age except in priority of advent into the world? If there is none, then, in normal societies where is the justification for student organisations as distinguished from the organisations of adults? Yet in India we have so many students' organisations, in spite of the fact that

there are nation-wide organisations like the Congress under which students may usefully serve. Unless the psychology is of young minds thirsting for immediate leadership, it is difficult to understand why students and young men should have independent organisations of their own and not work under the leadership of their elders. We are not raising the worn-out controversy as to whether students should take active part in politics or not. Both active and speculative participation in politics may and perhaps should be guided by those who know better and have seen more of the world.

In an educational institution, the students are but a transitory population. The continuity of traditions and ideals is maintained there not so much by the impermanent student population as by the permanent officials who run and control it. We shall probably be reminded of the great philosophical truth that in society, too, the individuals are impermanent and yet opinions and ideals endure. Why should not the same thing be possible of students in colleges and universities, in spite of the fact that students come and go? But the analogy is imperfect. Members of society, when they cease to be members, disappear altogether. They die and do not reappear in another role. But students grow and continue in society discharging other functions. When a student leading an agitation against constituted authority becomes a teacher himself, can he continue to think in the same strain as when he was a student leader? And such metamorphosis has happened in plenty of cases and is certainly not unthinkable. This alone makes an

exclusively student movement very much unreal in normal circumstance.

Let us look at the question from another point of view. Accepting the general proposition that every man and every woman of every class and community, and at every stage of life, has certain rights, must we insist on such rights and organise to enforce such rights? An affirmative answer to this question without reservation will open the door to any number of queer organisations—children organising to enforce their rights against parents, wives against husbands, students against teachers and what not? Will these circles within circles ensure healthy social life? Yet if we look at the 400 millions of human beings who inhabit this sub-continent India, this is the spectacle we have. Human beings of every age, of every sex, of every religious persuasion are trying to form groups and groups within groups with a view to ensure their *rights*.

As a reaction against the over-emphasis on duties, this insistence on *rights* may be looked upon as a passing phase in our social life. But if it lingers, the only result of it would be the disruption of the solidarity of our social fabric. Such a risk is there. That is why we have been harping on the theme that rights have corresponding duties. And the insistence on one's own rights must be coupled with the recognition of the rights of others. Let not the elders always remind the young of their duties and let not the young react by insisting on their rights against the elders. Let not majorities think only of their rights but also of the rights of others. Individuals at every station of life and groups of individuals have both rights and duties. As members of any organisation, this is the simple but oft-overlooked truth that we must remember and act upon. Without such an attitude of mind, the different sexes, classes and groups of men and women, the Hindus, Mussalmans, Sanatanists and Untouchables and what not will only be creating a veritable Babel of Rights.

HOW THE RED ARMY IS TRAINED

BY S. N. R.

THE Red Army, like all Continental forces, is recruited by compulsory service. But unlike all other Continental armies, method of recruitment, training and instruction are radically different. The recruitment is strictly confined to the offspring of "workers and peasants". No child of the former nobility or bourgeoisie is admitted. Service for the infantry is for 2 years, for the air force 3 years, and for the navy 5 years. Though conscription is statutory, recruitment is governed mainly by informative and propagandist methods. Before the actual conscription takes place, a specially selected commander visits each village, and convenes a meeting of the young and old. The commander explains, in an atmosphere of comradeship and persuasion, and not at all as a person of superior class or rank, the role of the Red Army, the conditions of service, the educational and other advantages provided, and the varied amenities of life. Questions are invited and answered as between friends and equals. The result is that most young men actually volunteer and go, not amid the tears of their families, but willingly. They subsequently find the army conditions generally superior to those of the independent peasants, the miners or factory operatives or workers in the oil fields. The marked feature, in which the military forces of the Soviet Union differ significantly from those of Western Europe, is the role they play in the cultural development of the whole people. "The Red Army is not only a military school, but also a school of culture. The Red Army is essentially a school of citizenship." So runs an official statement of the Soviet Defence

Commissariat. The Communist thought cannot tolerate the conception of an army trained only as a military force, separate and apart from the mass of the people. In the country ruled by the Soviets, greatest care is, therefore, taken to prevent the growth of anything approaching a military caste. All men of the Red Army from the highest general to the lowest individual are definitely persuaded and taught never to think themselves as separate from or in any way superior to other persons serving the community in agriculture, industry, or civil administration. While serving their time in the army, both commanders and their men only suspend their membership of their trade unions and other associations, but they continue to take active part as citizens in all elections and other activities. They indirectly take part in influencing the decisions of their village and city soviets, whenever and wherever matters concerning their family and friends crop up. In the field, at drill and on manoeuvres, discipline is strict, obedience is enforced, and formality is observed. But off duty, all ranks address each other as equals, meet together on equal terms, sit next to each other at all places of amusement, play games and even engage in amateur theatricals together. To a Red Army man, his commander is merely a man of special knowledge with the function of a leader, just as a manager is in the industrial field.

Special care is taken, and particular attention is given to appropriate education of the rank and file. If men still join as illiterates, they are promptly taught to read and write both their own language and the Russian. In these army schools,

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subjects like history, geography and Marxian Economics and Politics are given special prominence. Specialised training is given to men of the rank of commanders. At every military centre, club houses, lecture courses, libraries, theatres and cinemas are provided. All men are taught to sing, and if they so desire, to play one or other musical instrument. It is said that, in the year 1935, there were nearly 15 to 20 thousand libraries containing about 20 million volumes for the use of defence forces in various military centres. The Red Army has also special newspapers usually run and edited by men of the Army, with an aggregate circulation of over half a million. Men of the Red Army, wherever they are stationed, are constantly called up to help, not only in agricultural operations of the locality, but also in industrial factories, when extra labour force is urgently required, and in operations of civil engineering, such as roads, bridges, railways and embankments, and even in repairing and restoring telegraphic communications and mending machinery of every description, as they possess an exceptional amount of vocational training for which the modern mechanised army affords ample opportunity.

Every year, nearly half a million Red Army men who have completed two or more years of such training, return back to their homes and resume their civil occupations. The U. S. S. R. contains somewhere about 600,000 cities and villages. It is, therefore, obvious that during a period of 10 years, an average of 3 or 4 such men have entered each village and hamlet between the Baltic and Pacific, and about 40 men to the area of each village soviet. These young men, well-informed and widely read, trained to good habits and filled with a sense of

duty, easily become presidents of many of the 70,000 and odd village soviets, easily become delegates to congresses and conferences, easily become managers of co-operative organisations and collective farms, and in various ways become useful and influential leaders of local communities. It is impossible to overestimate the importance of this continuous impregnation of culture and knowledge into rural areas, in the promotion of national unity and efficiency.

There is thus no mystery behind the Red Army. It is an army of educated men, in the real sense of the term. It is not a mere military force, marching and fighting under orders of their commanders. It is a citizen army, with intimate social, political and economic associations with the rest of the people. It is not an aggressive force, trampling on the soil of others carrying desolation and destruction to other people's homes. It is the whole people, fighting on their own soil, for the liberation of their own men, women and children. The entire mass of the people are behind the Red Army not merely in silent sympathy, but in actual co-operation and co-ordination with the units on the field of battle. No wonder the Red Army wins.

PRIMITIVE QUESTIONS

BY CYRIL MODAK

Unreasoned waste ! Ere moonlight set the gloom
Aflame, the Moon was shattered. Ere the Lyre
Unlocked its virgin strains of sweet desire
To thrill Love's soul, 'twas crushed, Is this the doom
Of every bud that promises to bloom
Into a peerless rose that are its fire
Of perfumes shed its joy the Heavenly Sire
Should fling it in the all-consuming tomb ?
In faith must man the poison-cup still drain ?
Devotion on a Myth its life-blood pour ?
Must hopeless Hope in hopeful hoping vain
Console proud Reason gasping at death's door ?
Stand steel-ribbed Will ! midst such insanity
Stand firm ! Abash the Tyrant's vanity !

THE CASE FOR COHERENCE

By

PROF. S. S. SURYANARAYANA SASTRI, M.A., BAR.-AT-LAW

THE quest of thought is truth. Since only of a judgment can we say that it is true or false, it follows that all thought is essentially a judging activity. Such activity may appear to be below the horizon in some cases; that, however, is no justification for denying its existence or identifying thought only in part of its nature with judgment. How far is it legitimate to claim that all thought is judgment? What do we mean by judgment or by 'idea' which judgment refers to reality? It may be that logical or metaphysical considerations lead us to a particular view of thinking or of ideas. How far do these gain support from a study of actual thinking? Does psychology confirm the apparently *a priori* conclusions of Logic? Such questions have often been raised and answered with greater or less ability in the past. The distinctive merit of Prof. Blanshard's volumes* is that in their compass (not a very small one), he brings in the discussion of all the relevant psychology, Logic and Epistemology, undertakes a critical consideration of every doctrine of note, down to the Logical Positivism expounded by Mr. Ayer, neglects little that may be said against his position, while omitting nothing that can be said for it, and does all this with a "graceful lucidity that guarantees wide hearing". The view he sets forth is substantially that of Bradley and Bosanquet and Joachim in England, and of Royce in America, though when he "first worked it out in his own mind, he "was not aware of following any one" (I, 518). These other writers, however, developed their critical reactions to other views in a number of scattered papers; some of their opponents like Russell have suffered kaleidoscopic changes of views and the criticism of these has to be revised; some views like Logical Positivism are of comparatively recent growth and call for critical notice; but more important than all these considerations is the fact that

Bosanquet, in some sense the most important writer of the group, suffers from an ineradicable obscurity of expression. A fresh statement of the coherence doctrine was a real need in the circumstances; and Prof. Blanshard has rendered an eminent service through satisfying that need.

Rejecting one by one various views of 'idea' such as that it is a physical response (Behaviourism) or a mental act (New Realism) or that it is an essence (Critical Realism), Prof. Blanshard formulates the theory which, while refusing to reduce idea to a copy of the object, or the object to an idea, conceives "the idea as a partially realised purpose or the object itself *in posse*" (I, 519). He explains in detail the satisfactory features of this theory. Having already exhibited the break-down of the mechanistic view of mind, he has no difficulty in showing the superiority of his view, which is teleological. The teleological nature of mind is further shown by a consideration of the phenomena of mental growth, of choice and of inference. And the view accords also with the nature of knowledge. We seek to know, not because of some external compulsion, but because of an inner urge, a theoretic impulse trying to find satisfaction; but this satisfaction cannot be arbitrary or merely subjective; for we try to know the object (whatever it may be) *as it is*. We seek to know what is beyond the knowing; but the termination of the knowing is reached only with the satisfaction of the inner impulse, to pursue a state of insight; "it is only by the light of this immanent goal that he knows when he has reached his journey's end" (I, 489); knowledge "is at once a revelation of ourselves and a realisation of ourselves, an adjustment to outer supply and inner demand" (I, 491). In other words, we could not know; if there were nothing for us to know; nor could we know if we could not judge when we do know; the object is apparently from without, the standard from within; *prima facie* there seems no need for these to conform; yet if they

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did not conform no knowledge would be possible at all. If the two factors were independent, knowledge would be either a miracle or a fraud; and neither conclusion may we favour as thinkers. The only way to avoid such conclusions is to treat thought not as independent of reality, but "as a half-way house on the road to reality" (I, 494).

The problem of knowledge and error has exercised the minds of thinkers in the East. The advaitin in particular comes nearest the critical idealist in the consideration and solution of the problem, though he formulates it in a slightly different way. For him too, knowledge is inexplicable if being wholly independent of the object, either because there is no object or the object lies wholly outside it. Hence he conceives of the real as itself knowledge (*jnanasvarupa*), both thinking and its object being partial (and so far illusory) facets thereof. If thinking does encompass its end at least partially, that is because it is not in essence other than the object; if it never does encompass it more than partially (and this the critical idealist too admits quite often; e.g., I, 621, II, 518) it is because of being itself partial, being but "a half-way house to reality". Expressions like these might import the notion of time and the erroneous view that reality is what has to come into or be brought into existence; such a view is of course unacceptable to the advaitin who treats reality as eternally established (*nityasiddha*); nor is it any more acceptable to Prof. Blanshard, who shows clearly (I, 515-516) the irrelevance of the temporal process to teleology as he conceives it; time may and does enter into it without, however, constituting its essence; a mathematician starting from certain data and arriving at a solution through various steps, does work in time and is helped by time; but the solution itself is not a mere stage in the temporal process; nor is the relation temporal as between any stage in the process of solving and the solution itself, though such relation is presented to us as temporal and in language "impregnated with suggestions of time". Here again we have a considerable affinity to the advaitin's doctrine of a timeless absolute,

the realisation of which by the individual is yet in time.

From the nature of thought, directed to truth, we pass naturally to discuss the nature of truth. If thought and reality are not fundamentally distinct or disparate, the nature of truth as the nature of reality may be expected to be one and the same. Truth cannot be tested adequately by any criterion other than coherence; and this is its nature too—a coherent system, where each element will necessarily imply and be implied by all others. It is the nature of thought, even at its most rudimentary stages, to assimilate, to systematise, to throw a bridge over from its own mainland on to the island that seeks to be known and link up the two; the growth of thought is from partial to less partial systems; "it can come finally to rest only when this process" of absorbing and extending partial systems "is incapable of further continuance" (II, 518). With this fulfilment of thought must come also "the most complete and immediate experience of the real". On this final goal of thought no clear account can be given, since the character of the end can be realised better and better only as the pursuit advances. "An account that was really adequate would not now be intelligible; an account that was quite simple, neat and plain would only be suspicious" (II, 517). This is scepticism, Prof. Blanshard does not fight shy of the label. "We have not, of course, *proved* our view regarding the end of thought. There can be no question of proof where the very nature of proof is at stake" (II, 518).

It may be worth while to note an advaitin's reactions to the case for coherence thus presented. He too does not claim proof for his doctrine; that on which all proofs are dependent, how can itself be the object of proof? While admitting unsatisfiability as a convenient criterion of truth, he would consider its nature not to be coherence, but self-luminosity or self-evidence. And in this he is undoubtedly right; for while judgments that claim to be true on the ground of apparent self-evidence, such as that the sun rises in the east or that the earth is flat, have to be

* THE NATURE OF THOUGHT by Brand Blanshard, Professor of Philosophy, Swarthmore College. Two Volumes. George Allen and Unwin (Library of Philosophy), London. 32 Shillings the Set.

dismissed as erroneous on the ground of their sublatibility or lack of coherence. Truth in the last resort has to be known not by coherence, but by self-evidence. Assuming for a moment that coherence as an ideal is intelligible and neglecting both the Bradleyan and the Indian dialectic directed against even internal relations, when we do have coherence, how shall we know it? Surely not by its coherence with something else; for the existence of this other, whose harmony has yet to be exhibited, will militate against the coherence claimed. Is it by the exhibition of internal harmony? If so, to whom and of what? So long as there is a dualism left of observer and observed, seer and seen, will there be perfect coherence? If this difference is resolved, will it not be a case of the whole appearing to itself? What else is this but self-luminosity?

Prof. Blanshard has laboured hard to prove that what claims to be self-evidence reduces really to coherence. This is in a measure true; it is specially true of any particular judgment that claims truth, be it ever so axiomatic. Even the laws of thought are phases of the demand for coherence. I may not accept a contradiction, lest I be incoherent. But surely, one may ask, why should I not be incoherent, if I so choose? The only answer is that even in choosing it is self-evident you are asserting a self that has transcended the threatened incoherence. If you press that further, you may get the answer that it would be self-contradictory to assert a choice and the absence of a chooser. You are at liberty, however, to raise again the question why you should not contradict yourself; and if, in the end, it is not self-evident to you, it can never be proved to you. The only satisfactory position seems to be that while *truths* (in the plural) are tested by coherence, *truth* (in the singular) is the self-evident or the self-luminous;

coherence is a half-way house to self-luminosity. And surely this is implied in Prof. Blanshard's admission: "There can be no question of proof where the very nature of proof is at stake."

Prof. Blanshard's discussion of various objections, to the doctrine of truth as coherence, is very illuminating. Special attention may be drawn to his treatment of the charge of contradictoriness. The coherence theory would say that no judgment can claim absolute certainty or truth, since our knowledge is expanding and under its influence "certainties" have a way of shrinking into partial truths. Yet for the coherence-theory itself, absolute truth seems to be claimed. The reply consists in repudiating this alleged claim. "I am asserting that the theory, as I now understand it, is true according to the evidence now available; I am not holding that omniscience itself must subscribe to it exactly in this present sense" (II, 290). It is not a very far cry from this to the advaitin's view that his view of the illusoriness of the world is tenable, though that view itself is in the last resort illusory.

There is a good deal more in Prof. Blanshard's work that is commendable, quotable, thought-provoking, even where it cannot evoke acquiescence. The book is voluminous, but far from heavy; the style is chatty without being cheap; the thought combines American clarity with English profundity. We have here volumes which will be prized by the adherent and respected by the opponent. Their publication is likely to be specially welcome to Indian Universities where the adequate study of epistemology has been hampered by the lack of a presentation at once comprehensive and clear. Both where we agree and where we differ, we have nothing but praise for this latest addition to the Library of Philosophy.

WHEN RAO AND RANA MET: A SATI'S CURSE

BY MR. GOPAL DAS

ONE fine evening towards the latter half of the 14th century, as the last rays of the setting sun shone on the ramparts of the fortress of Chittor, an old Brahmin made his way down the slope that led to the main gate. Sadness filled his heart and his steps were slow. A young rider, coming from opposite direction, accosted him: "Pray, holy man, why is it that you are so sad?"

The Brahmin recognised Kaitsi, the Prince of Mewar, and spoke: "I am sad because of the answer I must take to my master, Lallaji, the Hara chieftain of Bundi. He has a fair daughter in whose name I brought an offer of marriage to your august father, but Ranaji does not desire the maiden and I am sad because the pride of the Haras will be humbled by such an answer."

"There is not much cause for sorrow in this, holy man. If my father will not take another wife, I will not willingly let the honour of such a brave and noble Rajput as Lallaji suffer. Therefore, go and tell thy master that the heir of the Sesodias will marry his daughter."

The priest was exceedingly happy and hastened to convey the glad tidings to Bundi.

Before one moon was gone, Kaitsi presented himself at the castle of Bumaoda to espouse the Hara's daughter, and was received with all due honour. Among the Prince's retinue was an old *sanyasin* for whom the Rana, his family and subjects entertained the greatest reverence. Him the Hara offered specially handsome presents, a fine horse richly caparisoned, splendid robes, and bags of money. The *sanyasin* saw the glittering gifts and, though he had taken a vow renouncing all worldly goods, he was tempted to forget it and accepted them.

But the soul detested the sin of the eye and a strong feeling of remorse rose within him. He resolved to expiate the crime. While the nuptials were on and the hands of the prince and the maid were being joined by the Brahmins, he stabbed himself to the heart. In a

moment there was a loud outcry: "The *sanyasin* of Mewar is dead!"

Kaitsi dropped the bride's hand and rushed to the side of the dead man. In grief and rage he swore vengeance on the Haras; for he believed that the deed had been done by one of them. But breaking off the nuptials at such a moment was an insult which the Haras could not brook, and they demanded of Kaitsi how he dared to slight their daughter like that.

In an instant there was utter confusion. Shouts and curses arose on all sides. Swords were drawn. Festivity gave place to hostility. A free fight followed in which the Prince and his followers suffered heavily and beat a hasty retreat.

But they soon returned with more troops and laid siege to the castle of Bumaoda. The Haras refused to surrender and the siege went on for months.

At last Spring came, and though the enemy was still around, Lallaji and his men came out of the castle to hunt the boar, that they might make the annual offering to the family deity. Taking advantage of this, the Prince attacked the Haras as they hunted. Spear in hand, Lallaji and Kaitsi rushed at each other and fell by mutual wounds.

Funeral pyres were made within the walls of Bumaoda for the rival chiefs. The widow of Lallaji mounted into the flames to die with her lord, while the virgin-bride ascended the Prince's pyre. As the hungry flames leapt round her, she cursed the two houses:

"Cursed be the day when Mewar and Bundi meet. Whenever Rao and Rana meet to hunt together at the *Aihara* (Spring-hunt), there death shall follow!"

THE RANA'S VOW

Hardly two decades went by and the *Sati's* curse was fulfilled. Hamir, the old Maharana, was now dead and Lakha was Mewar's lord. The old defeat still rankled in the minds of the Sesodias and the new chief resolved either to compel submission or to drive the Haras from their stronghold.

A message was sent to Hamooji the new Rao, ordering him to come to Chittor forthwith to do homage. But he turned down the arrogant demand and determined to brave the Rana's resentment. In a few days the Sesodias appeared before the gates of Bundi. Five hundred Haras rallied round their leader. At the dead of night the gallant band silently stole out of the castle gates and attacked the Rana's camp. Completely surprised, the Sesodias sought safety in flight. Hundreds were massacred while they slept. Hamoo made his way towards the Rana's tent, but while his soldiers fell under the swords of the Haras, the sovereign of the Sesodias was already on his way to Chittor.

Humiliated, disgraced and enraged at being thus foiled by a handful of men, Laksha made a vow that he would take no food until he was master of Bundi. But that town lay 60 miles away and was defended by stout hearts. Expostulating on the utter impossibility of redeeming the vow, the Chiefs of Mewar tried to persuade the Rana to renounce the rash vow. But he was adamant.

Days passed and weeks, and the Haras still held their capital. The Rana grew weaker and weaker by starvation. It was clear that he could not hope to keep his vow and live. The chiefs grew concerned about his life. At last one of them had an idea.

"The words of kings are sacred, he said. "Bundi must fall before the king of the Sesodias could dine. To save his life and honour, let us build a mock-Bundi beneath the walls of Chittor and take it by storm."

The plan met with general approval and an exact counterpart of the Hara capital was built of mud. When it was complete, the Rana and his soldiers advanced to attack the makebelieve town, but as they approached it, to their great amazement, a shower of arrows and spears greeted them and an armed force from inside the mud houses rushed to the gates to defend them.

These men were Haras of Bundi, led by their chief Kumbho, who was in the service of the Rana. He and his men

had just returned from the Spring-hunt when they learnt of the Rana's vow and its mock-fulfilment. All felt the indignity of the clan, and each bosom burning with indignation, they swore that as long as they lived, even the mock-Bundi will not fall into the Sesodias' hands. And so before the mud-gates a battle royal took place and the Haras to a man laid down their lives in defence of their mock-capital.

Thus ended the first fulfilment of the *Sati's* curse!

SOOJABAI'S TAUNT

A century and a quarter rolled by. With the passage of time old jealousies were forgotten. The two royal houses were again on terms of friendliness and were united by marriages. Ratna, son and successor to Rana Sanga of Mewar, had espoused Sooja Bai, sister of Rao Surajmal of Bundi, and the Rao had married Ratna's sister.

Sanga did not long survive his defeat at the hands of the Moghuls at Kanwaha in 1526, and Ratna ascended the throne. While his father still lived, Ratna had been secretly married by proxy to a princess of Amber, but when Sanga died, he neither acknowledged nor claimed his wife. Ignorant of this and deceived by the Raja of Amber, Surajmal wedded the Rana's unclaimed wife. This unintentional offence sank deep into Ratna's heart and he felt a deep hatred and jealousy towards his brother-in-law.

Like every Rajput of his time, Surajmal was too partial to his *amal* (opium), and one day, while on a visit to Chittor, having indulged greatly, he fell asleep in the audience hall in the presence of the Rana. Feeling an irresistible urge to disturb him, one chief tickled his ear with a straw. He might as well have jested with a tiger. The Rao woke up, sprang to his feet and before any one of those present could intervene, he "stretched the insulter on the carpet with his *khanda*". The Rana was mighty angry and severely reprimanded his brother-in-law, first for sleeping in his presence and, secondly, for killing the chief in the audience hall,

A trifling incident further inflamed the hatred aroused between the Princes by this unfortunate jest. The two were sitting at a dinner which the fair Sooja Bai had prepared for them by her own hands. She loved her brother dearly and, like a true Rajput woman, thought it higher honour to be born of her house than to have been married into one even more exalted.

Surajmal was a man of huge proportions and a lusty eater. He ate heartily of all dishes but the Rana, because he was unwell or irritated, ate but little. At the end of the meal, evidently annoyed by her husband's lack of appreciation of her cooking, Sooja Bai taunted him, saying: "The Rao has devoured his food like a tiger; the Rana has played with it like a child."

The dictates of hospitality prevented Ratna from taking outward notice of the remark at the moment, but deep in his heart swelled a desire for revenge. When Surajmal left Chittor, the Rana was most kind and friendly and arranged to meet him in the woods of Bundi for the Spring-hunt.

The merry month of Falgun arrived and the Rana rode forth for the *Aihara* with a gay company. In the forests he met Surajmal who was in great spirits and greeted his brother-in-law with utmost affection. All were most merry and in good cheer. The site chosen for the hunt was the cliffs of Nandita, not far from the western bank of the river Chambal.

The hunt was on and the two Princes waited and waited and watched for the animal to come. With the Rana was the son of the Chief whom Surajmal had slain in the audience hall.

"Now is the time," whispered the Rana to his companion, "to slay the boar and to be done with it for good."

Instantly the Rao heard the hiss of an arrow as it sped from the bow. With an eagle's eye he saw it coming towards him and turned it off with his bow.

"Rana Ratna, what are you doing? This is treachery, stark treachery," he shouted.

But another arrow followed, and still another, and before he could do anything the Rana darted at him on horseback and

struck him to the ground with his *khanda*. Suraj reeled and fell, but recovering, twisted his scarf round the wound to stop the bleeding and as his foe was making off, he called aloud: "Escape you may, but you have lost Mewar."

The Rana's companion heard the threat and said to him tauntingly: "Will the Rana of Mewar leave his work half done?"

Once more Ratna charged the dying man, but as he raised his sword and was about to strike, Suraj, whose arms were of great length, caught the assassin by the robe dragged him down his steed, and knelt upon the Rana's breast. With one hand he grasped his throat and with the other he searched for his dagger. In another moment the glittering blade quivered in the Rana's breast and the brothers-in-law fell dead!

Thus was the *Sati's* curse fulfilled a second time.

THE DEWAN'S TREACHERY

Two more centuries rolled by, yet again the dying bride-widow's curse took effect. The 18th century was drawing towards its close. The Rana of Mewar was Ursi, a stern and arrogant man. At Bundi, the youthful Ajit had succeeded his father.

On the borders of Mewar was the small village of Bilaita. This Ajit fortified as a precaution against raids by freebooters who roved about the frontiers of the two states. Bilaita had neither any strategic nor other value, but the nobles of Mewar represented this fortification as an infringement of his rights to Ursi, who forthwith despatched a haughty message to Ajit demanding instant surrender of the village.

But the blood of the Haras flowed in the boy's veins and he turned down the demand.

"Go and tell Ranaji," he said to the messenger, "that the Haras know no argument other than that of the sword. If he thinks Bilaita belongs to him, he can take it. But mere words will not do."

Far from being angry at this answer, Ursi admired the young Rao's courage and arranged a meeting to discuss the matter. So pleased was he with Ajit's dignified manners and bearing that all dispute

about Bilaita was soon forgotten and before they parted, Ursi accepted his new friend's invitation to open the next Spring's *Aihara*.

No sooner was this known than both Rana and Rao received warning, the former from his wife, who was a sister-in-law of Ajit, and the latter from his hermit father, begging them to remember the *Sati's* curse. But they dismissed the warning, saying: "The brave know no such fears."

It was again Spring and the two Princes, accompanied by splendid retinues of nobles and hunters, assembled on the cliffs of Nandita by the Chambal stream. The Hara and the Sesodia greeted each other with great heartiness and feasted and made merry together that night.

At midnight as Ajit made ready to retire, he had an unusual visitor in the Dewan of Mewar who wished to see him at once. On being ushered in, the minister begged forgiveness for disturbing him at that unusual hour. "But my mission admits of no delay," he said. "I have been commanded by my master, the Rana of Mewar, to demand the instant surrender of Bilaita." And he repeated the Rana's supposed words, which were of a grossly insulting nature.

The nobles of Mewar had for long waited for an opportunity to avenge the many insults that Ursi, in his extreme arrogance, had heaped on them, and now they laid this clever plot to effect a quarrel between him and the Rao, whereby they hoped to get rid of the ruler for whom they had not the slightest feeling of loyalty or devotion.

The next morning the Rana, ignorant of the insult offered to his host in his name, greeted him with unchanged friendliness. Ajit had passed a sleepless night meditating on the Rana's treachery and a savage desire for revenge took possession of him. The memory of the *Sati's* curse and the tragedy that was enacted at the same spot over two hundred years ago when Rao, Suraj and Rana Ratna killed each other, flashed across his mind and made him ill at ease.

At last, the day's sport was over. The Rana expressed his immense delight at

the entertainment offered and, being the senior ruler, gave leave to Ajit to ride off towards his capital. But Ajit hesitated. His heart was thirsting for the Rana's blood. A Rajput never forgets his insult. Again, Ursi courteously bade him go. "It will not be long ere we meet again," he added.

Believing this to be a veiled taunt, Ajit determined to make the Rana pay for it then and there. Riding straight at him, he sent his hunting lance through Ursi with unerring aim.

The wounded Prince had merely time to exclaim as he regarded the assassin on whom he had lavished his friendship, "Oh Hara, what have you done?" But Ajit, blinded by unjust wrath, struck again at the dying Sesodia and seizing the golden disc of the sun from the Rana's helmet, made off towards Bundi.

At the moment the blow was struck, not a Chief was at hand to intercept the stroke or pursue the assassin. On the contrary no sooner was the deed consummated than the whole chivalry of Mewar, abandoning the dead body of their ruler, took to flight.

Only one person remained loyal to the end—Ursi's mistress, who had followed him to the hunt. With the help of some villagers she raised a pyre underneath a shady tree and mounted it with the body of her dead lover. As the torch was applied and the flames shot up, addressing the tree, she cried:

"O thou spreading tree, hear my words and give me a sign. If the Rana was slain in revenge for some ancient family feud, then let his slayer go free and unhurt; but if base treachery prompted the deed, let the assassin be an example to the world ere two months have passed."

And as a token of assent, a branch of the tree broke and fell on her.

Within two months the prophetic anathema was fulfilled. A fell disease attacked Ajit and "the flesh dropped from his bones, and he expired, an object of loathing and of misery".

And thus was the *Sati's* curse fulfilled a third time.

THE TRIANGLE OF ART

BY PROF. K. L. SAHAL, M.A.

THE desire to seek pleasure is inborn in us. Freud has given a very vivid description of this innate tendency by means of pleasure zones. It is, perhaps, humanly impossible for a man to get all his desires satisfied; some of them must needs remain unfulfilled. We seek satisfaction of most of our unfulfilled desires in golden dreams of imagination. During sleep when our conscious mind is inactive, our repressed desires express themselves in one form or the other.

Of all those who create an imaginary world of dreams for themselves, the artist is the most conspicuous. Very often the unsatisfied longing of a poet finds its expression in his songs. Dramatists also bring into being those characters which give them a sort of mental satisfaction. While teaching Skandgupta, I have felt many a time and that too not without sufficient reason, that Jay Shankar Prasad has only expressed himself through his immortal characters Skandgupta and Dev Sena. Those who have read Romain Rolland's "Jean Christophe" cannot but arrive at the conclusion that the constant inner conflict of the hero is nothing but the inner conflict of the writer himself. When Hamlet ponders over the question of life and death and says: 'To be or not to be, that is the question', then don't we feel that it is Shakespeare who is expressing himself through Hamlet?

Jay Shankar Prasad is said to have remarked that the completion of "Kamayani" had been a cause of immense satisfaction and joy to him. Creation in itself is a thing of joy and pleasure, but the personality of the writer that finds its expression through the medium of an artistic production makes it all the more enjoyable, amusing and attractive. When Prasad in his immortal epic "Kamayani" lucidly describes the vainglorious life of gods, he must have also conjured up to his mind the old glorious days of his forefathers. The writer, by giving expression to his pent-up feeling, seems to have been a bit relieved of the unbearable pressure of the painful memory of those days that are no more. But then the greatest thing

about this is that the poet has been able to discover a solution of the most complicated riddle of the human mind and this is certainly the cause of very great satisfaction to him.

Thus the artist attempts to fill up the vacuum of his repressed desires by means of his artistic work and this is, perhaps, more often than not, the cause of greater satisfaction and pleasure to him than the materialisation of his actual desires in life.

But this is not the only reason for the production of art. Man, the crown of creation and the divine offspring of immortality, takes to artistic creations like poetry being also actuated by a desire to be immortal which is ingrained in human nature. For he knows only full well that

Princes and captains leave a little dust
And kings a dubious legend of their reign
The Swords of Caesars, they are less than rust
The poet doth remain.

Maithili Sharan Gupta, the well-known Hindi poet, calls 'Dwapar' his immortal son. As for Saket, he indirectly hints at the idea that palaces might be razed to the ground, but Saket will remain; it will stand the test of time.

An artist moves heaven and earth to contribute a good idea to the world. It is said of a French artist that a very beautiful idea struck his mind while he was walking in a garden. He treasured it in his heart and was busy otherwise. But on returning home, he found that the idea had vanished from his memory. In vain did he try to recall it to his mind for two days. And on the third day he committed suicide thinking that his life was not worth living if he failed to bring such a beautiful and noble idea to the notice of the world.

The triangle of art will not be complete without making a mention of inferiority complex, the conception of which was brought into prominence by an American Psychologist, Adler. According to it, the motive behind every human action is to be sought in the sense of one's feeling inferior to others. Man tries to assert

himself even from his early childhood. By all possible efforts he strives to be big in the eyes of the world. That he may not be regarded inferior in the eyes of others constantly worries him. Very often when one finds that he is slighted and ignored by the society, that his existence is not worth the name, he tries to make up for his insufficiency by creating works of art. Instances are not wanting to show that when one writer lags behind another

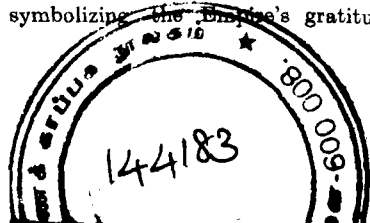
contemporary writer, he takes to some special work of artistic merit in order to excel the other.

Thus the expression of suppressed and repressed desires, the wish to be immortal in literature and the revolt against one's sense of insufficiency may be regarded as the trio of motives that are found working behind every work of art and this, indeed, may be named as the triangle of art.



FIRST FOLIO OF SHAKESPEARE FOR U. S. A.

Major E. W. B. Gill, O.B.E., of Boar's Hill, Oxford, and Mrs. Gill have presented to the Library of Congress a Shakespeare folio, which has been handed down as an heirloom in Major Gill's family. The folio is being sent to Washington, to be presented to the Librarian of Congress as a gift symbolizing the Empire's gratitude to the American nation.



PUBLICITY IN ANCIENT INDIA

BY MR. S. S. SANTHANAM, M.A.

A notable feature of modern public affairs and administration is the increasing importance attached to publicity and propaganda. Governments of the day have come to create Ministries of Information and organise as part of the administrative machinery, Departments of Publicity or Public Information. While the question of Publicity is sought to be addressed and attended to in this manner under Governmental auspices, the press of the country forms the valued vehicle of publicity in such an essential and esteemed manner as to be reckoned as the Fourth Estate of the Realm. The Radio is the latest link in the chain of publicity with immense potentialities for extending the scope of publicity both in range and reach. In India, the question of publicity is of such vital import that one need hardly labour that point. The democratic polity, to which star she has hitched her wagons, demands the instructed judgment of the electorate which postulates the need for well-informed public opinion. In the sphere of economics, she is bidding fair to extend her Industry, Commerce and Trade which could be effected under conditions of adequate knowledge and information. It is the spark of publicity that illumines the culture and civilisation of a country and modern India trying to emerge forth with the splendour that was Ind should naturally address herself to this problem of publicity.

Was that splendour of our past so illuminated? The answer is an emphatic 'yes.' We have, indeed, a glorious record of Public Information of ancient India, particularly of the ancient South India; the inscriptions on stone walls of the temples and other public places and on copper plates constitute the instruments of Public Information. There is a rich legacy of records furnishing information on the life and times of those days, of kings and courts, of the chiefs and the commoner, of the royal happenings and humble doings of the peasant. It would show that our ancients were quite alive to the vital significance of publicity and its role in public affairs and that the State, the society and the individual

were all addressing themselves to this as an equally important department of life along with those of Health, Education, etc., attended to by them.

Let us now look at the features of publicity in ancient South India. The method of publicity was, as pointed above, by inscribing the news and information on stone walls of the temples or the copper plates. The inscriptions were thus the Gazettes of those times as also the press of the day, the copper plates being in the nature of Gazette Extraordinary dealing with specific information. That the information was purveyed by recording it on stone walls shows the desire on the part of the announcer of information to make it known for long and in a permanent character. In the words of the inscriptions themselves, publicity is sought to be effected till 'Chandraditya varai', i.e., as long as the moon and the sun endure, which is the refrain of almost all inscriptions. The inscriptions are the standing monuments of ancient publicity scheme intended to and really standing for ages to come. It is a brilliant commentary on the attitude towards, and achievement of, publicity in those times.

The inscriptions are mostly found on the stone walls of temples in the villages in which India is reputed to live in, even today and in which India did really live then. The village was the heart of India and the temple the core of the heart. Those were the times when men were of sterner religious mould and temples attracted them most in their daily life. The temple was the one certain spot to which the people of the locality resorted to as the central place of attention. Even today it is the temple of a locality that engages the attention of our people in a foreign place; and our thoughts come to be focussed on it in a greater measure than on other sights. In ancient times, the charm of the temple was even greater. In the temple was housed the institutions of public utility like school, hospital and lo! the theatre and the Art Gallery. Inscriptions mention of those being run within the temples. What is more, the very

parliamentary activity of the people was carried on in the temple premises in the particular quadrangle of the 'ambalam'. The temple was thus the hub of village life, its nerve-centre of news. No wonder, inscriptions came to be recorded on its walls. For the purpose of publicity is to disseminate knowledge to the widest possible range so that the persons to whom it is addressed could receive it. In the ancient villages of isolated and self-sufficient character, this object of publicity could well have been realised, the information being purveyed from the portals of a place which secured the maximum public attention and interest. It was, therefore, not a vain bid for making known the news and information to public for ages to come, but an effective bid to stand by the prime principle of publicity that it should gain the attention of all.

There are certain particularly bright features of publicity in ancient South India through inscriptions. The records of inscription were preserved with the care due to them, which would show that publicity was not effected in a slipshod manner but that punctilious attention was paid to it. From the very inscriptions we learn that when temples were renovated, copies were made of the inscriptions on their walls, which came to be preserved in the cellars of the temples, so that they might not be lost not only to the generation of that age but to posterity as well. Indeed, in keeping with their desire to give publicity as long as the moon and the sun endure, they took every precaution to make the information available in this manner. It was, therefore, not publicity of a passing kind which they attempted to give but one of a lasting character, subscribing thus to finer import of Propaganda or Public Information. They felt, as evinced by their care in dealing with the inscriptions, that propagation of information or news was a duty.

A review or record of happenings of those times, of war and peace, of political

movements and economic achievements social progress and cultural advance was sought to be furnished in the inscriptions. The happenings in royal courts, the various transactions effected by and within the community and the individual acts of citizens of public importance were announced to public through this medium. Indeed, the first injunction following such happenings or transactions was to inscribe them, 'Kolvetti kolka' as it was stated in the inscription. The news of it was sought to be forthwith purveyed to the public. It would be interesting to note that a particular inscription refers to the statement of a person in regard to the discharge of his monetary obligation to his creditor, quite in the manner of the modern practice of legal notices and Court announcements.

It would be seen from the inscriptions that there was an official called 'Mugavetti', in the Royal Secretariat, entrusted with the work of inscribing the records. It is something akin to our modern Publicity office. The secretarial procedure is complete only when the order passes his hands and after being duly recorded by inscribing it on stone or plate. The fact that the Mugavetti is included in the Civil List of those times, shows that the office of publicity or Public Information was an important one in those ancient times.

The subject of publicity or public information is thus not one of purely modern origin, novel to our ancient period. Ancient South India fully addressed herself to this topic of such paramount importance. The facilities and the procedure in regard to publicity in the present times and in the past might differ as they should. But there was the design, the fundamental principles and the success attending the work of publicity and public information that could not be disputed. The achievements of our people in those times were varied and notable; in the sphere of publicity it was really remarkable.

THE BRITISH PLAN FOR INDIA

BY THE EDITOR

WHATEVER the reactions to the War Cabinet's proposals, everybody is agreed that Sir Stafford Cripps is about the best choice that Mr. Churchill could have made for the delicate and difficult task of rallying Indian opinion to the British Government's proposals. Sir Stafford's antecedents are such as to ensure for him the highest respect and consideration. His frank and unconventional manner, his progressive views and his known friendship with men holding advanced opinions are all in his favour. His stature in the public life of England has vastly increased since his successful mission in Russia. He has won the confidence of those in authority at Home and is a *persona grata* with many leaders in nationalist India. It is fitting that such a man should be chosen to act as plenipotentiary of the British Cabinet at this grave juncture.

The draft proposals of the British Government for ending the deadlock have been published. As we go to press one sees nothing but a dark cloud hanging over the political horizon, though it is some comfort to learn that Cripps has postponed his departure and is making a eleventh hour effort to conciliate nationalist opinion. Neither the Congress nor the Muslim League (if report be true) or for the matter of that, neither the Hindu Mahasabha nor the Liberal Federation would agree to a scheme which, though guaranteeing for the future, Dominion Status for India with the right to secede and on terms of equality with Great Britain and other Dominions, does not give any indication of immediate transfer of power. The proposals which make promises for the future fall far short of the requirements of the situation at this grave emergency. The interim arrangements are vague and indefinite, and are by no means calculated to galvanize the nation to full war effort. What is wanted is immediate transfer of power, here and now, to the natural leaders of the people who alone have the power to carry the nation with them in the supreme task that lies before them. This, the Cripps plan does not attempt.

The withholding of the Defence portfolio, therefore, from Indian hands is, as one would expect, deeply resented and severely commented on. Public opinion has been truly voiced by Sir Tej Bahadur Sapru and Dr. Jayakar when they say:

It is not probably realised in England and the Allied countries that Indian opinion cannot look upon any transfer of power as real unless the Government of India is so constituted as to give an effective share to the country in the management of its defence and thus to increase immensely and without delay the military strength of the country to defeat the threatened aggression. We would, therefore, urge that immediate attention be concentrated on this question.

Another proposal which is thoroughly repugnant to Indian nationalist opinion is the one which gives room for the possibility of more than one Dominion in India—a result which, if it comes to pass, will undoubtedly cut at the unity of India, which for two hundred years has been the professed aim and justification of British administration in this country. India has been one and indivisible through the ages, and no patriotic Indian can contemplate with equanimity any attempt to tamper with its integrity. A divided India will be weak financially, militarily and politically and will be an easy prey to internal dissensions and external aggression. Vivisection of the country, will mean the disappearance of the great heritage of united India as we have known it for ages.

Yet another legitimate criticism is that though the proposals provide for a post-war constitution, nothing definite is indicated regarding the insistent demand for the immediate transformation of the present government into a truly national government. As the *Statesman* has put it:

Those who were responsible for the limping language and stilted statements of the past two years, although prepared to capitulate handsomely regarding the post-war settlement, could not bring themselves to yield gracefully about the present.

Success will elude Sir Stafford unless he is empowered to use very different language, accompanied by striking changes that will make it clear that the old regime is ended and new men and new methods are at work.

CRIPPS' MISSION IN INDIA

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SIR STAFFORD CRIPPS, Member of the British War Cabinet, arrived in New Delhi on March 23. He brought with him the conclusions of the Cabinet for discussion with Indian leaders. Addressing the Press Conference the same day, he said:

I have come to India to discuss with the leaders of Indian opinion the conclusions which the War Cabinet have unitedly reached in regard to India. I am here to ascertain whether these conclusions will, as we hope, be generally acceptable to Indian opinion. Their chief object is to set out finally and with precision the practical steps which His Majesty's Government propose as the method of fulfilling their past promises of Self-Government to the Indian peoples.

The draft proposals, which were released to the press on the 30th March, envisage the creation of a new Indian Union which shall constitute "a Dominion associated with the United Kingdom and other Dominions by a common allegiance to the Crown but equal to them in every respect, in no way subordinate in any aspect of its domestic and external affairs."

THE DRAFT PROPOSALS

The text of the draft reads as follows:

His Majesty's Government having considered the anxieties expressed in this country and in India as to the fulfilment of promises made in regard to the future of India, have decided to lay down in precise and clear terms the steps which they propose shall be taken for the earliest possible realisation of self-government in India. The object is the creation of a new Indian Union which shall constitute a Dominion associated with the United Kingdom and other Dominions by a common allegiance to the Crown equal to them in every respect, in no way subordinate in any aspect of its domestic and external affairs.

THE DECLARATION

His Majesty's Government therefore, make the following declaration:

(a) Immediately upon cessation of hostilities, steps shall be taken to set up, in India, in manner described hereafter, an elected body charged with the task of framing a new constitution for India.

(b) Provision shall be made, as set out below, for participation of Indian States in the constitution-making body.

PAKISTAN

(c) His Majesty's Government undertake to accept and implement forthwith the constitution so framed subject only to:

(i) the right of any province of British India that is not prepared to accept the new constitution to retain its present constitutional position, provision being made for its subsequent accession if it so decides;

With such non-acceding provinces, should they desire, His Majesty's Government will be prepared to agree upon a new constitution giving them the same full status as the Indian Union and arrived at by a procedure analogous to that here laid down;

(ii) the signing of a treaty, which shall be negotiated between His Majesty's Government and the constitution-making body. This treaty will cover all necessary matters arising out of the complete transfer of responsibility from British to Indian hands, it will make provision, in accordance with undertakings given by His Majesty's government for the protection of racial and religious minorities, but will not impose any restriction on the power of the Indian Union to decide in future its relationship to other Member States of the British Commonwealth.

Whether or not an Indian State elects to adhere to the constitution, it will be necessary to negotiate a revision of its treaty arrangements so far as this may be required in the new situation.

CONSTITUTION-MAKING BODY

(d) The constitution-making body shall be composed as follows, unless the leaders of Indian opinion in the principal communities agree upon some other form before the end of hostilities;

Immediately upon the result being known of provincial elections, which will be necessary at the end of hostilities, the entire membership of the lower Houses of Provincial Legislatures shall as a single electoral college, proceed to the election of the constitution-making body by the system of proportional representation. This new body shall be in number about 1-10th of the number of the electoral college.

Indian States shall be invited to appoint representatives in the same proportion to their total population as in the case of representatives of British India as a whole and with the same powers as British Indian members.

(e) During the critical period which now faces India and until the new constitution can be framed, His Majesty's Government must inevitably bear the responsibility for and retain the control and direction of the defence of India as part of their world war effort, but the task of organising to the full the military, moral and material resources of India must be the responsibility of the Government of India with the co-operation of the people of India.

His Majesty's Government desire and invite the immediate and effective participation of the leaders of the principal sections of the Indian people in the counsels of their country, of the Commonwealth and of the United Nations. Thus they will be

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enabled to give their active and constructive help in the discharge of a task which is vital and essential for the future freedom of India.

In a statement accompanying the document, Sir Stafford called attention to the seriousness and importance of the proposals on the issue of which "the future, happiness and the freedom of 350 million people may well depend."

He then answered and elucidated a barrage of questions on the draft declaration. He made it clear that the status envisaged for the new Indian Union included the right of secession. This was explicitly laid down in the words that the treaty

"will not impose any restriction on the power of the Indian Union to decide in future its relationship to other Member States of the British Commonwealth."

He declared:

The Indian Union will be absolutely free to decide its future relations with other member States of the Commonwealth, one of which is Great Britain. It will be completely free either to remain within or go without the Commonwealth.

He explained the "term cessation of hostilities" as distinguished from "termination of the war". The idea was that the constitution-making body should be set up as early as practicable.

He declined to say anything specific about the last paragraph of the document dealing with immediate arrangements envisaged in the Government of India Executive, but said:

The intention of this paragraph is to indicate to the Governor-General, who is responsible for the formation of the Government of India, the broad lines upon which in accordance with the scheme that Government may be formed. All the details of the formation of the Government are for the Governor-General to decide and we have not attempted and should not attempt to take that responsibility out of his hands.

Nothing was obligatory on the Governor-General but he could Indianise the Executive Council. The general direction was laid down in the paragraph. The object, he said, was to give the fullest measure of government to the Indian people at the present time consistent with the possibilities of the present constitution which could not be changed till the end of the war.

The intention of the document as far as possible, subject to the reservation of defence, is to put power in the hands of Indian leaders.

Sir Stafford added:

So far as the Governor-General could, within the sections of the existing constitution, he would attempt to form his Executive Council with a body of Indian leaders who could give leadership to the country and could help to direct the counsels of the country in the Executive Council, of the Commonwealth in the War Cabinet and of the United Nations in the Pacific War Council.

Sir Stafford made it clear that "the scheme goes through as a whole or is rejected as a whole." It would not be possible to retain only the part relating to the immediate arrangements at the Centre and discard the rest of the draft scheme.

"The defence of India will not be in Indian hands, even if all the parties want it," he declared in reply to a series of questions.

It would be the worst thing for the defence of India; it would disorganise the whole defence arrangements and such disorganisation would be fatal.

Steps will be taken immediately upon cessation of hostilities to set up in India an elected body for framing a new constitution.

The British Government undertake to implement the constitution so framed forthwith, subject only to the right of any province of British India that is not prepared to accept the new constitution to retain its present constitutional position, provision being made for its subsequent accession if it so desires.

This does not, however, mean that the Pakistan demand has been accepted, said Cripps answering a questioner.

Sir Stafford indicated that it would be obligatory on all provinces to take part in the election to the constitution-making body.

As soon as the constitution was settled, everything would be transferred to India. If some provinces decided not to accede, then so far as they were concerned they would not be parties to the constitution. It would be open to them to form a separate union.

If for a year in a constitution-making body, the Indian communities meet together in order to forge a united constitution for India they will probably succeed. If they do not we can do nothing more to help them to succeed. If after having done that they want to separate nobody in the world can stop them.

The object, he added, was to offer a method by which there could be a united India governed by Indians and we were not going any longer to take up an attitude which would justify the charge that it was the British Government which was preventing a united India because they were relying upon differences between Indians.

Unfortunately, our experience in the past ten years has been that the Indians have not yet solved the problem or put forward a joint scheme for the giving of self-government to India.

Sir Stafford made it clear that in case there were non-acceding provinces, which were not financially self-supporting, the British Government would not undertake financing them. They would have to decide before they decided not to accede whether when they did not accede they could support themselves financially.

Sir Stafford further declared that there would be no condition in the treaty to be signed between the British Government and the constitution-making body as regards guarding the vested rights of the British in India.

The Indian Union would be free to take all measures open to a sovereign state to take,

The decisions of the Constituent Assembly would have to be passed by a majority of the Provinces and the provinces which supported the majority would be the theoretical minimum which could form the Union.

Asked, if as a socialist he was satisfied with the scheme, Sir Stafford said that with all the views he held, he was satisfied that this was the best possible solution of the Indian problem in order to give the maximum chances of creating a united India. It was the British Government's desire that all or as many of the Indian states as possible should join the Indian Union.

Where in the Indian States elected legislatures existed these would send representatives to the constitution-making body but in others, the existing machinery would be used for the purpose.

It would not be possible to compel Indian States to join the Union but many suggestions would be made and methods of persuasion would be used. The smaller states would have to be grouped together for the purpose of being represented on the constitution-making body.

Broadcasting an appeal to the peoples of India on March 31, Sir Stafford explained

the implications of the scheme at some length and observed:

We wanted to make it quite clear and beyond any possibility of doubt or question that the British Government and the British people desire the Indian peoples to have full self-government with a constitution as free in every respect as our own in Great Britain or as of any of the great Dominion members of the British Commonwealth of Nations. . . . Our object is to give to the Indian peoples full self-government with complete freedom as to how they will devise and organise their own constitution.

He suggested a lead to the provinces to come together to frame a common constitution.

If you find after all your discussion and all the give-and-take of a constitution-making assembly, that you cannot overcome your difference and that some provinces are still not satisfied with the constitution, then such provinces can go out and remain out if they wish and just the same degree of self-government and freedom will be available for them as for the Union itself, that is to say, complete self-government.

We hope and expect to see an Indian Union strong and united, because it is founded upon the free consent of all its peoples, but it is not for us Britishers to dictate to you, the Indian peoples, you will work out and decide that problem for yourselves.

After referring to the question of minority communities and the responsibility for defence Sir Stafford concluded in a note of personal exhortation:

I am confident that nothing further or more complete could be done towards the immediate realisation of the just claims and demands of the Indian peoples. Our proposals are definite and precise. If they were to be rejected by the leaders of Indian opinion, there would be neither the time nor the opportunity to reconsider this matter till after the war and it would be a bitter blow to the friends of India all over the world.

I consider it a high honour that it has fallen to my lot to be the messenger of the War Cabinet in a matter of such vital and far-reaching importance to the future world order. I personally am convinced of the soundness and completeness of these proposals, and I have asked your leaders to give to them an ungrudging acceptance.

There will still be difficulties, perhaps the result of the distrust which has grown up between us in past years, but I ask you to turn your back upon the past, to accept my hand, our hand of friendship and trust and to allow us to join with you for the time being in working to establish and complete your freedom and your self-government. This, as your may know, has long been a cause dear to my heart and it is with the greatest hopes that I took to the events of the next few days which may, if wisely handled, seal for ever your freedom and our friendship.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Scorched Earth Policy in India

REPORTS, from occupied countries in the Far East give harrowing accounts of what is called the scorched earth policy adopted by the withdrawing forces, presumably from the Russian example.

Businessmen in India are alarmed at the prospect of such a policy being adopted in this country. Sir Purushottamdas Thakurdas, speaking at the Federation of Indian Chambers of Commerce at Bombay, said:

I can understand 'scorched earth' policy in Russia where every factory belongs to the State. In India, where factories are put up by private capital and enterprise, I should like to put it bluntly: Do the Government expect that the masses and classes will contentedly look on when these factories on which their livelihood depends are scorched?

He only touched upon the subject but he wished to bring home to the Government that unless they felt diffident of retaining India, they must give protection and inspire confidence among middlemen and capitalists who had sunk their money and handled the material. "If the Government's policy was such as would demolish confidence, they had to thank themselves."

Presiding over the All-India Muslim Chamber of Commerce, Sir Sultan Chinoy endorsed this view and added that while the business community was willing to sacrifice much for the successful prosecution of the war, at the same time it expected the careful avoidance on the part of the Government of "senseless sacrifices" which were calculated to ruin irreparably the country's industrial structure and spell unhappiness and poverty for many millions of innocent citizens.

A similar view was expressed in the Central Legislature when Sir Abdul Halim Ghuznavi pointed out that even in Russia when Russians re-occupied lost territory they were hampered by their own scorched earth policy.

Thus it is held that the deliberate destruction of industries built up as the result of long years of preparation and at large expense, to spite the enemy, will arouse an amount of public resentment altogether disproportionate to the advantage it will secure as a measure of war.

Misbehaviour of Soldiers

It is sometimes said that panic is caused not so much by fear of a possible enemy raid as by local disturbances caused by the rowdy elements. That this is so, is confirmed by reports of the misbehaviour of soldiers sojourning in some coastal towns like Bombay. Complaints have been made in the press and public meetings and unhappy incidents reported. The most charitable interpretation that could be put on them is the foreign soldier's ignorance of Indian conditions. The free and easy manner common in European society is out of place in India and may be deemed scandalous in circles unfamiliar with Western ways.

Sir Gurunath Bewoor has, therefore, done well to assure the Central Assembly members that,

Government regretted occurrences involving misbehaviour of military men and that every incident involving injury or alarm to the public was promptly reported to the General Headquarters and necessary measures were taken to avoid repetition of these incidents.

Sir Gurunath added

that Government had decided to establish Corps of Military Police to investigate all such cases and award severe punishments to all military men found guilty of gross misbehaviour to members of the public.

Government, he went on to observe, had also taken other measures such as tightening of control of selling of liquor to military men and putting restrictions on entry of troops in certain areas with a view to preventing the possibility of unhappy incidents occurring.

It is something that Government have realised the necessity for taking special measures to deal with a problem that undoubtedly has caused some alarm among the public. Sir Gurunath's assurance, coupled with the steps taken, for instance, by the Government of Bombay, should go far to assuage public feeling on the matter.

A Princely Lead

H. H. the Maharaja of Kashmir has done a distinct service to the Princely order in India by his timely statement on the role of the Indian Princes in the new order. Writing on the Cripps' mission, he clears a lot of misconception usually associated with them and declares unequivocally that their rightful place is with their people.

Freedom must be our watchword—freedom from crippling restrictions and strangling control, freedom from the subordination of India's interests to the interests of the other parts of the Commonwealth,

he says in unfaltering accents. Seizing upon the fundamentals of the new situation, he pleads for the subordination of purely personal interests or the special interests of his order to the vital interests of the nation at large. His attitude to the transfer of authority from the Crown to the Central Government of which so much has been made in the past is in refreshing contrast to the traditional policy that goes in their name. His Highness rightly feels that they will get a square deal from the New Government. In any case, observes the Maharaja,

it is the duty of the Princes to show themselves patriots and that they desire that their countrymen should feel themselves the equals of nationals anywhere in the world.

China and India

India celebrated the China Day with befitting enthusiasm on March 7, and China returned the compliment by observing an India Day on March 17. The cultural contact and neighbourly association between the two countries is as old as history, but recent events, particularly the common run of adversity, have brought them closer together. The visit of the Generalissimo and Madame Chiang to India was in many ways a unique occasion in our history. The exigencies of the Far Eastern situation have made Chinese assistance indispensable to the British Government. And for the first time the Government and the people of India are united in their homage to a valuable Ally and a dynamic nation.

China's enemy is today India's enemy also and their common gesture of sympathy and understanding is the most welcome feature of the situation. "What China has done, India can do," said Madame Chiang in a broadcast message.

The people of India have the same indomitable quality as the people of China. Let us join hands with courage and resolution and resist our common enemy.

The secret of our successful resistance is simple, she added:

We have that great weapon, refusal to admit defeat. During the past five years we faced with grimness death by drawing on our spiritual reserves and forced the enemy to a standstill. What China has done, India can do.

Industrial Planning

The veteran Sir Visvesvaraya is never tired of pressing on the Government the urgent need for industrial planning. Addressing a Conference of industrialists in Poona he pointed out how our neglect of industries in the past has left us in a state of unpreparedness to meet the stern needs of the emergency in which we find ourselves. Yet it is not too late to mend. All advanced countries are organising industrially to keep up their level of life. And it is up to us to take warning and march with the rest if we are not to perish. Sir Visvesvaraya outlines a programme of practical steps to be undertaken by Governments in the Provinces and in the Centre. According to him, the main lines of development should in future be:

(1) to encourage the starting and working of industries of every kind—small, medium and large—scale—either as owners' concerns, partnership concerns or joint stock companies; (2) to create in each region or area an efficient industrial organisation to enable new occupations and new units of work to spring up speedily; (3) to provide institutions, agencies, facilities and conditions for training a large proportion of the population for industrial life; and (4) to start preparing the country for post-war reconstruction in which industries must necessarily play an important part.

FOREIGN AFFAIRS

By "CHRONICLER"

The Spring Offensive

FOR two years the Allies have been on the defensive, leaving the enemy to do his worst only attempting to tire him out in the process. The enemy has doubtless succeeded, though at a heavy cost. This strategy was dictated by the exigencies of the situation: our unpreparedness and lack of adequate supplies. 1942 finds us in a different position and it is heartening to be told that the Allies' offensive is imminent. Said Admiral Sir Roger Keyes:

I think we are coming to the time when the three great Services, the Army, the Navy, and the Royal Air Force are going to combine in some appropriate offensive operations, and just set about the Huns and Japs, and put them where they ought to be.

With General MacArthur's assumption of command, and the arrival of strong American reinforcements in Australia and New Zealand, the Allies are more and more taking the offensive in the air, on the sea, and under the sea. That is what we look for.

Britain's Strength in the air

On March 4, Sir Archibald Sinclair promised that the bombing offensive against Germany would be resumed "on the largest possible scale at the earliest possible moment."

It is clear from all that is reported by the press that the R. A. F. is making valiant attempts against the targets most likely to help forward Hitler's plans for a Spring Offensive.

So many aircraft were despatched to Russia that the Russians were able to establish air superiority along the entire front. By devoting 40 per cent. of Bomber Command's effort to Admiralty Co-operation work, the R. A. F. helped to win a vital phase of the Atlantic Battle.

Japs in Andamans

The Andaman Islands were occupied by a Japanese force on March 23, says a communique issued in New Delhi. The communique adds: "Our forces in the Islands were withdrawn some days previously. It was also found possible to evacuate a considerable portion of the population including women and children and also a number of convicts".

Hitler's Terms to Turkey

It is reliably understood that Von Papen is taking to Ankara the following terms:

1. Turkey should co-operate with the new European Order:

2. Turkey should reinterpret her neutrality in a sense favourable to the Axis instead of to Britain, but Turkey will not be asked formally to denounce the Anglo-Turkish alliance:

3. Dardanelles will be opened for passage of battleships to both belligerents with the understanding that no battle by land, sea or air would be fought over the Turkish sovereign territory.

In return, Germany promises not to invade Turkey, secure for her territorial gains in the post-war European settlement some Greek islands and Greek territory on main-land.

The leadership in Middle East would be entrusted to Turkey.

The Burma Campaign

The Japanese capture of Rangoon has not only closed the Burma-China Road at its maintain entrance but has also cut off British and Chinese forces in Burma from their main sealine of supply.

The fall of Rangoon was more serious than that of Singapore in the sense that it made possible an attack on India. But the new front of Burma was easier to defend than the old one, because communications running parallel to the front are much more difficult to defend than those running in depth behind it—the present position.

The Japs and East Indies

The Japanese won the race against time in the East Indies by four or five weeks, because of careful preparations and superior forces. The Allies were inadequately prepared for the Japanese onslaughts because of commitments elsewhere. Troops had to be sent untrained in jungle warfare and mistakes were made.

But Japan also has great difficulties. She has taken hard knocks: her supplies are limited; she is operating on an enormous front and at great distances.

DIARY OF THE MONTH

- March 1. Japanese land at three points in Java.
—Hindu Maha Sabha enunciates minimum demands.
- March 2. Japs cross the Sittang river: Closure of Burma road.
- March 3. Gen. Wavell resumes command.
—Duke of Aosta is dead.
- March 4. Labour member tables a motion in the Commons for transfer of sovereign authority to India.
- March 5. Batavia declared an open city.
—Collapse of Dutch counter-offensive.
- March 6. Japanese occupation of Batavia.
—Gen. Wavell is appointed member of Viceroy's Council.
- March 7. China day celebrated in India.
—Muslim League cables to Mr. Churchill expressing alarm at the prospect of a settlement without approval.
- March 8. Jap Commander-in-Chief in Philippines commits *harikari*.
—Japs report surrender of Dutch garrison.
- March 9. British troops withdraw from Rangoon.
—Governor-General of N. E. I. leaves for Australia.
- March 10. Jap. landing in New Guinea.
—Viceroy's call to the people of India.
—Battle for Rangoon ends.
- March 11. Mr. Churchill's statement on India: Sir S. Cripps to visit India to seek assent of leaders for Cabinet plan.
- March 12. Sir William Bragg is dead.
—Rangoon in flames.
- March 13. Gen. Wavell outlines military position.
—Japs land in Solomon Islands.
- March 14. Fierce battle in Java Sea.
—American troops arrive in Australia.
- March 15. Hitler predicts success in coming summer.
—Stalin orders huge Far Eastern force.
- March 16. Viceroy's address to the Princes.
—M. Litvinov's call for offensive.
—General MacArthur assumes command in Australia.
- March 17. Congress Working Committee meets at Wardha.
- India day celebrations in Chungking.
- March 18. Stormy debate in the House of Lords over the German section of the B. B. C.
—Pandit Nehru condemns racial discrimination in evacuation.
- March 19. Indian leaders invited to meet Sir Stafford Cripps in New Delhi.
- March 20. Russians surround Kharako, the Ukrainian capital.
- March 21. All-India manufacturers conference meets at Poona, Sir M. Visveswaraaya presiding.
—Indians in Panama evacuated.
- March 22. Sir Stafford Cripps arrives in India.
—British ambassador in Turkey expresses regret for bombing Turkish town in error.
- March 23. Cripps' appeal at Press conference, Delhi.
—Azad-Sikandar talks at Lahore.
- March 24. Mr. Huq replies to allegations in the Bengal assembly.
—Kashmir Maharaja's appeal to Princes.
—Governor of Madras commutes death sentence on Gopalan Nambiar to one of transportation for life.
- March 25. Japanese occupy Andaman islands.
—Azad and Jinnah meet Sir Stafford Cripps.
- March 26. Chinese invade Thailand.
—Bitter fighting in Russia.
- March 27. Gandhiji meets Cripps.
—Gen. Smuts broadcasting envisages convergent move by Germany and Japan.
- March 28. It is reported that Subhas Bose is killed in air crash.
—South African University honours Dutch Queen
- March 29. Cripps releases Government proposals to the Press.
—R. A. F. sweeps over Channel area.
- March 30. Cripps explains the proposals in a broadcast talk.
—Report of Bose's death is denied.
- March 31. 9800 Evacuees from Burma arrive in Calcutta.
—Congress working Committee discusses Cripps' Scheme.



The WORLD of BOOKS



.. (ONLY SHORT NOTICES APPEAR IN THIS SECTION)

BRITAIN AND INDIA (1900-1941. By R. Coupland. Longmans Green & Co.

Professor Coupland's brochure is a sober and balanced account of Britain's relations with India written with much accurate knowledge and sincere feeling and calculated to assist the man in the street to gain clear grasp of the fundamental facts bearing on the present political impasse and the right manner of its solution. The spirit of the learned author's approach to the question may be seen by what he says by way of conclusion. 'There are many good reasons why the old association of Britain and India should endure and transformed into a free and equal partnership'; there is no good reason for their separation, still less for their estrangement; 'Britain, for her part, has certain interests in India, material and moral, but none of these conflict with Indian interests.' After deploring the proposal to cut up India put forward by the Muslim League as the undoing of much good work that has gone on and suggesting possible methods of allaying Muslim fears, the author wisely observes:

But whatever experiments may be tried, the cold fact will remain that a majority is a majority and a minority a minority and that Indian nationhood cannot be a political reality unless all Indians, whatever their loyalties may be in other fields of life, put India first in Indian politics.

THESE HIMALAYAS. By Dr. K. B. Gose. Baroda State Press, Baroda.

This is a short and graphic account with illustrations of an expedition to the Pindari glacier in the Himalayas by His Highness the Gaekwar of Baroda and party in September-October of 1940. The glacier is in the Central Himalayas between Nanda Devi and Nanda Koot at an elevation of 17,000 feet. The author describes the Sanatorium in Kumadu Hills and the long and perilous journey along dangerous bamboo bridges, over-slippery age-old steps, a tribute to the love of adventure and daring deeds.

A PLAIN MAN'S LIFE OF JESUS. By A. D. Martin. George Allen and Unwin Ltd. London. 8s. 6d.

This is another of the innumerable lives that still continue to be written of Jesus of Nazareth. It purports to be a plain man's account of the life of Jesus. The author, therefore, has not attempted to harmonize all the discrepancies in the Gospel narratives. He bases his account mainly on the Gospel of St. Mark, which is admitted to be the most primitive and the most authentic of all the Four Gospels, with supplementary material from the two other synoptic gospels. The result, as Prof. Sydney Cave remarks in a pre-fatory note, is indeed 'A Plain Man's Life of Christ' written with knowledge and insight and with reverence and imagination.

The only specific contribution that the author would claim for his book is in emphasising the poetic character of the teaching and outlook of Jesus. Not only in its actual expression but in its whole conception, he holds, the thought of Jesus was impregnated with the spirit of poetry. That enables him to explain, perhaps to explain away, some of the difficult sayings of Jesus regarding everlasting punishment and his own supernatural return. The author would even go further and plead that the Church's formulations about the significance of the person of Jesus should be understood not literally but as poetic adumbrations of truth.

DAWN AND OTHER POEMS. By K. P. Appaji Rao. Published by the Author. Puttur P. O., South Kanara.

The author, a poet and journalist, has collected a number of his poems which have appeared in several journals, giving the pride of place to his sonnet on "Dawn". It is refreshing to read these charming poems dealing with simple subjects, dawn and dream, song and fancy, love and merriment, etc., in the midst of the din and turmoil of a great world war that is raging around us.

ESSAYS AND OTHER PROSE FRAGMENTS AND AGNI AND OTHER POEMS AND TRANSLATIONS. By C. Subrahmanya Bharati. The Bharati Prachura Alaya, Triplicane. Re. 1 or 2sh. 6d. each. (Available of G. A. Natesan & Co., Madras.)

'Bharati' is to-day a household word in Tamilnad. His national songs have attained a hold which no class of national songs has in other provinces of India. And C. Subrahmanya Bharati, who passed away sixteen years ago, after a life of poverty and neglect, is not a mere bard of patriotism. Other poems of worth, besides his national songs, there are many. He is a reformer and mystic in addition. It is time an authorised English rendering of his writings appear. When that appears, it will be realised that he is not a Tamil Poet, but a poet of all India.

Meantime, these two volumes of what Bharati himself wrote in English will serve as eye-opener to people all over India. It is a revelation to many that Bharati wrote so effectively in English also.

BOOKS RECEIVED

ECONOMIC PROBLEMS OF MODERN INDIA. By Prof. Radhakamal Mukerjee. Macmillan Ltd., London.

INDIA AND DEMOCRACY. By Sir George Schuster and Guywint, Macmillan Ltd., London.

RAKSHABANDHAN and other Poems. By M. Kashyap. International Book House Ltd., Bombay.

RAMA'S ENGLISH STORIES. By K. S. Rama. Sree Ramakrishna Press, Chirala.

CONSTRUCTIVE PROGRAMME: Its meaning and place. By M. K. Gandhi. Navajivan Press, Ahmedabad.

AMERICAN FOREIGN POLICY. By D. W. Brogan. Oxford University Press.

NORWAY AND THE WAR. By G. M. Gathorne-Horley. Oxford University Press, Madras.

HAIDAR ALI. By N. K. Sinha, Calcutta, Oriental Press, 9 Panchanan Ghose Lane, Calcutta.

EARLY HISTORY OF THE ANDHRA COUNTRY. By K. Gopalachari. Madras University.

FIVE P's FOR TAGORE. Tagore Memorial Publications, Hospital Road, Lahore.

TAGORE'S HISTORIC WORDS. Tagore Memorial Publications, Hospital Road, Lahore.

REVIEW OF THE CO-OPERATIVE MOVEMENT IN INDIA, 1939-40. Bombay.

ASSAMESE LITERATURE. By Birinchi Kumar Barua. Published by the International Book House, Bombay. Re. 1-8.

The P. E. N. All-India Centre, sponsored by Mrs. Sophia Wadia, the talented orientalist, has every reason to be proud of this its first effort in publishing a series of books on the literature of some twelve Indian languages of the many and varied facets of Indian literature. Assamese literature presents a most interesting and attractive study. It is but little known outside Assam. The learned author has given a bird's-eye view of the literature from ancient times to the present day; a lucid account with examples which should stimulate further study. In its earlier phases, Assamese literature was mainly concerned with translations or adaptations of Sanskrit classics and popular songs. Under the influence of the Vaishnavite cult, it took a definitely religious turn, inculcating Dasya and Vatsalya qualities. Later on, the scope of the literature was widened to include books on astrology, mathematics, science, dancing and music, etc.

NEW VALUES FOR A NEW INDIA. By R. R. Kumria. Minerva Book Shop, Lahore.

PUNCHAYATS IN THE PUNJAB. By Mr. Azuim Husain, I.C.S., Lahore.

WORLD WAR AND ITS ONLY CURE—WORLD ORDER AND WORLD RELIGION. By Dr. Bhagavan Das, Benares (Cantt.).

MAHATMA HANSRAJ. Maker of the Modern Punjab. By Sri Ram Sharma. Arya Pradeshik Pratinidhi Sabha, Lahore.

EDUCATION TODAY. By John Dewey. George Allen and Unwin Ltd., London.

INDIAN PROVINCIAL FINANCE. By B. R. Misra. Oxford University Press, Bombay.

INSURANCE VADE-MECUM, 1941-42. By S. L. Tuli. The Insurance Publicity Company, Lahore.

EXCAVATIONS AT RAISH. By Dr. K. N. Pua, Superintendent of Archaeology, Jaipur.

ALL-INDIA INDUSTRIAL AND COMMERCIAL DIRECTORY, 1942. Published by the All-India Industrial Federation of Bombay. Rs. 2. Available of Messrs. Higginbotham's, Mount Road, Madras.

THE DEFENCE OF INDIA: Recent speeches by "C. R." Rochouse & Sons, Ltd., Madras. Available of G. A. Natesan & Co. Price Re. One.



TOPICS From PERIODICALS



GANDHIJI AND THE CHIANGS

Writing about Gandhiji's historic meeting with Marshal Chiang Kai-shek in Birla Park, Calcutta, Sjt. Mahadeva Desai says in the *Harijan*:

The very first intimation of the Generalissimo's desire to see Gandhiji was received from Pandit Jawaharlal. . . .

We were staying in Birla Park where the Generalissimo and his distinguished wife were good enough to call on Gandhiji within an hour of his arrival. The plan was to have a sort of 'courtesy' meeting and then for both to meet again in the afternoon.

"I would not think of asking you to come to the Government House," said the Generalissimo. "We would come again, after you have had your meal and rest."

"But," said Gandhiji, "I have had my meal on the train in order to give you the whole of my time here, and I would suggest, if it were not inconvenient to you, to stay here, have an Indian meal with us, and we can then talk until the minute of my departure. We can thus save the time of going to and coming back from Barrackpore." And so the guests stayed.

Then follows a luminous account of the Generalissimo's life and his philosophy of action as exemplified in his life and writings. Touching the talk between Gandhiji and the Chiangs, Mr. M. D. goes on to observe:

Two passengers asked Gandhiji at the Howrah station: "Have you arrived at some settlement?" As though Gandhiji had gone to strike some bargain or arrive at some settlement with him? There was no such thing in the mind of either. All they wanted to do was to know and understand each other, and that they have been able to do somewhat. I say "somewhat." For part of the time was taken up by Gandhiji in explaining the genesis and course of Satyagraha and non-co-operation, and also in demonstrating to the Generalissimo and the Madame the action of his "weapon of war"—a weapon which, as he explained, "makes no noise which does not kill, but which, if anything, given life". The Madame watched the working of the *dhanush takli* and said; "You will have to teach me this."

"Come to Sevagram, and I shall teach it to you. Let the Generalissimo leave you here as his ambassador, and I adopt you as my daughter."

He could speak thus intimately to them as he had already at the end of the day

developed those relations with them. For half an hour or so, the official interpreter who accompanied the Generalissimo interpreted him.

Then, said Gandhiji: "But surely ours is not a formal official talk. Why should not the Madame interpret you?"

"Now, now, Mahatmaji, that is devastating," she said. "Now I know how everyone succumbs to you. My husband is most taxing. Whenever there is something very difficult to interpret some delicate nuance of his thought to be conveyed, I must interpret him. But for one year, I have been having an easy time asking the official interpreter to do it for me."

"That means that you are a faithless wife," said Gandhiji laughing.

"Surely," retorted the Madame. "He did not marry an interpreter, he married a woman." And so on, and so forth. No wonder at the end of the first talk, the Madame said: "I have met too many men to succumb to anyone. But the Mahatma has captivated me."

It was not possible for Gandhiji to discuss the whole of our non-violent technique, but he left the Generalissimo in no doubt that Japan or Germany would be confronted with fierce non-co-operation or civil resistance.

"Your civil resistance," said the Generalissimo, "is not mere passivity, I am sure. But these foes may not listen to active civil resistance, and may make even the preaching of non-violence impossible."

"All I can say," said Gandhiji, "is that God gives me the guidance to react to situations as they arise. Though, therefore, I cannot say how exactly I will react in case of an invasion, I know that God will give me the proper guidance. But this talk cannot, I know, satisfy you. I would invite you to come to Sevagram, where we can discuss the subject quietly for days. I know of course that it is an impossible request, for you cannot possibly stay."

"Who knows," said the Madame, "we may be back here sooner than later. And after all Calcutta is only 12 hours from Chungking."

"Then you will pay me a monthly visit," said Gandhiji as he bade a hearty good-bye to the distinguished visitors.

"Where's my wheel?" said the Madame, "where's my wheel?" as she was leaving the Birla Park. It had by mistake been taken to the station along with our other luggage.

"You shall have it," said Gandhiji, "I shall send it on to you from the station."

THE WAR AND THE INDIAN IMPASSE

In the course of an article on the world war and the Indian impasse in the *Twentieth Century* Mr. T. R. Venkatarama Sastri observes that thinkers and men of affairs are obliged to change their views with the changing situation. It is not only natural but inevitable; but he adds significantly "men in power do not easily change. Until events compel Governments do not move".

In India, the situation is not deemed one of such urgency as to demand a quick or heroic solution. Individual thinkers and parliamentarians and journalists think the time arrived and matters urgent; but the British Government, which at the moment means very largely the Premier, do not yet think so.

India's heart is not in the war yet. The Government do not mind it very much. They are able to collect money. They are able to recruit men for the army. A certain amount of response is there. If the Government are content with what is going on that basis, they may be able to persuade themselves to leave things at that. As far as I can judge, they are not quite content. I am not content. I cannot conceive any one being satisfied to have it as it is.

The war in Eastern Asia brings it to India's door. Indian defence, therefore has entered a new phase.

The Government desire the Indian people to fight the war as their own, but cannot bring themselves to do what is necessary to make them do so. This country would fain defend itself, but cannot do so willingly and effectively if the only result of it is to be to seat others firmly in the saddle and deny to Indians what all others aspire to and get and Indians are to be then left to resume their struggle for freedom.

It is contended that not all parties are agreed as to the resumption of power in the Congress Provinces by the Congress.

The parties are thinking of the power which they cannot have if the Congress resumed. I am not thinking in terms of the share of power but in terms of present needs. I must also add that if the Congress resumed, it is more probable that the Ministry will be constituted not on the basis of pre-war parliamentary administration but on a national basis. It will be absurd to think of a government under Section 93 in the Provinces consistently with a National Government at the Centre and a seat for India's representative in the War Cabinet.

Mr. Sastri, however, does not attach much importance to the seat in the War Cabinet. It is a mere symbol without significance.

It is a mockery that India should have a seat in the War Cabinet without a National Government at home and without control over Defence.

THE WORLD AND THE WAR

Reviewing the course of the war, Mr. Kedar Nath Chatterji observes in the *Modern Review* for March that events of the last month have had their effect on the position of the Allies *vis-a-vis* the Axis. Allied unpreparedness has culminated in the disaster at Singapore and the losses in Borneo, Celebes, New Guinea, and Sumatra. Since then Burma and the Dutch East Indies have fallen in spite of stubborn resistance.

It has been stressed from all informed quarters that the war effort in India must be increased immediately to a far larger extent if the Allies mean to offer any real challenge to the Japanese but the inevitable preliminaries that have to be settled before any substantial increase can take place have not yet been even touched. The atmosphere of unreality is permeating the activities in India and at Whitehall as before although the rude shocks in Malaya and Burma have made a few of the Rip Van Winkles of the powers that be stir uneasily in their sleep.

The profiteers and plutocrats that hailed this war with joy decided that as this war was their war, they were entitled to make a very good thing out of it, says the writer caustically.

The hewing of wood and the drawing of water—to say nothing of fighting and finding the means wherewith to pay the costs—was none of their business. Some considerable time back it was reported that a meeting of bankers had taken place in England where it had been decided that as the war loans did not offer sufficiently lucrative returns, the bag-barons would look for investment elsewhere. They have been chastened considerably since then in all probability but as yet there are sufficient signs that in U. S. A. and in England—to a lesser degree—war means swollen profits to a very large section of the people who are engaged in the production of the vital essentials of war. But there are signs that the latest happenings in the Pacific may result in these gentry being roughly handled in the future.

The aftermath of the Malayan muddle is rather depressing. Long time plans are being made by the same group of people who made the wonderful arrangement for the supply of sinews of war to the gallant men on whom the defence of Malaya depended.

India was to have her planes and light naval craft made in Australia, pig iron was to be shipped to England for the making of steel for the Indian defence, Hongkong was to supply some other essentials and so on and so forth. And we have wiseacres declaring in the Houses of Parliament to the effect that the ignorant Indian is still unfit to plan and strive for the defence of his homeland.

In India, the writer concludes, the call has come for preparedness in just over two years and six months after the time when it should have been made.

And as yet the call comes from just the same group of persons who fought tooth and nail to prevent Indian enterprise from entering the major spheres of war industry such as aircraft production, shipbuilding and the manufacture of automobile traction of all kinds, needed for mechanisation.

The position of the democracies will continue to be desperate until they can devise drastic measures for preventing profiteers from considering the death agony of nations as a golden opportunity for the amassing of ill-gotten wealth.

THE ATLANTIC CHARTER

The promulgation of the Atlantic Charter, says the *Round Table*, had a special interest for politically minded Indians, who contended that its genuineness would be tested by the manner in which its principles are applied to India. Mr. Churchill's interpretation came as a rude shock to trusting Indians. With characteristic bluntness, Churchill held that it had no reference to India but was mainly concerned with the re-establishment of European sovereignties.

The unwillingness of Indians to accept British declarations as sincere is one of the distressing features of the constitutional controversy. Mr. Churchill's plain assertion that British policy in India aims at bringing about equal partnership was generally regarded as an inadequate application of the principles outlined in the Charter. It was held that British obligations and responsibilities in India should be more specifically defined, particularly as Indians have been told that the task of framing a new constitution will rest largely with themselves; it was claimed that what India really wanted to know was the nature of the relationship that would exist between Great Britain and India after the war. But it is clear from British declarations, whatever Indians may say, that the British purpose is to lead India towards Dominionhood at the earliest possible date.

The fulfilment of that intention, comments the *Round Table*, is largely dependent on Indians themselves, and some real attempt to remove the domestic difficulties which exist would go far to securing that final solution which is so ardently desired in both countries. We are further told that the conflicting policies of opposing political parties are mainly responsible for the stalemate which now exists, and they have so complicated the problem that a solution along lines formerly contemplated has been made more difficult, if not impossible.

THE RUSSIAN STRATEGY

Victory supposes a final offensive but the Russian campaign is a new illustration of the principle enunciated by Clausewitz that the defensive is the stronger strategic method though it can only be temporary. It corroborates the lessons of ancient wars and of the Napoleonic struggle, observes the *New Review*.

The Nazis were faithful to Clausewitz's leading advice for an offensive: 'concentrate efforts in time and space', the more so that they dreamed of putting the Soviet out of action and not only of keeping them at arm's length by territorial conquests.

The centre of gravity of the Nazi offensive was first located in the middle front (Minsk-Bialstock, then Smolensk), but as the Russian centre did not break open, the offensive was shunted to the North (Leningrad) and to the South (Ukraine) so as to achieve surprise on the wings but the offensive was shifted back to the centre in a last effort to reach Moscow. This last offensive was premature and hurriedly prepared and as any unsuccessful offensive, it was followed by a disastrous retreat.

The Nazis underestimated the qualitative and quantitative factors of the Russian defensive.

They underestimated the immense spaces, the desperately long distances, the number of available divisions, the stocks of planes, tanks and guns; all material factors which permitted a defence in depth which had been unthinkable in the West. Moreover the Russian soldier displayed all the peasant's tenacity in defending his native soil and when the Nazis fancied they had conquered a district, they fell a victim to the guerilla. In contrast with this patriotic fervour, one might contrast the sentimental nostalgia which, we are told, so easily overtakes the German traveller in a foreign country. Is not the Nazi approaching his limit of human endurance? We are not the only ones to meet reverses and to suffer; up to now we have even suffered little compared to the Axis nations.

INDIA IN PERIODICALS

WHAT DO THEY WANT TO DO WITH INDIA? By Prof. N. C. Roy. [*The Modern Review*, March 1942.]

EDUCATIONAL IDEAS IN KALIDASA'S INDIA. By Dr. D. C. Dasgupta, M.A. [*Prabuddha Bharata*, March 1942.]

RESPONSIBLE GOVERNMENT IN INDIA. By B. N. Banerjee. [*The New Review*, March 1942.]

THE CONTRIBUTION OF JAINISM TO RELIGIOUS THOUGHT. By Ajit Prasad. [*The Aryan Path*, March 1942.]

WORLD ORDER AND INDIA'S FREEDOM. By Sri Vatsa. [*The Twentieth Century*, March 1942.]

UDAY SHANKAR

E. M. H. giving his impressions of Uday Shankar in the *Aryan Path* explains how the professional dancer is merged in the educationist. The stage now but subserves the ends of his well known Art Centre by letting the world know what it stands for.

Western education and the outlook which it imparts have played the role of the "abductor" for many an Indian youth. In the life drama of many such Indians, the grand finale of restoration to his own people has never been played. The curtain has come down on the exile, still wandering abroad an expatriate of the spirit, though his body may never have left the Indian shores. But in the life of Uday Shankar the drama has come full circle and the son who was once lost has found his way home.

A youth of artistic promise Uday Shankar early won the patronage of the Maharaja of Jhalawar—his father was one of the Maharaja's Ministers—but he was brought up in such ignorance of his own cultural heritage that he might almost as well have grown up in the West. Almost, but not quite, for his subsequent development showed that strands musical and Terpsichorean, at least, of his Indian background had been woven into his make-up, though they were long ignored. He studied Western art for three years in Bombay and went to Europe in 1919 to complete his education as a painter, a youth almost completely glamoured by Western civilisation.

Strangely enough, his awakening came in the West first, from Sir William Rothenstein under whom he studied at the Royal College of Arts in London and who discouraged his adoption of western artistic technique.

Shankar had brought the biggest canvas he could find and was splashing it with the costliest of colours, to his own immense satisfaction and with pleasing effect, when Sir William praised the Indian style of painting which could compress a world of meanings, a universe of subtle implications, into a miniature, and he sent the bewildered young man to the British Museum to study Indian art. The great books of copies of the paintings and the carvings of ancient and of medieval India which he found there were a revelation to him, but it was in deference to Sir William and with mental reservations that Shankar devoted himself to Indian art for the remainder of his course.

His second awakening he owed to Pavlova's enthusiasm for India, which

she had recently visited. He had learned to dance in India taking it rather casually in his stride.

He taught Pavlova Indian dancing; he danced with her at her insistence in London; their "Krishna and Radha" interpretation was one of the great triumphs of her career. He had meantime won the certificate of the Royal College of Arts and was free to accept her invitation to tour the U. S. A. with her. And wherever he went he found deep interest in India and knowledge of her past glories that put her unregardful son to shame. Humbly he learned from American friends what he should see in India and how to get to this place and to that.

It was, however, in 1929-30 when Miss Alice Boner, a Swiss painter of cultural sensitivity and of wealth requisitioned his guidance to the triumphs of Indian cave and temple art and architecture, that the cultural changeling came finally into his own.

At Guruvayur, near Trichur, he saw his first Kathakali dance and recognised, with a thrill, in the traditional form, the timeless prototype of the dance that had gone out from India to China, to Malaya, to Japan and where not? He put his reaction simply: "It takes you away from this world to some other world."

THE CENTRAL BANK OF INDIA LIMITED

(Established—December, 1911)

Authorised Capital	Rs. 3,50,00,000
Subscribed Capital	Rs. 3,36,26,400
Paid-Up Capital	Rs. 1,68,13,200
Reserve and Other Funds	Rs. 1,36,42,000
Deposits as at (31-12-1941)	Rs. 41,31,90,000

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CYRUS AND THE MAHABHARATA

Professor H. C. Seth, writing in the *Nagpur University Journal*, holds that the earliest references to the Mahabharata epic are traceable only in the literature of the 5th centuries B.C. and that the Bharata battle did not take place in point of time much before the 5th century B.C. The later period of the *Brahmanas* and the beginning of that of the *Upanishads* will fall about the sixth century B.C.; and according to C. V. Vaidya, the Bharata war took place about the time when the *Brahmanas* had been partly composed.

Cyrus the Great of Persia is attempted to be identified with the Kuru Prince, Duryodhana. Cyrus is the Latinised form of the Persian name, Kurush. In Buddhist literature, the Pandavas are recognised as a mountain clan. They belong to the same region as the Massagetae (and the Derbikes) with whom Cyrus fought and with whom he died fighting, and the former had the unique custom of holding the wife in common. "The Pandava brothers were, perhaps driven out of their ancestral home in the Hindukush region. They combined with other Indian tribes to regain their lost kingdom. The eastern conquests of Cyrus may have also dislodged many royal families from Afghanistan and the Hindukush region, who may have regained their possession after the defeat of Cyrus, who tried in vain to woo Tomyris, the queen of the Massagetae and whose son he slew."

Cyrus-Tomyris story, as given by Herodotus, may have a faint echo in the insult of Draupadi by the Kuru prince in the Mahabharata. The story of Tomyris' son being slain by Cyrus may recall the death of Abhimanyu in the Bharata battle.

The statement of Ctesias that Cyrus was mortally wounded by an Indian who hit him under the hip in the thigh recalls the fatal hit which Bhima, according to the Mahabharata, gave to Duryodhana below his thigh. Like Cyrus, Duryodhana also seemed to have survived the fatal wound for a short time and arranged a revenue against this unmanly attack.

In spite of the efforts in the Mahabharata to glorify the Pandavas and to paint Duryodhana

in dark colours, the epic here and there preserves the traditions of the might, the greatness and the goodness of the Kuru prince. In the Vanaparva when pressed by Draupadi and Bhima to fight the Kauravas, Yudhishthira tells how impossible it was to fight Duryodhana, who by his affectionate, respectful, judicious and gentle behaviour has won the devotion of all the mighty warriors following him, who will, therefore, unflinchingly fight for him, and how his rule was firmly established over his vast domains in the villages, towns, forests and even over the oceans.

THE FUTURE OF GERMANY

Mr. P. Lamartine Yates, writing in the *Fabian Quarterly*, takes for granted the complete defeat of Germany in the war. And then he outlines a rational socialist policy for that country. He recognises that Nazism is an evil thing and that to destroy the regime it is necessary to conquer the German people because they support it; he approves stern but just treatment of the vanquished, but "no revenge, no condescension, no spiritual arrogance".

In current talk one continually hears such phrases as "re-educating Germany for democracy", "leading her back to mental health and psychological equilibrium," as if we British had a monopoly of virtue and wisdom. The whole welter of war propaganda which we imbibe necessarily over-simplifies the issues, exaggerating both our virtues and German wickedness. We are seeing everything through coloured spectacles.

The British must be ready, he says, to admit to the Germans after the war that they had helped to shape the historical circumstances through which the Germans had come to believe in the perverse creed of Nazism, and that

we as a nation have also believed in every anti-social things inimical to world peace. These beliefs must be given up too. We must both of us try to develop new ideas and a new attitude which shall promote international friendship rather than friction and strife.

Mr. Yates' optimism is strong. He envisages not only the defeat of the enemy but also the occupation of his country after the defeat and he goes on to warn that occupation is always a double-edged weapon and cautions against creating in Germany "a situation similar to the British Raj in India—a reiterated demand for self-government being always evaded and postponed".

INDIAN STATES

STATESMAN WITH A STYLE

Few men like Woodrow Wilson have been "double firsts"—distinguished for their skill in statesmanship as well as in letters. Lindsay Rogers, writing in the *Political Science Quarterly*, thus tells us of men who have been masters of the State and masters of the pen alike.

"In England and in the United States few men who did (or could) gain their livelihood with their pens have ever been Prime Minister or President. Disraeli and Winston Churchill, Theodore Roosevelt and Woodrow Wilson—can the list be lengthened? Rarer still is the statesman who when he reaches high office has a chance to try out what, as a publicist, he has urged on his predecessors then in the seats of the mighty. Before he became Prime Minister, Ramsay Macdonald in books and pamphlets had laid down what a Socialist government should attempt to do. In office, his recantation was complete and stemmed as much from his own choice as from the weakness and indecision of his parliamentary backing. As long ago as 1917, Leon Blum, as a publicist, outlined his views on the reorganisation of the French government. In 1936, as he was assuming the headship of the Front Populaire government, he revised and republished his recommendations under the title, *La Reforme Gouvernementale*. During the unhappy year that he stayed in office, he did much, but it was too little. Had Blum not been hampered by the demands and jealousies of his colleagues and by parliamentary suspicions, France might have avoided the disasters that speedily overtook her. Certainly the disasters would have been postponed and, if they had come, would have been less catastrophic and humiliating."

Wilson considered a responsible Cabinet system to have distinct advantages over a presidential system like that of the U. S. A. which separated the Executive and the Legislature. During his first administration he was able to be more of a Prime Minister than any previous President had been. His lesson and the lesson of F. D. Roosevelt show that the higher direction of Governmental affairs in war time is an extremely personal

matter. "Whether or no there is a science of public administration, the top practitioners of the science (or art) make their own rules and decide when to ignore them." Clemenceau ran a one-man show. He was his own minister of war; he ignored ceremonial and non-military tasks. His success was due in large measure to the fact that, after he had said *Je fais la guerre*, he did nothing else.

Lloyd George put himself in commission so to speak. In his War Cabinet he was *primus inter pares*, but the organization that he had both of colleagues and of secretariat made it certain that, when matters came up for decision, all relevant information was in readiness, all opposing views had been ascertained and clashing opinions were ready for their hearing. A machinery of preparation and discussion was an effective safeguard against anything that was impromptu. It was, to use a word which has since become common—too common in use and too rare in practice—a *planning* machinery.

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SUB-OFFICES:—Gudivada, Tenali, Bhimavaram, Repalli, Tanuku, Duggirala, Narasaraopet, Udumalpet, Maruteru and Palakol.

Authorised Capital	Rs. 60,00,000
Issued and Subscribed Capital	Rs. 48,00,000
Paid-up Capital	Rs. 12,80,000
Reserve, Contingent and other Funds	Rs. 19,18,000
Total Working Funds on 30-6-'41	Rs. 8,26,93,000

All kinds of Banking Business including Foreign Exchange done.

For particulars, please apply to any of the Offices.

N. GOPALA IYER,
Secretary.

U. F.

Hyderabad

HYDERABAD CENSUS

The Memorandum relating to the census of 1941 for H. E. H. the Nizam's Dominions says:

"The population of the Dominions has been provisionally ascertained to be 16,194,313, which is equivalent to the combined population of Mysore, Travancore and Baroda States. The rise on the decade is 12.2 per cent., while for the whole of India it is 15 per cent. For every 100 males there are 96 females in Hyderabad. The density per square mile was 196 as compared to that of 282 for all India (962 for Cochin). The largest district in size of population is Kareemnagar (1,354,298), and Medak is the most densely populated district with 239 persons per square mile. Hyderabad is the fourth largest city in India with a population of 728,000, Calcutta being a first with 2,108,000; Bombay 1,488,000; and Madras 777,000. The area of Greater Hyderabad is 79 square miles. The recent Census revealed a literate population in these Dominions of 1,111,245, a rise on the decade of 86.6 per cent. The All-India literacy is 12, that of Hyderabad State 7, and that of Travancore 47."

IRRIGATION FACILITIES

The Nizam's Government have sanctioned a sum of Rs. 25,000 for irrigation facilities in the Vijapur and Gangapur Taluqs where the general rainfall is insufficient. For the present wells are being sunk and two large reservoirs, one at Pari and the other at Sorsar will be provided for in the near future.

HYDERABAD DELEGATION TO CRIPPS

The Hyderabad delegation consisting of the Nawab of Chhatari, Nawab Mehdi Yar Jung, Nawab Ali Yavar Jung and Syed Abdul Aziz met Sir Stafford Cripps on March 28.

Baroda

DEWAN'S ADDRESS TO ASSEMBLY

The Baroda Dhara Sabha (Legislative Assembly) commenced its session on Feb. 2, Sir V. T. Krishnamachariar, Dewan-President, presided.

In his opening address, Sir V. T. Krishnamachariar reviewed Board's war efforts and made special mention of the donation of £50,000 by the Maharaja (to supplement a similar earlier gift) to complete a squadron of the R. A. F. to be named after Baroda.

After mentioning that soldiers of the State were fighting in the Near East and that A. R. P. arrangements in the State were making satisfactory progress, the Dewan emphasised the need to support the Defence Loans issued by the Government of India.

Sir V. T. Krishnamachariar then spoke of the relief measures for ryots in general and cotton growers in particular and said that owing to the effects of war and seasonal conditions, the State's budgetary anticipations had been somewhat dislocated. The State Government were, however, considering the grant of dearness allowance to their subordinate employees and orders were expected to be issued shortly.

Negotiations were in progress with the Government of India, the Dewan concluded, as regards the working of the Anand-Petlad-Tarapore railway and the Broach-Jambusar-Kavi lines.

CHILD MARRIAGE IN BARODA

The result of 37 years of the Child Marriage Prevention Act is that marriages below the age of 10 are practically non-existent, and child marriages below the penalised age have decreased from 33.2 per cent. in 1916-20 to 13 per cent. in 1936-40, inspite of the age having been raised. The working and effect of this law is reviewed in the chapter on Social and Economic Legislation in the latest Report.

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Mysore

ADULT EDUCATION IN MYSORE

The average cost of education per head of population was Re. 1-2-6 of which 14 annas was met from State funds, reveals the Report on Public Instruction in Mysore for the year ending 30th June, 1941. There were 78 adult night schools as against 76 in the previous year. Thanks to many non-official organisations, 48 adult literacy centres were opened in the city of Mysore and nearly 1,000 illiterates were made literate. A Central Body called the Mysore State Adult Literacy Council has been recently constituted. Government have given grants of Rs. 5,000 and Rs. 2,000 to the Mysore and Bangalore Committees respectively.

MAHARAJA'S PERSONAL STAFF

Sir Charles Todhunter, Private Secretary to H. H. the Maharaja of Mysore, has been granted leave for 5 months from March 20, preparatory to retirement. Rajasabhabushana T. Thambu Chetty, Huzur Secretary, is appointed Private Secretary to the Maharaja, Mr. Zadac Z. Shah, Assistant Secretary, is appointed Huzur Secretary. Mr. K. Guru Dutt, Assistant Secretary, is appointed Secretary on the personal staff of H. H. the Maharaja.

MYSORE COUNCIL BYE-ELECTIONS

In the bye-elections to the Mysore Legislative Council from the Kadur District General Rural Constituency, held on March 21, Messrs. T. C. Basappa (Congress) and B. Krishna Bhatta (Independent) were declared elected.

Thus the Mysore State Congress Party has captured 5 out of 6 seats in the recent bye-elections, securing, as has been already reported, all the 3 seats from Kolar and one seat from Mandya.

Alwar

PRAJA MANDAL'S DEPUTATION

A deputation of the Alwar State Praja Mandal waited on the Chief Minister to place before him the demand that Raigarh, the second largest city in the State, should be given an elected town committee instead of the nominated one.

Travancore

TRAVANCORE UNIVERSITY

The University of Travancore has issued the following Press Note :—

The Registrar of the University of Madras has stated that the examinations of this University have been treated by that University on a par with examinations of other Indian Universities. Though under the rules in force in that University, general recognition is not granted to the examinations of other Universities, each case being considered on its merits, he has pointed out that recognition has been granted in the case of all applications received in his office (Intermediate, B. A. and B. Sc.). The B. L. Degree of this University has been recognised for purposes of admission to the M. L. Degree Examination of the Madras University, but the candidates from this University and all other Universities are required to reside within the Madras University limits for two years prior to the date of the examination. The L. T. Degree of this University has been recognised for purposes of conducting research for the M. Litt. and M. Sc. Degrees.

RADIO STATION

Orders aggregating to Rs. 72,500 have been placed with a Calcutta firm for radio equipment, power equipment, power-conversion plant, duplicate machinery, etc., by the Travancore Government. It will be recalled that the Government have already sanctioned a broadcasting scheme for the State at an estimated cost of Rs. 2'8 lakhs and land required for the construction of the broadcasting station has been acquired and the building is under construction.

NEWSPAPER PROHIBITED

The Government of Travancore have prohibited further publication of the newspaper *Bharathy* in Travancore.

The reason given by Government is that the paper has been publishing false and libellous statements which spread the communal virus and that the paper has abused the toleration shown by the Government so long.

Kashmir

KASHMIR MAHARAJA'S PLEA

In a statement to the Press, H. H. the Maharaja of Kashmir puts in a plea for common ground between States and British India.

On the part of the States, a considerable factor in the Indian polity and an important party to be satisfied, there has been a tendency, even within recent weeks, to give prominence to the credo of 'relations to the Crown'. These relations have so far been maintained through and effected by a department set up by the will of the Crown; the policy and practice of the department being determined by the Crown's functionaries. Logically, therefore, it would seem that the Princes cannot object to having dealings with a Central Government of India which the Crown may constitute. Nor have they any reason to assume that they would not get a square deal from such a Government.

In any case, it is the duty of the Princes to show themselves patriots and that they desire that their countrymen should feel themselves the equals of nationals anywhere in the world. . . .

In the India of tomorrow such of the Princes' prerogatives as enable them to afford a better life to their subjects and to ameliorate their lot, must remain. Other privileges, which may be merely matters of honour and glory shedding effulgence on their personalities are of comparatively small account when set beside other considerations, such as the safeguarding of resources necessary for up-to-date Government and the relief of burdens borne by the States alone. 'Freedom' must be our watchword—freedom from crippling restrictions and strangling control, freedom from the subordination of India's interests to the interests of other parts of the Commonwealth.

Cochin

RURAL DEVELOPMENT POLICY

Explaining the policy of the Cochin Government regarding the expenditure of the grant for rural development, the Government observe that experience has shown that a very effective way of utilising money for rural development is to help Rural Development Societies and to start Rural Centres. By way of loans and grants, these Societies in Cochin are helped to carry on multifarious rural development activities. The grants given are free grants to the Societies and they will remain as permanent working capitals for the activities of the Society. The expenditure is controlled by the Co-operative Registrar and the Rural Development Officer.

General

VICEROY'S ADDRESS TO PRINCES

"On you, representatives of princely India, lies, as on us all, the obligation to secure for India a triumphant and happy issue out of this, her testing time and danger," observed the Viceroy addressing the annual session of the Chamber of Princes at Delhi, on March 15.

"In the present grave emergency, His Excellency was confident that Their Highnesses would not hesitate to agree temporarily to forego in the common interest prerogatives and privileges, however greatly they might be valued, should they in any way impede India's war effort. The Viceroy also trusted that Their Highnesses would not allow need to maintain reasonable margin of safety in regard to their local arrangements for internal security, unduly to hamper making of utmost possible contribution to forces which India required to repel external aggression; and every unit that was not essentially required for the maintenance of internal security should be made available to resist and attack and finally to defeat the common enemy."



"I hope Indians will realise the importance of patronising only Indian Insurance Institutions."

—Pt. Jawahar Lal Nehru.

Place your Life Business with INDIAN Insurance Companies only.

April '42.

INDIANS OVERSEAS

—(o)—

South Africa

INDIANS IN NATAL

Of what use is it to laud to the skies India's efforts in the war when occurrences of this nature are allowed to take place? asks the Natal Indian Congress in the course of a letter to the Town Clerk, Durban, in connection with prohibiting Indians sitting in the Medwood Gardens. The Secretaries write:

The Medwood Gardens are one of the beauty spots of Durban. Moreover, they are public gardens and as such should be accessible to all sections of the population.

It is most reprehensible, therefore, that Indian citizens of this city who take civic pride in the local amenities are debarred from sitting in the gardens and told to leave by native policemen.

Of what use is it to laud to the skies India's efforts in the war when occurrences of this nature are allowed to take place?

TRANSVAAL INDIANS' DECISION

The Nationalist Group in the Transvaal Indian Congress has passed a resolution suspending the passive resistance movement in the Transvaal. The Resolution reads:

The Passive Resistance Council deems it necessary, in spite of the hardships and disabilities of the Indian community, to suspend the passive resistance struggle conducted against the Asiatics' Land and Trading (Transvaal) Act as amended, in view of the acute sharpening of the international conflict which to-day constitutes a grave danger to the safety and security of the peoples of South Africa.

Ceylon

CEYLON INDIANS TO EVACUATE

The non-essential population of Ceylon has been advised evacuation. Apprehensive of attack by the enemy and of the difficulties of obtaining essential food supplies, the Government of Ceylon has issued this urgent appeal in the hope that its defence tasks may not be found burdened with unnecessary responsibilities. The advice would involve numbers of Indians and their repatriation must be arranged with promptitude. There is no reason for delay in this case as, for instance, in Burma. It ought to be easy to secure the necessary facilities for transport. The Government of Ceylon must assist this repatriation freely and not stint expenditure by way of aiding Indians to find their way home.

Burma

EVACUEES FROM BURMA

Pandit Jawaharlal Nehru has issued a strongly worded statement dealing with the plight of evacuees and refugees from Malaya and Burma. Pandit Nehru refers to 'the racial discrimination that has been and is so evident and the astounding difference in the treatment given to Europeans and the Indians' and says:

We know what horror has pursued the refugees from Burma, on the Akyab route to India as well as on the road via Manipur, what happened to Indians in Burma, Penang and Singapore, and what is happening to-day in the various parts of India, where evacuees are being accommodated. Every effort is being made to find luxury quarters for Europeans and hardly anyone, except some private agencies, care for Indian families who are adrift.

Pandit Nehru refers to Mr. Rajabali Jumrabbhoy's sensational statement about evacuation of Singapore and says:

The whole question of racial discrimination in evacuation and in the subsequent treatment to evacuees is a public scandal of the first magnitude, and those responsible for it from the Indian Overseas Member down to the local officials have to make an answer for it.

Far East

STRANDED INDIANS

The Government of India have had under consideration the question of granting financial assistance to the families or dependents in India of Indians who have been detained in the Far East due to enemy action.

The Government have now decided that such families or dependents as are really indigent and have no alternative means of support should be helped by means of monetary advances against bonds to repay. Applicants for assistance are, therefore, advised to apply with full particulars to the Government of the Province in which they are resident.

Philippines

INDIANS IN THE PHILIPPINES

In reply to an enquiry made by the Government of India regarding the welfare of the Indian nationals in the Philippines, it is now learnt that British subjects numbering roughly 800 are reported to be in safety.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

VICEROY'S MESSAGE TO THE PEOPLE

The following is the text of a message from His Excellency the Viceroy to the people of India, dated 10th March.

I send this message to all men and women who live in this land, whatever their politics, their religion, or their race. You will be invited during the next few weeks to enrol yourselves in the national war front. The land we live in is threatened with danger. This is a call to action for every one of us. Close the ranks and stand shoulder to shoulder against an aggressor whose conduct in the peaceful countries which he has outraged brands him as barbarous and pitiless. The soldiers of India, in many parts of the world have fought and are fighting gloriously for the safety of their motherland, for the preservation of her ancient inheritance, for the bringing to pass of her hopes for the future.

To-day the battle front is of great depth, and each one of us can be a soldier too. Stand steady, encourage the brave, strengthen the faint-hearted, rebuke the babbler and root out the hidden traitor. Make good the defence of the country to-day; go forward to victory to-morrow; for without victory there is no hope for the survival of free institutions, culture or kindness in the world. We are members of a worthy company: China, Russia, America, Britain and a score of others. Let each one of us in India be worthy of our own country and of our comrades; for thus shall we make our victory swift and sure. I confide in your courage.

SIR S. CRIPPS' APPEAL TO INDIA

At a Press Conference in Delhi on March 23, Sir Stafford Cripps said:

I have come here because I am, as I have always been, a great friend and admirer of India and because I want to play my part as a member of the War Cabinet in reaching a final settlement of the political difficulties which have long vexed our relationship. Once these questions are resolved, and I hope they may be quickly and satisfactorily resolved, the Indian peoples will be enabled to associate themselves fully and freely not only with Great Britain and the other Dominions but with our great Allies: Russia, China and the United States of America so that together we can assert our determination to preserve the liberty of the peoples of the world.

There is no time to lose and no time for long discussions. I am sure that in the circumstances of to-day the leaders of the main parties and interests in India will be ready to take quick decisions.

UTTERANCES OF THE DAY

GEN. WAVELL ON JAP OBJECTIVES

"We shall continue to fight the enemy in Burma to the utmost of our resources. We are making every effort to open up fresh lines of communication to compensate for the loss of Rangoon," said General Sir Archibald Wavell, in his first press conference after reassuming the command of India and Burma. Referring to the immediate effect of the loss of Rangoon, the General observed:

The loss of Rangoon and a large part of Lower Burma is in some respect a more serious blow than the loss of Singapore. It brings war much closer to India and threatens our communications with our Chinese ally.

General Wavell dilated on Allied operations on the A. B. D. A. Front and stated the reasons for their failures in Malaya and Singapore, indicating the immediate danger that India will have to face. Sir Archibald said:

Japanese have a wide choice of objectives ranging from Hawaii, Australia, Manchuria, Burma, China, India and Ceylon. Whatever else they do, I think there is little doubt that they will endeavour to push their advance into Upper Burma to cut the link with China and obtain bases from which India may be attacked or threatened.

General Wavell briefly discussed the matter of defence preparations against possible invasion and air raids. Dealing with the question of Japan attacking Russia, the General opined that the Japanese will not attack the Soviet territory unless they feel thoroughly certain of a quick and easy success.

NAWAB OF CHHATARI ON UNITY

The Nawab of Chhatari, opening the Hyderabad Branch of the International Fellowship, said:

The creed of unity among people, which cannot be achieved without a feeling of love and comradeship between man and man, has always been preached by the leaders of mankind in the past and there is no country which is an exception to this rule. But if there is any country which is more in need of unity than any other, it is ours and if there is a time when unity is more essential than any other, it is the present.

HOME GUARD FOR INDIA

The Council of State rejected without division Pandit Hirday Nath Kunzru's resolution asking for immediate steps to be taken to form a Home Guard for the Defence of India.

Messrs. Sri Narain Mehta and P. N. Saprú supported the resolution.

The Commander-in-Chief, General Hartley, explained that the Home Guards in England were under the War Office and was a military organisation in pre-war days, both in England and India they had a territorial army which had been incorporated in the regular forces after the outbreak of the war. In India today they were extremely short of equipment and instructors and, however they might wish, they could not spare them for any other purpose for the present. He asserted that the expanding Army of India should be regarded as Home Guards for this country.

Pandit Kunzru, replying to the debate, said that the reply of the Commander-in-Chief was in keeping with the official attitude adopted all along in this country. If England could organise a Home Guard in spite of the shortage of equipment after the fall of France, there was no reason why the Government could not do so in this country. The real reason, he said, was political. So long as the rulers of India regarded their interests superior to those of the people of this country, this attitude would continue.

INDEPENDENCE FOR INDIA

The Working Committee of the All-India Shia Political Conference has passed a resolution reiterating its national standpoint and unequivocally declaring that the Shia Community stands for the independence and political advancement of the country. The meeting declared that any movement or scheme which was put forward from any platform whatever, whether Muslim or non-Muslim, and which had the effect of impeding the political progress of the country and calculated to injure its larger interests could not be countenanced by the Conference.

CHINESE OFFER TO INDIAN STUDENTS

Mr. Sumati Dharmakirti, a Chinese Buddhist scholar attached to the Ministry of Education, Chungking, in a communication to the Secretary of the Mahabodhi Society, states that his Government will be pleased to maintain two Indian scholars in China to study the religion of Buddha. The expenses of the scholars during their period of study in China will be borne by the Ministry of Education.

Inviting the attention of scholars in this country to the decision of the Chinese Government, the Secretary of the Mahabodhi Society, requests them to communicate with him at Sarnath.

UNIVERSITY AWARDS

The first prize awarded annually for the best book on a selected subject written in a Dravidian language has been awarded this year to Mr. P. N. Appuswami and Mr. J. P. Manickam who wrote a book in Tamil on X-Ray, and the second prize has been awarded to Mr. S. G. Ganapathi Ayyar for a book on horticulture. This is the third year in succession that Mr. Appuswami has been awarded the first prize.

SANSKRIT COURSE IN ANNAMALAI

The Senate of Annamalai University, Sir K. V. Reddi Nayudu, Vice-Chancellor, presiding, has approved the proposal of the Syndicate to reintroduce the B. A. (Hons.) course in Sanskrit from 1942-43 and sanctioned the creation of the posts of a professor, a junior lecturer, and a senior Pandit in this connection.

DR. B. C. ROY

Dr. Bidhan Chandra Roy has been appointed Vice-Chancellor of Calcutta University for two years. He will assume charge when the Hon. Sir M. Azizul Haque, the out-going Vice-Chancellor, leaves for London to join his new post of High Commissioner for India.

A FEDERAL COURT DECISION

The Federal Court has dismissed the application of the North-West Frontier Province Government seeking leave to appeal to the Privy Council against the decision of the Federal Court, holding that Mr. Suraj Narain, ex-Sub-Inspector of Police, Frontier Province, who had been dismissed from service on the order of the Deputy Inspector-General of Police, had a case actionable in a court of law.

The Chief Justice Sir Maurice Gwyer, pronouncing the order, said: "We are not disposed to give leave to appeal in this case. The appellant has succeeded in establishing to our satisfaction the right of members of the police force to certain statutory safeguards, the existence of which was denied by the North-West Frontier Province Government. We think that the Government should be content with the legal position as established by the judgment of this Court and should not seek to prolong the litigation."

RAU COMMITTEE ON HINDU LAW

It is learned that the two Bills prepared by the Rau Committee, one on the Hindu Law of Succession and the other on the Hindu Law of Marriage are being examined by the Legislative Department, Government of India, who after completing their examination are expected to publish them in a *Gazette* and send them to circulation in order to elicit public opinion.

The Bills will thereafter be ready for introduction in the Autumn Session of the Assembly and be referred straightaway to Select Committee.

SENTENCE ON GOPALAN COMMUTED

H. E. The Governor has commuted the death sentence passed by the Madras High Court on Mr. K. P. R. Gopalan into transportation for life.

Mr. Gopalan was convicted by the Sessions Judge in the North Malabar Rioting Case of culpable homicide not amounting to murder and sentenced to rigorous imprisonment for seven years. On appeal by the Crown, the High Court found him guilty of murder and sentenced him to death. A petition for mercy was presented to H. E. the Governor on his behalf.

INSURANCE AND SCORCHED EARTH PLAN

Considerable speculation has been caused in business circles on the answer given by Sir Alan Lloyd in the Council of State to a question put recently as to the attitude of the Government towards any "Scorched Earth" plan and whether Factories War Risk Insurance Bill would make provision for such a contingency. It is surmised that the Government of India are adopting in the proposed legislation the same definition of "war risk" as holds good in the United Kingdom and Burma and that it will provide cover for damage or loss caused by enemy activity while hostilities prevail.

If any goods, equipment or industrial plant were to fall into enemy hands or were to be destroyed to prevent their falling into enemy hands, their case will not be covered by the Factories War Risk Insurance Bill and will have to be dealt with separately.

WAR RISK INSURANCE

In view of the fact that a decision has since been taken to extend the cover under the War Risks (Goods) Insurance Scheme to damage resulting from destructive action taken by or under the orders of Government, in order to deny facilities to the enemy, a risk which was not previously covered, it has now been decided to raise the premium rate for the quarter commencing on April 1, 1942, to three annas per month or part of a month for each complete sum of Rs. 100.

CLAIMS DUE TO ENEMY ACTION

Indian life insurance companies should meet promptly and honourably claims arising from casualties due to enemy action, said Mr. Byramjee Hormusjee, retiring President of the Indian Life Insurance Offices Association, at its annual meeting at Delhi on March 9.

The Policy conditions of most of the senior Indian life offices, he added, offered full cover to civilian lives already insured with them. He, however, regretted that there were some companies whose Policy conditions in this matter were not quite clear and left much to be desired.

DOLLAR REMITTANCES

As sanction of the Reserve Bank is necessary to make remittances to foreign countries, any firm desirous of engaging engineers or other employees from outside the sterling area should first apply to the Reserve Bank to ascertain whether it is prepared to allow remittances in U. S. dollars or other foreign currency of the salaries of the employees or part thereof, which they find it necessary to remit.

The granting of passport *visas* to foreigners to come to India does not by itself entitle them if they secure employment in India, to remit any portion of their rupee salaries to countries outside the sterling area.

WAR USE FOR SILVER

Because silver is the best electrical conductor and the re-arming U. S. will be short, some 770,000 tons of copper next year and the 100,000 tons of Treasury bullion might well be largely drawn into wire and installed in new defence plants this winter to save some 75,000 tons of copper, suggested Robert E. McConnell at a convention of chemical engineers. Copper is priced at 12c. a lb., silver around \$10 a lb. depending on when it was bought; but defence plants are well guarded and their wires full of deadly high voltages 24 hours a day. After the war, the silver can be re-claimed, restored to precious usefulness.

EXPORT OF WOOL

With its 48 million sheep, India is estimated to produce annually about 86 million pounds of wool. The annual export of wool and woollen articles has been valued at Rs. 3,85,00,000. The export trade, which was mainly in carpet wool or carpets, has slightly decreased since the outbreak of the war, partly due to shipping difficulties and partly due to the Army demand for blankets.

INCOME-TAX MINIMUM

The Finance Member in the Central Assembly has agreed to an amendment to raise the taxable minimum of incomes for income-tax from Rs. 1,000 to Rs. 1,500.

The Finance Bill originally proposed to bring within taxable limits all incomes from Rs. 1,000 to 2,000.

WOMEN'S PAGE

MADAME CHIANG ON INDIAN WOMEN

Madame Chiang Kai-Shek paid a tribute to the women of India in the course of a message to a women's meeting held at Chungking in observance of the International Women's Day on March 8.

Madame Chiang assured the women of China

that the women of India possess great essential energy. They are specially endowed with the virtues of endurance and fortitude.

Referring to the meeting of the All-India Women's Association which she attended while in India, Madame Chiang remarked:

When I was giving them an account of Chinese resistance and the outrages of the invaders, not a few of them shed tears of compassion.

She continued:

I was only for a short time in India but I was fortunate in meeting several outstanding women figures. I met Mrs. Sarojini Naidu, Mrs. Vijayalakshmi Pandit and Begum Shah Nawaz. Each had a special attribute worthy of our admiration. Mrs. Naidu is a great Congress leader and I was impressed by her exact understanding of human life. Mrs. Pandit is the President of the All-India Women's Association and the sister of Pandit Nehru. She is an able lovely and dignified woman with all the womanly qualities we admire. Shah Nawaz is a great leader and while talking to her, she made me feel I was talking to a Woman General. She said that the services of the Punjab women were not in any case less than those of the men.

From what I have said of these few women, you can easily understand the intelligence, learning and the character of the modern Indian women in general. They are hard-working and firm in such a way that I have no hesitation in believing that when given adequate opportunity, they will certainly render valuable service in the struggle for freedom.

LADY JAMES

Lady James has been appointed Chief Commander of the newly-formed Women's Auxiliary Corps of India. She has already taken up her duties and will shortly be leaving on tour for Calcutta, Bombay Poona, Madras and Bangalore, where she will get into touch with the local women's organisations.

WARNING TO DAILY MIRROR

The Home Secretary Mr. Morrison's statement in the Commons that he had warned the *Daily Mirror* that Government could suppress a newspaper which systematically published matter calculated to foment opposition to the war effort brings a warning from the leader columns in several London dailies.

The *Times* says:

The weapon which Mr. Morrison has produced from his armoury is one to be handled with the utmost care. Anything tending to impede or impair the free play of opinion may do a grave disservice to the interests of the State, above all, in a time of war and recoil disastrously upon the administration which imposes it. The Government may be offered an assurance that the recent reminder to one newspaper will in no way deter the rest from the discharge of their duty.

The *Daily Herald* says:

It is a hundred times more sensible to permit a newspaper to write foolishly than take action which might undermine public faith in the Press as an independent medium. It was amid the twilight of compulsory censorship that Petain and Laval contrived to do away with the legitimate Government in France.

ROMAIN ROLLAND

The following is from the *Nofrontier News Service* bulletin:—

Geneva:—Romain Rolland, the French novelist and humanitarian, about whom little or nothing has been heard since the wave of Nazi troops engulfed France in the summer of 1940, is safe and well. He is living in a quiet village of occupied France and is utilising his extensive musical knowledge on the study of the quartettes of Beethoven.

ILLFORD'S LIBRARY

Ilford built itself a new library at Barkingside.

"It has great dignity and Grecian pillars in front," said the Ilford Council.

"It looks like a cowshed, an ice-station or a conservatory," said the Ilford Rate-payers' Association.

It may be all right from the front, but you should see the back," said an Ilford citizen.

No one mentioned the books inside.

MR. K. SRINIVASAN

Mr. K. Srinivasan, Editor of the *Hindu*, Madras, has been re-elected President of the All-India Newspapers Editors' Conference for 1942.

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AWARDS TO INDIAN NAVAL OFFICERS

In the first list of awards of bravery made to the Royal Indian Navy, the Distinguished Service Cross is awarded to two officers for dash and daring in the capture of ships at the beginning of the Iranian operations last August.

Sub.-Lt. N. Krishnan, R. I. N. (H. M. I. S. *Investigator*) led a boarding party to capture a tug, the crew of which offered stout resistance. Krishnan himself was engaged in a personal duel with the Captain of the tug and proved himself the better shot. After killing or wounding two officers and four men, he captured the tug undamaged with 20 prisoners.

Engineer Lt. D. Shanker, R. I. N. (H. M. I. S. *Lawrence*), boarded the Italian vessel *Caboto*, which had been set on fire by its crew. At considerable risk he went through the blazing bridge-deck and captured the crew. He then searched the ship for explosive charges set to scuttle the ship and was to the fore in fighting the fire.

SARAT BOSE'S DETENTION

Asked during question time in the Bengal Assembly, whether any steps had been taken for the release or transfer of Mr. Sarat Chandra Bose in Bengal, Mr. A. K. Fazlul Huq, Chief Minister, said that his colleagues and himself had approached the Government of India in the matter.

The Government of India did not agree to Mr. Bose's release or transfer to Bengal. The Chief Minister added that a monthly allowance of Rs. 1,000 had been granted for Mr. Bose's family from the Central Revenues.

SIR ANDREW CLOW

His Majesty the King has been pleased to approve the appointment of Sir Andrew Clow to succeed His Excellency Sir Robert Reid, the Governor of Assam, on the expiration of the latter's tenure of office.

BARONY FOR EX-PRIMATE

The King has conferred a barony of the United Kingdom on Dr. Cosmo Gordon Lang, who recently resigned the Primacy of all England.

MILITARY NURSING SERVICES

Declaring that there is a great shortage at present of nurses in military hospitals in India, a Press Note makes an urgent appeal to the women in India—European, Anglo-Indian and Indian to come forward and enlist in the military nursing services.

The Press Note adds: To run a modern efficient hospital one nurse is needed to look after 10 to 12 beds but the average ratio of nurses to patients in the military hospitals in India is extremely low. This is particularly so in the Indian hospitals where the ratio to-day is 1 to 82 beds with the result that our Indian soldiers, including the sick and the wounded from overseas theatres of war, are not receiving the standard of treatment they deserve in spite of the efforts being made to give them the best possible attention in the circumstances.

A WAR MALADY

Brought into a military hospital after being found in a ditch, a young soldier complained of his left leg giving way and said he could not get up when seated. Finally, he lost his voice.

Doctor found the disorder was historical in origin. The lad suffered from night-blindness, technically described as "disturbance of light perception causing a difficulty and often inability to adapt faculty of vision to very faint illumination".

In the world war I saw increasing numbers of such cases in the German army. "The problem is again presenting itself here," said the *British Medical Journal*.

TUBERCULOSIS HOSPITALS

Her Excellency the Marchioness of Linlithgow, when laying the foundation-stone of the Lady Linlithgow Tuberculosis Hospital at Patiala on March 8, observed:

"With every stone that I lay and every building that I open for the treatment of one of the most destructive of all diseases, I feel that I am helping to create a structure which will withstand all attacks made by the more insidious of enemies. It will not only withstand but will counter-attack with every means at its disposal and will overwhelm and finally crush the forces of destruction."

VITAMIN C

Vitamin C or ascorbic acid, the vitamin which prevents scurvy, is found in fresh fruits and vegetables. Among vegetables, the green leafy varieties are the best sources.

Pulses and cereal grains in the ordinary state contain no vitamin C. When, however, they are allowed to sprout, the vitamin is formed in the grain and in the growing green sprouts.

There is one cheap and common fruit, namely, *amla* or *nellikai* (*Phyllanthus emblica* Linn), which is probably the richest natural source of vitamin C. *Amla* (gooseberry) grows abundantly in all Indian forests and is obtainable in almost unlimited quantities from January.

BANANA FOR KIDNEY TROUBLES

The solid trunk of the banana tree, doctors say, is very useful for patients suffering from stones of kidneys and bladder. The leaves are very long as well as sufficiently broad. Through these leaves a conical mass protrudes which contains hundreds of small bananas. These small bananas are covered by deep red-coloured leaves. These small bananas are very useful for blood-purifying purposes. They have a very soothing effect in cases of gonorrhoea. They have been used with advantage in cases of supermatorrhea also.

MOUSTACHES TO PREVENT DISEASE

For the first time in their thousand years of existence, moustaches are about to be raised for hygienic purposes.

Hard rock miners in British Columbia are being encouraged to cultivate the Old Bill style of walrus mustachio so that the screen of hair may serve as a trap to catch the fine particles of dust that enter the nostrils and eventually bring on the dread disease silicosis responsible for a growing number of deaths every year and for which no cure has yet been found.

DEATH FROM MALARIA

Malaria is the largest public health problem in India. Deaths from this disease number about a million and a quarter every year and the number of cases is about 100 millions per year.

NATIONAL SAVINGS COMBAT INFLATION

The necessity of national savings to combat inflationary tendencies and to safeguard the economic stability of the country was emphasised by Sir Jeremy Raisman, Finance Member to the Government of India, opening a Conference at New Delhi to discuss the best means of fostering National Savings.

The Conference discussed measures for furthering the Savings Movement which is already in existence in the Provinces and States. In particular, it considered whether any improvements were called for in the existing facilities for investments or in the methods of advertising these. Various suggestions were discussed and the Government of India will take the necessary action to give effect to those which were accepted.

SUBSCRIPTIONS TO DEFENCE LOANS

The total amount subscribed to the Interest-free Defence Bonds up to January 24, 1942, was Rs. 2,66,97,000; to the 8 per cent. Second Defence Loan Rs. 57,99,44,000 (including conversions); and to the Post Office Ten-Year Defence Savings Certificates, Rs. 4,63,54,000.

The grand total of subscriptions to all Indian Defence Loans since they were first issued in June 1940 up to January 24, 1942, is Rs. 1,10,15,67,000.

REPAYMENT AT PAR ON JUNE 15

The Government of India have notified that the whole of the 5 per cent. Rupee Loan 1942-47, which was issued as counterpart for the relative sterling stock, will be repaid at par on the 15th June, 1942, says a *communiqué*. The Secretary of State for India has issued simultaneously a notice to redeem the corresponding sterling stock on the same date.

STRAITS CURRENCY ACCEPTED IN INDIA

The Reserve Bank of India has agreed to purchase Straits dollar currency notes from evacuees from Malaya up to 300 dollars per person. In the case of evacuees who are already in India, the concession will be available on their *bona fides* being certified by the Protector of Emigrants.

ENORMOUS INCREASE IN TRAFFIC

Since the outbreak of war, railway traffic has increased to an enormous extent. Compared with 1938-39 there has been an increase of over two and three quarter thousand million ton miles, i. e., increase of 16 per cent. and 30 per cent. respectively. During the nine months ending Dec. 31, 1941, as compared with the previous corresponding period, broad gauge and metre gauge wagon loadings on Class I Railways show an increase of 133,955 wagons (in terms of 4-wheelers). Transport of grains and pulses, oil-seeds, cotton and miscellaneous full wagons shows an increase of 1'62 per cent., 16'4 per cent., 7'45 per cent. and 10'7 per cent. respectively. The supply of wagons for coal has been maintained in spite of the fact that large quantities of coal have had to be carried to West Coast Ports which had previously been carried over the shorter road to Calcutta.

RAILWAY RATES COMMITTEE

The Government of India (Railway Board) has been pleased to accord representation to the Andhra Chamber of Commerce on the panel of the Railway Rates Advisory Committee. The following five members have been nominated to the panel—Messrs. B. Ramachandra Reddy of Buchireddypalem, C. Subbiah Chetty of Nellore, M. Ranganayakulu Naidu of Madras, P. R. Nammalwar of Madras and Kautha Suryanarayana Rao of Madras.

TICKET BY HEIGHT

When travelling by train in China, one often sees the strange and amusing spectacle of child passengers being carefully measured with a ruler by the conductor.

The reason for this is that in China the fares for children travelling on trains runs not in proportion to their age, but in proportion to their height. Children under 2 feet 6 inches are allowed to travel free; those up to 4 feet 4 inches are charged half fare. Children taller than this have to pay the full fare.

BENGAL AND ASSAM RAILWAY

Thirty-two up and down trains on the Bengal and Assam Railway will be cancelled immediately as an emergency measure until further notice according to a press note.

TAGORE'S PORTRAIT

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In recent years alternative uses have been sought for the coffee bean; one such alternative is the production of plastics. Another may be found in the manufacture of soap. Roasted crushed coffee beans, it is reported, provide one ingredient of a new soap; others are tallow oil, coconut oil and a neutralising alkali. A softening, smoothing effect on the skin is claimed for this production.

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PUNCTURE-PROOF TYRES

One thing that puzzles the layman in viewing pictures of vehicles used in warfare is the question of why their tyres are not more often punctured. The answer is that the usual type of pneumatic tyre is often punctured in service by bullets. Indeed, armies of the world have endeavoured to find some way of gaining the advantage of such non-solid tyres and at the same time preventing their destruction by enemy fire. One of the ways of doing this is to make a sponge rubber tyre. This, however, has a number of disadvantages.

A new Bullet-Seal inner tube has been developed for the tyres of war vehicles by the Seiberling Rubber Company of America. This tube has a double thickness of small cells filled with a plastic gum and lining the usual tube wall. The cellular structure prevents the plastic from being thrown to the outer periphery of the tyre, keeps it evenly distributed throughout the inner tube. When a bullet penetrates the tyre, the kneading action of the tyre rolling over the ground kneads the plastic into the hole made by the bullet and effectively seals it. Tyres so equipped are said to have withstood successfully a burst of shots from 30-calibre and 50-calibre machine-guns.

CHRYSLER RESEARCH LABORATORIES

Two large new research laboratories were recently opened up at the headquarters plant of the Chrysler Corporation in Detroit now.

Sixteen years ago, when Chrysler was started, its research activities were housed in a three-room laboratory in a small wooden building. The Chrysler Engineering Laboratories Building, a four storey structure covering several acres of ground was built and additional storeys were added later. Now, with the two new laboratories, the Corporation's research activities cover one end of the huge Highland Park Plant.

The new Dynamometer Laboratory is one of the most unusual buildings devoted to scientific research in existence. It is open to the public and its laboratories, machines, equipment and research men operate in full view of all who care to visit the new buildings.

THE LIGHTER SIDE OF AIR TRAVEL

Were you ever a fag at school? Not even this preliminary training is necessary to become a Ship's Adjutant.

When, in order to save shipping space, British Airways decided to strip some of the interior furnishings of their flying boats and to dispense with Stewards, they realised that the comfort of their passengers would be affected to a certain extent.

In point of fact, not one passenger complained. On the contrary, the lack of Stewards seems to provide a good deal of amusement. Sometimes they elect a Ship's Adjutant from amongst themselves often the most distinguished passenger, and it is he who serves the meals, conducts safety drills and generally makes himself useful.

This cutting down of luxury weight by British Airways has made available thousands of tons of valuable ship space for the carriage of mails, important freight and urgent service personnel.

BRITAIN TO INDIA IN 20 HOURS

The Director-General of British Overseas Airways, Mr. Leslie Runciman, who has returned to London after escaping from Thailand, foreshadows substratosphere flights bringing all parts of the world closer to Britain. He considers it possible to reach India, South Africa and Australia in 20, 30 and 50 hours respectively.

On the India-Australia route the stops would be in Cairo, Karachi, Calcutta, Singapore, Darwin and Sydney, with not more than two hours' wait at each halt.

INDIANS IN R. A. F.

Of the 500 students from India, who have not left Britain since the War began, about 100 are at present serving in the R. A. F. and others await entry. Of this number, 40 hold commissioned ranks as air crews, technicians, physical training instructors, etc. Some of them are flying the world's fastest machines.

AIR TRAINING CENTRE

Air Marshal Sir Richard Pierse, Air Officer Commanding-in-Chief, at his first press conference in Delhi on March 15, revealed that the air training centre at Ambala would probably be remodelled to give training in the latest types of aircraft.

PAPER FROM STRAW

An interesting war-time development in Britain is the increased utilisation of straw in the manufacture of paper. Farmers are ploughing more land for corn and consequently will have a greater surplus of straw. Paper-makers are short of raw material, most of which has to be imported. So a proportion of the farmers' straw is to go to the paper-makers, who will use it in place of esparto grass, which before the war came mainly from French North Africa.

Over 200,000 tons of straw, it is estimated, will be used this year in paper-making, the farmers having agreed to sell a certain proportion at from 65s. to 70s. a ton, according to the distance of the farms from the mills. Actually, straw has been used in the manufacture of paper for over 100 years, particularly in Holland and Italy, but never before on such a scale in Britain.

THE FUTURE OF ALUMINIUM

To-day we know that aluminium is the commonest of metals, and comprises a tenth of the earth's crust. It is found in rocks and in clay. It lies in the bricks with which we build houses, in tea-cups and paper, in rubies and emeralds as well as in knife, powder and emery.

Once we could not get together a ton of solid aluminium in all the world. In 1938, Britain alone used 100,000 tons of aluminium. World produced 672,000 tons before war. Each Aeroplane wants no less than a ton of aluminium for its body.

RELIEF TO HAND-LOOM WEAVER

By way of relief to the hand-loom weavers in the State, the Baroda Government have directed that the products manufactured by them and exposed for sale, etc., in the shandies held under the control of the several municipalities in the State will be exempted from the levy of ground-rent for a period of one year.

NEW MUNITION PROJECTS

As a result of the Ministry of Supply Mission's recommendations after their visit to India in 1940, over 20 new munitions projects are in hand, the cost of which, over eleven and a half crores of rupees, is borne by His Majesty's Government.

IMPROVEMENT OF CROPS

Besides the usual work in the field of research, 13 new strains of paddy seeds and two new strains of Cambodia cotton were released for distribution to cultivators, states the administration report of the Madras Agricultural Department for the year ended March 31, 1941.

The area occupied by paddy during the year was 10.75 million acres, which was 28.7 per cent. of the total cultivated area in the province. The area occupied by improved strains of paddy was estimated at 2,400,000 acres or, roughly, 23.5 per cent. of the area under paddy in the whole province as against 2,026,000 acres or about 20 per cent. in the previous year.

The report adds that plant for the manufacture of malt foods on a commercial scale was installed at the Research Institute, Coimbatore. Its working was tested and improvements were effected. Demonstrations of malt making as a cottage industry were given at Rajahmundry, Chittoor and Gopichettipalayam.

AGRICULTURAL COLONIES

The first-grade Agricultural Colony started in the Irwin Canal area for the educated unemployed worked successfully. A second-grade Agricultural Colony in the same area was sanctioned for the benefit of the colonists, who cannot afford to offer a cash security of Rs. 1,000 as in the case of the first-grade colonists.

In pursuance of the cigarette-tobacco cultivation scheme, the Mysore Company has extended cultivation to about 7,000 acres.

WAR AND AGRICULTURE

The war has given a stimulus to the efforts of the Agricultural Departments throughout India to extend the cultivation of long and medium staple cotton. The result has been that an enormous amount of textiles required for war purposes has been supplied largely by India's own mills and the off-take of medium and long staple cotton for such purposes is considerable.

POTATO CROP

Potatoes are an important money crop in India. The annual production is worth about 95 million rupees. There is scope for more production as more than a million maunds are imported every year.

LABOUR

SICKNESS INSURANCE FOR LABOUR

At the annual general meeting of the Employers' Federation of Southern India held at the offices of the Federation, Dare House, Madras, on March 24, Mr. W. H. Peppercorn, who presided, said with regard to a scheme of sickness insurance for workers: "We should none of us, I feel sure, be otherwise than sympathetic to a sound scheme involving suitable contributions by the employers, labour and Government and based on insurance principles. But a proposal to apply an experimental scheme to a selected organised industry, and with the emphasis on the contribution by such industry of the funds necessary for its fulfilment is a different matter and the question of the ability of the selected industry or industries to carry the burden not necessarily in the immediate conditions prevailing to-day, but with the more difficult conditions which are likely to ensue in the post-war period, obviously merits serious consideration. It is also right to suggest that State industries ought certainly to be included."

WAGES IN ADVANCE

The Tatas have arranged to make an advance of two months' wages or Rs. 1,000 whichever is less to those of its employees who send their families away from Jamshedpur. This advance will be recovered in 12 monthly instalments without interest. A maximum of 10 days' leave will be granted to employees to shift their families from Jamshedpur.

PENALTY FOR DECLARING A STRIKE

Eleven employees of the Lahore Electric Supply Company have been convicted and sentenced by a local Magistrate to 4 months' R. I. each under the Defence of India Rules for extorting co-workers to declare a general strike in October last. Another employee was awarded 2 months' imprisonment on a similar charge.

WOMEN WORKERS IN RAILWAYS

Women in Britain are taking a large part in running railways. In London North-east Railway alone, more than 10,000 women are doing great work and are doing them well.

GENERAL

REVERSED "BLACKOUT"

A canopy of glaring light over a city in danger of invasion would afford better protection than a blackout, is the opinion of A. F. Dickerson, head of General Electric's illuminating laboratory.

This canopy, created by a huge battery of small but powerful searchlights pointed upward from the tops of buildings, would tend to prevent enemy flyers from locating vulnerable targets.

An added advantage of the canopy of light would be that enemy bombers, silhouetted against it, would become easier prey to defending fighter planes flying at higher altitudes. The lights would also assist anti-aircraft defence.

520 PAPERS CLOSED DOWN BY NAZIS

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DEFENDERS OF INDIA



**ANTI-AIRCRAFT
MACHINE-GUN**

TWO of India's first half-million train with this new machine-gun, mounted for action against low-flying aircraft. The tripod carries a swivel on which the gun can follow a diving raider with deadly precision.

India's new army is drawn from all creeds and castes and from all districts; so that, if it comes to invasion, Indian soldiers, with

their intimate knowledge of the country, will be more than a match for any foreign expeditionary force. The new defenders of India are armed and clothed with fully up-to-date equipment.

Smartness and Comfort are now combined in the soldier's uniform. His Khaki, invented on the plains of Hindustan, is all made in India.

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BUCKINGHAM & CARNATIC MILLS, (MADRAS)

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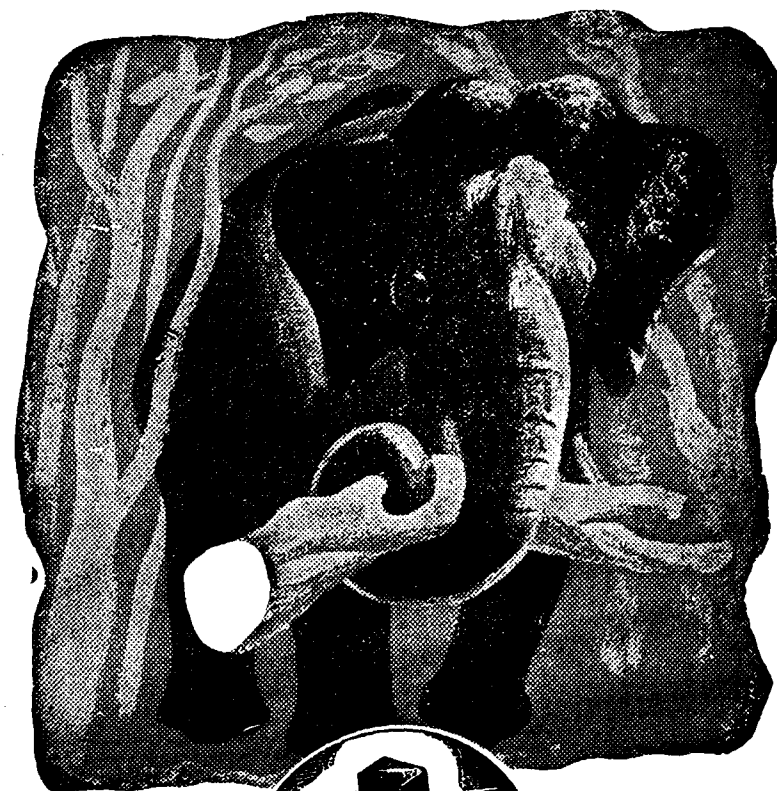
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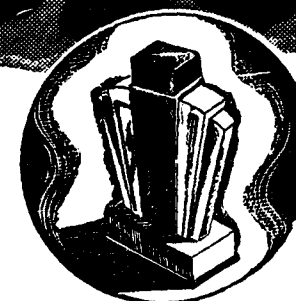
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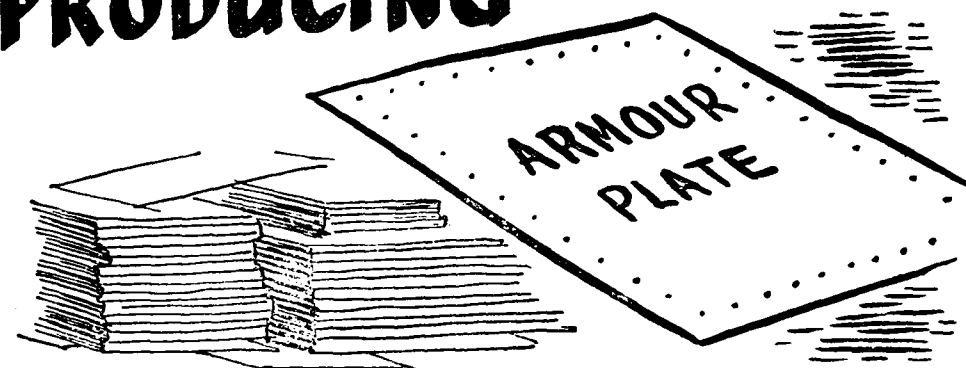
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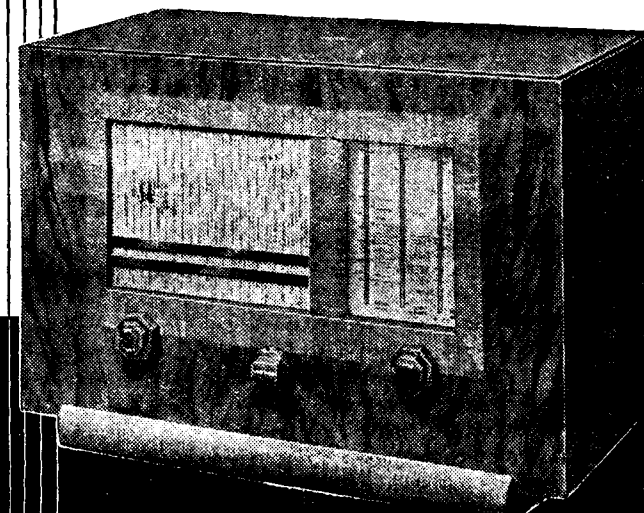
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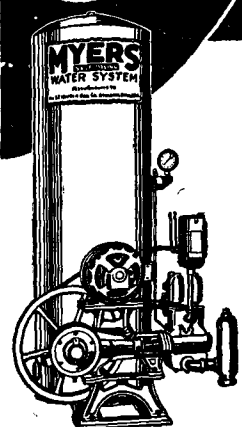
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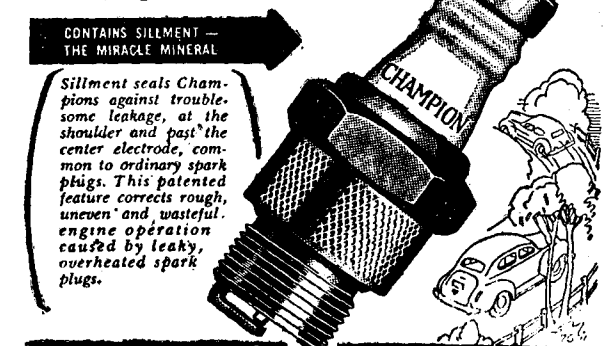
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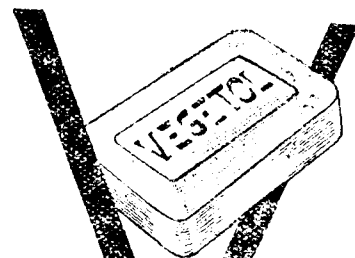
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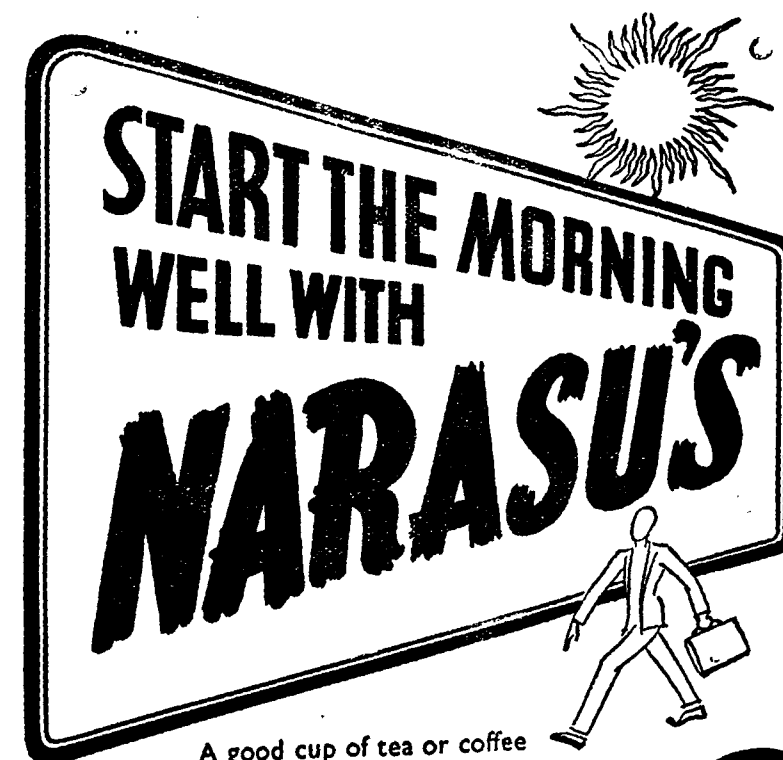
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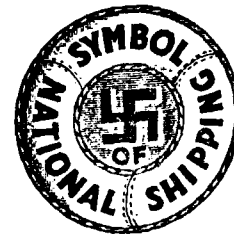
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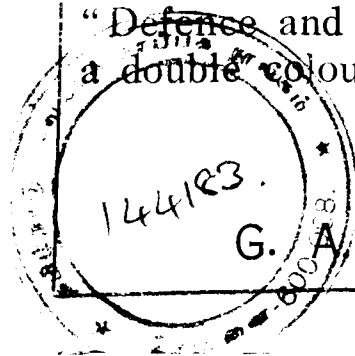
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