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OCTOBER 1943:— DETAILED CONTENTS

[No. 10.

|                                   | PAGE    |                         | PAGE    |
|-----------------------------------|---------|-------------------------|---------|
| IS DEATH THE END ?                |         | INDIAN STATES           | ... 465 |
| BY RT. HON. DR. V. S. S. SASTRI.  | 438     | INDIANS OVERSEAS        | ... 468 |
| JAPAN'S LEBENSRAUM                |         | QUESTIONS OF IMPORTANCE | ... 469 |
| BY MR. KANWAR JOGINDRA SINGH.     | 436     | UTTERANCES OF THE DAY   | ... 469 |
| SCIENCE AND ETHICS                |         | POLITICAL               | ... 470 |
| BY PROF. M. HIRIYANNA, M.A.       | ... 438 | EDUCATIONAL             | ... 470 |
| KEYNES VERSUS MORGENTHAU          |         | LEGAL                   | ... 471 |
| BY MR. V. G. RAMAKRISHNAN, M.A.   | 439     | INSURANCE               | ... 471 |
| INDUSTRIAL EFFICIENCY AND         |         | TRADE AND FINANCE       | ... 472 |
| LABOUR WELFARE                    |         | WOMEN'S PAGE            | ... 472 |
| BY MR. A. C. INSKIP, C.B.E., E.D. | 442     | LITERARY                | ... 473 |
| BEGGAR PROBLEM IN INDIA           |         | PERSONAL                | ... 473 |
| BY MR. M. H. SHAH, M.A.           | ... 445 | MEDICAL                 | ... 474 |
| NALANDA. BY Miss WAHIDA AZIZ.     | 447     | HEALTH                  | ... 474 |
| THE SHORT STORY—THE WORLD         |         | CURRENCY AND BANKING    | ... 475 |
| OVER. BY MR. R. S. SHARMA         | ... 449 | RAILWAYS                | ... 475 |
| THREE SCORE YEARS AND TEN         |         | ART AND DRAMA           | ... 476 |
| BY MR. POTHAN JOSEPH              | ... 451 | SPORT                   | ... 476 |
| MR. NATESAN'S 71ST BIRTHDAY...    | 452     | SCIENCE                 | ... 477 |
| THE WORLD OF BOOKS                | ... 455 | FILM WORLD              | ... 477 |
| INDIAN AFFAIRS                    |         | AUTOMOBILES             | ... 478 |
| BY "AN INDIAN JOURNALIST"         | ... 457 | AVIATION                | ... 478 |
| FOREIGN AFFAIRS                   |         | INDUSTRY                | ... 479 |
| BY "CHRONICLER"                   | ... 460 | AGRICULTURE             | ... 479 |
| TOPICS FROM PERIODICALS           | ... 461 | LABOUR                  | ... 480 |
| DIARY OF THE MONTH                | ... 464 | GENERAL                 | ... 480 |

THE INDIAN REVIEW

3

[OCTOBER 1943



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## INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

|                                        | PAGE      |                                         | PAGE      |
|----------------------------------------|-----------|-----------------------------------------|-----------|
| Advaita Ashrama                        | ... 15    | Longmans, Green & Co.                   | ... 19    |
| All-India Astronomical Society         | ... 17    | M. & S. M. Ry.                          | F. 5      |
| Anglo-Indian Drug and Chemical Co.     | 4TH COVER | "Madras Mail"                           | ... 6     |
| Arya Publishing House                  | ... 19    | Madras War Committee                    | F. 7      |
| Bangalore Woollen & Cotton Mills       | ... 16    | Mewar State Railway                     | ... 7     |
| Baroda Government                      | ... 5     | Mysore Government I. & T. Laboratory    | 2         |
| Bengal Chemical & Pharmaceutical Works | 18        | " " C. T. Institute                     | ... 8     |
| Buckingham & Carnatic Mills            | ... 9     | National Insurance Co.                  | ... 15    |
| Burmah-Shell Co.                       | ... 21    | Oriental Life Assurance Co. Ltd.        | F. 4      |
| Central Bank of India. READING MATTER  | 467       | Parry & Co. Ltd.                        | ... 8     |
| Curzon & Co.                           | ... 4     | Sadhana Ausadhalaya                     | F. 1      |
| Gannon, Dunkerley & Co. Ltd.           | ... 14    | Scindia Steam Navigation Co. Ltd.       | ... 14    |
| Government of India Defence Loan       | ... 20    | Sherman, Dr.                            | ... 21    |
| Health & Co.                           | ... 18    | Simpson & Co., Madras.                  | 2ND COVER |
| Indian Air Force                       | ... 18    | Spencer & Co. Ltd.                      | F. 9      |
| Kerala Soap Institute                  | ... 18    | Srivastava, S.                          | ... 21    |
| Lipton's Tea                           | F. 8      | Tata Iron & Steel Co. Ltd.              | ... 11    |
| Little's Oriental Balm                 | F. 6      | Tata Oil Mills                          | F. 11     |
|                                        |           | Tea Market Expansion Board              | F. 12     |
|                                        |           | Times of India Press                    | ... 12    |
|                                        |           | Travancore Government                   | ... 10    |
|                                        |           | United India Life Assurance Co., Madras | 1         |

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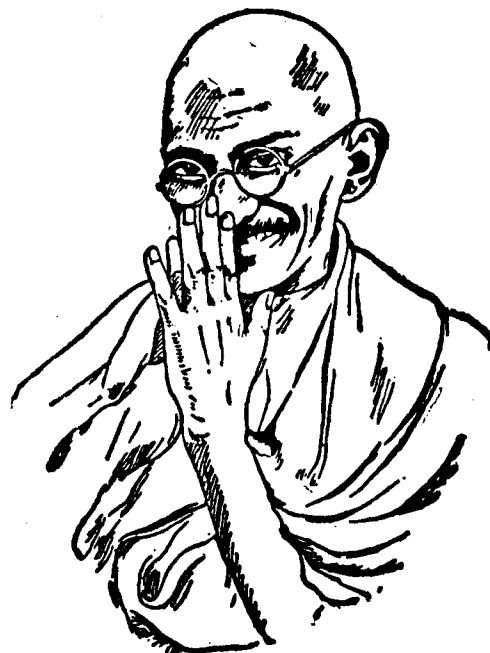
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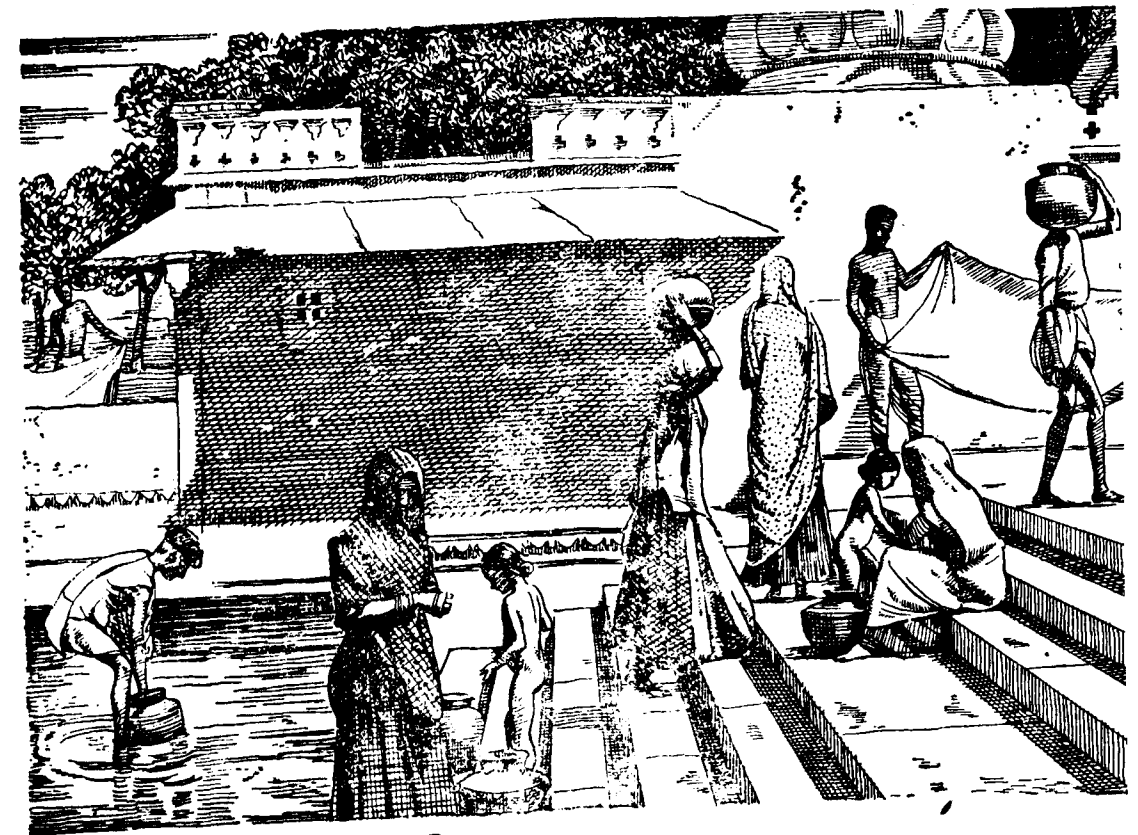
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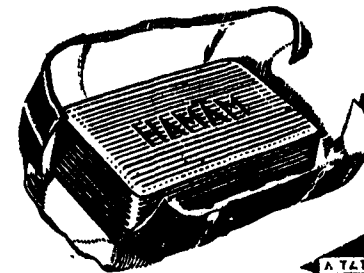


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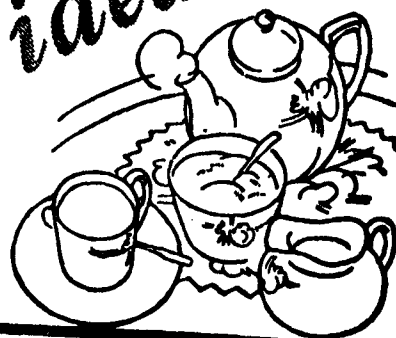
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A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

Edited By Mr. G. A. NATESAN

Vol. 44.]

OCTOBER 1943

[ No. 10.]

## IS DEATH THE END?

BY THE RT. HON. DR. V. S. SRINIVASA SASTRI, P.C., C.H.

**D**EATH is the most dreaded enemy of man. Its nature is shrouded in impenetrable mystery. It is so complete in its break with life that to call it a long sleep seems an unfeeling jest. Those

Naturally it has called forth all the inventiveness and ingenuity of our race to avert it or mitigate its terrors. The quest of an elixir of life is among the most persistent and arduous of human occupations. Our own earliest legends are full of pathetic appeals to the God of Death and fantastic devices for securing the prize of immortality.



THE RT. HON. SASTRI

that affirm that it is a threshold of a brighter and happier existence are suspected of an attempt, no doubt well-meant, to hide the awful truth behind a figure of speech. Sages who give vivid glimpses of the world beyond are regarded by sane men as morbid, over-wrought fanatics of faith, always deluded and sometimes alas! deluding as well. If any persons talk and write of death in a light tone as though it meant no more to them than any other phenomenon of nature, we may dismiss them as pretenders to a state of indifference and equanimity which they know as little as other mortals.

One story deserves to be recalled in this connection. The churning of the ocean of milk by the combined efforts of gods and *asuras* may have an allegorical meaning, but it does not negative the obvious sense. The crowning reward of this cosmic endeavour came in the form of *amrita*, which, by trickery familiar in the annals of celestials, was in the end denied to one wing of the participators. The immortal nectar became the monopoly of *devas*, who were thus enabled to destroy their enemies and establish themselves as the undisputed denizens of heaven. The jealousy of the gods, however, extended to their human worshippers. Not only are we as a race subject to the sway of the great Destroyer, but the highest and most austere ones among us are, by fair means if possible and by unfair means if necessary, prevented from attaining divinity. The highest we may hope for, short of the Final Release reached by the very very

few, is a sojourn in the land of the gods, terminated automatically when our stock of *punya* or merit is exhausted. Death is the parent of most of humanity's woes. Decay, disease, dreams—what are these but premonitions of the Inevitable? Themselves endless, fadeless, lidless, the gods have to descend on earth whenever they are doomed by curse of the Supreme One to taste for a term of the evils peculiarly ours. One of our commonest names, *martya* or mortal, distinguishes us from *amartyas* or immortals by this very subjection to the sway of Death.

With his sense of justice outraged by the cruelties of earthly fate, man yearns with his whole soul for another world in which redress and compensation will be provided. He cannot reconcile himself to the extinction of his pride and glory on this planet, but must continue to enjoy them in a brighter sphere. Life in a God-created and God-governed Universe will not be a tale told by an idiot, full of sound and fury, signifying nothing. To be swallowed in complete oblivion is certainly not the destiny to which a benign Providence has called us. The subtle and logical Indian mind has elaborated the Karma theory with meticulous nicety of detail and postulated not only other worlds for the working out of our actions to their ever-widening consequences, but countless births on earth on lower as well as higher levels of infinitely diversified life. A popular account of its features is so vivid that I am tempted to quote it.

यस्माच्च येन च यथा च यदा च यच्च  
यावच्च यत्र च शुभाशुभमात्मकम् ।  
तस्माच्च तेन च तथा च तदा च तच्च  
तावच्च तत्र च विधाद्वशादुपैति ॥

"From whatever source, through whatever cause, in whatever manner, at whatever time, whatever thing, to whatever extent, in whatever place, whether good or evil—from that same source, through that same cause, in that same manner, at that same time, that same thing, to that same extent, in that same place, one's deed comes in rebound by Fate's decree."

How staggering! Our feeble mind is paralysed by thought of this interminable and crushing chain. Could meditation of this eternal *samsara* engender hope in our breasts and nerve us to greater and greater efforts at righteous living? Rather does it appear probable that men and women are kept on the track of virtue or near it by inherited and acquired tendencies, public opinion, the pressure of law and the vigilance of the police. The religious motive to right action is apt, by the very weight of its sanctions and the formidable nature of its prescriptions, to induce despair and lose efficacy. This-worldliness and other-worldliness too are opposed tendencies, between which common sense has to strike the medium, but is often at a loss to do so. No known ethic can teach us the true valence or ratio of exchange between the most baffling imponderables known to us, the protean varieties and degrees of motive, free-will, constraint, desert, retribution. Assuming, however, that the cause of morality gains by the belief in a future world, this consideration by itself is no guarantee of the truth of the belief. Its validity can be established only by reasoning processes similar to those by which other truths are tested and ascertained.

We are not without the support of such reasoning in this vital inquiry, say

some. They point to the vast body of recorded spiritistic phenomena, to the well-attested cases of clairvoyance, and perhaps with less confidence to the revelations of the planchette. I may admit at once that I am not blind to this class of evidence of what is called survival after death. Several items here are in the nature of a powerful challenge to scepticism. Till now they have defied scientific explanation of the ordinary kind. That is reason for further investigation and suspension of judgment, but does not constrain us to acceptance of the proffered hypothesis, *viz.*, that spirits of the dead can be invoked to communicate their thoughts to us. Moreover, these are speculations in a region of knowledge where one may properly be reluctant to be dragged further than one's own experience may warrant. It is grievous misunderstanding to be indignant at such reluctance or ascribe it to a wanton desire to discredit witnesses entirely honourable and worthy of credence. The ways of judging mediums and assessing their deliverances vary within wide limits, and it is not always possible for one to satisfy others as to the grounds on which one forms certain impressions. During a voyage from South Africa, I took the chair for Sir Arthur Conan Doyle, who discoursed to fellow-passengers on spiritism and illustrated his theory by reference to his own experiences and observations. Next day the members of his family talked to me of *their* own experiences. I had no prejudices against them personally, but I remained unconvinced. A dear and highly esteemed friend was a devotee of the planchette and used with marvellous readiness to call Gokhale and address questions to him on current affairs. Once he was performing

ablutions and could not come. Another time, he was engaged in conversation with Ranade. On the occasions when he responded, his views and language were surprisingly close to those of the questioner. I was sorely puzzled and did not know what to think, but could not bring myself to *believe*. A young lady, reputed to do wonders with the planchette, I once requested to summon the shade of my father. He was apparently at hand, for he came readily. I asked how he was doing. "O.K., darling!" was the response. He was an old-fashioned pundit and utterly innocent of English. The convent-school idiom was certainly not his. I was so shocked the seance did not proceed further.

My experiences might be unfortunate, and would not justify an adverse judgment. But how could they induce belief in the continued existence of the dead and their willingness to converse with us?

Let us now try to give my answer to the question "Is Death the End?" Not in the spirit of dogmatism, but with the humility of a truth-seeker do I reply. If the question means "Does the individual self persist as such after the body has perished?", my answer is "NO; there is not sufficient evidence". But some of my physical and mental characteristics will descend to my children and through them to *their* children and so on. Some influence on the affairs of the family or on those of the neighbourhood, powerful or feeble, will be felt after me. Maybe too my name will be remembered for a time after I have become dust and ashes. Whether favourably or unfavourably I cannot be sure. If my life has been well and usefully spent, it will continue in my *यशःकाय* or 'fame-body'; but that is a palpable figure of speech. (A Broadcast Talk—Madras.)

# JAPAN'S LEBENSRAUM

BY MR. KANWAR JOGINDRA SINGH, M.A., LL.B., F.R. (Econ.) S.

SINCE the doctrine of "East Asia" was first pronounced in 1934, the efforts of Japanese soldiers and diplomatists have been directed towards the creation of an empire for bringing about "a new order in the Eastern world". The programme of aggressive imperialism began in 1937 when, in retaliation for a minor attack on her troops near Peiping, Japan marched against all parts of China and against every foreign interest in Chinese territory. That this so-called "China incident" occurred only because it was an essential step for the creation of a sphere of co-prosperity became clear in December, 1941, when, with the full advantage of surprise enhanced by the favours of fortunes, the Japanese commenced their aggressive activities against A B C D powers. Though the war with China is entering its seventh year, still without any decision, Japan has conquered a vast empire from Indo-China to the Indo-Burmese frontier and from the Philippines to New Guinea—an empire linked to Japan by Manchuria and the occupied provinces of East China and by cautiously guarded maritime supremacy in the West Pacific. With the exception of Free China, Japan has at present virtually rounded off the conquest of the co-prosperity area whose inception was announced some two and a half years ago by Mr. Hachiro Arita, the then Japan's foreign minister. As this co-prosperity sphere—Japan's Lebensraum—is now a fact and as this area is the base from which Japan hopes to launch increasingly powerful and far-reaching blows against Allied territory, the present organisation of the Lebensraum is modelled very much on the lines of German Europe, with a single centre of overwhelming military and industrial power, ringed round by Satellite States of colonial producers and organizing the whole political and economic life of the area. Though the swift pace of events since the start of Japan's aggression and the prior importance of operational news have so far worked against the emergence of any detailed picture of Japan's newly created empire, it is now possible to build up an idea of the working of the New Order in

the occupied areas from the information gathered from reliable sources and from the announcements made by the Japanese themselves and by their Axis colleagues from time to time.

Politically, consolidation and development are proceeding very fast in the occupied territories which are at present being governed by military rather than civil administrations. The army has worked out a plan for the control of all newspapers, languages, races, and social customs throughout these territories. According to this plan Japanese language schools are to be multiplied, the children to be Nipponised, while the celebration of Japanese festivals is to be enforced on all subject races. Though German and Italian are allowed to be spoken, Japanese has been declared to be the official language for the whole of the empire. Other items symbolic of Japan's New Order includes the adoption of Japanese holidays and the Japanese Calendar by which 1948 has become 2,608 and the rechristening of cities, streets, and the theatres with Japanese names throughout South-Eastern Asia. Insistent propaganda is attempting to win the support of the native populations for Japan. It is a propaganda that places Indonesians, Malaysians or Burmese much above the white races and offers juster rule or eventual liberation according to the political sentiments of the local population. Attempts are being made to impress the merits of co-prosperity upon the conquered races whose aspirations to self-government have at least given them pseudo autonomy under quisling rule. The conqueror's promises of self-government, autonomy and dominion status are, however, already showing themselves in their true colours. The Burmese who in the beginning were promised immediate independence have now been told by General Iida, the Japanese C.I.C. in Burma, that Burma's independence during the war is impracticable and unthinkable. . . . Burma's fate lies with the Japanese victory". Similarly in other territories too references of independence have now been dropped from Tokyo's propaganda and replaced by threats of

OCTOBER 1943]

JAPAN'S LEBENSRAUM

437

tighter Japanese control if the subject people do not co-operate. Throughout the conquered territories the victimisation of local Chinese populations has been an outstanding feature. The Chinese paper *Ta Kung Pao* declares that the Japanese atrocities towards Chinese are even more relentless and barbarous than those of the Nazis towards Jews and Non-Aryans. According to a careful estimate made by a foreign observer some 300,000 Chinese civilians were murdered in cold blood during Sino-Japanese hostilities in the Yangtze Delta. Another estimate reveals that the invading Japanese forces imprisoned 50,00,000 Chinese youths of North China during the last five years and they are now planning to conscript 20,00,000 more.

Economically the process of integration and reorganisation with a view to exploiting the entire resources of the occupied territories is in full swing. An organisation for taking over British and American commercial enterprises has already been formed and is at present working under the Council for the Reconstruction of Greater Eastern Asia, of which Premier Tojo is the chairman. The organisation is controlling a network of specialized raw materials boards which have been set up for particular schemes, such as the exploitation of materials needed for the present war. The organisation is financed by a newly formed banking concern named as the Bank for the development of South Sea Territories and having a capital of 100 million yen. Trade with the occupied territories is regulated in the best interests of Japan by applying Nazi principles of trade agreements. Indo-China, for example, has been forced to import 40 classes of goods from Japan free from import duty, only 10 classes being granted to Indo-China in return. It has been recently decreed that all surpluses of raw materials are to go to Japan. Besides it appears from Axis broadcasts that Japan has also taken in hand the problem of easing overpopulation and unemployment by sending out nationals in the controlled territories. On 4th March, 1942, the Vichy Radio quoting a Singapore message had announced: "A special society has been formed to supervise the sending of 100,000 Japanese families to Sumatra". This process of emigration has now been intensified as is

evident from the fact that everywhere at present the entire industry and commerce is in the hands of Japanese Nationals. Nippons' Committees, Commissions, industrial and provident societies have been set up for the reconstitution of former Allied enterprise. Recent reports reveal that a number of important Japanese manufacturing industries are to be gradually transferred to the chief Asiatic sources of raw materials, just as the Japanese cotton spinning industry has been transferred to China.

The economic organisation, which is of course at several different stages of development in different areas, has behind it the support of finances created by the conquerors by means of devices already made known to the world by the 'New Order' in Europe. The entire system of finance is based on the use of military yen in a number of currency alliances between Japan and subject territories on the model of German control clearing system. In Thailand the baht has been linked to yen at a new parity. While the circulation of the yen is confined to Japan proper the military yen has been put in circulation in Burma, Malaya, the Dutch East Indies and the Philippines as the only legal currency and is to be exchanged against all local currencies. In Burma the rupee has been divided arbitrarily into one hundred cents. Silver annas have been recalled and in their place millions of notes have been issued in denominations as low as one cent. The words on these notes are printed in English with a Japanese translation in small characters underneath.

Japan intends to rule its "Greater East Asia Co-prosperity Sphere" through the establishment of an ironclad economic and culture hegemony that will make all of occupied Asia completely dependent on Tokyo. The natural resources of the areas occupied by Japan since her declaring war against the Allies have made her independent of food and raw materials needed for further aggrandisement. Japan has already digested what she swallowed by now and is always contemplating another "Pearl Harbour" against any Allied territory, particularly India and Australia. It is, therefore, unwise to underrate Japan's staying or striking power at the present moment.

# SCIENCE AND ETHICS

BY PROF. M. HIRIYANNA, M.A.

SOME time ago, Dr. Waddington of the Cambridge University contributed a paper on the above subject to the weekly journal, *Nature*; and it gave rise to a brief but lively discussion in the correspondence columns of that journal, in which several eminent scientists and philosophers took part. The whole of this discussion, including Dr. Waddington's initial essay and his final reply, is published in this book.\* But it forms only the main part of the publication; and we have in it also further comments on the same topic by other thinkers, not less eminent, which have not previously appeared in print.

According to the prevailing impression, the outcome of modern science has been to deny to ethical ideas the universal validity which is usually claimed for them. All the sciences have contributed to this result; but some, like anthropology with its notion of ethical relativity, have done so more explicitly than others. Dr. Waddington questions the correctness of this impression; and it is a mistake, according to him, to think that there is, anything in the scientific outlook which can be construed as a repudiation of ethics. A right understanding of it, he avers, discloses on the other hand an intimate relationship between the two. Ethics is founded on facts of experience, as much as any science is; only the facts with which it deals are those relating to social life. But no science, as is well known, aims at reaching final conclusions; and 'scientific ethics' also gives us only tentative standards of conduct which may change as a result of changes in the conditions governing the existence and growth of society. Continual readjustment is the keynote of the one as it is of the other. But, at no stage, will the readjusted standard lose its ethical character for the good, as conceived here, is not external to the process of social evolution. The existence of a society, it is stated, necessarily implies a direction of development; and the good

or the right is what carries it forward in the same direction. That is, while justifying the general validity of ethics, Dr. Waddington refuses to accept that there is any permanent or absolute criterion of moral value as tradition maintains.

It may be stated at once that the majority of the contributors have differed from this view; and that even in the case of those who agree, the agreement is not very impressive. The criticisms made are, broadly speaking, two: Some hold that science is essentially concerned with the determination of what is and not with what ought to be which is the chief subject-matter of ethics. The only values within its scope, observes one writer, are truth and error; and it knows nothing of the distinction between good and evil. Or, as another puts it, "science can tell you what to do to reach a desired end; it cannot tell you what end to desire". If the scientific outlook has thus no concern with questions relating to the choice of ends, it can obviously be of little help in determining the principles which are distinctive of ethics. Other contributors are prepared to admit the general thesis that science has a definite bearing on ethics; but they contend that, without the appeal to an absolute standard, the moral life will lose nearly the whole of its inspiration. In the words of the Dean of St. Paul's, the voice of duty should come from a source deeper than the course of evolution. Dr. Waddington rejects such a standard, because he too readily assumes "the goodness of evolution" or the inevitability of progress.

As may be expected, the symposium is throughout very interesting. It also throws fresh light on several ethical details as, for example, when Professor J. S. Huxley points out how a scientific study of pestilential diseases has led to the recognition of "new types of moral duty arising out of the nature of infection—duties both individual and social, concerning cleanliness and the prevention of disease and of its spread". But as regards the general problem of the relation between science and ethics, the reader feels at the end that the discussion has issued in no very definite result.

# KEYNES VERSUS MORGENTHAU

BY MR. V. G. RAMAKRISHNAN, M.A.

TWO schemes of post-war international financial regulation have been adumbrated by Great Britain and the United States and they are not merely of topical interest but of great practical importance to post-war stabilisation of currencies and world economy. The real inspirer of the British scheme is the famous English economist Lord Keynes, while the U.S.A. scheme is sponsored by Morgenthau. It is well to examine these schemes and in particular its possible effects on the economy of the Eastern countries.

The British scheme is concerned only with the mechanism of currency and exchange in international trading. There is to be no possible interference with internal policies. The British plan makes a beginning at the future economic ordering of the world between nations. The U.S.A. plan is concerned with an International Stabilisation Fund as one of the chief agencies which may be needed in international economic co-operation.

The British plan aims at securing an international currency which is needed between nations so that blocked balances and bilateral clearings are unnecessary. It is intended to secure an orderly and agreed method of determining the relative exchange values of national currency units so that unilateral action and competitive exchange depreciation are prevented. The whole idea underlying the International Clearing Union proposed to be set up is simple, i.e., to generalise the essential principle of banking as it is exhibited within any closed system. This principle is the necessary equality of credits and debits.

The U.S.A. plan is to stabilise the foreign exchange rates of the currencies of the United Nations and nations associated with them; to shorten the period and lessen the degree of disequilibrium in the international balance of payments of member countries; to help to create conditions for the smooth flow of foreign trade and of productive capital; to facilitate the effective utilization of abnormal balances accumulating in some countries; to reduce the use of foreign exchange controls that interfere with world trade and international flow of

productive capital; to help to eliminate bilateral exchange clearing arrangements multiple currency devices and exchange practices.

The British plan is to establish a currency union known as International Clearing Union based on international bank money called *bancor* fixed (but not unalterably) in terms of gold and accepted as the equivalent of gold by all members of the union for the purpose of settling international balances. The central banks of member states would keep accounts (and also of non-member) with the International Clearing Union through which they would be entitled to settle their exchange balances with one another at their par value as defined in terms of *bancor*.

The member states will agree between themselves the initial values of their own currencies in terms of *bancor* and a member state may not alter subsequently the value of its currency in terms of *bancor* except under certain conditions.

The U.S.A. plan is to establish an International Stabilisation Fund. The monetary unit of the Fund shall be the *unitas* consisting of 137½ grains of fine gold (= 10 dollars U.S.A.). The accounts of the Fund shall be kept and published in terms of *unitas*. The value of the currency of each member country shall be fixed by the Fund in terms of gold or *unitas* and may not be altered by any member country without approval of four-fifths of member votes. Deposits in terms of *unitas* may be accepted by the Fund from member countries upon the delivery of gold to the Fund. The Fund shall maintain a 100 per cent. reserve in gold against *unitas* deposits. No change in the value of the currencies of member countries shall be permitted to alter the value in gold or *unitas* of the assets of the Fund.

The British plan contemplates a Governing Board to be appointed by the governments of member states according to quotas and the members would not exceed, say, 12 or 15 in number.

The U.S.A. plan proposes a Board of Directors to be appointed by the governments of member states and specifies the

\* SCIENCE AND ETHICS. By C. H. Waddington, Sc. D. and various others (George Allen and Unwin, Ltd., London). 7s. 6d.

quotas and voting power on more or less the same lines as the British plan and the details of its working are set forth in the memorandum.

According to the British plan, if a member states' debt balance has exceeded three-fourth of its quota on the average of at least a year and is excessive, it may not be allowed to draw against its account.

The U.S.A. plan also provides that a country failing to meet its obligations to the Fund may be suspended. It also provides that the net profits earned by the Fund shall be distributed in the following manner: (a) 50 per cent. to reserves until the reserves are equal to 10 per cent. of the aggregate quotas of the Fund; (b) 50 per cent. to be divided each year among the members in proportion to their quotas.

According to the British plan, each member state shall have assigned to it a quota which shall determine the measure of its responsibility in the management of the Union and of its right to enjoy the credit facilities provided by the Union. The central quotas might be fixed by reference to the sum of each country's exports and imports on the average of (say) the three pre-war years, and might be 75 per cent. of this amount, and a special assessment also in appropriate cases. Subsequently after the transitional period, the quotas should be revised annually in accordance with the running average of each country's actual volume of trade in the three preceding years rising to a five-year average later on when that is possible.

The value of the *bancor* in terms of gold shall be fixed by the Governing Board. Member states shall not purchase or acquire gold directly or indirectly at a price in terms of their national currencies in excess of the parity which corresponds to the value of their currency in terms of *bancor* and to the value of *bancor* in terms of gold. Member states can adjust their payments with each other through the *bancor*.

The American plan envisages that each of the member countries shall subscribe a specified amount which will be called its quota and that the aggregate of quotas of the member countries shall be equivalent to at least five billion dollars. Each member country is to provide the Fund with

50 per cent. of its quota before a specified date. The initial payment of each member country shall be 12½ per cent. of its quota in gold, 12½ per cent. in local currency, and 25 per cent. in its own Government securities. The Stabilisation Fund is to consist of gold, currencies of member countries, and securities of member governments and the powers of the Stabilisation Fund have been specified.

According to the British plan, a member state may not increase its debit balance by more than a quarter of its quota within a year. The Governing Board may require from a member state having a debit balance reaching a half of its quota, the deposit of suitable collateral against its debit balance. Such collateral shall take the form of gold, foreign or domestic currency or Government bonds within the capacity of the member state. In the American plan, the same general principles are followed. When the Fund's net holdings of any local currency exceed the quota for that country, the country shall deposit with the Fund a special reserve and the Board of Directors may impose special conditions on member countries exhausting their quota excessively.

The right of a member country to purchase foreign currency from the Fund with its local currency for the purpose of meeting an adverse balance of payments on current accounts is recognised only to the extent of its quota. The Fund shall make every effort to increase the supply of the scarce currency by acquiring that currency from the foreign balances of member countries.

According to the British plan, the position of abnormal balances in overseas ownership at the end of the war is an important problem and countries owing these balances should be able to regard them as liquid and should not lock them up in any manner prejudicial to other countries. It is argued that the control of capital movements should not be taken to mean that the era of international investment is over. On the contrary, the new system should greatly facilitate the restoration of international loans and credits for legitimate purposes.

The American scheme contemplates to buy from the governments of member

countries abnormal war balances under certain conditions. The Fund has the privilege of disposing of any of its holdings of abnormal war balances as free funds after the 23rd year period is passed or sooner under certain conditions.

In fact the two monetary blue prints, in spite of certain wide divergencies, have the same objective, *viz.*, the prevention of disruption of foreign exchanges and the collapse of monetary systems after the war and the restoration and growth of what is called balanced international trade. The two plans have been so thought out as to stand or fall as one piece and it remains to be seen whether it will be possible to merge the best points in both. In the construction and operation of the American plan, gold inevitably plays a more important part than is cast for it in the British scheme. The British memorandum stresses the fact that the projected International Clearing Union aims at the substitution of an expansionist instead of a contractionist pressure on world trade. In fact the differences between the two schemes are the natural result of the difference in the basic principles and the difference in the emphasis on the objectives. The U.S.A. aims at stabilisation, while the British seek to provide the basis of expansion of world trade. In short, the foregoing summary outline of the two plans emphasises certain important points. No nation should be condemned to remain idle because it has no foreign exchange with which to purchase its requirements. Secondly, nations should not unnecessarily seek to exclude from their markets the products of the other nations. Thirdly, currency and foreign exchanges should be stabilised through an international agency which will supply the necessary resources for the development of trade and industry. Under the British Keynes plan, the agency will be an International Clearing Union with an international unit of money (*bancor*); and under the American plan, the agency will be a Stabilisation Fund with a currency unit (*unitas*). Both *bancor* and *unitas* are to be units in terms of gold but the *bancor* will be less rigidly linked to gold than is the *unitas*. The control of the international machinery under the schemes will be in the hands

of one or the other group of economically associated nations. The economically advanced nations will lay down the law and benefit at the expense of the poorer nations. India, whose economy is not fully developed, does not seem to have much to gain by these schemes of international financial regulation. Recent monetary experience and the terms of exchange between economically stronger industrial nations and the economically weaker Asiatic countries exporting largely raw materials suggest that an external currency not specially united for our country would do more harm than good by upsetting our internal economy and prejudicing India's financial and economic relations in the post-war world. Certain features of the British scheme, such as the provision for the continuance of the sterling bloc, and the one way traffic of gold, are sure to hit Indian financial interests on post-war economy.

India has to give special consideration to the needs of her post-war development and this requires, among other things, that the sterling resources built up during the war should be free for utilisation in India's best interests. Neither the Clearing Union of the British plan nor the Stabilisation Fund of the American plan will satisfy a country in the position of India. In the British plan, the voice in management is related to volume of foreign trade and in the American plan, it is related to holdings of gold and foreign exchange and our sterling balances are made ineligible for inclusion under this head. The Clearing Union scheme holds the danger of India's favourable balances being locked up. The American proposals envisage the handing over of our sterling balances to the international institution and our buying 40 per cent. of them back during a period of 28 years. It is well that India will have nothing to do with any scheme of international financial regulation which results in freezing her foreign assets. The British plan has already been the subject of exploratory discussion with officials of the Government of India, who, it is hoped, will not fail to emphasise the primary, economic and financial interests of India in any agreed scheme of post-war economy.

# Industrial Efficiency and Labour Welfare

By MR. A. C. INSKIP, C.B.E., E.D.

It is frequently maintained that the output of the Indian workmen is small in comparison with that of American and European workers. This shortcoming is ascribed by many people in India to the climate, by others to the natural indisposition of the Indian to work regularly and uninterruptedly or to his poor physique and stamina. All these statements, no doubt, contain some element of truth, but none of them can be accepted without reservation, nor do all of them taken together go to the root of the matter.

In the first place, the inefficiency of the Indian worker as compared with the American or European is by no means a fixed quantity.

The ratio of comparative inefficiency may vary from 25 per cent. of the European standard to as much as 85 per cent. This suggests that the simple explanations relating it to climate or physique are too simple to be adequate. The truth is that efficiency and inefficiency are largely determined by a combination of the factors of poverty, ill-health, and illiteracy, which are so widespread in India that they seem often to be regarded as being as indigenous as the climate itself. These three factors are really inseparable, as ill-health is mainly the accompaniment of poverty, and illiteracy is largely the cause both of poverty and ill-health. All these factors are, however, within the range of human control and to a certain extent within the power of the individual employer to eliminate. Some employers have actually gone far towards eliminating all three among their workpeople. In return they have obtained greater efficiency—and in all probability, higher dividends.

Every observer of Indian industry is agreed that its greatest handicap is the ignorance of the workers. It is impossible to overestimate the consequences of this disability, which are obvious in wages, in health, in productivity, in organisation and in several other directions. Modern machine industry depends in a peculiar degree on education, and the attempt to build it up with an illiterate body of workers is most difficult. In the past,

personal contact with the workers may have been less necessary. At the present time, however, the Indian worker has become more assertive, which means that labour management has become as important an element in the successful administration of an industrial enterprise as technical, financial or commercial management. The establishment of the human touch between employers and workers seems all the more necessary when the latter are illiterate. They are unaccustomed to the disciplined rhythm of industrial life, have yet to acquire the aptitude for handling machinery, and are for the most part unable to grasp the main principles upon which an industrial undertaking works.

Nowhere is the lack of education more dangerous than in the sphere of industrial relations where lack of attention to the human factor may have far-reaching consequences. In some industrial centres, past neglect seems to have created a state of tension, which makes the work of the agitator easy and which will take much trouble to remove. If only on this ground, employers are beginning to consider the view that the establishment of settled relations with a well-organised trade union would be desirable in the interest of steady business, but the obstacles which have to be overcome on both sides are considerable. One of the great obstacles to Indian trade unionism is the absence of the guild tradition, for in India, unlike Europe and America, there was not the same gradual transition from the old to modern methods of industrial production.

There are as yet few well-knit bodies of skilled craftsmen such as formed the backbone of trade union development in Western countries.

Many of the unions which have come into existence in India in recent years are "strike unions", expanding rapidly when a dispute arises but dwindling equally rapidly when it is over. There are, however, exceptions and as an instance I would mention the leather workers' union of Cawnpore. This union has for its members a large number of skilled

OCTOBER 1948 ]

INDUSTRIAL EFFICIENCY AND LABOUR WELFARE

443

operatives engaged in the leather industry of Cawnpore. It has practised a system of joint conciliation with the employers and as a result no serious strike has occurred in the Cawnpore footwear industry in recent years.

Industrial efficiency of a high order cannot be attained, or maintained, without the willing co-operation of labour and therefore the welfare of industrial labour is a question of increasing importance to those engaged in modern machine industry. Friction between management and workers is one of the stiffest possible brakes on production and the more the two sides can get together and endeavour to understand each other's problems, the better it will be for industry as a whole.

To take a tangible example. In the manufacturing concern in which I am directly interested we have a workers' committee, the members of which were elected on strictly democratic principles by a secret ballot of all the labourers in the firm. This secret election is important since there can be no terrorising of timid-minded workers by ambitious ones. The committee meet the management at regular intervals when any member is at liberty to bring forward for discussion any subject which affects his particular department. Questions and suggestions on production, factory organisation, and so on, all come up before the committee and discussion is constructive and amicable. Instead of glaring at each other with hostility from opposite sides of the fence, the employers and the men have broken down the barrier and find each other to be not such dangerous creatures after all. Industry has far too long been based on the idea that the interests of management and workers are essentially opposed. Actually they are largely identical.

Now let us discuss the health of the Indian industrial worker and its effect on his efficiency. That poor health is the most potent immediate cause of inefficiency in the Indian worker cannot be doubted by anyone who has seen the slums of the great industrial cities or has given a cursory glance at the morbidity statistics. The latter reveal the fact that about 70 per cent. of deaths are caused by cholera, small-pox, plague, dysentery and

fevers. Of the fevers, by far the most formidable is malaria, of which the Director of the Malaria Survey estimated there were 100 million cases a year in India. Until recently it was believed that these diseases were anæmic in tropical countries and constituted a source of death and debility, which could not be combated effectually. Modern hygiene has entirely exploded this belief. Experience has shown that all these diseases can be greatly reduced, even if they cannot be entirely stamped out, by the expenditure of sufficient money and by organisation on the right lines. It has also shown that their subjugation has an enormous influence in increasing labour efficiency and reducing labour costs. Surveys have also shown that tuberculosis has increased rapidly during recent years, and is now causing a heavy mortality, particularly in the urbanised and industrialised areas. Diseases such as these constitute a reliable index of the standard of life of the population among whom they are prevalent. They spread rapidly among under-fed and badly-nourished populations and show that dietetic insufficiency or unsuitability is one of the causes of the poor physique of the Indian industrial worker.

These facts are of course perfectly well known in India. As one recognised authority has put it, "if the laws of health were regarded in India to the same extent as in England and the same proportion of money was spent on public health, the death-rate in India would be no larger than in England".

It is evident that without better nutrition, hygiene alone is not enough to check the ravages of disease. But wherever a real effort has been made to provide better housing or to spread the knowledge of hygienic living, it has been reflected in the health, happiness and output of the workers. The connection between the two is so obvious as to need no emphasis, and yet it is astonishing to find how seldom any attention is paid to the health factor when the efficiency of the Indian worker is discussed. Along with education and health, the outstanding question in India is, how can the standard of living be raised. In India where the population is increasing at the rate of

some thirty or forty million every decade, this problem takes on a rather special aspect. For, as experience in other countries has shown, only when a people has attained a certain level of material well-being is adequate consideration given to control of reproduction. From a double point of view—to obviate the present misery and to ease the pressure of population upon resources—a rise in the standard of living is essential.

In the main, an improvement in the standard of living must depend on increased production. India differs absolutely from the highly industrialised nations of the West in the manner in which this can be brought about. In America and other countries with massive capital equipment, the problem is essentially one of monetary purchasing power.

The means to produce—men, money, materials and machines—are ready to hand, but from time to time they cannot be fully utilised because the effective demand is lacking. In India the situation is otherwise. There is no great accumulation of wealth seeking investment, no massive capital equipment, no immense capacity to produce ready to spring into action the moment the necessary effective demand comes into operation. On the contrary, the capacity to produce, though large in the aggregate, judged on a per capita basis is meagre in the extreme.

This meagre capacity can, however, be improved by increased industrialisation, by the increased efficiency of the industrial worker and by more attention being paid to the workers' welfare.

Certain industrial undertakings are now giving increasing attention to the development of welfare work among their employees and a blue print of what can be done in this sphere is available in Cawnpore where some of the large employers of labour have established model villages for their workmen. These workmen's settlements, besides being equipped with suitable dwellings, are also equipped with dispensaries, maternity and child welfare centres, schools for boys and girls, play-grounds, athletic clubs and libraries.

In one case, the model village is administered by a panchayat, the members

of which—drawn from all the communities living in the settlement—are elected by the free vote of the inhabitants. This panchayat settles any dispute which may arise among those dwelling in the village and it is their proud boast that on no occasion in recent years has it been necessary for an inhabitant to appeal to an outside agency against its findings.

In order to assist workers in reducing or avoiding heavy indebtedness, many employers have now organised co-operative credit societies for workmen realising to an increasing extent the advantages offered by these societies in obtaining loans.

Another important activity of Cawnpore employers, which is partly of a "welfare" character is the running, in these difficult times, of grain shops for their workmen.

In recent months it has been most difficult for the workmen to obtain, through ordinary channels, the necessities of life at reasonable prices. The establishment of grain shops has, therefore, assisted considerably in meeting this difficulty and has, to a certain extent, prevented the exploitation of the workers by unscrupulous retailers.

The blue print I have endeavoured to outline is, however, applicable to large industrial undertakings and cannot perhaps be applied to small concerns where, due to financial or other reasons, welfare work on a large scale cannot be undertaken.

It is, however, an example of what can be done by employers and the workers themselves to improve the conditions of life and labour of Indian workers.

### CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to Mr. G. A. Natesan, Editor, *The Indian Review*, G. T., Madras.

## BEGGAR PROBLEM IN INDIA

By MR. M. H. SHAH, M.A.

BEGGING is traditional in India, but the worsening economic conditions and the impact of industrialisation together with the war conditions have considerably swelled the number of beggars and have made the problem so pressing as to require our immediate attention. Though beggars are found all over India, a large percentage of them concentrate in the great cities where they can get an easy success in their profession. In fact cities like Bombay and Calcutta have become the haunts of beggars.

### NUISANCE TO SOCIETY

Begging is an evil resulting from physical, social, religious and economic conditions. It is true that in India there is a sort of scriptural sanction behind a particular form of begging, but that in no case justifies the official indifference or private tolerance of the existence of many types of beggars in the present form. Not only are they a source of repeated irritation to the citizens but they are also responsible, in part, for a number of crimes, for the spread of diseases and for the indiscriminate multiplication in our numbers. Beggars, besides being socially and economically dangerous, are also the cause of moral degradation and destruction of the impulse to live on the wages earned by oneself. All beggars, whether they belong to the lazy, healthy, able-bodied type or to the diseased, syphilitic or leprosy type, are a source of great nuisance and a positive danger to the society in many respects.

Many countries of the world have already put an end to this community of beggars by legal prohibition of begging and by putting up various institutions for the beggars. It is only India and China which have slept over the need of devising methods to prevent the numberless evils consequent to the existence of beggars and begging.

### TYPES OF BEGGARS

Beggars can be broadly divided into two groups: (1) Religious and (2) non-religious. They can also be divided into (i) able-bodied and (ii) defectives. Various categories come under these two broad divisions, some of which like the child beggar, the

religious beggar, the diseased beggar, the tribal beggar, etc., are very familiar to all of us.

Begging can be traced to the oldest time in India. It originated as a religious order. The development of Varnashram system of life brought into being religious mendicants, who were supposed to devote themselves to wandering and asceticism instead of to the household. Their profession is self-realisation and they maintain themselves by begging. In course of time, other people who perceived the readiness with which people gave alms to the religious mendicants, took to begging under the garb of a "Fakir or Sadhu". The result is that the number of such religious beggars, real as well as bogus, has increased by leaps and bounds. Public charity is thus misused and the whole aim of helping the religious mendicants is frustrated.

The other big class of beggars consists of the physically defective and diseased persons who are not in a position to earn their livelihood. Practically no arrangements exist in India for the accommodation and treatment of these unfortunate human beings. In many cases these defectives have no relatives to take care of them. It is, therefore, natural that they should turn to begging. But here also a great mischief is being played with the society. All persons claiming to be defectives are not really so but they pretend to be so. Those upon whom the disability is imposed by nature certainly deserve society's help but stories of firms regularly preparing the defectives by artificial methods are often heard and they are not wholly untrue. There is a regular organised trade in the sale of defectives and in their employment for the purpose of begging. There are individuals or firms engaging defectives on remuneration.

The third class of beggars consists of the persons who cannot secure employment or who are temporarily unemployed or whose means of livelihood have been suddenly destroyed. The meagre income upon which many of our people have to live do not leave any margin of saving for the rainy day. This accounts for the unemployed persons taking to begging.

## NECESSITY OF BEGGAR RELIEF

All these different types of beggars require to be provided for, if begging is to be put an end to. Among the types mentioned above, real religious mendicants and the real physical defectives and diseased can be said to be worthy of public charity. It is true that even the real religious mendicants do not at present adhere to the ideal prescribed for them. Still, however, it is not possible to reclaim them or do away with them.

The remaining types of beggars, namely, the able-bodied, the unemployed, etc., will have to be reformed and reclaimed.

No complete statistics of different kinds of beggars in India are available. Some of the Provinces and States who have felt the pinch of the problem have recently started investigating the problem. It is believed that there are about 14 lakhs of beggars in India according to 1931 census. Cities like Bombay, Calcutta, Lucknow, Mysore and others have already instituted inquiries into the problem. In Bombay a committee for the prevention of professional beggary was appointed as far back as 1918. In 1921, Mr. Starte was appointed to devise a scheme for tackling the beggar problem in the city of Bombay. According to Mr. Starte, the number of beggars in the Bombay city was about seven thousand, of which about five thousand were able-bodied, while about two thousand were diseased and disabled. This shows what a large percentage the able-bodied beggars formed to the total number of beggars. The recent inquiries in some of the cities of India have also confirmed the truth that able-bodied persons constitute a large percentage of the total number of beggars. In Calcutta this percentage is 50, in Bangalore it is 68, in Wardha it is 78, in Karachi it is 75, and in Mysore it is 76. These vagrants, who are capable of earning their living by regular employment, do not deserve public sympathy and charity. Yet they are the very people who are living a lazy, care-free, parasitic life sponging on the indiscriminate charity of the public. Moreover, it is among this group of beggars that we find the criminally-inclined, the drug addicts, the debauchees and the sex perverts. It is these again who multiply in much larger numbers. Their

children keep the torch of beggary burning and perpetuate the evil order of beggars.

The first step in the solution of the beggar problem is a complete census of beggars in Indian States and British Indian Provinces. This should form a basis of measures to be adopted for the purpose. A special conference of the representatives of the States and the Provinces should be held to arrive at the common basis and mutual arrangements to tackle the problem. The Government of Bengal has paved the way in this matter by convening a conference for the purpose some time ago. But individual efforts like this are not likely to meet with great success in achieving complete eradication of the beggar evil. The next step would be the establishment of Poor Houses and the creation of a link between the various private institutions working for the purpose. These poor houses will provide for the disabled and for the temporary accommodation of able-bodied beggars. Side by side with these poor houses, industrial homes should also be maintained to put the beggars on their right way. The diseased beggars should be sent to the hospitals. After recovery, they can be brought to poor houses. Those who cannot be cured should be sent to the respective asylums which, if not already existing, should be established. The only kind of beggars who can be permitted to beg are the religious mendicants. It is understood that the Mysore Committee on the beggar problem has recommended the licence system for the religious mendicants. It is, however, difficult to distinguish between the real and the bogus religious mendicants, and hence it would be better to wipe out the evil root and stem. For the religious mendicants, special charitable houses should be maintained and the expenses of these houses should be met entirely from contributions by the public. Employment bureaus should be created, where they are not and they should be in touch with mills, offices, firms and other institutions which can offer employment. The able-bodied persons should be provided with employment by bureaus. At the top of all these measures, begging should be declared a cognisable offence.

## NALANDA

WORLD'S MOST ANCIENT SEAT OF CULTURE AND LEARNING

By MISS WAHIDA AZIZ

THERE is much controversy over the date of the establishment of the University of Nalanda. Whatever may be the exact date, the place seems even in the days of the Great Buddha to have been an important one. Here he arrived with a great company of the brethren and spent some time, stopping in the "Parvarika Mango grove", where the Venerable Sariputta, his disciple, went to him to have his difficulties solved. Here also, it is recorded, he spent some time in the bathing hall of the richest villager of Nalanda, named Lepa, where Udaya came to him, heard a long discourse and was converted.

It was from Nalanda that the Great One went to Patliputra, which shows that Nalanda was older than Patliputra. The "Kalpa-sutra" mentions that Mahavira, another great religious teacher, spent some time at Nalanda. The place is again mentioned in the "Sutrakritanga" as containing many hundreds of buildings, although at the time it was but a suburb of Rajagriha. There is again a mention of it in the "Digha-Nikaya", as being near Rajagriha and possessing a Mango Park, a rest-house called 'Amrabatika', where the Lord Buddha spent a night.

The above, however, does not get us very far to the exact date of the buildings recently discovered. Fa Hien, who arrived in India some time in the 3rd century, makes no mention of Nalanda, but speaks of a village, Nalo, which some would identify as the site, but this identification is not generally accepted; for had Nalanda been worth visiting, it is not likely he would have left it out of his itinerary. This shows that the "Samgharama" (monastery) did not exist or had not acquired the fame it subsequently did to attract Buddhist travellers and scholars from the Far East.

## AUTHENTIC ACCOUNT

For an authentic account, therefore, we must turn to Hieun Tsiang, who gives a very full description of the University "where students from all India came together from the distance of 10,000 li,

where the priests and strangers always reached the number of 10,000," its monasteries and their builders, "the priests to the number of several thousands, all men of the highest ability and talent. Their distinction is very great at the present time, and there are many hundreds whose fame has rapidly spread through distant regions. Their conduct is pure and unblamable. They follow in sincerity the precepts of the moral law. The rules of this convent are severe and all the priests are bound to observe them. The day is not sufficient for asking and answering questions.

Attempts were not infrequent by persons to usurp the name of Nalanda students in order to receive much honour thereby, which illustrates the hall-mark of this University. Such was the standard that those desiring admittance had first to engage with the gate-keeper, the "Dwara Pandita", who possessed great knowledge and proposed such hard questions that "those who failed compared with those who succeeded are seven or eight to ten, and even the two or three who succeeded in getting the better of the gate-keeper were invariably humbled in the assembly."

Turning to the travels of I-Tsing, another Chinese traveller, we find Hieun Tsiang's description well supplemented by the description in detail in his "Buddhist Practices in India", wherein the curriculum of studies and the methods of observance of the religious rites at Nalanda are fully given. I-Tsing started from China in 671 A.D. and arrived at modern Tamuk in 678 A.D. He studied at Nalanda for a considerable time and collected 400 Sanskrit texts, containing 500,000 "slokas." During his time there were eight halls and three hundred apartments. Other Chinese travellers also came at Nalanda and Tibetan works also have references to this seat of culture and learning.

## SAMGHARAMAS

Hieun Tsiang, to whom we are indebted for the description, also gives an account of the country by saying "that to the south of the Samgharama, in the middle

of an amru (hog plum) grove, there was a tank. The Naga of this tank is called Nalanda. But the truth is that Tathagata in the old days, practised the life of a Buddhista here, became the king of a great country and established his capital in this land. Moved by pity for living things, he delighted in continually relieving them. In remembrance of this virtue, he was called "Charity without intermission"—Na-alam-da and the Samgharama was so called in perpetuation of his name.

Hieun Tsiang also tells us, that after the Nirvana of Buddha, the five kings named Sakraditya, Buddhagupta, Tathagata, Baladitya and Vajra built five Samgharamas; a king of Central India established another magnificent monastery and built round these edifices a high wall and one gate. Who the king was, he does not mention. He further mentions, "that a succession of kings continued the work of building using all the skill of the sculptor till it was a marvel to behold."

Baladitya, the king of Maghada, who built one of the monasteries at Nalanda, was a contemporary of a king Mahivakula, who began his reign in 515 A.D. Before him, three of his predecessors had also built monasteries. If we take an average of 25 years for each reign, Sakraditya must have reigned about 450 A.D., which must be the age of the temple also.

Hieun Tsiang again records that Baladitya's temple resembled the Budh Gaya Temple in many respects, these two buildings being similar in style, the Baladitya's shrine may be assigned to the same century as that in which the Budh Gaya Temple was built, probably between 450 and 550 A.D.

Successive kings, similarly, vied one another in endowing the University, and when Hieun Tsiang was there he found, "that the king of the country respected and honoured the priests and a revenue of about a hundred villages was endowed on it. The students being so well supplied had no necessity to go about with begging bowls in hand for their requirements."

#### CURRICULUM

The teaching was both tutorial and professional and there was a close touch between the professors and the students. The old idea of serving the teacher prevailed throughout the establishment,

After graduation, the student proceeded to the king's court for appointment in the public services. In Hieun Tsiang's time 10,000 students studied the Great Vehicle, as also the works belonging to the eighteen schools of Buddhism. But this was not all, for this would show that the teaching was entirely secular, which was far from the case.

It was not so, for ordinary works such as the "Vedas" and other books, the "Hetuvidya", "Sabdavidya", "Chikitsavidya" (science of healing), works on Tantra (magic) and many others were also studied. The result was that there were 1,000 men who could explain thirty collections of "sutras" and "shastras", 500 who could explain twenty, including the Master of the Law, who could explain almost all. There were a hundred pulpits from which the professors discoursed on their subjects.

The prominent teacher was Dharampala, who was the Abbot of Nalanda, for a long time and many other heads of establishments. It was under them that Hieun Tsiang studied. Of the scholars Nagarjuna stands supreme. There is no authentic account of his life, but legend tells us that he was a son of a Brahmin. He learnt many mystic arts and attained perfection. The Nagas, it is said, attended his sermons in the shape of little boys and eventually invited him to their abode where he spent three months. It was for this connection with the Nagas that he was given the name of Nagarjuna.

There was also a fine library consisting of three fine buildings. It was ruthlessly destroyed by Muhammadan invaders, but was repaired to be finally destroyed by two indigent "tirthankars", who felt themselves insulted. The motto of the university was: "Conquer anger by pardon, bad man by good deeds, a miser by generosity and a liar by truth."

All that now remains of the splendid buildings described by the Chinese travellers is a heap of mounds which are now yielding a bumper harvest to the archaeologist. The site lies but a mile to the west of the Nalanda station on the Bukhtiarpur-Bihar Light Railway, from where it is clearly discernible.

## The Short Story—The World Over

BY MR. RAM SARAN SHARMA

A short story is a tale which holdeth children from play and old men from the chimney-corner—runs an old, old saying. To it I would add, that it also keeps young persons from folly.

All over the world, and in all times, the short story has had a very prominent place in the galaxy of arts. Should we choose to have a brief survey of world literature, we cannot but be impressed by the place of prominence which the short story has always occupied in every country.

And the reason for this is simple. Man loves to hear a tale. He has always done so, and so he has always had an affection for the short story.

The ancient Egyptians, the Chinese of old, the Jewish shepherds, and the warriors of Biblical Days, the Greeks of Homer's time and the Romans of Caesar's—all these were as much entertained by a short story as their descendants of to-day. In fact, it appears that in spite of all wars and fights and hatreds, the love and craving for certain essentials of life binds humanity still, and short story is one of those essentials. It is one of the unifying influences in the world of divisions.

It is a loved, living reality.

The Egyptian as long ago as the fourteenth century B.C. entertained himself with magic stories. There was so much in the world unexplained and inexplicable that he had to cling to magic as his prop.

The old stories of Egypt are beautiful as the river Nile in a clear sun-set. And, of course, they give us a very clear insight into the life of those days.

Mythology, after all, is nothing but a collection of instructive stories. The Greeks of the Sixth Century had mythical stories to amuse them. Humanity had obviously passed beyond that mystification which came over it when first it was faced with the mysteries of nature. Instruction and moralising had succeeded sheer bewilderment.

These were the days when such masters of the art as Homer and Herodotus flourished in Greece. And, these had

attained to a very high level of excellence in the art of story-making.

Ancient Romans excelled their contemporaries by far in the art of story-making. And, there need be no wonder, for at that time Rome was at the peak of her greatness and glory. A race of heroes and hero-worshippers they began story-making by talking of heroes. But, later when the fascination of the short story had overcome them, they made stories for their own sake.

A name that springs at once to the mind is that of Ovid, a great master of the art.

The Biblical era consists, as it ought to, of moral stories. Their chief purpose appears to have been to illustrate a theological or ethical contention. Incidentally some good short stories were produced which can even now delight and entertain. The story of the Prodigal Son springs to mind as a perfect model of a short story.

India, true to her tremendous religious inclination, produced mythic fables and didactic stories. It almost looks that the makers of those stories were actuated by the only object of edifying their fellows. That a number of excellent stories were produced must be due to the fact that art cannot be killed. However heavy the cloak over it, it must manifest itself.

And, since India maintained her religious tradition and since the Sanskrit literature has been the inspiration for all folk-lore, our stories until a few years ago did not lose their distinct trend. But, now as must be known to all, the trend is changing.

Persia, the land of beauty, romance and thrills, of Bulbul and *Shirazi*, the Persia of Omar Khayyam and Saadi, kept true to her great heritage even in a short story. After all, you cannot expect any branch to belie the land and culture of its birth. The birth-place of Persian poetry could not shed that intoxication even in her stories. She told stories of love, romance, of the fragrance of *shirazi* and of delicate *houris*.

Arabian stories are tales of Oriental romance—gorgeous, splendid, sensuous. The pre-Prophet days of Arabia were the days of tribal wars, passions, love and a

primitive code of life. All this has lived in the stories of that country.

The Arabian Nights are a clear mirror of all the pulsating, primitive and passionate life of Arabia.

In England as in the continent, the story—both long and short—has been late in coming. It is probably due to the fact the Occidental culture has grown on the ashes of the culture of the Orient. It may be equally due to the less imaginative nature of the white man.

Undoubtedly Germany, and Norway and Sweden and almost every other old country has its mythology, its folk-lore. And, some of those are really remarkable achievements of story-telling. Wodin and Thor and Valkyrie seem to be the peculiar products of dark, cold, stormy nights when thunder rumbles and blizzards run wild. The folk-lore of the Scandinavian countries is full of the eeriness that seems to be in consonance with their climate.

But, to England and America, the short story has come very late, because they are, after all, new entrants to civilization. In fact to these countries the short story did not come till the reign of Queen Victoria. Till then there were huge novels, bulky romances, but no stories. Now, of course the tremendous growth of short-story magazines and books and the rich harvest of authors promise to make the English short-story a great thing.

Germany's pre-Christian folk-lore and tradition, full of romance and mystery of the profound type, make it really unequalled on the continent.

The indisputable leadership in the matter of the short-story goes to France, the land of life and laughter till the blight fell on her.

The Seventeenth Century saw Charles Perrault and his fairy-tales, which are unsurpassed for their richness of imagination and the study of the child-mind.

In the Eighteenth Century lived Voltaire the great philosophic and moral story-writer.

But the modern short-story appeared in the Nineteenth Century, Balzac and Musset and others made short-story writing an art. Then came that incomparable master of the art, whose fore-runners all these

were—Guy de Maupassant, who stands unique and unexcelled in the world of short-story writers. It is he who has made his country the foremost one in the realm of short-story. Richness of imagination, deep study of human nature, and unrivalled technique and all-embracing human sympathy—Maupassant has all these. He yet remains a marvel and a despair for all.

Russians never wrote stories as mere revelations of life. They wrote with a purpose, that is, they wrote to better the conditions as they saw them, to understand the meaning of life and the ways of God. Evan Turgenev and Anthony Chekhov are some of Russia's illustrious story-writers. Chekhov is also one of the greatest story-writers of the world. Then there is the world-famous saint-writer Leo Tolstoy, whom the world takes as a great mahatma together with a great story-writer.

So compelling and universal is the appeal of the short-story that the Bolsheviks made very great use of this art to further their cause. They tried new technique, new ways of expression but the medium of conveying the message to the people remained the same—a superb story told in a superb way.

In the United States of America Edgar Allen Poe brought the short story to technical perfection. Even this is in keeping with the mood and temper of this very vital, very much alive and matter-of-fact nation, the nation which has made mass production an art. It could only excel in technical excellence and could never be profound. Precisely the reason why the American short story is delightfully perfect in so far as treatment and finesse are concerned, but is nothing more than this. Poe's Tell-Tale Heart is a fine example of this.

O'Henry, another genius of the American short story, is a master of the trick-plot-inventive, clever, amusing, amazing, even satisfying, but not fundamental or profound.

All over the world and at all times, as I have already said, the short story has been greatly admired, and loved. No man, or woman or child can resist a tale finely told.

Story-telling and hearing is an essential urge of the human heart, as great as hunger and as insatiable as greed.

## THREE SCORE YEARS AND TEN

BY MR. POTHAN JOSEPH

(Editor, "The Dawn", Delhi)

I first saw G. A. Natesan from the corner of a house in Philips Street, Madras. My sainted brother George Joseph had as a curly-headed youth settled down for practice as a barrister in George Town. I was then a Presidency College lad fancied for the role of bridegroom in a few good Syrian Christian families in Travancore; not to mention a family in Malabar latterly devastated by the conceit of wealth. Well, I married the maiden who has since been a tower of strength to me; but when the fugitive proposal was originally mooted by certain envoys, three men were there in my brother's study, Professor Seshadri, P. N. Raman Pillai, and G. A. Natesan, all engaged in some uproarious discussion. Their presence was exhilarating, for I could repeat arguments before my class-fellows next day. After they left, my tailor's measurements were solemnly taken by those concerned about a bridegroom's regalia. I now brood on the transit of years and on that occasion when Mr. G. A. Natesan with juvenile exuberance spoke vociferously in defence of the late Bepin Chandra Pal. Memory, hold the door! Natesan, like my old chief Horniman, is now seventy.

The man had an extraordinary instinct of vitality, coupled with the conviction as a professional journalist that in honour bound, all work done should be paid for. In his series of booklets, the study of Ravi Varma, artist, had been written by my brother George Joseph; the cheque in acknowledgment came quick across Sunkurama Chetty Street. To G. A. Natesan I am glad to give credit for the consistent practice of the rule that those who write accepted articles, should be answered with some payment. . . . . Natesan launched out as a businessman with literary tastes.

Had he been born in America, the mechanics of trade-journalism would have driven him to peak-fame as the book-millionaire. His sales throve in Madras and the *Indian Review* secured a rare list of contributors; but always G. A. Natesan adhered religiously to the principle of some payment, however small, a principle

which is still so obnoxious to some of the "captains of India's newspaper-industry." They want labour to be coughed up patriotically as a deposit of Indian culture, but Natesan set an honourable standard.

P. Seshadri passed away not long ago, like my brother; P. N. Raman Pillai had been the editor of the *Madras Standard* now defunct. When Natesan was in his first stride of success, there was an instinct of live Protestantism in Indian politics which has suffered wreck since then. Natesan moved in the orbit, as superb energy personified; he is still one of the few men who never can look sleepy. I regard the Madras Christian College as one of the liberalizing influences in the history of Indian opinion, and there was a "Doctor-Miller Touch" about the beginnings of G. A. Natesan's career as a journalist and innovator in the "inky side" of public life. Gokhale had warm regard for Natesan. Lecky wrote about the evolution of opinion in European History no doubt, a colourful pageant of facts; in the formulation of what I consider to be civilised opinion in India, G. A. Natesan has through his publications played a memorable part.

Natesan was never a wild political adventurer; his merry swing of shoulders and quizzical eyes as he blurts out home-truths have always given me the impression of a man who found contentment in life. Twice he got angry with certain irreverent remarks of mine, for he is at heart religious, without being drowsily orthodox.

The South African questions had been stirred into an all-India issue by G. A. Natesan. Gandhi and Polak appeared in prominence after G. A. Natesan's stage-bow in that drama. When he came to New Delhi as a legislator he was, I am afraid, something of a soured cynic; but still quite jolly in personal associations. He held that all our political machinery had gone out of gear, thinking more of the wisdom of Gokhale than the saintliness of Gandhi as a political asset.

I now propose the toast of the profession as I wish long life to G. A. Natesan, and happy comfort in his spell of twilight memories.

# MR. NATESAN'S 71ST BIRTHDAY

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[On the occasion of his 71st birthday Mr. G. A. Natesan, Editor of this *Review*, was the recipient of felicitations from the press and the public. Messages of congratulation from far and near were received. Eloquent tributes to his career and services were paid at a public meeting held at Madras on Sept. 17 under the presidentship of Dewan Bahadur Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor of the University of Madras. The meeting was attended by a large and distinguished gathering and addressed by speakers representing different communities and parties. We give below excerpts from select press tributes and public speeches in connection with this occasion.]

TO felicitate Rao Bahadur G. A. Natesan, Editor of this *Review*, on his 71st birthday, a public meeting was held on Friday the 17th September at the Ranade Hall, Mylapore, when references were made to his services in the field of journalism and to his public work. Dewan Bahadur Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor of the Madras University presided. There was a large and distinguished gathering. Among those present were the Rt. Hon. V. S. Srinivasa Sastri, Sir M. Venkatasubba Rao, Sir Vepa Ramesam, Sir S. Varadachariar, Mr. Justice N. Chandrasekhara Aiyar, Mr. C. R. Srinivasan, Mr. T. T. Krishnamachari, Sir Alladi Krishnaswami Aiyar, Kumararajah Sir M. A. Muthiah Chettiar, Mr. O. Pulla Reddi, I.C.S., Mr. G. Solomon, Mr. S. Venkateswaran, I.C.S., Rao Bahadur K. V. Krishnaswami Aiyar and others.

Mr. S. Venkatesa Iyengar, proposing Dr. Lakshmanaswami Mudaliar, to the chair, said that Mr. Natesan was an eminent journalist, a political worker, an educationist and a social reformer. His services to the country had been immense and he was loved and respected by all persons, irrespective of caste or political creed.

## MESSAGES

Messages wishing success to the meeting, received from Rajah Sir Annamalai Chettiar, Sir P. S. Sivaswami Aiyar, the Bishop of Madras, the Archbishop of Madras, Sir C. P. Ramaswami Aiyar, Dr. Sachchidananda Sinha, Mr. Ian Stephens of the *Statesman*, Mr. Jepson, Editor of the *Illustrated Weekly of India*, Dewan Bahadur R. V. Krishna Iyer, and others were read by Mr. S. Krishnaswami.

## CHAIRMAN'S SPEECH

The Chairman said that he had known Mr. Natesan for over 40 years and had

watched and admired his work. Mr. Natesan was the first person to conceive the idea of placing before the youth of the country something tangible and useful. He published the popular biographies of great leaders of the country. He published also religious literature and was instrumental in making them known widely. After graduating, he started a monthly magazine, a novel thing in those days. His *Indian Review* had now appeared for over 48 years and had rendered good service in all directions. He hoped that Mr. G. A. Natesan would live to see its Golden Jubilee and live long afterwards. In his busy days, he had also found time to devote himself to the welfare of the citizens of Madras. For over a quarter of a century he was connected with the various University bodies, and his services there were unique. He had been a member of the Council of State for some time. He had gone abroad as a member of the Empire Parliamentary Association and had taken an active part in the commercial life of the community. He had now reached an age and a stage when he could look upon his past services with pride, and the Chairman prayed that God would grant to Mr. Natesan long life and prosperity.

## THE MAYOR

Rao Bahadur C. Tadulinga Mudaliar, the Mayor, said that even when at college Mr. Natesan made a mark as a good debater. He chose the independent profession of journalism and was a pioneer in the line. He was a self-made man and his *Indian Review* and his various other publications were monuments of his toil. As a Councillor of the Corporation of Madras from 1918 to 1988, he endeared himself to his constituency and took very keen interest in the welfare of the citizens

OCTOBER 1948]

MR. NATESAN'S 71ST BIRTHDAY

458

of Madras. As a politician, he was a moderate and a staunch Liberal. On behalf of the citizens of Madras, the Mayor offered his felicitations to Mr. Natesan.

## MR. RAJAGOPALACHARI

Mr. C. Rajagopalachariar, speaking next in Tamil, said that Mr. Natesan had done great work in the University and in the Corporation. He had been in those bodies for over 25 years, when great changes had taken place in their constitutions and ideals. After graduating in 1897, he took up to the profession of journalism. With a spirit of adventure he entered new fields, and took up the hazardous business of book-selling. He published biographies of great leaders, political and religious. This was a bold adventure and his success should be an example to others. He was a courageous man. The speaker recalled the opposition which Mr. Natesan organised against the Bill sought to be introduced by the late Bashyam Iyengar, an eminent jurist, to amend the Hindu Law to make the earnings of members of a Hindu family by practising independent professions as self-earned and not part of the joint family property. The Bill was subsequently vetoed as a result of the agitation carried on.

Proceeding, Mr. Rajagopalachari said that in politics Mr. Natesan was a senior politician, who was consistent in his views. He was a friend of all and even persons who belonged to the opposition parties loved him. He always loved doing good to everybody. The speaker wished Mr. Natesan vigorous health for many more years to come.

His moral worth was so great that Mahatma Gandhi held Mr. Natesan in high esteem. Mr. Natesan was noted for his political consistency and enjoyed the esteem of his opponents.

## MR. CHAKKARAI CHETTIAR

Mr. V. Chakkarai Chettiar, Ex-Mayor, also speaking in Tamil referred to Mr. Natesan's long and distinguished services to the City.

## MR. BALASUBRAMANIA IYER

M. K. Balasubramania Iyer said that Mr. Natesan had that great capacity for making friends and keeping the friendship for a long time; Mr. Natesan always played the role of a peace-maker and

had friends even among his opponents in political life. One notable thing which Mr. Natesan did was that he published rare Hindu classics with translations after the completion of his 60th age.

## MR. BASHEER AHMED

Mr. Basheer Ahmed Sayeed said that Mr. Natesan had done yeoman service in bringing home to the people of this country very many problems by his publications; and his interest in the Overseas question elicited the admiration of one and all. Journalists in India, he said, would ever remember the great services he had rendered to the field of Journalism.

## MR. G. A. PAIS

Mr. G. A. Pais said that Mr. Natesan was an All-India character. He belonged to no party. He was both a nationalist and loyalist, a happy blending of opposing temperaments. He had manifested remarkable balance of mind and his wide catholicity had won for him the admiration of one and all.

## MR. NATESAN'S REPLY

Mr. G. A. Natesan, replying to the felicitations, thanked the various speakers and the organisers of the meeting for their kind words and said:

I recall that ten years ago in this very hall, I had the privilege of receiving a public address at a meeting presided over by our distinguished countryman, the Rt. Hon. Sastri, whom I am glad to see here. Little did I dream then that I would live another decade to receive this touching manifestation of kindness and affection. . . .

I have never concealed the fact that what little success I have had in my career as a journalist or in my work in the Corporation, in the Senate and other public bodies, has been not a little due to the active support and co-operation I have received at the hands of good friends, Indian and European. Neither tearing political controversies nor communal differences have in the least deterred me from preserving the friendships I have once formed with fellow-workers in the different fields of activity in which I have been privileged to take part. ABSIT INVIDIA (Let there be no ill-will) has been the motto of the *Indian Review* which I have had the privilege of editing for the past 43 years. Not only in the conduct of the *Review*, but in my humble public career, I have ever endeavoured to remember the significance of this motto. And that is why, though often in the early years of my public career I have hit hard and also received hard knocks, my personal relations with my friends have remained unaffected. How else can I account for this gathering to-day and for all the good things said of me? I only wish I deserved all this.

I do not wish to take up any more of your time. In thanking you once again for this signal act of friendliness, I can only assure you that in the few years that may be vouchsafed to me, I shall endeavour my best not to prove myself unworthy of all the kindness and love lavished on me.

#### CHAIRMAN'S CONCLUDING SPEECH

The Chairman, winding up the proceedings, hoped that, as in the past, Mr. Natesan would do his best to bring about unity in the country by cultivating a spirit of fellowship among men and to make the people believe that there was a common brotherhood and sisterhood among those who were born in the country. He also hoped that as a doyen of journalists, Mr. Natesan would exert his influence to see that better understanding prevailed in the country, especially in South India.

Mr. C. R. Pattabhiraman thanked the chairman and the various speakers.

#### Press Tributes

##### INDIAN FINANCE

If journalistic anniversaries are not suitably celebrated in special supplements, the profession as a whole will not fail to remember that the Editor of the *Indian Review* celebrated his seventieth birthday recently. Rao Bahadur G. A. Natesan has certainly attained distinction outside the profession. Madras knows him as a Sheriff and more recently as a vigorous consultant on war publicity. Canada knows him as a delegate to the Empire Parliamentary Conference, while the majority in India recall his work on the Tariff Board with sufficient appreciation for having squared the circle; kept up production, arranged for complementary production, and accepted Imperial Preference without prejudice to one or the other. An exponent of Compromise, he showed then that the Indian Liberalism could make the best of all worlds, and proved that the finessing genius rises superior to the fervour that is so common. The publishing firm he has conducted with exemplary skill is known for its varied output. Its interest in the Indian languages has never been dormant; and the Hindu religious classics have found in modern publishing enterprise adequate support. Rao Bahadur Natesan, of course, has other claims to remembrance. He has contributed to political consciousness by his collections of Victorian and Edwardian oratory and he has preserved a periodical that has survived most of its rivals. The rigid maintenance of standards and traditions in and through the journal is well worth remembering when originality is scarce or reprehensible.—*Eavesdropper*.

##### MYSINDIA

Mr. Natesan can look back with pride and satisfaction on his solid and enduring achievements as a printer, publisher, manager, editor and moulder of public opinion. . . .

To a generation which was thirsting for a new type of political literature Mr. Natesan's numerous political biographies, speeches and addresses which were extremely cheap, had an irresistible appeal. . . .

His publications by leading politicians, and symposia of other views on current problems. . . are valuable records of Indian political thought, and the future historian of India may find in them and in the files of the *Review* a rich quarry for his work.

As a member of the Senate of the Madras University, as a civic representative in the Corporation, in the Council of State, on the Tariff Board and as a member of the Standing Emigration Committee, Mr. Natesan's record of work has been invaluable. Though not a working journalist, Mr. Natesan has often championed the cause of the press in India, and few will forget his withering attack against the provisions of the Press Ordinance now included in the Consolidated Ordinance Act.

A warm friend, an engaging host, a good conversationalist, a patient listener, Mr. Natesan has always evinced great sympathy to down-and-outs in journalism and has invariably lent a helping hand. For myself I shall ever be grateful to him for roping me into this noble profession. —*Polycritic*.

##### THE TWENTIETH CENTURY

There are few educated men in India who have not heard of Mr. Natesan or read his publications which are an abiding part of what may be compositely called our national literature. To him we owe not only a journal of forty-three years' standing (the *Indian Review*), but a vast treasure-house of books, ranging from religious classics to political brochures, on which generations of men and women relied for their intellectual sustenance. . . . The writer offers his hearty felicitations, coupled with respectful salutations.

##### CAPITAL

. . . . Writing of septuagenarian editors, I would like to convey *Capital's* congratulations to Mr. G. A. Natesan of the *Indian Review*, who completed the psalmist's three score years and ten last week. He has edited the *Indian Review* uninterruptedly for forty-three years, and for half a century has been a publisher of national literature, editions of the *Gita*, the *Ramayana*, the *Mahabharata* and the *Bhagavata* having appeared under his editorship. To all branches of his work he has brought scholarship, industry and enthusiasm which has not been dimmed by the passing of the years.—*Ditcher*.



# The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

SIR ALLADI KRISHNASWAMI AYYAR—SHASHTIABDHAPURTHI SOUVENIR. — Law Journal Press, Madras.

The value of this publication lies not so much in the messages from eminent Judges, lawyers and publicists throughout the country sent on the occasion of the celebration of the sixty-first birthday of Sir Alladi Krishnaswami Ayyar, as in the highly interesting and telling account of the life and career of Sir Alladi prefixed to this handsomely got-up volume. Sir Alladi is a remarkable type of a self-made man. Born among the poor, living among the poor and toiling among them, he has risen, by sheer intellectual ability of a high order, to the pre-eminent position which he now occupies, not only as the head of the Madras Bar but as a distinguished member of the legal profession in India. A study of the Souvenir must give courage and hope to young men of character and ability not in the least to be baffled by the difficulties encountered in life, and in the profession as well. Enrolled in 1907, Sir Alladi within three years attained for himself, though quite a junior, a position at the Bar which was then the envy of all. "With no money, no influential social connections and no helpful patron or friend to direct the flow of briefs," but "with a keen legal acumen and amazing grip of the case-law and a flair for striking a new point and suggesting a fresh line of approach amidst a maze of complicated facts," Sir Alladi won the admiration of the brilliant galaxy of seniors who then adorned the Madras Bar and of the Judges of the time. Such a reputation he attained so early in life that it used to be said "there was a keen competition amongst the leaders of the Bar to secure the services of Alladi as a junior counsel in big cases."

From a description of his great legal abilities, one would like to pass on to describe Alladi as a man ever lovable and always admired for his simplicity, his

easy accessibility, his freedom from the mannerisms of the great, his devotion to friends, his innate sense of gratitude to those from whom he received kindnesses, and his large-hearted sympathy for those in trouble. Though Alladi is now sixty, he still displays the energy and the activity of a young and vigorous mind and his outlook on life is nothing but cheerful. Here is his testament of faith and philosophy that a great lawyer can vouchsafe to the members of his profession:

We want a new type of lawyer. We have developed only the critical acumen. The constructive side is hardly developed. Hereafter, lawyers will have to take interest in the man in the street, in the poor, and in the economic regeneration and political salvation of the country. Otherwise, they will go to the wall. A new outlook has to be developed by the lawyer, a new outlook in respect of property and recognition of the changes in society. The relationship between the sexes, between master and servant and employer and employee and conceptions of citizenship are undergoing metamorphosis. In all these changes, the lawyer has to play a prominent part with a new vision, a new outlook.

THE GOSPEL AND INDIA'S HERITAGE. By A. J. Appasamy. Society for Promoting Christian Knowledge, Madras. Rs. 2-4.

Christianity has assimilated the best out of Greek philosophy and other sources of great thought. That attitude of mind is evident here in the author's attempt to understand and exhibit the great Bhakti cults of India from the point of view of the Christian. Dr. Appasamy's knowledge of these is remarkable, and not only Christians but others also will profit by a careful study of this book. This does not mean that the reader will not find opinions with which he will not strongly dissent. But he lures the reader on with interesting studies of the teaching of Jesus on various topics like sin, forgiveness, ethics, future life, and many questions connected with Christ himself. This is an excellent contribution to the understanding of both Christianity and Hinduism.

**DODU AND OTHER STORIES.** By R. K. Narayan. Indian Thought Publications, Mysore. Re. 1-8.

In more than one work of his, Mr. Narayan has proved himself an engaging story-teller with a manner of his own; and in "Dodu and other Stories" his craftsmanship in the delineation of situations and characters is at its best. There are seventeen short stories in all and the writer takes the reader through them all with something of the strange fascination of the Ancient Mariner. The stories, sometimes amusing, but always realistic, move with ease and grace in their unfolding. The writer's deep understanding of human nature—particularly of the child mind as in *Dodu* and *Leela*—and his vivid portraiture of situations are gripping. He covers fairly every type of South Indian life, and his style, at once simple and sufficient, has a sweet attractive grace. The "Magic Beard" and the "Engine Trouble" afford sheer amusement, while the deep pathos of "Forty-five a Month" and "The Broken Pot" touch life at its most real and poignant moods. The "Armed Giant" reminds one easily of Lamb's magnificent eulogy of the half-limbed giant "who had driven this out of door trade" for forty-and-two years. The nickname "No-Changer" for the miserly merchant who would not part with a trifle for the beggar can hardly be improved. It sticks to him like dirt.

Altogether Mr. Narayan has succeeded in presenting different types of South Indian life with the same unfailing sympathy and understanding and in a style of charming simplicity which conceals the effort behind its apparent ease.

**MARCUS AURELIUS.** By J. Lyth. P. E. N. Books. Allen and Unwin, Ltd., London. 2s. net.

This is an experiment to see if the stoic philosophy will not yield as rich a harvest of poetry as the epicurean. Mr. Lyth presents here the great thoughts of Marcus Aurelius in a poem of fifty stanzas. The calm and deep spirit of the stoic does breathe through all the stanzas, and the careful reader will not miss the view of life seen in the *Meditations*. The atmosphere of the stoic life is effectively evoked. The poem has a meditative and intellectual charm, which urges thought, though not passion.

**THE NIGHT IS HEAVY.** By Kishan Chugloo. Free India Publications, Lahore.

"These poems are essentially subjective. They tell of my struggles with life and its ugly realities and as such they wholly belong to me," says the writer. That is perfectly true; and there is considerable internal evidence also to show that the majority of the poems were written when the author "was a student" and that "the irregular pace of his verse is of his own choosing."

This last, the writer argues, "is best suited to the violence of the times." That may be. But the complete absence of punctuation makes reading painful, while the absence of titles to the pieces and the elimination of capital letters cannot be said to add to their lucidity to eyes trained to the usual style of print. Apart from this, however, there are in this collection, pieces of rhythmic prose as fine as free verse can be, which is not devoid of genuine feeling and sensibility. There is a certain vitality too in some of the simple pieces, a vitality that disappears when the author begins to indulge in a sort of rhetorical rodomontade:

the flesh grows weak  
practising respectability  
and a faithless existence  
without ideological adventures  
in life's own negation, etc., etc.

Surely this is free verse with a vengeance! One rubs one's eyes to see that one is not caught up in a crowd of perspiring men and women in spectacles listening to a pulpit oration from a dismal provincial platform.

**ADULT SCHOOLS.** By Ernest Champness. Religious Education Press, Manor Road, Wallington, Surrey.

Here is a clear account of the origin and growth of adult schools in England. Speaking of the origins, the author rightly emphasises the religious urge behind it, but he narrows it down to one denomination. The careful history of the different stages in the growth of the schools, and the exposition of the view that adult schools serve not only for literacy but also for revision and revival of knowledge are full of very helpful suggestions for all interested in adult education.

# INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

## The Famine in Bengal

CALCUTTA and certain other parts of Bengal have been afflicted with a famine—the tragic consequences of which are painfully evident throughout the Province. Scenes of misery, starvation and death, the like of which had never before been witnessed, which have been brought home to us by the enterprise of the *Statesman* and subsequently by other Calcutta papers, have moved the whole country to its depths. On an average 40 people are dying daily in the Calcutta hospitals alone. The following figures culled from a press report tells its own tale:

2,537 persons suffering from the effects of starvation were admitted to different hospitals in Calcutta during the last 25 days (August 15 to September 9). 461 of them later died in hospitals.

476 dead bodies (a large number of which were starvation cases) were removed from the streets of the city by the police corpse disposal squad during this period.

Giving his impressions of the conditions prevailing in Faridpur district, which he visited recently, Sir Jagadish Prasad, ex-Member of the Viceroy's Executive Council, in a memorandum to Sir Nizamuddin, the Premier of Bengal, says:

At one of the kitchens in Faridpur, I noticed a man lapping up food like a dog. I saw abandoned children in the last stages of emaciation; men and women who had been without food for so long that they could now be fed only under strict medical supervision. Dead bodies were being daily picked up, and also those who had fallen by the wayside through sheer exhaustion. A man after vainly wandering for food collapsed on the doorstep of the Collector's Court room. As the body was being removed, a woman huddled in a corner, rushed out a bundle, and cried: "Take that also." It was her dead child. At a kitchen a woman had been walking every day more than a dozen miles to and from her home to take gruel to her sick and famished husband.

We join Sir Jagadish in his earnest appeal to all parties and sections of the people that on grounds of humanity they should put aside, for the moment, their differences and combine to save as many lives as possible.

## For Relief of Bengal

Just as an accident to any part of the body draws all other organisms to its succour, so have the rest of India rushed to the help of Bengal in distress. Relief organisations have sprung up in far away Punjab and Bombay and Madras, and funds and supplies are pouring in, in ample measure. But can any amount of non-official effort cope with the magnitude of the task that confronts them? Only Government with their vast resources and network of organisations can do anything like justice in a situation as catastrophic as the one that faces Bengal today. For all their past neglect and thoughtless improvidence, Government are trying to do their bit in some measure. But is that enough? Only measures on a scale and efficiency of war effort will meet the demands of this crisis. Hence Sir Jagadish rightly asks:

Is it not possible for the Bengal Government to copy the methods employed by the Army and Railways to secure sufficient supplies for the gratuitous relief of about six million people during the next two months?

It is pitiful to see Mr. Amery quibbling in the House of Commons, even on such a grave matter as the Indian famine. The food crisis has been allowed to develop, he says, on account of consideration for provincial autonomy. Lord Wavell, who may be presumed to know at least as much as the Secretary of State, disclosed quite other reasons for this failure to meet the crisis effectively. In his view, the war has put too great a strain on India and "it is not wise to continue the overdraft on the golden goose". The entire management of things, says C. R. is in the hands of a centre "which is incapable of efficiently handling any operations except that of preservation of order by force".

Nothing can be more daring than this defence put forward by the Secretary of State for a state of things for which rule by an inefficient, bureaucratic centre is really responsible. Unless the Centre is changed into a national government with more moral power over the people, India is in for a greater break-down than what we are now deploring.

## The Late Mr. Ramananda Chatterjee

As we go to press, comes the melancholy news of the death of Ramananda Chatterjee, the venerable Editor of the *Modern Review* and *Prabasi* of Calcutta. Mr. Chatterjee was the seniormost of leading journalists in India. Only in May last Mr. Chatterjee's 79th birthday was celebrated in Bengal with great eclat when he was presented with a congratulatory address by our leading historian, Sir Jadunath Sirkar, on behalf of the Bangiya Sahitya Parishad, the premier literary Association for the advancement of Bengali language and literature. At that time Mr. Chatterjee was convalescing after a severe illness, but he never quite recovered and he has passed away, leaving the world of journalism and letters, the poorer for his death.

Born in Bankura in 1865, Mr. Ramananda Chatterjee was Principal of the Kayastha College, Allahabad, and was a Fellow of the Allahabad University. He gave up the appointment in 1906 and moved to Calcutta to take up the onerous task of founding and editing, till the time of his death, the two well-known magazines the *Modern Review* in English and the *Prabasi* in Bengali.

Mr. Chatterjee was connected with various political, social and educational institutions. But he will be remembered above all as an editor of outstanding character and courage and as one who contributed much to the growth of the national spirit in art and literature. Mr. Chatterjee was an outspoken critic of Government measures as well as of what he deemed foibles in our society. Owing no allegiance to any party he took an independent attitude in his criticism of public affairs. As an editor, he gave publicity to vigorous and frank criticism of the Government and one of the

attractions of his notes was the free use he made of such outspoken views. This brought him in conflict with the authorities, and Mr. Chatterjee was convicted and sentenced to pay a fine of Rs. 1,000 for publishing Dr. Sunderland's "India in Bondage", which originally appeared in the pages of the *Modern Review*. Mr. Chatterjee, like only a few others we could name, was indeed a remarkable instance of journalistic longevity in India, having successfully conducted two well-known magazines, one in English and the other in Bengali, for over thirty and seven years.

## Prof. Kuppuswami Sastri

What the late Dr. Swaminatha Aiyar was to Tamil literature that was Prof. Kuppuswami Sastri to the world of Sanskrit learning and scholarship. South India has sustained an irreparable loss by the death of this fine scholar whose contribution to the development of Sanskrit studies was invaluable. In width and profundity of learning and range of scholarship, said Sir P. S. Sivaswami Aiyar, he had few equals.

He was deeply learned not merely in what are known as the four Sastras, Nyaya, Vyakarana, Mimamsa and Vedanta but also in Sahitya (Kavya, Nataka and Alankara). The standard of his attainments in these subjects was not of the type ordinarily reached by the graduates of our University, but of the level attained by the ablest Pandits of the orthodox type. His passion for accuracy was remarkable.

Prof. Sastri, said the Rt. Hon. Srinivasa Sastri at the memorial meeting in Madras, was perhaps the last of the gallant band of courageous and independent-minded senators. The proceedings of the University bodies to-day lacked the dignity and the majesty that was attained in the days of Prof. Rangachari and his eminent successor, Prof. Kuppuswami Sastri.

Above all, the Mahamahopadhyaya was a great teacher, with a "spotless character" and "irreproachable life" who had a great love for his pupils and rejoiced in their success. In the eloquent words of the Rt. Hon. Sastri:

The province has lost a remarkable and profound scholar, one whom they could put forward as the full-blown flower of all the learning which they cherished and as the true representative of our ancient learning.

## The Order on the "Hitavada"

The C. P. Government's order on Mr. A. D. Mani, Editor of the *Hitavada*, to disclose the source of certain news published in his paper is one that calls for strong criticism. Such disclosure of the source of information by an editor is always deemed a violation of journalistic honour. In this, the Indian press is closely following the best traditions of the British press, and it is astonishing that a demand so blatantly against journalistic ethics should be made by any government in India. Mr. Mani has since declined "to betray confidence."

If the news is of public interest and the editor takes full responsibility for its publication, there is no reason why Government should go out of its way to ask for the surrender of the correspondent. We are glad to find that C. P. Journalists lost no time in condemning such action on the part of the Government. There is the Press Advisory Committee in Nagpur. What is it for if it is not to be consulted on such matters! The order, as Mr. Mani says, is a flagrant breach of the Gentlemen's Agreement whereunder the Government had undertaken to consult the Committee in all except urgent cases.

And in this case, there could not be any emergency as the news was published over a month ago, on August 21, 1948. Surely the Government could yet be better advised than to launch frivolous charges against the much-worried tribe of newspaper men.

## Mr. Horniman's Success

Journalists all over the country have reason to be gratified at Mr. Horniman's success in the appeal at the Bombay High Court against his arrest in connection with the alleged contempt of the Allahabad High Court. It is fitting that Bombay journalists under the presidentship of Mr. K. Natarajan should have lost no time in congratulating this doyen of the Indian press "on his courageous and successful stand in vindicating the freedom of the press and the liberty of person." In the words of Sir Francis Low, Editor of the *Times of India*,

Mr. Horniman in his victory had not only vindicated the rights and liberties of the press but also of the public as well because the press functions only as a representative of the public.

## India and the Pacific Conference

The preliminary report of the Conference of the Institute of Pacific Relations held in Quebec in December last, which has been published, gives the gist of the discussions and proceedings of the session. The position of India *vis a vis* the United Nations, both now and after the war, was discussed at length. Mr. Churchill's interpretation of the Atlantic Charter was commented on freely when a British member observed that the people of Great Britain to-day have no reservation whatsoever about the application of the Atlantic Charter to every part of the world and I entirely agree that no statesman, not even a man of Mr. Churchill's prestige, would survive for one moment in the leadership of England to-day if he were to suggest that there were any qualifications whatsoever to that document. We have no qualification in our own mind in regard to India or to any of our dependencies. So far as India itself is concerned nothing would bring such a thrill to the Parliament of Great Britain as to learn that the difficulties which to-day prevent India from attaining complete independence were suddenly resolved and that India was going forward into a new period of her history.

In one of the regional Committees of the Conference American relations with the Pacific countries were discussed. It was stated that there is in India a feeling that Lend-Lease aid has been somewhat inadequate. At the same time the Indian people recognise that American sympathy with their national aspirations is warm.

In her relations with the United States after the war, India expects to be awarded a status at least equal to that of the Dominions. With such status India would welcome reciprocal economic arrangements. In the view of the Indian delegates present, racial discrimination applied to immigration or other issues will not be tolerated, and if it persists, will be met by counter-discrimination. The Indian members regarded security in the Pacific as primarily a responsibility of nations dwelling there, with less responsibility for present and past aggressors. India will seek its place in the sun as a unified independent nation acting in full co-operation with other peoples of the world.

In the discussion on Politico-Military problems, an Indian Member said that he did not believe that there had yet been made a clear cut statement by the British on the question of "immediate post-war self-determination for India." He pointed out that the Cripps proposals had been turned down by every single Indian group and that consequently "declarations made in connection with the Cripps mission did not now constitute a clear declaration on this subject."

# FOREIGN AFFAIRS

By "CHRONICLER"

## Churchill's Review of the War

THE Prime Minister, Mr. Churchill, reviewing the war situation in the Commons, on September 21, at the outset referred to the victory in North Africa and said, "I never regarded the African operation as substitute for a direct attack across the Channel on the Germans in France or the Low Countries."

Mr. Churchill observed during the four months ending September 18, no merchant vessel was sunk by enemy action in the North Atlantic. During the first fortnight of September, no Allied ships were sunk by U-boats in any part of the world.

Referring to the war against Japan, the Premier stated Japan's shipping losses certainly exceeded any means which she had or ever could have of replacements. This was also true of the Japanese air force.

The Badoglio Government, added Mr. Churchill, took very carefully conceived measures to hold Mussolini, but did not provide against a heavy parachute descent. Carabinieri guards had orders to shoot Mussolini if a rescue attempt was made, but failed in their duty. He revealed:

Reports from the battle-field leave no doubt that the enemy has been worsened and our main forces are now able to advance northward on a broad front—that operation is now in progress.

Mr. Churchill said that a tripartite conference between Britain, the United States and the Soviet Union would take place at an early date.

## The Burma Offensive

"After a long period of defence strategy in Burma, we are determined to take the offensive there", said President Roosevelt in his message to Congress. He said:

"Americans, Australians, New Zealand and Dutch forces in a magnificent campaign in New Guinea and the Solomons have destroyed much Japanese strength and gained for us new bases from which to launch new offensive operations. After a long period of defence strategy in Burma we are determined to take the offensive there. I am also glad to report to you that we are getting more supplies and military help to China."

## Roosevelt's Survey of the Global War

Major battles in Europe and Asia were beginning to be joined, declared President Roosevelt in a message to the U.S. Congress on Friday, the 17th September. Hitler, the President added, had neglected to provide his European fortress with a roof, and had also left various other vulnerable spots "which we shall point out to him in due time."

President Roosevelt said that the Allies had reliable information of the growing desire for peace among the Axis satellite nations, and he hoped that the spirit of revolt against Nazi dominance, which had commenced in Italy, would burst into a flame, and become a consuming fire. Speaking of the Russian scene, he declared that Russia was moving towards the elimination of every German from the Russian soil—towards the invasion of Germany itself.

## Mussolini's Escape

The *Spectator* in a leader on the Badoglio Armistice Terms says: "It is surprising that there is no mention in the terms of handing over Mussolini and other leading war criminals. His rescue by German agents and escape to North Italy are events not creditable to the Allies. Once again the Germans have been too quick for us and appear to have seized him almost under our very nose."

German controlled Rome Radio said that Mussolini has issued an order abolishing oaths of allegiance to the King of Italy by the armed forces.

## Chiang Elected President

Generalissimo Chiang Kai-shek, the acting President, has been elected President of China at a meeting of the Central Executive Committee last month.

The President of China becomes the Commander-in-Chief of the land, sea and air forces and will also represent China in foreign relations, as the result of important amendments passed recently.

These amendments confer full power of the Chinese Government on the President who has hitherto been merely its titular head.



# TOPICS From PERIODICALS



## THE WHITE MAN IN ASIA

The only Asiatic policy, which is safe for America, is to share Asia's eagerness for full independence and to set a schedule of education and liberation, which the white man feels bound to keep, writes Mr. John K. Jessup in a series of articles on foreign policy in the *Life* magazine.

The United States, Mr. Jessup says, does not even yet know what our entire foreign policy is. This fact presents a danger for Britain in considering the post-war collaboration in the foreign policies of the two nations. "We have nothing to fear and much to gain from a close association with Britain in our mutual interest," but an essential is a clear understanding on the part of U. S. of what our collaboration with Britain aims at and what rules it will operate under.

Mr. Jessup says that whatever the reason, the distrust of the British, the French, or the Dutch imperialists is an enormous political fact throughout Asia and the Middle East. It is at the root of the Indian problem. The American imperialist has escaped most of this distrust because our empire in the Philippines was a small one, and because we made good, technically at least, our promise of freedom. . . . One of the East's most fundamental aspirations is for a feeling of equality with the rest of the world. But the only way the white man can rehabilitate his reputation in Asia is to share Asia's eagerness for full independence and to set a schedule of education and liberation, which he feels bound to keep.

That is the only Asiatic policy which is safe for America. It should be ours, whether it is Britain's or not. When we have made it clear this is our policy, which we have not, Britain may well adopt a parallel course.

## THE BRITISHER AND INDIA

Mr. G. E. Hickman Johnson, of Warlington, Surrey, perplexed by the attitude taken by the authorities in India and England in regard to the Indian problem, asks some pertinent questions through the columns of the *Spectator*. Here are some:

1. Is it British to publish and to discuss in Parliament, an indictment of a man in confinement with no opportunity of facing his accusers or answering the charges?

2. Is it cricket to judge (and condemn) a man on excerpts taken from his sayings and writings on various occasions and relating to differing circumstances? Equally, is it right to condemn a man on an assertion severed from the conditional clauses which govern it?

3. Can Indian leaders fairly be expected to put up any promising proposal if they are not only prevented from intercourse with those who are confined on account of their wide influence, but are also refused an interview by the Viceroy?

4. Can Britishers feel comfortable about a situation in which our firmest friends are the autocratic Princes, and our opponents—rightly or wrongly—are those who are struggling for the full freedom now which we have taught them to love these last hundred years?

5. Is sabotage in India, carried out by Indians as they believed for freedom's sake, different in kind or intention from sabotage in European countries overrun by Germany?

6. Is not the Christian Church in India right and reasonable in urging that, with a view to future good relations between Britain and India, Christian statesmanship consists in seeking a way of negotiation rather than in sitting down before a political deadlock and just getting on with the war?

These questions, says the correspondent, disturb more Britishers (not to mention Americans) than the editor might appear to think.

## END THE DEADLOCK

It is a matter of endless astonishment to a looker-on like myself that our Government should deal with our fellow-citizens in India on the terms of 'unconditional surrender', writes Mrs. Pethick-Lawrence in *Manchester Guardian*.

"India is potentially a very influential member of the Allied Nations. It should surely be the aim of statesmanship to make this potential situation an actual one—an aim that can only be achieved on the basis of negotiation as between equals.

I know that the Indian leaders, Mr. Gandhi in particular, have been reproached for being unduly influenced by the menace of Japan when they rejected the British offer of independence after the war. But after all, France felt obliged to put the safety of her population before her commitment to the Allies and we have not withdrawn our sympathy from France on that account.

The future of Asia depends on the whole-hearted partnership of India with the Allied Nations, in the preservation of the continent from the militarism and aggression of Japan. But the attitude of the bewildered old "Nannie", whose nursery discipline has been upset, will achieve nothing. Nannie's day is over."

## A BISHOP'S PRAYER FOR INDIA

In the course of a letter in the September issue of *Churchman*, the Rt. Rev. C. D. Horsley, Bishop of Colombo, asks people to put down the Indian problem before God.

In prayer that He who guides nations and peoples may not have His will for India thwarted either one way or other by wilfulness of man.

The Bishop says:

"The matter which is uppermost in our minds is the anniversary of the outbreak of war which brings with it our King's request for a day of prayer"

and adds that three aspects of the war are uppermost in his mind. First the plight of nations overrun at the present time.

"Seldom, if ever, in the history of human race have small nations had their own individualities and personalities so utterly disregarded and treated like drones or animals. Every human institution has been dashed to the ground, trampled and dismembered—not so the Church of God, lacerated and afflicted, cast down, but not destroyed. How urgently are our prayers needed then for our brethren in distress?"

The second thought, the Bishop says, is the question of the right use of peace.

The Atlantic Charter and such declarations will fail in their application without fear or favour to the world as a whole unless the principles of the Kingdom of God are clearly understood by those who call themselves Christians.

The third aspect is "the baffling question of India", declares the Bishop, adding:

It is yet another of those humanly speaking insoluble problems where you have the question of responsibility to be rightly discharged and needs of minorities to be borne in mind. The Christian Church in Britain, however, has spoken out clearly on the matter and registered its dissatisfaction and pleaded for reconsideration of the Indian problem. The National Christian Council of India has done likewise. Despite fears and doubts in the minds of many, let us put this problem before God in prayer that He who guides the nations and peoples may not have His will for India thwarted either one way or the other by the wilfulness of man.

## SCIENCE AND HINDU THOUGHT

To an Indian, who knows something of the ancient Hindu philosophical thought, the present metaphysical status of modern physics has an element of piquant humour, writes Professor B. V. Thosar, M.Sc., in *Prabuddha Bharata*, and adds:

The proud Westerners got hold of the scientific end of the stick and groped laboriously along its length for centuries to find at the other end a venerable old Rishi of Vedic times chuckling under his luxuriant beard, 'Did I not tell you so?'

When Swami Vivekananda, speaking before a London audience on *Maya and Illusion*, said: 'Maya is a statement of the fact of the universe, of how it is going on,' he made exactly and completely the point that Sir Arthur Eddington is at pains to demonstrate to-day before the scientific world.

Sir Arthur's thesis, that the scheme of modern physical science is (and is bound to remain) inviolably limited by the sensory and intellectual equipment of man and is, therefore, only a glimpse of the Total Reality obtained through his 'subjective' window, is only a scientist's re-statement of what the old Indian Vedantist really meant by Maya.

The Western philosopher, through the scientific method, has, therefore, probably reached the same conclusion about the scientific knowledge of the universe that our ancient sages announced centuries back. There is, however, one important difference in the two approaches to the same conclusion.

The West, during its scientific pursuits, mastered details and developed technology and achieved great successes—airplanes, submarines, radio-sets and empires; these, the philosophical East, brooding over generalities, has missed.

## JAPAN'S GROWING STRENGTH

It is to be remembered that when the Allies have beaten Germany they still have a mighty power to meet on the other side of the world. The longer the war lasts here, the harder it will be there, writes A. G. Gardiner in the *British Press*, drawing attention to Japan's growing strength.

Japan is being held, but nothing more, he says:

She is in possession of the Pacific, and the war in Europe is enabling her to dig herself in and exploit the vast resources she has seized. The longer that exploitation is permitted the greater will be the difficulty of crushing her when the job is really taken in hand.

For every year the war is prolonged in Europe two years may well be added to the war in the Pacific. And till that war is over, the restoration of the world cannot be seriously begun.

There is another consideration. China is the greatest unused asset we have. Give her arms and Japan's number is up.

But to do that we must win back Burma, and that cannot be done till our victory in Europe is an accomplished fact or so nearly accomplished that we and America can divert overwhelming forces from the West to the East.

## WAR TO END IN 1945

Writing in the *American Magazine*, Mr. Harry Hopkins, Lease-Lend Administrator and President Roosevelt's closest adviser, opines that the war will end in 1945 against both Germany and Japan.

Mr. Hopkins says:

For a long time the air has been vibrant with the hope of quick victory. In my opinion, we are not going to have it. I believe two years of hard fighting lies ahead of us, two years at least. I have talked to a lot of army and navy men. I have not met one who believed we can win a quick victory. We will have to land great land forces in France before we can fight every inch of way into Germany.

Mr. Hopkins states that the economic condition of the principal Axis Powers are not desperate.

Despite bombing and blockade they are militarily solvent. They have enough food, clothes and munitions. There has been no appreciable decline to their munitions output and their people have not cracked on the home-front. We have merely dated their outer defence... The true level of civilian livings is lower than that in the last year, but the people are getting enough to eat and enough to wear. Perhaps Hitler's crowd despair of ultimate victory but hope for long war that may lead into stalemate and compromise.

Estimating that a third of the Ruhr industrial plants were demolished and the Nazi war production brought down by over ten per cent, as a result of air raids, Mr. Hopkins emphasises that there are tremendous industries which are virtually untouched in other parts of Germany and Europe. He says the Germans have adequate supplies of steel and aluminium for submarine and aircraft production and they rely greatly on inland waterways and have developed a successful technique for rapidly repairing railway engines and tracks. Mr. Hopkins adds that notwithstanding Germany's permanent military casualties, estimated to be over three millions, Germany can still keep ten millions in the army, navy and air force.

Mr. Hopkins deals similarly with Japan. He says her industrial strength is increasing and Japan has enormous supplies and a great deal of industrial strength in Manchuria, Northern China, Korea and Formosa.

Mr. Hopkins concludes with the warning:

It cannot be assumed that China will fight for ever. Russia, the keystone of the war, is still fighting grimly. If we lose her, I do not believe for a moment that we will lose the war, but I would change my prediction about the time of victory then. Then, indeed, we would have a long war ahead of us.

## INDIA: A POLITICAL PUZZLE

In his article in the *National Geographic Magazine*, Lord Halifax says that the Indian problem is of infinite complexity, a political puzzle "as difficult as the mind of man had ever set itself to solve". He adds:

In the last resort, it is Indians themselves who must determine the pattern of their future and they therefore must find a working basis of agreement. Precipitate abandonment of our responsibility before this could be assumed safely by others would only expose India to dangers such as she has not known for centuries.

Lord Halifax continues:

Those who picture India as a country seething with discontent and rebellion might well ask themselves if the few thousand civilians and British peace time force of 60,000 men could really hold down nearly 400 millions against their will. The truth of course is that in the main India is governed, administered and defended by Indians and that the Government itself while it encounters much criticism and active opposition, rests broadly upon the consent of the masses of the people.

# DIARY OF THE MONTH

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Sept. 1. Mr. Churchill in Washington.  
—Sir Visvesvaraya urges need for national Government to solve all major problems in India.

Sept. 2. Bombay Corporation adopts retaliatory resolution against Europeans of S. A. Union.

Sept. 3. Eighth Army lands on Italian mainland.

Sept. 4. Americans land in Sardinia.  
—Sir Thomas Rutherford appointed acting Governor of Bengal.

Sept. 5. Russian drive in Ukraine: Artemorsk captured.  
—U.S. planes raid Nicobar islands.

Sept. 6. Mr. Churchill addresses the Harvard University on Anglo-American friendship.

Sept. 7. Allied advance in South Italy.  
—Trial in Bombay Court of Mr. Jinnah's assailant.

Sept. 8. General Eisenhower announces Italian forces' unconditional surrender: Signing of military armistice.

Sept. 9. Allied forces land in Naples.  
—Germans occupy Northern and Central Italy.

Sept. 10. Hitler on Italy's surrender.  
—Rome attacked by German army.

Sept. 11. Italy declares war on Germany.  
—Heavy fighting in Naples area:

Sept. 12. The Duce with his family rescued by the Germans.  
—London honours 4th Indian Division.

Sept. 13. Hitler rushes troops to the Balkans.  
—Chiang elected President.

Sept. 14. Fascist Government formed in Italy.  
—Mussolini assumes command.

Sept. 15. Germans take control of Dodecanese isles.

Sept. 16. Lord Wavell speaking in London, refers to India's role in the War.  
—Eighth army joins fifth army in the Salerno area.

Sept. 17. Public meeting in Madras felicitating Mr. G. A. Natesan, Dr. A. Lakshmanaswami, Vice-Chancellor, presiding.

Sept. 18. In his message to Congress, President Roosevelt forecasts major battles in Europe and Asia.

Sept. 19. Duce broadcasts an attack on the House of Savoy.  
—Mr. Churchill back in London.

Sept. 20. Allied advance on Naples.  
—British land in the Dodecanese.

Sept. 21. The Prime Minister reviews war situation in the Commons.  
—Viceroy-designate's speech at the Imperial Institute, London, on his task in India.

Sept. 22. Opposition walk out in the Bengal Assembly.

Sept. 23. Mr. Amery makes a statement in the Commons on the famine in India.

Sept. 24. Lord Wavell received by the King in audience.  
—41 Italian ships reach American naval base.

Sept. 25. Chief Justice Spens entertained by the Madras Bar.  
—Sir John Anderson appointed Chancellor of the Exchequer and Lord Beaverbrook Lord Privy Seal.

Sept. 26. British forces clearing the road to Naples.  
—Police firing in Jammu.

Sept. 27. The King decorates Subadar Thapa of the 4th Indian Division with V.C.  
—U-Boat sunk off South African coast.

Sept. 28. Hitler and the Axis governments recognise the Duce's new Fascist regime.  
—Gandhi Jayanthi celebrations banned in Madras.

Sept. 29. Allied advance on Naples.  
—C.P. Journalists condemn Government's demand on Editor of *Hitavada* to disclose source of news.

Sept. 30. Death of Ramananda Chatterjee, Editor of the *Modern Review*, in Calcutta.

# INDIAN STATES

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## Hyderabad

### RELIGIOUS FREEDOM

The assurance that the Nizam's Government was wedded to the policy of complete freedom of religion to all subjects, irrespective of creed or sect, was given by the Nawab of Chhatari, President of the Nizam's Executive Council, replying to an address of welcome presented by Sree Balaji Temple Committee, when the Nawab visited the temple.

Pointing out that a good many of the 82,000 temples in the Dominions were enjoying cash and land grants from the Government, the Nawab of Chhatari observed that these tokens of mutual regard for religions had slowly disappeared in other parts of India. He reminded the audience of their duty to pray for the consolidation of the Asaf Jah's rule under which they enjoyed peace and ordered progress.

The Nawab of Chhatari announced a donation of Rs. 1,200 to the temple.

### GROW MORE FOOD CAMPAIGN

H. E. H. the Nizam's Government have taken special measures to intensify the campaign for growing more food in the State, according to a press note issued by the Information Bureau. Among the measures taken are the sanction of Rs. 84 lakhs for the distribution of seeds and manure and for sinking wells, a remission of 25 per cent. in land revenue and water cess for the cultivation of jawar under the newly constructed Dindi Project and the grant of a subsidy of Rs. 2 per acre of lands diverted from cotton to food crops. The Government have also restored 810 tanks, capable of irrigating 58,000 acres at a cost of Rs. 12,15,000.

### B. P. T. BILL IN HYDERABAD COUNCIL

The Hyderabad Legislative Council with Mr. Gulam Mohammed, Finance Member, in the Chair, passed the Excess Profits Tax Bill.

## Mysore

### RURAL WELFARE WORK

The scheme for organising concentrated propaganda for rural welfare was worked in 274 villages and 8 Banajara Thandas in Mysore State against 273 villages during the previous half-year, states the report of work by the Revenue Commissioner for the half-year ended 30th June 1942.

Drainage works were completed in seven of the selected villages of the Tumkur district.

Instructions have been issued to work out a comprehensive drainage scheme on a five-year basis.

Of the 274 selected villages, 72 villages have separate extensions for the use of the Depressed Classes.

The number of school-going children at the beginning of the half-year was 26,200 and that at the end of the half-year, 26,496. Weaving demonstrations have been started at Belgod village in the Saklespur taluk and two mat-weaving looms have been fitted up in the village panchayat buildings provided for the purpose.

### MYSORE SILK CONTROL ORDER

A Press Note on the Mysore Silk Control Order promulgated recently by the Government of Mysore emphasises that the order is only temporary in character and stresses its absolute necessity "in the permanent interests of the indigenous silk industry which is of immense importance to the State and to the Empire."

The order facilitates the working of the agreement entered into between the Government of India and Government of Mysore according to which the former agreed to purchase all the raw silk produced in filatures which may be put up in the State under an expansion scheme for a period of three years.

### ANCIENT GOLD COINS IN MYSORE

More than 250 gold coins, which appear to be very ancient ones, were discovered in the village of Sindigere, on the 6th May. Small letters resembling Sanskrit script are visible on one side of the coin, while on the other side there are small dot-like figures.

## Baroda

## MARRIAGE LEGISLATION IN BARODA

Commenting on the Hindu Intestate Succession Bill now before the Central Legislature, Mr. P. M. Shah points out in the columns of the *Indian Social Reformer* that Baroda has taken the lead in such matters. He says:

The codification of the Hindu Law which is not yet done in British India has been done long ago in Baroda. Secondly, the provisions for Intestate Succession, which are being discussed in the Indian Legislature at present, were incorporated in this Hindu law several years ago. These have helped the public considerably, which fact must encourage the legislature in British India. You have rightly styled the opposition as "factious."

Adverting now to the article on monogamy I may point out that Baroda has made monogamy compulsory by law. All Hindus have got to observe the law, the breach of which results in punishment. Recently there happened a case in which a Hindu married a second wife while the first was living. The Court has fined the man. The Baroda law is applicable to all Hindus, irrespective of the different sects. There is no question of disabilities being imposed upon any sect of Hindus for availing themselves of this law for the law is compulsory to all of them. You will thus find that the Hindu law in Baroda is much in advance of the British law in this respect.

One important aspect of the monogamy legislation in Baroda may also be mentioned here. There was a time when His late Highness Maharaja Sayajirao had to start a campaign, almost a crusade of social reform. He enacted several Acts. It is one thing for the Government to enact laws and the other for the people to ask for them. As a result of the long campaign of social reform spread over several years, the people of Baroda have risen to a particular level in respect of social customs with the result that the demand for monogamy legislation came from the representatives of the people in Dhara Sabha. The Bill for monogamy was passed in Dhara Sabha and H. H. The Maharaja Pratapsingh readily gave his assent to it.

## Travancore

## GIFTS TO TRAVANCORE UNIVERSITY

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, acknowledging the gift of Rs. one lakh and one from Mr. Alagappa Chettiar to the Trivandrum University, says: "It is not commonly known that one-third of the population of Travancore state forms linguistically and culturally part of the Tamil Nad and the area south of Nagercoil is Tamil-speaking. Malayalam, the language of the country, is in the Sanskrit vocabulary and this gift of Rs. 1 lakh and one is symbolic of the two cultures of South India, Sanskrit and Dravidian. Quite recently the Travancore University inaugurated Arabic and Islamic studies and this magnificent donation by Mr. Alagappa Chettiar has made it possible for the University to aim at a comprehensive programme."

## EDUCATIONAL REFORM

By way of preliminary discussions in connection with the proposed reorganisation of education in the State, Sachivottama Sir C. P. Ramaswami Aiyar, the Dewan, conferred with the officers of the Department and others at "Bhakti Vilas" on August 30, including the Chief Secretary, the Pro-Vice-Chancellor and the Registrar. It is understood that among the subjects discussed were the question of the factor of compulsion to be introduced in primary education, payment of teachers in primary schools, introduction and occupation items in the secondary school course and fitting students for industrial and agricultural life as an alternative to the university course.

## JUSTICE KRISHNASWAMI AIYAR

A Press Note says that Mr. T. M. Krishnaswami Aiyar, Acting Chief Justice, has been made permanent with effect from September 7, the date on which Mr. Joseph Thaliath retired from service.

## BAN ON "PEOPLE'S WAR" REMOVED

The Government of Travancore have decided to lift for the time being the ban imposed on the newspaper the *People's War* published from Bombay.

## Kashmir

## COMMISSION OF ENQUIRY

The Commission of enquiry appointed by His Highness the Maharaja of Jammu and Kashmir held its inaugural session under the presidency of Mr. Justice Ganga Nath on Monday, August 8.

In a personal message of goodwill to the Commission, His Highness said:

I decided to appoint this Commission and to entrust to you the duty of making a thorough enquiry into matters that affect the well-being of my subjects and of submitting a well-considered report containing practical suggestions for advancement in different spheres of life of different communities. I shall watch with keen interest the progress of your work. If you work together with a fixed resolve to serve the best interests of the State and that loyalty on which I depend I feel confident that your labours will be fruitful and add to the moral and material welfare of the inhabitants of this State. I charge you to apply with a fixed determination to arrive at wise and practical conclusions which would redound to the credit of the State and bring us all greater happiness.

The President of the Commission addressing the members said:

I shall make an earnest appeal to you to make a response to His Highness's command in the spirit in which it has been issued. In your name and on your behalf I invite the public of Jammu and Kashmir to send their representatives before this Commission to give evidence to produce their memoranda and to ventilate their grievances under the terms of this Commission freely and fearlessly. To the public I shall say that it will be thousand pities if they miss a golden opportunity of this character and opportunity to make or mar the future of this country.

## Jaipur

## JAIPUR'S WAR EFFORTS

Three units of the Jaipur State Forces—the 1st Jaipur Infantry, Sawai Man Guards and the Jaipur Pony Company have left the State for service overseas.

Apart from sending troops abroad, His Highness took great personal interest in promoting India's war effort by his liberal contributions to the War Fund. His Highness proceeded to the Middle East as a Commissioned Officer in 1941.

He also made a gift of three spitfires, named Jaipur I, Jaipur II and Jaipur III, to the R. A. F.

Jaipur's Prime Minister, Sir Mirza M. Ismail, has been from time to time, emphasizing the need to meet the varied demands made by the exigencies of War.

## Cochin

## COCHIN BUDGET

The budget session of the Cochin Legislative Council for the year 1118 M. E. met with Mr. A. F. W. Dixon, Dewan-President, presiding. After swearing in of new members, the Dewan-President made a comprehensive statement dealing with all outstanding features of the budget for 1119 M. E. (1948-44). In the course of what he called his second and last budget speech, Mr. Dixon described the financial position of the State as continuing to be sound.

The figures of assets and liabilities, swollen due to Government taking over the purchase and sale of food grains and of standard cloth, show that the total liabilities of the State at the end of 1119, including the various deposit funds, will be Rs. 8,15,91,916 and the assets Rs. 4,62,67,881, showing an excess of assets over liabilities of Rs. 1,46,75,965, compared with Rs. 1,16,81,265 at the end of 1117 and Rs. 1,30,47,065 at the end of this year.

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|                            |                  |
|----------------------------|------------------|
| 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. 1,49,67,000  |
| Deposits as at (30-6-1943) | Rs. 72,27,68,000 |

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# INDIANS OVERSEAS

## South Africa

### INDIANS IN SOUTH AFRICA

Addressing members of the Maharashtra Chamber of Commerce, Bombay, on September 2, Dr. N. B. Khare, Member, Indians Overseas, referred to the Indian problem in South Africa.

"I was shocked to read in papers" said Dr. Khare, "that suggestion has been made by a South African paper that the High Commissioner for India in South Africa should be recalled, because of his alleged interference with the administration of that country."

"It is the story of the 'Wolf and the Lamb'. Indians in South Africa have every right to expect a human law and a just law. So long as these rights are denied to them, they have every right to appeal for help to their mother country."

Dr. Khare assured that he will strain every nerve to safeguard the interests and self-respect of Indian nationals overseas, which was a subject of common concern to all Indians, irrespective of caste and creed.

## Ceylon

### MR. M. S. ANEY'S NEW POST

The Government of India have been desirous of reciprocating Ceylon's gesture in appointing an elder statesman and a former Chief Minister, Sir Baron Jayatilaka, as the special representative of the Colony in India. The idea of raising the status of the Indian representative in Ceylon was first mooted by Mr. M. S. Aney when he was Member for Indians Overseas.

It appears that his successor, Dr. N. B. Khare, has felt that, as an elder statesman and a former Member of the Viceroy's Executive Council, Mr. Aney should be approached to assume the high rank. That is the genesis of Mr. Aney's appointment in Ceylon.

As India's special representative in Ceylon, Mr. Aney will have the assistance of an Agent and a Secretary, both drawn from the I.C.S. His rank will correspond to that of Sir Baron Jayatilaka and his pay and allowances will be on a level with India's High Commissioner in South Africa.

## Sicily

### INDIAN TROOPS IN SICILY

The great part played by Indians in the original Allied landing in Sicily, is now revealed in London. They were put ashore on July 10 to do a vital job, the supply of equipment to the Eighth Army men who had already been landed. The Indians shared the job with a famous British infantry regiment. They landed the equipment as fast as it came in from the ships, and standing on the shore they laid wire-netting over the moist sand so that tanks, trucks and other vehicles could be driven inland. They were repeatedly dive-bombed and strafed but they carried on undeterred, and the casualties were slight. When night fell, they readily shouldered their rifles and occupied an important hill.

## America

### THE INDIA LEAGUE TO INDIA

Mr. Lin Yutang, the famous Chinese author, has been elected Honorary President of the India League in America.

He wrote to the President of the League, Mr. J. J. Singh, "You must have felt the cause of India an international issue when you chose a Chinese for this unusual honour."

"I believe the freedom of India is everybody's business. Nothing is so degrading or to be deprived of the opportunity of political freedom to solve the problems of one's own country. This is the first right you have to fight for. I stand for the freedom of India unconditionally and do not care who knows it."

## China

### INDIA'S AGENT-GENERAL IN CHINA

Mr. K. P. S. Menon, Agent-General to the Government of India in China, has left for Chungking. Mr. Menon is accompanied by his wife and one of their daughters, Miss Parvati Menon, who will join the Gin Ling College for women at Chengtsoo to study psychology and journalism. Miss Menon who is sixteen, it is stated, will be the first Indian girl to join a Chinese University.

# MULTUM IN PARVO

NEWS \* DEPARTMENTAL \* NOTES

## QUESTIONS OF IMPORTANCE

### FOOD COMMITTEE REPORT

The Foodgrains Policy Committee, presided over by Sir Theodore Gregory, in its report recommends, among other things, that for the duration of the war India must cease to be a not exporting country and must become a not importing country; that a Central Foodgrains Reserve should be created; that in order to secure foodgrains from the cultivator, effort must be made to increase the supply of goods he needs, and the problem should rank next to the problem of munitions supply, but failing such increase, it would be advisable for Government to secure supplies of the previous metals for sale to the cultivator; and rationing should be introduced in urban areas, on the principle of a daily minimum ration of one lb. cereals per adult, in view of the fact that unlike England and America, there is no great chance of the mass of the urban population being able to supplement the ration by intake of other foodstuffs on any significant scale.

A majority of the Committee favour statutory price control of all the major foodgrains in all Provinces and States.

On the administrative aspects of the problem, the report refers to the future organisation of the Food Department and suggests the creation in its place of a Food Board, to secure continuous and conscious co-ordination of effort in all directions. The report also suggests the establishment of an expert panel of six, drawn from the trade, whose advice should be sought on suitable occasions. The need for a Food Administration Manual for the guidance of all concerned is stressed.

Sir Purushottamdas Thakurdas, in his supplementary minute to the Report, says:

A dispassionate review of the results of Government efforts to control foodgrains shows that the class of people which have benefited the least are the poorest section of the people for whom these controls were ostensibly instituted. The greatest beneficiaries, on the other hand, are the Defence Department, the agencies of the U.K.C.C. and the well-to-do class who could afford to get their requirements from the numerous and flourishing black markets where even the Government is reported to have frequently resorted, for procuring their own needs. These phenomena must be primarily ascribed to the extremely defective system of distribution operating in the various provinces.

## UTTERANCES OF THE DAY

### JUSTICE BISWAS ON THE SHAPE OF THINGS TO COME

What will be the shape of things to come after the present war? asked Mr. Justice C. C. Biswas, addressing the students of the College of Engineering and Technology at Jadavpur, as its rector.

Amidst all charters and declarations that we hear of now-a-days, above all the din and clash of arms a small voice tempts us to ask, what is going to come out of it all? Will the world be really different from what it was or from what it is? Will the black ever emerge as white? Will men's inhumanities on men be a thing of the past? Will human nature really change? Will exploitation of the weak by the strong cease? Will not the blood and sweat, the tears and toil that has been suffered give a new orientation to power politics under which the nations are groaning to-day? Victory will have to be won and victory under God is probably very near. But will victory of arms provide solutions of all the problems that face us to-day? Or, will not the sequel be a matter of much greater moment? If there is to be a new shape of things to come it is the post-war reconstruction that will be more important than anything that we have gained so far. The stupendous task of reconstruction beckons us towards a greater war which still remain to be fought, not between nations and nations but between men and nature.

Mr. Biswas asked the students to believe in the moral values and spiritual forces and above all, in character. That was after all, he added, the fundamental basis of true education.

### COL. KNOX ON THE POST-WAR WORLD

The Navy Secretary, Colonel Frank Knox, at the sixth annual dinner of the Massachusetts Committee of Conference of Christians and Jews, said:

The past few days have seen a glorious victory won under the banners of America, Britain and France. But it is only the beginning. To-day, traditional religious bodies are at work creating a new world consciousness among their members. They are learning to live and work alongside the other without interference and with diminishing hostility and suspicion. Tolerance is beginning to take on a new meaning. After the war, there will be need for yet another kind of tolerance, understanding and appreciation of one nation for another. . . . Out of the agony of the present war we shall strive to devise a new world for all peoples, providing international tolerance and mutual understanding.

## UNITED NATIONS AND INDIA

The Chairman of the newly founded Council for the International Recognition of Indian Independence, Mr. William Cove, Labour, M. P., has issued a statement, saying that the Council is now fully organised and established, possessing support amongst progressive M. P.'s and public men of various spheres of cultural life in Britain.

Mr. Cove adds: "The Council emphasises that Indian Independence is a world issue, and one upon which it is incumbent to secure the guarantee of the Allied Nations. The responsibility of realising in actual fact the independence and self-determination of nations rests as much upon America as upon Britain. The Council, therefore, proposes to contact those forces in America which share its belief in Indian Independence. Steps are being taken to appoint a delegation to make direct contact with American opinion."

## SHAW ON INDIA'S FUTURE

The following is the concluding passage in the letter by Mr. George Bernard Shaw to the Secretary of the Council for international recognition of Indian Independence in reply to an invitation to join the Council:—

India's future as far as one can guess will be as a Federated Commonwealth like the United States of America, the British Commonwealth and the U.S.S.R. among other federations not yet constituted. But without links between them they will either starve or have to beg, borrow and steal from one another. Beggars and borrowers are not independent and stealing means war. Also the Indians' business is not my personal business: my intrusion into India's affairs would be impertinence. India's battle must be won by the Indians.

## LORD WAVELL ON INDIA'S ASPIRATIONS

The Viceroy-Designate, Lord Wavell, speaking at a reception by the Welcome Committee of the Overseas League at Overseas House, London, said:

I know from personal experience how very great the contribution of India to the war effort had been. We could not have held the Middle East but for India. I go to India with no illusions as to the great difficulty of my task, but with a very great love for India and a very great liking and sympathy for the Indian people and their aspirations. I can only add to that a very very deep hatred for the Japanese.

## DELHI UNIVERSITY

Muslim and minority representation in the University Services was discussed at great length during the second reading of the Delhi University Bill in the Central Assembly recently.

The Government's viewpoint was explained by Messrs. Tyson and Sargent.

Confining himself to the Delhi University, Mr. Tyson claimed that the amendment would not be workable, firstly, because the amendment was wide enough to include University teachers, who mostly belonged to the autonomous colleges and, secondly, because the amendment would make religion instead of degree the basis for selection.

Mr. Sargent reminded the House that there was paucity of Muslim teachers even in the Dacca University, which had been cited as an example to copy by the Muslim League. He claimed that there was definite shortage of suitable Mussalmans for certain branches of teaching. In Delhi they were anxious to build up a University and therefore they would look for quality in the teaching.

## MAHARASTRA UNIVERSITY

The establishment of a regional university for Maharashtra is recommended by the Maharashtra University Committee, whose report was published on September 17. The Committee was appointed in February, 1942, under the chairmanship of the Rt. Hon. Dr. M. R. Jayakar.

In the course of its remarks on the need for a university for Maharashtra, the Committee says that one university for the whole province is no longer sufficient.

The Committee recommends that the proposed university be located at Poona, and be known as the University of Poona.

## DONATION TO ANDHRA UNIVERSITY

On the Vinayaka Chaturthi Day, Sir Alladi Krishnaswami Aiyar gave a cheque for Rs. 1,000 to round off the balance of his previous contribution to the University and bring it up to Rs. 10,000 which the Vice-Chancellor, on behalf of the University and himself, received with thanks.

The question of the utilisation of this fund is under consideration. The total of his contribution is Rs. 11,000.

## LEGAL AID COMMITTEE

A "Legal Aid Committee" to make necessary arrangements and take steps to place proper legal aid at the disposal of the men standing their trial in cases involving criminal charges of sabotage, arson, criminal conspiracies arising out of the August disturbances of the last year, and which are now pending in several districts of the United Provinces, has been formed.

It is felt that many such accused persons are either in prison as detenus or under-trials and are not possessed of sufficient resources to enable them to defend themselves adequately. Justice, therefore, demands that such accused should have proper legal aid and may be represented by competent lawyers.

Pandit Malaviya, Sir Sapru, Raja Maheshwar Daval, Dr. K. N. Katju, Dr. Bhagwan Das, Seth Ramarattan Gupta, Dr. J. N. Misra, Babu Brijendra Swarun, Mr. Krishna Narain, Mr. R. F. Bahadurji, Pandit Kanil Deo Malaviya, Mr. Ram Chandra Gupta, Mr. Salig Ram and Mr. Feroze Gandhi have agreed to be members of this "Legal Aid Committee."

Preliminary arrangements for the work of the Committee till it meets, will be carried on by Mr. Feroze Gandhi.

## TRIBUTES TO SIR ALLADI

Glowing tributes to the legal acumen and generous nature of Sir Alladi Krishnaswami Aiyar were paid by eminent men at a public meeting held at the Gokhale Hall, Madras to felicitate him on the occasion of his sixty-first birthday. The meeting was organised by the Shashtyabdapoorthi Celebration Committee. Sir Alladi Krishna-swami Aiyar, in his reply to the addresses presented to him, said that the younger generation of lawyers, imbued with a fresh outlook and responsive to new ideas must play their part in the solution of the problems which would arise after the war. Sir Vepa Ramesam presided.

There was a large and representative gathering, including Judges of the High Court, leading lawyers, prominent educationists and others.

## ANNUITY SCHEME IN INSURANCE

A widespread system of insurance was the *sine qua non* for furthering trade, commerce and industry, said Sir C. P. Ramaswami Aiyar, opening the office of the Prithvi Insurance Co., Ltd., Madras, on September 8, in the presence of a large gathering.

Speaking on Insurance, Sir C. P. Ramaswami Aiyar said that he had been a fervent believer in the virtues of insurance. He found that the average value of a life policy issued by Indian companies was Rs. 1,500 and that of non-Indian companies was Rs. 4,000. In the whole of India, the total sum assured was less than three-quarters of a rupee per man. These figures would show that there was ample room for a new company in Madras.

Proceeding, Sir C. P. Ramaswami Aiyar said that he had one quarrel with Indian Insurance Companies. Quite recently he had occasion to find out whether any company would take part in an annuity scheme. But to his surprise he found that some of the most reputable companies did not do annuity business at all. The education of the people in the benefits of the annuity scheme and the education of companies in its advantages seemed necessary. He hoped that the new company would pay attention to this aspect of the business.

## NEW ASIATIC INSURANCE COMPANY

During the year 1942, the New Asiatic Insurance Company under the direction of Mr. B. M. Birla and Mr. L. N. Birla has written more than Rs. 60 lakhs of new business. The premium income has increased by Rs. 1,00,679. The dividend and interest earned are approximately 6½ per cent. which is noteworthy. The Life Fund has risen to Rs. 14,57,685. Recently the Company started Fire and General business and increased its authorized capital to Rs. 75,00,000.

## RUBY INSURANCE IN 1942

The Report of the Ruby General Insurance Co., Ltd., for the year ended 31st December, 1942, reveal that the net premium income of the Fire Department amounted to Rs. 12,78,376 as against Rs. 8,47,503 of the previous year, showing an increase of over 50 per cent.

## TRADE AND FINANCE

### RESTRICTION OF DIVIDENDS

"Any legislation involving restriction of dividends is bound to affect prejudicially not only the industrial finance in the country, but also the investment market as a whole", point out the Committee of the Federation of Indian Chambers of Commerce and Industry in the course of a communication addressed to the Government of India.

The Committee further point out that, if any such legislation is contemplated, it is bound to be opposed by the commercial and industrial community and resented by the shareholders and the investing public.

### E. P. T. COLLECTIONS

As a result of the Excess Profits Tax Ordinance promulgated in May last, the Provincial Excess Profits Tax assessments, the United Press learns, have been running during the recent weeks at the rate of Rs. 4½ crores per week. The total Provincial Excess Profits Tax assessment up to date amounts nearly to Rs. 45 crores.

It is officially understood that the provisions of the Ordinance are working smoothly without friction and there have been no complaints regarding the actual application and working of the provisions of the Ordinance.

### INDIAN TEXTILES FOR TURKEY

Turkey, who formerly bought her textile goods from Britain, is now buying from India as a more convenient source of supply. Six thousand tons of jute purchases, which are awaiting shipment from India, are urgently needed in Turkey since there is an acute shortage of sacks for newly-harvested grain, coal, etc. Five hundred tons of cotton yarn have already been shipped from India and there are 1,750 tons of piecegoods still to be brought.

### UNDISPOSED COTTON GOODS

Mr. M. S. A. Hydari, replying to a question in the Council of State, reiterated that the Government did not propose to extend the period for disposal of the cotton textile and yarn. As regards a scheme to deal with the cotton piecegoods undisposed of by the end of October, Government will take it. Cotton textiles of foreign origin, he added, came under the purview of the Government's orders.

## WOMEN'S PAGE

### WOMEN'S ARMY OF MERCY

An army of seven hundred women of Occupied countries to invade Europe in the wake of the Allied armies, has been raised in England.

It is not a fighting army but an army of mercy. The women will return to their countries to deal with the areas affected by famine and disease, the dirt and mental depression which falls on those whom Hitler oppresses.

Thirty of the women have taken a three months' full-time training course for this work of mercy; a hundred have taken a three months' evening training course; the others fit into their working lives as best they can, lectures, visits of observation, and discussions. After intensive lectures by British experts, they now meet regularly with tutors for discussion and study.

They are learning how to live independently of transport, cooking facilities, water-supply, drainage.

They learn not only the theory of sanitation and hygiene, but also the practical art of camping out, field cookery, and the running of tent hospitals, rest shelters, hostels, feeding centres, clinics, and centres for lost children, for tracing relatives, and for re-clothing and rehabilitation.

### THE LATE MRS. BERNARD SHAW

The world-famous 87-year-old play-wright, George Bernard Shaw, mourns the loss of his wife, who filled the background of his life for 45 years. Her death in their London home was announced on September 14.

Mrs. Shaw was the "Green-eyed Irish heiress", as he described her to the famous actress, Ellen Terry. Her maiden name was Charlotte Frances Payne-Townsend. They were married in 1898.

Mrs. Shaw went with her husband all over the world, but never caught the public eye except as his wife.

The death of Mrs. Shaw is the greatest blow that George Bernard Shaw has ever received.

## LITERARY

### BASIC ENGLISH

The Committee on Basic English, which, Mr. Churchill disclosed in his speech to Harvard University, has been set up by the Cabinet. It is a ministerial committee with the Secretary of State for India, Mr. L. S. Amery, as Chairman. Other Ministers on the Committee include the President of the Board of Education, Mr. R. A. Butler, the Colonial Secretary, Col. Oliver Stanley, and the Minister for Information, Mr. Brendan Bracken.

Since its appointment, the Committee has been collecting material and will hold its first meeting shortly. While it would be premature to forecast what procedure the Committee will adopt, it will no doubt hear evidence from persons with special experience of this problem.

### A HISTORY OF INDIA

A committee under the chairmanship of the Rt. Hon. Sir Tej Bahadur Sapru has been appointed by the Indian History Congress in pursuance of the project of the Congress to prepare a comprehensive history of India in twelve volumes. The committee will arrange for finances and for carrying on the administrative work in connection with the publication of the book. The work in eight volumes dealing with the Mediæval and Modern Indian History is already well on its way to publication.

### GROWTH OF LITERACY IN INDIA

In a note on literacy, Mr. Yeatts, the Census Commissioner, sums up the position disclosed by the provisional totals. The general tale is one of a pronounced increase in literacy amounting in the case of India as a whole to 70 per cent. over 1931 for the whole population. Literacy among males increased by 60 per cent. and among women by 150 per cent.

### THE HUMAN COMEDY

The fiction hit of the moment in America is "The Human Comedy" by William Saroyan, published simultaneously with presentation of an equally successful film of the same title. The versatile Saroyan has taken the critics by storm with this simple story of an American family.

## PERSONAL

### MR. DESHMUKH

Mr. C. D. Deshmukh, who has succeeded the late Sir James Taylor as Governor of the Reserve Bank of India, is one of the youngest chiefs of a central bank ever appointed; he is 47.

Educated at Bombay University and Jesus' College, Cambridge, he first became closely connected with big-scale finance when he officiated as Revenue Secretary to the Government of the Central Provinces in 1932. The following year he became that Government's Financial Secretary and in 1939 was appointed an officer on special duty with the Financial Department of the Government of India, becoming Deputy Governor of the Reserve Bank in 1941.

### MR. ALAGAPPA CHETTIAR'S MUNIFICENCE

Mr. K. V. AL. RM. Alagappa Chettiar, Bar-at-Law, and Proprietor of the Cochin Textiles, commemorated the marriage of his daughter with the announcement of a four-fold public benefaction which included Rs. 1,00,001 to the Travancore University to found a Tamil Chair, a Hostel in the name of his daughter, Umayal, for the Madras Seva Sadan, a Town Improvement Scheme for Kotaiyur in consultation with the Nagarathars of that place and further charities to the workers of the Cochin Textiles. Among his other public benefactions may be mentioned his recent donation of a magnificent sum of Rs. 5,00,001 to the Annamalai University.

### LORD WAVELL'S PREPARATION

The Viceroy-designate, Lord Wavell and his Private Secretary, Mr. Evan Jenkins, of the Indian Civil Service, are putting in long days at the India Office, preparing for their journey to India some time this month, reports the *Evening News*. "Lord Wavell has proved an exhaustingly industrious pupil, and in 'civvies,' has set the standard for civil servants in the matter of punctuality and not-so-long lunches."

### COL. J. B. HANCE

It is announced that Col. J. B. Hance has been selected for appointment as Director-General, Indian Medical Service, in place of Lt.-General Sir Gordon Jolly, whose period of appointment expires shortly.

## GOLD THERAPY

More physicians are now using gold injections to treat rheumatoid or infectious types of arthritis. Although not useful in degenerative arthritis, which commonly occur in elderly people, gold salts apparently curb infectious arthritis and prevent further destruction of the affected joints.

When some success with gold therapy was reported in 1932, American specialists regarded it sceptically. Refinements in the therapy greatly lessened toxic reactions and the results were so encouraging that many physicians have taken up the treatment in the past five years. Dr. Russell Cecil of Cornell University, Dr. Martin Dawson of Columbia University and Dr. Albert Keys of St. Louis are among the outstanding specialists who have found gold therapy effective after thorough investigation.

A brief survey which was published of the clinical reports reveals that 70 to 80 per cent. of patients were greatly improved after gold salts therapy. Without treatment, the average case of rheumatoid arthritis lasts from four to six years. When the disease "burns out" two or three patients find their conditions improved but the extensive damage to the joints cannot be repaired. With gold, seven out of ten were greatly improved and, in a few cases, the disease was completely arrested after six months' therapy.

## USE OF PECTIN IN TREATING WOUNDS

At a time when war conditions have multiplied the number of foot ailments, scientists have perfected the medical use of a commonly known substance that is having "amazingly wonderful" results in healing foot injuries. It was reported at the annual meeting of the Podiatry Society of the State of New York.

Dr. Harry I. Goldwag, Professor of Medicine and Pharmacology at Long Island University, told the 300 podiatrists that the new healing agent, pectin—the vegetable substance that makes jelly jelly—is proving most effective when used in conjunction with the new sulfa drugs. The efficiency of pectin, he explained, is derived from the fact that it stimulates granulation from the bottom of the wound up. This deep-seated granulation accelerates the healing process.

## RATIONS AND HEALTH

The view that the rations allowed under schemes at present in operation in India were all low even when compared with customary intake and that the food shortage was likely to have a bad effect on public health, particularly in certain areas, was expressed by Dr. W. R. Aykroyd, Director, Nutrition Research Laboratory, in an address to the Food Rationing Conference at Bombay on September 10.

In regard to the grow more food campaigns, Dr. Aykroyd said that a good deal of energy had been wasted on the campaigns and did not believe that much would be achieved unless something like a land army using modern methods, could be brought into being. India, he said, was never self-sufficient or nearly so in the sense that the population was abundantly or satisfactorily fed. Actually, according to his estimate, about 80 per cent. of the population did not get enough food in normal times to cover fully its caloric requirements.

Dr. Aykroyd was of the opinion that one pound of cereal *per capita* might be adopted as a suitable ration.

## CELLOPHANE TUBING FOR BLOOD SERUM

A very simple apparatus, the essential element of which is a short piece of cellophane tubing, such as is ordinarily used for sausage casing, will save 75 per cent. in weight and space needed for shipping human blood serum from the United States to the various theatres of war. The tubing is tightly fastened around the open end of a glass bell, like a bent-necked bottle without a bottom. The lower end of the tube is folded over a narrow strip of wood and clamped tightly against a second strip. A bottle of blood serum is connected with the neck of the glass bell. Then the whole set-up is heated by steam to sterilise it.

Slowly, the water from the serum evaporates through the sheet-cellulose tubing, carried along by a constantly moving current of warm air, until its volume is reduced by three-fourths. The condensed serum is then poured into a storage bottle and kept in a refrigerator.

## CAPITALISATION OF STERLING PENSIONS

Referring to press reports that the Government of India had reached a tentative decision to capitalise sterling pensions, family pensions and provident funds out of India's accumulated sterling balances in England and had set apart a sum as large as £240 millions for the purpose, the Committee of the Indian Chamber of Commerce, Calcutta, have addressed a telegram to the Government of India expressing surprise that notwithstanding the strong opposition of the Indian commercial community to the proposal to capitalise pensions and funds, the Government intend to proceed with it and allocate such a large sum for this purpose.

The Committee point out that the Indian commercial community has emphasised on several occasions the advisability of liquidating India's foreign liabilities by way of foreign investments in semi-Government and public bodies, utility concerns and private industrial and commercial undertakings. The Committee fail to understand why the Government should be in such a hurry for capitalising British pensions and provident funds when the sterling balances could be utilised immediately in a manner more advantageous to the country. They, therefore, reiterate their strong opposition to the proposal and request the Government not to proceed with it.

## THE INDIAN BANK

The Indian Bank, Ltd., makes a better showing for the first half of this year than it did for the year ended 31st December, 1942, the respective net profits being Rs. 5,40,180 and Rs. 2,02,544, justifying the increased *ad interim* dividend at the rate of 10 per cent. per annum, against 6 per cent. in the first half-year of 1942.

## QUARTER-RUPEE OF NEW DESIGN

To afford further protection against counterfeiting, the Government of India have issued a notification directing that the design of quarter-rupee coin to be coined and issued from the Mints hereafter shall have the security edge which the present quarter-rupee and half-rupee coins have.

## RAILWAY FINANCES

The Benthall Committee on the Railway Finance Separation Convention has concluded its examination of the issues raised in the debate in the Central Assembly last February when the Railway Budget was voted.

Of its 12 members, three are officials and the remaining non-officials.

Railway assets are calculated at Rs. 800 crores. The Depreciation Fund stands at Rs. 80 crores.

It is understood that the Committee considers the provision in the Depreciation Fund inadequate and that past contributions to the Fund have not been on a fair basis. The Committee has recommended investigation into the adequacy of the normal contributions to the Fund. The proposal will involve an examination of rail during the war.

## DAMAGES FROM B.B. &amp; C.I. RAILWAY

A claim for Rs. 21,50,000, in respect of 6 suits filed by the relatives of Nagarmalji, a wealthy businessman, against the B.B. and C.I. Railway Company was settled before Mr. Justice Kania at the Bombay High Court, for Rs. 3 lakhs.

On May 14, 1940, Nagarmalji, with his wife, 5 sons and 2 daughters, was travelling by the Frontier Mail in a second class compartment to Navalgarh, for the marriage of one of his sons. The train collided with a goods train, near Jackot Station, and Nagarmalji's wife, 3 sons and one daughter were killed. Nagarmalji received injuries to which he succumbed the following day. The plaintiffs, the father, daughter and two sons of Nagarmalji claimed damages for the death of Nagarmalji as a result of the collision.

The Company admitted that the collision was because of negligence and lack of skill on the part of their servants, but submitted the claim was exaggerated.

## NORTH WESTERN RAILWAY

The Government of India have now decided to drop the proposal for dismantling the Matli-Badin section of the North-Western Railway, says a Press Note. The Press Note adds that the section will, therefore, continue to work as usual.

## FREEDOM FOR ARTISTES

Mr. C. R. Srinivasan, inaugurating the Fine Arts Academy at St. Mary's Hall, Madras, on September 19, said that every addition to the existing agencies extending patronage to music deserved welcome. For a generation now, the encouragement of music had passed from the palace to the public. The result was not perhaps all to the good, for there was a perceptible tendency now to lower the standard of music, and that was a thing which true lovers of music had noticed with sorrow.

Mr. Srinivasan hoped that the new Academy would not allow itself to be stampeded into wrong directions and that it would do what it could to promote music. Musicians had learnt their tunes along certain lines and to ask them to sing new tunes and along different lines would be an injustice to them and would be a disservice to the public as well. Concluding, Mr. Srinivasan pleaded for a measure of liberty to the performing musicians, so that they could discover and develop the best in themselves.

## BAMBI

Walt Disney's new feature production, "Bambi," photographed in multiplane technicolor and released by R. K. O. Radio, makes some glorious fun out of the theory that girls rather than men take the initiative romantically in tying the marriage knot. This theory is propounded in one of the most wildly hilarious sequences Disney had ever created, the famous "twitterpated" scenes in which three boastful young males who proclaim that they are immune to love are roped in with the greatest of ease by three young females.

"Bambi" is based on the famous best-selling Felix Salten novel and has been in production for more than five years.

The most adult of Walt Disney's feature productions, "Bambi" tells a moving story in terms of animal characters, living in the great forest. It is a life cycle which covers most of the emotions every living being experiences. The picture has the musical score of "Bambi" and assumes great importance. Four songs are performed individually, while a chorus of forty voices enhances the continuous orchestral effect.

## SPORT

## BENGAL RELIEF FUND BADMINTON

The Bengal Relief Fund benefited to the extent of Rs. 8,000 as a result of the exhibition badminton matches held on the Bombay Gymkhana courts under the joint auspices of the Bombay Provincial Badminton Association and Bombay Gymkhana. Of this sum Rs. 668-12-0 was realised from gate takings. Two seers of rice auctioned by Mr. A. F. S. Talyarkhan fetched Rs. 8,000, and a bottle of perfume Rs. 248. The rest was made up by collection on the court and from donations.

## Results:—

*Singles.*—Miss T. Deodhar beat S. B. Iran 15—4, 15—11.

*Men's doubles.*—V. N. Iyer and K. R. Lotwalla beat S. Dinker Rao and R. S. Bethangadi 15—10, 17—15. G. D. Patwardhan and D. G. Mugwe beat Ashok Nath and Cyprian 15—12, 15—12.

*Women's doubles.*—Miss T. Deodhar and Miss A. K. Dadyburjor beat Miss S. Deodhar and Miss F. Talyarkhan 15—18, 15—9.

## PETERSON, WORLD'S FLY-WEIGHT

Recent winner of the World Fly-weight Championship Jackie Peterson had one of the hardest fights of his career at Queensberry Club, London, on August 11, when he was given a point's verdict over Gus Foran. The decision of the referee was booed by many of the spectators who thought that this skilful play of the left hand brilliant use of the ring had earned at least a draw for Foran. The loser is a seaman in the Royal Navy and he was congratulated after the fight, by the First Lord of the Admiralty, Mr. A. V. Alexander.

## BOMBAY vs. MYSORE CRICKET

Sunder Cricket Club, of Bombay, defeated a Mysore State XI by six wickets in a cricket match at Bangalore, which was scheduled for three days but concluded on the second day. Principal scores: Mysore State XI 188 (T. K. Irani 27, S. Ramarao 24, Franks 20, D. G. Phadkar 8 for 48, M. S. Balooch 8 for 19) and 48 (Anwar Hussain 5 for 28), M. S. Balooch 8 for 5). Sunder Cricket Club 120 (A. Hussain 88, Thimmappiah 4 for 18) and 66 for 4 (T. K. Kothari 22, V. Parekh 20).

## SCIENCE

## [SCIENTIFIC RESEARCH]

Schemes for the development of a National Metallurgical Laboratory and a National Chemical Laboratory are among the important recommendations made by the Governing Body of the Council of Scientific Industrial Research.

Tatas have generously promised a donation of Rs. 8,80,000 to the Council towards the building of the National Chemical Laboratory, which is to be located at Poona. Half the amount will be contributed by the Tata Iron and Steel Co., Ltd., and the other half by the Sir Dorab Tata Trust.

The House of Tatas has again laid India under an obligation by its munificent donation to this national institution.

## ENERGY OF LIGHTNING FLASHES

R. H. Goude, writing in *Nature Magazine*, declares that the energy of a lightning flash at its peak has been over-estimated. The standard method of measurement led engineers to conclude that the average lightning flash is great enough to light 20,000 100-watt bulbs during the split second it lasts. Goude estimates that it would light only 15,000. Until now it has been thought that the most brilliant flash would be sufficient to light 220,000 bulbs, but Goude reduces that estimate to 160,000.

## REGISTERING THE SUN'S RAYS

The sun cools, as it heats, the U. S. War Department's pentagon building in Arlington, Virginia, near Washington, the world's largest building. Photo-electric cells in five roof-top control stations register the sun's rays and, by means of electronic relays and compression tanks, activate the fans of the cooling system according to rises in temperature.

## BLACK SAND RICH IN GOLD

The discovery that black sand in British Guiana is rich in gold has been made by Mr. Samuel Holzman, Managing Director of the British-owned Tikwah Mining Corporation. The Government analyst reported 140 ounces of gold per ton of sand from the Corporation's property in the Mazaruni mining district. Mr. Holzman estimates there is millions of dollars worth gold there.

## FILM WORLD

## WAR FILMS IN HOLLYWOOD

The studios of Hollywood, centre of the motion picture industry in America, have 90 war pictures in production at present, most of them based on the best-selling books of foreign correspondents or the hit plays of Broadway. Among the war films nearly finished are "The Eve Of St. Mark," "Guadalcanar Diary," "Last Train From Berlin," "Only The Stars Are Neutral," "A Thousand Shall Fall," "The White Cliffs Of Dover," "Dragon Seed," "They Were Expendable," and "See Here, Private Hargrove" all of which reflect some facet of war. The major studios without exception are bidding against one another for Wendell Willkie's best-selling book "One World."

## THE FILMISTAN, LTD.

The formation of Filmistan, Limited, is the consolidation of a new school of film production. With Gyan Mukerji at scenario and direction; Santoshi and Shahid Latif at the scenario and dialogues; with the poet Pradeep, and technicians like Vachha, Hardip and Pal; and with such celebrities as Ashok Kumar and V. H. Desai, Producer S. Mukerji leads a fine team. Sir Chimanlal Setalwad is the Chairman of the concern.

## PIONEER OF COLOUR FILMS

Death has occurred of Claude Prieze Greens, pioneer of colour films in Britain. It was in 1926 his experiments culminated in the showing in London of a colour film hailed at the time as startling. The results of his labours are seen in one of the latest films "The Great Handel," which is considered the most beautiful and natural colour the movie has yet produced.

## THE BLACK SWAN

The film version of Rafael Sabatini's famous novel of sea piracy, *The Black Swan*, has been a great attraction. Filmed in technicolour, this picture of adventure and romance is produced on a lavish scale. Tyrone Power and Maureen O'Hara are starred in the film.

## MOTORISTS AND LIFTS

In a letter to the *Times of India*, the President of the Western India Automobile Association recently appealed to motorists in Bombay to draw up at bus-stands and offer lifts to members of the public waiting there. This is an excellent suggestion and one that could be followed profitably not only in the big cities but throughout the country generally.

"I do feel, however, that it is not enough to rely on the goodwill of individual motorists says the correspondent of the *Times of India*. Surely the various automobile associations in the country could organise groups of willing car owners who would undertake to display a special sign making it clear to anyone twenty or thirty yards away that the owner of the car in question was prepared to give lifts, if signalled.

In Great Britain to-day—and, I believe, in America too—a motorist would no more dream of driving with vacant sitting space in his car than he would of pouring petrol down a drain. I will not accept the facile argument that car owners in India are a specially heartless type and I feel certain therefore that all they want is an organised lead."

## HIGH PRESSURE MOTOR ENGINES

Particulars have just been published in America of an engine which, although designed essentially for submarine chasers and similar naval craft, may in due course be utilized for some classes of commercial vessels. It is a development of the General Motors two-stroke single-acting engine which has several notable characteristics, including the arrangement of exhaust valves in the cylinder head and a unit fuel pump and injector. The new engine, however, has horizontal cylinders arranged in four banks of four round a central vertical crankshaft. The propeller, the drive to which is taken through bevel gearing, is of the variable-pitch type. This design was adopted mainly to enable a reasonably high efficiency to be attained at all speeds, and particularly at a relatively slow cruising speed. The engine is not essentially a war-time development, but is the outcome of at least three years' experimental work.

## GERMAN SIX-ENGINE POWERED GLIDER

A fuller description of the German six-engine powered glider the Messerschmitt 828, published in London, reveals that it has a wing-span of 181 feet and length of 98 feet 4 inches and has an airframe almost identical with the Messerschmitt 821 glider from which it was developed. It can carry a three-ton lorry, a light tank or up to hundred troops and is armed with up to eighteen 7.9 machine-guns. The cheapness of production seems to be the main feature of manufacture as the air-craft is constructed mainly of steel tubes and plywood and is fabric covered.

## PHOSPHORUS BOMBS

The British Minister of Home Security has issued the following advice with regard to the new German phosphorus fire bomb: Remember that phosphorus cannot burn when wet but bursts into flames as soon as it is dry. If you are splashed with burning phosphorus, keep the affected part under water or covered with a wet pad until medical treatment is available. If you can, bathe the burn with a solution of two tablespoons of washing soda dissolved in a pint of water. On no account should any oily, greasy dressings be put on a phosphorus burn before it is certain that no trace of phosphorus remains, because grease dissolves phosphorus and spreads it.

## NEW YORK TO BOMBAY IN 32 HOURS

American Airways estimates that vacationists will be able, in 1948, to fly from the United States to Bombay in 32 hours at a cost of \$482 (Rs. 1,400) for the round trip.

Other estimated travel times are: from New York to Moscow in 19 hours; from New York to Singapore in 48 hours; from New York to Honolulu in 24 hours.

## U. S. AIR COMMANDER FOR INDIA

Brigadier-General Howard C. Davidson has assumed command of the United States Army Tenth Air Force in place of General Clayton Bissell.

General Davidson, who is 58 years old, is familiar with the China, Burma, India theatre.

## RESEARCH IN DAIRY INDUSTRY

It is understood that the Imperial Council of Agricultural Research has sanctioned Rs. 1 lakh for prosecuting research work during a period of three years at the Imperial Dairy Research Institute, Bangalore, on several important problems of immediate importance to the dairy industry in the country. They include the all-important problem of transport of milk from villages to towns, development of acidity in ghee, manufacture and improvement in the quality of yellow ghee, colouring of Vanaspati (hydrogenated fat) to prevent its use for adulterating it with ghee, preparation of vegetable rennet for cheese-making and finding suitable substitutes for tinned steel containers used in the dairy industry.

## CLOTH FOR ALL CLASSES

Fifty per cent. of the looms all over the country are already, or soon will be, producing standard cloth of which there will be enough varieties to suit all classes of people, according to Mr. Krishnaraj M. D. Thackersey, Chairman of the Textile Control Board, who in the course of a press statement claims that wholesale cloth prices generally have dropped from their peak levels by from 25 to 40 per cent.

Retail prices, he says, have not yet recorded a fall parallel with wholesale prices, but a time lag is not unusual and they will have to come into line with the new wholesale prices.

## STANDARD CLOTH SALE

The sale of mill standard cloth in the City of Madras is made by licensed shops solely selling this cloth alone from last month. For the half year (from August to December) the quota allotted to Madras Province is 126 million yards of standard cloth.

For the present the sale of this mill cloth is restricted only in Municipal towns in view of the limited quantity available. This mill-made variety is not to be sold in Emporiums under the Provincial Handloom Weavers' Society. Co-operative Stores are also licensed to sell this textile in consultation with the Registrar of Co-operative Societies.

## COTTON CROP

The Indian Central Cotton Committee has released the following resolution passed at its last meeting:—

As cotton growing must be considered in relation to the growing of other crops, and having regard to the seriousness of the food situation in the country in many areas in spite of an increase of about eight million acres under kharif food grains alone and in order to ensure, in the interests of the cotton grower, that the prices of cotton do not again fall to unremunerative levels as a result of over-production, the Committee recommends that:

(1) Measures should be taken forthwith to restrict, compulsorily if feasible, the acreage under cotton in the coming season so that it does not exceed the present season's acreage. It should also be ensured at the same time that the existing proportion of short to long staple is not exceeded.

(2) A suitable fair price for food grains should be guaranteed and widely notified well before sowing time so that the grower may be encouraged to expand his acreage under food crops.

(3) Suitable concessions should be given as may be most effective according to local conditions in each Province or State, such as the supply of seed and manure at cheap rates, reduction of land revenue and rent, etc., to encourage the production of food crops.

(4) The advisability of removing or adjusting the existing maximum prices for food grains should be examined by Government.

(5) A Central Crop Planning Board should be established together with provincial crop planning boards as early as possible to ensure planned production on an all-India basis. This Board should work in close co-operation with the Central Food Advisory Council.

## THE PADDY PESTS

"Fish in Paddy Fields," is not good to the paddy as was supposed. Dr. D. P. Karewgoda, M.B. (Homeo.), writes:

The fly is the most mischievous insect in the paddy fields. It sucks the milky juice of the green paddy leaving only hollow husks for the farmers.

I am familiar with a flat, thorny, black fish called Ka-vai-ya in Ceylon, which can be described as the worst enemy of the farmer. In fact, I used, to fish them, in our fields, and always found them during the corn season with a bellyful of paddy. They bite the stems and when they fall into the water swallow the corns.

## LABOUR

## DR. AMBEDKAR ON WORKERS' OBJECTIVE

The organisation of a Labour Party in India with the declared objective of taking charge of Government was urged by the Labour Member, Dr. B. R. Ambedkar, in a speech before the study circle organised by the Indian Federation of Labour in New Delhi on Sept. 17. Dr. Ambedkar said:

The first thing to do is to discard mere establishment of trade unions as the final aim and object of Labour in India. It must declare that its aim is to put Labour in charge of Government. For this, it must organise a Labour Party as a political party. Such a party will, no doubt, cover trade unions in its organisation. But it must be free from the narrow and cramping vision of trade unionism.

Dr. Ambedkar held that it was the poor labouring classes who were responsible for the failure of democracy.

They have shown a most appalling indifference to the effect of the economic factor in the making of their lives. They have developed no ambition to capture Government and are not even convinced of the necessity of controlling Government as a necessary means of safeguarding their interests. Their third besetting sin is the way in which they are led away by an appeal to nationalism. The working classes, who often sacrifice their all to the so-called cause of nationalism, have never cared to enquire whether the nationalism for which they are to make their offerings will, when established, give them social and economic equality. More often than not the free independent national state which emerges from successful nationalism and which is reared on their sacrifices, turns to be the enemy of the working classes and the hegemony of their masters.

Dr. Ambedkar said that he was not opposed to trade unions. He, however, claimed that trade unions, even if they were powerful, were not strong enough to compel capitalists to run capitalism better. Unless trade unions aimed at controlling Government, they would do very little to the workers and would be a source of perpetual squabbles among its leaders.

## RICE SUPPLY TO MILL WORKERS

The members of the Southern India Millowners' Association, Coimbatore, held a discussion with Mr. D. N. Strathie, Adviser to the Governor of Madras and Mr. F. R. Brislee, Labour Commissioner, on the question of rice supply to mill workers. The Secretary of the Association explained the condition of workers and represented to the Adviser that every worker's family should be supplied with three-fourths of a bag of rice per month.

## GENERAL

## LONDON RECEPTION TO 4TH INDIAN DIVISION

The City of London paid honour to the representatives of the 4th Indian Division at Mansion House on September 18.

Headed by Lt.-Col. R. B. Scott, all the British and Indian representatives, who attended the reception, signed the historic visitors' book and, thereafter, were personally conducted by the Lord Mayor on a tour of Mansion House, which is the Lord Mayor's official residence.

The City gave the contingent a magnificent welcome. Every man in it was filmed and photographed.

The Lord Mayor said:

On behalf of the City, I wish to say 'Thank you' for what you have done. It was a fine inspiration to bring this contingent to London not only because it gives you an opportunity of well-deserved leave, but, more particularly, that you and your colleagues may know in what high esteem the heroic 4th Indian Division is held by all.

We are extremely sorry that you have suffered so many casualties, but we glory in your magnificent, daring, efficient and superb work.

We have followed your successes with pride and admiration. I want you to tell all your colleagues what I am saying, because each of you is worthy of equal praise and all of you have the privilege of being equally associated with the 4th Division. I wish you and them God-speed, the best of good-luck and a safe return.

## MR. BEVERLEY NICHOLS IN INDIA

"Mr. C. Rajagopalachariar is not only a foremost political leader but also an intellectual of high order, who is qualified to go to England and make the English people understand the correct Indian viewpoint on the present political situation in this country", observed Mr. Beverley Nichols, the English journalist in an interview to the Orient Press at Hyderabad.

He recalled how Irish youth strove incessantly to revolutionise the life of that country by writing on art, music, economics and other aspects of their national life. He deplored that youth in India had become entirely sterile.

Mr. Nichols expressed his appreciation of Indian music and art especially "Bharata Natya" and said Indian filmdom had reached a high standard in technique and other respects.

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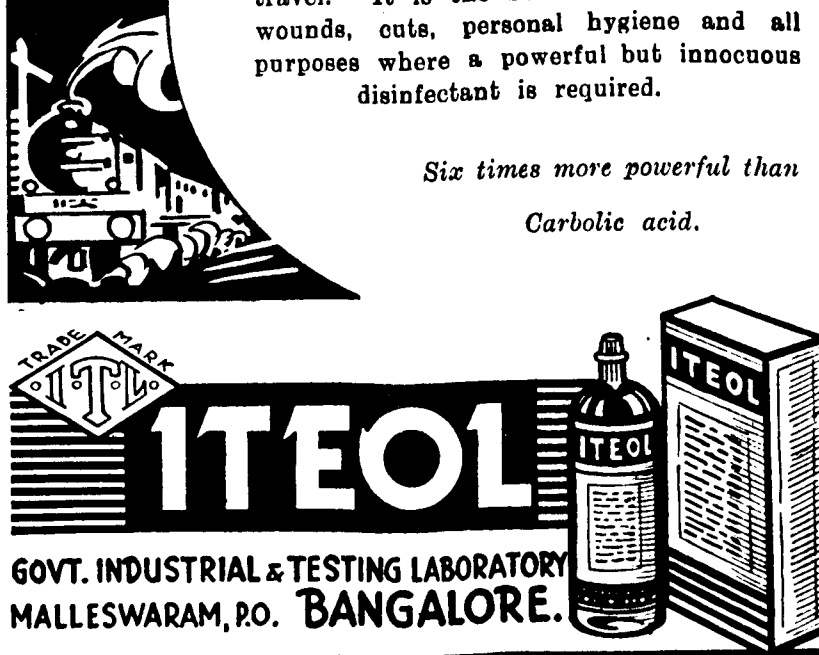
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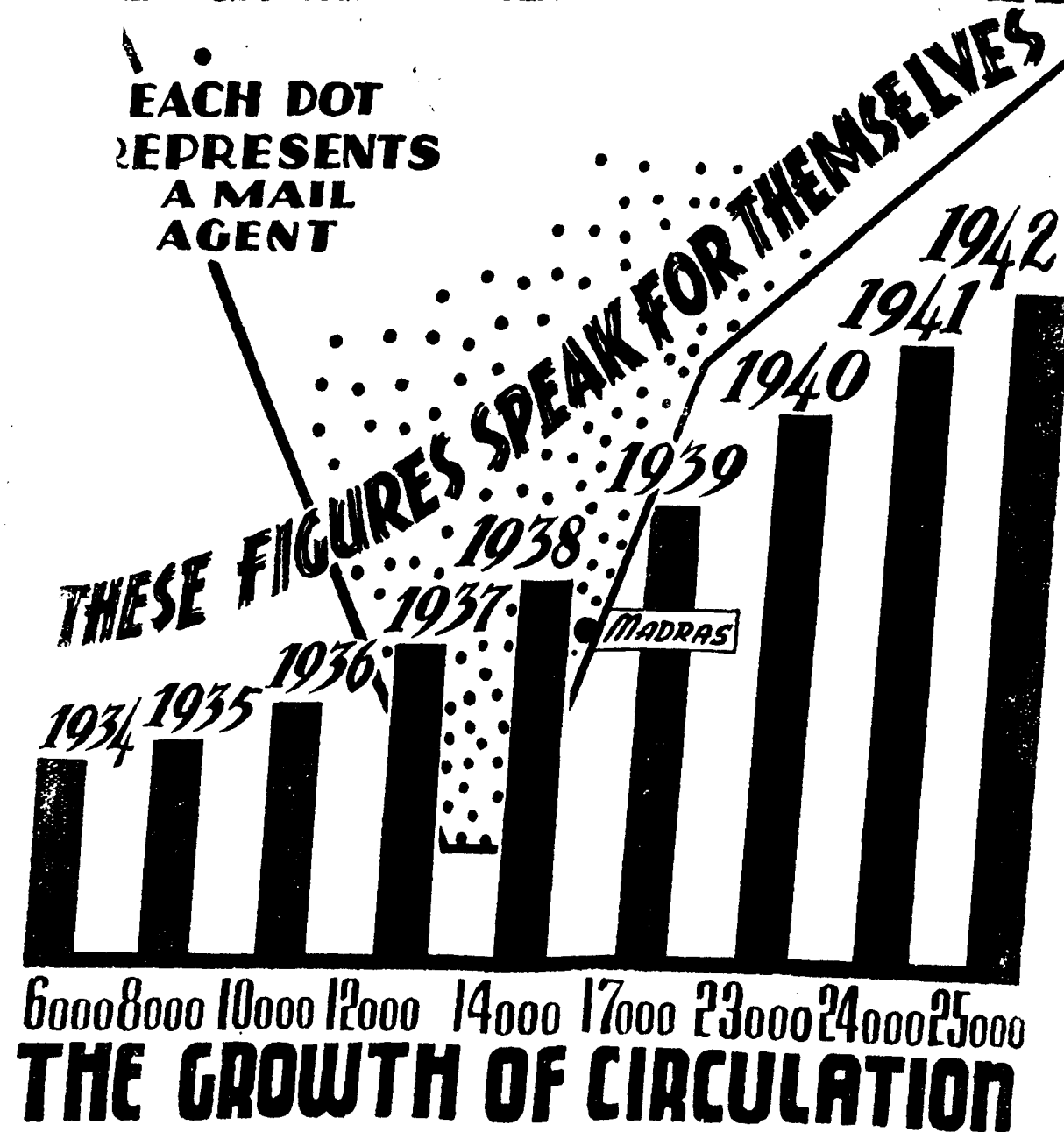
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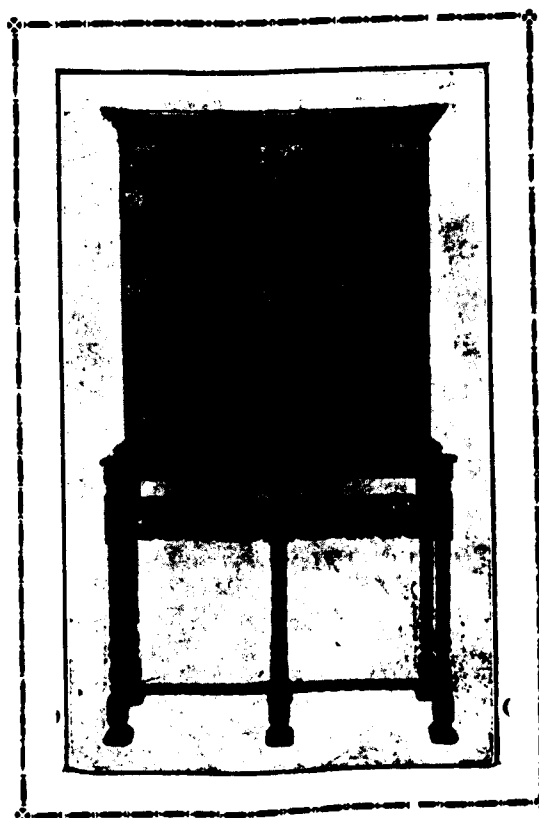
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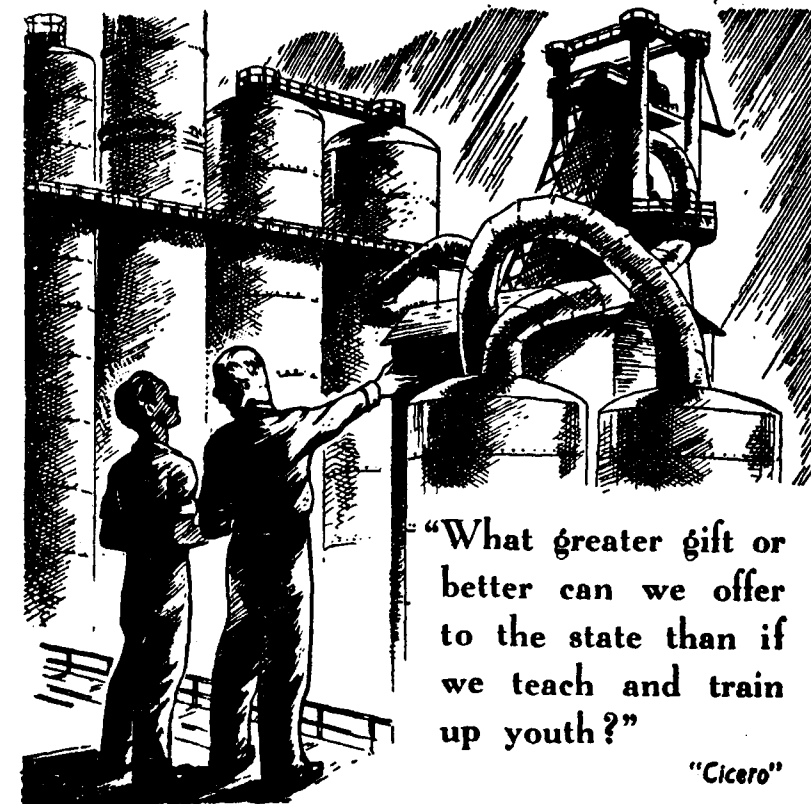
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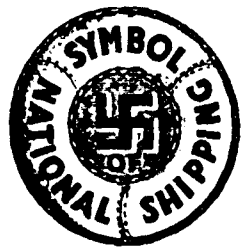
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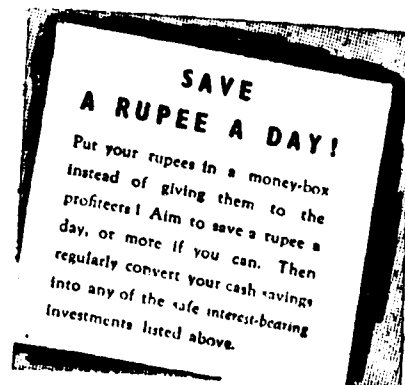
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[ No. 11.

| PAGE                                                           | PAGE                            |
|----------------------------------------------------------------|---------------------------------|
| THE PURPOSE OF A UNIVERSITY                                    | QUESTIONS OF IMPORTANCE ... 517 |
| BY DR. SIR C. P. RAMASWAMI AIYAR 481                           | UTTERANCES OF THE DAY ... 517   |
| CIVILIZATION & THE NAZI CREED                                  | POLITICAL ... 518               |
| BY MR. P. L. STEPHEN ... 486                                   | EDUCATIONAL ... 518             |
| INDIAN EMIGRATION TO AMERICA                                   | LEGAL ... 519                   |
| BY DR. S. CHANDRASEKHAR, Ph.D. 489                             | INSURANCE ... 519               |
| A BEVERIDGE PLAN FOR INDIA                                     | TRADE AND FINANCE ... 520       |
| BY MR. K. S. RAMASWAMI SASTRI 494                              | WOMEN'S PAGE ... 520            |
| RAMAIYAN DALAWA                                                | LITERARY ... 521                |
| BY MR. R. PADMANABHA AIYAR, B.A. 496                           | PERSONAL ... 521                |
| SPORTS IN ANCIENT INDIA                                        | MEDICAL ... 522                 |
| BY MR. ANGELO MOSES ... 498                                    | HEALTH ... 522                  |
| LIGHTNING, ITS CAUSES AND EFFECTS                              | CURRENCY AND BANKING ... 523    |
| BY MR. C. N. HANGAL, M.Sc. ... 500                             | RAILWAYS ... 523                |
| THE WORLD OF BOOKS ... 508                                     | ART AND DRAMA ... 524           |
| OPEN LETTERS TO AMERY, WAVELL & GANDHI. BY RT. HON. SASTRI 505 | SPORT ... 524                   |
| INDIAN AFFAIRS                                                 | SCIENCE ... 525                 |
| BY "AN INDIAN JOURNALIST" ... 507                              | FILM WORLD ... 525              |
| FOREIGN AFFAIRS                                                | AUTOMOBILES ... 526             |
| BY "CHRONICLER" ... 509                                        | AVIATION ... 526                |
| TOPICS FROM PERIODICALS ... 510                                | INDUSTRY ... 527                |
| DIARY OF THE MONTH ... 512                                     | AGRICULTURE ... 527             |
| INDIAN STATES ... 518                                          | LABOUR ... 528                  |
| INDIANS OVERSEAS ... 518                                       | GENERAL ... 528                 |

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# INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

|                                        | PAGE      |                                         | PAGE      |
|----------------------------------------|-----------|-----------------------------------------|-----------|
| Acme Industries                        | ... 19    | M. & S. M. Ry.                          | F. 5      |
| Advaita Ashrama                        | ... 15    | " Madras Mail "                         | ... 6     |
| All-India Astronomical Society         | ... 28    | Madras War Committee                    | F. 7      |
| Anglo-Indian Drug and Chemical Co.     |           | Mysore Government Sandal Soap           | ... 2     |
|                                        | 4TH COVER | " " Sandalwood Oil Factory              | 8         |
| Baroda Government                      | ... 5     | Narsu's Coffee                          | ... 7     |
| Bengal Chemical & Pharmaceutical Works | 16        | National Insurance Co.                  | ... 15    |
| Buckingham & Carnatic Mills            | ... 9     | Oriental Life Assurance Co. Ltd.        | F. 4      |
| Central Bank of India. READING MATTER  | 467       | Parry & Co. Ltd.                        | ... 8     |
| Chuckerjartty, Chatterjee & Co.,       | ... 21    | Sadhana Ausadhalaya                     | F. 1      |
| Curzon & Co.                           | ... 4     | Scindia Steam Navigation Co. Ltd.       | ... 14    |
| Gannon, Dunkerley & Co. Ltd.           | ... 14    | Sherman, Dr.                            | ... 21    |
| Government of India Defence Loan       | ... 10    | Simpson & Co., Madras.                  | 2ND COVER |
| " " National Savings                   | 17        | Smith & Co., J.                         | ... 19    |
| Greek Legation                         | F. 11     | Spencer & Co. Ltd.                      | F. 8      |
| Health & Co.                           | ... 19    | Srivastava, S.                          | ... 19    |
| Indian Air Force                       | ... 18    | Tata Iron & Steel Co. Ltd.              | ... 11    |
| Kanthraj & Co.,                        | F. 10     | Tata Oil Mills                          | F. 8      |
| Kerala Soap Institute                  | ... 18    | Tea Market Expansion Board              | F. 12     |
| Lipton's Tea                           | F. 9      | Times of India Press                    | ... 12    |
|                                        |           | Travancore Government                   | ... 18    |
|                                        |           | United India Life Assurance Co., Madras | 1         |

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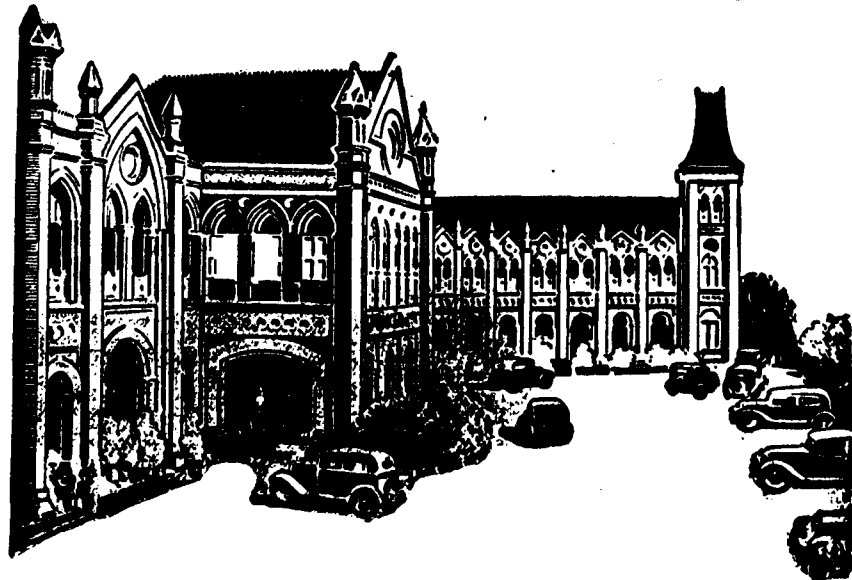
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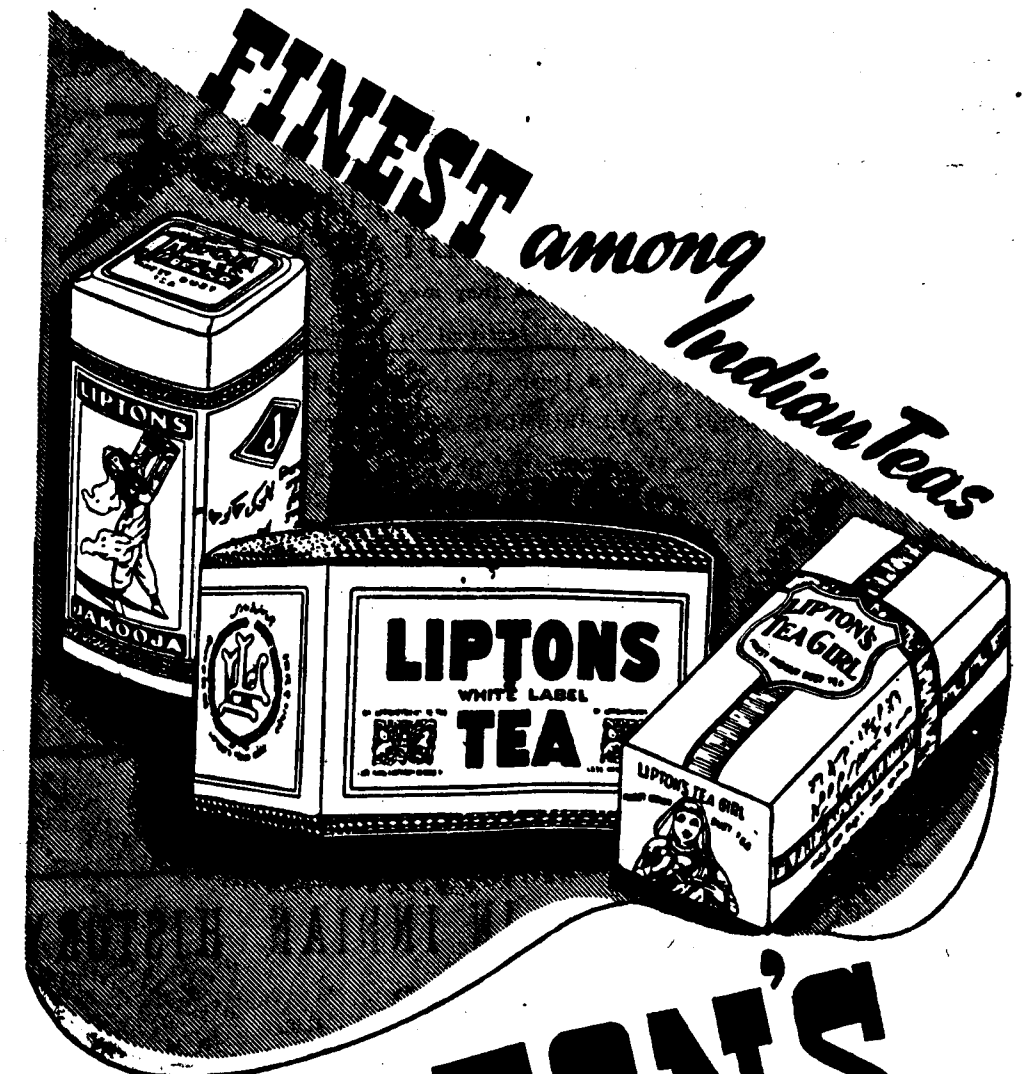
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*George T. K.*

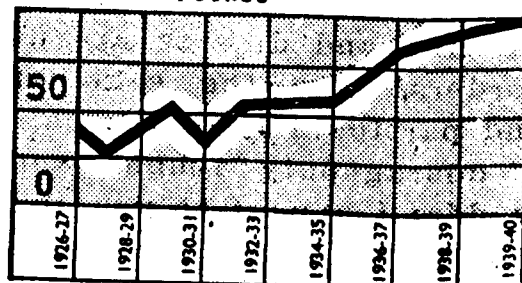
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Vol. 44.]

NOVEMBER 1943

[ No. 11.

## THE PURPOSE OF A UNIVERSITY

BY DR. SIR C. P. RAMASWAMI AIYAR, K.C.S.I.

AT a time like this, when men's minds are being tested anew and the foundations of society are being re-laid, when humanity has either to plunge into an abyss or evolve a scheme of life which is worthwhile and can last, it is perhaps not unprofitable to examine the purposes and the possibilities of higher education and particularly of University training that has to mould the mind and character of the coming generation. How shall we define a University? It is and should be a school of knowledge of all kinds consisting of teachers and learners drawn from all strata and coming from every quarter. It should essentially be a place for the communication and circulation of thought by means of personal intercourse. This idea was aptly expressed by Newman, who, while admitting that the *littera scripta* is a record of truth and an instrument of teaching, yet, added that if we wish to become exact and fully furnished in any subject of teaching which is diversified and complicated, we must consult the living man and listen to his living voice. It is specially necessary to bear this in mind, now that the appalling tendency is growing of substituting for such living discussion and intercourse notes delivered in classes and colleges and even instruction through correspondence

or the radio. Bana in his "Harshacharita," speaking of a Forest University extant in the 7th century, describes it as "comprising devotees dead to all passions, Jains in white robes, followers of Krishna, many religious students, followers of Kapila, Lokayatikas or materialists, followers of Kanada, and of the Upanishads, students of legal institutions, students of the Puranas, adepts in sacrifices, experts in grammar and others diligently following their own tenets, raising doubts, resolving them and disputing, discussing and explaining their points." What a picture is presented of the right approach to the ideals of all Universities, with reference to the catholicity of admission, freedom of discussion and universality of range! There is, however, one great difference between the methods of ancient learning and what is possible to-day. The mediæval scholar in Europe, our ancient and even more recent pandits and the Chinese mandarins purported to be encyclopædic had regarded all the learning of their time as within their compass, and the proverb then originated that a little knowledge is a dangerous thing and that one must drink deep or taste not the Pierian Spring. But the content of human learning has now become so stupendous and specialisation so elaborate

and complicated that it would be inexpedient, even if it were possible, to reproduce amongst us such prodigies of learning as the Admirable Crichton or even Bacon, Gibbon and Macaulay.

The modern University may well set before itself not the creation of walking compendia of human learning but the fashioning of the minds of its scholars so that they may become supple and adaptable. As recent theories of psycho-analysis strongly emphasise, what is forgotten is perhaps as valuable as what is learnt; and wide vistas have now been opened up that point to the immense importance of the psycho-analytic point of view for an understanding of the structure and function of human culture. Without analysing the conflicting theories of Freud, Adler and Jung, it may be observed that they all base themselves on a dynamic conception of the mind.

The evolution of the individual as well as of the race mind has now come to be regarded as a function not only of conscious but of unconscious knowledge and what is learnt and forgotten during the years of preparation is deemed to be as valuable as what is learnt and retained. Sciences, like mathematics and various classical and artistic pursuits, have sometimes been assailed on the ground that they are of very little importance in "real life;" but it is not the retention in the mind of the formulae and the processes that should be regarded as significant but rather the formative influence and the disciplinary value of such studies in relation to the unconscious as well as of the conscious being.

Carrying the discussion a step further, the study of Political Economy which was once called the dismal science, reveals a record of exploded theories, including the doctrine of *laissez faire*, so dear to the Victorians. But a knowledge of these developments is useful even in these days of planned economy and comprehensive State control at least in order to deal with new theories which are a camouflaged rehash of old doctrines. Increasingly it is becoming manifest that, as in the case of a lawyer preparing his brief, so in the case of students of the humanities and of the sciences, what matters is not to

equip oneself with a knowledge of all possible details. One need only know the path on which to travel and where to look for the requisite material. The function of a University would thus seem to consist in endowing the minds of its alumni with such basic capacity, and such adaptiveness as well as such a general grounding as would enable them to discern where to search profitably for knowledge and for wisdom. Such an agility of mind, and such a trained outlook and attitude are not generally attained through the labours in the lecture room or by the strenuous cramming of degree-getting notes, but arise from the commerce of mind with mind in the debating hall, in the laboratory and in the play-field. This exchange of opinion and co-ordinated effort may therefore be regarded as one of the fundamentals of educational endeavour; and to obtain the optimum advantage therefrom, the pre-requisites are freedom from prejudice, from exclusions and from conservatism or fanaticisms which are the antitheses of culture. The true environment of a student cannot be better delineated than in the invocation which constantly recurs in the Upanishads:

"May we be protected; may we be supported and maintained; may our energies be rightly applied; may our studies be illustrious; and may there be no hatred amongst us."

Peace and order in the land, the comprehensive and organised endowment of studies and of learning for their own sake, the evocation of all human energies for the acquisition of knowledge in one or more of its branches, concentration as a pre-requisite of achievement and above all freedom from prejudice and hostility are the conditions pre-requisite to the individual learner sitting at his guru's feet and 'the stress that is laid upon mellowness and catholicity is, as needed to-day as it ever has been.

The inter-relation between the Universities and national life and national programmes is a matter that is of no mere academic importance, but forms a topic of absorbing and immediate interest. Not many years ago, two separate and somewhat contradictory charges were levelled against developments even in Universities like Oxford

and Cambridge; firstly, that they were too slow to adapt themselves to modern needs and demands and too conservative in acknowledging the importance of the social sciences and technical studies; and, secondly, that they have in certain topics encouraged an over-specialisation that tended to segregate knowledge in separate compartments and that they did not seek to unify and integrate such knowledge. It was in order to answer such criticisms that a modern thinker, speaking of the University tradition, wrote as follows:—

In the variegated interplay of minds and opinions, the measure of specialisation which is made inevitable by the expansion of modern knowledge and the pressure of economic competition is partially humanised. At least the limitations of his study are brought constantly home to him, at least the drift towards insulation is regarded as neither inevitable nor desirable. The social life of the Universities is itself a standing protest and safeguard against the development of higher education into a predominantly technical or vocational training. It preserves as an operative ideal—not always achieved but seldom allowed to lapse—the conception of a University as the home and shrine of a living body of knowledge and thought, organic in its wholeness but specialized in its application.

Amongst the drawbacks of such over-specialisation is that partisanship, that risk of concentration on racial or communal or even cultural complexes and rivalries which have led to the rise of the totalitarian spirit and theories like those exalting special *Herrenvolk*.

Approaching the subject from a different angle, Lord Haldane, one of the most finished products of European Universities in an Address to the University of Wales, describes the reforming and levelling influences of such a foundation on the Soul of a People as a formative principle:

Just as the body grows by assimilating inorganic and foreign material from the environment and transforming it to its own uses, just as the social organism develops in proportion as it gives right to new classes of citizens and brings within itself and raises to a higher level and sense of responsibility those who in a previous generation would have been treated as unworthy of civil rights, so the mind of the scholar grows. It grows in strength and breadth as it assimilates what it costs a hard struggle and much renunciation of passing pleasure to grasp. But what is thus grasped is, in the process of being so grasped, transcended and freed from the appearance of being foreign and uninteresting.

The ideals so enunciated are not foreign to us in India. The history of education in ancient India supports such a thesis and even the meaning of the term "Upanishad"; namely, approaching for instruction presupposes a teacher or a group of teachers. The 9th Anuvaka of Taittiriya Upanishad, emphasising the importance not only of reading *स्वाध्याय* but teaching (*Pravachana* (प्रवचन)) is typical of the ancient life of the hermitages each one of which was a University in miniature and, where students, from time to time, are described as approaching with nominal gifts a preceptor for the purpose of sitting under his feet and educating themselves not only through instruction but through service. The persistent search for truth which was characteristic of Nachiketas in the Kathopanishad culminated in such institutions as Nalanda which combined the ideals of the Gurukulas and of Viharas. They not only comprised a cluster of students round a teacher or preceptor but evolved into seats of universal learning. Nalanda, though established originally as a Buddhist institution, outgrew its pristine limits and soon began to teach the fundamentals of many faiths and of several secular sciences. Students came to it not only from all parts of India but from the whole of the then civilised world. It was one of the earliest Residential Universities where, as so feelingly described by Newman, a multitude of young men came together, mixing with and learning from one another even if there be no one to teach them. As it was in those days, so should it be to-day. Such an institution eliminated and adjusted widely different notions and thus moulded the whole assemblage of students. In short, Nalanda fulfilled the object of every University as it enabled students to form each other's character, made them learn the art of life and enabled them to constitute a harmonious society. It was justly regarded as a University of Universities, entrance to which could be had only after the pupil had passed out of other and smaller institutions and some of the ancient records not only speak of something like a matriculation examination but also of a minimum age of admission fixed between 18 and 20. This was not our only University, as there were also Valabhi on

the Western Coast, and Vikramasila and Kanchipuram and other institutions, scattered through the country, many of which became really international centres. To some of these Universities, students resorted from Kanchipuram in the south to Peshawar in the north and from Turkey in the west to Java, Sumatra and Korea in the far east and an early Indian description of a University gives the number of teachers as 1,000. It is only after the Department of Education was inaugurated in the Government of India and after the Educational Resolution of 1918 and the Sadler Report that we in India have recommenced to equate a University with residential facilities as well as a provision for comprehensive study and for increased provision not only in the sciences but in the humanities, in history and in economics. Even now, unfortunately, there is not enough co-operation between the Universities *inter se* or between them and the various scientific and other institutes in the country and there is also no real co-ordination of high school education and higher studies.

In the re-fashioning of the education of the future, not a few lessons can be learnt from the chronicles of the past. Equally shall we benefit from a contemplation of what has been brought about under our very eyes in countries like Russia and China. Even in pre-revolutionary Russia, a great deal of attention was paid to linguistic and other abstruse studies and it is well known that long before the war, many Sanskrit publications and an unabridged and very thorough and comprehensive Sanskrit Dictionary were produced in Russia. But in the course of a little more than a decade, the Soviet Republic revolutionised primary education and made it wellnigh universal. Up-to-date scientific methods have characterised not only its theoretical studies but the practical application of science to agriculture, stock-breeding, mining and heavy industries has transformed the people into one of the most effective and dynamic of modern nations. The Soviet triumphs in the war of to-day are prophetic of its assured position in the economy of the future. Not only the creation of the Hydro Electric Power Plant in Dnepropetrovsk and of the

Urals centres of industry but the spirit that prompted the unprecedented self-sacrifice denoted by the Soviet scorched-earth policy signalise the birth of a new type of world-community which has miraculously speeded up the resurrection of education and of industries. The present generation of Russia has been literally transformed from the scientific and industrial point of view and it is noteworthy that it is devoting attention not solely to the study of modern science and literature but even to Indian history, to Buddhism and to many modern Indian languages. One of the things that is being attempted in the midst of this titanic conflict is the compilation of a grammar of the gipsy language which is so closely akin to Sanskrit.

Perhaps, even more intrinsically marvelous has been the progress achieved in China. The Chinese have adopted a most far-seeing plan in respect of their national system. Though they realise that the present struggle with Japan involves the whole of their future, they have refused to recruit students because they know that the future of China depends upon a nucleus of educated people. Battered apparatus, partially destroyed libraries, and the equipment of some of the most important Chinese Universities and colleges were shifted westwards for thousands of miles and even to-day China has several Universities, independent colleges and technical institutions. Within 80 years, the old system of classical education was modified and supplemented. The education of the masses was helped by the New Life Movement—a social development—inaugurated by Generalissimo Chiang Kai-Shek for the benefit of the people of China and his gifted wife recently stated, "I have never known brain to have any sexes". Women have been brought out of the seclusion of ages and their part in national uplift is as noteworthy as that of men. Education has been linked up with industries and the character building that has reinforced Chinese faith and inward resolution has been amongst the marvels of to-day.

Both China and Russia have sought to translate into practice, as far as may be, the principles underlying that Declaration of human rights which was not long ago

framed by a group of thinkers under the Chairmanship of Lord Sankey. In the document drawn up by them, the following statement occurs:

It is the duty of the community to equip every man with sufficient education to enable him to be as useful and interested a citizen as his capacity allows. Furthermore, it is the duty of the community to render all knowledge available to him and such special education as will give him equality of opportunity for the development of his distinctive gifts in the service of mankind. He shall have easy and prompt access to all information necessary for him to form a judgment upon current events and issues.

I have recounted these epic endeavours of Russia and China as they should not only be a source of inspiration to us but also a warning that nations are re-born and grow only through sacrifice and travail and also by absorbing the lessons of the present in order to fashion the future. In such a task, many false idols have to be demolished and true divinities re-established. Bacon spoke of the Idols of the Tribe, Idols of the Cave, Idols of the Marketplace and Idols of the Forum. Many of these Idols are being destroyed before our eyes. What shall we put in their place? The civilisation of the future will consist, as has been felicitously summarised, in an ever-present sense of the oneness of mankind and a respect for the dignity of man as well as in an unlimited faculty for curiosity and research. We have too long built our society on the basis of the love of clan, the love of tribe and the love of country. These affections and loyalties have their place in the scheme of the world but they cannot and should not take the place that belongs to that newly emerging human and international society in the building of which no institution can play so important a part as the Universities.

In a very characteristic and illuminating paragraph in his "Outlook for Homo-Sapiens", H. G. Wells has put the case thus:

It has become necessary for man to be re-educated as a conscious world citizen. He has to be prepared to take his place in a collective world fellowship. The existing educational organizations of the world do not provide anything like a true realisation of this necessity nor do they establish the necessary conceptions of conduct that arise out of it. They need to be recast quite as much as and perhaps even more than the political framework.

Education, as Bertrand Russell has insisted, has been used to promote a degree of nationalism which is scarcely compatible with a truly international outlook. This, of course, has been most obviously demonstrated in totalitarian countries where education has been a part of the preparation for war as much as the manufacture of munitions. Text books and works of research must henceforth encourage universal human loyalty, and history must cease to be written with an exclusively nationalistic bias brought about by falsification or unfair selection. Education, in other words, must help us to get rid of all provincialism, communal and racial prejudices and superstitions. It must raise us above racial, political and religious antagonisms and socialise our instincts.

The Roman poet Terence uttered a profound truth when he said *homo-sum humani nihil a me alienum puto*, "I am a man and deem nothing that relates to man foreign to me". Such a spirit in action, resolute, continuous and watchful, can alone prevent humanity from falling into those precipices at the sight of which it is reeling back at the close of a titanic as well as a confused struggle. Other abysses may yet overwhelm the human race unless the Universities and the wise men of the world re-educate mankind into a new culture and a new science of life.

In an open letter addressed by Professor Harold Laski to President Roosevelt, he quoted the President's own inaugural address of the 4th March, 1933:

Let me assert my firm belief that the only thing we have to fear is fear itself; plenty is at our door but a generous use of it languishes in the very sight of the supply. Primarily, this is because the rulers of the exchange of mankind's good have failed through their own stubbornness and their own incompetence, have admitted their failure and abdicated. . . . They have no vision, and when there is no vision the people perish.

Such a vision needs constant awareness and sedulous training of the mind and spirit. It arises from and co-exists with the "things that are more excellent" which have thus been outlined by a scholarly poet:

The gains of science, gifts of art;  
The sense of oneness with our kind;  
The thirst to know and understand—  
A large and liberal discontent;  
These are the goods in life's rich hand,  
The things that are more excellent.

# Modern Civilization and the Nazi Creed

BY MR. P. L. STEPHEN

EVER since this war began, we have been hearing again and again that a Nazi victory would be the destruction of modern civilization. Is that really true? Or is it merely a part of the inevitable war propaganda?

It is not difficult to answer this question. The characteristics of modern civilization are obvious, and the Nazis have been blatant enough about their creed.

When we speak of modern civilization, we do not mean the external way of life that has resulted from the advancement of modern science. That, after all, is only the superficial part of modern life; and it may be said to be practically the same in Germany, England and America. What really matters is the view of life, the opinions and ideals that serve as the spring and source of life's activities.

It is here that modern civilization and the Nazi creed come into irreconcilable conflict. At the very root the two are fundamentally opposed to each other.

For, the basis of modern civilization may be said to be the recognition of the essential value of individual personality. As Dean Inge says:

The whole tendency of Christianity and of the civilization based upon it has been towards the recognition of the inalienable rights of the individual and the sacredness of human personality.

The rights of the individual and the sacredness of human personality were bound to be recognized and acted upon immediately the fatherhood of God and the brotherhood of man came to be accepted as the fundamental teaching of religion. Further, the realization that every individual has a soul of inestimable worth, that the souls of the peasant, the priest and the prince are of equal value, and that each individual has himself

to work out his salvation, produced a living recognition of what Douglas Jerrold called "the sanctity, the dignity, and the responsibility of the individual".

The laws and customs of modern civilization developed from this recognition of the sanctity, dignity, and responsibility of the individual; and hence it may be said that modern civilization is based upon the recognition of the value of the individual.

It is just against this basic recognition that the Nazi creed militates. In that creed the basis is the blind worship of the State; and that worship demands the total sacrifice of the individual. No compromise between the rights of the individual and the rights of the State is recognized. The State is everything; and the individual is nothing—just nothing.

It must, of course, be admitted that in every well-ordered society the particular interests of an individual have to be subject to the general interest of the State. Individualism cannot be allowed to jeopardise the well-being of the State. But there are certain essential rights of individuals which must always be safeguarded. In a well-ordered State a reconciliation is thus necessary between the rights of individuals and the requirements of the State. But such a reconciliation is possible only when the State is a people's State. The State of Nazi worship, unfortunately, is not a people's State, but one which serves as a shield for the Nazi lords to blazon their greatness at the expense of the people. Consequently there is total disregard of the individual and of his inherent rights.

Many results have followed from this. If the sanctity of the individual personality

NOVEMBER 1948 ]

MODERN CIVILIZATION AND THE NAZI CREED

487

is not recognized, there is no reason why he should not be considered as a mere animal that may be used for the strengthening of the State in any conceivable way. Hence the sterilization of the unfit, euthanasia, elimination of the weak, and the legitimation of children born outside wedlock.

In these the Nazis have only gone back to certain times before the development of modern civilization. The exposing of weak children to death was practised in some countries once. Greece and Italy were once guilty of it. The Reykdaela Saga of Norway speaks of the exposing of children to death during a hard winter; and the Olav Tryggvesonson's Saga speaks of old and sick people being abandoned to death during a season of famine. But what modern civilization loves to hear is the son's carrying the loving burden of his aged father out of danger, and of the daughter like Xanthippe feeding in time of starvation her father Oimon out of her own breast. Recognizing the spiritual value of every individual, whether old or young, feeble, deformed, or even demented, modern civilization developed an attitude of sympathy, and exposed not only the inhumanity but the grave wrong involved in the brutal treatment of those who may appear unsatisfactory in their physical superficialities. But when it is held that nothing matters but the State and its aggrandisement, considerations of sympathy and rights go overboard. There is nothing to wonder either since none less than the Nazi Bishop Muller has said that "Mercy is an un-German conception with which we can have nothing to do."

Such a radical change of outlook demands educating the nation with great strenuousness and from the earliest years

in all possible ways. Hence the children are, as it were, taken over by the State. Modern civilization acknowledges the value of the family. The parents have definite rights and duties as parents, and the children have their own rights and duties as well. But the Nazis will not have it so. By various devices a determined effort is made to detach the children from the parents. They are educated not in truth, but in Nazi truth. It was declared at the Congress at Trier that "Only Nazi truth must be taught." And then, all the free hours of the young are taken up in various children's organizations conducted by the State. These organizations are entirely different from those we know. There is neither free camaraderie, nor youthful initiative in all these. The physical activities, the discussions, the plan of life are all strictly controlled and directed from head-quarters. They make blind automatons ready to act without question as desired by the State. While modern education aims at making independent thinkers, the Nazis make a valiant effort to kill all independent thought.

The force behind all this is the dictator mentality, which is incapable of appreciating anything but dictation from a superior position. It starts with a sense of physical superiority, and it develops into a great faith in mere might. When that faith gets some assurance, it passes on to intolerance of everything except its own view-points. No other view is permitted, and naturally no attempt is to be expected at intelligent and reasonable discussion. Intolerance spreads from one sphere to another. Hence while there has been an increased tendency in the world at large to discuss questions and to listen to other opinions in order to weigh them and

see the relative values, there has developed in Nazi Germany the effort to break up the very existence of such a mentality even in the young.

Nazi intolerance is over the widest commonalty spread! And it extends over a wide variety of things. One remarkable manifestation of it—blended of course with many other things—is the attitude to other peoples. None but the Nordic German deserves the best of life. Feelings of racial superiority are no doubt still savagely rampant in many parts of the world. It is tragic that even during these war-torn days racial feelings of a most reprehensible type rule the minds of some narrow-minded people in South Africa. There are other places also where such feelings prevail. But such concentrated hatred of a whole people as the Nazi hatred of the Jews does not tarnish the good name of any other people. Vanity and intolerance have not combined to such a fatal extent elsewhere in the world.

This hatred is unchristian and irreligious. But then many of the items of the Nazi creed are unchristian; and that is why there is such bitter and uncompromising opposition between the Nazis and the Christian churches. Both the Catholic and Protestant churches are equally opposed to the Nazi creed. And recently from the Vatican was issued a warning against Nazi paganism. But no such warning can have any effect. For the Nazi creed has gone too far in the opposite direction. Some of the opinions expressed by Nazi chiefs show how dreadfully they are away from the Christian view-points. To them, as Wilhelm Becker said, "Christ was great, but Adolph Hitler was greater." That is not surprising since according to Dr. Engelke, "God has manifested

himself not in Jesus Christ but in Adolph Hitler". In any case, the Reich Minister for Church affairs is certain that "There has arisen a new authority as to what Christ and Christianity really are."

The interpretations of this authority may be read in *Mein Kampf*, heard in many Hitler speeches, and seen in the Germany of to-day. Its main tenets are the worship of the Fuehrer and the Reich, the suppression of individual personality, the breaking up of the family integrity, the sacrifice of faith and morals for the exaltation of the State, the supercilious disregard of international agreements, and the rule by fear both at home and abroad. It is because each one of these tenets is opposed to the most cherished values of modern civilization that President Roosevelt declared even in July, 1940, that before permanent peace could be realized five freedoms would have to be secured, namely, freedom from fear, freedom from want, freedom of information, freedom of expression and freedom of religion.

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## INDIAN EMIGRATION TO AMERICA

### I. INDIAN EMIGRATION TO CANADA

By DR. S. CHANDRASEKHAR, Ph.D.

[Following the successful tour of Madam Chiang Kai Shek in the United States, American attitude to China has taken a definitely favourable turn. The anomaly of discrimination against the Chinese who are fighting the global war in alliance with the United Nations has just struck them as something unreasonable, and the U.S. House Committee on Immigration has voted eight against four at its Executive Session to report favourably on the Bill to Repeal the Chinese Exclusion Acts. This is a step which is bound to have important reactions on all Asiatics, including Indians of course, not only in U.S. but in Canada and other parts of the world. In the following article, Dr. Chandrasekhar, a Research Fellow in Economics from the University of Madras doing research at the Columbia University, traces the origin and progress of Indian Emigration to the American continent. The first part of his article, which is published here, deals with Indian Emigration to Canada; the second and concluding part, which will appear in the next issue, will discuss the Indian question in the United States of America. Dr. Chandrasekhar deals with this important question of Indian Emigration to America exhaustively with a wealth of facts and knowledge of details that must make his survey vastly interesting and useful at the present time.—ED. I. R.]

WHO the first immigrant from India to the American continent was, and when he came to America, we do not know. It is recorded, however, that an alien from India came to the United States in 1820, but it is not known whether he was a Hindustani or the son of foreign-born parents in India, for aliens arriving in American ports were not distinguished by race until 1899. The first immigrant from India in the strict sense of the term arrived at a United States port in 1899. He was a salesman at first, and later became a skilled worker. The arrivals from India in the next few years were few and far between, and altogether there were not even a hundred annual arrivals till 1904, in which year 258 were admitted. The number rose to 1,072 in 1907 and to 1,782 in 1910, but soon fell off as the American Immigration Policy took turns and twists and boiled down to one of selection at first, restriction later, and finally one of exclusion. The result was that at no time were there more than 6,000 natives of India in the United States, and to-day their number, including their American-born children, is less than 5,000—a microscopic minority in the melting pot of the American way of life.

How this slender wave of immigration to the American continent began—a tiny

trickle and not a tide of turbans as is usually referred to—we do not have any precise information. Stalwart Sikhs from the province of the Punjab in Northern India have been serving for generations in the police force and military units of British ports in Asia, particularly in Singapore, Hongkong, and in the international settlements in Shanghai. In the beginning of the century they had heard rumors of opportunities in Canada and the United States. And during the Boxer Rebellion in China they came into close contact with men of other nationalities who had worked in America and who probably gave them rosy pictures of economic opportunities in both these countries. With their fancy on fire, with these tales they had heard of the rich and wonderful land across the Pacific, and fired with a spirit of wanderlust and adventure, they began to head for Canada, when their military enlistment was over. Besides these first arrivals of those who had retired or were on leave from their military services, there were others travelling through Canada on their way from England to India, who realized the possible opportunities for success for industrial workers in Canada. Some of these Sikhs remained in Canada, and those that returned to India spread stories of the wealth of opportunities for honest and steady workers in

the Canadian Dominion. And cheap labour being scarce on the Pacific coast at the turn of this century, these stalwart semi-skilled workers easily found jobs, and the Canadian employers readily welcomed them.

As usual with all immigrants, their enthusiastic stories about their new country, its vast potentialities, and its rich opportunities reached their native land. Soon long letters from these immigrants began to talk of the discomforts of old India and the delights of new America, and with money enclosed reached their relatives and friends from Canada and California. Steamship companies ever alert on making profits from crowded and fetid steerage decks began to recruit immigrants from the Punjab peasantry. And soon the countryside in the Punjab and other parts of Northern India were flooded with literature that promised wealth and prosperity and beckoned the overburdened Indian peasantry to the new America. Representatives of private Canadian and particularly British Columbian employers began to recruit contract labour from rural India to Canada. These early arrivals were therefore from fairly fertile but rather overpopulated regions in Northern India where centuries of civilised occupation minus modern scientific agricultural technique had reduced the farm to its last degree of fertility. Families increased, but the productivity of the soil, what with the primitive agriculture, did not. Famines became a frequent occurrence. Lean years and expenses of marriages and funerals and a hundred other monetary calls that the Indian social and religious life make upon the Indian peasant, not to speak of the overburdened taxation and the apathy of the government in power, reduced them to incredible poverty. This drove them to the village money-lenders. The rural money-lenders, ever alert to welcome the helpless peasant into their vicelike grips, charged exorbitant rates of interest, till the peasant's indebtedness drowned his homestead in mortgage.

This was the real beginning of Hindu emigration to the American continent. Immigration to the United States, irrespective of its source, has usually been of a rural population, and those from India have not been an exception. Reasons for

the movement of people from one country or region to another may vary from wanderlust and love of adventure to religious persecution, political oppression, and economic distress, but the driving force behind this small band of immigrants from India has been purely economic. It cannot be maintained with any show of reason that they were fleeing from political oppression or religious persecution of the British Government in India, but it was only to make both ends meet and stave off economic disinheritance, which may be traced, of course, to the imperialist economic exploitation of India.

In 1908 W. L. Mackenzie King, the then Deputy Minister of Labour, submitted to the Canadian Government a memorandum summarising the causes of Indian emigration to Canada. They were according to him: (a) the distribution, throughout certain of the rural districts of India, of glowing accounts of the opportunities for making fortunes in the province of British Columbia, visions of fields of fortune so brilliantly hued that many an Indian peasant farmer, to raise money for the journey, had mortgaged to the money-lender of the village his homestead and all that it contained, at a rate of interest varying from 15 to 20 per cent.; (b) the activity of certain steamship agents who were desirous of selling transportation in the interests of the companies with which they were connected and of themselves profiting by the commissions reaped; and (c) the activity of certain natives of India in the province of British Columbia who were desirous of exploiting their fellow countrymen, and certain Canadian industrial concerns which, with the object of obtaining a class of unskilled labour at a price below the current rate, assisted in inducing a number of men to leave India under actual or virtual agreements to work for hire.

Whatever the inducement was, and there was enough inducement, groups of peasants and farmers, mostly from the Punjab, began to arrive at Vancouver and Seattle. They were welcomed and at first all went well, for these small groups of fresh arrivals found jobs in saw and shingle mills, lumber depots, railway construction, the fishing industry, and public utilities connected

with municipalities in British Columbia, Vancouver, and Victoria. There was no discrimination between Canadian workers and these turbaned and bearded new arrivals from India. The equitable wage schedule coupled with the thrifty nature and simple lives of these sturdy and honest workers soon converted them into a small but thriving and prosperous community. This was neither strange nor unexpected, for wherever the Hindu worker has gone he has proved successful despite several handicaps. This peculiar virtue of success soon caused surprise, if not consternation, among fellow workers of a different race and nationality. It is true that these early arrivals were of the "turbaned and bearded class" for most of them were Sikhs, and their strange appearance and peculiar habits and customs, from the western point of view, precluded them from finding a place as an integral part of the community into which they came. Due to their lack of competitive ability in the Pacific coast labour supply, the Hindu labourer was willing to work for comparatively lower wages. This was looked upon as the Hindu worker's desire to pull down the higher standard of life of the American worker.

Though at first all went well, racial resentment soon raised its ugly head, and agitation against the importation of these alien labourers, of whom the Hindus formed a part, was engineered by the Canadians, especially those of British Columbia. These Hindu immigrant workers began to face hostility and opposition not only from fellow workers and employees but also from employers who were instrumental for their arrival. Frequently they became victims of mob violence. At Bellingham, Washington, in September, 1907, six hundred American lumber workers raided the quarters of four hundred Hindus, and ordered them to leave town. The mayor and the mill-owners protected them for a time, but the feeling against them in that locality was so strong that they had to move farther south. It was then that the Hindu workers suddenly woke up to the realization as to how misguided they were by the belief that they—citizens of the British Empire—would be welcome in a British Dominion.

These hard-working immigrants were already enduring several hardships: the biting cold of British Columbia, the new and unfamiliar environment and the western way of life, the total absence of a social life and the want of a home, for they did not bring their wives and womenfolk,—and to this was added racial antagonism by the people of the receiving country. In the face of this mounting racial hatred, these immigrants realized only too well that none could succeed in the face of acutal opposition and bitter resentment even with all the goodwill on their part.

When the Canadian opposition to Hindu immigration was gathering momentum, the Hindus—a people of the British Commonwealth of Nations—offered to submit to the restrictions that affected other Asiatics, though at the beginning the Chinese and Japanese were not affected as the Hindus were by the rigors of the restrictive immigration policy of the Dominion as well as the provincial governments. A poll tax that the Chinese and Japanese immigrants were made to pay yielded considerable revenue to the Canadian Government. And the Hindu immigrants offered to contribute to the revenue of the country by willingly submitting to this poll tax, though they, unlike most other Asiatics, belonged to the British Empire and enjoyed—in theory, at least—the same imperial citizenship as the Canadian. But, racial prejudices being devoid of international law or justice, resentment showed no signs of disappearance. In British Columbia anti-Hindu feelings ran to such alarming heights that the Canadian Government sent Mackenzie King to England to confer with the India Office at London to devise ways and means to stop this "torrential tide of turbans." As a result of these deliberations between the Dominion and the mother country Hindu emigration to Canada was practically stopped. In 1908, when the Hindu immigration to Canada reached a peak, the total number of Hindus admitted into the Dominion was 8,623. In 1909, the very next year, only 9 were admitted as a result of these restrictions. And in the next three years about a thousand of these Indians in British Columbia returned to India and more than a thousand others

crossed the border into the United States in search of employment with the result that in the 1911 Canadian Census there were only 2,342 Indians in Canada. Since then this number has considerably decreased.

How this sudden and decisive banning of Hindu immigration into Canada was achieved is an interesting if tragic story. This total exclusion, which was really based on racial and partly on economic grounds, was achieved technically on a legal basis. Instead of simply banning the Hindus by a plain-spoken statute, the Canadian Government devised certain devious routes to achieve the desired end. Three special provisions were created by means of Orders in Council to ban Hindu immigration. One was the non-stop voyage clause or the continuous voyage test which required that all immigrants must come directly from the country of their origin and that the voyage must be continuous from the immigrants' native land to a Canadian port. This meant that the prospective immigrant from India should travel straight from an Indian port to a Canadian port. Due to several difficulties of obtaining passage directly from Calcutta to Canada, several had to break voyage at Japan or the Philippines to change boats. It was practically impossible, as the shipping lines went then, for a continuous and non-stop voyage from Calcutta, Bombay, or Madras to Vancouver or Montreal, and the Canadian immigration authorities knew this difficulty. The real intention of this clause, however, according to the Ottawa Government, was to prevent the Japanese influx from Honolulu and not so much directly from Japan.

The second provision that tightened the policy of exclusion was the one under which no wives and children of the Hindu immigrants would be permitted to enter the Dominion. However, "a few test cases in the Canadian courts secured admission of the families of the domiciled Sikhs into Canada but at every stage it was given out to be the outcome of special grace on the part of the administration. Even the solemn pledge given by the administration in 1911 that in future women and children from India would be admitted to join their domiciled husbands and parents, was cruelly repudiated."

The third provision required that each immigrant should be in possession of a stipulated sum on entry. That in this respect the Indian citizens of the British Empire are treated worse than aliens is pointed out in a memorandum presented by the India Office, at London, to the Colonial Conference of 1911. It said that "while the Government of India has not taken exception to the present arrangement, it is to be noted that a British Indian subject is at present required to have more money than a Japanese alien before he is allowed to land in Canada," and continued that "the British Indians are allowed by foreign countries privileges denied to them by the Dominions." According to an Order in Council of June 8, 1908, the money which each immigrant was required to possess at the time of his arrival in Canada was raised in the case of Hindus from \$25 to \$200. Some Canadian legal tribunals declared these Orders in Council *ultra vires* but the provisions had their required effect. The influx of Hindus into Canada ceased and has not been resumed since. But according to the Canadian Government, the aims of these restrictive measures were:

(a) to prevent hardship to the Hindu immigrants themselves due to the severity of the Canadian climate;

(b) to avoid racial friction and its consequences; and

(c) to protect the Canadian workmen whose living standards were higher than those of the immigrants.

When the Canadian immigration authorities formulated those provisions, their real aim of banning all future Hindu immigration was not clearly known, so long as they did not state that the Hindu could not be an immigrant at all. They could have achieved this aim honestly and easily by enacting a law that no Hindu could be an immigrant and the matter could have been closed then, for India could not have protested, much less retaliated, thanks to India's political subjection to Britain. It would appear to any ordinary student of the problem that the Hindu could still emigrate to Canada if he complied with

the three provisions of the continuous voyage clause, arriving unaccompanied by his wife and children, if any, and showing the required sum of money at the port of entry. But the ways of the Canadian immigration authorities proved inscrutable. To put these provisions to test, as it were, and to test the sincerity of the Canadian Government, a band of 875 Sikhs from the Punjab chartered a Japanese ship, *Komagatu Maru*, and made a non-stop voyage from Calcutta to Vancouver. They were unaccompanied by their wives and they were prepared to comply with the third regulation of exhibiting the stipulated sum on entry. But when the boat reached Vancouver on May 22, 1914, Canadian democracy began to function fast. No one was allowed to land. The ship was unlawfully kept midstream for a period of a month and a half and, strangely, was even refused at the beginning permission to return to India. As though this was not enough, the Canadian authorities ordered one of their armed boats to open fire upon this innocent group of awaiting immigrants, flouting all ideas of common decency and the rights of fellow members of the so-called British Commonwealth of Nations. The vessel, filled with starved and humiliated immigrants, was eventually forced to return to Calcutta on July 28rd. This tragic experience had to be gone through to find out that the Canadian Government did not want any immigrants from India, though they would not say so. It is a sad story; it is a shameful story; it casts no glory on the Canadian Government.

This incident led to conferences and deputations of goodwill and otherwise, but they bore no fruit. The Canadian Immigration Authorities realized their end and emigration from India to Canada was definitely stopped. But those that were legally admitted and became naturalized citizens, including their Canadian-born children, do not enjoy even to-day many of the privileges and rights of Canadian citizenship. They along with the Canadian Chinese and Japanese are not allowed to vote. The following statement shows Hindu immigration to Canada in approximately ten-year periods, namely, January 1, 1900, to March 31, 1942:

|                                   |    |       |
|-----------------------------------|----|-------|
| January 1, 1900 to March 31, 1920 | .. | 5,351 |
| April 1, 1920 to March 31, 1930   | .. | 422   |
| April 1, 1930 to March 31, 1942   | .. | 338   |
| Total                             | .. | 6,111 |

Of this number there are less than 1,500 in Canada to-day. The considerable number that have left the Dominion; together with the natural decrease on account of death, account for the present small number. Those Indians that now seek admission to Canada are dealt with under the ordinary provisions of the Immigration Act and Regulations issued by the Minister of Mines and Resources from Ottawa, dated June, 1937. This Act contains all the provisions of "continuous journey," regulations of monetary requirements from specified class of immigrants. British subjects are included among those that could become immigrant, but the provision hastens to define the British subject thus: "The term British subject includes only persons born or naturalized in Canada, Great Britain or Northern Ireland, the Irish Free State, Newfoundland, New Zealand, Australia, or the Union of South Africa." India and other non-white and non-English-speaking countries in the British Empire have been carefully omitted. The only wish of the people of India is that the Canadian definition of a British subject becomes a reality in the sense that the people of India will no longer be a part of the British Empire.

As Jawaharlal Nehru has aptly observed:

The status of Indians abroad depends on their position in their homeland. This question is, however, tied up with the continuance of the imperialistic system, for imperialism inevitably leads to the domination of one country by another and one people by another. It is usually closely allied to racialism. We cannot therefore expect a satisfactory solution of this problem till the liquidation of imperialism. It is surprising that some people should still think in terms of any freedom for India, or betterment of the condition of Indians abroad within the orbit of Empire. It is within this Empire that they have been treated worst and racialism has been most rampant.

Of course, to-day the usual class of non-immigrant temporary residents like students, visitors, businessmen, ministers, and Government officials and transit passengers (who were once disallowed to set foot on the Canadian soil!) are allowed to enter the Dominion.

# A BEVERIDGE PLAN FOR INDIA

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI

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THE famous post-war reconstruction document known as the Beveridge Plan has set all countries a-thinking in terms of national and international welfare. India, where there is a dense population and which is yet in a state of insufficient industrialisation and where poverty and unemployment and indebtedness are rampant in agriculture as well as in industry, has more urgent need than any other country to evolve her own social security plan not only because of the new concept of human welfare which is characteristic of modern life and thought but also because of considerations of enlightened self-protection and national self-interest.

The Beveridge Plan for Britain is a nation-wide application of the unattained and seemingly unattainable freedom stated in the Atlantic Charter, *viz.*, Freedom From Want. Sir William Beveridge clearly shows that we can get only such social security as we demand and deserve. He says:

Freedom from want cannot be forced on a democracy or given to a democracy. It must be won by them. *Winning it needs courage and faith and a sense of national unity; courage to face facts and difficulties and overcome them; faith in our future and in the ideals of fair play and freedom for which century after century our forefathers were prepared to die; a sense of national unity overriding the interests of any class or section.*

We must remember and treasure these wise and weighty words. He points out also that his plan of social security is part of a policy of social progress and reform which includes in addition to freedom from want, freedom from disease and ignorance and squalor and idleness. In India where all these foes of human welfare are active in addition to want in a larger measure than elsewhere in the world, we have to evolve a scheme of comprehensive and simultaneous attack on many fronts, of which, perhaps, the attack on ignorance and illiteracy is the most important.

Sir William has evolved a scheme which fits a very highly industrialised nation which is rich and educated in a

measure beyond India's dreams to-day. He calls it *insurance* rather than security "because it preserves the contributory principle" and he says that he describes it as *social insurance* "because this institution implies both that it is compulsory and that men stand together with their fellows" and also because "the term implies a pooling of risks." He says that "social insurance should aim at guaranteeing the minimum income needed for subsistence." He describes the six basic principles of his scheme of social insurance as being (1) flat rate of subsistence benefit, (2) flat rate of contribution, (3) unification of administrative machinery, (4) adequacy of benefit, (5) comprehensiveness, (6) classification. It is not possible or necessary to go here into the details of his scheme. Suffice to say that under it the whole population contributes a flat rate; the employers and the State also contribute; and the benefits are on a flat subsistence basis, without means test to all persons who may be in want, whether it arises from ill-health or unemployment or old age. Excluding all details, a man and his not gainfully employed wife will get 40s. per week as unemployment or disability or old age or training benefit. The minimum age of retirement is 65 for men and 60 for women. The scheme envisages also maternity grant and maternity benefit, children's allowances, medical treatment and post-medical rehabilitation treatment, funeral benefits, etc. The cost of the scheme is estimated by Sir William Beveridge to be 697 millions in 1945 rising to 858 millions in 1965.

But more important than unemployment benefit is the provision of employment. This lesson is much more important for India than for the rich and progressive countries of the West. Sir William says well: "The Government should not feel that by paying doles it can avoid the major responsibility of seeing that unemployment and disease are reduced to a minimum. The place for direct expenditure and organisation by the State is

[OCTOBER 1948]

A BEVERIDGE PLAN FOR INDIA

495

in maintaining employment of the labour and other productive resources of the country and in preventing and combating disease, not in patching on incomplete scheme of insurance."

Let us now proceed to visualise what we can do by way of achieving social security in India. In this matter, I would specially urge that the Soviet scheme is nearer the possibility of achievement in India. In the U.S.S.R. there are no contributions by the insured persons, the contributions being by the various undertakings; all the benefits are fixed on the basis of percentage of the wages; there are different rates for temporary incapacity and permanent incapacity and old age; old age pensions are in proportion to wages, the retirement age being 60 (after 25 years' service) for men and 50 (after 20 years' service for women); retirement from work is not a condition precedent to the receipt of pension; the care of child begins even before its birth, advice and aid being given to expectant mothers, and free medical service, including the service of specialists, is available for the entire family. It is also to be noted that there is no benefit for unemployment after 1939, because there is no unemployment.

Let us now proceed to visualise the special factors which have to be borne in mind when we try to establish a system of social insurance in India. I prefer the term "social security" to "social insurance" because the workers in our country are very poor and have no margin left after subsistence and cannot be called upon to make any contributions. They are in a much worse economic position than that of the Soviet workers who do not make any contributions.

Indian society has certain age-long characteristics which must never be forgotten. We are all prone to think highly to-day about the over-industrialised nations of the West. Over-industrialisation is a disease, an unnatural state. The sensible economic system is one of balanced agriculture and industry. The modern world-war, even more than the last world-war, has demonstrated the folly of a country depending for its food on other countries. India is in the course of passing from an agricultural community to an industrial community, but she must

not commit the Western mistake of over-industrialisation and over-urbanisation. We must increase our purchasing power and raise our standards of life but we must not pay therefor the heavy and ruinous price paid by the West. We must also bear in mind our joint family system and our ideals of womanhood and our standards of benevolence and charity. These are the beneficent factors to be preserved. Above all, we must bear in mind our low standards of literacy, our terrible unemployment, our low nutrition, and our low standards of health. These are maleficent factors to be eliminated.

Our primary needs, which must come even before social insurance schemes, are many and inescapable. First and foremost the food position in India to-day has revealed the necessity of intensive and extensive agriculture so as to bring our food output to the level needed by our growing population. This must be secured by State subsidies and other efficacious methods. Equally emergent is universal literacy by means of free and compulsory and universal education. We must quicken our pace of industrialisation so as to relieve the pressure on agriculture. We must have a national unemployment survey so that we may have clear data to proceed upon in our task of nation-building.

These primary needs will, if and when satisfied, lessen the funds available for social security. Our national exchequer is a poor one compared with that of Britain and the U.S.A. But on that account we cannot afford to be indifferent to the needs of our generation in that respect. We must make a beginning, however humble it may be. The following scheme, in my opinion, deserves discussion and support. The great value of Khaddar as a means of supplementing the agricultural income and the clothing of the nation by self-effort must be appreciated and the Government must subsidise Khaddar production to a much larger extent than now. In regard to the industrial workers, there should be contribution from the employers and the State without any demand for contribution from the workers. The rates of unemployment and disability and old age benefit must be fixed on the basis of percentage of wages. I would fix the

age for old age pensions as 50 for men and 45 for women. Widowhood pensions should be given. In respect of professional classes, there should be mutual benefit schemes on the basis of voluntary insurance. The most important factor, however, is free medical aid to be provided for all by the State. The primary and basic endeavour should be to provide increasing avenues of employment and an increasing variety of technical training for such employment. There should be a Minister of Social Security who will have all these aspects of

social welfare work as his special care. Let me specially commend two wise and precious utterances by Sir William Beveridge in his valuable Report:

The aim of the Plan for Social Security is to abolish want by ensuring that every citizen willing to serve according to his powers has at all times an income sufficient to meet his responsibilities.

The prevention of want and the diminution and relief of disease—the special aim of the Social Services—are in fact a common interest of all citizens.

## RAMAIYAN DALAWA

BY MR. R. PADMANABHA AIYAR, B.A.

CURRENT events in Travancore recall the memories of the great heroes of the past; benefactors and builders like Maharaja Marthanda Varma and his military minister Ramaiyan Dalawa. Their trials and triumphs, which culminated in the consolidation of the State, seem in a measure repeated in the history now being made by His Highness the Maharaja Sri Chitra Thirunal and his dynamic Dewan Sachivothama Sir C. P. Ramaswami Aiyar. The famous Thrippadidanam or dedication of the State to Sri Padmanabhaswami with its attendant blessings in the shape of peace and harmony bears a parallel to the Temple Entry Proclamation of to-day in its effect on the masses, while the reforms, domestic and political, of the Sachivothama seem designed to complete the Dalawa's ideal of self-sufficiency, progress and ascendancy of the State. Indeed, not a few of the features of the Sachivothama's administration resemble the glories of the great Dalawa so much so they are not far wrong who think that the spirit of the Dalawa is incarnate in his successor of the present century. It is fitting therefore to sketch in brief outline the life and work of Ramaiyan Dalawa if only to draw attention to the striking resemblance between them in their work and devotion to the Travancore State.

Destiny fashions her instruments with an uncanny skill and oftentimes it is to the lowly hut rather than the palatial mansion that she looks for her raw

material. She conceals genius in men and women of obscure birth and lo! a time comes when the mantle of obscurity falls and its erstwhile wearer stands forth as a leader of men, be he statesman, soldier, prophet or poet. Thus it was that Ramaiyan, a Brahmin boy of insignificant origin, became in the hands of Providence one of the three foremost personalities in the founding of Modern Travancore. The other two, of course, were Martanda Varma the Great and General Eustachio D'Lannay.

Several stories are current as to how Ramaiyan came to Trivandrum and how, all unconsciously, he caught Raja Martanda Varma's eye. The following may be taken as fairly authentic:—

It appears that Ramaiyan's family, consisting of his parents, three brothers and a sister, falling into straitened circumstances, migrated from their original home in the Tinnevely District to Travancore at sometime between 1718 and 1781 and settled down at Aruvikara, a village near Pechipara Dam, where lived a Subrahmanya Sastrigal, one of Ramaiyan's maternal uncles. Sastrigal was a profound Sanskrit scholar and receiving once an invitation to the Travancore Maharaja's Court, he took young Ramaiyan also with him. One evening, it so happened that Sastrigal and his nephew were in attendance on the Raja, as the latter sat at his evening prayers. After a time the light in the metal lamp in front of which the Raja

was seated began to grow dim on account of the snuff in the wick. Ramaiyan, shrewd lad that he was, quietly stepped forward to trim the wick. By way of abundant precaution, he first lighted another wick which he held in his left hand and then trimmed the light with the right hand. This done, he put out the newly lighted wick and retired. The Maharaja, who was watching the procedure through half-shut eyes, was struck by the boy's caution and intelligence and requested the Sastri to leave his nephew in his service. Of course, the Sastrigal was only too pleased to do so and Ramaiyan entered the Palace service as a petty clerk.

But what confirmed the Maharaja's faith in Ramaiyan's intelligence and genius is said to be his fearless criticism of a diplomatic communication written by the Maharaja to the Nawab of the Carnatic. Being asked to draft the communication himself, Ramaiyan did it so satisfactorily that he rose very high in Royal favour and the Maharaja shared with him even his innermost secrets.

Ramaiyan's flair for diplomatic negotiations was put to serious test when a Pandyan force under one Alagappa Mudaliar marched into Travancore to support the claims of Pappu Tampi and Raman Tampi, the sons of Martanda Varma's predecessor, to the throne of Travancore. The Tampis had misrepresented the system of succession to the Travancore throne, which is and has always been matriarchal, to the Pandyan Chief and sought his assistance to oust Martanda Varma from the kingdom. The Pandyan force arrived at Udayagiri and encamped at Pullakurichi and Alagappa Mudaliar sent emissaries to the Travancore Court demanding an explanation from the Maharaja. Thereupon a deputation with Ramaiyan at its head was sent to the Pandyan camp to explain to the Mudaliar the system of inheritance prevailing on the West Coast. Mudaliar was so impressed with Ramaiyan's exposition of the law matriarchal, that he not only agreed to withdraw his support of the Tampis' claim to the throne but left behind him half his men to help the Maharaja in putting down the recalcitrant Tampis. Terror-stricken at the turn events had taken, the Tampis retired into their shells and for

a long time thereafter did not dare to raise their heads.

This was in 1780. By 1788 Ramaiyan was appointed Dalawa or Dewan and also Commander-in-Chief. From this time onwards Ramaiyan played a very conspicuous role in extending the territories of Travancore by the conquest and annexation of the domains of the neighbouring petty Chieftains and Rulers. One after another the ancient kingdoms of Quilon, Kayamkulam, Chempakassery, etc., fell before the puissance of his arm. He has often been accused of ruthlessness in the annexation. If he was ruthless and if his methods were a little too thorough, it was because the times and circumstances demanded the same. He loved his royal master almost to a fault; his absolute devotion to him knew no bounds; in the furtherance of his interest he was prepared to do anything and risk everything.

Not only was Ramaiyan intrepid on the battle-field but he proved himself to be a mighty organising genius in the times of peace that followed conquest and annexation. . . . . He strengthened and increased the sources of revenue; and regulated the items of expenditure. Ramaiyan was also responsible for the construction of several roads and public buildings. He commenced the construction of a granite fort at Trivandrum but died ere he could complete it. The fort remains in the same unfinished state even to-day.

Martanda Varma Maharaja was a deeply religious man and so also was Ramaiyan Dalawa. The great act of Thrippadi Danam was a fruit of their piety. Historians and statesmen read into the act much political wisdom and tact as well. Whatever the motive, religious or otherwise, that it had the result of securing the allegiance of the rebellious elements in the land is a historical fact. The dedicatory ceremony was followed by several others like Murajapam, Thulapurusha-Danam, Hiranya-Garbham, etc., all of which emphasised the religious character of the sovereign. In all these measures of reform, Ramaiyan bore a principal part. He identified himself with his master's purposes and carried out his wishes to the full.

Much is not known of the private life of Ramaiyan. Absorbed as he was in affairs of State, he could hardly have had any time to build up a home and enjoy domestic felicity. It is said that he got married, but no children were born of the union. Nor did he amass any wealth though none could have had so many opportunities as he, if only he had cared. Ramaiyan, however, was so absolutely unselfish that he would not even dream of appropriating for himself what belonged to his royal master and the State.

In 1756 Ramaiyan fell ill. It appeared that in spite of the best medical aid, the great Dalawa would not survive his disease. The Maharaja was profoundly grieved and wanted to ascertain from the dying Dalawa in what manner he would like to have his memory perpetuated. Characteristically enough Ramaiyan replied: "I disclaim any personal right to the proposed honour. I was merely the instrument in my royal master's hands. Although I have accomplished all my aims, I am only sorry that I was not fortunate enough to conquer and annex Cochin."

## SPORTS IN ANCIENT INDIA

BY MR. ANGELO MOSES, M.A., F.R.A.C., B.P.E. (Baroda)

"THE records regarding athletic activities in ancient India are very meagre," says Mr. A. F. W. Dixon, I.C.S., the retiring Dewan of Cochin, but he adds that "from the Mahabharata, the Ramayana and other sources, we know that hunting, riding, elephant-racing, archery, boxing, wrestling, fencing, mace-drill and throwing the discus were all indulged in."

Hanuman, the monkey God, has been the titular deity of the physical culturists and under his auspices training in physical culture has been carried on from time immemorial in India. Real physical culture has been the basis on which the daily routine of an orthodox Hindu has been shaped. The religious and intellectual practices of the Hindu were grounded on an efficient system of physical culture. The daily Sandhyavandanam, which every twice-born Hindu has to perform, is a

This sketch cannot more appropriately be concluded than by quoting the eloquent words of the late Maharaja Visakhom Thirunal: "Sully did not serve Henry IV of France more ably and faithfully than Ramaiyan did Martanda Varma. Ramaiyan was unrelenting, unsparring and often unscrupulous to his master's enemies; but his self was merged completely in that of his master. He was as fearless in the council-room, as he was on the battle-field".

When Ramaiyan entered service, the kingdom of Travancore was no larger than the Trivandrum Division without Attingal; when he died he was Prime Minister of the Travancore State as it stands to-day, and his sovereign the greatest ruler of the West Coast.

Sachivothama Sir C. P. Ramaswami Aiyar has carried on his trust in the same spirit of service and sacrifice that distinguished the illustrious Dalawa. His great gifts, irresistible personality and lofty ideals indicate that he is of the same heroic mould. His love and dedication to the State are pronounced. May his labours be equally crowned!

system of physical culture in which emphasis is laid on breath control, concentration and certain movements of the body. A cold bath in the river or at the well every morning, followed by Surya Namaskars and circumambulating the Tulsi plant, was laid down as the minimum requirement in the life of a Hindu to inaugurate the work of the day.

We read that throughout the best period of Hindu History, Vyayama (physical culture) was enforced upon every one—high or humble. Emphasis was laid more upon the attainment of individual perfection in bodily strength and vigour, than upon developing a team spirit through games or mass-drill and exercises. Importance was therefore attached to the development of the power of concentration, as without concentration no exercise could produce an adequate result.

The Aryan system of education, otherwise known as the Gurukula system, emphasised imparting all forms of instruction, physical, intellectual and moral, under the direct auspices of a guru or preceptor in an Ashrama, located in a secluded jungle glen, far away from the noisy city. The active life which the pupils had to lead in the open air, surrounded often by wild beasts, developed a vitality and personal energy far superior to that which the modern games are calculated to develop. The pupils had so much of walking and running to do in the ordinary course of their daily routine, that by way of regular physical exercise, they did not require more than training the limbs of their body by some postures, more or less of a sedentary type; and Dandals, Bhaskies, Surya Namaskars and Asanas are exercises of this type which have come to us directly as a legacy from the past.

In the Ramayana it is stated that Queen Kaikeyi came to the rescue of her husband King Dasaratha, when the wheel of his chariot had to be lifted, while he himself was engaged in battle. The Queen lifted up the wheel and enabled the chariot to move about from wherein her husband was fighting his enemies. Hindu women make every day a certain number of circumambulations of the sacred Tulsi plant which is grown in their own homes. Men and women make prathakshnamas (going the rounds of the central shrines of a Hindu temple)—an indication that even for the weaklings and the weaker sex, light exercise has been prescribed as a sacred duty.

In South India there have been indigenous games and sports of hoary antiquity. I have attempted to give below a brief description of some of them. I am indebted to Rao Bahadur R. Krishna Rao Bhonsle of Madras for much of the information.

### GILLI DANDA

This is a kind of cricket played from early times. One player strikes with a stick (Danda) one of the pointed ends of a short billet of wood (Gilli) so that it jumps and when it is in the air he strikes it again as far out into the field as possible. The other players try to

catch the Gilli as it comes down and whoever catches it becomes the striker.

### ARCHERY

The Hindus who cultivated archery assiduously were masters in the use of the bow from horseback. Archery practice consisted also in shooting a number of arrows at a time. The arrows returned to the archer. These are the Indian Boomerangs. Drona who was one of the greatest teachers of physical culture of ancient times, had a device whereby, in training his students in archery, he would cause an artificial bird to be placed on a tree and direct each student to concentrate his attention on it and it was only the student who replied that he saw only the bird and no part of the tree, that would succeed in having a shot. Arjuna was a well-known archer of his time and among others may be mentioned Abhimanyu and Ekkalavya, all of whom were the pupils of Drona.

### WRESTLING

Wrestling was popular even in early times. Trained wrestlers were maintained under the patronage of the Mahratta Kings of Tanjore. Rajah Sefojee, a mighty Ruler of Tanjore, used to test each wrestler's strength by himself wrestling with him. In the Mahabharata, it is stated that Bhima and Jarasandha wrestled and the story is current that the bout lasted for twenty-eight days, and that Bhima finally vanquished his opponent in the great encounter.

The war of the Mahabharata was concluded with a mace encounter between Duryodhana and Bhima, an example of the skill which they had attained in mace or club swinging. A game similar to football is also mentioned in Adi Parva but no rules of the game are described. Sword fencing and lathi play were favourite pastimes and there is hardly a puranic story which is depicted on the modern cinema screen in which a demonstration of these exercises is not given.

### CHAUGHAN

Chaughan (Indian Polo) was an old game played in India. It was borrowed from Persia. Kutbud-din Aibak, the first Sultan of Delhi, was an expert polo player. His death was due to an accident when

playing polo at Lahore. The great Akbar used to play polo at night with balls of naphtha that emitted a bright glow.

#### BOXING

This art was recognised in ancient India. Even the religious Buddhists practised it for protecting their monasteries. The Buddhist Jatakas state that the University of Taxila was noted for the proficiency of its professors in Archery and diplomas were also awarded.

#### ANIMAL SPORTS

Sports like hunting were indulged in by the Zamindars (landlords). They used horses, elephants and bulls in their hunting expeditions. Leopards were also trained to hunt deer. The animals that were usually hunted were jackals, deer, hogs, leopards and tigers.

#### BULL FIGHT

Bull fighting was a favourite pastime. Even to-day it is particularly popular in the Madura District. A fighting bull with a new cloth and a bag of money tied to its horns as prizes, is let loose amongst the competitors, who, absolutely unarmed,

individually tackle the bull bravely and try to secure the prizes.

#### RAM FIGHT

Ram fights were also promoted as an amusement.

#### COCK FIGHT

The fighting cocks were usually of two breeds—the country breed and the jungle breed. They fought either armed with sharp double-edged knives fastened to their right leg or without them.

From the foregoing it is evident that in the East in ancient times, sports and games were not quite neglected. In olden days the Indian student did not pay sole attention to mental culture. He knew full well the value of games—that all work and no play made Jack a dull boy.

To-day Indian youths are taught the importance of team spirit. People are realising more and more how beneficial team games are to communal harmony.

May the youth of India play the game honourably! May they show the sporting spirit not only in the game on the playing field but also in the game of life!

## Lightning, its Causes and Effects

BY MR. C. N. HANGAL, M.Sc.

THE clouds that float above our heads are nearly always more or less charged with electricity. When a positively charged cloud comes near another cloud charged with electricity of the opposite kind, there is a discharge followed by a flash, which we call lightning. The charges, after neutralizing each other, make the clouds neutral. The lightning, sometimes, passes between cloud and cloud and sometimes between a cloud and the earth. The flash is usually followed by a loud sound called thunder. This sound is produced in the following way:—

When electric charges rush from one place to another to neutralize each other, the moist air through which the current passes is heated until it becomes incandescent and appears as a flash lasting for a fraction of a second only. The electric discharge heats the air in its path

so rapidly that there is a sudden expansion of air followed by a partial vacuum. The surrounding air immediately rushes in to fill the empty space, and it is the sound of this rush of air, which we hear as a loud explosion, like that of a gun-fire, generally known as thunder. When the path of a flash is short and more or less straight, one light sound is heard, but if it is a long and sinuous one, we hear a succession of sounds one after the other, and further, the echoes among the clouds come rolling down to our ears lasting for a minute or more.

The nature of lightning discharge between a cloud and the earth is a little of different type. Sometimes, a discharge takes place between a cloud and the earth directly, but mostly it takes place through some high conductor standing upon the surface of the earth. The

charges present in an electrified cloud, finding no other cloud oppositely charged in vicinity try to rush down to earth for neutralization. Following the path of least resistance they prefer to go down into the earth through better conductors than the bad ones. Wet wood, wet buildings, steel frame-works, human bodies, etc., are better conductors than ordinary air, consequently the lightning prefers to pass to earth through high conductors enumerated above. The object through which the lightning thus passes is said to be struck by lightning.

There are three kinds of lightning, known respectively as fork lightning, sheet lightning and globe lightning. The fork lightning is the ordinary zigzag lightning flash which we see in thunder storms, something like the sinuous course of a river with its tributaries at various points. The sheet or summer lightning is the sudden illumination of cloudy sky due to reflection on the clouds of the flashes of forked lightning in a distant storm. The last one appears in the form of a ball of fire which travels about in the most eccentric manner, sometimes proving quite harmless and at other times causing a great damage. Science has not yet been able to explain this phenomenon of nature.

Some people seem to think that the impression we get of a very long flash is a mere optical illusion, but scientists have now proved that they are really as long as they appear to be. Sometimes a flash is five miles in length. To produce a lightning flash one mile long would require over seven million volts, consequently an average flash of lightning releases an enormous amount of energy, in the form of heat, light and sound, stored in the clouds and is equal to the drawing power of a two hundred ton train running at fifty miles an hour. Scientists say that nearly 86,000 lightning flashes occur somewhere in the world every hour, hence several million horse-power of energy operates continuously per hour which is far greater than that produced at Niagara Falls.

It is a good thing for us that only about one flash in a hundred ever reaches the earth, and most of these which do come to earth are carried down into

ground by means of high trees without producing any harm. But it does not mean that a lightning discharge is never followed by disastrous results. Of course to stand under a tree during a thunder-storm is very dangerous and many people and animals have been killed by the lightning conducted to them down the tree. It is also unsafe to stand up or walk in an open field during a thunder-storm, especially if one is carrying any metallic object. To be in a safe position when one is caught out during a thunder-storm, is either to sprawl flat on ground having thrown the metallic implement hundred yards or more away or to sit under a thick bush or a hedge at least hundred yards away from a tree.

When lightning strikes any building, radio pole, or a tree, it tends to destroy it. Trees often explode with loud report, and the simple reason is that all the moisture and the sap in them is suddenly evaporated due to the immense heat produced, and the expansion of this gas bursts the tree. Bricks of a building, struck by lightning, are sometimes dislocated as the discharge goes down the building along a sinuous path, and the air between them on being heated suddenly explodes either causing several cracks or shattering down a part of it. Lightning plays all sorts of freaks. When it strikes men, women, animals, etc., it sometimes kills them outright, sometimes strips them of their clothes only, and sometimes kills one and leaves the other, and so on.

Benjamin and other scientists devoted much time to devise ways and means to make the buildings safe during a thunder-storm. He argued that when charges can be made to run down the string of a flying kite or down a high pointed metal rod, it should be possible to make a safe route for the lightning from the charged cloud into ground, so as to protect the buildings from being struck and damaged. If, he suggested, a copper rod made sharp as needle were fixed to the highest point of a building and carried down into ground and buried deep into moist earth, the lightning would strike the point and prefer to pass down the metal (a good conductor of electricity) without damaging the building in any way. Thus he

invented the Lightning Conductor which is now fixed to all high and important buildings, in the different parts of the world. From this it should be clear, that it is not a curious thing that there is hardly any instance on record of a train or a ship being damaged by lightning.

The lightning, although it sometimes does harm, also does much useful work for us. Every day millions of flashes occur in our atmosphere, and these powerful discharges lead to chemical combination of the different gases present in the atmosphere. Thus several million tons of Nitrogen compounds from the air are produced every year, which on coming down with rains fertilise the soil, and make it produce more food than it would otherwise do. On the other hand, the electric discharges create disturbance in the all-pervading ether giving rise to ethereal waves of different lengths generally known as "Wireless or Radio Waves". Such waves are generated every second, and they travel outwards with a velocity of 186,000 miles per second. The wireless waves, thus created, go round the world several times after being reflected from the upper regions of the sky, thereby disturbing the radio sets and producing crashing noises so commonly heard during rainy season.

As explained before, a heavy discharge of lightning passing through the body of a person always proves fatal. Men of science tried to test and reproduce the effects in the laboratories by means of high voltage current generated artificially, and conclusively proved it is equally fatal. Such unfortunate cases often occur when a person comes in contact with a high tension line wire at one end and the earth or neutral wire at the other. The principle has now been adopted by foreign countries, particularly U.S.A., to kill the condemned prisoners by high voltage current, generally known as 'Electrocution'.

Until recently it was believed that electrocution brings about death instantaneously with a minimum of suffering; but an electrician A. B. Rose of U.S.A. has graphically described the agony experienced by him when lightning by chance struck a grounded wire which he was then holding. He said that

he felt as if every bone in his body was breaking, and tendons seemed to snap and several hundred million red hot needles were stabbing him. Later, he saw a blue flame and all pain disappeared. He was dead for 15 minutes before he revived after "First Aid Treatment".

Recently Dr. Leo Alexander of Boston (U.S.A.) and others have conducted a series of experiments in finding out exactly what occurs within the human system when it is struck by man-made lightning. Dr. Alexander concludes that high voltage currents never kill a person outright completely. Nerve centres are paralyzed and death follows on account of suffocation, if artificial respiration is not maintained. Dr. Livingston of New York has also proved that low voltage current affects the heart muscles, causing what is known as "Ventricular fibrillation." In other words, it causes a disturbance in the heart muscles. The contraction and relaxation occurring in unison go out of order when the different heart muscles flutter independently, and organised pulsations cease. Unless this is checked, death occurs within a few minutes. The only thing that stops the fluttering of heart muscles is a second and stronger shock, which according to Dr. Kouwenhoven, will start regular pulsations again. One ampere current, enough to light a hundred-watt lamp, has produced this miracle of life saving. Such counter-electric shocks also help to recover a patient from other forms of nervous shocks.

Very recently, Dr. S. S. Nehru, M.A., Ph.D., I.C.S., Commissioner, Lucknow Division, U. P., has successfully demonstrated that minor ailments, viz., headache, ulcers, boils etc., can be permanently cured by passing a weak current at high voltage through the diseased part of the patient. He has also shown that electrified water has wonderful properties, and is very useful for the growth and development of the plants and other living animals. Most probably this is the reason why rain-water, which is more or less charged with electricity, is indispensable for irrigation, agriculture, and other such purposes.



# The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

RECENT JUDGMENTS IN INDIA. Foreword by Dr. Kailas Nath Katju. The *Hindustan Times*, New Delhi. Rs. Two.

The subject-matter of this book is fully explained in the sub-title—A collection of judgments of legal and political interest delivered during 1942-48 by the Federal Court, High Court and Smaller Courts, together with authentic records of hearings. Mark the period it covers: that is exactly the time when what may be called the New Despotism or the despotism of the bureaucracy was in full swing. For the exigencies of war had made rule by Ordinances the normal feature of the administration. Dr. Kailas Nath Katju, in his foreword to the book, brings out the evils of the working of this lawless law.

Under the all-embracing excuse of efficient prosecution of the war normal legislative machinery has almost ceased to function, indeed has been practically scrapped and put aside as useless lumber. Legislation by Ordinance is the order of the day. But, in reality, an Ordinance is nothing but the voice of the Governor-General, the head of an irresponsible executive, posing as an impartial legislator. Parliament intended an Ordinance to be a rare phenomenon; now it has become a normal every-day feature of our political life. In his unfettered and uncontrollable discretion the Governor-General can declare an undefined emergency and then arrogate to himself all the powers of the Central Legislature and may proceed, if so minded, to wipe the liberty of the subject out of existence.

Under the circumstances, the sphere of judicial scrutiny in India is exceedingly narrow and circumscribed. But even within these limits the Courts have pronounced against the validity of these Ordinances. But what then? The authority of the Federal Court itself, the supreme of the Judiciary in India, is flouted and its decisions are nullified by an arbitrary fiat of the Governor-General in the name of emergency and "the peace and good government of India are made to require that the said illegality should be perpetuated." This is the abnormal condition of affairs in the country which the book under review makes plain.

ECHO AND EGO. By Roop and Mary. Ramakrishna & Sons, Lahore.

In his forceful, hammering mode of expression, one feels that Ego, or Roop, writes as he paints. His views on subjects like art criticism, movement, form and expression of art in painting, are based on wide and considered knowledge, and on analysed experience. Although his essays are stimulating, his reader may "fleshir" under the reiterated and almost overpowering impact of the short, hard sentences that recur, refrain-like, after each new phase in the development of a central thesis.

Mary's quaint, whimsical, and cadenced language is not poetry, yet a welcome to the enchanted realms of poesy cannot be denied to it. Mary's approach is essentially subjective, so that to read her lines is to come to know Mary. Of the essays at the end of her section, "Approach to Art, Modern Poetry," is particularly interesting.

Sincerity of purpose and individuality breathe vigorously through the pages of *Echo and Ego*.

THE FOUNDATION OF THE MAHRATTA POWER IN THE SOUTH AND SHAHJEE'S CONTRIBUTION TO THE ESTABLISHMENT OF THE MAHRATTA EMPIRE. By Diwan Bahadur Dr. S. Krishnaswami Aiyangar, Baroda State Press, Baroda.

This is a booklet of 63 pages comprising two lectures delivered at Baroda in March, 1942, at the invitation of the Baroda Government by Dr. S. Krishnaswami Aiyangar. The title of the book, notwithstanding its length, correctly represents the scope of the subject dealt with in the lectures by the veteran scholar with all the wealth of learning and mastery of detail that students of Indian history have learned to expect of him. The author and the State Government deserve to be congratulated on the early publication of these lectures in these difficult times.

**CRIME AND CRIMINAL JUSTICE.** By Abdul Hasanat, I. P. Published by the Standard Library, Dacca. Distributed by Messrs. Thacker Spink & Co. (1938). Ltd., Calcutta Rs. 5-8.

Crimes and criminals form a subject of vital and perennial interest to society, large or small. Every human being is a potential criminal, just as much as every human being is a potential saint. There is the making of both in every individual, and humanity cannot be divided into sheep and goats, the righteous and the unrighteous, the good and the bad. It is always the action of Temptation or opportunity on the temperament or disposition of the individual or *vice versa* that leads to a crime. Hence the correct understanding of the nature of crimes, the shifting of emphasis in our study from crimes to criminals, the detection of the criminals, the bringing home to the criminal the conviction of his guilt, the punishment of the criminal—whether as a measure of revenge or retaliation, as a deterrent or as reformative—these and allied topics dealt with in this book deserve careful study and consideration on all hands.

There is a growing emphasis in modern times on the prevention of crime

rather than on the punishment of crime. Here the police are more and more coming into their own, by improving their methods and standards, by deserving and securing the confidence of the public in their work as guardians of peace and security. Much has been done in this preventive sphere; more remains to be done. Poverty, disease, insanitary conditions, want of education—all have to be tackled on a planned basis. "The criminal is a social liability. He is on the wrong side of the ledger. The business of the criminologist is to convert him from a debit into a credit." The author's plea for the establishment of a Central Research Bureau of Indian Criminology is most opportune.

Mr. Abdul Hasanat is a police officer of considerable experience. He has read extensively. He has a flair for writing and writes well. He aims in this treatise to offer a comprehensive and concise view of what has been thought and done about crimes and criminals in various countries and with special reference to India, from ancient times to the present day; and he succeeds in doing that in a most informative and stimulating manner. He has, indeed, produced an excellent *vade mecum* of Indian Criminology.

## BOOKS RECEIVED

**EARLY ADMINISTRATIVE SYSTEM OF THE EAST INDIA COMPANY IN BENGAL.** Vol. I, 1765-1774. By D. N. Banerjee. Longmans, Green & Co., Ltd., Madras.

**ESSAYS IN MUNICIPAL ADMINISTRATION.** By Vidya Dhar Mahajan. (Foreword by Dr. Beni Prasad.) Doaba House, Lahore.

**G. L. O. V. (Gramist Legion of Victory.)** Leaflet No. 1. Publisher Ram Raimohan Rai, President, Gujarat Village Union, Khedut office, Bhadra, Ahmedabad.

**SRI AUROBINDO MANDIR.** Second Annual: Jayanti Number, August, 1943. Arya Publishing House, 63, College Street, Calcutta.

**REPORT ON THE MARKETING OF SUGAR IN INDIA AND BURMA.** Marketing Series No. 39. Manager of Publications, Delhi.

**INDIAN HISTORICAL RECORDS COMMISSION: PROCEEDINGS OF XIX MEETING HELD AT TRIVANDRUM, December, 1942.** Manager of Publications, Delhi.

**A HISTORY OF TIRUPATI.** By Dr. S. Krishnaswami Iyengar. In 2 Vols. Published by Tirumalai-Tirupati Devasthanam Committee, Tirupati.

**BHAJAGOVINDAM OF SRI SANKARACHARYA.** With Tamil Translation. Available of B. G. Paul & Co., Publishers, Madras.

**VISHNUPADADIKESANTA STOTRAM OF Sri Sankaracharya.** With Tamil and English Translation. With a Foreword by Sir S. Varadachari. Available of B. G. Paul & Co., Madras.

**MUKUNDAMALA of Sri Kulasekhra.** With Tamil Translation. Available of B. G. Paul & Co., Madras.

**VISHNU SAHASRANAMA STOTRAM** with Tamil Translation by V. Narayanan. Available of B. G. Paul & Co., Madras.

**HUMAN ORDER.** By H. G. Mudgal. Padma Publications, Ltd., Bombay.

**POST-WAR RECONSTRUCTION.** By Professor K. M. Vaswani. D. G. National College, Hyderabad. (Sind).

## Open Letters to Amery, Wavell and Gandhi

BY THE RT. HON. DR. V. S. SRINIVASA SASTRI, P.C., C.H.

Mr. Sastri's "Open Letters" to Mr. Amery, Secretary of State for India, Lord Wavell, the new Viceroy, and Mahatma Gandhi, now in detention—the three men who for the moment hold the key to the baffling problems of India—constitute a spirited call to end the deadlock which, for lack of initiative on the part of those concerned, has persisted far too long and would prove to be positively dangerous, if allowed to continue. Gandhi is in prison, while the two others are free to act. It is for them to break the spell of inaction, for it is common knowledge that though the Congress Resolution threatened direct action, it was the Government that precipitated the crisis by its blitzkrieg arrests and "goaded the people to violence". No apology is needed for presenting the full text of the Letters which for the writer's fine temper, dignity of phrasing and earnestness of appeal deserve to be carefully read.—[Ed. I.R.]

DEAR MR. AMERY,

WAS your speech at the farewell to our new Viceroy meant as a specific Instrument of Instructions? If so, it was both misconceived and unhelpful. You told him in effect that he was not to take the initiative in resolving the deadlock, but wait till the Congress High Command ate the humble pie and withdrew their offending resolution. Was it right to tie him down to the present do-nothing policy? Should he not be free to try a new approach to the problem? We trust he will not be long in perceiving that your instructions are more honoured in the breach than in the observance. The war-guilt clause, it is now generally admitted, was not the wisest part of the Peace Treaty of 1920. Men of honour do not require men of honour to do public penance; they trust the new facts to teach the necessary lesson. The war and the internal situation of India unfold promising phases. In 1930 I pleaded at the Round Table Conference for honourable parley with those of another political faith whom the logic of events had proved wrong. Let me perform a similar office now and invite your compatriots and you not to heed the promptings of passion but to walk in the footsteps of the noble statesman who in similar circumstances in the last century proclaimed "No, I will not govern in anger." Verbal recantation is not of the essence of a changed outlook. The failure of the Congress policy is writ large on the face of affairs. None will deny it. When Mr. Churchill recently made a pilgrimage to Moscow, did he wear sackcloth and ashes? When he consented to the inclusion of the right of secession in the Cripps scheme, did he make open confession of previous unwisdom? When Lord Lialithgow paid belated homage the other day to the ideal of Indian unity, did he sit on the stool of repentance and withdraw in set terms the liberum veto that his declaration of August, 1940, had gratuitously conferred on the head of the Muslim League? Demand not of our revered leaders that they stand with tears in their eyes at the gates of the Viceroy's palace and strike penitential palms on aching cheeks. Play the part of the magnanimous victor and the healing statesman. Do not, I adjure you, sow dragon's teeth on the ancient and hallowed soil of this country.

II

Your Excellency,

My heart misgives as I think of the many delicate and intricate tasks that await you. We have been assured of your resolution, independence of judgment and liberal outlook. That is satisfactory, but not sufficient. Your training must

have exalted obedience high above all other virtues and made you impatient of the slowness and caution of diplomacy and the compromises of parliamentary negotiation. Besides, the Indian politician's attitude, 'suspicious and soured by generations of deferred hope, may be a puzzle and soon become your despair. Can you look beyond the narrow circle of official advisers and invite to your aid the patriotism of the land, which now is held at arm's length, because it will not neglect Indian honour and Indian welfare? Can you see, in men and women branded as disloyal, eager colleagues in the service of India and of the Empire? Anxious eyes and ears from every corner will be directed towards New Delhi to find out whether you "weigh well" and not merely "maxwell." The great desideratum is a bold measure of appeasement, not likely to appear in the firmament of official possibility, to be pushed forward to its consummation in the faith that generous confidence begets generous confidence. Government by Section 93 must end and the legislatures must be restored to their normal function. As nearly as may be consistent with the requirements of the war, the Centre must be endowed with the authority and prestige that betoken in the eyes of the world the early attainment of Dominionhood, so that our representatives may hold up their heads, whether at the Imperial Conference or at the World's Peace Conference, as the recognised equals of the representatives of Great Britain, Canada, Australia and South Africa. This is a change of great magnitude and will require unintermittent and devoted labour, even if begun tomorrow. And it must be begun tomorrow. For the sun of armistice may suddenly burst through the cloud of war, brightening the planet and calling upon the nations to tackle the hundred problems of peace.

I do not forget the communal difficulty; how can I? Thousands on the one side and thousands on the other are equally crazy and determined to use every means to secure their wish. Arbitration promises the only feasible and the only honourable way out. If Government will bring their earnest mediation and their enormous influence to bear, they have a good chance of securing agreement. My hope is strong. What the Great Powers submit to in the interest of peace, no section of a country's population dare reject. "If this will not suffice, it must appear that malice bears down truth." Twice within the experience of the present generation, once in Kenya and once in Northern Ireland, have the British authorities at Westminster been deflected from the right course by threat of armed resistance by a truculent minority. Let not the ignominy

happen a third time. Millions will pray devoutly for the success of Your Excellency's effort. If you pull arbitration through and settle this problem, you will have secured a victory in the realm of civil affairs which any conqueror in history, living or dead, may envy.

I will ask leave to say another word. The Secretary of State has declared his fear that British Parliamentary democracy may not suit India and advised us to invent a new type of popular government for ourselves. I am not known to be an uncharitable critic; but I find it hard to believe that he can be serious. What Britain does not know and has not tried, she cannot conscientiously recommend to a people less experienced or guide them in operating it. For a century and a half we have studied British institutions and admired them. When Mr. Montagu framed his proposals and published them for criticism in India, some of us would have preferred an irremovable executive. I was among these. But he was all for the system of ins and outs and the majority of our leaders were attracted by the excitement and struggle incidental to recurring trials of parliamentary skill and strategy. For twenty years and more we have practised it and become used to it. To pronounce us unfit now and send us about in quest of another plan is to hold up things indefinitely, to strew the land with apples of discord and create such confusion as to imperil the constitutional progress so far achieved. If it was intended to punish us for venturing to look forward to further progress in the same direction, Mr. Amery's advice would become intelligible. Before we become much older, however, his attempt will encounter the fate of Canute's command to the sea. Not in these days can a nation's freedom be denied or delayed with impunity.

### III

Dear Mahatma,

I pen these words in anguish. The days are hard for our motherland. Fain would I know how you feel so that no random words of mine might add to the wretchedness and desolation which fill every minute of your life. Bear with me once more. At similar crises before, it has been my unenviable lot to address you with the harshness of unheeding truth but in accents of love. The people of India, for whom you have slaved these thirty years as no one has done, lie prostrate in the deadly grasp of hunger, destitution and stark despair. A dismal sense of frustration oppresses them like a nightmare. Their trust in you, however, is the same, if possible, tenderer and purer for your sufferings and sorrows. Promising plans are promising only so far as you may work them out. Proposals from any quarter are canvassed, but only so long as the execution stage is not reached; then they ask for you and speculation stops. Officials in their way and for their reasons, un-officials in their way and for their reasons, all alike turn to you. Only on half a dozen occasions have human hearts yielded themselves up in such complete thrall to one without birth, beauty of form, possessions, force of arms or honours to distribute. Every true Indian is proud that he can call you his fellow-countryman, and those that you

have honoured with your friendship are among the blessed ones of their generation. Being one of these, I have used my privileged position now and then to remonstrate against the way you have allowed the doctrine of "ahimsa," of which you are the unanointed apostle, to be muddled in its application to the work of the Congress. Your answer is that you always meant to employ it in the furtherance of national aims and could not help the lapses. You add too, with humility all your own, that you are not a saint strayed among politicians, but a politician appearing like a saint and not to be judged by the highest standards. I am, however, unreconciled and own to a feeling of grief that one so near the summit of purity should not reach it. Dear brother, an opportunity has come, the like of which never was and never will be for generations. At the ensuing Peace Conference, which may meet sooner than most people expect, the afflicted nations will seek ardently for brave and honoured advocates of justice, equality and brotherhood without distinction of race, colour or religion. You must be there. Who, if not you? War must be banished for ever from the earth and all possibility of its recurrence provided against so far as it can be provided against by human fore-sight. Would you be missing on that supreme occasion? No, a thousand times No. Pacifism, non-violence, *ahimsa*—whenever and wherever these words are pronounced, the name of Gandhi will occur to the minds of people all over the earth. What should keep you from bearing irrefragable witness to the truth that you have ever cherished in your heart, the truth that must resound through the ages when your body has perished? After several humiliations due to association with earthly causes, the hour of exaltation approaches you. I see you, Great Soul, in a vision of glory, go up the Mount of Expectancy of a weary, waiting world, raise high the right hand of blessing, and solemnly utter the word which is in all hearts and which comes full of hope and full of meaning from your inspired lips.

Come, then, bestir yourself. Not a day should be lost. There is so much to do before civilised administration can be restored and competent authorities in the provinces and at the Centre can be formed with national aims and appropriate means for the choice of delegates through whom the soul of India can speak to the rest of the world. Don't say you are not free. You can be free, if you but realise that you are waited for. Your last movement has not borne the fruit that you wished. Admit what everybody sees. No hesitation need be felt in recognising facts. You yield, no doubt. But you yield to Fate and not to man. Stoop and conquer. Many a hero before you has done so and many a hero after you will do so. Let us consult the Ramayana, a book which we revere alike. It counsels against the single aim and the single strategy. A good general should vary them. These are the words of Hanuman, whose aid all Hindus invoke before beginning great enterprises:

"No single plan is adequate to achieve even a small aim. Only he can succeed in his purpose who adopts different plans in different circumstances."

# INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

## The Lords' Debate on India

THE immediate object of the India debate in the House of Lords was to draw Government's attention to the seriousness of the famine situation in India. But it was soon clear that the political issue was the crux of the whole problem: and the attempts of Lord Munster, the Under-Secretary and Lord Hailey to bypass the political question failed miserably. "The political question was, to say the least, uneasy", admitted the Under-Secretary: and Lord Hailey's complacency was aptly described by Lord Strabolgi as "a masterly defence of inaction and indecision." Lack of courage due to absence of public confidence was the real cause of inaction, and this incubus is bound to persist so long as the Government remains divorced from the people. Unless, therefore, it sets itself right by the people of India with the minimum of delay, the situation is bound to deteriorate further. Lord Huntingdon pointed out the way by setting down a concrete proposal. He suggested that the Indian political problem must be taken out of cold storage and that India must be offered a joint guarantee of freedom by Britain, America, Russia and China.

But the feeling is growing strong not only in India but in England that so long as Mr. Amery is at the head of Indian affairs, no progressive move could be expected. The egregious Mr. Amery is loquacious like his chief in Downing Street and has all the conceit of Churchill without his driving power. His answers to questions have been so ridiculously omniscient and puerile and so provocative that more than one Member of Parliament, asked the Prime Minister:

Mr. Gallacher: Is he not aware of the fact that he would be meeting the wishes of a great mass of the people in this country if he asked the Secretary of State for India to vanish from the scene.

Mr. Shinwell: Surely, he would not deny that it is one of the priceless democratic privileges that we should be entitled at any time to ask for the removal of a Member of Government.

## The Offensive from India

The arrival of Lord Louis Mountbatten in India has rivetted public attention to the prospect of the Burma Campaign. It is believed that the general strategy for this offensive was settled in broad outline during the last Churchill-Roosevelt talks and the main purpose of the Delhi consultations is to work out details based on data gathered during more than a year's non-stop British and American-air attacks on occupied Burma and the Far Eastern islands. According to a Washington report, the broad outline of the situation is that a two-pronged drive has been planned against the Japanese in Asia and in the Pacific and that due to the weakness revealed by Japan in the Central Pacific, any new moves in South-East Asia will complement each other. . . .

At the air field in New Delhi Lord Louis was greeted by the largest number of American war correspondents, no less than 40 out of 60 and odd. "Wayfarer", commenting on this invasion of American Press men, goes on to observe in *Roy's Weekly*:

America is taking much greater interest than Britain in the operations to be conducted under the direction of Lord Louis Mountbatten.

But has not the Indian press any part to play in the reporting or recording of these operations? It relies so much and so faithfully on *Reuter* and other foreign news agencies that for four years we have not heard of a single press correspondent having been sent as war correspondent for the Indian press. Poverty was not the reason, and at any rate a few newspapers could have combined to bear the cost of the service on a syndicated basis. We heard of the gallantry of the 4th Indian division in Africa not as seen and reported by the Indian correspondents but as seen through foreigners' eyes. If the deeds of this great division did not arouse sufficient enthusiasm in India, it was because publicity was in wrong hands.

Surely it is not difficult to realise why the human touch which only the Indian journalist could have imparted in his copy for the Indian papers was lacking even in the report of exploits, second to none in valour or heroism in the Epic struggle in North Africa.

### The Delhi Food Conference

As we have pointed out in these columns, famine in Bengal and death by starvation continue to persist in many parts of India. If statements from high-placed people and sermons from those in authority could solve the problem, the situation should have righted itself by this time. Charges and counter-charges take us nowhere; what we want is action and urgent action to relieve the situation. Mere tirades against the so-called "hoarders" can not bring food to the hungry. It is something that those in authority are made to realise their responsibility for the situation. There is no doubt that some forethought on the part of those in power could have avoided all the misery that is stalking the land.

This famine sweeping India, said Mr. Dobbie in the House of Commons, "is man-made."

It is very largely the result of administrative chaos and muddle and refusal of administrators to obtain that co-operation of the people. At the same time, India was threatened by a cunning and a powerful enemy at her border. The people have to defend themselves against Fascism. We, of these Islands, the people of the Soviet Union and China have demonstrated it in the recent years. In India, on the other hand, we follow the reverse policy, a tragic mistake, which has borne bitter fruit in the present horrible conditions and in the political debacle which is harmful to the people of India and Britain alike. The people of Britain have the responsibility for pressing for an immediate settlement, the reversal of Amery's policy, release of prisoners and establishment of a National Government. They should demand the sending to India of foodgrain and medical supplies by sea and air. The British Government must release shipping for this and the air transport must be made available. The United States and our Government bear a responsibility not only to India but to the world opinion in this matter.

The Delhi Food Conference is therefore a welcome move. The announcements made by Sir J. P. Srivastava in his opening address, must if given effect to at once, go a long way to relieve the situation. The first step is the stoppage of exports save in negligible quantities. The second is should that more shipping space be given for food traffic. We are glad to be assured that arrangements have also been made for the import of substantial quantities of food. As the Indian Merchants' Chamber suggests we expect that in view of the extraordinary

situation created by war conditions, and in view of this country being the base of operations in the Eastern theatre, supplies should be rushed to India from the United Nations. That will be a decidedly wholesome move materially and morally as well.

Apart from this, the food debate in Delhi as in Westminster, makes it clear that in emergencies of this kind, the whole of India should be treated as one economic unit and the centre must take prompt and peremptory action to adjust transport from surplus to deficit areas. The Central Government has not hesitated to exercise its powers in the most drastic and sweeping way in so many unwanted cases, that the existence of Provincial autonomy could be no excuse for its inaction and apathy in a matter of such vital concern to the millions of India.

It is some comfort to know that the new Viceroy has lost no time in coming to grips with the famine trouble in Bengal. As a direct result of His Excellency's visit to Calcutta we are told that the services of the army are to be requisitioned to tackle the situation in right earnest. The Army is to be called in for rendering actively all help that it could do by way of lending, directing and arranging movements of transport to move foodgrains to the affected areas. The Army will also help by building camps and shelters with the help of the civil population and render medical assistance. We welcome this prompt and energetic action on the part of the new Viceroy.

### Parliament's Responsibility for India

The ban on Gandhi's letters has an implication which is not lost on a sensitive organ of public opinion like the *Manchester Guardian* which truly observes that not only must Mr. Gandhi not express any views about the situation but "we too are imprisoned".

If Gandhi holds any views which ought to be taken into account, it is not desired by Mr. Amery that this so called democracy should know anything about them. The recent manifesto by Indian missionaries said that "bitterness and distrust have infected the minds of great numbers of the people" in India. What will they think when they hear from the Secretary of State that the British public, the ultimate custodians of Indian rights, are to be denied knowledge which might be essential to the discharge of their task?

# FOREIGN AFFAIRS

BY "CHRONICLER"

### Co-Belligerent Status for Italy

THE Emperor of Abyssinia, Haile Selassie, denounces co-belligerent status for Italy in a special cable to the Editor of the *News Chronicle*. He says:

Italy cannot be considered other than as an enemy so long as conditions of peace have not been agreed upon, much less can she be considered a co-belligerent in the present war. We refuse to admit that a nation which of her own volition declared war on her peaceful neighbours, can at a moment's notice in her hour of defeat claim the status of a co-belligerent.

It is realised that Badoglio and King Victor have made a virtue of necessity. But the Allies have been cautious in their reaction, seeking to profit most by the Italian offer without committing themselves. "Co-belligerency" is merely the recognition of a state of affairs following the Italian declaration of war; it is far from being an alliance.

### Soviet Threat to Crimea

Along the whole front from the Dnieper to the Sea of Azov, the Soviet offensive is surging forward with ever-widening scope, writes Reuter's special correspondent. The Germans have so far been unable to form a firm defence line. An endless stream of Soviet tanks and guns is pouring west of Melitopol in the wake of the retreating Germans. One Soviet war reporter compares the advance of the Red Army to "a river overflowing in spring." The Germans are suffering heavy losses and are abandoning stocks of ammunition and lorries.

### G. B. S. and Three Power Conference

Mr. George Bernard Shaw in an exclusive interview to the United Press regarding the proposed Stalin-Churchill-Roosevelt Conference said:

It will be a fun but whether it will be anything more is another matter. Messrs. Churchill and Roosevelt, a Tory democrat and a New Dealer, will be expected to enfold and embrace M. Stalin, the arch communist on the strength of their determination to put down Hitler. To Stalin, with his unique experience and Marxist philosophy, Franklin will be an infantile amateur and Winston, a 19th century fossil.

### The Moscow Conference

The three power Conference in Moscow has concluded. Addressing a Press Conference in Washington on October 29, President Roosevelt announced that agreement has been reached at the Conference.

President Roosevelt said that the results of the Conference confirmed his conviction that Russia will co-operate after the war.

The President added that the net result of the Conference has been a tremendous success not only in agreement on definite items but also in the spirit of the Conference itself. The spirit has been amazingly good.

### "Fourth Front" in Balkans

What may now be called a "fourth front" seems to be developing in the Balkans, says the *New York Times*.

The despatch of Field-Marshal Rommel to Belgrade is an open acknowledgment that the situation in Yugoslavia has become critical for the Nazis. The widespread patriot battles probably fit into the pattern of the larger strategy. But an attempt to establish an invasion base, unless there was to be an invasion, would be pointless. The Nazis are not deceived. They are rushing more men to the Balkan front to meet the threat.

### Grant of Independence to Philippines

New York *World Telegram's* influential Washington columnist, Mr. Raymond Chapper referring to Mr. Roosevelt's message to Congress on Philippine Independence, says that is an example our Allies should consider. Even Britain's liberal-minded Labour leader, Mr. Herbert Morrison, echoed Mr. Churchill's Empire position.

Urging the Allies to emulate Washington, Mr. Raymond Chapper says:

In the interest of Allied collaboration for the long pull still ahead between us and victory and in the interest of converting victory into long-term security, some of us here, in Washington, look hopefully to London and Moscow to give some sign that our readiness is reciprocated.

### Italy at War with Germany

Marshal Badoglio has issued a proclamation declaring war by Italy on Germany.

Following the declaration, Britain, United States and Russia have jointly recognised Italy as co-belligerent.



# TOPICS From PERIODICALS



## A CALL FOR REALISM

The Dasara number of *Free India* is a sumptuous edition with some half a dozen full page plates and numerous illustrations accompanying the articles specially written for the occasion. S. C. Rajagopalachariar's "Call for Realism" is a vigorous plea for shaking off the tragic mood of negation which seems to have seized the intellectuals of our people. It is wrong to assume, he says,

that the political conflict in India is a simple bilateral combat between imperialist greed and nationalism. The truth is that the forces concerned are more than two.

British opinion is not single-minded imperialism. In spite of everything that the present war-leaders may do, the British public are divided over India and we have more friends than some of us imagine and we could easily increase the number and make an irresistible current in our favour, if only we knew how to build up strength.

There is far too much of a superstitious notion, he goes on to add, that out of chaos will rise a crystallised copy of some past historic event.

History can never repeat itself. Effects depend on causes, and circumstances are ever changing.

The analytical philosopher's brain can extract the unitary truth running through history, but that does not mean that as things happened before, they will happen again under different conditions.

We have achieved great things through the idea of non-co-operation with wrong, but we must follow it up with constructive methods, if we desire to go forward.

We must not quarrel or non-co-operate with the whole world. We must base our activities and plans on the world situation. This is the only way to free India without further delay.

## THE TASK BEFORE LORD WAVELL

Lord Wavell has begun the most decisive Viceroy's term in Indian history, writes the *Observer*. His first task, it says, is to make up his mind

left free by Whitehall to do so. Lord Wavell's task is not to 'get on or get out'. His task is to govern—either to rule within himself or look boldly for the Indians to rule within the frame of his responsibility. The Viceregal Lodge has too long been a half-way house. Lord Wavell's rights are set for him, to keep India safe—he knows this target well and to give Indians independence and self-respect which means, as well as Self-

Government, a great war on poverty. He can choose a firm or friendly hand. The Pharisees have had their way too long about India. There are chronic divisions, party, communal and class, and there will be more as the town and village see economic changes. But no other country has had its birth-rights of freedom and betterment denied because it was heir to the ills of all peoples.

"If Lord Wavell succours India now by 'strong' Government, he will be praised for his material achievements.

It is one way out, far better than the present inaction. But he will be blamed throughout the East and West for still using Indian divisions to perpetuate imperialist rule. India is not a problem of the Empire, but of the world and the vote in Britain, as elsewhere, has gone in favour of independence—within the frame-work of collective security, strategic and economic that no nations, large or small, can now dispense with. A fresh start without waiting for Mr. Gandhi and Mr. Jinnah to embrace or to disappear from the scene: a specific programme to meet India's grievous needs now and in the longer run; recruitment of Indians to make policies as well as to apply them; Government of India day-to-day by Indians without staying for larger constitutional decisions; with his own implacable duty unsundered to see that the job is done—it is thus that Lord Wavell can best serve the judgment of India and the world.

## THE BLIGHT OF MALNUTRITION

Writing in the magazine, *Life*, Mr. Joseph J. Thorndike Jr. says the world needs twice as much food as is produced now in order to eliminate the universal blight of malnutrition "which begins on the Atlantic beaches of France and sweeps across Eastern Europe to reach its darkest, in the teeming rice-fed basin of Southern and Eastern Asia. The fact that well over two-thirds of the people of the world are badly fed presents a staggering challenge to the architect of a new world order. Given a fairly free world trade, Europe's food problem looks soluble, but Asia's is far more difficult. The densely populated countries in Asia are also backward industrially; so they have no export balance and hence no money to pay for imported food."

It will be a major job for peace planners to find some way out to the bright but distant goal of freedom from want.

## INDIA AND AMERICA

In a forceful article on the above subject, Swami Aseshanda writes to the *Bharata Dharma*, that, just fifty years have passed through the vista of time since Swami Vivekananda, an unknown monk from India, went to America as an ambassador of our ancient civilization and culture and hoisted the flag of Hinduism into the soil of the New World. He presented the accumulated wisdom of the Indian sages in forceful, unambiguous language which brought palms of glory to India and earned for her an honourable place in the map of the world.

The religion which he propounded gave no quarter for persecution or intolerance in its method or policy. It recognised the dignity and divinity of man as opposed to his being born in sin and iniquity. It was a sin to call a man, sinner; he urged that each soul was a spark of the Divine flame which was beyond all corruption of the flesh. Conversion from one religion to another was derogatory to human prestige. He said, "The Christian is not to become a Hindu or a Buddhist nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

Swamiji's purpose in visiting America was twofold. He went there to seek material help for India and to give in exchange the spiritual treasures of her mighty seers, stoical up through thousands of years of searching.

As a result of Swamiji's pioneering work, we find to-day several men and women of America showing genuine sympathy for the cause of India. Pearl Buck, an American lady and a Nobel Prize winner writes in her admirable book "Asia and Democracy":

These are great days. It has taken the knowledge of what tyranny is to make us see what democracy must be. Democracy is freedom whole—political freedom combined with the freedom that is human equality. Thus India, when she is politically freed, must remove the great human inequalities among her people and establish freedom for all if she is to assume her proper place in the new world. We, Americans, have exactly the same task as India. Three-fifths of the world's people are in India and China—most of the people are in India and China—most of the world's people. If they unite with the other democracies to make co-operation, the basis of human relationship instead of domination and subjugation, if we unite together to make freedom for all the principle of human Government, democracy cannot fail. It must win.

## SCIENTIFIC WORK IN INDIA

"Scientific work in India," is the subject of a long article by Sir Lewis Fermor in the current number of *Discovery*.

Pointing out the high standards set by European scientists in India, the article says that the main life work of no less than fifteen living Fellows of the Royal Society was done in India.

Discussing the vexed question of the extent of scientific stimulus given by Alexander's invasion, Sir Lewis admits:

All ancient Hindu science may not date from the introduction of Greek influence, but it has become evident from researches that the ancient Hindus had exact knowledge of the habits of fishes and the modes of their locomotion, knowledge that has been re-discovered only in the last few years by zoologists in America and Europe. Indeed it seems likely that when the full range of the early knowledge of Hindus in the realms of science and mathematics comes to be known it may prove partly indigenous and pre-Greek and partly based on Greek influence.

## WAVELL'S OPPORTUNITY IN INDIA

Lord Wavell's taking over of the Viceroyalty provides a great opportunity for India in British opinion observes the *Economist*.

The magazine says that for the past four years, war conditions have harmed India's economy through inflation and famine.

After briefly reviewing the events in India in the past four years, the magazine expresses this opinion:

The only way to end the dreadful Bengal famine is to provide sufficient food at prices which the poor people can pay. The problem of price control is apparently much more difficult. It is remarkable that the Indian war effort has been financed by means, which have multiplied Indian purchasing power, while the stock of goods for purchase has fallen very sharply. Wherever may lie the responsibility for the failure to mobilize, move and distribute India's food resources—and provincial administrators, traders, growers, all Indians must bear a big share—Britain and British authorities will be held responsible politically for those who die of starvation from now.

This is no time for moralizing, but for very prompt and firm action. Out of this latent episode, one fact emerges clear as day: there has been lack both of foresight and understanding not only on the British side. Perhaps Lord Wavell can bring new sympathy and forthrightness to British policy.

# DIARY OF THE MONTH

# INDIAN STATES

## Hyderabad

### HYDERABAD'S SURPLUS BUDGET

The Nizam's Government Budget for the year 53 fasli (1943-44) envisages a revenue of Rs. 18'02 crores and an expenditure of Rs. 12'98 crores leaving a surplus of about Rs. 9 lakhs.

The increase in the revenue as against the normal figure of about Rs. 10 crores is attributed to high prices and the general prosperity of the agricultural and labouring classes resulting in increased receipts under customs, excise, land and railway.

The excise duty levied for the first time on manufactures of tobacco and vegetable ghee is estimated to bring in a revenue of Rs. 45 lakhs. The duty on intoxicants has been raised by 50 per cent.

Thirty-five per cent. of the total revenue has been earmarked for nation-building activities. The grant for Education has been enhanced by about Rs. 47 lakhs and that for Public Health by Rs. 15 lakhs. A sum of Rs. 2 crores has been provided for expenditure on these two departments.

Rs. 33 lakhs have been earmarked in order to intensify the "Grow More Food" campaign.

Three new reserves called the Budget Stabilisation Reserve, the Post-war Development Reserve and the Securities Adjustment Reserve have also been created.

The Budget note shows that the Government assets and investments are more than double their financial obligations.

### FOOD RATIONING IN HYDERABAD

The system of rationing essential food-stuffs, and if necessary, standard cloth will be introduced shortly in Hyderabad State. Rationing regulations have already been promulgated, says a *communique* issued by the Nizam's Government.

The *communique* adds that such rationing will begin as early as possible in the city of Hyderabad and be extended in the next stage to the large towns of Warangal, Gulbarga, Aurangabad, Jalna and Nanded and thereafter, as conditions make it necessary, to all with populations of about 15,000 or more.

65

## Mysore

### MYSORE'S WAR EFFORT

Addressing the Dasara session of the Mysore Representative Assembly, which began its sitting at the Jagan Mohan Palace, recently, Mr. Madhava Rao, Dewan-President, referred to the State's war effort and said that from the beginning of the year up to the end of June, 1943, the total value of war orders placed with industrial concerns in Mysore amounted to Rs. 8'04 crores. In the past 12 months the Government of Mysore had invested Rs. 1'20 crores in Government of India defence and other loans.

"The grow more food" campaign had also made some progress in the State. In the Irwin Canal area nearly 14,000 acres of dry land had become available for rice cultivation. Government had also advanced Rs. 4,50,000 for the purchase of good seed and manure.

The Dewan then made a detailed survey of the progress made by the various industrial concerns in the State and referred in particular to the production of gold from the Kolar mines.

### MYSORE ASSEMBLY

The Mysore Assembly passed a resolution by 209 votes against 27 votes (Muslims) recommending to Government to bring legislation against cow slaughter in the State. Government state that the question is under contemplation.

Regarding another resolution for enforcing compulsory primary education in the State and enhancement of salaries of primary school teachers, Government replied it was not possible at present to enforce it as it required a total expenditure of Rs. 1,00,00,000 and annual expenditure of Rs. 50,00,000.

The food debate in the Assembly afforded ample scope to non-officials from all over the State to criticise Government's food policy. Government admitted the gravity of the food problem and the Director of Supplies assured the House that he and his officers were trying their utmost to relieve distress.

- Oct. 1. Allied tanks crash through into Naples.
- Oct. 2. Gandhi's 75th birthday.
- Oct. 3. Dr. Goebbels explains German retreat in Russia.
- Oct. 4. Eighth army lands at Termoli.
- Gen. Smuts in England.
- Oct. 5. Prof. Gangulee demands White Paper on food crisis.
- Wake Island shelled by U. S. fleet.
- Oct. 6. Mr. Jai Prakash Narain, Congress Socialist leader, is arrested at Lahore.
- Fifth army breaks through the first German defence line before Rome.
- Oct. 7. Mr. Eden visits Moscow with his staff.
- Britain and America recognise Badoglio Government as a temporary expedient.
- Oct. 8. Lord Mountbatten arrives in India.
- Roosevelt's message to Congress asking advancement of date of independence for Philippines.
- Oct. 9. Big air battle in Germany.
- Roosevelt exchanges greetings with Chiang on Chinese Revolution anniversary day.
- Oct. 10. Russia rejects Nazi peace offers.
- Heavy battering of Wake Island.
- Oct. 11. German battleship *Tirpitz* torpedoed off Norway.
- Russians break into Gomel.
- Allies occupy Vila—Jap key base in the Solomons.
- Oct. 12. Madras has its first air raid.
- Flood in Madras and dislocation of utility services.
- Oct. 13. Sir J. P. Srivastava opens Food Conference in New Delhi.
- King Victor drops the title Emperor of Ethiopia.
- Oct. 14. Marshal Badoglio declares war on Germany.
- Viceroy's farewell address to Chamber of Princes.
- Oct. 15. A Hoarding and Profiteering Prevention Ordinance is issued to-day.
- Oct. 16. The *Statesman* contradicts Mr. Amery's statement re. weekly death-rate in Bengal.
- Oct. 17. Mr. Amery demands that Congress leaders must disavow their action and avers that if India had worked 1935 Act, she would have full self-government by now.
- Oct. 18. H. E. the Viceroy-designate, Field-Marshal Wavell, arrives in India.
- Russians break through Dneiper line.
- Oct. 19. Three-Power conference opens in Moscow.
- Oct. 20. Lord Wavell is sworn in as Viceroy and Lord Linlithgow leaves India.
- Lords' debate on Indian famine.
- Oct. 21. Jap planes attempt raid on Chittagong.
- The new Viceroy receives press representatives.
- Oct. 22. Eighth and Fifth armies advance towards Rome.
- Oct. 23. Andhra Maha Sabha meets at Bellary: Sir Vijaya's call to resolve the deadlock.
- Oct. 24. Rt. Hon'ble Sastri's open letters to Amery, Wavell and Gandhi to end the deadlock.
- Oct. 25. Russian successes in the Ukraine: —Dnepropetrovsk falls.
- Oct. 26. Viceroy in Calcutta touring destitute centres *incognito*.
- Oct. 27. Sir A. Rowlands is appointed Adviser to Viceroy.
- Oct. 28. Viceroy calls in army's services for relief work in Bengal.
- Oct. 29. Agreement reached in Moscow.
- Sir Victor Sassoon opens Travancore Economic Conference.
- Oct. 30. Japanese pact with Nanking government.
- Oct. 31. India League formed in Australia.
- Agreement on treatment of post-war Germany reached in Moscow Conference.

**Baroda****BARODA STATE ASSEMBLY**

The Maharaja of Baroda has extended the life of the present Baroda State Legislative Assembly, which is due to expire on November 15, for a further period of one year. An announcement to this effect was made by Sir V. T. Krishnamachari, the Dewan-President, following a debate in the Assembly on Government's food policy. The Dewan added that the Maharaja had permitted Mr. Motilal C. Desai, Minister and Law Member of the Executive Council, to retire from November 16, and had invited Mr. Manibai V. Desai, a Member of the Assembly, to be a Member of the Council from that date. The Dewan paid a tribute to the retiring and incoming Members of the Council. Several Members in the House associated themselves with the Dewan's remarks.

The House also carried through without discussion five Government Bills. These were Bills to amend the Village Panchayat Act, the Criminal Procedure Code, the Local Boards Act, the Stamps Act, the Income-Tax Act and the Protection of the Land Holdings of the Backward Communities Act. A Bill to amend the Rent Regulation Act, moved by Mr. M. V. Desai, was carried through all three stages after a heated debate, by 29 votes to 18. The Bill aims at protecting a landowner against the deterioration of his land caused by the negligence and carelessness of a lease-holder cultivator.

The House next adopted without discussion the first reading of a Bill to amend the Hindu Code, introduced by Mr. M. M. Joshi. The object of the Bill is to afford relief to a Hindu husband or wife in the event of either the one or the other refusing to stay with the other for a period of three years after the attainment of majority, despite the willingness of the other party to lead a conjugal life.

**IRON INDUSTRY IN BARODA**

In order to encourage the iron industry in Baroda State, Government have sanctioned concessions in octroi duty, on a graded scale, varying from 10 to 80 per cent. to the Sayaji Iron Works, Baroda, for a period of 15 years.

**Travancore****SIR C. P. AT FOOD CONFERENCE**

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, representing the interests of Travancore and Cochin at the Food Conference, gave important lead to the conference recently. He said:

In order to deal with the problem of food, provincial barriers, provincial autonomy and other constitutional difficulties should be got rid of. We must have Central control and only Central control for this purpose. Let it be co-ordination, let it be co-operation, let it be friendly striving in a common endeavour. Whatever you might call it, there must be residuary power vested in the Centre to insist that there should be pooling of all the resources. It is not a question of surplus province or deficit province; it is a question of only one area from the Himalayas to Cape Comorin, from Sind up to the borders of Assam.

In regard to Travancore, Sir Ramaswami Aiyar observed:

People in Travancore had to carry on with five ounces of rice per head per day and, taking all the foodgrains together,  $7\frac{1}{2}$  ounces per head per day with statewide rationing. This distressing process of under-nourishment and famine conditions that a population of 61 lakhs in the State of Travancore had been undergoing unrelieved for the past one year. The conditions in Cochin were in no way better.

Sir Ramaswami Aiyar continued:

How can you expect any vigour and any possibility of work or reconstruction work or work for the future of India if you are going to keep people on one-third of the food to which they are accustomed and ask them to be taken in shifts in the manner suggested? It is not necessary to say that our record of war work is not small. The contribution that we are making to the war effort is not small but the greatest contribution that we have made to war work is that there has been no industrial strike; there has not been any absence on the part of the three-quarter million of students from schools and colleges in the year 1942. There has not been any sabotage in Travancore and Cochin throughout this period. But if the present stage of things continues and if the scarcity which is enveloping us is prolonged, I should be very sorry to be responsible for the good temper of people who are on the verge of starvation.

**Gwalior****SCINDIA'S GIFT**

H. H. the Maharaja Scindia of Gwalior has granted Rs. 1,00,000 for the relief of the villagers in the Morena district who suffered damage when the Pagara Dam was breached by heavy rains recently.

**Cochin****THE LATE MAHARAJA OF COCHIN**

At noon on October 18, Sir Kerala Varma, Maharaja of Cochin, passed away at the age of 80.

The Maharaja succeeded to the throne in April, 1941. He was a devout Hindu having no antipathy to other faiths. He was a living example of plain living and high thinking. During the short period of rule, he evinced a keen and abiding interest in all matters affecting the moral and material progress of the people. He had a deep-seated aversion, particularly in war-time, to all forms of pomp and pageantry, both in respect of his person as well as on occasions of important State functions. He was a renowned Ayurvedic physician and a specialist in poison cure.

H. H. Ravi Varma, who succeeds the gadi, was born in December, 1885. He is reputed to be a good scholar and voracious reader. He has bestowed considerable time and thought on public questions.

Closely following the death of Maharaja Kerala Varma of Cochin, Maharani Lakshmi-kutty Valia Nethyaramma, his consort, died. She was aged 62. A keen educationist and highly cultured, she was a fine example of Kerala womanhood.

**Kashmir****JAMMU DISTURBANCES**

His Highness the Maharaja of Kashmir has appointed the following Committee to enquire into the disturbances which took place in Jammu city on 28rd and 24th September last.

Sir Govind Madgaonkar, lately Judge of the Bombay High Court, Dr. I. K. Sen, lately Judge of the Patna High Court and a member of the Judicial Advisory Committee, Kashmir, and Mr. Justice Qazi Masud Hussain, Judge of the Jammu-Kashmir High Court.

The Committee will report to His Highness their findings on the extent to which the action taken by the local authorities was justified or otherwise. They will also make recommendations as to the action His Highness's Government should take against the persons responsible for unjustified conduct or for a breach of the order promulgated under the laws in force.

**Jaipur****JAIPUR UNIVERSITY SCHEME**

The scheme for a Jaipur University, which is expected to begin functioning by the middle of 1944, adopts with modification the three-year degree course introduced in the Delhi University. But whereas the Delhi scheme involves extension of the high school course by a year, the Jaipur scheme proposes that this year should be spent in the colleges, under the teachers of the university and in the university atmosphere and should be used as a period of special preparation (in the proper use of the English medium and in other ways) for university studies. A further feature of the Jaipur scheme is that even in the pass courses, there will be a certain specialisation of study.

**Princes' Chamber****JAM SAHIB'S REPLY TO LINLITHGOW**

Replying to Lord Linlithgow's inaugural address on October 14, the Jam Sahib, Chancellor of the Chamber of Princes, referred to the constitutional issue and urged that disputes arising between the Government of India or a Provincial Government and any Indian State or between two or more Indian States or where a State was dissatisfied with the ruling or advice of the Crown Representative or his local representative, should be referable as of right to a court of arbitration or the Federal Court as may be settled in consultation with the representative of the States.

The Chancellor particularly referred to the Viceroy's statement that "the Crown's obligations to protect, carry with them equally binding responsibilities to ensure that what is protected continues to be worthy of protection." He said that that statement has raised vital problems and new issues so far-reaching and grave importance which would receive their earnest consideration. In this connection, the Chancellor referred to "grave apprehensions that the rights and interests of the Indian Princes were not receiving the consideration to which they were entitled, because of their lack of nuisance value."

# INDIANS OVERSEAS

## Africa

### OVERSEAS INDIANS' INTERESTS

Mr. A. I. Kaje, Secretary of the South African Indian Congress, in a statement says that Field-Marshal Smuts recently resented South African Indians drawing the attention of the world to their grievances refusing to see an Indian deputation. "Whilst Smuts assumes the role of world statesman and would talk of a new world order, India should remember the Field-Marshal in his own South African setting. They don't correspond. India must have a greater voice in an Empire gathering than Smuts by virtue of greater contributions in men and resources. India must not relax vigilance regarding her own rights as well as her children's overseas when hearing those speaking glibly of the rights of man all over the world except their own."

## U. S. A.

### U. S. EXCLUSION ACT

The Far Eastern Survey published by the American Council of the Institute of Pacific Relations dealing with the repeal by the United States Congress of the Chinese Exclusion Act says: "With the blessing which the Bill has received from the Administration, it stands a good chance of success." It points out, however, that one section stipulates that of the quota of admissible Chinese, 75 per cent. must be born and resident in China, while others of the Chinese race who live elsewhere are still refused admission.

"The Bill has a further weakness that it accentuates the continuing discrimination practised by this country against its other Asiatic allies", the Survey adds. "A prominent Indian in the United States reports that the popular attitude in India to the United States is changed of late when it became apparent that little help was to be expected from the United States in the movement for a higher political status. He fears that the prospective repeal of the Exclusion Act for the Chinese alone will bring into even sharper focus the anti-Indian bias of the United States Immigration Law."

## Ceylon

### MANDAPAM CAMP DISABILITIES

It would appear that the Hon'ble Mr. Aney, Representative of the Government of India in Ceylon and the Hon'ble Mr. de Silva, Minister of Health, were presented with a memorandum detailing the hardships and difficulties to which passengers are subjected at the Mandapam Camp. The deputation from Kandy that waited on them presented the case with considerable cogency and moderation. Steps seem to have been taken to enquire into the matter and it is hoped the efforts of the deputation will meet with the consideration they deserve.

Since the deputation from Kandy spoke not only to Mr. Aney but also to the Minister of Health, it is possible for both to remedy this state of affairs. It would help to remedy the state which may be described as follows in the words of a Ceylon contemporary:

Men, women and children are thrown into one barbed wire fence shed like cattle; when medical authorities examine the passengers, they are asked to parade semi-naked in public, the food given to them is unsatisfactory and there are other hardships. These the above two could investigate and do the necessary relief.

The faults at Mandapam Camp are of a nature that can be remedied. If the authorities there do their duty, bearing this fact in mind that third-class passengers are also human beings, then many of these shortcomings would cease. The third-class passengers are subject to unnecessary hardship by the Customs authorities who search them on board. These people have to take all their bag and baggage, and climb up a stairs and after the search come again with all their bag and baggage. Instead of hundreds of these people struggling to go up and come down, the Customs authorities could quite well come down and examine these people. Passengers would therefore be freed from undue worry. It is incumbent on Mr. Aney to see that as far as possible relief is granted about this.

## Italy

### INDIANS IN ACTION IN ITALY

Indian Army units and units of the Indian State Forces are now operating with the Allied forces in Italy, says a press communique.

# MULTUM IN PARVO

NEWS \* DEPARTMENTAL \* NOTES

## QUESTIONS OF IMPORTANCE

### HINDU-MUSLIM UNITY

Mr. Beverly Nicholas, the British journalist, visited the Osmania University and evinced keen interest in the unique architecture of the buildings. Recording his impression in the visitors' book, the English journalist said:

It is a dream in the stone of Hindu-Muslim unity. It is an impossible dream, one would think at first. The Muslim art is masculine and simple, the Hindu art is feminine and elaborate. The Muslim art is of morning and the Hindu is of twilight. How would these spirits be fused, in pillar and parapet, as they have fought each other on the platform and in pulpit. But the answer is 'no'. They do not fight. Stones sing together most sweetly. It is a miraculous synthesis and happiest augury for the future.

### CHRISTIAN SYMPATHY FOR INDIA

The Council of the World's Evangelical Alliance (British organisation) has sent a message of sympathy and encouragement to fellow-Christians in India. It declares: "We realise the natural concern of Indian Christians over the existing political deadlock, which still awaits a satisfactory solution. We greatly regret the misunderstandings that have arisen and would associate ourselves in prayer with you that leaders of Indian thought here and in India may be enabled through God's overruling wisdom to come to an amicable agreement which may result in India enjoying blessings of peace and prosperity under her own constitutional Government."

### TOLL OF STARVATION IN BENGAL

Against Mr. Amery's statement in the Commons that the weekly death rate in Bengal is estimated at about 1,000, the *Statesman* makes two computations of the Province's mortality figure. According to one, it should be 10,710 weekly and according to the other 9,200.

The very imperfect official statistics available suggest that it might also be higher than our 9,000 or 11,000, which figures have those official figures as their shaky basis.

The continuous appearance of effort on the part of persons somewhere within India's Governmental machine, perhaps out here, perhaps in Whitehall, to play down, suppress, distort, or muffle the truth about Bengal is dragging the fair name of the British raj needlessly low.

## UTTERANCES OF THE DAY

### LORD LINLITHGOW ON THE FEDERAL IDEAL

Lord Linlithgow addressing the Chamber of Princes for the last time on October 14, re-affirmed his faith and confidence in the Federal ideal and said:

When I speak of unity, I need not emphasise to Your Highnesses the importance of all of us standing together in the conditions of the modern world. It is very difficult for units, however large, whatever their form of Government, whatever their resources, to exist save in relation to and as part of a large whole. The bonds that link units one to another may be as light as gossamer. But they exist, they are there, and their strength and their significance cannot be denied. If that is true of a continent as large as Europe, it is true, I am certain equally of this great sub-continent of India. And inside that sub-continent, it holds good equally, especially when common interests are so largely involved, of the Indian States.

### PEARL BUCK ON AMERICAN ATTITUDE

Before concluding the series of lectures under the auspices of "East and West" Association to acquaint the Americans with the problems of India and China, Pearl Buck told the gathering.

Americans, while dealing with other nations, always followed their prejudices. Presently the Americans, as a whole, feel sentimentally attracted towards the Chinese and indifferent towards Indians. Americans have been far behind in learning to enjoy other people's company. American soldiers are now fighting in every front.

The fate of the future lasting peace rests upon the fact as to how the American soldiers feel about the people of the different countries, where they are fighting, when once they return home. Peoples of India, China and Russia form a tremendous triangle of the future and more important to us perhaps than those to others of Europe.

### MR. MORRISON ON CHALLENGE OF PEACE

The Home Secretary, Mr. Herbert Morrison, speaking in London, said:

If we are to avoid social and economic catastrophe after the war, we shall have to continue some form of war-time control, while both taxes and savings will have to remain well above the pre-war normal. The challenge of peace will be as great in its way as the challenge of war. We will have to meet the one as we have met the other. Having regard to the problems we have had to face and our circumstances at the time, Great Britain in the last few years has shown itself the best governed country in the world.

## MR. SASTRI ON BRITAIN'S RESPONSIBILITY

The Rt. Hon. V. S. Srinivasa Sastri has issued the following statement:

The British Government stands pledged to make India a Dominion, just like Canada, South Africa and Australia. These countries have during the war vigorously asserted their rights, greatly enlarged them in practice and proved their capacity to protect the people under them. On the contrary, India has in the same period lost the partial self-government she had, bureaucracy is enthroned in full power, and her people in dire calamity look around in vain for their natural protectors.

Whose is the blame? Obviously it cannot be wholly on one side. Yet British propaganda would make it out that the Congress High Command alone were responsible and that the remedy lay altogether in their hands. An impartial observer, however, will conclude that the Government, always the predominant partner and now the uncontrolled wielder of all authority, must bear the greater share of responsibility and cannot shirk the duty of discovering and applying a suitable remedy.

Besides, the Peace Conference will soon summon the wisest men and women of the time for the cure of the world's ills. India's gentle soul must find free and unfettered expression on the side of large causes like the abolition of the colour bar, the equitable adjustment of the relations between the East and the West, and the establishment of the moral law among nations beyond all hazard. If the Viceroy or his Home Member chose the personnel of the Indian delegation, their voice would be but a muffled echo of that of the British delegation. Our true spokesmen will be found only by a true National Government at the Centre.

A true National Government at the Centre presupposes true National Governments in the provinces. The rule of section 93 must go. Does it mean general elections all over the country, and the release of political prisoners and detenus? Yes, I don't expect unmanageable commotion or any impediment to war work. If there was any risk of the kind, it would be a hundred times less than the rooted suspicion and the racial hatred that now poison the atmosphere.

True, alas, Hindus and Muslims threaten civil war, if they cannot each have their own way. The thinking part of the world will pass their own judgment on a great Power which after more than a century of paramountcy finds its two greatest communities ranged irreconcilably against each other, proclaims its inability and unwillingness to interfere, and recognises only one inevitable consequence, viz., the continuance of its own rule. The independent nations of the world have discovered in arbitration the only honourable method of settling their disputes. In so doing they submit to a partial curtailment of the sovereignty which they have long enjoyed and cherished. Self-determination, in the case of a section of a country's population, is a novel and untried idea, a figment of over-wrought communal ambition. Its surrender is no great price to pay for the peaceful solution of a thorny problem.

## MR. SARGENT'S SCHEME

A scheme for a national system of education to provide all children in India with basic education and enable promising children to pass on to high schools, universities, technical, commercial and art institutions, is outlined in a memorandum prepared by Mr. Sargent, Educational Adviser to the Government of India, as part of the Government of India's Post-War Reconstruction plans, and discussed by the Central Advisory Board of Education at a special meeting at Dehra Dun on October 18, 14 and 15.

According to Mr. Sargent, the scheme is the minimum for which India ought to plan in the post-war period of reconstruction.

For British India alone, the scheme is estimated by Mr. Sargent to cost, by the time it is fully established—that is at the end of between 40 and 50 years—Rs. 818 crores annually, of which Rs. 277 crores will probably have to come out of public funds. These figures compare with a total expenditure on education of about Rs. 80 crores in 1940-41, of which Rs. 17½ crores came from public funds. A system of universal elementary education for British India is estimated to cost Rs. 200 crores a year, and would call for 1.8 million teachers to instruct 52 million pupils.

Mr. Sargent calculates that, roughly, one child in every five will be able, with profit, to enter the high school stage. He suggests a system of scholarships, stipends and free places to ensure that no poor child of any ability is excluded.

Mr. Sargent anticipates that the creation of a national system of high schools will call for a university system with 240,000 seats or double the present capacity of India's universities. An Indian University Commission is advocated to co-ordinate the activities of different universities and eliminate over-lapping.

A twenty-year campaign to deal with illiteracy among adults, preceded by five years of preparation, is envisaged. India will require ultimately over two million non-graduate teachers and 180,000 graduates for high schools. New training schools and colleges must be provided to meet this need.

## CONVICTION UNDER DEFENCE RULES

"I do not think that it is an offence for people to agitate for the release of Mahatma Gandhi and other Congress leaders. In fact some prominent leaders like Sir Tej Bahadur Sapru and others have been doing this. It is no offence if a person criticises the act of Government in putting in jail these gentlemen," thus observed Mr. Kapadia, Sessions Judge, Hyderabad (Sind), while setting aside the conviction of Mr. Gopaladas Udham, a local college student, who had been sentenced to imprisonment till the rising of the Court and a fine of Rs. 400 by the City Magistrate on the alleged charge of having delivered a prejudicial speech under Rules 83 and 84 of the Defence of India Act.

Following was the speech delivered by Mr. Gopaladas:

(Mahatma Gandhi, Pandit Jawaharlal Nehru and Moulana Azad) are lying in jail on account of their struggle for freedom of India. We should not indulge in pleasures at such a time but we should also join together and get them all released and attempt to get freedom for India.

According to the City Magistrate, this speech did amount to a prejudicial act punishable under the Defence of India Rules and he convicted the accused as mentioned above.

## PRISONERS OF WAR ORDINANCE

According to the Prisoners of War (Forfeiture of Emoluments) Ordinance issued last month, the whole or any part of the pay and allowances of an Indian Commissioned Officer may be forfeited by order of the Central Government if the officer is found by military court of enquiry constituted under the ordinance to have deserted to the enemy, or while in enemy hands to have served with or in any manner to have aided the enemy, or to have allowed himself to be taken prisoner by the enemy through want of due precaution or wilful neglect of duty or having been taken prisoner by the enemy, to have failed to rejoin His Majesty's service when it was possible to do so.

## INDIAN INSURANCE

The difficulties of Indian insurance companies under the Insurance Act were once again brought to the fore by the Indian Merchants' Chamber, Bombay, in the course of its discussion with the Commerce Member, the Hon. Sir M. Aziz-ul-Huque, during his first visit to Bombay. The Indian Insurance Companies' Association also took the opportunity of placing the problems confronting general insurance business before Mr. P. V. Krishnamurthy, Superintendent of Insurance.

Mr. Haridas Madhavdas, President of the Indian Merchants' Chamber, contended that the premium tables of insurance companies were compiled on the assumption that a certain rate of interest must be earned on the funds at the disposal of those companies and if that rate was not earned, business would get disorganised. For this purpose, he suggested two remedies, namely, amendment of section 27 of the Insurance Act and the ceiling of taxation.

The grievances of general insurance companies related to provision made for additional reserves for meeting outstanding liabilities on account of unexpired risks, including risks of exceptional losses in respect of policies already issued. Their contention was that this provision should be treated as "expenditure incurred solely for the purpose of earning profits of business" for income-tax assessment.

## NATIONAL INSURANCE CO., LTD.

The latest balance-sheet of the National Insurance Co., Ltd. (for the year ending December 31, 1942) shows that during the year 5,826 new proposals under Life Insurance were accepted and the total sum assured was Rs. 1,41,22,095, including sums reassured, of which the sum assured under Capital Obligation Fund was Rs. 2,05,567. The net annual premium income for this new business was Rs. 6,86,855-12-0. The Directors have recommended payment of a dividend of six per cent. free of income-tax for the period under report.

## SUPERINTENDENT OF INSURANCE

Mr. L. S. Vaidyanathan is appointed Superintendent of Insurance, Government of India. He succeeds Mr. J. H. Thomas.

## NATIONAL SAVINGS CERTIFICATES

A new form of war savings certificates called the Twelve-Year National Savings Certificates is on sale at post offices since October 1. These certificates carry a higher rate of interest than the Ten-year Defence Savings Certificates.

The National Savings Certificates are obtainable at issue prices of Rs. 10, Rs. 50, Rs. 100, Rs. 500 and Rs. 1,000. Their purchase must be made by presenting a form of application which is prescribed for the purpose and which may be obtained at any post office doing savings bank business. The application may be made by a single person or jointly in the names of two persons, and may be tendered either personally or by a messenger. National Savings Certificates purchased by joint holders are issued on a special form and are of two classes; (a) payable to both the holders jointly or to any one of them with the consent of the other, and (b) payable to either of the joint holders.

## CEILING PRICES OF CLOTH AND YARN

A Press Note issued by the Textile Commissioner says: "On August 31, the Textile Commissioner notified the ceiling prices for the best quality in each case of twelve popular varieties of cloth and yarn. He has now extended this to cover all varieties of cloth and yarn by notifying that ceiling prices for all such other varieties should be in conformity with those fixed for the twelve already notified. Sales of any variety of cloth or yarn above the prices so determined will be an offence. The number of this notification is 34-Tex. (15) 2/48, dated September 23, 1948."

The Textile Control Board, which met in Bombay, have undertaken: (1) To fix the maximum ceiling prices of all varieties of cloth and yarn for which prices were not fixed at the last meeting of the Board; (2) to stamp the ex-mill and retail prices on each piece of cloth and each bundle of yarn; (3) to reduce the present ceiling prices of cloth and yarn as from December 1, 1948; and (4) to review these prices at three monthly intervals and adjust them as circumstances demand.

## Miss PANDIT ON AMERICAN LIFE

"We are surprised to find girls of 16 and 17 getting married. America is just beginning to do what we have been doing for centuries. She does not know what the evils of early marriage are and here it is considered 'quite the thing' to be married at 17. Of course, all this is the outcome of the war and it is hardly fair to judge a country by its war-time conditions". This is one of the many side-lights thrown on American life by Miss Nayantra Pandit in the course of her letter to her mother, Mrs. Vijayalaxmi Pandit, from her college in America.

She goes on to say: "According to the majority of Americans, Indians are divided into two classes. The first class is that of the Red Indians with their feathers and tomahawks. The second class is that of the snakecharmer Indians. India is vaguely referred to as 'that place near China'. At first I was horrified at this ignorance, but now I have decided that since losing one's temper was no good, it is best to just explain things quietly and not be shocked at their lack of knowledge".

Her first reaction on American soil was: "I hated the way everybody rushed around day and night without a moment's rest and I hated the way women seemed to be having a mad race to keep young-looking and I hated the way people demonstrated their affections on the streets. To me it seemed as if there was no such thing as family life in America and that all the things that we held sacred, such as marriage, etc., did not mean a thing to them."

## LADY LINLITHGOW'S ENDOWMENT

One of Lady Linlithgow's last gestures before leaving India has been to give Rs. 1,00,000 for the education of the daughters of Indian soldiers, sailors and airmen killed in action, says a press note. Lady Linlithgow has asked that the interest on this sum should be devoted to scholarships. These will be known as "The Lady Linlithgow scholarships". The selected schools will be in the Province or State in which the girls live,

## FREEDOM OF THE PRESS

"It would be for India herself to mend and mould her future as she likes. As for promises made by Britain, I have no doubt that she would fulfil them in due course like good trustees", observed Wing Commander Grant-Ferris, Conservative Member of Parliament, who is on a visit to India.

Referring to the restrictions on the freedom of the Press in India, Mr. Grant-Ferris observed that they were indeed bad and would not happen in England, except in the case of war news likely to be of value to the enemy.

Giving his impression of the Indian tour, he said that he met all important personages and he would pass on the information gathered to his people in England who thought India was not helping in the war-effort to the extent she should. The Indian war-effort, he averred, was magnificent.

## ECONOMIC AND SOCIAL RESEARCH

The Board of Directors of the Eastern Economist, Ltd., of which Mr. G. D. Birla is Chairman, have decided to found a research institute at Delhi called the Indian Institute of Economic and Social Research, with Dr. P. S. Lokanathan, Editor, *Eastern Economist*, as its Director. The objects of the Institute will be (a) to study economic and social problems in their Indian and international aspects, (b) to conduct and guide objective research in various subjects in Economics and other social sciences, (c) to publish monographs, papers and books, and (d) to give training in methods of research and grant certificates.

## THE LATE W. W. JACOBS

Mr. W. W. Jacobs, the foremost British humorous author, died on the 1st September at a London nursing home, after an illness of some months. He was 80 at his death.

Mr. William Wymark Jacobs was born in London in September 8, 1868. He made a reputation with "Many Cargoes" and "The Skipper's Wooing" and has written many other stories with a rich humour and a nautical flavour.

## Mr. NATESAN'S 71st BIRTHDAY

At a meeting of the Indian Journalists' Association, Calcutta, held last month, the following resolution was passed:

This meeting of the Executive Council of the Indian Journalists' Association felicitates Mr. G. A. Natesan, Editor of the *Indian Review*, Madras, on his completing the age of 70 years this month and wishes him many more years of useful service to the cause of the profession and of the country at large. This meeting recalls with thankfulness his unique contribution to the nationalist political literature of this country, particularly his efforts in respect of making available to the reading public at a low cost speeches and writings of prominent public men of India.

## THE LATE LORD MESTON

Lord Meston, President of the Liberal Party organisation, has died at the age of 78.

A member of the I.C.S. he spent a large part of his official life in this country as Finance Secretary to the U. P. Government, Lieutenant-Governor to the same province, Finance Secretary to the Government of India and finally in 1919, as Finance Member. He retired in the same year.

## SIR N. GOPALASWAMI AYYANGAR

Sir N. Gopalaswami Ayyangar (former Dewan of Kashmir) is declared elected to the Council of State in the bye-election from the Madras Non-Muhammadan Constituency, defeating Mr. S. Muthiah Mudaliar, the rival candidate, by 1,164 votes against 875 votes. The vacancy arose from the death of Mr. K. Govindachari.

## Mr. JAI PRAKASH NARAIN

Mr. Jai Prakash Narain, the Congress Leader of Bihar, was arrested in the Punjab, early last month. It will be recalled that the Bihar Government had announced a reward of Rs. 10,000 for his arrest, besides another reward by the Central Government.

## Mr. C. C. DESAI

Mr. C. C. Desai, I.C.S., has been appointed Controller-General of Civil Supplies under the Hoarding and Profiteering Prevention Ordinance. It is understood that he will have three Deputy Controllers under him,

## HERB THAT CURES CANCER

Writing to a Bombay paper, Mr. C. S. O'Neill suggests a Himalayan herb cure for cancer and tuberculosis.

"I have in the past," he writes, "taken the opportunity of writing to you regularly regarding research work on 'Nagabala' herb obtainable in Himalayan region in cases of cancer and tuberculosis, the virtue of which was extolled by 'Sushrut', the Indian medical work, the Seven Books of Paulus Aegineta, Historia Naturalis Book XX, Theatrum Botanicum, the Practitioner, etc. The plant is much prized by the Russians as a curative for tuberculosis and cancer. The juice of the plant has found much favour in the treatment of microbic origin, it is non-poisonous, non-irritant and non-caustic."

## VITAMIN "A" APPLIED TO WHOOPING COUGH

Experiments showing that vitamin A saves the lives of animals infected with whooping cough, one of the most serious diseases of children, and the further discovery that a protein constituent enables the body to store a supply of this essential vitamin for emergency uses, were reported before a meeting of the American Chemical Society. The experiments, promising to spare the lives of many children, were described by Dr. August B. McCoord of the School of Medicine, University of Rochester.

Rats deficient in vitamin A have little chance of survival when inoculated with whooping cough germs, while those receiving adequate amounts of the vitamin found in cod liver oil, recover from the disease, the investigations revealed.

## MR. CHENGAL RAJU—BONE-SETTER

Government have permitted Mr. R. Chengal Raju, Bone-setter, Pattur, Chittoor District, to treat cases of fractures and dislocation of bones, etc., in the Hospital of Indian Medicine according to the special methods practised by him. Provision has been made for accommodat-ing a few in-patients. Mr. Chengal Raju will be visiting the hospital on all days in the week except Sundays between 9 a.m. and 12 noon.

## FALLING MILK CONSUMPTION

The important but distressing fact that the consumption of milk per head of the population has dropped by about 12 per cent. in recent years is brought out in the second edition of the "Report on the Marketing of Milk in India" issued by the Agricultural Marketing Adviser to the Government of India.

The number of cows in India went up by 78 per cent. between 1935 and 1940 and that of she-buffaloes by 55 per cent. but in areas noted for milch cattle there were famines while the cattle population shot up in places where the animals are generally poor, so that the net increase in milk production has been very small while there has been a big increase in the human population.

The low milk consumption indicates a very serious state of affairs, especially among the poorer classes who consume well below 58 oz. a day, while many have to go without milk or milk products altogether. While the Indian consumer has a much lower average income than the English consumer, under normal conditions milk prices in the two countries are roughly the same.

## HOT SPRINGS' RECOMMENDATIONS

The Hot Springs Conference's recommendations were criticised as merely academic at the meeting of the Central Advisory Board of Health in Delhi on October 5. What was required at present in India was sufficient food and a higher standard of life, urged a number of speakers, including Major-Gen. Candy and Mr. P. N. Saprú. Sir Jogendra Singh presided.

Dr. W. B. Aykroyd, who opened the discussion, explained that the Hot Springs Conference was not primarily a health conference and health and nutrition experts were in a small minority. The Conference, *inter alia*, recommended that a vigorous attack on deficiency diseases should be undertaken and stressed the need for improving the diet of various groups in the population, which were specially liable to suffer from the ill-effects of malnutrition.

## INCREASED TAXATION IN MADRAS

The Government of Madras in a press *communiqué* have announced an increase of Re. One (from Rs. 4 to Rs. 5) in the general sales tax for those who are having a turnover of Rs. 10,000 to 20,000 in a year and for those having a turnover of more than Rs. 20,000 a year, an increase of  $\frac{1}{2}$  per cent. (from  $\frac{1}{2}$  per cent. to 1 per cent.). This is likely to yield Rs. 146 lakhs in the current year and Rs. 292 lakhs in a full year. The transactions in fair price grain shops which do not make any profit are exempted.

(It may be recalled that the original Sales Tax Act passed by the Congress Ministry provided for the levy of  $\frac{1}{2}$  per cent. on the turnover exceeding Rs. 20,000. The tax is now raised to one per cent.)

The other taxes increased are the betting tax, registration fees and stamp duties.

The total additional revenue anticipated from the above increases is Rs. 179 lakhs in the current year and Rs. 340 lakhs in a full year.)

## FREEZING STOCKS IN BANKS

The report that the Government of India have given orders to banks in the Punjab, freezing stocks of wheat and other food-grains held in the banks' godowns, appears to indicate that the first step under the new Central policy announced by the Food Member has been taken. According to his speech when opening the All-India Food Conference recently, the Government of India will take any necessary steps to supervise and control the food situation in the whole country.

This freezing order on the banks, however, cannot be regarded as a drastic attack on the Punjab's internal arrangements. If grain is in the hands of the banks, it means that it has left the control of the producer whose interests the Punjab Government are most anxious to safeguard. This order will undoubtedly help to prevent such stocks passing into the black market.

## THE BANK OF MYSORE

After working successfully within the State for more than quarter of a century, the Bank of Mysore has extended its field of activity. A branch has been opened in Armenian Street, Madras.

## PRACTICAL TRAINING

The authorities of the Bengal-Nagpur Railway have, at the request of the Vice-Chancellor, agreed to accept two Science Graduates of the Nagpur University as apprentices for practical training in the Mechanical Workshop at Kharagpur. The period of training will be allocated equally between the Machine Shop, Fitting Shop, Foundry Shop and Erecting Shop. Each student will be required to pay a premium of Rs. 100 for one year. The Railway incurs no obligation to offer employment at the end of their training. All applications for selection for the training should reach the Registrar, Nagpur University, Nagpur, by the 25th October. They should include full details regarding educational qualifications, age, and practical training (if any) of the applicants.

## RAILWAY MILITARY UNITS

It was disclosed in the Central Assembly that railway military units had been organised on the Bengal-Assam, S. Indian, E. Indian, Bengal-Nagpur and M. & S. M. Railways to secure effective maintenance of railway services. The officers and railway servants, enrolled in these units were required to undergo elementary military training, but the Government did not propose to give full military training. European and Anglo-Indian railway servants drew a ration allowance of Re. 1-1, and Indians 8 As. per day.

## JORHAT RAILWAY

The Government of India have resumed the control of the working of the Jorhat Railway from the River Steam Navigation and India General Navigation and Railway Companies, Limited, with effect from October 1, 1943, and to work it as a part of the B. and A. Railway system. Notice has been served on the Companies accordingly, states a press *communiqué*.

## S. I. RAILWAY FARES

Fares on the South Indian Railway have been rounded off to the nearest anna, the minimum fare between station to station being one anna. This is stated to be due to the shortage of coppers.

Meanwhile, fares on the M. and S. M. Railway continue to be as usual.

## THE TAMIL STAGE

Presiding over the Silver Jubilee of Sri Balagana Vinodha Sabha, Karaikudi, on October 17, Mr. V. Nadimuthu Pillai paid tributes to the enthusiasm and interest of Mr. A. A. Ar. Arunachalam Chettiar, the founder of the Sabha, compared the present state of the Tamil stage with that of the past and said it was absurd to say that the Indian Tamil stage could copy from the West and reminded the people of the greatness of Silappathikarm, etc., which enriched the name, fame and glory of the Pandyan Kings as early as 1,500 years back.

## THREAT TO PAINTINGS

The danger to the historic paintings in many shrines in the Island of Ceylon comes largely from the elements. Leakage of rain-water and the dampness of the walls are responsible for much of the damage. Another factor is the damage caused by white ants, says the *Ceylon Daily News*.

Rain-water has caused a certain amount of damage to the paintings in the rock temple at Dambulla.

The Degaldoruva shrine contains several unique paintings. They are in pure local style unaffected by foreign influences. They represent some of the customs and costumes prevailing in the period when they were drawn.

## MOSCOW THEATRE REOPENS

The greatest social event in the Soviet capital since the war started was the reopening of Moscow's State Opera House closed since October 1941, when Moscow was threatened by the advancing Germans. Its reopening is symbolic of the great changes in the fortunes of war. Members of Government, Red Army Generals, high Soviet officials, writers, artists and foreign diplomats were among the audience.

## SRI SULAMANGALAM VAIDYANATHA BHAGAVATAR

Brahmasri Sulamangalm Vaidyanatha Bhagavatar, the well-known musician and Harikatha Kalakshepam performer, passed away on October 21, at the age of 75. He was a contemporary of the late Krishna Bhagavatar.

## SPORTS STADIUM FOR POONA

The Maharashtra Mandal of Poona proposes to build a sports stadium. This was revealed when His Excellency the Governor of Bombay and Lady Colville visited the Mandal on October 6. The Mandal has made a great contribution to the cause of physical education of Maharashtra. Since the outbreak of the war it has helped more than 200 young men to enter the commissioned ranks of the army. The Governor was welcomed by the Raja Saheb of Bhar, President of the Board.

Mr. L. B. Bhopatkar, Chairman, said that the Mandal had set its heart upon the starting and conducting of a Physical Culture Academy and building of a sports stadium with a seating capacity for 40,000 spectators. In the latter scheme the Maharashtra Cricket Association had offered its co-operation to the Mandal. He appealed for public support to the schemes. His Excellency highly commended the work of the Mandal.

## DIFFICULTIES OF POST-WAR CRICKET

Sir Pelham Warner, President of the Middlesex C. C. C., referred in a recent speech at Lord's to the problems confronting the post-war cricket.

He said:—"There would be certain difficulties to overcome. The armies would take some time to demobilise. There would be trouble as regards reconstruction and possibly travel."

"The great thing," he added, "is to get cricket started again as soon as possible after the war, as is compatible with the interests of the nation."

As regards modern cricket, he could see nothing wrong with it, except that there were too many counties and that some wickets were over-prepared and over-dropped.

## SHAHU WRESTLING MEMORIAL

H. H. the Maharaja of Dewas (Sr.) opened the Shahu Wrestling Memorial which has been built to commemorate the name of the late Chhatrali Shahu Maharaj of Kolhapur, who was a great patron of wrestling. Imam Bux and Harnam Singh, the well-known wrestlers, gave wrestling displays at the newly-built arena in aid of the war effort.

## BOMBAY SCIENTIST IN NEW YORK

Dr. Vaman Ramachandra Kokatnur, said in a recent interview in New York, that the chemical discoveries of this war eventually should show men how to live rather than how to die.

"Extremely significant for the future of humanity is the wealth of discoveries which we are making in nutrition pharmaceuticals," Dr. Kokatnur stated. "It is in this direction that the greatest promise lies for all the people of the world."

Dr. Kokatnur, who was born in the Bombay Presidency and was graduated from Bombay University, is now one of America's most distinguished consulting chemists. He is now serving as a Captain in the United States Chemical Warfare Service and, in his laboratory on the 15th floor of a New York skyscraper, many young Indian scientists work with test tubes on secret processes. Captain Kokatnur's work is known also in France, Italy, England, Argentina and Brazil.

Dr. Kokatnur was honoured as an outstanding inventor at the Sesquicentennial celebration of the U. S. Patent Office in 1940 and was selected for the Hall of Fame at the New York World's Fair in the same year.

## DR. CHANDRASEKHAR AT CHICAGO

The U. S. Magazine *Time* recently called attention to the valuable work of Dr. Subramanyam Chandrasekhar at the Yerkes Observatory near Chicago, Illinois, on the pre-stellar universe.

Since 1938, he has been Associate Professor of Theoretical Astrophysics at the University of Chicago. Realising the importance of Dr. Chandrasekhar's research, the University gives him time to work at the Yerkes Observatory and at the U. S. Army Testing Centre where he is a research consultant.

"The American scientist is, of course, 100 per cent. all-out for war," he said. "His contributions are many, varied, and extremely valuable. The scientist is one of the most valuable links in the chain which America is forging for complete victory over the enemy."

## "DANCES OF INDIA"

Director Modhu Bose, who is now engaged in producing "The Dances of India", a film record of India's dance heritage, has completed his Bharata Natya sequences at the Newtown Studios, Madras. Srimati Shanta has given the "Natanati Adinar" dance, while Srimati Indrani, a twelve-year old girl of Chidambaram, has rendered a "Tillana" dance. Both these artistes are students of Pandanallur Meenakshisundaram Pillai. The "Tandava" dance has been given by Madhava Menon who partnered Sadhana Bose in a sequence in "Raj Nartaki."

Modhu Bose subsequently went to Cochin and Travancore to picturise "Kathakali" in its own home and traditional surroundings.

## FILM SALARIES

Every year the Secretary of the U. S. Treasury issues a list of persons making over \$75,000 a year. The latest list reveals that film stars are still the highest paid Americans.

Last year Jeanette MacDonald received a salary of \$300,000; second on the list came Bing Crosby, who received nearly as much. Cary Grant earned \$200,000. Bud Abbott and Lou Costello earned \$588,000 between them.

Others who earned \$200,000 or more are Marlene Dietrich, Gary Cooper, Fred MacMurray and William Powell.

## FILM STUDIO FOR MYSORE

Mr. M. A. Srinivasan, Minister for Industries to the Government of Mysore, performed the inauguration of the Studios of Mysore Movietone, Ltd., Bangalore, at the Chittaranjan Mahal, Mysore, last month. And so, Mysore finds its proper place on the film map of India. Director H. M. Reddy is behind this new venture.

## VISHNUPANT PAGNIS

Mr. Vishnupant Pagnis, the film star famous for his success in devotional roles, died in a nursing home in Bombay after a brief illness. Pagnis came into the lime-light with his role in "Sant Tukaram" which had a record run in Bombay and many other towns in India.

## MOTOR SPARE PARTS CONTROL ORDER

The Motor Vehicles Spare Parts Control Order, 1943, which was issued under the Defence of India Rules on September 18, it is emphasized, at present applies only to fast-moving parts for the makes of vehicles of North America and U. K. origin (specified in the second schedule to the order), namely, parts for General Motors and Ford products.

After November 1, therefore, it will not be possible for any one to obtain a spare part for motor vehicles of the makes specified in the second schedule, unless a certificate of essentiality of the vehicles has been endorsed on the registration certificate or a special order is obtained from the controlling authority and the parts record sheet has been obtained where necessary.

## HELICOPTER BUS SERVICE

As evidence of the coming air age, an American bus company has applied to the U. S. Civil Aeronautics Board for permission to operate passenger-carrying helicopters over present bus routes covering some 60,000 miles of highway. Present bus terminals would be used as landing ports. Under the plan, helicopters would follow established bus routes to provide air bus service to some 70,000,000 persons in cities and towns not directly served by existing air lines. A special type of helicopter is being designed for this purpose by Igor Sikorsky, noted inventor of the rotor-driven craft.

## "ETHYL" LEADED PETROL FOR INDIA

The public is warned that it is dangerous to use petrol, ordinarily available in India, for cooking, lighting and cleaning purposes.

The warning is necessary as all petrol ordinarily available for use as motor fuel will now contain lead. This petrol is popularly known as "Ethyl" and has hitherto been dyed a distinctive colour and all receptacles containing it have been specially marked: "Warning:—This spirit contains lead and should be used as motor fuel only". Ethyl will now be generally issued for rationed consumption. It will be coloured red but otherwise issued, with no other warning.

## INDIAN AIR FORCE

"India's needs for internal civil air lines are as great as those of the United States of America, where all busy men and women travel by air as a matter of course," said Air Marshal Sir Guy Garrod, Deputy Air Officer Commanding-in-Chief, the Air Forces in India, in a broadcast on the Indian Air Training Corps.

"The Indian Air Force," Sir Guy Garrod observed, "has come to stay and thus provides excellent opportunities for those who wish to adopt it as their life career. For those, however, who only wish to join a fighting service for the duration of the war and until Japan has been finally defeated, the Indian Air Force still provides great opportunities, since it will equip such young men to take part in the development of civil aviation which is bound to occur after the war in India. India is an ideal country for the development of civil aviation. The large distances between its main centres of population and industry call for the most rapid means of communication. Moreover, the great intercontinental trunk routes for air traffic between Europe and Africa on the one hand, and Asia and Australia on the other, pass across India. There will thus inevitably be a vast expansion of maintenance and repair facilities and of organising and managing staffs for civil aviation in India after the war."

## SKYCARS

Chicago's famous aeronautical researcher, William Bushnell Stout, has designed a "Skycar" which may give the air-minded public a private plane-cum-car.

Stout expects his Skycar to cruise at 125 m.p.h. and to do 15 miles per gallon. The machine will be able to land at 45 m.p.h. and will sell for \$2,000. The Skycar looks "like a Chevrolet mounted on a P-88." When it is not in the air, the wings, tail and propeller can be stored in a hangar and the Skycar then be used as an automobile.

This is not a fantastic idea, for 68-year-old Stout is no dreamer. He designed the first all-metal multi-motored transport and did much towards stream-lining trains. His Skycar's progress will be watched with more than ordinary interest.

## THE QUESTION OF INDUSTRIAL RELATIONS

Industrialisation in India proceeds apace and its tempo may well be accelerated after the war, says *Capital*. Attention is focussed, therefore, on the industrial worker and his relations with his employer. It is a truism that on the cordiality of these relations depends the smooth progress of industry and that cordiality depends largely on the contentment of the worker. In some quarters it is held that it is the duty of the State to interest itself actively in the matter of industrial relations. Such intervention is looked at askance in more advanced countries, but it must be remembered that in India we are industrially in a state of transition and good might well emerge from State guidance and, in certain fundamental matters, legislation. Such legislation would probably be directed in the first instance to the question of minimum or standard wages on which foundation the whole superstructure rests.

## NEW HYDRO-ELECTRIC SYSTEM

India will have a new hydro-electric system on the border of Madras and Orissa serving both provinces after the war is over.

According to a bulletin of the Central Board of Irrigation, preliminary investigations and surveys with regard to this scheme are being carried out. Preliminary estimates show that it is likely to cost Rs. 2'25 crores and will be remunerative. The survey and preliminary designs are expected to be finished before 1944 and will be kept ready for execution as soon as the war is over.

## WEAVING CENTRE IN CANNANORE

The Government of Madras have approved a scheme of the Provincial Textile Commissioner for providing employment to the handloom factory workers in Cannanore and in its vicinity who have been thrown out of employment as a result of the slump in the cloth market following the introduction of the Cotton Cloth and Yarn (Control) Order, 1943.

## EXPANSION OF PYKARA

A note in the bulletin of the Central Board of Irrigation concerns a proposal to increase the storage capacity of the Mukurti reservoir in the Pykara hydro-electric system in Madras by installing four sinking type gates in the spillway located in the body of the dam. These gates will be electrically operated and will be controlled from a platform well above the maximum flood level. The need for increasing the storage capacity of the reservoir is urgent, as additional power is needed to utilise the full power capacity of generating units, which have been installed as a result of the rapid increase of load on the Pykara plant.

The rough cost of the works is estimated to be Rs. 1,00,000 and it is proposed to install the gates during the period from January to June, 1944.

## GROW MORE RICE

One of India's most urgent needs to-day is the production of more rice. Thus, it is gratifying to find that amongst the 89 sections which have been incorporated in the forthcoming 'Art in Industry' Exhibition, which is to take place in Calcutta early in 1944, there is one section devoted to 'Grow More Rice' propaganda. Artists are asked to send in designs for posters and it is hoped that this will be one of the most popular sections in the Exhibition.

## MANURE FOR CULTIVATORS

The Government of India have granted a subsidy of Rs. 2,00,000 to the Bombay Government for the purchase and supply of manure at concession rates to cultivators of food crops. Of the total subsidy, Rs. 1,00,000 is to be spent on groundnut cake manure, says a press note issued by the Director of Information, Bombay.

## SUGARCANE SURVEY OF INDIA

It is understood that Sir T. S. Venkaraman, who has been conducting a sugarcane survey of India under the auspices of the Imperial Council of Agricultural Research, has given up further work on the survey, on medical advice. He has completed the survey in the Madras Presidency a portion of Orissa, Hyderabad and Mysore.

## DEARNESS ALLOWANCE IN MADRAS

In view of the further rise in the cost of living, the Government of Madras have decided to grant, with effect from 1st June, 1943, increased rates of dearness allowance to Government servants serving under them, including those whose headquarters are situated in Indian States adjoining the Madras Presidency.

For those drawing pay below Rs. 40 a month, the monthly rate of allowance in Areas A and B will be Rs. 8½ and in Area C Rs. 6½. For those drawing pay of Rs. 40 or more but not above Rs. 125 in Areas A and B, the allowance will be Rs. 11; for those drawing pay of Rs. 40 or more but not above Rs. 90 in Area C, the allowance will be Rs. 9.

Persons drawing pay of more than Rs. 125 but not more than Rs. 186 in Areas A and B will receive such allowance as will bring their total emoluments up to Rs. 186 a month; similarly persons drawing pay of more than Rs. 90, but not more than Rs. 99 in Area C will receive such allowance as will bring their total emoluments up to Rs. 99 a month.

## EARNINGS OF CLERKS IN INDIA

Freedom from want was the primary concern of everyone in India and as long as this was denied, human life could never grow to its full stature in this country, declared Mr. W. O. Newsam, District Judge, Chittoor, addressing a party.

Mr. Newsam said that the earnings of clerks in this country were thoroughly disproportionate to their requirements and not at all commensurate with the volume of work turned out by them. Years of grinding poverty of Indian society were breaking the spirit of the people. None, therefore, aspired so much for a life as for a living. That was a deplorable situation. He strongly pleaded for their amelioration.

## NEGAPATAM STEEL ROLLING MILLS

It is understood that the management of the Steel Rolling Mills of Negapatam have given notice to the labourers indicating the possibility of temporary suspension of work.

## ENQUIRY INTO CORRUPTION

The two special tribunals constituted under the recent ordinance to deal with corruption in connection with Government contracts and stores and the provision of railway transport are to consist of the following:

The tribunal to sit in Lahore: Rai Bahadur Devi Dayan Dhawan (President), Lieut.-Col. R. Clark, Bar-at-Law (Military Member), Khan Bahadur Chaudhury Riasat Ali, M.L.A., Punjab (Non-official Member).

The tribunal to sit in Calcutta: Mr. Montague Henry Bowater Lethbridge, I.C.S. (President), Lieut.-Col. C. N. Paget Bar-at-Law (Military Member) and Rao Bahadur S. G. Srinivasacharya (Non-official Member).

## BAN ON BHARATHI'S BOOKS

The Madras Government have withdrawn permission granted to the use of the book "Desiya Geethangal" in the schools run by local bodies and municipalities.

Schools were allowed to use this book from September, 1938, when the Congress Ministry was in power.

This book contains poems written by Subramania Bharathi, the great Tamil poet.

## PRESS CASUALTIES

The death of three newspapermen who were with the Fifth Army near Naples throws into relief the hazards of the front-line war correspondent. Casualties among British, Empire and American war correspondents number well over a hundred, of whom twenty-seven have been killed.

## INDIAN DELEGATES TO U. S.

Mr. H. G. Misra, Leader of the National War Front in the United Provinces, Mr. Ghiasuddin, Sir Srinivasa Sarma and Mr. R. K. Bhole have been invited by the Government of India to tour the United States of America and England to acquaint the public in the two countries with details of the war efforts in this country.

## MR. S. CHANDRASEKHAR

Mr. Sripati Chandrasekhar, graduate of the Madras University, whose article appears in another page in this issue, has been chosen as Vice-President of the Columbia University's School of Journalism, while the Chinese, Mr. Shelley Muin Mark, has been elected President.

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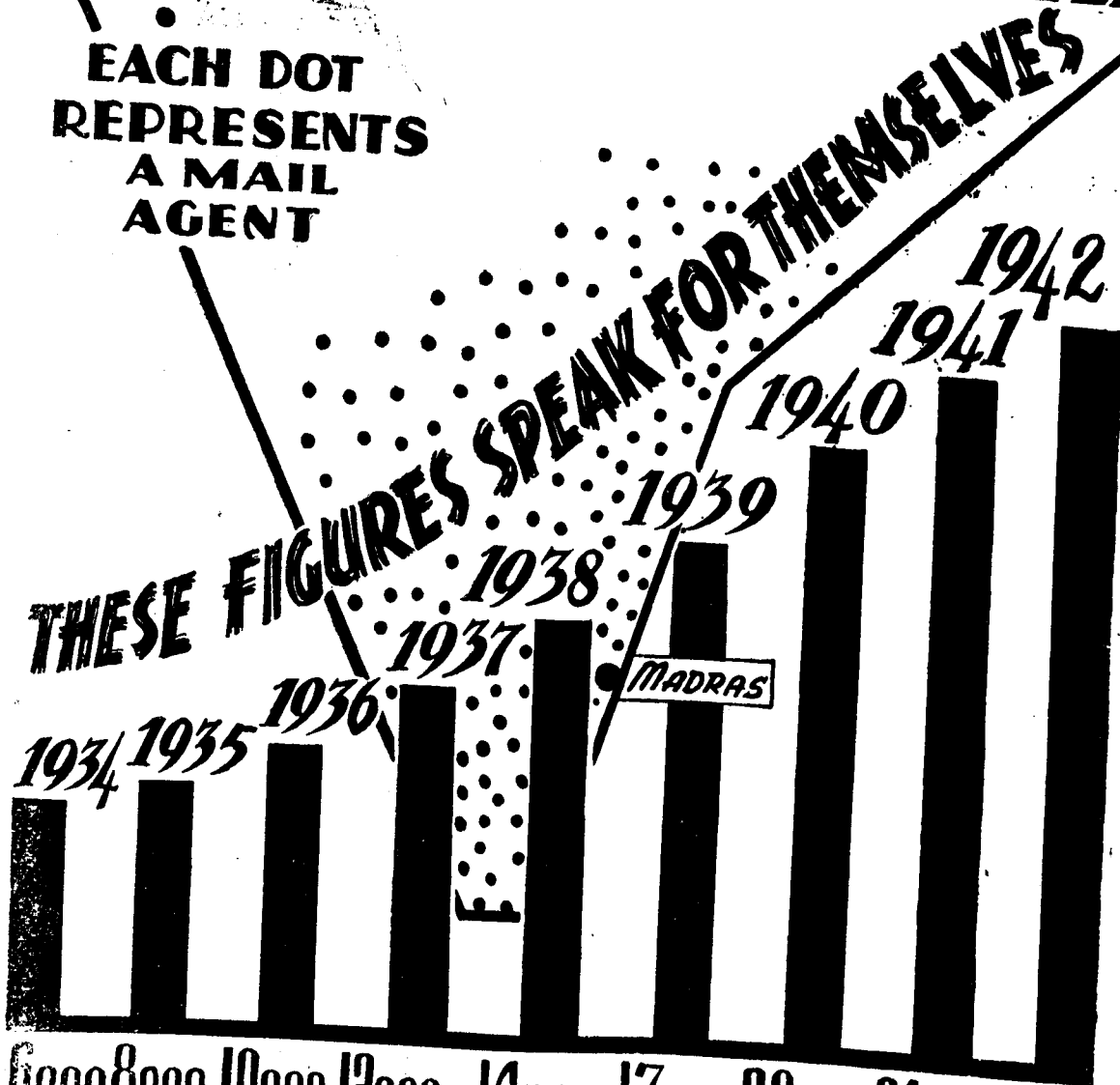
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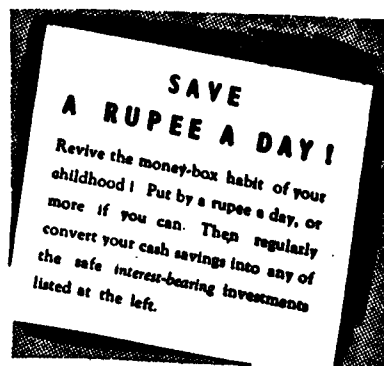


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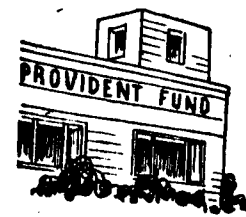


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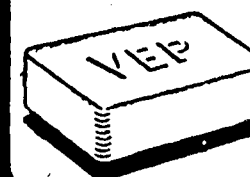
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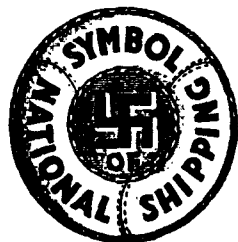
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DECEMBER 1943:— DETAILED CONTENTS

[No. 12.

| PAGE                                | PAGE                              |
|-------------------------------------|-----------------------------------|
| MUSLIM POLITICS                     | SIR B. L. MITTER ... 578          |
| BY PROF. HUMAYUN KABIR ... 529      | SIR JOHN COLVILLE ... 574         |
| PENOLOGY                            | SIR J. C. GHOSH ... 574           |
| THE HON. SIR S. VARADACHARIAR 521   | THE WORLD OF BOOKS ... 575        |
| GREECE BEFORE AND AFTER             | BOOKS RECEIVED ... 576            |
| BY "HELLENIC" ... 538               | INDIAN AFFAIRS                    |
| ANGLO-AMERICAN RELATIONS            | BY "AN INDIAN JOURNALIST" ... 577 |
| BY MR. C. V. H. RAO ... 535         | FOREIGN AFFAIRS                   |
| CONFLICTING PRINCIPLES OF PEACE     | BY "CHRONICLER" ... 580           |
| BY DR. SIR C. RAMALINGA REDDY 537   | TOPICS FROM PERIODICALS ... 581   |
| INDIAN EMIGRATION TO AMERICA        | DIARY OF THE MONTH ... 584        |
| BY DR. S. CHANDRASEKHAR, Ph.D. 540  | INDIAN STATES ... 585             |
| "TERROR ANTIQUUS"                   | INDIANS OVERSEAS ... 588          |
| BY MR. NICHOLAS ROERICH ... 545     | QUESTIONS OF IMPORTANCE ... 589   |
| PRICE CONTROL                       | UTTERANCES OF THE DAY ... 589     |
| BY MR. S. N. KOUL, B.A. ... 547     | POLITICAL ... 590                 |
| "A DARING GAMBLE": A STORY          | EDUCATIONAL ... 590               |
| BY COLONEL T. F. O'DONNELL... 550   | LEGAL ... 591                     |
| THE ARYAN VIEW OF LIFE              | INSURANCE ... 591                 |
| BY DR. MUHAMMAD HAFIZ SYED 555      | TRADE AND FINANCE ... 592         |
| WILL IT BE SO AGAIN? A POEM         | WOMEN'S PAGE ... 592              |
| BY MR. C. DAY LEWIS ... 560         | LITERARY ... 593                  |
| BURMA EVACUEES                      | PERSONAL ... 593                  |
| BY MR. ALLAN KNIGHT ... 561         | MEDICAL ... 594                   |
| ST. THOMAS OF INDIA                 | HEALTH ... 594                    |
| BY MR. KALIPADA MUKHERJEE, M.A. 563 | CURRENCY AND BANKING ... 595      |
| A GENTLEMAN                         | RAILWAYS ... 595                  |
| BY PROF. DIWAN CHAND SHARMA. 566    | ART AND DRAMA ... 596             |
| THE MODERN CHINESE THEATRE          | SPORT ... 596                     |
| BY MISS WAHIDA AZIZ ... 569         | SCIENCE ... 597                   |
| RECENT CONVOCATION ADDRESSES 572    | FILM WORLD ... 597                |
| SIR MIRZA ISMAIL ... 572            | AUTOMOBILES ... 598               |
| HON. MR. P. VENKATARAMANA RAO 572   | AVIATION ... 598                  |
|                                     | INDUSTRY ... 599                  |
|                                     | AGRICULTURE ... 599               |
|                                     | LABOUR ... 600                    |
|                                     | GENERAL ... 600                   |

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## INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

|                                        | PAGE      |                               | PAGE      |
|----------------------------------------|-----------|-------------------------------|-----------|
| Acme Industries                        | ... 16    | Lipton's Tea                  | F. 31     |
| Advaita Ashrama                        | ... 18    | Little's Oriental Balm        | F. 26     |
| All-India Astronomical Society         | ... 21    | M. & S. M. Railway            | F. 27     |
| Anglo-Indian Drug and Chemical Co.     | ...       | Madras Mail                   | ... 6     |
|                                        | 4TH COVER | " Provincial War Committee    | F. 28     |
| Arya Publishing House                  | ... 24    | Modern Theatres Ltd.          | F. 4      |
| Astrological Bureau                    | ... 22    | Mysore Govt. Electric Factory | ... 80    |
| Bangalore Woollen Mills                | ... 28    | Mysore Paper Mills            | ... 16b   |
| Bank of Hindusthan                     | ... 16d   | " Soap                        | ... 25    |
| Baroda Government                      | ... 5     | Narasu's Coffee Mfg. Co.      | ... 7     |
| Bengal Chemical & Pharmaceutical Works | 18        | National Insurance Co.        | ... 24    |
| Binny & Co. (Eng. Dept.)               | ... 28    | " Savings Certificates        | ... 15    |
| Bombay Mutual Assurance Co.            | F. 11     | " War Front                   | ... 10    |
| Buckingham & Carnatic Mills            | ... 9     | New Asiatic Life Assurance    | F. 4      |
| Chamarajendra Technical Institute      | ... 8     | " Guardian of India Co.       | ... 16b   |
| Chandi Charan Das                      | F. 5      | Oriental Life Assurance       | F. 9      |
| Central Bank of India. READING MATTER  | 544       | Parry & Co., Ltd.             | ... 8     |
| Chuckervartty, Chatterjee & Co.,       | ... 22    | Rm. S. & Co.                  | ... 29    |
| Cochin Textiles                        | F. 6 & 7  | Rajah and Swami               | ... 27    |
| Curzon & Co.                           | ... 4     | Sadhana Aushadalaya           | F. 1      |
| Free India                             | F. 9      | Saraswathi Stores             | F. 29     |
| Gannon, Dunkerley & Co. Ltd.           | ... 14    | Scindia Steam Navigation Co., | ... 14    |
| Gemini Studios                         | F. 19     | Sherman, Dr.                  | ... 18    |
| Gilgit Division Enigneer               | ... 16c   | Simpson & Co.,                | 2ND COVER |
| Gordon, Woodroffe & Co.                | F. 45     | Smith & Co., T.               | ... 16    |
| Gramophone Co., Ltd.                   | ... 81    | Spencer & Co., Ltd.           | F. 29     |
| Greek Legation                         | F. 80     | Srinidhi Electric Co.         | ... 26    |
| Health & Co.                           | ... 18    | Srivastava                    | ... 16    |
| Hindusthan Co-operative Insurance      | F. 12     | Sunday Herald                 | F. 18     |
| Hyderabad Government                   | F. 22     | Tata Oil Mills Co.            | F. 25     |
| Indian Bank Ltd.                       | F. 21     | Tata Iron & Steel Co.         | ... 11    |
| " Overseas Bank                        | ... 26    | Taylor & Co., T. A.           | F. 10     |
| " Tea Market                           | F. 82     | Thomas, A. V.                 | F. 18     |
| Industrial and Testing Laboratory      | ... 2     | Times of India Press          | ... 12    |
| Jeewanlal Ltd.                         | F. 3      | Titaghar Paper Mills          | 8RD COVER |
| Jenson and Nicholson                   | ... 19    | Travancore Government         | ... 17    |
| Kaitan & Sons                          | F. 16     | United India Assurance Co.    | ... 1     |
| Kerala Soap Institute                  | ... 18    | United India Fire             | ... 16d   |
| Krishna Tile Works                     | F. 10     | Vale & Co., G. K.             | F. 14     |
| Lakshmi Ratans Ltd.                    | ... 16a   |                               |           |

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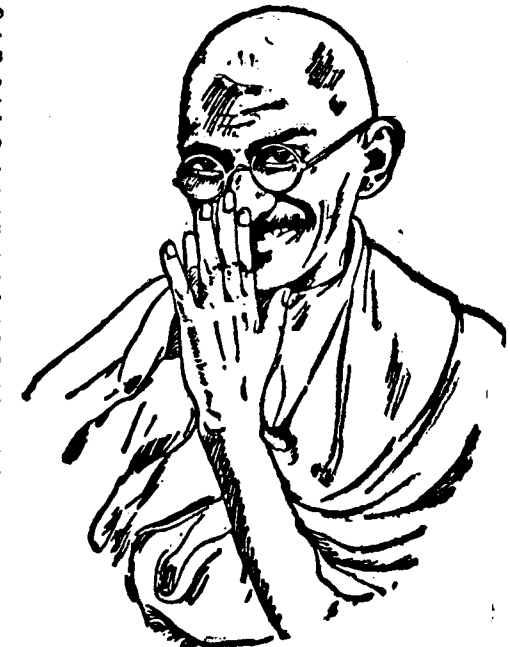
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| SUNDAY    | 31        | 8  | 10 | 17 | 24  | ...      | 7  | 14 | 21 | 28  | ...      | 7  | 14 | 21 | 28  | ...      | 4  | 11 | 18 | 25  |
| MONDAY    | ...       | 4  | 11 | 18 | 25  | 1        | 8  | 15 | 22 | ... | 1        | 8  | 15 | 22 | 29  | ...      | 5  | 12 | 19 | 26  |
| TUESDAY   | ...       | 5  | 12 | 19 | 26  | 2        | 9  | 16 | 23 | ... | 2        | 9  | 16 | 23 | 30  | ...      | 6  | 13 | 20 | 27  |
| WEDNESDAY | ...       | 6  | 13 | 20 | 27  | 3        | 10 | 17 | 24 | ... | 3        | 10 | 17 | 24 | 31  | ...      | 7  | 14 | 21 | 28  |
| THURSDAY  | ...       | 7  | 14 | 21 | 28  | 4        | 11 | 18 | 25 | ... | 4        | 11 | 18 | 25 | ... | 1        | 8  | 15 | 22 | 29  |
| FRIDAY    | 1         | 8  | 15 | 22 | 29  | 5        | 12 | 19 | 26 | ... | 5        | 12 | 19 | 26 | ... | 2        | 9  | 16 | 23 | 30  |
| SATURDAY  | 2         | 9  | 16 | 23 | 30  | 6        | 13 | 20 | 27 | ... | 6        | 13 | 20 | 27 | ... | 3        | 10 | 17 | 24 | ... |
|           | MAY       |    |    |    |     | JUNE     |    |    |    |     | JULY     |    |    |    |     | AUGUST   |    |    |    |     |
| SUNDAY    | 30        | 2  | 9  | 16 | 23  | ...      | 6  | 13 | 20 | 27  | ...      | 4  | 11 | 18 | 25  | 1        | 8  | 15 | 22 | 29  |
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| FRIDAY    | ...       | 7  | 14 | 21 | 28  | 4        | 11 | 18 | 25 | ... | 2        | 9  | 16 | 23 | 30  | 6        | 13 | 20 | 27 | ... |
| SATURDAY  | 1         | 8  | 15 | 22 | 29  | 5        | 12 | 19 | 26 | ... | 3        | 10 | 17 | 24 | 31  | 7        | 14 | 21 | 28 | ... |
|           | SEPTEMBER |    |    |    |     | OCTOBER  |    |    |    |     | NOVEMBER |    |    |    |     | DECEMBER |    |    |    |     |
| SUNDAY    | ...       | 5  | 12 | 19 | 26  | 31       | 8  | 10 | 17 | 24  | ...      | 7  | 14 | 21 | 28  | ...      | 5  | 12 | 19 | 26  |
| MONDAY    | ...       | 6  | 13 | 20 | 27  | ...      | 4  | 11 | 18 | 25  | 1        | 8  | 15 | 22 | 29  | ...      | 6  | 13 | 20 | 27  |
| TUESDAY   | ...       | 7  | 14 | 21 | 28  | ...      | 5  | 12 | 19 | 26  | 2        | 9  | 16 | 23 | 30  | ...      | 7  | 14 | 21 | 28  |
| WEDNESDAY | 1         | 8  | 15 | 22 | 29  | ...      | 6  | 13 | 20 | 27  | 3        | 10 | 17 | 24 | ... | 1        | 8  | 15 | 22 | 29  |
| THURSDAY  | 2         | 9  | 16 | 23 | 30  | ...      | 7  | 14 | 21 | 28  | 4        | 11 | 18 | 25 | ... | 2        | 9  | 16 | 23 | 30  |
| FRIDAY    | 3         | 10 | 17 | 24 | ... | 1        | 8  | 15 | 22 | 29  | 5        | 12 | 19 | 26 | ... | 3        | 10 | 17 | 24 | 31  |
| SATURDAY  | 4         | 11 | 18 | 25 | ... | 2        | 9  | 16 | 23 | 30  | 6        | 13 | 20 | 27 | ... | 4        | 11 | 18 | 25 | ... |



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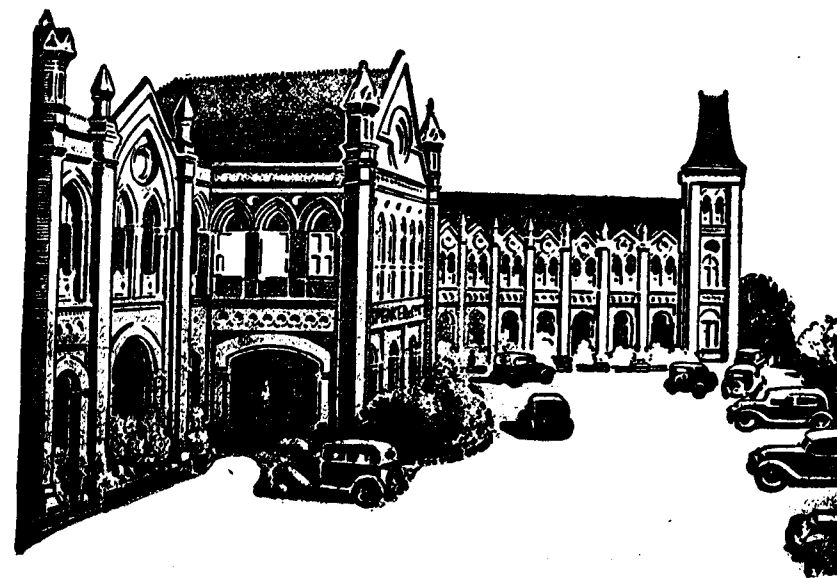
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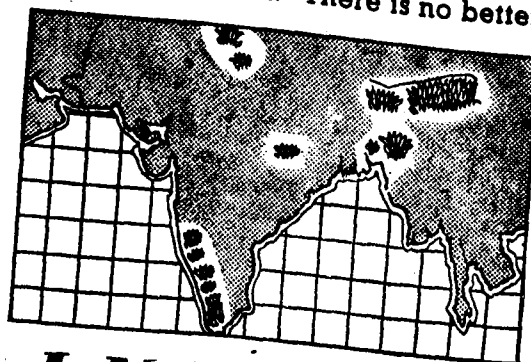
[DECEMBER 1943]

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## THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

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[No. 12.]

## MUSLIM POLITICS\*

BY PROF. HUMAYUN KABIR

THE beginning of the War saw a complete reversal in the roles of the League and the Congress. The Congress adopted a militant and in many respects a revolutionary programme while the League tended to drift back to constitutional politics. The old constitutionalism could not, however, be revived. For one thing, Mr. Jinnah in spite of his proclaimed differences with the Congress was still too deeply impregnated with the Congress mentality to fit into the grooves of moderate liberalism that attract official patronage and support. For another, twenty years of steady propaganda had created in the public mind a spirit of resistance which could not be easily forgotten or subverted. Thus, like the Congress, the League also came to harbour different ideologies and schools of political thought, though the preponderance of vested interests made the League far more moderate in its demands and programme than the Congress.

One curious feature in the programme of the League in recent years may hence be noted. Since the beginning of the War, the League has at every step followed the Congress in its programme and decisions, though generally with a time-lag and for apparently different reasons. Thus, while the League on the one hand abused the Congress for real or supposed wrongs, it had no option but to follow its lead in the actual decisions that have been taken in recent years. Like the Congress, the League rejected the August offer of the Viceroy for the settlement of the constitutional question. Like the Congress, the League refused to participate in the *soi-disant* Defence Council. Finally, like

the Congress, the League rejected the offer of Churchillian independence for India brought out by Sir Stafford Cripps. It is true that on every occasion the League gave reasons different from those of the Congress, but it is equally true, that whatever be the ostensible reasons, the result in every case was the same.

The only difference between the League and the Congress has thus been in their methods for realising their ends. While the Congress was prepared to force issues and, if need be, resort to direct action for achieving the independence of India, the League was content to sit on the fence and await events in the hope that out of the conflict of forces so created, it would be able to reach its objective without effort or sacrifice. The constitution of the Moslem League with a dominance of vested interests was the chief factor for this hesitancy. With large stakes in the country, the propertied classes tend to become conscious or unconscious supporters of the *status quo*. Mr Jinnah's personal character and his past were also partially responsible for this. A lawyer, he has always been shy of direct action and depended more on the finesses of diplomacy than the exhibition of naked force.

Such diplomatic pusillanimity has, however, caused a permanent injury to the Indian Moslems. Constant harping on their numerical weakness has created in many an attitude of dependence on the British power. Emphasis on the sharp difference of their interests from those of other Indians has tended to alienate feelings between the communities and simultaneously created in Moslem minds a defence-reaction that is inimical to the free expansion of the mind and its energies. The gravest charge against Mr. Jinnah's

\* From Muslim Politics (1906-42), Gupta, Rahman and Gupta, Calcutta.

leadership—when the time for an impartial historical survey comes—will be that he tried to instil into the minds of nine crores of Moslems a weakness and inferiority that, had he succeeded, would have made them unable to maintain themselves on equal terms against the competition of other communities and groups. Fortunately for Indian Moslems, Mr. Jinnah has failed in his attempt. Groups which stand out against him may be weaker than the League individually, but collectively they represent a wider section of the Moslem mind than the League.

Nor is this surprising. For the whole history of Moslems has been a story of expansion and colonisation, physical as well as cultural. There is a fine poem of Iqbal in which Tarik, the conqueror of Spain, rebukes worldly-wise counsellors who plead for retreat from a foreign land on account of their numerical weakness. "Foreign land?" retorts Tarik, "where can we find a land that is foreign to God, Whom as Moslems we must serve?" The contrast of this attitude with that of Mr. Jinnah and his League is too glaring to require comment.

Pakistan which is to-day declared to be the goal of the Muslim League is thus against the teachings of Moslem history. It is in fact against the teaching of history in every land. No race or people has ever prospered by seeking to conserve itself. Nations as well as individuals have triumphed only when they have sought to expand themselves in all directions. Cultures live by expansion. The attempt to withdraw within narrow shelters and maintain purity or integrity has invariably resulted in decay and death. Indian Moslems can also survive only by a spirit of expansion and growth.

The acceptance of Pakistan as its goal marks however an important change in the programme and policy of the League. In a sense, it has destroyed the very basis of the League. So long the League has stressed the identity of interest of all Moslems in India irrespective of their economic, political or geographical differences. Pakistan marks a belated recognition that such interests are in fact different. Programmes and policies for Moslems in areas where they are in a majority will be

different from those in areas where they are the minority. In the one case, they must undertake the responsibility of administration and offer safeguards and protection to the minorities in their charge. In the other, they must themselves seek safeguards against possible oppression by a hostile majority. The League has thus abjured, by implication if not directly, its accepted creed till now that Moslem interests are indivisible and identical for the whole of India. Once however it is conceded that Moslem politics cannot be identical in majority and minority provinces, there is no way of denying that they will be different in the case of different economic and political groups as well.

We have noted earlier that the Muslim League has never achieved the same hold over the majority provinces that it had in the minority areas. The North-Western Frontier Province has never acknowledged the leadership of Mr. Jinnah and Punjab is with him only in a very half-hearted and perfunctory way. This applies to Bengal and Sind as well. Though the patronage and influence of the ministers created a feeling for the League in Bengal and Sind, this was confined mainly to the town-dwelling middle classes and left unaffected the masses in the rural areas. Recently, at first Sind and later Bengal moved out of its orbit and all attempts of the League to recapture them have so far failed. This is not accidental and it is also perhaps noteworthy that these secessions from the League have taken place after the adoption of Pakistan as its official programme. In a sense one might even say that these developments mark a historical ratification of the revolution effected in the structural idea of the League by the adoption of the goal of Pakistan. If Moslems in majority provinces have different tasks and different problems, it is natural that they should try to create their own leadership and refuse to follow the lead of one whose mentality is coloured by the fact that he will always be the protected and never the protector. We have always held that the leadership of Indian Moslems ought to and must sooner or later come from one of the majority provinces. The negative mentality developed in the minority areas hardly offers the proper atmosphere for the

development of imaginative courage and wise statesmanship.

The idea of Pakistan has thus in one sense destroyed the very basis of the League, and we already see signs of disintegration in spite of an imposing facade of unity. Externally, the League is more powerful than perhaps at any time in its history, but its internal strength is hardly in keeping with external appearances. For one thing, all its strength is derived from its condemnation of the actions and policies of the Congress and the community is bound to tire of this unceasing litany of hate. For another, the survival of old parties, the emergence of new ones and the appearance of fissures within the structure of the League itself will divert the energies of the community from mere negative condemnation to positive programmes for social amelioration and welfare.

The demand of the Muslim League for Pakistan has, however, made one notable contribution to Indian political life. It has compelled Congress and other organisations to think afresh on the problem of minorities and the extent and degree of self-determination for different territorial units. So far as the scheme of Pakistan stands for territorial self-determination of homogeneous racial and cultural groups or peoples, it marks an immense step forward in the evolution of

Indian political ideas. Difficulties arise when the emphasis shifts from the demand of self-determination to one for division of India. It is noteworthy that the League which till recently has been opposed to the idea of a constituent assembly has now indirectly conceded it by its own demand for a plebiscite on the question of Pakistan. Of course, it even now speaks of a plebiscite of Moslems alone, but it was not prepared for even this in 1940. Its position then was that the political parties and the British must concede the demand simply because the League makes it. On the other hand, the Congress in its last A. I. C. C. resolution conceded the substance of the Moslem demand for territorial self-determination by its acceptance of the principle of all residuary powers for the provinces. This is a long step forward from all previous Congress resolutions and marks a close approximation to the scheme formulated by the Jamiat and approved by the Azad Muslim Conference. There has also been a considerable change in the attitude of the Mahasabha. Thus the margin of difference between these organisations has narrowed down, and narrowed down by the impact of political and economic forces which have proved more powerful than past prejudices or theories. If a settlement is still not possible, there can be no words to condemn sufficiently the actions of those who prevent it.

## PENOLOGY

THE HON. SIR S. VARADACHARIAR

(Judge, Federal Court)

THESE lectures,\* delivered in 1940 (though conventionally described as T.L.L. for the year 1929), contain "a rapid review of the past and present development of thought in Penology and of the practical endeavours which aim at realising the true aims and objects of Penology." An attempt has also been made to indicate "the direction which Penology should take in the near future." Justifying the claim of Penology to be regarded as a 'science', the author defines its precise

\* Tagore Law Lectures, 1929, by Prosanto Kumar Sen, M.A., LL.D., Bar-at-Law, with a Foreword by Sir Maurice Gwyer. Longmans Green & Co., Ltd., 1943.

scope and the scope of the sister science of Criminology and traces the development of their study on scientific lines. The principal cause of modification of Criminal Law by Jurors, Judges and Legislators is shown to be the endeavour to bring it into line with the changing social values.

The first Lecture is introductory. Lectures II and III review the history of crimes and punishments in various parts of the world, with special reference to the theories and systems of thought that have prevailed in the eighteenth and nineteenth centuries. The relevant period has been divided into four stages, viz., the ancient régime and the éras of the

classical school, the neo-classical school and the positivist school. The first was the age of arbitrary and vindictive punishments. The second accepted the principle of equality—equality of punishment for all and equality, in point of suffering caused, between the crime and the punishment. Next came the realisation that social defence and not retribution should be the principal object of punishment; and provision was made for giving effect to extenuating circumstances and differing degrees of responsibility. The principle of individualisation of punishment, the duty of society to reform the criminal and to prevent the commission of crime and the expediency of placing the offender under the 'tutelage of the State' instead of punishing him were the last to be recognised.

The movement of thought and the activities of the various associations, conferences and Congresses that led the way to legislative action in various countries are dealt with in Lecture IV. Lecture VIII narrates the story of recent legislative attempts on the European continent to give effect to some of the latest theories, in particular, to the idea that punishment alone can no longer remain as the sole defensive reaction of society against crime, but that measures of safety must come in to complete the scheme. Lectures IX, X and XI deal with the measures proposed or adopted to meet the problems arising out of Juvenile Delinquency, Adolescent Criminality and crimes committed by the "partially responsible" Criminal. "Individualisation and internal reformation," observes the author, "began with children. They were then extended to adolescents. Finally, it occurred to Penalists that the same methods with necessary modifications might profitably be extended to most adults." In this connection, he stresses the difference between the state of scientific opinion regarding mental infirmity or semi-infirmity and the orthodox law on the point founded in what is known as the M'naughten case. Lecture XII analyses the provisions of the English Criminal Justice Bill of 1938, which the author describes as a comprehensive measure of "Legislation in aid of penal reform" whose completion was prevented by the out-

break of War, after the Bill had passed the Second reading in the House of Commons. The lecture ends with a discussion of the need for and the expediency of (a) Corporal punishment and (b) the Death Penalty.

Lectures V, VI and VII deal with Hindu Penology in Ancient India and have a special interest for students and critics of Indian History and Indian thought. In these Lectures, the author has (in the words of Sir Maurice Gwyer) attempted to show how deeply the ancient Hindu Law-givers had studied the problem and how near some of their theories come to modern doctrine. The author claims that the fundamental basis of *Danda-niti* (according to the Hindu writers) was deterrence and mental rehabilitation, that there was no savour of retribution or vengeance, and that its rules of individualisation had been worked out in great detail. The central idea in Hindu Criminal Jurisprudence from the very beginning (according to him) was that "punishment for wrong-doing was to be meted out by the King for the preservation of Social Order, as it was conceived in Ancient India". He refers almost with pride to the discussion in the Mahabharata (Santiparva Ch. 257) about the propriety and expediency of capital punishment. Among the early law books, he sets a high value on the Smritis of Manu and Yagnavalkya and on the Arthashastra of Kautilya in which, while recognising the background of religious injunctions, moral precepts and social conventions, penology is placed on a scientific basis. Among the *Nibandhas* (or later commentaries), the author describes the *Danda-Viveka* of Vardhamana about the 16th century A.D. as "a masterly compilation of the fundamental principles of Hindu Penology"; and after referring to one of the discussions in the book, he observes, the "above analysis demonstrates that the Hindu penalist clearly apprehended the distinction between civil wrong and crime."

Dr. Benoy Kumar Sarkar has found fault with the author for taking *Danda* of the Hindu books, "as invariably equivalent to the punishment of criminology or penology" (Political Philosophies since 1905, Vol. II, Part II, pp. 158 and 169). The criticism does not appear to be justified. On page 91 of the book under review, Dr. Sen refers to and recognises the difficulty of finding

an exact English equivalent for "Danda". Dr. Sarkar would take it as equivalent to the "Sanction" of Austinian Sovereignty. At best, this is only one of the implications of the term and if so, the idea of punishment is another equally important implication. There is much to be said in favour of Dr. Sen's observation that in many passages "Danda" is conceived as "an entity, a being, almost a deity".

Sir Maurice Gwyer has more than once observed on the "curiously detached view which seems to be taken in India of all matters relating to Crime and Punishment". About the need for reform of our criminal

law and its administration, there is little difference of opinion in the country. An intelligent and instructed public opinion will be a source of immense strength to those who are earnestly striving to bring about such reform. The work under review, along with the author's book, *From Punishment to Prevention* (published in 1932), places at the disposal of the layman as much as of the student of criminal jurisprudence an abundance of valuable information on a subject in which the ordinary citizen is no less interested than the professional lawyer or law reformer.

## GREECE BEFORE AND AFTER

BY "HELLENIC".

— 0 —

2,500 YEARS ago, at the time Buddha held out his bowl to the people of India preaching a Gospel which was to alter the outlook of half the population of the world, the people of Greece were gathering around Socrates while principles of art and living were taking shape which were to mould the western world. These people of Greece had sprung from the same source as those of India but their quest for new pastures had taken them north and west instead of south and east, until they settled in the valleys and islands of Greece, Thucydides speaking of these early ancestors of his, says that their beginnings are obscure; they called themselves Hellenes after Hellen, son of Deucalion and Pyrrha, the only survivors as the legend goes of the great flood with which Jupiter punished the world. They settled down in villages which gradually grew into hundreds of small cities ruled by the elders who congregated in the market place where the free citizens of the town gave their advice. All property was held in common and in times of war the man who could wield the battle-axe and sword best was elected Commander-in-Chief and led the others into battle. Living in these small communities, constantly rubbing shoulders with lifelong neighbours and elders, on terms of equality developed

in them a strong sense of the fatherland, and acted both as a brake and a stimulant to their daily activities. Thus spurred on to perfection by the code of their small society kept within the bounds of good taste and common sense by the fear of a public opinion which believed in moderation, they emerged from the dusk of pre-history and though blown by the winds of varying fortunes their flame has burnt clear ever since.

It is interesting to follow through the centuries the ups and downs of this handful of men who unwittingly have taught the western world how to live and have since shown us that they still believe that the principles they established 25 centuries ago are worth fighting and dying for.

What strikes one is their truly amazing power of recuperation . . . . The golden age of Pericles and the world empire of Alexander are followed by the Roman Conquest. The Roman stone struck the Greek pool with a splash but very soon found itself engulfed, Rome's Hellenisation became complete when Constantine transferred the capital of the Empire to Byzantium in the year 330 A.D. amid celebrations lasting four days. Few names in history are as glamorous as that of

Byzantium, it conjures up, in a haze of purple, visions of Emperors and Dignitaries, throngs crowding the seats of the amphitheaters or the halls of splendid churches, majestic fleets sailing out of the Bosphorus while the sun setting in the sea of Marmora lends its golden hue to the ramparts surrounding the city interminably. How splendid is the adventure of this great empire which for ten centuries opposes a dauntless energy to a hostile fate, and which for a thousand years even in its most desperate crises remains the sovereign power whose greatness is attested by the hatred and cupidity which attack it from all sides. Amid the glittering pageant of the middle ages the Byzantine cavalcade rides supreme. By it Russia and the Balkans are civilised and drawn into the concert of European Nations. Italy, France, and Britain receive their culture from this source.

Byzantium falls and after an interval of 400 years when even its most ardent lovers had given up its cause, and Byron uttered cries of despair, the Greek people found in themselves the energy to force upon reluctant governments, and an admiring world, the recognition of their independence. During the last war they showed that a free people *can* change their Government if they disapprove of its policy. They did so when Verdun was still being fought and Russia was on the verge of collapse. These are facts that one should remember in judging nations who claim that the deeds of their rulers were perpetrated against their will and whose alliances change with the fortunes of war.

Drained of all its financial resources by ten years of war, torn by the shock of an unexpected and utter military disaster in Asia Minor, Greece found itself in 1922 faced with the problem of accommodating and maintaining two million refugees from Turkey increasing its population suddenly by one-third. Not even 10 per cent. of the country consisted of arable land, all the rest was rocky hills and swamps. Within ten years these swamps had been reclaimed, the wheat production of Greece trebled, and these two million refugees

turned into one of the Nation's most valuable assets. It is one of the capital crimes of the Axis that these territories have been handed to the Bulgarians whose atrocities have caused the population to emigrate *en masse* to other parts of Greece. Hundreds of thousands have died and are dying, their productive capacity wasted with no lands to cultivate.

Its wheat problem solved, and the bulk of its other requirements drawn from the country's plentiful supply of Olive Oil, textiles, fruit and dairy products, Greece sought for markets abroad where she could export her tobacco and currants in exchange for coal and machinery. Only Germany offered herself as a customer, France and Britain repeatedly approached showed no interest, and along with the other Balkan States Greece found herself drawn into the net of German clearing agreements. But these ties did not obscure her political judgment. Putting an end to a feud which had lasted ten centuries she concluded an alliance with Turkey, strengthened her army, and having secured her position in the east she was able to concentrate on defending her western frontier, for already the Italian Spadassin was casting his shadow on Greek soil. The story of the country's proud answer to the Italian ultimatum and the glory and suffering which have been the lot of Greece ever since are too recent a chapter of history to need to be recalled.

The question which now arises is whether Greece should be allowed to perish. The whole world trembled at the thought that her marbles might suffer, will it allow her children to die for lack of sufficient help. If a doubt ever existed, her vitality has been proved beyond question by her achievements in this war. Her powers of recuperation are great. Though small, she is capable of great decisions. Quite apart from considerations of common justice and gratitude, the Greek people allied with the Turks are an essential factor in ensuring a balance of power in the Mediterranean. At the gateway to Russia and India the world could not hope for a better Sentinel.

## ANGLO-AMERICAN RELATIONS

BY Mr. C. V. H. RAO,

Editor, "Indian Nation"

THE recent Anglo-American-Soviet Conference at Moscow and the agreement arrived at there demonstrated the complete accord that prevails among the three countries not only as regards the immediate task of winning the war in Europe and the destruction of Hitlerism and all that it stands for but also about the basis of post-war collaboration in the interests of peace and collective security. A war-time coalition between the principal Allied nations fighting the Axis Powers is more or less taken for granted, and it will continue until the common aim of destroying the latter is achieved. But the particular significance in the Moscow Agreement is that present co-operation will remain unimpaired in the post-war period also. The Moscow Agreement was mainly concerned with Europe and the European problems, but that it is not restricted to them is evident from the association of China as a partner in the major final declaration.

This fundamental unity of outlook and interest binding the United Nations into a grand alliance to win the war and maintain the peace as well is definitely welcome. But indications exist that, behind the general unity of outlook and purpose among them, a move is afoot to promote a bilateral understanding between Great Britain and the United States, which though not intended to conflict with the establishment of an international organisation and international co-operation, is expected to bind together these two Anglo-Saxon countries for some common purposes. Mr. Churchill, for one, is extremely anxious for such an understanding and probably Mr. Roosevelt also. The fundamental basis of such an alliance is expected to be provided by the common language that the American and the British people speak.

The vision of an Anglo-American *entente* not for territorial aggrandisement or vain pomp of earthly domination but for service to mankind and for the honour that comes to those who faithfully serve great causes, proclaimed by Mr. Churchill in his Harvard speech, inheres an attempt to capture the imagination of the American people. In his Mansion House speech on November

1948, again, he reiterated his view and expressed anxiety that, even if anything should be said or done on both sides of the Atlantic, which is provocative, clumsy or indiscreet or even malicious or untrue, there should be no angry rejoinder. "Not only the fortunes of this fearful war but also the happiness of future generations", he declared, "depend upon the fraternal association of Great Britain and the United States within and without prejudice to the larger world structure that will be erected to secure the peace and freedom of mankind". How a bilateral Anglo-American alliance can be fitted into and reconciled with the obligations which British and United States participation in a spirit of partnership with other nations in a world structure will impose on them is difficult to understand. Secret diplomacy and secret alliances entered into behind the back of the League of Nations were the principal reason for the debacle that overtook that experiment in inter-national collaboration. Every time there was a conflict between the two principles, the obligations agreed upon for purposes of the limited alliances and pacts secured precedence over the obligations imposed by the principle of international action to ensure collective security. Mr. Churchill's proposal for a binding and permanent Anglo-American *entente* even with the express guarantee, if such is possible, that it will not impede the active participation of the two countries in a world organisation may be discovered in actual practice to be incompatible with such participation.

The present global war inescapably demonstrates the necessity for a global peace, not a peace of subjugation or a peace which has to depend for its maintenance on alliances based on regional or linguistic or racial considerations. It may not be practicable for public opinion everywhere to envisage or appreciate the ideal of a world state envisaged by political prophets, but certainly it should be possible to establish on a firm and stable footing an organisation for the maintenance of peace and collective security, with effective guarantees against international anarchy, terrorism and gangster aggression, and with respect for the integrity and democratic liberty of all.

In the United States herself, there is now an intensifying recognition that isolationism as a national policy for that country is an outmoded doctrine. Neither the Democratic nor the Republican Party candidate for the Presidency can contemplate going to the people of the U.S.A. in the coming Presidential election with the Isolationist plank in his platform. By passing by an overwhelming majority the O'Connolly resolution, which commits the United States "acting through its constitutional processes" to join with free and sovereign nations "in the establishment and maintenance of international authority with power to prevent aggression and preserve the peace of the world", the U.S. Senate has unmistakably indicated what direction American foreign policy will follow in the post-war period. In any case there cannot be a repetition of 1919 for her, no sabotaging of the plan for an international organisation and reversion to undiluted isolationism. While most of the Democratic Senators protested that the O'Connolly resolution did not go far enough in its advocacy of a strong international body to preserve peace, the Republican Senators did not also lag behind in expressing similar views.

In the face of this intensifying veering round of opinion in the United Nations in support of a world organisation for maintaining peace, effecting disarmament, and preserving collective security and the integrity of small and weak nations, Mr. Churchill's proposal for an Anglo-American alliance may have difficult hurdles to overcome notwithstanding the "gift of a common tongue", which the British Prime Minister regards as constituting the prospective foundation for a "common citizenship" between the United States and Great Britain. Besides, the United States has other obligations and affiliations too, like her close *liaison* and intimate relations with the Latin American Republics, her increasing identity of interests with Canada on the one hand and Australia on the other. Geographical, economic and other factors are capable of proving stronger and more effective links in the chain of national and international friendships than linguistic affinities in the post-war period. And lastly, American public opinion, already severely critical,

may become more openly critical of Britain's attitude towards the problem of treatment of her colonies and dependencies. Republican leaders like Mr. Willkie have emphatically declared that India, for example, is a United Nations problem. Mr. Churchill's twice-repeated declaration about non-liquidation of the British Empire, whatever he might have intended to convey thereby, lends itself to adverse interpretation and construction at the hands of his critics in America and elsewhere. President Roosevelt, the enunciator of the now-famous Four Freedoms and a signatory to the Atlantic Charter, has been an uncompromising upholder of the principles of human freedom and dignity. But his personal friendship with the British Prime Minister is probably responsible for his reluctance to press the latter to revise his interpretation of the applicability of the Atlantic Charter to India. Other American politicians are not less critical of the British attitude typified by Mr. Churchill.

"Imperialism" is a word emitting bad odour and by continuing the policy of treating India as a dependency or making even her post-war freedom dependent upon the fulfilment of impossible conditions, Britain is not eliminating the grounds for her policy being dubbed imperialist. In America, criticism of Britain's policy in this respect is voiced by diverse people, and we find it voiced by Walter Lippman, the well-known American author, in his book on 'United States' Foreign Policy'. Anglo-American friendship will have to bear the strain of potential misunderstanding so long as the British Empire scheme persists. Britain herself may defend her Empire by maintaining firstly, that the principle of progressive realisation of self-determination of all the regions included therein is an essential part of Britain's policy, and secondly, that so far as India is concerned, Britain has already, through the Cripps' Scheme, offered India post-war dominion status with the right of secession. The illogicality of this argument, from the standpoint of India, is patent; in any case, it is not a point the elucidation of which is not relevant to the present article. The fact exists that informed and liberal American opinion disapproves of Britain's attitude in this respect.

## CONFLICTING PRINCIPLES OF PEACE

By DR. SIR C. RAMALINGA REDDY, Kt., HON. D.Litt.,

Vice-Chancellor, the Andhra University.

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SELF-DETERMINATION is announced as one of the principles on which enduring peace could be concluded. A little reflection would show that this is an utter, hopeless fallacy. In the first place, it is very doubtful if European Powers, however democratic in their own lands, would extend the benefit of this principle to Asiatic countries and dependencies. Secondly, self-determination may upset the Balance of Power in Europe as between the U.S.S.R. and Great Britain, the two Powers who are likely to be left in a position to influence the future of Europe. Most of the elements that are fighting the Nazi-Fascist combination are admittedly Leftist in character and tendency. If these are allowed to secure the upper hand, it would strengthen Russia. Will England look upon such a contingency with unconcern? On the other hand, as a result of Anglo-American influences a number of countries in Europe, more especially Western Europe, and also some in Eastern Europe on account of their dread of Russia, might establish Rightist Governments. The old idea of segregating the U.S.S.R. by a *cordon sanitaire* might be revived. Would the U.S.S.R. look upon such a condition of affairs without concern and without alarm? That self-determination is conditioned by Balance of Power was proved after the Great War of 1914—18 when Austria, German in race and sentiment, was refused union with the Reich for fear that such a union would make Germany too powerful for the comfort and safety of France. Yet another difficulty relates to the method by which

the real will of the liberated peoples could be discovered and implemented. The Leftists have faced the German bullets. Will they agree to be subjugated by the ballot box, if that happens to go against them? The Emigre Governments in London cannot be regarded as either independent or representative. How will new Governments, which would be both independent and representative, be formed? Plebiscites, Parliamentary elections, all can be tampered with and have been. Sovietism claims to be a better method and measure of genuine democracy than Parliamentarism. And so I dismiss self-determination as a principle of peace as valueless except to a very limited, and so far as world peace is concerned, a very ineffectual extent.

Balance of Power has been the traditional policy of England. It has secured to her a position of safety in Europe. It has enabled her to expand freely overseas while the European Powers were balancing each other uneasily and watching each other too closely to have eyes or hands for other concerns. I do not see how England could be expected to give up the policy of Balance of Power, on which both her security and her Empire rest, unless a better method is forthcoming. Obviously, Balance of Power is the seed of world wars. Balanced Powers cannot always be dancing merrily on the tight rope. They will tumble into war. A war nowadays is both global and total. The Balance of Power is not only no contribution to world peace, but it is, however, unintentionally and unwittingly, a contribution to world wars,

Nor is universal democracy the universal remedy. In the first place, the Allied Powers are not all democracies, though they certainly represent liberalism and humanism to a very much larger extent and degree than Germany. The U.S.S.R. is not a democracy like England. Nor is China. Secondly, democracies may be just as fond of war as any other ocracies. Democracies are of various types—the United States with its Separation of Powers; England with concentration of power in the Parliament or rather in its Executive, the Cabinet; Switzerland with its unique constitution; and perhaps Dictatorships based on popular will which are called Cæsarisms. Which of these is to be made the standard type to be imposed on all the countries of the world? Leftism and Rightism differ fundamentally in their ideas, objects and methods of democracy. So, I dismiss the talk about fighting for establishing democracies everywhere as a sentiment which, however sincerely held, is too impracticable to be coined into universal currency, and too vague or indefinite to be of specific value.

What then is the way out? To those who think that wars are inevitable and natural, there need be no way out, nor could there be one. But to those who believe in a world peace, it is clear that a Global Order in supersession, to the necessary extent, political and economic, of the present fierce Nationalisms and greedy Imperialisms, is the one and only remedy. A large number of farsighted thinkers of the world are advocating such an Order, more especially the leaders of thought and action in America and some English Publicists like Prof. Carr. Unless an effective Global Order, far superior in legal competence as well as actual power,

to the old League of Nations, is instituted, the coming peace will only be a truce and a preparation for future wars. If such an Order is instituted, Nationalisms and Imperialisms will lose their motive power, just as when a strong Government, capable of enforcing law and order is formed, people will cease to go about armed with swords and pistols for self-protection.

Since the above was written, the Moscow Conference has come and gone and I have been asked to see if that made any difference to my views on the true conditions of an enduring World Peace. It has not made any difference. We don't know if like Locarno and many other conferences, it will turn out to be a propaganda meteor instead of a new and permanent attraction for a better world order. Nor are we acquainted with the exact nature of the arrangements agreed to between the Big Three. Already there are varying comments on its significance and not all of them claim it as the fixed star of a new hope for the world or even for Europe. The fundamental factors of history, Nationalism, Imperialism Leftism, Rightism, Balance of Power and all the ingredients of cosmic explosions, have not been removed or altered. Moscow is not the touchstone by which the base metal of history has been transformed into millennial gold. Rather it is one of the many conferences which are like pits covered over and hidden by verbal foliage and propaganda flowers into which the elephants following their usual courses precipitate themselves unwarily. Already the French Committee of Liberation has declared against commitments made by conferences to which it is not a party. European and American press is enigmatically silent

about the project for an Arab Federation, though one would have expected them to give it their moral support. Moscow does not seem to have turned its eyes to the problems of Asia and the Pacific. There are too many surds left for me to be able to draw a rational conclusion.

But it has done one thing, a great thing, deserving of our applause and gratitude. It has conserved and strengthened Allied unity against Nazi Germany and has dashed to the ground German hopes of an escape from the retribution they have earned by the chance of Russo-Anglo-Saxon differences. As war strategy, Moscow is as great a

success as the Red Army. It has yet to prove its worth as Peace strategy.

One curious feature in confirmation of my diagnosis. Austria will be given independence but not self-determination!

I am convinced that Allied Victory is the only possible seed and ground of an honest global order based on equality and liberalism, with independence and imperialism and self-determination subordinated to World Peace and Progress and the suzerainty of a World Order in which all the peoples will be given a fair share of power and responsibility. Will this possibility prove a dream or a reality?



MR. AND MRS. WINSTON CHURCHILL

# INDIAN EMIGRATION TO AMERICA

## II. INDIAN EMIGRATION TO U. S. A.

BY DR. S. CHANDRASEKHAR, Ph.D.

[In the first part of the article on Indian emigration to America, which appeared in the last issue, Dr. S. Chandrasekhar reviewed the condition of Indian emigration to Canada. In this, the second and concluding part of the article, he discusses the position of Indians in regard to emigration to the United States of America where, it is hoped, the new alignment of China and India in the cause of the United Nations will make a difference in American attitude to Asiatic peoples and ensure better conditions for Indian Emigration.—ED. I.R.]

INDIAN emigration to the United States is an offshoot and a by-product of their emigration to Canada. Apart from Indian emigration to the Fiji Islands, the first wave of Indian emigration across the Pacific was to Canada. Previous to 1907, there were very few Indians in the United States, and most of these were non-laborer groups and were on the eastern coast and almost none on the Pacific coast. In 1907, when they arrived in relatively considerable numbers, it was from Canada. When they were faced with opposition in cold British Columbia, they drifted southward to the rich and warm valleys of California, hoping for a better reception, a less rigorous climate, more congenial employment, and the higher wages to be earned on this side of the border. In 1907, the number admitted was 1,072, as against 271 in 1906. In 1908, the number admitted rose to 1,750. Most, if not all, of these immigrants were Sikhs, originally from the Punjab, popularly referred to in California as "rag heads." The fact that this first batch of arrivals were bearded and turbaned Sikhs was in a way rather an unfortunate circumstance, for, the attitude of the American immigration authorities towards all the people of India was coloured by their immediate reaction towards this particular group. The conflict of cultures and the clash of colours have made the assimilation of the average Hindu

in the American social life rather difficult. This group was of the laboring class and had behind them valuable experience in raising sugar-cane, rice, corn, cotton, and melons. Their skill as hardy peasants was soon recognised and, being in the category of seasonal labour, they had to immigrate from region to region as seasons changed—from San Joaquin Valley to Sacramento and Imperial Valley. Soon they made their mark as industrious, honest, and willing workers not only in such unskilled labour as cutting, hoeing, and weeding, but also in cutting asparagus, gathering grapes, pruning orchards, and harvesting rice. Besides these agricultural pursuits many entered into yard work in lumber and saw mills, railroad construction, and building industries. But this group was never numerically large enough to occupy an important place in the labor supply of the West Coast. Their industrial and economic position was not secure for a long time, for their efficiency was not on a par with native American labor, their employment irregular, their competitive ability small. Despite these hardships, they tried to acclimatise to the American conditions and ere long proved into a small and useful community.

Even the small success of the early immigrant group usually serves as an easy inducement for the arrival of larger groups of the same nationality. Though the early

DECEMBER 1948]

INDIAN EMIGRATION TO AMERICA

54

Indian arrivals were from Canada, later they came directly from Indian ports. In 1910, they reached the peak figure of 1,782. This rather sudden increase raised the usual cry of the oriental danger of "the tide of turbans" as the little influx of Indians on the Pacific coast is often termed. In relation to the total population of the sending country and the receiving country the number of Indians was always a tiny trickle and never swelled up into a tide. This relatively rapid rise in numbers, together with the fact that a considerable number of them almost immediately secured employment in the construction of a railroad near San Francisco, gave rise to a widespread but probably an erroneous belief that there was organized traffic in this labor. Subsequently the number fell off as restrictions against Asiatic immigration set in. In fact, at no time were there more than 6,000 Indians in the United States, and to-day their total number in the continental United States, including their American-born children, is less than 5,000. From 1911 to 1941, the average annual arrivals was only 187, and in the last decade of 1931—41 the total was 181, less than the annual average. The following figures show the number admitted into the United States for each decade:—

|           |           |
|-----------|-----------|
| 1901—1910 | ... 5,762 |
| 1911—1920 | ... 1,562 |
| 1921—1930 | ... 1,177 |
| 1931—1941 | ... 181   |

When these Indians arrived, that is, before the outbreak of the first World War, the American immigration policy was still in the throes of agitation and confusion. The period of free immigration was certainly over by 1880. Some kind of agitation and State regulation colored

the nation's immigration policy till 188 when the Chinese Exclusion Act was passed. Then the expedients of the need of cheap labor served as a partial guide. But with the federal control of the problem the question of individual selection went in.

The first regular and rather comprehensive general law regulating the immigration of aliens to the United States was the Act of February 5, 1917. This, however, was not the first Act that affected the Indian immigration to this country. For even before this Act was passed, the limited number of Indian immigrants was checked first by a severe interpretation of the general immigration law by which every Hindu was assumed to be either a polygamist or likely to become a public charge.

But the 1917 Act, however, was the first piece of legislation that directly affected the Indian immigration. This elaborate and carefully worked out piece of irrational legislation established from the American point of view principles of negative individual selection, group selection, and restriction. Section 8 of this Act contains what is now well known as the "geographical delimitation clause." This clause marked out, arbitrarily, of course, by artificial boundaries, a certain section of the globe's surface as unfit to send immigrants to America. This zone includes most of West and Central Asia, all of India, Burma, Siam, Indo-China, parts of Afghanistan, Baluchistan, Arabia, and most of the South Sea Islands. In other words, the American legislators of the period drew a map of the world, and marked out parts that were to receive the bountiful showers of American manna and parts that were not to. This geographical delimitation clause is interpreted, by some

as an extension of the principle that this country is to be a white man's country, for according to Professor Fairchild, "There can be no doubt that the founders of America expected it and intended it to be a white man's country, not in the modern anthropological interpretation that would include the Hindus and other black-skinned groups in the classification, but in the meaning that was current among intelligent people one hundred and fifty years ago." They were not very "intelligent," for they did not kill off all the American Indians, the real sons of the soil who are not really "white" and would not have imported a single black man, and thus would have saved this country from one great problem, the satisfactory solution of which is not even in sight. And, unfortunately for these "founders of America, the immigration policy has been changed, declaring Africans and people of African nativity eligible for American citizenship. The wishes of the founders apart, the immigration authorities to-day recognize only two diametrically opposite colours, white and black, and ignore all the shades in between—the brown Hindus and the yellow Chinese, for instance.

Later, this Act of 1917 was amended and supplemented, and became the Immigration Act of 1924, which provides the present quota basis, distributed on "the national origins provision". This provides a minimum quota of 100 for any nationality, and India is allowed an annual quota of this number. This provision proved to be of no help to India, for, according to this statute, no person can enter the United States as an immigrant and reside there permanently who is ineligible for American citizenship. Two years earlier, by the Supreme Court ruling on November 8, 1922,

in the famous *Ozawa* case, it was decided that only people of Caucasian and Negroid races are eligible to citizenship. This ruling was at first interpreted as an euphemistic way of saying that the Chinese and the Japanese are not desirable as citizens. As there was a quota of 100 for India, some Indians applied for and obtained citizenship, presumably on the anthropological ground that the people of India belong to the Caucasian race. So several Indians who came to the United States as temporary residents, as students, professors, traders, and ministers, fell in love with the American way of life and became naturalized American citizens.

But within the space of three years, 1922–25, a series of test cases were taken before the Supreme Court and the ineligibility of the Indians, Japanese, and Filipinos for American citizenship was declared on the ground that they were not "free white persons." As for the Chinese, they were the first Asiatic groups to be barred on racial grounds. The test case in the case of the Indians was that of the *U. S. vs. Bhagat Singh Thind* (261. U. S. 204). The decision was rendered by Justice Sutherland, who was a Canadian-born, naturalized American citizen. He ruled that the Hindus are not white to the man in the street, who is no anthropologist. Were an additional reason wanted, he could also have pointed out that the Hindus were not free people, thanks to the British imperialist domination of India. This exclusion of the people of India from the regular immigrant class found also an excellent rationalization in the fact that Canada does not admit the Hindustanis as immigrants.

The decision in *U. S. vs. Bhagat Singh Thind's* case had more far-reaching effects

than merely declaring the ineligibility of Hindustanis to American citizenship. The United States Government, with the approval of the Departments of State, Justice and Labor, applied the above decision retrospectively, and cancelled the American citizenship of many naturalized Americans who were natives of India. Many of these being poor Pacific Coast farmers, only a few could afford legal fights for their rights. Their fight was not in vain, however, for the late Chief Justice William Howard Taft, in the case of the *U. S. vs. Pandit*, decided, applying the principle of *res adjudicata* that the United States Government had no right to cancel the citizenship of those Hindustanis who acquired their citizenship by due process of law. The late Chief Justice Taft did not, however, enter into the legality of the decision rendered by Justice Sutherland in the *Thind* case. Thus, while those Hindustanis who acquired citizenship before the *Thind* case were allowed to remain United States citizens, the basic problem of the eligibility of the Hindustanis to American citizenship was not solved, though all primers on "How to become an American citizen" begin with the categorical statement that the Chinese, the Hindus and the Japanese are not eligible to U. S. citizenship.

In 1927, Senator Royal S. Copeland introduced a Bill in the 69th Congress to amend Section 2169 of the Revised Statutes in respect of the definition of "a white person" to include among others Hindustanis also. But this Bill was referred to the Committee on Immigration, and its report was unfavourable. Even this has not settled the issue.

The latest instance to open this whole issue of the right of Hindustanis to become

American citizens is the case of Khairati Ram Samras. His application for naturalization has been denied by the U. S. District Court at San Francisco on November 18, 1940, on the ground that he was not "a free white person." Mr. Samras has appealed the case to the U. S. District Court of Appeals. Mr. W. F. Lynch of San Francisco, the attorney for the appellant, has raised in his brief a new and significant issue. He contends that the Section 2169 of U. S. Revised Statutes is unconstitutional on the ground that the said section violates the "due process of law" clause of the Fifth Amendment (Article 1, Section 8, Clauses 4 and 17) of the Constitution of the United States. This contention has not yet been brought before the Supreme Court, but the decision of the case is awaited with much interest.

To-day, more than ever, the United States is vitally interested in the attitudes and approaches of Asiatic peoples toward this country. The United States is the only powerful and leading democratic country that preaches ideals of equality and freedom, and often practises racial intolerance. Hitler's oppression in Europe is based, political and economic reasons apart, on the "right" of the mythically superior blue-eyed and blond-haired Nordic to superimpose his *Kultur* on the other so-called inferior peoples of Europe. The Americans are no more a master race than the Nazis. If the United States should successfully combat such dangerous ideas, she could ill-afford to practise racial discrimination at home as well as in her relations with Asiatic countries. The immigration policy of this country excludes more than a half of the human race from the application of the basic principles of justice, equality and tolerance. To-day the

people of India and China are on the American side to fight this grim war for a better world. And fortunately this war is not one between the East and the West, nor is it between the white and the darker races of the world. But if it should really be a struggle between democratic and totalitarian ideals, it is high time that the United States put into practice some of those ideals. America cannot simply afford to say that she wants the people of India and China to fight on her side and at the same time maintain that she will not treat them as equal enough to have them among her immigrant groups. Even if discrimination and exclusion do not convey an obnoxious and unscientific implication of biological inferiority, it certainly does indicate a humiliating affront to national sovereignty and 'racial' dignity! If America continues for long this racial bias, she may win the war in Asia in a military way, but certainly not in the psychological sense.

It is not maintained here, however, that the tremendous population problems of India, China (and Japan at the end of the war) will be solved if the United States removes barriers against Asiatic immigration. Emigration from any over-populated country in Asia to the United States or any other relatively thinly populated country can at best be a temporary palliative, but never a permanent solution. The nature of population pressure in India is such that even large-scale emigration alone cannot solve it. Nor can anyone expect the United States or other less crowded countries to solve the population problems of the teeming millions of Asia.

All that is urged here is that the United States should extend the immigration quota basis to Asiatic countries

as a measure of equality. Since 1924, the system has worked well with those European countries which have been permitted to send immigrants. There is no reason why it would not work with India, China (and Japan with the cessation of hostilities). The day has come when Asiatic races can no longer be excluded on any racial grounds or treated in any way different from the rest of mankind. We do not want the millions in India and China, who now look up to America for justice and fair play, to turn away with the vexing thought that the United States is just like any other Western white power that they have known for too long and too well.

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## "TERROR ANTIQUUS"

BY MR. NICHOLAS ROERICH

—:O:—

THE historian records as follows the plundering of Rome by Spaniards and German landsknechts during the days of the famous Pope Clementius:

And what no blockade could stop, were the daily demoralizing horrible rumours about blasphemous orgies and vandalism, which took place in Rome, about the fury of fanatic iconoclasts; St. Peter's Cathedral had been turned up into stables, the landsknechts kept their horses in Raphael's stanzas in the Vatican; the remnants of Pope Julius had been thrown out of the tomb; the statues of Apostles were beheaded, the procession of Lutherans with the spear of St. Longinus, the sacrilege with the Holy Relic of St. Veronica, the intrusion into the Holy of Holies; about inhuman cruelties, during night orgies, about the mock funeral of the cardinal and resurrection from the coffin, the murder of an abbot for his refusal to hold mass to a mule. There constantly flows in news even about a crack in the dome about processions of priests and monks led through the streets to be sold, about the nocturnal conclave of drunken landsknechts, sacrilegizing the holy mass . . ."

Another eyewitness adds:

Starvation and pest followed the plundering. The city was exhausted and soldiers already pillaged not for gold but bread, searching for it even in the beds of the sick. A sinister silence, devastation, infection, corpses scattered everywhere, filled me with horror. Houses were open, doors broken, shops empty, and in the streets I could see but brutal soldiers.

We are quoting the above lines describing one of the many plunderings of Rome, because of it in comparison with ether invasions there is usually very little known. In schools one only reads that Pope Clementius had to spend a certain time in the besieged castle of St. Angel, but the real horrors of vandalism and blasphemy are not even mentioned. The Emperor himself and kings did not even consider this state of war. When we study other documents of those times, we find that at some courts this horror was only referred to as an unhappy incident. But when the Spanish representatives arrived to save the city, they could not even with the help of the generals of the plundering armies, take control of the situation; to such an extent had

the vandalism, cruelty and blasphemy taken hold of the Spaniards and landsknechts.

From where could such terrible cruelty and sacrilege originate? It, of course, originated from every-day hard-heartedness. But how could such atrocity flash up instantly? This evil fire, no doubt, sprang up from habitual rudeness and cursing. We know how the infection of the vulgarity of bad language mischievously creeps into every-day life. Chaos manifests itself everywhere, where even for a minute cultural striving is neglected. One cannot for a moment remain in static condition—either down or up. Much is written in literature, dramas and tragedies about the nature of cruelty and atrocities. From every-day rudeness, permitted and nurtured, there arises abhorrent blasphemy, vandalism and other ugly manifestations of ignorance.

The paroxysm of ignorance, as often pointed out, is first of all directed against the Highest. Crass ignorance desires to annihilate something, to cut off someone's head, if even a stone one of a statue; ignorance tries to cut out the child to leave only from the mother's womb, to destroy life and to leave only an "empty place". Such is the ideal of ignorance. It greets illiteracy, it welcomes pornography, it relishes vulgarity and slander. It is difficult to estimate where one finishes and the other begins. Altogether the scales of ignorance are undefinable.

Since cruelty is created by every-day vulgarity and rudeness, how carefully should one extinguish every form of coarseness. How patiently even the smallest rude expression should be eliminated

from every home. Rudeness is absolutely unnecessary. Even wild animals are tamed not by rudeness and cruelty. In education rudeness has long been condemned as giving no useful results and only creating a generation of ruffians.

When we read historical examples of misery and ill-luck which took place owing to every-day vulgarity, when we see that these misfortunes continue also to-day, then is it not necessary to take definite measures in the schools and in the family to safeguard youth from every form of rudeness? The inexperienced youngster is so easily contaminated with the peril of rudeness. Ugly bad language is so easily introduced in life. Such language is called improper, in other words, it is not admissible.

In opposition to proper language, there apparently exists dirty language. And if people themselves admit that certain expressions are improper, it means that they themselves consider them dirty. Then why favour dirt in life? No one will pour a pail of slops and garbage on the floor in his room. And if such a thing happens by accident, then even the most primitive people will consider it abominable. But bad language is nothing else but a pail of slops of garbage. Is not bad language just a bad habit? Children are punished for bad habits, but the grown-up are not only not punished, but even their dirty expression calls forth encouraging smiles.

The habit of rudeness, ill-language and blasphemy is spread to such an extent that it is simply not noticed. If people remember all the blasphemous jokes, which cause a roar of laughter, it will be quite

natural that to-day these people go to church as if for prayer and to-morrow they are nurturing their horrible bad language.

It has been said long ago: "Yesterday a small compromise, to-day another small compromise—to-morrow a great scoundrel". Coarseness surprises not only by its inner cruelty, but also by its senselessness.

People like the Pharisees often show such hypocrisy when pretending to regret the loss of purity of language and yet, they themselves sometimes sponsor the mutilation of language. Amidst rubbish are born horrible microbes and they spread in colossal pernicious epidemics.

It has been asserted that Beauty will save the world. Recently we read an excellent book by the renowned Latvian poet Richard Rudzitis, "Realization of Beauty will save". Indeed every one will agree with this ardent call. But the very concept of Beauty compels the introduction of refinement into every-day life. Not a senseless luxury, but refined beauty is meant. And such a refined beauty does not depend on material wealth. And first of all such refinement should not be abused by any form of rudeness.

We speak of the protection of cultural treasures. And for the realization of this axiom everyone should free himself from a rude attitude to higher ideals. Besides, let us always remember that when protecting cultural treasures we must not forget the creators of them, paying tribute as to living monuments of culture.

Thus having remembered horrors and cruelty, let us conclude with Love and Beauty as a blissful creative force.

# PRICE CONTROL

BY MR. S. N. KOUL, B.A.

WAR broke out in India as in the rest of the capitalist world, with a steep rise of prices of all commodities. "Take September 1939 as equal to 100, by the end of the year the general index of primary commodity prices in India has risen to 187, manufactured articles to 142, food and tobacco to 125 and other agricultural commodities to 184, raw material generally to 180. The important figures are those of the general index, namely, 187 and of the raw material to 180 and so on." From this we can form a fair idea of the strain on the poor man's purse. This strain gave rise to certain elemental reactions of the masses who in their effort to defend their standard of living, in December 1939 rioted at several places in India, e.g., Bijnore, Calcutta, Cawnpore and Jubbulpore. As a result of these circumstances created by the war, the economic forces went out of gear.

As in duty bound, the Government, in their efforts to take up some effective steps to control the business and bring the economic condition of India on a regular footing, after holding many conferences, decided to introduce the policy of Price Control in India.

In spite of price control a general upward movement has taken place in India, although the State tried to restrict it to the minimum, in general, and specially in the case of agricultural commodities, and Indian manufactured articles. "Unlike the rise in 1941 the uptrend during 1942 was consistent, continuous and steep. The index number of wholesale prices for Bombay went up steadily from 180 in December 1941 to 260 in 1942. In

Calcutta it advanced from 154 to 288 between December 1941 and December 1942. For the same period the rise in Cawnpore was from 129 to 217. The working class cost of living in Bombay went up from 129 in December 1941 to 188 in December 1942, and in the case of Jamshedpore from 149 to 242 in November and from 226 in December to 244 for the same period." Price control has therefore only minimised the rise in prices. It could not obviate it.

In brief, what the system in India has achieved may thus be summarised: "At the beginning of the fourth year of the War Economy in India the price control policy, if there is any, is still confused and amateurish. It betrays conflict and competition of Central and Provincial objectives. That it has not been inspired as yet by economic foresight is clear from the fact that the price control policy is still tackled *in vacuo*. In fact until the end of 1942, little is done beyond fixing maximum prices of certain articles. The danger lurking behind such failure should provide a note of warning to the Government."

Although there may be a certain amount of truth in the assertion that the rise in the cost of living was due to larger disbursements to labour in the form of allowances and bonuses, etc., the fact remains that, taking the country as a whole, the rise in the cost of living preceded and did not follow the increase in the income, and in a large majority of cases the increase was negligible. In spite of the control measures, which from their effect, seemed to be aimed at isolating industrial communities to a certain

extent by putting restrictions on imports and exports of various commodities, the rise affected a much wider group and area. Different sections of the population are variously affected by this movement and control of prices as the following facts will show.

#### INDIAN BOURGEOISIE

Indian Bourgeoisie have neither a full scope for expansion nor are they permitted to raise their profits to the maximum under the controlled circumstances. The capitalists and the industrial magnates get a large amount of profit in so far as foreign competition has considerably decreased and greater production is needed for the internal as well as war supply. The profits in their case are therefore no doubt larger. But there are no equal opportunities of profiteering open to Indian Bourgeoisie under the controlled markets. The capitalists use various devices to profit by the advantages offered by war. Cornering and speculations are adopted to raise prices which result in an attempt to charge very high prices for both agricultural and manufactured goods. In spite of the price control policy, this attempt continues. The capitalists during the period of war attempt to increase production and profits without increasing corresponding costs on capital outlay. Due to prohibitive prices, the import of machinery has become difficult. The capitalist would, therefore, restrict the import of the machinery to the minimum. In these conditions, increase in production and profits are attempted by exploiting the existing producing plants to the maximum. Night shifts, extension of working hours, intensification of labour schemes, overtime work, all such devices are utilized to

increase production. Side by side the capitalists resist the rise in wages necessitated by the rise in prices. Far from raising the real wages at a period when the profits are rising, the Bourgeoisie attempt to reduce the real wages by resisting the rise in monetary wages corresponding to the rise in prices.

#### PETTY BOURGEOISIE

This class with fixed incomes are of course the worst sufferers except for the fact that opportunities for employment have increased. Those already in service have their purchasing power decreased as a result of the rise in prices. The other section of this class who act as middlemen gained to some extent by petty speculations in the past. But those who cater to the needs of the city people are bound to suffer in the long run because of the decrease in the purchasing power of the majority of the city people. In the absence of price control at the source, this class of traders suffer still worse.

#### PEASANTRY

The price movement of food-grains among agricultural commodities has different aspects for different sections of the peasantry. The prices are generally low at the time when the crops are ready for sale. They rise after about a month or two later. The rich peasants who are in a position to store food-stuffs for their own consumption are the only class who do not buy the food-grains at a higher price. At the same time, they make a fortune by selling later when the market offers better opportunities and higher prices. The poor peasants are therefore adversely affected. Under the pressure of need they sell their grain when owing to profuse supply they get cheaper prices.

This is the usual lot of the peasantry under capitalists by their being forced to sell at lower rates at the time of harvest although the same commodity could fetch higher prices at other times of the year. Peasants would suffer as a whole class also. The prices of the manufactured commodities do tend to rise higher than the prices of agricultural goods as the prices of the latter are specially kept down. During war time when the price fluctuations are very sharp, this means greater loss to the peasantry than it was in the pre-war days.

#### AGRICULTURAL LABOURERS

This class of labourers also suffer in their own way. Wages in the country side rise very slowly, if at all, while the prices of both the agricultural and manufactured commodities are continuously rising. The only thing is that quite a large section of these labourers get partly paid in kind and that will, to some extent, relieve their distress at places where this is the custom.

#### WORKING CLASS

This class has to suffer serious difficulties in the circumstances created by the war. The rise in the prices lower their standard of living. "Only up to December 1939 the working class cost of living index number indicated a rise of 20 per cent. for Bombay, 10 per cent. for Ahmadabad, 16 per cent. for Cawnpore. The same is true for all sections of the working class leading to a fall in their wages (real)." The other effect of the new conditions on this class of people is the intensification of work. The restriction of working hours for jute workers has been removed. Night shifts have been introduced in the textile industry. Cawnpore has introduced the three-loom system. Overtime work is

also indulged in by the employers. As a result of all this intensification, the share of the workers tends to diminish. The capitalists even when giving war allowances manage to cheat the workers by conceding less than what is demanded by the rise in the prices.

Evidently therefore the policy of price control attempts to deprive the peasants of a part of their earnings and the workers of their justified rise in wages, especially in view of the fact that the Government continues to finance the war requirements of the United Nations by means of the currency expansion against sterling securities, which is still in its infancy, and is expected soon to move up at an accelerated rate.

The real solution of the difficult conditions of living created by the war situation in India may therefore, in brief, be described as under separately for (a) peasantry and (b) working class:—

#### (a) PEASANTRY

1. Chief shops at Government cost for manufactured goods should be opened by the Government in villages for peasants.

2. Cost price shops at Government cost for food-grains with credit facilities should be opened in villages.

3. Equal chances of rise in the prices of agricultural commodities should be given to the agriculturist. Prices of commodities such as food-stuffs, etc. and other agricultural produce should not at the time of harvest be left to be decided by the factors of demand and supply. The prices should be fixed by the Government on the basis of (a) the average rates for a particular commodity during the whole past year, (b) the crop forecast for the coming year, (c) the

general tendency of prices in the international market. The prices thus fixed should be made known to the peasants by distributing leaflets so as to spread the knowledge of these rates to the entire country side.

#### (b) WORKING CLASS

1. War allowances should be given to neutralise the rise in prices. Arrangements for a periodic review of the position in order to keep pace with the rising prices are required to be made by the Government.

2. The prosperous condition of the industry during the war period justify that there should be a rise in the real wages of this class of people.

3. Resort should not at the same time be taken to intensify the labour schemes of increasing looms and frames. The restrictions already introduced require to be withdrawn.

4. The Government should open cost price shops in suitable numbers in order to prevent unnecessary profiteering by middlemen.

This method will, on the whole, rally the different classes of workers of all industries as well as agricultural labourers and enable them to defend their interests from the otherwise futile efforts of price control and enable them to raise the real wages and standard of living which is warranted by the rise in prices.

## "A DARING GAMBLE"

BY COLONEL T. F. O'DONNELL

THE Superintendent of Police of Tureemapur was sitting in his office reading the various reports which he had collected about the six persons he had lodged in the District Jail. There was sufficient evidence to show that the whole six belonged to the same organization and also that one of them was rather an important leader. His name was Ghosh.

His orderly, Daulat, was finding things a bit dull on this peaceful Sunday morning. Suddenly he became alert. A powerful green saloon car glided noiselessly into the porch.

"Is the Sahib at home?" enquired a beautiful Indian girl stepping lightly from the motor.

Daulat ignored the question and courteously but firmly demanded her card

which he handed over to the S.P. with the following information:—

"Indian lady. Arrived in a big green car alone with driver. More about car and driver later."

"Show her in," said the S.P. smiling. He knew that very little escaped the eagle eye of Daulat.

He looked at the neatly engraved card. It bore the simple inscription:—

"Miss SAMITRI CHATTERJI"

She was tall and very fair. Her hair was raven black and large grey eyes beneath a broad forehead gave her a striking appearance which was intensified by a generous mouth and a determined chin.

"It is very good of you to see me," she began. "I would not have bothered you if the matter had not been so very urgent and important."

"What is the matter?" enquired the S.P.

She spoke English fluently without the slightest trace of accent and she met his gaze unfalteringly.

"I want to see a person in the District Jail and I want to know how it can be managed."

"And the name of the person?"

"Ghosh."

The S.P. felt that he was being closely scrutinized to see the result of this unexpected announcement. He was certainly startled but he showed no outward sign of his astonishment.

"I am afraid it will be very difficult. Do you know that Ghosh is to stand his trial to-morrow for armed dacoity amongst other things?"

"The other things being what?"

"Perhaps the most important of the charges is that he is an important leader of the Hindustan Republican Army."

"There is no doubt about the evidence, I suppose?"

"None whatsoever."

"What is likely to be his sentence?"

"At the very least ten years in the Andamans."

"All the more imperative that I should see him even only for a few minutes."

"Why?"

"Ghosh is my brother."

"Your brother," exclaimed the S.P. incredulously.

"My half-brother, to be more exact. I am going to be frank with you even though I know I shall be running a certain risk. It is my only chance of getting permission to see him before he is sent away to the penal settlement for such a long term of imprisonment."

She paused for a few moments as if finding it difficult to commence her story.

"Ghosh and I were brought up together, and we always looked upon each other as real brother and sister. Perhaps we became all the more attached as the family consisted only of our two selves and my father. To me he was a kind of hero. He easily excelled in everything he took up whether in studies or in games. My father intended him for the I.C.S. and we all three went to England together. My brother topped the list of successful candidates but he suddenly disappeared before the result was announced. My father and I returned to India. The disappearance of his idolised son killed him. Within six months he was dead.

"My brother turned up for the funeral. He stayed with me only for a few days until all arrangements for my future had been satisfactorily arranged. Then he disappeared as suddenly as he came. He used to pay me visits at odd intervals, I did not know what he was doing. I never questioned him. I had not seen him for the best part of a year when one morning I received an anonymous letter informing me that my brother had been arrested. The newspapers told me the rest and here I am. Can you help me and will you?"

The S.P. was thinking rapidly whilst she was explaining the purpose of her visit. How much of her tale was true and how much false? From information received it was more than probable that Ghosh had spent some time in England. Her disavowal of all knowledge of Ghosh's activities did not strike him as entirely genuine but he had no time now to verify the facts of her family history. A quick

decision was necessary. If he refused to secure an interview for her, nothing would be lost but at the same time nothing would be gained. On the other hand, if he did secure an interview for her, there was the off chance of gaining some additional information about Ghosh.

"I will help you as far as possible but as I told you it is going to be difficult to manage an interview for you under the circumstances. Where can I find you to let you know?"

"I can call back here at any hour you like. That will be the most convenient arrangement and will probably save time in the long run."

"You are right. Could you come back at four o'clock this evening?"

"Yes."

"I think I may be able to manage an interview for you but in any case I shall do my very best."

"I am very grateful to you. Thank you very much."

In the meantime Daulat was doing a bit unobtrusive intelligence work. Strolling surely round the car the first thing he noticed was that the number was not quite as distinct as it might be. He casually touched the plots and found that there was a different number on the other side. Approaching the driver he remarked in the most casual manner:—

"Very fine car."

"Yes," was the laconic reply.

"Come from very far?"

"No."

"Going far?"

"Perhaps. I don't know."

"Like your job?"

"Yes."

"Fifty rupees, I suppose?"

No reply.

During all this time the driver sat motionless in his seat and stared steadily in front of him. Nothing daunted by the abrupt replies Daulat determined to change his tactics. He proceeded to give an elaborate and fictitious account of the superhuman qualities of his own Sahib and emphasized and magnified his importance. The changed tactics worked wonders and very soon the driver began to ask questions.

"Has your Sahib got anything to do with the jail?"

"My Sahib has got something to do with everything. He is all powerful."

"Can he release prisoners?"

"He can if he likes."

The driver leant over to Daulat in a most confidential manner.

"How much?"

Daulat inwardly chuckled. At last he felt he was getting on to something. He pretended to consider the matter deeply. Then looking round cautiously he replied with a knowing wink:—

"That depends."

"On what?"

"The prisoner and the amount offered."

"I'll see."

"Right. You'll always find me here."

When Samitri Chatterji had taken her departure, Daulat made his report.

"I told the driver that you could release any prisoner you liked."

"Did he ask how much?" enquired the S.P.

"Yes."

"What did you say?"

"It depended on the prisoner and the amount offered."

The S.P. was glad that he had promised to secure permission for an interview.

He immediately phoned to the District Magistrate and the Superintendent of the Jail and made all the necessary arrangements. He told Daulat that Miss Chatterji was coming back at four o'clock."

"I am bringing her along to the Jail to see her brother Ghosh."

"Am I coming too?"

The S.P. shook his head and Daulat looked very disappointed.

"Look here, Daulat. I'll tell you what you might do. I shall go in Miss Chatterji's car and you can bring along my car after a little while. Take good care that you are not seen. Also you might bring along one of the armed guard in case of accidents."

As the green saloon was noiselessly slipping away from the bungalow, the driver turned to the girl beside him.

"Successful?"

"I think so. I am to come back for the answer at four o'clock."

"I sounded the orderly. The S.P. is prepared to release prisoners for a consideration."

"You confounded idiot!" was the startling rejoinder.

"I didn't give any names," sulked the driver.

"Sure?"

"Quite sure."

"I told you to keep your mouth shut tight, didn't I?"

There was no reply.

"You had better obey orders for the future. I hope you haven't spoilt the whole show with your babbling."

Punctually at four o'clock the green saloon glided into the porch. The S.P. was waiting on the steps of the verandah.

"I have succeeded in securing permission for your interview. Will you give me a lift?"

"With pleasure."

The Jail was about three miles distant from the bungalow. It was situated in a lonely spot surrounded by a high wall. The only entrance was through a heavily-barred gate which opened on to a walled court-yard. Straight through the court-yard was another massive gate which gave entrance to the quarters where the prisoners were confined. Both the inner and the outer gates were guarded by armed sentries. At a sign from the S.P. the outer gate swung open and the car entered the court-yard. The S.P. alighted and opened the door for Miss Chatterji.

"We have to go first to the office of the Superintendent."

The Superintendent, an Indian official, was waiting to receive them.

"This is Miss Chatterji," said the S.P., "and she has come to see her brother, Ghosh. You have received the necessary instructions from the District Magistrate."

"Yes, Sir."

"Where is the interview to take place?"

"Ordinary prisoners are granted interviews here, in this office, but as Ghosh is in close confinement, I am afraid I shall have to ask you to follow me to his cell."

The Superintendent led the way out of the office.

The S.P. looked at Miss Chatterji. Her face was inscrutable. There was not, however, the slightest trace of excitement.

"Shall I be permitted to see my brother alone?" She enquired.

"Under the circumstances, that is impossible," curtly replied the Superintendent.

He opened the door of a small cell. It was no more than ten feet square and the only furniture it contained was a webbed charpoy. Ghosh was seated on the charpoy and looked up as the door opened.

Samitri rushed to him and threw her arms round him. Her sari practically enveloped him. Apparently not a single word passed between them. Samitri's body seemed to be shaken with heart-rending sobs. Ghosh held her closely to him. Finally her sobs ceased and Samitri lay still in his arms.

"Please help me," exclaimed Ghosh. "I am afraid my sister has fainted."

The S.P. and the Superintendent of the Jail hastened to his assistance and proceeded to lay Samitri on the charpoy. As they were bending over her they were both suddenly startled by the peremptory cry of "Hands up." Turning round they found themselves covered by Ghosh with an ugly-looking automatic. At the same time, Samitri jumped up from the charpoy holding in her hand a weapon of similar calibre. Samitri's sobbing had cleverly covered the transfer of the pistol.

They put up their hands and awaited developments. The S.P. knew that Ghosh was desperate and would not for a moment hesitate to shoot if his orders were not implicitly obeyed. At the same time, he could not see how Ghosh hoped to make a get-away through two heavily-barred gates guarded by armed sentries. He was not long left in doubt about the intended plan of campaign.

"Search them, Samitri," ordered Ghosh.

Samitri quickly ran experienced hands over them both and found them unarmed.

"Stand with your face to the wall and don't make a move," rapped out Ghosh.

The S.P. found himself with his face six inches from the wall of a white-washed cell. It was an absurd and ignominious position but he was powerless against two people armed with automatics.

"The Jail Superintendent will take off his clothes", was the next order.

There was a little hesitation on the part of the Superintendent but the pressure of the cold steel of the muzzle of the automatic made him hasten to comply with the order. Ghosh changed into the Superintendent's clothes and in addition took possession of his keys.

"Now," continued Ghosh, "we shall proceed to the office of the Superintendent whom I shall lock in here. The Police Captain Sahib will walk in front with my sister and I shall follow very close behind. At the office I shall again change clothes but this time it will be with the Police Captain Sahib."

The three started out on their journey to the office in the prescribed order.

A short time after the S.P. had departed for the Jail in the company of Miss Chatterji, Daulat followed unobtrusively accompanied by one of the armed guard. The car was immediately recognized at the Jail and the gates were opened without any delay.

The first thing Daulat noticed was the green saloon drawn up facing the exit. He skilfully manœuvred his car so as to block the exit. The driver of the green saloon swore. Daulat winked and smiled.

"Anything doing about what you know?" enquired Daulat with a cunning leer.

"What the hell are you talking about? Remove your ruddy car out of my way."

"How much are you prepared to put down for the release of the prisoner? I think it can be arranged."

"Are you going to remove your car or are you not before I push your face in?"

Daulat slipped out of the car smiling.

"I don't want to put you to any unnecessary bother. Here is my face for you to push in."

The driver of the green saloon started his engine and proceeded to reverse.

"No, you don't", snapped Daulat, jerking his hand off the steering wheel with a grip of steel. "A promise is a promise. Be a sport and push my face in."

The armed guard slipped into the saloon from the other side and switched off the engine.

"Hands behind your back," he commanded as he pressed his revolver into the ribs of the driver.

The hands and feet of the driver were securely fastened.

A few minutes later the S.P. and Miss Chatterji followed very close behind by the

apparent Superintendent of the Jail appeared proceeding quietly across the court-yard. The driver of the green saloon gave vent to a peculiar whistle. Then things began to happen.

"Make for the car, Samitri," cried Ghosh.

The S.P. who had seen Daulat and the armed guard thought it high time to take a hand in the game. He jumped before Samitri and seized her in his arms. Ghosh tried to manœuvre so as to get a shot at the S.P. without injuring Samitri. The delay, small as it was, proved fatal. It gave time to Daulat and the armed guard to join in the fray. Ghosh was hit over the back of the head with the butt-end of a revolver and was brought back unconscious to his cell.

There was no relationship whatsoever between Samitri and Ghosh except the fact that they were both members of the H.R.A.

## THE ARYAN VIEW OF LIFE

BY DR. MUHAMMAD HAFIZ SYED, M.A., Ph.D., D.Litt.

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"OF Atma this life is born" (Prashnopanishad iii. 8). This is how the beginning of human life is definitely indicated in the *Srutis*. Man is not his body, nor his senses nor even his mind. These are his *Upadhis*, vehicles, and nothing more. These vestures are subject to change, decay and death, whereas the real man, the immortal self, is ever-abiding, never-ending, "eternal, unborn, perpetual and ancient."

In *Srutis* and *Smritis*, in Puranas and Itihasas, the Self in man is declared to be of the nature of Brahman. "He, this great unborn Self, (is) He who (is) this

intelligence in living creatures, He who (is) this *Akash* in the heart", says the Brihadaranyaka Upanishad (IV. iv. 5). As the sparks from a fire are similar in nature with the fire, so the self of man is identical with the Supreme Self. The Jivatma seed grows into self-conscious Deity in due course through spiritual evolution. Thus, according to ancient Indian thought, the conception of man is quite different from that of most other religions or schools of philosophy that have prevailed in the world.

Man is truly Divine in his nature and shares Divine Life. The Jivatma differs

from Brahman only as the seed from the tree that bears it. When the *Atma* descends into *Anatma* or the spirit enters into matter—this process is called the path of forthgoing, when the spirit emerges from material phenomenon—this ascent of his is called the path of return. These processes are determined by a fixed immutable law which in other words is called the law of cause and effect. It is this law which guarantees success in every plane of our being, be it physical, mental or spiritual. Without its dominance over all our thought and action there would be no security for us nor any surety for any result we may try to achieve.

The triune aspects of Godhead according to the ancient scripture is creation, preservation and destruction. One and the same supreme reality, *Ishvara*, manifests Himself as *Brahma*, *Vishnu* and *Shiva*. These triune attributes of His are potentially shared by every *Jivatma*. Man, in the light of this philosophy of life, is fully endowed with creative faculty, he thus creates a thought or an institution, upholds it and when its time comes for dissolution, destroys it in order to re-create it in yet another form and shape. All his at-one-time dearly cherished thoughts and human institutions undergo changes over which he sheds no tears and faces the timely transformation with calm equanimity, all the while knowing that "every thing that has a beginning must have an end." Every outer form is transitory and must disappear in the course of time.

This view of life fills one's heart with indomitable courage, unshakable faith in man's creative nature and his final success. One endowed with such insight into his inner capacities and divine potentialities, is never afraid of any change of

social, religious or political outlook. He is ever ready to reform himself and the social fabric which is the outcome of his own erst-while creation.

Anyone who accepts this outlook on life and believes in his divine nature, need have no fear of any transformation which is the law of changing life. He should ever be ready to renounce effete and outworn ideals which have had their day and should never hesitate to adopt any new scheme of life which may conduce to his happiness, and promote the well-being of his race or community.

The Sanatan Dharma does not recognize an unscientific creation, a making of something out of nothing. The supreme *Ishvara* evolves all beings out of Himself. *Mundakopanishad* (II. i. 1) says, "As from a blazing fire in a thousand ways similar sparks spring forth, so from the Indestructible, O beloved, various types of beings are born, and also return thither."

As man shares Divine Life in essence, his spiritual nature is capable of infinite progress. Not only does he evolve to a greater and greater moral and spiritual height and in the course of time becomes a *Siddha*, (a perfect being) and attains his liberation from the round of births and deaths, but in the long run becomes a liberated soul, a perfect being. Thus his upward journey is endless. Without the least doubt he is the captain of his soul and the master of his destiny. There is nothing to which he cannot legitimately aspire and finally attain. He has no reason to be grieved at any loss or frustration. What he has not to-day he will obtain to-morrow. If he fulfils the necessary conditions and exerts his will to the fullest, he is bound to achieve anything great or small in the course of

time. What he had sown yesterday he is, of course, reaping to-day and what he would sow to-day he is sure to reap to-morrow. This is a continuous process based upon a fixed Law which is the expression of the Divine Will. One who bears this ideal in view constantly will cease to fret and fume at any pin pricks in life which he will naturally treat as trifling and passing. He will overcome the feeling of misery, poverty, and helplessness if he keeps before his mind's eye this noble and lofty ideal of his inherent potentiality, his divine nature with complete faith in his final victory. He may be poor in wealth, weak in health, unhonoured and unrecognized by the world, seemingly persecuted and downtrodden for the time being; in spite of all that, he should remember that he is deathless and his inner being is free from all sorrow and suffering. Truly speaking, he is inwardly rich and full. The outer happenings of life do not touch his inner serenity.

Can anything be more glorious and inspiring than this ideal? This is one of the aspects of the Aryan view of life.

This ideal of the divinity of man leads us to believe, unlike the teachings of some of the religions of the semitic stock, that he is not to lean on or depend upon an external agency for his salvation or liberation. In all conscience, he has to work out his own salvation; in the words of the Enlightened one, Lord Buddha uttered to his devoted disciple Ananda, "he is to become his own light." In Vedic parlance, freedom from the round of births and deaths, which is another name for liberation or salvation, is entirely in his own hands. Man is bound by his own desires, with their ceasing he becomes free; he is bound to this earth by the ignorance of his

own nature on the ceasing of which he is liberated.

It is clearly stated in the *Brihad-aranyaka Upanishad* (IV. iv. 19), "when all the desires hiding in his heart are loosed, then the mortal becomes immortal; here he enjoys Brahman". Salvation depends on one's own self-effort. Such a view of man's nature gives dignity and strength and sobriety to life.

It is said in the Christian scriptures that one should love one's neighbour as one's own self. But why? The answer is given by the ancient Rishis of India. The unity, solidarity and indivisibility of the Self is acknowledged by most of the schools of Indian Philosophy. "All the Gods (are) even the Self: all rests on the Self." (*Manu* XII, 119.)

"He, this Self, is Brahman". (*Brihad-aranyaka Upanishad* IV. iv. 5).

"This my Self within the heart, this (is) Brahmana". (*Chandogya*. III. XIV. 4.)

The Self is one. Divine life is shared by all, saint or savage, high or low, rich or poor. Any one who realizes this eternal truth cannot help loving and serving his fellow-men as he loves and serves his own kith and kin. On the rock of this reality is based the ideal of social service. Every aspirant on the path of higher life has to rejoice in the welfare of all beings. *Lokasangraha* (the welfare of all beings) is the highest ideal that every true-born Aryan is enjoined to follow.

Self-realization or the pathway to God is the core and essence of the teachings of every school of religion and mysticism. On the right understanding of this ideal depends our moral and spiritual well-being. God and the soul are the pivotal problems that every school of philosophy, worth

the name, has tried to solve. Almost all the religions of the world, ancient or modern, have wrangled over it. It is this problem that has baffled the minds of great thinkers, some of whom have obviously failed to grasp its true significance. Others have given it up in sheer despair as something beyond their ken and comprehension. It is this problem, the lack of understanding of which has compelled some earnest seekers after Truth to take shelter in the barren fields of agnosticism and scepticism.

Now the manner in which the Rishis of old have viewed it is full of hope and cheer. They say that the problem you so earnestly desire to solve is not insoluble provided you fulfil the necessary conditions that it demands. According to some of the Indian sages of old, no one can possibly understand anything of the nature and reality of God unless he tries to understand or realize what his own self is. This is the primary requisite. So far as the Absolute Reality, the unmanifested, Nirguna Brahman is concerned, it is frankly admitted by no less an authority than Lord Shri Krishna Himself

the difficulty of those whose minds are set on the unmanifested is greater for the path of the unmanifested is hard for the embodied to reach.

All that we can have any conception of is the Saguna Brahman, the God with attributes. Now in order to have direct knowledge of this aspect of reality, it is absolutely necessary that one should do one's best to get some glimpse of one's own inward nature which in essence is the same as the source of one's being. The age-long method of *Atmayana* as taught by *Patanjali* may be summed up in a few words, *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharna*, *Dhyana* and *Samadhi*—the eightfold steps that lead to self-knowledge.

The first two of these, *Yama* and *Niyama*, have to do with conduct, for without good conduct and purity there can be no meditation.

Harmlessness, truth, honesty, chastity, absence of greed—(these are) *Yamas*.

Purity, contentment, austerity, Veda-study, yearning after *Ishvara*—(these are) *Niyamas*.

These qualities acquired, a man may sit for meditation. There are two preliminaries. Any posture which is steady and pleasant is suitable:

Firm, pleasant—(that is) *Asana*.

*Pranayama* is the regulation of the breath, and this has to be learned from a teacher.

Then comes the immediate preparation, the closing of the senses against external objects, and the drawing of them and placing them in the mind; this is *Pratyahara*.

Now follows meditation proper, consisting of three stages, *Dharana*, *Dhyana* and *Samadhi*.

The binding of the mind to (one) object is *Dharana*.

This is concentration, the steadying of the mind on one point, in one place, so that it is fixed, one-pointed. Only such a mind can pass on to *Dhyana*.

The steady (and uninterrupted) flow of cognition towards that (object) is *Dhyana*.

When this is reached, the mind, fixing itself thus, loses the consciousness of itself and remains identified with the object of thought, and this state is *Samadhi*.

That same (*Dhyana*) showing the object only, and devoid, as it were, of self-consciousness, (is) *Samadhi*.

These are the preparations for and the stages of meditation. By this a man rises to knowledge; by this he loses himself in the divine Being he worships; by this he disengages himself from the bonds of action. Without meditation no truly

spiritual life is possible. (*Sanatan Dharma Text Book*, pp. 218, 219.)

The method of quest is a scientific one. By treading the path as pointed out by *Patanjali* and corroborated by the sages and saints who followed him, one step onwards leads to the next and so on and the aspirant begins to feel the certainty of success as he moves on. This earnest pursuit brings him to his goal and when he stands face to face with his own higher and true self all his doubts and uncertainties disappear like clouds when the sun of the Self shines out.

The method is purely analytic. The seeker learns to discriminate the real from the unreal, the shadow from the substance, the chaff from the kernel, the outer from the inner through the process of elimination. True wisdom begins to dawn on him and then he understands the deeper strata of his complex being and his true constitution as laid down by *Shri Krishna*:

It is said that the senses are great; greater than senses is the mind, greater than the mind is the *Buddhi*; but what is greater than the *Buddhi* is He the Self.

There is no uncertainty about the steps the seeker takes stage by stage. His success or otherwise depends entirely on the amount of effort he applies and the energy he devotes to its pursuit.

Is it not worth our while to give this path a trial if we really feel keen to know ourselves? Then we must be ready to pay its price, namely, fulfil the conditions. If after this we find that we have not gone far enough or failed to achieve what we earnestly desired, it is open to us to discard, it—may condemn it, but not before we have pursued the path in all its detail, and in exact accordance with its pre-requisites.

It is indicated in the preceding sections, that the real man is the Self, the spirit and not its vestures, body and mind and senses.

The nature of this self, admitted by almost all the schools of Indian philosophy, is *Sat*, *Chit* and *Ananda*. The *Sat* aspect of our being guarantees our immortality, because that which remains ever the same in the three periods of time: past, present and future, is *Sat*, truly real.

The *Chit* aspect is responsible for our knowledge which is more an unfoldment than what we gather from our impressions of outer phenomena. The *Ananda* aspect, as the word reveals, means bliss, supreme happiness, "Exempt from decay". Anyone who gets an insight into his inward nature and learns to feel that he is not his body but the immortal self really needs nothing from the outside world, as he already possesses what the world runs after, namely, deathlessness, knowledge and supreme happiness and has nothing to grieve over. All that stands in the way of his self-realization is his own ignorance of his true nature and his repeated identification with his body which is another name for egoism or *ahankar* by the destruction of which he will free himself from untold sorrow and suffering, pain and anguish, disappointments and despair. The chief cause of his suffering is desire which is "all-consuming, all-polluting, it is our foe here on earth." The numerous desires surging in the human heart are the outcome of our ego-sense. When a man ceases to identify himself with his vehicles, his multifarious desires also come to an end and in this way he is freed from the shackles of sorrow and suffering. The more he desires the more he suffers, is an inexorable law.

Man's right understanding of his nature yields, him another boon: he attains happiness which is his birth-right. Every one wants peace, prosperity, comfort and happiness and seeks them in a wrong direction. The moment one of our heart's desires is satisfied, another one is born in it and this process is an endless source of suffering. Health, wealth, honour, position, name, fame, grandeur, glory—these and many more, such the world holds dear and prizes very highly, have no stable foundation, they come and go, they are impermanent and therefore painful in the last resort. Their attainment ultimately leads to sore disappointment and poignant grief.

The delights that are contact-born, they are verily wombs of pain, they have beginning and ending; not in them must rejoice the wise,

says Shri Krishna.

Having experienced and realized the futility of earthly desires, the aspirant turns his attention inward and finds that his very nature being Ananda he is the fountain head of all joy and happiness. Thus he renounces his yearning for earthly enjoyments and attains peace and bliss which passeth all understanding. This is the highest goal that an Aryan sets before him to achieve.

## WILL IT BE SO AGAIN ?

BY MR. C. DAY LEWIS

Will it be so again  
That the brave, the gifted are lost from view,  
And empty, scheming men  
Are left in peace their lunatic age to renew ?  
Will it be so again ?

Must it be always so  
That the best are chosen to fall and sleep  
Like seeds, and we too slow  
In claiming the earth they quicken, and the old usurpers reap  
What they could not sow ?

Will it be so again—  
The jungle code and the hypocrite gesture ?  
A poppy wreath for the slain  
And a cut-throat world for the living ? that stale imposture  
Played on us once again ?

Will it be as before—  
Peace, with no heart or mind to ensue it,  
Guttering down to war  
Like a libertine to his grave ? We should not be surprised :  
we knew it  
Happen before.

Shall it be so again ?  
Call not upon the glorious dead  
To be your witnesses then.  
The living alone can nail to their promise the ones who said  
It shall not be so again.

—The New Statesman and Nation.

## BURMA EVACUEES

BY MR. ALLAN KNIGHT

**M**OST of the Burma evacuees, whether they came via the Taungup Pass and Akyab or via Assam (on foot or by air) converged in Calcutta, where they went into various camps; or, if they were down with malaria, into hospital. Many actually did go into hospital and some of them died.

From Calcutta, where it was not desired to keep them long, they were sent to all parts of India and eventually evacuees were to be found in many places from Kashmir to Cape Comorin and from Quetta to Digboi.

All the men-folk were eager for work; and, in the search for work, some were more fortunate than others: the Europeans more so than anyone else. This favourable position is due to the fact that the European in the East is usually himself influential and also to another fact, namely, that on arrival in India the Europeans were not without friends; for here they found former schoolmates and other members of their trade union—the union of the old school tie.

The Indians who had connections with India also had friends and perhaps relations to receive them and assist them in the search for employment. It was those who were born and brought up in Burma who found themselves in a strange land and on their own, so to speak. Among these are the Anglo-Burmans.

It is not suggested that there was no one to do them a good turn: far from it, in fact, the reception that they received in India is something they will never forget—especially the consideration and kindness shown them by the Tea planting community of Assam. From the very start, there have been organizations to help them to obtain employment, but nevertheless the great pull which influence gives was and is lacking.

In the search for work, the European evacuees did not have much difficulty—for the reasons already stated—and it would not be far wrong to say that by now most of them are in positions equally good as the ones they held in Burma.

Another class which is doing quite as well in India as in Burma are the

menials; for the war has made plenty of work for them and their wages, especially of those in domestic service, are constantly rising. A great many of these must be drawing much bigger salaries than they could obtain in Burma.

It is the individual between these two classes who has found it difficult to obtain employment. This explains the existence of the various evacuee camps still in existence, after a year or more, e.g., the camps at Coimbatore and elsewhere.

Some of these middle class people have, of course, been luckier than others. Those who belonged in Burma to firms with offices in India have been given employment in India by their firms. Thus bank clerks and members of the staffs of the B.O.C. and Steel Bros. have in many cases been re-employed by their former employers.

The young men are well placed in the matter of the search for a livelihood; for, with a war in progress, the forces are open to them. A great many have joined the forces. The young women have also been quickly taken into employment either as stenographers and typists in firms or in the W.A.C.

Those who had joined the various Auxiliary Force units in Burma and who had been called out had no necessity to search for work for they were retained in their corps. This retention seems to have been illegal in the first instance for the legal enactments regularizing their position came on the Burma Statute Book months afterwards. Nevertheless, they had employment straightway. Their grouse is that many could do very much better in the I.A.O.C. or in other units, but that they are forcibly retained as privates—in consequence of which their wives draw only Rs. 30 a month.

The ones who have found and are still finding the most difficulty in obtaining suitable employment are the men of the middle class who have passed their youth. Many of these cannot work just anywhere in India; for they and their wives have come to an age when they cannot live in

certain places without grave risk or detriment to health. For many jobs their age is against them. Also, many would-be employers hesitate to give them employment suitable to their qualifications and experience because it means superseding some one else. It is these senior men, of the class between the highest and the lowest, who are the hardest hit. It is their lot in India which forces the question whether the principle at present adopted by the Government of Burma of granting leave salary at a flat rate without reference to actual needs is quite right. It is said of many things that they must be what they should be and must also appear to be what they should be, e.g., the administration of the law must not only be just but must also seem to be just. In the matter of leave salary of the Burma Government servants, the rate seems to be fair, being the same all round, but it is questionable whether it is really so.

The Government of Burma, having come over with seventeen crores of rupees, is now granting half pay all round to their servants who managed to escape into India. This, at first sight, seems just and generous. But a consideration of the circumstances in which these people find themselves in India gives food for thought. The main factor cannot be blinked at, namely, the great rise in prices. They have been given general permission to take up employment and most have presumably done so. In their cases, if what they are earning in India exceeds the half pay they are drawing, the half pay is reduced by the excess, the principle adopted being that no one should draw more pay in India than in Burma when it comes from two sources. As has been said, the younger men can find employment in India easily, but the man past 40 years of age does not find it so easy, even if he is prepared to take much less than what he was drawing in Burma. Many of the older men—and they are the ones most likely to have families—cannot find work and have to subsist in a depressed condition. Their condition will be better realized when one remembers that they are granted no dearness allowance in addition. The principle of half pay all round is one which is in practice inequitable. It is difficult for all to make ends meet

on half pay, but it is much easier for the man whose half pay is Rs. 700 a month than for the man who draws only Rs. 100 a month. It would be much better if the flat rate of half pay all round yielded to a graded scale. It is therefore suggested that some such scale as the following be adopted forthwith:

| Pay in Burma.   | Leave salary in India.    |
|-----------------|---------------------------|
| P. M.           | P. M.                     |
| Rs. 100 or less | ... Full Burma pay.       |
| " 101 to 500    | ... two-thirds Burma pay. |
| " 501 to 1,500  | ... half Burma pay.       |
| " 1,501 upwards | ... one-third Burma pay.  |

Adjustments would, of course, have to be made so that a man on, say, Rs. 550 does not draw less than one on Rs. 500.

The above proposal looks rather severe on the higher civil servants, but in practice it will be found far from harsh. The reasons why the out would not affect them are:

1. They are mostly all employed on full-time appointments by the Government of Burma, and therefore on full pay;

2. those who are not being employed by the Burma Government are doing equally well in India as they have influence enough to obtain good appointments either by themselves or through powerful friends in India.

The notion of leave salary should be got rid of and the idea permeating the whole scheme of assistance should be that the grants should be for maintenance. After all, the object is to support the Burma Government servant in India till he can go back to his former appointment in Burma. What is required for the support of the men and their families must be the main consideration. What a man's previous pay was should be taken into account too, but that should be only a secondary consideration and not the main factor determining the amount he should draw in India. The main factor should be his needs and, in determining his needs, the fact that prices have gone up nearly 200 per cent. must not be forgotten. Hence a system of maintenance grants should take the place of leave salary. No one should require more than Rs. 1,000 a month, and so there should be an upper limit at that figure.

## ST. THOMAS OF INDIA

BY MR. KALIPADA MUKHERJEE, M.A.

"I seye soothe, by Seint Thomas of Ynde". Thus swears the merchant in Chaucer's 'Merchant's Tale', true to the tradition of the Church that St. Thomas was the apostle of India, thus indicating that in Chaucer's time (1340?—1400) the name of St. Thomas of India, was well known in England.

Modern commentators like Pollard have remained silent as to St. Thomas. He has not thought fit to add a note on St. Thomas even in his commentary on the Prologue to the Canterbury Tales, where appear the following lines,—

Amorwe, when that day gan for to sprynge,  
Up roos oure Hoost and was aller cok,  
And gadrede us togidre alle in a flok,  
And forth we riden, a litel moore than paas,  
Unto the wateryng of Seint Thomas; . . .

though his 'own interest in Chaucer is not linguistic, but literary and historical'.

But long before Chaucer's time, Alfred the Great knew of St. Thomas of India, and is reputed to have sent envoys to the Church of India named after him. On this John Richard Green in his "History of the English People" has written:

But his mind was far from being imprisoned within his own land. He sent a Norwegian ship-master to explore the White Sea, and Wulfstan to trace the coast of Esthonia; envoys bore his presents to the churches of India and Jerusalem, and an annual mission called Peter's-pence to Rome". . .

Green's account was based on Asser's 'Life of Aelfred', 'probably contemporary, or at any rate founded on contemporary authority'. Some have thought erroneously that the English King sent envoys to contemporary monarchs in India. But in Hakluyt, we get a full note on the subject. He says:

A testimone of the sending of Sigheimus Bishop of Shirburne, by King Alphred, unto St. Thomas of India in the year of our Lord 883, recorded by William of Malmesburie, in his second booke and fourth chapter *de gestis regum Anglorum* King Alphred being addicted to giving of alms, confirmed the privileges of churches as his father had determined; and sent also many giftes beyond the seas unto Rome, and unto St. Thomas of India. His messenger in this businesse was Sigheimus bishop of Schirburne: who with great prosperitie (which is a matter to be wondered at in this our age) travelled through India, and returning home brought with him many strange and precious curios (unions?) and costly spyces, such as that countrey plentifully yeeldeth.

The only inaccuracy in this is that William thought that Alfred sent the bishop to St. Thomas; whereas the truth is that he sent his bishop to the church or churches associated with the name of St. Thomas of India.

For long St. Thomas remained unidentified. It is only recently that historical research has clearly established that he was an historical personage, and that he was one of the twelve apostles of Jesus, whose name was connected in Christian tradition with that of the most famous of the Parthian kings, Gondophernes who lived in the first century A.D. when the Parthians succeeded the Sakas as the rulers of North-West India. Vincent Smith in his "Oxford History of India," (reprinted, 1941,) has summed up all the available historical information on St. Thomas as follows:—

The most interesting personage among those princes is Gondophernes, whose name is clearly Persian or Parthian. His reign may be placed between A.D. 20 and 48. He ruled an extensive realm which included Arachosia or the Kandahar country, Kabul, and the kingdom of Taxila. The name of Gondophernes or Gondophares has become more or less familiar to European readers because early ecclesiastical legends, going back to the third century A.C. affirm that the apostle St. Thomas preached Christianity in his dominions and was there martyred. Another group of traditions alleges that the same apostle was martyred at Mailapur (Mylapore) near Madras. Both stories obviously cannot be true; even an apostle can die but once. My personal impression, formed after much examination of the evidence, is that the story of the martyrdom in Northern India is the better supported of the two versions of the saint's death. But it is by no means certain that St. Thomas was martyred at all. An early writer, Heracleon the Gnostic, asserts that he ended his days in peace. The tale of his visit to the kingdom of Gondophares may have originated as an explanation of the early presence in that region of 'Christians of St. Thomas', disciples who followed the practices associated with the name of the apostle. Some writers try to reconcile the two stories in some measure by guessing that St. Thomas may have first visited the kingdom of Gondophernes and then gone on to the peninsula. But that guess is no real explanation. The subject has been discussed by many authors from every possible point of view, and immense learning has been invoked in the hope of establishing one or other hypothesis, without reaching any conclusion approaching certainty. There is no reason to expect that additional evidence will be discovered.

Yet we believe that with the progress of historical research, additional evidence will

some day come to light, that will reconcile conclusively the two conflicting theories. Until that day, we must remain satisfied with the guess that has the semblance of truth in it. Because in the first century A.C., it was not impossible for a missionary who had come all the way to the northern parts of India, to cross the Vindhyas in company with travellers and to make Malabar his home, which he found more hospitable to the religion he had come to preach. Moreover, no historian can belittle or do away with the evidence that is still extant in the South relating to St. Thomas, the apostle. Marco Polo, the Venetian traveller, who visited the kingdom of Coilum (Madura, Ramnad and Tinnevely) on the Tamraparni, twice in 1288 and 1293, wrote the following account of the shrine of St. Thomas—(Discoursing of the place where lieth the Body of St. Thomas the Apostle; and of the Miracles thereof):

The body of Messer St. Thomas the Apostle lies in this province of Malabar at a certain little town having no great population; 'tis a place where few traders go, because there is very little merchandise to be got there, and it is a place not very accessible. Both Christians and Saracens, however, greatly frequent it in pilgrimage. For the Saracens also hold the saint in great reverence and say that he was one of their own Saracens and a great prophet, giving him the title of Avarian, who is as much as to say 'Holy man'. The Christians who go thither in pilgrimage take of the earth from the place where the saint was killed, and give a portion thereof to anyone who is sick of a quartan or a tertian fever; and by the power of God and of St. Thomas, the sick man is incontinently cured. The earth, I should tell you, is red. A very fine miracle occurred there in the year of Christ, 1288, as I will now relate.

A certain Baron of that country, having great store of a certain kind of corn that is called rice, had filled up with it all the houses that belonged to the Church, and stood round about it. The Christian people in charge of the Church, were much distressed by his having thus stuffed their houses with his rice; the pilgrims too had nowhere to lay their heads; and they often begged the pagan Baron to remove his grain, but he would do nothing of the kind. So one night the saint himself appeared with a fork in his hand, which he set at the Baron's throat, saying, "If thou void not my houses, that my pilgrims may have room, thou shalt die an evil death: and therewithal the saint pressed him so hard with the fork that he thought himself a dead man. And when morning came he caused all the houses to be voided of his rice, and told everybody of what had befallen him at the saint's hands. So the Christians were greatly rejoiced at this grand miracle, and rendered thanks to God and to the blessed St. Thomas. Other great miracles do often come to pass there, such as the healing of

those who are sick or deformed, or the like, especially such as be Christians.

(The Christians who have charge of the church have a great number of the Indian nut trees, whereby they get their living; and they pay to one of those brother kings six groats for each tree every month).

The Christian brethren who keep the church relate the story of the saint's death. They tell that the saint was in the ward outside his hermitage saying his prayers

and round about him were many peacocks, for these are more plentiful in that country than anywhere else. And one of the Idolators of that country being of the lineage of those called Govi that I told you of, having gone with his bow and arrows to shoot peafowl, not seeing the saint, let fly an arrow at one of the peacocks, and this arrow struck the holy man at the right side, in so much that he died of the wound, sweetly addressing himself to his Creator. Before he came to that place where he thus died he had been in Nubia, where he converted much people to the faith of Jesus Christ.

The Book of Ser Marco Polo, the Venetian concerning the Kingdoms and Marvels of the East, translated and edited with notes by Col. Sir Henry Yule, from Vol. II, Bk. III, Chap. XVIII, of which the above extract has been quoted, was published in two volumes by John Murray, London, in 1903. The account is illustrated with pictures of the Ancient Cross with Pehlevi Inscription on St. Thomas Mount, and of the Little Mount of St. Thomas, near Madras. In note 1, the editor says that the little town where the body of St. Thomas lay, was Mailapur, the name of which is still applied to a suburb of Madras about 8½ miles south of Fort St. George.

Further references to St. Thomas in the book, occurs in note 1 to 'The Kingdom of Coilum', Book III of Marco Polo, Ch. XXII, where Yule says, "Indeed both it and Kayal were two out of the seven ancient churches which Indo-Syrian tradition ascribed to St. Thomas himself." The chapter contains pictures of the 'Ancient Christian Church' at Parur on the Malabar coast, the Syrian Church at Cananyachirra, and of the 'Interior of the Syrian Church' at Kottayam in Travancore.

After making his home on the Little Mount which is still called after him, it is very probable that St. Thomas at times visited

neighbouring states in order to preach the gospel. In a recently published book also we read, "It is said that St. Thomas the Apostle visited Travancore and started Syrian Christianity as early as A.D. 52."\*

St. Thomas is referred to in St. Luke, Ch. 6, 18 et seq. In St. John, 20, we read about the saint,—

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger, into the print of the nails, and thrust my hands into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. And Jesus saith unto him, Thomas because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

These facts relating to St. Thomas are not related in the other gospels.

In consideration of all the above testimony, we can well believe that St. Thomas of India was certainly one of the twelve disciples of Jesus, addressing whom, just before his ascension into Heaven, he said:

And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

St. Thomas along with the other disciples, worshipped Jesus and returned to Jerusalem with great joy. And then after a certain period of spiritual preparation, he left Jerusalem and came over to India to be the first preacher of

\* Note on the Pehlevi Cross in 'Travancore'. By Emily Gilchrist Natch. Oxford University Press.

Parur church is probably Palur or Pazhur, which is one of those ascribed to St. Thomas; for Dr. Buehanon says it bears the name of the Apostle and it is supposed to be the oldest in Malabar (Christ Res., p. 113). Sir Henry Yule.

The traditions of St. Thomas of India have been described in Marco Polo, Book II, Chap. XIX.

Christianity here.\* In this he obeyed the last instructions of his Master, according to St. Mathew.

Even in an earlier age, Buddhism was preached throughout the then known world by Asoka (273 or 272—232 B.C.) who organized a system of missions to carry his teaching not only to the protected states on the frontiers of the empire, including the Himalayan regions, to the independent Tamil kingdoms of the Far South, to Ceylon, and to the Greek monarchies of Syria, Egypt, Cyrene (west of Egypt), Macedonia, and Epirus, thus embracing three continents, Asia, Africa, and Europe.† Thus did Asoka make 'the creed of a local Indian sect', the chief religion of the world, a position, which in spite of many ups and downs, it still holds.

And when St. Thomas came to live and preach in India it was during the 'long-continued peace', 'when the civilized world, excepting India and China, was unified under the sway of the Caesars,'‡

\* Such travels were not impossible in those days. In a recent note on the striking resemblances between Hellenic and Hindu culture, contributed to the A. B. Patrika, Calcutta, of November 22, 1936, H. G. Rawlinson, C.I.E., wrote, "The *argumentum ex silentio*", however, is always a weak one, and I recently came across a remarkable passage in Eusebius, which has apparently been overlooked by J. A. McCrindle, the author of Chapter XVI of Book I of the Cambridge History of India and other authorities. It runs as follows:—'Aristoxenus, the musician, tells the following story about the Indians. One of these men met Socrates at Athens, and asked what was the scope of his philosophy.' 'An enquiry into the human phenomena', replied Socrates. At this the Indian burst out laughing. 'How can a man enquire into human phenomena; he explained, 'when he is ignorant of divine ones?' The interest of this statement is obvious. Eusebius gives his authority for it—Aristoxenus, the musician, the pupil of Aristotle and a well-known writer on harmonics. His date is 330 B. C. So we have contemporary evidence of the presence in Athens as early as the fourth century of Indians who knew Greek and actually discussed philosophy with Socrates. This must modify our views of the inter-relationship of Hellenic and Hindu culture.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . .

† The Oxford Student's History of India, V. A. Smith.

‡ The Oxford History of India, V. A. Smith. Reprinted 1941.

and when 'nascent Christianity met full-grown Buddhism in the academies of Asia and Egypt'.\* To the people of the territories of his southern neighbours, the kingdoms of Chola (Trichinopoly and Tanjore), Pandya (Madura and Tinnevely), Satyaputra (North Malabar), Keralaputra (South Malabar and North Travancore), Asoka had sent missionaries to preach the law of love and piety, and had even established institutions for their welfare. To this south now came a Christian missionary who by his piety and other great qualities of head and heart, won much success in propagating the new faith. And this was to

\*Even stranger things happened in those far off days. "The strange parallel between Buddhist ritual, discipline and costume, and those which

some extent due also to the Indian monarchs who have always been remarkable for their spirit of toleration, caring only for the essences of religion.

especially claim the name of catholic in the Christian Church, has been often noticed; and though the parallel has been elaborated as it might be, some of the more salient facts are familiar to most readers. Still many may be unaware that Buddha himself, Siddharta the son of Suddhodana has found his way into the Roman martyrology as a saint of the church". Note 2, p. 323. The Book of Marco Polo, edited by Sir Henry Yule. (Vol. II, Book III, History of Sagamoni Borcan, Chap. XV). Yule added to the note, "In the first edition a mere allusion was made to this singular story, for it had recently been treated by Prof. Max Muller, with characteristic learning and grace (see Contemporary Review for July, 1870, p. 588). But the matter is so curious and still so little familiar that I now venture to give it at some length."

## A GENTLEMAN

BY PROF. DIWAN CHAND SHARMA, M.A.

THE question who is a gentleman has always been debated with much interest. Cardinal Newman tried to define a gentleman, and his essay on the subject has been read with eagerness by several generations. In many anthologies of English prose this essay occupies an honoured place, for it is believed that it embodies an ideal of manhood to which the younger generation should try to live up. The essence of gentlemanliness, according to this Victorian writer, consists in the practice of the Christian virtue of gentleness. Given to emphasis of speech and driving home his point he put the thing negatively and said, "Hence it is that it is almost a definition of a gentleman to say that he is one who never inflicts pain." He elaborated this definition of his with a great deal of eloquence to show that all kind of aggressiveness is the negation of gentlemanliness. Only he can be a well-bred person who does not get on the nerves of others, does not make any enemies, and carries about him an aura of social charm, ease of manners and friendliness of disposition. The gentleman of Newman's conception may in one sense embody the noble ideals of neighbourliness and may in another way exemplify merely good form

or correctness of etiquette. By some he may be looked upon as a person who cares for peace above everything and by others he may be thought to be one who cultivates merely good manners in the superficial sense of the term. To some he may appear as a person who has a friendly disposition and evokes friendliness everywhere and to others it may seem that he is keen only on practising good social usage in daily life. The word 'gentleman' therefore raises in our minds a multitude of different ideas. A gentleman may be one who stands for peace on earth and goodwill towards men, or one who stands for the noblest graces of friendship, or one who exemplifies co-operative living, or one who practises sedulously some simple and helpful rules of etiquette.

In whatever way we may interpret this term, it cannot be denied that it is something which savours of class consciousness. In a dictionary that I have at hand a gentleman is described as a man of good birth. He wears a coat of arms without titles. He is generally above the rank of a yeoman and belongs in some ways to the rank of nobility. He is certainly above the trading classes and he possesses refined manners. I am sure a friend of mine had

all this in mind when he refused to address a gathering as ladies and gentlemen. He thought that these two words emphasised class distinctions, and judged by this definition he was right. A gentleman, in the eyes of some, is a person who does not toil with his hands or work behind a counter to earn his living. He is above want and the main purpose of his life is to practise the graceful art of living.

This conception was embodied by John Galsworthy in several of his short stories. Himself descended from a well-to-do family and the product of a public school and the Oxford University, he quite often tried to paint a gentleman. From this point of view, the character sketch given in *A Portrait* makes very interesting reading. It is the portrait of a patrician in the Roman sense or of a gentleman in the English sense. This person has had a good education and has many interests in life. He is reserved and a man of a few friendships. He is warm-hearted though aloofish. He is fastidious and therefore not a good mixer. His interest in those below him is patronising, though real. Yet Galsworthy laments that men of this description are fast disappearing. He says, "His breed is dying now, it has nearly gone. But as I remember him with that great quiet forehead, with his tenderness, and his glance which travelled to the heart of what it rested on, I despair of seeing his like again. For, with him there seems to me to have passed away a principle, a golden rule of life, nay, more, a spirit—the soul of Balance. It has stolen away, as in the early morning the stars steal out of the sky. He knew its tranquil secret, and where he is, there must it still be hovering."

It is not only Galsworthy who has lamented the decay of gentlemen, there are others too who have bewailed the disappearance of this one-time admirable specimen of humanity. It should, however, be remembered that to be a gentleman, has not merely been a social ideal, it has been the boast of English public schools that they aim at producing gentlemen, and the desire of Englishmen has been to be ruled by gentleman-kings or by gentleman-ministers. Gentlemanliness in

this way has been a pervasive influence in English life, and has shaped their social conduct, their educational aims and their political philosophy. That all this has received a root shock of late no one will deny. In social life people have come to pay more regard to nature's gentleman than to the cultivated gentleman. William McDougall, an eminent psychologist, has exposed the hollowness of this ideal as it operates in the field of education. Speaking of the English public school system he says, "The system works to a certain extent; it produces the public-school type—a good type, but not the highest type; a barbarian type, a type well able to get on so long as things go reasonably well, able to play the game so long as the game goes according to the rules; but a type which is puzzled, baffled, lost, as soon as things go wrong, as soon as he confronts a situation to which the conventional rules do not apply." In similar fashion Harold Laski has dwelt upon the political implications of this philosophy. He has gone so far as to say that the gentleman has become a public danger, for he is incapable of imaginative leadership.

It is, however, refreshing to turn from this narrow English conception of a gentleman to the broad and human notions about a gentleman as Confucius saw it. Let it be noted that with him this conception was social and moral rather than economic. To be a gentleman was a matter of striving and not something which was based merely on family connections or class prestige. It was not merely a matter of education but one of self-education. Good manners were necessary but a moral outlook was essential. The gentleman of Confucius did not exemplify class consciousness but social consciousness. He illustrated social virtue and had a high standard of conduct.

The anti-thesis to the gentleman was the small man. He was selfish and self-centred, and his mind moved in a very narrow groove. He knew which side his own bread was buttered, but did not take into consideration the interests of others. He mistook arrogance for superiority and recklessness for courage. He lacked

dignity and serenity, and was always disturbed in mind and a prey to anxieties. He was not an influence for good either in a positive or in a negative sense, for he could not develop the good among others or curb their evil tendencies. When he mixed with others, he tried to be familiar and never showed that he had a real friendly disposition. He never knew the will of Heaven, and did not try to abide by it. He did not reverence the sages and disregarded their words. In this way the small man had a kind of anti-social outlook.

The gentleman, on the other hand, was a social being. This is how Confucius described him:—"When looking, he endeavours to see clearly; when listening he endeavours to hear distinctly; in his manner he takes care to be respectful; in his speech he takes care to be honest; in serving he takes care to be reverent; when in doubt he takes care to seek information; when angry, he takes care lest difficulties arise; when he sees advantage he considers his moral obligations." This means that a gentleman is a man of very acute perceptions, that in his dealings with others he does not show mere politeness or courtesy but genuine regard, that his speech is characterised by sincerity, and that he serves others without any trace of condescension. He does not think himself to be an all-knowing person, but seeks the counsel of others. He does not yield to anger because it may lead to complications and he will not have any advantage unless it is approved by his moral nature.

This is a very noble conception of a gentleman for it brings into prominence the highest social and ethical considerations. This has a great deal of advantage over what constitutes a gentleman according to Newman. Newman's gentleman could shine only by virtue of social ease. He had to cultivate courtesy which often degenerated into a kind of formality. But the gentleman whom Confucius had in mind will have to be a person of a different calibre. First of all, he will have to practise sense-alertness. He will not be a man who has vague

impressions about things but a person who forms clear-cut impressions. He will be content not merely with surface impressions, but will like to see deeply into things. He will in this way show a depth of understanding which is the mark of a superior man. He will cultivate good manners, but this he will not do from a sense of expediency or out of fear but because he respects others. In his dealings with men in the social sphere therefore he will be a kind of democrat who believes in the inherent dignity of man. His speech will be studied and deliberate, and he will abjure all kinds of lies and dishonesty. He will see to it that his word is as good as a bond. He will serve others not because he is professionally inclined to do so, but because there is something in him which demands it. Yet he will produce in those he serves not a feeling of inferiority but a feeling of self-respect. He will in this be the opposite of professional philanthropists. He will not act merely on impulse but out of the fullness of his knowledge. When in doubt, he will seek the right kind of information and will act only when he has positive facts to go upon. He will control his feelings because the surrender to his impulses might create difficult situations for him. He will not be a go-getter, a man out to succeed at all costs, but a person in whose scheme of life ethical values have the first consideration.

Confucius saw around him small men—men whose actions were actuated by motives of selfishness and greed, men who did not carry into practice the will of Heaven and who had no sense of social solidarity. He wanted that this state of affairs should come to an end, and small men should turn into gentlemen. He wanted that the world should also be controlled and directed by gentlemen. Plato wanted that philosophers should be kings and Confucius wanted that gentlemen should be administrators. The essence of gentlemanliness in his eyes lay in moral power and the social sense. We need both of these to-day, and therefore we need gentlemen to embody these virtues.

## THE MODERN CHINESE THEATRE

BY MISS WAHIDA AZIZ

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THAT the Chinese are extravagantly fond of theatrical representations, is known to all who have either lived in China or studied its literature. The Chinese trace the origin of the stage to the times of the Emperor Ming Huang, of the T'ang Dynasty who, under an alias, is supposed to be worshipped as the god of play-actors. It is a popular saying that if the players neglect to do homage to this patron, they will altogether fail in their representations, whatever they may be.

It is a remarkable circumstance that while the Chinese are so fond of this kind of amusement, the profession of play-actors is one which debars a person from the privilege of appearing in literary examinations. The reason for this anomaly is said to be the degradation of the theatre which panders to vitiated or even licentious tastes.

To what extent the plays ordinarily acted are of this sort, it is impossible to say. The truth seems to be that the general (theoretical) contempt for the stage and its actors in China, is a product of the moral teachings of Confucianism, which uncompromisingly condemn the perversion of the right use of dramatic representation. But while this view is one which is constantly met, it is like many other Confucian doctrines chiefly remarkable for the unanimity with which it is disregarded in practice.

### SIMPLE AFFAIR

Except in a few large cities, the Chinese have no theatres in our sense of the term, provided with seats and enclosed by walls and roof. The stage is a very simple affair, and is entirely open to inspection. Sometimes, it is built like a temple with an open front. But by far the larger part of the rural representations of theatrical companies take place on ordinary platforms which are put up for the purpose. The players resemble their ancient Grecian proto-types in that they are a migratory band, going wherever they are able to find an engagement.

Most Chinese plays are laid out upon so extravagant a scale, as regards time,

that they may be spread over many hours, or possibly, several days. The most indefatigable foreigner could not listen to the entire performance of any one of them, without becoming utterly exhausted. The dialect in which the actors speak is so different from the spoken language, that it is hard to form an idea of what they are saying.

Besides, there is no division of a play into separate acts or scenes, and what cannot be inferred from the dress, or the pantomime of the actors, they must expressly tell to the audience, as for example, who they are, what they have been doing and the like. The orchestra in almost all plays is an indispensable accompaniment, and not only bursts into every interval of the acting, but also clangs with ferocity at a battle attack, or to add energy to any ordinary event.

### VARIOUS CLASSES

The players are divided into classes which are called by different names, the members of each class receiving pay according to the dignity of their position. There are, for example, two individuals, one civil and one military, who represent high class historical characters. These actors are called 'laosheng.' Another class styled 'hu-sheng', represent personages like Wen Wang, or Chao K'uang-Yin. A third class are assigned to characters like Lu Pu, etc., and these players are called 'hsiao-sheng'.

In addition to these there are persons of less importance who represent ladies, officials' wives, young girls, or others. After these come what may be called clowns, who are termed 'flowery faced' (hua-lien), sub-divided into first, second and third. These represent the bad characters and the like. There is also a considerable force detailed as soldiers, servants, messengers, or to personify boatmen, inn-keepers, and so on. The rear is brought up with a staff of cooks, water-carriers, etc., whose duty it is to provide for the material comfort of the players in their vagrant life.

Aside from the regular theatrical companies, there are amateurs who have inherited the art from their forefathers,

They are mostly young farmers who delight in the change and excitement of stage life, and who after the crops are harvested, are open to engagement until the spring work begins.

#### A HIGH HONOUR

It is one of the contradictions which abound in the Chinese social life that while actors are theoretically held in very high esteem, the representation of a play is considered as a great honour to the person on whose behalf it is furnished. There are instances in which representation has been offered by the Chinese to foreigners, as an expression of gratitude for help received in time of famine or flood.

Another occasion for a play is sometimes a vow, which may have been made by an individual in time of sickness, it being the expression of gratitude for recovery. In the case of an entire village, it is often the returning of thanks to some divinity for a good harvest, or for a timely rain. A quarrel between individuals is frequently composed by the adjudication of 'peace-talkers' that one of the parties shall give a theatrical performance by way of fine, in the benefit of which the whole community may thus partake. A foreigner could easily propose fifty purposes to which the funds could be appropriated to much better advantage, but to the Chinese these suggestions appear untimely, not to say preposterous.

During the time of the year in which the demand for theatricals is at the maximum, a company may have offers from several villages at once. In such cases, the troupe is often divided, and a number of amateurs engaged to fill up vacancies, thus enabling the company to be in two places at the same time.

#### POPULAR PLAYS

Among the most popular plays are those which deal with every-day life in its practical forms. In China, as in other lands, it is easy for theatrical representations to deal with current events which are of general interest. Sometimes, these characters are woven in such a way as to lead to trouble, even to law-suits.

The representation of historical events, by the Chinese theatres, may be said to be

one of the greatest obstacles to the acquisition of historical knowledge by the people. Few persons read history, while everyone hears plays, and while history is forgotten, the play is remembered because it is amusing. The result is that there is great confusion in the minds of the common people both as to what really happened in the past, and as to when it took place, and for all practical purposes, fact and fiction are indistinguishable.

Perhaps the most instructive aspect of Chinese plays is that which takes account of them as 'indices' to the theory of life which they best express, a theory in which most Chinese are firm, albeit unconscious, believers. It is a popular saying that "the whole world is only a stageplay; why then should men take life as real"?

It is in strict accordance with this view that the Chinese frequently appear as if psychologically incapable of discriminating between practical realities which are known to be such, and theoretical 'realities' which, if matters are pushed to the extreme, are admitted to be fictitious.

#### MODERN TRENDS

The modern Chinese drama is the outcome of the new Chinese Theatre movement which took its root about three decades ago. That the public took a stand-offish attitude towards this new form without music, is not surprising, since for centuries the Chinese mind has linked the drama indissolubly with music. It is natural, too, that the new movement, having its root almost entirely in western inspiration, should have been opposed by a strong conservative element.

The classic Chinese music-drama still provides the music and the polished actors, exponents of a highly conventionalised stage art, to which the public has for centuries been accustomed. Through this type of play the man in the street finds escape from the humdrum of life in poetry, and the treatment of the commonplace at once colourful and extravagant.

The 'hua-chu' or spoken drama, on the other hand, whether the work of a modern Chinese playwright or a translation from the western stage—usually brings to the spectator the grim problems of life that

have harassed him all day. Leaders of the modern movement, although of opinion that the old music-drama should be preserved, nevertheless claim that it is an unsuitable vehicle to express present-day aspirations.

So, the spoken drama has become popular, and its audience may well be termed 'select'; for it includes the intelligentsia, the students, the moderns, notably the ultra-moderns, and all who find pleasure in being considered members of the foregoing group.

#### POLITICAL AGITATION

Practically from its beginning thirty years ago, the new drama has been in the hands of amateurs—theatrical groups of educational institutions and groups of society folks, who have appeared for charity. Like everything else of modern cast in China, the new theatre has been profoundly affected by political agitation and unrest.

This was shown by the fact that one of the original group of Chinese students who organised the 'Spring Willow Society', Wang Chung-Sheng, was executed in Peking in 1909 by the Manchus for his revolutionary activities. The early period of the movement (from 1906—1916) was marked by a dearth of native plays. Later came a fever of dramatic activity resulting indirectly from the students' anti-Japanese demonstration of May 4, 1919, in Peking during the Versailles Peace Conference.

The efforts of this second period were, however, directed wholly towards arousing patriotism; no progress was made in stage art. A third period was ushered in by Chinese playwrights who had studied in Europe and America; their works were an improvement over those of the past, yet, on account of their scholarly attitude and strong western bent, proved unintelligible to the great masses. A fourth period, which is still in progress, has been characterised by an active attempt to take the modern play to the common people.

Since the war, this group has been even more active and its members, many of them students, go out in vacation time through the villages to explain to the

tribal-minded peasants what the war is about and why they must help. Calling themselves 'propaganda brigade', they usually travel by bus, which also serves as their stage. They write their own plays and tour around enacting them on such expeditions.

#### SHADOW PLAYS

Side by side with the 'spoken drama', the shadow plays—the ancient drama, beloved two thousand years by emperors, fragile court ladies, and weary labourers, is still very much alive, especially in the rural districts all over China. Walking beside rickshaws heaped with blue cotton bundles and others carrying oddly shaped paraphernalia on poles slung over their shoulders, they tour round the villages urging the people to turn against the invader.

The 'shadow players', consisting of warriors, emperors, court ladies, dragons, servants, comedians, emerge from the cases and take their places, slung over a wire stretched across the wings. Most of them are headless. For there is an old belief that if shadow actors are put away with their heads attached, they will come to life!

The man in charge takes great care of this apparent lack in their anatomy by drawing just the right head from a case—filled with hundreds of heads, representing as many different characters—and attaching it to the corresponding body through a slit in the neck. He has a knack of getting each character ready for his or her entrance at just the exact moment he receives his cue from the manipulator.

The manipulator is often a young lady who has been trained in a school or college and knows how and when to appeal the audience. The scenes of these shadow plays, organised by the student groups, are episodes from exciting battles which inspire and agitate them.

Never, surely, is it more true of any other land than of China, that

All the world's a stage,  
And all the men and women merely players.

# RECENT CONVOCATION ADDRESSES

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Since August last, Convocation addresses have been delivered at the various Universities of India by men holding positions of influence and responsibility. The topics dealt with naturally cover a wide field touching the education of students and their responsibility to themselves and to the country. But apart from general exhortation to cultivate virtue and acquire knowledge and otherwise equip themselves by diligence and discipline to be fit citizens and leaders of the future, each speaker stresses a particular aspect of University education, to which he draws special attention. The following excerpts are taken from recent Convocation addresses delivered at the Universities of Nagpur, Bombay, Madras, Mysore and Travancore.—[ED. I.R.]

NAGPUR: SIR MIRZA ISMAIL'S PLEA TO INDIAN YOUTH

WITH victory and peace will come a new era for our country, an era of perfect freedom, with such industrial opportunity as she has never known before. The graduates of to-day will spend their lives in a totally new world with social, economic, and political problems of a complexity corresponding to their richness in opportunity. It is for our University men to solve these problems, in patient thought, and in really unselfish and patriotic word.

This country can become one of the most powerful and influential in the world, if only she uses her resources and energies aright. I think the great danger is that we may spend much of our force in conflict with each other. Whatever form our free Constitution is to take, we—especially we who have in a University, been trained in a certain self-discipline of thought, feeling and behaviour—should, undoubtedly, be leaders in moderation, mutual understanding, and respect, and a new and practical policy of political and social compromise.

Without the spirit of compromise, we in India shall never be at one with each other. The principle of give-and-take has two reasons that must surely commend it to us: (1) sheer self-interest—there can be no security or progress for any person or section unless all are willing to concede something; (2) a wider and nobler idea—that of a continent, of enormously varying castes and creeds yet made into a deliberate harmony, and strong through the special contribution made by each section to its strength.

You, young men and women, are old enough to see how sad the position of

our country is to-day. Will you not resolve to do all that lies in your power to create a more friendly atmosphere all round? Many solutions have been suggested, but there is no ready remedy for the malady from which your country is suffering.

The solution must be worked out in toil and patience, little by little, bit by bit. We need something more than tolerance, more than even mutual understanding—we need a burning love for our country that will make us feel our kinship with all its people.

MADRAS: MR. P. VENKATARAMANA RAO ON INDIA IN THE NEW ORDER

With the best knowledge and equipment which has been imparted to you in the University, you should not remain strangers and aliens in your own land, without desire or capacity to enter into your own inheritance and preserve the continuity of your traditions. Moreover, our contacts with other nations and with the new idealism that is abroad everywhere have kindled in us a desire not only to share in the intellectual wealth of nations but also to contribute to it. The renaissance in India sums up the complex of forces and motives that mark the birth of a new life in our midst. The Universities have to take part in the movement, clarify its aims, strengthen its purpose, shape its ideals and supply its energy. A University is an organ of national life and culture and not its adverse critic. In other countries it fulfils its higher purpose by entering, as it were, into the heart and soul of the nation. It cannot afford to do otherwise in India.

The new order will be a world order. It has a cosmopolitan outlook and is collectivistic in character. It secures for men,

DECEMBER 1948]

RECENT CONVOCATION ADDRESSES

573

irrespective of their status and development, certain fundamental rights and liberties as inalienable attributes of world citizenship and humanity. It is not new in content but in comprehension, not in substance but in the principles of structure. In one of the Upanishads there is a description of the tree that has roots in heaven and grows downwards towards the earth. This tree is a symbol of the new order. In the architecture of the new world we reverse the principle of the old. We begin with the conception of world society and go down to nation, community and citizen. We must make the world consciousness and unity permanent terms of our thinking and the basic factors in our social life. Thus alone we can save the new society from the dangers that menaced the old. As the Poet Tagore says, "There is only one history, the history of Man. All national histories are merely chapters in the larger one".

All the contradictions and calamities of our civilization arise from the fact that modern societies are primarily competitive and their main method of self-expression is struggle; their main endeavour is aggression. The only remedy for the perpetual contradictions of civilization and the only escape from constant crisis in the body politic lie in making the world idea the foundation and in building the lesser units of nation and community on its basis. Our nationalism should not be a reaching forth for a higher level against forces of gravitation but a coming down from the higher. Our communalism should be a subsidiary factor in nationalism and not a rival to it. Thus only we can inaugurate an era of history without war, of economics without want, of society with room and opportunity for every individual to develop.

TRAVANCORE: SIR B. L. MITTER ON THE FOUR FREEDOMS

An era in the stage of human progress is coming to an end and a new era is about to begin. We have been out of the main stream; we are in the backwaters. Big questions like permanent peace, international settlement, collective security, world federation and so on are outside our ken. The Atlantic Charter does not apply to us. We are not of the west, nor is our

civilization or culture based upon western conceptions and certainly not upon western practices. We are politically dependent and economically depressed. Nevertheless, we can usefully adopt President Roosevelt's Four Freedoms as our aims in life—freedom from want, freedom from fear, freedom of speech and freedom of worship. Our political subjection and economic depression may be serious handicaps in the pursuit of these aims, but as an ideal they are worth striving for. I cannot think of a higher ideal for our people.

If you, young graduates, keep the Four Freedoms in view, you will find that your energies will not remain idle. Young graduates, you have much to understand, much to destroy and much to create. I do not know the conditions in Travancore, but were it in Northern India, I would exhort you, in the first instance, to free public life of corruption and charlatanism, before you begin to create. The best way to make political advance is not by written constitutions but by just advancing with clear ideas and firm steps. You, young graduates, have to assume that leadership. The attribute of leadership is not accumulation of knowledge but informed and balanced thinking as a guide to action. Your intelligence and activities have to be creative if you are to create the country's future. Such activities must not be in bondage to the dead past, but the past is to be used as a preparation for the future. Your organized intelligence is to create healthy public opinion to the end, that the masses may aspire to a higher standard of life and the leisured classes may not shrink from labour.

I now come to President Roosevelt's second freedom—freedom from fear. The fear we in India have to guard against is different from the President's fear. It is not fear of aggression by unscrupulous neighbours, but fear of internal forces of disintegration. And they are many—disunion, selfish sectionalism, religious prejudices or communalism, privileges, vested interests, and, above all, intolerance. These are all impediments to ordered progress. It is upto us, who have received the benefits of education, to find the remedy. You, youths of Travancore, can fight these malignant forces in the State,

and with the help of sympathetic and enlightened ruling house, it may be possible for you to rid your society of the fear. Remember, we have considerable leeway to make up if we are to establish a society where we can live our own life according to the genius and traditions of our people. We cannot afford the luxury of perpetual quarrel. You, young men and women, must make up your mind to succeed where your elders failed.

*Sir Brojendra next proceeded to discuss in detail freedom from fear, freedom of speech and freedom of worship and said:*

His Highness, in throwing open State-controlled temples to all sections of the Hindu community has set an example for all India. Freedom of worship is perfectly secure in the State. The means of securing freedom of speech is the promotion of unity and elimination of misunderstanding and suspicion.

#### BOMBAY: SIR JOHN COLVILLE ON UNIVERSITIES AND THE WAR

"The last fifteen years", "in addition to an enormous increase in the population of India, has seen a growing realisation that the future of this great country will not depend, as in the past, upon an economy so overwhelmingly agricultural as it is to-day. The war has witnessed an enormous quickening in the industrial pulse of India. This quickening is bound to increase. When it does, it will bring new problems of many kinds. It will be the duty, then, of educated people, and particularly of University men and women, to take their part in solving them. Problems of unemployment, problems of labour, problems of social classes, problems of new industries, problems of social reorganisation in the whole field of administration, are sure to arise. For the adequate treatment of these, the services of educated and clear-thinking men and women are required. Technicians, scientists and engineers, of a kind hitherto rare in India, will be needed in larger numbers. It will be the task of University men and women to help to solve the problems of what, under wise control, will be a gentle, social and economic transition, but in undisciplined circumstances, may become a violent and economic revolution."

#### MYSORE: SRI J. C. GHOSH ON THE VALUE OF SCIENCE

Believe me when I say that there is no better solvent for mental inertia than scientific training and education. I hold the view that life in India will be stagnant, if we fail to assimilate the characteristics of the present age, which consists in applying the principles, properties and products revealed by scientific research to industries and agriculture; that stagnation is the half-way house to death and to ignore science which has changed the national economy and cultural levels of the rest of the civilized world, by invading every industry, craft and art, will be to invite effacement. . .

To-day the purpose and content of education should not be the spread of a culture which is mostly the relic of a dead past, when science for practical everyday purposes did not exist. The aim should be to find out what an average boy or girl is good for, what he or she can do that is useful and worth doing and how he or she can be helped and fitted to be able to do so. New adjustments have also become imperative in their higher education, primarily aiming at the moving target of the future employment market, if it were not to miss its mark. Employment for the individual is a psychological necessity and the output from each type of higher educational institution must be planned ahead in relation to anticipated requirements of highly trained personnel for industries, transport, agriculture and the so-called learned professions. In India, we have the familiar tragedy of thousands of educated men who fail to get employments suited to their training and then trying to eke out a living in the overcrowded law-courts. The conviction has now become universal in England that finding employment for the individual is a national obligation and the Beveridge plan of social security is possible of fulfilment only on this basis.

#### INDEPENDENT INDIA

AND

#### A NEW WORLD ORDER

By Y. G. Krishnamurti.

With an introduction by Mr. K. M. Munshi.

Price Rs. 10. Postage extra.

G. A. Natesan & Co., Publishers, G. T. Madras.



# The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

FABIAN SOCIALISM. G. D. H. Cole. George Allen and Unwin, Ltd. 7/6 net.

"The battle for Socialism is also the battle for democracy, and for civilization itself; and the penalty of failure will be not merely defeat, but the total eclipse of all hope for ourselves and our children". It is in this faith that Mr. Cole has made this call to his fellow socialists in Great Britain to act now and not postpone action to the end of the war as the members of the Conservative ruling class and the profiteers would have them do. Though one of democracy's natural instruments, universal suffrage is not democracy or any guarantee of it; and that is why persons who give no heed to the people are the readier to give them votes. To speak out boldly and not stay silent in the name of unity is the message that Mr. Cole wants to convey to his readers.

He is not blind to the social improvement effected in the past despite the class system in England; and he recognises that the lump of human misery has grown smaller and has become less obtrusive. But he sees the salvation of the world in the socialist gospel and is genuine and outspoken in his admiration for the Russian achievement, though he is by no means a Communist but a 'liberal' Socialist. He feels that the Socialist world must be built up here and now, for peace is impossible without justice and the abolition of exploitation in all its forms the world over. The task must be faced and put through without delay, and to those who call for an economic truce in the name of the war, Cole answers in clear and ringing tones: "A truce to such truces! If we are out to beat Hitler by democratic methods, we shall not do so by sitting still". A book that every one should read, mark and digest.

GIVE DEMOCRACY A CHANGE. By Cactus. Karnatak Publishing House, Bangalore. Rs. 1-12.

This is a splendid book and is written boldly. The author is quite familiar with the principal historical events which led to the last war and with all that has happened in Europe since. The thesis which he sets forth and which he consistently develops is that vested interests have thwarted democracy and have been largely responsible for the two great wars of our generation. He quotes President Wilson to the effect that the last war was an economic and industrial war, and not a political war.

He holds that the high hopes which were entertained of genuine democracy and of lasting peace at the close of the last war have been shattered to pieces because of the vested interests. In particular, he argues that the present war could have been averted if the governments of Great Britain and France had not shown such hostility to Communism and particularly to the Soviet Government; and had not given such open or veiled encouragement to Fascism and Hitler almost till the beginning of the present war.

The latter part of the book where the author looks to the future is somewhat disappointing. He believes that Churchill and Roosevelt have the capacity to adjust themselves to changing conditions and that they can be persuaded to see the need for applying democracy in the economic field, paving the way for the effective control of wealth and the supersession of vested interests in favour of the masses.

The main contention of the author to which no exception can be taken is that no democracy has a change of survival unless it thoroughly transforms the existing economic system in the socialistic direction.

The style is simple and easy, and the presentation fascinating.

- i. THE PROBLEM OF GERMANY,
- ii. A WORKING PEACE SYSTEM. By David Mitrany. Oxford University Press.

Whatever the issue of the war itself, almost all countries are busy planning for the future. These two pamphlets dealing with post-war problems are issued under the auspices of the Royal Institute of International Affairs—an unofficial and non-political body founded in 1920 to encourage and facilitate the scientific study of international questions. The first is an interim report by a Chatham House study group—a study undertaken obviously from the point of view of the security of Great Britain, of what are likely to be the main problems affecting Anglo-German relations after Germany's defeat. David Mitrany's book is an argument for the functional development of international organisation. For the failure of the League of Nations to prevent aggression and to organise world peace effectively has made it imperative that we should devise some new kind of international system that would prove a more effective instrument of peace among the nations in the future.

INDO-ANGLIAN LITERATURE. By Mr. K. R. Srinivasa Iyengar. International Book House, Bombay.

This is the fifth volume in the series on Indian Literatures, edited by Sophia Wadia for the P. E. N. All-India Centre. Mr. Srinivasa Iyengar's survey of the more enduring works of Indian writers in English is marked by fine taste and sound judgment. Indo-Anglian is a term used by the author to distinguish the writings of Indians in English from Anglo-Indian literature represented by English writers on Indian topics like Rudyard Kipling and Sir Edwin Arnold. Mr. Iyengar's study reveals the fine quality, extent and variety of the not inconsiderable contribution made by Indian writers to English literature. He shows that such writings deserve a wider recognition in the world of culture than had been accorded to them in the past. And these include men of letters, lawyers, politicians and journalists. Except for a Tagore and one or two other writers most of them are unknown to the world outside India and Mr. Srinivasa Iyengar has made a gallant effort to rescue them from oblivion.

## BOOKS RECEIVED

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MODERN ECONOMIC DEVELOPMENT OF GREAT POWERS. By Prof. Savkar, M. Com. Vora & Co., Publishers, Ltd., Kalbadevi Road, Bombay.

THE TELL-TALE PICTURE GALLERY. Occult Stories by H. P. Blavatsky and W. Q. Judge. International Book House, Ltd., Bombay.

THE HISTORY OF BENGAL, VOL. I. HINDU PERIOD. Edited by R. C. Majumdar, University of Dacca, Dacca.

WAR AND INDIAN ECONOMY. By V. K. R. V. Rao. Kitabistan, Allahabad. Rs. 3-12.

HOW TO SECURE INDIAN INDEPENDENCE. By "Sutlej". Oxford University Press, Bombay.

POONA RESIDENCY CORRESPONDENCE: DAULAT RAO SCINDIA'S AFFAIRS, 1804—1809. Edited by Nirod Bhushan Roy, M.A. Government Press, Bombay. Rs. 15.

THE HUMAN BEAST. By Prof. T. Dutt, M.A. Dutt & Sons, Cooper Road, Lahore. Rs. 2-8.

ORGANISATION AND ORGANISATIONS. By C. M. Srinivasan, M.A., B.L. No. 2, Sadasiva Iyer Street, Gopalapuram, Cathedral P.O.

INDIAN VILLAGE HEALTH. By J. N. Norman-Walker. Oxford University Press, Bombay.

FRAGMENTS OF A PRISONER'S DIARY, VOL. III. LETTERS FROM JAIL. By M. N. Roy. Indian Renaissance Publication, Dehra Dun, U.P. Rs. 2-8.

THE COMMUNIST INTERNATIONAL. By M. N. Roy. Published by V. B. Karnik, General Secretary, A.I.R.D.P., Bombay.

INDIANS OF SOUTH AFRICA. By Bhaskar Appasamy, Padma Publications, Ltd., Bombay.

THE REVELATIONS OF SAINT MEIKANDAR. By Yogi Sri Shuddhananda Bharatiar. Anbu Nilayam, Ramachandrapuram, Trichy Dt.

PARLIAMENTARY GOVERNMENT IN INDIA. By Hon'ble Sir B. P. Singh Roy. Thacker Spink & Co., Calcutta. Rs. 9.

THE ROYAL JESTER OR TENALI RAMAN. 2nd, Revised and Enlarged Edition. By A. S. Panchapakasa Ayyar. K. V. Press, Book Depot, Vellore. Rs. 1.

THE EDUCATIONAL SYSTEM: A Symposium. Oxford University Press. 12 As.

ATLAS OF INDIA. By A. M. LORENZO. Oxford University Press. 8 As.

THE FUTURE OF SOUTH-EAST ASIA. By K. M. Panikkar. George Allen & Unwin, Ltd., London.

# INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

India and the British Parliament

THE Commons' debate on the food problem in India and the fate of Lord Strabolgi's Bill in the Lords, seeking to apply the Statute of Westminster to India must serve as an eye-opener to many who still think that the British Parliament could continue to be the custodian of this country. Apart from any question of the merits of the discussion and the propriety of the conclusion arrived at in either House, it is proof of the utter futility of these bodies trying to exercise any sort of decent or sensible control over the distant parts of their far-flung empire. The Prime Minister whose vigilance in the cause of the smallest nationalities in Europe is so demonstrative did not choose to be present at the debate on the most disastrous famine that has afflicted India for over a hundred and fifty years. (India which is supposed to be the special concern of Parliament was not even mentioned in Mr. Churchill's Guildhall speech the other day.) And look at the way these "600 and odd men govern India from 7,000 miles away", as Dr. Jayakar has pointed out in his statement to the press. At the debate on the Indian food question "the attendance of members varied from 85 to 58 out of a total of 600 and odd"! This knocks the bottom out of the old superstition regarding Parliament's responsibility to India. "Is it not time," rightly asks Dr. Jayakar, "that this Punch and Judy show was ended?"

Mr. Amery remains

Mr. Churchill has reshuffled his Cabinet any number of times but his friend, Mr. Amery, remains where he was, for no other reason, perhaps, than the fact that he is the one person who is not wanted there. The Prime Minister is determined to show himself the strong man of the Cabinet by his quixotic defiance of public opinion in this country. It is just possible that if the Indian people pretended to like the Secretary of State, he would have been dismissed long ago.

But it is not the Indian people alone who have discovered Mr. Amery's incompetence. As we had pointed out in these

notes, more than one member of the House of Commons has shown his contempt for Mr. Amery's handling of the Indian problem by demanding his resignation. The other day Mr. Fenner Brockway voiced the feelings of a respectable body of opinion in this country as in England when in an open letter addressed to Mr. Amery he said, quoting the historic words of Cromwell:

You've sat too long here for any good you've been doing. Depart, I say, and let's have done with you. In the name of God, go.

Mody-Sarker Statement

The joint statement issued by Sir H. P. Mody and Mr. N. R. Sarker, ex-Members of the Viceroy's Executive Council, has, as might be expected, aroused considerable public interest but what is of moment is its possible reaction on the new Viceroy to whom it is primarily addressed. The signatories are businessmen of high reputation and influence who were members of the Government of India at the time of the August crisis but who felt bound to resign in open refutation of the official policy of negation, which has dictated the continuance of the detention of Congress leaders indefinitely. "As a preventive measure, the detention (of Congress leaders) can no longer be justified," they say and Government have only to thank themselves if their action lends itself to the interpretation that in effect it is punitive. The position of the Government is untenable from all points of view, for the only effect of it would be to render the chances of an ultimate settlement in India more difficult. The signatories therefore earnestly request the Viceroy, as a realist and a man of action, to realise the needs of the situation and the urgency of the problem on hand. How long is India, they ask, to continue to be under a political coma and the general atmosphere to remain surcharged with stagnation?

It does not help the British Cabinet to keep on parading the acute differences that to-day divide the people of India as a reason for a policy of inaction. A stage has been reached when fundamental differences of outlook threaten to make the problem insoluble, and something more than a negative approach is called for from those to whom are committed the fortunes of this country. Government must surely have a positive policy.

### Britain in India

Britain's political weakness in India is mainly due to its isolation. Much has been said of the benefits of British rule, especially for the edification of school children. Mr. Edgar Snow, the American journalist, points out that they could have been more if Britain had only used its opportunities better. India is a nation of nearly 400 millions with a war potential far richer than Japan and China combined. And yet Britain seeks American aid to defend India and its frontiers! If only the infinite resources in man power and material in India had been mobilised for victory, what a relief it would be for England with its far-flung Empire!

The record of Britain in India is indeed poor, compared to the achievements of other progressive countries in the world. British India is a generation older than the United States. And yet, as Mr. Edgar Snow observes:

After 180 years of British rule, 93 per cent. of the Indian population is still illiterate. In 46 years of American rule in the Philippines, illiteracy was cut down from 98 per cent. to 45 per cent. (the best record ever made in any colony), while in 20 years the Soviet Union reduced illiteracy from 73 per cent. to 8 per cent. In the Soviet Union in a single year (1937) there were 45,900 graduates of industrial and agricultural schools. In India, with twice Russia's population, 900 engineers were graduated.

Perhaps a better indication of the Indian anomaly is seen in the failure to develop heavy industry and the basis of a modern industrial nation from its rich resources:

India has generous reserves of coal, but produces only about one-sixth as much as Russia and even less than China. Although India has the third largest iron reserves in the world (surpassed only by the United States and France), her production of steel increased in ten years only to 879,000 tons, where it stood in 1935. In the same period in the Soviet Union steel production rose from a million-and-a-half tons to 16 million tons. Little Japan, one-seventh the size of India, and with extremely meagre iron resources, produced seven times as much steel. India's water-power resources are second only to those of the United States, yet she has developed only 3 per cent. of them as against the latter's roughly 40 per cent. Russia increased her electric-power output in twenty years from 1,900 million kilowatt hours to 36,500 million in 1937, while India's output stood at 2,500 million hours.

### The Central Assembly

The autumn session of the Central Assembly, which opened on the 8th November, was notable for more than one reason. For one thing it was expected that the new Viceroy would take the opportunity to express his reactions to the present deadlock—political and economic. The Viceroy, on the other hand, contented himself with a brief message—a marked departure from a long-standing custom. Evidently it was too soon for Lord Wavell to make up his mind on the many complicated problems confronting the country and then he was too busy tackling the famine in Bengal to be preparing a comprehensive statement of his policy. Something must be said for this soldier-like message, for it must be confessed that people are really tired of those long, tedious discourses, which for all their length and loquacity throw so little light. For Lord Linlithgow always managed to put so few ideas into so much of verbiage that it must be a relief to be spared a long rigmarole, if it was meant to convey nothing in particular.

The session was notable in another respect. For the first time after four years a number of members of the Congress party attended the session. The effect of Congress participation was evident at once in the new life and animation that inspired the debates in the House. On the very first day of its meeting, the Assembly inflicted a defeat on the Government—a defeat due mainly to the presence in the House of the ten Congressmen who all voted against the Government. The issue on which this legislative victory was achieved is the decision of the Government to send several non-official gentlemen selected by them to undertake a tour abroad and to speak on India's war effort. It came up before the House in the form of an adjournment motion brought by Mr. Govind Deshmukh and was intended to censure the Government for their action. No satisfactory answer has been obtained as to the exact nature of their mission abroad and as to why it is at all necessary to supplement the already large contingent of sight-seers deputed by the Home Government at the expense of the Indian tax-payer.

### Dr. Besant's Statue in Madras

It is fitting that the City of Madras, which was the scene of Dr. Besant's labours for so many years, should keep her memory green by erecting a suitable statue of the venerable lady in a prominent place in the Marina. The statue which was the work of a local artist—the late Mr. Nagappa—was unveiled by Dr. Sir C. P. Ramaswami Aiyar who had worked in close collaboration with her during the stirring days of the Home Rule agitation. It is appropriate too that this happy function was scheduled to mark the fiftieth anniversary of Dr. Besant's arrival in India. It was Dr. Besant's boast and claim, said Sir C. P.,

that, notwithstanding her colour, and place of birth, she was essentially Indian. An indefatigable worker who had already made her mark in England, she decided from the day that she landed in Tuticorin exactly fifty years ago, to devote her matchless talents to the service of this country. It was but right and meet that Madras City, Dr. Besant's headquarters, and the "site of her work", should honour the memory of this "citizen of the world" and wipe out "the reproach of ingratitude towards a great helper and champion of India."

### The Rt. Hon'ble Mr. Sastri's Portrait

Ranade Hall, Madras, was the scene of a beautiful function on November 6 last when a portrait of the Rt. Hon'ble Srinivasa Sastri was unveiled by Sir M. Venkatasubba Rao. Graceful tributes to Mr. Sastri's great services to the country were paid by many speakers, who bore eloquent testimony to his fine qualities and his unfailing guidance as an elder statesman. Sir Venkatasubba Rao, in expressing his supreme veneration for Mr. Sastri, pointed out that it was fitting that his portrait should adorn the hall named after Ranade, for Ranade, Gokhale and Sastri formed "a sort of apostolic succession" among the true servants of India. Sir N. Gopalaswami Iyengar, who presided over the function, spoke of Mr. Sastri's "lofty example of service and sacrifice and constancy to noble ideals." A great speaker he had used and could still use his matchless eloquence for the uplift of his countrymen and promotion of human happiness.

### Prohibition goes but Tax remains

To the credit of the Advisory Regime in Madras it must be said that it stepped into the shoes of the Congress Government with a due sense of modesty and had succeeded to the extent that it did not deviate from the path chalked out by its predecessor. The fact is that in the early stages of the assumption of its power, the members of the new regime were fully conscious that they lacked the backing of the legislature behind them, and the best they could do was to carry on in the spirit of the popular regime. It was in recognition of that limitation that the advisory government wisely refrained from tampering with the more radical and characteristic measures of the Congress Ministry. But the complete withdrawal of Congress opposition and the apparent apathy of the rest of the public seem to have emboldened an irresponsible government to launch on more dramatic manifestations of its power. And what could be more dramatic than to undo the acts of the previous administration? If this is to be the guiding policy of any administration woe to all sense of security or continuity in Government! And yet what could be more absurd or revolutionary than to break with the settled traditions of the previous government? Prohibition was established in certain definite areas, after mature deliberation, and the experiment was, from all official no less than non-official accounts, proved to be successful. The excuse of breaches of law in spite of vigilance is a deplorable confession of incompetency. Surely Government should think twice before they launch upon so unpopular a move as the undoing of the best work of the Congress Government. And to retain the tax that was imposed specifically to meet the cost of prohibition and even enhance it, while prohibition itself should be given up is to put it mildly quite unjustifiable. No wonder, the government's action has called forth loud protests from all sections of the public!

# FOREIGN AFFAIRS

By "CHRONICLER"

## American and Jap Fleet in the Central Pacific

AS we go to press, a great naval battle is being fought between American and Japanese fleets in Central Pacific. It is stated authoritatively that the "invasion of Gilbert Islands would not have been undertaken unless the American fleet was more than prepared for a fight to the finish naval battle with the Japanese," it is believed that the Japanese have decided to deploy at least part of their Central Pacific fleet in an effort to halt the American thrusts in this area. The situation confronting them is summed up as follows: "If the Japanese fleet does not ride out for a showdown, it will be almost conclusive evidence that the Japanese high command is conserving naval strength for a big battle to be waged along the approaches to Japan itself. The invasion of the Gilberts represents a serial potential threat to the Philippines, the key to the ring of defences surrounding Japan."

Much therefore depends on the issue of this battle.

## The Burma Front

The main activity of the British and Indian forces facing the Japs in Burma is fighting the "Battle of Communications". While the British and American air forces strike unceasingly against Japanese road, rail and river routes inside Burma, an increasing effort is going on to create new routes from India into Burma. This aspect of war in this area was stressed by the General commanding one sector of the front. "Burma cannot be recaptured like a streak of lightning. Look at the lines of communications. From our most forward positions there are scores of miles before reaching the railhead. That is behind us. Now look forward. There the mountain barrier is rising in some parts to 12,000 feet. Two years ago there were no roads at all and very few Europeans had ever crossed to Burma".

The General paused and then concluded: "I do not say it is impossible but I do say, putting it very modestly, it is not easy".

## The Bombing of Berlin

In a statement to *Reuters*, Sir Archibald Sinclair, Britain's Air Minister, a few hours after the heaviest raid on Berlin on November 24 said: "This is the real stuff. The real power of Bomber Command is now operating normally. Our expansion in aircraft production is becoming evident. And we have not yet reached the end of it. Our attacks on the heart of Germany will continue to be as heavy as at any time this year. These attacks will go on the whole winter—only the intervals when bad weather stops bombing will be longer in winter than in summer. We are always looking to the future," he said. Bigger and better bombers even than the Lancasters are on the way. New 'marks' of well-tried heavy and light bombers are coming off the production lines both here and in America; new types have actually left the drawing-board and will presently be coming from the factories—bombers that can fly faster, carry a greater weight of bombs and are better defended than those we have now. There may be 'a peak' in the loss ratio," said Sir Archibald. "I do not know, you see we have never had to find out. It certainly is not in sight. The percentage of loss to-day is actually lower than it was a year ago. The losses we have suffered in our bomber attacks have never influenced our policy of strategic bombing of the German war machine."

## Russian Advance Near Gomel

The Germans have been fought to a standstill north and east of Zhitomir. Dozens of smoking German tanks litter the battle-field where the Germans after attacking all day in successive waves were forced to retreat to their initial positions.

Fierce fighting is taking place near the Kremenchug-Zamenka railway line in the Dnieper bend.

The general position may be summed up like this: The Russians are holding the German onslaught on the southern flank of the Kiev bulge and are developing their offensives north and south of the bulge with continuous success.



# TOPICS From PERIODICALS



## SHAKESPEARE'S INDIA

It is a commonplace of Shakespearean criticism that the great English dramatist was "holding, as it were, the mirror up to nature" and that he fully reflected the very age and body of the time in his works. His profound interest in the great adventures of his countrymen over the seas—for in the time of Shakespeare the life of England ran high—is fully revealed in the many references to be found in his plays. Mr. K. Mukherjee, has with a scholar's instinct, culls many such references to the beauty and grandeur of India for the benefit of the readers of the *New Review*.

These references and allusions to India are not at all incidental or even merely decorative: they show that the poet was willing to know and to let his audience know what was going on in the world about him: and were based on detailed knowledge culled from many sources.

In *As You Like It* (1599), Shakespeare thus refers to the two Indies; Rosalind reads the following verses of Orlando, which she found on a tree,—

'From the east to western Ind,  
No jewel is like Rosalind. . . .'

In the *Merchant of Venice* Shakespeare uses as an illustration Indian women using scarfs, when Bassanio dilates on the idea as in

'So may the outward shows be best themselves:  
The world is still-deceived with ornament.'

and he remarks,

'Thus ornament is but the guiled shore  
To a most dangerous sea: the beauteous scarf  
Veiling an Indian beauty.' (Act III, Sc. II.)

This shows that Shakespeare had considerable knowledge of India and was very curious about things Indian though his remark here was untrue as based on hearsay; because there are blondes as well as brunettes among Indian beauties. But, what kindled and staggered the imagination of Elizabethan writers, including Shakespeare, was the fabulous wealth of Indian monarchs. So, we find that

again and again he refers to the great wealth of India in her diamond mines. In *Henry IV* (IV, III), Mortimer speaking of his father-in-law says,

'In faith, he is a worthy gentleman,  
... Valiant as a lion,  
And wondrous affable, and as bountiful  
As mines of India.'

Here certainly is a reference to the rich, bountiful, and inexhaustible diamond mines of India, like those at Golconda in the Deccan. In *Henry VIII* (I, I) occurs the same idea in a nice simile,—

'To-day the French,  
All clinquant, all in gold, like heathen gods,  
Shone down the English: and, to-morrow, they  
Made Britain India: every man that stood  
Show'd like a mine.'

And in *Troilus and Cressida* (I, I), which some authorities have placed as late as 1609, Shakespeare has made Troilus say,—

'Her bed is India: there she lies like a pearl',

thereby referring to India's possessing the richest and rarest of pearls.

Ideas of Indians' fire and sun worship had reached England even earlier than the Elizabethan period. In *All's Well that Ends Well* (I, III), Helen in her confession of love for Bertram, is made to say,

'thus, Indian like,  
Religious in mine error, I adore  
The sun, that looks upon his worshipper,  
But knows of him no more.'

In *Othello* he makes a reference to India in the last but one speech of Othello where he speaks of himself poignantly as causing the death of Desdemona as

'of one whose hand,  
Like the base Indian, threw a pearl away  
Richer than all his tribe'

Here he certainly meant no disparagement or hate; he simply alluded to an ignorant Indian throwing a rich pearl away merely because of his ignorance of its great value.

India thus remained to Shakespeare to the end of his life a land of enchantment, of wonder and of fabulous wealth.

## SYRIA'S FIGHT AGAINST PAKISTAN

The Muslim League Council, which recently met at Delhi, has protested against the French measures in Lebanon. They have championed the cause of the people against the French rulers.

But we wonder whether these Pakistani champions have really grasped the significance of their action, writes E. R. G. in *Free India Weekly*.

For in championing the cause of the people of Lebanon against the French rulers, they are condemning the very principle of Pakistan by which they swear!

For, consider the case of Lebanon. What is it that the people of this tract are fighting for and in which Mr. Jinnah is encouraging them?

It is not merely for freedom or for independence. That has been conceded and granted by the French, time and again.

The Lebanese and the Syrians are fighting for something more than mere freedom. Their battle is for preserving the integrity of the Arab land, their fight is against the partition of the land of their fathers, their sacrifice is to prevent the Pakistanization of their country.

## TRIAL OF CONGRESSMEN

Commenting on Mr. Churchill's Mansion House speech, the *Economist* writes:

Pleading for all-out effort in war, Mr. Churchill belittled, by way of example, the undue attention paid to rights and wrongs of procedure in juvenile courts. Here, the Prime Minister, a democrat and parliamentarian by nature and lifelong experience, has surely nodded. The distinguishing mark of free nations at war, despite dire compulsions imposed by military and economic needs, is the constant care that is still taken for individual liberties. If it is necessary, for instance, that there should be Regulation 18 to hold suspects for security's sake, it is no less necessary there should be constant and critical watch on its working. If it was needful for safety and order in India to imprison Congress leaders without trial, it is imperative that the proceeding should be regarded, at best, as a necessary evil—and perhaps that it should now be asked whether the time for *habeas corpus* and open trial has not arrived. War blunts and destroys many standards, more, no doubt, than we yet realise in the thick of it. It is more important that, war or no war, public, above all Parliament, at question time and in debates on adjournment motions, should seize and take up every instance where the rights of citizens of whatever age or sex, may have been offended. It is part of the process of winning the war, with all its hateful necessities, that the soul of democratic law and order should not be surrendered."

## INDIA AND JAPAN

The *Asiatic Digest* for October has an interesting article extracted from the *American Pic*, in which Sirdar J. J. Singh discusses how India can beat Japan.

India hates Japan. When Japan attacked China, India, under the leadership of the most powerful and popular party, the Indian National Congress, was the first and only country that launched a nation-wide boycott of Japanese goods. India wants to take the lead in the fight against Japan. If only her millions could be given the necessary incentive, if only they could believe that they were really fighting for the cause of freedom, including their own!

Japan has announced that she is going to give complete freedom to Burma and that Burma will be a free country. The Burmese are not satisfied with the *bona fides* of the Japanese or the treatment accorded to them by the Japanese. But the writer asks a pertinent question "what have we offered the Burmese?" Isn't the choice before the Burmese the same, to be ruled by either the British or the Japanese? In a thoughtful answer, the writer points out:

Now, if Britain could proclaim that India will be a completely free country after the war to form her own constitution and to be the master of her destiny, and the popular Indian leaders are immediately released and a coalition government of all parties and persons who command the love, affection and respect of the Indian people is formed then the present deadlock would be broken. Then let the Indian troops form the spearhead of the attack on Burma and let the Indians tell the Burmese: "Look! We are free people now, and we have come to help you to attain your freedom. Britain has given us our freedom, so you can trust British promises now." I would wager anything that under these conditions the Burmese would turn against the Japanese and would join the Allies in driving out the Japanese from Burma.

Such a step would have moral ramifications not only in Burma, but throughout Asia. It would galvanize the people of Asia, more than a billion of them. It would create faith in the hearts of the people of Iraq, Iran, Malaya, Siam, Java and give renewed strength to our brave allies, the Chinese.

Will Britain perform this belated act of justice to India in the name of freedom? If she does, her leaders will go down in history as great men who raised England's moral stature in the eyes of the whole world.

## BEGGARS' "CLUBS"

Mr. Amar Chand Bhatia, of the *Lahore Tribune*, recently made a research study of the beggar problem in Northern India. His findings, which are published in a recent issue of *The Indian Journal of Social Work*, reveal that there are in existence numerous beggars' "clubs" which make an organized business of beggary.

These "clubs" are set up to enable members to indulge in *planned* begging, to pool all proceeds and to live in corporative households. In many such clubs the beggars are governed by elaborate codes of behaviour and are subjected to the stern discipline of a leader.

Mr. Bhatia cites the instance of one beggars' organization the members of which, when they elect a new chief, instal him by pouring wine over his head and, incidentally, down their own throats.

The members then repeat before him ten vows which include the following: We shall obey the chief; we shall share in all matters; we shall not bear the brotherhood ill spoken of without seeking vengeance; we shall keep true appointments or attend meetings by day or night at any place so decided; we shall harm no fellow-beggars.

## THE PSYCHIC AND THE SPIRITUAL

Writes Mr. Aldous Huxley in the *Vedanta and the West*:

At present there is a lamentable tendency to confound the psychic with the spiritual, to regard every supernormal phenomenon, every unusual mental state as coming from God. But there is no reason whatever to suppose that healings, prophecies, and other 'miracles' are necessarily of divine origin. Orthodox Christianity has adopted the absurd position that all supernormal phenomena produced by non-Christians are of diabolic origin, while most of those associated with non-heretical Christians are gifts of God. It would be more reasonable to regard all such 'signs' as due to the conscious or unconscious exploitation of forces within them, to us, strange but still essentially psychic world. . . . As things are there is a tendency in the West to identify the merely unusual and supernormal with the divine. The nature of spirituality will never be generally understood until this mental confusion has been dispelled.

## INDIA AS THE ARSENAL OF THE WAR

*Far Eastern Survey* published by the American Council of Institute of Pacific Relations points out that British India is the most important source of mica, acute shortage of which contributed to Germany's defeat in the last war. The survey says: "India is indispensable to the efforts of the United Nations if only for the production of mica necessary to the maintenance of all electrical production, both military and civil." India has "a practical monopoly of production due to the amount and quality of her mica deposits and the abundance of labour."

## CATHOLICISM IN INDIA

The official Vatican organ, *Osservatore Romano*, in an article on the expansion of Catholicism in British India, writes: "At the beginning of this century Indian nationalists began to show themselves less favourable to the spread of Christianity although they profited by Christian principles in their propaganda for social reform. Mr. Gandhi's point of view is worth examining. He does not condemn individual and 'spontaneous' conversions. He condemns those which he considers 'propaganda'. The Christian light shines already in this sub-continent. We hope one day it will blaze forth in full splendour."

## FORUM

The special Food Number of the *Forum*, the bright weekly news magazine of Bombay, edited by Mr. Joachim Alva, is wholly devoted to the discussion of the devastating famine in Bengal. It opens with a saucy editorial on this all-absorbing theme of the hour and is followed by informing articles by such well-known men as Sir Purushottamdas Thakurdas, Sjt. C. Rajagopalachari, Dr. Shyama Prasad Mukherji and others. The cartoons and pictures depicting the destitutes of Calcutta bring the tragedy of the situation poignantly to the reader's mind.

# DIARY OF THE MONTH

# INDIAN STATES

- Nov. 1. Moscow Conference decisions published in a *communiqué*.  
 Nov. 2. Nazis trapped in Crimea: Red Army enters the Peninsula.  
 Nov. 3. Sind M. L. A.'s resign from League and form new party.  
 Nov. 4. Coal rationing scheme sanctioned in India.  
 —U. S. Coal deadlock resolved with grant of increase in wages.  
 Nov. 5. House of Lords rejects Lord Strabolgi's Bill for Dominion Status for India.  
 Nov. 6. Russians retake Kiev.  
 Nov. 7. H. E. General Sir Claude Auchinleck announces military assistance for eradicating the Bengal famine.  
 Nov. 8. The Central Assembly begins its autumn session in New Delhi.  
 Nov. 9. General Giraud resigns from the French Committee of National Liberation.  
 —Hitler's Beer Hall speech at Munich threatening to meet Second Front.  
 Nov. 10. Home Member's statement on Subhas Bose's activities.  
 Nov. 11. Armistice Day celebrations.  
 —Eden's statement in Commons on Moscow agreement.  
 Nov. 12. British Cabinet reshuffle.  
 —Riots in Lebanon. French arrest all Deputies.  
 —Alert in Madras.  
 Nov. 13. Disturbances in Lebanon. Crowds fired on by French forces.  
 Nov. 14. Indo-Ceylon Express disaster near Villupuram.  
 Nov. 15. Food debate in the Assembly.  
 —Eire donates £1,00,000 for famine relief in India.  
 Nov. 16. Government of Madras decides to reopen toddy shops from New Year.  
 Nov. 17. De Valera defends Eire's neutrality.  
 —All six Congressmen who contested are elected to Bombay Corporation.  
 Nov. 18. Assembly rejects Royal Commission demand by 41 to 26 votes.  
 —Mr. Jinnah indicts Government for gross neglect.  
 Nov. 19. Food debate in the Council of State: Pandit Kunzru estimates 50,000 deaths per week in Bengal.  
 Nov. 20. Marshal Petain resigns.  
 Nov. 21. Arrested Lebanese President reinstated. Order restored in Lebanon.  
 Nov. 22. U. S. troops land on Gilbert Island.  
 Nov. 23. Berlin blitzed.  
 —Mussolini's suicide reported.  
 Nov. 24. Lord Strabolgi explains his Bill for Dominion Status for India.  
 —King opens new session of Parliament.  
 Nov. 25. Naval action off Solomons.  
 —Gen. Smuts addresses members of both Houses on "New World."  
 Nov. 26. Stalin announces fall of Gomel.  
 —Allied raid on Formosa.  
 Nov. 27. Indian troops clash with Japanese in Arakan.  
 —The Independence of Lebanon is recognized.  
 Nov. 28. Severe earthquake in Turkey resulting in heavy losses.  
 —Russian drive to Crimea is reported.  
 Nov. 29. Chinese victory in Changteh.  
 Nov. 30. Churchill, Roosevelt and Chiang meet in conference at Cairo.



THE LATE MR. A. SURBHOJI ROW  
of the Press Photo Bureau, Madras.

## Hyderabad

### STOCK EXCHANGE FOR HYDERABAD

"His Exalted Highness the Nizam's Government has adopted a progressive policy of industrial expansion in Hyderabad State, and as a necessary adjunct to it, the starting of a well-organised Stock Exchange in Hyderabad must be welcome to all. In fact, I trust that the establishment of a well-regulated Stock Exchange backed as it is by the forward looking policy of industrial development of the State, will attract an increasing amount of capital to the starting of well-planned new industries," observed Sir Purushottamdas Thakurdas, inaugurating the Hyderabad Stock Exchange in the presence of a large and distinguished gathering at Hyderabad on November 14.

Emphatically repudiating the suggestion that capital in India was shy, Sir Purushottamdas said: "What has happened till now is that whenever Indian capital is employed, the Indian Government and the India Office did not take wholehearted and rational steps to facilitate more capital being attracted to industries."

Continuing, he said that other proposals for developing industries in India were turned down by the Executive of the Indian Government, either without any inquiry, or after summary report by the Tariff Board. Indeed, some reports of the Tariff Board were known to have been kept back from publication in India. "If capital has been shy till now," added Sir Purushottamdas, "it is because the eye that was cast over it was, what I would be tempted to call, an 'evil eye'. And I feel it is high time that we, Indians, should understand the position and Indian States, who upto a point are masters in their own houses, should be rid of this prejudice against Indian capital."

### HYDERABAD TREASURY BILLS

The Nizam has sanctioned a proposal to introduce the system of Treasury Bills in Hyderabad through the agency of the Hyderabad State Bank, announces a *communiqué*.

## Mysore

### MYSORE JOURNALISTS' CONFERENCE

The Second Session of the Mysore State Journalists' Conference was inaugurated at Bangalore on September 19, at the Kannada Sahitya Parishad Hall by Pradhanasiromani N. Madhava Rao, Dewan of Mysore, before a large gathering of officials and non-officials. A large number of delegates from all over the State attended the Conference. Mr. T. T. Sharman, Editor of the *Viswakarnataka*, a local Kannada daily, presided over the Conference.

Mr. P. B. Srinivasan, Chairman of the Reception Committee, extended a cordial welcome to the delegates and other distinguished guests to the Conference.

Declaring open the Conference, Mr. N. Madhava Rao gave a word picture of what he considered to be the duties of journalists. He indulged in a speculation as to what he would have done had he been a journalist himself and said that he would have started at the bottom of the ladder as a humble correspondent hunting for news in likely and unlikely places, in schools, public offices, hospitals and restaurants. Although he spoke of correspondents as humble, the Dewan said, they need be humble only to their editors and not to anyone else. In the news that they gathered they might find something promising, something sensational. They should not hesitate to give the news, so long as they maintained the report substantially correct.

### MYSORE SILK CONTROL ORDER

The Silk Control Order promulgated by the Mysore Government under the D. I. R. directs that no trader or trading organization shall carry on business, purchase and sale of raw silk or thrown silk except under a licence granted by the Controller under this order.

All silk produced by charka establishments and filatures throughout the State should be sold to the Government only at rates fixed from time to time according to quality.

**Baroda****SELF-SUFFICIENT BARODA**

The food policy of Government formed the subject of a general discussion at a sitting of the State Legislative Assembly at Baroda recently, Sir V. T. Krishnamachari, the Dewan, presiding.

Mr. Damajirao Gaekwar, the Revenue Commissioner, on behalf of Government, made a statement on the food position detailing the various measures of control devised by Government from time to time to overcome hoarding, the regulation of prices, purchase, sale and distribution through licensed dealers of food-grains and the steps to increase production. Thanks to the wide response by the agriculturists to the Grow More Food campaign, the State had ceased to be a deficit area in all commodities except rice.

Winding up the debate, Sir V. T. Krishnamachari explained the position of Government in respect of food supply and pointed out that the main problem was high prices. It would be impossible for any Government individually to take any steps unless the Central Government did it on an all-India basis. The State representative at the Food Control Conference in session in Delhi had been asked to stress this point.

At an earlier sitting, a non-official motion urging the extension of village-sites by at least 50 per cent. in the interests of public health was well supported. The Government agreed to appoint a committee to go into the evils of overcrowding in the villages.

**Bikaner****BIKANER REFORMS SCHEME**

H. H. the Maharaja of Bikaner, while opening the first session of the Bikaner Legislative Assembly after his accession to the *gadi*, announced that he had under consideration certain proposals for constitutional reforms and hoped to be able to give effect to them as soon as practicable. His Highness expressed satisfaction at the progress of the war, and felt confident of the ultimate triumph of allied arms. Whether the war ended or was prolonged, Bikaner State intended to put in every ounce of its strength into the war effort.

**Travancore****SIR C. P. ON TRAVANCORE'S NEED.**

The food situation in Travancore continues to cause anxiety, although the authorities are doing all in their power to take prompt and remedial measures.

Sir C. P. Ramaswami Aiyar, the Dewan, addressing a gathering in Trivandrum, declared: "I have declined and shall continue to decline offers of financial assistance from outside the State, to meet the famine situation. What we want is food, not money." He also appealed for a standardization of rationing all over India. "Unless and until this starvation or semi-starvation of Travancore was assuaged by prosperous Punjab and U. P.", observed Sir C.P., "the problem cannot be considered to have been solved."

**TRAVANCORE ECONOMIC CONFERENCE**

Sir Victor Sassoon opened the Economic Conference, held as part of the Maharaja's Birthday celebrations in Trivandrum.

Sir C. P. Ramaswami Aiyar, the Dewan, introducing Sir Victor to the audience, spoke of his wide business interests in more than one country and his all-round experience.

Sir Victor, in opening the Conference, paid a tribute to Travancore's industrial advancement and suggested certain lines of consolidating the handloom industry of India in which Travancore is much interested. Referring to the vast and quick changes taking place all over the world on account of the war, Sir Victor warned against any fixed ideas in the matter of post-war reconstruction and suggested that one must keep a supple and open mind so that profitable discoveries and inventions of to-day might be usefully employed in the future with best effect.

**INDUSTRIAL EXPANSION**

Mr. J. M. Doak, Managing Director, Messrs. Harvey Mills, Madura, declared open the Sri Chitra Exhibition at Chitra Nagar before a distinguished gathering, on October 26. Inviting Mr. Doak to open the Exhibition, Sir C. P. Ramaswami Aiyar said that for many reasons, some not wholly unconnected with our food situation, the Exhibition this year was confined to the products of the industries and crafts of Travancore.

**Kashmir****THE MAHARAJA'S COMMAND**

To keep himself informed of important matters engaging the attention of his Ministers and the general progress of the administration, His Highness the Maharaja Bahadur has been pleased to command that in future, in addition to the Prime Minister who interviews him from time to time, the other Ministers should also wait upon him at least once in a month. The head of the Judiciary, the Chief Justice, will also wait upon His Highness to keep him informed of the progress of judicial work and the general conditions prevailing in the courts under his control. Similarly, the Financial Adviser to the Government—the Accountant-General—will keep His Highness informed of the financial position of the State and draw His Highness' attention, to important matters coming up to him from various departments and requiring expert advice and opinion.

**Bharatpur**

The setting up of a Representative Assembly, called the Brij-Jaya Pratinidhi Samiti, at Bharatpur, which was inaugurated recently by His Highness the Maharaja, marks the beginning of a new chapter in the constitutional progress of the State.

The Assembly has an elected non-official majority. Of its 48 members, only 18 are nominated and the rest elected. The Praja Parishad forms the largest single group, having captured 22 of the elected seats. The function of the Assembly will be more advisory than legislative. It is, in fact, only the first step in the policy of associating the people in the administration of the State in an increasing degree.

**Cochin****INSTALLATION OF NEW RULER**

The public Durbar in connection with the installation of His Highness Ravi Varma, the Maharaja of Cochin, was held on the 14th November, in the Durbar Hall, Ernakulam, amidst great rejoicings. The ceremony consisted in His Highness the Maharaja being formally installed by Mr. H. J. Todd, the Resident for Madras States, as the Ruler.

**Indore****SURPLUS BUDGET FOR INDORE**

The budget estimates of Indore State for the financial year commencing on October 1, 1948, as finally sanctioned by His Highness the Maharaja, reveal that the income during the current year is likely to reach the record figure of a little over Rs. 2,20,00,000 and the expenditure is estimated to be Rs. 1,98,00,000 providing a surplus of Rs. 4,00,000.

The budget estimates provide for an expenditure of Rs. 21,00,000 on army as compared to the pre-war provision of Rs. 10,50,000, and an expenditure of Rs. 8,24,000 on civic security services, such as the A. R. P. and Civic Guard organizations and village defence societies and the Holkar State War Front. The expenditure on Police is put at Rs. 16,00,000 as compared to the pre-war figure of Rs. 8,00,000, which is largely due to the introduction of new measures for the maintenance of internal security. It is proposed to spend Rs. 12,60,000 on education, Rs. 7,00,000 on medical and public health and Rs. 8,17,000 on rural uplift. The Maharaja has, in addition, allotted Rs. 1,00,000 for rural uplift.

**Bhopal****TWO NEW ORDINANCES**

Two important new ordinances have been promulgated with immediate effect by His Highness the Nawab of Bhopal. One ordinance provides for the prevention of hoarding and profiteering and empowers the State Government to fix in respect of any article the maximum quantity possessable at any time by a dealer or producer, the maximum quantity which may in any one transaction be sold to any person and the maximum price or rate chargeable by a dealer or producer. The ordinance envisages the appointment of a Controller of Civil Supplies.

**Cutch****NEW DEWAN OF CUTCH**

Rajya Ratna Satyavrata Mukerjee, Revenue Member, has been appointed Dewan of Cutch. Mr. Mukerjee joined the Cutch State service only nine months ago as Senior Counsellor and Revenue Member of the State Executive Council.

# INDIANS OVERSEAS

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## South Africa

### MR. PATHAR AND THE PEGGING ACT

When found guilty under the Pegging Act of attempting to occupy premises bought by him in the European quarter of the city, Mr. P. R. Pathar, Secretary of the Natal Indian Association, pointed out to the court that he had lived in South Africa for the greater part of his life and had been prominently associated with advancing the cause of his community in the social, political and educational spheres. He asked the court to impose the extreme penalty on him. He argued that he had purchased the property under dispute before the Pegging Act had been introduced but had not moved into it until afterwards.

He said the Durban City Council has not made any effort to "house my people as is evidenced by the Government statement in Parliament."

He concluded: "The South African Court found me guilty, but, doing so, it has placed South Africa at the bar of world opinion. In refusing permits to Indians to occupy their own properties, Government are inflicting hardships on my people."

### NATAL INDIANS AND PEGGING ACT

A provincial Congress of the Natal Indian Congress will be called before the end of the year to lay down a policy for the Indian community throughout Natal towards the Pegging Act. This has been necessitated by the action of the Indians in some municipalities agreeing to a voluntary zoning and by the agitation of several Natal municipalities for an extension of the provisions of the Act to other areas.

### CONDITION OF INDIANS IN DURBAN

Concern at the "horrible conditions" in council-owned magazine barracks is expressed by the Secretary of the Durban Indian Municipal Employees' Society in a letter to the Town Clerk. He alleges that the mortality rate among the 6,000 Indian occupants has alarmingly increased and during the last three months there had been some 30 deaths monthly. He added that tuberculosis was rampant.

## U. S. A.

### U. S. CITIZENSHIP FOR INDIANS

Protesting against the immigration and citizenship restrictions imposed on Indians in America, the New York weekly, *New Republic*, points out that much work of value to the war effort is being done by Indian scientists.

Stating that the proportion of distinguished scientists among educated men in India is exceptionally high, the article adds that the proportion of scientists among Indians in the United States is even higher. In relation to total numbers Indian scientists outnumber British ones in the United States by 16 to 1, French by 26 to 1 and Germans by 86 to 1. The article summarises the work of some of these scientists.

The deadly new flame-throwers used by the American army against the Japanese before Munda have undoubtedly benefited by the work of Dr. Alamjit D. Singh of the University of Illinois. Both Dr. Singh and the Detroit scientist, Dr. K. N. Katju, have made important contributions to camouflage, developing green and other paints that cannot be told from the surrounding vegetation, even under infra-red photography. The article also refers to important contributions being made by Sir S. S. Bhatnagar, Sir Upendranath Brahmachari, Dr. Jagannath Sharma, Dr. Sarat Kumar Roy, Dr. Yellapragade Subba Row, Dr. S. Chandrasekhar, Dr. V. R. Kokatnur and B. D. Saklatvala.

## Australia

### INDIA LEAGUE IN AUSTRALIA

An India League has been formed in Australia recently to foster friendly, social, cultural, trade and sporting relations with the peoples of India.

Sir Bertram Stevens in inaugurating the League, said in the new world into which we are being hurtled, we are going to be brought very close to each other as Eastern Nations. Nations of the East had a common problem. It was tragic that only war had brought home to Australia and India their identity of interests.

# MULTUM IN PARVO

NEWS \* DEPARTMENTAL \* NOTES

## QUESTIONS OF IMPORTANCE

### CONGRESS PRISONERS

The Home Member, in a statement in reply to Mr. Joshi, in the Central Assembly on November 9, gave the number of persons undergoing imprisonment in connection with the Congress movement in all provinces on September 1, 1942, as 19,284 and those undergoing detention as 8,078. The number of security prisoners released was 7,447.

The number of security prisoners of all sorts in detention on January 1, 1943, was 9,858, said the Home Member in reply to Mr. Chattopadhyaya. The number on September 1 last was 10,780, but it was understood that a good many prisoners had been released since that date.

### THE FOOD DEBATE

The Muslim League amendment asking for the appointment of a Royal Commission to enquire into the causes of the famine was negatived in the Central Assembly on November 18, by 41 votes to 26, the Congress Party, the Nationalists and some unattached members not voting. The other amendments were all rejected without a division.

Sir J. P. Srivastava, Food Member, replying to the debate, said he was not prepared to accept any of the amendments. This, he declared, was not the time for any enquiry. He was not, however, against an enquiry being undertaken at the proper time. He would place before His Majesty's Government a full report of the proceedings.

### THE MUSLIM MANIFESTO

A manifesto signed by over 2,000 Muslims in Delhi urges the release of Congress leaders.

We believe that Congress and League together can solve the present food crisis, save our people from the jaws of death, defend the motherland against aggression and take our country on the road to freedom.

The release of Congress leaders is essential for securing our own right of self-determination. We are confident that the first step of the Congress leaders after release would be to strive to achieve unity with the Muslim League on the basis of self-determination.

## UTTERANCES OF THE DAY

### MR. AMERY ON THE INDIAN ARMY

Mr. L. S. Amery, Secretary of State for India, opening an Exhibition of paintings illustrating "India in action", at the National art gallery in London, said:

The Indian Army can boast of a great and glorious tradition. It is the Indian Army which is the main instrument by which the reign of peace, law and order and unity was brought to India as a whole. The Indian Army has for centuries played watch and ward to that very turbulent North-Western Frontier from which India has suffered so many invasions in the course of her long history. It has played a great part outside the frontiers of India itself. It bore the main brunt of the last Mesopotamian campaign, and it was Lord Allenby's Indian troops who had one of the greatest infantry marches in history.

As for this war we all know something of what our common cause of the British Empire in the Middle East owes to the prowess of Indian troops. They played an indispensable and essential part in the great campaign by which Field-Marshal Wavell saved the Middle East. Side by side with Australian troops the Fourth Indian Division was the first to break through the Italian line at Sidi Barrani and began those victories which swept the Italians out of Cyrenaica. They cleared Sudan with the Fifth Division, and swept across Eritrea. The Fifth Division saved the situation at Damascus. The Fourth Division was through the whole of that campaign from El Alamein. The Ninth and Eleventh Indian Divisions against overwhelming air superiority sustained that long and harassing journey down 400 miles into the Malayan Peninsula. Other Indian Divisions played their part in the disheartening but still vital resistance back from Burma.

### MR. JINNAH'S INDICTMENT OF GOVERNMENT

Speaking on the food question in the Assembly, Mr. Jinnah said:

It is no use calling it recrimination. 'Supposing in England—leave alone thousands—if a few hundreds had died, I ask you, will Churchill's Government be able to sit on the treasury benches for 24 hours? (Cheers.) Here we are told that recriminations and controversies should be avoided, when we are living under a system of Government which is irresponsible, irremovable and thoroughly incompetent, tied down by fetters to their master, the Secretary of State. . . .

It seems to me, you cannot get away from the charge that you have been guilty of gross negligence, that you have failed in your duties and responsibilities.

## C. R. ON SUSPENSION OF PROHIBITION

Mr. C. Rajagopalachari, addressing a crowded meeting at Gokhale Hall, Madras, on November 19, subjected the Governor's Act suspending Prohibition in the Province to a scathing criticism. He characterised the undoing by one man of the most popular Act of the Legislature passed by a House of 215 elected representatives with practical unanimity and confirmed later by the revising Chamber by 82 votes to 5, as gross flouting of public opinion, and observed that the step was calculated to bring misery and ruination to millions of poor people inhabiting the four Prohibition districts.)

## MUSLIM LEADERS' STATEMENT

"We are convinced after a study of the situation that it is not Provincial Autonomy which is responsible for this catastrophe but the Government of India and the British Government are by their failure to take timely and suitable action guilty of culpable negligence," observe Nawabzada Liaquat Ali Khan, Honorary Secretary, All-India Muslim League and Nawab Mahomed Ismail Khan, Chairman, All-India Muslim League Defence Committee, in a joint statement on the Bengal food situation after a tour of the Province. "The gruesome picture of misery that stalks the land has left an indelible mark on our memory," says the statement, and adds that the distress is "real, widespread and calamitous."

## MR. KUNZRU ON BENGAL FAMINE

Dr. H. N. Kunzru, in a speech in the Council of State lasting an hour and a half, gave an account of the scenes he had visited in Bengal and Orissa and observed that if the truth had been told earlier, the situation would not have deteriorated to the extent it did. Whoever had controlled the news about Bengal, had done a very serious injustice to that province. But when the news at last appeared in the United Kingdom, practically within one week, such pressure was put on the British Government that the Secretary of State had to revise his attitude of complacency.

## MEMORIAL TO PROF. KUPPUSWAMI SASTRI

A memorial public meeting in honour of Mahamahopadhyaya Prof. S. Kuppuswami Sastri was held under the presidency of Dr. A. Lakshmanaswami Mudaliar at the Senate House Madras, on November 8.

The meeting adopted two resolutions. The first "expressed its deep sorrow" at the death of the Professor, "one of the eminent Oriental scholars and a great teacher whose influence was felt for over a generation on all aspects of University education and culture as well as on the hundreds of students that resorted to his classes."

The second urged that "a suitable memorial should be established for keeping alive the great example and the meritorious services of Prof. Kuppuswami Sastri." A Committee, with the Rt. Hon. V. S. Srinivasa Sastri as President and Dr. A. Lakshmanaswami Mudaliar, Sir S. Radhakrishnan, Mr. S. Vaiyapuri Pillai, Prof. K. A. Neelakanta Sastri and a number of others as members, was formed to decide on the nature of the memorial and to collect funds.

The first resolution was moved by Mr. G. A. Natesan and the second, by Sir Alladi Krishnaswami Iyer.

## SIR MICHAEL SADLER

Sir Michael Sadler's death on October 14 removes from the field of British education perhaps the most outstanding educationist of the past half a century. His name is associated with two monumental reports—one on secondary education in Great Britain and the other on university education in India.

Sir Michael was also the editor and author of several important publications of educational interest.

## SIR C. P.'S ENDOWMENTS TO MADRAS SCHOOLS

Sir C. P. Ramaswami Aiyar has made two more endowments to educational institutions in Madras—one for Rs. 2,000 to the P. S. High School, Mylapore, to be called Lady Ramaswami Aiyar's Scholarship and the other for Rs. 1,000 to the building fund of the National Girls' School, Triplicane.

## CONGRESS NOT AN UNLAWFUL BODY

"It seems to me quite clear that the various committees of the Indian National Congress may be considered to exist to order, assist or further the objects of the Indian National Congress but it cannot be said that the Congress itself exists to further or assist the objects of any of the committees. It is therefore quite clear that the Indian National Congress has not been declared to be unlawful Association," observed Justice Beevor, sitting with Justice Verma, at the Patna High Court in the course of their judgment arising out of the application in revision on behalf of Mr. Jagannath Tewari, who had been convicted by the Special Magistrate, Motihari, under Section 17 (2) of the Criminal Law Amendment Act and had been sentenced to undergo two years' R.I.

The charge under which the petitioner was tried by the lower Court was that he promoted a meeting of the Congress which has been declared to be an unlawful association.

It was contended on behalf of the petitioner that the Congress Committees have been declared unlawful and not Congress itself. Their Lordships agreed with the above contention and set aside the conviction and sentence passed on the petitioner.

## BUYING A CONGRESS FLAG NO OFFENCE

Accepting the recommendation of the Sessions Judge, Mr. Justice Meharchand Mahajan of the Lahore High Court set aside the conviction of Devi Das, a shop assistant of Multan, who had been sentenced to a fine of Rs. 25 for purchasing a Congress flag on the occasion of the last Independence Day.

## EVIL OF PROFITEERING

Considering that deterrent sentences were necessary "to curb as far as possible, if not stamp out" the evil of profiteering, the Chief Justice of the Calcutta High Court (sitting with Mr. Justice Lodge) has enhanced the fines imposed in a dozen profiteering cases in the lower courts in the city, varying from Rs. 10 to Rs. 60, to sums varying from Rs. 100 to Rs. 1,000.

## BEVERIDGE PLAN FOR INDIA

Sir William Beveridge, whose report on social security in England, has excited world-wide interest, has a plan for India too. He sketched it on November 15, when discussing freedom from want with Sir Atul Chatterjee in the British Broadcasting Corporation programme for the Far East.

"The main problem of freedom from want in India is to my mind concerned with raising the efficiency of agriculture", Sir William said. But India's industry would probably expand and it was important that it should be properly distributed "to avoid the dreadful sprawling towns that we have in this country and the United States and in other countries. I mean distribution with reference to places where people can live happily".

Sir William would introduce the principle of insurance as part of the development of Indian industry. "If people are wage-earners they will not be kept out of want merely by having good wages", he said. "There will be times when they cannot earn good wages owing to sickness, accident, old age, and in any changing dynamic free society through change of employment which may mean unemployment, one must have some systematic plan guaranteeing wage-earners a subsistence income during these interruptions of earning".

## ORIENTAL LIFE ASSURANCE COMPANY

The triennial valuation of the assets and liabilities of the Oriental Government Security Life Assurance Company, Ltd., Bombay, as on December 31, 1942, disclosed a gross surplus of Rs. 1,50,88,092, out of which one-third has been transferred to the Contingencies Reserve Fund, leaving available for allocation to share-holders and policy-holders a sum of Rs. 1,00,58,728. It has been decided to provide bonus at Rs. 12½ per thousand on Whole Life policies and Rs. 10 per thousand on Endowment policies by augmenting the policy-holders' share of the net profits by the transfer of Rs. 50,29,864 from the Contingencies Reserve Fund. For the share-holders a dividend of Rs. 125 per share per annum has been declared by augmenting the share-holders' share of net profits by transfer of Rs. 1,19,127 from the Contingencies Reserve Fund.

## EXPORT OF HANDLOOM PIECEGOODS

The Export Trade Controller, Madras, in reply to a representation made by the Muslim Chamber of Commerce, regarding the verification of accounts of exporters of handloom piecegoods to Ceylon, states that in view of the circumstances stated by the Chamber, he has no objection to accept certificates from the Customs Collectors at outposts showing the actual export of each individual during the basic period. It is, however, necessary, he says, that in cases where there is reason to suspect the ownership of the goods shipped the necessary evidence should be produced for verification.

## INDIAN SHELLAC FOR AMERICA

The United States Government has decided to continue purchases of shellac from India for domestic American consumption despite the request from United States importers that this trade be returned to private channels. The purchases will be made under a joint plan undertaken by the United States Board of Economic Warfare and the British Ministry of Supply.

## FOREIGN CEREALS FOR INDIA

Information has been received by the Government of India that His Majesty's Government have made an immediate allotment of shipping space for the import of substantial quantities of cereals into India, says a press note.

Procurement operations and the necessary distribution of tonnage have been in progress for some time and arrivals in India are expected very shortly.

## PROPOSAL TO CHECK INFLATION

American banking circles mention that Canada has refused all-out repatriation of British-owned Canadian securities because she was reluctant to let Canada's best customer become her debtor, while, on the other hand, it has been suggested that India should make a rupee loan to Britain to absorb the inflationary purchasing power in India.

## LEGAL STATUS OF INDIAN WOMEN

The legal status of Indian women was the subject of a four-day conference which met in Bombay last month under the auspices of the National Council of Women in India.

In the absence of Mrs. Sarojini Naidu, the Rt. Hon. M. R. Jayakar delivered the presidential address and inaugurated the Conference.

Dr. Jayakar dealt with the various aspects of the problem such as succession, inheritance and marriage under Hindu Law. He paid a tribute to the good work of the Rao Committee which, he said, had tackled a difficult subject and set forth conclusions which were not only very proper and correct but also conformed to the spirit of the original law-givers. After explaining the status of woman in a joint Hindu family, he referred to the Privy Council decision which in unambiguous terms had accorded the right of adoption to Hindu women.

Dr. Jayakar hoped that in the not too distant future, India would have a simplified law governing marriages and inheritance. He was afraid that the Select Committee was not making a correct approach to the problem because there were different forces pulling in different directions.

Concluding, Dr. Jayakar said that he was looking forward to the day when there would be one legislation for all the women of India, as after all, religion had little to do with property rights. Divorced from religion, a civil bill of property rights encompassing all the communities would be the ideal.

Mrs. Sarojini Naidu, in the course of her message to the Conference, said:

India, notwithstanding the strange paradox of her present position among free nations, has her own special contribution to offer in the new synthesis of life in which Indian women must also play their due and worthy part. But this they can only accomplish, like women of other lands, on terms of perfect and not merely partial equality with men. Be it said to our shame and sorrow that in Hindu law, woman exists, as it were, on sufferance and implication in perpetual insecurity and dependence by her virtue of her relationship with man, father, husband or son. This is not only intrinsically a violation of all principles of equity and justice, but also an intolerable affront, perpetuated for many centuries, to all self-respecting womanhood.

## PROTEST AGAINST ORDER ON "HITAVADA"

The Standing Committee of the All-India Newspaper Editors' Conference passed, among others, the following resolutions:—

The Standing Committee of the All-India Newspaper Editors' Conference records its emphatic protest against the action of the Central Provinces Government in demanding from the Editor of the *Hitavada* the source of his information in regard to the publication of a news item concerning the resignation of the Chief Secretary to the Bengal Government as an unwarranted interference with the well-established convention governing the relations between an editor and his correspondents. The Standing Committee notes with satisfaction that in their *communiqué* issued on October 22, 1943, the Government of India recognize the convention that the relations between an editor and his correspondents are confidential, but regrets that they are prepared to concede it only to the extent that "in all ordinary circumstances this convention honoured by time and usage" should not be disturbed. The Standing Committee further objects to the use of the Defence of India Rules to compel an editor to disclose the source of his information and requests the Government to withdraw the order against the Editor of the *Hitavada*.

The Standing Committee congratulates Mr. A. D. Mani on the courage with which he has vindicated the highest tradition of the profession.

Moved by Sir Francis Low, seconded by Mr. Brelvi and supported by Mr. Ian Stephens.

## A COMPREHENSIVE HISTORY OF INDIA

The Bharatiya Itihasa Samity has been constituted for organising the operation and publication of a comprehensive history of India, which will be in several volumes. The Committee consists of Mr. K. M. Munshi (Chairman), Seth Ghanshyamdas Birla (Delhi), Shri Venkatarama Sastri (Madras), Sir Tek Chand Bakshi (Lahore), Mr. Parasnath Sinha (Delhi), Mr. N. C. Mehta (Simla) and Acharya Jinvijaya (Bombay).

## PEARL BUCK'S NEW BOOK

In her new book, "What America Means To Me", Mrs. Pearl Buck says that, the question at the heart of this war is "Can White man and Coloured man ever come together in any sort of co-operation?" If not, "we must prepare for the future of nothing but struggle and war on a stupendous scale". The day of little dark brothers and the White man's burden is over, adds Mrs. Buck.

## U. S. JOURNALIST'S TRIBUTE TO GANDHI

"Not Japan, nor China, but India will be the leader of future East Asia."

This opinion was expressed by Mr. Karl von Weigand, the Chief Correspondent for the East, Hearst Newspapers—a sixty-nine year old veteran journalist and an expert on the East—in an interview to the Associated Press of India. Mr. Weigand amplified his statement as follows:

The Japanese mentality is shallow, though quick. The Chinese mentality is profound but slow. The Indian mentality is both profound and quick. And while the Chinese are inclined to be materialistic, the spiritualistic characteristic in the Indian is an asset.

Mr. Weigand referred to India's contribution to world's culture and progressive thought, and paid a tribute to Mahatma Gandhi. "I know the old man personally. He is the tallest and greatest of men of the present-day world," he said.

## MR. SUBHAS BOSE'S ACTIVITIES

"Enemy broadcasts provide reason for supposing that an attempt, in which Subhas Chandra Bose has probably taken a large part, has been made to form an Indian force on military lines to assist the Japanese", said Sir Reginald Maxwell, Home Member, in reply to Sardar Mangal Singh, in the Central Assembly. "The statements of prisoners of war, who have escaped from the Japanese, leave little doubt that the latter have attempted to force Indian prisoners of war to perform duties entirely outside the sanction of international law and it is likely that the force I referred to above includes a number of Indian personnel who have been forcibly converted from their allegiance."

## MR. A. SURBHOJI ROW

We regret to record the death of Mr. A. Surbhoji Row, Proprietor, Press Photo Bureau, Madras, on November 21, after a brief illness. Mr. Row was 51.

After his education at the St. Joseph's College, Cuddalore, Mr. Surbhoji Row started life as a newspaper reporter, serving *The Madras Times* and *Justice*. From 1920 he devoted all his time to pictorial journalism in which he achieved considerable success. The Press Photo Bureau, which he started in 1917, celebrated its Silver Jubilee in 1941.

## ROSS INSTITUTE

How hundreds of medical men and malaria surveyors, trained under the Ross Institute's auspices, are now working with the forces in Assam, the Middle East, West Africa and elsewhere, was revealed by Mr. C. K. Nicholl, Chairman of the Committee of Control, at the recent annual meeting of the Indian branch of the Ross Institute of Tropical Hygiene in Calcutta.

Mr. Nicholl pointed out that the institute had undertaken several projects in India's vital Eastern Frontier areas and that very great assistance was being rendered to the forces by Ross Institute centres there.

An example of what the Institute's workers have done in Eastern India was shown by the comparison of black water fever conditions among planters in Northern Bengal. In 1906, twenty-six deaths took place in this community from this particular form of fever. No deaths from this mosquito-carried disease among planters have occurred there for several years past.

## INDIAN DRUGS FOR MALARIA

Hakeem Mohammad Talib, of Jamu Manzil, Misrishan, Lahore, in a letter to the *Civil and Military Gazette*, Lahore, writes, that as a result of three years of research, he has found the following combination of indigenous drugs furnishes a most efficacious specific for malaria: "*Kanee Equeyaan*, one dram; *Pipley Johar* and *Talkh Johar Alkeena Akit Mokit* derived from three pounds each of the raw drugs; *Gol Mirch*, one pound; *Phozala Khasia Ablees*, one pound, and *Khamoon Kashmeeri* up to three pounds."

## NEW PILLOW BANDAGE

A new pillow bandage, which will replace the tourniquet, was shown at the convention of the Association of Military Surgeons at Philadelphia.

The bandage, which is of cotton stuffed with mechanic's waste, applies gentle pressure to the wound, stopping the bleeding. It can be used on all wounds except a limb stump and can be left in place safely for two weeks. The pillow bandage is easy to apply and even an inexperienced person cannot over-tighten it sufficiently to interfere with the blood supply.

## "AUTOMATIC LUNG" IN U. S.

The development of an "automatic lung", which will double the length of time United Nations airmen can remain in the stratosphere, was revealed by the Bendix Aviation Corporation at Philadelphia.

Raymond P. Lansing, Vice-President of the Company, said that the new device automatically feeds the correct mixture of oxygen and air to the wearers at varying altitudes. "At extreme altitudes pure oxygen is supplied," the announcement said, "but only as the flyer breathes in, and not all the time as was the case with former devices." It was explained that, because the device cuts off the flow of oxygen when the wearer exhales, flyers can remain in the stratosphere twice as long as formerly on the same amount of oxygen.

The "lung" is now in mass production and will be used by Allied airmen throughout the world.

## TREATMENT OF AIR-RAID CASUALTIES

The Government of Madras have passed orders approving the proposal of the Surgeon-General that Honorary Medical Officers employed in Government hospitals might be paid remuneration when called upon to treat air-raid casualties.

Honorary Physicians and Honorary Surgeons are to be paid Rs. 75 per day up to a maximum of Rs. 1,200. Honorary Assistant Medical Officers are to be paid Rs. 87-8-0 per day up to a maximum of Rs. 600 per mensem.

The payment of the allowance will, for the present, be limited to 12 honorary physicians and surgeons and 58 Honorary Medical Officers in Madras City and in Vizagapatam, Cocanada and Cochin. Of these, 5 honorary surgeons and 7 honorary physicians will be in Madras and all the 58 Assistant Medical Officers in the three other towns.

## TOMATOES FOR CHILDREN

Tomatoes are an invaluable vegetable, rich in vitamins and containing calcium, phosphorus and iron; and it has been said that ripe tomatoes are one of the best foods it is possible to eat—especially for children.

## AMERICAN COUPON BANKING

The first detailed reports of the ration-coupon bank accounts, which came into force in the United States recently, show some interesting differences from the British system. American banks have been given a much more active and responsible part in the rationing machinery than the British banks are playing in handling clothing coupons, says the *Manchester Guardian*.

At first the accounts will deal only with sugar and coffee, but other commodities will soon be added as the range of rationing spreads. Retailers deposit at their bank the ration stamps taken from their customers, as they do here, but the similarity ends there. A separate ration account is opened for each commodity. The retailer will be credited in his account for so many pounds of coffee or sugar and later on for so many gallons of petrol and pounds of canned goods or meat. When the shopkeeper wishes to order fresh supplies he draws a 'cheque' on his account and sends it along with his order. The cheque is cleared through regular banking channels and debited to the account. It seems that the banks have undertaken to count the coupons, or stamps as they are called. Local ration offices are being relieved of this work, which must place a heavy burden upon the bank.

## INDIA'S SILVER DEBT

The Public Accounts Committee, at its last sitting, examined the grants and appropriations for which the Legislative and Finance Departments are responsible.

During the year the currency note press as well as the mints at Calcutta and Bombay had been kept working to capacity owing to the increased demand for currency and coinage. In order to meet this increased demand, a new mint had to be erected in Lahore. This had very recently come into operation and was expected materially to help in the amelioration of the small coin position.

The silver debt, which at the beginning of the year amounted to Rs. 30,00,00,000, had by the end of the period, been reduced to about Rs. 6,500,000.

## E. I. RAILWAYMEN'S CONFERENCE

The annual Conference of the E. I. Railwaymen's Union demanded "a united effort of all popular parties and people for the establishment of a national government at the Centre and an all-in coalition Ministry in Bengal". The Conference also called upon the railway workers to render all possible assistance to speed up the traffic so that succour to Bengal might be assured and increased.

The Conference appointed a sub-committee of three members with plenary powers to work for unity among the different trade unions, especially on the E. I. Railway. The Conference also called upon the workers to maintain the smooth and efficient running of railways in the present grave war emergencies.

## INDIA TO EUROPE BY RAIL

The possibility of developing the Mosul Railway so that it could be used as a link between Europe and India was mentioned by General Nuri el-Said Pasha, the Prime Minister of Iraq, in an interview while passing through Jerusalem on his way to Egypt. He was discussing Iraq's need for fast freight railway links with the Eastern Mediterranean and pointed out that Iraq had three schemes in mind.

One was a Teheran-Baghdad-Haifa Line; second, a Baghdad-Beirut Line *via* Deir el-Zor, and third, development of the existing Mosul Line.

## NIZAM'S RAILWAY'S GIFT

The Nizam's State Railway has remitted Rs. 67,000 to the Viceroy's War Purposes Fund towards the purchase of a second fighter plane, to be named "H. E. H. the Nizam's State Railway, No. 2". The total contributions by the railway to war funds to date amount to Rs. 1,77,000.

## S. I. Ry. ACCIDENT

Thirty-nine persons were dead as a result of the accident to the No. 2 Up Indo-Ceylon Express at Serndanur Station in the small hours of Sunday the 14th November morning. The cause of the accident will, it is announced, be inquired into by the Government Inspector of Railways.

## THE ART OF SRI DIKSHITAR

"To raise irrelevant issues such as Aryan vs. Dravidian, Tamil vs. Telugu in the sphere of music was not merely pointless; it was to impose wilful barriers to the ocean of aesthetic enjoyment to which all lovers of beauty should have access as of right," observed Mr. N. Raghunathan, Assistant Editor of the *Hindu*, in his lecture at the celebration of Sri Dikshitar Day in Madras.

After paying a tribute to the single-mindedness of the great artist and the grandeur of his compositions, Mr. Raghunathan said that there were some who complained that Sri Dikshitar was too cold, that if he had been a little more human, he might have moved them more profoundly. This criticism rested on a basic misconception of Dikshitar's mind and art. It would be generally agreed that his music made its greatest appeal to the contemplative element in them, and its prime virtue lay in strengthening that tendency. His language, as befitted his theme, was spare and austere.

To Dikshitar, Sahitya was not an end in itself, the speaker proceeded. It was merely the indispensable framework of the music. In appreciating his krithis, they must bear in mind that music and poetry were different arts, each with its own laws and conventions, each normally working within the limitations of its own medium, though freely borrowing from the other those graces that might be transferred without peril. Dikshitar, an ardent Upasaka of "Sri Vidya," relied on the incantational power of the word rather on its intellectual or emotional content. His sahityas were thus in effect Dhyana slokas rather than lyrics.

## SIR C. P. ON MUSIC AND LANGUAGE

Inaugurating the Mylai Sangeetha Sabha, Madras, last month, Sir C. P. Ramaswami Aiyar deplored that the field of Carnatic music should be turned into a battle-ground of competing languages. This, he said, was worthy neither of our country nor our music; for, of all the fine arts, music alone was universal in appeal, dependent for its effect not on the vesture it wears but on its inner spirit.

## BRADMAN AND McCABE

Bad news for Australian cricket has come with the announcement that Stanley McCabe is retiring for good and the possibility that Don Bradman may not play international cricket again.

McCabe, who has played in the last Twenty Tests and is one of the greatest Australian all-rounders, a strong forceful bat, a clever leg-break bowler, in an interview to *Reuter*, said that he was retiring owing to continued ankle trouble, feeling that it was to battle no further against physical misfortunes which in recent seasons included the breaking of small bones of both feet. McCabe is a member of the Australian Imperial Forces.

Bradman for the third successive season is playing no cricket as he has still not recovered completely from fibrositis which caused his discharge from the army.

## PATERSON AS WORLD CHAMPION

The National Boxing Association announces the recognition of Jackie Paterson, of Glasgow, as the flyweight champion of the world. Previously the N. B. A. considered Little Dado, of the Philippines, as the title-holder, but he has outgrown the flyweight division, and is now being listed as challenger for the world bantamweight crown. The other American boxing body, the New York State Athletic Commission, already recognises Paterson as world champion. Paterson won his title at Glasgow on June 19 when he knocked out Peter Kane in 61 seconds.

## WORLD SQUASH RACKET CHAMPION

The world Squash Racket Champion Abdel Fattah Amr, known to the sporting world as Amr Bey, was granted the title of Pasha by King Farouk. Amr Bey has been honorary attache at the Egyptian Embassy in London for nearly 14 years. In 1936 he captained the English squash team against the Americans the only foreigner who was to do this.

## MAHARASHTRA TO HAVE A SPORTS STADIUM

The Maharashtra Mandal of Poona proposes to build a sports stadium. This was revealed when the Governor of Bombay visited the Mandal recently. The Maharashtra Cricket Association has offered its co-operation to the Mandal.

## ARRAY OF INVENTIONS

Mr. Henry Wallace, United States Vice-President, told the Senate Military Affairs Committee recently: "From our laboratories, both Government and private, is coming a flood of discoveries. When the veil of secrecy imposed by war is lifted, our people will stand amazed at the array of inventions. A new world is being fashioned."

Mr. Wallace testifying in favour of the Technological Mobilization Bill pictured a post-war world of helicopters, television, light metals, plastics and new foods.

## PREDICTION OF LIGHTNING FLASHES

Charles F. Wagner and Gilbert D. McCann of the Westinghouse Corporation, in a paper presented to the American Institute of Electrical Engineers, reported that engineers can now plot charts showing how often thunderbolts are likely to strike. The charts anticipate the approximate number of lightning strikes which are likely to bombard power lines. Every fifty miles of power line are hit on an average of fifty times a year. Each stroke has from 20 to 80 million volts as it streaks to earth. Forewarned power line designers can erect defences to prevent lightning.

## PROF. BHABHA HONOURED

The University of Cambridge has awarded the Adams Prize for 1941-42 to Prof. H. J. Bhabha, F.R.S., of the Indian Institute of Science, Bangalore, for his book on "The theory of the fundamental particles of nature and their interactions."

The Adams Prize, which was established in 1848, is a coveted distinction and is awarded once in two years for the best original essay or book on any subject of mathematics, astronomy or natural philosophy.

## PRESERVING STAR CLUSTERS

Dr. Subrahmanyan Chandrasekhar, Indian scientist of the University of Chicago, has published new calculations in which he describes a "dynamical friction" which is breaking the effect which stars exert upon one another when relatively close together, thus tending to preserve the star cluster as a unit. Dr. Chandrasekhar says such star clusters as the Pleiades live about 8,000,000,000 years.

## GOVERNMENT'S CHOICE OF PRODUCERS

The Government of India, it is learnt, have made their final selection of producers to make "instructional" full length pictures, from among the producers who volunteered to make them.

From Bombay, they have chosen twenty-one concerns among which are: Shantaram's Rajkamal Kalamandir, Bombay Talkies, Ranjit, Prabhat, Rai Bahadur Chunilal's Filmistan, Minerva, Kardar Productions, Mehboob Productions, Wadia Movietone, Navyug, Fazli Bros., Prakash Pictures, etc.

From Bengal, New Theatres and M. P. Productions and from Punjab, Pancholi Art Productions and Shiraj Pictures have been selected.

From among the Madras applicants, four have been chosen: K. Subrahmaniam's Madras United Artistes Corporation and Modern Theatres, to make Tamil pictures; Vaahini Productions and Newtowne Studios, to make Telugu pictures. Two more Madras producers, who have found favour with the Government and are thereby notified as being on the waiting list, are: Sri H. M. Reddy for Tamil and Sri Raja Rajeswari Pictures for Telugu.

All these chosen producers will, it is understood, get priority of raw film supply in respect of the instructional feature films they are to make, subject only, in the first instance, to the Government's approval of the synopsis of the contemplated production.

## PICTURE ON FOOD PROBLEM

It is learnt that the British Ministry of Information have made a fifty-minute documentary film entitled "World of Plenty", which is directed by Paul Rotha. The film is about food, the world strategy of food. According to the author of the "World of Plenty", food is man's security No. 1 in war and peace. This film presents the story in three parts. (i) Food, as it was before the war, glut markets and hungry people. (ii) Food as it is now during the war, with rationing and price control, and production and distribution controlled according to demand. (iii) Food as it can be in the peace after the war, with world management of food according to the world's need.

## MOTOR VEHICLES IN BRITISH INDIA

The number of motor vehicles on Indian roads, which had increased steadily until on January 1, 1939 (there were 177,188 vehicles in British India and the Indian States), has since declined according to the Indian Year Book 1942-43. The actual figure of motor vehicles in operation throughout the country on March 31, 1940, was 174,077.

This decline is undoubtedly the result of wartime conditions. Since the outbreak of war the motor import trade has been seriously affected, shipments from the United Kingdom being held up, while deliveries of vehicles from the United States of America are affected by dollar exchange difficulties. Furthermore, the price of petrol has risen appreciably since the outbreak of war and this has doubtless driven a number of older vehicles off the roads.

The total number of vehicles in British India on March 31, 1940, was 141,577, out of which 89,258 were private cars, 5,585 taxis, 23,851 buses, 14,336 lorries and 8,602 motor cycles.

The general decline in the number of motor vehicles in operation was not, however, distributed evenly throughout the provinces. Thus, while in Bombay the number declined from 31,736 to 27,880, in Bengal it rose from 28,375 to 29,760. This province had the largest number of vehicles in operation. Madras, which had the third largest number, remained practically stationary with the total of 21,585. The United Provinces fell sharply from 17,119 to 14,608, while the Punjab rose from 12,950 to 13,372.

## MILITARY DRIVERS AND TRAFFIC RULES

The Headquarters, Southern Army, have issued a press note replying to several letters from pedestrians and car owners complaining of rash driving by military personnel and whether or not they are to conform to traffic rules.

"Military personnel are in fact not exempt from any of the traffic rules to which civilians are subject," says the press note. "Army drivers have explicit orders to conform to traffic rules. A recent order draws the attention of officers and soldiers to the urgent necessity for careful driving."

## NEW AIR AGE

Here are a few interesting points made by Mr. J. R. D. Tata, head of the House of Tata, in a recent speech to the Bombay Rotary Club on "The Dawn of the Air Age".

The Air Age will come some 20 or 30 years hence when facilities for air travel will be as widely available as railway and steamer facilities to-day.

The normal average speed of air transport will be around 400 m.p.h.

The economical cruising speed, as distinct from the maximum speed of the present-day transport plane or heavy bomber, is still around 200 m.p.h. The average rate of increase in the last 10 years has only been at the rate of about 8 m.p.h. per year. Unless an entirely new form of propulsion or new type of flying machine is evolved, it will take us 20 to 30 years to achieve an average block to block speed of 400 m.p.h.

Normally on the land-sea basis, America is three weeks away from us; England, about a fortnight; Calcutta, 40 hours' travel from Bombay; Poona, three hours from Bombay.

When the Air Age comes, the world will close in on us—Calcutta to the same distance as Poona to-day; London will have moved to Delhi; Cairo to Ahmedabad, and New York to Madras. In terms of travel distances, the world will have shrunk to about 1/15th of its present size.

People talk to-day of the world being a small place. What will they say in 1978?

## CIVIL AVIATION AFTER WAR

"Government have in hand the preparation of plans for the development of civil aviation in India after the war, but these plans are not yet complete," said Sir Gurunath Bewoor, Secretary, Posts and Air, replying recently in the Central Assembly to Mr. Govind Deshmukh about the Empire Air Conference. It was understood, he added, that the Conference arrived at certain unanimous decisions. These decisions were not binding on the Governments concerned until they were confirmed by them. The proceedings of the Conference and the decisions had not yet been received. The High Commissioner for India represented India at the Conference.

## SHIPS TO BE BUILT IN INDIA

Sir Mohammad Azizul Haque, Commerce Member, told Mr. K. C. Neogy recently in the Central Assembly that Government had made full use of India's capacity for building small ocean-going vessels and were extending all possible assistance to an Indian concern, which had a scheme for developing merchant shipbuilding: the scheme had to be abandoned temporarily owing to circumstances, over which neither Government nor the company had any control. The Commerce Member said that numerous ocean-going vessels would be built in India during 1944.

## CHEMICAL INDUSTRY IN INDIA

An earnest plea for the development of chemical industry in India was made by Dr. H. Ghosh in his presidential address at the 5th Annual General Meeting of the Indian Chemical Manufacturers' Association held in Bombay. Dr. Ghosh observed that the fine chemical and pharmaceutical industries in India were entirely dependent upon the availability of basic chemicals, 95 per cent. of which were being imported. Stating that "the nutrition of the industry" was in foreign hands, Dr. Ghosh urged the need to have a precise planning for the starting of basic chemical industries.

## HAND-MADE PAPER MILL

A hand-made paper mill with a capacity of one ton of paper per day has begun work in Bezwada. Declaring it open, Mr. G. Brahmanandam congratulated the enterprising spirit of Mr. C. V. Reddy who is responsible for the starting of the mill. Mr. Reddy speaking on the occasion expressed his conviction that the hand-made paper industry was not only a wartime necessity but it would find a place after the war as well.

## BUSY FACTORIES

The war's effects on Bombay's factory activity are revealed by the report on the administration of the Factories Act in the province for 1942. Working factories increased from 3,621 to 3,719, a rise of nearly 100, while the gross number of factories subject to the control of the Act increased by 126, notable additions being in engineering and certain industries connected with the war.

## "GROW MORE FOOD" BROADCAST

Broadcasting on the "Grow More Food" campaign from Dacca station of the All-India Radio, Sir Jogender Singh said that he had just visited a few places in Bengal. Nature had endowed Bengal with abundance of resources, and it was man that had failed to develop these resources and to make better life for all people.

He was glad that the "Grow More Food" campaign had brought 3 million additional acres under the plough raising the area under rice to 26½ million acres, but this area was less than half an acre per head and the average yield from it was hardly enough to feed and maintain an individual in good health.

We must produce not only cereals but increase the production of fish, fowl and fruits. Dacca had been passing through difficult days, but it could claim the distinction of having organised a voluntary co-operative movement under the wise leadership of public spirited workers which had succeeded both in controlling prices and arranging equitable distribution.

It was an example which might be studied and followed.

"My message to you", said Sir Jogender Singh, "is to put your heart in increasing the production of all that you need and produce all the various food. Feed well, grow strong and co-operate in every field of production, and in growing unity lay the foundation of economic prosperity and reap its fruit in political freedom."

## AGRICULTURAL REFORMS

"One plain lesson" emerges from the Bengal famine, writes the former editor of the *Statesman* of Calcutta, Sir Alfred Watson, in the *Sunday Despatch*.

"Whatever may be the character of the constitution Indians frame for themselves, India must be a unit as regards food supply with the central control. There can be no hampering barriers between one province and another, where feeding of the people is concerned. The whole agricultural system of India must be reformed, if India is to feed itself. Sweeping reforms in the whole land system and institution of large-scale farming is an imperative necessity."

## TRADE UNIONS

The number of registered trade unions increased from 667 to 711 and their membership rose from 511,138 to 5,18,832, according to the statistics relating to the working of the Indian Trade Unions Act, 1926, for the year 1940-41. The figures indicate a general increase in the number of registered trade unions in Bengal, C. P. and Berar, Madras and Punjab. The number of central trade unions, whose objects are not confined to one province, also increased from 42 in the previous year to 46 in 1940-41.

There was an increase in the membership of trade unions representing textiles, docks and port trusts, municipalities and workers in the engineering industry. The number of women members, however, dropped from 18,612 in 1939-40 to 16,977 in 1940-41.

The total income and balance in hand of the unions increased from Rs. 11,21,797 and Rs. 7,39,937 to Rs. 12,12,927 and Rs. 7,86,120 respectively. As in the previous year the Textile Labour Association, Ahmedabad, was the only registered Federation of Trade Unions which had large financial resources with an income of Rs. 50,091. This Association also maintained a political fund with a balance of Rs. 11,641.

The number of trade unions which submitted returns rose from 450 in 1939-40 to 483 in 1940-41.

## C. P. WORKERS AND WAR BONUS

Mr. V. G. Balwaik, President of the C. P. and Berar Textile Workers' Federation, in a communication to the Finance Member of the Viceroy's Executive Council, requests him to advise Government to take an early decision on the question of exempting war bonus to the workers from the tax to the extent of four months' wages. "In any case, the workers would like to see that war bonus to the extent of three months' wages, which the millowners have promised to pay, should be exempted from tax," he adds.

## BONUS TO BOMBAY MILL WORKERS

The Millowners' Association, Bombay, has sanctioned a bonus equivalent to two months' wages to the workers in cotton mills in Bombay to be paid in two instalments.

## BENGAL IN TRAVAIL

After completing a 700-mile tour of East Bengal, the special correspondent of the *Times of India* says:—

"People have died by the thousand around the villages without any record of their passing. No one will ever know what the total was. Most remarkable is the high proportion of women and children among the destitutes. Only old men and boys represent the male sex. The reason is that in many cases husbands and brothers have gone off to Assam where work is plentiful and food comparatively cheap. The women and children have remained and as the position has grown worse no one could continue to support them.

It is difficult to estimate how many million people were affected. Some reports suggest ten per cent. of the total population of the province, which would mean 6,000,000. In the Dacca, Mymensingh, Barisal and Faridpur areas there are 15,000,000, plus Tippera and Chittagong. One class of labourers, the Namasudras, alone number 8,000,000 in Bengal, and it is not impossible that a third of these have died."

Senator Henry Lodge who visited India with four other "globe-trotting Senators" said that the suffering in Calcutta was comparable with the sufferings of the war. In a special issue of the American magazine *United States News*, Senator Lodge said, "From China, we went to Southern India, passing through the famine-stricken area of Calcutta which indeed is a city of abject misery. Human suffering in that city is undoubtedly on a par with, if indeed it is not greater than the sufferings of the war. Famine, cholera and death are omnipresent."

## INDIA AND LEAGUE OF NATIONS

India is among the six of the 45 States which have continued to pay their full contributions to the League of Nations. This was disclosed by Mr. Richard Law in the Commons when replying to a question. The other five countries are the United Kingdom, South Africa, Canada, Australia and New Zealand.

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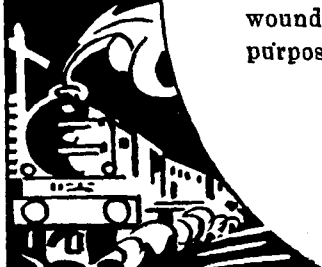
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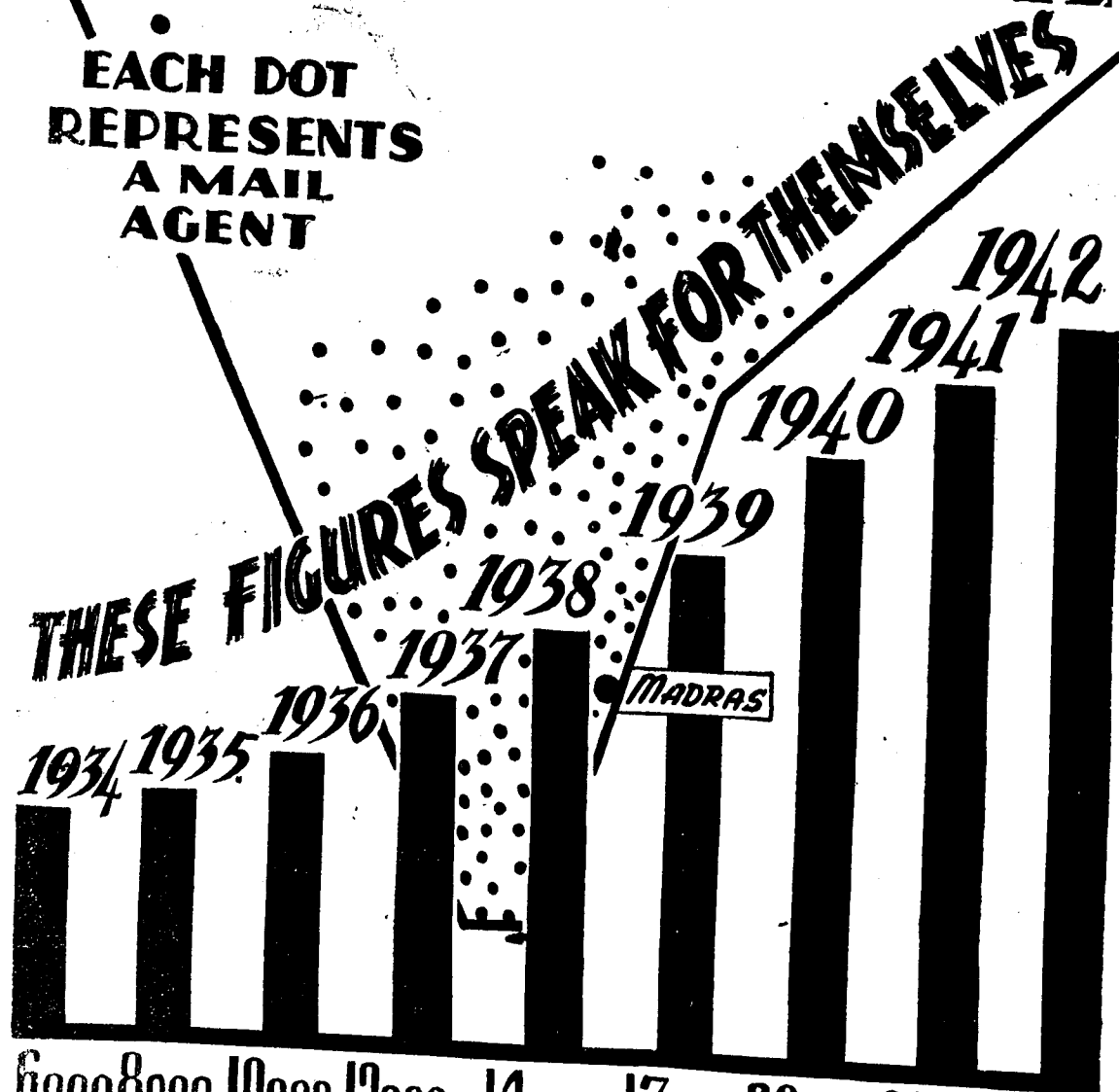
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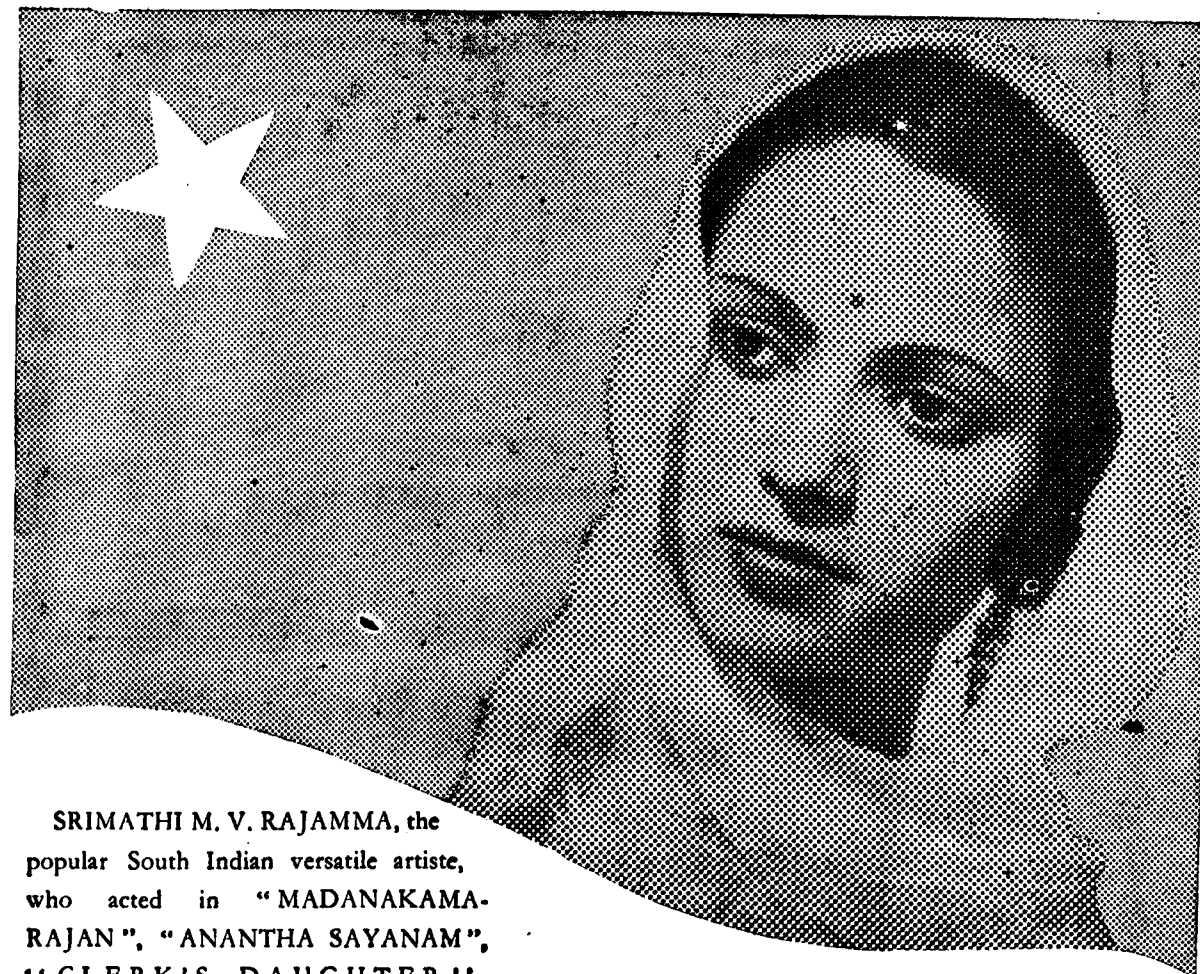
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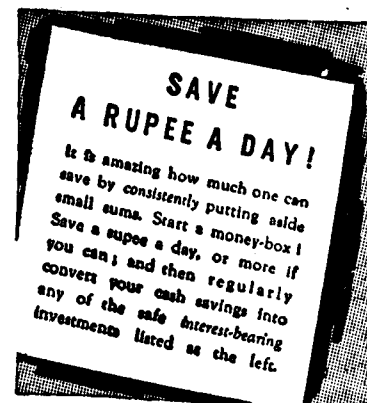
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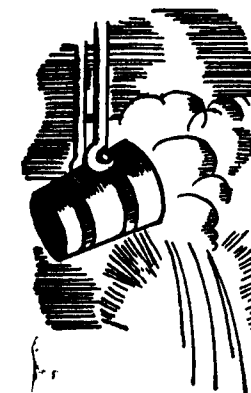
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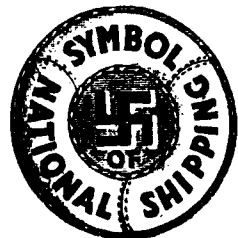
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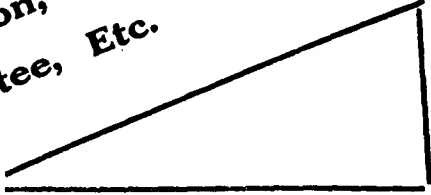
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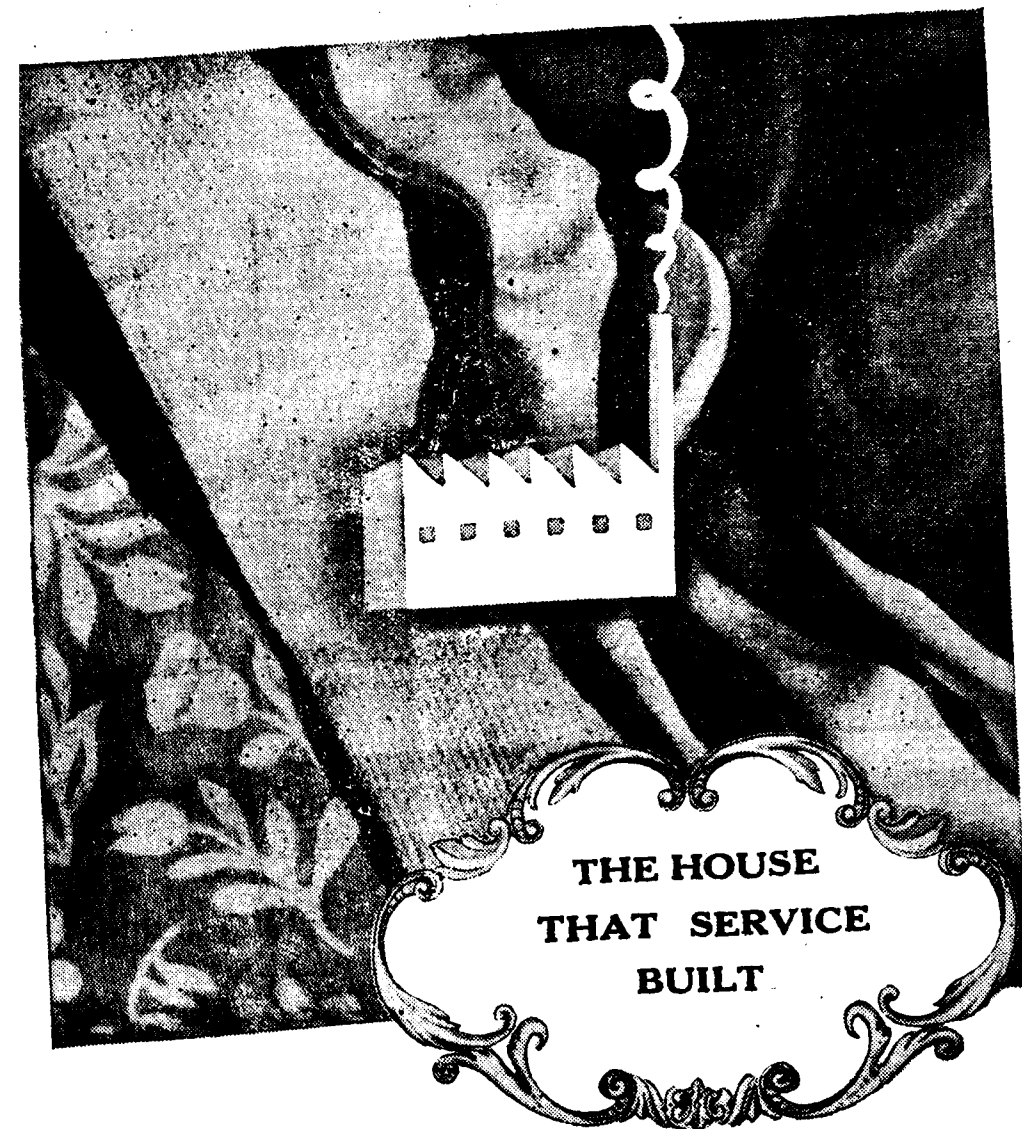
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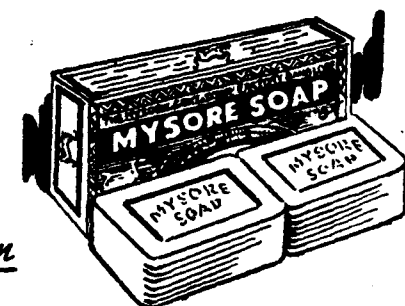
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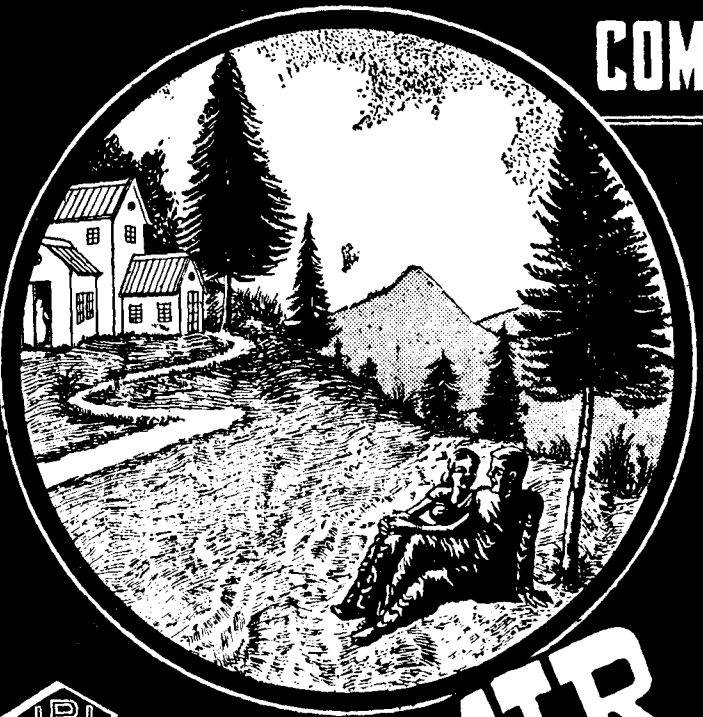
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