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THE INDIAN REVIEW

Edited By Mr. G. A. NATESAN

Vol. 45]

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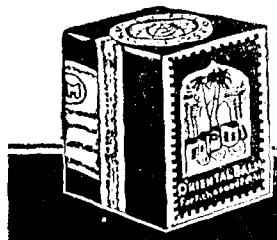
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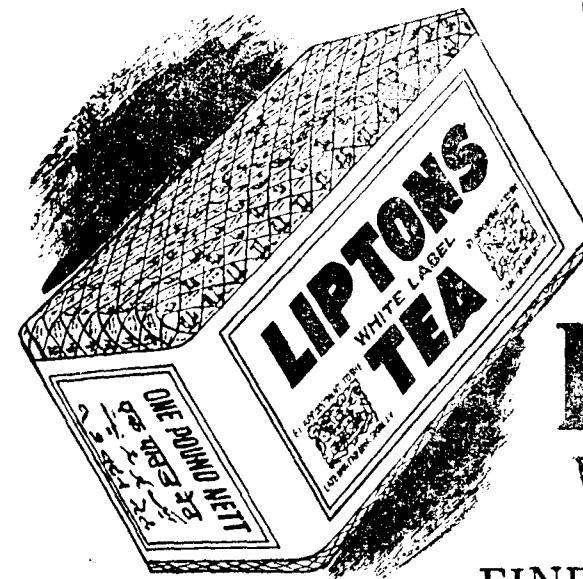
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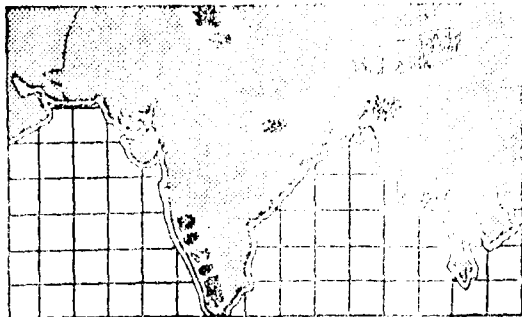
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Vol. 45.]

OCTOBER 1944

[No. 10.

GANDHI AND CHINA

BY PROF. TAN YUN-SHAN

BY the Indian people, Gandhiji is regarded as a Mahatma; by the western people, he is regarded as an Indian saint or ascetic; but by the Chinese people, he is regarded as a living Buddha or a Maha Bodhisattva.

There is no doubt that Gandhi commands the deepest love and profoundest veneration of the Chinese people. The Chinese people respect and revere the late Gurudeva Tagore and Mahatma Gandhi just as the late Dr. Sun Yat-Sen and Generalissimo Chiang Kai-Shek. The Chinese people love Gandhiji even more than the Indians. For in India we still very often hear this or that criticism on Gandhiji or this or that complaint against him. In China, we have only love and veneration for him and our love and veneration are absolutely pure and unadulterated.

But we Chinese people love Gandhiji not merely for his world-wide fame; nor do we respect him merely for his great religious and social influence on the mass of the Indian people; neither do we only revere him for his half-century-long political movement. The Chinese people have not got the snobbishness of extolling any worldly name or fame nor do they have the habit of adoring any worldly influence or power. We love, respect and revere Gandhi only for his great personality,

excellent character, noble spirit, lofty ideals, perfect morality and after all his illustrious virtue.

Why do the Chinese people love, respect and revere Gandhiji so much? Because what Gandhiji represents or interprets is the best of Indian culture which is very similar to the culture of China. In China there was an ancient saint called Mo-Tsu whose doctrine of 'Chine-Ai' or 'Love-All' and 'Fei-Kung' or 'Non Aggression' is exactly like Gandhiji's principle of 'Ahimsa' or 'Non-Violence'. Gandhiji's spirit of self-sacrifice is also exactly like Mo-Tsu's. It was said that Mo-Tsu would grind himself from the top of his head to the bottom of his feet if it would be beneficial to the world.

To the Chinese Buddhists, Gandhi is the living Ti-Tsang or Ksitigarbha of India today, one of the group of the eight Dhyani-Bodhisattvas whose role is to save all the creatures between the Nirvana of Sakyamuni Buddha and the advent of Maitreya, as described in a Mahayana Buddhist scripture. It is mentioned in that scripture that Ksitigarbha vowed that if there is one left in hell not being emancipated he will not attain his Buddha-hood and that until all creatures have been saved he would not have his own salvation. Now what Gandhiji is doing for the Harijans is exactly what Ksitigarbha vowed to do for those in hell.

Today, when the world is plunged into brutal power and sinking into the fathomless sea of lust, of gain and conquest, we want Gandhiji's gospel of love, peace and sacrifice. Long live Gandhiji!

My Reminiscences of Mahatma Gandhi

BY MR. G. A. NATESAN

THOUGH my acquaintance with Gandhiji dates almost from the beginning of the Indian struggle in the Transvaal under his lead, now over four decades ago, I came to know him personally only since his return to this country in 1915 after the completion of his labours in South Africa. As Secretary of the Indian South African League in Madras, it was my privilege to be in frequent correspondence with him. Gandhiji was carrying on with the help of his compatriots a tremendous campaign of passive resistance to laws which were enforced with all the rigour and vigilance of the Boer Executive. But these laws, Gandhiji felt, were invidious and designed to brand our countrymen with the "bar sinister of inferiority." Gandhiji had too high a notion of British citizenship and the rights that should go with it to allow this shameful state of things to continue unchallenged. And so, pitting his soul force against the might of the South African Government, he waged what might be called a relentless crusade against the obnoxious laws. In this great task, his countrymen in the colony almost to a man, gathered round him, inspired by faith in the justice of the cause. They followed him with implicit trust in his leadership. What a leader and what a following! The thin, emaciated, little pigmy of a man marching at the head of a great procession of Indians of all communities and diverse occupations—Gujarathi tradesmen, Madrassi hawkers, artisans from the United Provinces and Bengal, peasants from Bihar and Assam, men and women of all faiths, rich and poor alike, prepared to follow his lead loyally unto the ends of the earth! Forsaking all comforts, home and property, they braved privation and the terrors of the prison and courted suffering with a cheerfulness and fortitude that were truly infectious. The mother country watched this great drama with bewildering anguish and pride and tried to render what little moral and material help she could render to her children abroad,

so bravely vindicating her honour. As Gokhale once said, "Mr. Gandhi was making heroes out of clay." Yet with characteristic modesty, Gandhiji wrote to me from Johannesburg at the height of the struggle in July, 1910:

We derived inspiration for all the work that we have endeavoured to do here from the great leaders in India. I do not think therefore that there is any occasion to exaggerate the merits of the passive resisters.

Though with habitual modesty he refrained from making any mention of his own part in the struggle, he never could forget the glorious part played by his followers who had undergone infinite trouble and hardship. "The wonder is", he wrote to me, "there has been so little grumbling."

The credit is all due to the men who are fighting so nobly, so bravely and so uncomplainingly.

The story of the South African struggle and the part played by Gandhiji and his compatriots have passed into history and there is no need to recount it here. But I must quote the noble words of Lord Hardinge, if only to show how profoundly the government, no less than the people of this country, were moved by the stirring episode in South African history:

Recently your compatriots in South Africa have taken matters into their own hands, by organising what is called passive resistance to laws which they consider invidious and unjust, an opinion which we who watch their struggles from afar cannot but share. They have violated, as they intended to violate, those laws with full knowledge of the penalties involved and ready with all courage and patience to endure those penalties. In all this they have the sympathy of India—deep and burning—and not only of India, but of all those who, like myself, without being Indians themselves, have feelings of sympathy for the people of this country.

Gandhiji was the soul of this movement and it was left to a great Christian divine, Bishop Whitehead of Madras, to assess the true measure of his leadership in the great struggle:

I frankly confess, though it deeply grieves me to say it, that I see in Mr. Gandhi, the patient sufferer for the cause of righteousness and mercy, a truer representative of the Crucified Saviour, than in the men who have thrown him into prison and yet call themselves by the name of Christ.

OCTOBER 1944]

MY REMINISCENCES OF MAHATMA GANDHI

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Thus, Gandhiji's fame had reverberated from end to end of the empire, and a right royal welcome awaited him when he landed in Bombay in January 1915. Gandhiji had always a warm corner for Madras and the many Tamils who had made common cause with him. He was never tired of praising their heroism and steadfast loyalty, and it was just like him to seek out the friends and relatives of these village Hampdens—people in humble circumstances, living in remote villages, unknown, unheeded. He arrived in Madras one fine April evening accompanied by his wife. There, on the platform, was a strong contingent of leading citizens waiting with garlands to welcome them, and a great cheering crowd had gathered outside the station, waiting for *darshan*. Gandhiji, in those days, was not so sparsely dressed as now. He was wearing his white homespun, in true Gujarati fashion and his head was draped in a prodigious turban. The two alighted from a third class compartment, with a bundle of clothes as though they were no more than a family of poor peasants come to see the city from the interior. It was all so unlike what was expected of the hero of a hundred adventures in a far-away land. It was my privilege to be his host. In spite of all that we had read of him, we had no precise idea of the utter simplicity of his way of life. With due care and many consultations and anxious thought for his comforts, I had furnished his apartments in my office premises in Esplanade with what seemed to me the minimum requisites of decent accommodation—two cots, a cushion-chair, a table and a desk. When I showed him his rooms, he stood gazing for a while and then burst into a loud laugh. He asked for the removal of the cots and the rugs covering the floor and all furniture from Kasturbai's quarters. They preferred the bare unfurnished rooms—and not until these emblems of luxury were removed, would he make himself at home.

the Victoria Public Hall on April 21. Dr. Sir Subramanya Ayyar presided and I recollect reading an eloquent message from the Rt. Rev. the Lord Bishop of Madras, President of the Indian South African League, conveying his deep sympathy with the meeting to welcome Mr. and Mrs. Gandhi "who had carried on their noble struggle in South Africa on behalf of their fellow-countrymen and won their admiration for the courage, endurance, self-restraint and self-denial which they had displayed throughout that great struggle". As Secretary of the League, it fell to me to read the address which was couched in beautiful terms:

In the ample roll of those that have served this common motherland of ours, few can rival and none can excel you in the record of the things accomplished. . . . You embody to the present generation the godliness and profound wisdom of the saint. Mrs. Gandhi is to us the incarnation of wifely virtue, living in and for her husband and following him like a shadow in plenty and in poverty, in joy and in tribulation, at home, in gaol, and on the march", etc.

Gandhiji's reply to the address was remarkable for its earnestness and simplicity. For the first time, we heard him speak on a public platform, he who has lived to sway hundreds of thousands of his countrymen by the magic of his presence and voice. There was no thunder in his eloquence, no passion nor demonstration in his utterance. The voice was even and the manner grave, and the words fell with simple grace and dignity. But there was something in the speech that went home to the hearts of the listeners as no finished oratory could do. And when he passed on to recount the exploits of the brave martyrs from Madras, the effect was tremendous:

Sir, if one-tenth of the language that has been used in this address is deserved by us, what language do you propose to use for those who have lost their lives, and therefore finished their work on behalf of your suffering countrymen in South Africa? What language do you propose to use for Nagappan and Narayanaswamy, lads of seventeen or eighteen years, who braved in simple faith all the trials, all the sufferings, and all the indignities for the sake of the honour of the Motherland (Cheers). What language do you propose to use with reference to Valliamma, that sweet girl of seventeen years who was discharged from Maritzburg prison, skin and bone, suffering from fever to which she succumbed after about a month's time? (Cries of shame).

The citizens of Madras gathered to do honour to the Gandhis on their homecoming at a great demonstration held at

* Contributed to the Commemoration Volume issued on Gandhiji's 75th Birthday.

It was the Madrassis who of all the Indians were singled out by the great Divinity that rules over us for this great work. Do you know that in the great city of Johannesburg, it is considered among the Madrassis to find a single Madrassi dishonoured if he has not passed through the jails once or twice during this terrible crisis that your countrymen in South Africa went through during these eight long years? You have said that I inspired these great men and women, but I cannot accept that proposition. It was they, the simple-minded folk, who worked away in faith, never expecting the slightest reward, who inspired me, who kept me to the proper level, and who compelled me by their great sacrifice, by their great faith, by their great trust in the great God to do the work that I was able to do (Cheers). It is my misfortune that I and my wife have been obliged to work in the lime-light, and you have magnified out of all proportion (Cries of No, no!) this little work we have been able to do.

"They deserve the crown which you would seek to impose upon us", he continued:

These young men deserve all the adjectives that you have so affectionately, but blindly, lavished upon us. It was not only the Hindus who struggled, but there were Mahomedans, Parsis and Christians, and almost every part of India was represented in the struggle. They realised the common danger, and they realised also what their destiny was as Indians, and it was they, and they alone, who matched the soul-force against the physical force. (Loud applause.)

It was a new experience for Madras: the words were few, but thrilled us through and through. There was not much in the manner, but a great deal in the matter of his speeches. He seldom repeated second-hand opinions and his views on every subject were refreshingly original. Whether he spoke in denunciation of anarchical crimes or on loyalty to the British Raj, there was always something out of the common, and the attractive turn he gave to his thoughts was a perpetual surprise to his audience. He brought a fresh mind to play upon the problems of the old country and his solutions were a continual surprise. "As a passive resister," he said, proposing the toast of the 'British Empire' at the Madras Law Dinner at which I happened to be present,

I discovered that a passive resister has to make good his claim to passive resistance, no matter under what circumstance he finds himself, and I discovered that the British Empire had certain ideals with which I have fallen in love, and one of those ideals is that every subject of the British Empire has the freest scope possible for his energies and honour, and whatever he thinks

is due to his conscience. I think that this is true of the British Empire, as it is not true of any other Government (Applause). I feel, as you here perhaps know, that I am no lover of any Government and I have more than once said that that Government is best which governs least. And I have found that it is possible for me to be governed least under the British Empire. Hence, my loyalty to the British Empire (Loud Applause).

* * * *

But I must pass on to an yet more interesting phase of his sojourn in Madras. While staying with me in my house in Thumbu Chetty street, he brought with him one day a panchama boy whom he called Naicker. Now, with all our sympathy for the untouchables and our earnest desire to improve their lot, with all our academic advocacy of equality, we are not always equal to the task of actually adsorbing a panchama into our household. But with Gandhiji action must correspond with aspiration and utterance. And so, all unconscious of the novelty of his act, Gandhiji took the panchama boy right into our house, whose inmates, including my old mother—rigidly orthodox in their way of life—were horrified by the "desecration". Only a couple of years before, I had presided over a Depressed Classes Conference in Madras and condemned strongly the treatment meted out by the higher classes to the untouchables. Gandhiji had read my speech and must have naturally concluded there could be no difficulty in bringing the boy into my household. Frankly, I was in a fix—respect for Gandhiji and his opinions pitted against my affectionate regard for the susceptibilities of my old mother! The situation was truly ironic. Gandhiji, realising the queer posture of affairs, set about in his own quiet and effective way to deal with it. The opportunity presented itself when Naicker fell ill and hour by hour Gandhiji was to be seen sitting by the side of the patient and nursing him back to health. This quiet action was more eloquent than any amount of preaching, and I discovered that my old mother was steadily reconciling herself to the new situation. The transformation was wrought almost silently and Gandhiji referred to it in one of his letters to me:

You saw how nobly she behaved over Naicker. You doubted your ability to carry her with you.



GANDHI, as a Law Student in London



M. K. GANDHI, BAR-AT-LAW



GANDHIJI IN SOUTH AFRICA



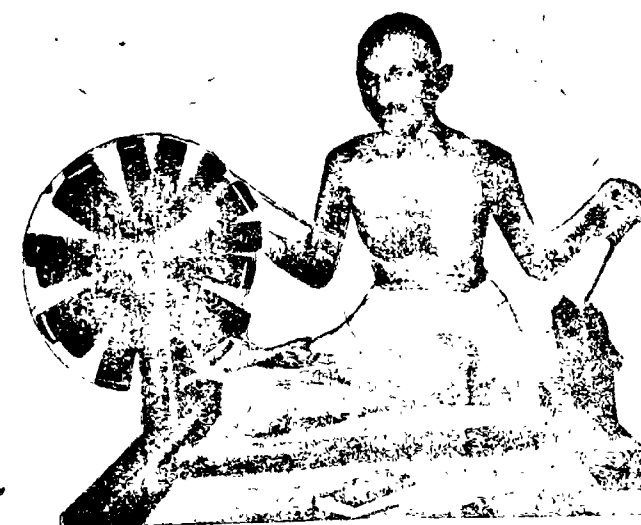
GANDHIJI IN 1914, leading the Passive Resistance movement in Transvaal,



M. K. GANDHI in 1915, when he finally returned to India after a short sojourn in England.



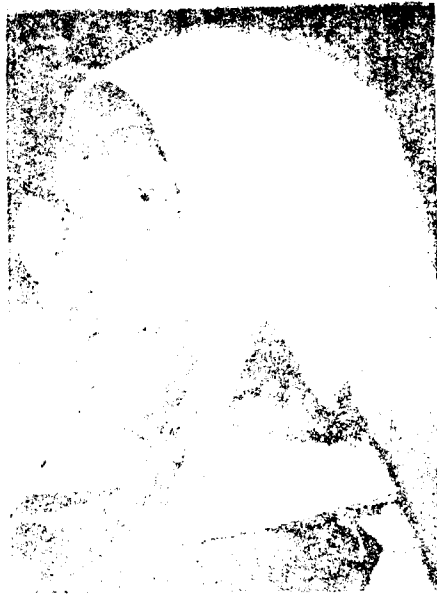
MR. AND MRS. GANDHI in MADRAS.
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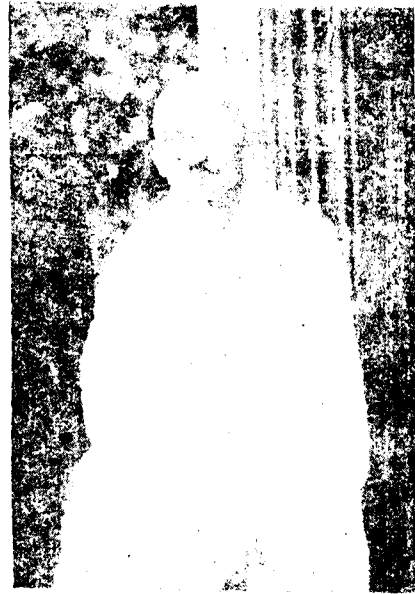
THE MAHATMA AT THE WHEEL



A SCENE OF GANDHIJI'S OPERATION, SASSOON HOSPITAL, POONA, Feb. 1924



GANDHIJI DANDI MARCH, April 1930



MAHATMA GANDHI in LONDON, 1931



Mahatma Gandhi accompanied by Mira Bai (Miss Shale) visiting Dr. Howlett Johnson, Dean of Canterbury.

GANDHI BUST
By Clare Sheridan

It is a habit into which we reformers have fallen-- never to think of beginning with our own homes. We now find it difficult to mend ourselves.

I think such experiences were at the back of his mind when he made the then sensational speech on Brahmins and Panchamas at Mayavaram. He uttered some hometruths in that centre of orthodoxy, which provoked a bitter controversy. But on the question of untouchables there could be no compromise. We know how, locked up in Yeravda jail, he began to combat the forces of reaction in the country in his own spiritual way. Like the saints of mediæval India, Gandhi gave pathetic expression to the deep-moving cry:

I do not desire to be born again, but if I am really born again, I desire to be born amidst the untouchables, so as to share their difficulties and to work for their liberation.

That has been his consistent position. The ban against untouchability is one of the cardinal points of the *Satyagraha* pledge as of the conditions of *Swaraj*. But a leader of Gandhi's type could not be content with mere declarations of faith or eloquent expositions of principles.

Some incidents of equal significance linger in my memory after the lapse of so many years. I remember accompanying him to the house of the great patriot and journalist Mr. G. Subrahmanya Ayyar, who, in spite of a dire disease and much suffering, continued to do his bit for the country. Ayyar expressed the country's pride in Gandhi's doings and referred mournfully to his own lot--as one disabled by a gruesome disease to be of any use to the country. He burst into tears as he lamented his helpless condition. Gandhi consoled him by saying that he had done great work for the country and there was no cause for lament. So saying, he began at once to wipe off his sores with the end of his garment. I and the friend Mr. (now the Rt. Hon. Dr.) Sastri who witnessed this extraordinary scene, were deeply moved.

I must say a word about the way Gandhi has brought up his boys. Never believing in the efficacy of present-

day education, he kept his sons free from any such 'taint'. Gandhiji, with all his endless occupations, undertook to teach his sons himself. Devadas, now holding a responsible position in the world of journalism, has had no school or college learning, but was content to be self-taught. Serving his great father under the same roof is a liberal education in itself. In his case at any rate, it is fully justified. I remember Gandhiji sending Devadas to Madras to stay with me to do propaganda for Hindi in 1918. "I do not want him to be with a Gujarati family", he wrote. "He has to learn Tamil and teach Hindi". That is the Gandhi way of education. Devadas should take care of himself. If he fell ill, it was his fault. Once, on hearing of his illness in my house, he wrote to me:

I had hoped that Devadas would not behave quite so indecently as to fall ill.

I recollect also an incident connected with another son of his--Manilal. Manilal, his second son (now editor, *Indian Opinion*, South Africa), was an inmate of the *Satyagraha* ashram, which Gandhiji had founded. As an ashramite he was bound by the rules of the ashram. Now the rules forbade the owning of private property. It would appear that Manilal had a small balance in the Savings Bank before he joined the ashram. A brother of his, who was away, wrote to Manilal for some money and the latter, with the double object of helping his brother and disposing of that unauthorised money, withdrew it from the bank and sent it away to him. In due course, the receipt came to the ashram--and to Gandhiji's hands. That a son of his should so far forget the discipline of the ashram as to be guilty of owning private money to be used at his pleasure, was to Gandhiji's mind a crime which should be expiated by proper penance. Notwithstanding the boy's explanation and his mother's pleading, Gandhiji insisted on sending him out of the ashram.

This was revealed to me by Manilal when one night he turned up at my residence in George Town and presented his father's letter, in which, among other things, Gandhiji had stated that Manilal

should be subjected to severe discipline and should be made to cook his own food and learn spinning.

Yet another incident, which I can never forget. During their stay in Madras, I found Mrs. Gandhi in a disconcerted mood on more than one occasion. I brought this matter to the notice of Gandhiji. He did not pause for a reply, but forthwith told me that it was of her own making. "She wants me to give her money for buying costly clothes for her grand-children". I jocularly observed that he was a cruel husband. Quick came Gandhiji's retort: "Look here, you are hard on me; it is a question of my forsaking my principles if I begin to yield to her wishes in these and other matters. She knows full well my views and is quite acquainted with my way of living. I have more than once implored her to live away from me and save herself from the discomforts and live happily with her children. But she would not. She, like the faithful Hindu wife, insists on following me wherever I go". That is just like Gandhiji the disciplinarian for all his habitual tenderness.

Another incident which I recall is Dr. Besant's invitation to Gandhiji to visit her headquarters at Adyar. We were received on the beautiful grounds of the Theosophical Society and entertained with gracious courtesy and charm. Gandhiji had the highest respect and admiration for the venerable lady who had so completely dedicated her life to the service of the country. Dr. Besant conducted the distinguished guest through the splendid hall and the well-furnished apartments and then led us on to an unpretentious shed in the neighbourhood which was the school for the Untouchables. Now, Dr. Besant was in a sense, a pioneer in the matter of affording facilities for the education of the Panchamas. But to Gandhiji, the contrast between the palatial residence for one set of people and the mean quarters for another was too much to be tolerated.

He felt it so poignantly that he decided on changing the programme for staying

there for the night and insisted on returning to his quarters in George Town. I remonstrated with him and pointed out, among other things, that it would cause deep pain to Dr. Besant and that she would be seriously annoyed with me also. But all this was in vain. Gandhiji was firm in his decision. Late in the night, he bade adieu to the quarters in Adyar.

I have always thought that one of the most beautiful friendships of our time was that between Gokhale and Gandhiji. Gokhale was only three years his senior; yet, Gandhiji always regarded him as his political Guru, and in spite of obvious differences in temperament and outlook, they continued to hold each other in the highest esteem. It was beautiful to observe the way they refused to see anything but the best in each other. To Gandhiji, "Gokhale was the gallant and selfless paladin to whom the whole of India looked up as her noblest son". Gokhale's reaction to Gandhiji was characteristic: "Only those who have come in personal contact with Gandhi as he is now can realise the wonderful personality of the man" said Gokhale. "He is without doubt made of the stuff of which heroes and martyrs are made." "In all my life", he went on to add:

I have known only two men who have affected me spiritually in the manner that Mr. Gandhi does—our great patriarch Mr. Dadabhai Naoroji and my late master Mr. Ranade men before whom not only are we ashamed of doing anything unworthy, but in whose presence our very minds are afraid of thinking anything that is unworthy.

That is high praise but not a bit over-drawn. But Gokhale had a shrewd suspicion that Gandhiji, owing to long absence from India, had perhaps idealised certain phases of Indian life, and he commended a year's travel and observation as a useful corrective advice which was scrupulously followed. Gokhale, who perhaps hoped to see him as his successor at the head of the Servants of India Society, was evidently disturbed by the very advanced views which Gandhiji had expressed in the then proscribed pamphlet *Hind Swaraj*. Though at bottom the two leaders were one in their passion for service to their country and their ascetic

devotion to duty, it was clear that the way of the constitutionalist brought up on the pure milk of British liberalism was not exactly the way of the down-right revolutionary who had drawn his inspiration from Tolstoy and Thoreau. Gandhiji sensed the feeling of the members, and decided not to embarrass them. With a delicacy and magnanimity all his own, he refrained from joining an organization which at his time of life and with settled views, he was bound to affect rather than be affected by it. In 1920, a similar problem confronted him in connection with the Home Rule League, and he frankly sought the advice of friends in these terms:

They have asked me to join the All-India Home Rule League. I have told them that at my time of life and with views firmly formed on several matters, I could only join an organization to affect its policy and not be affected by it. This does not mean that I would not now have an open mind to receive new light. I simply wish to emphasise the fact that any new light will have to be specially dazzling in order to entrance me.

What wonder then the Congress, which he joined ultimately, is now so completely affected by his teachings that it may well be called Gandhi Congress. Congress and Gandhi have become synonymous.

Speaking of the transformation which the Congress has undergone since Gandhiji joined it, I may mention the talk I once had with him. He used to attend regularly the Subjects Committee meetings at every session of the Congress, but sit almost mute. I asked him: "How is it you are mum and take no part in the deliberations of these Committees?" His answer is still ringing in my ears. "Frankly, Natesan, these gatherings and discussions make no appeal to me. It is all between the intellectuals and the so-called educated people. I find in the organization little or no appeal to the masses. If the Congress is to be what it ought to be, something must be done to enable it to touch the hearts of the masses and a new and dynamic force should be brought into play." Every one knows how fully this has been realised since Gandhiji joined the Congress. He introduced the system of four-anna members and the Congress sessions being held in remote rural areas, with facilities

for the masses to attend in large numbers. Thus only could the imagination of the people be roused.

And though he had differences with Dr. Besant, he used to speak in glowing terms to me of the way she had galvanised the country into activity by her Home Rule League organisation.

These and many other incidents crowd into my memory; but I must stop at this stage and try to bring these rambling reminiscences to a close.

Thirty years have passed by since Gandhiji left South Africa after concluding a settlement with Gen. Smuts. It was by no means the end of all troubles. Year after year fresh troubles were brewing and our nationals, still sustained by Gandhiji's inspiration, have met the situation with the same dignity and firmness. Gandhiji and in fact every one knew it could only be a partial settlement and yet we had to make the best of a bad job. Attempts to segregate Indians, and legislation incited by racial intolerance have threatened our countrymen from time to time. But they have all been met with the same old courage and determination. Even a world war of this magnitude in which Indians and South Africans have fought shoulder to shoulder with Britishers has made, little difference in the attitude of the white settlers to Indians. Gen. Smuts, who has known Gandhi so well and fought and negotiated with him, is now the supreme head of the South African Government. He too succumbs to the exigencies of the general election and gives to party what is meant for the world. Witness his countenancing a legislation so barefacedly iniquitous as the Pegging Act that has provoked such a storm in recent months. Instead of downright refusal as becomes a leader of his status and character, he merely postpones consideration, and in the meanwhile gives his sanction to manouvres to circumvent the situation. What are Enquiry Commissions and Licensing Boards but tactical steps to get over an awkward predicament? I recall in this connection, Gandhiji's prophetic words addressed to me in a letter dated Tolstoy Farm, 31st May 1911, soon after the Gandhi-Smuts agreement. He wrote:

Some Poets on the Future of Humanity

BY DR. J. H. COUSINS

The settlement has gone beyond our expectations. We did not expect to be able to save individual rights. These have now been fully protected. *But we are by no means out of the wood.* Gen. Smuts has to translate his promises into legislation. This, however, there is little doubt, will be done, unless Gen. Smuts has no regard whatever for his reputation. *The danger therefore lies not in the likelihood of his breaking his promise, but in his passing other legislation affecting adversely the position of doped Indians.*

The fact is, as Gandhiji now realises, and has so often said to his compatriots in South Africa, only a free India could be of real and effective service to her nationals abroad. More and more the conviction is forced upon us that so long as the mother country is not free, so long must our countrymen beyond the seas be prepared to suffer all indignities and humiliation. The freedom of India is therefore the first step in maintaining our rights abroad.

That brings me to a consideration of the most momentous of our problems—the freedom movement in this country, which is also the last and greatest of Gandhiji's struggles. This is no place to discuss this great thesis in the abstract. The problem of Gandhi is ultimately the problem of *Swaraj*. There is no shirking it. Mischievous and malignant propaganda against a great and good man can do no good. They may have some temporary or initial advantage but in the end will prove no better than Goebbels's fables. The silly talk about Gandhiji being pro-Japanese or a fifth columnist was silenced by no less an authority than Field Marshal Smuts. In a Press Conference in London, the South African statesman took upon himself to make it clear beyond doubt that

it is sheer nonsense to talk of Gandhi as a 'Fifth Columnist.' He is a great man. He is one of the great men of the world and he is the last person to be placed in that category. He is dominated by high spiritual ideals. Whether those ideals are always practicable in our difficult world is another question.

"We are all friends of the British", wrote Gandhiji in one of his letters to H. E. Lord Wavell only the other day from his place of detention in the Aga Khan's palace:

We are all friends of the British however much we may criticise the British Government and system

in India. If you can but trust, you will find us to be the greatest helpers in the fight against Nazism, Fascism, Japanism and the like.

One of the most singular characteristics of Gandhiji is his freedom from malice. Gandhiji has suffered much, but not all the trials and imprisonments could embitter him. He could harbour no ill-will, least of all against Englishmen. "What has impressed me most", said Mr. Andrews, has been his unlimited patience. Even now, when he has again been imprisoned by the present rulers of the British Empire, who have charge of Indian affairs, he has not despaired of the British Empire itself. According to his own opinion, it is these rulers themselves who have been untrue to the underlying principle of that Empire.

Another is his habitual tolerance of opinions not always shared by him: He stuck to his guns with a strange consistency not easily understood by his friends or colleagues but he never questioned the right of others to hold their own. Through all the vicissitudes of an extraordinary public career, many who were with him had to part company with him owing to clash of convictions. Some of his old colleagues have joined opposing camps. But nothing could shake the cordiality of his relations with them. For my own part I have never concealed my lack of faith in certain aspects of his teaching or his public policy. But that could in no way affect his undeviating affection for an old friend. Even during his short visits to Madras and in the midst of crowded engagements he would make time to visit his "old home" as he used to describe my house. Gandhiji would think the less of any one who would compromise his opinions merely out of regard for him. Thus time and again I have taken the liberty to remonstrate with him against certain courses in public affairs in respect of which I could not see eye to eye with him. When in May 1940 I ventured to criticise his war views and implored him to revise his attitude to Congress participation in war he took it in the friendliest spirit and wrote back to say, more in sorrow than in anger:

What more can India as a subject country do than it is made to do? . . . The Congress has nothing but moral help, to give. They have disabled India from doing more. India as a subject country cannot save Britain. India as a free country may.

AMONG the speculations towards the post-war future which the war has forced on leaders of thought, a poetical approach to a solution of the problems of human survival of the inhumanity into which the race has fallen is not conspicuous. We shall be esteemed as sensible persons if we adopt what is known as a realistic attitude to passing events; that is, if we visualise the survivors of the present epidemic of pugnacious realism as producing, transporting, consuming and breeding bipeds, to whom sustenance, covering and shelter are the essentials, and if we shape our attitude and actions to this conception. But we shall risk the suggestion that we should take ourselves to the nearest mental hospital for an enquiry into our sanity if we preach and practise the advice of the Chinese sage that, if we have two loaves, we should sell one and buy a rose; which is but a poetical way of saying that the hunger for beauty is at least as important as the hunger for bread. It would, some hold, be more worthy of humanity to die beautifully than to live uglily; but the consideration of this attitude or its reverse is outside the scope of this short study whose purpose is the simple one of briefly indicating the eligibility of the poetical approach to post-war problems for consideration, with some expressions of certain poets in the English language that have a bearing on the future of humanity.

The realistic approach to the problems of life is claimed to be scientific, therefore serious: the poetical approach is dismissed as fantastic. Yet it was a scientist, Sir

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James Jeans, who some years ago in his famous book "The Mysterious Universe" declared that science no longer looked on the process of the universe as that of a machine obeying mechanical laws, but as that of a piece of music or a poem responding to the creative laws through which an artist works. That is to say, the universe is a work of art in process of unfoldment; not complete and therefore static; but a composition developing in response to the fantasy, the imagination, that is the living power behind and within the details and the totals of life. The scientific approach towards the future is therefore at one with the artistic approach. The universe is a poem, sometimes industriously epical, sometimes startlingly dramatic, occasionally lyrical, seldom predictable as to its development, still in the making. A poem may belong to any of these categories, with the universe behind it. As a work of art it will be complete; but its creator will have carried the creative activity, which is the justification for being alive, to other works. To the reader, however, each reading of a complete poem is an act of re-creation, a repetition and reflection of the creative activity which the scientist now sees to be the universal law of life. A poem can be either a direct or indirect way whereby one or more of the laws of life may be consciously or inferentially passed by the poet to the reader to become an influence for lifting the thoughts and feelings of the readers or hearers towards their highest vision of life and highest expression of their vision. An example of this is the poem that Charles Kingsley wrote at the request of a little girl.

My fairest child, I have no song to give you.
No lark could pipe to skies so dull and grey.
Yet ere we part one lesson I can leave you
For every day.

I'll teach you how to sing a clearer carol
Than lark who hails the dawn o'er breezy down;
To earn yourself a purer poet's laurel
Than Shakespeare's crown.

Be good, sweet maid, and let who will be clever.
Do noble things, not dream them all day long.
And so make life, death and the vast forever
One grand sweet song.

A simple piece of verse for a child who responded to the rhythm and music and figurativeness of poetry. With these she may have been content. But in her mature years she may have realised that the apparently unsophisticated third stanza set out, not only for her but for everyone everywhere always, the character of the truly human life; life whose pervading quality is goodness; life that is fulfilled in noble action; life that in all its phases, because it is foundationed on goodness and nobility, rises to the level of pure poetry in the grandeur of its structure and the sweetness of its feeling. If, for the qualities of poetry, which are also the qualities of the true life, as put into verse by Kingsley and summarised in prose above, we substitute their opposites (evil quality and ignoble action resulting in organised baseness and hateful feeling) we shall find a keen diagnosis of the diseased conditions that led up to the present appalling state of the world.

Kingsley's prescription for the cure of human ill (goodness fulfilled in noble action which raises life to grandeur and infuses it with sweetness), a prescription so apposite to future needs, is concerned with the quality and conduct of the individual. It is assuredly helpful; but it is not profound or lofty in its expression, though

it is both in its implications. It does not go back to the causes of human quality and the springs of human action. But you cannot press the laws of the universe into twelve lines. Something must be left over for other poets to say. Occasionally they do so in the Shelleyan manner, and send the imagination of the reader questing for the Great Secret either through the dark details of the abyss or the splendours of the firmament. But the reverend poet was not free enough in mind to do this service to the awakened adult, still less to the "sweet maid." He set out the good way of life for the individual, but he did not indicate its relationship with the general life in the process of its fulfilment and the variations set up by differences of mental and emotional endowment and historical groupings. Goodness and noble deeds, able as they are to turn the hideous realistic prose of life into idealistic poetry, are subject to the limitations of temperament and the fluctuations of desire and will. The future of humanity cannot be left to the whims of personality. Some kind of collective action, of organisation, is necessary to prevent not only the State from acting detrimentally on the developing individual, as it did in the long "dark ages" of Europe, but to prevent the individual, in the extreme exercise of democratic ambition, from acting detrimentally on the other individuals that constitute the State on which the individual depends for his and her existence.

This feeling was behind Tennyson's anticipation of both commerce and war in the air long before the novel of H. G. Wells that haunted the youthful imaginations of

some of us with its dread possibilities. It was also behind the poet's anticipation of a League of Nations before President Wilson was born. The famous passage from "Locksley Hall" (generally limited to two lines and so denied its full meaning) is as follows:

... Men my brothers, men the workers, ever
reaping something new:

That which they have done but earnest of the
things which they shall do:

For I dipt into the future, far as human eye
could see,

Saw the Vision of the world, and all the wonder
that would be:

Saw the heavens filled with commerce, argosies
of magic sails,

Pilots of the purple twilight, dropping down with
costly bales;

Hoard the heavens filled with shouting, and there
rained a ghastly dew

From the nations' airy navies grappling in the
central blue:

Far along the world-wide whisper of the south-
wind rushing warm,

With the standards of the peoples plunging
through the thunder-storm;

Till the war-drum throbbed no longer, and the
battle-flags were furled

In the Parliament of Man, the Federation of the
world.

There the commonsense of most shall hold a
fretful realm in awe,

And the kindly earth shall slumber, lapt in
universal law.

The lines do not indicate the process by which humanity, in the imagination of the poet, reached world-federation. But they give us a glimpse of a poet's glimpse of the collective necessity in life, as Kingsley's lyric expressed the individual necessity. Neither of itself gives the formula of the desired future of humanity. Complete individualism would lead to anarchy, complete regimentation would lead to disruption from the expansive pressure of the human spirit. The Parliament of Man might find its deliberations broken into by a new Hitler. The "fretful realm" might not regard the "commonsense of most"

at all as awe-inspiring. The oscillation between the north pole of democracy and the south pole of dictatorship will go on so long as the compass needle of life floats horizontally. It will slow down towards stability when man, who biologically has attained the perpendicular, assumes the same perpendicularity in thought and feeling; when he rises above the ground-level of Charters and Freedoms, that may give him the sensation of much movement but will take him nowhere, and views his problems from a height where he can see the landscape in its true perspective, the wood giving strength and comradeship and shape and mystery to the tree, the tree giving its character and attainment to the wood.

Certain poets in English have indicated this perpendicular view of life. I cannot quote them all or *in extenso*. A few references will have to satisfy us. We recall Robert Burns' vision of fundamental humanity under its social differences:

The rank is but the guinea stamp,
The man's the gowd for a' that.

Shelley, from a point higher up the perpendicular than Burns, saw the spiritual nature of humanity as its element of unity, its governing power, the source of the future organisation in which all will be collaborators in service and enjoyment. In the great chant at the end of "Prometheus Unbound" he sang of

Man, one immortal soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all as rivers to the sea.

Recently a poetess in America, at the age of nine, described "The Happy Land" in which the animals of a child's imagination were endowed with faculties in addition to those they originally possessed, beautiful things, like flowers, endowed with learning, blind things, like underground moles, with eyes the colour of the moon-sky. All the inhabitants of that land were happy just because they took one another for granted, and did not expect another to be different from its birth-right.

Everyone is happy,
Even mastodons.
Just because a planet,
Dropped comparisons.

From the last line we jump to the obviously intended parallel with humanity, and see a perpendicular hint towards the future of humanity.

To some poets the perpendicular is not ascended or descended by humanity alone. Francis Thompson saw

... the traffic of Jacob's Ladder
Pitched between heaven and Charing Cross,

the traffickers beings the Angelic hosts. George Meredith had the same vision, and a short poem of his is suggestive towards the future. The Angels look critically on *men*: notice them shift as the sea in storm in one place, and dull as a swamp in another, and prefer them when laid out tidily in graves. The Angels look appreciatively on *man*, the totality ("Man, Oh! not *men*" as Shelley would say); observe their passage through uncertainties, their adventurousness, and are ready to be work-mates on equal terms. And together, by Men and Angels, the poet says, the sea will be quelled, the swamp drained, and through the defilement of struggle a soul-illuminating light will show itself; a consolation to the sensitive in the midst of the darkness of our time, and an enunciation to the future of the need of idealism and realism as collaborators, not as opponents. The poem is entitled "Men and Man."

Men the Angels eyed;
And here they were wild waves,
And there as marsh desecrated,
Men the Angels eyed,
And liked the picture best
When they were greenly dressed
In brotherhood of graves.

Man the Angels marked:
He led a host through mark,
On fearful seas embarked,
Man the Angels marked;
To think without a nay,
That he was good as they,
And help him at his work.

Man and Angels, ye
A sluggish foe shall drain,
Shall quell a warring sea.
Man and Angels, ye,
Whom stain of strife befouls,
A light to kindle souls
Bear radiant in the stain.

The highest point on the perpendicular view of life in poetry in English has been attained by AE. who sees humanity, not as an evolving animal or as a collaborator with Angels, but as a fragmentation and reflection of the Divine Being of the Universe struggling back towards the individual and collective realisation and fulfilment of its inherent divinity. It is not possible here to quote and amplify this idealistic view of human nature and its implications regarding the future of humanity. But something of its possible power as a regenerating agent in human thought and action will be found in the following two stanzas from "The Twilight of Earth" with their dark prophecy many years ago of what is taking place today and their enunciation of the poet's conviction that human necessity in the future will not be met by merely human expedients in Charters and Freedoms, but by the calling out of the divinity disguised in humanity, in the exercise of which the general life of humanity will become a replica of the Poem of the Universe as Jeans heard it. AE's two stanzas are these:

... We dwindle down beneath the skies,
And from ourselves we pass away:
The Paradise of memories
Grows ever fainter day by day.
The shepherd stars have shrunk within,
The world's great night will soon begin.

Will now one, ere it be too late,
Ere fades the last memorial gleam,
Recall for us our earlier state?
For nothing but so vast a dream
That it would scale the steep of air
Could rouse us from so vast despair.

The quotation ends on a word of pessimism: in fact it expresses the optimistic view of life based on the conception of humanity as a being of celestial origin and destiny.

CO-OPERATIVE STORES IN CEYLON

By A "CEYLONESE"

TRULY, necessity is the mother of invention. Two years ago, the position regarding foodstuffs and clothing in Ceylon was grave. Prices of articles rocketed to enormous figures. The price of rice rose from 2 annas a seer to one rupee. Kerosene oil sold at 3 annas per bottle, was unobtainable even at 10 annas. Grey cloth which even the poorest villager could buy at one and a half annas a yard, rose to one rupee and four annas! traders were having their own way. Government intervened by imposing maximum rates for various essential articles. Immediately an article was thus "controlled", it disappeared into the black market. The people could not endure such hardship any longer. It looked as if Government would have to take over the business of the shop-keepers, as indeed it had to do in some towns. Then, when everything seemed lost—the solution was found. The first co-operative store was opened in Colombo. It was a immense success. The "co-ops.", as they are now familiarly called, became part and parcel of war-time life.

The growth of the co-ops. has been phenomenal. Two years ago there were none. To-day there are 5,000 (five thousand) scattered throughout the Island—in the biggest town and remotest village. The movement spread like wild fire. People had no longer to pay exorbitant rates for the most essential articles of food and clothing. Every man was convinced of the value of the co-ops. Hence their wide popularity. To-day nearly four million out of the six million are members of co-operative stores.

The three and a half lakhs of people within the Colombo Municipality are served by 103 co-operative stores. This is the only instance, perhaps in the world, where the entire population of a city is served by co-operative stores. No rationed articles can be bought anywhere else as in all co-opera-

tive work the 5,000 stores are managed by the members themselves. Once a year the election of office-bearers take place, or more frequently if the members are not satisfied with the managing committee and wish to elect a new committee from among themselves. Each co-operative store has about 10 committee members. Thus there are 50,000 members in the committees who are doing honorary work. This itself is an achievement in a small Island like Ceylon. The Government Co-operative Department gives all the help it can and is assiduously working to establish these co-ops. on a sound basis so that they may become permanent institutions.

The co-operative stores have practically taken over the function of the pre-war private trader. They have had to do so since the private trader let down his customers. The co-ops. deal in all articles of food, drink and clothing. Some of them have even undertaken the distribution of fresh milk, eggs and fish. This illustrates the enthusiasm on the part of the co-ops. During the first year of working, the co-ops. in Ceylon sold over forty-five million rupees worth of goods to their customers.

Just now the co-ops. find it extremely difficult to obtain goods as what little arrives in the Island has to be distributed among the military, the private trader and the co-ops. But the decision to establish a co-operative stores wholesale importers society is a hopeful sign. Although co-ops. have been purely a war-time necessity, their value has been proved and the conservative people convinced of their service. If the co-ops. survive the period after the war when goods will once again be freely available, they will have marked a momentous occasion in the history of the Island towards self-sufficiency and self-help.

THE HINDU LAW CODE

BY MR. S. RAMASWAMI AIVAR, B.A., B.L.

THE prospect of a Hindu Law Code applicable to the 400 millions of this vast sub-continent has been announced recently in the newspapers and a summary of its provisions has been published by some of them. It is undoubtedly a grand prospect and the achievement of this great legislative feat would be among the lasting benefits of British rule in India. The project has been taken up by the Government of India in right earnest and a Committee presided by Sir B.N. Rao, I.C.S., now Dewan of Kashmir, has been labouring at it. The reputation of the members of the Committee and especially its Chairman is a guarantee that the best efforts would be made not merely to produce a Code but a good one. But it must be remembered that the difficulties are stupendous though, it is hoped, not insuperable. The project is nothing less than to evolve a uniform Code of Hindu Law out of the different and often conflicting schools of law now prevalent in different areas and among different communities. This, by itself, is a very difficult task. An even more difficult task is to select the more progressive elements in the various schools of law and blend them into a Code which would at once be simple, progressive and uniform. These tasks would entail a great deal of revolutionary change in existing laws and customs giving rise to strong and bitter opposition. While the school of thought which would oppose any legislation in regard to the laws and customs found in our sacred books may not command any general support, the drastic changes of fundamental concepts, made in several parts of the draft Code, e.g., in the law of coparcenary and survivorship in a Hindu joint family are not going to be an easy matter. Besides these difficulties, there are others in the way of promulgating a uniform Code for the whole country on account of the separation of Federal and Provincial fields of legislation. If the difficulties are

overcome and a Code is enacted which commands the acceptance of the bulk of our people, the achievement would be without parallel in history. The great desire and hope entertained by many for a long time that a Code would be enacted and thereby the uncertainty and wasteful litigation which are a reproach to the present state of affairs would be avoided would have been realised.

The draft Code deals with the following subjects: Intestate and Testamentary Succession and matters arising therefrom, including maintenance; Marriage and Divorce; Minority and Guardianship; and Adoption. These are all the topics on which the Centre, *i.e.*, the Federal Legislature can legislate at present. The difficulty of legislation is illustrated by the fact that devolution of agricultural land is a Provincial subject under the Government of India Act, 1935, and a law made by the Federal Legislature on that matter would be incompetent and invalid. Therefore, the provisions in the Code regarding devolution and succession can only apply to non-agricultural lands, houses and other property and for the purpose of achieving uniformity, the Provincial Legislatures will have to extend those provisions to agricultural lands also.

The draft Code consists of six parts. Part I is Preliminary and contains some general provisions and definitions. It says that the draft Code applies to all Hindus and defines a Hindu as meaning a person professing the Hindu, Buddhist, Sikh or Jaina religion. A convert to the Hindu religion is a Hindu. A person who joins the Brahmo, or the Arya Samaj, is a Hindu.

Part II deals with the important and difficult subject of Intestate Succession. The scheme of this Part is to divide heirs into two divisions, namely, enumerated heirs and non-enumerated heirs. The enumerated heirs are divided into six classes;

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and the order of succession among them is that those in one class shall be preferred to those in the succeeding class, and within each class those included in one entry shall be preferred to those included in any succeeding entry, while those included in the same entry shall take together. For instance, class 1 consists of heirs in the compact series: they are (1) widow, son, daughter, son of a predeceased son, heirs in this entry being preferred to as "simultaneous heirs", (2) daughter's son, (3) mother, (4) father, (5) brother, (6) brother's son. According to the principle just now stated, the persons mentioned in this class take precedence over those in the next and following classes. Among the persons mentioned in this class those in one entry are preferred to those in a succeeding entry; for instance, if a person leaves two daughters and a daughter's son, the daughters are preferred to the daughter's son and the two daughters take together. The principle of distribution among the "simultaneous heirs" is as follows: A widow takes the same share as the son. Each son takes one share. Sons of a predeceased son shall take *per stirpes*, that is to say, the sons of a predeceased son shall take the share which would have been taken by him if he had been alive at the time of the death of the intestate. The grandsons of a predeceased son shall take the share which their father would have taken if he had been alive at the time aforesaid. Therefore heirs mentioned in the first entry, *viz.*, widow, son, daughter, etc., will all take together in the manner and proportion just described and will be preferred to the daughter's son, mother, father, brothers and brother's son. The next class, Class II, refers to other descendants of the intestate like the son's daughter, daughter's daughter, etc.; Class III to other descendants of the father; Class IV to father's mother, father's father and his descendants; Class V to father's father's mother, father's father's father and his descendants and Class VI to mother's mother, mother's father and his

descendants. These six classes form the enumerated heirs. In the absence of any one of these heirs the non enumerated heirs take the estate. These heirs may be either agnates or cognates and certain rules of preference for determining the heir among them are stated. If, of course, any agnate or cognate is among the enumerated heirs, these rules do not apply to him or her. For instance, we get the following results by applying the rules: a father's brother's daughter is preferred to a sister's daughter's son, because, the first is an agnate while the second is a cognate; a sister's daughter's daughter is preferred to a maternal uncle's daughter, because the former has one degree of ascent from the intestate while the latter has two such degrees. If there is no heir either enumerated or non-enumerated, the heritable property of the intestate would devolve upon the preceptor, disciple and fellow-student in the order stated. If a person renounced the world by becoming a hermit, an ascetic or a perpetual religious student, the rules stated above would apply as if he had died intestate at the time of such renunciation. One important provision made in the Code to prevent excessive fragmentation of immovable property is, that if a share devolves upon a woman who by marriage has passed into another family, her share can be valued and the value paid to her in money by taking proceedings in Court under the Partition Act, 1893. A very important and new feature of the Code is that women take their property absolutely and not as a limited estate under the present law. Therefore they would have absolute power of alienation of their property and the large and prolific litigation arising from disputes between reversioners and alienees from widows and daughters and other limited owners would not apparently vex the Courts in future. If, however, a person desires to limit the powers of alienation and give only a life estate to any of his heirs, male or female, he will have to make

a will; and perhaps wills would become more frequent than now. Part II then proceeds to define the power of women over their Stridhana property and the order and the mode of succession thereto. A few provisions of this part remain to be mentioned; *viz.*, while a convert is not disqualified from inheriting from a Hindu relative, the children of the convert or their children are disqualified unless they have become Hindus; there is no disqualification on the ground of disease, defect or deformity; if there is no heir under the above rules, the property goes to the Crown.

Parts III and III-A deal with Testamentary Succession, devolution of joint family property and maintenance. The new Code makes a drastic and revolutionary change in the joint family law by declaring that (i) joint family property shall devolve not by survivorship but by testamentary or intestate succession, (ii) a son, grandson or great grandson has no right by birth in such property. In these two respects the law in Bengal known as the Dayabhaga Law is introduced into other provinces. The result would be that succession will open according to the rules above stated and property will not pass by survivorship to persons who happen to be members or coparceners of the joint family. A father would have absolute rights over his property even though it is ancestral property; his son cannot question his dealings with it. It is quite obvious that in Madras and other provinces where different rules prevail there will be a serious challenge and opposition to the new provisions. Among the persons entitled to maintenance are the father, the mother, the widow, a minor son or grandson or great grandson, unmarried daughter, a widowed daughter, a widow, of the son, or the grandson or great grandson, a minor illegitimate son, an unmarried illegitimate daughter.

Part IV deals with the important topics of marriage and divorce. The provisions regarding marriage fall under two heads, (i) a sacramental marriage and (ii) a civil marriage. In either case it is a

requisite of a valid marriage that neither party must have a spouse living at the time of the marriage. This is another revolutionary change introduced in the marriage law and custom of India. The compulsory enforcement of monogamy by statute is likely to encounter strong opposition. While the principle of monogamy is not open to question and may well be enforced among the higher classes of the community, a great deal of investigation and consideration of facts would seem to be necessary before applying it and enforcing the penalties of bigamy on the large bulk of our poor people whose economic and social conditions may appear to be bound up with their marriage customs. For instance, if an agricultural wage-earner is accustomed in particular areas or in particular communities to take another wife to share in his work and add to the earnings of the family the enforcement of monogamy on his class on theoretical grounds may be open to the criticism of being harsh and unrelated to facts. The extent to which such or similar customs are prevalent and the areas and communities concerned may require close scrutiny and study before any such law is passed. Other requisites of a valid sacramental marriage are: the parties must belong to the same caste but not to the same gotra; the parties must not be within certain prohibited degree of relationship; the parties must not be "sapindas" of each other; and if the bride has not completed her sixteenth year, the guardian must consent to the marriage. But it is also enacted that a marriage, if completed, will not be invalid on the ground that the parties did not belong to the same caste or belonged to the same gotra or unless there was force or fraud the consent of the bride's guardian was not obtained. Here again the draft Code introduces a revolutionary change, *viz.*, validation of an inter-caste marriage which would be highly obnoxious to certain sections of the community. One cannot help expressing the hope that the authors of the Code and the legislatures

would avoid highly contentious or controversial departures from existing law and custom under the guise of codifying the law, especially when any such departure is not demanded in the interests of uniformity or simplicity of legislation. The passage of the Code in the legislatures and its popularity in the country would be endangered if it attempts to enforce reformist ideas on an unwilling people. If such ideas are to be enforced by legislation, the preferable course is to have resort to *ad hoc* legislation (*e.g.*, the Sarda Act) which would focus attention on it and its merits and demerits independently. The public have not yet been instructed on the merits of the new provisions of the code and the reasons demanding them. A statement of these reasons by the committee would be helpful to instruct and guide public opinion. The provisions in Part IV regarding a civil marriage are in the main those already in force under the Special Marriage Act. The Code gives a person liberty to solemnise a sacramental marriage and also have it registered as a civil marriage. An interesting provision for checking the dowry evil is that the property or money given to a person for consenting to a marriage should be held by him or her in trust for the wife and transferred to her on her attaining majority. Far and away the most important and far-reaching provisions of this Part are those relating to nullity and dissolution of marriages. Either party may present a petition to the District Court or High Court to declare his or her marriage null and void. The grounds are: (i) impotency, (ii) prohibited

degrees of relationship, (iii) sapindaship (iv) lunacy or idiocy, (v) bigamous marriage. Either party can also apply for divorce. The grounds are: (i) incurable unsoundness of mind, (ii) virulent and incurable leprosy, (iii) desertion, (iv) conversion, (v) venereal disease, (vi) the other party having or being a concubine or leading the life of a prostitute. These provisions are, of course, the necessary corollary of a monogamous marriage. It remains to be seen how our people react to these proposals.

Part V deals with minority and guardianship and does not contain anything departing from the present law. The same remark applies to Part VI dealing with Adoption, though there are some very important provisions which require close scrutiny.

The full cooperation of all thinking people in a spirit of helpfulness is necessary to ensure success for this great and difficult legislative enterprise.

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Racism & the Colour Problem—Far & Near

BY MR. G. A. CHANDAVARKAR, M.A.

DURING the last two or three centuries, with the enormous expansion of the whiteman's political and economic domination nearly all the world over, there has been a corresponding rousing of the race consciousness among the "ruled coloured people", with the result that the impact has either led to clashes of varying intensities or in some cases to a happy intermingling of the races for their mutual benefit. Of late, however, both the race problem and the colour problem have become so acute that they have become world-issues, on the equitable solution of which depends largely the future peace of the world. On the one hand, the irreconcilable protagonist of the white man proclaims that "The black man can never understand the whiteman, nor the white the black, as long as black is black and white is white." On the other hand, the subjugated coloured man feels that mere ethnological differences can by no means be a bar to his attainment of political equality or economic freedom. He has no faith either in the "ruling race theory" or in the view that "the whiteman's mission is to farm the world." "It is also noteworthy that queer notions of racism have led to strange and unhappy results in world's history. At times, peoples belonging to the same race with varying political aspirations have come into terrible conflicts, e.g., the Jews and the Arabs among the Semetic races, the Germans and the British among the Teutons and the Chinese and the Japanese among the Mongoloids. Viewing racism from another standpoint, we find that certain races, imbued with the notions of capitalistic

imperialism or of race superiority, look down upon the coloured people with supreme callousness, so much so that they are considered not only unfit for "self-determination" but also not quite worthy of even disinterested partnership, because of the existence of peculiar communal differences among them. Such an attitude has naturally led to disquieting situations. No amount of pious wishes expressed in solemn conclaves or clauses embodied in charters can stem the rising tide of race consciousness, nor can huge armaments and the terrible weapons of destruction at the command of the powers achieve their purpose. Psychological causes underlying this strange malady deserve to be diagnosed and remedies applied. Else, the edifice of future peace of the world will have been built upon sand.

PSYCHOLOGICAL ASPECTS

When once power over the weak is attained, will to retain it persists. Gradually self-assertiveness even of the weaker makes him resist the wish of the stronger not to part with power. Inferiority complex developed in the subjugated owing to fear or terror eventually becomes a passing phase. Desperation ultimately takes its place. Even the notions of a lower standard of living of the coloured races have no rational basis, because the criterion differs. Can it be argued that a life of "Plain living and High thinking" is inferior to a life of feverish existence, hurryburry, bustle, restlessness and the multiplication of luxuries of modern times? Clearly then, racism is a great impediment in the path of pan-humanism. Hence it is that Dr. Boas says "Racism as a basis of social solidarity

is against the cultural interest of mankind." Mutual goodwill and the shedding of mistrust and distrust backed by feelings of give and take are perhaps the only antidotes to the malady eating into the vitals of the powers that be, be they in Central Europe or Australia or South Africa.

THE BRITISH EMPIRE AND INDIA

In the British Dominions where out of seven people, six are coloured the problem is of vital importance. In different regions it has assumed different forms. In Australia, it has arisen out of economic causes, such as wage rivalry. In South Africa, it is alleged to be the outcome of inequalities in the standard of living. In India, it is the *conception of a particular type of political freedom* that has made it so complex and even embarrassing at times. Researches of linguists and orientalists have established the fact that the Britisher and the Indo-Aryan originally belong to the same race, *viz.*, the Caucasian. Only long residence in hot climates has given rise to differences in the externals, just as it is possible that the Anglo-Saxon race in Australia centuries after may undergo such marked ethnological changes as to disbelieve the oneness of their original stock. Culturally, Indians are not backward. What then is the impediment in the path?

The trend of historical events in ancient India has all along been towards a happy intermingling of races that settled in India from time to time. There have been definite legacies of such a mingling. Linguistically, the rise of a common language like Prakrit or Hindee, architecturally, the evolution of the Indo-Sarasic style, and theologically, the development of the

Bhakti cult are all illustrations of this unique tendency. With the advent of the Britisher who established peace and order and introduced the study of the Western sciences in the Universities of India, a similar tendency was visible. The evolution of India as one Nation was its best fruit. The foundation of the Indian National Congress as the result of the combined efforts of some far-seeing Indians among whom were Parsees, Hindus, Mussalmans and even some Englishmen was a standing monument to the genius of the advancing nation. Just as each ruling nation left a permanent legacy, the Britisher too can leave no better legacy than that of granting political freedom suited to the genius of the people. The soul of the people cries for it. The hand that wields the power must first be gracefully stretched forth and the receiver is bound to respond to it sympathetically and gratefully too. All friendships and co-operations are preceded by mutual respect and confidence. A new chapter in the unique history of Indo-British relations has to be opened. Time spirit demands the existence of the builders of bridges of goodwill and harmony, more than the builders of the walls of prejudice and separation. The anvil of nationhood founded by the genius of the Dravidians and the Aryans, broadened by the gospel of Buddha, hammered by the zeal of the brotherhood of Islam and polished by the sweetness of the Zorastrians needs to be rivetted by the far-seeing statesmanship of the Britisher. For such a purpose, no time is more precious than the present one.

LAND OF THE NOBLE FREE

BY PEARL S. BUCK

[The author of "Good Earth" and winner of the Nobel Prize in literature in 1938 is one of the leading contemporary American writers and a vigorous champion of human rights and liberties. Mrs. Buck has of late championed the cause of freedom in India as in China. In this, her introduction to the book "American Counterpoint" by Alexander Alland (published by the John Day Company), Mrs. Buck describes America as the land of the noble free. Peoples from all lands, she says, have built a nation in America out of their common love of freedom.—ED. J. R.]

AMERICA is an idea. Call the idea a dream if you like, but it is more than a dream, because it has already begun to work enough to prove that it is practicable.

What is this idea which is America? It can be put into very simple words—it is the idea that persons of many kinds can live together on a piece of the earth's surface, under a piece of the same sky, and if they believe in freedom they can become a united people. America is all those persons who have come out from various races and nations elsewhere in the world because they want to live in a land where they are free to be themselves. The idea that is America is the idea of freedom for human beings.

Not all the persons who came to America knew that they believed in freedom, but they did, whether they realized it or not. Some of them could not put it into words. They thought they were coming here to get a better living, but this in itself was an expression of a belief in freedom—in being free, that is, to better themselves. Freedom is not freedom unless it lets men be free to better themselves. Some came here to find freedom of worship, some freedom of speech.

Never before did the lovers of freedom, high and low, ignorant and educated, dark and light, come together, not knowing each other, but all drawn by the same dream, however expressed, to make a nation. Had the

idea been planned it would have been called fantastic. Men would have thought of a thousand reasons against it. They would have declared it unworkable. The difficulties would have been obvious, the good doubtful. But the idea of being free is more than an idea. It is an instinct in man's being. It stirs in him as his blood stirs and he does not know why. It is the instinct of life. The child in the womb has it when it becomes too large for its walls and knows by nature's knowing that it must be free if it is not to die, and it struggles toward birth. The youth knows that he must be free of his parents and his home and he leaves those whom he has loved best. Man and woman alike, we cannot continue to love those who will not let us be free and we leave the dearest love if we cannot have freedom for growth. And old people sick of the bondage of their bodies are ready to die at last, however they fear death, because death, too, can be freedom.

When, therefore, these men and women came to America they came obeying an instinct that was as strong as the instinct to look toward light. Having seen the light, having caught the idea, they became part of it, and at whatever cost, they left all and followed after it. They sailed the seas and set their feet upon the shores of a new country, sacred not because it was new, not because it was better than the one they had

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left, but because that soil was the physical body of the idea in which they believed, the tangible place for the instinct to satisfy itself. Here, they believed, they could grow.

In America people have no more in common with each other than have the peoples of Europe. They have no long common history as have the peoples of China or India. They have no common race as Chinese have. They have nothing in common at all except the idea which is America—the belief that they want and must have freedom as the atmosphere in which to live. In everything else they disagree.

It is only in this common love of freedom that they have any basis for peace. There is no other hope for peace among them, no other reason why Americans should not make of their country a group of small warring nations. It would be very easy to do it by prejudice, by discrimination, by withdrawal, by segregation.

Therefore how valuable is this one thing they have in common—a belief in freedom! How jealously they ought to preserve it!

Freedom is an atmosphere like pure air. It is an environment, the only environment in which the human spirit can grow. When freedom is gone, man's spirit shrinks and dwindles and dies, and he becomes an animal. Nothing is left of him but an eating, evacuating, reproducing animal. The creative imagination, the bold brain, the daring which lifts man out of himself and beyond himself, which speeds invention and discovery and art and achievement—all are gone when freedom is not the atmosphere in which man lives.

America was made for freedom's sake, that here all men might live together in peace and mutual allowance for each other's being. America is not a melting pot. It never was a melting pot nor will it ever be. It has been futile to try to weld Americans into a people of one mold. No, America is a country where men and women, believing in freedom, live together in the common determination to let differences exist, to cherish differences and benefit from them, because only where differences can exist without persecution can there be real freedom.—U.S.A.

THE CRUMBLING EDIFICE OF NAZISM

BY MR. WALTER MILLIS

IN the months which have elapsed since the mysterious crisis between Hitler and his generals, July 20, all available evidence has tended only to confirm the impression that the disintegration of Hitler's Germany is already underway. The foundations of that once colossal edifice of power, violence and repression are slipping at last; the processes of defeat are now visibly at work.

Military fronts are crumbling. The Russians have entrapped and neutralised two whole German field armies, in Latvia and Estonia; Russian artillery is bombarding the "sacred" soil of East Prussia itself.

In France, where the Germans themselves elected to wage their decisive battle, where large concentrations of Gestapo and SS troop held the line, the dam has been broken

The strategy of desperation, which compelled the Germans to stake everything on a hope of at first repelling, later on at least containing, the British-American landings, has ended in costly failure.

Diplomatic fronts are crumbling, thus accurately recording, as always, the significance of military events. Turkey has broken off diplomatic relations with the collapsing Nazi Empire and Berlin, whose terrors once arrogantly brought the whole continent to heel, has been unable to make reply. With the Turkish action falls one last buttress of German power in south-eastern Europe; Germany no longer has troops or hangmen to spare to hold down freedom's armies in Yugoslavia and Greece; the whole edifice of German dominance in the Balkans (a dominance economically vital to the German war machine) is tottering. To the north, Finland is going simultaneously. The abrupt change of government in Helsinki certainly signifies that with the huge disasters in White Russia Germany has lost the power to defend her Finnish satellite.

The official German announcement, August 4, that the army had "requested" Hitler to carry out a drastic shake-up of its own ranks completes a picture of impending break-up too impressive to be denied.

What course the disintegration will take or even the rate at which it will progress, we do not know. In September and October, 1918, it began to be evident the end was approaching but almost no one in the Allied countries, and very few probably in Germany itself, could have predicted the precise course which events were to take, to say nothing of predicting the suddenness with which the end actually came. The German generals

of that time, whose initial panic after the "Black Day" early in August set in motion the forces which resulted in the final debacle, certainly did not realise all they were doing or understand, until it was too late, how irreversible were the processes of defeat which they themselves unleashed. Nazi leaders who seemed to be in quite as desperate panic on July 20 may be equally misled in imagining they have now brought under control the forces of disruption and defeat which they themselves exposed to the world—and to Germany.

It is not to say whether events at this time are likely to repeat exactly the 1918 pattern. Then the German command, when it saw it had irretrievably lost the war, still hoped by forcing the civil power to surrender it could save the army, the military tradition, prestige and power of the officer and owning classes from the obloquy of defeat, from impending social revolution.

In the attack on the generals the Nazis are staging a kind of social revolution of their own. But palace coups d'etat and imitation revolutions cannot stay the process of defeat any more than generals' calculations could in 1918. The heart is going out of the structure; hope is dying; divisions and army corps whose bones whiten the ground from Narvik to the Caucasus cannot be brought to life; it takes more than propaganda to make a skeleton stand up and fight.

All Hitler and his gangsters have done is to take German militarism down with German Nazism into one abyss; in that they have done an important part of the Allies' work for them. And they have, perhaps unwittingly, rendered their one real service to the German people if they have proved to the latter that military rule, military tradition, a great German army and all it implies, is and can be a source only of catastrophic disaster to the society which nourished it.

THE CONTROL OF CAPITAL ISSUES

BY PROF. PREM CHAND MALHOTRA, M.A.

THE war created a plethora of currency. It also created opportunities for industries. Trade and commerce got accelerated in the war-born circumstances. It was natural that under these conditions there should have been a spurt of new company promotions.

On May 17, 1943, the Government promulgated the Control of Capital Issues Rules. The object of this measure was to prevent the growth of mushroom companies which stood little chance of survival in the post-war period and other undesirable practices, such as the reconstitution or recapitalisation of concerns on the basis of their existing abnormal profits to the detriment of an indiscriminating investing public. The Government made it clear that there was no intention of handicapping or retarding sound and legitimate industrial development or expansion calculated to promote the war effort of the country or to increase production to meet the civil requirements of the country at the present time or in the near future. Before a year has run out, it has been considered necessary to revise conditions of the Control of Capital Issues. It is proposed to examine in this article the effects of the old and the revised control of capital rules on industrial promotion in India.

An analysis of the working of the Control of Capital Issues makes interesting study. Till the end of 1943, 687 applications classified as "industrial" involving a capital of Rs. 24.99 crores were received. Consent was given in 588 cases involving a capital of Rs. 16.69 crores and then were 99 refusals amounting to Rs. 6.98

crores of capital. Of the proposals for which permission was granted, 226, with a capital of Rs. 7.44 lakhs were initial issues by new companies, while 362, with a capital of Rs. 9.25 lakhs, were further issues for old companies. 81 proposals relating to the cotton textile industry, 66 proposals of iron, steel and engineering industries and 77 proposals connected with the manufacture of chemicals, drugs and medicines were accepted. 364 applications relating to the following types of industries also received sanction: printing and stationery, soaps and vegetable oils, leather goods, public utilities, timber, tobacco and cigarettes, non-ferrous metals, paper and straw-board, mining and quarrying, sugar and gur, food preservation, transport, pottery and glass, film production and distribution and others. Permission was also given to a number of banking and insurance companies to start or extend their business.

The issue of capital in the case of several "cotton textile industry" and "chemicals" was refused. The guiding principle in determining this action of the Government was the desirability of discouraging enterprises which threatened to increase the pressure on materials and services in short supply, including coal and transport. The refusal of the Government to permit the starting of the manufacture of automobiles in India (this ban has now been lifted) was similarly explained by the Government due to competition which such a concern would create for the technical labour of which there was a growing scarcity.

As a measure of regulation of industrial enterprise during the war and as a contrivance for influencing post-war industrial planning, for post-war industrial planning to begin with must have its roots in industrial promotions of the war, the Control of Capital Issues has not an insignificant role to play. Fears have been expressed that the manipulation of the Control of Capital Issues can be used by the Government to push their pet schemes of industrialization in which transport, minor agricultural industries find a preference to the neglect of heavy and basic industries. These fears have not been found to be groundless considering the cases of refusal of Capital Issues. But the extent to which the Control of Capital Issues has prevented indiscriminate growth of new company floatations and overcapitalization in industries, to that extent the measure must be credited with having forestalled an inevitable collapse of premature and ill-judged company promotions. Because although the Government of India does not take any responsibility for the financial soundness of any schemes sanctioned, it satisfies itself before granting permission that the promoters had carried their plans to the extent of a definite scheme, revealing the nature of the plant required and showing that negotiations with suppliers of machinery had been carried up to the stage of definiteness.

The Government has now (end of April, 1944) relaxed rules relating to the sanction of Capital Issues to admit of even schemes in an indefinite form so that if corporations are already in existence with adequate amounts of capital at their disposal ready

for use at short notice, the future industrial development of India would be greatly helped, when the pressure of war-time conditions is removed. But three conditions are attached to the sanction to be given for the formation of new companies in an uncrystallized form. These are:—

(i) The bulk of the capital raised must be invested in Defence Loans until such time as it can be made use of.

(ii) Capital raised and invested in Government securities will not be released for use until the Government is satisfied that the time has come to make corresponding payments for purposes which are consistent with the enforcement of measures of control or restriction that may be in operation at the time when such release is applied for.

(iii) A prescribed proportion of the new Capital Issue should be subscribed and allotted to the promoters and their friends.

The first condition relating to the investment of sanctioned capital issue in Defence Bonds would certainly be an anti-inflationary measure as it would help to withdraw surplus funds from the market while at the same time making funds available to the company after the war when its scheme is ready to be put into working force. Care should, however, be taken that the company is permitted to have liquid funds to enable it to carry out preliminary processes necessary in formation of new companies.

The second condition relating to the release of funds invested in Defence Bonds when required is hard. Companies formed

now will have to abide by whatever conditions the Government chooses to impose at the time when capital is released. The Government may have a plan of import priorities which delays the execution of the scheme of a company indefinitely or the Government may have its own regional planning scheme under which the location of an industry in the contemplated area may have to be prohibited. In the absence of a clearly defined post-war industrialization policy by the Government, one wonders why should company promoters lock the capital of the public and their own in nebulous industrial promotions without having any tangible advantage. And why should the investing public stake its money on a dark horse about which it is also not certain whether it will be permitted to enter the race at all?

The third condition is not likely to infuse much confidence in the investing public regarding the soundness of a concern. The shares of those companies which are already shown to be subscribed in a good proportion by the promoters and their friends have ready sales. The company promoters are thus able to unload their shares on the public even at a premium and be out of the show if they so chose. If a rider were introduced to the third condition that the company promoters and their friends should retain a prescribed proportion of the share capital of the company till the concern actually starts working, this would be a better guarantee of safe invest-

ment against the machinations of unscrupulous share pushers.

During this war we find fresh waves of foreign capital and enterprise rolling on and settling in India. Probably these concerns are for the time being serving an essential purpose in that they are principally engaged in the production of war equipment. A proper control of capital issues should apply to both internal and foreign capital. In the case of foreign capital, it should at least be decided that its employment in the present field of production vests no vested interests when the post-war industrial policy of the country is determined and the Government of India would be free to deal with the existing and future foreign enterprise in India with a view to preserving key industries like automobile manufacture, engineering and chemicals for exclusively Indian enterprise.

The Control of Capital Issues has laudable aims. It all depends how it is worked. The Government should constitute a non-official committee consisting of economic experts, bankers, industrialists, commercial magnates and representatives of general interests whose advice it would seek in the matter of dealing with applications for Capital Issues. Such a body may as well become the harbinger of National Investment and Provincial Investment Boards which the Central and the Provincial Governments would find very useful to consult in their programme of economic development.

Prospects of Estate Duty in India

By PROF. V. G. RAMAKRISHNAN, M.A.

ALTHOUGH the possibility of the imposition of an Estate duty in India has been discussed in recent years, the question has now passed the stage of academic discussion and has assumed practical significance in view of the Government of India's proposal to introduce a Bill for the imposition of this additional taxation. In introducing the budget for 1944-45 in February last, the Finance Member said: "We have under consideration the possibility of an Estate duty on non-agricultural property which would be levied by the Centre but of which the proceeds would be assessed to the Provinces." In spite of war-time taxation, it is indisputable that enormous private fortunes have been made during the war aggravating the great inequality which already existed. Even on a modest programme vast sums will be needed for post-war development of the country and there is manifest justification for a system of death duties whereby these large fortunes will be laid under contribution. It is necessary that proposals for an Estate duty will not be upset in a Court of law and hence the question of the power of the Federal legislature to levy an Estate duty in respect of property other than agricultural land was referred to the Federal Court. The snag is the Hindu undivided estate or what was described in the reference to the Federal Court as "co-parcenary interest in joint property in a Hindu family governed by the Mitakshara school of law." The intricacies and complexities of personal law governing succession in India imply that the main difficulty of amending the personal laws should be removed. There is also the problem of devising the machinery for the assessment and collection of duty. As Sir Muhammad Zafrullah pointed out, the vast bulk of the people of this country are governed in matters of inheritance and succession by their personal laws and have not the remotest conception of letters of administration, probate and the like. Estate duty which rationalised a miscellaneous selection of existing succession

and legacy taxes has been in force in Britain since 1894. As Mr. Setalwad pointed out in the Federal Court, the pith and substance of the proposed legislation in India is contained in questions 1 and 2 of the English Finance Act (1894). As regards the entries in the lists in the Government of India Act it is argued that the entry referring to the levy of tax upon the capital assets of individuals and companies has nothing to do with the passing of property on death but refers to the assessments of living individuals on the capital value of their assets. Apart from this legal aspect, new taxation along these lines will not be welcome, but there can be little doubt that it will ultimately help the very inelastic Provincial revenues.

It is well therefore to understand first the economic philosophy underlying this new form of taxation. Although of fairly recent development, Estate and Succession duties have established themselves securely in the modern scheme of taxation. They have proved to be a stable and dependable source of revenue on the whole in some of the European countries. Moreover, they provide an opportunity for adjusting the tax rates and the burden of taxation in some degree according to the principle of ability. Much of the emphasis that has been placed on ability as a rule or criterion of taxation has been without consideration of the effects of taxation so devised on the flow of investment funds. While the entire capital fund is not provided by those with large incomes, it is provided by the whole group of savers and it is easy to neglect the significance of the services of this group when following too keenly the scent of ability taxation. Nothing is clearer than that the capital fund losses caused by severe taxation of incomes and estates will not be made up by savings contributed by the consuming or non-saving group. It is often argued that heavy estate taxation does not diminish capital and this is true in the sense that

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it does not diminish the country's stock of machinery, ships, factories and other tangible apparatus of production in existence at the time the tax is levied. But the stock of capital goods at any one time is not permanent wealth. It is being constantly used up and as constantly replaced. Further, the total stock must be added to if there is to be greater aggregate production and a higher standard of living for all. The effect on the existing stock of capital goods is not the significant test of the ultimate influence of such a tax. Rather it is the effect of the tax on the maintenance and increase of the stock that must be considered.

In the U.S.A., the Federal Estate Act of 1935 applies to the transfer of the "net" estate of every decedent whether a resident or non-resident. The net estate is to be ascertained by deducting certain items from the gross estate which includes the value of all property wherever situated. In the U.S.A. the question whether the tax should be used by both State and Federal Governments is hardly an open one. Both the States and the Federal Government have made use of it. Neither the States nor the Federal Government may be commended without reservation for the spirit and policy thus far displayed. Until recently, the States were at each other's throats and incidentally at the throat of the taxpayer and it was the persuasive influence of the National Tax Association that accomplished a remarkable relaxation of this ferocity as is shown by the spread of the reciprocity movement. The Supreme Court has nullified in a substantial degree the resistance of the non-reciprocity States. On the other hand, the Federal Government has done no better than the recalcitrant States. The methods adopted by the Federal Government by the system of credit device to induce all the States to have inheritance taxation have not proved quite satisfactory. In fact, experience shows that there is still lacking a basic economic philosophy of estate taxation, in spite of the appeal to the ability principle to justify some degree of taxation and some degree

of differentiation in the tax according to the relationship of beneficiaries to the decedent. This is all that can be accomplished by reference to ability. It indicates how much the beneficiaries may be expected to contribute but it does not indicate how much a Government ought to take.

It is often thought to be a sign of financial virtue to keep a certain balance between direct and indirect taxation—an idea said to have been encouraged by Gladstone's well-known simile in which he likened these two sources of revenue to two attractive sisters as between whom he was perfectly impartial believing that as Chancellor of the Exchequer, it was "not only allowable but even an act of duty to pay my addresses to both of them." The Finance Member's recent announcement that the Government of India have under consideration the question of introducing death duties in the tax system of the country has not aroused much interest, especially when we remember that if the intention fructifies, it will represent an almost revolutionary departure from past tradition. Will such a tax on non-agricultural estates represent a direct or an indirect impost?

In India a probate duty already exists in certain areas, but it is limited to particular communities and the rate is low. The possibility of imposing death duties throughout India has been exhaustively considered by the Indian Taxation Committee and the question was also discussed by the Government of India in 1927 with the Provincial Governments. Some of the Provincial Governments expressed their opinion against it. The question came up again for consideration in connection with the financial proposals of the Simon Commission's duties in respect of succession to agricultural land fall under the Provincial Legislative List of the Seventh Schedule of the Government of India Act, 1935, while duties in respect of succession to property other than agricultural land fall under the Federal Legislative List I. This division conforms with sound economic practice and was arrived at, for example, in the U.S.A.

after much experimenting. Some variation in the rates of taxation of immovable real property in the form of death duties may be allowed to occur, but inter-provincial differences in the treatment of movable personal property are likely to lead to uneconomic transference of personality to evade the tax in whole or part and to consequent economic dislocation. The constitutional position in regard to the taxation of succession to property other than agricultural land is identical with that in respect of taxes on railway fares and freights and it is defined in Section 137 of the Government of India Act.

Since it would have been difficult for the Provincial Governments to proceed with the taxation of succession to agricultural land without some equivalent taxation of succession to non-agricultural property, it was thought desirable that the question of a non-agricultural succession duty should be examined early. So in the middle of 1938, Sir H. Lloyd was entrusted with the duty of consulting Provincial Governments on the question with a view to devising a suitable scheme of taxation that might meet the many important objections commonly advanced against the tax. The opinion of five Provincial Governments (other than Assam, Sindh and Orissa) was against the immediate imposition of such a tax, though some Governments supported the general principle underlying it. The grounds of opposition of the Punjab Government were (1) that the yield would not be commensurate with the serious difficulties in the way of introducing it and the great unpopularity attaching to such a form of taxation, (2) that it is far from certain that Punjab would be able to secure its fair share in any scheme of distribution, (3) that such a tax would entrench upon the potential taxable capacity which would otherwise be available for provincial taxation.

Now that the Government of India contemplate this levy, it will be implemented

on the principle underlying Section 137 of the Government of India Act which provides that "Duties in respect of succession to property other than agricultural land . . . shall be levied and collected by the Federation but the net proceeds in any financial year of any such duty shall not form part of the revenues of the Federation, but shall be assigned to the Provinces within which that duty is leviable in that year and shall be distributed among the Provinces and those . . . in accordance with such principles of distribution as may be formulated by Act of the Central Legislature".

Now that the Federal Court has given its judgment that under the present constitution, the Central Legislature has not the power to levy the Estate duty of the nature and incidence of Estate duty under the English law, the issue before the Government is whether the Governor-General should use his powers under Section 104 of the Government of India Act thereby declaring the competence of the Indian Central Legislature to undertake legislation or to go before Parliament for the necessary amendment of the Government of India Act before the November session of the Legislature. Whatever the decision the Government may reach, there is little difference of opinion on the principle underlying the proposed legislation. But in a matter like this, it is the details and not the fundamental principles that arouse controversy. The levy is just and, if introduced, will bring the Indian tax system in conformity with the recognised principles of modern taxation. An amendment of the constitution may be thought inexpedient at the present juncture but that does not in any way detract from the merit of the proposed duty which will ensure a certain amount of distributive justice in the tax system of the country. It is hoped that the Government will publish the draft of the intended Bill together with details of the proposed machinery to enforce its provisions and invite public opinion.

MILK OR GREENS OR BOTH?

By MR. R. V. LAKSHMI RATAN (SENIOR)

IN a speech delivered by Lord Linlithgow, as Viceroy, at a meeting of the Committee of the All-India Cattle Show Society, held about this time last year, he said as a parting shot:

The health of every child and not only the health but to a large extent the intelligence of every child and so the whole physical standard of India's millions, depends largely on the quality and the amount of milk available for children to drink.

Milk is an excellent food, and it is more valuable than any other single foodstuff, except, perhaps, grasses and greens. Milk contains the required amino acids, and is therefore classified as a "complete" protein food. It is a good source of supply of some of the vitamins. It is rich in all needed minerals except iron. It is particularly rich in calcium. It is, however, liable to bacterial contamination.

Health Bulletin No. 23 includes in its scheme of "Well-balanced Diet" a daily consumption of such a low quantity as 8 oz. of milk by each individual of this country, presumably because of the poverty of the general mass of the people, while the quantity recommended by Sherman and others is one quart milk and more and the quantity laid down by the Hot Springs Conference is 21 oz. as the minimum for daily consumption.

The Report on the marketing of milk issued by the Agricultural Adviser to the Government of India, figured out an average daily consumption of 58 oz. milk. It is stated therein that 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.

The rapidly increasing intake of coffee and tea within the last 50 years has, along with other factors, affected adversely the intake of milk by the growing infants and children, expectant and nursing mothers and sick patients.

As regards the pitiable condition both of human and animals brought about by the pressure of their number and appalling poverty, it is appropriate to quote here what *A popular Account of Veterinary Research under the Government of India* says,

That the problems of supplying feed adequate with regard both to quantity and quality is no easy one with which to contend is evident, when it is realised that the livestock population of India numbers nearly 85 per cent. of the human, and that the husbandman is often hard-pressed to find sufficient nutriment for himself and his family. It naturally follows that the supply of fodder for his animals must be very inadequate and that, except during the period of monsoon, most Indian cattle are reduced to a state of sheer inanition through semi-starvation.

Whether the lands under cultivation and the lands that could be brought under tillage in India could be so developed as to yield sufficient foodstuffs of the right kind to feed about 700 millions of the humans and livestock and their growing numbers with well-balanced diets (including the minimum of 21 oz. milk for daily consumption by each person as laid down by the Hot Springs Conference) is a problem that requires further studies by competent people.

W. W. M. Yeatts' remark of January, 1943: "What is needed is first, a goal; second, a method; and third, a continuing determination. None of these so far exist as regards the Central Government", is quoted in an editorial article, under the caption "Milk Bank Wanted", in *Health*, (Madras), which goes on to observe:

Drink more milk was the craze with the high and the mighty for sometime since the advent of Lord Linlithgow as Viceroy. Platform orations, there were galore. But neither the speakers nor those who goaded them to preach the slogan gave the slightest thought to the question whether milk is available for all, and whether the majority of the people can afford the "luxury" of it. Therefore the slogan went the way of many an other earlier one. What does this denote? Neither goal nor method nor continuing determination.

There is no rough and ready method to find out if the milk as purchased is free from adulteration and bacterial contamination and is safe for consumption. Cannot the use of milk, in these circumstances, be

avoided, if all the dietary essentials in milk could be obtained, in increased quantities and at a lower cost, from grasses and greens and their products and gingelly and groundnut oil-cakes?

Even in these modern times, poor women can be seen to gather different kinds of greens found growing wild and make use of them. Some decades ago, the use of juices extracted from certain greens was one of the home remedies in this country; and the oldest members of any locality might remember this. Now, the modern nutrition research workers have begun to recognise the high nutritive value of greens.

The literature on nutrition—particularly the publications of the League of Nations, Aykroyd, Harris, Mary Swartz Rose, McCarrison, McCollum, Mc Lester and Sherman—speak very highly of the dietary essentials contained in the grasses and greens. McCollum has classified green leaves with milk as a “protective” food. He gives green leaves a high place among foodstuffs, because they make good the deficiencies of the seed. The Final Report of the Mixed Committee of the League of Nations on the Relation of Nutrition to Health, Agriculture and Economic policy gives table of Nutritive Value of Foods in which milk and greens have been classified as “highly protective foods”, and observes:

Green leafy vegetables are rich in the B vitamins and in vitamin A; they are also among the richest sources of antiscorbutic vitamin C. Since this vitamin is sensitive to heat, the dietary value of uncooked salads is obvious.

The abundance of minerals and vitamins in green vegetables and the special character of protein, although present in small quantities, make them of great value, especially as supplementary to a diet containing cereals. Just as among pastoral communities the defect of a cereal diet may be corrected with milk and other dairy products; so, under the circumstances, corrections may be obtained by green vegetables.

Compared with milk, greens possess, according to Health Bulletin No. 23 and other publications, the following nutritive value per 100 grammes:—

Calorific value: “Agathi” leaves (*Sesbania grandiflora*) 93; Bengal gram leaves 87; Curry leaves 97; Drumstick leaves

96; Fenugreek leaves 67; Garden cress 67; “Marathakali” leaves (*Solanum nigrum*) 68; “Ponnanganni” leaves (*Alternanthera sessilis*) 87; as against Cow’s milk 65.

Acid-alkali balance: All green leafy vegetables contain an excess of alkaline-forming minerals definitely above that of Cow’s milk whose figure is 2.37 according to Sansum, Blatherwick and Smith.

Protein: “Agathi” leaves 8.4; Amaranth tender 4.9; Bengal gram leaves 7.0; Curry leaves 6.1; Drumstick leaves 6.7; Garden cress 5.8; “Marathakali” leaves 5.9; “Ponnanganni” leaves 5.0; Rape leaves 5.1; as against Cow’s milk 3.3 per cent. Whether the amino-acid content of the grasses and greens and their products in the form of juice, flour, etc., could be classified as “complete” proteins as also their biological availability have to be investigated.

Vitamin A or Carotene: “Agathi” leaves 9,000; Amaranth tender 2,500 to 11,000; Coriander leaves 10,400 to 12,600; Curry leaves 12,600; Drumstick leaves 11,300; as against Cow’s milk 180 international units.

Vitamin B1: Cabbage 50; Drumstick leaves 70; Fenugreek leaves 70; Garden cress 50; Lettuce 90; Spinach 70; as against Cow’s milk 17 international units.

Vitamin C: Amaranth leaves 173; Cabbage 124; Coriander leaves 135; Drumstick leaves 220; Spinach 48; as against Cow’s milk 2 mgs. per 100 grammes.

Riboflavin: The fresh, tender, young, juicy stage of the growth of the leaves of certain varieties contain more riboflavin than milk.

Nicotinic Acid: Nicotinic acid content of green leaves and Cow’s milk may, for the time being, be taken as almost similar, until its exact content in various foodstuffs has been investigated.

Vitamin D: According to Aykroyd and other authorities, greens develop Vitamin D under the action of sunlight.

Calcium: “Agathi” leaves 1.13; Amaranth tender 0.50; Amaranth spined 0.80;

Bengal gram leaves 0.34; Carrot leaves 0.35; Curry leaves 0.81; Drumstick leaves 0.44; Fenugreek leaves 0.47; Garden cress 0.36; “Marathakali” leaves 0.41; “Ponnanganni” leaves 0.51; as against Cow’s milk 0.12 per cent. The recorded findings of investigators indicate that the calcium in greens belong to the natural order of the *Compositae* and *Crucifer* are generally well utilized as those of milk.

Phosphorus: Phosphorus contents of greens and cow’s milk may be taken as almost similar.

Iron: Amaranth tender 21.4; Amaranth spined 22.9; Bengal gram leaves 23.8; Garden cress 28.6; “Marathakali” leaves 20.5; as against Cow’s milk 0.2 mgs. per 100 grammes.

Manganese: Except nuts, the greens are the richest source of manganese.

Copper: The greens are a good source of supply of copper.

Besides the 8 ounce of milk referred to above, Health Bulletin No. 23 provides for consumption in its scheme of “Well-balanced Diet” of such “Protective foods” as 4 ounces of leafy vegetables, 6 ounces of non-leafy vegetables and 2 ounces of fruits, aggregating in all to 12 ounces per head per day, while Sherman and other authorities of America recommend the inclusion of two to three pounds of vegetables and fruits along with one quart of milk and other “protective foods”, such as eggs, meat, fish, etc. The difficulty in India is not one of palatability, because the people like leafy and non-leafy vegetables, milk and milk products, fruits, etc.; but of availability and affordability.

The cellulose contained in leafy and non-leafy vegetables and other foodstuffs is of great importance in supplying bulk to the nutritious elements of the food, and so aiding in their passage through the intestine. If the food does not contain an appreciable amount of cellulose, constipation is liable to result; if too much cellulose containing food is taken, the passage of the food is apt to be too rapid, thus leading to failure

of absorption and loss of nourishment and causing pain, tenderness or discomfort in the abdomen.

Any amount of education and intensive propaganda about the nutritive value of “protective foods” by all forms of publicity cannot be of any use, when the appalling poverty of the people, brought on by unbreakable outside factors, stands in their way of finding ways and means to translate the knowledge into practice.

The perishable nature of many of the “protective foods” requires local production for local consumption in a fresh condition so as to enable the consumers to derive from them the food essentials to the largest possible extent.

The only hope of a practical solution of this all-important problem of furnishing a well-balanced diet to the poor seems to lie in the application of the co-operative system, under proper management and supervision, for the purpose of establishing and conducting common Village Welfare Institutions in suitable localities in different parts of the country-side for carrying on the operations of growing, dairying, producing, preparing, procuring and distributing foodstuffs, particularly “protective foods,” for human and animal consumption in each area, giving grant-in-aid to such institutions towards capital and recurring expenditure incurred for acquiring lands, putting up granaries and other structures and providing equipment and all other requirements, as is now done for education.

But, who is to find the money, who feels the real urge for tackling this, the problem of all problems? The present foreign bureaucratic Government with its departments multiplied at will and foreign experts imported galore? No, a thousand times no. “Only a National Government envisaged by me,” says the Mahatma, “can produce a genuine solution.” This is God’s own truth, but who will listen to it? There is no answer at present.

JAPANESE MENTALITY

BY RAO BAHADUR T. S. NARAYANA AIYAR, M.A., B.L.,

Retired Chief Justice, Cochin.

A RECENT writer on Japan says: "The history of Japan is the history of the movements of men, of the exploitation of the weak by the strong". Until 1868, the history of Japan was one long repetition of family feuds. Since then her progress has been both rapid and remarkable. The people have become united into a mighty nation and have adapted themselves wonderfully to all the mechanical devices of Western civilisation. The danger, however, lies in their mentality, in the Japanese conception of the nation and of national existence.

To understand Japanese mentality, it is essential to grasp the significance of one feature which pervades the whole life of the people. The Japanese believe that they are descended from the Gods; and they believe that they are the only race on earth that can make this claim. It is part of their creed, stronger in its influence than any other religion and is the dominating force throughout the whole of the Empire. This belief in their divine origin has given them a tremendous, and almost unbelievable, conceit in themselves, which obtrudes upon every phase in their lives and activities. The key to Japanese mentality is to be found in this peculiar cult which is being inculcated by every available means of propaganda.

Patriotism in Japan is not a feeling which is inborn or express itself spontaneously. It is part of the country's religion—patriotism through their divine origin, instilled into the minds of the people from birth and sedulously cultivated in different stages of their life. The Emperor, who is looked upon as divine, is its outward manifestation. With the military party in power since 1907, this spirit of patriotism and this duty to the divine Emperor is kept alive through the medium of an Officers' Training Corps. Before the children are old enough to be drilled, they are taught the traditional songs of loyalty and the modern songs of war. Throughout the *motif* of this patriotism is

the superiority of Japan over the rest of the world.

The war with China (1894-95) was one of the most important periods in the history of the development of this patriotism. At the end of this war, Japan got a free hand in Korea and also in Formosa, the Pescadores Islands and certain rights in the southern part of Manchuria. The victory over their giant neighbour made the Japanese keenly conscious of their own greatness. With the victory in the Russo-Japanese War, ten years later, they went finally mad over the greatness of their country. As a matter of fact, it was the intervention of the President of the U.S. that saved Japan from a critical position in this war and there are those who still hold the view that, had the war been continued for some time longer, the result would have been different. But to the people of Japan the great and mighty Russia had been beaten by puny Japan. The whole nation became inebriated with the idea that there was nothing that could not be accomplished by the race of the Gods. From the time of the treaty of Portsmouth, the military minds in Japan have thought of nothing but power, power to wage war as they liked. "Napoleonism became the gospel and Japanese Machiavellism the inspiration".

Following the Russo-Japanese War, the main feature of Japan's foreign policy was the annexation of Korea in 1910. By the Protocol of February, 1904, the Japanese Government had guaranteed the independence of Korea, but by subsequent manipulations, financial and diplomatic advisers of the Japanese Government came to manage various departments of the Korean administration and the control of the ports, telegraphs and telephones of Korea was taken over by the Japanese authorities. Soon after, in November, 1905, it was decided that the Japanese foreign office should direct the external affairs of Korea. In 1907, two years after the

Russo-Japanese War, the "Junker" group seized the reins of government and in 1910, Japan finally and completely annexed the helpless Korean populations. "The annexation", says a writer, "was carried out with true Japanese spirit. Poison, corruption, arson, torture, all played their parts. The heroes were, politically, first the great Prince Ito, the very man who drafted and commented the constitution of Japan, and, secondly, General Miura, who was the actual murderer of the Queen of Korea and who was canonised while still living". The Koreans, who are far removed from the Japanese in mind and in fundamentals and whose civilisation and culture are centuries older, have ever since been subjected to tyranny and oppression.

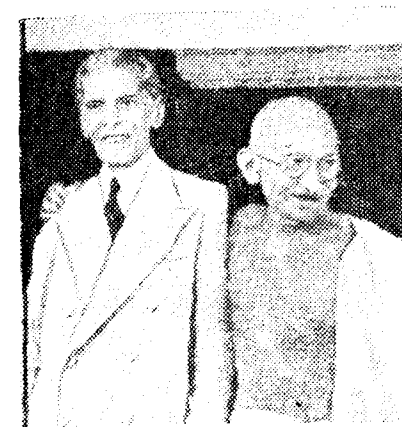
It is since the Korean annexation in 1910 that the dream of subjugation of the East has been germinating in Japan. The employment of coercive methods in Manchuria actually began the moment Japan had finished the annexation of Korea and its subjects. The seizure of Manchuria

was merely part of a wider plan of expansion and conquest—the Pan-Asiatic idea which had been in the minds of the military clique for many years. The whole world through the League of Nations and the United States passed a motion of censure, but it was still-born. Japan learned of this condemnation, but flouted the opinion of the whole civilised world. She resigned from the League and pursued her course with equanimity. The Lytton report gave her no sense of wrong doing. "Japan is a race of the Gods and could do no wrong. It is her divine right to rule the world." This is the basis of her much-vaunted new order in the East. Brought up in this doctrine of a so-called divine destiny, the Japanese will not fail to use any means, however perfidious, to achieve their ends. International rules and conventions have no place if they do not accord with their own plans and purposes. Unless this spirit of arrogance and aggression is completely crushed, there is no hope of any lasting peace in this part of the world.

THE GANDHI-JINNAH TALKS

I—NOTE BY THE EDITOR

THOSE who were fondly looking forward to the solution of the



Hindu-Muslim problem as a result of the Gandhi-Jinnah talks, will deeply regret

the failure of the same. It would be idle to conceal that for years past, the political estrangement between the Hindus and the Muslims has been growing from bad to worse. Friends of the freedom movement in India who have been cherishing the hope that this running sore would soon be healed, have had a great disappointment. The letters exchanged between Gandhiji and Mr. Jinnah reveal beyond doubt that while Gandhiji has been willing to yield in some respects, Mr. Jinnah would not budge an inch. Not only that. Mr. Jinnah expressed unequivocally his dislike of the formula adumbrated by Mr. C. Rajagopala Chariar. Mr. Gandhi put his case in a nutshell when he said:

"The more I think about the two nations theory, the more alarming it appears to be."

On the question of the plebiscite, Mr. Gandhiji made it clear that all the people inhabiting the area should express their opinion specifically on the "single issue of division". Mr. Jinnah would not agree to this also: nor would he approve of Gandhiji's suggestion to call in a third party or parties "to guide or even arbitrate between us."

This is the end—a very sad end indeed—of the talks which in the minds of some at least had raised hopes of a settlement of the problem confronting the country.

It would be disastrous if the matter was allowed to rest at this stage. Surely, another attempt but in a different form should be made to tackle this problem. Justly or unjustly, a large body of opinion in the country shares the view that it is the third party which stands in the way of an honourable settlement between the two communities. It may be an uncharitable interpretation of British Indian history, but the fact is there and this view has long been gaining ground. It is therefore up to the paramount power in India to efface this impression altogether.

The failure of the parties to come to an agreement has not deterred the British Government from carrying out its duties and obligations according to its lights; and one of the proudest achievements of British Rule in India is said to be its gift of unity and progressive freedom. If so, let it fulfil its task without hesitation. On many an occasion in the past, the British Government has not hesitated to impose its will. "Since the days of John Company up to 1939", observes Sir N. N. Sircar, ex-Law Member of the Government of India, "the British Government had been imposing constitutions in spite of Indian dissensions and oppositions."

Without going into ancient history, let me remind readers of what had happened at the Round Table Conferences. The Secretary of State and the Prime Minister said—"We would very much like you to agree, we are always willing to help you in coming to an agreement, but if your attempts in that direction fail, the British Government will not be deterred from discharging its duty by doing what it considers to be just and fair. . . ."

The failure of the parties to come to an agreement did not induce the British Government to say—"No agreement, no reforms." On the other hand, the Prime Minister said—"It is a problem for you to settle by agreement among yourselves. If you cannot present us with a settlement acceptable to all parties, in that event His Majesty's Government would be compelled to apply a scheme, for they are determined that even this disability shall not be permitted to bar progress."

This is exactly what the British Government ought to do now.

As a first step, the members of the Congress Working Committee who have been clapped up ought to be released, and given an opportunity to study the situation afresh; and the Cripps proposal shorn of the objections raised against it should be presented again without any delay.

Attempts to put off the fulfilment of promises, and pledges have been a constant source of irritation to the Indian people. Delay, delay, has been writ large on the pages of British Indian history. The Government and the authorities concerned should give convincing proof that they are serious and earnest about giving India the freedom which they have been proclaiming they would give.

That we are in the midst of the War ought to be no excuse. On the other hand, the successful and quick termination of the War requires that the authorities should take a swift decision in regard to India. The hope that the War in Europe will be over by the end of 1944 does not seem to be shared even by Mr. Churchill. And there is still the problem of regaining Burma, Malaya, and other lost territories. Competent military authorities aver that the fight with Japan might be a prolonged one; and if Japan is to be crushed, it can be done more easily and more effectively with the moral support of the entire Indian nation at large. Mr. Brailsford utters the bare truth when he says: "It would be a 'fatal error' to postpone a solution of the Indian problem. 'To have during the War in the East an unreconciled India in the rear may not amount to a danger, but it is a moral weakness which will prejudice our cause in all our dealings with other Parties.'"

II—A SUMMARY OF THE CORRESPONDENCE

ALL hopes and fears as to the outcome of the Gandhi-Jinnah talks were set at rest on Wednesday, the 27th September, when Mr. Jinnah announced to the pressmen the failure of the leaders to reach an agreement. That was the end of the 18 days' negotiations which were carried on at Mr. Jinnah's residence in Bombay since September 9, for 26 hours. The correspondence which passed between the leaders reveals that they could not come to an agreement on the question of the two-nation theory, plebiscite and other minor issues. Releasing the correspondence, Mr. Jinnah said:

I have placed before Gandhiji everything and every aspect of the Muslim point of view in the course of our prolonged talks and correspondence and I regret that I have failed to convert Gandhiji. Nevertheless, we hope that the public will not feel embittered and we trust that this is not the final end of our efforts.

The correspondence sets out the views of the two leaders during their talks. The first letter from the Mahatma, dated 17th July, from Panchgani was the invitation to a meeting and Mr. Jinnah replied that they should meet at his residence in Bombay. The leaders met first on September 9, and on September 10, Mr. Jinnah wrote to Gandhiji pointing out the difficulties raised by the latter's statement that he had come to discuss the Hindu-Muslim settlement in his individual capacity and not as a representative of the Hindus or the Congress while he himself represented the Muslim League.

Nevertheless, I explained to you the Lahore Resolution of March, 1940, and tried to persuade you to accept the basic and fundamental principles embodied in that resolution, but you not only refused to consider it but emphasized your opposition to the basic indicated in that resolution, and remarked that there was "an ocean between you and me," and when I asked you what is then the alternative you suggest, you put forward a formula of Mr. Rajagopalachari, approved of by you. We discussed it, and as the various matters were vague and nebulous, and some required clarification, I wanted to have a clear idea of what it really meant and what were its implications and asked you for explanation and clarification, regarding the proposals embodied in that formula.

Gandhiji in his reply supplied the necessary clarification and urged that his life mission is Hindu-Muslim unity, and the achieving of independence by the joint

action of all parties and groups in India. The Rajaji formula was designed first for acceptance by Mr. Jinnah and then submission to the League.

Regarding his capacity, he was pledged to use his influence to get the Congress to ratify any agreement reached.

Regarding the other points, he said:

The constitution will be framed by the Provincial Government contemplated in the formula, or an authority specially set up by it after the British power is withdrawn. The independence contemplated is of the whole of India as it stands.

2. The basis for the formation of the Provisional interim Government will have to be agreed to between the League and the Congress.

3. The Commission will be appointed by the Provisional Government.

Mr. Jinnah replying to this stated that he had urged on Mr. Gandhiji that the only solution of India's problem lay in the acceptance of the division of India into Pakistan and Hindustan—but Mr. Gandhiji indicated his emphatic opposition. He could not agree that the Lahore resolution was indefinite and that Rajaji had put it into shape.

You (Mr. Gandhiji) say that the first condition of the exercise of the right of self-determination is achieving independence by the joint action of all parties and groups. . . . This, in my opinion, is putting the cart before the horse and is generally opposed to the policy and declarations of the All-India Muslim League, and you are only holding firmly to the August resolution of 1942.

Replying to the demand for further clarification, Gandhiji wrote on September 14, *inter alia*, "I do hold that unless we oust the third party we shall not be able to live at peace with one another." On the question of independence and Mr. Jinnah's opposition to the August resolution, he pointed out:

That resolution dealt with the question of India as against Britain and it cannot stand in the way of our settlement.

In his next letter on September 15, Gandhiji discussed at length the two-nation theory and added,

the more our discussion progresses, the more alarming your (Mr. Jinnah's) picture appears to me. . . . it would be alluring if true, but my fear is growing that it is unreal. I find no parallel in history for a body of converts and their descendants claiming to be a nation apart from the parent stock. If India was one nation before the advent of Islam, it must remain one in spite of the change of faith of a very large body of her children.

Gandhiji urged that first they throw off political subjection. He then goes on to discuss the League's Lahore resolution at some length asking for a definition of Pakistan and its aims, and asks for an assurance that the independent States will be materially benefited by the division. He also raised the question of the position of Muslims in the Indian States and then concluded:

Imagining the working of the resolution in practice, I see nothing but ruin for the whole of India.

Mr. Jinnah in his reply set out his reasons for the claim that "Hindus and Muslims are two nations in India by any definition or test of a nation." Pakistan and Hindustan, according to him, would be "two separate independent sovereign States." The consequences of accepting such a proposition, said Gandhiji, would be dangerous in the extreme:

Once the principle is admitted, there would be no limit to claims for cutting up India into numerous divisions which would spell India's ruin. I have, therefore, suggested a way out. Let it be a partition as between two brothers, if a division there must be.

As Mr. Jinnah would not give any consideration to the C. R. formula, Gandhiji put forward an alternative suggestion in his letter of September 21, in which he discussed Pakistan and said,

that he could recommend to the Congress and the country acceptance of the claim for separation on the terms that that areas be demarcated by a commission approved by the Congress and the League, the wishes of the people of the areas to be ascertained through the votes of the adult population; if the vote be in favour of separation, it shall be agreed that the areas shall form a separate State as soon as possible after India is free from foreign domination, and could be constituted into two States; that there should be a treaty of separation to provide for the satisfactory administration of foreign affairs, defence, internal communications, customs, commerce and the like, which would continue to be matters of common concern; the treaty to contain terms to safeguard the rights of minorities in the two States; and immediately on acceptance of the agreement the Congress and the League should decide on a common course of action to secure the freedom of India. The League would be free to remain out of any direct action which the Congress might decide on.

If these terms were not acceptable, he asked Mr. Jinnah to state his terms which could be recommended to the Congress.

Mr. Jinnah's answer to this was:

I see every close family resemblance between the two and the substance of one or the other is practically the same. Only it is put in different language, and I have already expressed my opinion, that in my judgment they neither meet the substance nor the essence of the Lahore resolution.

On the contrary, both are calculated to completely torpedo the Pakistan demand of Muslim India.

And he went on to reiterate that the August resolution, so long as it stood, was a bar as it was fundamentally opposed to the Lahore resolution and added:

I find that the question of India as Pakistan and Hindustan is only on your lips and does not come from your heart.

Gandhiji in reply requested Mr. Jinnah to think fifty times before rejecting the offer "made entirely in the spirit of service in the cause of communal harmony" and suggested that the scheme be put before the League Council which he wanted to be allowed to address. Referring to the question of representative capacity, Gandhiji said that he moved in the matter as an individual in the hope that any agreement would be of material use in the process of securing a Congress-League settlement and its acceptance by the country.

Mr. Jinnah in his final letter refused to entertain the suggestion of Gandhiji addressing the League Council and stated that there could be no settlement with Gandhiji in his individual capacity. He concluded with some bitterness:

If one does not agree with you or differs from you, you are always right and the other party is always wrong and the next thing is that many are waiting prepared in your circle to pillory me when the word goes, but I must face all threats and consequences and act only according to my conscience and judgment.

Mr. Gandhiji, however, with his incurable optimism thinks that a settlement is still possible! At the Prayer meeting, soon after the breakdown of the talks, he appealed to the people of India not to become despondent because he and Mr. Jinnah had failed to convert each other. Their present failure to come to an agreement "should be regarded as a challenge to their faith, and as an incentive for greater effort to establish true unity among the various communities."

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Chiang's letter to Roosevelt

ACCORDING to a report in *People's War*, Marshal Chiang Kai-Shek wrote to President Roosevelt as far back as July, 1942:

... For a long time the Indian people have been expecting the United States to take their stand on the side of justice and equality. I venture to lay before you my personal views on this. From the view-point of the Indian people, their purpose is to secure national freedom. The National Congress is dominated by sentiment rather than by reason. The United States which they admire should come forward as a third party to strengthen their faith that there is justice.

Chiang's views on the Indian impasse are well known. During his last historic visit to this country, he made an impassioned plea to Britain to see that India does not remain sullen and resentful but throws in her weight wholeheartedly in the cause of the Allies with which she is spiritually at one. He now makes a similar plea to America. For the letter continues:

The Indian people would participate in the war. Otherwise they will have the same feeling towards all the United Nations as they have towards the British—a great tragedy, with Britain not the only loser. To uphold the British Empire's prestige and safeguard her interests, she should show courage, fortitude and resolution by removing the causes of bearance and resolution by removing the causes of the situation. Should the situation drift until an anti-British movement breaks out, attempts by the British to enforce the existing colonial laws will spread disturbances and turmoil. The greater the oppression, the greater the reaction.

I hope the United States will advise Britain to seek a reasonable satisfactory solution for the welfare of mankind and the good name of the United Nations. Our war aims and common interests forbid me to remain silent.

Comment is superfluous. All who are in any way competent to give advice on first-hand knowledge of conditions in India have said the same thing. Pearl Buck, the author, Louis Fischer, the journalist, the President's personal envoys Johnson and Phillips and his great friend, Wendell Willkie—and now the Chief Executive of the great Republic of China—every one of them has borne testimony to the reasonableness and urgency of the case for India.

Dr. Ambedkar's Antics

Dr. Ambedkar's antics are well nigh becoming chronic. Whatever else he may be lacking in, a member of the Viceroy's Executive Council must at least be capable of reticence and dignity. The learned Doctor is singularly lacking in either. He throws a lurid light on his own character when he lets himself go like this at a lunch in Madras:

Who could have accepted Gandhiji as a leader in any other country, a man who has no vision, who has no knowledge, and who has no judgment, a man who has been a failure all his life in public life. There is no important occasion when India was about to succeed when Gandhiji brought about anything good. That is my individual opinion.

This is evidently the Doctor's contribution to the Birthday celebrations of one whom he regards as his rival in the leadership of the Depressed Classes. Apart from its bad taste, it is proof, if proof were wanted, of the stinging sense of inferiority that is vexing him.

The Doctor is not content with merely abusing respected leaders like Gandhi and Sastri. He indicts a whole nation and its heritage—its religion and literature. His vulgarities against the sacred scripture of the Hindus should, in the case of ordinary citizens, have set the D.I.R. in motion.

"I do not know," said Sir C. P. Ramaswami Aiyar the other day, "that a person appointed by H.M. the King Emperor, heir to Queen Victoria who published a particular Proclamation designed to prevent unjust accusations or reviling tendencies on the part of one section of any great population against another—that a salaried public servant is entitled to make, has allowed himself to make, will be allowed to make, and—I hope not—may be allowed to make such statements. I ask the question how dare a salaried Government servant indict a whole nation? (cheers) ... Dr. Ambedkar has indicted not only a whole nation but its whole culture and heritage!"

Addressing the Scheduled Castes people at Ellore Dr. Ambedkar said:

If the British have a hundred reasons to fight the Germans, you untouchables have a thousand and more causes to fight the Hindus. You must be prepared to state that, if argument fails, force will be used to obtain your rights.

If this is not incitement to violence one wonders what else it could be!

The Atlantic Charter: A New Interpretation

We welcome the statement made by the British Information Service that "Mr. Churchill never stated that the Atlantic Charter did not apply to India." The statement was necessitated by Mr. Phillips' exposure of British intransigence in India. Whatever the immediate provocation for this belated interpretation of what was believed to be a categorical pronouncement of the British Prime Minister, it is something that so untenable a position is now sought to be explained away. The statement he made in the Commons, we are told, "cannot honestly bear this interpretation." What in fact, it is added, the statement makes plain is that the Atlantic Charter puts no limits upon Britain's carrying out her promises with regard to India. That is to say, British pledges to India go at least as far as the Atlantic Charter. While welcoming this new interpretation, we may add that for three years the Indian public has expressed itself in vehement denunciation of what was thought to be the Premier's specific attempt to exclude this country from the scope of the great Charter of human liberties. Yet there was no refutation of this interpretation from responsible quarters. Mr. Churchill's words were:

At the Atlantic meeting we had in mind primarily the restoration of the sovereignty self-government and national life of the states and nations of Europe now under the Nazi yoke and the principles which would govern any alterations in the territorial boundaries of the countries which might have to be made.

India understood the statement in the only way she could. Not Congressmen only but impartial observers and loyal friends of Britain expressed concern at the British Premier's treatment of a country that deserved better of England. The late Sir Sikandar Hayat Khan, Premier of the Panjab, described it as "the biggest rebuff India has ever received" and "a source of embarrassment to the friends of the British." Sir Sikandar went so far as to declare that if the British were not prepared to make an unambiguous declaration to remove the confusion created in the Indian mind, it would be necessary for all parties in the country to unite.

Neither then nor even afterwards had any one in authority thought fit to correct the public interpretation of the Premier's statement. Even now it is not too late to mend. Why cannot Mr. Churchill or some one of equal competence give the correct interpretation, even now. The loquacious Mr. Amery could now annotate the statement to a new tune instead of leaving the job to an inconspicuous member of the Information Service.

India, the Acid Test

Neither the Atlantic Charter nor Churchill's exhortation to the Italians are of any significance to us in India. Apparently they are meant for the White races. Thoughtful men all the world over feel that it is just this invidious differentiation that is at the bottom of all conflicts. It is as sure to make for wars in the future as it has done in the past. "India's fate, in a large measure", said Dr. Stanely Jones, the well-known American missionary at a recent Bible Conference in America, will determine whether there will be war or no war in the next decade.

The acid test of our intentions is India. Will freedom be given there? If not, imperialism is in the saddle. Two-thirds of the human race is looking on to our answer and that answer is being muddled unless we meet the situation.

You cannot make the world safe for democracy and freedom with more than three-fourths of it under European domination. This was stressed by Pearl Buck, author of "Good Earth" and Nobel Prize winner who has accepted the Honorary Presidency of the India League of America. India, she said,

has become an immediate test case for world democracy in the eyes of all darker peoples everywhere.

Had there been another country which would prove in the eyes of darker people our determination for democracy, it might have been possible to by-pass India again, but the Philippines are not accessible to us, nor the Netherlands East Indies, nor French Indo-China. At this moment freedom can be declared only in India. Millions in China, in South America, in North America, in the isles of the oceans, in Africa and even in Europe, are watching to see if Democracy means what it says and if the Four Freedoms are true or false. By what we do about India, Democracy will stand or fail.

FOREIGN AFFAIRS

By "CHRONICLER"

Mr. Churchill on Britain's Resolve

"It is a startling fact that the campaign of Admiral Mountbatten constitutes the largest and most important ground fighting which has yet taken place against the armies of Japan", declared Mr. Churchill, the Prime Minister, in a general war review in the House of Commons on September 28.

The Premier described the achievements of the 14th Army, which had slaughtered between 50,000 and 60,000 Japanese, and said that every preparation was being made to meet a renewal of the Jap offensive.

Reiterating Britain's determination to wage the war to the utmost in the Far East, he said: "We hope to place in the Pacific a Fleet capable in itself of fighting a general action with the Jap Navy", and already a large British Fleet was operating in the Indian ocean.

The Premier spoke of his recent visit to Italy with whose people he expressed great sympathy; of France, whose emergence as a Great Power was a question of sentiment with the British race; of Poland, on the future of which he hoped a satisfactory settlement would be reached, and of the alliance against Germany, which was never more close or more effective.

Mr. Bevan's Criticism of Mr. Churchill

In the debate following the Premier's review of the war, Mr. Aneurin Bevan, Labour Member and a persistent critic of Mr. Churchill, criticised the Prime Minister for having no guiding principles. The Prime Minister shifted from speech to speech, he said.

Recently in Italy he had praised institutions of democracy, but a few weeks ago he made laudatory remarks about General Franco. He has praised Prince Umberto. But that kind of attitude about Foreign affairs was not 'grown up' because there is no consistent or continuous line. It is impossible to nourish and encourage the excesses of General Franco and at the same time expect people elsewhere to regard us as friends of democratic institutions.

Mr. Bevan criticised the policy of unconditional surrender for Germany as one of psychological war. He also described as nonsensical the suggestion that Germany should be dismembered.

Gen. Eisenhower's Proclamation to the Germans

The text of Gen. Eisenhower's Proclamation to the Germans was made public on the 28th September. It reads:

Allied forces serving under my command have now entered Germany. We come as conquerors, but not as oppressors. In the area of Germany occupied by the forces under my command, we shall obliterate Nazism and German militarism. We shall overthrow Nazi rule, dissolve the Nazi party and abolish cruel, oppressive and discriminatory laws and institutions which the party has created. We shall eradicate that German militarism which has so often disrupted the peace of the world.

Military and party leaders, the Gestapo and others suspected of crimes and atrocities will be tried and, if guilty, punished as they deserve.

Allies' Armistice with Rumania

Armistice has been concluded between the Allies and Rumania.

The armistice was signed in Moscow on September 12 after negotiations between representatives of the Soviet Union, Great Britain and United States on the one hand and a delegation of the Rumanian Government on the other.

One of the terms announces that all racial and other discriminating laws in Rumania are to be reported.

Rumania will hand to the Soviet Union 95 million sterling worth of goods over period of 6 years as compensation for damage suffered by the Soviet Union.

Quebec Conference

President Roosevelt and Mr. Churchill have issued a joint statement about the Conference in Quebec. It says that the President and the Prime Minister and the Combined Chiefs of Staff held a series of meetings during which they discussed all aspects of the war against Germany and Japan. In a very short space of time they reached decisions on all points both in regard to the plan of the war in Europe now approaching its final phase and the destruction of the barbarians of the Pacific.

The devastating assault against Japan will be made with the resources of all the nations as soon as Europe was free from the corroding heel of Nazism.

DIARY OF THE MONTH

- Sept. 1. Pope broadcasts on Christian ideals.
—Gandhiji addresses Spinners' Association.
- Sept. 2. Allies cross Belgian frontier.
—U.S. Senator demands full report on conditions in India.
—Finland sues for peace.
- Sept. 3. Russian thrust into Bulgaria.
—U. S. tanks pierce Maginot line.
—American drive into Belgium.
- Sept. 4. Allied army reaches German border.
—"Cease fire" in Finland.
—Pearl Buck makes spirited declaration at India League of America.
- Sept. 5. British troops capture Brussels.
—Second army enters Holland.
—Troops march into Luxemburg.
—Allies enter Germany.
- Sept. 6. Bulgaria asks for armistice.
—American patrols probe into Germany.
—Two German Generals captured near Mons.
- Sept. 7. Mr. Willkie denounces the major political parties in America.
—Hitler confers with Jap Ambassador.
—Governor Dewey opens Presidential Campaign at Philadelphia.
—Russians cross into Bulgaria.
- Sept. 8. Bulgaria declares war on Germany.
1000 plane raid on Germany.
- Sept. 9. Gandhi-Jinnah talks in Bombay
Cease—fire in Bulgaria.
—Allied drive in Belgium-Liege falls.
- Sept. 10. Mr. Churchill in Quebec for conference with Roosevelt.
—Gen. Stilwell flying to U.S.A.
- Sept. 11. Allies fighting on Reich soil.
—Mr. J. J. Singh, President of the India League of America, suggests arbitration to end deadlock.
- Sept. 12. Mr. Churchill at Quebec gives a pledge of all-out aid to America to smash Japan within a year.
- Sept. 13. Six allied armies closing in on Germany.
—Allies armistice with Rumania.
- Sept. 14. Roetgen, first German village, falls.
—Reds cross into Czechoslovakia.
- Sept. 15. U.S. Under Secretary rejects plea for Indian representation at Dumbarton Oaks Conference.
—Allies surround Aachen.
- Sept. 16. Roosevelt and Churchill issue a joint statement on Quebec Conference.
- Sept. 17. Allies land in Holland.
—Gen. Montgomery estimates German prisoners at 100,000.
- Sept. 18. Chinese Parliament urges closer relations between China and the Soviet.
—Finland signs armistice.
- Sept. 19. Mr. Jinnah's Id. message asks Muslims to close their ranks.
—Gandhi's message urges unity and independence.
- Sept. 20. Lord Soulbury appointed Chairman of Ceylon Reforms Commission.
—Indian issue featured in U.S.A. Press.
- Sept. 21. Personnel of the Indian Scientists Mission to England is announced.
—Soviet troops in Warsaw.
- Sept. 22. Allies strike the first blow at Philippines capital.
—Raids on Sumatra.
- Sept. 23. Russians take Parnu.
—Congressman Calvin Johnson attacks British policy in the Far East.
- Sept. 24. Dr. B. R. Ambedkar addresses Scheduled Caste Federation in Madras.
- Sept. 25. Massive raids on West Germany.
—Khan Bahadur Khuru, Sind Minister, resigns and is subsequently arrested.
- Sept. 26. White paper on Britain's Security scheme published.
- Sept. 27. Gandhi-Jinnah talks fail. Correspondence released.
—Allied troops land in Albania.
- Sept. 28. Mr. Churchill reviews war situation.
—At a Press Conference in Bombay Gandhiji explains his offer to Jinnah.
- Sept. 29. The Vitthal Temple of Baroda is thrown open to Harijans.
—The Arab Congress meets in Alexandria.
- Sept. 30. The Calais garrison asks for Armistice.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

INDIA AND THE FOUR FREEDOMS. B. B. C. Pamphlets. Oxford University Press. Re. 1.

These talks broadcast by the B. B. C. discuss the position of India in the light of the Four Freedoms enunciated by President Roosevelt. Among the participants are Mr. Brailsford, Sir William Beveridge and Lord Hailey among Englishmen and Sir Ramaswami Mudaliar, Sir Atul Chatterjee and Sir Samuel Ranganathan among Indians. The talks are interesting and the claims of India are presented in a fair manner. Strangely enough Mr. Wickham Steed who presided over the occasion gives vent to an observation that seems to be profoundly at variance with what one might expect of an ex-Editor of the *London Times*. He asks whether there were Congressmen among non-Brahmans and non-Congressmen among Brahmans. Coming from so reputed a quarter, one might well wonder if the learned publicist was attempting to be fussy? If so, the joke is rather poor and clumsy.

PACIFIC TREASURE ISLAND. By Wilfred Burghett. Thacker & Co., Ltd., Bombay.

New Caledonia—the treasure island of the Pacific—is an immensely wealthy island, with a unique and diverse population, close to the shores of Australia. Strangely enough little interest was taken in the island, in spite of its great attractions as a colony redolent of French life. It is to Mr. Burghett's credit that the story of this beautiful island and its people is told in a way that is altogether alluring. Written shortly before the Japanese outrage on the Pacific islands, the book has not become out of date, though the pattern of the Pacific changed almost outright. No wonder there is such a rage for the book in America and Australia, where the value of this precious island in the Pacific has acquired a new significance since the war.

66

SIVAJI. By Romesh C. Dutt, C.I.E., I.C.S. Kitabistan, Allahabad. Rs. 4-8.

This is yet another historical tale by the famous Romesh Dutt, rendered into English for the first time. Mr. Dutt had himself, more than 40 years back, given us an English version of his "Lake of Palms" and "The Slave Girl of Agra", both of which deserve to be cherished as our precious heritage. His son, Mr. Ajoy Dutt, who is now on the staff of the Calcutta University, has come forward to present to the English readers some more of his father's Bengali novels. "Pratap Sing" and "Sivaji" have now come out and it is expected that the remaining two will also see the light of day shortly.

"Sivaji" is a masterpiece of character-painting. Mr. Romesh Dutt reveals himself here not only as a powerful story-writer but also as a historian of keen insight. The story records one long moment of thrills; it does not need anybody to say that this tale of the great Mahratta hero and patriot will long be read with animated interest and devotion. Mr. Ajoy Dutt's rendering is faithful to the original. Those who have read with pleasure the father's English renderings will not fail to appreciate the son's sincere efforts also, for Mr. Ajoy Dutt has taken great pains to see that, as far as possible, he does not fall short of the expectations of his eager readers.

INDIA IN OUTLINE. By Lady Hartog. Cambridge University Press.

India's hoary history, its many religions and conflicting customs, its 400 millions speaking diverse languages and living under a variety of conditions—it is difficult to give a true picture of these within the limited space of a hundred pages. The author attempts to tell the story of this great country in clear outline for the benefit of those who are apt to lose their way in the maze of Indian politics.

BEVERIDGE EXPLAINED. By G. D. H. Cole. Vora & Co., Publishers, Ltd., 3-1, Round Building, Bombay 2. Re. 1.

The outstanding object of the Beveridge Plan is to provide, as far as possible, a unified system of income maintenance to cover needs arising from a variety of causes. The Plan extends far beyond the existing range of the social Insurance and Assistant services and touches at one point or another every man, woman and child in Great Britain. Mr. Cole's object in presenting this little book before us is to explain the Beveridge Report on Social Security to those who want its main proposals to be stated lightly and in unofficial language. Mr. Cole is an admirer of this Plan and his desire is to mobilise public opinion in its favour and to find a way to its speedy acceptance by the Government. No reader of this analysis will fail to be convinced of the great value and usefulness of the Report. Within a space of nearly seventy pages Mr. Cole has carried out, according to his lights, a difficult task.

INDIAN ECONOMY DURING THE WAR. By L. C. Jain, M.A., LL.B., Ph.D., D.Sc. Econ. (London). The Civil and Military Gazette, Ltd., Lahore. (Second Ed. 1944).

This book contains six chapters, embodying the substance of six lectures on Indian Economy during the war, delivered at the Patna University in 1942 and 1943. It is highly informative and stimulating on the various problems of our economy in industry, agriculture, trade, money and fine arts as affected by war factors. It proves that our trade in the future will reflect the changes that our economy would undergo as a result of the war. Public finance has been altered beyond shape and there are several disquieting features operating in it as revealed by the author, who stresses commodity controls as being more important than trade controls and points out the fact that Indian industry during the war has been falling behind its competitors, both in quality and in strength, in the degree of both mechanisation and rationalization. Thus Indians have failed to make the maximum contribution to war effort possible and to provide for the people

adequate necessities of life. Dr. Jain would regard the Bombay Plan of Economic Development for India as being admittedly incomplete and leaving the problems of distribution and control of agriculture, industry and other economic activities, only for future considerations. He also makes some useful suggestions with regard to the basic principles on which a proper national planning should proceed.

The book is a good survey of all the major economic problems facing us at the present day.

BOOKS RECEIVED

THE PARIS COMMUNE. By Karl Marx and V. I. Lenin. People's Publishing House, Sandhurst Road, Bombay.

OCCUPIED EUROPE. Royal Institute of International Affairs, Oxford University Press.

THE PHILOSOPHY OF WAR. By N. Subramanyam, M.A. The World Welfare Mission, Trivandrum.

LOVE & MARRIAGE. By Jehangir B. Petit, Bombay.

SOME EMINENT BEHAR CONTEMPORARIES. By Dr. Sachidananda Sinha. Himalaya Publications, Patna.

THE STARVING MILLIONS. By S. K. Chatterjee, M.A. Asoka Library, 15, Shyamacharan Dey Street, Calcutta.

SPOTLIGHT ON YUGOSLAVIA. By M. Kumaramangalam. People's Publishing House, Bombay.

FRANCE FIGHTS FOR FREEDOM. By M. Kumaramangalam. People's Publishing House, Bombay.

THE PEOPLE OF POLAND. By Bernard Newman. Indo-Polish Library. Padma Publications, Ltd., Bombay.

POLAND AND RUSSIA. By Dr. J. Weyers. Indo-Polish Library. Padma Publications, Ltd., Bombay.

DOCTRINE OF KARMA. By Swami Abhedananda. Ramakrishna Vedanta Math, 19-B, Raja Raj Krishna Street, Calcutta.

THE FOUNTAIN OF STATE RAILWAYS. By T. V. Ramanujan, M.A. Madras Law Journal Press, Mylapore, Madras.

POST-WAR CONSTRUCTION. By Dr. D. Pant. Kitab Mahal, Allahabad.

NEW POWERS OF SOVIET REPUBLICS. People's Publishing House, Raj Bhuvan, Sandhurst Road, Bombay 4.

FINLAND UNMASKED. By Otto Kuusinen. People's Publishing House, Raj Bhuvan, Sandhurst Road, Bombay 4.

BUDWIG FEUERBACH. By Frederick Engels. People's Publishing House, Raj Bhuvan, Sandhurst Road, Bombay 4.



TOPICS From PERIODICALS



THE MANDATE SYSTEM

An article in the *Christian Science Monitor* by Homer Metz discusses the question of mandates set up by the League of Nations for disposition of certain colonial areas after the last war in Africa, the Middle East and the Pacific, and points out some of the alternative courses of action regarding the Pacific islands:

Deeds of trust were essentially what the Allied powers had in mind in 1920, when they established mandates over former enemy colonial territories. Unfortunately, the powers did not know some of the trustees could not be trusted.

Mandates were divided into three classes. In Class A were the former Turkish vilayets, or provinces, of Transjordan, Iraq, Palestine, Syria and Lebanon. It was specified they were to be watched over by the mandatory until able to stand alone.

Class B was made up of German colonies in Central Africa whose colonial status was to remain as it was (under British, French and Belgian supervision).

Class C included South-west Africa, Samoa, part of New Guinea, the Carolines, Marianas and Marshalls. South-west Africa was assigned to South Africa, while Australia, New Zealand, Japan and Britain took control of the Pacific islands, with Japan grabbing the lion's share. These territories were described as those which 'could best be administered under the laws of the mandatory as integral portions of its territories.'

All three classes had one thing in common: they were not to be fortified and not to be used for military purposes.

How well has the mandate system worked? What should be done with it at the end of this war? These are important questions which will have to be answered by the United Nations in the very near future.

World opinion has been crystallising slowly on the subject. At present the majority view seems to be that the mandate theory on the whole

justified itself, although it is as obvious as a thunderstorm that some of the mandatorys have not.

In the Middle East the mandates have had their share of trouble. But, all in all, the system seems to have followed the course laid out for it in this part of the world. Recent dispatches from Cairo and from London indicate that with the exception of Palestine at the end of the war B class mandates will be dissolved and independence granted to the nations involved. The British have given a pledge of full freedom to Transjordan, while the French have made a similar promise to Syria and Lebanon. Iraq was given its independence in 1932.

In Africa the system apparently worked pretty well. In all likelihood, it will continue to function there with a few modifications, inasmuch as none of the former German colonies appears ready for self-government. Mandates may be the answer to the question of what to do with the colonies lost by Italy.

In the Pacific, however, the mandate system is certain to be completely overhauled, if not abandoned. The United States has learned at high cost how Japan broke its trust and fortified the Carolines, Marianas and Marshalls as stepping stones to conquest. Manifestly, they cannot be allowed to remain in Japanese hands.

But what shall be done with them? Should they be given outright to the United States? Should they be mandated to the United States? Or should they be placed under jurisdiction of an international authority with the United States perhaps given the right to police them?

All three possibilities have been advocated, all three are said to have been discussed by Allied Governments.

Regardless of who gets these strategic islands or of what happens to the mandate system generally, it will be up to the United Nations to make certain that henceforth dependencies are administered in accord with two principles—preservation of the peace and a deep sense of responsibility for the welfare and political development of the islanders.

As Madame Chiang Kai-shek declared in an address in San Francisco last year, "The days for financial and territorial conquistadores are over. In their place international understanding and goodwill must be exercised as the lodestar for the future of mankind."

THE WAY TO PREVENT WAR

Mr. Wendell Willkie denounces both of America's major political parties—the Democratic and the Republican—for “preparing the soil for sowing the seed of World War III.”

Writing in *Colliers Magazine* under the title, “Cowardice in Chicago”, he declares:

Both the platforms contain an irreconcilable paradox, which, in its plain implication, can only confuse, deceive and disillusion the American people.

This paradox is the promise that a permanent or lasting peace can be attained without what is popularly called loss of sovereignty. We are presented with this extraordinary proposition. We are jealously to guard our sovereignty but somehow all nations are to be welded together into an international organisation with power to prevent aggression and preserve the peace.

Whenever a party to the proposed agreement refuses to yield any individual right or privilege, there is no agreement. Yet it is under similar conditions that we talk of creating or participating in an international organisation. What we shall create is at best a consultative pact of “peace-loving” nations, an arrangement which may be different in words, but in fact will not differ at all from most alliances in history.

To be realistic, we should say frankly, “We are exchanging this small measure of our traditional sovereignty for the greater good of preventing wars among men.” Only when we with other “peace-loving” nations are willing to make such exchange for common welfare will the rights of small nations be observed, and only then can our 16-inch guns be used with those of other nations as the necessary and final recourse for the prevention of future wars.

INDIAN AND WESTERN ART

Mr. Bensley Nicholas, who was touring this country some time back, is reported to have said that after a year's search he was not able to find, “with one solitary exception, a single artist or art school of any major significance.” Commenting on this, Mr. G. Venkatachalam writes in *Mysindia* that he (Mr. Nicholas) had either been misled or had not made any serious or sincere attempt to understand Indian art at first hand.

I do not know if he met in person artists of world-wide repute like Abanindranath Tagore, Nandalal Bose, Venkatappa, Chughtai and Roy Choudhury, only to name a few, and if he truthfully examined some of their best works?

If he had met some of these artists and seen some of their paintings and still had not been impressed by them, then there is something radically wrong with him. He either wishes Indian art to be a poor pale reflection of European art, with its undue emphasis on the objective world, or is blissfully ignorant of Indian ideals and traditions.

He must surely have seen by this time the terrible havoc played on modern Indian art by the realistic methods adopted and the wholesale importation of Western style and technique introduced in the various Government schools of art, especially in Bombay.

Indian art is the multi-coloured expression of the rich and variegated creative consciousness of the Indian people and their sensitive reactions to environment.

Indian art is not an achievement of any single individual or groups of individuals, or even of a particular epoch, but the sum total of Indian racial experience expressed in terms of colour, form, sound and beauty.

The basic idea of both Indian art and life is the concept of the One Life behind all manifestation, and that Life “elaborating itself through the rich and wonderful multiplicity and variety of form in nature and humanity.” This idea runs through all aspects of Indian art, and since Indian art is symbolic, great cosmic truths are illustrated in concrete forms that are suggestive to the Indian mind. An artist's aim is not only to recreate life but to symbolise eternal verities through his art.

END OF A GREAT BETRAYAL

The Vichy Government has ceased to exist, blown into oblivion by the great gale of freedom which is sweeping across France, writes the *Manchester Guardian*. There has been no formal abdication and no resignation of Ministers; the end has come as it were unnoticed in the tumult of history.

For some weeks it has been evident that this Government exercised no authority in France. When the break came and Allied armies threatened from the north and south, Laval, Darnand and the rest slipped away to some refuge near the German frontier. They left behind in Vichy only the aged Petain who may have thought that by his pathetic gesture of resistance he could undo the harm of four years of collaboration.

Even in this he failed. The Gestapo sent for him to Vichy, bundled the old man into a car and took him away—now a prisoner in body as he has long been in spirit. He has been allowed, however, to publish a declaration admitting that he is no longer in a position “effectively to wield his power as Chief of State.”

So ends the story of a great betrayal which already—so strong is the pulse of the French nation—seems to have the character of a dream or an illusion.

BUILDING NEW INDIA

This is the subject of an article in the *Aryan Path* in which the writer, Mr. R. R. Kaithabu, points out that the national movement in India under Gandhiji's leadership is essentially spiritual and in complete accord with our ancient tradition. For religion was interwoven with life so completely in the past that the present departmentalisation of life would not have been understood by our ancestors. No wonder then that in India to-day “the national movement and leadership have been definitely spiritual.”

The National leadership centres in Gandhiji; our National Movement in the programme of the National Congress. I proceed from that starting-point. Gandhiji has made it clear, again and again, that his life and programme were absolutely impossible unless founded upon a “living faith in God.” But he also had to face science and its children! At that moment God became Truth. Truth was God. Gandhiji is not so simple, however, as not to recognise that there is Truth Absolute. And that he worships. But his life is also an “experiment with Truth.”

Gandhiji proceeds from the principle of Satya (Truth) to that of Ahimsa: “most active love.” His strength, says the writer, has been due to the fact that he takes the fundamentals of his own great heritage and applies them to the glaring problems of the New Day. This brings us to the Satyagraha technique:

As Gandhiji found himself facing the tremendous problems of Mother India; the problem of political dependence; the problem of an exploiting modern civilisation; the social and religious problems of his people, he realised that if a successful struggle was to be carried on, effective methods needed to be developed, just as violence had its own methods. There was much experience to build upon, for the Satyagraha method had been known to India for centuries.

Again Gandhiji delved deep into the experience of his own people and drew forth Swadeshi, another eternal principle: “the law of laws”—pure service of one's neighbour. Gandhiji makes the village the centre of his civilisation.

Then any centralisation of such villages would be primarily for the service of the unit. This limits exploitation and makes service the ideal. Again, we are building on a solid spiritual basis, caring for the needy and his problems at our very door.

The economic programme for attaining economic freedom not only centres in the village but it is built on fundamental laws of Time. Man must do his “bread-labour” daily.

In the Sabarmati and Sevagram Ashrams all have had to do all labour. Servants were not countenanced. There must be no room for any to think that his own profession is better than that of another.

All must feel their unity in manual labour. Sacrificial spinning made the spinning-wheel the symbol of “bread-labour” and of sacrifice—a symbol of the machine as the servant of mankind. Co-operation becomes real with service at its centre. Labour and natural resources are used to bring the necessary material blessings to all in the village. Again, we are working with religious and universal principles.

The National Constructive Programme aims at social justice. It has its own vital, social reform aspects. Naturally all this has its religious import.

WAS BUDDHA AN ATHEIST?

This question is answered in the negative by Dr. M. Hafiz Syed in the *Vedanta Kesari*. He says:

The teacher that repeatedly enjoins on the people to believe in—nay takes for granted—*karma*, rebirth, Nirvana, Dharma, Sangha, cannot possibly be supposed to be soulless or Godless, the only obvious difference between Him and others being that He set great store by the actual realization, whereas others who preceded Him were simply content with the mere propagation of their views.

The fact is Gautama neither affirmed nor denied the existence of God. He was content to live the Godly life and show by his example the greatness of that life without indulging in profitless controversy over matters not susceptible of proofs which the great mass of people could hardly comprehend.

Whenever people approached Him with such questions, He assumed consistent silence and said nothing either one way or the other. Is it fair in the absence of any definite statement from Him to misinterpret His pure and simple silence and assert that He was an Atheist?

Deny the Reality He could not, because He was one with It, nor could any affirmation on His part have brought conviction to His hearers. No one, so far as we know, has ever been successful in proving that which is beyond proof.

Long before the advent of Buddha, deeply religious and philosophical knowledge had accumulated in India. The Vedas, Upanishads, the Ramayana and the Mahabharata contain hair-splitting arguments regarding the existence of God and soul. Buddhism is the child of Hinduism.

A close study will reveal to any student that Lord Buddha taught nothing new or essentially different from the ancient teachings of what is called Sanatana Dharma.

Hyderabad

RESEARCH FARMS IN HYDERABAD

The Nizam's Government has sanctioned the establishment of research farms for the Tungabadra, Dindi and Rooti projects, tobacco research station at Madhira and potato research farm at Bidar. Among the schemes under the consideration of Government are the extension of experimental work in districts, training of ex-soldiers in improved farming methods for settlement on land after the war, extension of cultivation of malta grapes in Hyderabad State, starting farmers' classes on the Government experimental farms at Warangal and Raichur, extension of research and experimental work on plant diseases and establishment of a co-operative farm under the Royanpally project. During the past three years of its existence, the Agricultural Research Department of the Nizam's Government carried out regular experimental work at the four main farms, several district farms, a large number of Government aided farms and private holdings in villages.

The Scientific and Industrial Research Board in Hyderabad has sanctioned a scheme for investigation of control measures against pests of stored wheat and other grains.

SCHEME FOR COMPULSORY SAVING

As an anti-inflationary measure, the Nizam's Government have introduced a novel compulsory savings scheme, affecting individuals, companies, and Hindu undivided families with incomes over Rs. 6,000 a year, and not subject to Excess Profits Tax, Rs. 75 lakhs annually.

The savings, which will be deposited with the Government, will earn simple interest at 2 per cent. per annum, payable after five years or one year after the war, whichever is earlier.

Deposits will be called for throughout the period of the war and one year afterwards, with effect from the current fasli year on the total income of the previous year.

Baroda

VILLAGE REHABILITATION SCHEME

A scheme of village rehabilitation in Baroda State (devised by the Imperial Council of Agricultural Research) proposes to buy out five villages in Baroda which are at present in the hands of money-lenders and to rehabilitate the cultivators in these villages in five different ways in order to determine under what conditions of farming and under what system of land tenure best results are obtained. In one village, a consolidated holding of fifteen acres will be given to each family. The holding cannot be sub-divided and must be cropped according to a programme fixed by the State. The cultivators in the village will ultimately buy out their holdings. The second village will be similar but the cultivators will always remain tenants of the State. In the third village, the experiment of consolidated cropping will be tried. All crops will be grown in blocks by the community and the produce will be shared in proportion to the area of land and by each cultivator in the block. The fourth village will be cultivated by collective farming. Each cultivator will receive a share of the whole produce proportionate to the labour he and his cattle have put into the cultivation. In the fifth village, State farming will be adopted. The land will belong to the village as a whole. The cultivators will receive a daily wage together with a share of the profits at the end of the year.

Kashmir

HYDRO-ELECTRIC PROJECT

A big hydro-electric and irrigation project, near Riasi (Jammu), estimated to cost Rs. 12 crores, was among the schemes considered by the Kashmir Post-war Reconstruction Committee, which met recently, Sir B. N. Rau, Prime Minister, presiding.

The scheme envisages the construction of a high head dam of 700 ft. forming a lake nearly 40 to 50 miles long, and utilising the water of the lake to supplement the flow of the river Chenab during the winter.

Mysore

200-CRORE PLAN FOR MYSORE

A comprehensive plan for the economic development of Mysore, involving an expenditure of Rs. 200 crores spread over 15 years, has been submitted to the Government of Mysore by Mr. P. H. Krishna Rao, Commissioner for Development and Planning. It is understood that a special committee presided over by Dewan Bahadur K. R. Srinivasa Ayyangar will examine the whole scheme and submit its recommendation to Government.

The plan deals with the development of Agriculture, Forests, Sericulture, Fisheries, Public Works, Communications, Power, Public Health and Medical Relief, Housing, Social Security, Trade, Industries and Commerce. Under each head it sets out the target aimed at in the 15-year period, treating Mysore as one economic unit against the background of India as a whole economic entity.

It is proposed to increase food and commercial crop production to such a level as to make Mysore self-sufficient. The plan suggests liquidation of the agriculturists' debt by scaling down debt through debt conciliation boards though such boards in the State have not hitherto been successful to any great extent and by the issue of self-liquidating bonds carrying interest at not more than 3 per cent.

FINANCIAL EXPERT FOR MYSORE

Mr. M. Subramaniam, Accountant-General, Madras (retired), has, it is learnt, been appointed to review the financial position of the State as a preliminary to putting through new schemes of economic development in the State.

The schemes under contemplation involve enormous expenditure and in order to review the financial position of the programmes and methods, the services of an expert was found necessary. A statement on the need for appointment of a financial expert was made by the Dewan of Mysore, Mr. N. Madhava Rao, addressing the budget session of the Mysore Representative Assembly.

Travancore

CONFIDENCE IN GOVERNMENT

By 52 votes to eleven, seven remaining neutral, the Sri Mulam Assembly expressed their confidence in the Government and the present administration. The occasion was a token cut tabled by Mr. T. K. Narayana Pillai, leader of the State Congress Party in the Assembly, in the allotment of Rs. 3,75,832 for general and revenue secretariat in the demand under general administration, to discuss the recent statement of the Dewan regarding the State Congress. The Dewan announced that Government had decided to regard cut motions as motions by way of a vote of want of confidence in Government.

POST-WAR RECONSTRUCTION

Landmarks in the educational policy of the Government and the great part which the University of Travancore should play in helping the Government to bring their plans, both long and short, to fruition, were briefly outlined by Sir C. P. Ramaswami Aiyar, Vice-Chancellor, addressing the annual meeting of the Senate of the University. He laid stress on the industrialisation of country and the intensification of scientific agriculture. The Dewan disclosed that it was the intention of the Government to set apart 7 or 8 crores of rupees for post-war reconstruction in the State.

PAY FOR NON-OFFICIAL MEMBERS

Sir C. P. Ramaswami Aiyar, the Dewan-President, announced in the Sri Chitra State Council that the Government had decided to pay each non-official member of either chamber an honorarium of Rs. 1,000 per annum. This would be paid in quarterly instalments.

HAND-MADE PAPER

The Dewan-President said in the Sri Chitra State Council on September 6, that Government had expressed their willingness to finance and subsidise the hand-made paper industry in the State. The process was quite easy and the work might be spread over the whole country, and if co-operative enterprises were started for this purpose, Government would finance them.

INDIANS OVERSEAS

Australia

AUSTRALIA AND INDIA

Better understanding of each other's ways, needs and outlook promoted in the post-war years by an inter-exchange of agriculturalists, businessmen and professional men is hoped for by Lieutenant-General Sir Ivan Mackey, High Commissioner for Australia in India.

Sir Ivan has taken the first step towards closer relations between the two sub-continent by proposing exchange of University Professors and students between Australian and Indian Universities. Letters outlining the proposed scheme have been sent to Universities in India and Australia and those colleges are now considering the matter.

"There the matter rests for the moment", Sir Ivan said. "It now remains for the Universities to formulate their views." Sir Ivan said that he had discussed the idea in Australia before coming to India.

"I think it is obvious that if a large number of people in the two countries meet on the common ground of their mutual interests and get to know each other's needs and possibilities and how they worked and lived, closer relations would follow. I would not restrict the exchange to University students. In the post-war years, I think it would help to have agriculturalists and technicians exchanged as well as doctors, journalists and businessmen."

U.S.A.

U.S. CITIZENSHIP FOR INDIANS

The Senate Immigration and Naturalisation Sub-Committee after a two-day hearing indicated that Senator William Langer's bill to permit Indian nationals in the U.S. to acquire American citizenship will be reported favourably to the full Senate Committee for further action.

As at first proposed, the bill would permit all Indians residing in the U.S. for more than 20 years to acquire citizenship immediately upon petition, but objection was voiced by the Attorney-General, Mr. Francis

Biddle, that this was discriminatory against other immigrants who were forced to wait 5 years after the original declaration.

Mr. Langer then amended the bill, placing Indians in the same naturalization classification as other immigrants.

The testimony offered during the hearings indicated that Indian witnesses were split on Mr. Langer's proposal. Those primarily advocating Indian national liberation opposed Mr. Langer's bill and favoured the bills presented by Representatives, Chairo Booth Luce and Emmanuel Celler in the House of Representatives, while those primarily supporting citizenship, were willing to accept Mr. Langer's proposal.

The bill, if passed, will affect approximately 3,000 Indian nationals, with 700 who entered the U.S. after 1921, not included.

South Africa

FRANCHISE FOR INDIANS

The Finance Minister, Mr. Hofmeyr, addressing a bye-election meeting at Germiston, reiterated that it was his opinion that municipal franchise must eventually be extended to Indians in Natal. He believed that therein lay a solution of the Indian problem in Natal. Moreover, he personally was not opposed to the extension to the Transvaal, Free State and Natal of parliamentary franchise at present enjoyed by coloured persons in the Cape Province.

General

REFUGEES FROM OVERSEAS

Tentative decision has been reached to transfer the care and relief of refugees of non-Asiatic origin from the Home Department to the Department of Indians Overseas.

There are 9,560 European British subjects or subjects of Allied and neutral Foreign States who had been evacuated to India, largest number of which is from Poland and Burma with over 2,600 in each case. Malaya comes next closely followed by the Balkans. There are 600 refugees from Turkey and 122 from Iraq.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

BOMBAY INQUIRY FINDINGS

The first report of the Commission of Inquiry into the Bombay dock explosions and fire disaster of April 11 describes at length the course of events leading to the first explosion and examines the causes of the disaster. The five causes given by the Commission are:

The existence of a state of war, resulting in the practice of bringing into docks ships laden with explosives and ammunition; the stowage of S. S. *Fort Stikine* at Karachi in such a way that cotton was stowed above and below explosives and ammunition; accidental ignition of the cotton in No. 2 lower hold; failure at the outset of the fire by those present in authority to appreciate the gravity of the situation and during the course of the fire failure by those then present in authority to take energetic steps either to extinguish the fire or to take alternative action to avert the disaster; and the absence at the fire of a centralised executive control with power to issue paramount orders and co-ordinate the various authorities and services concerned.

"Many errors and mistakes, both of omission and of commission," observes the report, "go to the building up of the final tragedy."

But we are conscious and desire to record that, with our powers of summoning evidence before us and experts to advise us and with time to deliberate in the security of our Court Room, we are in a favourable position to judge what ought to have been done, whereas the actions it has been our duty to submit to searching scrutiny were taken either under the stresses of everyday affairs or in the heat and turmoil of a desperate situation.

MR. SHAW ON WAR AND THE EMPIRE

Mr. Bernard Shaw in an interview to the *Sunday Pictorial* observed in reply to the question whether he agreed with the common belief that the Germans, as a people, are so imbued with the idea of dominance that they must be crushed:

There is no power in the world more completely imbued with the idea of its dominance than the British Empire. Even the word 'Commonwealth' as a substitute for the word 'Empire' sticks in Mr. Churchill's throat every time he tries to utter it.

NATIONAL GOVERNMENT FOR INDIA

Release of political leaders and the establishment of a National Government are urged by the Commonwealth Party of England in a booklet which embodies the Party's policy for the year 1944-45.

The Party's conclusions are: (1) All political prisoners should be released and elected Legislative Assemblies in the Provinces re-established; (2) Power at the Centre should be transferred to a National Government formed by the national leader chosen by the largest party or by a person chosen by the eleven elected Prime Ministers of the Provinces; (3) If Indians prefer a political framework based on indigenous models, such as the "Panchayat" system rather than on Western models that will be their sole and unfettered choice; (4) British should enter into a treaty with the Government as a free Ally and at the same time, should make a declaration that the Princes must make their own terms with the India Government.

GANDHIJI AND ALLIED WAR EFFORT

"I do not think that Mr. Gandhi's recent proposals imply any such conversion on his part", writes Mr. Horace Alexander in the *Manchester Guardian* with reference to Rajaji's letter to that paper. Mr. Alexander says:

Mr. Gandhi has made it clear, time and again, that although he could never give more than moral support to the war effort, India as a whole and the Congress Party in particular, being non-Pacifist ought to give full armed support to the Allied cause provided they were satisfied that the Allied cause was one with which India could honourably unite. Surely all that he has done in his proposals is to state the conditions which, in his view, should be fulfilled in order that he may try to persuade his colleagues that it is their duty to associate themselves wholeheartedly with the Allies. His own support would still be moral rather than material but it need not be supposed that such moral support be unimportant.

LORD WAVELL'S ADDRESS

Lord Wavell, addressing the parents and boys of Bishop Cotton School, Simla, made this beautiful speech:

There is much wisdom in books, there is more practical knowledge in experience, in contact with your fellow-men, in travel, in daily work with your hands or brain. But try never to cease acquiring knowledge—education—of some kind or another. Then at need, you can with confidence follow the precept of Ecclesiastius, "Take counsel of thine own mind; a man's mind is wont to tell him more than seven watchmen in a high tower. It is most important that you should have a good, broad, solid foundation on which to build your knowledge. That foundation, I hope, you will acquire or have acquired here."

His Excellency added:

So long as the human race survives, character will count for more than mere learning. What are the components of what we call 'character'? I think courage and truth come first, since as a great writer has said, 'without courage there can be no truth, and without truth there can be no other virtue.' Kindliness and good humour towards one's fellow-men of every sort are the foundation of good manners; and you will find that good manners will not only smoothen your own path but will contribute much to the happiness of others; while bad manners can do infinity of harm, especially in the East where good manners are traditional. Knowledge built on a foundation of courage, truth and good manners will carry you through most difficulties, and you will surely have many difficulties to face.

Lord Wavell continued:

This war, for all its grim upheaval, is but an incident in the history of civilisation and must not be allowed to interfere with the progress of mankind and the normal routine of life. The world has still to be fed—better fed than before, to be housed—better housed than before; to be clothed—better clothed than before; and beyond all, better educated and given more leisure to enjoy the fruits of better education. All this is possible and it must be done, and it will be for your generation to realise it, and to make a great forward stride on the path of progress. War is utterly evil, and yet it brings progress in its wake more quickly than many years of peace, and it brings into relief the virtues of the common man—courage, comradeship, self-sacrifice—which are so often overlaid by self-interest and ease in the years of peace.

You may have heard that I am fond of reading poetry, and that I sometimes quote it. I will end with some lines, written by a poet who was killed fighting in the last war, which have always remained in my head. He said:

Still through chaos works on the ancient plan,

And two things have altered not since first the world began—

The beauty of the wild green earth and the bravery of man.

Those are two things which will last, I believe, to the end of time. Certainly for as long as we need look ahead. If you can always admire and enjoy the beauty of this earth and if you will face bravely whatever fate sends you, I believe you will fulfil much of your purpose in life and will enjoy your passage through it.

PLEA FOR SOCIAL JUSTICE

"I believe that there will be found in British Commonwealth labour parties the full realisation that those who desire peace must be prepared to take action to preserve it," declared Mr. Clement Attlee, the Deputy Prime Minister, speaking at the Conference of British and Dominion Labour leaders in London on September 12.

Freedom and democracy must be based not only on security but also social justice. We believe that the implementation of accepted economic objectives can only be realised by the application of Socialist principles and policies. Thousands of people have realised that victory in war can only be achieved by putting the interests of the community above private profit and are now seeing that this is also the key to reconstruction after the war.

SIR S. RADHAKRISHNAN'S APPEAL

Sir S. Radhakrishnan, Vice-Chancellor of the Benares Hindu University, reopened on September 10, the University Parliament which was suspended in 1912. In the course of his address to the Parliament, he said:

It is fortunate for our country and the world that the Indian Nationalist Movement is guided and led by Gandhiji, whose love of peace and humanity and whose sweet reasonableness are great assets in transforming what might have been a destructive and explosive force into peaceful and constructive channels. He has faith in the power of ideas.

Here in the University we have members of different classes, communities and creeds. We have an opportunity of demonstrating that the interests of the country as a whole are paramount and these transcend the interests of all clans or communities or provinces or even political organisations. If in the spheres open to us we build up such a spirit of corporate life, we will further the interests of our country.

THE INDIAN SITUATION

Concern that in the face of the terrors and devastations of the second world war, Mr. Gandhi's late judgment or misjudgment of his country's political realities has lent itself to widespread misrepresentations and "defamation of a noble and prophetic personality" has inspired a new study of Mr. Gandhi by Mr. Carl Heath.

Reviewing the Indian political scene since the war began, Mr. Heath declares:

Mr. Gandhi expresses in so great a measure the soul of India that wise or unwise as some of his reactions to the British proposals and deeds may be, Indian leaders always come back to him. That is a vital factor of the situation. For, although on the immediate issue they may not agree with him, and may resent a sagacity saturated with moral and religious principle and an outlook on life they are not prepared for, they know he is the soul of India and they cannot do without him. That he is a 'spent-force' is a foolish British notion. And Mr. Gandhi, from his standpoint, seeing as he does life in a whole and integrated way, cannot cease to take part in the political issues that confront his country. But in consequence, he is disturbing the moral conscience and one, moreover, that will never act as an ordinary politician.

Rebutting the possibility that Mr. Gandhi is "playing fast and loose with the Japanese", the author points out that Mr. Gandhi's way of meeting and treating Japanese violence and cruelty can never be that of the Christian military powers, and adds,

We must recognise that for the Indian struggling for national freedom, war, vast as it is, is in one sense incidental. When it is over, the same situation will be there unless present wisdom finds a prior solution. In the meantime, Britain has to face in India utter distrust of all her intentions. And the burning need in Mr. Gandhi's soul is, all the time, for India's freedom now. But this freedom is to him no mere severance of the political bond, though that is an essential part of the picture. India's freedom means the advance of India into a new life when all things must undergo a transformation, and war and the whole method of war and exploitation and all forms of human oppression of man by man and nation by nation must cease. This is the world of truth and ahimsa that he invites his people to enter.

Considering the immediate requirements towards the solution of the Indian problem, the author suggests that the situation be first re-imagined by changing places mentally with Indian nationalists.

The next step is the promotion of free consultation. It is worse than useless to repeat that Indian leaders must first find unity when quite definite steps were taken to prevent Mr. Gandhi communicating with his colleagues in prison and these with any outside leaders, Congress, Muslim, Christian or otherwise. The next step in the transforming act would be for the Viceroy to call all leaders together to meet him. Would they come? Yes, if they knew his determination to solve the problem now and move forward on the basis of the conclusions reached.

The author concluding asks,

Is India to look to the West with continued friendship or will she turn in her popular movement with bitterness of heart to a strong combination with renaissance China and a new Japan? The days are fateful and our imperialists are sowing a dangerous seed.

TEN-CRORE SUBSIDY TO BENGAL

An *ex-gratia* subvention not exceeding Rs. 10 crores in 1943-44 and 1944-45 to Bengal for expenditure on famine relief and rehabilitation, provision of more office and residential accommodation in New Delhi and Simla at a non-recurring expenditure of Rs. 3½ crores, more amenities for seamen in Indian ports and financial assistance to the United Provinces Government for subsidising the sale of foodgrains at reduced prices, were among proposals approved of by the two-day session of the Standing Finance Committee. Sir C. E. Jones, acting Finance Member, presided.

It was explained at the meeting that the Government of Bengal had been pressing the Government of India to give them a substantial subvention, in order to afford relief to the finances of the province. It was decided to make an *ex-gratia* subvention to Bengal of 50 per cent. of the direct cost of the famine, i.e., expenditure on famine relief, on the loss on grain supply schemes and on rehabilitation, brought to account in 1943-44 and 1944-45, subject to a maximum of Rs. 10 crores, this amount to include the subvention already agreed to. The grant, the meeting was informed, was subject to the condition that Bengal would undertake to increase its revenue from provincial taxation as early and as rapidly as possible.

MILITARY TRAINING IN COLLEGES

The United Press learns that the Government of India have circularised the Indian Universities on the subject of "military studies in the Universities". The Government opine that "it is undesirable for an University to attempt to carry out functions of the Junior Staff College or a Military Training establishment, as it is not possible for it to keep up-to-date with the necessary details. Moreover the University should be concerned more with education than with training and should deal with principles rather than with details. For this reason the Government of India recommended that there should be no attempt to link the curriculum and syllabus for the Diploma of Military Studies with the instructions given in the University Officers' Training Corps."

The circular says that "the Government have also examined the suggestion that the University Diploma in Military Studies should be accepted in lieu of the period of training at an Officers' Training School, but regret this suggestion cannot be adopted."

COURSE ON INDIA IN U.S.

An American University has received a grant from the Watumull Foundation for the development of a programme of study relating to India's problems and her cultural history.

The grant received on Aug. 12, will enable the University to begin its first course under the Foundation at the Fall semester, starting September 21. A library on India will also be established at the University.

The new course will be taught by Obaidur Raha, Indian journalist, who is now a specialist on the staff of the Interim Commission on Food and Agriculture.

Dean Robins in announcing the grant, said: "The University has welcomed the co-operation of the Foundation in developing studies relating to an area which in terms of history, population and geographic location is to have an increasingly significant place in world affairs."

ORGANISATIONS OF TEACHERS

Addressing a gathering of teachers in Madras, the Rt. Hon. V. S. Srinivasa Sastri uttered a note of warning against running organisations of teachers on trade union lines.

At the outset, Mr. Sastri dwelt on the growth and development of the Madras Teachers' Guild and the S. I. T. U., the offshoot of the Guild and said that the Guild had now developed into a body that ventured to look after the interests of the profession. Organisations of teachers were useful for giving publicity to their wants and getting their grievances redressed. No doubt, great benefits would accrue to education in general thereby.

But it must be borne in mind that though they (teachers) were the persons immediately concerned, they were not the only determining factor in the educational field. There was the Department of Education, there was the University and there were the managements which varied in quality, from very good to very bad. Education would show decided improvement only if all these different bodies pooled together their experience.

BASIC SCHOOL IN SEWAGRAM

The Bishop of Rangoon met Gandhiji on 30th Aug., and visited the Basic School in Sewagram. The Bishop wrote as follows in the school visitors' book: "I admire the keenness and alertness of the children; the courage and skill of those responsible for them. I have seen demonstrated how, through the medium of the hand and eye, the perfect personality can be held to grow." The Bishop concluded saying: "For me, education began in earnest when I realised I had two ears and one mouth, and I began to listen twice as much as I talked."

SANSKRIT COLLEGE AT KARACHI

Maharaj Sakbaramdas Ojha has announced a donation of rupees one lakh for the purpose of starting a college of Sanskrit in Karachi.

JUDICIARY WARNS THE EXECUTIVE

"We regret to notice a lamentable tendency of late of attempts by Executive officials to set themselves above the High Court. Examples are to hand not only in these cases, but on matters which have reached the Federal Court dealing with cases from Bengal and the Punjab. They are also to be found in two decisions of the Lahore High Court. A similar attempt was made in England", observed Justice Vivian Bose and Justice Sen in the course of their order censuring Colonel N. S. Jatar, Inspector-General of Prisons in the C. P. and Berar, for failure to forward an application addressed by one detenu, B. N. Saoji, to the High Court.

When Saoji was a detenu, he was proceeded against under the Prisons Act and before judgment could be delivered by the trying Magistrate, Saoji submitted a petition to be forwarded to the High Court. It appears that by the time the petition reached Colonel Jatar, the trying Magistrate had already delivered his judgment and he returned the petition, as he thought that nothing further could be done.

Referring to the above explanation, Their Lordships said that they accepted it to the extent that he had acted in good faith but considered it necessary to censure him for his action. Their Lordships added: "It was not for him to arrogate to himself the functions of His Majesty's Judges and decide what the Court could or could not do."

"BHARAT DEVI"

It was announced in our last issue that a notice was served on Mr. S. V. Swami, publisher of the *Bharat Devi*, demanding a security of Rs. 2,000 for publishing an Editorial containing what was described as "objectionable matter", according to Defence of India rules. We have learnt with relief that on the intervention of the Press Adviser, the demand has since been withdrawn and the paper allowed to continue without interruption.

AMRITSAR LATHI CHARGE

"Our conclusions are that the terms of the licence had not been contravened in any way, that there was no justification for its cancellation, that the cancellation order was not properly announced to the processionists, nor was sufficient time given to them to disperse and that the use of force was unnecessary and uncalled for", says the Enquiry Committee which was constituted to enquire into and report on the lathi charge at Amritsar on December 25, 1918, when the procession in connection with the All-India Hindu Mahasabha Jubilee Session was stopped and the processionists dispersed.

The Committee was presided over by Bakhshi Sir Tek Chand, ex-Judge of the Lahore High Court, and consisted of R. B. Ganga Ram Soni, Retired District and Sessions Judge, and R. B. Badri Das, Advocate, High Court, Lahore.

The Committee held several sittings and examined 86 persons and received written statements from six others. Some of the witnesses, whose statements were recorded, are men of high position and status in life. No less than six of them are Ministers or ex-Ministers of different Provincial Governments. A large number of persons, who had received injuries, also gave evidence.

HINDU LAW REFORM

The Publicity Officer of Sri Sankaracharya Mutt, Kanchi Kamakoti Peetam, Kaveripak (camp), wires: Copies of the Rau Committee's draft on Hindu Code are not available. The Code contemplates drastic changes. Many individuals and associations have eagerly been awaiting copies for careful scrutiny of the proposals. The time for submitting opinions is insufficient. Telegrams requesting extension of time by three months are being sent to the Viceroy, the Governor of Madras, the Secretary of the Hindu Law Committee, Madras, and Mr. T. R. Venkatarama Sastri, Madras.

BRITAIN'S VICTORY CHARTER

Britain's victory charter of social security for rich and poor from birth to death was announced recently. Costing a minimum of 650 millions yearly, it will give every person in Britain a wide range of benefits for a single weekly payment varying from 1sh. 10d. to 1sh. 2d. Employers will bear a proportion of the total weekly contributions which have a maximum of 6sh. 1d.

As the British Government's declaration of war against poverty, the plan demands from the British people continuation of their war-time policy of equality of sacrifice for the general good in peace time.

Here are the main provisions: Family allowances for all; 5 shillings weekly for each child except the eldest who gets the same if his parent is unemployed; free health service for all.

Unemployment benefit—10 shillings weekly for a married couple and 21 shillings for a single person.

Sickness benefit—the same amounts as unemployment benefit.

Retirement pensions—35 shillings for a man and his wife and 20 shillings for a single person (the present old age pension is 10 shillings per person).

Widows' benefits—36 shillings weekly for 13 weeks with an extra 5 shillings for a child and ultimately a pension of 20 shillings weekly.

Maternity grant—£1 and benefits of 36 shillings weekly.

Death grant—upto to. £20 according to age.

Orphans' allowance—12 shillings weekly. Guardians' allowances.

It is understood that if comparable social security schemes are set up in Empire countries, the British Government will welcome reciprocal arrangements—particularly with regard to the British people who may emigrate to these countries and are at that time contributors to the British scheme.

INDIAN INSURANCE ACT

A meeting of the Insurance Advisory Committee was held at Bombay last month.

The meeting discussed amendments to Indian Insurance Act which Government propose to introduce in the form of a bill during the November session of the Central Assembly. Proposals relating to amenities for Indian seamen in merchant marine were discussed. Lord Wavell has already allotted Rs. 2,00,000 for this purpose and the Government of India have appointed Capt. Syed Hussain as Seamen's Amenities Officer.

The Government of India have an ambitious plan for improving conditions of service and living of Indian seamen.

The plans include constitution of a tripartite seamen labour conference, limitations of hours of work, sickness insurance, and the setting up of a national maritime board. The Government of India are examining what international labour conventions have been ratified and enforced in India and with what result. In this connection, the refusal of shipping companies to increase seamen's wages is deplored. Indian seamen are the lowest-paid nationals. An Indian seaman gets only £5 as against £22 received by British seamen and £15 by Chinese Negroes. Negotiations have been in progress for over 6 months to double his wages. At first an agreement appeared to be in sight but the latest reports indicate that shipping companies have declined to do justice to Indian seamen, says a report.

It may be added that increase in wages is only a war-time measure and as almost all ships have been requisitioned, additional cost would have been borne by the Government of India. Shipping companies, however, apprehend that increase given now would have repercussions on post-war wages and hence this deadlock. Efforts are still being made to induce shipping companies to agree to the proposal.

BRITAIN'S DEBT TO INDIA

A reasoned analysis of India's sterling position and possible methods of liquidation of the assets are featured in the latest issue of *Planning*, a broadsheet issued by PEP (Political and Economic Planning), which is a well-known independent, non-party research group, backed by a number of influential persons.

This issue of *Planning* deals with the results of the Bretton Woods Conference and their implications. Claims for re-payment of Indian debt at the rate of £100 million per annum is well within the capacity of the British productive and economic system without detriment to British standards of life. It argues that payments in kind will have to be considered and also raises the question whether such arrangements are compatible with the maintenance of the sterling area in its present form.

PEP obviously does not share the views which have been expressed lately by various quarters in England. For example, the broadsheet says, *The Economist's* suggestion that a revision of the settlement in favour of Britain would not add to India's current burden, "must seem rather disingenuous to creditor country."

INDIA'S STERLING BALANCES

The American United Press Correspondent learns that Sir C. D. Deshmukh, who came to Britain on behalf of the Reserve Bank of India to negotiate the release of some of India's sterling balances accumulated in Britain, will not prolong his visit. Treasury circles say that the "degree of success of his mission does not warrant his further stay in this country."

INDIA'S FOREIGN TRADE

India's foreign trade showed a slight improvement, in the fifth financial year of the war, 1943-44, over the preceding year. In 1942-43, the total foreign trade of British India was Rs. 305 crores but this increased to Rs. 329 crores in 1943-44,

an increase of Rs. 24 crores as compared with the preceding year and of Rs. 8 crores as compared with 1938-39. The outstanding features of the year were increased favourable balance of trade; increase in trade with non-Empire countries, decline in the exports and increase in the imports of grains, pulses and flour; decline in the relative importance of manufactured articles as compared with raw materials and articles partly or wholly unmanufactured in the import trade and slight increase in the relative importance of manufactured articles over raw materials and articles partly or wholly unmanufactured in the export trade. The total foreign trade of British India in 1943-44 (Rs. 329 crores) does not include either the value of imports and exports on Defence account or the value of transactions under Lease-Lend.

EMPIRE DOLLAR POOL

The Committee of the Federation of Indian Chambers of Commerce and Industry at its meeting in Bombay last month discussed what should be India's attitude towards the International Monetary Fund. After hearing Mr. A. D. Shroff, one of India's non-official delegates to the Bretton Woods Conference, the Committee decided to urge the Government of India to publish the full report of the Conference and to defer decision on the question of India's participation in the Fund and the International Bank until full details were available.

The Committee decided to approach the Government of India to elicit information from His Majesty's Government on India's credits in the Empire Dollar Pool and further to press for the dissolution of the Pool in view of the prospects of an early end of the war and of the changed circumstances in the dollar position of His Majesty's Government. The Committee favoured the allocation of the dollar balances to India on a *pro rata* basis but suggested that, pending the allocation of the balances, all the dollars accruing to India should be put in a separate account and made available to India.

EDUCATION OF WOMEN

Delivering the inaugural address of the Literary Society of the Ramakrishna Mission Sarada Vidyalya Girls' High School, Tyagaroyanagar, Madras, Rt. Hon. V. S. Srinivasa Sastri stressed the need for giving girls educational opportunities equal to those of men. While appealing to the members of his sex "to bring women forward and put upon their shoulders some of their responsibility," he requested women not to foster enmity or hatred towards men.

Sastriar said that he could not understand why there should be any difference between girls and boys in the matter of education, which was only a preparation for life. Girls were associated with boys in the home; all through the life their work lay with men; their tasks were common. Hitherto there had been a sharp division of functions between the sexes. That sharp division had been found to be without foundation in the necessities of the case. And all over the world the fact had been slowly discovered that men had been separated from women owing entirely to a wrong notion of rivalry and mutual jealousy between them. Among men that division had been shown to be wrong. It was therefore being dropped; more slowly, more fitfully the division between men and women was being dropped also.

CYCLE-MINDED GIRLS

Girls in Delhi are becoming more cycle-minded. 5,000 ladies' cycles must have been sold in Delhi during the last three years. Before 1940, there was very little demand for such cycles and women using bikes could be counted on finger tips.

College girls and white-collar girls, working in the Government of India, formed the bulk of those who have taken to cycling.

WOMEN IN WAR WORK

More than 6,500,000 women in the United States have taken employment since December 7, 1941, according to the report of the United States Labour Department Working Bureau.

APPEAL TO INDIAN WOMEN

An appeal to women to support the Hindu Marriage Bill was made by Mrs. Vijaya Lakshmi Pandit, addressing a women's meeting convened by women's organisations at Calcutta.

Mrs. Pandit said that she wanted women to give their individual support to the Bill because women should demand that a change in the marriage law was necessary from the point of view of justice and morality, and from the view point of national prestige and honour. Marriage reform, she said, was a vital reform; the Bill was the first step in that respect and it should be accepted by them absolutely in theory. Mrs. Pandit believed in one social, and one legal code for men and women.

There should be no division, she said, in equality and justice. "If we demand political justice, there must be social justice too", she concluded.

The meeting passed a resolution welcoming the Bill.

GIRL STUDENT FOR I.A.F.

An 18-year-old Indian girl student living in Nagpur has written to the War Department to know if she can join the Indian Air Force for training as a pilot.

"I am much interested in flying", she says. "I am strong and in good health and have a keen desire to do war service as a pilot. I would deem it a great favour to know from you whether women can join the commissioned ranks of the I.A.F."

Neither the commissioned nor the non-commissioned ranks of the I.A.F. are open to women, but the air wing of the W.A.C.I. affords opportunities for enthusiastic women to take their part in the fight against the Japs.

WOMEN VOTERS IN AMERICA

This year, for the first time, women voters in the United States will outnumber the men in the presidential election. The unusual situation is the result of the large number of men in the services overseas, many of whom will not file absentee ballots.

FREE EXCHANGE OF NEWS AFTER WAR

According to the Washington correspondent of the *New York Times*, the U.S. will ask her Allies and compel her enemies to remove or minimise all restrictions on free exchange of news after the war.

The correspondent adds: "The U.S. will ask Britain to open discussions in Washington this autumn on redrafting of the convention on freedom to report and transmit news to all parts of the world and to discuss the whole question of cable and radio rates. The British have indicated their willingness to participate."

"The American draft of German surrender terms demands that Germany shall abandon control over communications outside her frontiers, give the people the right to listen to foreign broadcasts and give the Allies control over communications within her frontiers."

CONDITIONS OF WORKING JOURNALISTS

Mr. S. A. Brelvi, President, All-India Newspaper Editors' Conference, in a statement, says: "The Sub-Committee appointed by the All-India Newspaper Editors' Conference with Mr. M. Subramaniam, Editor of the *Tribune*, Lahore, as convener to concert measures for the improvement of the economic condition of working journalists, met separately the Sub-Committees of the Indian and Eastern Newspaper Society and the Indian Languages Newspaper Association in Bombay last month. Questions regarding minimum salary, provident fund, gratuity, hours of work and leave were discussed in a friendly spirit and it is expected that the Indian and Eastern Newspaper Society and the Indian Languages Newspapers' Association will shortly arrive at definite decisions on these questions."

BRITISH PAMPHLET ON INDIA

The Secretary of the Independent Labour Party, Mr. Fenner Brockway, states, "I understand the pamphlet 'Our Indian Empire', which was distributed to British officers proceeding to posts in the Indian Army and which I criticised publicly a short while ago, has now been withdrawn by the War Office. This is welcome news."

JINNAH'S REBUTT TO PERIYAR

Mr. E. V. Ramaswami, who sought the help of Mr. M. A. Jinnah for the establishment of Dravidasthan, has received a reply from Mr. Jinnah that while Mr. Jinnah's sympathies are with the people of the South, 90 per cent. of whom are non-Brahmins, it is entirely for them to establish Dravidasthan by their own efforts.

Mr. Jinnah says he can speak only for Muslim India but assures Mr. Ramaswami that wherever and whenever he will have a say in the matter, he will surely support any just and fair claim or demand of any section of the people of India, particularly the non-Brahmins of the South.

Mr. Jinnah adds that he has found Mr. Ramaswami very indecisive in his activities.

BERNARD SHAW'S COMPLAINT

Before what he calls "the resumption" of the war in 1939, George Bernard Shaw considered himself a "prosperous playwright, taxed on a scale that would have seemed mad to Gladstone or Queen Victoria, but within my taxable capacity and leaving me able to pay my way."

Since 1939 the controversial old playwright ("far from being a millionaire") has paid income-tax and sur-tax to the tune of 19s. 6d. in the £. In actual figures, he has been giving the Chancellor of the Exchequer £20,000 a year towards paying for the war.

Since his late wife in 1943 endowed him for life with an income from property valued at £150,000 he has had to pay an additional £20,000, plus the income on the estate, to Chancellor Sir John Anderson.

Cracked the irrepressible oldster last February, "My haunting dread is that some of my many admirers, by dying and leaving me a million or so, may consign me to an almshouse."

NEW GOVERNOR OF CEYLON

Sir Henry Monck-Mason Moore, Governor and Commander-in-Chief of Kenya, is appointed Governor and Commander-in-Chief of Ceylon in succession to Sir Andrew Caldecott who is shortly to relinquish that post.

INSULIN TO BE PRODUCED IN INDIA

Insulin, the most effective recipe for diabetes known to medical science, will, for the first time, be produced in India. This outcome is the result of highly successful investigations carried out for over a year in the Bio-chemistry Department of the Indian Institute of Science, partly financed by the Tatas, who it is learnt, have under active consideration the manufacture of this drug on a commercial scale without profit.

PENICILLIN MOULD

According to a report in *Nature*, penicillin mould is as good as penicillin itself in curing certain diseases. Two doctors put the mould right in wounds with no harmful effects. Within three or four hours, the test animals' fever dropped and pain was relieved. Good results have been obtained by putting the growing mould directly into the body in human cases of pneumonia that failed to respond to sulfa drugs and in acute staphylococcal, streptococcal and other infections.

SPREAD OF SYPHILIS IN WAR-TIME

The spread of syphilis, which so often follows the return of soldiers from a war, will be checked in accordance with a joint U.S. Army and Public Health Service plan. Surgeon-General Thomas Parran stated at a conference of State and territorial health officers that every soldier at the time of demobilisation would be given a Wassermann test. If he is syphilitic, he will be treated by the Army. After discharge, he will continue to be treated, if necessary. The work will be done at rapid treatment centres, of which there are now 47.

MALE NURSES FOR BOMBAY HOSPITALS

Bombay city hospitals, experiencing a shortage of woman nurses, are using the services of male nurses, both trained and those undergoing training. Quarters have already been provided for male nurses by a leading city hospital. Some of the reasons given for the present shortage of female nurses is the demands made by the Defence Services and other War Departments and the present unattractive salaries for the nurses.

THE SCIENCE OF NUTRITION

Capital pays a handsome tribute to the career of Sir Edward Mellanby who has distinguished himself by his pioneer work in the new science of nutrition.

He proved, by experiments on puppies, that rickets was primarily a disease of dietetic origin and that it was caused by the absence in the food of a fat-soluble substance which controlled the deposition of calcium in the bones. This substance came to be known later as vitamin D. He also made the interesting, although at the time extremely puzzling observation that, even with an adequate diet, rickets could be produced in dogs by feeding them with cereals, particularly oatmeal and maize flour. For some years no explanation could be found for this latter discovery, and there were many, who were even sceptical as to its validity. In 1937, however, Mellanby himself, working with D. C. Harrison, showed the rickets-producing substance in cereals to be phytic acid, which acts by forming an insoluble compound with the calcium in the food. The effect can be counteracted by giving an excess of calcium or by adding vitamin D to the diet.

Among nutrition experts, Mellanby is known as the driving force behind the establishment of international standards of vitamins and of standards of nutrition at different ages for optimal human development and health.

SUBSTITUTE FOR QUININE

Another quinine substitute will soon be available to the public, says a Bengal Government press note. This is Quinacrine Hydrochloride 4 S. P. This is the American equivalent of the British product, Nepacrine Hydrochloride B. P.

These drugs have proved their value as a substitute of quinine in the army, where they are widely used in the treatment of malaria.

GREATEST HEALTH RESORT

The region of the Dead Sea is one of the greatest health resorts in the world. It is 1,300 ft. below Mediterranean sea level. There is 6 per cent. more oxygen in the air than anywhere else in the world.

POSITION OF BANKS

The number of Scheduled Banks in the country, says the Report of the Board of the Reserve Bank of India, increased from 64 to 76 during the course of the year. The number of offices of Scheduled Banks rose from 1,607 on the 30th June, 1913, to 2,141 on the 30th June, 1914, an increase of 534 offices, of which the 13 banks newly included in the Schedule accounted for 155. The total demand and time liabilities of Scheduled Banks showed a continuous rise and stood at Rs. 747.41 crores on the 30th June, 1914, as compared with Rs. 519.23 crores on the 25th June, 1913. Advances showed an appreciable increase and stood at Rs. 211.17 crores at the end of the year compared with Rs. 141.30 crores at the close of the previous year. Seven banks, including one Provincial Co-operative Bank, approached the Reserve Bank for financial accommodation during the year, the total amount advanced being Rs. 379.15 lakhs. The deposits of non-Scheduled Banks also showed an increase, the total demand and time liabilities of 530 non-Scheduled Banks as at the end of December, 1913, being Rs. 34.79 crores against Rs. 24.61 at the end of the previous year.

Revised proposals for an Indian Bank Act have accordingly been forwarded by the Board to the Government for proceeding with the necessary legislation.

SAVINGS CERTIFICATES

An ordinance was issued recently by the Government of India to make certain provisions in respect of P. O. 12-year National Savings Certificates and other classes of savings certificates, says a press *communiqué*. This ordinance enables Government to simplify the existing rules regarding National Savings Certificates by removing certain restrictions and complications which stand in the way of the popularity of these certificates.

One of the main objects that will be achieved by the ordinance will be relaxation regarding minors' holdings. At present minors are not allowed to purchase these certificates themselves although they are allowed to open a savings bank account independently. The ordinance will now enable minors to invest in these certificates independently.

WAGES OF RAILWAY EMPLOYEES

Presiding over the All-India Railway Employees Conference at Lahore, on September 16, Mr. Jamnadas Mehta, M.L.A. (Central), said it was high time the Railway Board recognized the hard work of railway workers for the successful prosecution of the war and redressed their grievances by raising their wages hundred per cent. and by granting them a dearness allowance of not less than Rs. 15 per mensem.

Mr. Mehta appealed to railway employees to rally round the banner of the Federation.

The main resolution adopted at the Conference incorporated the chief demands of railwaymen as outlined in the President's speech and catalogued the grievances against the Railway Administration. The resolution stated in part, "This All-India Railway Employees' Conference severely condemns the Railway Board, which has been ceaselessly exploiting the railway workers for years and years together and which, instead of compensating the staff for the hard and laborious work they are putting in during the war as most faithful Allies of democratic forces, has further intensified their exploitation and deprived them of the privileges won by them before the war.

Another resolution dealt with the protection of railwaymen's interests after the termination of the war and asked them to resist all possible attempts of the Railway Board to retrench them or reduce their salaries. The Conference requested the Railwaymen's Federation to bring pressure on the Railway Board, so that "it may not contemplate any such retrenchment or cut in salaries."

A reduction in the number of working hours was urged through another resolution. The Conference also demanded an increase in travelling and other allowances because of the rise in prices.

One resolution dealt with the "mismanagement" of grain shops opened by the Railway Administration. The Conference demanded that the personnel of all such shops should be appointed in consultation with recognized Unions.

ART-IN-INDUSTRY EXHIBITION

The fifth Art-in-Industry Exhibition, organised by the Burmah-Shell in co-operation with Mr. C. R. Gerrard, of the Sir J. J. School of Art, will be opened in Bombay City by the Governor of Bombay early in January next. Besides the Government of India, the Governments of Bombay and Bengal and the States of Kashmir and Mysore, over 30 industries, both foreign and Indian, and many prominent citizens are among the donors to the exhibition and supporters of the Art-in-Industry movement.

The total prize money available exceeds Rs. 25,000, the largest sum ever offered in any art exhibition in this country. Four scholarships of Rs. 1,000 each are reserved for students whose work is most likely to benefit from further tuition. According to the prospectus issued by the organisers, entries will be accepted at the Sir J. J. School of Art, Bombay, not later than November 20, and at forwarding centres not later than November 1.

MUSICAL INSTRUMENTS OF INDIA

Third in I.F.I.'s series on cultural subjects, is the "Musical Instruments of India" recently shown in Madras.

There are more than 500 such instruments, many of them immemorably ancient in design and with a deep religious significance in India.

Director Madhu Bose has selected the best and most appealing instruments from among these and grouped them into three main divisions—String instruments, Wind instruments and Percussion instruments.

After a brief description of each instrument, stressing its complicated design and true musical significance, master musicians give a brief recital on instruments of which they are renowned exponents.

The galaxy of musical talent featured in I.F.I.'s "Musical Instruments of India" includes Professor Venkatagirippa, State Musician, Mysore Darbar, playing on the Veena, Professor Vilayat Khan playing the Sitar, Professor Gopal Missir of Benares on the Sarangi, Pannalal Ghose of Calcutta playing his favourite instrument, the flute, and Professor Anokhi Lal of Benares giving a demonstration on the Tabla.

POST-WAR SPORTS BOOM COMING UP

The War Department recently announced that the athletic branch of the Special Service Branch, U.S. Army, is planning a world-wide programme to include all types of competitive sports. Lieut.-Col. Henry W. Clark, former sports director at Lafayette College, has been put in charge. This news, plus the announcement that the armed services are buying 90 per cent. of all sports equipment produced in the U.S., has bolstered the contention of sports authorities that there will be another sports boom after the war such as occurred after the last war.

PROVINCIAL TABLE TENNIS FINALS

U. M. Chandarana, the All-India champion, was beaten by R. S. Cooper, after 5 thrilling games in the men's singles final of the Bombay Provincial Table Tennis Championships on Sunday, the 17th September. Chandarana gave one of his best displays, and often outdrove Cooper, but the latter's remarkable powers of recovery and brilliant defensive play overcame the champion.

Miss R. K. Shroff won the women's singles final, beating Miss P. F. Madon, easily in 4 games.

WORLD BANTAM-WEIGHT CHAMPIONSHIP

Manuel Ortiz of Mexico, the world bantam-weight champion, successfully defended his title for the eleventh time at Los Angeles on September 12, when gaining a technical knockout over Luis Castillo of Mexico City. Castillo was slightly ahead on points when in the fourth round, the champion split his left eye with a terrific right. The referee stopped the fight to have physicians examine the injury. He awarded Ortiz a technical knock-out on hearing the doctor's report. Both boxers scaled 113 lbs.

INTER-VARSITY SWIMMING RECORDS

The new All-India University records were set up on September 12 at the Calcutta University swimming contest by Pratip Mitter and Harihar Banerjee in 100 metres back stroke and 100 metres breast stroke, respectively, the former covering in 1 minute 26-1/5 seconds.

PROF. HILL ON INDIAN SCIENTISTS

The aid of Science in Indian development is the subject of a leader page article in *The Times* by Prof. A. V. Hill, M.P., Secretary of the Royal Society.

The coming visit of a group of Indian scientific men to this country, says Prof. Hill, will give an opportunity of establishing closer relations than have hitherto existed between the new scientific organisations of all kinds in India and their opposite numbers in the United Kingdom and elsewhere.

India has been sorely cut off in recent years from intellectual contacts with the outside world, and one chief purpose of this visit is to restore and extend those contacts and to plan arrangements for collaboration and exchange. There may be isolationism in India—but not among scientific men.

Prof. Hill urges that one of the most pressing requirements of Indian science frankly recognised in India will be opportunities for higher study and research abroad for abler young people, the future scientific leaders, who have been piling up during the war period. The same need exists in medicine, engineering, industry and many other fields.

"In trying to meet it," Prof. Hill adds,

we must help all we can, but it will not be easy to find spare places in our universities, hospitals, and research establishments at a time when all our own young people will be returning from the war, and I think we can rightly ask that those who come here from India in the next few years of exigency should be carefully selected before they start.

Moreover, many of the ablest and most suitable people will be unable to bear the expense themselves. It will be worthwhile for India to provide them with travelling bursaries or scholarships; the sterling balance is now so large that ships; the sterling balance is now so large that any possible expenditure of this kind will be completely insignificant and it is difficult to imagine any better way of spending it.

INDIAN INSTITUTE OF SCIENCE

Mr. A. G. Pai, M.A. (Cantab.), Principal of the Rajarishi College, Alwar, has been appointed Registrar of the Indian Institute of Science, Bangalore, for a period of one year in the first instance, consequent on Mr. R. P. Bahadur, the present Registrar, having been granted one year's leave.

DU PAVER ON INDIAN FILMS

"The Indian screen ought to be the expression of the culture, intellect and problems of the people of the country if it desires improvement," said Mr. Du Paver (late of North American Press in Paris and Film Critic and Political Correspondent now serving with the Army) at a meeting of the South Indian Cine Technicians' Association held on September 13 at the Gemini Preview Theatre, Madras.

Mr. K. Ramnoth in introducing the speaker to the audience, pointed out how the quality of the Indian films in general had fallen low.

Mr. Du Paver speaking on his reactions to Indian films said that Indian films must have local colour. They should henceforth stop showing mostly temples, tanks, etc. There would be no point in seeing films which had no message or instruction to impart to the masses. Films should have a definite purpose, that of enlightening the masses. Indian films, he was sorry to find, failed in this respect in most cases.

As regards the stories which were filmed, he was disappointed to find that they in reality served no purpose at all in improving and developing the mind of the people. The story must be simple so that the average man could understand it with ease. It should have continuity and should not be spoiled in the middle by the introduction of uninteresting episodes.

He appreciated the classical dances and in conclusion, struck an optimistic note that, given the opportunity and help which it needed and deserved, India would become a centre of art, industry and culture in the whole of the South-East Asia. He added that the Indian film industry should be subsidised by the Government.

INFORMATION FILMS OF INDIA

The latest releases of the Information Films of India, a special show of which was given recently at the New Globe, Madras, indicate the directions in which the organisation is expanding its activities. The show lasted for an hour and half. It is proposed to make this show a monthly feature.

DISPOSAL OF SURPLUS MOTOR VEHICLES

A Central Advisory Committee and five Regional Committees have been set up by the Central Government to provide machinery for the active participation of industrial and commercial interests in the disposal of stocks of motor vehicles which are no longer required by the Defence Services and are available for civilian use. This machinery will enable Government to regulate the disposal of surplus stocks at reasonable prices with the minimum disturbance to the existing economy of the country and securing, at the same time, the most beneficial utilisation of the material available for disposal.

Under this scheme India has been divided into 5 zones, and a Regional Committee, consisting of 3 representatives of the motor industry and a representative of the Supply Department, has been set up in each zone. The Regional Committee will function at the zonal centres, i.e., Lahore, Madras, Calcutta, Bombay and Cawnpore. These Committees will act as technical advisers to Government and their functions will include classification of Mechanical Transport Vehicles into 3 categories, i.e., (i) vehicles that do not require extensive repairs but can be reconditioned; (ii) vehicles which are beyond economic repair but can be fabricated into trailers or bullock carts; and (iii) vehicles which can only be broken up and sold as scrap. They will, at the same time, allocate the work of repair, reconditioning, breakdown, etc., to dealers in their zones.

The Central Advisory Committee, which is to function at Delhi, consists of a representative elected by each of the five Regional Committees and three representatives of Government.

FORD COMPANY WAGES

Mr. Henry Ford has announced that he intends to raise the wages of Ford Motor Company employees "as soon as Government will permit me. As long as I live, I want to pay the highest wages in the automobile business. Every man should make enough money to own a home, a piece of land and a car."

PREVENTING AIR ACCIDENTS

According to *American Aviation*, the Civil Aeronautics Administration is discussing the installation in each passenger aircraft of a recorder to preserve every word spoken in the pilots' compartment. It is hoped by this means to ascertain the causes of crashes such as a recent one in which both pilot and co-pilot were killed. The recording device would be enclosed in asbestos and placed in the tail of the aircraft. So long as the pilot lived, he would have exclusive possession of the record of his conversation. But should his aircraft crash in flight, this record would be turned over to Government authorities. It is pointed out that present air communication between pilot and control towers is not always satisfactory when a pilot gets into difficulties. Both pilots are then too busy to give the control tower a running account of what is transpiring, but their own conversation might give a tip-off to what was happening. This information could be valuable to both Government and industry in preventing future accidents.

INTERNATIONAL AVIATION CONFERENCE

The State Department has announced that more than 50 countries have been invited by the U.S. Government to an international conference on civil aviation in the U.S. beginning on November 1.

The invitation proposes that the countries attending the conference, in addition to laying out a provisional system of routes for international air transport, should also take steps to firstly, establish an "interim council" to serve as a clearing house until a permanent aeronautical body is created and, secondly, agree upon the principles to be followed in setting up a permanent international aeronautical business now, with a permanent treaty cover both the economic and technical aspects of international aviation."

LONDON TO OTTAWA IN 19 HOURS

The first non-stop flight between London and Ottawa was completed recently by an aircraft of the R.A.F. Transport Command in 19 hours 9 minutes.

SIR A. R. MUDALIAR ON INDUSTRIALISATION

Sir A. Ramaswami Mudaliar, Supply Member, opening the National Rolling Mill near Calcutta, on September 18, said that the progress the country had made during this war, especially industrial progress, was a matter of great satisfaction. To some extent, it had exceeded pre-war ideas.

The Supply Member said that the success of the industrialisation of the country in the post-war period would depend largely on the co-operative effort of the people themselves. The war had brought its own problems and all pre-conceived plans had to be put aside. He was, however, glad that while one set of plans had to be put aside, another set of plans were now in existence.

STATISTICS OF INDUSTRIAL EMPLOYMENT

Various Indian industries were, on an average, employing 21,37,246 workers daily in 1943 as against 22,82,237 in 1942, according to the annual statistics of factories collected in the Labour Department of the Central Government. Government and local fund factories employed 355,873 men in 1943, as against 299,893 in the previous year. In the case of all other factories, the number rose from 19,82,344 in 1942 to 20,81,373 in 1943.

The largest number of men were employed in Bombay, where the figure for daily average employment stood at 711,525. Industries in Bengal employed 695,043 men while those in Madras 262,347 men.

GLASS INDUSTRY IN INDIA

A comprehensive survey of the Indian glass industry from its beginnings down to the present day, is contained in an article in the August issue of the *Journal of Scientific and Industrial Research*. In view of the circumstance that the raw materials required for the industry are available in abundance, and that there is a big home market for glass articles, the scope for its expansion in the post-war period, is very bright indeed. The recent decision of the Council of Scientific and Industrial Research to establish a Central Glass and Silicate Research Institute at Calcutta, supplies a very vital requirement of the industry.

PROPERTY TAX ON AGRICULTURAL LAND

A bill to validate the levy by municipal councils of property tax on lands used exclusively for agricultural purposes in certain areas has been published in the *Fort St. George Gazette* for the purpose of eliciting public opinion. The bill will be considered on or before October 5, 1944 and any objection or suggestion which may be received before the said date by the Secretary to the Local Administration Department will be considered.

The statement of objects and reasons attached to the bill says that certain municipal councils have been levying property tax on lands used exclusively for agricultural purposes under Section 81 (2) instead of under Section 81 (1) of the Madras Districts Municipalities Act. The legality of the levy has been called in question in a recent case. The tax levied under Section 81 (2) was usually somewhat higher than the amount leviable under Section 81 (4). The finances of most of the municipal councils do not permit the making of a refund of the excess amounts collected and already expended for municipal purposes. It is therefore considered necessary to validate the levy which has already been made. It is considered necessary to validate the levy also in respect of the half-year ending on September 30, 1944, and to make it clear that the provisions of the bill will not affect any decree or order of a civil court which has become final before this measure becomes law.

AGRICULTURAL RESEARCH IN INDIA

The Governing Body of the Imperial Council of Agricultural Research, which met recently at Delhi, has urged the Central Government to sanction an annual grant of Rs. 50 lakhs to the Council, in view of the inadequacy of the Council's present income (which is in the neighbourhood of Rs. 8 lakhs per year), said Mr. R. M. Sundaram, I.C.S., Additional Secretary, Development Department, who represented the Madras Government at the Delhi meeting and who returned recently to Madras. The Council's plan is to utilise the Rs. 50 lakhs (if sanctioned) for furtherance of various schemes of agricultural research,

Labour

GANDHIJI'S APPEAL TO VILLAGE WORKERS

"I again insist that our workers have got a very wide field in the seven lakhs of villages where they have to build up an organization, maintain it and foster it by spreading the message of the 'charkha'," said Mahatma Gandhi addressing the workers of the Charkha Sangh at Wardha on September 2. He added: "I am confident that the spinning wheel will bring us Swaraj if we go fearlessly the right way."

The "charkha", he said, provided bread for a million workers, among whom about five crores of rupees were distributed. He invited opinions on the advisability of co-ordinating the work of the All-India Spinners' Association, All-India Village Industries' Association and the Hindustani Talimi Sangha activities, as the aims of all these three organizations are the promotion of village uplift.

ESTABLISHMENT OF LABOUR COLONIES

The establishment of labour colonies at Government expense, which in course of time, should become workers' property, was suggested by the labour leaders when they met Sir Frederick James, M.L.A. (Central), and Dr. Ahmed, Member of the Health Survey and Development Committee at Amritsar.

The labour representatives suggested to the Committee that workers should be provided adequate medical, health, educational and reading-room facilities in such colonies and that boys below 15 years should not be permitted to work in factories.

The committee members recently visited some of the local factories to examine living conditions of workers and discussed the connected problems with the representatives of factory owners.

INDIAN SEAMEN'S WAGES

Mr. Aftab Ali, President of the Indian Seamen's Union, states that a tentative settlement regarding seamen's wages has been reached with the shipowners. The terms of the settlement will be announced shortly.

General

3,000-YEAR-OLD STONE IMAGE

A 3,000-year-old stone image of the Hindu God Mahavishnu was discovered by village cowboys while playing in a field.

Some cowboys of village Eksar were digging at a rat's hole in a wheat field, it appears, when they struck upon a dark object and dug harder to find out what it was.

The image, when excavated, was reported to the authorities and examined by an expert, who declared that it belonged to the period about 10th century.

LIGNITE IN MALABAR COAST

Large deposits of lignite (a form of coal) have been noticed in Cannanore, a Press Note says. The occurrence of lignite in Cannanore (Malabar Dt.) was investigated by the Geological Survey of India. The present investigation in Cannanore revealed an exposure of lignite and dark grey clays nearly 100 ft. in length at the base of a cliff facing the sea about half a mile north of Fort St. Angelo and due west of the European Club. A smaller patch in length was found exposed some 500 ft. further north of the first exposure. The lignite formations consist of intercalated banks of lignite and dark grey clay.

HUMAN TORPEDOES

Human torpedoes' manned by British sailors in diving suits, have been used with conspicuous success in operations against hostile ships.

This secret weapon was disclosed by the Admiralty simultaneously with the announcement that medals have been awarded to four men who formed crews of two "human torpedoes" in a daring night attack on a hostile base.

HOW COURTEOUS IS THE JAPANESE?

How courteous is the Japanese:
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He climbs into his neighbour's garden,
Smiles and says "I beg your pardon."
He bows and grins a friendly grin.
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He grins and bows a friendly bow
"So sorry, this my garden now."

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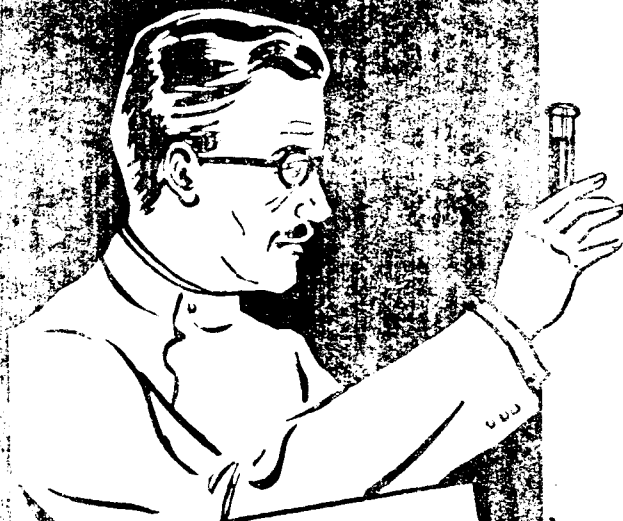
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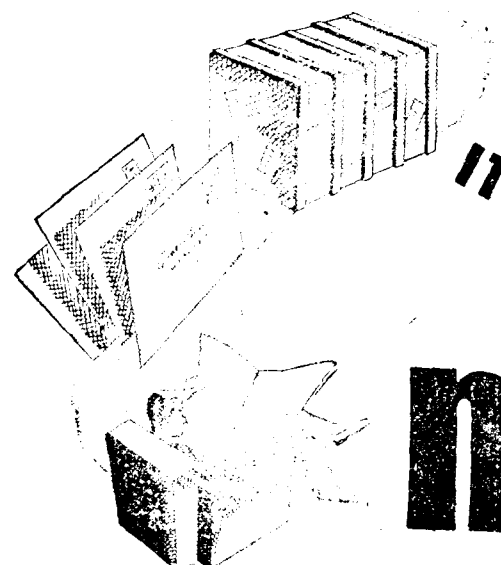
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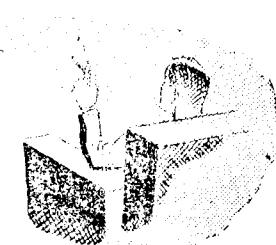
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not to travel



If you want to AVOID the discomfort and inconvenience of wartime travel, you can always think of an excuse.

If it's a marriage you should attend, you can send the rail fare as a practical present, but stay at home yourself.

If it's business, you can conduct it just as well by correspondence.

If it's a religious festival you can send an offering by money order.

If it's a holiday, no excuse is required. Who wants to spend hard-earned leave, crushed into a railway compartment spending twice as much money as ever before on tongas, gharris and other incidentals? Spend your leave near home—get a real rest,

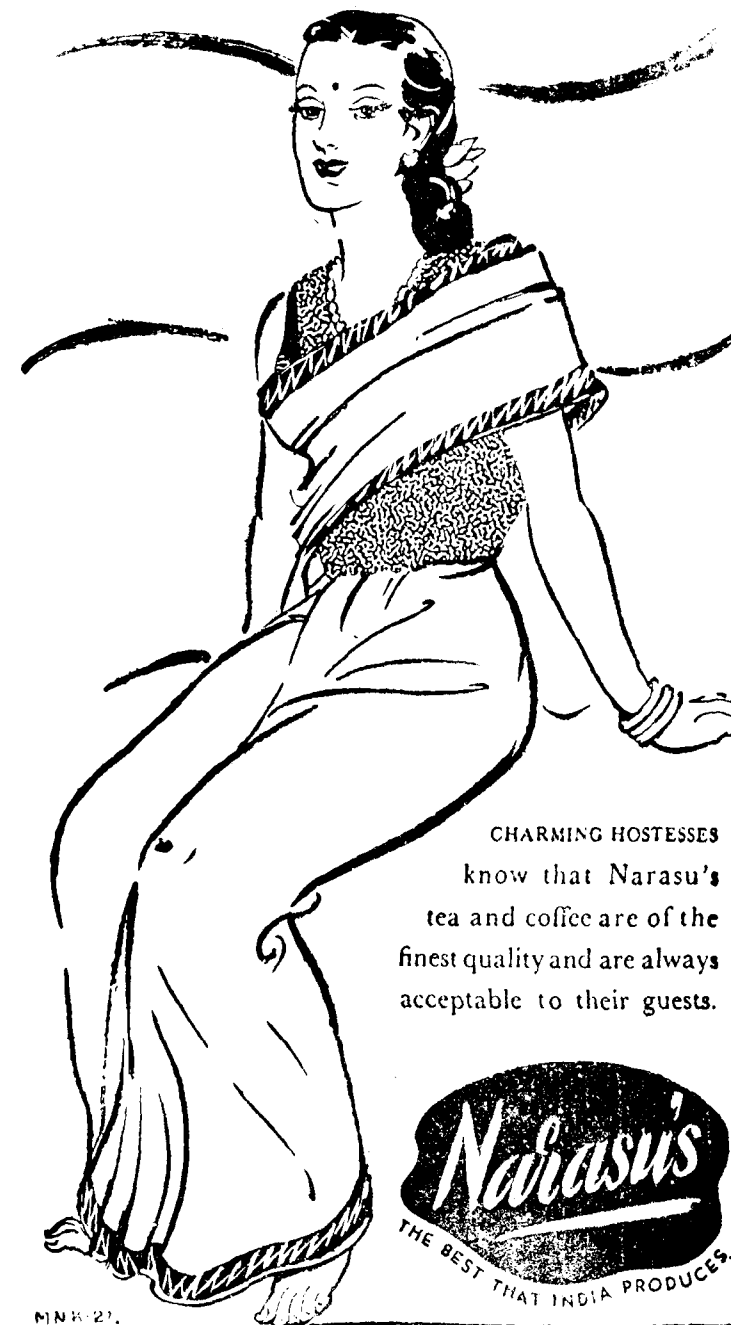
and the maximum benefit from those precious days.

But if you want an over-riding excuse, it is that the Railways are busy. They have to feed all the people of India, and arrange the supplies of other necessities of life. So great is their task that passenger travel must be reduced. If, even so, you MUST travel, then travel with little luggage, and leave your servant at home.

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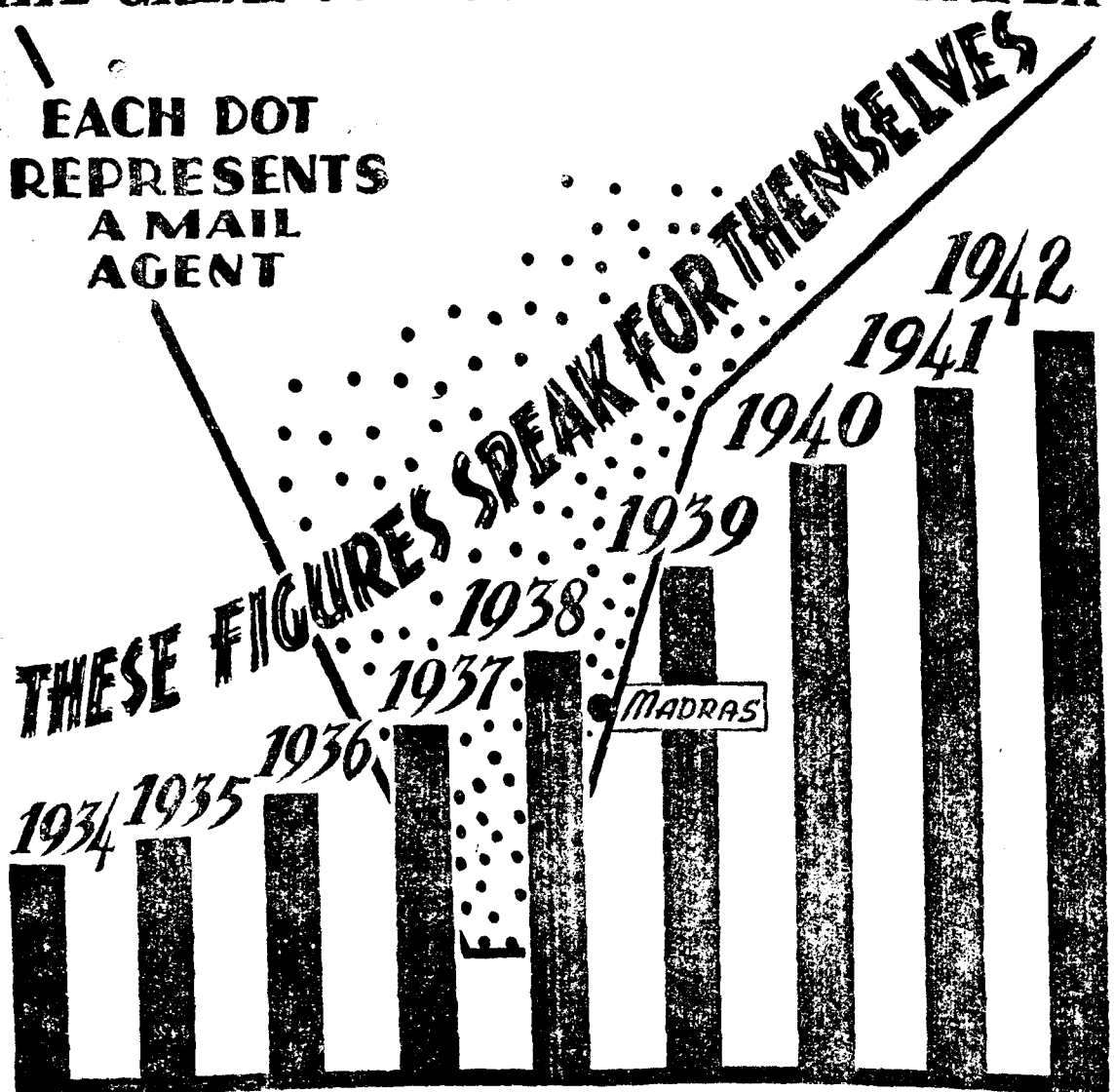
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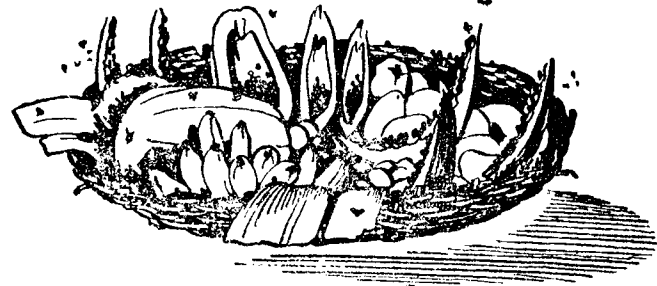


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Impure water is the chief source of infection. Flies also carry the germs and contaminate food; in particular they swarm round damaged and over-ripe fruit and vegetables.

Be very careful to keep food covered and eat only what you know to be pure. Always boil drinking-water and unpasturised milk. For additional safety any doctor will readily arrange to have you inoculated, free of cost.

In India, Cholera takes a yearly toll of 93,000. Its chief symptoms are sudden collapse accompanied by acute diarrhoea, vomiting and cramps in the legs and abdomen.

Should these symptoms become apparent in anybody you know, send for a qualified doctor with all possible speed. By so doing, you better the patient's chances of recovery and help to check the spread of the disease.

* * * *

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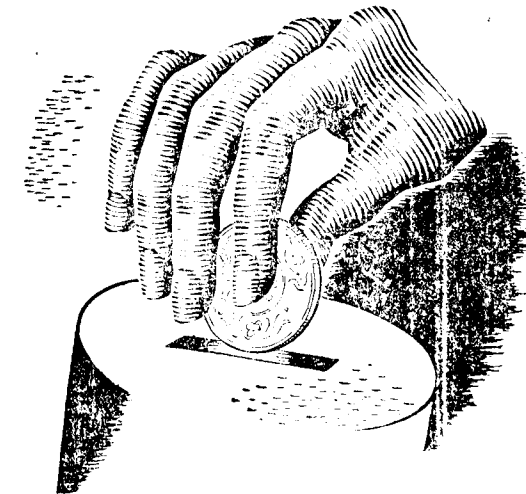
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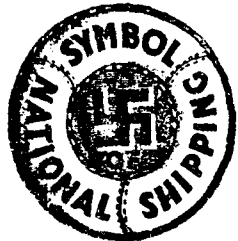
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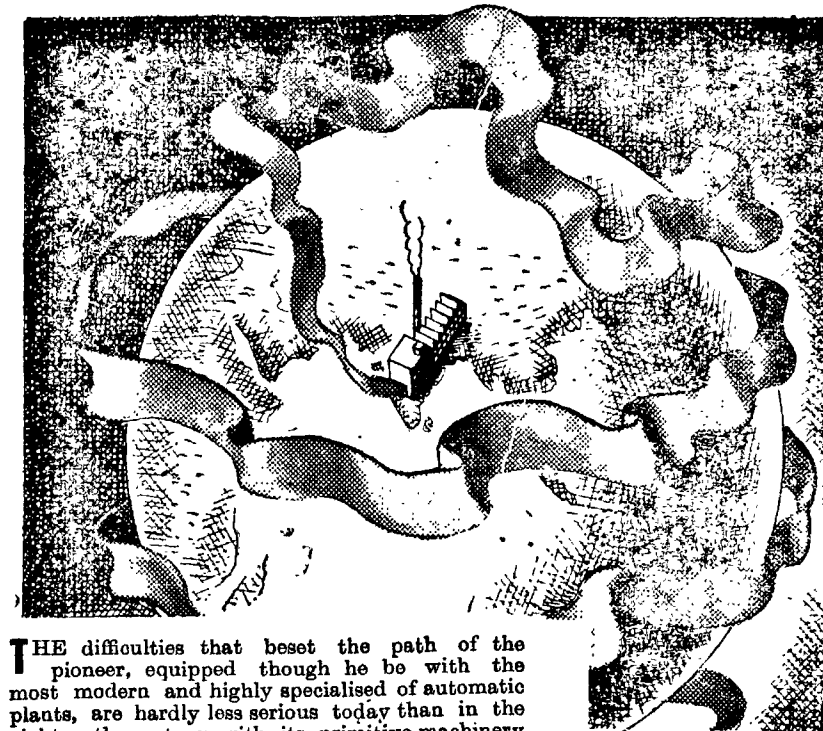
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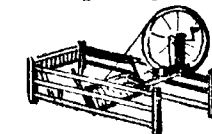
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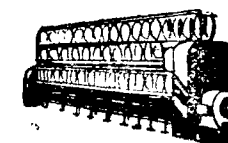

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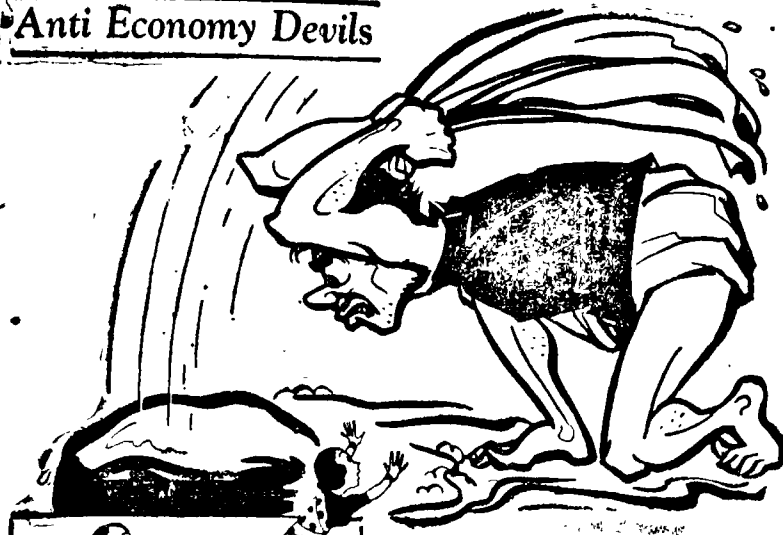


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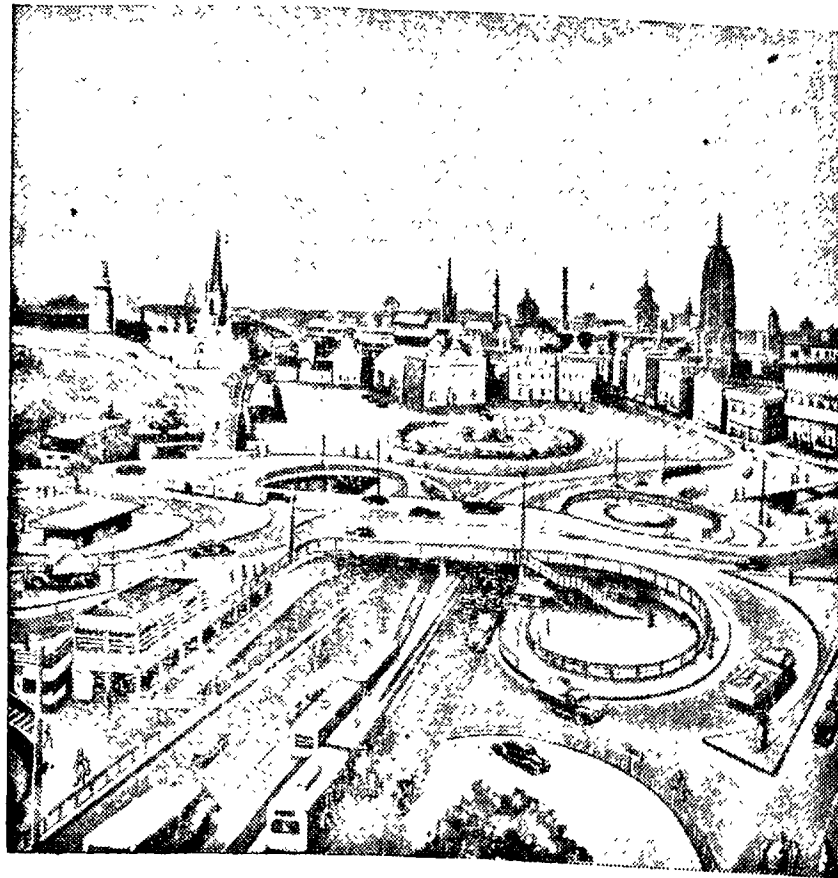
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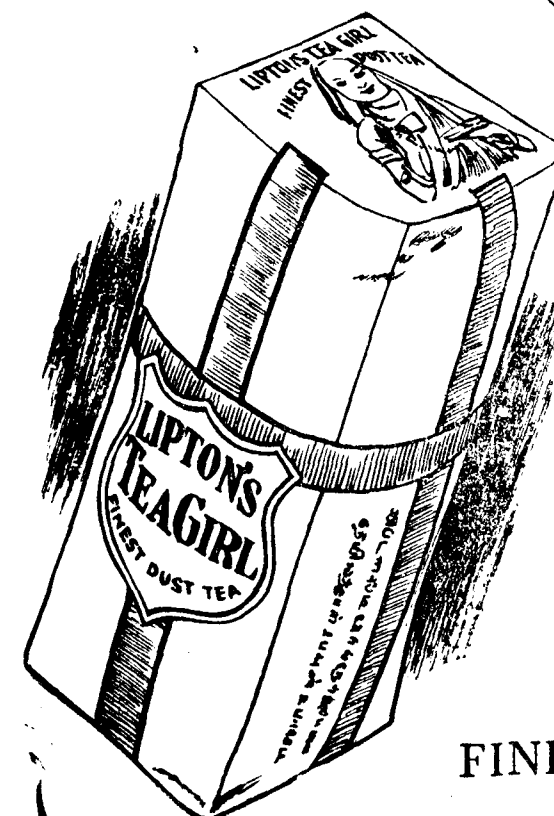
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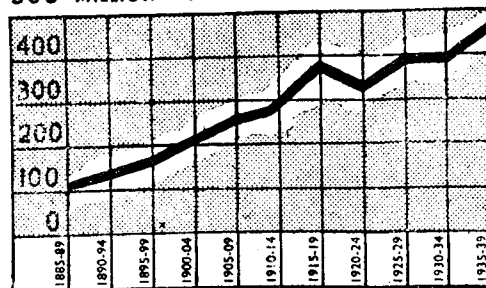
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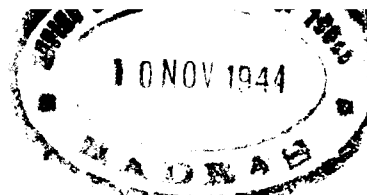
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YOUTH AND THE POST-WAR WORLD

By SIR ALBION BANNERJIE, C.S.I., C.I.E., I.C.S. (Retd.).

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THE subject of post-war reconstruction has become a hackneyed one so much so that it is now a part and parcel of the machinery of government already set in motion to co-ordinate plans and ideas of which we have so many of late. It is, in fact, a huge department of government which does not administer but I believe prepares blue prints for future action. In these blue prints, youth does not find a place, and my object is to stress on the necessity of paying attention to the part the youth of all countries, allied nations, including India and also Germany and her satellites, will play in the post-war world.

Let us clear the ground first of all and get some idea however imperfect, of post-war conditions that will follow when this global war is at an end. The colossal loss of life totalling to several millions will create a gap in the effective man-power of nations. These will include civilian men and women who have perished in air raids and also those who have been persecuted and starved to death as prisoners of war by Germany and Japan. So many of the world's best scientists, inventors, technicians, artists and

custodians of the highest intellectual culture amongst the promising younger generation will also be counted amongst those lost to the nations to which they belonged. Those who return safely from the battle-fields of land, air and sea will have a different outlook on life and, others less fortunate who will or are already amongst the wounded and who will be much larger in numbers than in the last war, have also to be taken into account in all post-war plans. Their care will need a big national effort. The number of the fighting forces when demobilised on their return will be a grave, social and economic problem and unemployment on a large scale will baffle solution. Are all reconstruction plans forestalling these difficulties? There will be the housing problem in all devastated countries, replanning or rebuilding of large cities, towns and industrial centres destroyed, and lastly spread of disease, starvation through want of food, suffering through want of clothing and malnutrition also, dearth of raw materials immediately required for rebuilding of industries have all to be taken into account. There will be a serious fall in the standard of wages and a general

scramble for the world's raw materials and other resources still intact and untouched.

How will youth find itself in the midst of all the physical, moral and economic upset throughout the world? In theory we are hoping for the millennium to come. The Blue Prints of post-war reconstruction promise a higher standard of living and the establishment of world organisations to prevent future wars and aggression, less struggle for existence, less suffering and bitterness and strife as between nations and peoples, in fact peace and goodwill amongst mankind in general. But in dealing with all schemes, have the originators considered the psychological and moral aspect? My opinion is that they have mainly based their plans on the material and economic point of view. His Holiness the Pope in his recent broadcast said. . . . "At the end of the war there remains the problem of social order which will be the object of a violent struggle". By this His Holiness the Pope evidently means a struggle between different ideologies which in his view will have to be reconciled by a nobler ideal for peace and development of relations between men, on the principles of unity and prosperity of all.

My own view is that after the war, the conditions of the world will provide a field for youthful activities on a gigantic scale. In spite of the stupendous difficulties that youth will have to face at the very start of all reconstruction programmes, I have hopes that the youth movements in the different countries which were gaining strength before the war broke out will be revived to suit altered conditions of life, and those organising it will have to secure the

co-operation of the best educationists anxious to devote their energies to the framing of the education policy that will alter the very outlook of youth on life in general. Just lately, I have had some particulars sent to me by a friend in England on the founding of youth centres in that country which are intended to be a valuable addition to the present inadequate system of education. They cover the gap of 14 and 21 years and are run as a kind of clubs with official classes for teaching, also informal groups for drama, discussions, games and music. The youth movement will have to be reorganised in Germany to make the youths of that country unlearn the Nazi philosophy and the example of the Russian youths will have also to be co-ordinated with the new ideas that will spread in parts outside Russia to bring about some compromise between capitalism and communism. I personally think that every country will produce amongst the youth striking and original workers and thinkers to tackle the world problems that will face them. The world will no doubt be full of old people, and youth's contribution in the New World Order means that youth must find a proper place in any scheme of reconstruction, and that they cannot do unless they undergo a serious course of training and acquire an international outlook above the narrow national patriotism in their own country. The youth will also constitute an efficient recruiting ground for the international organisation such as an International Army, Air Force and Navy that will have to be constantly kept up in an efficient form to do its duty whenever called. This

International Police Force will naturally give the youth a tremendous outlet for the development of their youthful energies, enterprise and intelligence.

With the robust optimism which is characteristic of youth, patience and forbearance and also some sacrifice, the youth will be able to solve many of the problems and give a lead to peoples struggling for a higher and a fuller life.

Every scheme of post-war reconstruction must take into account the nature of the governments that will be set up and the machinery thereunder. This specially applies to India. No scheme or plan will succeed unless the whole nation is behind it and it is co-ordinated with other schemes framed by the international organisation.

Youth must receive more comprehensive education, including social and political education for citizenship. The equality of opportunity must be essential for youth development. In the re-planning of cities, young designers and architects must be allowed to submit plans. In all post-war schemes for which brains and inventiveness of a higher order are necessary, youth should be given an opportunity of being of service. As in Russia, youths should be elevated to positions of responsibility in the judicial, executive and economic functions of the State. All these will be possible only with political education. Knowledge of geography and history on an international basis will be essential. International-mindedness should be acquired under conditions of the New World Order. Many are the problems which youth will have to face, but solution will come

within its own heart. Grave responsibility lies on the heads of those framing the education equipment of the future for post-war reconstruction.

In the post-war period, let us hope that old ideas of capital and labour and even Russian or rather the Soviet system of life based on communistic doctrines will undergo noticeable changes in the minds of the younger generation. They are likely to view with favour the socialistic doctrines in some form or other and denounce capitalism as has been the practice in the United States of America and also in Great Britain.

Youth will be impatient and unwilling to wait for a long period of years, but demand that something should be done in the immediate future to achieve results that will benefit them both economically and in other ways. In order therefore to secure the co-operation of youth something has to be done for them, otherwise the part that they will play will not be helpful but obstructive. When it is helpful they will form a strong bulwark against the disruptive forces of society and counteract those tendencies that are rigid and conservative amongst the elder politicians who will naturally have the temptation to cling to their original faiths and in other words, there will be a great clash between youth and age more than ever before in the history of mankind. The chances are that youth will win in the battle, and to conserve, utilise and take advantage of all the youthful forces of all the different nations, the elder politicians have a great task before them for they have to

look far ahead and sacrifice many of their own cherished principles in the interests of the national government of each country which cannot be expected to function without the wholehearted co-operation of youth in every sphere of national activity.

Now let us for a moment consider what may be the part youth will take in the post-war reconstruction. Their ambition will be very much higher after the war is over. Once you have framed your post-war reconstruction schemes on the principles explained above, youth will be a very strong co-operative influence to bring about a new era and a new outlook amongst all the nations. There is also another important duty towards youth which the powers that will wield their authority over the whole nation must discharge, *viz.*, bring about a spirit of harmony and co-operation under some scheme of international peace organisations in which the youth should be asked to play a leading part. Peace movements that have been started have not succeeded in preventing wars, and is an international organisation bringing together different nations to establish an International Army, Air Force or an International Navy will not succeed unless youth is brought up with the conviction that their participation will not result in an actual struggle for advantage as between one nation against the other, but will bring about harmony and prevent rivalry, exploitation and jealousy. Youth must be convinced that any organisation that is set up is efficacious and also fruitful of good results, otherwise they will not be sympathetic co-operators but secretly grow into actual hostile agents to thwart the very

foundation of such peace organisations of the future.

The future of the East and West in the New World Order is sure to take a prominent place in the youthful mind after the war. It will be dangerous to make any prognostications as to the political education that will be given to the youths of the West as differentiated from the youths of the East, including India, but it is obvious that the Eastern hemisphere will become a new and weighty element in establishing a new equilibrium in the demand for world peace. The youth of India will have put before them the various philosophies of Nazism, Communism and many other isms, some of which stand in the name of democracy. The youth of the West will be greatly influenced by the communistic doctrines of Russia, however much they may be altered to suit post-war conditions, but if to quote H. G. Wells' book *THE NEW WORLD ORDER* the establishment of a progressive world socialism in which the freedoms, health and happiness of every individual is protected by a universal law based on a re-declaration of the rights of man providing for the utmost liberty of thought, criticism and suggestion is the ideal to be kept in view in all plans of post-war reconstruction, there is no doubt that the youth of all countries come in a line to work out the youth movement adapting it to local circumstances and conditions of each nation.

The education problem in the post-war period is of the utmost importance for it primarily affects youth. Education will continue to have in a larger measure an economic motive and for that reason alone

all university education has to be reorganised and while academic standards must be kept up to the highest and research encouraged by larger grants from the State exchequer in every country for the benefit of science which in its turn will help the industrial development, the education of youth should give a stimulus to youthful energies being directed towards a positive aim of the human mind that will lead to a higher culture and a higher civilisation that has yet been achieved.

I have not specifically referred as yet to the youth of India. So far, India has not experienced the severe war conditions and hardships and horrors in the war zone of Europe and other countries even China such as loss of life, property and general dislocation of economic conditions, except only in part. Youth has been mobilised for war service but in effect youth has been able to continue its studies in schools and universities and in fact, obtained greater opportunities of showing merit and capacity in various spheres specially in war industries—no doubt a great promise for the future. By comparison the youth of India is superior in intelligence, adaptability and quickness to learn and has proved what it can achieve, if given the chance. Training centres under the Labour Department of the Government of India, and

the Bevin scheme for technicians have opened up, and if further extended will provide further avenues for youthful employment in industrial development for the future. But amidst these hopeful features the system of literary education and conferring degrees has produced unemployment. Large increase in the population of the country has made the problem of village primary and mass education a colossal one, still it remains unsolved. Technical training centres are few. Scientific research is limited and expenditure thereon is but a drop in the ocean and in the country's finance. To help Indian youth in taking a proper place in the post-war world, the whole educational system of India has to be reorganised. Youth movement should be established in every town and village to supplement the work of educational institutions. Physical culture, and medical care of the students are all to form part in a big national scheme. Greater opportunities should be afforded by the State for technical education, scientific research and foreign travel, providing also for exchange of students all over the world. Then only will the youth of India rise to the height unprecedented in India's national progress and help to make this country a living example of what youth can achieve in the new social order that is to come.

REGIONAL UNIVERSITIES

BY DIWAN BAHADUR K. M. JHAVERI, M.A., LL.B.

DURING the last few months, the Syndicate of the Bombay University has received nearly seventy-five applications for affiliations of new colleges, for teaching Arts, Science and Commerce subjects. Last year, there was such an increase and overcrowding in the number of candidates seeking admission to the colleges, that it almost became a scandal; and the Vice-Chancellor of the Bombay University was hard put to it to secure admission for those left out, a pretty large number. The reason for this unprecedented state of things was that the existing number of colleges, even after straining their resources in Teaching staff and Laboratory space and material, were unable to respond to the heavy call. The new colleges, if affiliated, will certainly ease the situation next academic year, *i.e.*, from June 1945. But even then, the difficulty with regard to the vocational colleges,—Medical, Engineering, Agricultural and Technological—would continue to exist; and as they are, in their nature, costly institutions to start and maintain, no one, not even Government, comes forward to provide them; and year after year candidates go away disappointed.

The University of Bombay at present caters to the higher educational needs of the whole of the Province, including Sind. Twenty years ago, it was allright. But during the subsequent period, as the number of students continued to increase and the number of colleges remained mostly the same, the strain began to be felt; and during the current year, it became so heavy as to disrupt the whole situation.

The only solution of the problem, therefore, now seems to be the starting of Regional Universities. The Province of Sind is trying to get its own University, and would thus afford some relief to the parent University whose main handicap to-day is its administrative unwieldiness. The Province proper is divided into three divisions, Northern, Central and Southern, for administrative purposes. It incidentally coincides with linguistic divisions also, Gujarati, Marathi and Kanarese. All the three divisions are swarming with students, and the most natural thing to do, therefore, would be to have a Regional University for each Linguistic division. Maharashtra, in fact, has started on the path, and a Committee, appointed specially for the purpose by the Bombay Government, have reported favourably to them. Gujarat has stirred itself into life and become vocal and is discussing the problem academically and financially before putting forward a definite demand. The Southern Division, though not so much in the lime-light, is also contemplating to make out a case in its favour. The South and the East and the North of India, Madras, Andhra, Mysore, Travancore, Calcutta, Patna and Dacca, Delhi, Agra, Aligarh and the Punjab, Nagpur and the Osmania Universities are precedents, if any precedents were required, in favour of starting Regional Universities, in addition to the three primary and Presidency Universities of Bengal, Bombay and Madras. The demand for such centres of learning is the natural consequence, inevitable result of the march of time, in matters educational and non-educational. One expects, therefore, that very soon Bombay Province will have its Regional Universities. The sooner, the better.

THE HARIJAN PROBLEM

By MUNSHI ISWAR SARAN,

President, Harijan Sewak Sangh, Allahabad

AN ex-Viceroy of India told a friend of mine that even those who disagreed with Mahatma Gandhi's politics would be forced to admit that he was destined to go down in history as one of the greatest liberators of mankind. The awakening among the depressed classes is mainly due to his selfless labour. It is he who has convinced thoughtful caste Hindus that the good name and progress of Hinduism and India depend on the betterment of the condition of Harijans. It is indisputable that the attitude of an increasing number of caste Hindus towards Harijans is undergoing a radical change, they are dropping their superiority complex and Harijans are getting rid of their inferiority complex. The leavening process which has begun, I am confident, will, sooner than many people dare imagine, leaven the whole lump. People in different parts of the country are devoting themselves to the service of Harijans fully determined that this problem should be satisfactorily solved as speedily as possible. They do not seek to patronise Harijans but desire to atone for the past sins of caste Hindus. They feel that Hindus have been guilty of a great wrong in imposing absurd and cruel restrictions on Harijans.

Due to Mahatma Gandhi's inspiration, a branch of the Harijan Sewak Sangh has been established at Allahabad. Its home is called Harijan Ashram. A description of this institution, I venture to hope, may be of interest to fellow workers all over the country. May it be hoped that it may serve as a model for others to follow and imitate?

The Ashram is established on a site measuring 20 acres which has been given by the United Provinces Government on a nominal rate of rent of one rupee per acre per year. Thanks to His Excellency Sir Maurice Hallet, the Defence Department of the Government of India have given us over 32 acres of cantonment land which is contiguous to the Ashram site. Some more land has been given to us by the United Provinces Government. The Ashram is within the municipal bounds of Allahabad and is situated in what might be called the suburb of Allahabad. It is not far from the Prayag railway station. On this site we have got a hospital, the gift of the Rt. Hon'ble Sir Tej Bahadur Sapru, a vocational school, the gift of Sir Padampat Singhanian of Cawnpore, a girls' hostel, the gift of Col. Sirdar M. N. Shitole, a premier Sirdar of the Gwalior State, a workshop the cost of whose construction has been borne by us and the United Provinces Government, a boys' hostel, a building which contains our office and guest rooms, a tannery and some other buildings.

Uptill now we have not been able to establish a regular hospital but we hope that in the near future it will be our good fortune to make satisfactory arrangement for indoor patients. We distribute medicine gratis to all those, irrespective of their caste or faith, who come to us. Our average attendance at this dispensary is about a hundred per day.

In our hostels we have Harijan children whom we train and educate free of cost. We pay for their food, clothes and lodging.

We train them in different crafts, such as leather and cane works and tailoring and try to make them useful members of society. We are never tired of repeating that they are as much Hindus and Indians as the members of the highest castes and are entitled to exercise all the rights possessed by Indians. We have also a big primary school which is open to the children of all faiths and communities, of course Harijan children are in the majority.

For these children we have morning and evening prayers and physical exercises in addition to *Kirtan*, etc.

In the hostels we have made an inflexible rule that all children should join the common mess. In these provinces various Harijan communities do not inter-dine with each other. This restriction is extremely rigid. When I mentioned this fact to my old and esteemed friend, Dr. Bhagwan Das, the well-known scholar of Benares, his joy was unbounded. He said, "Half the battle is won."

We have a branch at Shanker Garh in the district of Allahabad. There we work among *Kols* whose chief occupation is breaking of stones. At first they felt amused at the work which we intended to start. They used to say, "We have got all that we want. Why do you worry about us? You leave us alone." But patient and systematic work has begun to convince them that they must make a great deal of progress in order to attain the level of decent human beings.

A very interesting part of our work is the propaganda which we carry on among Harijans as well as caste Hindus. We preach to them and we deliver to them the message of Mahatma Gandhi. There is the Magh Mela at Allahabad which is held every year about the month of January on the banks of the sacred Triveni. There we have our camp and during the day we preach to caste Hindus and during the night to sweepers. Our experience of the Mela is very heartening.

A caste Hindu is prepared to listen to you, provided you do not rub him the

wrong way. We have spoken to thousands upon thousands of village folk who come to this Mela. In the vast majority of cases we have succeeded in convincing them that untouchability is a stigma on Hinduism and we should try to remove it as speedily as possible. Invariably they have agreed. Whether in actual practice they will speedily remove it is another proposition. We attach very great weight to their intellectual assent because there can be no manner of doubt that if we persistently go on with our efforts this intellectual assent will be translated into action. You cannot convert anybody to your view either by riding a high horse or by wounding his deep-rooted susceptibilities. An average village Hindu is open to reason and it depends on the tact and good sense of the speaker whether he will succeed in winning his sympathy. Our experience is extremely encouraging.

In order to make this institution self-supporting, we have started certain commercial concerns at the Ashram. We manufacture for sale shoes, *chappals* and cane articles. Our goods are becoming popular. When Mahatma Gandhi honoured the Ashram with a visit, he approved of this idea. I am thankful to say that our experience so far gives us hope that if we shall persist in our efforts, the Ashram will, in course of time, become self-supporting. Our expenditure over the non-commercial section of the Ashram is in the neighbourhood of forty-five thousand rupees per annum. It is increasing every year.

Some of the workers at the Ashram are giving the best in them to this great cause. Faith moves them and Mahatma Gandhi inspires them. The difficulties in the path of the Ashram are enormous but they realise that determination conquers many obstacles. The Ashram has no politics of any shape or description. Its sole object is humanitarian. Some of the Ashram workers dream that at no distant date this Ashram will become an effective instrument of service to the motherland. May this dream become a reality!

THE RESURRECTION OF FRANCE

BY MR. M. K. PANDAY

IN the June of the year 1940, the news flashed like a crash of thunder that France has collapsed! It was too stunning, too heart-breaking to believe, but the fact was there. The Swastika had swallowed the Tri-colour! To one who has been to that lovely land of arts and culture, dance and music, grapes and Provencal songs, the news was something like a terrible nightmare. "Oh, could it be ever possible! Damn it."

Everything is possible! A nation that does not keep the eternal vigilance, loses liberty. It has happened in case of Greece, Rome and the Caliphites. It has also happened again and again in India and China. Victories and the expansion of the domain bring about a spirit of complacency, which produces stagnation, *i.e.*, decay. The fact is too blatantly true to require any elucidation. The contrast between the early Greek kings and their later successors, the great Cæsars and the Italian kings, the early Muslim conqueror and their later followers, the first Aryans and the later Guptas, is too obvious. The former had the restless zeal and unshakable faith in fanatical courage, while the latter were without any guts—steeped in luxuries and dissipations of all sorts.

So, is the case with France, I thought. It is nothing more than History repeating itself!

But, is France completely eclipsed—is her soul also eclipsed? France, the seat of Western culture, the home of revolutions, the mother of Liberty, Equality and Fraternity, the most cosmopolitan and the least colour-prejudiced of all the European

countries, is France Dead? No, common-sense refuses to admit it and the whole soul rebels against the very idea. But the ugly fact stood before me grinning and blinking like a little devil. The capitulation was signed, the Nazis over-ran the country. The poor workers were forcibly departed into Germany to work in the war factories—the whole country was subjected to the most ruthless pillage. Ordinances and martial laws were promulgated, the hostages were shot down and every conceivable means was used to cow down the people. A reign of terror more horrible than that of Tamerlane was established right—in the very heart of Europe—the nerve-centre of all the progressive thoughts and the home of all that is grand and sublime!

Everybody declared that France has gone to the wall for good. She will no more be able to raise her head. Everybody, including the Field Marshal Smuts, said that France will never rise. She is finished once and for ever!

The history of France for the last four years would be written in blood and tears. We do not find another instance of ruthless exploitation to match the acts of shame perpetrated by the Nazi hordes. Men hounded by the Gestapo, women raped by the Nazi brutes, children dying of hunger, the brazen-faced politicians like Laval and Petain playing the second fiddle to the Nazi-overlords, the whole countryside laid waste, the art treasures looted, the cellars sacked, the precincts of the Notre Dame polluted, the Tri-colour, trampled, the *Marseillaise* banned, the

Acadameie Francais castigated, the newspapers muzzled and the whole population terrorised! A complete denial of freedom in the land of Liberty, Barbarity instead of fraternity and arrogant superiority instead of equality! A complete reversal of state of things and the most damnable topsy-turvydom!

Just as renaissance precedes a reformation similarly a spirit of decadence precedes the actual decay. A nation that does not constantly try to live upto a progressive ideology is sure to meet a reversal. A knock-out blow is bound to send such a nation reeling to kiss the dust. And a recovery is possible only when there is an inexhaustible fund of innate spiritual strength in that nation. It is due to this great strength, call it life-force, if you like, that a nation rises like Phoenix from the ashes. The greater the persecution the grimmer the resolve, the more the humiliations, the more bitter the spirit of vengeance! The eclipse is never a total eclipse, nor is physical defeat a spiritual decline!

Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of spirit.

For four years France continued to be the "Airless dungeon", but her spiritual strength continued to augment, the inner urge to be free began to be more powerful, the underground preparations went on ceaselessly and the resolve to free the country from the brutes also grew more grim and inexorable. It was the most agonising time in the history of the French people. It was the moment of travail, of terrible ordeals and sufferings.

But, to-day France has resurrected! Those who declared four years ago that France was finished, have proved to be false prophets. The period of night is over and the golden morn flatters the top of yonder hills. The people of France true to their tradition have themselves liberated their country. The Hitlerite hordes have withdrawn and are withdrawing from the French soil, the Swastika is crushed under-foot, the Tri-colour flies gaily, the Gestapo is hounded out, the precincts of Notre Dame is cleared up, the liberty is established instead of slavery, fraternity in place of barbarity and equality instead of superiority. The newspaper has resumed its publication, the Marseillaise sung aloud from one end of the country to the other and France is once more LA FRANCE—a sadder and a wiser France.

The future of France will be determined to very great extent by the course of action, her present leaders will choose for her. The choice before her is clear and unmistakable. Whether she will once more align herself with the former reactionary Ally, who did not hesitate to leave her in the lurch or whether she will restore the *status quo* or strike out a radical course. The one means clutching at the empires and following the time-worn impertalistic policy and the other means a dynamic philosophy perfectly in harmony with her spirit. The one will mean death even as the other will mean a vigorous life! Perhaps it is too early to forecast now. But, one thing is absolutely certain that the old and obscurantist ideologies will have no place in the "NEW WORLD ORDER" whatever it may be!

"All our yesterdays have lighted fools to dusty death". Those who think that they can talk in the same old accent, live in the fools' paradise. It is impossible to bring the mummies back to life in France as well as in India. In spite of the jabbering of the Pessimists and the defeatists", TO-MORROW is certainly going to be ours.

At present, there is a welter of chaos and confusion. Fascism is knocked down. Nazism is badly cornered and driven at the bay, the Russian Bear has already weeded out his country of all the Nazis, the Balkans have thought it more worthwhile to turn to the east than to the west. The Japanese ambassador is making feverish attempt to bring about a rapprochement between Germany and Russia. Once more we seem to live in a temporary doldrum! Once more the International world resembles an exciting chess-board. But one thing is certain that the dreams of world-wide lebensraum and the victorian laissez-fairism are completely shattered!

It is absurd to think that France will follow the old reactionary policy after going through such ordeals. It is absolutely inconceivable that she will refuse to learn lessons from the debacle that overtook her.

But, just now there are ominous signs in France. The cafe-politics seem to be asserting themselves once more. General de Gaulle has made no secret of his intentions concerning the empire. But in spite of it, General de Gaulle is bent upon carving out a new France out of the welter and chaos of the moment. The General is at work. There is going to be the trial of some of the great former ministers and the prime ministers, a trial, which, perhaps

is the greatest in French History since the year 1789! Things are in a great flux now and the more one thinks, the worse grows the confusion! It is impossible to predict what shape the things will ultimately take.

But, the question before France presents itself with all the remorselessness of the hour; whether she is going to maintain the *status quo*, as it existed before the war, or whether she will adopt a forceful and dynamic philosophy—the sort of philosophy which is essentially in keeping with France's genius noted for progressive radicalism. The question presents itself inexorably and has to be answered ruthlessly! If de Gaulle, unfortunately proves to be another Clemenceau and restores the *status quo*, would it be worth the agonies of travail that France has suffered during past years? Would it mean anything to the millions of Frenchmen, members of the F.F.I. who made such glorious sacrifices for their "Patrie"? Would it not mean a mere repetition of Daldiere, Renaud, Petain, Laval, Bannet and hosts of other renegades? Would she give away her soul to a decadent philosophy and be a partner in the ruthless exploitation of the world with her Ally across the Channel or her jilted lover across the Atlantic? Would she continue as the chambermaid (*femme de chambre*) of the haughty Britania? Would she lose her soul and gain the whole world? Would she completely forget that there was once a Rousseau, a Voltaire, a Robespierre, a Danton, a Descartes and hosts of others, who have kept her name alive even in the remote corners of the world? Would she exchange the

dynamic for the decadent? The gold for the dross?

These are some of the questions which forcibly intrude upon the mind of one who has something to do with French History and Literature. The question has to be answered by her and the decision has to be made ruthlessly but still coolly, logically but still practically. I am one of those who believe that the soul of France is immortal and that her soul-force is bound to assert itself powerfully if her present leaders try to keep her decadent, as she was after the first Great World War.

France has got through the Baptism of Fire! What she needs is a Baptism of Spirit just as India needs both the baptism at once in order to bring about the Catharsis of age-old stupidities and follies.

We who believe in the great destiny of France and even the greater destiny of our fatherland will cry the hallelujahs if she is once more clad in her resplendent glory of 1789.

While I am writing these lines, I can very well fancy the river Seine gliding at its own sweet will, the little barges silhouetted in the half-lit morning finlight, the tall green fir trees of the boulevard becoming more clearly defined against the faint background, the Rue Montparnasse hushed in solemn quiet, a faint murmur from the road to the Notre Dame and something like an incense hanging upon the air!

Lo and behold, it is La France! The France that has come to life and the France that was no more!

VIVE LA FRANCE!!!

Kalhana, the Poet-Historian of Kashmir

BY PROF. S. N. DHAR, M.A., B.T., LL.B.

RAJATARANGINI, the famous saga of the Kings of Kashmir, was written 800 years ago by the poet-historian, Kalhana. Little is known about the life of Kalhana beyond his own confessions in his history, which he wrote between the years 1148-49 A.D. He came from a celebrated family of Brahmins. His father, Canpaka, was a minister. Untoward political circumstances determined an author's career for Kalhana. He cultivated a thorough-going acquaintance with all the past chronicles of Kashmir and knew at first hand the political and social developments of his time.

Kalhana's erudition is estimated from the fact that the story of Rajatarangini or "The River of Kings" covers thousands

of years from earliest times down to his own day. It is written in Sanskrit, "the language of the gods". Kalhana summarily deals with fifty-two pre-historic kings. According to Pandit Jawaharlal Nehru, its early part, is "brief and vague". The later periods, as they approach Kalhana's own times, are detailed, clear and forceful. Rajatarangini is not merely military or palace history, not only the chronicle of autocratic monarchs but it also contains valuable political, social and other information.

Kalhana is pre-eminently a Kavi, a seer poet. He looked upon himself as a poet first and chronicler afterwards. The late R. S. Pandit compared him to Aeschylus Homer "as a poet of veracity and

universality." His poet's love of the Arcadian valley of Kashmir, abounding in nature's mysterious charms, is revealed in many a passage of Rajatarangini where his florid style reaches the heights of the grand style. In the manner of Kalidasa he frequently changes the metre to complement the theme. Figures of speech come easily to Kalhana, the master artist. His grace of humour and occasional sarcasm enliven his couplets which flow smooth and deep even as the Jhelum. The style of his poem have won appreciation from eminent Sanskrit scholars and critics.

On the historian, Kalhana says, "That man of merit alone deserves praise whose language like that of a judge, on recounting the events of the past, has discarded bias as well as prejudice." Kalhana certainly lives up to his standard of the art of the historian. His standpoint as the historian is that of an independent and dispassionate observer. Non-Kashmiris like Bengalis who did great things in Kashmir were warmly applauded by him. He extended the same tolerance to idol-breakers, iconoclasts and vandals that he meted out to temple and city-builders and great patrons of art and learning. He wrote history with the professed aim that it might help people to live and to understand life. He is no sycophantic court-poet who pays extravagant tribute to kings. He describes royal love-affairs, court intrigues and military campaigns with the same veracity with which he gives accounts of famines, floods and fires. He ascribes no dates to the kings of the pre-historic period of Kashmir. He gives dates after 813 A.D. when he is sure about their authenticity.

Though he lived in times when Rights of Man were yet undefined, he boldly expressed his sympathy with the down-trodden Kashmiri masses who lived the pitiable lives of serfs. He gives interesting descriptions of their hunger-strikes which formed the only political weapon that they could use against their feudal and autocratic oppressors. Tragic episodes like Jaipada's sad end and the Sati of Suryamati are relieved by narration of light tales in truly Shakespearean manner. The diversity of dialogues adds to the value of his chronicle.

Kalhana's saga portrays the ancient times of Kashmir, the clash and the consequent intermixture of various cultures. Kalhana acquaints us with many ancient superstitions, customs and traditions, some of which have persisted to the present day. He gives brilliant pen-portraits of great men like Suyya the engineer, King Meghavahama the philosopher, Lalitaditya the conqueror. Not only is Rajatarangini a great history, it is also great as a work of art. His artistic sense was admirably matched by his moral excellence which permeates his character-portraits and defines his ethical attitude to life.

As a man, Kalhana presents the curious combination of poet and historian on the one hand and a Brahman and rationalist on the other. He was a Brahman but he had Buddhist leanings though he lived in a time when Buddhism had been completely replaced by Hinduism. Perhaps his interest in Buddhism accounts for his determinism and didacticism. The cult of Saivism, then prevalent in Kashmir, influenced him strongly, so that each one of the eight cantos of his poem begins with a Saivistic

quotation that emphasises the transitoriness of life and the triumph of Death over it. Thus the dominant "Rasa" (sentiment) of his chronicle is "santarasa," the sentiment of resignation. Kalhana's numerous references to ancient Indian classical mythology reveal his broad learning. He was well informed in history, geography, literature, economics and prosody. He found space to write about early Sanskrit poets and authors which

helps the language scholar to decide their dates of life and composition. Kalhana ranks among the first-rank Indian Sanskrit historians of the Middle Ages. He even compares favourably with many of the well-known medieval chroniclers of the world. Kalhana, the great Kashmiri poet-historian, has saved the history and ancient culture of Kashmir from oblivion.

THE PHILOSOPHY OF STUDENTS' STRIKES

BY J. M. D'SOUZA, B.A., L.T.C.L., S.T.C.

WE shall here deal with Students' Strikes merely as internal troubles having nothing to do with 'politics'. Strikes of this type have, of late, become very frequent in this country, and the germ seems to be spreading very fast. To start with, the students of the Elphinstone College, Bombay, went on strike as a protest against the rustication of three of their fellow students who were alleged to have disobeyed the Principal's order. Soon after, we read of a strike among school students in Dacca. These became unruly because they were forced to appear for an examination with their own paper despite grave paper shortage in the market. The students of the Bombay College only struck their work, but those of Dacca struck their master who was removed to his residence in a serious condition. Very recently, some 850 students of the S. H. L. College of Commerce, Ahmedabad, were reported to be on strike in sympathy with two of their companions who were disallowed by the authorities to sit for the final University examination. We do not mean to hold a

brief for the authorities concerned nor do we maintain that the students were wholly in the wrong. All that we wish to say is that these strikes are fast developing into a contagious and deadly disease. Something has to be done to arrest their progress. Delay may prove dangerous.

Coming to the ethics of 'strikes', we face the questions: Are these strikes justifiable? Are the students right? If they are doing the right thing, are they not doing it in the wrong way, in the wrong place, and at the wrong time? Don't these strikes amount to subversion of authority? Can our students come forward to disobey and learn to obey at the same time? As leaders of to-morrow, can they be trained to command when they are not prepared to obey? If the students have the right to protest, have not the authorities the right to command? Can the clash of the two be regarded as progressive? Even if protest as 'the end' be allowed, are strikes justifiable as 'the means'?

Strikes came into fashion as a clash between 'capital' and 'labour' in the present age of steam-driven machinery and large factories. These factories are both their origin and justification. Strikes should have no room in our schools or colleges. As students, we do not undertake to fly. The school or college is a place where we find the wings and prepare for the flight. Woe be to all the education and the race that is to benefit thereby if this preparation is marred by riotous activities! A citizen* (or a soldier) is not a pair of shoes made to order. His preparation has to be long and intensive. It must be backed and boned by love of duty and singleness of purpose—of determination to learn, and to learn long and well all that is wise and sound. And wisdom, as admirably said by Wordsworth, is oft-times nearer when we stoop than when we soar.

In student life there should be no deviation from the path of duty and obedience to authority. Before † being a captain, one must be a lieutenant. I think it is Cicero who said: "The man who commands effectively must have obeyed others in the past, and the man who obeys dutifully is worthy of being one day a commander". The students' duty is to learn and not to teach the authorities their business. Emerson rightly stretches the point when he says that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it. "To do the right thing", says another writer, "it is often necessary to be out of joint with the times and with public opinion". This will prove

* A. T. Quiller-Couch, 'Roll Call of Honour', p. 159.
† Quiller-Couch, 'Roll Call of Honour', page 188.

a sound retort to those of our politicians who wish us to understand the so-called *psychology of students' revolts*. There may be a reason why the students behave in this manner. It is true that we have at this moment reached a crucial point in the political history of our country. We grant that our present educational system is unsound. But we simply ignore these factors when we come to face the stern truth that 'politics' is not the business of our student population.

We need not go far for examples. Mahatma Gandhi is well known as the Prince of Revolutionaries. But what was his life at school? In his 'My Early Life' we read: "I had not any high regard for my ability. But I very jealously guarded my character. The last little blemish drew tears from my eyes. I did not so much mind the punishment, as the fact that it was considered my desert. I was by nature blind to the faults of elders. Later I came to know of many other failings of this teacher, but my regard for him remained the same. For I had learnt to carry out the orders, of elders, not to scan their actions." The Mahatma's school life is a shining pattern for our youths. Intelligence may lie in seeing the faults of others, but the beauty will always lie in correcting them in ourselves. Even as a political leader, what is Mahatmaji admired for? Love of peace and humanity, *sweet reasonableness*, his faith in the power of ideals, his creed of Non-violence, and belief in the strength of will. And what is his advice to students? He grants ‡ them freedom of expression and of opinion, but *not of action while they are studying*.

Let us now turn to Rabindranath Tagore, 'the Sentinel of the East'. It is well known

‡ Gandhi Series, by Hingorani, Volume I, page 111.

that the school system irked him. In his "Reminiscences" and other works we read: "It (school) kept me strictly separate from all that filled my life, and I felt as unhappy there as a rabbit confined in a biological institute. Being a truant by nature, I had always refused to attend my classes". But never, indeed never, do we read of him as a votary of strikes and mob-violence in his student days. On the contrary, he had the deepest reverence for his masters. Referring to Father De-Perenedra, he says: "I felt in him the presence of a great soul and even to-day the recollection of it seems to give me a passport into the silent seclusion of the Temple of God." Here is Tagore's message:—

Be not ashamed my brothers to stand
Before the proud and the powerful
With your white robe of *simpleness*
Let your crown be of *humility*
Your freedom, the *freedom of the soul*:

Napoleon held that discipline amounts to seventy-five per cent. of all the elements that go to make up success in battle. This statement applies with greater emphasis to the battle of life. Discipline, in fact, is another word for education itself—the development of body, mind and spirit—the discipline of thought, word and deed. We may contend that discipline implies freedom. But freedom is "not the right to do as you please but the *liberty to do as you ought*". And, this learning of what one ought to do—the great unwritten Law of Behaviour—can thrive only in an atmosphere of quiet, unquestioning obedience. It may be argued that true discipline is not "outward compulsion". We grant that it is "inward impulsion". But this view does not brush aside the help and guidance of youth by the adult section of the community. Inward impulsion, moreover, implies meditation* or introspection and self-control leading to self-respect and self-reliance.

We admit that this is an age of democracy. But the true spirit of democracy seems to be little understood and less practised. According to a recent utterance of Sir S.

Radhakrishnan, "democracy is not so much the result as the method. It is the method of persuasion, of discussion, of negotiation of give and take. It is the method by which *peaceful non-violent changes are brought about*. If you get angry and lose your temper, you lose the democratic habit". Even if we take for granted, that the student strikers are right, are they not doing the right thing at the wrong time, in the wrong place, and in the wrong way? Are they not placing the cart before the horse? And again, is it enough that actions are right? Must they not also be pleasant?

Loose home discipline is largely responsible for the disorderly scenes in schools and colleges. "You strike my work", said a learned gentleman once to his stubborn servant, "and I strike your food". The remark offers much food for thought to our parents and guardians. Parents and teachers will have to put their heads together, after all, and prescribe the necessary antidotes and deterrents to curb the existing spirit of revolt among our students. Herr Hitler, himself an arch rebel, says somewhere in his 'Mein Kampf' that no one should enter politics before the age of 30. This remark is significant specially to those of our students who seem to consider themselves wise enough at 13. Educational institutions are temples of learning. Disorder and discord should have no place whatsoever within their walls. Rather, they should throw their portals open to music† and harmony. Students should strive after the noble motto‡ of Louis Pasteur—'laboremus'—'Let Us Work'. They should prepare themselves for 'sweet reasonableness', delicate diplomacy, and pleasant action. They should learn how to *stoop to conquer*.

* A Discipline for Non-violence, by R. B. Gregg, page 14.

† My Remarks on Moral Value of Music, 'Modern Review,' October 1938, page 473.

‡ Quiller-Couch, 'Roll Call of Honour', page 180.

THREAT TO THE ARECA INDUSTRY

By MR. A. GOIYA

THE war has brought into the limelight a tree so useful to man in India and Ceylon—the homely slender arecanut (areca catechu, Linn). What traveller in Hindustan or Lanka has not seen the stately groves and the pluckers deftly swinging a tree to and fro in order to move on to the next palm? It is a dangerous bit of work, yet so skilful are the pickers that accidents seldom, if ever, occur. When the bunch has been picked, it is either thrown to the ground or sent down along a rope to the receiver at the other end who often is the picker's wife. For the areca trade is purely a family concern—a typical rural industry. The war has, however, threatened all these rustic scenes. It will not be far wrong to state that the ruin of the areca industry is imminent. Day after day hundreds of these palms are being cut down for constructing emergency buildings. Unless some drastic action is taken immediately, the areca palm may be a forgotten plant.

The arecanut or betelnut, as it is popularly called in India, belongs to the natural order Palmae. It is not known where this palm was first noticed, but a Chinese work written about 150 B.C. mentions the arecanut. In India it is called by various names. The Tamil name is *Pakku*, *Adike* (Kanarese) and *Supari* (Hindi and Bengali) are the other well-known names. To-day the nut is a very important commercial crop, being widely grown in the Netherland Indies, Sarawak, the Malay States, Burma, Ceylon and India, especially Mysore. In Mysore and Ceylon it is one of the chief sources of income of the villager.

Areca estates, like tea, rubber and cocoa estates, do not exist. It is principally a money crop of the small holder. Therein lies the importance of the areca industry to all those who have the welfare of the ryot at heart.

Apart from the commercial value of the nut itself, the palm provides a useful live post on to which betel and pepper vines are trailed in the village gardens. At a time of food crisis as at present, the areca palm comes in very handy for trailing on the vines of the different varieties of dioscorea yams. The spathes of the branches provide crude but very useful vessels for drawing water from wells. In a poor country as India, this bucket is a great saving to the indigent villager.

As it is difficult to estimate the daily consumption of nuts for chewing with betel in India owing to the enormous population, the following illustration from Ceylon will be interesting. A very conservative estimate of the number of people who chew betel and arecanut in the Island puts the figure at about one million. This million, it is assumed, will partake of at least two chews a day. For each chew half an arecanut is required. This makes ten lakhs of arecanuts a day, valued at Rs. 5,000 at the present market rate or Rs. 600 at the pre 1939 market rate of one hundred nuts for an anna. This totals to about two lakhs of rupees per annum. The latest export figures available indicate that twenty lakhs worth of arecanuts are exported annually, especially to India. Therefore, the areca industry in Ceylon brings in an income of nearly two and a half million

rupees annually. In India although no authoritative figures are available, the areca industry is worth about 50 lakhs.

It is no wonder then that the Department of Agriculture in Ceylon is perturbed at the ruthless destruction of this valuable palm. Of the 70,000 acres under cultivation, it is estimated that up to nearly 10,000 acres have been cut down. A nation-wide campaign for replanting arecanut has therefore been started. It is proposed to

distribute a million seedlings for planting during the North-East this year, and continue doing so till the losses have been made good.

This should arouse a similar interest in the areca-growing districts of India. It is not the fate of the capitalist that is at stake, but the lives of thousands of ryots. A start must be made immediately. Let the slogan then be: "Grow more arecanuts".

TRAVANCORE UNDER SIR C. P.

BY "POLITICUS"

THE first notable act of the Dewan was the part he played in the matter of the promulgation by His Highness the Maharaja of the Temple Entry Proclamation.

As the material counterpart of the great act of social emancipation that the Proclamation is, a many-sided programme of uplift of the Backward Communities is being put through in Travancore today. Members of these communities who are landless are being settled in agricultural colonies, the amenities provided include wells, open spaces for recreation and common buildings for religious worship. The colonists earn their living not only by cultivating land placed at their disposal, but through such cottage occupations as rattan work, bee-keeping, poultry farming, weaving and screwpine mat-making. Foremost among these colonies and a model of efficiency and prosperity is Sachivottampuram at Kurichi in Central Travancore. Education among children of the Backward Communities is promoted by the grant of liberal concessions. They are exempted

from payment of tuition fees in schools and colleges, are supplied with text-books, lodged in free hostels and in cases where they pursue special education given stipends. The Protector of Backward Communities, a Government Official entrusted with the duty of watching over their interests, sees to it that deserving members are appointed to the Public Service. Liberal grants-in-aid are given to several private institutions conducted for the benefit of the Backward Communities.

INDUSTRIAL AND AGRICULTURAL REHABILITATION

"One of my ambitions", the Dewan said at the time of his assumption of office, "is to carry out the ideals of His Highness, namely, the relieving of the agricultural depression and the rapid industrialisation of the State on right lines, bearing in mind the fact that Travancore rejoices in the possession of unlimited resources."

A tremendous deal has been done to implement this initial declaration of policy.

Soon after Sir Ramaswami Aiyar became Dewan, an Agriculturists' Relief Act was passed and Debt Conciliation Boards set up under its provisions. But as the Act in its working was found to be defective, a fresh inquiry was instituted and a new Debt Relief Act was passed which is wider in scope and application than similar enactments elsewhere.

This Act which has become operative from September 16, 1940, affects not only agricultural debts but all debts other than a very little group relating to revenue or dues to Government or local bodies and some other items of a cognate character. Debts repaid within a period of two years will be reduced to 70 per cent. of the total amount, while those paid within six years will be reduced to 75 per cent. and those repaid within nine years will be reduced to 80 per cent. From the date of commencement of the Act no future interest exceeding simple interest at 4 per cent. per annum in the case of money debts and 6 per cent. in the case of paddy debts could be charged. In the case of persons unable to pay their debts provision has been made for the settlement of liabilities by Court under which the debtor will make available to his creditors 75 per cent. of the assets reserving to himself 25 per cent. of them, so as not to exceed Rs. 8,000 in value.

A Credit Bank has been established to finance agriculturists with long-term loans and the Dewan has been carrying on an unrelenting campaign to make the State self-sufficient in the matter of food by the adoption of more scientific methods of cultivation and the exploitation to the fullest extent possible of the rich fisheries of the State, both inland and marine. A vigorous drive has been set afoot under the

auspices of the Department of Agriculture for the augmentation of the State's output of paddy, and it is hoped that by converting single-crop paddy lands in northern taluks into double-crop lands and by introducing annual cultivation in the water-logged areas of Kuttanad, which could be accomplished by irrigating the former and de-watering the latter with the help of power from Pallivasal, the State's deficit in paddy could be made up considerably.

Additional areas of land, too, have been brought under cultivation. Thousands of acres of Forest Reserves have been leased out. Manure depots have been opened in different parts of the State and hire purchase facilities afforded to agriculturists for buying implements. Schemes to manufacture compost manure on a large scale out of town and market sweepings and to distribute it in rural areas have been put into operation, while large scale production of fertilizers is proposed to be accomplished through a Company (The Travancore Fertilizers & Chemicals, Ltd.) that has been started under State auspices.

INDUSTRIAL EXPANSION

The programme of industrialisation is in full swing. "Either we must industrialise or perish," is the slogan the Dewan has uttered from a hundred platforms, and striven, in a hundred ways, to drive home into the minds of the people. The industrial policy he has laid down is best described in his own words. "The policy of the Travancore Government," he has made clear, "has been and will be first to exploit those things which are the natural monopoly of the State and necessarily, therefore, of Government. For that purpose and with that object in view, Government have vested in themselves and taken upon themselves the

responsibility of water-supply, of drainage and the supply of cheap power through the country. The problem of transport has also been taken up by Government. Apart from these, it is not the function and will not be the pre-occupation of the Travancore Government to take upon themselves any commercial enterprise."

The sugar and rubber factories, which were started under Government auspices but which were proving liabilities, are today profit-yielding concerns, thanks to the new industrial policy whereby they have been transferred to private companies.

PALLIVASAL HYDRO-ELECTRIC SCHEME

The first fruits in the fields of industrialisation are the Pallivasal Hydro-Electric Station which has been established at a cost of nearly one and a half crores of rupees and which supplies cheap power for industrial and agricultural purposes, the Government Ceramic Factory at Kundara, the Rubber Works at Trivandrum, the Sugar Factory at Thuckalay, the Textile Mills, the Aluminium Smelting Factory and the Glass Factory at Alwaye, the Plywood Factory at Punalur, and the Travancore Fertilisers & Chemicals, Ltd. Besides these, schemes are under way for starting factories for the manufacture of cement and sugar, for the establishment of spinning mills, and for the manufacture of rayon out of the soft woods that abound in the forests of the State.

The Pallivasal Hydro-Electric Project, which is shortly to be extended to meet the increased demands for power, is only the first step in the electrical development of the State. The Dewan looks forward to the day when "by harnessing not only the hydro-electric resources of the High Range, but similar resources throughout the State,

we will have a grid, by means of which in addition to utilising this energy for our own use and for the purpose of the State, we shall export electricity to places which are not so well blessed by nature as we are, so that we shall serve as a great central market for the distribution of cheap power throughout a not small portion of South India."

It is in pursuance of this policy that an agreement was entered into in July last between the Madras and Travancore Governments to investigate as a joint venture the power possibilities of the Periyar and Cardamom Hills area.

ROAD TRANSPORT

Closely allied to the improvement of the means of communication was the starting of the Transport Department which was ushered into existence in 1938 pursuant to Government's declared policy of nationalising State monopolies and such public utility services as transport, and supply of water and power. The Department has not only been engaged in running regular bus services and providing all possible amenities to passengers, but has conducted experiments of far-reaching importance with a view to making Travancore self-sufficient in the matter of motor fuel, by substituting charcoal gas and alcohol for petrol in operating the department's large fleet of buses. The results obtained have been very encouraging.

Other important developments in communications have been the establishment of air connection between Travancore and other important places in India by the construction of aerodromes at Trivandrum and Quilon and the introduction of a trunk telephone system for the State and its linking with the Indian Trunk. These

modern means of swift communication have annihilated Travancore's one-time isolation and brought her into close and intimate contact with the outside world.

TRAVANCORE UNIVERSITY

The establishment of the Travancore University is an example of the Dewan's faculty of taking quick decisions on matters of far-reaching importance. The question whether there should be a separate University for Travancore, or a common one for the whole of Kerala, was still being discussed in academic circles, in a manner producing more heat than light, when the Dewan decided on the former course and took the plunge. He must have known that to wait for the three disparate units of Kerala to agree upon the essentials and the thousand and one details incidental to the founding of such an institution would be to postpone it to the Greek kalends. And so, the University of Travancore was brought into being, to serve as "an effective and powerful instrument for the re-orientation of the whole educational system and the reorganization of secondary and collegiate education, which have become a matter of fundamental importance and necessity, in view, on the one hand, of the growing acuteness of middle class unemployment and on the other, of the policy and programme of vigorous and rapid industrialisation which have been started."

The University has, during the last seven years of its existence, done such excellent work as completely to justify the optimism with which it was founded. Its varied research activities have been valuable and useful and the emphasis it has laid on the physical culture of students has led to very beneficial results.

LABOUR CORPS

The University Officers' Training and Labour Corps, organised in September, 1939, has succeeded in thoroughly transforming the personality and bearing of the undergraduate and giving him not only a sense of robust self-confidence in himself but, a vigorous and constructive outlook upon life. The Labour Corps is playing a great part in achieving the University's ideal of imparting education of a creative and formative type producing not dull, pale, withered hook-worms, but bright men and women full of physical energy and mental alertness, anxious and able to do something for the world they live in and their fellow creatures.

REACHED PEAK FINANCES

The financial progress registered by the State during Sir Ramaswami Aiyar's Dewanship has been extremely striking. In 1112 when he took charge of his office, the State's revenue stood at 256'41 lakhs and the expenditure was Rs. 241'61 lakhs. Midway through the period, namely, in 1116, the revenue rose to 276 lakhs and expenditure to 270 lakhs. For 1120 the budget has been for a total revenue of Rs. 532'19 lakhs and expenditure of Rs. 461'33 lakhs.

Travancore today is in the incontestable position of being the third State in India in the matter of revenue, Hyderabad being the first and Mysore second. This increase in revenue is all the more striking when it is remembered that it is the result not of the imposition of additional taxation but only of a more systematic exploitation of existing sources of revenue.

Though the State had financed during the period from 1110 to 1119 capital schemes, both productive and non-productive,

to the extent of Rs. 568 lakhs and a food programme of Rs. 13 crores besides discharging the 5 per cent. loan of Rs. 14.75 lakhs, its borrowings in the open market have amounted only to Rs. 350 lakhs, the balance of the expenditure having been met from the resources available with Government. The financial position of the State is thus unassailably sound.

TRAVANCORE'S WAR EFFORT

Five out of the eight years of Sir C. P. Ramaswami Aiyar's Dewanship of Travancore have been war years of exceptional stress and strain. In 1939 when war broke out, His Highness the Maharaja placed the entire resources of the State at the disposal of the Crown. The war effort of the State has been truly remarkable and her contributions in men, money and material have been on a scale worthy of the unbroken traditions of friendship and alliance between the State and the British Power.

FOOD SUPPLIES STABILISED

The measures taken by the Dewan to stabilise the food position in the State when supplies of rice from Burma were cut off, saved Travancore from the tragedy that overtook Bengal. Prompt action was taken in regard to price control, procurement, distribution and the grow more food campaign and in many of these things Travancore set the pace for the rest of India.

POST-WAR SCHEMES

For post-war Travancore, Sir C. P. Ramaswami Aiyar has great plans. At a recent interview, he outlined a 12-point programme of reconstruction for the State.

The programme comprised, he said, the expansion of the present hydro-electric resources of the State, the expansion of primary and vocational education, the

production of fertilisers and chemicals, utilisation and exploitation of soft wood and hard wood resources for the production of plywood and ultimately rayon and artificial silk, the exploitation of the mineral sands of the State which produce valuable and rare minerals like ilmenite, monazite and zircon, the enlargement of industries like aluminium, rubber products, china clay and porcelain, the speedy inauguration of a large cement plant for the purpose of cement-concreting the main roads of the State and the co-ordination of road transport controlled by the State with canal and sea traffic and the bringing into existence of a scheme for the fuller utilisation of all the sea, backwater and road communications in the State.

The programme also aimed (the Dewan said) at the speedy inauguration of machine tool industries in the State, enabling it to turn out spare parts in respect of the fleets of State-owned motor-driven transport vehicles. He also envisaged a big public health drive comprising medical inspection of school children and improvement of public health laboratories, which already supplied all the vaccines necessary for the needs of the State, and improvement of the fisheries of the State and the purchase and utilisation of trawlers after due investigation, for the purpose of deep sea fishing.

The Dewan was of the opinion that all the money that the State had got by way of reserve would be needed for the purpose and if more money were needed, Government would have no hesitation in going to the money markets for loans.

In conclusion, the Dewan emphasised that the Travancore Government would go ahead with the schemes, independent and irrespective of any all-India plan.

ENGLAND'S SAILOR POETS

THE Royal Navy is Great Britain's Senior Service, and enjoys also the reputation of being her Silent Service. Perhaps because of this tradition, the number of sailor poets of this war is considerably smaller than the number of soldier or airman poets.

Another reason for the scarcity of naval poets may well be that the Royal Navy, unlike its sister Services, has scarcely any non-combatant berths. Sailors are literally "all in the same boat" when Action Station sounds; and a searchlight man in remote moors of Cornwall has more leisure—and therefore, to a limited extent, more stimulus—to write poetry than has the average serving sailor.

Nevertheless, there are several British naval poets whose work has attracted attention in this war. A typical group includes Midshipman John Wedge, R.N.V.R. (Royal Naval Volunteer Reserve), Lieutenant J. H. B. Peel, of the Special Duties Branch of the Royal Naval Volunteer Reserve, Paymaster Lieutenant John Graham, Royal Navy, Writer John Prichard, Royal Navy, and Ordinary Seaman Roy Fuller, Royal Navy. Wedge and Peel are in their twenties. The rest are all under thirty-five. Four of these poets are what we should call modern poets, in that they have largely by-passed the limitations and obligations of the traditional forms of English poetry, and have preferred instead a freer pattern. The fifth poet adheres consistently to the traditional styles.

One would expect sailors to write of their work, and an excellent example comes from Midshipman Wedge, who speaks for the little ships in his poem "Night Patrol". It starts vividly with:—

No moon tonight. Nor cloud to hide
That sparkling silv'ry spray of stars
Splashed carelessly upon the wide
Black-marbled dome we know as night.

The verse proceeds to describe the routine of patrol—dull, uneventful, yet all-important—and, as the two trawlers steam next dawn into port, the poet remarks, with naval terseness:

All's well without. Our job is done.

"Easter Poem" by Writer John Prichard (a Writer, by the way, is a non-commissioned member of the Accountant Branch of the Royal Navy) reveals the ultra-modern style which our young poets are forcefully adopting. It starts:—

A thunder and whirlwind pluck out the
eyestone.
He humbles out, not lily from grave,
But ash-touching cerements shedding green
meteors
Of glow worms from His shoulders and His
starbound head;
Albino from the nest of bats
With furry toadstools at His ears.

It is interesting to compare the modern style of Writer Prichard with the traditional style of Lieutenant Peel. Prichard's poem "Winter" opens with:—

I see spent winter frames and members
Stiff in pointed crystals
Of summer's waxing
With hollowed channels stuck in fused embers
Of summer's fire; crusted joints astare
Through starved wrinkled skins.

Peel's poem "Winter" opens with:—

Steel rain, low cloud,
gaunt trees athwart the gloom:
dank fields, chill wind
and smoke inside the room:
starved birds, dead leaves,
and memory of the past:
youth spent, love fled,
and I alone at last.

We expect—and find—reactions from the common sights and sounds of war. Ordinary Seaman Roy Fuller, for example, gives a vivid mondesque cameo of a war-time London railway terminus:—

Charing Cross: where trains depart for the
bombardment
And the leave-taking is particularly ardent;
The obelisk in the courtyard is streaming with
lime,
And the doves are crying in the dusk, and
Time
Says "I am money, I am all these people."

Or of an air-raid:—

The loud mechanical voices of the sirens
Lured me from sleep and on the heath
Moths fall into a mounting shaft of light.
Airplanes whirr over and then the night stays
quiet.

Of another school are the verses of Lieutenant Peel. They concern chiefly the English countryside. Indeed, in his two published books, only three poems are war poems. For better or for worse, he appears to find the mainstream of emotion elsewhere than in the contemporary scene. His poem "Places" reveals the sailor's nostalgia for his home.

It opens thus:—

Scattered up and down the land,
quiet, sequestered places stand:
places steeped in summer sun
where I heard the brooklet run
with a murmur through the meadow
while I listened from the shadow:
places high on English hills:
places by slow water-mills
where I marked the clear leet linger
while it brushed my dangled finger:
places deep in worldless wood
where the autumn beeches stood
staring at their own gay garment,
lost in self-bewonderment.

The English scene appears again when the same writer asks,

O Lord, now can a man be bored
when he walks on the earth?
How can he yawn, as some men do,
amid unceasing birth?
With stars to gaze at in the sky,
and dew beneath his feet:
with leaves about and moist with sap
when Spring and Winter meet:
with galaxies of Wind and rain,
and crow of cock at dawn:
with snow-gulfed lane and harvest plain,
and robin on the lawn:
with these and more to feed his eye
and sing unto his soul,
the man who's bored on earth must be
as blind as any mole.

By way of contrast, there is a terse picture of naval bombardment, written in ultra-modern style by Paymaster Lieutenant Graham, Royal Navy.

Rip-rack red sears dull battleship
Grey
And the unknowable shell
Carves
Through the armoured hull with a
Crunch
Hell is loosed—engines, guns, men spew effort.

It is, of course, impossible to quote from every naval poem: it is impossible, in a short space, even to sift them and to find therein a specific message. War-time is not the time for weaving a philosophy. Yet two facts stand out clear from Britain's war-time naval poets—first, a legitimate pride in the traditions of the Royal Navy and a determination to uphold those traditions; second, a suspicion (albeit a tart and hurt suspicion) that life, despite the blood and tears and sweat of the moment, is not so chaotic as is the contemporary scene. Perhaps this outlook has been crystallised in this very brief verse by Lieutenant Peel called "Twins".

There never was a joy
that held not also grief:
nor grief that did not swell
capacity for joy:
and those who weep that joy
must ever end too soon,
weep foolishly—as those
who think grief will endure.

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INDIA AND BRETTON WOODS

BY MR. S. RAMAN, M.A.

—) O (—

THE aims of the International Monetary Conference in which forty-four countries participated were to devise the means to facilitate the flow of International Trade by securing the easy convertibility of one currency into any other and to establish an International Bank, to assist the economic development of the countries, including restoration of economies destroyed or paralysed by war.

An International Monetary Fund is proposed to be constituted to meet the first aim. If all the participating countries agree to join the Fund and contribute their quotas, the Fund will amount to 8,800 million dollars. India's contribution will be 400 million dollars and she occupies the sixth place in the list of contributors, in order of importance. The Executive Committee of the Fund will consist of twelve members and the five countries with the largest quotas, U.S.A., U.K., U.S.S.R., China and Russia, will have permanent seats on it and two seats are reserved for Latin American countries. India which occupies just the sixth place on the list has to contest for a place of the remaining five seats. The quota of each member country is to be paid, 25 per cent. in gold or 10 per cent. of the net official holdings of gold and U.S.A. dollars in gold and the remaining in its local currency. The countries having the five permanent seats will be the depositories of the gold contributed by members. The method of operating the Fund for ensuring multilateral convertibility of the currencies is elaborate and need not detain us here. Firstly, the Fund will come into being, if only the countries concerned ratify the decision of the Monetary Conference and secondly, a transitional period of five years has been agreed upon during which each country may operate its exchanges according to its discretion and on the top of all, any country can secede from the Fund any time, if it finds the membership of Fund not worthwhile.

What is India's place in the scheme of such a Fund? She has no permanent seat on the Executive Committee, though she

occupies just the sixth place on the list. She has a quota of 400 million dollars. One wonders on what basis this quota has been fixed, whether, by area, population or international trade. Judged by everyone of these standards, India deserves, at least, a higher place than China's. But this is not all. One is surprised to know, that India cannot alter her exchanges, "unless she has the prior consent of U.S.A." Britain and Russia. Till now, Indian currency has been claimed to the British, but with the working of the Fund, there will be two more fetters. For, one of the clauses of the constitution of the Fund is, that a change in the exchange rate of any country's currency could be effective, if only such a change is consented to, by all the countries whose quotas are ten per cent. or over of the total amount of the Fund. Thus India's 400 million dollars is but 4.5 per cent. of the total, whereas the U.S.A.'s is 31.25 per cent., U.K.'s 14.8 per cent., and the U.S.S.R.'s 18.6 per cent. So, India cannot alter her exchanges as she would like.

The purpose of the Indian delegates participating in the Conference was to devise a machinery by which the blocked sterling balance of India in London could be released for purpose of India's trade with all countries and for developing her own industries after the return of peace. In both, the Conference disappointed the Indian delegation.

If India should agree to the liquidation of the sterling balances at the rate of thirty million pounds a year, the repayment will be spread over at least thirty years. That shows the huge amount of British indebtedness to India. Probably, before the war is over, the sterling debt will mount higher than the World Monetary Fund. The sterling debt represents the great sacrifice that India has made for allied war effort in India, if only such sacrifice that can be easily reckoned in monetary terms. This huge amount was sought to be brought within the purview of the International Monetary Fund by Mr. A. D. Shroff and Sir R. K. Shanmukham Chetti. The Indian delegate's

intention was to secure multilateral convertibility for India's sterling balances blocked in London, so that they might be liquidated, over a period of years by India's trade with all countries of the Fund and by drawing, for payment, on the sterling balances. As things stand at present, India, while importing from countries other than Britain, is not in a position to pay for them by drawing on the sterling reserves in London. In effect, India has to find other means of paying them, while she is, in a subtle way, pinned to trading with Britain alone. The British and U.S. delegations joined hands in turning down the Indian demand for the incorporation of a clause in the constitution of the Fund to secure the multilateral convertibility of the sterling balances, with the result that the Conference voted against it.

A second disappointment was in store for the Indian delegation. This was in connection with Sir Shanmukham's proposal that the Monetary Fund should be utilised with the object of not merely increasing the volume of international trade but also for a more balanced flow of the increasing volume of trade and that, for that end in view, the proposed Fund should help the industrially backward countries like India and China in developing their economic position. The U.S. delegation opposed the proposal and it is not surprising that the Indian view did not prevail at the Conference. The U.S.A. view was that the acceptance of Sir Shanmukham's proposal would result in jeopardising the working of the Fund and that the proposed International Bank was the proper institution to take up such and similar proposals.

Negotiations relating to Indian sterling debt are due to open shortly. In this connection, Sir John Anderson's statement that Britain's creditors must not treat war debts on the same footing as commercial debts and that they have also "incurred some kind of debt to us which they can pay by their confidence in us" is a pointer to the

trend of the coming negotiations, on the British side. The Indian view has been that the sterling assets should be released for paying for India's trade with all countries and that a great portion of it should be used for developing Indian industries and for the import of plant machinery from other countries. The Bretton Woods Conference was of little help to the Indian delegation in these matters and it was contended there that the sterling debt was a purely on Indo-British affair to be settled by bilateral negotiations. But now, it is known that there will be a Conference of the sterling debt countries for settling the sterling debts question. It is too difficult to surmise how the diametrically opposed views of Britain and India on the sterling debt question could be reconciled at a Conference, not bilateral, but multilateral consisting of all the 'sterling debt countries. Will Britain try to raise an economic wall round the Empire to safeguard her commercial interests as she did last time at the Ottawa Conference: Imperial Preference. Will Imperial Preference raise its head once again?

Now, adverting to the second aim of the Monetary Conference. The International Bank will be a non-political institution with an authorised capital of ten thousand million dollars divided into 100,000 shares available for subscription for members only. The quotas for the forty four countries of the Conference aggregate to 8,800 million dollars, leaving the rest for subscription by prospective members. The purposes of the Bank are to assist the development and reconstruction of countries ravaged by war and promotion of economic development and canalisation of trade on planned, balanced routes. The major operation of the Bank will be to finance loans, to the maximum eighty per cent. of its resources. The World's first International Bank for Reconstruction and Development will come into being, when member countries whose minimum subscriptions comprise not less than seventy-five per cent. of the total subscriptions of the countries at the Conference, desire to found it.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Scientists' Plea for National Government

"GENTLEMEN", said Prof. A. V. Hill at a Press Conference at the Royal Society, London, "you must remember that Shanti is a Hindu and Nazir is a Muslim, but both want the same thing." The occasion was the reception accorded with great cordiality and goodwill to the five Indian scientists now on a study visit to England. The outstanding feature of the occasion was the very frank and candid exchange of views even on delicate questions of controversial politics. The first question fired at the visitors was is it possible to achieve what the scientists have in mind without a National Government?

This brought out the prompt reply from Sir S. S. Bhatnagar:

It is obvious that the industrial progress of India will be best developed under a National Government. There is no doubt about it, but it would be criminal, even as what we are to-day, to sit back and refuse to start doing anything. We must begin to plan now. We must hope that sooner or later, India will have a National Government, and what we do now with all the shortcomings, by way of preparation would be of immense value in the future.

Dr. Nazir Ahmed endorsed Sir S. S. Bhatnagar's sentiments. It was then that Prof. Hill who had brought Indian and British scientists together made this observation that Indian scientists, of whatever caste or community, are one in their demand for National Government as essential to any efficient or successful scheme of scientific development in India.

Mr. Kelkar's Suggestion to end the Deadlock

Everybody is convinced that the continuance of the political deadlock is at the root of all troubles in India. But how to end it? Government's demand for complete agreement among the parties is as impossible as the audacious demand for a "hands off" policy in war-time. If both are out of the question, there must be a *via media*, and Mr. Kelkar, the veteran Maharatta politician, points the way to a practical solution.

The Government can immediately Indianise the whole Executive Council and fully work out the convention of non-interference in the Council's administration. Reservation, if necessary, may be

claimed in respect of the Military Department on the ground that no Indians are available who are intimately acquainted with the actual military administration.

Further when Parliamentary elections have been going on in the Dominions and Ireland and even the Presidential elections are being actually held in America, why should we not follow their lead in India? There can be nothing inappropriate or impracticable in adopting this normal course in democratic constitutions.

There can be, in my opinion, absolutely no objection to holding elections to the Provincial and Central Assemblies, calling upon political parties to form ministries and also to proceed with the formation of a Constituent Assembly. This will show that the Government is earnest about taking a step forward in political progress.

Surely as Mr. Kelkar points out, the prospect of elections and the formation of ministries will be taken by the people

as some token of the genuineness of Government's intentions towards India about a political settlement after the war.

The late Professor Keith

Professor Berriedale Keith, whose death at the age of 65, occurred last month, at Edinburgh, was distinguished alike as a great Sanskrit scholar and an acknowledged authority on empire constitutional problems. He held office for ten years as Secretary to the Crown agents for Colonies and later became Regius Professor of Sanskrit and Comparative Philosophy since 1914. His publications ranged over many aspects of the imperial constitution touching the powers of the Crown and Parliament on the one hand and the relation between England and the Dominions on the other. His works on subjects dealing with Indian literature, philology, history and politics, earned for him the reputation in India of a great scholar of liberal outlook, wide culture and broad humanism.

Readers of the *Indian Review* will remember with gratitude his passionate plea for democratising our institutions. Year after year, we could always count on Dr. Keith's special contribution to our Annual and it is sad to think we shall miss his scholarly articles in the *Review* in future.

Mr. Churchill on India

More than once in his recent speeches in Parliament, Mr. Churchill's rhetoric has carried him beyond his depths. Of course, from time to time, he had to be pulled up by members who are not unfamiliar with his audacities. But his reference to India was a bit too much of an irrelevance and made his position, in the eyes of some at any rate, altogether ridiculous. For the Prime Minister is reported to have broken into this dithyramb.

Once again India and her vast population have reposed serenely among the tumults and hurricanes of the world behind the Imperial shield (cheers). The fact should sometimes be noted that under British rule in the last 80 years incomparably fewer people have perished by steel or firearms in India than in any similar area or community throughout the globe.

Quickly rose Mr. McGovern of the Independent Labour Party and interjected testily but very aptly:

Many have perished by hunger.

But Churchill is a tough guy and is not to be snubbed so easily. He went on complacently:

Well, the population has increased by 60 million in the last ten years. It is evident that the famine which was caused by military conditions affecting transport is by no means representative of the administration under which the broad peninsula of India has met the increase of population, exceeding in speed of that of any increase throughout the whole world (cheers).

I think it a very remarkable fact that India has received this shelter and has been this vast harbour of peace protected by the armies and authority of Great Britain, and protected also by the care and attention of this House...

Comment would be superfluous; but the audacity of this picture of India serenely reposing behind the imperial shield beats all record even of his own perversities. For as a contemporary rightly puts it:

India as a fact is suffering all the horrors of war which Britain is suffering and more. The British people are not suffering from dearth of food. They are said to be better off than before the war though the country itself produces only one-third of its normal requirements. India, it is true, has not had flying bombs over her cities. But there was the Bombay explosion which reminded some one of blitzed London and we have epidemics carrying off hundreds and thousands. If all this is serene repose, Mr. Churchill, must have been grossly misinformed or be wilfully misleading his countrymen.

The Passing of Wendell Willkie

Wendell Willkie, the author of that great book "One World", has passed away at the early age of 51. President Roosevelt, who had occasion to know him intimately both as political opponent and later as a warm admirer of his foreign policy, spoke of him truly when he said: "The nation will long remember Mr. Willkie as a forthright American; earnest, honest and whole-souled, he also had tremendous courage. . . . In this hour of grave crisis, the country loses a great citizen."

Willkie was, in the best sense of the phrase, a citizen of the world, and not only America but all the world is the poorer for his death. To the peoples of the East in general and to us in India, in particular, he typified the liberty-loving American who stood steadfast by his principles with a courage and determination which nothing could shake.

Willkie came into the limelight when the Republican Party put him up to oppose President Roosevelt in 1940. Though defeated in the Election, he made a deep impression by his wholehearted support of the President's foreign policy and the unusual quality of his political idealism.

As a personal Representative of President Roosevelt, he visited all the important war-fronts in 1942 and his "One World" is a record of impressions of the tour, which for its candour and courage is a document of rare excellence. Willkie's itinerary was circumscribed by the President's expressed desire that he should not go to India. But everybody knew the reason. Why he had said enough without actually visiting this country, when he quoted "the wisest man in China" saying:

When the aspiration of India for freedom was put aside to some future date, it was not Great Britain that suffered in public esteem in the Far East. It was the United States.

FOREIGN AFFAIRS

BY "CHRONICLER"

Mr. Churchill on Moscow Talks

MR. CHURCHILL made the promised statement on his visit to Russia on October 27 in the House of Commons. He said: "The results achieved have been highly satisfactory. I am quite sure," he added,

that no final results can be obtained until the three Governments again meet together and I trust they will meet soon. I am quite glad that our relations with Russia are never more close, intimate and cordial than now. We have had a frank and friendly discussion on several points and over a wide area we are in full agreement.

Mr. Churchill wished that the crucial issue of Poland had been settled. But he was sure that the three Governments, American, Russian and British were agreed in establishing a strong and free Poland loyal to the Allied and friendly to her liberator, Russia.

Battle of the Philippines

A mighty amphibious force has landed upon the island of Leyte. Making the announcement from the White House, President Roosevelt said, "We promised to return, and we have returned."

The President added that the operations were on a very big scale. The invasion force under the command of General MacArthur was the greatest force ever to engage in operations in the South-West Pacific.

The Philippines have been in Japanese hands since May, 1942. The invasion was preceded by intense aerial and naval bombardment. Aircraft from Morotai, Palau and China bases bombarded the Philippines.

The Egyptian Cabinet

King Faruk of Egypt has dismissed the Cabinet of Nahas Pasha, and has called on Ahmed Maher Pasha to form a new Cabinet.

In a letter to Ahmed Maher Pasha, King Faruk said:

In view of the present critical moments, and as I am sure of your ability and sincerity to carry out the task, I have decided to ask you to form the new Cabinet.

It has been known for a long time that there were differences between the Palace and Nahas Pasha.

League of United Nations

The United States, Britain, the Soviet Union, China and later, France will have the main power and responsibility for keeping the peace of the world, according to tentative proposals of the Dumbarton Oaks Plan.

They will have permanent seats on the Security Council of a New League to be called "United Nations." Six other States will be elected to the Council for two-year periods. This Council of 11 will have full powers to put down aggression by many means, including Air, Naval and Land actions, without reference to the view of all the United Nations.

Four main bodies will be set up according to the plan. They are the Security Council which in effect may virtually command the armed forces of the world, a General Assembly of all the members, that is, of "All Peace-loving States", an International Court of Justice, and finally a Secretariat.

De Valera's Demand for United Ireland

The suggestion that Mr. Eamon De Valera, Prime Minister of Eire, intends to bring before the Peace Conference the question of ending the partition between Eire and Northern Ireland was made in the Commons recently by Professor Douglas Savory, the Conservative Member of Parliament for Belfast, in Northern Ireland.

He quoted De Valera as saying: "The need and urgency of restoring the unity of Ireland is ever before the Government. No opportunity for bringing home to those concerned the injustice of the present position and its bearing on the relations between Ireland and Britain has been or will be neglected."

Red Army Victories

The Soviet President M. Mikhail Kalinin, hailing the victories of the Red Army, said that the day was not far off when the Allied and Soviet armies would meet on German territory. He forecast that Hungary would soon be lost to Germany.

The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

GANDHIJI—HIS LIFE AND WORK: Edited by D. G. Tendulkar, M. Chelapathi Rau, Mridula Sarabhai and Vithal K. Jhaveri. Published by Karnatak Publishing House, Bombay. Rs. 25.

This is a sumptuous volume of over 500 pages containing articles and pictures depicting every phase of Mahatma's life and career. Printed on thick antique paper and handsomely bound, this beautiful Souvenir was, as our readers are aware, presented to Gandhiji on his 75th birthday: and its contents and get-up alike make it a worthy memento of the occasion. It appropriately opens with Nanda Lal Bose's famous "Dandi March" picture in colours and eloquent messages from Prof. Einstein and Pearl Buck. Almost every aspect of Gandhiji's life and thought is dealt with in the contributions, most of them original articles, and some judiciously culled from the writings of Mahadev Desai, Jawaharlal, Khan Saheb and others. Among original articles mention may be made of Mr. K. R. Kripalani's essay on Gandhi and Tagore, Verier Elwin's touching study of Mahadev Desai, Chalapathi Rau's moving story of Gandhian marches and Mr. G. A. Natesan's reminiscences of the Gandhis as they returned home in 1915 from their labours in South Africa. Apart from these articles and reminiscences and a comprehensive album of photographs, there is a section devoted to a chronological account of the Mahatma's life and activities, while another contains a record of his writings on important topics. The editors and publishers alike, with whom the production has evidently been a work of love, have made every effort to render the volume as complete and attractive as possible. This is certainly the best gift book of the season.

A WEEK WITH GANDHI. By Louis Fischer. International Book House, Bombay. Rs. 3-4.

Louis Fisher, the well-known American journalist, kept a careful diary during the week he spent with Gandhiji at Sevagram. This is a faithful record of his impressions of Gandhi and the working of his mind made at the time, day after day, as he returned to his quarters after the talks which to him were "a rich stimulating experience."

Throughout the talks, which are as unconventional as they are intimate, Gandhiji's insistent plea for freedom runs like a thread. "There is no half way house between withdrawal and non-withdrawal" (of the British) he says. "It is, of course, no complete withdrawal that I ask. I shall insist, however, on the transfer of political power from the British to the Indian people" which "must be irrevocable and complete." That is the burden of the book, from beginning to end. Mr. Fischer's concluding chapter is an acute and penetrating diagnosis of Gandhiji's mind and its working, which will amply repay perusal.

DR. EDWARD BENES. Published by the Czechoslovak Societies in India Bombay and Calcutta. As. 8.

Dr. Edward Benes, the President of Czechoslovakia, who has recently completed his sixtieth birthday, is perhaps the wisest statesman today and good wishes are being showered upon him from all parts of the world for the supreme courage and tenacity with which he and his countrymen are waging a relentless war against the Nazi regime and its satellites in Europe. This pamphlet is a tribute to his remarkable gifts as a leader of the Czech nation in its hour of trial and gives us a glimpse of his life and character. It also reveals the indomitable zeal with which he works for the liberation of his country from the Nazi barbarians.

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THE WORLD OF BOOKS

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POST-WAR CONSTRUCTION. By D. Pant, B. Com., Ph.D, Kitab Mahal, Allahabad. Rs. 2-8.

Almost every country in the world is now busy planning for post-war construction and only awaits the "Cease fire" order to put into operation schemes for which blue prints are already in the making. Can India alone afford to be caught napping when the time comes? Government and private bodies should lose no time in getting their plans ready lest we should lose ourselves in the jungle of problems confronting the post-war world. Every contribution in that line must be welcomed. Dr. Pant's thesis is marked by a breadth of view, and grasp of essentials that cannot be ignored in any serious discussion of vital issues before the country. Education, administration, industrial and agricultural economy, unemployment—all these come within the orbit of his discussion. Some of his conclusions are challenging. "The small States have no future", he says. "Either they will cease to exist or by merger they will have to evolve bigger units". In place of ruralisation, urbanisation will be the keynote of the future. "Large number of surplus men from the villages will be shifted

into cities to work in the factories." And then "wages will be paid in the basis of family as an unit and not on the basis of individual". And these fundamental changes are to be reckoned with not on a regional basis but on the basis of the world. There is certainly much in these to provoke thought and discussion.

A CASE FOR CONGRESS-LEAGUE UNITY. By Sajjad Zaheer. People's Publishing House, Bombay. As. 8.

An attempt is made in this pamphlet (containing articles reprinted from the 'People's War') to analyse recent League politics characterizing the demand for Pakistan as a just, progressive and national demand. The author appeals to Congressmen to recognise the demand which would be a big step forward towards unity leading to the formation of National Government and to the League to demand for the release of Congress leaders which would lead to better understanding between the two communities. But the case for Pakistan is extremely vague, ill-defined, superficial and unconvincing in spite of his analogies from Russia.

BOOKS RECEIVED

— 0 —

LIFE OF W. C. BONEERJEE, FIRST PRESIDENT OF THE INDIAN NATIONAL CONGRESS. By Sadhona Bonnerjee, 66, Lansdowne Road, Bhawanipur, Calcutta.

FORTY-THREE YEARS. Jayant and Tara. By George Barrott. Thacker & Co., Ltd., Bombay.

THE HORIZON. (Poems, articles and short stories by 40 people.) Popular Book Depot, Bombay 7.

THE BOMBAY PLAN. By Principal B. R. Shenoy. Karnatak Publishing House, Bombay 2.

OUR ECONOMIC CONDITION. Data compiled by the Economics Research Committee and edited by Dr. Baljit Singh. N. R. Agarwal & Co. M. K. Garden, Agra.

WITH THE 14TH ARMY. By D. F. Karaka. Thacker & Co., Ltd., Bombay. Rs. 4-12.

CO-OPERATIVES IN A PLANNED ECONOMY. By M. R. Masani. Industrial Co-operatives Library, Aundh.

THE POLISH QUESTION. By F. A. Voigt;

RUSSIA, POLAND AND INDIA. By S. R. Ali;

SOCIALISTS AND POLAND. By Patrick J. Dollan;

INDIA IN OUTLINE. By Lady Hortog. Cambridge University Press. (Macmillan & Co.), Madras.

INDIAN FAIRY TALES. By Nagardas Patel. Kitabghar, Rajkot.

MUDRA-RAKSHASA. By R. S. Pandit. New Book Company, Bombay.

HIMALAYAN JOURNEY. By John Thomas, Thacker & Co., Ltd., Bombay.

THE CORE OF A CONTINENT. By Henry K. Strasburger. The Indo-Polish Library, 78, Nepean Sea Road, Bombay.

FOOD FOR THOUGHT. By Bernard J. Duffy, M.A. Longmans Green & Co., Ltd., Madras.

HINDUSTAN OR PAKISTAN, INDIA PARTITION OR UNITY. Ilami Markaz, Y.M.C.A., Lahore.

HOTCHPOTCH. By Ruplal Kapur. Bodleian & Co., Lahore.

COMMONSENSE ABOUT YOGA. By Swami Pavitranda. Advaita Ashrama, Calcutta.

INDIA'S STERLING POSITION AND THE WAR. By Malendra Dhar, M.A., B.L. Co-operative Book Depot, 64, College Street, Calcutta.

DIARY OF THE MONTH

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- Oct. 1. Mr. Phillips who saw the President today states that he continues to be Roosevelt's Personal Envoy.
- Oct. 2. Gandhiji's 75th birthday celebrations: Thakkar Baba presents public purse of 85 lakhs.
- Oct. 3. Mr. Jinnah criticises Gandhi-C. R. formula at a Press Conference.
- Oct. 4. Red Army joins up with Tito's forces.
—1000 Germans surrounded by Finnish troops.
- Oct. 5. Mr. Amery tells the House of Commons that he sees no reason for releasing Jawaharlal Nehru and the Congress leaders now in prison.
- Oct. 6. Prof. Berriedale Keith is dead.
—Campaign in Greece: Samos captured.
- Oct. 7. Akhand Hindustan Conference meets at New Delhi, Dr. Radha Kumud Mukerji presiding.
—3000 bombers raid Germany.
- Oct. 8. Nahas Pasha's Cabinet is dismissed.
—Wendell Willkie is dead.
- Oct. 9. Mr. Churchill in Moscow.
—Russian drive to Budapest.
—Earl of Munster, Under-Secretary for India, arrives in India.
- Oct. 10. Encirclement of Aachen complete: Ultimatum given to enemy to surrender in 24 hours.
—New Egyptian Cabinet formed with Ahmed Maher Pasha as Premier.
- Oct. 11. Bombardment of Aachen—the German Commander having rejected the ultimatum.
- Oct. 12. Allied 1000 plane raid on Formosa.
—Bulgaria accepts armistice.
—Indian scientists arrive in England.
- Oct. 13. Athens declared an open City.
- Oct. 14. 1000 plane raid on Cologne.
—Dr. Gaulle laments Allied neglect of France.
- Oct. 15. Rommel is dead.
—Athens liberated,
- Oct. 16. Nazi coup in Hungary. Admiral Horthy forced to retire.
- Oct. 17. Gandhi-Syed Mahomed talks at Wardhagunj.
- Oct. 18. Hitler's proclamation: fresh call up in Germany.
—Red Army enters East Prussia.
- Oct. 19. Allies land in the Philippines.
—Indian troops capture Tiddim.
—Americans take Aachen.
- Oct. 20. Fall of Belgrade.
—Gen. McArthur takes capital of Lete island.
- Oct. 21. Navy day celebrations in India.
—Sir John Beaumont appointed to the Privy Council.
- Oct. 22. British launch new offensive in W. Holland.
- Oct. 23. U. S. recognises De Gaulle's administration.
—Dr. Syed Mahomed explains his release.
- Oct. 24. Jap withdrawal in Philippines.
—Indian Congress rejects Natal Draft Ordinance.
- Oct. 25. Naval clash in the Pacific.
—Russians enter Norway.
- Oct. 26. Dr. William Temple, Archbishop of Canterbury, passes away.
- Oct. 27. Mr. Churchill makes a statement in the Commons on the Moscow talks.
—Gandhiji gives suggestion to Congress workers in a message to Bombay Conference.
- Oct. 28. Bombay Conference endorses Gandhiji's proposals.
—Gen. Stilwell recalled; Lt. Gen. Daniel Sultan is appointed in his place.
- Oct. 29. Belgium liberated.
—Allied push in Holland.
—Japs bomb Cox Bazaar.
- Oct. 30. Mr. Sargent, Educational Commissioner for India explains his scheme in a B.B.C. talk.
- Oct. 31. Mr. Churchill declares in the Commons that Coalition Government should continue till the end of war,



TOPICS From PERIODICALS



ECONOMIC SITUATION IN INDIA

Describing the economic situation in India as being in a "state of precarious stability," a correspondent living in India says in the current number of the *Round Table* that

India's physical contribution to the United Nations' war effort is greater in relation to its resources than that of any other country except perhaps Russia.

Referring to India's sterling balances in Britain, he says that in view of the fact that India's contribution to the war effort is such that minimum civilian requirements could not be provided, the Indian desire to have the sterling balances internationalised is "understandable."

The correspondent, after dealing with recent political events, the Gandhi-Wavell correspondence and Gandhiji's offer to Mr. Jinnah, draws the conclusion:

Mr. Gandhi's offensive has misfired. The actual situation is Mr. Gandhi demanded transfer of power, which cannot legally be made without major constitutional changes and which have been ruled out as impracticable during the war, to a National Government which in the present state of Hindu-Muslim relations could not be formed.

The author asserts complacently that the only lesson is that there is no short cut to a solution of the Indian political problem.

The writer then deals with the shortages of grain and coal supplies and comments:

It looks as though the United Nations might sooner or later have to decide that, if they want India as a base for operations on a grand scale, they cannot at the same time expect her to maintain her war production—that is, of course, unless they are prepared to go further than they have hitherto done in the way of helping the country to bear the load they seek to place upon it.

INDIAN DISUNITY—AN EXCUSE

The magazine *Amerasia* commenting on the significance of Gandhi-Jinnah meetings, says:

Ever since the failure of the Cripps Mission, the entire emphasis of British propaganda, both within India and abroad, has been concentrated on the contention that, as long as there is no unity within India, she cannot be considered ready to be master of her own destiny. In reality, this British contention is false and unjust.

The truth is that Britain has no intention of giving India her freedom, says the magazine—

a fact sufficiently demonstrated by Britain's insistence that 562 native Indian princes must agree to any future political settlement when it is obvious these autocratic rulers will never voluntarily consent to a settlement that deprives them of British protection. As far as the question of Hindu-Muslim antagonism is concerned, this problem has been artificially aggravated by British propaganda and by small sections of both Hindu and Muslim communities. This is particularly true of large land-owners who are fearing real unity between Hindu and Muslim peasants and have become the chief allies of the British in obstructing the Indian struggle for freedom. The British Government used its supreme power to keep thousands of Congress party leaders in jail and to maintain strict censorship on news from India. It used its extensive propaganda machine to stir up anti-American sentiment in India and anti-Indian sentiment in the United States and to convince public opinion, particularly in Britain and America that there is nothing but disunity in India—a conclusion that is wholly untrue.

In daily lives, Indian people, both in social and economic levels and in legislative assemblies there is as much unity as in most countries.

The only time there appears to be serious disunity in India is when a hard and fast agreement between the Congress and League is made the essential pre-requisite to the attainment of Indian freedom. It is clear to most foreign observers that if India were a free nation, a variety of economic, social and religious problems would exist just as they do in most countries and that they would be handled by the normal processes of democratic procedure. But since India is not a free country and since the Indian people are impoverished and politically enslaved, the only weapon remaining to them is complete national unity.

NEPAL: THE LAND OF THE GURKHAS

Like the *Forum* of Bombay, the *Saturday Mail* of Calcutta has come to stay. Its Puja Special is packed with articles and pictures of popular interest. We have a number of articles on different phases of the war, besides a complete chronology of the outstanding events of the war from September, 1939. The *Saturday Mail* has a wholesome nationalistic outlook and expresses itself with vigour and trenchancy on political topics. Readers with no particular bias for politics will appreciate the fine pen picture of Nepal and the little known free bit of India nestling in the Himalayas. Mr. Manoranjan Bhattacharya, who has evidently lived among the Gurkhas long enough to love and admire the beautiful country and its people, records his impressions in a pleasant discursive essay.

If then the memories of Nepal are so dear to me, it is primarily because the Nepal valley was so full of charm for me. East or West, North or South, whichever way one may cast one's look, one's eyes encounter the lofty hills, black and hairy, guarding the liberty of the land. It gives me pleasure to think that nature in her sympathy and admiration for the valour of the people has raised for them these ramparts, proof against the cannon of the foe. The snow ranges at a distance in the north and the high peaks all around lend a charm and beauty to the whole valley which itself is dotted with a good number of pretty hillocks.

HINDU SCRIPTURES AND CHARITY

Hindu scriptures enjoin upon every householder the practice of charity in the spirit of worship of God in man with a view to attaining purification of mind. The *Prabudha Bharata* writes:

The motive of charity is not to be pity, compassion, or fear, for that only degrades both the giver and the receiver. Practically every religion in the world teaches man to grow unselfish and spiritual through giving freely to the needy as much as lies in one's power without any thought of return. Ancient Indian society though freely practising widespread charity, successfully tackled the problem of beggars, through the caste system and the joint family system. In modern times, the mechanical civilization of the West has unsettled Indian social life. The economic exploitation of the masses and maldistribution of the country's wealth have thrown many out of their resources. Poverty has greatly increased within the last one hundred years. Living cost and taxation have steadily risen, thus straining the resources of middle-class people who consequently have very little to spare for charitable purposes.

It is difficult to make any choice between the so-called 'indiscriminate' charity of India and the legally organized charity of the West. Each has its good side as well as its bad side.

While in India the poor are contented to receive what they are given and live a peaceful life, the vagrants in Western countries, unwilling to confine themselves to work-houses and poor-houses, take to anti-social activities necessitating an elaborate system of laws, police and magistracy. In India the clearest distinction is made between religious mendicancy and professional beggary. The *sannyasin* who begs his food is held by all in high respect as the custodian of culture and spirituality. Thus beggary in India is not synonymous with vagrancy. Besides, on the whole, the Indian system seems to be more congenial to moral and spiritual growth. Private charity cannot be ruled out of court. But that is no reason why there should not be more organized charity in India for social betterment.

THE FAITH OF A PATRIOT

Mr. E. R. Govindan, Editor of *Free India*, has brought out a 60-page *Dasara Special* with many interesting features. The multi-coloured picture on the cover depicts a scene of moving grandeur and poignancy—Bapuji and Devadas standing beside the bier of Kasturba. In a brief message C. R. reiterates his faith in simple but pregnant words: "Let us not feel frustrated or even overmuch dejected over our country's present condition." He says:

It is true that during the last two decades and specially during this World War, we had great opportunities, and may be, we did not use them well. But there is infinite time before us and our present duty is to face, as Marcus Aurelius has pointed out, the future and not mourn over the past. There is struggle ahead of us. Though some of us think that the difficulty is likely to be more internal than external, some others believe that Britain will resist us to her utmost capacity. Assuming the worst and that we have got over it, India emancipated, must still be friends with Britain. The phases of civilisation and history we have passed through, bind us inevitably to the politics and culture of that country in the world-context. Free India must be inter-dependent with Britain. Any other plan will simply not do and lead only to frustration and agony.

He goes on to add:

No principle of human action either as between the communities of India, or between us all and the outside world, can be put into effect if we are not prepared to make concessions recognising those qualifying principles that are necessary in order to make the original principles true and capable of being worked out in a given context. If we realize this truth, we shall not fail to achieve our goal very soon.

NEW FORMS IN EVERY ART

"I have no doubt whatsoever that our Renaissance will evolve new forms in every art", writes Bharati Sarabhai in the last number of the *Hindoosthan* quarterly. "But to be great art, to be a people's heritage, and in our age to be international, it has to be related to our tradition. And before this can happen, we must have in our country possibilities of seeing and studying each style of art and craft in its purity. Each indigenous school has to be learnt and mastered and brought home to the people. By 'reviving' a lost art, which had reached a high measure of perfection and which must have meaning for us even as the classics of literature continue to teach, to inspire and to provide us with "touchstones" we shall prepare the ground for original authentic forms to rise, forms that will satisfy our individuality and the time and place that condition us in part. The value of studying each style properly is only recently being recognised in the various dance academies of our country."

6-POINT PLAN FOR GERMANY

A six-point Allied plan for Germany after the war is forecast by Quentin Reynolds in the American weekly *Colliers*. He declares that the full peace terms, in which these six points are included, were drawn up some time ago by representatives of Britain, the United States and Russia.

Under the terms, he states, Germany will be occupied by an Allied Army of 300,000 men, provided equally by Britain, Russia and the United States; deprived of any standing army of any kind; completely demilitarised and forbidden to make even small arms for the next 50 years; compelled to surrender not only her arms but also machinery for making arms, including machine tools and explosives; denied all aircraft, including sports planes; and rationed in materials for its chemical industry, which will be rigidly controlled.

Reynolds says he gives this forecast after talks with men who have drafted the programme.

INFLATION AND HIGH PRICES

"India fights inflation" is the subject of an article by Dr. P. J. Thomas in the *New Review*. It is true the war has encouraged speculators to put through large transactions and make huge profits. Even agriculturists took to hoarding of foodgrains expecting high prices. When the prices of things went high, many people thought that confidence in the rupee was weakening. Mr. Thomas writes as follows about the situation:

The unguarded expressions of certain political economists also lent support to this view. But it was clear to some of us that such fears were altogether wrong. Although the internal value of the rupee was going down, judged from the rise in the cost of living, yet its external value could not go down because India was rapidly becoming a creditor nation. Her trade balances were favourable and war did not involve any great difficulties in balancing India's budget or any great addition to her internal debt. Even the fall in the internal value was rather due to an unusual scarcity of goods resulting from war effort in a country living on the bare margin of subsistence, and not from a loss of confidence in the rupee. There was no rush to buy foreign currencies, nor any of the other symptoms familiarly associated with a flight from money. The fact is that owing to the slowness of immobilisation, much money had been left with the people (a thing which would not have been tolerated in other countries), and this was freely used for speculative transactions and questionable company floatations. Thus a serious artificial scarcity for goods was created by extensive hoarding, and the price of common consumption goods like foodgrains, cloth, medicines, etc., went up.

Early, in 1943, the Government realised the seriousness of the situation and began to take energetic action. Mr. Thomas recalls what the Government did to fight the crisis:

From May, 1943, a series of measures were carried out for discouraging speculative transactions of all kinds. Effective measures were also taken to control the dealings in cloth and leather goods. As a result, the rise in prices of common consumption goods was arrested and even food-grain prices which remained high in Bengal, have made a rapid retreat. The cost of living has also begun to fall. Thus the internal purchasing power of rupee has been rising, and as for the external value, the position has been growing strong, as indicated by India's credit position, trade balances, budget position and other admitted tests.

HINDU-MUSLIM UNITY

In the course of a remarkable article entitled "My Brother's Face", Mr. Muhammad Ali Azam discusses the Hindu-Muslim problem in the pages of *Asia and the Americas* in the light of his own experience. The article opens dramatically:

As I walked one day in the mountains, I saw at a distance what I took to be a beast. As I drew nearer, I saw it was a man. As I came nearer still, I discovered that it was my brother.

After recounting his experiences, the writer comes to grips with the problem on hand:

In fact the barrier between a Hindu and a Muslim is almost always more artificial than not—it is more superficial than not, and when properly analysed it reduces to a thin veneer of misunderstanding such as could exist between the same mother's sons.

I have not tried to prove that we the Hindu and the Muslim do not quarrel with each other. Yes, we do—to our infinite shame and disgrace. The colossal waste of Indian life lies in our power that has been misused and our love that has not been given. We, both Hindus and Muslims, boast of an ancient heritage which has failed to build for us a living present. The Hindus are awakening while the Muslims, in a larger proportion, are still in slumber.

But India of to-day is not a Hindu India or a Muslim India. It is essentially the whole India of the Hindus and the Muslims (and other minorities, of course).

It is the India of Muslim democracy and Hindu philosophy. It is the India of Muslim art and Hindu science. It is the India of Hindu astrology and Muslim algebra. It is the India of Hindu translations of Muslim Koran and Muslim translation of Hindu Ramayana. It is the India of Hindu generals of Muslim rulers. It is the India of Muslim Dewan (minister) of Hindu Maharaja. It is the India of Hindu blacksmiths and Muslim 'zola' (weavers), the Hindu Baniyas (traders), and Muslim ryots. It is the India of Hindu professors of Muslim students—it is the India of Muslim mechanics of the Hindu workshop. It is the Hindu and Muslim India engrafted—one and indivisible.

CHURCHILL'S POLICY IN INDIA

"It is time for America to break away from the Imperial designs of Mr. Churchill and the Soviet drive for power of M. Stalin", writes Senator Robert M. Lafollette of Wisconsin in the current issue of *The Progressive*.

Calling on President Roosevelt and Mr. Dewey to put an end to "the conspiracy of silence on vital issues of American foreign policy", the Senator in a signed editorial declares, "In India we are being blamed along with the Soviets—all because we meekly acquiesced in the nationalistic plans of our aggressive associates in the war. In spite of all talk about 'co-operation in a world organisation, the Soviets have made it clear that we are not to 'interfere' with what they regard as dominantly Russian problems in Europe. The British have made it just as clear that we are not to 'meddle' in the affairs of their Empire. When we offered our good offices to help mediate in the Russo-Polish dispute, we were told in diplomatic language to mind our own business.

"When our envoy to India reported the urgent need for a more decent British attitude towards India, the British not only clamped down severe censorship but forced the removal of that man, Mr. William Phillips, from the post to which he had only latterly been appointed in France."

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.

INDIAN STATES

Hyderabad

INDUSTRIAL SPURT IN HYDERABAD

An ambitious plan, involving an initial cost of Rs. 20 crores, to raise a new industrial city, which may become the future Manchester of India, and an irrigation scheme, which will cultivate a vast area in the Godavari area, which is apparently not fertile just now, it is understood, has been drafted by Colonel L. W. Slaughter, General Manager, Nizam's State Railway, and is under consideration of the Government of the Nizam.

Harnessing of waterfalls and the exploitation of natural coal deposits are two important features of the scheme. It is said that with the development of this area, great openings for other industrial schemes are likely to occur.

When the scheme is developed, this industrial area will be worth over Rs. 100 crores. Nawab Zain Yar Jung has also contributed to this development plan. Nawab Ali Nawaz Jung Bahadur's talents have been taken advantage of in drafting the electrical side of the scheme. The Finance Member of the Nizam's Government recently stated that the scheme deserved very careful consideration of Government.

COLLECTION OF RARE MANUSCRIPTS

The Osmania University has acquired a unique collection of manuscripts, which had been in the possession of the late Hakeem Mohamed Qasim. The collection consists of three thousand palm-leaf and paper manuscripts dealing with all branches of Hindu learning. 220 of these deal with Vedic literature and 805 with the six systems of Indian philosophy. The rest consist of treatises on the Puranas, dharmasastra, music, medicine, astronomy, astrology and lexicography.

It is noteworthy that the greater part of the works in Telugu, found in this collection, are by poets and writers of the Telangana area in H.E.H. the Nizam's Dominions. Two unique manuscripts supposed to be in Brahmi character found in this collection are believed to belong to a period earlier than 300 B.C.

Mysore

THE DEFENCE SERVICES

The Government of Mysore have sanctioned the extension of recruiting for the Indian Army and the R.I.N. in Mysore State. A recruiting office has been opened in Mysore City and eventually sub-offices will be established in all district headquarters starting with Kolar, Kadur and Shimoga. Facilities for recruitment already exist in Bangalore at the Offices of the Assistant Recruiting Officer, Cornwallis Barracks, near Trinity Church.

The State of Mysore has already made large contributions to the war effort, both in materials and men for the technical branches of the services, and this extension of recruitment opens up a wide range of choice for fit young men who wish to offer their services.

LOANS TO EDUCATED UNEMPLOYED

In June, 1943, on the recommendation of the Director and the Board of Industries and Commerce, Government sanctioned a scheme for the grant of small advances to educated young men in the State with a view to encouraging them to develop industries of their own or to set themselves up in business or trade. Rules have now been framed to regulate the grant of such loans.

Grants will be given for the purchase of technical equipment, including the cost of erection; for enabling the recipients to tide over the stages of manufacture on a commercial scale; for helping them to meet losses in the early stages of production; for working capital in special cases; and for other similar purposes depending on the circumstances of each case.

Grants will not ordinarily exceed Rs. 1,000 and will in no case exceed Rs. 2,000 without the special sanction of Government. Half the amount advanced will be treated as a subsidy to the grantee, the balance being treated as a loan, free of interest, and repayable in equal monthly instalments spread over a period not exceeding five years, and the payment of the first instalment commencing after 18 months from the date of the grant of the loan.

Baroda

W. I. BARODA AND GUJARAT STATES

It is announced that, with effect from the November 5, 1944, the Western Indian States and the Baroda and Gujarat States agencies will be amalgamated.

Lient.-Col. C. P. Hancock has been appointed as President of this combined agency and will be designated "resident at Baroda and for the States of Western India and Gujarat".

THE KALABHAVAN

The central technical institute known as the Kalabhavan was established in 1890. The work of the institution is divided into nine different departments of study, each under a qualified head. The workshop attached to the institution is run on semi-commercial lines. The institute offers diploma and certificate courses. Instruction in diploma course is given in English, while in the certificate course it is given in Gujarati.

The number of Baroda State students studying in the Kalabhavan has steadily risen from 20 per cent. in 1919 to 65 per cent. in 1938-39 and 67 per cent. in 1940-41.

THE CENTRAL LIBRARY

The department is organised into two sections:

- (i) the Central Library for the Baroda City, and
- (ii) the district library branch, including the travelling libraries, for the rest of the State.

The Central Library is a lending as well as a reference library. It has a complete collection of Gujarati books and the collection of Marathi books is nearing completion. The total number of books in the library was 1,38,959 of which 4,342 were added during the year. Of these, 45,243 were Gujarati, 33,761 Marathi and 53,827 English. During the year 128,129 books were circulated as against 136,781 in the preceding year. The number of readers was 4,585 as against 4,819 in the previous year.

Travancore

AIMS OF UNIVERSITY EDUCATION

The aims and ideals of the Travancore University in relation to the general programme of primary and secondary education were set forth by Sachivottama Sir C. P. Ramaswami Aiyar, Dewan-President, speaking on the demand for education (Government grant to the Travancore University) in the Sri Chitra State Council on September 11.

It was the duty of the Government sooner rather than later to make primary Education free and compulsory throughout the State. . . . The secondary course would be very carefully devised to meet more demands than were now kept in view. It will be the object of the Government to equip the students for after life and career.

In other words, "the University course will be restricted only to those people who were by mental equipment, by financial resources and otherwise fitted to go on to higher studies". It should not be understood that only the rich or the financially solvent young persons would be able to go through the University courses. It would be the object of the Government to institute a very widely extended scheme of fellowships and scholarships that no person who could take to the University course would be disabled merely for want of resources.

TRAVANCORE'S POLITICAL STATUS

Indicating in clear terms the historical background of the relations, treaties and otherwise, subsisting between Indian States and the Paramount Power, Sir C. P. Ramaswami Aiyar, Vice-Chancellor of the University of Travancore, repudiated the theory expounded by writers like Prof. Edward Thompson and others of his school of thought, both in India and abroad, that Indian States were mere creations of the Paramount Power and as such could lay claim to no special rights or privileges. The occasion was the address delivered by the Vice-Chancellor inaugurating a course of ten lectures by Prof. Rangacharya, of the University College, Trivandrum, on "Travancore through the ages."

Kashmir

BUDGET PLANNING

His Highness the Maharaja of Kashmir has decided to appoint a Committee to plan the budget of the State, for a period of five years. "In order to ensure the continuity of progress," says H. H. the Maharaja, in an order issued recently, "we must frame a planned budget for a period of years, in the first instance five, to cover the entire activities of the State during the period." The Prime Minister is the Chairman of the Committee. The three other official members of the Committee nominated by the Maharaja are the Minister-in-waiting, the Financial Adviser and the Accountant-General. The State Assembly is allowed four non-official members recently elected: Pandit Shivrinarain Fotedar, Sardar Dhian Singh, Mian Ahmadyar Khan and Sheikh Mohdamin.

Bikaner

FIVE-YEAR DEVELOPMENT PLAN

A five-year programme of general development of the Bikaner State, costing Rs. two crores, has been initiated by the Maharaja. Describing the main features of this programme, Mr. K. M. Panikkar, Prime Minister, said that in order to carry it out, a Development Department had been created under an expert development commissioner and had already begun to yield results, especially in relation to sheep-breeding and improvement of the quality of the famous Bikaner wool. Town-planning, education and development of communications are also included in the plan.

Indore

PRIMARY SCHOOL TEACHERS

In the budget proposals of the Indore State for the year 1944-45, the salary of primary school teachers hitherto getting Rs. 15 or Rs. 18 per month has been fixed at Rs. 22, exclusive of dearness allowance.

Phaltan

RESPONSIBLE GOVERNMENT

The Raja of Phaltan has introduced full Responsible Government in his State. The Legislative Council of Phaltan under the new constitution held its session recently.

Aundh was the first Deccan State to introduce reforms.

Major Raja Shrimant Malojirao Mudhojirao alias Raosaheb Bhawe is the Raja of Phaltan State, which has an area of 397 square miles, the annual revenue being about Rs. 15½ lakhs. The population according to the last census is 71,473.

Rao Bahadur Godbole, Dewan of the Phaltan State, read out in the State Assembly, messages from leading personalities, warmly congratulating the Raja Saheb on the introduction of responsible government in the State.

Bharatpur

A FRESH CONSTITUTIONAL ADVANCE

His Highness the Maharaja has issued a proclamation limiting his Civil List to 10 per cent. of the average ordinary revenue of the State. This is a fresh lead in constitutional advance in Indian States. Till now, no Ruler has taken his people into confidence and announced to them the limitations he has placed on his own purse. Coming from the historic dynasty of Bharatpur, this augurs well for the future constitutional position of Indian princes.

Cochin

COCHIN NURSES NOT TO MARRY

In the interests of the medical service, the Chchin Government has passed an order prohibiting nurses to marry.

The Government so far has been permitting nurses to marry and continue in their profession but the relaxation of such restrictions resulted impairing the efficiency of the nursing services.

COCHIN'S NEW CHIEF JUSTICE

Mr. K. S. Krishnaswami Iyengar, retired Judge, Madras High Court, has been appointed to succeed Mr. C. A. Kunjunni Raja as Chief Justice, Cochin High Court.

INDIANS OVERSEAS

South Africa

NATAL ORDINANCE

The Natal Indian Congress has rejected the proposed Residential Property Regulation Ordinance on the ground that it is in conflict with the Pretoria Agreement.

Commenting on the rejection by the Natal Congress the *Natal Witness* says:

The rejection is not altogether surprising. The Ordinance contains clauses which, in the prevalent conditions of European feeling in Natal, are almost sure to be used to prevent Indians from acquiring residential properties except in certain limited areas. This is a grave matter and in many states of the past it has been a characteristic badge of the alien and slave. Indians in Natal no longer feel themselves aliens and they are commendably determined not to feel themselves slaves.

Ceylon

INDIANS IN CEYLON

Mr. A. Aziz, President of the Ceylon Indian Congress, in a statement on the negotiations in progress by the Committee appointed by the Ceylon Legislature, says it has been proposed that Indians should accept the present franchise qualifications. It would be a negation of the struggle of 13 years, if this qualification against which we have carried on such a struggle were accepted, particularly when the question of status is still hanging in the balance and remains unsettled. When people with an income of Rs. 50 per month irrespective of their period of residence can qualify for franchise, subject to the general condition of six months' residence it is beyond our comprehension why a poor labourer should not have his vote for the same residence when there is adult franchise for workers of all other communities in the island. The Ceylon Indian Congress therefore asked at its last sessions held in April, 1944, that for all Indians who are now in the island adult franchise should be given. For those who come in the future, it is for the Government of India and the Government of Ceylon to negotiate.

Burma

RIGHTS IN LIBERATED BURMA

A special motion urging that the rights of Indians should be safeguarded in every reasonable way in re-conquered Burma was passed in the Bengal Legislative Council last month.

The motion requested His Excellency the Governor of Bengal to make an immediate representation to the Government of India on behalf of the people of Bengal who are vitally interested in the future of re-conquered Burma, to safeguard the rights of Indians in re-conquered Burma in all reasonable ways, including the right of free entry into Burma by Indians in future whether they were evacuees from Burma or not, restoration of all lost properties to Indians on their return with proper compensation, and also to secure for Indians the same rights and privileges as would be enjoyed by the subjects of the United Kingdom in Burma.

In commending his motion to the acceptance of the House, Mr. Nur Ahmed (Ministerialist Party), said that it might be asked why he had tabled this motion now when nine-tenths of Burma remained to be re-conquered. He explained that a sub-committee of the Government of India was considering this matter with the Government of Burma. It was, therefore, desirable that the people of Bengal should place their views before the Government of India so that Indian rights were safeguarded in re-conquered Burma.

Europe

THE FAMOUS TENTH DIVISION

The Tenth Indian Division is fighting in Italy alongside the famous Fourth and Eighth Divisions. The "Tenth" has fought in four vital campaigns—the revolt in Iraq, the ousting of Vichy influence from Syria, the four-day blitz in Iran, the great defence in the Western Desert during Rommel's last push—and now it is engaged in a fifth great campaign in Europe.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

COMMONWEALTH PARTY AND INDIA

The Commonwealth Party (Independent Left Wing Party founded by Sir Richard Acland) has issued the following statement on policy of the party on India:

If as the British Government insists, there is no practical difference between Dominion Status and National Independence, we are allowing sentiment to conquer sense in refusing to allow independence to Indians. To withhold it until all differences of minorities have been resolved is equivalent to a direct refusal.

The Commonwealth Party believes:

Firstly, all political prisoners should be released and elected legislative assemblies in the Provinces re-established. Secondly, power should be transferred to a Government either composed of the 11 elected Prime Ministers of the Provinces of India or formed by an Indian leader such as Sir Taj Bahadur Sapru, Mr. Rajagopalachari, Mr. Jinnah or Mr. Jawaharlal Nehru. Britain should make a treaty with this Government as a free ally, making necessary arrangements for control of the armed forces in India.

SOLUTION OF THE DEADLOCK

"It seems clear that the deadlock in India will remain unless and until the British Government, in conjunction with the Government of India, takes the initiative in seeking to bring about a settlement and I suggest, therefore, the adoption of the following steps," writes Mr. J. P. Eddy, former Judge of the Madras High Court, in the *Times*.

"Release of at least such of the imprisoned Congress leaders as are prepared to follow Mr. Gandhi's example and enter into consultation on the constitutional issue;

"Issue of a new White Paper containing revised proposals of the British Government for a settlement and dealing particularly with the cardinal question of the partition of India; and

"Setting up of a Round Table Conference in India representing all the various interests concerned to explore the possibilities of a settlement in the light

of such revised proposals without waiting for the end of hostilities.

"I am not sufficiently optimistic about the prospects of a settlement to think that this Round Table Conference would achieve unanimity. I, therefore, suggest that all matters upon which it is unable to reach agreement should be referred by consent to a commission of five—representatives of Great Britain, Hindus, Muslims and two members nominated by the Prime Ministers of the Dominions—whose recommendations would be binding."

DR. SYED MAHMUD'S REVELATIONS

The circumstances leading to his release from detention are set out by Dr. Syed Mahmud, formerly Member of the Congress Working Committee, in a statement to the press. His release followed a letter which he wrote to His Excellency the Viceroy. "I made it clear in my letter," says Dr. Syed Mahmud, that I was not writing to get my release but my object was something higher and different. My unsolicited and humble advice to His Excellency was "to try to settle the Indian question in the lifetime of Gandhiji."

Dr. Syed Mahmud adds:

However, I frankly admit I was guilty of gross impropriety towards my colleagues in Ahmednagar without whose knowledge and consent I sent that letter to the Viceroy. . . . The public should also realise that with my resignation from the Working Committee to which I have alluded in my letter to the Viceroy, I did not in any way compromise the Committee or the cause.

Mahatma Gandhi, in a statement on Dr. Syed Mahmud's correspondence with the Viceroy, says:

Congressmen should read without passion Dr. Mahmud's letters . . . to the Viceroy and his statement to the Press releasing those letters. The motive in writing the letter was undoubtedly pure. . . . The practical question for Congressmen is whether they are to make use of Dr. Mahmud's services, or ostracise him for the "impropriety" he admits having committed. I have no doubt that they should make the best use possible of the services for which his long and unbroken connection with the Congress makes him eminently fit.

DR. R. K. MUKERJI'S ALTERNATIVE TO PAKISTAN

Dr. Radhakumud Mukerji in his presidential address to the Akhand Hindustan Conference, at New Delhi, on October 7, gave a detailed exposition of the Hindu stand against Pakistan and indicated an alternative based on the U.S.S.R. constitution and on the assumption that "all Indians owe it to their country to maintain India's integrity."

There are several alternatives to Pakistan, which the Muslim League may very well explore and examine, considering that Pakistan has already been in action in all the four Muslim majority provinces.

These alternatives are based on the assumption that all Indians owe it to their country to maintain its integrity. There are ways and means by which the largest measure of provincial autonomy can be made compatible with some kind of federal control. Subject to that control, the units of the federation may function as sovereign states within their prescribed spheres. This may be effected by so framing the schedules of federal and provincial subjects as to make the most of provincial autonomy, and to render each province a sovereign state for all practical purposes.

Then again within the domain of each such provincial sovereignty every community is to be given complete cultural autonomy, on the lines of the scheme which was so elaborately worked out by the League of Nations and embodied later in international instruments known as Minorities Guarantee Treaties, and is now in actual operation in the U.S.S.R.

The distribution of federal and provincial subjects for the Indian federation may follow the lines laid down in the U.S.S.R. constitution. Indeed the schedule of federal subjects as framed by the U.S.S.R. should have its own lessons for those who stand up for the integrity of India and against its partition into several federations, when a multi-national state like the U.S.S.R. has been able to think, plan and function in terms of a single federation on the basis of a scientific synthesis and harmonious combination of the principle of centralisation and that of local autonomy.

It is always easy to plan an Indian Union which, as Lord Wavell pointed out in his speech before the Central Legislature, should be entrusted with the administration of subjects on common concern to its constituent states, such as defence, military, foreign policy and many internal and external economic problems which may be taken to be communications, customs, currency, monetary policy, tariff policy or trade agreements.

It has already been stated that centralisation and federalism have developed so far in the U.S.S.R. that the centre has reserved to itself even the power to approve of the taxes and revenue which go to form the local budgets of all the constituent states of the Union.

SIR C. P. ON STATES' ATTITUDE

Speaking at the Bombay Branch of the Indian Council of World Affairs, Sir C. P. Ramaswami Ayyar, Dewan of Travancore, emphasised that generally speaking, Indian States were perfectly willing, and indeed anxious, to come into a scheme where, along with their autonomy in internal affairs, a central authority and central guidance were recognised and implemented.

He repeated the statement he made in January, 1943, that,

if any Indian State, while asserting its right to internal autonomy, is irresponsible to national tendencies or not working in harmony with national policy elsewhere in India that State does not deserve to live.

The reason why many Indian States objected to Pakistan and similar schemes was that they had learnt by experience, especially in recent months that in matters of all-India concern, including customs, tariffs, communications, the procurement and distribution of food and many other matters, it was necessary to have a co-ordinated plan emanating from a central authority.

In the future constitution of India, it was essential to keep such a central authority.

There was no question of paramountcy of British India, over the States.

SIR PURUSHOTTAMDAS ON BOMBAY PLAN

Sir Purushottamdas Thakurdas, one of the authors of the Bombay Plan, answered criticism against the Plan, addressing the Madras Rotary Club at the Connemara on October 9.

"The trite criticism of our Plan", he said, "has been that we attach second preference to agricultural development and concentrate on the industrial development of India. Nothing can be farther than our intention. But India has perforce to be self-contained and how is this to be achieved without manufacturing in India—especially when India has raw materials and demand for manufactured articles within her borders ready? This, in short, is the fundamental reason for developing India industrially."

INDIAN CHRISTIANS' MOVE

The suggestion to call a Round Table Conference of representatives of all important communities in India for solving the constitutional deadlock was made by the Punjab Christians' Association Conference which met at Lahore on October 7. One hundred and twenty delegates from all over the Province, including some ladies, attended the Conference.

The main resolution stated:

While expressing deep regret at the break-down of the Gandhi-Jinnah negotiations, this Conference feels thankful for the ray of hope in so far as the two leaders have parted as friends.

This Conference requests Raja Sir Maharaj Singh, President-in-Chief of the Indian Christian Association, to take such steps as he may consider necessary to convene a non-official Round Table Conference of representatives of all important communities and interests to evolve a suitable formula for the solution of the important constitutional problems with which the country is faced.

Dewan Bahadur S. P. Singha, M.L.A. (Unionist), President of the Conference, said:

There can be no solution of the political deadlock unless the British give us freedom. It is about time the British Parliament fixed a definite date on which India will get her independence. If by the specified date Indians fail to present an agreed constitution, the British Government should then give a constitution of its own choosing to India and set her free.

AKALI CONFERENCE

The All-India Akali Conference at Lahore rejected the Rajaji-Gandhi formula and asked the Sikhs to carry on a ceaseless agitation against the scheme until it is finally dropped.

The Conference asked the British Parliament immediately to transfer power to the Indian people and called upon the Government of India forthwith to release all political prisoners and detenus unconditionally.

The Conference unanimously passed a resolution moved by Master Tara Singh expressing the opinion that the last eight years working of provincial autonomy in the Punjab has adversely affected vital Sikh interests in the economic, political, religious and cultural spheres. "The Sikh masses feel very keenly that they have been sacrificed at the altar of political expediency to appease the Muslims."

The Conference passed the following resolution:

This Conference declares unflinching faith in the oneness and integrity of India and places on record its firm conviction that the partition of India will be fatal to the best interests of the country as a whole and to those of every community of India and it earnestly appeals to all patriotic Indians to resist by all available means any attempt to break the integrity of India as a nation and as a state on any grounds whatsoever.

Moving the resolution, Dr. Moonji said: "Hindusthan is the land of the Hindus and Sikhs, Muslims and Christians." The Working Committee has appointed a committee to study the draft constitution for Hindusthan Free State prepared by the Gokhale Committee of Poona and submit a report on it to the Working Committee.

HUNTINGDON'S SCHEME FOR INDIA

The Earl of Huntingdon, commenting on Lord Linlithgow's Edinburgh speech, told the United Press of America.

I think that most of the people, who have studied India's problem and its future, will agree with Lord Linlithgow when he says: "Whatever changes may take place in the future structure of the Government of India, it is clear that some authority will have to conduct the business of foreign affairs, and I myself am unable to conceive how that vital function could be discharged under any system of the Government which could not provide India with a single and unified Government at the Centre." The difficulty is, how to arrive at this state of affairs in view of the monarchical form of Government in the Princes States, the desire of certain minorities to form separate States, the mutual distrust existing between the British Government in India and nationalist parties, and the illiteracy among the large part of the Indian population.

I would suggest that Indians of all parties, who wish for Indian independence, should unite in demanding that Indian independence should be guaranteed within a certain number of years by a council of all the United Nations. If the British Government agreed to this, all doubts of British intentions would be removed and the way would lie open to the formation of a Government of all parties under the Viceroy's guidance. This Government could gradually assume more and more control and responsibility, and allay some of the mistrust and antagonism between different groups and eventually work out a satisfactory constitution.

Many nationalist Indians may think that this would be too slow. I suggest that in this way Indian independence would immediately be secured and without the chaos envisaged by Lord Linlithgow.

AMERICAN SCHOLARSHIPS FOR INDIANS

Dr. J. M. Kumarappa, Director and Professor of Social Economy at the Tata Institute of Social Sciences, who has been invited to tour America as the guest of the State Department, told a Press Conference, in Bombay, that his tour would be undertaken not only to study the workings of social institutions in America and apply them to India but also to explore possibilities of more Indian students making use of American scholarships.

Dr. Kumarappa said that his tour would result in an expansion of the Tata Institute and also in the introduction of new departments of study especially in research and social work.

The scheme visualised possibilities of exchanging professors from American Universities, establishing fellowships and scholarships for Indian students in American Universities and also setting up of an American Scholarships Bureau in India.

SAROJINI'S MESSAGE TO STUDENTS

The following is the text of Mrs. Sarojini Naidu's Diwali message received by one of the leading student workers of Bombay. "Does it matter if the lamps be of gold or of clay—it is the flame that counts. That sheds radiance upon the darkness of the world.

"And so, I look to each member of your generation whether richly gifted or less abundantly equipped with talent to kindle the flame and keep it undimmed and unweakening even in the midst of the most challenging of storms. Only so, will there be a real illumination in the world. I salute you, young messengers of the free world's future. Keep your lamps alight".

LANGUAGE OF THE CONQUEROR

Mr. Eamon de Valera, Prime Minister of Eire, told a meeting organised to promote the revival of the Irish language that, so long as Irishmen spoke English, they were speaking the language that had been imposed on them, the language of those who wanted to "conquer this country and who have, to a certain extent, succeeded. If we continue to speak English, we will be speaking the language of the conqueror".

C. R.'s ADVICE TO STUDENTS

Addressing the students of the Loyola College, Madras, on October 12, Mr. C. Rajagopalachari warned the students against developing a frame of mind which made them feel that they knew everything there was to know in politics. The "most dangerous weakness" of young men and women was to think that the opinion of other people was their own opinion. It only required them to hear the expression of an opinion once or twice to make them think that it was a "substantiated doctrine". Thus slogan-mongers began to shape the minds of boys instead of schoolmasters. Therefore, his chief desire on the present occasion was to warn them "against being deceived, against hastily taking any opinion or any statement which they had not examined properly".

In this connection, Mr. Rajagopalachari referred to the activities of the two students' organisations, the National Students' Organisation and the Madras Students' Organisation and said that it was not good to have two rival organisations pulling them, who were so gullible or so impressionable—if they did not like the expression gullible—in different directions with various intensity, with vague doctrines consisting of words and words, and of nothing they understood. They went round and round and became hysterical. His advice was that they should mix with everybody, but should not become their victims. "Understand what they say, ask questions, examine what they say, take what you think is right and reject what you think is wrong".

EXPENDITURE ON EDUCATION

D. W. Joshi, Hon. Secretary, Maharashtra Library Association, writes that while before the war, Great Britain was spending on education the equivalent of Rs. 83.2 per head, in India the average expenditure on education in 1938-39 was As. 8.9 per head. He commends the Sargent scheme of national education which should be made compulsory, and regards it as an essential pre-requisite to the establishment of self-government. From the money and personnel required, it is obvious that the post-war educational scheme will be of gigantic dimensions.

DETENTION, IMPROPER AND ILLEGAL

Ordering the immediate release of Messrs. P. Y. Deshpande, editor, *Bhavitawya* and Y. V. Lele of Mahila Ashram, Wardha, Mr. Justice Bore and Mr. Justice Sen of Nagpur High Court held that the detention was improper and illegal.

In the course of the order, Their Lordships remarked, "The reason stated for the arrest of Deshpande and Lele is that the officer arresting, reasonably suspects them of having acted or acting or of being about to act in a manner prejudicial to the efficient prosecution of the war. There is no reference of any reasonable suspicion that these persons acted in a manner prejudicial to the public safety.

In this particular case, we have not even a *prima facie* guarantee that there is a reasonable suspicion. The alternative terms in which the order is couched shows that the police officer making the arrest did not know his own mind. He did not know what he suspected and floundered about in his order from one alternative to another. That will certainly not satisfy the contention of "reasonable suspicion" which Rule 129 requires.

HIGH COURT ALLOWS MANDAMUS

Mr. Justice Chandrasekhara Aiyar has allowed the application filed by Mr. N. Kuppuswami Iyengar, member of the Madras University Senate, for a writ of *mandamus* directing the Vice-Chancellor and the Registrar of the University to include certain resolutions given notice of by him in the agenda for the meeting of the Senate on October 27. His Lordship held that the Vice-Chancellor had no power under the law as it stood to disallow the resolutions.

The application was made under Section 45 of the Specific Relief Act.

ORDER ON SAROJINI WITHDRAWN

The Government of India have withdrawn the order served on Mr. Sarojini Naidu prohibiting her from communicating to the press, as "being no longer necessary."

AN AMAZING ORDER

The District Magistrate of Allahabad served an amazing order on the editors of the three Allahabad dailies the *Leader*, the *Amrita Bazar Patrika* and the *Bharat*. The order was subsequently withdrawn, but as the issues involved remain unaffected by the recantation, the conduct of the Allahabad authorities is a matter for serious consideration, says the *Hindustan Times*. The order reads:

Under the powers delegated to me by notification No. 6468 ch., dated 22nd December, 1941, I hereby order under Rule 41 of the D.I.R. for the efficient prosecution of war that the printer, publisher and editor of the . . . newspaper of Allahabad shall submit for scrutiny all matter printed in the . . . newspaper at Allahabad before publication to Mr. S. S. Roberts, Sub-Inspector of Police, Allahabad.—Sd. K. R. Malcolm, District Magistrate, Allahabad.

There is no suggestion in the order that the paper had offended the law in any way or that there was any apprehension that it would so offend. In fact, no reason whatever was given for this peremptory and all-pervasive order other than the repetition of the phrase "for the efficient prosecution of the war."

SIR JOHN BEAUMONT FOR P. C.

Sir John Beaumont, former Chief Justice of the High Court of Bombay, has become Privy Councillor and appointed Member of the Judicial Committee of the Privy Council in place of Sir George Claude Rankin who resigned owing to ill-health, states an official announcement.

NO RELEASE OF PRISONERS

Mr. Amery told the Commons on October 5 that he could not see any reason for releasing Pandit Nehru and others who had made no response to the Viceroy's invitation of last February to abandon the policy of non-co-operation and obstruction.

JUSTICE SHIVA PRASAD SINHA

H. M. the King has appointed the Hon. Mr. Justice Shiva Prasad Sinha to be a Judge of the High Court of Allahabad upon the retirement of the Hon. Mr. Justice Shiam Krishna Dar.

BRITISH INSURANCE BILL

The Government of India Bill which, with over 400 clauses, holds the record as the biggest single measure upon the British statute book is likely to lose this distinction when the new social security legislation is approved by Parliament, says *Reuter's* Political Correspondent.

"I understand that the Bill incorporating a great range of cradle to grave benefits for every person in Britain will exceed in length any previous Act of Parliament. As its terms must be clearly understood by every citizen, the Bill may set a new standard of simpler legal phraseology. Those concerned with the drafting of the measure, I am informed, consider the question of simplification an important part of their task."

Mr. Ernest Bevin, Minister for Labour, moving the second reading of the Unemployment Insurance Bill, which increases the unemployment benefit for those displaced during the transition from war to peace, told the Commons recently that he did not believe unemployment would rise above the average of 8 per cent. Government took the view that the transition would cause not more than small areas of temporary unemployment.

BILL TO AMEND INSURANCE ACT

A 48-Clause Bill further to amend the Indian Insurance Act is published in a *Gazette of India* Extraordinary. The object is stated to be to remove flaws and lacunae brought to light in the administration of the Act since it was substantially amended in 1941. The Bill is also intended to secure the greater financial stability of insurance companies.

Explaining the proposed amendment relating to registration, it is pointed out that complaints have been received of tardy settlement of claims even when claims have been supported by a final judgment of the Courts. The amendments proposed are intended to enable registration to be cancelled for such delays, revival being contemplated where the Superintendent of Insurance is satisfied that due claims have been honoured.

As regards deposits, it is explained that by mutual arrangements with certain Indian States, deposits made under this Act have been accepted as cover in the State, and *vice versa*. It is a corollary of this arrangement that deposits in one place should not be returned without the agreement of the insurance authorities of the other. Negotiations for complementary legislation in the States concerned are stated to be in progress.

Other clauses of the Bill are intended to make it clear that life insurance fund should be invested and kept apart from the other assets of insurance and to provide that a person carrying on life insurance business shall not be entitled to embark on other classes of business unless the Superintendent of Insurance is satisfied that the life insurance fund is adequate for its intended purpose.

INSURANCE AND GOVT. SECURITIES

The decision of the Executive Committee of Labour, Industry and Commerce in Ceylon requiring insurance companies operating in the Island to invest in Ceylon Government securities to the extent of 50 per cent. of renewal premiums received from their policy-holders is said to have already found an appreciable response, a good lead being given by some of the insurance companies floated locally.

In the event of the scheme for the investment of renewal premium income in Government securities being fully developed so as to achieve the maximum possible results, it is pointed out that such investments in the aggregate would provide the best guarantee to policy-holders themselves as well as to the companies of an assured return.

In view of the availability of ample local Government securities for purposes of investment, the authorities anticipate even more active interest than now on the part of insurance companies in increasing their security investments on the terms offered by the Government to the maximum possible extent.

There are said to be nearly 150 foreign companies, including Indian, doing life insurance business in Ceylon.

INDIA AND INTERNATIONAL FUND

"The rejection of the Indian delegation's request, especially in connection with Sterling Balances need not depress India unduly. The assurance given by Lord Keynes, the leader of the British delegation, is quite clear and unambiguous, and should serve to give the quietus to fears, suspicions and doubts", said Sir Chintaman Deshmukh, Governor of the Reserve Bank of India, one of the Indian delegates to the Monetary Conference, addressing a meeting of the Rotary Club in Bombay last month.

He added: "Instead of devoting too much attention to our possible attitude to the prospective International Monetary Fund and the Bank, it would be more helpful if we devoted serious thought to what measures will be necessary to enable us to receive the payments that Britain might be in a position to make from time to time, in the form of goods. In other words, we ought to get busy with our development planning and consider what sort of controls, and exchange rates, will be appropriate to the circumstances of the case, the objective being the establishment of a suitable surplus of imports from the United Kingdom, over exports, representing the repayment of our Sterling Balances."

After stating that the Indian Delegation had been successful in getting included in the scheme of the International Monetary Fund and the Bank a provision that regard should be had to geographical distribution consistently with efficiency, in the matter of recruitment for those institutions, the speaker said that "the next important matter we agitated for was that of a permanent seat, and a suitable quota."

"Here it was clear from the beginning that we were up against a foregone conclusion not on any valid economic ground but for political reasons, namely, that the inclusion of two permanent members from the British Empire might be misunderstood by the American public. In an indirect way, the validity of our claim was recognised in that, we were given a quota sufficiently large to ensure a seat for us in every election."

INDIAN BUSINESS MISSION

The Government of India have invited a group of Indian industrialists and businessmen to visit England and America, as soon as exigencies permit with the object of studying the present industrial organisation of these countries, the technical advances made by them during the last few years, and their post-war industrial plans, says a press note.

The Mission will be unofficial in character, and its members, all Indians of independent views and position will be free to arrange their programme and discuss any matter, unfettered by terms of reference or any form of control by Government. They will be accompanied by their own technical advisers and will bear their own expenses throughout the trip.

Government will arrange facilities for them to visit industrial establishments and to contact leaders of industry.

The members of the delegation will be: Mr. J. R. D. Tata, Mr. G. D. Birla, Mr. Nalini Ranjan Sarker, Sir Padampat Singhania, Mr. Krishnaraj Thackersey, Seth Kasturbhai Lalbhai, Sir Sultan Chinoy, Mr. M. A. Ishapani, Mir Laik Ali and Mr. A. D. Shroff.

BUSINESS CONFERENCE

The Federation of Indian Chambers of Commerce and Industry has selected the following to represent India at the forthcoming International Business Conference to be held at Atlantic City on November 10.

Delegates: Sir Chunilal B. Mehta, Leader, Mr. G. L. Mehta, Deputy Leader, Messrs. Satya Paul Virmani, A. R. Siddique, J. C. Mahendra, David Erulkar.

Advisers: Dr. P. S. Lokanathan, Mr. M. D. Akbar Fazalbai, Dr. Jariwalla and Mr. V. M. Bhatt, Assistant Secretary of the Federation, who will act as the Secretary of the Delegation.

Mr. J. C. Setalvad, President of the Federation, who was expected to lead the delegation, could not leave for America on medical advice.

The American Government have offered air transport priorities for the members of the delegation while the Government of India have agreed to offer all facilities in connection with the trip.

WOMEN'S EDUCATION

"India will not keep herself abreast of other enlightened nations in the post-war world unless she is able to give her people, and the rising generation in particular, training for life and livelihood comparable with that which other nations are providing for theirs," declared Sir Jogendra Singh, while opening at Simla, last month, the Teachers' Committee on Higher Education, appointed by the Central Advisory Board on Education.

The Committee is complementary to the Sargent Committee, which confined itself to the consideration of teachers at primary, middle, and high school stages.

Sir Jogendra Singh emphasised the need to accelerate the provision of education facilities for girls and women in view of the extent to which their claims have been ignored in the past. In higher stages women's training should be distinctive, he said, and universities should set up special facilities with a view to ensuring the fullest possible scope for the development of what is the best in Indian women.

Sir Jogendra Singh further stated that the country needed a vast army of teachers, and education would inevitably depend upon the quality and availability of teachers. He regretted that great harm had been done to education by recruiting teachers on cheap salaries irrespective of their attainments. "If the teaching service is to secure an adequate supply of the right type of people, it must offer practical attractions comparable with those which other branches of Public Services offer to their members", he concluded.

MRS. PANDIT'S ADVICE TO STUDENTS

Addressing a huge gathering of students and Professors at Allahabad at the christening ceremony of the wheat plant, 'Vijaya,' in the Physics Lecture Hall of the Allahabad University under the presidentship of Mr. Amarnath Jha, Vice-Chancellor of the University, Mrs. Vijjalakshimi Pandit said:

You, students, will all be going out of the University soon and your thoughts will turn to man's livelihood. I would ask you to remember that there is to-day more distress in the world

than ever before and more than ever is your help required. You must go out into the world and change men's hearts. You have to demand that human beings be given the right to live in peace—that they share the benefits which the world offers and that they build up harmony and prosperity and re-create a new earth. Only then will a solution be found for all our problems.

Mrs. Pandit proceeding, said:

To-day large parts of the world are faced with starvation and millions are dying in misery. The problem is not of more food being available but is rather one of better distribution. There is enough space in the world for all to live in; there is enough space in the world for all races of the Globe—but the greed of man triumphs over his scientific knowledge and while the earth is prosperous, human beings continue to starve. Science has progressed to such an extent that man to-day is the master of the earth and heavens. He has it in his power to give life and destroy—he can make the earth yield in greater abundance and he controls the elements and uses them for his purpose. But scientific knowledge has not achieved prosperity for the world—rather it is making the world barren. Improvement in the varieties of grain does not unfortunately mean prosperity for the people because there is no plan for distribution. There is no plan because certain interests control the food supply of the world and use it only to enrich themselves and not humanity. So we have the spectre of millions of millions starving when there is food for all. I had a small experience of this in Bengal when I saw that thousands of maunds of grains were lying rotting where close at hand—people died for want of food.

WOMEN AND THE DRAFT HINDU CODE

Asked about the attitude of the Women's Conference on the Draft Hindu Code, Srimati Kamaladevi, President, All-India Women's Conference, said that the Conference was broadly in favour of it, although it felt that the Code did not adequately meet all the demands of the Conference. Still, the Code was welcome, because it recognised certain principles and attempted to bring them into effect.

One of the welcome features was the uniformity of law which would be introduced (for Hindus) all over India. To those who stood for a National Code (applicable to all without distinction of creed or caste), the Draft Code would appear to be a definite step in the right direction. As such, it would be appreciated by all progressive organisations.

JOURNALISM IN INDIA

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, in declaring open the Tanjore District Journalists' Conference at Kumbakonam last month, dwelt at length on the development of the Press in this country.

Indian journalism, he said, had made vast strides during the last two decades. It had maintained a high standard and had contributed to a lively, alert and watchful public opinion. It had been the index of popular feeling and it voiced public demands and exercised a dignified restraint, not always copying the method of 'yellow journalism.'

Referring to the sanctity of private confidence which the Press was often asked to keep, Sir Ramaswami Aiyar said that the Press could, in all public matters, transcend the demands of over-sensitive public men on the theory that all public matters appertained to the public.

Concluding, Sir Ramaswami paid a tribute to the high ideals handed down by the pioneers of journalism in India.

REUTERS NEWS AGENCY

The *New York Herald Tribune*, in an editorial on "The New Reuters", says the news agency is advertising in America that it is now owned by the newspapers of Great Britain and is independent of Government control.

Formerly, Reuters was a private corporation . . . Great sections of the world had come to depend on Reuters alone for news of events abroad; this dependence was sealed by pacts for exclusive service and it was a striking fact that news delivered was almost invariably of a sort which served the purposes of British diplomacy. British achievements were exalted and British mistakes understated or omitted. News drawn from America presented a picture of an uncouth nation led by eccentrics and addicted to crimes of violence. . . . Reuters' great weakness in the past was the subservience of its proprietor to the Foreign Office. Perhaps the new management will behave differently. . . .

The fact that the agency is now controlled by newspapers offers no guarantee. Newspapers of Britain, as long as anyone can remember, have with few exceptions been willing and eager servants of the imperial policy. Reuters now have a chance to get out from under the Foreign Office and the Colonial Office but whether they will do so is a question the future will answer.

ROMMEL

The German News Agency reported on October 15, that General Field-Marshal Rommel had died as the result of severe injuries to his head, which he received in a motor car accident while Commander-in-Chief of the army group in the West. Hitler ordered a State funeral.

. . . With the passing away of Field-Marshal Erich von Rommel, Germany has lost one of her most brilliant generals. Little was known of him before the invasion of France, but in 1940 he came into prominence, by the part he played in the break-through at Sedan. Later, he was sent to North Africa to arrest the progress of the victorious Allies; Rommel managed to roll the tide back and reached El Alamein, 40 miles from Alexandria. Though he was confident of success, General Montgomery defeated him and he was forced to fight a series of delaying actions and withdrew his troops to Tunisia.

Dr. J. M. KUMARAPPA

Dr. J. M. Kumarappa, Director and Professor of Social Economy at the Tata Institute of Social Sciences, Bombay, has been invited by the American State Department to be its guest during a tour of the United States.

Dr. Kumarappa is the first Indian to be invited under the U.S. State Department's new programme of international cultural co-operation. He will visit some of the American Colleges and universities, institutions for the mentally deficient, for crippled children, for deaf and dumb, courts for juveniles and domestic relations cases, modern institutions for correcting juvenile delinquents, women and girls, and advanced prison farms.

NATIONAL PRIZE FOR Sir C. V. RAMAN

Sir C. V. Raman is this year's recipient of the National Prize endowed by Sir C. R. Reddy, Vice-Chancellor of the Andhra University. Sir Raman has accepted the award. The prize, which is of the annual value of Rs. 1,116, is awarded from funds built up by Sir C. R. Reddy by donations of half of his monthly salary over a period of years.

SHORTAGE OF HOSPITALS IN INDIA

There is only one doctor for every 9,000 persons in India against one for every 700 in Britain, said Canon F. A. Cockin, Chaplain to the King, broadcasting an appeal recently on behalf of the Christian Medical Missions in India. In India, 90 per cent. of the people lived in the villages, but 90 per cent. of doctors practised in towns, he said. Consequently the rural maternity death rate was five times higher than in Britain and the death rate among children compared even more gravely. Mission hospitals had, therefore, set themselves to meet the need where it was greatest, namely, in the villages.

IMPORTANCE OF ORTHOPAEDICS

The Medical Council of India passed a resolution, at its annual session at New Delhi on October 14, urging that there should be in every medical college, a teacher specially qualified to deal with Orthopaedics (the science of curing deformities, and surgery leading to this), and that there should be a special orthopaedic clinic attached to each hospital.

The Council recommended that the Membership examination conducted by the College of Physicians and Surgeons, Bombay, be recognised and the qualifications of M.C.P.S. (Bombay) be included in the First Schedule to the Indian Medical Council Act, 1933.

RADIO-LOCATION TO HELP THE BLIND

One day the blind man will be able to throw away his white stick. He will carry instead a radio-location box by which he will be able to "see" obstacles in his path. "The first experiment has proved a success," said Sir Ian Fraser, Chairman of St. Dunstan's, according to a report in the *News Chronicle*.

In the London laboratory of Captain H. G. Round, acoustics consultant, and in the neighbouring streets Sir Ian has been walking with the first rough instrument on a tray. It consists of two pieces of electrical sound and light apparatus, weighing about 10 lbs. and set up on wooden boards. To it is connected a pair of earphones.

SALTLESS DIET AND FRUIT JUICE

Diet is one of the most important weapons in the fight against high blood pressure. Dietary regulation will often go a long way, writes Dr. Edward Podsky in *New Health*:

The first rule to keep in mind is in regard to salt. Little or no salt should be added to the food after it comes to the table. As little water as possible should be used in cooking.

In addition to a practically saltless diet the sufferer from high blood pressure should take no stimulating foods, condiments, relishes or alcoholic drinks. Tea and coffee should be reduced to a minimum. The frequent use of orange and lemon juice is valuable in helping to furnish the necessary alkaline ash in the body and reducing the tendency to an excess acid ash, which is detrimental in all cases of high blood pressure. By a general addition of orange and lemon juice fluids may comfortably be cut down to two pints a day. This is most important, as excess water intake adds to the blood volume and helps to maintain increased arterial tension.

150—NORMAL SPAN OF LIFE

At the American Chemical Society which met recently, Theodore G. Klumpp, President of Winthrop Chemical Company, told delegates it was biologically possible for many of our children or our children's children to live in good health for 150 years and that attainment of such a goal would be found in medicinal chemistry. Urging that more time and money should be spent for research in medical science to solve every cause of death, every illness suffered by man or useful animals, he said the normal span of human life, on the basis of life in the animal kingdom should be from 125 to 150 years.

THREE MEALS A DAY FOR INDIAN SOLDIERS

Indian troops in the India Command are to be encouraged to take three meals a day, instead of two as at present. The change is intended to make use of the new basic ration scale, which will provide the extra meal. Medical opinion in the Army supports the change, which is expected to build up the physique of the new recruit as well as the trained man.

PROBLEM OF BANKING

Under the auspices of the South India Joint Stock Banks' Association, Madras, a Conference of Banks was held on October 8 at the Indian Bank Buildings, North Beach Road, Mr. T. T. Krishnamachari presiding. Representatives of a number of banks attended. Mr. Wajahat Hussain, Deputy Governor of the Reserve Bank of India, was present.

Welcoming the gathering, Mr. S. Parthasarathi, President of the Association, referred to the financing of production of food and commercial crops, and said this was the time for the authorities and statesmen to deal with the problem of financing agriculture.

The Hon. Mr. M. Ct. M. Chidambaram Chettiar, declaring the Conference open, welcomed the formation of an Association of Banks and said that the Association could prove very useful in safeguarding the interests of members and in evolving a code of uniform practice for all banks in South India. Since the first Conference of Banks was held in 1939, "sound methods of banking have been followed by an ever-increasing number of the smaller banks and all of them have been alive to the necessity to maintain their assets in a thoroughly liquid condition".

Mr. T. T. Krishnamachari addressing the gathering said that there has been a phenomenal development of war-time banking in India as evidenced by the enormous growth of deposits.

He said that the smaller banks have made a vital contribution to the progress of banking in India and hoped that the Government in the process of regulating banking would not injure them. Referring to the proposed Banking Bill, he warned that it would leave a large field of unorganised money-lenders free from its mischief and would only control joint stock institutions.

He said that by way of complementary legislation Government should devise ways and means by which these banks would get the aid and assistance in times of need from the monetary agency, the Reserve Bank of India.

TRIBUTE TO INDIAN RAILWAYS

A tribute to Indian Railways' work for the forces in this war of movement was paid by Major-General G. N. Russell, Deputy Quartermaster-General, in a broadcast talk.

General Russell declared that Indian railways were now required to carry an enormous load of troops, stores and industrial products, in addition to the normal peace-time traffic. The main problem was enormous distances carried—stores for the troops on the North-Eastern Front travelled 800 miles on an average.

General Russell referred to the railways' own difficulties—smaller staff, far more traffic, much more difficult working conditions, due to the black-out regulations, and the constant need to try and push traffic through against time. He mentioned that 20 trains were required to move the personnel of the division, and a further 18 trains to move its vehicles, guns and stores. Quite frequently they had to make moves of this sort at very short notice.

TRAVELLING "COURTS" AND "LOCK-UPS"

Travelling "courts" and "lock-ups" have been introduced on the Patna-Gaya section of the E.I.R. in furtherance of the drive against ticketless travelling on railways.

The "courts on wheels" have commenced functioning and consist of a first class composite carriage with accommodation for two Magistrates, who will hold their courts in the carriage while two third class carriages in each train have been improvised with "prison fittings" to serve the purpose of lock-ups.

The measure introduced on the Patna-Gaya section is stated to be experimental and may be extended to other sections, if found satisfactory.

NEW GENERAL MANAGER OF M. & S.M. RY.

Mr. C. G. W. Cordon, General Manager, M. and S. M. Railway, who has availed himself of leave, preparatory to retirement, has handed over charge of his office to his successor, Mr. R. de K. Maynard.

PAINTINGS FROM SANTINIKETAN

"In art, as in most other things, there can be no advance without experiment, and experiment is always worthwhile and interesting", observed Sir Edward Benthall, War Transport Member, opening at New Delhi on October 18, an exhibition of paintings, sculpture and sketches by two artists from Santiniketan, Mr. Ram Kinker Baij and Mr. Benode Behari Mukherji.

Sir Edward, who is President of the Indian Society of Oriental Art at Calcutta, recalled that when he came to India at an impressionable age, he came under the influence of Poet Rabindranath Tagore and naturally took an interest in all that came out of Santiniketan. He thought that the Poet's pictures ranked rather below his plays and his music, but it might be sacrilege to say so in that hall.

Sir Edward Benthall quoted the artist Nand Lal Bose who wrote, "The artist expresses himself, lays his soul bare, through his creations alone, any attempt at bringing out the inner working of his mind by word of mouth or written expression of any kind is as impossible as it is fruitless." He would, therefore, leave the pictures to speak for themselves.

MR. BRELVI ON ART IN INDUSTRY

Mr. S. A. Brelvi, broadcasting from Bombay on the Fifth Art in Industry Exhibition to be held in Bombay early next year said that if any art in industry movement is to succeed, a fundamental understanding of what art really meant and how it was related to the material, quality of workmanship and fitness of function should be the basis of such a movement.

"It will succeed," he added, "only if the organizers bear in mind that the demands of a modern community of moderate means for beautiful articles of common use, can mainly be met by large-scale production—make sure that art becomes a vital part of the industrial process of such production."

"The problem before us," continued Mr. Brelvi, "is a two-fold one—to overcome the indifference of the industrialists and to educate the consumer in aesthetic appreciation."

INDIAN TEAM'S VISIT TO CEYLON

The Board of Control for Cricket in India will, in all probability, send a representative cricket team to Ceylon early next year.

It will be recalled that at the recent annual meeting of the Board at Hyderabad, it was decided to postpone the visit of the All-India cricket team to Ceylon owing to transport difficulties. The Ceylon Cricket Association had invited the Indian team to make the trip early in 1945. This decision was communicated to the Ceylon Association who, while regretting, have again addressed the Board to reconsider their decision. They have suggested that the Indian team may arrive at Colombo on March 5 and leave on March 25 or 26.

The President of the Board of Control for Cricket in India has directed the Honorary Secretary to circularise the Ceylon Association's letter to all Associations for their views, he himself being in favour of sending a team in 1945, in view of their assurances.

INDIAN OLYMPIC ASSOCIATION

At the Executive meeting of the Indian Olympic Association held at Chelmsford Club, New Delhi, on October 17, Mr. Bahadur Singh presiding, Mr. P. Gupta's suggestion to form an All-India Boxing Federation was accepted and the Honorary Secretary was authorised to explore the avenues in this regard.

At the Council meeting of the Indian Swimming Federation, held at the same place, Mr. Moinul Haq presiding, it was decided to hold the next All-India Swimming Championships at Bombay.

OFFICIAL SWIMMING RECORDS FIXED

Philip Harburger, Chairman of the National Collegiate Amateur Athletic Association Committee on swimming records, released the lists of new marks for 1944 as approved by the Committee and disclosed acceptance of the standard of 49'7 seconds for the 100-yard free-style event set March 25 by Yale's Alan R. Ford, sensational swimmer from the Canal Zone. The feat ranks as a national record and the recognition virtually ensures its authenticity.

PROF. HILL ON THE USE OF SCIENCE

After receiving the medal of the Society of Chemical Industry at the Royal Institution on October 18, Professor A. V. Hill referred to his recent five months' visit to India and said the greatest need was for fuller use of science and scientific method, for this would have considerable effect on poverty from which India suffered. The first of India's scientific needs was to strengthen and expand education and research in biological sciences, in medicine and its associate subjects, in physiology and biochemistry, in genetics and all applications of biology, to fisheries, agriculture, public health, pest control, animal and plant diseases and forestry. There must also be better facilities for teaching and research in physics, chemistry, metallurgy and engineering without which industrial prosperity could not be attained. A new spirit was abroad in India and it would be much easier now to rationalise scientific research under Government auspices than it would be later on.

ROTATING LENSES CUT SUN-GLARE

The American Optical Company has announced that its laboratory staffs have developed goggles with anti-glare lenses to facilitate detection of submarines and survivors of torpedoed ships. The lenses are rotated by hand in an arc of 180 degrees to cut the reflection of sunlight on water, making it possible to see past the surface glare into the depths.

NEW GEOLOGIC MAP OF U.S.

Nine years of work by a committee of 16 American experts, headed by Chester R. Longwell of Yale University, resulted in the completion of a geological map of the United States that will give geologists an overall picture of the major structural features of bedrock and its relation to the occurrence of oil and of large-scale movements of the earth's crust.

LATEST GERMAN WEAPON

An American front line report from 'somewhere in France' says: "The latest German weapon is a fourteen-ton projectile with an explosive radius of almost two miles."

INDIAN FILM PRODUCERS TO TOUR EUROPE

The Independent Film Producers Association is planning to send a delegation of Indian film producers to tour the U.K., the U.S.A. and Russia, to study the latest developments in the film industry if the necessary support and facilities are given by the Government of India.

The cost of the tour will be borne by the Association, which claims to represent 60 per cent. of the output of the industry. An announcement of the proposed tour was made by the President, Mr. Chhotubhai Desai, at a tea party given recently by the Association, in honour of Sir Sultan Ahmed, Member for Information and Broadcasting, Government of India.

Mr. Desai suggested the conversion of the Information Films of India from a war-time institution into a permanent department and its extension with the help of the film industry. The production of propaganda films should be exclusively controlled by the Department of Information and Broadcasting, independent of the Department of Industries and Civil Supplies.

Sir Sultan, in his reply, assured the Association, that he was fully alive to the great educative value of films, and promised he would render every possible help to the industry.

"FAMOUS CINE LABORATORIES"

Mr. Shiraj Ali Hakim, Proprietor, Famous Cine Laboratories, Bombay, is building an up-to-date film laboratory in Bombay. The laboratory is the biggest independent one in India, planned in such a way as to afford all facilities. By the side of the laboratory he is also building a studio which is air conditioned—perhaps the first of its kind in India.

The Department of Information and Broadcasting, Government of India, have agreed to house their department as well as other Departments such as, Information Films of India, Indian News Parade, etc., there.

Mr. Eddie Billimoria, actor cum-technician, is connected with the Famous Laboratory since its inception. He has proceeded to America under special permit from the Government of India for selecting the necessary machinery and to expedite the import of the same.

MOTOR TRANSPORT PROBLEM

"More transport and less petrol" was still the maxim on the roads, said the War Transport Member, Sir Edward Benthall, in an address to the Conference of Producer Gas Technical and Testing Officers at New Delhi, on October 12. The extension of the use of producer gas plants, he felt, had reached a crucial stage.

It was hoped, Sir Edward added, that the number of chassis to be released in 1915 would be considerably increased. Apart from the difficulties of supplying petrol to India for military movements, which were still to come, there also existed an internal distribution problem which would continue to present great difficulties.

According to a recent computation, the total number of vehicles using producer gas in India at the present time was over 16,000, of which, 14,500 were public buses and lorries, the balance being motor cars, delivery vans and other types. This was approximately 90 per cent. of all the Indian buses and civilian lorries and was a valuable achievement.

"The plan of success in this field goes to Madras Presidency, which has at the present time no less than 70 per cent. of all its passenger buses and civilian lorries converted to gas; conversion in Pudukottah State is over 95 per cent.", the Member added. It was estimated that the saving effected throughout India by this conversion was of the order of 20,000,000 gallons per annum or 67,000 tons of petrol per annum—a very substantial saving of petrol and tanker space.

REDESIGNED ENGINES

A prediction that petrol engines will be redesigned to incorporate war-time improvements, once hostilities have ceased, was made in Cleveland, Ohio, recently by F. S. Baster, Vice-President in charge of engineering of the White Motor Company. He said that aluminium and magnesium will take the place of iron, and that 90-octane petrol will be used in place of lower octane fuel. He forecast that the engine will be about the same size as at present, but will be more powerful. He predicted the use of electronic tubes in place of distributor points, to give more exact spark timing.

AMERICAN TRANSPORT PLANS

Two American airlines are well forward with plans for round-the-world services. The application for one such service has already been lodged with the Civil Aeronautics Board by the Pan-American World Airways. The second application was lodged by the Trans-Continental and Western Airline before the Civil Aeronautics Board on October 16. The Trans-Continental is ready to run seven round flights weekly between London and New York at the single fare of 203 dollars, 80 cents (about £66). The service would be extended twice weekly to Cairo and once a week to Calcutta.

The proposed route is from New York to London by way of Canada, Labrador, Greenland, Iceland and Scotland. From London, it continues to Calcutta, taking in Baghdad, Karachi and New Delhi. The extension from India completing the globe encircling service is planned to cross South and Central China with stops at Shanghai, Tokyo, Attu and Kiska in the Aleutians, Seattle, San Francisco and Los Angeles. The service will run in both directions. Mr. Jack Frye, the President of the Trans-Continental and Western Air, said aircraft leaving New York at 10 a.m. on Saturday would reach London at 4.40 a.m. on Sunday and Calcutta at 8.38 p.m. on Tuesday. He said, "we are ready to start the New York—Calcutta half of the plan as soon as permission is given—with five aircraft returned to us by the army."

AIR LINKS WITH LONDON

British railway companies are planning an air network which will connect London with all parts of Europe, and Government is now considering their proposals, details of which were given in a broadcast from London on October 12. Nineteen routes covering at the outset 20 million miles annually will extend to Paris, Brussels, Marseilles, Rome, Berlin, Moscow, Istanbul, Helsinki, Athens and Iceland. Services will be extended later. The railways propose to operate without subsidy on the assumption that by Government agreement there will be no subsidies in the European field. A new company will be formed to operate the network and will offer partnership.

RELIEF TO INDIAN INDUSTRY

In a communication addressed to the Government of India regarding taxation and industrial policy, the Committee of the Federation of Indian Chambers of Commerce and Industry have dealt with the various allowances and modifications which have been introduced in the United Kingdom by the Chancellor of Exchequer from the current financial year, and have suggested to Government that a comprehensive revision in their taxation policy should be made with a view to giving necessary relief to Indian industry, says a press communique.

Referring to the increase in minimum standards by £1,000 in the U.K., the Committee points out that it would benefit no less than 30,000 small businesses, 10,000 of which will pass out of charge of excess profits tax. If such a relief is considered essential in the United Kingdom where small business is less numerous than in India, it is far more important in this country, where small industries have been struggling for want of adequate relief. The Committee are of opinion that such a relief is overdue because small business has suffered on account of hardships initially imposed under the defective minimum standard under the E.P.T. Act.

By the grant of a special initial allowance of 20 per cent. on new plant and machinery and 10 per cent. of the actual expenditure on factory building, His Majesty's Government have accepted a new principle, namely, that a part of capital expenditure is allowed to be deducted from profits. It is suggested that Government would bear this new principle in mind and implement the same in their taxation policy.

NEW SLATE FACTORY

The opening ceremony of a slate factory at Lokarpur, in Mudhol State, was performed by Rajkumar Mahaharsinghji, son of the Thakore of Rajkot. Rajkumar Maharasinghji and the Raja of Mudhol made speeches hoping that the enterprise might prove an incentive to the future industrial development of Mudhol State.

NEW AGRICULTURAL SCHEMES

The Governing Body of the Imperial Council of Agricultural Research, which met in New Delhi on September 4 and 5, Sir Jogendra Singh, Member for Education, Health and Lands, presiding, sanctioned the research and development programme for the year 1915-16 presented by his advisory board.

A large number of new research and development schemes, both in agriculture and animal husbandry, have been sanctioned for the coming year. The total grants amount to Rs. eight lakhs, while extensions of existing schemes will cost over Rs. three lakhs. Another Rs. three lakhs have been kept in reserve for sanctioning extensions of other existing schemes which may expire before March 1916.

An investigation into the possibilities of vernalisation of rice in India is to be taken up by the Calcutta University. Vernalisation was originally introduced in Russia to shorten the growing period of crops in order that they might escape damage from frost and other adverse conditions. Certain initial treatments are given to seed or seedlings and the crop comes to maturity sooner than ordinarily. If rice in India can also be similarly treated, it is claimed, the crop can escape damage by floods or other unfavourable factors.

The Governing Body have also sanctioned Rs. 45,000 for the establishment of schools of research in mycology. The aim is to co-ordinate the research activities in this science all over India.

NEW IRRIGATION DAM AT MALLAPURAM

At least four lakhs of acres of land in the Nazam's Dominions and another four lakhs of acres in the British districts would be irrigated by the Mallapuram Dam (in the Nizam's Dominions), the preliminary scheme of the Tungabhadra Project. It would appear that Mr. S. V. Ramamurthi, Adviser, who had been recently to Hyderabad, was able to convince the authorities of the Nizam's Government only on the third day of the Conference about the immense advantage accruing both to them and British India. Without further hitch, a settlement had been reached.

Labour

WAGES OF BOMBAY DOCK WORKERS

The basic wage rates of daily rated workers on rupees two or less per day in the Bombay dockyard and in the Bombay suburban district have been increased by two annas per day, says an order issued by the Labour Department of the Government of India on the report of Dr. D. V. Rege, who enquired into the dispute between the Bombay dockyard administration and its employees. The order fixes overtime rates for the employees. The order is to be in force for six months, in the first instance, and if no notice for its termination is given by the workers, it is to be in force during the continuance of the present war. The notice referred to above may be given by the workers any time after four months from the date of the order but shall have the effect of terminating this order only upon the expiry of two months after the notice has been given. It shall be open to the administration, however, to increase the rates provided in the order.

Contravention of the order is made punishable with imprisonment for a maximum term of three years or with fine or with both.

WELFARE OF COAL MINE LABOURERS

In order to constitute a fund to finance welfare schemes for labour in the coal mines of India, the Advisory Committee set up under the provisions of the Collieries Labour Welfare Ordinance decided at its first meeting held at Dhanbad on October 12, to levy an excise duty of As. 4 per ton on all despatched coals, other than soft coke.

It was further decided that an amount of Rs. 6,00,000 would be spent on anti-malaria works throughout the mining settlements of India according to the scheme to be provided by Brigadier G. Covell, Director of the Malaria Institute of India.

PAYMENT OF WAGES ACT

A Bill to amend the Payment of Wages Act is published in a *Gazette of India* Extraordinary.

The statement of objects and reasons points out that when passed the Act was recognised to be an experimental legislation and that during its working a number of defects and difficulties have come to notice.

General

PANDIT NEHRU REFUSES INTERVIEWS

Pandit Jawaharlal Nehru, who is at present detained in Ahmednagar Fort, is understood to have declined to avail himself of the permission granted to Working Committee Members by the Government of India recently to have interviews with relatives on domestic matters.

Pandit Nehru in a letter to one of his relatives states:

The conditions under which interviews are likely to take place do not fit in with my conception of dignity or the dignity of my dear ones. I do not want you or anyone else to take the trouble of coming here or to apply for an interview.

A PICTORIAL RECORD OF WAR

Fighting men on the Burma Front are helping to make a picture record of the Eastern war. Many officers and men have taken their own photographs and an Indian Army Order has been issued inviting them to submit them for official use.

"A history in pictures of India's part in the war, particularly as regards the Burma campaign, is to be published," said a senior officer of the Inter-Services Public Relations Directorate, India Command.

"Unofficial and amateur photographs can be of considerable value. They will usefully supplement pictures taken by our own official war photographers."

ECONOMIC DEVELOPMENT PLAN FOR INDIA

The plan for the economic development of India which has been prepared by Mr. S. N. Agarwal, Principal, Commerce College, Wardha, in accordance with the Gandhian ideals, has already been submitted to Gandhiji for approval.

It is understood that the plan is being scrutinised by a few experts in Gandhian economics, including Mr. Kishorilal Mashruwala. Gandhiji himself is taking a keen interest in the plan.

THE LATE MR. OJHA

With the death of Mr. Amritla Ojha, Bengal loses one of her most prominent businessmen. His interests were wide. Sportsmen will remember him for the generous support he gave to numerous clubs and associations in the Calcutta area. Social welfare work also took up much of his time.

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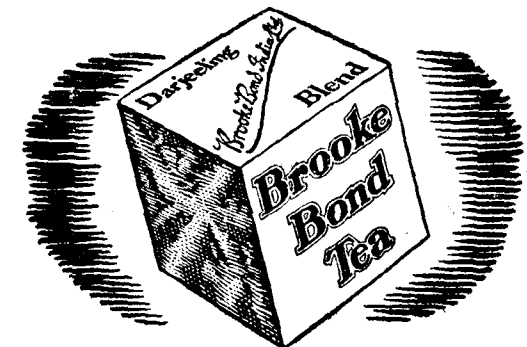
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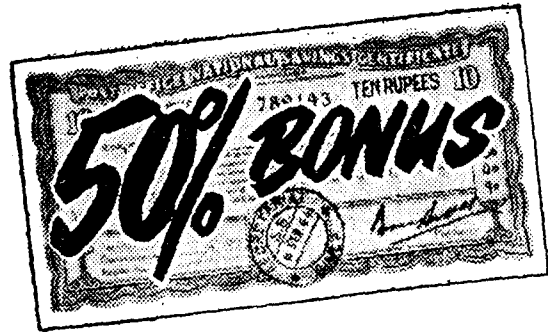
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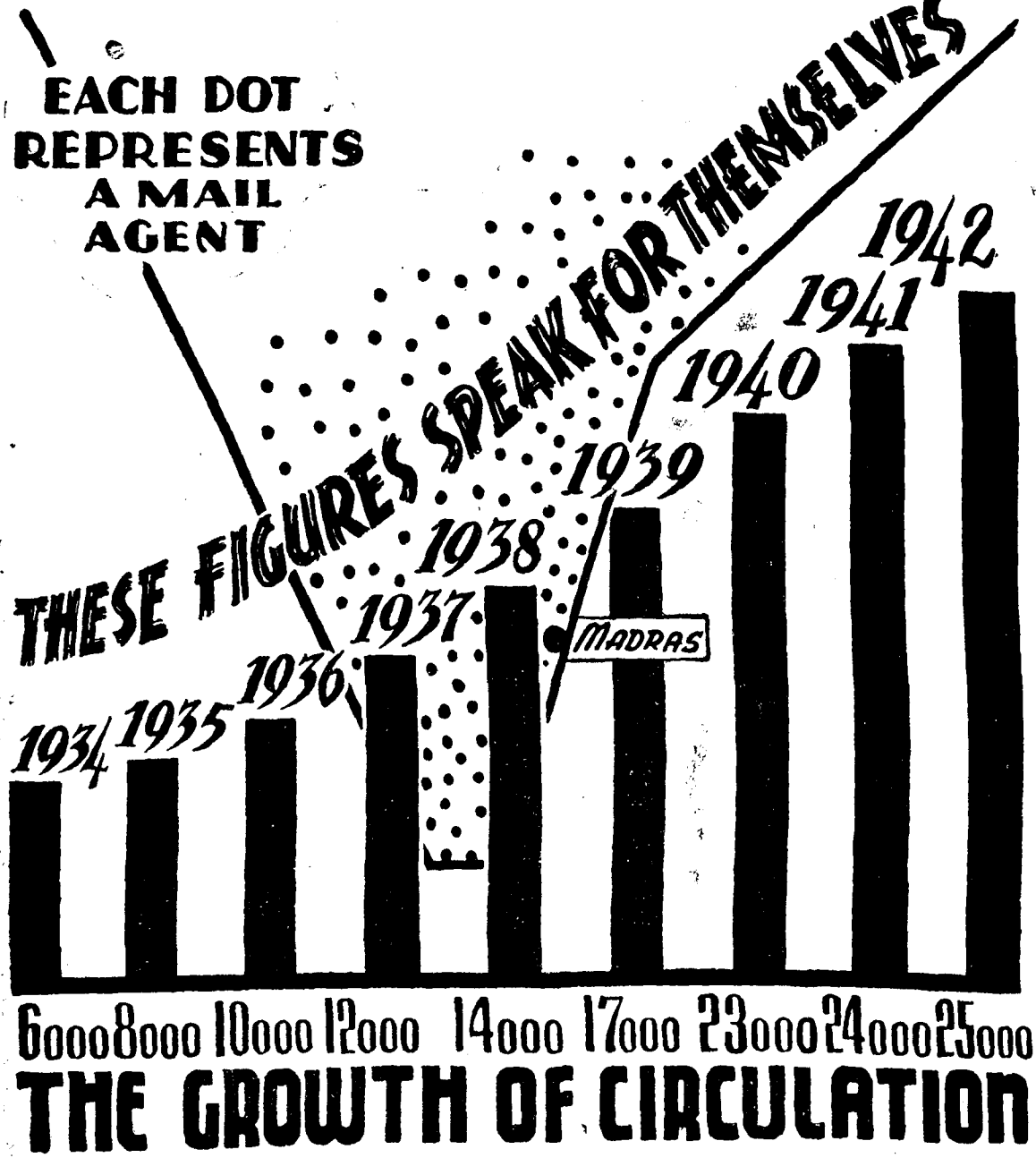
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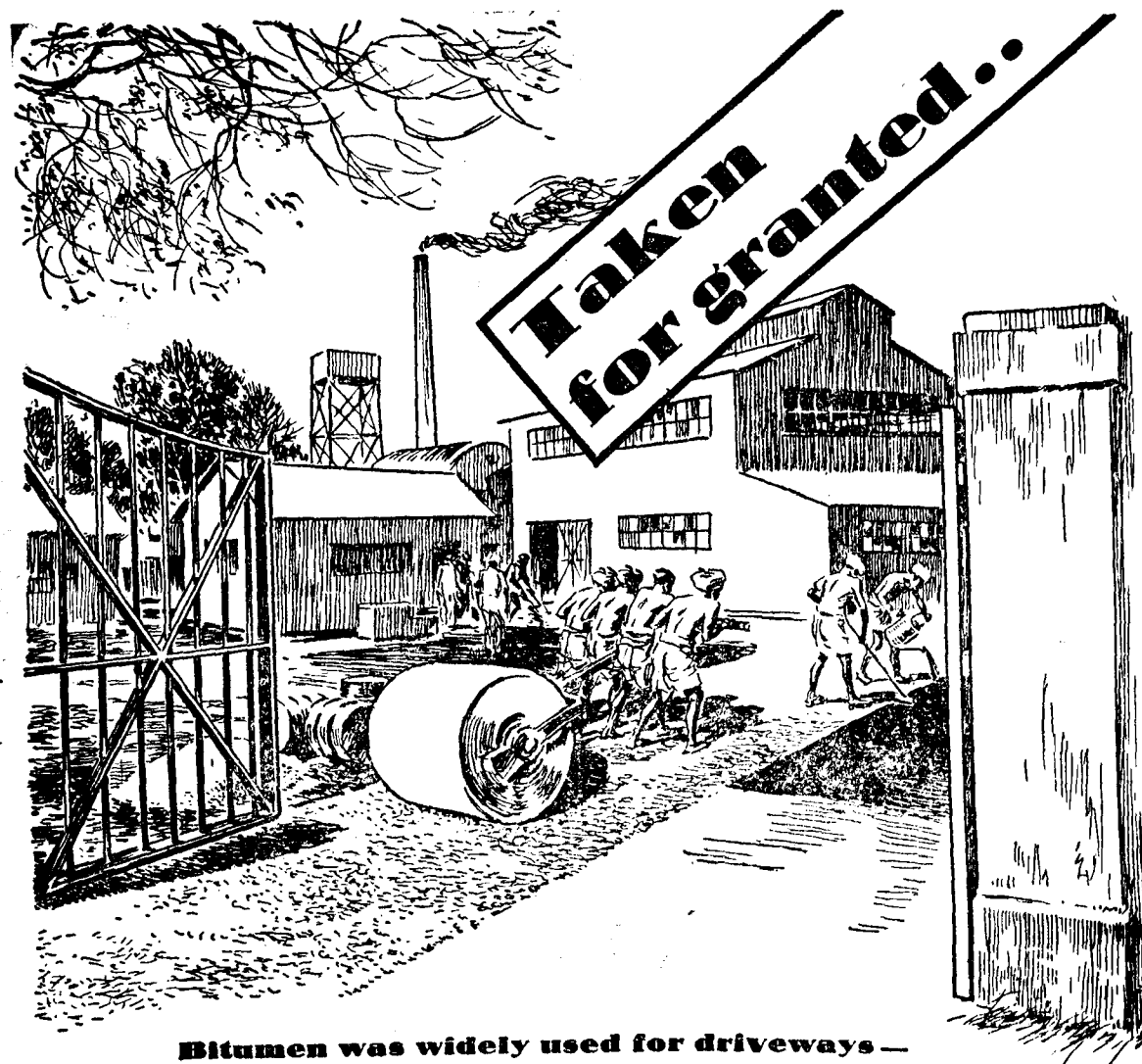
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**Bitumen was widely used for driveways —
four years ago**

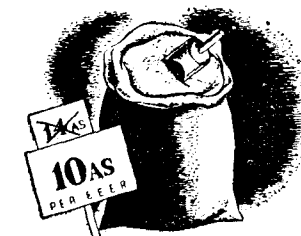
Today all available supplies of bitumen are reserved for vital roads and aerodrome runways and for essential road maintenance. These must come first in the interests of the war effort of the United

Nations. When the time comes Burmah-Shell will again strive to ensure that not only bitumen but all petroleum products are available through out the length and breadth of India in ample quantities.

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SEEING IS BELIEVING

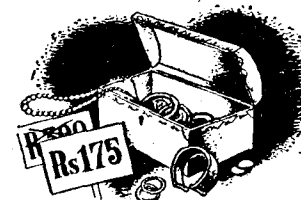


**falling prices prove
the wisdom of
saving for the future**

If no one had saved money last year and early this year; if Government had not introduced strict price controls and increased the manufacture of bazaar goods, prices would still be fantastically high, as they were last year.



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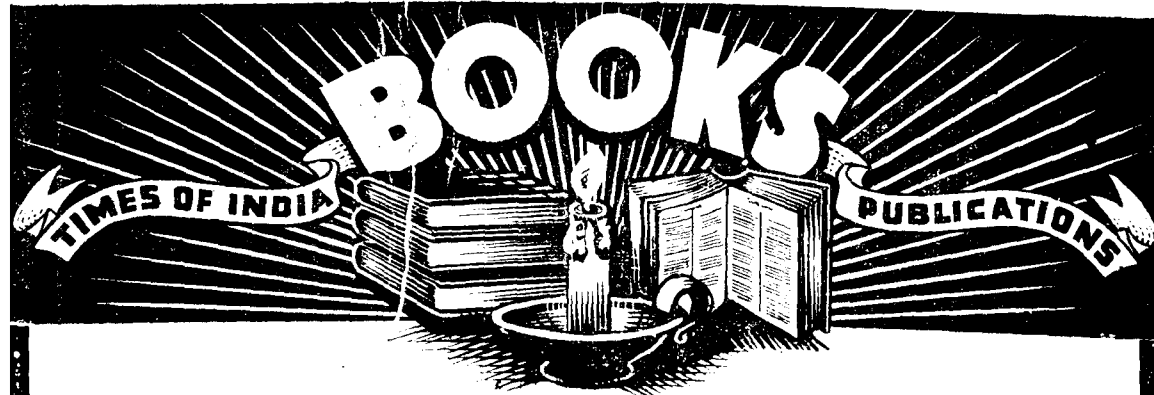
These, as before, are today's best investments: every time prices fall an anna, these investments improve in value: Co-operative Societies, Insurance, Savings Bank Account, Post-Office Savings Bank, Government Loans and National Savings Certificates.

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HISTORY

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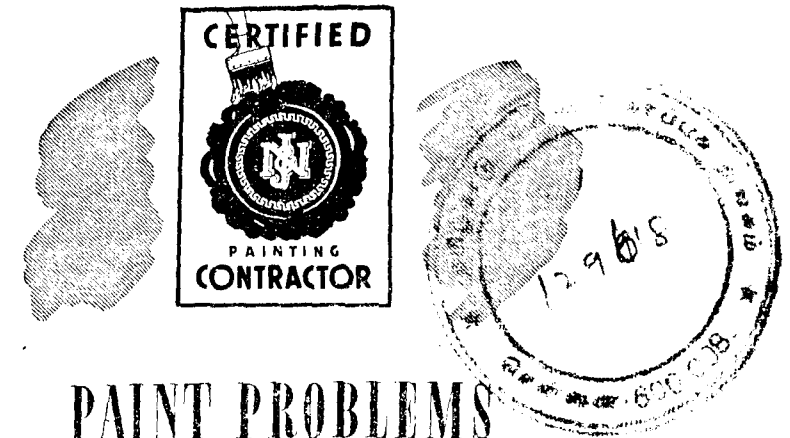
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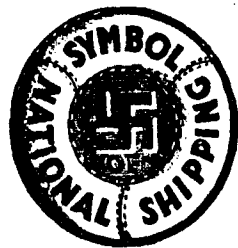
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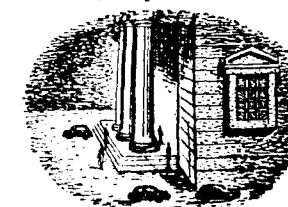
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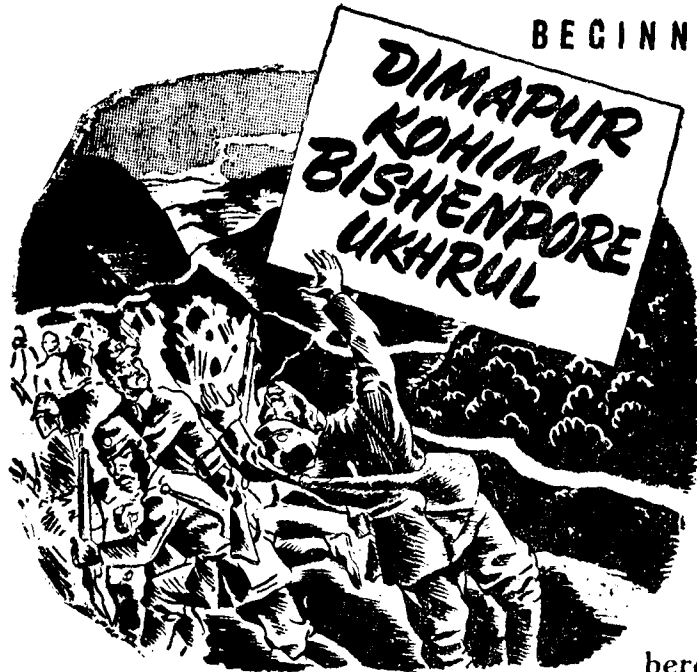
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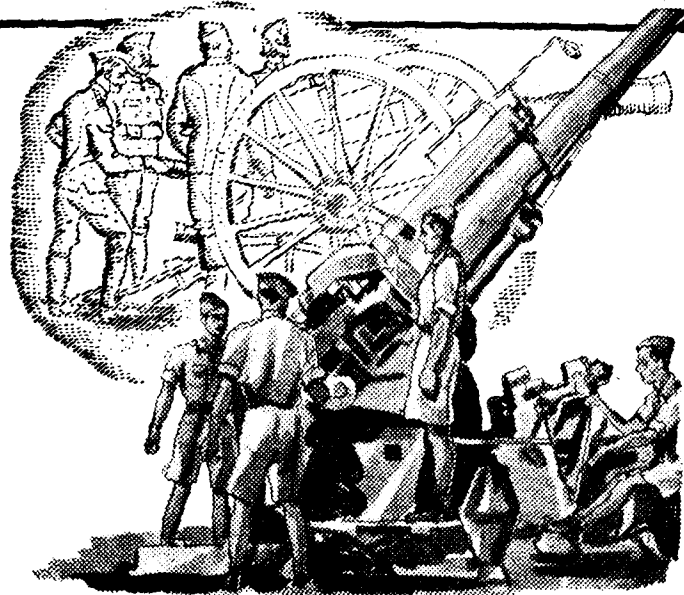
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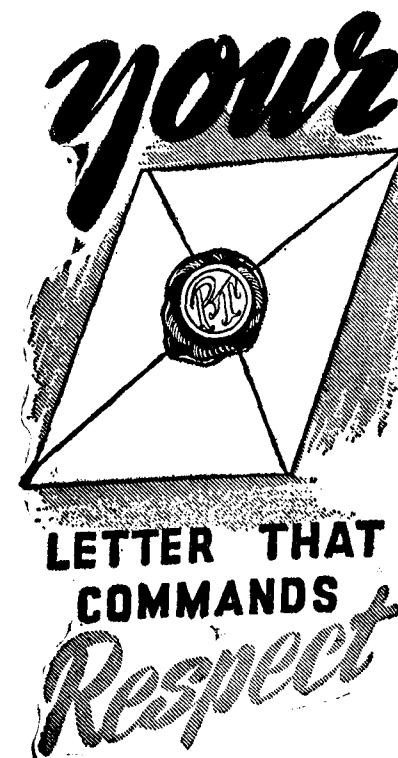
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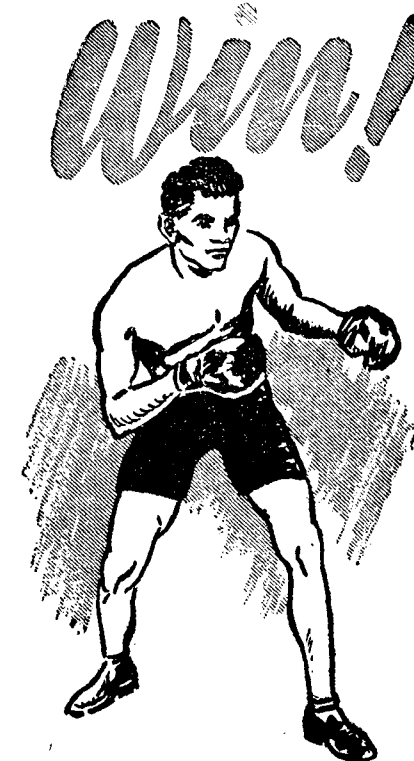
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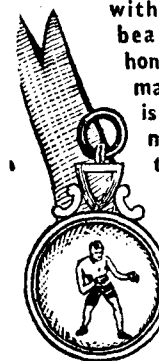
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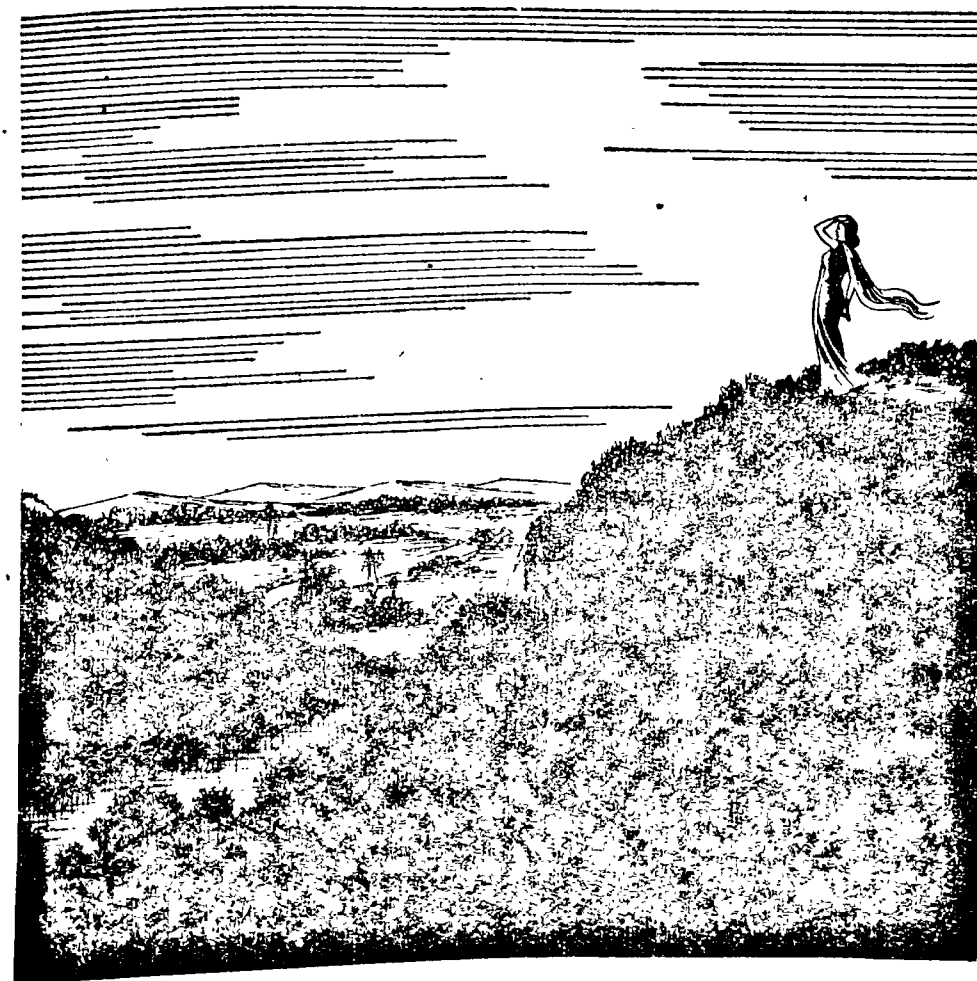
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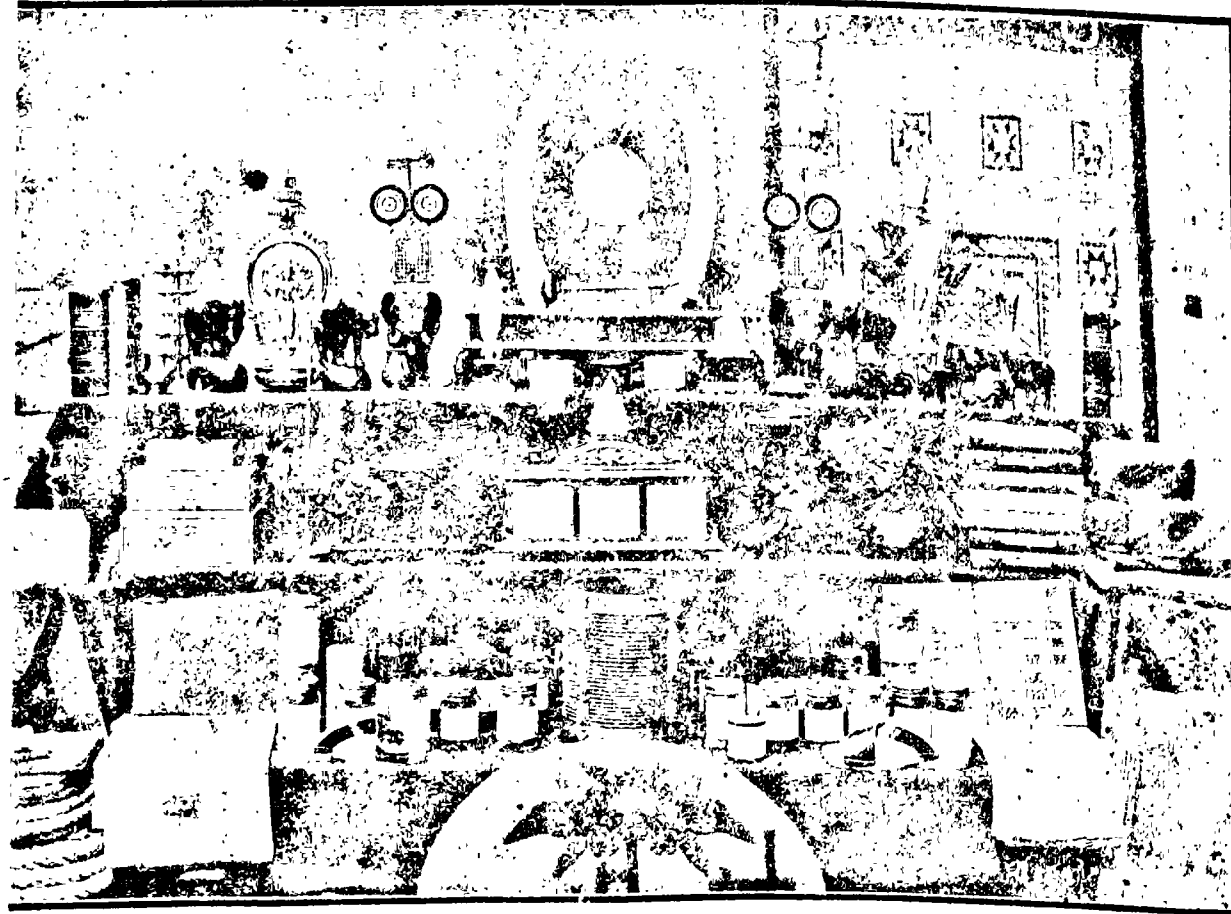


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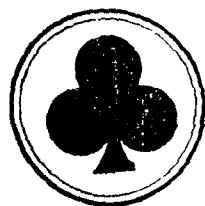
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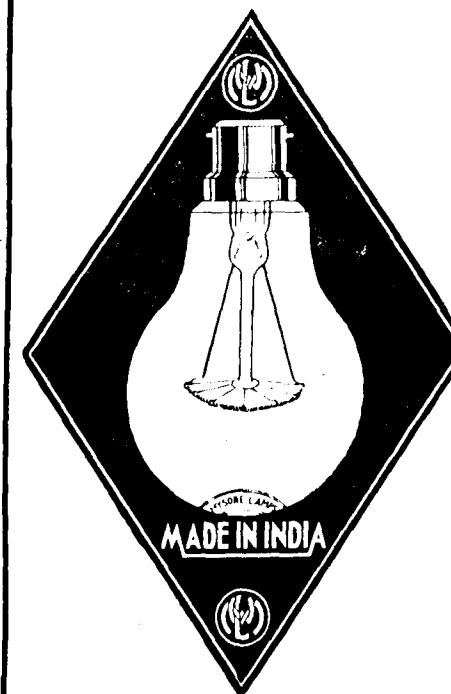
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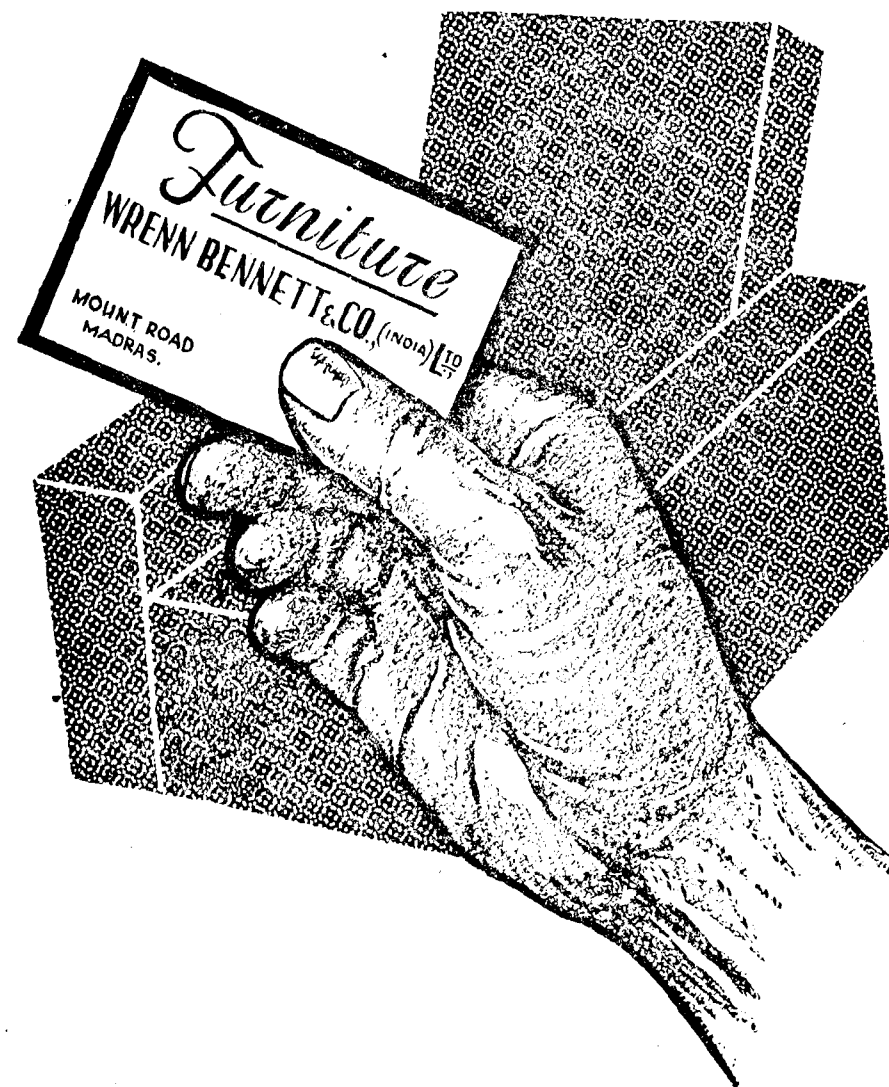
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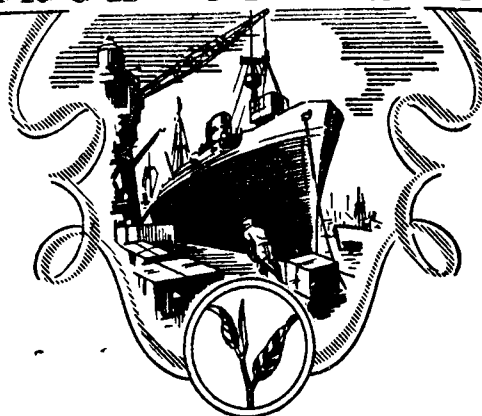
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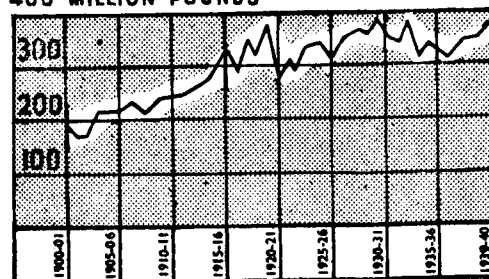
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Vol. 45.]

DECEMBER 1944

[No. 12.

WHITHER UNITED NATIONS?

SIR RUSTOM P. MASANI, Kt.

WHEN people find themselves in the thick of war and see the ghastly slaughter and ruin all around, their thoughts are lifted to a higher plane. They long for peace and for an alliance of all the nations loyal to the ideal of human unity and world community. In that longing for an era of mutual understanding and fellow-feeling their minds and hearts appear to be purified. Their spokesmen talk as if they realise that a nation trying to rob or exploit another in the hope of raising its own standard of living is doomed to disappointment, that no country can derive lasting economic benefit from the ruin of its neighbours and that the interests of the whole world are so entwined that the prosperity or adversity of one country reacts sooner or later on the rest of the world. A war-weary world thereupon heaves a sigh of relief and looks eagerly forward to an era of international units and collaboration. But while war turns people's thoughts to internationalism, it stimulates also patriotism and engenders a fanatical sense of nationalism which is nothing but a sanctified form of selfishness and the most potent and baneful political passion in the world. When, therefore, the threat to life and property is

removed and the hour of peace or victory draws near, the lower instincts of man reassert themselves. Masses as well as classes are swept off their feet by a narrow national outlook, dominated by selfish interest, despite all previous resolutions and declarations in favour of reorganising and revitalising their life on the basis of equality and reciprocity. Soon after the last war we saw the statesmen of the world succumbing to such sentiments of heated nationalism and ambitions of national prosperity and national greatness and we see it happening once more even in the midst of the present colossal struggle.

During the gloom of the early days of Axis aggression there were declarations of human equality and unity, declarations promising freedom and security to all nations, great or small. But as the prospect of victory was seen rising over the horizon, we noticed a tendency to drift back to the old discredited notions of imperialism and exploitation. Mr. Churchill led the way with his world-disturbing slogan: "We mean to hold our own". He had not become His Majesty's first minister, he said, to preside over the liquidation of the British Empire. Probably he did not mean what India has read into

this statement. It may be that he merely wished to give expression to the general desire that all the units of the Empire should remain firmly linked together and be freely associated as members of the British Commonwealth of Nations, equal in status and in no way subordinate one to another in respect of their domestic or external affairs. In the absence of any elucidation, however, the Prime Minister's statement has given rise to grave misgivings.

The Atlantic Charter appeared to have been intended for all, but a reference to it by Mr. Churchill seemed to suggest, whether he meant it or not, that it was not applicable to India. While he did not care to allay the apprehension caused thereby, Mr. Amery took an opportunity to say that the Charter did apply to India. On another occasion Mr. Churchill is reported to have said that the Charter did not apply to Germany. This evoked a spirited protest from seventy Socialist, Liberal and Independent Members of the House of Commons. They tabled a motion to the effect that the statement had brought the Charter into disrepute, had depressed the spirit of considerable sections of allied populations and was calculated to prolong the war and make peace difficult. Subsequently, a section of the British Press has sought to hold the entire German people responsible for the war and proposals for the dismemberment of Germany have been also put forward. No wonder the agony of the War in the West is prolonged.

One of the fatal mistakes made by the League of Nations was its failure to give a chance to Germany to rebuild its

shattered political and economic structure. The whole world has suffered in consequence. Are the United Nations going to repeat that folly? Considerations of human relationship as well as statesmanship demand that the conquered peoples should not be left to float about like derelicts on a sea of chaos. The victors owe it to themselves as well as the vanquished that those who are beaten are given a fair chance to rebuild their economic and political edifice on sound lines. After the last war Germans could have been given a chance to cleanse their hands and their souls and to be on their feet again with a peace-loving, responsible Government, but the peace terms offered to them practically gave them over to chaos. During my visits to Germany I was an eye witness to the dire distress and misery thus inflicted on the German people. In 1931 the International Congress of Orientalists was held at Leyden. I found that several German Professors were conspicuous by their absence. The reason given to me was that they were too poor to pay the railway fare for the journey from Germany to Holland. I might have considered it an exaggeration had I not been convinced of the grim poverty of the people by what I had seen and heard, only a few days before, in Leipzig. It is the opinion of several authorities that as a reaction to such distress and state of desperation Fascism raised its head in Germany. For an improvement in their abject condition people in Germany as well as in Italy saw no alternative to Fascism and they appeared to have had good reason to

believe that it was the Fascist regime that had saved the population from starvation and brought about a revival of trade and industry. To give an illustration. In September 1938 I was in St Moritz. Our dinner party consisted of a Swiss lady, a German industrialist, an American student from Oxford and myself. We could not help expressing to our German friend our disapproval of the manner in which the Jews were shockingly ill treated in Hitlerite Germany. We also expressed our surprise that German people were allowing themselves merely to be dragooned into another armed conflict. His reply was quite candid. I give it in his own words so far as I can recall them: "I do not like, there are many in my country who do not like, the treatment meted out to the Jewish people although, I must say, they have given cause for resentment. We do not want war. In spite of all the sabre-rattling we do not think there will be a war. I am a businessman. We businessmen do not meddle in politics. It is not for us to criticise Hitler's policy. He has given us bread. Before he came into power we had nothing. Now our factories are working three shifts. I have three factories. They are working day and night. I repeat I do not think Germany will go to war. But if there is a war, there will be surprises".

To revert to the Atlantic Charter. Some months ago, it was stated in an American journal that the Charter was already dead. The disquieting statements of Mr. Churchill, the disconcerting pronouncements of other statesmen such as General Smuts, the anti-social legislation of South Africa embittering

inter-empire relationship, the clamour of die-hards to revert to old ideas of imperialism and the pressure brought on the Poles, repugnant to the principles of the Charter, to accept Russia's proposals concerning Polish frontiers, seemed to justify the inference. As against that, however, we have the emphatic announcement made by Mr. Churchill in the House of Commons. The Atlantic Charter and its principles, he observed in answer to a question put to him, remain our dominating aim and purpose. The Prime Minister knows that such a statement solemnly made on the floor of the House cannot be lightly forgotten, altered or abrogated. We may be sure he knows what his responsibilities are in regard to this latest declaration of Britain's policy. With the end of the war in sight people may become less idealistic and more worldly-minded, but the loyalty and fidelity of the Premier to the House of Commons must remain as sacred as ever before.

There is, however, the danger that in trying to accommodate one another the three great Powers may forget the emphatic assurance given in the statement issued from Teheran jointly by the President of the United States, the Prime Minister of Great Britain and the Premier of the Soviet Union. In it they recognised fully the supreme responsibility resting upon them and all the United Nations to make a peace which would command the goodwill of the overwhelming masses of the people of the world, and added:

"We shall seek the co-operation and active participation of *all* nations, large and small, whose peoples in heart and mind

are depicted as our own peoples, to the elimination of tyranny and slavery, oppression and intolerance."

This assurance has been reinforced by Secretary of State Cordell Hull's statement on the basis of the foreign policy of the United States?

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What an opportunity and what a responsibility! The opportunity has yet to come, but the sense of responsibility is already getting dim. It does not deter the great Powers from putting forward demands and imposing terms on small nations, friendly or otherwise, in regard to territorial adjustments and economic agreements. The most glaring example is Russia's move to secure oil concessions in Iran. Whether or not it marks the beginning of an economic war among the allied nations such as that which followed the last war, it would seem to justify the belief that with the Atlantic Charter the Teheran declaration is also dead. Why should there be such indecent haste on the part of Russia to steal a march over others in respect of economic concessions? Is it right for a powerful ally to extort concessions from a weak and helpless ally now passing through the most gruelling time and facing difficulties frightfully accentuated by the enforced presence of foreign troops? To ease the tension between the two countries the sagacious Prime Minister of Iran has resigned his office because it has

been urged by Russian agents that his decision not to enter into any agreement until the war was over ran counter to public opinion in Iran. Whether it does ease the situation remains to be seen.

Throughout this war I have been an optimist both as regards the ultimate result of the conflict and as regards the emergence of a new era of international harmony and co-operation. Optimism concerning the new era has been now rudely shaken by incidents and observations such as those I have referred to. But I still cling to my faith, based on the general trend of human evolution, in the destiny of man to gradually forge his way forward, despite set-backs, towards the goal of universal concord and co-operation. All is not lost yet. Statesmen are but human. In their zeal to do everything possible for the security and prosperity of their own country they may lose sight of the principles and ideals by which and for which alone nations live and flourish. "Human Society," said Edmund Burke long ago, "cannot be saved by the little arts of great statesmen." It is for the people and the public press all over the world to set their leader right whenever there is a tendency to revert consciously or unconsciously to the anti-social ideas and ways of life which have in the past led to disunion and armed conflicts. Influences should be set to work everywhere to create a world opinion in favour of building a new world on the foundation of co-operation between nations in the spirit of fellowship and neighbourliness.

People in allied countries have hitherto occupied themselves in the effort to win

the war. That effort cannot be slackened if they hope to have any freedom left to them. It is, however, time they also set about winning the peace. All over the world there should be a vigorous agitation for a just and abiding peace. It would be futile, as once observed by Dean Inge, for only the sheep to pass resolutions in favour of vegetarianism if the wolf were to remain of different opinion. Vainglorious politicians wherever they are found, have to be warned and convinced that political and economic gains secured by periodic slaughter of millions have brought no happiness to the conquerors, that the curse of conquest always comes home to roost and that war ever ruinous and demoralising has now become increasingly bestial and suicidal. The time has come, indeed, when thinking people all over the world should unite in conveying a warning to the allied Powers that they appear to be drifting to

the same rocks on which the bark of international concord was wrecked on the last occasion. Are they to miss the second chance? They shall not, if a world-wide effort is made to ensure that the mistakes made before shall not be repeated, that people will no longer tolerate perpetuation or aggrandisement of vast empires at the expense of smaller or backward nations, that the end of this war must mean the end of domination of one country over another, that the victory of the United Nations must mean the victory of one set of principles of life over another, the triumph of right over might, and that the new world order is based on a world society of free nations. If strong world opinion were thus created in favour of a peace based on justice and a just adjustment of human relationship, there is still hope for a great stride forward towards the organization of international life on stable foundations.

The Influence of Iqbal on Urdu Literature

BY SIR ABDUL QADIR

SHORTLY before the dawn of the twentieth century there arose, on the firmament of Indian literature, a star that has just passed out of our sight, after having shone for about forty years with a lustre peculiarly his own. That star was the poet Iqbal, or to give him his full name and titles—Dr. Sir Mohammed Iqbal—who left the scene of his earthly labours in April 1938.

He was about four and twenty when he first rose to fame as a writer of Urdu poetry and he continued his devotion to literature and learning for the rest of his

life. His Urdu poems, which have been collected and published under the name of *Bang-i-dira*, had made him widely known throughout India, when he discovered that he could express his thought in Persian with equal facility. His first book in Persian, the *Asrari-i-Khudi* (Secrets of Self), served to extend his fame beyond the borders of India and its translation, with notes by Professor Nicholson of Cambridge, made Iqbal's work known to the scholars of the West. This book was followed by the *Ramuz-i-Bekhudi* (Mysteries of Selflessness). Then came the *Payam-i-Masbriq*

The Message of the East), which is a response to Goethe's Divan. His other books in Persian are *Zabur-i-Ajam* and the *Javid Nama*.

While the poet was busy with his Persian poems, there was a growing demand on the part of the admirers of his Urdu verse that he should make some further contributions to Urdu poetry. He responded to this call by giving us two more collections of Urdu poems, called the *Bal-i-Jibril* and the *Zarb-i-Kalim*, which reproduce the theme of the "Secrets of Self", that is—the development of the powers of Ego, which runs through all the Persian writings of Iqbal. A posthumous collection of his poems entitled the *Armughan-i-Hijaz*, was published shortly after his death. It consists mostly of Persian poems but has in it some Urdu poems as well, mainly religious in character, as its name implies.

The effect of the poetry of Iqbal on the minds of the Urdu reading public in India, and on those who can understand his Persian poems, may be gauged from the fact that a few months before his passing away, there was a spontaneous movement throughout the country to organize huge gatherings of people, at different centres of intellectual activity, to pay tributes of admiration to the poet and to discuss the value of his writings. Hundreds of such meetings were held, at each of which papers dealing with Iqbal's works were read, and poems written about him were recited.

Some of these papers and poems have been collected and published in book form and make very interesting reading. There is no record in India of such a wide-spread homage paid to any literary man in his life-time and so far as I am aware perhaps it is difficult to find an exact parallel elsewhere.

The influence of Iqbal on his contemporaries has been vast and varied, and he has left an impress on the form as well as the substance of present day Urdu literature. In the early stages of his career, his tendency was to adopt his favourite

expressions and his Persianised phrases in the style of Ghalib. Towards the end of his life, there was a strong inclination to follow the thought and purpose of his poetry.

Among the writers in the United Provinces the earliest to adopt his style were Durga Sahai Sarur of Jahanabad and Nadir of Kakori. They had a fair amount of success but the same cannot be said of all who tried to adopt the poems of Iqbal as model. There was in Iqbal's poems skilful blending of Persian phrases with Urdu, in the manner of Ghalib, and he could do this well with his exceptionally good knowledge of Persian, but an imitation of that style by people not so well-versed in Persian and not so artistic, had results which were far from happy. The tendency to use too many Persian expressions has, to some extent, crept into modern Urdu prose and even in journalistic prose, but this should not be encouraged, as it is necessary to keep the language of Urdu prose as simple as possible.

It must be remembered, however, that Iqbal's Urdu poetry was not all in the ornate Persianised style. Many of his best poems are models of simplicity. Take, for instance, the pieces written by him for the young, which are fondly recited by our children in their schools as well as homes. The opening lines of *Privda Ki fariad* or "The Bird's Wail", may be quoted as a specimen. They are so simple and touching. It is the song of a caged bird, remembering his lost liberty:—

The memory comes to me of the times gone by,
The delights of the Garden where all chirped together—

Where is now that freedom of my own nest,
That coming in and going out at pleasure.

Among the poems for grown-ups, the *Naya Shivala*, which was a call for Hindu-Moslem unity, is a fine example of simple Urdu. In the closing lines, the poet has shown his command of simple Hindi as well. He says:—

We may chant every morning those *Mantras*
Sweet,

And inebriate all worshippers with the wine
of love—

In the song of the devout

Dwells Power as well as Peace—

The salvation of the denizens of the earth lies
in affection for one another.

Many of Iqbal's later poems also combine simplicity of expression with sublimity of thought. The *Saqi Nama*, in the *Bal-i-Jibril*, furnishes a fine illustration. Take the following two lines:—

Thou thinkest that life is a secret,

It is only another name for the desire to soar
high—

Many ups and down it has seen,

But it loves the journey better than the
destination.

With the wide range of study of Western poetry and philosophy, Iqbal found numerous subjects to form the basis of his poems and has thus served as a source of inspiration to many younger writers. As a notable instance of this form of influence may be mentioned, the work of one of our most popular young poets, Hafeez Jalandhari. His style differs very much from that of Iqbal, but many of the themes chosen by him have their parallels in the earlier works of Iqbal, and must have been suggested to him by his studies of Iqbal's poetry, for which he has a great admiration. Take the poems of both on the Himalayas, each excellent in its own way, or on the river Ravi, each having a distinctive approach to the same subject and a distinctive treatment of it. The seed of the famous song of Hafeez, known as *Pit Ka git*, could be found in the closing lines of Iqbal in his *Naya Shivala*.

A subject to which we find frequent references in the writings of Iqbal and which has become a popular theme in Urdu poetry and prose, is sympathy for the toiling millions of the world. The antagonistic attitude of mind towards the rich, which is induced by a contemplation of the troubles of the poor, is a sequence of this sympathy. The following lines in the *Bal-i-Jibril*, which are supposed to embody a command of God to His

Angels, show how strongly Iqbal felt for the poor:—

Rise! and awaken the poor of My world,
And shake the gates and the walls of the
mansions of the rich—

The period of the supremacy of the people
is approaching—

Do away with all the old lineaments—
The field that fails to give livelihood to the
peasant,

Burn every sheaf of corn in that field—
This new civilization is a factory of glass-
makers—

Teach a new method (of dealing with it) to
the poet of the East.

Iqbal has found many adherents of this creed among the literary men of to-day. In fact the place of the rose and the nightingale in Urdu poetry has been taken by the comparatively dry theme of capital and labour in every popular literary symposium. Professor M. D. Tasir, who is an ardent admirer of Iqbal, and himself a well-known literary man, is continuing this part of Iqbal's work in the Urdu poems, which he has contributed to different periodicals. Another well-known poet, *Josh* Malihabadi, is a keen supporter of labour against capitalism. His writings, however, are purely Communistic, as they discard religion along with capital, while Iqbal's Socialism is not dissociated from religion.

The emphasis laid by Iqbal on the world's need for religion, is one of the special features of his work and many other writers are following him in this direction. According to him many of the troubles of Western countries are due to their indifference to religion. He asks the Nations of the East to bear in mind the importance of spiritual advancement along with material progress. As a Moslem he derives his inspiration from his own religion, and the religious terms used by him in his poems are mainly Islamic. He has exercised a great influence on the youth of his country and represents a strong reaction against the materialistic tendencies of Western education.

This reference to his spiritual call brings us to a consideration of the subject of *Khudi*, which Iqbal made particularly his own.

The literal meaning of the word 'Khudi' is 'selfhood' but it has been clothed by Iqbal with a wide connotation. He believes that man is a spark of the Great Light which illuminates the whole Universe and has immense potentialities within it, just as a small seed has in it the making of a great tree. He holds that it is a duty which man owes to himself and to his Creator and to the Creation around him, to develop his God-given powers in such a way, as to utilise nature for the good of humanity.

This idea is beautifully expressed in the following lines:

The stars are trembling at the progress of man,
made of clay,
Lest this fallen star may attain the brilliance of
the full moon.

A detailed discussion of what Iqbal means by 'Khudi' and its development is not within the scope of this article. Those desiring to study it must read the *Asrari-i-Khudi* in Persian, or Professor Nicholson's translation of it. To give an idea of the poet's view, I am quoting a few lines in Urdu from he *Zarb-i-Kalim*:-

The Truth-seeking man, whose Self has
awakened
Is like a sword which is outting and brilliant.
To his keen eye is visible
The power to show what is latent is every atom
You are nowhere in comparison with the
man of God—
You are the slave of the heavens
While he is their master.

In another place in the same book, the poet thus addresses the reader:-

If the Self is alive, even poverty is kingship—
The prestige of the penniless is not inferior to
that of Sanjar and Tugral.
If the self is alive, the endless ocean is fordable.
To a live self the stones of a mountain are
soft like silken cloth.
A live crocodile is free when encircled by water,
While a lifeless crocodile is enchained even when
there is only a mirage in place of water.

He preaches the cult of manly self-dependence and the cultivation of power for the individual as well as the nation. When he first emphasised this view, it was remarked by some of his critics that he had taken this idea from his studies of the German philosopher, Neitsche. He was, no doubt, familiar with Neitsche and

must have been, to some extent, influenced by him, but he points out in one of his verses that the distinction between himself and the German philosopher was that the life of self which he (Iqbal) aims at developing is through faith in God, while the scheme of the German philosopher was without God.

This phase of Iqbal's poetry has had a far-reaching effect on the minds of young men in general and on Moslem young men in particular. Essays are being written on this subject in schools and colleges and articles are continuously appearing on it in newspapers and periodicals.

The sorrow caused by his departure from this world has lent a fresh impetus to the study of his works and of his most favourite theme. Literary societies named after him have been established in numerous places in India and many editions of his poems have been published.

I wish to refer to one more prominent feature of Iqbal's poetry before I conclude, and that is his criticism of the civilization of the West. In spite of his Western education and an extensive study of Western literature and philosophy, he remained a true Oriental at heart, proud of the best traditions of the East. He has called himself "the poet of the East," in more places than one. He was not impressed by the glare and glitter of modern civilization and warned his people against yielding to its external attractions. He also warned the people of the West against the lure of a civilization divorced from religion and its poisonous effects on their body politic. This trend of thought has also got many followers among the writers of Urdu poetry and prose.

Looking at the many ways in which Iqbal has exercised his influence over Urdu literature, I think it must be acknowledged that we owe him a lasting debt of gratitude for the great service rendered to Urdu by him. He has left Urdu richer, in thought as well as expression, by his poetry.

The City of Uncomfortable Night

BY SIR HUBERT SAMS, KT.

"A few got through and
caused damage and casualties."

WITH the flying-bomb nuisance in full blast most people, who can conscientiously do so, have left London. Parents are urged to send their children away. Expectant mothers are persuaded to leave. Few people deliberately go to



SIR HUBERT SAMS

London on pleasure bent. Only those, who have urgent business there, venture to the Capital.

Recently I was one of those who had urgent business in London, where I had to spend a couple of nights. At the railway terminus I was greeted by a red notice announcing an Alert in progress. That did not trouble me unduly, as in a few minutes I was in the near-by Tube, the one really safe place in London. As I emerged from the Tube at the end of my brief journey, a red notice announced another (or perhaps the same) Alert. I had to take my chance and a taxi: otherwise I should have been late for my appointment.

I admired the non-chalance of the cabby, who picked me up, and of the drivers and conductors of the buses, which were running as steadily as if sudden death or maiming did not hover overhead. I wondered at the calm of the wayfarers walking briskly on their lawful occasions or sauntering along looking at the shop-windows and taking the risk of being cut to pieces by flying glass. During that Alert a 'Doodle-Bug' burst with a dull explosion a mile or two away. In the course of my appointment I counted four such bursts, luckily at some distance.

In bus or tube or tea-shop the main topic of conversation is the Flying-Bomb. People readily exchange experiences. This one had been bombed out of house and home and had lost all his belongings; that one had escaped with a shaking; another had just lost a relative or friends. This was the talk around me in the restaurant, where I lunched. Yet everyone went on calmly eating, regardless of the chance of a bomb falling at any minute through the glass dome and of turning the peaceful scene into a shambles.

At my hotel it was the same. From all quarters of the Lounge I heard 'Flying-Bomb', 'Flying-Bomb', 'Doodle-bug'. Yet there was no sign of fear or panic, only a dropping of the voice and a quiet, fatalistic look. At tea-time the waitress brought in the various teas briskly and unconcernedly. After tea the guests sat about in the garden enjoying the sunshine of a lovely August afternoon. Some talked probably 'Bomb' talk; some read in their evening paper of the Allied

victories. Dinner was served and eaten as in the almost forgotten evenings of peace. We listened to the 9 o' clock News and subsequent 'War Report' with delight; for all the news was good.

Then came bed-time. People wished each other 'good-night' quietly with a special significance. The chances were against a 'good' night. One old lady pulled together two arm-chairs, evidently feeling that she would be safer sleeping in the Lounge on the ground floor than upstairs in her room, to which she retired to prepare for the night. Others of us slipped away silently up to our rooms, undressed, got into bed and waited for the dread wail of the Siren. We waited, waited and dropped off into an uneasy sleep.

The siren woke us at four o'clock in the morning. I heard the voices of other guests in the corridors, seeking some favoured shelter such as under a stair-case or near two inner walls. I got up, turned on the light (the room was blacked-out) got a book, lit a cigarette and listened. At first nothing! Then in the distance came a rumbling sound. It grew louder

and became a roar, as of an express train rushing through a station. Right over-head, as it seemed, the engine of the evil thing cut off. There was a sinister pause. Where would it fall? A blinding flash and a terrific explosion, which made the hotel rock. Thank God; This time it did fall!

The Terror went on till half-past five, when, to my in-expressible relief, the "All Clear" sounded and, tired out, I rolled into bed.

The 'fun' started again, as we were dressing for breakfast. Some guests, more nervous than others, gave their baths a miss and got quickly into their clothes. In the light of morning, with the familiar sounds of bus and lorry, of the tap-tap of heels on the pavement, the Terror did not seem so menacing. But at night it had an added horror.

After only two days and two nights of flying bombs I was not sorry to be in the train from London, putting mile after mile between me and 'them'. But I thought then and am still thinking of those intrepid Londoners, who day after day and night after night 'stick it'.

Indian Christians and the Political Situation

BY KUNWAR SIR MAHARAJ SINGH

INDIAN Christians in India now number about seven millions including those living in Indian States and form the second largest religious minority. People are apt to forget that, though almost all Indian Christians in north and central India are comparatively recent converts or descendants of converts from other religions, this community has existed in South India for

very many centuries. According to tradition the Apostle Thomas visited India in the second half of the first century of the Christian era and established a number of churches. Whether or not this is correct—much can be said in support of the tradition—it is reasonably certain that there have been colonies of Indian Christians in this country since the fourth century.

These Christians and their descendants are almost entirely confined to South India and in particular the Indian States of Travancore and Cochin and are popularly known as Syrian Christians. Thus Christianity in South India is of very long standing.

I recently heard a prominent Indian statesman remarking that of all the minorities in this country the Indian Christians were the most nationally-minded. It was a generous tribute. A generation ago, however, this could hardly have been said of them. At that time Indian Christians as a whole, largely because of their taking the political views from British Westerners to whom they owed their conversion, but also because of their insignificant numbers and influence, kept aloof from Indian politics. There were of course always exceptions. For instance, Babu Kali Charan Banerjee and Mr. A. Nundy were prominent members of the Indian National Congress more than 40 years ago. My own father, Raja Sir Harnam Singh, who held progressive views, was offered the presidentship of the Indian Congress in the early part of this century. But, generally speaking, Indian Christians in those days were content with a politically separate existence. There has been a great change especially in recent years. In illustration, I have only to refer to the resolutions passed at the All-India Conference of Indian Christians in March, 1943. Among other demands the immediate convening of a Round Table Conference was urged and the British Government were asked to make a clear declaration that India shall attain full freedom within two years after the cessation of hostilities. At the same time leaders of

the principal political parties and communities in India were requested to reach a concrete solution of the communal problem. This Conference also urged that appointments by Government and local bodies should be made on merit and merit alone. Again, Indian Christians in general have repeatedly stated that they are willing to abandon separate in favour of general electorates. At our recent Council meeting held in September, 1944, we expressed the hope that the talks between Mahatma Gandhi and Mr. Jinnah would lead to a settlement of the communal problem, though we added that no final decision on this thorny subject should be reached till after important minorities and interests, such as Indian Christians, had been consulted at a small conference to be convened by the two Indian leaders. Since then we have regretted the breakdown of the conversations. On the Pakistan question our views were that we greatly preferred that India should not be partitioned into two or more units politically independent of each other and considered that a self-governing India should at least start under one Central Government and should not be divided unless time and experience clearly showed that the interests of Muslims in India had not been adequately protected by the Central Government. At the same time Provincial Governments should have a very large measure of self-government being autonomous in all save a few subjects, such as a majority community, in not accepting the then Muslim demand, viz. that, when a Central Government came into being, residuary powers should be

vested in Provincial Governments. That I believe, would have satisfied most Muslims and probably shelved their present desire for Pakistan. Another unfortunate omission was the non-establishment by the Congress Governments of coalition ministries in the provinces. I urged this step in the United Provinces Legislative Assembly at the end of March, 1939.

The Indian Christian, being a minority community, is as anxious as the Muslim for the protection of religious rights and for freedom to practise and propagate one's religion, though anything in the way of coercion or undue pressure must be strenuously avoided in propagating one's belief. This is the general rule in most countries. At the same time one must not lay undue stress on statutory safeguards. I remember

a very prominent Muslim leader once remarking to me a few years ago, when I asked him why he should not be satisfied with such protection, that safeguards were merely on paper and were not based on effective sanctions. Indian Christians must depend and continue to depend ultimately on the good will of the two far larger and more influential Hindu and Muslim communities. They are as keenly anxious as any other community for an early self-governing India, but their strong desire is that, being a relatively small community and for the most part very poor, justice and even generosity should be accorded to them by their Hindu and Muslim fellow country men throughout this country.

THREAT TO INDIA'S COTTON EXPORTS

BY SIR CHUNILAL B. MEHTA

Nobody knows when the war would precisely end, although the final



SIR CHUNILAL B. MEHTA

Allied victory is well in sight. Everyone knows what amount of sacrifice and service India has rendered during the war so that

the war effort might gather momentum. Everyone would like to know what prospects the post-war future holds for India, particularly for agricultural India. The course of current events makes one chary of blindly accepting the millennium that is being vouched for the Indian farmer, particularly the Indian cotton farmer, after the war.

It is common knowledge that the Indian cotton farmer was bullied, cornered and crushed on the altar of anti-inflationary bliss while the war was on, by his own Government. Sacrifices were imposed on him through the agency of a totally unjust and uneconomic floor for raw cotton so that the cheap or standard cloth scheme should be pushed on with success and the crores of India should be clothed at economic prices. Everybody knows what has happened to this standard cloth scheme, the production

of which has been minimised and purchases of which have been made a subject matter of choice by the various provincial governments. The so-called standard cloth having proved very unpopular, now the word had gone for the increased production of non-standard or finer varieties. Even so, the victimisation of the Indian cotton farmer continues. The cotton price floors for the season 1944-45 have been reduced mercilessly at a time when the relative failure of the various anti-inflationary measures has boosted living costs to the war-time, if not the all-time, maximum of 250 in August last and agricultural production costs have likewise flared.

Will this miserable situation change as and when the war ends? There is little reason to suppose that it will. Indications, in fact, are that the Indian cotton farmer is in for a very rough time. It appears as if he is destined to pass from war-time starvation to post-war hunger and economic ruin through the economic warfare that is about to be decided upon by one of the leading Allied nations, namely, the United States. The United States Government have in fact decided to buy the whole of the 1944 cotton crop in the United States at about the 1928-peak of 22.13 cents per lb. of 15 $\frac{1}{16}$ " inches cotton thus helping to maintain the high standard of living of the U. S. cotton farmer undisturbed for a good amount of time after the war. On the other hand U.S. Congress has authorised the U.S. Government to sell the Commodity Credit Corporation's stock-pile of cotton at world competitive prices. This, in effect, means that the U. S. Government will offer in the world markets

10 to 15 million bales of Government-owned cotton at a loss of about 6 cents per lb. (the dollar equivalent of the price of Indian cotton being about 16 cents per lb.) or at a total loss of between \$300 million and \$450 million. Resultantly, the bigger fish might swallow the smaller fish and Indian cotton might even be permanently displaced from the world's markets. For once the two-price theory goes into the U. S. Statute Book, there is little hope of it being erased until greatest harm is done to the peacetime economy of the other cotton producing countries including India.

It is time for those who framed, reared and enforced the anti-inflation measures of which Indian raw cotton was the first victim during this year and the last, to revise their ideas about price-control during and after the war. Fairness demands that they should begin to think profusely and recommend measures that will enable, firstly, the Indian cotton farmer to secure an economic price for his produce and secondly, the country to retain her exports in the post-war period on the pre-war basis.

The best course open for Government of India to protect the interests of the Indian cotton farmer is firstly to negotiate and arrive at an arrangement with the U. S. A. Government for the purpose of equitably sharing the world's export markets for cotton on the pre-war pro-rata basis and, secondly, to do everything in their power to increase the per-acre yield of cotton by providing cheap fertilisers and various other facilities and concessions whereby raising of cotton will be made a more remunerative industry than at present.

RACIAL ARROGANCE IN SOUTH AFRICA

BY SWAMI BHAWANI DAYAL,

(Ex-President, Natal Indian Congress)

LAST year during the Easter Holiday a most obnoxious law was passed by the Union Parliament commonly known as the Pegging Act and rushed with indecent haste through both houses of Legislature. The people of India vehemently protested against this racial arrogance. But the Government of India has done nothing to assert their claim of championship, though the Reciprocity Amendment Act was put on the Statute Book by the Indian Central Legislature to empower the Government of enforcing every sanction, including economic sanction, against South Africa.

I am sorry to say that the assurances of the Government of India to the Central Legislature and the people of this country have not produced any results worth the name and our people in Natal were left in lurch to mind their own business. After patiently waiting for several precious months and being convinced that the Government of India were not in a position to safeguard their existing rights, on the contrary the Indian High Commissioner exhorted the Indian settlers to behave like good boys and look more to the Union Government than India for succour, the Natal Indian Congress had no choice but to make some compromise in order to stave off further restriction being imposed under the Pegging Act.

Under such circumstances, the Natal Indian Congress was forced to make an unsatisfactory bargain with Field Marshal Smuts generally known as the Pretoria Agreement fearing that General Smuts would succumb to the intense agitation of

the anti-Indian White element to extend the provisions of the Pegging Act so as to embrace all urban and rural properties including agricultural lands, which would have meant the death-knell of the thousands of poor Indian peasants, on the outskirts of Durban and other towns, who depend for their livelihood upon market gardening on lands mostly leased from European land-owners. Though it was abject surrender of a great principle as in essence it virtually amounts to the acceptance of residential segregation, yet our people in Natal unreservedly accepted the Pretoria Agreement to appease the White settlers.

But great Jan Christian Smuts once again failed to honour his own Pretoria Agreement similarly to the Gandhi-Smuts Agreement of 1914 and the Cape Town Agreement of 1927. He has deliberately gone back on his own solemn commitments and is now seeking to segregate the Indians throughout Natal. The Ordinance passed by the Natal Provincial Council is a violation of the letter and spirit of the Pretoria Pact and is more far-reaching and retrograde in several respects than the Pegging Act.

The Natal Indian Congress has rejected the Ordinance in view of its contravention of the terms of the Pretoria Pact. The Pegging Act was supposed to be temporary measure pending the findings of an Indian Judicial Commission to enquire into the allegations and grievances of Natal Indians. This Commission is at present sitting and although it has not completed its labour, the Natal Provincial Administration has

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promulgated a number of Anti-Indian Ordinances in addition to this most obnoxious segregation Ordinance and has, thereby prejudged the issues involved, thus making the work of the Commission a farce.

The Natal Indian Congress recognised that the occupation of property for residential purposes in urban areas, where the question arose of Indian and Europeans living in close proximity, gave rise to a racial friction which had to be faced, and for this purpose it agreed in the Pretoria Pact to create a machinery to control and regulate the future juxtapositional living of Indians and Whites. But the Ordinance as it had emerged from the Provincial Council went absolutely against that Agreement in scope and in application and in the machinery which it proposed to set up, and it had been clear that the Government have gone back on the Pretoria Pact and presented us with an Ordinance which only reveals a concerted plan for the wholesale segregation of Indians in the entire province of Natal.

To a large extent, the matter depends upon the courage and conviction shown by our own Government in dealing with the Union Government, intoxicated with power and racial pride. The notification issued on the 5th November declaring the enforcement of the Reciprocity Act against White nationals of South Africa, is a good sign that the Government of India have at long last realised the futility of their present policy of appeasement. The Commonwealth Relations Member, Dr. Narayan Bhaskar Khare, has himself been compelled to admit to the Central Assembly that "our forbearance has been misunderstood and measures are

now about to be placed on the statute book which, according to all the information we have had, will seal the fate of our countrymen for generations to come." I highly appreciate the feeling and vigour with which Dr. Khare spoke in the Assembly. "I wish," he added, "that India was in a position to declare war against South Africa here and now. Had it been, I assure the House I would have lost no time in taking an army and being in the forefront of the field myself."

But I am afraid that Dr. Khare may feel humiliated at the unhelping attitude of General Smuts and his Government but he will not be allowed to use his famous 'surgical knife' against Whites of South Africa, and it is certain that the future policy of India Government towards the Union will be dominated by imperialist interests in Whitehall. The Government of India are still hesitant about recalling their High Commissioner and enforcing the economic sanctions against that Dominion. Since the Central Assembly has demanded with one voice that both the measures should be applied immediately, the Government of India must demonstrate their determination to act in defence of Indians abroad, and must not compromise the honour of India to appease General Smuts and his White jingoes of South Africa.

The most unfortunate part of this Natal Ordinance is the result of an anti-Indian agitation sponsored by the pure Britishers who formed 97 per cent. of the White population of Natal. And yet the High Priest of British Empire, Mr. Winston Churchill, does not open his mouth to say

a word against this racial intolerance of his kith and kin in Natal or lift his little finger to save one member from the barbarous treatment of another member of his boasted Empire. Tears would trickle down his cheeks out of commiseration for oppressed Jews, the Poles and Czechs and the Dutchs and the Belgians, but not for tyrannized Indians of South Africa.

It is a pity to see that Great Britain which always stood as a champion of the weak and oppressed is so important now that she cannot utter a word against the maltreatment to Indians in South Africa. And this is one of the main causes of the growing bitterness against the British in India to-day as rightly pointed out by Sir Valantine Chirol in his *Indian Unrest* that "bitterness is intensified by the recollection that, before the Boer War, the wrongs of the British Indians in the Transvaal figured prominently in the catalogue of the charges brought by the Imperial Government against the Kruger regime and contributed not a little to precipitate its downfall."

And now Mr. Amery has had the temerity to announce plainly that he cannot even make a formal protest to the Dominion Office in London or to the Union Government of South Africa, because in his opinion the matter was one which, in accordance with the recognised principle of inter-Imperial relations, to be dealt with directly by the Government of India. We are sick and tired with this kind of talk as Mr. Amery knows well that the Government of India is only a

subordinate department of his Imperial Government in London, and yet he would say nothing to clarify the position of his own Government on the racial arrogance of South Africa.

By countenancing such legislation Gen. Smuts cuts at the solidarity of the so-called British Commonwealth of Nations and abuses the cause of freedom and democracy, justice and equality—the great things for which the United Nations are fighting the Nazi and Fascist dictators. The way in which General Smuts has committed a breach of promise and is now seeking to segregate our people in the Union, will remain as one of the most bitter ironies of Empire history.

The peoples of India and China, Burma and Malaya, the Middle East and the Far East are thinking seriously of their position under the White domination after the war. The self-appointed leader of Asia, Japan is making a big capital out of it and exploiting the situation by inciting the Asiatic races to fight against the White Race Supremacy under the leadership of Japan. But alas! Churchill, Amery & Company, High Priests of British Empire, are maintaining strict silence (*maunvrata*) and their great lieutenant General Smuts is busy in staging a drama of naked racialism at the cost of an unprecedented unrest and discontent of the millions of Asiatic peoples, which will in the words of Bishop C. J. Ferguson-Davie of Natal "The position is serious. . . . If racial hatred continued, there is every chance of a war in 25 years."

THE THIRST FOR BEAUTY

By MR. B. J. WADIA,

Vice-Chancellor, University of Bombay.

THING of beauty, we are told, is a joy for ever, and its loveliness goes on increasing. Things of beauty are spread all around. The thing that is really beautiful will travel through life like



MR. B. J. WADIA

a life's star, like a secret lamp that never dims nor fades. Beauty dwells everywhere, and the appreciation of its loveliness springs eternal, like hope, in human breast. If any one were to take away from our hearts the love of the beautiful, he would take away one of the greatest charms of life. The love of beauty is a gift from God; as the poet Browning put it "O world, as God has made it! all is beauty". The thirst for it animates not only the hearts of our great poets and artists, but also those of lowly men and women, our mute, inglorious common folk. There are degrees of this love, but it is innate in all men. We can appreciate the quest for it in all quarters with the same intensity with which the lover of reading can unearth

queer treasures from the nooks and corners of bookland. In every man, irrespective of his country, and irrespective even of his education, this thirst is found. Poets have written odes to earthly beauty and hymns to heavenly beauty. But the common man and woman feel the whole gamut of it, from the beauty of the little wild flower on the sod to the beauty of holiness in the Deity, though they may not be able to give expression to their feelings. It is the same thirst for beauty which makes the man of the town seek communion with nature at the country-side on week-ends, to see the shifting lights and shades of sky, earth, and foliage in water-laden atmosphere. Why should we then speak of beauty only in its narrow sense, the beauty of the human form? Why need we worry over the length of Cleopatra's nose, even if it might have changed the history of the world? Why should we also affect the vein of the moralist, and discourse only on the beauty of honesty, of moral truth, and human goodness? We can bring down this thirst from the higher planes and make it dwell among the poorest, the most illiterate, and least sophisticated of men, among all whose finer sense is touched by the spirit of God.

This thirst for beauty is of the essence of man's higher nature. It will even seem to grow more lovely as we ourselves grow in true culture and appreciation. Faith has discerned in the beautiful the autograph of the Creator, written clear and broad on all his works. "Nature is too thin a screen",

says Emerson; "the glory of the One breaks in everywhere". Beauty in life's more select moments is finely touched with emotion and with thought. Its love drives some of our unlearned people to have coloured and ornamental articles in their rooms, coloured landscapes on their walls, and pictures of flowers on their doors. It takes man one step higher, and makes life one degree cleaner than the daily life of the slums and the chawls where poverty and darkness rule supreme. Trivial as these ornaments, landscapes, and flowers are, they are still the A B C of the universal code of beauty. Why does a tenant with hardly five square yards of ground in front of his door-steps plant it with flowers that hardly survive in the foul slum air? Why does the poor, labouring housewife who sees no rest from toil keep the little worship-room or spot in her small tenement neat and holy for the purposes of devotion and worship? Why did the poet's heart leap up for joy on beholding the multi-coloured rainbow in the sky? It is because of this thirst for beauty, the desire for something that is not of the squalid everyday existence.

In the overcrowded cities, in all our humble villages, in all humble homes, this struggle is persisting, though vulgarity may have broken loose at the bidding of quick profits, thrown style to the winds, and piled slums upon slums in an age of reckless hurry. The heart always yearns for the beautiful, and the eye rests on it. It is a gift given to all alike. Socrates, however, prayed to God that he might be more beautiful within. Like Abraham Lincoln he too was not blessed with beauty

from without. Both associated beauty with truth. Dean Inge has observed that Truth, Goodness, and Beauty are the three absolutes of the moral world. According to Plato beauty is the splendour of Truth. That is a conception of beauty on the higher planes. But the beauty for which we hunger is at our feet, in front and behind and around us. And its influence, from wheresoever it is derived, is inspiring and elevating. Even the sight of flowers on a table can rebuke bad manners, and make it difficult to say vulgar things. A plant in the window of a city slum inspires hope of some abiding charm in those who tend it; and the bad man who still delights in the smallest garden is not entirely beyond redemption. For those more comfortably placed in life some thing of beauty is always within reach, and because it is within reach it is not often desired nor valued. But others have to struggle if they will have it. By the daily ugliness of their lives, made manifest by sight and sound and smell, they know the need of that which can beautify their surroundings. Every man who tries to make in his front or his back yard a little garden, every woman who spends time and labour in arranging her room or decorating her window, every boy who neatly arranges his books in one corner and his bat and ball in another, every girl who even starves herself to buy a pretty article of clothing, everybody who is moved by the cheapest amusement which edifies the soul and purifies the tastes, is expressing his or her thirst for things of beauty, even if it is not in every one's lot to have the beauty born of the murmuring sound of the

water-brook pass into the face. To the man with an eye for beauty a road-side pillar-box can be as full of wonder as the star-strewn heavens. Everybody sees beauty in sunsets and roses and moonlit glades, but the real thirst for beauty sees loveliness in the form and colour of commonplace things. It was beauty of little things which Ralph Hodgson trembled on when he wrote these famous lines, in which he makes nature ask of a departed soul:

"How fared you when you mortal were?
What did you see on my peopled star?"

"Oh, well enough", I answered her,
"It went for me where mortals are."

"I saw blue flowers and the merlin's flight,
And the rime on the wintry tree.

Blue doves I saw and summer-light
On the wings of the cinnamon bee".

These lines breathe the very air of beauty and romance. It is said that there was a curious custom amongst the ancient Greeks to place within the bridal chamber a statue of Aphrodite or Apollo, so that the unborn child might receive, through the mother, some impress of the beauty of the goddess or the god. Young and old alike feel the spell. Age or youth is not altogether a thing of years, or moods, or appearances; it is a matter of temperament, or of habit; and habit, in the long run, is character. You may be young, even though you may be grey-haired, and old though clear-eyed as a child. Man's perception of beauty and its charm belongs to all his seven ages. It is a sub-conscious interest, but it is there, and if properly tended and stimulated, it will grow. The war has destroyed many old values but the value of beauty is indestructible. A thing of beauty is a joy for ever, and the love

of natural beauty manifested itself long before nature was wholly subdued to man. To all these things of beauty every man brings his own interpretation. It may be dry and bewildered, if there is nothing in his mind; rich and appreciative, if it is alive to the inborn sense of the beautiful.

It is in the cultivation of our sense of beauty more even than in the acquiring of knowledge that the hope of man's future improvement lies. The future must to a large extent be moulded by our scholars, statesmen and preachers. But the artists are the dreamers of beauty and creators of ideas, and therefore the moulders of a higher life. They love the principle of beauty in all things. Nature, legendary lore, mythology, old places of worship, and soul-stirring landscapes which the eyes rest on—they look upon all these with the eyes of a lover. Their perception of beauty gives them the desire which translates the faultless vision into the equally faultless image. Will they not have more influence in moulding the higher life of man? The more their message spreads, the cleaner and more invigorating will be the world we live in. Learning and scholarship are not everything, for even our educated people are often insensible to true beauty. One often finds among the poorer visitors to a theatre-house or an art gallery men and women more open to a perception of the truly beautiful than others who are better placed in life than they are. In India the number of men and women of this type is still small, but even those few give their leisure time to the study of the beautiful, for they have found the spirit of beauty. More and

more people are still finding it, moving towards it. The more of beauty that sinks in our souls, the more intense will be our desire that some thing of its deep serenity and rhythm shall be translated to the daily, monotonous, often disordered life of this earth. The world will thus be illumined by the conscious, even the unconscious, thirst for beauty, and the ideas that beauty creates. The dying Keats brooded upon the shape and colour of flowers, perhaps feeling in advance Mr. de la Mare's injunction given in later times :

Look thy last on all things lovely
Every Hour.

Thus do the artists strive to appreciate the beauty of the visible, fleeting Universe, the shadow of the ultimate Beauty that is

eternal. And they make us feel heightened, exalted, more alive.

An old poet once said that the gods sell all things at a fair price; he might have added that they sell their best goods at the cheapest. All that is really beautiful is offered to us as a gift from the maker. We are allowed to see the sun rise and set, to watch the clouds sailing along the sky, to enjoy the forests and the fields and the glorious sea, all without spending even a copper coin. The birds sing to us for nothing, and we pick up wild flowers as we walk along the roadside. There is no entrance-fee to the star-lit halls of the night. There is so much beauty all around that the thirst for it need never go unslaked or unsatisfied. A thing of beauty is a joy for ever!

THE DRAFT HINDU CODE

BY DR. KAILAS NATH KATJU, M.A., LL.D.

THE draft Hindu Code by the Hindu Law Reform Committee is a praiseworthy performance. The learned Chairman, Sir B. N. Rau, and his colleagues on the Committee have spared no pains to grapple with their vast subject as a whole, and the draft Code is the product of great learning and scholarship. The draft is so far as it purports to be a statement of the existing law will be generally acclaimed for its accuracy and thoroughness. But the authors of the draft Code have endeavoured to alter and amend the existing law in vital matters to bring it in accord with the needs of the times and the demands of social justice towards women. Here they naturally

have entered upon extremely debateable ground.

Hindu law deeply enters and influences every part of the social structure of the Hindu society. The Hindu law reform must, therefore, have the most far-reaching effect upon the well-being and future progress of that society. Laws relating to marriage, adoption and inheritance are important branches of our personal law and affect every individual member of the Hindu community. It is, therefore, not surprising that the draft Hindu Code presented by the Hindu Law Reform Committee has given rise to acute controversy all over India. Advanced sections of

the Hindu community deeply influenced by western thought, culture and social institutions welcome the proposed changes and consider them healthy and eminently desirable. Many thoughtful women also who are fervent believers in the doctrine of equality of the sexes and who consider that for the progress and advancement of the race an atmosphere of comradeship must replace all notions of subordination, welcome the proposed rights of succession which the draft Code confers upon daughters and other females. Striking a personal note I may mention that my mother who died in 1939 at the age of 80 held very strong opinions on this topic and would, I imagine, have welcomed the elevation of daughters in the table of heirs with great joy.

The most conservative section of the Hindu community—and I think the larger section—on the other hand is greatly alarmed and perturbed at these proposals. They assert that the latter constitute a very reprehensible change of the deeply cherished personal laws of the Hindu community, which would lead to the destruction of the social structure and have a disrupting influence on Hindu society. They think that Hindu laws and customs are inter-woven in the very texture and fabric of our social organisations and any drastic change in the laws relating to marriage and inheritance will shake the very foundation on which the Hindu society rests.

It is unnecessary to pronounce definitely on these matters but it strikes me that insufficient attention is being paid by both parties to the controversy to some vital considerations and historical tendencies.

The Hindu law has never been a static thing. It is a mistake to imagine that what we know as the Hindu law of the day has come down to us intact and unaltered throughout thousands of years. This is simply incorrect. One has only to study Smritis and the Commentaries to notice how vastly the Hindu law has changed from century to century. This change has been brought about not by pre-determined legislation, nor by the ukase of a despotic ruler. On the contrary the change has been effected by the people themselves through customs and usages which have originated in the varying needs and local conditions of the different parts of India. The law-givers and the commentators finding such customs and usages in full force, endeavoured to reconcile the same with the ancient law treatises. To such endeavours we owe the different schools of Hindu law now prevalent. But this change has always come from within. The Hindu society resisted all attempts to impose from without any change, revolutionary or otherwise. Any modification of the Hindu law, if in advance of social opinion, has proved a dead letter. The law removing doubts as to the legality of widow re-marriage is a notable example of this kind and in more recent times the failure of the Sarda Act. furnishes yet another instance of the futility of legislating in advance of social opinion. You cannot improve Hindu society by legislation. The moral that I draw from past history is that if the present proposals are not acceptable to Hindu Community as a whole they will definitely not only do any good, but may possibly prove harmful. For example, if the Hindu community is

not prepared for the recognition of the justice of a daughter's claim to a share in her father's patrimony, it will be found that the law will be defeated by gifts *inter vivos* or wills in favour of sons to deprive the daughters of the legal rights conferred upon them by legislation; and this result may possibly deprive Hindu daughters of what social custom and usages provide for them in lieu of share in their father's property in the shape of gifts at the time of their marriages and other occasions.

The subject of Hindu law reform has given rise to a great public debate all over India, and both protagonists and antagonists of reforms are engaged in marshalling their forces and organising opinions for or against the proposed legislation. But I think it will not be denied that the present Central Legislature possess no mandate from the Hindu community to deal with a matter of such vital concern to that community. This legislature has not only outlived all its utility, but it has become stale, and it no longer reflects public opinion. Furthermore in 1935 when the elections to the Central Legislature took place, the question of general Hindu law reform was not even on the tapis. It would, in my opinion, be contrary to every principle of democratic institutions and representative legislatures that a task of this magnitude should be entrusted to the present Central Legislature unfortified by a popular mandate. Furthermore under the Government of India Act, the Central legislature cannot legislate with regard to agricultural lands and in British India most of our property and our national wealth is locked up in agricultural land. Legislation governing that property can only be passed by Provincial legislature. Such legislatures in most of the provinces are under suspension and popular Governments in the provinces have ceased to function. Whenever popular Governments are restored, it is obvious that such restoration would be preceded by be simultaneous with new elections. I think it would be highly inexpedient and

imprudent that legislation affecting the Hindu community as a whole should be undertaken by the Central and Provincial legislatures piecemeal. It is desirable that the Hindu community should pronounce upon this topic as a whole so that necessary legislation may be passed by both the legislatures simultaneously.

In view of larger national interests however I would strongly deprecate the raising of this controversy at this stage.

It is not merely a question of fresh elections and a new mandate from the electorate. It would in my opinion be extremely detrimental to our national well-being to throw this apple of discord at the present time among our people. We want to mobilise all our forces for the struggle for independence. It is essential to present a united front. It is essential to limit the area of public controversy and of debatable issues. Everything can wait and must wait till freedom is regained. I fear that elections fought on any issue of Hinduism in danger might distract attention from overshadowing political issues. Unfortunately there is an element in our national life which holds religion above political freedom. To such people the so called non-interference policy of the British Government in religious and social matters makes a strong appeal. I recognise that much has been done to educate the masses politically in recent years, but still a great majority are both illiterate and superstitious. To them appeal is bound to be made by political reactionaries among us bent upon capturing political power under the cloak of religion. Political emancipation of the country would thus be retarded. To me, the notion that we owe to an alien Government the protection of our religion and the secure observance of our customs and usages is degrading. We should be free first. A free India would be able to manage its own affairs. It may reform and alter, if necessary, its own personal laws. Reformers shall be playing into the hands of imperialists and

traitors by raising issues which are calculated to cause legitimate concern and anxiety to those who do not see eye to eye with them. There is still plenty of work to do both in the way of practical social reform and the propagation of ideas. This work does not require any legislative sanction. During the last fifty years organisations like the Arya Samaj and recently the Harijan movement inaugurated by Mahatma Gandhi have carried on this process of education. This process is in keeping with the traditions of our race. In the past all reform has come from within and has never been forced from without. India lives in its villages and I suggest that the religious reformers amongst us may do well to occupy the interval till independence is achieved to popularising their ideas and opinions among the masses living in the villages. This process will no doubt be speeded up by the spread of education in the countryside and particularly by the enlightenment of our women folk. Till then I say go slow and do not seek to gain quick ends by legislation. You would only be creating confusion and turmoil. You may even fail in your object. The British Government may, acting professedly in deference to popular opinion, nullify and veto all such attempts at legislation, and thereby try to gain kudos as saviours of Hindu religion in the public eye.

I do not suggest that reform is not necessary. It would be lamentable if it were so. No system devised by human intellect can possibly continue to serve those whom it was intended to bind and regulate for thousands of years. There must be and there is bound to be considerable modification from time to time. I am not, however, sure whether Hindu opinion when it is properly educated will accept the present proposals. It might go further. Daughters may even be allowed an equal share with the sons. It may take another shape. Be that as it may, I am anxious that all changes and reform must proceed as a result of mass consciousness.

Our Rishis and law givers have in their all embracing wisdom recognised custom and usage as one of the sources of law. This is one of the distinguishing features of Hindu jurisprudence. Hindu law in fact owes much of its stability to the continuous process of development and modification which it has undergone continuously during the past many centuries as a result of movement of social opinion. In one sense Hindu law is essentially democratic. The ruler himself is bound by law and is not a fountain of personal law. He is not a law-giver. People have legislated for themselves through their customs and usages. It would be doing violence to the genius and traditions of the race to impose by unrepresentative legislative authority any serious change in the personal law of the Hindus without their active consent signified by popular approval. And to be candid, I do not consider the present advocates of the sweeping changes proposed in the draft Code as truly reflecting popular opinion in regard to these matters. Opinions may differ so widely. I have my own. But popular opinion can only be ascertained be a mass appeal.

I do not propose to say much on the merits of the proposals. Controversy has mainly centred on the laws relating to marriages and inheritance. Conservative opinion is shocked at the removal of many of the existing prohibitions and by a wider recognition of secular marriages. I confess that I am myself in favour of greatly liberalising the law in this respect. Much of the present day restrictions are a result of customs and usages which have sprung up during the last few centuries. The ancient law givers and commentators definitely recognised inter-caste marriages. These are mentioned without disapproval in Manu and each commentator has throughout the ages considered those provisions to be valid and binding. I refer to Anuloma marriages. Sons born of wives of different castes were considered legitimate and were entitled to a share in their father's property. Moreover apart

from these ancient texts, there has of recent years been a swing in the opposite direction. Sub-caste marriages are now regarded with definite approval, and are becoming fairly common and have been held to be perfectly valid by the law courts. There is strong reason to suppose from the tendency of the judicial decisions that even Anuloma marriages would be upheld as good and valid. There is a good deal of discussion these days about the question of divorce. But conservatives among us overlook that in many castes and sub-sections of the Hindu community divorce is practically recognised. Some years ago I was engaged in a case from the City of Gorakhpur in the United Provinces in which the parties were Vaishyas and the question was whether a remarriage of a woman whose first husband was alive but who had abandoned her, was permissible. Evidence was given of a community custom under which abandonment or desertion of a wife by her husband dissolved the marriage tie and set her free to contract another marriage. The Allahabad High Court by a decision of Sir Lal Gopal Mukerji and another learned Judge upheld the custom as valid and also decided that a re-marriage of a woman who had been so deserted or abandoned was also perfectly valid. This decision was affirmed in 1936 on appeal by their Lordships of the Privy Council, whose judgment was delivered by Sir Shadi Lal, (Gopi Krishna Kasaudhan vs. Mst. Jago, 1936 Allahabad Law Journal Reports) This case also definitely decided that all sub-caste marriages were perfectly valid under the Hindu law. I refer to this precedent here as an outstanding example of the movement of social opinion among the people themselves and I suggest that better results would accrue if no attempt was made to force the pace by hasty legislation calculated to arouse bitter opposition.

On the question of the amendment on the law of inheritance I should require more light. I am not convinced that

Hindu society is ripe for such a violent change. Not that daughters among Hindu families are completely neglected. They may not gain by right of inheritance, but generally speaking the same end is achieved by social customs making it almost obligatory on parents and other relations to give substantial dowries to daughters on the occasion of their marriages and on other occasions. In many cases to my knowledge daughters are ultimately better off than their brothers. Then again what a daughter may not gain by inheritance in her own father's patrimony, she gains in substance as a daughter-in-law in her own home. Her husband's sisters do not get any share in her father-in-law's property and she and her children live to enjoy the same. As I have said, if the proposed changes are in advance of social opinion, they can and would be easily defeated by gifts and wills. The daughters may lose at both ends. Customs giving dowries may fall in desuetude because of the fear of the law of inheritance, and they might lose their share also by devices to circumvent the law. Be it remembered that there is a vital difference between the law relating to marriages and the law relating to succession. The law relating to marriages is after all enabling legislation. If social opinion is not ready for it, it will not be taken advantage of and will do no harm to anybody. If social conscience is opposed to secular marriages, they will not come into vogue. But law of succession is positive law. If contrary or opposed to public opinion, it will do mischief. It will produce strife and destroy the peace of families and cause more harm than good to women themselves. It is, however, not my intention to discuss these changes here in detail on their merits. I suggest with all respect that taking a broad view and all the aspects of this problem it is desirable in the national interest that these matters should be laid aside for some more appropriate time.

FREEDOM FOR INDIA

By MR. WILLIAM PHILLIPS

[Mr. Phillips' letter to President Roosevelt was written over a year ago but the issue raised by the President's Personal Envoy is still a live issue. For, the Indian problem remains as yet unsolved, while the approach to the solution suggested by Mr. Phillips is decidedly helpful. With Mr. Roosevelt's re-election by a significant majority, isolationism is dead and America is definitely committed to play her proper part in world affairs. As Mr. Phillips truly reminds the President, the war in the East has yet to be fought and won, and "the impasse (in India), if allowed to continue, may affect our conduct of the war in this part of the world and our future relations with the coloured races." The authenticity of Mr. Phillips' letter has never been questioned and we make no apology for reproducing this important document released to the press by Mr. Drew Pearson, the well-known columnist of the New York *Daily Mirror*.—Ed. I.R.]

DEAR Mr. President,—Mr. Gandhi has successfully completed his fast and the only result of it has been increasing bitterness against the British among large sections of the people. The Government have handled the case from the legalist point of view. Mr. Gandhi is the "enemy" and must not be allowed to escape from his just punishment, and at all costs British prestige must be maintained. The Indians look at it from a different angle. Mr. Gandhi's followers regard him as semi-divine and worship him. Millions who are not his followers, look upon him as the foremost Indian of the day and consider that since he never had the opportunity to defend himself, it is a case of the persecution of an old man who has suffered much for the cause which every Indian has at heart—freedom for India. So it is presumable that Mr. Gandhi comes out from this struggle with an enhanced reputation as a moral force.

The general situation, as I see it to-day, is as follows. From the British point of view, their position is not unreasonable. They have been in India for 150 years and except for the Mutiny in 1857, generally speaking, internal peace has been maintained.

They have acquired vast vested interests in the country and fear that their withdrawal from India would jeopardize those interests. Great cities like Bombay, Calcutta and Madras have been built up largely through their initiative. They have guaranteed the regime of the Princes who control territorially about one-third of the country and one-fourth of the population. They realise that new forces are gathering throughout the world which affect their hold over India and they have therefore gone out of their way, so they believe, to offer freedom to India as soon as there are signs that the Indians themselves can form a secure Government. This the Indian leaders have been unable to do and the British feel that they have done all they can in the circumstances. Behind the door is Mr. Churchill who gives the impression that personally he would prefer not to transfer any power to an Indian Government either before or after the war and that the *status quo* should be maintained.

Indians, on the other hand, are caught up in the new idea which is sweeping the world, of freedom for oppressed peoples. The Atlantic Charter has given the movement great impetus. Your speeches have

given encouragement. British Declarations that freedom would be granted to India after the war, have brought the picture of Independence as never before into the thoughts of the entire Indian intelligentsia. Unfortunately, as the time approaches for ending the war, the struggle for political prestige and power between parties has increased, and this has made it more difficult than ever for the leaders willing to reach a compromise agreement. Furthermore, Mr. Gandhi and all the Congress leaders, not to mention fifty or sixty thousand Congress supporters, are in jail, and as the Congress is the strongest political party, there is no one available to speak for it. There thus is a complete deadlock; I should imagine that the Viceroy and Mr. Churchill are well satisfied to let the deadlock remain as long as possible. That at least is the general impression in most Indian circles.

DEADLOCK MUST BE BROKEN

The problem therefore is, can anything be done to break this deadlock through our help? It seems to me, all we can do is to try and induce Indian political leaders to meet together and discuss the form of government which they regard as applicable to India, and thus show the world they have sufficient intelligence to tackle the problem. We must not assume that they will adopt American or British systems. In view of the importance of guaranteeing protection to minorities, our majority form of government may not be applicable and a coalition may prove to be the one and only practical way of guaranteeing internal harmony. We cannot suppose that the British Government can or will transfer

power to India by a scratch of the pen at the conclusion of the Peace Conference, unless there is an Indian Government fit to receive it. The question remains, therefore, how to induce leaders to begin now to prepare for their future responsibilities. There is, perhaps, a way out of the deadlock, which I suggest to you, not because I am sure of its success but because I think it worthy of your consideration. With the approval and blessing of the British Government, an invitation could be addressed to the leaders of all Indian political groups on behalf of the President of the United States to meet together to discuss plans for the future. The Assembly could be presided over by an American who could exercise influence in harmonizing the endless divisions of caste, religion, race and political views. The Conference might well be held under the patronage of the King Emperor, the President of the United States, the President of the Soviet Union and Marshal Chiang Kai-shek, in order to bring pressure to bear on the Indian politicians. Upon the issue of invitations, the King Emperor could give a fresh assurance of the intention of the British Government to transfer power to India on a certain date, as well as his desire to grant a provisional set-up for the duration. The Conference could be held in any city in India except Delhi.

LACK OF CONFIDENCE IN BRITISH PROMISES

American Chairmanship would have the advantage not only of expressing the interest of America in the future Independence of India but would also be a

guarantee to Indians of the British offer of Independence. This is an important point because, as I have already said in previous letters, British promises in this regard are no longer believed. If either of the principal parties refused to attend the Conference, it would be a notice to the world that India is not ready for self-government and I doubt whether a political leader would put himself in such a position. Mr. Churchill and Mr. Amery may be obstacles for notwithstanding statements to the contrary. India is governed from London down to the smallest details. Should you approve of the general idea and care to consult Mr. Churchill, he might reply that since the Congress leaders are in jail, a meeting such as is contemplated is impossible. The answer could be that certain of the leaders, notably Mr. Gandhi, might be freed unconditionally in order to attend the Conference. The British may even be searching for a good excuse to release Mr. Gandhi, for the struggle between him and the Viceroy is over with honours for both—the Viceroy has maintained his prestige and Mr. Gandhi has carried out his protest against the Govern-

ment through his successful fast and has come back into the limelight.

There is nothing new in my suggestion, except the method of approach to the problem. The British have already announced their willingness to grant freedom to India after the war if Indians have agreed among themselves as to its form. The Indians say they cannot agree because they have no confidence in British promises. The proposed plan, perhaps, provides the guarantee required by the Indians, and is in line with Britain's declared intentions. Possibly, this is a way out of the *impasse* which, if allowed to continue, may affect our conduct of the war in this part of the world and our future relations with the coloured races. It may not be successful, but at least America will have taken a step in furthering the ideals of the Atlantic Charter.

I offer the suggestion now in order that it may have your consideration before I return to Washington at the end of April or early in May when I shall be able to give you at first-hand, further information on the subject.

(Sd.) Sincerely Yours, William Phillips.

MAN: THE OUTLAW

BY SANTA CHAITANYA

Editor, "The Vedanta Kesari," Madras

WHEN Aldous Huxley said that the 'rhythm of life is routine punctuated by orgies', he was not letting off hedonistic steam but was prescribing for a common psychological indisposition. How many of us feel unhinged and crave for breaking the monotony of routine by jumping out of the usual rut like the electron? It is a natural hunger for an abundance which is not in the cribbed and cabined daily routine, an abundance richly productive of creative genius. And we always return 'whole' after such deviations into out-of-the-rut abundance. Many

of the immortal creations in art, the artists say, were born not in the humdrum routine of their study but in their off-moments. Man to keep himself whole mentally and spiritually has to play on a wide psychological gamut and if routine confines him to a corner of this gamut, he will, by himself, going out of the rut, run his fingers on those idle, neglected keys of his psychological instrument with great profit to himself.

The ability for such 'jumps' from the rut has always been richly rewarded, and disability to do so punished by extinction, in creation's race along the road of Evolution. When an organism succeeds in adapting itself so perfectly to its routine environment as to leave no energy for 'jumps' and new situations, success has been a failure. And so, in Evolution Dr. Inge's aphorism, 'Nothing fails like success' is probably always right. 'A creature which has become perfectly adapted to its environment', says Gerald Heard, 'an animal whose whole capacity and vital force is concentrated and expended in succeeding here and now, has nothing left over with which to respond to any radical change. It is this success of efficiency which seems to account for the extinction of an enormous number of species. Like unwise virgins, they had no oil left over for further adaptations.' Not so with man. He is keenly responsive to his surroundings and yet has in him an unused psychological reserve for efficient adaptations.

This reserve, a glory and a gain over the animals is both a weakness and strength to man. It makes possible man's psychological oscillation from the weakest

point to the other extreme of glorious strength. Like the animals, man is never a success: he is never carefree and gay like the cuckoo nor can he eat with the gusto of a dog. He is always dissatisfied, restless, a fish out of water panting for something he knew not where. He knows that he knows very little which, in itself, is the fundamental psychological malady. He commits mistakes; failures dog his steps. Unlike the cow, he lies and steals but unlike the cow he repents and prays for self-correction. Nay, he even rises to the level of the Deity, congeals the whole of creation in a single thought and feels at one with it.

Another instance of such fruitful oscillation is afforded when man hugs life with great zest at one time and at another time raises his own hand against himself for self-slaughter. When the whole of creation, bird, beast, and all, joins lustily in the chorus of the Love of Life, man alone raises the discordant note by trying to pull his instrument to pieces. To live the life is the law of laws and man by breaking it chooses to be the most irredeemable outlaw and sinner. The Holy Books stamp the suicide as the most unpardonable of sinners. But this page of man's abnormal psychology, it will be seen, is not altogether dark.

Discontent with one's equipment, material or spiritual, appears to be the common cause of all attempted and successful suicides. In some cases the discontent is of a negative character; it goes not far but seeks to end the distress by ending the body. But in others, it is positive and it goes farther than it seems to: an

unquenchable thirst for higher achievement pushes them to prefer a physical crash to the pangs of non-achievement. In such cases, the suicidal mania partakes of something spiritual and evolves into a sort of intense 'divine discontent'. So was it with many mystics who at a stage of their *sadhana* invited death to end the agony of non-enlightenment. If we join with the Holy Books in throwing these 'suicides' to the bottomless hell, then the Buddha would be one and Ramakrishna another. The Buddha took his seat under the Bodhi tree with the words, Let this body perish in this posture, if Enlightenment were not to dawn on me here and now. Sri Ramakrishna finding life without God-realisation insupportable snatched the dagger from the hands of the image of the Divine Mother to run it into his chest. But then light dawned and the agony of life without God gave way to the peace, serenity, calm and abundance of a God-intoxicated life. The world before God-vision was to them a vanity of vanities, a ghastly apparition to be shunned, but when Grace descended it became the divine garment of God. They were the messengers of joy and peace and light on earth and worked ceaselessly for the solace and salvation of others.

The problem that these mystics solve through their realisations is the eternal antinomy in ethics of the cosmic *versus* the ethical, of the Pravritti Marga *versus* the Nivritti Marga, the problem that has vexed man from the beginning of history. 'By the Tiber, as by the Ganges, ethical man admits that the cosmos is too strong for him.' The fact of opposition between

Nature and Spirit, the fact that man's true life as man has to be lived in a foreign element, that the power which works in the physical cosmos is not a power that makes for righteousness, forces man beyond the actual physical universe and its order, to seek in a higher world and in a different order the explanation and fulfilment of his moral life. Intellectually, man might easily attune himself to Nature, for her order seems the reflection of his own intelligence. But morally she answers not the human spirit's questionings and cravings; rather she seems to despise them. It is natural then that when man gets the thirst for a higher spiritual life he despises Nature's laws and feels compelled to break them. A strange mystery it is that, 'Nature omnipotent but blind, in the revolutions of her secular-hurryings through the abysses of space, has brought forth at last a child, a rebel child, subject still to her power, but gifted with sight, with the knowledge of good and evil and so capable of outshining the Mother in his spiritual brilliance. Man in his deepest being, is no child of Nature. He is the genuine offspring of Revolt. He is a self-chosen outlaw but an enlightened one at that. He cometh from afar, from God, who is his home. As his birth-certificate is higher, so is his true life and citizenship found in a higher world.'

Naturally all religions speak in glowing terms of a life that is not of this world, but of the Life Divine which necessarily must go against Nature's current as it is Nivritti and not Pravritti. When religion dawns in man, his faith in obedience to mundane forms and laws sets; he prefers

to be an outlaw within. But curiously enough he is a veritable outlaw even in the ripest stage of spiritual life. The Jivanmukta, the man of Self-knowledge on earth, the goal of all religions, says the Hindu seers, need not be a respecter of the laws of the world. He is a law unto himself. He is the outlaw *par excellence*, but verily he is on the Aryan Path.

बुद्धाद्वैत सतत्वस्य यथेशचरणं यदि ।
शुनां तत्त्वदृशां चैव कोमेदोऽशुचिभक्षणे ॥

Naishkarmya Siddhi, IV. 62.
Buddhadvaita satattvasya yadheshtha-
charanam yadi

Sunam tattvadrisam chaiva kobhedoash-
chibhakshane.

A man of Self-realisation may not observe ordinary social distinctions; but that does not mean he will give himself up to an unbridled licentious life. How can he eat a thing which he has once given up as impure, the worldly life? In that case what would be the distinction between a dog and a sage if both of them could eat impure things?

The Jivanmukta, like the dog, may not be a 'gentleman' of polished manners but to class him with a dog is as shockingly unreasonable as to punish him for a breach of a flimsy rule of social respectability, as if he were a vagabond. The story is told that Sri Sadasivendra Brahmendra, the great Tamil saint, in a God-intoxicated state was moving about naked and was once passing through a garden where the Rajah of the place was engaged in his amorous sports with the maidens of his harem. The Rajah seeing the unmannerly conduct of the sage grew into a fury of righteous indignation and ordered the sage's right

hand to be cut off. Modern Law will put Hitler and the sage in the same prison for both are breakers of law. 'Opposites look alike. They dance across the floor in front of the Absolute's shrine, obstructing our vision. We have to push them aside if we want a clear vision of the Absolute. The Hindu ancients have time and again asked us to transcend the 'opposites' if we aspire for the life in the Absolute, for the truly spiritual life. One such advice in the *Mahabharata*, though it appears alarming, argues our point very ably:

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज ।
उभे सत्यानृते त्यक्त्वा येन त्यजति तत् त्यज ॥

Tyaga dharmamadharmam ubhesatyanrite
tyaja.

Ubhe satyanrite tyaktva yena tyajati tatyaja.

'Give up Dharma and Adharma. Give up truth and untruth. Having given up both truth and untruth, give up that also by which you gave up other things.' This is the absolute position where all our preconception and nerves have no entry.

In the name of the Higher life are we asked to surrender those very things which we consider constitute spiritual life? Yes. On the road to Final Freedom, we will have to leave behind not only the worldly children of our dear beliefs, but also the 'spiritual darlings' of our faiths. In the absolute experience, the *summum bonum* of spiritual life, things are so unlike what they are in our daily unregenerate life that we must be prepared to turn our usual ideas upside down. As Jesus said, when the day of Judgment comes, the first shall be the last and the last shall be the first. What is day for the worldly is

night for the Yogi and *vice versa*, says the Gita. This supra-mundane transcendental experience was pictured by the Hindu mystics when they postulated Brahman as the one and only Reality. Being and Knowing in one, as Sat-Cit-Ananda. Brahman, they said, is so unlike all that we know and experience on earth, as above speech and thought, is Infinite, changeless and non-dual, for they knew that only such a transcendental ideal can lift man from the besetting sin of life, the sin of mistaking the unreal for the real and the finite for the infinite and *vice versa*. If a philosophy of life aims at giving back to man his true Divine estate, his Perfection, and the saving Self-Knowledge in the pace of his self-constructed illusion of ignorance and imperfection, it must forget all other things and concentrate itself on this ideal of the absolute experience. Bertrand Russell echoes the same idea when he says that philosophy worth the name cannot take account of ethical notions.

"Those who embark upon philosophy must be prepared to question all their preconceptions, ethical as well as scientific; if they have a determination never to surrender certain philosophic beliefs, they are not in the frame of mind in which philosophy can be profitably pursued. Philosophy, thus considered, comes as near as possible for human beings to that large, impartial contemplation of the universe as a whole which raises us for the moment above our purely personal destiny." When man hitches his waggon to the star of this supramundane, transcendental, out-of-the-way ideal, how can he help being an outlaw in the eyes of the world? It is easy to pace along the macadamised or railed roads on this *terra firma*; easier still to declare those heroic, adventurous, self-forgetful souls who speed up the railless, roadless azure infinity of the Spirit, Outlaws. For it is easiest of all to forget that Man, the Outlaw is Man, the Master as well!

THE PROBLEM OF ASIA

BY MR. JOHN GUNTHER

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THE population of the United States is about 130,000,000. The population of all Europe is about 400,000,000. But there are 338,000,000 people in India alone, and 475,000,000 in China. There can be no decent peace in the world, no global peace, unless Asia is considered.

The problem of Asia splits into three each, a problem of vast and complex dimensions.

JAPAN MUST BE CRIPPLED

1. What shall we do with Japan?

Japan, like Germany, must be beaten, disarmed, and made incapable of waging further wars. The first essential is that, for a time anyway, Japan must be controlled and occupied.

One ticklish question is that of the Emperor Hirohito. In our propaganda to Japan, we generally take the line that

Hirohito, whom his subjects think of as a God, should not be singled out for personal attack. Of course, this alleged divinity is pure bunk. Symbolically, at least, Hirohito is at the very top among the Axis guilty and he should be punished after the war just as Hitler is.

America and Great Britain are pledged to cut Japanese territory down to the home islands. This presumably means that we shall return Japanese-held territory to its original owners, with the Dutch, British and ourselves taking the Japanese-held Pacific islands.

WHAT OF JAPAN'S ALLIES?

But what of Japan's "Allies"—Indo-China, once held by France; Thailand, once an independent nation? There is no hint as yet as to the future disposition of these territories.

ASSIST CHINA TO TRUE NATIONHOOD

2. How shall we assist and stimulate China into becoming a modern democracy?

Let us be brutally frank. China, at present, is not a nation; it is a vast, sprawling amalgam that aspires to true nationhood. Control is divided between the central government of Chiang Kai-shek and the Chinese Communists, who have set up their own quasi-republic in the great Chinese north-west.

Our whole policy towards China should be dictated by full-hearted desire to assist China to true nationhood. At all costs, we should bend our efforts to prevent any further civil war there, and to encourage

the Generalissimo and the Communists to get along together.

China is the great land mass behind Japan. Victorious China will control the Asian mainland fronting on the Pacific. It will most emphatically be to our own selfish national interest that China shall be united, progressive, strong and stable. After all, the root cause of American entrance into the war was China. So it doubly behoves us to aid her to achieve a stake in keeping the future safe.

INDIA MAY EXPLODE WITH REVOLUTION

3. What about India?

The great bulk of nationalist Indians want complete independence after the war; most British statesmen think the most that should be given to India is dominion status. If no compromise can be whittled out, India may explode into revolution, even though most Indians are unarmed, ill-equipped, poor and hungry.

More and more Americans are becoming perplexed and worried over the Indian problem. They ask themselves:

"If this is indeed a war for freedom, and if the majority of Indians do indisputably want freedom, is it fair to keep freedom from the Indian nation?"

Thousands upon thousands of American officers and troops are getting to know India. It is to be hoped that, that their opinion will lend its weight toward a fair settlement of what is beyond doubt one of the most difficult and dangerous problems of the world.

Post-War Reconstruction in Indian States

By SARDAR RANBIR SINGH, B.A., LL.B.

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NOW that we can reasonably anticipate the end of this Great War within not a very distant future, the problems of Post-war reconstruction in the Indian States demand early and earnest attention of all Indian States. It is, of course, not possible to foresee the actual duration of the war both in the East and in the West, but it is obvious that the country should now prepare itself to meet the unprecedented dislocation in the economic life of the country, which will ensue immediately after the end of this gigantic and ghastly war. Therefore, far-sighted Governments in different countries have already addressed themselves to this matter and are actively considering all the possible means and ways to minimise the evils of general dislocation in the Post-war economic life of the country. It must, however, be emphasised that the Post-war reconstruction Programmes in Europe and in India differ materially in one important aspect. In European countries, the most important item of post-war reconstruction is to repair the ravages of the war and to re-establish the life of the community on a normal basis. The economic and political forces let loose by the war situation have also not so far affected the civil life in India to the extent to which they have done so in Europe. As such, the main problems in India after the war would be to adjust Post-war industries and man-power to peace-time requirements and to deal effectively with the problems of international trade arising from a large flow of imports and a strain on India's raw material—

particularly those required for reconstruction and feeding and clothing of the starving population of Europe.

The all-India aspects of these problems will primarily be dealt with by the Committees set up by the Government of India. The five such Committees appointed by the Government of India will deal with the following aspects of this question:—

1. Labour and Demobilisation.
2. Disposal and Contracts.
3. Public works and the Government Purchases.
4. Trade and International Trade Policy.
5. Agricultural Policy.

The special problems for the consideration of this question so far as they affect the Indian States may be treated under three distinct categories:—

- (a) Preparation required in the duration of the war.
- (b) Post-war reconstruction immediately after the end of the war.
- (c) Long range post-war Planning.

One factor must, however, govern all the aspects of Post-war reconstruction for the States. The Indian States came very late in the field of industrial development and they have yet much lee-way to make up. While India is industrially backward as compared to other countries, the Indian States constitute the industrially backward region of India, which needs necessary protection and encouragement. It has been

calculated from authoritative figures published in 1939 that not more than about 2 per cent. of the total capital invested in industries in India is employed in the States. As such, the problem of Post-war reconstruction for the States is to a great extent a problem of Post-war industrial and agricultural development. All plans of Post-war reconstruction in the States must, therefore, be adjusted to the need for natural development of industries and agriculture in the State.

The work required for the States in the duration of the war consists mainly of preparation of the statistics and collection of material so that they may be ready with plans, when the time comes, to adjust their war-time production to peace-time requirements and to turn their demobilised man-power, technical as well as non-technical, to peace-time needs. This would involve *inter alia* working out in the fullest possible detail the number and qualifications of the trained technicians and non-technicians in each State who are now employed in war work so that their sudden return may not lead to disastrous dislocation. At the same time, detailed statistics must be collected and plans worked out of the possibilities of industrial and agricultural development, including small-scale and cottage industries. The potentialities of irrigation and of co-operation amongst the States and with the Provinces in the field of economic development have also to be examined. Another aspect of Post-war reconstruction, which may be taken up in the duration of the war, is of protective measures necessary to safeguard the land rights of the soldiers and of providing Government assistance in

the collection of rents, extension of periods of leases or time-limits prescribed for payment of rents, revenue or debts, and land grants. The rights of minors and of the families of those who are on active service should also be protected.

The Post-war reconstruction work, which may be undertaken immediately on the cessation of hostilities, would involve measures necessary to preserve national economy from the impact of the aftermath of war, such as currency and price disturbances and budgetary dislocations. In the international aspect of these questions, the interests of Indian States are more or less the same as those of British India, but in respect of internal planning, variations would be required which deserve serious consideration of the States. These would include harnessing spare capital to productive enterprise, and the purchase or adjustment of requisite machinery and factories with the least possible delay. Similarly, agricultural and irrigation developments would require to be tackled urgently in accord with the national and international demands. It will also be necessary to make arrangements so as to prevent the whole economic structure from being demoralized by a sudden cessation of war production and for that purpose the aim should be to taper off war production as commercial demand expands. Arrangements will have to be made for the orderly disposal of stocks already on hand or accruing under war contracts, so as not to break prices. The decline of public works expenditure can powerfully influence the labour market and the economic situation generally. The extent of such labour unemployment will depend on the decline in the output and

upon the degree to which labour in such industries can be diverted to other employments. The extent to which such diversion is possible will depend, not only on the qualifications of the workers concerned, but on the general state of trade in the States and upon the volume of employment in the capital goods industries, including housing, public works, etc., within the State. It is, therefore, necessary to arrive at an agreed public works policy with the object of accelerating public works as soon as the various demands for war-purpose are stopped. In this connection, we should take into account immediately the possible projects for the construction of State and private buildings, which may be expected to give employment directly or indirectly to the different types of labour. There is also bound to be great demand in the States for substantial increase in social services, particularly medical relief, public health and education and it is felt that it would be in the interest of the States that they should be apprised of the problems involved so that they may receive due consideration in the light of local circumstances.

The formulation of long-term trade and industrial policies is properly a matter for the Government as a whole. But it is clear that practically every country in the world will be faced with an identical problem at the end of the war and the practicability of the emergency measures adopted by each of them will in part depend upon the general attitude assumed towards international trade. It is obvious that at least to some extent the high policy in respect of Post-war Reconstruction Plan in India is bound to be affected by the

world forces and international schemes of planning. While the stage does not appear to have been reached at which the national plans should be brought on the international stage and adjusted towards the common policy, certain tendencies are apparent which may well be borne in mind, and in this connection particular attention may be drawn to the fact that there is likely to be strong pressure towards the implementing of Clauses 4 and 5 of the Atlantic Charter. The importance of watching the development of thought and action in this field is particularly great for countries such as India, whose national income is liable to sharp fluctuations through changes in the level of international prices. It is also essential that the States should be fully associated with the negotiations and previous consultations by the Government of India in respect of Post-war policy regarding tariff, international treaties, agreements, etc., and the proposals intended to steady the financial and economic conditions after the war on an all-India basis.

Indian National Evolution

BY
AMBICA CHARAN MAZUMDAR.

The basal principle underlying the work of the Indian National Congress has been one of nation-building and the evolution of a national life in India, and the writer with his intimate knowledge and personal experience of the movement almost ever since its inauguration has attempted to draw out this feature of the national organisation without bias or prejudice. The book also clearly defines the aims and objects of the Congress and shortly deals with some of the problems which must sooner or later engage its attention for the fulfilment of its high mission.

New India.—A book which every young Indian ought to read, mark and inwardly digest.

Rupees Three.

G. A. Natesan & Co., Publishers, G. T., Madras.

INDIAN WOMEN'S PATRIOTISM

BY SHYAM CHAND NEGI

LONG and lofty is their *amour propre*. Rajput women cheered and prepared their men for the safety and dignity of motherland. They pooh-poohed a runaway and closed gates against him. When occasion demanded, they resisted the aggressor and outshone the amazons of Peru, Dahomey and other lands. Not only this, they even performed the rite of Jouhar—burning themselves *en masse*, in order to leave their fighting men care-free.

1857 witnessed their dazzling role. Ladies of the imperial harem donned male attire, rushed forth, wielded a dexterous sword for their king and reminded one of the heroines of Appenzel. Similarly, the 20-year old Maharani Lakshmi Bai of Jhansi played Joan of Arc. She led a nationalist force, fought so valiantly and died so gloriously in the field that even the other side doffed hat to her.

The Indian National Congress saw the light of the day in 1885. Congress shook and awakened the country. The suppressed daughters of India got up. They rent asunder the obnoxious purdah, symbol of all that is retrograde and scored speedy elevation. Today their patriotic legion is proud of Rajkumari Amrit Kaur, who is a scion of a Punjabi regal house, Mrs. Sarojini Naidu, who has shared her hand in steering the Congress liner as President (1925) and in various other capacities, Mrs. Kamala Devi Chattopadhyaya, who has fought freedom's battle not only within and without jail but also in far off foreign lands, Mrs. Aruna Asaf Ali who is a formidable bugbear to the Government, Mrs. Sarla Devi, M.L.A. (Orissa) and so many others.

Their maiden fight for the vindication of India's rights and honour was in South Africa. There the notorious Indenture System, a source of deep injury and insult to India through colour prejudice and such black legislations as the Union Government's recent *Pegging Act* trampled thousands of Indian labourers whose perspiration swelled the pockets of ungrateful white drones. Mahatma Gandhi had to fight against stony Smuts. He launched Satyagraha. In the movement besides inmates of Phoenix Settlement participated Indian women from far and wide. Cheerfully they streamed in and more cheerfully bore the severity. Mata Kasturba was released when she was on the verge of death. Jagrani, wife of the illustrious overseas leader Swami Bhawan Dayal Sanyasi, died soon after. Dinabandhu Andrews' *Indians in Africa* and the Mahatma's account of the Satyagraha reveal it adequately.

In India Mrs. Annie Besant and the Home Rule agitation (1914-17) inspired them enormously. All-India Women's organisation cropped up. It stood by Gokhale, Dinabandhu and Mahatma Gandhi for the overthrow of the hideous Indenture System which was abolished by the Government of India in 1916 and finally by the Colonial Office, London, in 1922. In 1917 the organisation's deputation waited on Mr. Montague in connection with suffrage.

The Great War (1914-18) appeared, was fought in the name of democracy and disappeared. After Versailles (1919), Mahatma Gandhi stretched forth his hand

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INDIAN WOMEN'S PATRIOTISM

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for reward in return to the invaluable services he rendered during the war even against the will and consent of his co-workers, but came to grief. Congress reins passed into his unfailing hands. He changed its course from clamour to action.

The Mahatma emerged from the delusion and launched civil disobedience and non-co-operation movement. At his call girls boycotted schools and colleges and repaired to national institutions, *e.g.*, Mahila Vidyapith (Allahabad), of which the well-renowned poetess, Mrs. Mahadevi Verma, is the Pro-Vice-Chancellor, and ladies of all strata mustered thick around him, *e.g.*, Mata Swarup Rani Nehru stepped forward with her noted daughters, *viz.*, Vijaya Lakshmi Pandit, etc., and only daughter-in-law Kamala with her darling Indira. They parched in the sun, shivered in the cold and bled under baten and bullet. In the Punjab they faced calmly Michael O'Dwyer's machine gun at Jallianwallah Bagh (1919)!

With the march of time intensifies their glory. In his *Power of Non-Violence* Gregg furnishes an idea of their sufferings in Dandi march and elsewhere. Gudoloi Rani (1930), worked so marvellously in electrifying Assam that she has won the admiration of Pandit Jawaharlal Nehru. Those were the days of Indian Carbonaris. Terrorism was rampant. Indian women shared in that too.

The struggle continued and culminated in the Government of India Act of 1935, which led to the formation of Congress Ministries in eight provinces. Women legislators were there, *e.g.*, Miss Jethi Sipahmalini, Deputy Speaker of the Sindh Assembly, etc. The world saw a woman minister. It was Mrs. Vijaya Lakshmi

Pandit, Minister for Local Self-Government, U.P., who would have been unfettered India's Mrs. Kallontay. Mrs. Naidu was in the Congress High Command which guarded and guided the Ministries through the Parliamentary Board. During this period they contributed enormously to promote Mahatma Gandhi's constructive programme.

But this was a lull before the nimble-footed and indefinite tornado which burst out in 1942.

In September 3, 1939, Great Britain entered the war. Instantaneously the Viceroy declared India's belligerency without the consultation and approval of her representatives. It resulted in the voluntary exit of Congress Ministries. The gargantuan Defence of India Rules came into operation and stalks about the country. Ordinances sprang up and have multiplied. Therefore against the inconsistency of the professed war aims of the British Government, Mahatma Gandhi started the Individual Satyagraha, the noblest and novelest in world's history, as a non-embarrassing symbol of protest. From alpha to omega he piloted it personally to the minutest details, *viz.*, qualifications for and selection of Satyagrahis, time and place of their Satyagraha, slogan and speech for them and so on. Thousands of ladies were included in the selection. Great was their zeal and enthusiasm, *e.g.* Mrs. Manohar Lal (Agra) offered the Satyagraha with baby in the arms. And it was a lady, Mrs. K. L. Rallia Ram (Lahore), who published *Why Civil Disobedience?* (1940) in support of the Satyagraha.

Events moved faster and faster.

THE FILM INDUSTRY IN INDIA

BY MR. SHEIKH IFTEKHAR RASOOL

In the memorable year 1942 was passed the 'Quit India' resolution at Bombay on August 9. The Government discovered that the Congress was pro-Axis and saw red everywhere! War was waged to the knife. Congress was declared illegal. And immediately followed a wholesale round up of Congress workers. Thousands including women were detained indefinitely. With Mahatma Gandhi himself were gaoled Mata Kastur Ba, Mrs. Naidu, Dr. Shushila Nair and Mrs. Jai Prakash Narain. Even minor girls have been detained, *e.g.*, Gopabandhu Chaudhari's daughter of fourteen in Orissa.

Howsoever Maxwell may exhibit himself as a John Howard, under the ordeal their health with that of the entire Congress fraternity has deteriorated terribly. Some are languishing away. Some are in sick-bed. It is due to alarming illness that Mrs. Naidu, Mrs. Kamala Devi Chattopadhyaya, Mrs. Parbati Debi Didwania, etc., were released. Some are in a precarious state, *e.g.*, Mrs. Kamta Prasad (Lucknow); Miss Sipahmalini whom the Sindh Government is stubbornly refusing to release, which has been vehemently condemned in the Assembly by a European member, Mr. Fraser. Some have attained martyrdom, *e.g.*, Mata Kastur Ba.

Those outside the jail have performed their bit excellently. Immediately they stood up boldly for the Congress. The All-India Women's Conference rose to the occasion and demanded immediate release of Congress leaders and unqualified independence for India. They formed and

led processions, *e.g.*, Mrs. Parbati Debi Didwania, Delhi, did on August 10, 1942. They celebrated Mahatma Gandhi's birthday and observed the Independence Day. A very noteworthy instance is that of the students of Municipal Girls' High School, Ahmedabad. As a sequel to this, their Superintendent, Miss Kapadia, was dismissed. The girls were alive to their duty as well as responsibility and went on strike to protest against the dismissal. In the history of Indian nationalism, the credit of exposing the Executive's heavy hand goes to a Bengali lady who cut the ice by challenging the validity of Section 26 of the Defence of India Rules and bore the palm, though the Federal Court's decision (1943) by an Englishman, Sir Maurice Gwyer, has been foiled by ordinances.

How great is their influence? Begum Fatima (Punjab) has undergone several sentences for the stirring verses she makes like Beranger. Foreigners, too, have grasped their power. That is why in 1943 English women appealed to them for dissolving the *impasse*. To the same end, invitation was lately extended to Mrs. Naidu from Britain. For the same America is anxiously waiting for Mrs. Vijaya Lakshmi Pandit's arrival.

Such incalculable services and sacrifices are theirs!

India will be innumerable dotted with memorials and monuments betokening deep respect for, and profound gratefulness to her daughter's emulating and endless part in her emancipation.

THE progress made by the motion picture industry in India in recent years has been so rapid that the public, impressed by so spectacular a flavouring of local enterprise, fails frequently to realise that its origin is comparatively new and its history very brief.

This, in our country, is largely the history of the firm of Pathe. They were the first people to set about seriously the task of introducing the cinema to the Indian public, and spreading its attractions from one end of the country to the other. It can, therefore, safely be said that practically the whole of spade-work for the development of the cinema in India was carried out by Pathe's.

Foreign pictures first came to this country in 1907, about thirty-seven years ago, when they were introduced by Mr. J. F. Madon of Calcutta. The growing popularity of the entertainment, which was regarded more as a scientific curiosity than a regular feature of modern life, prompted an enterprising Indian, Mr. D. G. Phalke of Bombay to conceive the possibility of an Indian motion picture industry designed for the entertainment of the masses.

With the help of technical training obtained abroad, Mr. Phalke produced in 1923 under the most trying conditions, his first picture which he called 'Harish Chandra.' In the years that followed, growing interest in motion pictures was evinced and film production arrested a wider attention. His other successes such as 'Lanka Dhahan', 'Krishna Janana', and 'Kaliya Mardan' had convincingly shown the possibility of

successful film production in India and inspired more people to step into production branch.

'BOX OFFICE' CRITERION

Shortly afterwards, Koh-i-Noor Film Co., Bombay, Hindustan Film Co., Nasik, Madon Theatres, Calcutta, and Maharashtra Film Co., Kohlapur, became prominent among early film concerns. Motion picture technique was altogether new in this country. Nevertheless, budding technicians were trying to grasp the fundamentals gradually by the only method of hit and miss. The early subjects were mostly mythological, such themes being universally popular all over the country.

Cinema theatres in the meantime were spreading up at several places by 1924 reaching to 219 and by 1927 to 346. The demand for films naturally increased. Realisation of the immense commercial possibilities of Indian films was very quick. Film-producing companies began to multiply and about the year 1925 we find among other film concerns, the subsequently famous Imperial Film Co., Sharda Film Co. and Krishna Film Co., coming into existence. Production was now vigorously started and the 59 Indian feature films in 1924 went up to 116 in 1928.

It was natural under the circumstances that every other consideration about themes and technique should be subordinated to the only thought of supplying the ever-growing demand. There is no denying the fact that box office has always been the final and ultimate criterion. Since any and every film had a guaranteed market and profits, it

was no wonder that the majority of producers turned out 'quickies' like the British quota films.

Mythological subjects were already exhausted, if not re-done and over-done. Then followed an admixture of fictitious themes replete with mystery, miracles, thrills and stunts. There were, of course, certain works of Art, but their number was negligibly small. It was during this time that stars began to shine on the Indian film firmament and became the fond idols of millions of film fans from Kashmir to Cape Comorin.

FIRST INDIAN TALKIE

From Phalke's time upto 1931, there was little technical improvement, the producers being content to follow in the footsteps of American and British producers, occasionally scoring some successes with their silent films. It was in 1931 that India began to produce talkies, and 'Alam Ara' was the first in the new sound technique to be put on a screen by the Imperial Film Co. of Bombay. The immediate success which it attained offered a great incentive to the industry to adopt the new technique. Ever since, a few better films have been produced, and it occupies an important place in the country's life at the present day.

The importance of the cinema in India can hardly be over-estimated. The influence of the film in the Western world is well recognised, so much so that it is everywhere under some kind of State control or surveillance. Whatever may be the power of the cinema in foreign countries, its power in India is much greater. There it

has to compete with established institutions such as the Press, the advertising agent and propagandist literature—all dependent for their efficacy on a high percentage of literacy. Here, owing to the low percentage, the competition through these media is comparatively less.

In order to appreciate the problem which faces the cinema producer in India, it is necessary to understand some of the special difficulties he has to face. The most important is perhaps the cost of production, followed by the language difficulty and the all important question of music. It is not generally realised that the Indian producer has to produce his film within a very small sum of money. The returns which he can reasonably expect on an average from his film are not large. This is not because the potential market is not great but because it has not yet had time to develop.

As a result, the Indian film producer is compelled to produce his picture for something like ten per cent. of the cost which his Western brother can afford. The public cannot be expected either to appreciate or to make any allowance on this score. The Indian cinema-goer is bound to compare the technique and standard of production with that of imported Western films with a quite natural feeling ever growing in his mind that he is not getting his money's worth.

THE LANGUAGE PROBLEM

Then there is the language problem to which the Indian producer has to give careful consideration. Beyond certain special districts, notably Bengal and Madras,

where considerable markets exist for Bengali and Tamil films, the Indian producer must produce his film for all India in a language which is understood by a large proportion of the population over the major part of the Indian peninsula. This is a language sometimes described as Hindustani and sometimes as Hindi. It is, in fact, for cinema purposes a simple Urdu with a large proportion of Hindi words than is normally found in that language.

Urdu and Hindi speakers are quite naturally jealous of their respective languages. Although many or even the majority of them do not themselves speak correct Urdu or Hindi they are fully capable of appreciating its beauty when their own language is correctly spoken by others. This necessitates, or at least makes it expedient, that the Urdu and Hindi words should be correctly pronounced and with the accepted intonation of the educated speaker of these languages.

The film producer, on the other hand, must draw his artistes from all over India. Good actors and specially actresses of the type he would like are not yet easy to find and, even if it were expedient, he could not restrict himself to the very small proportion of the people of India who speak correct Urdu or Hindi or even to those whom these languages are their mother tongue. Let it not be supposed that these are insuperable difficulties or a hopeless handicap, but they must be taken into serious consideration by the producer.

This means for the Indian producer a perpetual and hard struggle to give to the public a standard of technique not too

noticeably below that of imported film produced at many times the cost he can afford. Incidentally this necessity is a very fine training and tends to educate Indian producers on sound economic lines. The Indian producer, in fact, is not brought up in that somewhat extravagant and profligate school which is commonly found in the Western world. As a result, he may look forward to the day when he will reap the reward of the hard schooling to which he has been subjected.

SOUL OF THE PEOPLE

Broadly speaking, Indian music, as it has survived to-day, is neither designed nor suitable for the entertainment of large numbers of people collected in great halls such as the cinema theatre. Mass entertainment in this form has never been a part of Indian life. It is an importation and something quite new. But it is here and has come to stay. It is, therefore, essential that Indian music should be produced, modified or adapted to suit these new requirements.

As designed at present, it is chamber music intended for the entertainment of his friends by the Indian gentleman in his private house. As a result, it is not uncommon to hear European music, indifferently executed, mixed with Indian music in vernacular films. Nothing could be more inartistic than this. There is no doubt that many things can be imported and imported with advantage but music is not one of them. Not that foreign musical ideas and methods cannot be studied and used to enrich the music of any people, but they must be modified and adapted by musicians and incorporated with proper knowledge and great care.

In addition to this, the Indian cinema producer is faced with certain technical difficulties in dealing with music. The composer of music, as that term is understood, in the Western world, has no counterpart in India. The composer of music in Europe is all important. In India it is the exponent. The composer does little more than select a conventional 'rag' and provide some simple melody into it. The exponent does the rest elaborating the melody *ad libitum* with 'tans.'

The result is that song is never, or practically never sung the same way twice. This renders impossible the use of a very valuable technical method known as the 'play-back.' Either the producer, therefore, must discard this valuable piece of technique and suffer a handicap in sound reproduction, or the musician must acquire a new technique. For the musician this necessitates singing and accompanying to written music, indeed an innovation.

FILMIC REALITIES

Coming down to the filmic realities, India is perhaps one of the richest fields for documentary subjects. There are many today who shudder at the name, but it still remains the foundation of filmic experience. The world of documentary is a world of commerce and industry and agriculture, of public services and communications, of hygiene and housing. It is a world of men and women, at work and leisure; of their responsibilities and commitments to the society in which they live. In this respect Indian producers have to learn a good deal from their Western contemporaries.

It is a pity that, bereft of any filmic experience whatsoever, including a study and

appreciation of the methods of the early French, Swedish and Russian schools, the Indian director and producer starts on a film career with no clear cut or any ideas of film technique or the possibilities of the film as a medium of expression. He is stunted with his limitations not merely of filmic experience but also another, equally great, that is, thematic limitation, the thematic limitation of Indian society as it is constituted today.

The result is that through lack of ideas and the possibilities of the film, the cinema in his hand ceases to be cinematic, the visual values are narrowed down to the strictly photographic and the film becomes merely a series of picture post-cards strung together, on a strip of moving celluloid like the peepshow boxes that thrilled our childish hearts. The mythological dramas, retaining as they do their universal appeal, provide a mass of easy escape from all filmic responsibilities and the cinema suffers in consequence and is reduced to being simply a series of shots without cohesion or continuity.

Another drawback in Indian films is that as a medium of propagation of cultural or educational or reform idea, it has done nothing on the lines of Soviet films. The cinema remains strictly an entertainment pandering to the repression of society by the presentation of the banalities of Hollywood. Besides, sex appeal has usurped all other appeals and values and warped us from a true appreciation or understanding of the functions of the cinema.

WHAT OF THE FUTURE

The Indian film industry handicapped as it is with both internal and external influences,

is finding actual production under existing war-time conditions more difficult and exacting than ever before and present problems that seem to multiply than lessen. No doubt our producers and those vitally concerned are doing everything possible to carry on as usual, yet it would be more beneficial if they devoted some time to give a serious consideration to economise the industry and place it on a sounder basis.

The greatest danger today is not the prohibitive cost but the need of realising the essential value of economy and efficiency. The financial and economic structure of industry in general has always been an important factor for its success and the film industry cannot be an exception to the rule. These simple rules have proved to be commercially and financially sound, proving remunerative investments in every sense.

On the education side the cinema is worthy of careful study in India. The

advantages of purely and frankly educational films need not be gone into here, but the educative value of the ordinary entertainment film needs careful consideration. If the film producer is to tackle social problems, he must do so with extreme caution, specially in India where it is easy to offend susceptibilities. A film in the truest sense is capable of bringing about reform gradually and permanently by means of its appeal to the consciences and hearts of the people, a method much more likely to be successful than any resort to legislation or other form of force.

The film in India has a great future, both commercial and moral. The future, no doubt, is bright, but it still needs a film Gandhi to turn up, a producer who understands films and strives to attain filmic reality in a world where human values are warped in a mesh of miasmatic insensibility. May it rise to the occasion and make the best use of the wonderful opportunities before it!

THE RISING OF CANOPUS (AGASTHYA)

By PANDIT SHANKAR SHASTRI, K.I.H.

THE drinking of the water of the ocean by Agasthya and the descent of the Ganges (Bhagirathi) caused by King Bhagiratha are not mere Puranic stories but important facts which have been described in Puranas in an interesting way to make a permanent impression on the minds of people.

Varaha Mihira says in his *Brihatsamhita* thus about the brilliant star Canopus, Agasthya, who stopped the growth of the Vindhya mountains which were an obstacle to the path of the Sun, who gulped down and digested the demon Vatapi, who killed a number of Sages tearing their body to pieces, emptied the ocean of its water by the power of his penance and secured a

permanent abode in the sky on the southern side. The ocean being very holy, the Sages prayed that it should again be full of water and as a consequence the Sage Agasthya released water retaining the precious contents of the ocean such as pearls and diamonds, the cause of the brilliancy of Canopus. The shining of these different precious stones with their various colours can be experienced even by looking at the star with the naked eye. His sight through the telescope is more attractive and people are enamoured of his brilliancy.

The geologists described the Canopus as follows:—As far back as 13,000 years before the Shalivahana era, the Canopus

was visible only to those on the south of the Nilgiris. At that time, Cutch, Sind, Marward, N.-W.F. Province, Bihar, Bengal and the narrow tract of Konkan were submerged in water; and the tract between Malwa and Nilgiris was an island. As this portion was surrounded by the ocean, all the Himalayan rivers independently flowed to the ocean. The Puranic mention of Jambu-Dweepa seems to have been justified by this. The Vindhya mountains extending from east to west are on the 22° N. Latitudes. The Canopus was visible from the Vindhya mountain owing to the change in the position of the poles, the distance between the South Pole star and Agasthya being 22° about 7,000 years before the Shalivahana era. Agasthyahana, at this time, was visible on the horizon to those on the south of the Vindhya mountains and his extraordinary brilliant appearance on the horizon being epoch-making has been described in Puranas in a befitting manner. Owing to subterranean movements in the northern side of the said Jambu island, the bed of the ocean was rising higher and higher and on this account the water flowed to the east and west giving rise to the Cutch and other tracts and rivers therein. Though this is not directly due to the rising of the Canopus on the horizon, it has been construed to be the effect of the star Canopus, as all these occurred after his appearance.

There seems to be some close connection between this and the legends of Sagara and Bhagiratha. At the time of the disappearance of Jambu island, the ocean limits extended up to Agra. Owing to the upheaval in the interior of the earth, the water of the ocean having receded to the east, the course of the Jumna took an eastern turn.

The rivers, Ganges, Gomati, Gogra, Sarayu, Gandaki and Brahmaputra, which independently flowed to the ocean before, joined the Jumna, remnant of the ocean. Really speaking, the Ganges, after its various falls, flows to the Jumna in its independent course. Though the Jumna is bigger than the Ganges owing to its confluence with the Chambla, its water became turbid and thus it lost its holiness and therefore the Jumna is not considered to be holy at Prayag (Allahabad). This gave prominence to the Ganges. Sixty thousand sons of Sagara, at the instigation of Bhagiratha, were cursed by the same Kapila and consequently destroyed. The meaning of this, is that the ocean disappeared leaving a portion of the same in the form of the river Ganges. This is the famous story of Sagara and Bhagiratha.

Parashurama threw his arrows from the Sanhyadri, and caused the ocean to recede about 48 Kos (12 Yojanas). This story proves the existence of the Konkan tract. The method of finding the rising and setting of Canopus, as stated in Surya Sidhanta, is that Palabha should be multiplied by 8 and the multiple should be deducted in 780. The remainder degree, when it equals to the degree of the Sun, the Canopus sets.

Again the multiple, derived by multiplying Palabha by 8, should be added to 980. When it equals to the degree of the Sun, the Canopus rises on the horizon.

It is a known fact that Canopus is made of various colours and when it appears on the horizon with a particular colour, the prediction in that aspect has been foretold by Varaha Mihira in *Brihatsamhita*. After the rise of this Canopus some religious performance and rites have been suggested in the Dharma Shastras.

When Canopus appears on the horizon, Varaha Mihira says, that people experience certain benefits. The rise of Canopus will purify all water and thus healthy conditions among people will prevail.

JOHN MASEFIELD: POET-LAUREATE

BY MR. DOUGLAS JERROLD

It is right that John Masefield should to-day fill Chaucer's place. Chaucer, the first Poet-Laureate was essentially the poet of a society with a fixed hierarchy, both of persons and of ideas, and yet a society in which social institutions

tion. The forms remain. Outwardly the picture and pattern of English life is as little changed from that of a hundred years before as it was in Chaucer's time. But the appearance no longer conforms to the reality.



JOHN MASEFIELD, BRITAIN'S POET-LAUREATE

and intellectual traditions alike were on the verge of disintegration. To-day we are approaching in Western Europe the disintegration of that society which followed Chaucer's, the society which was born of the Renaissance and the Reforma-

In Chaucer's time, the courtier, the bishop and the knight had begun to be little more than a facade behind which the politician, the preacher and the merchant were busily laying the foundations of a new age of free speculation and free commerce

and political individualism. To-day, the same is true of the world of the squire, the farmer, the manufacturer, the shop-keeper, the soldier, sailor, tinker and tailor—all that world of specialised individualism which gave to Western civilisation in the 18th and 19th centuries a pattern, individualist yet hierarchical—out of which sprung that power to combine freedom with order on which the modern civilisation of Europe relied.

SECURITY AS WATCHWORD

The appearances of that world still remain in England, but the spirit which sustained it is failing and in sore need of renewal. That spirit was a consciousness of a purpose outside ourselves demanding free service without stint. To-day, some men tend to regard the organisation of their own activities as an end in itself. The modern watchword is Security—that Maginot Line of the spirit.

To this debasing conception John Masefield is openly hostile.

Masefield's long life—he was born in 1874—has covered the whole period of the fluorescence of their conception from the days of unlimited "progress" to the time of world anarchy. The son of a lawyer, he himself was from his earliest boyhood conscious that life's adventure could not be lived in the already constricting framework of the world of his youth. He went to sea, in the Merchant Service, at the age of 14, and was for the best part of ten years a wanderer by sea and land—from 1895 to 1898 in the United States. During these years he followed every imaginable calling, and, we must imagine, hated them all, but he needed for his fulfilment the experience of blood and tears. The same

compulsion took him into the Red Cross in France and Gallipoli in the first World War. "The heart of man", he has written, "can only be laid bare in the agony and exaltation of dreadful acts". He had to know hardship, danger and poverty to get the reality behind the civilised appearance of men and things.

MEN WHO WIN

Life's battle is a conquest for the strong:
The meaning shows us the defeated thing.

So he ends his beautiful poem, *The Wanderer*, the story of a sailing ship, ill-fated in her first voyages, broken by storm and wreck and mutiny. But fresh men come to overhaul her and man her again and again, till at last she conquers the defects of her designers and her captains, and sails away. It is the ship who conquers: only the men have failed. But the men will not always fail. There are good and bad, and some will in time be found to be worthy of the thing they have created. Even of such a creation as *The Wanderer*, as the poet found when he saw, years after the tragedies which had informed his boyhood's mind,

the Wanderer came again,
Came as of old, a queen untouched by time
Resting in beauty that no seas could tire,
Sparkling as though the midnight's rain were
rime,
Like a man's thought transfigured into fire.

ACTORS IN A PAGEANT

In all his famous work Masefield has this same feeling for man and his creations as actors in a pageant, noble because without any meanness of selfish purpose, playing a part within a pattern imposed on man's nobility by man's limitations and God's will for man's salvation. So he must write of the men of the 29th Division and the

Naval Division at Gallipoli that, "they went like Kings in a pageant to the imminent death", and so he wrote best of his own English country in the eclipse, in his poem, *August, 1914*, when he saw it peopled by the unknown generations of dead men,

Who century after century held their farms

Heard as we hear the rumours and alarms
Of war at hand and dangers passing nigh.

"And knew as we know that the message meant
The breaking off of ties, the loss of friends,
Death like a miser getting in his rent,
And no new stones laid where the trackway ends.

"The harvest not yet won, the empty bin,
The friendly horses taken from the stalls,
The fallow on the hill not yet brought in,
The cracks unplastered in the leaking walls.

And then in victory—in 1919—when he turns again to write of the country, he sees it mirrored in a meet of fox-hounds and writes his greatest ballad, "*Reynard the Fox*". Here, again, men and women are acting, but in a pageant which entails no human tragedy. Here, again, we have the good and bad, the rough and the uncomfortably smooth, the leaders and those who will never be led and those who must always be—set in the framework, perfect for Masefield, of a pageant without purpose but full of meaning because the purpose of life is not man's purpose at all. Man casts a play which he has not written.

BALLADS WHICH MADE NEWS

Masefield sprang into fame with two ballads, *The Everlasting Mercy* and *The Widow in Bye Street*, written and published in 1912 and 1913. These long and rather sordid tragedies of the streets have historical importance. For the first time since Tennysonian days Masefield, with those ballads, made poetry "news". It was an unintended exploit, but it began the

renaissance of English poetry. He brought the language of the mean streets to Mayfair just at the time when Arnold Bennett was bringing the social nuances of the provinces to London. "As to whether," says Frank Swinnerton, "*The Everlasting Mercy* deserved the praise or the condemnation given it, I can only say that it always seemed to me unworthy of either". Probably that is the right verdict. It was suffering recorded, not suffering experienced. It was brilliant journalism in verse, and the poet was lost in the poem which brings us back to Chaucer, for Masefield, like Chaucer, is not primarily interested in individual emotions. Both these poets hold up the mirror to a society. They see the individual in his tragic experiences, but see that the individual is not sufficiently important to be the hero of a tragedy.

STORIES MISCAST MEN

Masefield's finest plays in verse, *Philip II* and *Pompey the Great* are tragedies, not of the human soul, but of man miscast for a part beyond his strength. His finest novel, *The Bird of Dawning*, has for its hero a ship. Masefield is the almost unconscious evangelist of the revolt from the Nineteenth Century heresy of man's self-sufficiency, as was Chaucer of the revolt from mediæval obscurantism. But both these great English poets were at one in this. Chaucer, for all his consciousness of the weaknesses of his world, was a firm and loyal Catholic servant of the Crown. Masefield, for all his consciousness of the weakness of the modern world, remains true to the belief in the dignity of man and his unqualified right to remain a free moral agent. He is a true Laureate of his time—a time of trial and error in which Western man will learn ever more certainly the limitations of his powers, and, so doing, will reopen the gateway of his opportunity.

The Lament of the Cartman*

BY MR. M. GOPALANKUTTY MENON

Thus have I come to the world's market—a rustic cartman with a
cart-load of goods,
The morning hours have passed, and it is noon; but I find no one to
buy my goods!
Caravans come in a long continuous line,
Some of them carry stolen things, and the rest have useless stuff.
But clever, indeed, are their drivers!
Aloud they proclaim the 'virtues' of their vans' contents,
And buyers flock around them.
My cart moves slowly, and spectators heed me not!
How can they know that the slowness is caused by the great weight
of the bags inside?
My tongue is shy to call to the crowd and cry,
"My goods are the best; buy them."
When other cartmen newly become rich, eat and drink with joy,
Sitting in the shade of tamarind trees,
In a silent nook I stop my cart,
And look at the vacant space and sigh!
I grieve not though my things are all unsold,
But none cares to know their worth; this pains my heart.
Street-boys look and laugh at me;
They shout and put me to shame,
The evening will come, shadows will slowly grow to swallow light.
Then will I start for an unknown land through the lonely road,
Singing a weary song.

* This is a prose rendering of a symbolic lyric in Malayalam published by the author. In the "Lament of the Cartman" can be seen reflected the pitiable condition of a truly gifted artist who, due to lack of encouragement and adverse criticism, is unable to win his due recognition.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Congress Committee's Repudiation

DR. SYED MAHOMED has done a public service in releasing the Congress President's letter to Lord Linlithgow repudiating the charge of sabotage and incitement to violence of any kind. On reading the correspondence that passed between the Viceroy and Mahatma Gandhi, in the course of which the ex-Viceroy made far-reaching charges of violence against the Congress, Moulana Abul Kalam Azad and other members of the A.I.C.C. who were interned with him at Ahmednagar felt compelled to address the Viceroy directly on the subject. On behalf of the members the Congress President wrote as early as February 13, 1943:

I wish to make it clear that so far as we are concerned, both as individuals and in our corporate capacity speaking on behalf of our organisation, your charge that the Congress had organised a secret movement of violence is wholly false and without foundation.

The Government might or might not believe them. But it was clearly their duty to publish this denial, all the more because British propaganda was relentless in its malicious campaign against the defenceless Congressmen shut out from all contact with the world.

Even after this categorical statement no steps were taken to make amends for their reckless act of injustice. Why, the Government did not make the slightest effort to ascertain who, even according to their lights, were guilty of subversive activity. They pounced upon all and sundry without discrimination and made a hash of the elementary rules of jurisprudence. To take Dr. Mahmud's case, he not only spoke and voted against the Congress resolution but actually resigned from the Working Committee before it was passed. The Government nevertheless arrested him along with the others and detained him for eighteen months.

So far as Dr. Mahomed is concerned the Government, have by setting him free, admitted by implication, that the charge cannot any longer be sustained. What then is the justification for the continued detention of other leaders similarly wronged?

Indians in South Africa

Evidently the situation in South Africa is becoming critical. The indecent haste with which so controversial a measure as the Residential Property Ordinance was rushed through all stages in the Natal Provincial Council has had dramatic reactions both in India and in South Africa. In another page in this issue Swami Bhawani Dayal has described at length the sinister intentions behind this move of the Natal authorities. In India, the subject has been brought to a head by the Indian Legislature advocating retaliatory action against South Africa, while the Hon. Dr. Khare, the Commonwealth Relations Member, made a fighting speech expressing the deep feeling of resentment and indignation in the country. It is significant that the temper of the whole House and of the Government alike is in complete accord with public feeling.

As we go to press our South African brethren are making yet another effort to reason with the Union authorities. They are meeting the South African Premier Field-marshal Smuts with a Memorandum in which they point out:

The design of these Ordinances ignores the essential unity of our complex society; the policy to separate by removal the various racial groups into watertight compartments is at variance with your utterances in the past summed up when you said that segregation as we know it is dead.

The Memorandum has urged the Premier to recommend to the Governor-General-in-Council to refuse his assent to the Ordinances.

The Field-marshal has attained the stature of an Empire statesman. It is difficult to reconcile his eloquent enunciation of world equality and brotherhood with the sinister and petty-minded doings of his own Government. Is it too much to hope that even at this eleventh hour he will intercede on behalf of justice and fairplay, and put a stop to the egregious racial intolerance of his country men?

Black Market

Government control over the production and distribution of cloth does not seem to have had the desired effect. The black market is still carrying on a brisk trade in articles of immediate public utility and the cloth market has not escaped the contagion. A few can make their pile, but the public is left to suffer. Sir Akbar Hydari has therefore thought fit to give a stern warning to cloth dealers. Addressing the merchants in Bombay Sir Akbar said :

If there is no substantial improvement in the direction of eliminating the black market in cloth during the next two months, the Government of India will, with the support of the public and the co-operation of the cotton manufacturing industry take such measures as will wipe you out of the trade.

He, however, hoped that better counsels would prevail. Black market thrives only because a section of the public is encouraging it. It is the duty of the public to co-operate with the authorities in rooting out the black market not in cloth only but in many other articles of public utility which have a strange way of disappearing from the view of the common customer. It is up to the Government to trace the culprit and bring him to book in the interest of public security.

Tamil writers in Conference

For the first time Tamil writers and journalists met in Conference at Coimbatore under the presidentship of the popular journalist, Mr. T. S. Chockalingam, Editor of the well known Tamil daily *Dinasari*. Coimbatore, besides being an industrial centre, has a reputation for its patronage of Tamil periodicals. There was a large gathering of journalists from all Tamilnad and from Ceylon also and the proceedings were marked by evident enthusiasm. Sri Va Ra who inaugurated the Session is one of the most versatile of Tamil writers, while Mr. Chockalingam himself dealt vigorously with various aspects of vernacular journalism. Out of several resolutions passed at the Session mention must be made of one which criticised the A.I.N.E.C. for the discriminating treatment accorded to the Indian languages journalist in the

matter of pay. There is certainly no need for this discrimination as vernacular journalism has come into its own and Tamil papers are in no way behind the English dailies either in influence or circulation. It must be said in fairness that not all members of the A.I.N.E.C. voted for the resolution which was the subject of a such a heated debate in the Coimbatore Conference.

On the matter of improving the economic side of the Tamil writers, the conference has decided on a scheme of group insurance for which we are told, preliminary work has been already started.

Congress-League Collaboration

Congress-League collaboration which was working so effectively in the last session of the Assembly is proving equally effective in the present session. There was some danger of their working at cross purposes at the opening of the session but common interest and the fruitfulness of joint action have proved too strong for dissension on the floor of the House. Thus the Assembly passed without division the Congress Party motion that an elected Committee of the House, consisting of not more than fifteen members, be appointed for the purpose of considering several plans for the post-war economic development of India, agricultural and industrial, with instructions to report to the House. The motion had been moved by Mr. Avinashilingam Chettiar as an amendment to Sir Ziauddin Ahmed's original resolution opposing the Bombay Plan.

An exciting situation developed before the House voted on the amendment and passed it. Towards the close of the debate Mr. Bhulabhai Desai, Leader of the Opposition, spoke in support of the amendment. After him the Supply Member Sir A. Ramaswami Mudaliar got up, whereupon there were cries from the Opposition benches asking for closure of the debate.

The Government challenged a division on the closure motion, but the House passed the motion by 55 votes to 46, the Congress, Muslim League and some members of the Nationalist Party combining to vote for it,

Pandit Nehru's Birthday

Pandit Jawaharlal is in prison but his fifty-fifth birthday has been celebrated in London and elsewhere. It is not surprising, for the Pandit is decidedly one of the top men of our time and generation; and the wonder is that men of his ilk have to rot in prison. It is a tragedy that he should have been forced to spend no less than 15 years of the best period of his life in prison. No wonder that most of those who sent their greetings on the occasion referred to this most distressing feature of our civilization—that society should have found no better use for such as he. "Jawaharlal is a jewel among men" cabled the Mahatma who is no stranger to prison life.

Happy is the land that owns him. Something is radically wrong with the system that has no better use of persons like him than as prisoners.

"That Jawaharlal Nehru should be in prison is a sufficient indictment of British rule" observed Mr. Fenner Brockway in his message.

The wrong is rendered more intolerable by the fact that in the stature of his ability and personality, he is a giant compared with the little statesmen who keep him in gaol.

Dr. Harold Laski declared that he knew no figure in contemporary politics

of greater nobility than he and no greater proof of the failure of British system in India than that he should be in jail instead of being the Prime Minister of a free India.

The November issue of the *Voice of India*, published in Washington is dedicated to Nehru in honour of his fifty-fifth birthday. To the writer Nehru is "amazingly like our own Thomas Jefferson."

The fact that he (Nehru) has spent the best part of his adult life in British prisons is to me a chief atrocity of the modern age. Nothing can excuse it.

Nor is our new Under-Secretary, Lord Listowel, wanting in appreciation of or respect for the "Pandit's sincerity and strength of purpose" as he is fully convinced that "he has a leading part to play in the future of India." This is more than good testimony, coming from one next in authority to Mr. Amery. But if what his lordship says is his sincere opinion, how can he conscientiously be a party to Pandit Nehru's detention?

Recruitment to All India Services

India is promised full self rule after the War but the way that Mr. Amery and the Tory Imperialists are preparing for that contingency does not seem promising. Lest anything in the way of freedom should hamper their action in the future they are taking care to dump the country with their own men. Already on the plea of war exigency the importation of foreign experts has continued unabated. Newer and newer appointments are created and filled in by Europeans. Army officers are freely drawn out to fill in civil posts.

Important decisions have been taken with regard to the recruitment of the Indian Civil Service and the Indian police service, and military officers are being employed in many civil posts, without any previous reference to or consultation with the legislatures. The joint statement issued by Sir N. N. Sircar and Kunwar Sir Jagadish Prasad, Ex-members of the Viceroy's Executive Council calls pointed attention to this distressing feature in the recruitment to the I. C. S. and the Police Services.

What is still more disquieting is that the proportion of European and Indian recruits in these two Services continues unaltered since it was fixed by the Lee Commission twenty years ago. Assuming for a moment—by no means a far fetched assumption—that the Secretary of State will not easily give up his control, and assuming further that a number of vacancies will be permanently filled by nomination from among candidates with approved war service, is there any justification for maintaining a proportion of 50-50 between the Indian and the European? Has not the time come to stop all future European recruitment to these two Services?

Surely there is no dearth of Indians who have admittedly distinguished themselves in military service and who can fill them with distinction.

Ban on Satyarthi Prakash

The order passed by the Sind Government prohibiting the publication of "Satyarthi Prakash" by Swami Dayananda Sarasvati, founder of the Arya Samaj, except in a mutilated form, is highly objectionable. "Satyarthi Prakash" is regarded as their scripture by the Arya Samajists, quite in the same way as the Koran is held by the Muslims and the Bible by the Christians and the action of the Sind Ministry is naturally resented widely.

The King's Speech

Britain's determination rapidly to reinforce the United Kingdom forces in the fight against Japan was one of the keynote of the King's speech when opening the new session of Parliament on November 29. He said: "In the war against Japan the enemy is being thrown back from India and my American ally continues to reduce the shrinking area still under Japanese control in the Pacific. We intend to reinforce as rapidly and powerfully as possible the United Kingdom forces who are now sharing, with their comrades from all parts of the British Commonwealth and Empire and from the United States, China, the Netherlands and France, the burden of the struggle against Japan."

The King also said: "The United Nations look back on a year of resounding achievements. They now look forward with greater confidence than even before to those final victories which will give to the peoples of the world a just peace which is our chief desire."

Mr. Churchill's warning

Mr. Churchill warned Britain against the feeling that the war would soon be over. Speaking in the Commons during the debate on the King's speech, he said:

I must warn the House and the country against any indulgence in the feeling that the war will soon be over. It may be, but do not indulge in that feeling that we should now be able to turn our thoughts to a new phase in world history which will open with the close of this war.

The truth is that no one knows when the German war will be finished and still less how long the interval will be between the defeat of the Germans and the defeat of the Japanese. I took occasion some months ago to damp down premature hopes by speaking of the German war as running into January—February

I could see disappointment in several quarters as I looked round the House and I followed this up quickly by indicating last spring or early summer as the periods which we must take into account as possibilities. My present inclination is not at all to mitigate those forecasts or guesses—for they can be little more than guesses. Indeed, if I were to make any change in the duration of the unfolding of events, it would be to leave out the word 'early' before the word 'summer'.

The King's Tribute to Indian Troops

In his speech proroguing Parliament the King, reviewing the events of the past year, said: "In Burma, my 14th Army, including the African colonial forces and aided by the forces of the United States and China has turned the attempted Japanese invasion of India into a disastrous retreat. In this campaign my Indian forces contributed brilliantly to the defence of their country."

Lord Halifax on British Empire

The British Ambassador to the United States, Lord Halifax, told the Annual Convention of Investment Bankers at Chicago on November 28 that the British Empire was not a money-making racket. He said:

"I hear Americans speak of the British Empire as if it were some huge racket based on naked force living by exploitation and existing only to bring money into Britain, that Britain has no moral right to touch. That picture lives regardless of the fact that from no part of the British Commonwealth or Empire does the British Treasury draw a fraction of a cent's profit."

Turning to the economic problems Lord Halifax said, "Lend-Lease enabled us to fight the war without bothering about our exports. Its termination will leave us vitally and immediately dependent on their recovery."

Crisis in Canada

Prime Minister Mackenzie King, addressing the Canadian Parliament on the Conscription issue, said that Canada faced the possibility of "anarchy" unless Parliament could unite behind a Government that could carry on. He disclosed that Canadian troops are now fighting on German soil in some places.

Mr. Mackenzie King said that he would resign unless he got sufficient support from his own party on the vote of confidence. He added he would not carry on with only a low majority.

The House of Commons went into secret session on November 27 at Mr. Mackenzie King's request, on the conscription issue.

Allied Objectives in Burma

Since the fall of Myitkyina the Allied armies in North Burma have been sweeping southwards with ever-increasing rapidity until now they are fighting on an almost unbroken front of 300 miles from the Chin hills in the west to the Salween in the east.

From Imphal, we are told, the Fifth Indian Division made a 200-mile advance through Tiddim and Fort White to Kalemio. Down the Kabaw and Kale valleys, East Africans advanced 70 miles to capture Kalemio, where they linked up with the Fifth Indian Division. Now our troops are pushing east from Kalemio to Kalewa, 16 miles away on the west bank of the Chindwin. We are also continuing our push south down the Kale Valley from Kalemio.

East Africans are also fighting their way down both banks of the Chindwin. Presumably they will link up with the forces advancing from Kalemio and take part in the fight for Kalewa.

Britain's War Effort

In five years of war Britain's 45 million people produced more than 100,000 planes, nearly 6,000 naval vessels and 6½ million dead weight tons of merchant shipping and raised a force of 4,500,000 fighting men. The approach of victory prompted the Government for the first time to release these dramatic figures of the United Kingdom war effort. Till now they had been highly secret but a White Paper issued on November 28 said: "As the result of the change in the military situation it is no longer necessary to withhold some of this information."

The Government publication tells the story of John Bull in anger. It tells how against the background of complete blackout under a rain of bombs and shells, with homes shattered and broken, the ordinary man and woman forged weapons for the victorious war, saved immense sums and suffered and overcame many adversities of the nation in front line. The devastation caused by the German air attacks is shown by the fact that out of every three houses throughout Britain

one has been damaged. For every three Britons killed on the battlefronts from Singapore to Siegfried Line one died on the home front. Yet the nation mobilised itself 100 per cent. Seven million men went to the industry and seven million women to the industry, the services and civil defence. A Home Guard of 1½ million men stood behind the fighting services. Only married women with domestic responsibilities, children, invalids and men over 61 remained outside the total war effort and even many of these were included in it.

New Polish Cabinet

"Since the Polish Premier M. Mikolajczyk has resigned" writes the Political Correspondent of United Press of India, "it can now be stated with some authority that Mr. Churchill in his recent talks with Marshal Stalin in Moscow had virtually agreed to Russia's claim to the Curzon Line. M. Stalin, on his part is understood to have guaranteed to future Poland its sovereignty and national independence. It is also stated in responsible circles that the American President is in general agreement with M. Stalin and Mr. Churchill on the question of Poland."

M. Jan Kwapinski, the Socialist leader and Deputy Premier in the last Polish Cabinet has assumed charge of Government.

President Roosevelt's Re-election

Franklin D. Roosevelt, for 3 terms President of the United States, from 1933 (he was elected in November 1932) has been elected for a fourth term. No other President has served the United States for more than two terms.

Long before returns of the election had been completed, that Thomas E. Dewey, the Republican nominee for the Presidency had conceded re-election to President Roosevelt, with the words, "It is clear that Roosevelt has been re-elected for his fourth term."

All over America voters accepted the verdict, although the returns were far from complete. Roosevelt won by a decisive majority of over 2½ million votes.



The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)



"D" DAY. By John Gunthur—(Hamish Hamilton, London.) Thacker & Co., Ltd. Bombay. Price Rs. 7-14-0.

John Gunthur, the well-known author of "Inside Asia", hardly needs any introduction to Indian readers. In this his first attempt to write a "personal" book, he has succeeded in producing a "simple, concrete, personal record of what he saw and heard" during his eleven weeks' tour of North Africa and the Near East, and that at the time of the crucial period of the invasion of Sicily by the Allied forces. As the only representative of the American Press, he was lucky enough to be attached to Gen. Eisenhower's headquarters and he had abundant opportunities for witnessing the brilliant achievements of the Allied Army, Navy and the Air Force. He came into personal contact with Generals Alexander, Montgomery and Eisenhower, and he has nothing but praise for these. His character sketches of these three Generals are very interesting. Arresting too are the accounts of the work of the Eighth Army in Sicily.

While touring in Egypt and Turkey, Gunthur availed himself of the opportunity to get himself acquainted with the attitude of the Egyptians and the people of Turkey towards Britain. Says Mr. Gunthur:

I have had talks with several extremely nationalist Egyptians; they were so violently anti-British that they prejudiced their own case. They used the word 'quising' to describe Egyptians friendly to Britain, which startled me. The Axis is the 'enemy of humanity', but they add, "British rule is almost as bad. Every time that Mr. Roosevelt says something encouraging about the status of the future world, Mr. Churchill takes it back the next day. . . . and they talk of 15 million Egyptians being slaves.

More interesting still are the following observations of Turkish attitudes:

Towards England: considerable suspicion; they don't like the British as much as they pretend. Towards Germany: respect mingled with fear.

Towards Italy: contempt. Towards the Arab States of the Middle East: a big-brother feeling, now fading. Towards the United States: hope.

Here are some caustic comments about the Italian army:

Expert British and American observers are, it seems, becoming more amazed day by day at the pitiful inadequacy of Italian equipment. Aeroplanes that can't fly; artillery that is ludicrous; guns that don't shoot; antediluvian tanks that burst into flame at a single hit—this is the price the Italian people are now paying for twenty years of 'efficient' leadership under Fascism. Italian ration boxes have been found with only a thin layer of provisions on top and a pile of gravel underneath; fire extinguishers actually make fires burn brighter, tins of meat are rotten; the soup is dishwater.

Mr. Gunthur's "D Day" is really a very arresting production and will be found worth reading.

OXFORD PAMPHLETS ON INDIAN AFFAIRS.
NO. 19. THE PROBLEM OF POPULATION.
By Gyan Chand. Oxford University Press, Bombay and Madras.

Dr. Gyan Chand, the author of India's Teeming Millions, has in this pamphlet examined the population problem, not merely as a problem of numbers, but also as a part of the general problem of national renovation. Accepting Prof. Carr Saunders' definition of over population he concludes that India is over populated 'in relation to the whole set of facts', and considers that neither *Swaraj* nor socialisation nor industrialization would obviate the necessity for a reduction of numbers. He brushes aside theological objections to birth control as mere prejudice, and boldly advocates the maintenance of birth control clinics as part of our health services. He feels, however, that for a proper solution of the problem a new appreciation of the value of human life is needed.

Much of the way he traverses is controversial ground, but he treads it carefully but firmly, buttressed at every step by a full analysis of relevant facts and cogent reasoning.

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BRITAIN AND CANADA. By Gerald S. Graham. Longmans, Green & Co., Bombay and Madras.

Mr. Graham has written an excellent pamphlet on the origin and development of Canada and her relations with the mother country. It is particularly interesting because Canada is a dual national state and the problem of reconciling the viewpoints and the interests of the French and the British in Canada has not always been easy. Mr. Graham traces the main outlines clearly and well: the Constitutional Act of 1791, the famous Durham Report of 1839 and the Nation Act of 1840, the British North America Act of 1867, the efforts of administrators towards welding together a loosely joined half continent into some kind of national state and the achievement of dominion status. We commend this pamphlet to the student and the publicist.

THE INDIAN RURAL PROBLEM. By Sir Manilal B. Nanavati, Ex-Deputy Governor, Reserve Bank of India and J. J. Anjaria, Reader in Economics, University of Bombay. (The Indian Society of Agricultural Economics, Bombay).

This is the first publication of the Indian Society of Agricultural Economics, undertaken in pursuance of its new programme of activities given at the end as appendix section C. Sir M. B. Nanavati and Professor Anjaria say that the Indian rural problem means fundamentally the raising of the standard of living of the masses in the rural parts: the industrial progress having been slow and lopsided, there has been practically no improvement in the standard of life of the people, particularly in the rural parts, while the increasing ruralisation, due to the defects of industrialisation, has resulted in increasing pressure of the soil. A revitalisation of rural economy is as pressing a need as the industrialisation of the country.

The first part of the monograph deals with the facts of rural economy: it devotes special attention to social services in their reaction on rural life. In the next part, those measures are detailed by which Government and other agencies have been trying to develop an agricultural policy and still failing to evolve a comprehensive one.

The third and final part of the work is devoted to what is called Constructive Rural Sociology and a description of the essentials of planning for the organisation of the land system and for solving the problems of surplus population and rural unemployment. The authors end with a note of hope and urge quick and determined action on a large scale with no mental reservations of any sort. The book is a valuable addition to the growing literature on national reconstruction, essential and inevitable at the present day.

THE PARIS COMMUNE. By Karl Marx and V. Lenin. People's Publishing House, Bombay. Re. 1-8.

This short and stimulating tract gives us a remarkable account of the revolt of the workingmen of Paris in 1871 against the crew of betrayers of people who joined the Prussian invaders of France. It is notable in history because it is the first instance in which a body of united workers rise in revolt and set up a Government of their own, inaugurating many far-reaching political and social reforms. Though the commune was crushed by the French militarists with violence Marx still thought that it lived in the spirit of the working class. The value of the volume is considerably enhanced by the series of woodcuts and commentaries by the American artist Siegel.

BOOKS RECEIVED

THE INDIAN VILLAGE. A Ten-year Plan. An interesting programme of village reconstruction. By K. S. Venkataramani. Svetaranya Ashrama, Myslapore, Madras.

MERNDUM VAAZHNDAL. In Tamil. A charming record of recollections and experiences written in racy conversational style. By the Rt. Hon'ble V. S. Srinivasa Sastri. Kalaimagal Karyalayam, Myslapore, Madras. Rs. 2.)

ON THE PEASANTRY. By J. V. Stalin, People's Publishing House, Raj Bhawan, Sandhurst Road, Bombay 4.

GROW MORE FOOD IN THE UNITED PROVINCES. By B. R. Misra. Benares Hindu University, Madras.

THE PICAROON AND THE BURGLAR TOOLS. By Hernnan London. Thacker & Co., Bombay.

PANTOPEA. A united, permanent, peaceful, progressive and just world order. By A. G. Monteiro. Popular Book Depot, Lamington Road, Bombay.

DIARY OF THE MONTH

Nov. 1. Dr. Syed Mahomed's letter to Lord Linlithgow is released.

—Utkal University inaugurated at Cuttack.

Nov. 2. Madras city meeting pleads for extension of H. E. Sir Arthur Hope's tenure.

Nov. 3. Central Assembly discusses Bombay plan.

—New German secret weapon is disclosed.

Nov. 4. Official Committees' post-war proposals published.

—Governments' retaliatory measures against S. Africa indicated in a press note.

Nov. 5. Kasturba Fund trustees meet at Wardha.

Nov. 6. Assembly votes retaliatory move against S. Africa.

—Lord Moyne, British Resident Minister in Cairo, is shot dead.

Nov. 7. Super-fortresses over Tokyo.

—Stalin reviews the war.



PRESIDENT ROOSEVELT

Nov. 8. Roosevelt re-elected President of U.S. for a fourth term.

Nov. 9. Sir T. B. Sapru meets Gandhiji. —*Satyartha Prakash* proscribed by Sind Government.

Nov. 10. Mr. Churchill's statement in the Commons on German long range rockets.

Nov. 11. Dr. Jivaraj Mehta inaugurates Association of Physicians at Madras.

Nov. 12. Text of Phillips' letter to Roosevelt published.

Nov. 13. Tirpitz, giant German battleship, sunk.

—Anti Segregation Conference in Durban demands recall of High Commissioner.

Nov. 14. Jawaharlal's 55th birthday is celebrated in London, and New York besides many centres in India.

Nov. 15. Himmler made C-in-C of Defence forces of Reich.

Nov. 16. Speaking at Madras Rt. Hon. Sastri calls on Indians to support Government's "prompt and manly action".

Nov. 17. In the Council of State the C-in-C gives figures of Indian army casualties.

Nov. 18. Non-Party Leaders' Committee meets at Delhi.

Nov. 19. The French enter Alsace.

—Ceylon Reforms Commission announced.

Nov. 20. French troops enter Belfort.

Nov. 21. Home Member reveals that 10,856 Congressmen were undergoing imprisonment on Oct. 1.

Nov. 22. Sir Arthur Eddington is dead.

—U.S. troops capture Sarrebourg.

Nov. 23. Earl of Listowel pleads for freedom for India at a Conference of representatives of Indian newspapers in London.

Nov. 24. Viceroy prorogues the session of the Indian Legislative Assembly.

Nov. 25. C. R. in his Nagpur Convocation address suggests arbitration for settlement in India.

Nov. 26. Gandhiji signs Kasturba Memorial Trust deed.

Nov. 27. Mr. Cordell Hull resigns. Mr. Stettinius nominated in his place.

Nov. 28. A White Paper recording Britain's war output is issued.

Nov. 29. Indian deputation meets General Smuts.

Nov. 30. New Polish Cabinet formed.

—Chicago Air Conference breaks up on the issue of unlimited freedom of air competition.



TOPICS From PERIODICALS



THE ART OF LEADERSHIP

Leadership consists in getting the best out of people, not for ourselves but for some cause, says Mr. Diwan Chand Sharma in the *Aryan Path* for November.

It also implies the art of directing the energies of people towards the end, but in such a way that they do not feel they are being coerced.

There is a desire for leadership in the hearts of many. But this desire should be turned in a new direction.

It should not be a craving for dominating over others but an ardent wish to serve others. It should at the same time be realised that the service of others implies training, method and mastery of the art of handling people. At our educational institutions all these things should be inculcated, at least indirectly. There is a great deal of work to be done in this world, and for that the dynamic energies of youth should be utilised.

But before they are turned loose upon the world, they must be trained. The question to be decided is along what lines this training should proceed.

I believe it should be conducted on all the planes on which the human personality functions. This training should be conducive to the development of physical fitness, mental alertness, ethical soundness and social constructiveness. It should make the body sensitive and strong, the mind receptive and elastic. It should also humanise the student so that he will care more for ethical ends than for selfish and utilitarian objectives. Above all, it should fill him with a desire for social amelioration. It should engender not merely social pity but also a passion for social justice. Initiative and resourcefulness should be encouraged but the attempt should also be made to utilise these qualities for constructive ends.

REVIVAL OF VILLAGE ARTS

Mr. Nagesh Yawalker, writing in the *Modern Review*, classifies village handicrafts broadly as follows:

Plastics from clay, cow dung, horse dung, etc., and their proper baking; wares cast from fusing of old glass; plaster and plasticine, porcelain; papier-mache; carpentry and woodwork; bronze casting and metal-work; sculpture and stone carving.

An organized institution for the study and propagation of the use of Swadeshi

raw materials, carrying out researches in ancient Cottage Art Industry, as also a search for village artistic talents, is, he says, an urgent need.

Artisans, particularly from depressed classes, need special attention of the institute, inasmuch as such arts are their hereditary occupation and it is they that need cheap education and guidance. The institute should be situated as near as possible to natural surroundings where the students' minds shall turn with Nature, as also near some contact with best teachers, etc. Museums and town libraries will be found to be of great help. The financial aspect is not of much importance as the institute can help itself from the sale of articles made from day to day. Selfless devoted workers are the most important part of this scheme.

PERFECT FOOD FOR HUMANS

The cocoanut kernel is exceptionally rich in fats. The ripe fruit contains over sixty per cent. of fats and the rest consists of proteids and carbohydrates. Cocoanut also possesses the qualities of radium and its healing powers over all kinds of illness and abnormalities are due to this property, writes, Dr. Surendra Prasad Garg, M. D. in *Social Welfare*.

Cocoanut, he adds, is a perfect food. Man can live exclusively on it.

My personal experience shows that cocoanut is excellent food for mental workers. Milk and ghee can be replaced by its use. Cocoanut is both assimilative and eliminative food. The taking of cocoanut combats constipation, the root cause of a number of diseases. It contains different vitamins which purify blood and strengthen the mind.

Generally, people throw away the water of raw cocoanut. But it is a mistake. Cocoanut water mixed with pure honey is a very refreshing beverage.

RURAL ELECTRIFICATION

"In the welter of suggestions and counter-suggestions for increasing agricultural productivity, especially for easing the food famine, little reference, if any, is being made to the imperative necessity of employing economical power which is essential to any appreciable increase of production", observes Mr. K. Jayaraman in the course of an article in the *New Review*. The writer points out that in electricity, the ryot has a source of power sufficient to satisfy all his power needs and thereby increase production, and the Madras Government have already made it available to the South Indian agriculturists through their hydro-electric schemes of Pykara and Mettur and the thermal system at Bezvada, Cocanada, and Vizagapatam. Other provinces like the U. P. and Bihar and States like Mysore and Travancore have also several electrical installations to their credit. The most noteworthy feature of electricity is that being a very mobile form of power, it can be generated at any place where it is cheap and sent easily to the place where it is needed for use, thereby making possible the decentralization of power and therefore industry. Problems of congestion and insanitation resulting from excessive industrial concentration can be avoided in small towns and rural areas where industries can be set up, since electric transmission of power enables the use of machinery in localities deprived of oil or coal.

This essential distinction between electricity and every other form of power should not be overlooked and its importance to this land of villages cannot be exaggerated.

By enabling the pumping of water from the sub-soil sources at a low cost and with ease, electricity helps the growth of more crops and protects them from the vagaries of the monsoons. It also enables the processing of raw products in the locality where they are grown, giving rise to small industries such as rice-hulling, cotton-ginning, ground-nut decorticating, oil pressing etc, which besides creating new opportunities for employment to the rural population, enables the grower to secure better prices for his produce. When above all one considers the increased amenities which electricity brings incidentally to the rural folk, it appears that there is almost a moral duty to provide the same.

BEGGAR ORGANISATIONS

Mr. Amar Chand Bhatia, who with the help of a researchship donated by Mr. Birla has made a special study of the beggar problem in Northern India gives us the benefit of his investigations in the course of an article of great interest in the December issue of the *Northern India Observer* of Lahore. He says:

The beggar organisation aims at joint begging, pooling of all resources accumulated through individual or group begging, joint corporative household and joint worship of a "Guru" or "Gods." Further, it maintains fraternal relationship amongst beggars coming from a particular part of the country for the purpose of joint defence against the lawful forces of the Government; and it seeks not only to minimise the trouble engendered by individual endeavours but also to eliminate inimical individuals from within its rank and file. Some of these organisations are loose and casual which scatter easily and willingly, and break many a time within a year, but again come into formation according to the exigencies of time. Others are very strong, powerful, self-supporting, self-determining, authoritarian, regional and communal, and only very hard knocks can smash and disintegrate them.

Many of these beggars are given training in keeping their noses, lips and ears closed by means of various devices. The practice lasts for one year or so. They are sent out individually. So are those who can easily foam at the mouth by cleverly hiding a lump of soap between their teeth and conveniently fall into convulsion; and those who have a genius for disguise can be altered to a ponderous deformity with something elephantine in the folds of bandages about their legs, the stoop of the broad shoulders and the repulsive and pendulous lip. Everything is done with considerable ingenuity and simpler and less painful method is by the use of an old rag with butter, frankincense, brim-stone and resin, blood and cream. Some of them (especially women), who can easily amputate or dislocate their arms and legs or can pose as being lame, are sent on special expeditions to persuade the credulous, brandishing documents garnished with huge seals or signatures. They pretend that their homes had been burnt and that they were left destitute, or that a famine, an earthquake or a flood had driven them to begging. Some mix the rust of iron with unslaked lime and snap and spread this over in leather strap which they then bind to their legs. When the strap is removed most of the skin of the leg comes with it. And blood is rubbed on the sore flesh. At night they undo the bandages of their false wounds, and loosen their sound and vigorous knees which had been bound up since the morning in a thousand ligatures. Others prepare their sore legs withcelandine and ox-blood for the morrow. Many attend the fairs and festivals in the garb of a *sadhn* accompanied by *chelas* besmeared with dust.

USE OF TOPIS BY BRITISH

The view that the widespread use of sun helmets in India and other parts in the East was merely another attempt to bolster up the white man's prestige is put forward by Mr. George Orwell writing in the *Tribune*.

That the *topi* is needed to ward off the deadly tropical heat is just bunkum, says Mr. Orwell. In support of this contention he points out that European sailors work on deck habitually bareheaded. Cases of sun-stroke happened among Asiatics as well as Europeans and were said to be commonest among stokers who were subject to fierce heat but not sunshine. Finally the *topi* is quite a recent invention. Early Europeans in India knew nothing of it. "In short the whole thing is bunkum".

Endless emphasis on the difference between the whites and the 'natives' is necessary for imperialism, argues Mr. Orwell.

You can only rule over a subject race especially when you are in a small minority, if you honestly believe yourselves to be racially superior and it helps towards this if you can believe that subject race to be biologically different. There are quite a number of ways wherein Europeans in India used to believe without any evidence that Asiatic bodies differed from their own. But this nonsense about Europeans being subject to sunstroke and Orientals not being so, is the most cherished superstition of all. The thin skull was a mark of racial superiority and the pith *topi* was a sort of emblem of imperialism.

The fact that Wingate's men, Indians, Burmese, and British, all wore ordinary felt hats without any official protest is a sign of change in the times, concludes Mr. Orwell.

GANDHI IS IMMORTAL

"During the career of Gandhiji as lawyer, politician and statesman, journalist and leader, his wife stood by him. Inside and outside jail, she was a tower of strength to the Mahatma inspiring him to give his all for the sake of India's freedom. Unfortunately, she had to leave his terrestrial scene of action before the Mahatma", writes *West Africa Pilot* the African paper under the heading "In memory of Mahatma Gandhi's wife".

The history of contemporary India, adds the paper, is virtually that of Gandhiji. Let Mr. Amery and his ilk insult Gandhiji as "Bamboozler" and what not, yet when the fingers of history write, they will not omit to superscribe the name of Mahatma Gandhi as immortal.

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THE COMMUNAL RATIO IN INDIA

The Hindu population in India is decreasing while that of the Mussalmans rapidly increasing, and in about two hundred years' time, the Muslims may equal if not exceed the Hindus in numbers!

This is the opinion expressed by G. I. Bansal in the *Journal of the Dewan Chand Political Information Bureau*, in the course of an article on the above subject.

Census figures, showing population trends of the various important communities in India during the last 60 years, he writes, show that the proportion of Hindus to the total is decreasing decade after decade, while the proportion of Muslims is increasing. In 1881, the population of Hindus in India, per 10,000 of its population, was 7,432, while in 1941, it was only 6,593, which shows a decrease of 839 per 10,000 of the population. In contrast to this, the proportion of Muslims has actually recorded an increase from 1974 to 2,311, that is, an effective increase of 407.

Not only is this tendency evident in the population of India as a whole, but even province-wise this trend is unmistakably clear, as the following table will indicate:

POPULATION PER 10,000 OF POPULATION

PROVINCES	MUSLIMS		HINDUS	
	1881	1941	1881	1941
Bengal	... 5,009	5,473	4,855	4,155
Punjab	... 5,533	5,707	3,084	2,657
U. P.	... 1,343	1,530	8,627	8,326
Bihar	... 1,089	1,289	8,430	7,296
Madras	... 623	790	9,141	8,074

In 1881, the population of Muslims in India was 5,01,15,000, and that of Hindus was 18,87,19,000, while in 1941, the population of the former was 9,20,58,000 and that of the latter 25,48,37,000, that is, the Muslims increased by about 4,20,00,000, while the Hindus increased by 6,61,00,000.

The percentage increase in the case of the former during the last sixty years put together, has been 84, while in the case of latter, it has only been 35. Again, during the past decade

the Muslims increased by 18.7 per cent. while the Hindus increased only by 6.25 per cent., that is, their rate of increase has been almost one-third of that of the Muslims.

In 1881, i.e., 60 years ago, the proportion of Hindus to Muslims was about 3.4/5 to 1, while now it is 2.7/9 to 1 i.e., nearly 3 : 1.

If we extrapolate this increase in the population of both the communities over the past sixty years, assuming the same rate of growth as has been evident in the past, without taking into account the additional increase every 10 years which are bound to occur due to the additional population at the end of these periods, it will be found that the population of Muslims and Hindus will become equal, i.e., their ratio will become one after about two centuries from now. This estimate, however, works out on the side of over estimation, firstly, on account of the reason mentioned above, and secondly, because it takes into account the total percentage increases during the last sixty years, and not the decennial increases which show remarkable acceleration during recent decades in the case of Muslims and more or less the reverse tendency in the case of the Hindus.

If, however, we eliminate the error caused on account of the first reason mentioned above, both the communities will record equal numbers much earlier than 200 years.

There can be no denying the fact that Muslims are in a very much favourable position in regard to future growth than Hindus as is clear from the fact that in 1931, the number of children aged 0.10 to each married woman aged 15.40 was greater amongst the Muslims than amongst the Hindus, as the following figures will show.

Hindus	... 1.64
Muslims	... 1.78

Another set of figures which are also for the year 1931 are very interesting.

The proportion of children per 100 persons aged 14.40 in the case of Muslims was 74 while in the case of Hindus it was only 67. This number per one hundred married females aged 15 to 40 was 178 in the former case and 164 in the latter. This again shows that Muslims are definitely more fecund and will increase much faster than the Hindus.

INDIA & SOVIET EXPERIMENT

Recent changes in the Soviet Constitution have had considerable reaction on world opinion. In the current issue of the *Hindustan Review*, Mr. Kalinath Ray discusses their baneful effect on Indian politics. By one of these changes the Republics of the Soviet Union are to have power to establish autonomous relations with foreign countries while the other confers on each of the Republics the power to have an independent army unit.

It is argued by some that similar changes in the Indian Constitution would do good to India. Pakistanites do not hesitate to cite the example of the Soviet. But they forget that the Soviet leaders have always regarded the Union as a multi-nation State like, say Britain or France. What is good for Russia is not exactly suitable to other countries. Take the U.S.A. for instance:

While the leaders of the Russian Revolution found their salvation in guaranteeing to each of the Republics, which entered into a treaty to form the Union, the right of secession, the leaders of the American revolution did everything in their power to make the Union perpetual and inviolable, and one of the wisest and most far-sighted among them actually fought a civil war rather than concede to the southern slave-owning States the rights to secede. Here, again, think of what would have happened if the right of secession had not only been conceded in theory that actually enforced in practice? Could the United States have become the great world power it is to-day, if Lincoln had failed and the United States had been divided into two or more independent nations, each with its independent foreign policy and with its separate and independent army and navy?

Our own case is entirely different from that of either Russia or America.

Geographically India, though called a sub-continent by her enemies and detractors, is a much smaller country than either Russia or the

United States, and nature has from the first marked her out as a single homogeneous country. Historically, ethnologically and culturally too her predominant characteristics are those of one single nation and not a congeries of nations; and the efforts of the best of her sons and daughters have for many centuries been directed to the supreme purpose of strengthening and consolidating the bonds of unity among the various communities composing her population and imbuing them with a strong sense of common national life. It was the dream of the greatest Muslim rulers and statesmen in India as of the greatest Hindu rulers and statesmen both before them and since. It is the supreme ideal to the pursuit of which the greatest Indians of these three generations, Muslim, Christian and Parsi, no less than Hindu, have consecrated their lives and for which so many of them have lived and died. To them the Punjab and Bengal, Madras, Bombay and the United Provinces have never been anything else than territorial units of one single and homogeneous country, and the Bengalis, Punjabees, Mahrattas, Rajputs and Gujaratis, or for that matter, Hindus, Muslims, Christians and Parsis, have never been anything else than component elements in one single, united and indivisible nation.

For India therefore the Russian example can be no more than a profoundly interesting experiment on a large scale. We could have no more concern. For, as Mr. Ray justly says:

The eleven provinces and the innumerable States, big and small, that together constitute India, it would not only be an act of monumental folly but amount to actual suicide to feel encouraged by what has just been done, in entirely different circumstances, in Soviet Russia, and to demand either the right of separation from the future independent Indian State or the right to have their independent foreign policies and armies. All the more would it be if any of them demanded this right on a communal basis, as the advocates of Pakistan have been demanding it. The division of India into two or more absolutely independent States constituted on a communal basis would be a disaster of the first magnitude both to these States themselves and to the country as a whole.

THEATRE AND CINEMA

Writing on the above caption in the *Fortnightly*, London, Mr. Hamilton Fyfe urges the need for a National Theatre.

I do not say there is no good acting to be enjoyed on the screen. There is a great deal, but everyone, I think, who knows both will agree that it is somehow different from acting on the stage. Screen plays are never acted straight through. They are made in bits and pieces. I have watched scenes that ought to have been tense with emotion gone through over and over again until the performers, who began by putting life into their parts, became jaded and irritable. When at last the picture is taken, it shows them going through the requisite motions and doing so in a highly accomplished way, but without the deeply-charged feeling for which the scene calls.

That is why the cinema has remained merely an entertainment and has not become an art. For Art must stir emotion and this is almost beyond the possibilities of mechanism. It is by its emotional appeal that the acted drama endears itself to the regular play-goer and contributes something of value, not only to knowledge of human nature, but to the building of character.

To expect that mechanically produced acting can do this, he says, is as silly as it would be to substitute for the paintings in our galleries photographs of famous people or people of striking appearance; photographic studies of landscapes; camera reproductions of figures grouped for such scenes as that masterpiece of Velasquez, the "Surrender of Breda," or the early Millais, "Christ in the Carpenter's Shop."

The personality of the painter works on us, makes us see what he saw, awakes in us the emotions he went through.

The same distinction exists between the acted and the mechanical drama. This is one of the strongest pleas in our case for a National Theatre. We need organized drama now more than ever we needed it before. The living theatre has been

almost banished by the sudden and violent interruption of cinemas. Commercially this was managed with a skill and enterprise which extort admiration. But its effect has been to narrow lamentably the field of art, to diminish the number of playgoers and leave many towns, some cities even, without a theatre and to affect the writing of plays.

The value of great drama in education is generally admitted. Therefore it is a necessity of our cultural life that we should include drama among its regular, indispensable features.

All who care for the theatre as something more than a place of light amusement agree that this cannot be done by leaving the provision of acted plays to theatrical speculators whose only aim is quick profit. It must be taken in hand by the community. That is why we need more than ever a National Theatre to keep up a high standard; to encourage cities, towns, even villages, to do for localities what it will be doing for the nation; and to show the masses that Drama as an art ranking with the others is as well entitled to recognition by the State.

INDIA IN PERIODICALS

CAN INDIAN PHILOSOPHY BE MADE PROGRESSIVE? By G. R. Malkani, [The Aryan Path, October 1944.]

INDIA'S CONTRIBUTION TO WORLD CIVILISATION. By Principal Lakshman Sarup. [Prabuddha Bharata, December 1944.]

INDIA: THE LAND OF TEMPLES. By Louis Revel, [New Horizons, November 1944.]

PROF. COUPLAND'S CONSTITUTION FOR INDIA. By M. Ruthnaswamy. [The New Review, November 1944.]

INDIAN PHILOSOPHY: ITS ATTITUDE TO THE WORLD. By Dr. P. T. Raju, [The Vedanta Kesari, December 1944.]

POLITICS AND ECONOMICS OF PAKISTAN. By Primal Ghosh, [Current Thought, Oct.-December 1944.]

WOMEN IN THE AJANTA PAINTINGS. By Wahida Aziz, [The Twentieth Century, October 1944.]

INDIANS OVERSEAS

South Africa

PLEA FOR EQUAL STATUS

The Nationalist group of the Transvaal Indian Congress has issued a statement protesting against the remarks of the Commissioner for Immigration and Asiatic Affairs that "Asiatics will not have segregation but we have to achieve the same end by laying out land for their occupation and not calling it segregation."

The statement says Indian people cannot be hoodwinked. They are fully alive to the new menace to their self-respect and vital existence and protest strongly against the camouflaged attempt by Government to foist on Indians a policy involving their ruination. "Ghettos under any name are repugnant to the Indians' sense of self-respect and national honour. The great sacrifices of Indian, Chinese and other Asiatic soldiers on the battlefields of Africa, Europe and Asia in the cause of the United Nations will be in vain if the Asiatics are not given their rightful and equal status in the community of nations."

SCHOLARSHIP FOR INDIAN STUDENTS

Hajee Ismail Cassik Adam, a leading Indian merchant from Pretoria, has donated £7,500 towards the foundation of a Scholarship Fund for Indian students at the Witwatersrand University. The scheme for such a fund was inaugurated by the High Commissioner for India.

It is hoped the Fund will eventually reach £80,000. Adam was educated in Pretoria, and has travelled in England and the United States. Since his return, he has taken a prominent part in the public life of the Indian community. His father, the late Khan Bahadur Hajee Cassim Adam, as the recognised leader of South African Indians rendered notable service to the Indian community.

TERM OF SIR SHAFAT AHMED KHAN

It is learnt that the term of office of Sir Shafat Ahmed Khan, Indian High Commissioner in the Union of South Africa, has been extended by three months. He was due to return to India in November and would now relinquish his post in February next.

RT. HON. SASTRI'S CALL

Speaking on the South African Indian question at a public meeting at the Gokhale Hall, Madras, on November 16, the Rt. Hon. V. S. Srinivasa Sastri appealed to Indians to support the Government of India in their "prompt and manly action in respect of the Natal humiliation". Expressing apprehensions that Whitehall was probably raising some eleventh hour objection against enforcement of sanctions against South Africa, Mr. Sastri made a suggestion that a dozen of the best men in England, "in whom democratic principles find honest embodiment" should go to South Africa, and tell "Smuts and the whole crew of them to behave."

Trinidad

POSITION OF INDIANS IN TRINIDAD

In the Council of State on November 20, Pandit H. N. Kunzru asked a short-notice question whether the Secretary of State for Colonies recently recommended the introduction of universal adult franchise in Trinidad without requiring a voter to know English and the Trinidad Legislature by a narrow majority recommended that the voters should be required to know English.

Mr. R. N. Banerjee, Commonwealth Relations Secretary, replied that the Government of India had received telegraphic representation on the subject from the Indian Central Committee, Trinidad. This representation stated that the acceptance of the new franchise would result in the disenfranchisement of a large number of Indians. The local Indian community had made representations to the Colonial Secretary and the Government of India had also addressed representations to London.

Canada

FRANCHISE FOR INDIANS IN CANADA

The Khalsa Diwan Society of Vancouver has written a letter to the Government of India asking their help in obtaining franchise for Indians in Canada. In the letter the Society has asserted, "We are not being treated as British subjects here."

U. S. A.**INDIANS IN AMERICA**

Mr. Anup Singh, Director of Research of the India League of America, contributes a brief article to the April issue of *Asia and the Americas* in which he states the case for the extension of the U. S. franchise to Indians.

When, he says, the Chinese were made eligible for American citizenship some months ago and Chinese immigration to America was placed on quota basis, the United States took the wind out of the sails of Japanese propaganda and earned the goodwill of the Chinese.

The arguments that prompted the Congress in the case of the Chinese are, he believes, equally pertinent in the case of Indians. India, like China, is a member of the United Nations, and its soldiers are fighting and dying with Americans. Thousands of Americans have always been accorded equal rights and privileges in India.

The least America can do, he concludes, is to reciprocate this treatment. Indians, like the Chinese, should be put on an annual quota.

NATURALISATION OF INDIANS

Sir Chunilal Mehta, addressing the International Business conference at New York on November 13, asserted although the question of privilege of naturalisation of Indians in the United States may not directly be connected with the subject of commercial policy of the nations, yet the grant of such a privilege to Indians would create a most favourable impression in India regarding the desire of the United States to treat Indians on equal footing along with other United Nations. Sir Chunilal Mehta added: "Only recently, United States passed an act qualifying the Chinese to be naturalised American citizens and I know there has been a bill before the American Congress extending similar privileges to Indians. This measure is however being unduly postponed and there is a growing suspicion in India that it may not be placed on the statute book."

Dominions and Colonies**BILATERAL AGREEMENTS**

The council of State, discussing non-official resolutions on November 16, agreed to Mr. P. N. Saprú's resolution recommending to the Governor-General-in-Council to take steps to protect and safeguard the rights of Indians by bilateral agreements between the Government of India and the Governments of Colonies and Protectorates, in which Indians were resident or domiciled and to which, in future, emigration might be permitted by the Government of India.

Pandit H. N. Kunzru, supporting the resolution, said that in view of the experience gained in Ceylon and South Africa His Majesty's Government must be approached to permit India's agents to be appointed in other parts of the Empire as well.

Ceylon**CEYLON TAMIL CONGRESS**

The All-Ceylon Tamil Congress was formally inaugurated at a meeting held in the Colombo Town Hall on Sunday 29th. October. Mr. G. G. Ponnambalam, Member of the State Council, presided and the following resolution was adopted:—

In furtherance of the express desire of all sections of the Tamil people in Ceylon and in deference to resolutions passed at several representative meetings, this public meeting of Tamils from all districts of the island assembled here inaugurate the All-Ceylon Tamil Congress.

After several other speakers supported the resolution it was passed unanimously and the following were elected office-bearers: Mr. G. G. Ponnambalam, President, Dr. E. M. V. Naganathan, G. R. Motha and Mr. S. Sivasubramaniam, Joint Secretaries: Mr. I. X. Pereira and Mr. J. Tyagarajah, Treasurers.

Burma**MR. JAMNADAS MEHTA**

Mr. Jamnadas Mehta has been appointed representative of the Government of India with the Government of Burma. He assumed office on October 30.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance**NON-PARTY CONFERENCE'S DECISION**

The Standing Committee of the Non-Party Conference has decided to appoint a committee to suggest a solution of the communal and political problems. This decision has the whole-hearted support of Mahatma Gandhi, who has promised full co-operation in the work of the proposed Committee. Sir Tej Bahadur Saprú, President, Non-Party Conference, made these announcements in releasing the resolution passed by the Standing Committee, at its meeting in Delhi on November 19. The Resolution runs:

The Standing Committee of the Non-Party Conference, having considered the present situation in view of the breakdown of the Gandhi-Jinnah Talks on communal issue, hereby resolves to appoint a Committee, which will examine the whole communal and minorities question from a constitutional and political point of view, put itself in touch with different parties and their leaders, including the minorities interested in the question, and present a solution within two months to the Standing Committee of the Non-Party Conference. The Standing Committee will take all reasonable steps to get that solution accepted by all parties concerned. The Standing Committee authorises Sir Tej Bahadur Saprú to appoint members of Committee and announce their names in due course. (The names have since been announced).

MR. SARKAR ON BRITISH PARTNERSHIP

Mr. N. R. Sarkar, former Commerce Member of the Government of India protests against what he characterises as the amazing claim of a section of Britishers that any technical or expert help that India may need and England may give in future must be on a half-partnership basis. "I do not intend to imply", he says:

that Indians may not wish to develop certain enterprises in partnership with Britishers or other foreigners. But the option will lie with Indians. It will be for Indians to say when and under what conditions if at all, they would like to invite foreigners into partnership with them. Never would they countenance the proposition that experts are to be attracted only by the offer of a half-partnership with Indians in enterprises in which they may serve.

MR. PHILLIPS' LETTER TO MR. ROOSEVELT

According to the New York Columnist, Mr. Drew Pearson, Mr. William Phillips in his second letter to Mr. Roosevelt wrote:

Mr. Gandhi has finished the fast. The only result is more bitterness against Britain. The Government handle the case from the legalist view. Mr. Gandhi is 'the enemy' and must not escape punishment. British prestige must win. Mr. Gandhi's followers think him semi-divine. The British think that they are reasonable. They realise that new world forces affect their hold, and have gone out of their hold, and have gone out of their way to offer freedom to India when the Indians can form a secure government. This the leaders could not do. The political struggle increased and made it more difficult for the leaders to reach a compromise. Mr. Gandhi and all the Congress leaders and 60,000 Congress supporters are in jail. The Congress is the strongest party, with no one to speak for it. This forms the deadlock. With British approval, Indian leaders could discuss the future. A conference might be held under the patronage of the King-Emperor, the U. S. President, the Soviet President and Marshal Chiang Kai-Shek. The leaders notably Mr. Gandhi, might be freed to attend the Conference. The British may want an excuse to release Mr. Gandhi. The British have announced their willingness to grant freedom to India after the war, if Indians have agreed as to its form. They say that they cannot agree because they have no confidence in British promises.

EARL OF LISTOWEL ON INDIA

The Earl of Listowel, the new Under-Secretary for India, told a conference of London representatives of Indian newspapers that he had intense belief in the right of Indians to choose their own form of government and "decide for themselves whether they will eventually stay inside or go right out of the British Commonwealth." "I fervently hope," the Earl added, that the exercise of this right will not be delayed so long as to endanger the close and friendly partnership between Britain and India as members of the world family of free nations. Moreover, the good name of this country everywhere will depend on whether we can give an impression of real sincerity about constitutional progress in India.

DR. SINHA ON COMMUNALISM

At the first Convocation Address of the Jtkal University, Dr. Sachchidananda Sinha, Vice-Chancellor of the Patna University, did not confine himself to purely academic questions. He referred to what he called the "tentacles of communalism" in India and said:

I make no apology for dealing with communalism as its tentacles are now widespread. Our responsibilities in this respect are undoubtedly great although it is not the whole truth to say that the people alone are solely to blame for it. The source of the poison of communalism, that has been for now nearly forty years corroding our national life, is to be traced elsewhere, though we ourselves are not entirely free from blame for the growth of communal movements and tendencies.

Those who will think over the matter dispassionately and impartially, will have to admit that the responsibility of the British Government for the present situation—howsoever well-intentioned their policy—has been no less great in this matter. It is they who by recognising officially the communal principle, in almost all spheres of our public activities, and even in appointments to public services, (civil and military; including that once splendid service, the Indian Civil) have sapped the very high efficiency of British Indian administration—which was till not long back based on competence and not communalism—and disorganised our public life, both inside the legislatures and also outside them. The principal Indian communities, owing to the introduction of communal arrangements, are no longer induced to secure the goodwill of one another; on the contrary, almost all sections are led to think that their salvation lies in their living for themselves, in water-tight compartments, without any mutual contact with others.

That being the position, it will always be very difficult for nationalist leaders to drive out the evil of communalism from the land, so long as it is freely, and almost aggressively, recognised, not only in the administration of the country, but even in its Constitution. That great Parliamentary Statute, the Government of India Act, 1935, embodies a section according preferential treatment in certain public services to one particular community (only partly Indian) over members of all other purely Indian communities. Such legislation (which I have no desire to characterize) has been enacted for the first time since Britain's connection with India, and is a blot on Parliament's escutcheon.

In the face of such a stubborn fact—to mention no others—I refuse to exonerate Government from responsibility in the matter of the growth of communalism. In this context, I shall quote a short passage from the famous Despatch, by Lord Durham, on the proposed Constitution of Canada, which would show the extent to which the policy of Government affects, for better or for worse, the mutual relations of communities in a country:—"It seems to have been the considered policy of the British Govern-

ment," wrote that great British statesman, "to govern its colonies by means of division, and to break them down as much as possible into petty isolated communities, incapable of combination, and possessing no sufficient strength for individual resistance to the Empire." Any comment on it, with special reference to its application to present-day conditions in India, would be an act of supererogation; and I shall forbear from it.

And so, while I should not be understood to convey that no blame attaches to the educated classes of Indians, or that they are in no way responsible for what is happening almost daily in the country, or that it does not behove every one of us to try one's utmost to work for inter-communal peace and goodwill, I am equally satisfied that the duty of British administrators does not, and should not, end merely with admonishing us to learn to behave better, without their adopting a policy which would strengthen the hands of those nationalist leaders who are working for genuine unity in the country. "No state of affairs," wrote Lord Elgin—the Governor-General of Canada, in 1847—regarding the then situation in that country, "could be imagined less favourable to the extinction of communal animosities". And yet there has not been a trace of those animosities in Canada, ever since she attained Federation and national freedom. The situation in India today is no worse than what it was in Canada, nearly a century back; and if only the British Government will adopt a policy similar to what it did in Canada, there is no reason to apprehend that it will not produce similar beneficent results in this country. At any rate, the experiment is well worth trying.

SIR S. RADHAKRISHNAN ON UNITY IN PEACE AS IN WAR

Sir S. Radhakrishnan, Vice-Chancellor of the Benares Hindu University, addressing the special Convocation of the Patna University held in celebration of its silver jubilee on November 30, said:

The most dangerous period is not the years of war when we struggle for victory, but the years when the war ends and we strive to win the peace. In the exaltation felt at the end of a long agony, we will be tempted to overlook the measures necessary to ensure the close of a gross, selfish epoch and the beginning of a happy mankind.

Nazism is not a sudden accident in the pattern of history. If it were so, we might hope to secure a peaceful way of life when once Nazism was crushed. The pre-war world suffered from a fundamental malaise in which not only the Axis powers but all nations had their share. A world of slave empires, racial discriminations, industrial struggles, and wastage of human life through preventable unemployment cannot make for peace. So long as we perpetuate such a world, we shall not have peace though we destroy the Hitlerite regime.

ELECTIONS FOR ASSEMBLY

In the Central Assembly on November 20, Sir Sultan Ahmed, in a written answer, replying to Mr. B. D. Pande who asked what measures had been taken to hold general elections to the Central Legislature in 1945 and if no measures had been taken, the reasons therefor said: "The life of each of the two Chambers of the Central Legislature has been extended upto 1st October, 1945 and even if it were now known that His Excellency would not effect further extensions, there would be no question of taking measures at this stage to hold general elections."

C. R.'S APPEAL TO CONGRESSMEN

Mr. C. Rajagopalachari in a statement advises Congressmen to broaden the basis of collaboration and "challenge the British Government to carry out His Majesty's Government's declaration in Parliament on March 11, 1942; take steps to further that declared policy at once and not to allow the present regime in India to continue for an indefinite period." The advice follows a telegram from Mr. S. K. Patil to Mr. Rajagopalachari about the informal conference of Congressmen in October last held at Bombay and seeking the latter's good wishes and advice.

DR. HUSSAIN ON JINNAH'S THEORIES

"No responsible Muslim can submit to the absurd theories of Mr. Jinnah which he must confine to himself without their exposure" says Dr. Irtaza Hussain in the course of a Press statement. Dr. Hussain continues:

Mr. Jinnah's recent statement exposes his great self as a great defeatist. Instead of correcting his own errors, he has preferred to fling mud on Mahatma Gandhi. He acts as Dr. Goebbels of India. In the dwindling state of his leadership, I do not see any reason why Mr. Jinnah wishes to sabotage the cordial feelings of Muslims who do not wish to part themselves from the common brotherhood of the Hindus as a separate nation even if some insane and dishonest Government would like to call them as belonging to a separate nation.

CONGRESSMEN IN CONFERENCE

Resolutions reaffirming confidence in the political leadership of Mahatma Gandhi, endorsing Mahatma Gandhi's proposals for the immediate establishment of a provisional National Government in the country and wholeheartedly supporting the stand taken by Mahatma Gandhi during the Gandhi-Jinnah talks were passed at the informal Conference of prominent Congress representatives of Bombay province which met at Bombay on October 28. Mr. N. V. Gadgil, President of the Maharashtra Provincial Congress Committee, presided.

Nearly 250 representatives including delegates from Maharashtra, Gujerat and Karnatak attended the Conference which was convened by Mr. S. K. Patil. Messages of goodwill were sent by Mahatma Gandhi, Mrs. Sarojini Naidu, Mr. Bhulabhai Desai, Mr. C. Rajagopalachari and Mr. Gopinath Bardoloi, ex-Premier of Assam.

Similar Conferences were held at Madras and other Provincial centres renewing their faith in Gandhiji and the Congress.

SIR H. S. GOUR ON PAKISTAN

Sir Hari Singh Gour, in a letter to the *New Statesman and Nation* states: "Pakistan is popularly believed to be the crystallised demand of the Moslem League in India. And so it seems, but that is not so. Pakistan is a 20th century crusade against non-Moslems and its adoption as the main and only plank of the League platform is merely a challenge to those who stand outside the holy frontiers of Islam".

MR. SASTRI ON ARBITRATION

In a special article in the *Indian Express*, the Rt. Hon. V. S. Srinivasa Sastri asks the Government to constitute a board of arbitration and invite all the parties in the country to plead their cases before it to solve India's political problem.

EDUCATIONAL IDEALS

Delivering the Convocation address to the Andhra University, the Hon. Mr. Ghulam Mohammed, Finance Member, Hyderabad (Deccan), said that while the social fabric and civic life of a people must have their roots in their past history and traditions, the world for them was the world of to-day and to-morrow.

To those who had closely observed the standards of education both university and otherwise in this country, the extent of unemployment amongst the educated middle classes and the standard of work in the various fields performed by the products of our Universities, it was becoming increasingly clear that considerable thought and attention must be given to co-ordinating the work and activities of our Universities with the actual requirements of India of to-morrow. Realism whether in education or in any other field, was an asset. While the seat of learning should continue to add on to human knowledge it would be almost impossible to neglect the broad human problems by aligning their work to the needs of the country.

ALIGARH UNIVERSITY CONVOCATION

Nawab Mehdi Yar Jung, Education Minister, Hyderabad, in his Convocation address to the Aligarh University on November 25 referred to the long and close connections subsisting between Aligarh and Hyderabad. He advised them to adhere to the founder's aim, the revival of ancient learning the splendid heritage of Mussalmans. Nawab Mehdi Yar Jung supported the medical college scheme and congratulated Sir Ziauddin on the institution's splendid progress.

DR. DEY'S ADDRESS TO MADRAS GRADUATES

Dr. B. B. Dey, Principal, Presidency College, Madras, in the course of his address at the annual Convocation of the University of Madras, on August 24, observed:

In the great task of keeping up intellectual and moral standards in the world our University men will be helped not so much by the matter-of-fact knowledge acquired from books during their course, but by the disciplined attitude of mind which would enable them to free themselves from the shackles of age-old prejudices, to examine the problems of society dispassionately and with courage to receive and transmit new impulses and ideas and expose mercilessly ugliness, imperfections, follies and superstitions wherever they might be found.

SIR K. N. HAKSAR'S APPEAL

Sir Kailash Narain Haksar advocated the abolition of the Sovereign Nation State and the establishment in its place of a Sovereign World State as the only cure for the malady of war, in his Convocation address to the Allahabad University. He said:

If to-day, the Big Powers seek to make 'nationhood' the chief division of man and the chief cause for which this war is being fought, they are doomed to fail.

Sir Kailash characterised the present war as a conflict between the concept of national supremacy, which implied racial supremacy, and the concept of the equality of peoples in the free world. "In other words", he added,

if this war, as is professed, is, in fact, a war for the liberation of peoples throughout the world, discrimination between peoples because of their race, colour and creed must be abolished.

He urged that the age of imperialism must be ended.

Sir Kailash advised students to be prepared to play an important role in the shaping of the future world and their country.

MR. WADIA ON NEED OF EDUCATION REFORM

"Educational expenditure ought really to be regarded as part of a country's war effort," declared Mr. B. J. Wadia, Vice-Chancellor of the Bombay University, delivering the annual Convocation Address.

Mr. Wadia said that all over the world the war had mobilized man's will to prepare new plans of development and expansion for the post-war period. New theories and new ideas of education were being freely discussed and the time had come for us to take a large view of our educational aims and activities. "The more democratic we become," Mr. Wadia asserted, "the more important it is that we maintain high standards in literature, in art and in science".

TAINTED EVIDENCE

Shan Jahah Bakht, a Sub-Inspector of Police, who was convicted in connection with the August disturbances in 1942 and sentenced to six months' R. I. by a Special Magistrate (conviction and sentence being confirmed by the Sessions Judge in appeal) was acquitted in revision by the Chief Justice of Allahabad High Court.

The charges made against the applicant were that on August 18, 1942 he allowed a mob of about 3,000 to 4,000 persons to loot and burn Tarwa police station without using force to disperse the mob, which it was his duty to do as a Police officer, and that he was also guilty under Section 29 of the Police Act of cowardice and violation of duty.

His Lordship after summarising the incidents that followed the occurrence of August 18, 1942 was of the opinion that under the circumstances, no act of cowardice was shown by the accused and that he was justified in entertaining the belief that the force at his disposal was not enough to cope with the situation, and it was no use indulging in wanton destruction of human lives not merely of the unruly crowd but also the lives of the fellow members of his own Police force.

Acquitting the applicant the Chief Justice remarked:

The conclusion arrived at by the courts below in this case is opposed to all canons of justice and is one which I find it impossible to subscribe to.

MR. J. P. NARAIN'S "HABEAS CORPUS"

When the *Habeas Corpus* petition on behalf of Mr. Jai Prakash Narain, detained in the Punjab, came up before Mr. Justice Mahammad Munir of the Lahore High Court on November 2, His Lordship ordered that opportunity be given to the detenu to represent his case. He is at liberty to engage counsel according to his choice and at his expense.

His Lordship remarked that the Advocate-General had undertaken that, on the petitioner informing the Court, reasonable facilities for interviews with his counsel would be provided.

NAGPUR CONTEMPT CASE

Strong remarks were made by Justices Sen and Bose of Nagpur High Court in the case in which Mr. M. A. Sumali, Superintendent of the Nagpur Central Jail, was sentenced to a fine of Rs. 250 or 14 days' simple imprisonment for contempt of court.

Their Lordships said:

We have been treated with scant courtesy, and the statement, offensive in tone and temper and reckless in its regard for truth, has been put in after careful deliberation and thought. It is impossible for us to overlook this persistent aggravation of contempt. It is all the more impossible because of the tendency we have marked of late, in more cases than one, of the attempts to ignore the authority of this court and to trifle with it."

It will be remembered that the High Court censured Lt.-Col. Jatar, Inspector-General of Prisons, in connection with this case. Their Lordships remarked they could not take a more severe action against Mr. M. A. Sumali

as it is evident that a man of the Superintendent's position would hardly have adopted this wholly wrong attitude, had he not been encouraged in it tacitly or otherwise by those in authority. We trust this will serve as a warning and an example.

A POINT FOR THE PRIVY COUNCIL

In view of the conflicting decisions pronounced by the Madras and Bombay High Courts on the one hand and the Allahabad High Court on the other on the point whether house-tax and water-tax can be exempted from income-tax, it is proposed to take the point in appeal to the Privy Council for an authoritative ruling.

It may be recalled that the Allahabad High Court in a case referred by the Income-tax Appellate Tribunal held that the amounts paid as house-tax and water-tax under the U. P. Municipalities Act 1916 are allowable deductions in computing incomes from property under Section 9 of the Income-tax Act. On the other hand, the Madras and Bombay High Courts in similar cases held contrary views.

NATIONALISATION OF INSURANCE

Nationalisation of insurance was urged by Prof. Ranga and supported by Mr. Avinashilingam Chettiar, Mr. Hoossainbhai Lalji and Mr. Manu Subedar in the course of the debate on Sir Azizul Haque's motion to refer his Insurance Act Amendment Bill to a Select Committee in the Assembly on November 14. The House eventually rejected, without a division, Mr. Krishnamachari's motion to circulate the Bill and passed Sir Azizul Haque's motion.

During the debate, Mr. Krishnamachari said that his motion was a dilatory one. He wanted circulation because, otherwise, it might have to be amended again and again in the light of public criticism. He generally welcomed many of the provisions of the Bill.

Prof. Ranga pointed out that the State, even now, was running a postal insurance scheme for its employees and was actually running it more efficiently than private insurance companies. Its expense ratio was the lowest about ten per cent. as compared to some 20 per cent. for the most efficiently run private insurance company. Prof. Ranga remarked that it was true that only a Swaraj Government could give the best satisfaction. But, even the present Government was preparing schemes in anticipation of the advent of a Swaraj Government and he suggested it should give thought to this subject also. He referred to the fact that the various insurance companies were concentrated mainly in the big cities, with the result that the large sums collected as premium from all corners of the country were used only in these cities, and were denied to the provinces from which they were collected and where they were urgently required for development. This evil, he suggested, could only be cured by making insurance a State enterprise.

The Commerce Member said that his attention had been drawn to certain objectionable and deplorable features of insurance companies in this country. India of the future, he declared, was not to be handed over to a few monopolists.

INJURY INSURANCE SCHEME

Fundamental and far-reaching changes in British workmen's compensation are proposed in an official Government statement on plans for an Industrial Injury Insurance Scheme.

Workmen's compensation will be treated as a social service registered as a separate scheme but under the new Ministry of Social Insurance. The liability instead of being on the individual employer will be placed on a central fund out of which all benefits and administrative charges will be paid.

The fund will be maintained by a weekly contribution from the employers and workmen with a contribution from the Chancellor of the Exchequer (Ministry of Finance). Women will be entitled to the injury allowance and pensions at the same basic rate as men.

An advisory committee or council will be set up on which the employers and workmen will be equally represented to advise the Minister of Social Insurance on important matters of policy and the administration referred to them. Employers and workmen will be equally represented on local appeal committees.

SOCIAL INSURANCE IN BRITAIN

The House of Commons unanimously approved of the Government plan for social insurance in Britain in principle.

The debate was wound up by the Chancellor of the Exchequer, Sir John Anderson, who said that it was only one step towards the higher standard of living and more equal sharing of wealth they were all looking forward to. Unless it resulted in national productive efficiency, he said, it would fail. If the community did its duty by the individual, the Chancellor added, the individual must do his duty by the community.

Sir John Anderson assured Parliament that Britain would be able to afford the new social insurance plan provided that everyone pulled his weight.

He declared that he was prepared to take such a risk and friends need not be alarmed at the prospective charge on the Exchequer.

LEND-LEASE STORES FROM U.S.A.

The total value of Lend-Lease stores received in India to the end of July 1944 was approximately Rs. 275 crores, said the Finance Member in reply to Mr. Manu Subedar's question in the Assembly. The principal items of Lease-Lend goods received from the U.S.A. were mainly munitions of war of all kinds, metals, machinery, petroleum products, food and tobacco for the armed forces, etc., were also received.

Q.—On balance who is the gainer?

A.—The Hon. Member can draw his own conclusions.

Mr. Subedar varied the question by enquiring whether up to date India had given more than she has received. The Finance Member said India had received more than she had given.

The Finance Member informed Mr. Neogy it would be correct to say that dollar credits had been received by India equivalent in amount to the favourable balance of payments India had with the United States.

INDIAN COAL FOR CEYLON

The supply of Indian coal to industries in Ceylon which compete with Indian industries while the latter were not receiving adequate supplies of coal is the issue raised by the Southern India Chamber of Commerce in a communication addressed by them to the Supplies Member to the Government of India in connection with the supply of about 4,000 tons of Indian coal for "essential purposes" to Ceylon.

The Chamber recently drew the Member's attention to the fact that glass exports from India to Ceylon had stagnated in recent months due to the starting of glass factories in that island fed on Indian coal. The Chamber have since referred to the recent opening of a factory at Nattandiyya in Ceylon by Admiral Sir Geoffrey Layton and the plans indicated by him for opening eight other factories as part of Ceylon's industrial development.

TREATY BETWEEN INDIA AND U.S.A.

The conclusion of a treaty of commerce and navigation between India and the United States was urged by Sir Chunilal Mehta at the International Business Conference at New York on November 18.

Sir Chunilal Mehta told the Conference's sectional committee on commercial policy of nations that this alone could place Indians living in the United States on a basis of equality. "Every country should have equal rights for trading with any other country and such equal rights between nations would encourage mutual trade and commerce."

Any attempt now to treat India as if she were a rich country would be entirely unjust and unfair, asserted Sir Chunilal Mehta, in the 800 words statement he submitted to the Committee, discussing the currency relations among the nations. He added: "I may affirm that India is opposed to any attempt to raise the exchange value of the rupee, be it in terms of the pound sterling or gold."

INDIAN REPRESENTATIVE FOR IRAN

Following the development of commercial relations between India and Iran as a result of the war, an independent post of Indian Commercial Representative for Iran has been created. Leading newspapers assume that Major Hassan serving at the British Embassy will be appointed to the post.

FOOD SUPPLY

Sir J. P. Srivastava, Food Member, initiating the food debate in the Central Assembly announced that 65,000 tons of foodgrains had already been received, 95,000 tons had been shipped and an additional 30,000 tons had been promised to India for the quarter ending December 31, 1944.

CALCUTTA TRAMWAYS

It is understood that the Tata group, with the aid of their many million sterling blocked in Britain, are interested in financing the Calcutta Corporation to purchase the Calcutta Tramways as this would provide the Tatas with a means for remitting some of their sterling balances.

SUB-ALTERN MANORANJITHAM

Subaltern Manoranjitham Devasahayam W.A.C. (I) of Anaibkadu, Tanjore District, known to her friends as "Sub. Davis," has been appointed an air-raid warning officer at a heavily camouflaged station somewhere on the east coast of India.

Only occasionally has the area been bombed, but "Sub. Davis" must be constantly alert as long as there is any possibility of the Japs attacking.

Daughter of a leading Mirasdar in the Tanjore District Sub-altern Manoranjitham Devasahayam was married at 12 and at 19 was left a widow with two small children. She persuaded her family to allow her to study and reached the Intermediate standard.

She then joined the W.A.C. (I) thus becoming a pioneer among South Indian girls. Her father took care of the children, and she was posted first to Coimbatore and then to Assam where she was air-raid warning officer at much-bombed Silchar.

"In spite of long hours in the trenches, usually at night, I rather enjoyed the excitement," she says. "I felt that I was really in the war."

WOMAN IN POST-WAR REFORMS

"The post-war reforms will be backed and carried out by women", said Mrs. Roosevelt in a message to the Fifth Session of London Women's Parliament on November 21.

She continued: "I hope very much that in years to come women in the United Nations will take their part in the policy-making posts. I feel that women shared in the hardship of the war and that they know what they want to do in the next few years and they have the determination to see that the reforms are carried through."

"The women and men should work together and I hope they would be allowed to do so," she concluded.

MR. LIN YUTANG ON MRS. PANDIT

Mr. Lin Yutang recording some of his impressions on India writes: "I see in Mrs. Pandit the equal of Madame Sun Yat Sen, both having that strange combination of fiery revolutionary ardour and personal feminine charm."

While he travelled in India, Mr. Lin Yutang noticed that he never saw elsewhere so many faces wearing habitually sad expressions with puckered brows. He continues: "Then I saw that of all spiritual degradations man can be subjected to, the greatest is the torture of being deprived of freedom of action, the freedom to solve the problems of one's own country, and the helpless frustration of having other people solve your problems for you. The denial of that freedom is the most depressing and degrading form of mental torture that can be inflicted upon any thinking man."

PRINCESS INDIRA OF KAPURTHALA

Daughter of His Highness the Tikka Sahab of Kapurthala, and the eldest grand-daughter of the Maharajah the Princess has travelled a great deal in Europe, and was in Germany during the Munich crisis in 1938.

From 1936 she has lived in Britain, and has proved herself a keen student of politics and international affairs. She broadcasts from the BBC to Indian women in a programme called Indira Sabha. She does a weekly report (in English) on the proceedings in the House of Commons under the title "The Debate Continues to India. (She is the only woman in the Press Gallery of the House of Commons).

WOMEN'S COLLEGE IN MADRAS

Mr. Justice N. Chandrasekara Iyer, speaking at an 'At Home' at the N. Arcot Association at Madras on November 10 revealed that "the munificent donation" of Rs. 10 lakhs for a women's college in Madras was made by a North Arcot barrister Mr. V. L. Ethiraj, Public Prosecutor, Madras.

A.I. N. E. C.'s RESOLUTIONS

The Standing Committee of the All-India Newspaper Editors' Conference which met at Lahore last month adopted a resolution stating that invitations of the Government of India to the Press Association to appoint Press parties to visit the various places should properly be addressed to the A.I.N.E.C.

Another resolution adopted by the Committee stated:

The Committee notes with concern the tendency of some newspapers to indulge in obsessional and personal writings. Such writings lowered the standard of journalism and corrupted public taste. In the interest of journalism itself such writings must be discouraged.

A Sub-Committee consisting of Mr. S. A. Brelvi, Mr. K. Srinivasan of the *Hindu*, Mr. Francis Low, Mr. K. Srinivasan of Bombay, Mr. Amritlal Seth and Mr. A. D. Mani was set up to examine the matter and make recommendations to the Standing Committee.

PANDIT GURTU ON A NEW SYNTHESIS

Pandit Iqbal C. Narayan Gurtu, pleading for a new synthesis between East and West, at the Benares Hindu University Convocation observed:

What is needed is that both the East and the West must make a supreme effort to understand and respect each other, even if an effective synthesis of the two cultures be not at present quite possible. They must at least recognise that both are complementary to each other. The East, more than the West, is waiting to be properly comprehended and justly estimated. The pride of political conquest and material prosperity may, for the moment, prove a barrier and breed a silent contempt for that section of humanity which is considered to be under the tutelage of the West, but the position is happily changing. The Eastern nations are learning to assert their right to freedom, and the West has to discharge its moral duty by respecting their natural and legitimate rights.

MR. SASTRI'S LECTURES ON THE RAMAYANA

The Rt. Hon. V. S. Srinivasa Sastri was presented with an address by "lovers of the Ramayana" and members of the Sanskrit Academy, Madras on November 8, on the conclusion of his lectures on the Ramayana.

Sir P. S. Sivaswami Ayyar, who presided, said that, of all the great public services rendered by the Rt. Hon. Sastri, his lectures on the Ramayana were the greatest.

N. B. E. FOR CAPTAIN RAMA RAO

Capt. Matety Sri Rama Rao has been awarded the M.B.E. (Military), in Italy for showing complete disregard to his own safety in rushing to the aid of the wounded and arranging for their evacuations.

On one occasion the advanced dressing station on the bank of the Sangro, in which Capt. Rama Rao was working was subjected to an air attack and one of the vehicles received a direct hit. At three different times at Frisa his advanced dressing stations were shelled. On all these occasions, Capt. Rao displayed indifference to danger and treated the wounded. The citation says: "His example, coolness and devotion to duty under fire was beyond praise and an inspiration to his whole unit."

DR. WILLIAM TEMPLE

The Archbishop of Canterbury, the Most Rev. and Rt. Hon. Dr. William Temple died on October 28 at the age of 63.

One of the most progressive and vigorous leaders of the Church of England, Archbishop Dr. William Temple was enthroned Archbishop of Canterbury in April 1942 at Canterbury Cathedral—the 96th Archbishop of Canterbury and Primate of all England. "I would rather" he said at the dedication, "my intimate friends knew me as one who thought nothing of himself in comparison with the work he had to do, rather than that they knew me as a great scholar or a great saint."

C. P. GOVERNOR'S TRIBUTE TO C. R.

Sir Henry Twynam, Governor of the C. P. and Chancellor of the Nagpur University, inviting Mr. C. Rajagopalachariar to deliver the Convocation address, paid him a tribute describing him as an outstanding lawyer, prominent politician, skilled administrator and notable because of his untiring efforts to find a way out of the many difficulties which beset us in the achievement of those ideals which all of us have at heart.

TWO INDIANS IN U.N.R.R.A.

It is learnt that two Indians have been appointed to administrative posts on the UNRRA at Washington. One is Mr. Gogate, formerly agricultural economist, U. S. A. Department of Agriculture and the other Mr. C. A. Soorma, Deputy Director, National War Front, who has been appointed in the "displaced persons" division.

DR. J. N. MEHTA ON MEDICAL RESEARCH

"If village medical relief is to progress in the country—and it must undoubtedly do at a far greater speed than has been the case hitherto, as almost nine persons out of ten in India live in villages—we shall have to work out a very cheap method of medical treatment," observed Dr. Jivaraj N. Mehta, presiding over the first Conference of the Association of Physicians of India held in the Medical College Hall, Madras, on November 11. Dr. Mehta deplored the popular "craze for injections and costly medicines" and remarked that it should be put down.

Dr. Jivaraj Mehta suggested that medical and other scientific knowledge be imparted through the Indian language medium, as that would promote co-operation between physician and patient. "If scientific teaching is to be effective," he added, "it will have to be through the medium of the mother-tongue."

Dr. Mehta pleaded also for attention being paid to Ayurveda and said that medical graduates might submit theses on their studies on Ayurveda for the M.D., or the Ph.D. Examinations. The History of the Ayurveda should, he added, be included in the study of the History of Medicine which forms part of the Examination for the Degree of Doctor of Medicine.

5-YEAR PLAN FOR NURSING SERVICES

A 5-year plan for the development of nursing services in India is under preparation. As Medical Service is a provincial subject, all Provincial Governments have been asked to prepare tentative plans for their development with particular reference to the scale of the nursing staff in Government and local bodies' hospitals and their conditions of service.

It is emphasised that if the profession of nursing were to attract educated women's attention they must be paid according to their standards of living. It is also suggested that the staff should have 3 good meals a day and each nurse should have a room to herself. 96 hours a fortnight should be the maximum hours of duty in all hospitals.

It is pointed out that experience gained in the Army by nurses will be of considerable value to provinces.

DIET AND VOICE

A scientist has put forward the theory that meat eating is harmful to the full development of the vocal chords. You can't be a meat-eater and a good singer—that is his idea. He points to the English as a proof of his theory. The English eat more meat than most other nationalities—and how often do you find a good singing voice in England? As a contrast he cites the Italians who eat little meat and subsist mainly on a diet of vegetables and cereals. But look, he infers, at the beautiful tenors found everywhere in Italy!

As a final proof, our scientist goes to the bird kingdom. All song-birds, he states, are vegetarians. Carnivorous birds—eagles, hawks, vultures, gulls—can only utter harsh, inarticulate sounds. Like the English meat-eaters—they can't sing! —*A Magasinet* (Oslo).

NATURE'S GREAT RESTORER

All disturbances of function in the kidneys and elsewhere in the body mean dissipation of nerve energy; its restoration is an important factor, writes Dr. Harry Clements in *Health For All*.

Rest is undoubtedly Nature's great restorer, and it is always wise to plan a course of rest and not just leave it to chance. Rest should be something more than merely staying in bed. The whole body should be as completely relaxed as possible and the mind freed from irritating influences. In this way one may restore and build up vital nerve-energy, and thus enable the system to overcome its disorders.

MAKING WATER SAFE FOR DRINK

Persons living in or travelling to flood areas where the water supply may be polluted temporarily can assure themselves of a safe drink of water by adding a drop of iodine to each glass of water, writes a medical man. The ordinary tincture of iodine for first-aid treatment of cuts does the trick of destroying typhoid fever or other harmful germs. A drop will make as much as a quart of water safe for drinking. Persons travelling can carry with them little ampules made for first-aid use.

PROPOSED BANKERS' ASSOCIATION

Three prominent Indian banks which participated in the preliminary meetings concerning the proposed Indian Bankers' Association held in June by the Chairman, Indian Merchants' Chamber, and were elected to the Sub-Committee appointed to draft the constitution of the proposed Association with Sir Homi Mody as Chairman, have informed Sir Homi Mody that the present times are abnormal for forming an Indian Bankers' Association. It is only a few weeks ago that the Imperial Bank, with a majority of Indian shareholders and a majority of Indian Directors wrote to the Secretary, Indian Bankers' Association, declining to join the Association. The three banks earlier referred to have broadly indicated that they may not care to join the Association.

3 PER CENT. FUNDING LOAN

As it appears that there is a strong demand on the part of institutional investors and the market generally for a long-term investment, the Government of India have decided to create a further issue of the Three per cent. Funding Loan (1966-68) for Rs. 35,00,00,000.

The securities will be available for sale on Government account by the Reserve Bank of India through the usual procedure for the sale of counter-parts and special issues at prices to be ascertained from the Bank, states a press *communiqué*.

During the seven weeks ending September 23, 1944, Rs. 25½ crores were invested in Central Government Loans of which Rs. 11½ crores represent subscriptions to the 3 per cent. Victory Loan (1957) and Rs. 14 crores other loans on sale through the Reserve Bank, says a press note.

A NEW GOLD MINE

One more gold mine, states the A. P. I., is now adding to the bullion wealth of India. The South Kolar Goldmine discovered originally a century ago had been given up as barren after more than one attempt at exploitation. Fresh attempts, initiated by an enterprising firm in 1942, have proved a commercial success, and this mine is now a sizable source of gold. It is situated in the Chittoor District, bordering on the famous Kolar Field.

RECORD INCOME FOR RAILWAYS IN 1943-44

The Public Accounts Committee commenced its sittings on August 14, 1944 and examined on that day the appropriation accounts of the railways for the year 1942-43. The Finance Member presided.

During the year under review the gross traffic receipts of the railways as well as the railway surplus reached record heights, the figures being Rs. 155 crores and Rs. 45 crores respectively. Both these records have, however, been broken by the results of 1943-44 for which year the corresponding figures are Rs. 184 crores and Rs. 50 crores respectively. The share payable to general revenues during these two years was Rs. 20 crores in the former and Rs. 37 crores in the latter.

In the year 1942-43 the railways paid off completely the outstanding liabilities to general revenues on account of arrears of contribution and to the depreciation fund on account of the loan taken from it during the years of depression. In addition, it was possible to make a substantial contribution amounting to almost Rs. 9 crores to the railway reserve fund.

M. & S.M.R.Y. MANAGER'S SURVEY

Mr. R. de K. Maynard, General Manager, M. & S. M. Railway, at a Press conference held on November 10th at the Head Office, Park Town, explained the working of the Railway during war-time and detailed the efforts made by the Railway to meet civil and military requirements. This is the first of such conferences being held according to a suggestion of the Railway Board after the Railway had been taken over by the Government.

To a question whether there was any likelihood of more passenger trains being run in the near future, he said it was unlikely but attempts were being made to improve the condition of carriages.

To another question, he stated that the workshops in this railway had produced ammunitions for military purposes to the value of Rs. 40 lakhs up till now.

RAIL TRAFFIC AFTER THE WAR

A reduction in the number of classes of passenger traffic on trains, as a post-war measure, is now under the consideration of the Government of India.

OXFORD CHAIR FOR DRAMA AND FILMS

It is possible that in the near future Oxford will have a chair for Drama and Films, writes Campbell Dixon in the *Daily Telegraph*. Sir Alexander Korda has given £5,000 to cover the cost of preliminary investigation in America and three representatives of the University are to leave in March or April to study the courses already existing there.

"The cultural importance of the Stage and the Screen has long been recognised in the United States," Sir Alexander said in a recent speech. "Harvard, Yale, Berkeley and other Universities have very successful courses. In Moscow, there is a special University at which famous film directors like Eisenstein and Pudovkin are professors. Apart from teaching the right attitude to film production, the course such as I have in mind would be of great practical use to the industry."

ART IN INDUSTRY INSTITUTE

The annual Art in Industry Exhibition initiated by Burma Shell is once again to take place in Bombay at the J. J. School of Art early next year. Since the first exhibition was held in Calcutta in 1941, the history of the Art in Industry Exhibition has been one of steady expansion. So important has the movement become that it is now announced that an Art in Industry Institute is in process of formation to take over the movement from 1945.

AN EXPERIMENT IN MUSIC

An Indian student, Mr. Narayan Menon, who for some time has been experimenting on combining Eastern and Western music, recently achieved musical success with Bach classics playing on veena with the harpsichord. He proposes to broadcast shortly Indian classics on the veena accompanied by Western instrument, Oboe.

AN INDIAN WOMAN ARTIST IN AMERICA

An oil painting of Abraham Lincoln destined to hang in the Women's University at Poona in India, was completed recently in America by Mrs. Indu Marathe, one of its early graduates. When the war is over, she intends to return to India and give the portrait to the institution in Poona where she studied art.

PROFESSIONALS AND CRICKET

The need for professional coaches to promote cricket in any country was stressed by Sir Arthur Hope, the Governor of Madras, declaring open the cricket nets of the Madras Cricket Association, erected in memory of the late Mr. B. Subramaniam, a well-known cricketer of South India.

Professionals, said Sir Arthur, fostered the aspects of the game of cricket in the younger generation. In Great Britain, every public school had a professional, a retired County cricketer who would give the experience of his long career to the young boys who came for coaching. He hoped that after the war India would have her own professional coaches, and that the nets would go a long way in fostering cricket in Madras.

NEXT OLYMPIC GAMES

The acting President of the International Olympic Committee and President of the International Amateur Athletic Federation Mr. J. Siegfried Edstrom, said at New York on November 7: "If the Japanese war continues, neither the United States nor Britain may organise the next Olympiad."

He said he thought Finland might be in a position to undertake the games. (Finland was to have staged the Olympics in 1940, had not the war intervened) or that they might be staged in a neutral country such as Switzerland, Sweden, Spain or Portugal.

PENTANGULAR CRICKET FINAL

The Muslims won the Pentangular Cricket Tournament by beating the Hindus by one wicket in the final on November 28, after an exciting finish. When Balooch joined Ibrahim for the last wicket, with less than 20 minutes left, the Muslim required only 4 runs to win and the newcomer swept Sarwate to leg for three to equal the Hindus total, and then Ibrahim got a single to win the match. Ibrahim remained not out with 187 having batted for 300 minutes.

CHARLES KELLEWAY

Charles Kelleway, the all-round Australian Test cricketer, died at Sydney on November 16, after a long illness. He was known as "the Rock of Gibraltar" owing to his great defensive play when batting.

SIR ARTHUR EDDINGTON

Sir Arthur Eddington, the British astronomer and physicist, who died at Cambridge on November 22 was a leading authority on applications of Einstein's theory of relativity and his work on motion of stars and their construction won worldwide recognition. He was President of the Royal Astronomical Society and received the gold medal in 1938. He was President of the International Astronomical Union. His best known books were "The Expanding Universe" and "New Pathways to Science."

SIR C. V. RAMAN ON MISUSE OF SCIENCE

Sir C. V. Raman inaugurating the Science Association of the Lucknow University on November 9 said that non-co-operation was a powerful weapon against the misuse of science. Scientists should prepare themselves to be crucified in the defence of science rather than allow it to be misused by Imperialists and Dictators as an instrument of destruction of human life and culture.

NEW "CAT'S EYE DRUG"

German scientists have invented a new "Cat's Eye" drug which trebles the eyesight in darkness, according to a Berlin report in the *aften-bladet*. The new drug is called "noctan bee". Injected in the eye it makes the retina perceive ultra red rays. It enables a night-flier to sight an enemy plane in darkness at a distance three times longer than had hitherto been experienced.

INDIAN SCIENCE CONGRESS

More than 300 scientists from all over India and Ceylon will attend the 32nd session of the Indian Science Congress which meets in Nagpur in the first week of January, 1945. Sir S. S. Bhatnagar, who is at present in England, will complete his tour of Britain and America, and be here to preside over the session.

"V-2" NAZIS' NEW WEAPON

"V-2"—which the Germans announce is now in use against Southern England—is a powerful rocket, say reports from Sweden and other neutral countries. Some of these reports credit "V-2" with a range of between 200 and 300 miles and a war-head of something under a ton of high explosives.

A POST-WAR PLAN FOR FILMS

To spread knowledge and happiness through the medium of the cinematographic film which has an undoubtedly vital part to play in the future of our country, Sri G. Ramabrahmam has come forward with a plan for the consideration of Government and industrialists.

In brief, Sri Ramabrahmam points out that India needs 10,200 cinemas, an annual output of 300 feature films, 104 shorts and 52 weekly news reels.

In his interesting pamphlet which embodies Sri Ramabrahmam's ambitious plan, the following salient points deserve careful attention.

The Plan gives an opening for creating foreign market for Indian films and All-India market for South Indian films.

The Plan is to afford all facilities to the trade to be self-sufficient and self-dependent as far as raw materials are concerned.

The Plan is to be implemented by the Film Councils (Central and Provincial) in which the trade will have voice.

INCOME OF INDIAN FILM INDUSTRY

The gross income of the Indian film industry during the year 1943-'44 according to the statistics collected by the Indian Motion Picture Producers' Association, is Rs. 9,98,45,100. Out of this the net amount received by producers, distributors and exhibitors, of Indian films was Rs. 7,45,08,825. In other words, the net return to Indian film producers is 32 per cent. of what an individual producer's picture collects at the box office. Therefore, if a producer spends one lakh on a picture and wants to make a profit of 10 per cent. on it, that picture must collect at the box office no less than Rs. 3½ lakhs.

A REPLICA OF UJJAYANI

A magnificent palace which looks like an exact replica of ancient Ujjayani has been created at Prakash Studios. This is one of the many grand, magnanimous sets erected in the studios, where Mr. Vijay Bhatt is shooting some of the best parts of his forthcoming production *Vikramaditya* which is now fast taking shape.

INDIAN MOTOR INDUSTRY

Indian hopes of setting up an Indian motor car industry after the war are sympathetically viewed by British manufacturers.

A leading British manufacturer gave an indication of the shape of things to come in the industry in relation to the export of cars to Eastern markets.

British manufacturers are well aware of India's aspirations to have an indigenous industry and are prepared to co-operate to the fullest extent.

But, he pointed out, as America absorbed British cars before the war and Britain absorbed American cars, so there would have to be an exchange of products and ideas between Britain and India.

British manufacturers believe they have a big post-war market in the Middle East, where the inflow of sterling is always considerable. Designs and modifications born of war experience would be incorporated in the new models for these areas. He gave instances of new filters being made for keeping out sand in desert regions and new types of springing for rough country, and four-wheel driven vehicles for country tracks, and airless and therefore non-puncturable types, and new cooling systems.

MOTOR VEHICLE LIGHTS IN BENGAL

By an amendment to the Bengal Lighting Restriction Order, Government have permitted the use of two masked headlights instead of one on civilian motor vehicles in Bengal.

In reaching this decision, the Note adds, Government have not been influenced by belief in any material decrease in the threat of an air attack. Government are advised, however, that the adverse effect on general obscurity likely to be caused by the proposed increase in the illumination of vehicles would be slight, and it is considered that any degree of risk involved will be justified by the interests of public safety, which has become increasingly endangered both by the growing volume of traffic and by curtailment of street lighting.

WORLD AUTHORITY FOR AVIATION

Sir Gurunath Bewoor at the Plenary session of the International Civil Aviation Conference placed the support of the Government of India behind the plan advocated in principle by All-British Commonwealth of Nations for an international air authority with power to implement provisions for international air agreements.

Sir Gurunath Bewoor said: "We believe the grant of commercial rights, that is the right to carry traffic to and from another country, is best negotiated and agreed to on a universal reciprocal basis, rather than by bilateral agreements. Only such arrangements will secure to all countries the reciprocal rights which their interests require. But the grant of any such freedoms and rights must necessarily be associated with the constitution of an authority which will regulate the use of such freedoms. It will be the function of such authority to implement the provisions of any international agreement arrived at, and in particular to see that the development of air transport is promoted in the interests of the world as a whole and to ensure that the interests of the people, both of the most powerful and of the smallest countries are secured."

WORLD AIR ASSEMBLY

The International Air Conference at Chicago discussed at its meeting on November 21, a draft plan for an International Air Assembly. A scheme has been put forward by Britain, Canada and the U.S., but the three countries make it plain that they are not committing themselves to the proposals.

It is a plan for international air transport being controlled by an Assembly in which each nation has an equal vote. The assembly is to meet at least once a year. It would have little power beyond recommending various courses to its members; but it would appoint a Board of Directors to do the day to day work. This Board would have a President and 14 members. It would be necessary for seven of the members always to come from seven of the countries judged to be of "chief importance" in air transport. The delegates would sit for three years each.

MANUFACTURE OF CYCLES IN INDIA

The Economist writes that the report of the British cycle and motor-cycle manufacturers had caused alarm in India. Mr. R. D. Birla, Chairman of the Hind Cycles, Limited, pointed out that Indian cycle manufacturers have prepared a post-war programme for the manufacture of half a million cycles to meet "full" India's requirements and reminded British factories of the British Government's settled policy to allow Indian industries to develop to their full capacity. *The Economist* says that it would indeed be very wrong if British industry tried to prevent India's industrialisation, but there is no trace of any such suggestion in the bicycle manufacturers' report. They merely stress the difficulties in exporting to Dominions and to India if these countries were to bolster up local manufacture with import duties.

SIR C. MEHTA ON INDUSTRIALISATION

Sir Chunilal Mehta, leader of the Indian delegation to America, emphasized the importance of the industrialization of India and urged the establishment of a commercial treaty between the United States and India. In response to a question, Sir Chunilal said: "Industrialisation is practicable in India. The Americans in India can come and trade there as fully as they like, but Indians coming to the United States cannot trade as fully as they would like. If commercial treaties are concluded, then Indians can trade in the United States as fully as citizens of other nations."

INDUSTRIAL DEVELOPMENT OF INDIA

Sir Miles Thomas, the motor manufacturer, in his second broadcast (from London) on Industrial development on November 13 said that whatever plan there was for the industrialisation of India should be put into operation before the end of the war.

In Sir Miles' opinion, the picture of India is most encouraging possessing plenty of labour, much of it with an inbred mechanical sympathy, a good supply of raw materials, the possibility of developing low-priced hydro-electric power on a widespread scale, and a market big enough to take advantage of the most modern methods.

SCIENTIFIC AGRICULTURE

Mr. K. S. Hirlekar, Honorary Secretary of the Independent Film Producers' Association, Bombay, has sent a cable to the Indian Scientists' Delegation now in London, drawing their attention to the effectiveness of the motion picture in propagating scientific methods of agriculture among Indian land-workers.

The cable says: "The cabled version of the discussion at the reception given to you in London states that you referred to the difficulty of propagating scientific methods of agriculture among Indian land-workers. You mentioned more demonstration, farms and community radios for desired results. We submit you overlooked motion picture. We hardly need tell you that the cinema by its visual appeal is more effective in rousing the imagination of the peasants than either newspapers or radios. Soviet Russia uses the screen on a wide scale, in educating the peasantry. We humbly suggest that you study the part played by films produced by both official and private agencies in England, America and Russia, dealing with agricultural, scientific and the educational subjects and recommend these methods in India."

IRRIGATION BOARD TO BE CONSTITUTED

It is understood that the Government of India has decided to constitute an Irrigation Board. The new post of a Consulting Engineer for Irrigation to the Government of India is to be created. He will be the chairman of the Board. Among other members there will be Mr. William Voorduin, American expert, who is also a member of the Technical Power Board, Sir William Stampe and the Chief Engineer for Waterways, Poona.

The Board would advise the Government on the extension and improvement of irrigation schemes.

GRANTS FOR VEGETABLE SEEDS

The Government of India, have given Rs. 156 lakhs as loan and Rs. 50 lakhs as grant to the provinces to produce vegetable seeds of European variety. The target has been fixed at 41,00,000 lbs. of seeds, with a view to making India independent of imported vegetable seeds.

TIRUR BOAT WORKERS

Boat-workers at Tirur struck work on October 8. Large quantities of foods destined for the various parts of Ponnani taluk were lying idle at Tirur.

Mr. T. V. Anandan, Secretary of the Kerala Labour Congress, issued an appeal for help to the 800 and odd boat-workers at Tirur who were on strike. He says that the charges for transporting 100 bags of rice from Tirur to Ponnani—a distance of 16 miles—was only Rs. 8. A boat plies between these two places only five or six times a month. Deducting boat hire, profession tax and the "mamool" for intermediaries named "moopan", each worker in a boat gets on the average only 8 annas a day. These workers ask for an increase of the charges from Rs. 8 to Rs. 20 and to put an end to these intermediaries.

RAILWAY EMPLOYEES' PROVIDENT FUND

The Government of India have recently decided to extend the benefits of the States Railway Provident Fund on an optional basis to all permanent non-Gazetted railway employees, irrespective of pay or status, who have three years' service and over, says a Press Note. While the higher-paid railway employee has always been a subscriber to the fund, the extension of the scheme to the lower-paid staff was first begun in 1941 when those with 16 years' service and over were allowed to join the fund.

A further extension in 1942 was made in regard to all those with ten years' service and over and the present extension down to those with only three years' service will afford to a large body of railwaymen an opportunity of making more adequate provision for their old age than has been possible in the past.

PROF. ADARKAR'S WELFARE SCHEME

Professor Adarkar who has been appointed on special duty in the Labour Department has submitted a scheme for Labour Welfare, the cost of which is expected to be Rs. 252 lakhs a year. The scheme would be applied in the first instance to three groups of factory workers—Textile, Engineering and Metallurgy.

SIR A. R. MUDALIAR'S SUGGESTION

Sir A. Ramaswamy Mudaliar, Supply Member, Government of India, in his convocation address to the Patna University said that under the existing conditions the slogan "or parrot cry of a 'National Government' is not likely to contribute to any positive results."

"Is it not then time", he asked, "that a few gentlemen, say, a dozen or score, comparatively free from bias, without much commitment to party labels or particular ideals sit together, examine the contradictory proposals that now are holding the field, and put forward suggestions or solutions for the future? Will it not do some good if the nature of the fears and the apprehensions expressed by the various communities is frankly assessed, and equally frankly admitted where they are proved to be genuine, and that on that basis the proposals are examined and alternative solutions put forward? Will not a report of such a kind by such a body be of the highest assistance when leaders of parties meet, as they ultimately must, to come to agreements, and to draft the future constitutional structure of this country?"

SIR MIRZA'S CALL

Sir Mirza Ismail, Prime Minister of Jaipur addressing the annual Convocation of the Agra University on November 18, advised new graduates to go out into the world resolved to serve the country in a spirit of true loyalty and devotion, forgetting the party differences that divide men and regarding all the people living in this land as brothers.

He stressed the idea of inter-dependence and asked new graduates to "remember, not independence but inter-dependence is the law of our life".

C. R.'S PLEA FOR ARBITRATION

The suggestion that the internal differences regarding the Princes and the Muslims—which had been advanced by British propagandists as standing in the way of Britain fulfilling her pledge in India to transfer power—might be submitted to an Allied tribunal for arbitration was made by Mr. C. Rajogopalachari in his address to the Convocation of the Nagpur University. "We shall accept" he said, "any just and fair award that will end these difficulties at once."

THE KASTURBA FUND

The total amount received by the Kasturba Gandhi National Memorial Fund now amounts to Rs. 1,15,89,650-9-8.

Hyderabad

HYDERABAD IN RECENT YEARS

THE State has maintained a steady programme of progress during recent years in spite of the war. His Exalted Highness, proud and faithful Ally of the British Crown, placed all the resources of his State at the disposal of His Majesty's Government from the day war was declared. As may be expected, the State finances have been put to the



H. E. H. THE NIZAM OF HYDERABAD

severest strain but have stood the test. Hyderabad's contribution has been handsomely acknowledged by those in a position to assess its true value and importance.

Owing to the sound condition of the finances, the activities of nation-building Departments such as Education and Public Health have continued to progress and expand. The announcement of Constitutional Reforms (based mostly on the

recommendations of a Committee with a non-official majority), the promulgation of the Hyderabad Panchayats, the inauguration of the District Conferences to associate the public more closely with the administration, the establishment of a State Bank, the sanction of a five-year programme for the expansion of primary education and the granting of special facilities for the education of children of depressed classes, the promulgation of the Land Alienation Act, the Money Lenders' and the Debt Conciliation Regulations, the passing of the Land Mortgage Bank Act, the constitution of an Industrial and Scientific Research Board, the establishment of various war emergency factories, the setting up of a Retrenchment Committee to report on the possibility of effective economy in public expenditure, the formation of Statutory Advisory Committees on Finance, Religious Affairs, Public Health, Education, Agricultural Progress, Industrial Progress, Muslim and Hindu Endowment Trusts and Labour, the establishment of a Stock Exchange, the introduction of Postal Cash Certificates and the launching of an "anti-corruption" drive by establishing a separate department for the purpose, are some of the outstanding features of recent years.

POLITICAL REFORMS

H. E. H. the Nizam was graciously pleased by Firman-e-Mubarak dated 16th Rajab 1356H. (22nd September 1937) to appoint a Committee with a non-official majority with the following terms of reference:

Keeping in view the conditions in and the requirements and circumstances of the State, to investigate and report on all suitable alternatives for the more effective association of different interests in the State with the Government whereby the latter may be placed in continuous possession of their needs and desires.

The Committee submitted its report on 31st August 1938 and its recommendations, with the orders thereon, were

published in July 1939. The scheme envisages the following:

1. Replacement of the present Legislative Council by a Legislative Assembly with enlarged powers and elected majority.

2. The establishment of nine Statutory Advisory Committees for (1) Finance (2) Public Health (3) Education (4) Industrial Development (5) Agricultural Development (6) Religious Affairs (7) Hindu Endowments (8) Muslim Endowments and (9) Labour.

3. The creation of 16 District Boards, 26 Municipalities, 193 Town Committees, 2 Cantonment Boards and about 1,000 Village Panchayats besides District Conferences to be held annually at the Headquarters of each district.

Keeping in view the wide extent of the work, and in order to educate the public in the ways of democratic thought and practice, Government started introducing the Reforms piecemeal.

The year 1942 saw the inauguration of the District Conferences and the establishment of the 9 Statutory Advisory Committees (in 1943) as the first step towards implementing the scheme. The District Conferences have been successful in creating public interest and eliciting opinion with regard to local needs. The two most important of the Statutory Committees formed are the Finance Advisory Committee and the Advisory Committee for Labour. The composition of the Advisory Committee of Labour includes representatives of labour, capital and the Government.

Steps have been taken to speed up interim arrangements regarding the constitution, under the new scheme, of District Boards, Municipalities, Town Committees and Cantonment Committees. These interim bodies, which consist of majority of nominated non-officials, are meant to work until the electoral machinery is duly set up.

REVENUE

In Hyderabad the most important sources of income consist of Land Revenue, Customs, Excise, Railways and Forests. The annual gross demand of Land Revenue has shown a slight fall in the period under review from Rs. 365 00 lakhs to the

estimated income of Rs. 315 00 lakhs in the budget estimate for 1944-45. Bad seasonal conditions necessitated remissions on a large scale averaging about Rs. 76 00 lakhs a year.

INDUSTRIES

With the outbreak of war, unprecedented opportunities for the development of industries in the Dominions were created. Government were fully alive to changing circumstances and took particular interest in the establishment of new industries by advancing loans to industrialists, as well as by modifying their fiscal policy by exempting raw materials, imported for war needs, from customs duty. The productive capacity of existing industries increased and a large number of new factories were established. A few of the more important newly established factories are as follows:

1. Allwyn Metal Works.
2. Antigas Fabrics Factory.
3. Pearl Surgical Dressing Factory.
4. Hyderabad Soap and Oil Works.
5. Hyderabad Chemical and Pharmaceutical Works.
6. Starch and Glucose Factory.
7. Deccan Porcelain & Enamel Works.

The following factories are under erection:

1. Deccan Pencil Factory.
2. Hyderabad Tanneries Ltd.
3. Hyderabad Porcelain & Potteries Ltd.
4. Hyderabad Wire & Nail Products Ltd.
5. Heavy Chemicals & Fertilizers Ltd.
6. S. P. Oil Cloth and Allied Products Ltd.
7. Taj Glass Works Ltd.
8. Bio-Chemical & Synthetic Products Ltd.
9. National Food Products Ltd.
10. Deccan Shoe & Leather Works Ltd.

EDUCATION

With a view to preventing possible unemployment among the educated classes and in order to equip them better to face the exigencies of modern economic life, a comprehensive scheme, reorganising the old system of education, is being carried out. According to this, education in the State has been organised in four stages each with a definite aim. The primary stage, which lasts five years, aims at providing the minimum of general education and training required to ensure permanent

literacy. The secondary and vocational stage, lasting four years, is a self-contained course of general education and constitutes a suitable foundation for higher studies. Facilities are provided for the training of boys with a practical bent who wish to proceed beyond the primary stage but have an aptitude for literary studies. The high and technical stage is followed at institutions with varying lengths of courses for preparing students for the university, clerical training, agricultural training and training in technical subjects. Finally there is the university stage. There is every indication that the time is not far off when compulsory primary education will be introduced in the State.

OSMANIA UNIVERSITY

In the sphere of higher education, the Osmania University, founded over a quarter of a century ago, has made rapid progress in all directions. The University imparts instruction in all subjects up to the highest stages through the medium of Urdu, which is not only the official language of the State but is also the common bond of social and intellectual intercourse between all communities in India. English is taught in all classes up to B.A., and B.Sc. examinations as a compulsory language. The University provides instruction in Arts, Theology, Science, Law, Engineering, Medicine and Pedagogy. The University maintains 5 Intermediate Colleges and a First Grade College for Women with arrangements for teaching up to M.A. and M.Sc. stages. Arrangements exist for the study of French, German, Sanskrit and Arabic outside college hours for the benefit of non-members of the University. Original research is particularly encouraged among students and the staff.

A major administrative change in 1944 was the abolishing of the post of the Pro-Vice-Chancellor, the appointment of a wholtime Vice-Chancellor and the creation of the new office of Pro-Chancellor. The number of admissions in the intermediate colleges and the medical college has increased by 50 per cent. during the year 1944. The number of students attending

the University and the affiliated colleges has increased from 1,868 in 1937 to 3,014 in 1943. The degrees awarded have been recognised by almost all British Indian and foreign universities including the universities of Oxford, Cambridge and London.

The M.B.B.S. degree of the Osmania University has now been recognised by the Government of India for recruitment of medical officers of I.M.S. cadre for the duration of war.

PUBLIC HEALTH

The budget of the Medical and Public Health Department has nearly doubled from Rs. 29 17 lakhs to Rs. 50 92 lakhs in the recent years. An additional grant of Rs. 3 lakhs for the extension of medical relief, Rs. 2 lakhs for general development, Rs. 97,000 for opening 18 new dispensaries and Rs. 5 lakhs for the extension of public health work were provided by the Government in the year 1943-44. Maternity Wards have been established in different districts from H. E. H. the Nizam's Silver Jubilee Funds. Model Dais' Training Units have been started at four places in the Dominions from funds raised by H.H. the Princess of Berar, to which Government also has contributed. Extensive health surveys throughout the Dominions have been conducted with special reference to the incidence of malaria, filariasis, leprosy, guinea-worm and factors responsible for the endemicity of plague in the Dominions.

District hospitals have been provided with trained nurses. First-aid posts have been established in hospitals and dispensaries and four emergency hospitals have been opened in different localities in the metropolis. The number of permanent allopathic hospitals and dispensaries is 152. There are, besides, 287 Unani and other dispensaries in the State.

An Act for the Registration of Medical Practitioners has been enforced and resulted in the registration of 596 medical practitioners.

Baroda

A BIRD'S EYE VIEW OF BARODA

BARODA has registered distinct progress in different fields of State activity during the regime of H. H. Lt. Col. Sir Pratapsinh Gekwad covering the



H. H. Lt. Col. Sir PRATAPSIKH

comparatively short period of five years from 1939 to 1944.

REFORMS

Among the landmarks that stand out in the pursuit of H. H. the Maharaja Saheb's "declared policy" of "close association of the people with the Government" may be mentioned: Proclamation of the Government of Baroda Act and expansion of the Dhara Sabha (1940), establishing democratic reforms of a far-reaching nature; expansion of the Executive Council by including in it two of the non-official members of the Dhara Sabha (in this perhaps Baroda is

unique among Indian States); refusal to accept communal electorates; extension of franchise etc. This is on all fours with His Highness' declaration: "—the new constitution is based on the complete identity of interests between the Ruler and the ruled and among all sections of the population". On another occasion he stated: "There is no difference of classes or interests in our State. My wish can only be for the peace, prosperity, happiness and identity of interests of all my people."

An event of considerable significance that took place during these years is the 'Merger' under which about 300 talukas and thanas have been attached to Baroda. In his message to the people and Thakores of these areas on 22nd July 1943, H. H. the Maharaja Saheb said:—

I therefore announce that out of the income of the Trust a sum of Rs. 56,000 will be earmarked every year for promoting the objects of the Trust in the attached area. I am also constituting to-day a Trust which will yield an income of Rs. 50,000 a year to supplement this annual grant of Rs. 50,000 from the Shri Sayaji Rao Diamond Jubilee Trust and for the same objects.

I am also setting apart a sum of Rs. 10,000 every year for grants for the education of the sons etc. of the Chiefs and Talukdars.

INDUSTRIES

Extension of the policy of industrial expansion by offer of concessions etc. has resulted in the establishment of numerous pioneer industries on a large scale, and development of those already existing. Details would cover considerable space; the progress is phenomenal and unprecedented. All this is due to the fostering care, encouragement and initiative of H.H. the Maharaja Saheb's industrial policy.

In furtherance of the creation of a separate Ministry for post-war planning, His Highness the Maharaja Saheb has constituted a Board of Industrial Advice for general industrial development as well as for post-war planning.

It was decided to invite certain outstanding industrialists of British India to serve on this Board and the undermentioned gentleman have agreed to work on this Board:

1. Sir Homi Mehta, Chairman; 2. Sir Sultan Chinoy; 3. Dr. Matthai; 4. Mr. Talasidas Kilachand; 5. Mr. M. C. Ghia.

Rajya Ratna S. V. Mukerjee, Member for Post-war Development will be ex-officio Member of this Board with Mr. R. S. Kanungo, the Chief Secretary to the Government as the Convener.

The main object of the Board is to frame general and post-war development plans on systematic lines.

EDUCATION

Baroda has been well-known for over a generation for its bold and, at the same time, revolutionary education policy. It is the only administrative unit in India with free and compulsory primary education for nearly 40 years. Recently physical training has also been made compulsory in all educational institutions. Women's education has been another feather in Baroda's cap. The percentage of literacy is about 23 per cent. which is easily the highest in India with the only exceptions of Cochin and Travancore. Then again, there is the famous literacy movement of Baroda which by itself is a remarkable achievement. It is being further implemented under the present regime.

In furtherance of the well-known free and compulsory education system, the Government have now revised the grades of primary teachers who are the pivot of educational structure, at an additional annual cost of Rs. 289,700 and have brought them almost on the model of the grades suggested in the famous Sargent Report.

LEGISLATION

Of course the high light in this section must be the reconstruction of the State Legislative machinery on a democratic basis, and the substantial increase in responsiveness of the executive to the popular angle as represented in the Dhara Sabha. The legislature can take legitimate pride in the fact that all its recommendations have been sanctioned by the Huzur. The pride of place in this sphere must therefore go to the Government of Baroda Act 1940.

MEDICAL AND HEALTH

Here are some of the high-spots in this sphere of the administration:

Development of the T.B. Clinic and sanatorium scheme costing several lakhs. The institution has already started functioning and is a unique one of its kind in Gujarat.

The anti-malaria and anti-guinea worm schemes which are doing good work throughout the State.

Establishment and expansion of Shri Maharani. Shanta Devi Trust, whose beneficent activities in the interests of women and children are well known.

PROVISION OF MEDICAL FACILITIES IN RURAL AREAS

Establishment of the health centre at the Kosamba Rural Reconstruction Centre in 1939 which has been rendering excellent service in villages in the matter of health and hygiene propaganda.

RELIEF TO AGRICULTURE

The figures in this section refer to the period 1938-39 to 1942-43. During this period, the remissions in land revenue totalled over Rs. 10 lakhs, and the suspension exceeded Rs. 68 lakhs. Permanent reduction in land revenue assessments amounting to Rs. 23,65,000 was effected by Huzur Order dated 29-2-39. The Takavi loans came to nearly Rs. 21 lakhs; Rs. 1,92,080 were given for flood and fire relief. The suspensions in takavi and debts came to nearly twelve lakhs, and those in local cess and Compulsory Education fines to nearly Rs. 60,000 each; many thousands worth of hay was imported and supplied cheap to cultivators in distress, and schemes were devised to get Bajri, groundnut and paddyseeds from U. P. and Madras for State cultivators. Similarly arrangements were made to supply sugarcane seeds, manure, pine-apples, etc. to growers in Navsari district.

MISCELLANEOUS

This section presents a perplexingly large field for selection. The first item that

catches the eye is the district tours of His Highness during which he came into close touch with his people for the first time as their Ruler. The largesse announced by him in course of these tours and on his birthdays totals nearly thirty lakhs, donated for water works at Amreli and for schemes to provide cheap and, in necessitous cases, free grain and clothes all over the State. As an act of clemency and the goodwill, collective and individual fines to the tune of thousands imposed in connection with acts of political sabotage were subsequently remitted, cases were withdrawn and the "August 18th" detenus let off. H. H. the Maharaja Saheb reacted in many and generous ways to the distress caused to middle and lower sections of the people by the present inflated cost of living, the most noteworthy of the steps taken by him to grant relief being the gift of nearly ten and a half lakhs of rupees for opening cheap grain shops, free relief etc. throughout the State. As recently as in September 1944 H. H. the Maharaja's Government has sanctioned Rs. 50,000 for help to agriculturists affected by excessive rains and floods in the Navsari district.

The State is being covered by a network of village and feeder roads, and the scheme has been very much accelerated by the personal interest which His Highness takes in rural needs. Further extension of the automatic telephone system and trunk connections is knitting his territories into a yet closer unit. The Tapti has been bridged at Kholwad at a cost of several lakhs. Many scores of substantial scholarships have been established to encourage and assist poor students in various branches of liberal and technical education, arts and crafts, in all their stages. This particularly benefits the so-called backward sections of the people. A Chair for study and propagation of Indian culture and history at the Benares Hindu University has been donated by H. H. the Maharaja Saheb and placed in charge of Sir Sarvapalli Radhakrishnan.

WAR EFFORT

Ever since the beginning of the war, H. H. the Maharaja Saheb has been helping in the successful prosecution of the war. He was one of the first Indian Rulers who, immediately on the declaration of the war, placed at the disposal of His Majesty the King Emperor all the resources of their States. Early in 1940 and 1941 he donated in all a sum of £1 lakh for the purchase of fighter planes which ultimately formed the Baroda Squadron of the R.A.F. He also donated £50,000 for a mine sweeping trawler and Rs. 80,000 and Rs. 75,000 respectively for the welfare funds of the R.A.F. and the I.A.F. He also donated Rs. 1,05,000 to the Indian Red Cross Society and St. John Ambulance Association, besides numerous other contributions, donations and gifts, to the Lord Mayor's Fund, London, H. E. the Governor of Bombay's War Gifts Fund, China Day fund, etc. The investment in various defence loans and bonds by His Highness' Government amount to Rs. 1,29,59,700.

H. E. the Maharaja Saheb recently increased the scarcity allowance to Government servants at a total cost of Rs. 30 lakhs per year. He has also donated Rs. 10½ lakhs for providing cheap grain to the people and Rs. 8 lakhs for providing cheap cloth.

POST-WAR RECONSTRUCTION

His Highness has also created a post-war reconstruction fund in which by this time about Rs. 44 lakhs have been deposited. The 2nd infantry of the State is on active duty.

H. H. the Maharaja Saheb had under active consideration the desirability of creating a new ministry devoted to post-war development and management of civil supplies for the duration of the war.

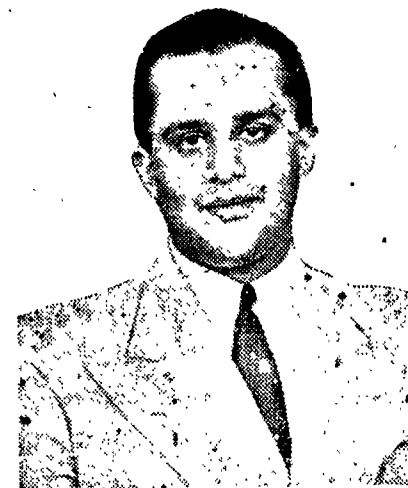
By an order he has now appointed Raj Ratna S. V. Mukerjee as Member of the Executive Council in charge of post-war reconstruction work.

A five year plan for the development of the State in every possible avenue will be prepared.

Mysore

MYSORE MINISTERS' PORTFOLIOS

H. H. the Maharaja of Mysore has been pleased to allocate among the Dewan and



THE MAHARAJA OF MYSORE

the Ministers, the business of Government as follows:

Pradhana Siromani Madhava Rao (Dewan): Palace, Political, Finance, Military, Economic Conference, Representative Assembly, Legislative Council, Civil Service, Secretariat and Information.

Mr. O. Pulla Reddi (Minister for Revenue and Law): Revenue, War, Police, City Municipalities, Judicial, Prisons, Law, Legislation and Public Service Rules.

Mr. J. M. Imam (Minister for Public Works and Industries): Public Works, Electricity, Industries and Commerce, Excise, Income-tax, etc.

Mr. H. B. Gundappa Gowda (Minister for Local Self-Government and Public Health): Medical, Local Self-Government, Education etc.

MYSORE UNIVERSITY CONVOCATION

Rajadharmapravina Diwan Bahadur K. S. Chandrasekara Aiyar, retired Judge of the Mysore High Court, addressed the 26th Convocation of the Mysore University held at Mysore.

Recalling his association with the Mysore University he said that

the University had in a brief period of 28 years established a reputation second to none as an advanced seat of modern learning and culture. It has helped to enhance the fame of Mysore as a State with a progressive outlook in the matter of higher education no less than in other respects. The people of Mysore may well feel proud of their university, and of the position it has secured in the estimation of the intellectual world.

In all 571 candidates (including 59 women) took their degrees. One hundred and eighty-one were admitted to the degree of Bachelor of Arts and 177 took the B.Sc. degree. There were 38 Honours graduates in Arts and 55 in Science. Fifteen (including 2 women) received the degree of Bachelor of Medicine and Surgery, and 2 took degrees in Engineering. Thirty-four were admitted into the degree of Bachelor of Training while 19 took the M.Sc. and 2 the D.Sc.

Cochin

MAHARAJA'S PROCLAMATION

On the occasion of his 79th Birthday Celebrations, His Highness the Maharaja of Cochin issued a Proclamation abolishing capital punishment in the State. It is an unqualified abolition of the death penalty.

As another birthday boon, His Highness has granted a temporary war allowance of 10 per cent. of their pay to all officers drawing a salary up to Rs. 1,000 and 5 per cent. to pensioners. The order takes effect retrospectively from August 16, 1944.

Bharatpur

BHARATPUR CIVIL LIST

H. H. the Maharaja of Bharatpur has directed that his civil list be limited to ten per cent. of the average ordinary revenue of the State. Measures to protect agriculturists in the State have been initiated, including an undertaking by the Government to finance a scheme of compulsory redemption of private mortgages of agricultural land in the State. For the improvement of drainage in Bharatpur City Rs. 1,00,000 has been sanctioned.

Indore

SUSPENSION OF NEWSPAPERS

The newspapers "Amaj" and "Majdur-sandesh" have been forced to suspend their publication for an indefinite period under the Indore State Paper Control Order.

Travancore**ABOLITION OF CAPITAL PUNISHMENT**

The Ruler of Travancore has abolished capital punishment for offences relating



THE MAHARAJA OF TRAVANCORE

to person, as distinct from offences against the State.

Sir C. P. Ramaswami Aiyar, Dewan of Travancore, presiding at a public meeting held at Trivandrum on November 12, to commemorate the Temple-Entry Proclamation, made the announcement abolishing death penalty in the State.

Cheers greeted the announcement by the Dewan of the proclamation of His Highness. The proclamation is published in a Gazette Extraordinary, which says that His Highness is satisfied that the penalty of death provided for certain offences under the Travancore Penal Code may be abolished. The proclamation comes into force at once. It provides that no sentence of death shall be awarded for certain specified offences and substitutes the penalty of imprisonment for life for the death penalty.

TRAVANCORE CONVOCATION

The Sixth Convocation of the Travancore University was held in the Council Chamber last month, when Sir V. T. Krishnamachari, retired Dewan of Baroda,

delivered the address to the graduates. Sir C. P. Ramaswami Aiyar, the Dewan and the Vice-Chancellor, presided.

Addressing the Convocation, Sir V. T. Krishnamachari said:

The Travancore University has rightly decided that the education given by it should be of the very highest type practicable and that it should aim at culture in the widest sense. It has accordingly made provision for advanced courses in Science, Technology, Engineering, Arts, Education and Law. Systematic provision of original research in the various branches of applied science is one of the declared aims, and it is particularly gratifying that the Central Research Institute has to its credit an impressive volume of original work in many fields and has made a significant contribution to economic development in the State. The Faculty of Oriental Studies and Fine Arts provides for the conservation of Kerala Art and Culture with their distinctive features. The Travancore Government have also declared that, while they will assist the University with liberal grants, they will allow that body complete freedom so to organise academic life and teaching as to embody in them the highest conception of university life. I have every confidence that these traditions will be steadily maintained.

Kashmir**NON-OFFICIAL MINISTERS**

The Muslim Conference Party in the Kashmir State Assembly staged a walk-out on October 7, when the President, Rai Bahadur Ganga Nath, ruled out of order an adjournment motion of Chaudhri Hamidullah Khan.

Non-life members filled up ballot papers to select a panel of six members for submission to the Maharaja to enable him to select two of them as his Ministers. Chaudhri Hamidullah Khan, Leader of the Muslim Conference Party, made a statement to the effect that the Working Committee of the Muslim Conference had decided that the reforms sanctioned by the Maharaja fell short of their demand for full Responsible Government.

Bhopal**POST-WAR DEVELOPMENT IN BHOPAL**

Work under 5 heads namely, Urban, Rural and Agricultural, Industrial, Forests, and Financial and Economic has already begun on Bhopal's first 5-year plan of post-war development prepared by Mr. Mohsin Ali, Development Minister, acting under the aegis of the Bhopal Post-war Reconstruction Board.

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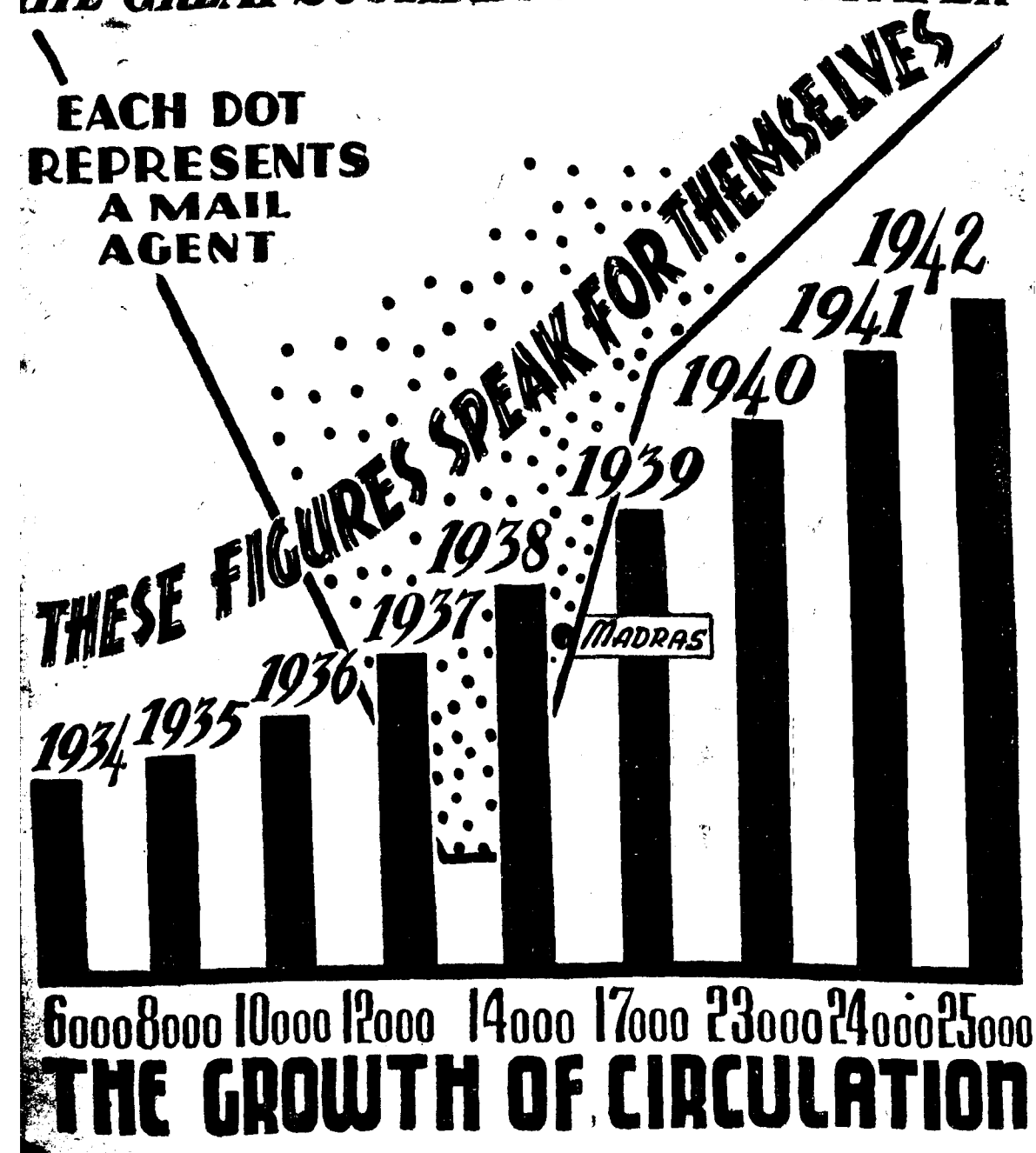
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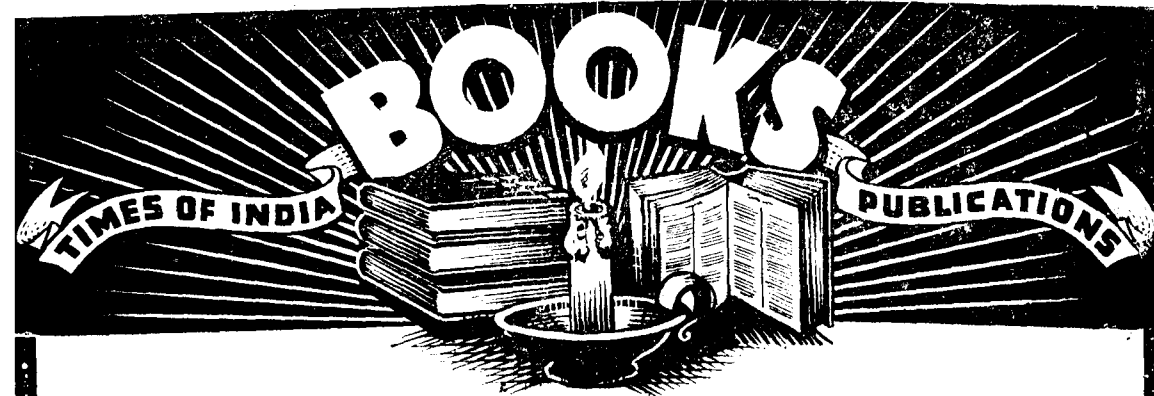
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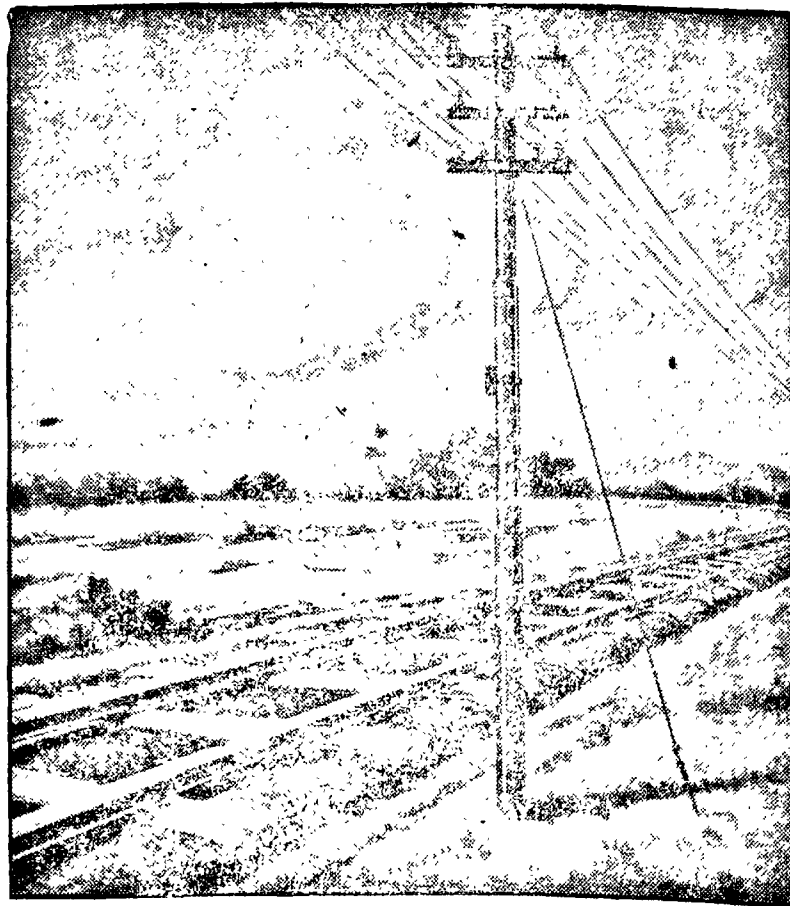
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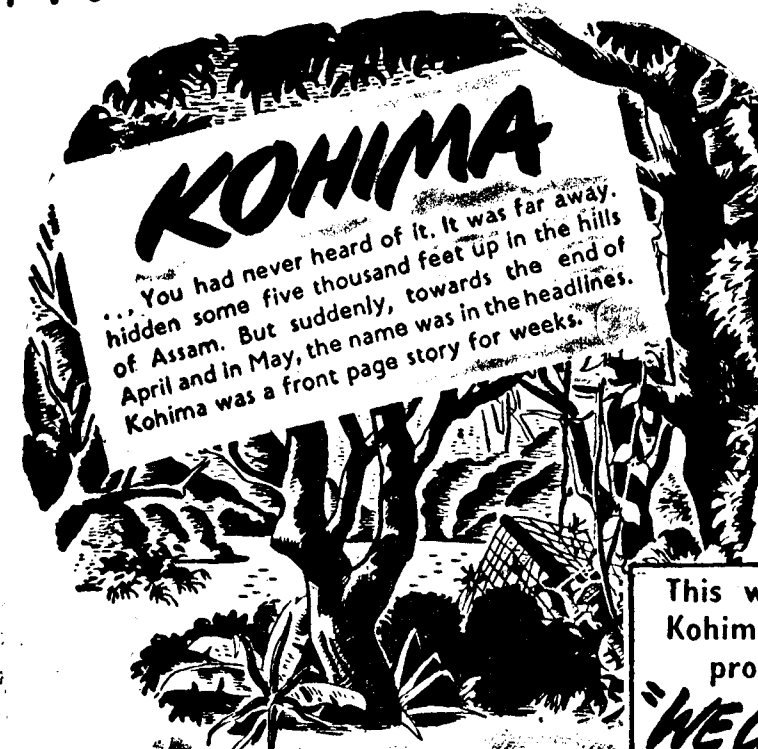
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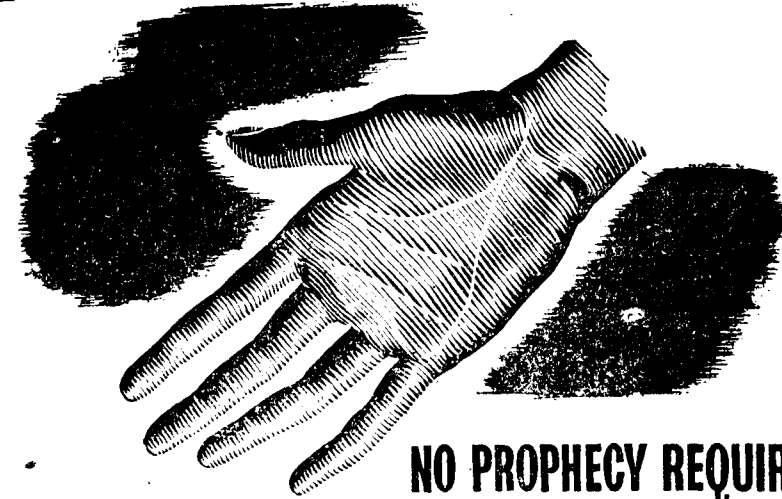
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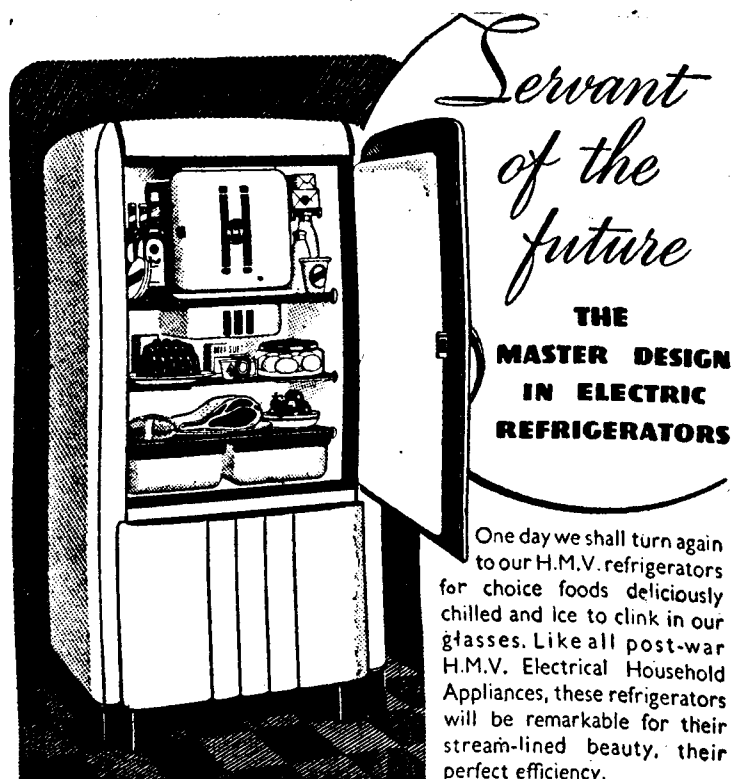
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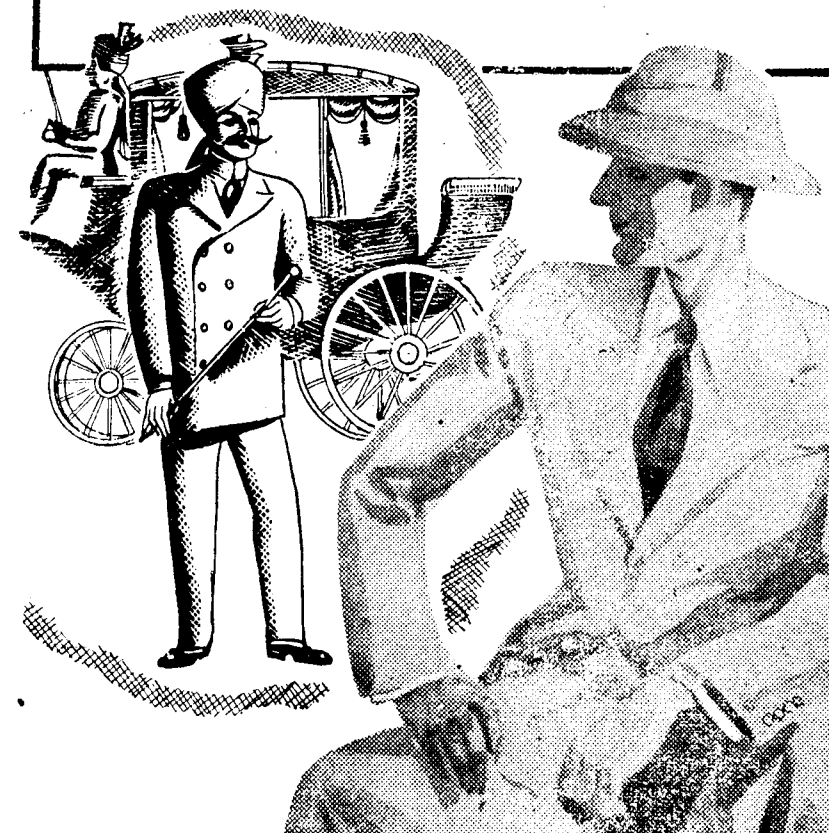
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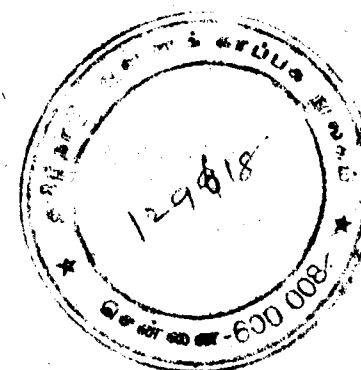
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