

PRICE AS. 12.

THE INDIAN REVIEW

EDITED BY MR. G. A. NATESAN.

8-JUL 1946

1945

Vol. 45. NOVEMBER No. 11.

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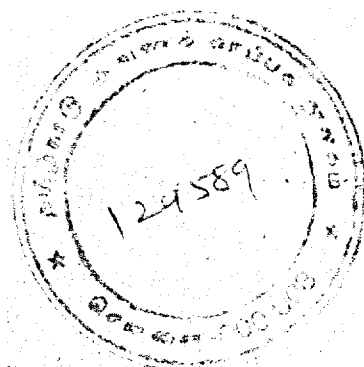
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THE INDIAN REVIEW

[NOVEMBER 1945]

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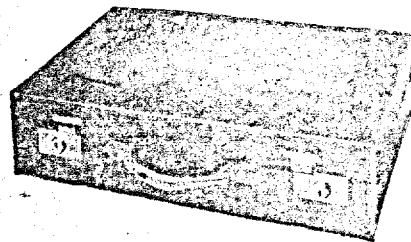
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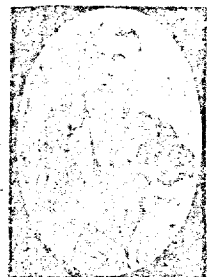
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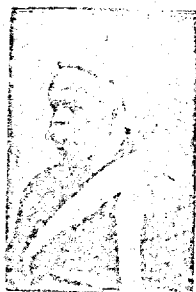
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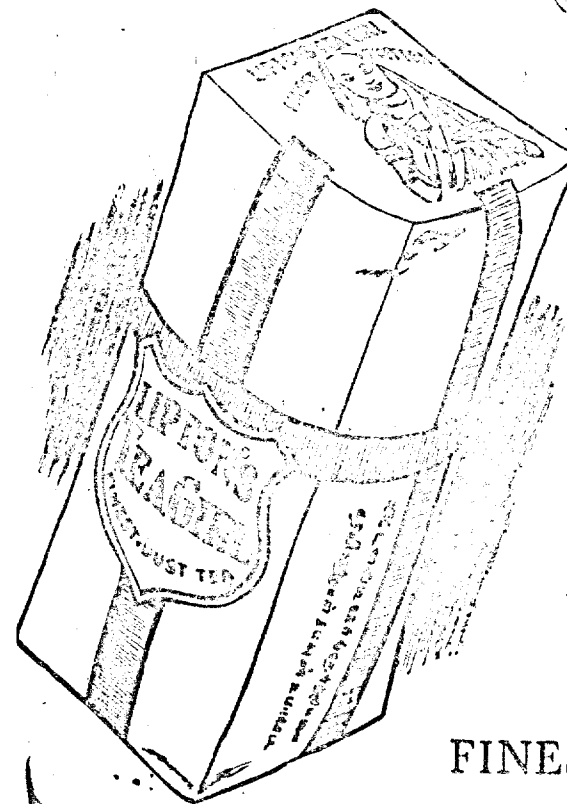


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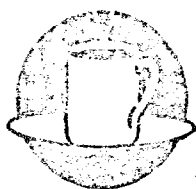
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- 4 Use only freshly boiled water—never water that has been previously boiled, under-boiled or over-boiled. Water is boiling when it is bubbling and not before.
- 5 The time for infusion is not less than five minutes.
- 6 Don't add sugar and milk while the tea is still in the pot, but only after it is poured out in cups.



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THE INDIAN REVIEW

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

Edited By Mr. G. A. NATESAN

Vol. 46.]

NOVEMBER 1945

[No. 11.]

Prospects of Freedom in Post-War Asia

By ST. NIHAL SINGH

I
AT this moment every one who is not content just to float down the stream of Time, is asking: "Is the era of aggression ended—ended for Asians as well as for other peoples—and, if it has ended, is the era of self-expression, freedom from domination and exploitation, dawning upon this continent?"

The aggressors of Asian birth and blood, who had been operating from the verge of the Pacific Ocean, have been humbled. Many of them have perished in the outlagration of their own lighting. Many more are being rounded up and hurried to the fate that is ever the portion of men who permit themselves to be frustrated in carrying out their ambitions but ill-conceived designs.

Even though man has learnt to build more quickly, if not more surely, than ever before in human annals, it will take a long time to remove the vestiges of the havoc that has been wrought, to dig newer, deeper foundations and to raise grander structures than those destroyed. The scare inflicted upon the body, the injury done to the mind and the shock administered to the soul will remain with us for a considerable period. Before the

healing has proceeded very far many of the persons who caught aggression by the throat and brought it to heel would have been, I fear, carried to the grave.

II

The one country of any importance in Asia that began this century in complete freedom has lost that splendour through the madness of the war-makers. The proximate cause is known even to children—the wanton and, in the long run, foolish attack upon the United States of America's mid-Pacific naval base at Pearl Harbour.

That outrage brought Americans into the war. Britons joined in, as, in advance, they had declared, they would. Australia, in the vigour of its youth, rushed in. Even French Canadians from far-off Quebec took their stand in Hong Kong's defence works. China, dragged years earlier into the conflict, fought with reinforced vigour. In India the authorities, though lacking the stimulus and support of popular enthusiasm, achieved the miracle of expanding the fighting forces to the 2,500,000 mark. In addition to transporting troops and tools of war from Britain and keeping them equipped and supplied, His Majesty's Government found the resources to assemble a considerable host from

Africa, in India and from our shores hurl the braves against the enemy.

The stupendous effort made conjointly by forces so vast and so varied, climaxed by the atom bomb, shattered the mightiest offensive power ever organised by any Asian people. Its extent and efficiency are worthy of the highest praise as, indeed, are its objective and accomplishment.

III

Behind the proximate cause, lies, however, the primary cause. Without assessing the potency of the primary cause and the strength of the impulses it created, no true appreciation can be made of the situation that has been dealt with through thousands of combats in the air, upon land, at sea and under water. Without such assessment, it certainly is not possible to form an idea of the prospects that lie before Asia.

The primary cause of the struggle that has ended in the humiliation of the Japanese is, as I see it, is the policy that they pursued towards their fellow-continents. Ruthlessly annexationist in character, it was all-embracing in scope. It roused suspicion in the first instance. Misgiving soon became mistrust. Mistrust begat fear. Fear became transmuted into alarm.

Had the Japanese who laid down this policy and superintended its administration been prudent in addition to being sagacious, they would have seen what was happening and would have altered their policy—altered it betimes. Lust for land and greed for economic gain blinded them, however, and they pursued their course with added purposefulness.

IV

By so doing they roused antagonism. Antagonism expressed itself as it always does where the antagonised party is inferior in politically hitting power. Assuming the form of boycott, it sought to prevent the rapidly expanding industrial system in Japan from carving an economic empire upon the mainland.

The complications that come inevitably from a conflict such as this angered the boycotters as well as they who were boycotted. The incorporation of Korea in the Japanese Empire, the hardly veiled attempt to secure China's subordination while the first world war was raging and later the creation of Manchukuo served to stiffen Chinese resistance. The attempt to break up Chinese national solidarity as a prelude to invasion—or, in Japanese official parlance, the "China incident"—led finally to the marshalling of the Chinese forces and their direction with intelligence and inflexibility of will-power that are without precedent in modern Asian history.

The disaster that the Japanese junta met this summer is fundamentally and ultimately attributable to this resistance. Had China submitted readily, there would have been a few shrugs in the United States, Britain and perhaps a few other countries. It is to be doubted that there would have been intervention.

The Chinese did not exhaust the Japanese fighting forces. Nor did they bankrupt the exchequer at Tokyo. Nothing like it. They, nevertheless, put up resistance and kept it up, most of the time prior to the

attack upon Pearl Harbour all by themselves in heart breaking conditions. When the Americans and Britons entered the war, they did not find the enemy anything like as fresh as he would have been, had the Celestials carved in.

There is another consideration of hardly less importance. Had the Japanese managed to come to some accommodation with the resistance forces in China, their political propaganda to create the "co-prosperity sphere" might have had a punch to it that in time might have become well nigh irresistible. As it was not a few Asians in countries spread from the Pacific Ocean to the Arabian Sea "fell for it." Why they did so is a matter requiring separate handling.

The struggle that has ended—I refer solely to the sanguinary aspect of it, for at least I am under no illusion that the struggle in all its aspects has ended—has, therefore, to be reviewed from three distinct angles.

Firstly, there are the gains accruing to China. Certain territories have been restored to her, some in partnership with Russia. Certain rights and privileges and pieces of land that during the lengthy period of the Chinese helplessness had been extorted by aliens, including her present allies have been surrendered. They have the prospect of being masters over their affairs in a manner and to an extent they did not have even in our fathers' time.

Secondly, there is their position in the councils of the nations. It is not what idealists should have liked it to be. Many tussles have still to come: this has been made patent, for one thing, by the conference of Foreign Ministers that has just risen in

London. While complete equality has yet to be extorted, it must, nevertheless, be admitted that the Chinese position in the international sphere is incomparably superior to what it was at the end of the world war No. 1 and during subsequent years.

Thirdly, there is the reflex action of the Chinese gains of these categories. China has managed to work her passage through the troubled waters of semi-subordination or, shall I say, threatened, exploited existence. With Japan occupied, largely if not wholly, by Americans, this Asian Republic is the one free country on this continent. That she is free through the exercise of her will-power, sacrifice of blood and treasure and almost superhuman exertion are matters of the profoundest interest to Asians and will have repercussions in lands near and far—repercussions of the most potent character.

Life in other countries that till the other day were in Japanese possession flows in a current swollen with determination for self-realisation. It no longer is the undertow, both weak and fitful, as it was in most of these lands.

Effort is being made to regulate these currents everywhere, with the possible exception of the Philippines. This effort is advertised as beneficent. The peoples that are struggling to be masters in their own homes have, however, been "hewers of wood and drawers of water" for decades and even centuries. They have laboured in the fields and upon the plantations, in mines and factories, not for themselves so much as for the nations that have dominated them and deflected life to serve their own imperialist ends. They have, moreover, constituted a market for

goods produced by the governing classes in their own countries and often admitted into the vassal states upon a preferential basis.

The struggle for freedom may, therefore, be difficult and conceivably much longer than the enthusiast may at the moment expect it to be. It has, however, been intensified

by the war that China has been able to wage, despite all handicaps, in successful resistance of domination. Such has, indeed, been the effect of the war in general. It has brought fresh inspirations, roused new hopes, as well as reinforced old aspirations and quickened old expectations.

ECONOMICS OF PEACE

BY PROF. P. C. MALHOTRA, M.A.

THE economic problems of peace may be divided into immediate and post-immediate ones, although in practice it would not be possible to divorce the two from each other. The post-immediate problems relate to the major question of planning the entire Indian economy. One of the lessons of war for this country is that India has no excuse to remain under-developed. It would be a crime both against herself and against humanity. Potentially rich but poor nations offer temptations for exploitation to strong and ambitious ones, and this rivalry provides fertile soil for international sabre rattling and gun-thundering. In the domestic sphere poverty and unequal distribution of wealth breeds internal disorder. The sovereign recipe for curing poverty of India is summed up in the word planning. But planning is neither "crystal-gazing" nor "blue-printing" as is widely supposed. It is an attitude of mind, a method of doing things, and a philosophy of social economic organization and action.

PRODUCTION IN PEACE

Under the stress of the war the economy of the country was keyed up to mobilise

her resources for the satiation of war needs. This meant the contraction of civil sector to permit expansion of military sector. While the military demands kept bloated up, the belt was being tightened on the civil sector of India's economy. Obviously the first necessity now is to loosen the belt on civil sector gradually so as to offer full scope for its natural expansion.

The fundamental factor in restoring the civil life to health is full development in production. It has been estimated that domestic production increased by about 20 per cent. during the war. India's first need is to whip production from one level to another. The stimulus provided by war to production must be soon substituted by another equally effective one. War profits cannot be maintained in peace time, but an attempt should be made to guarantee for some time to the producers something approximating the net profits (obtained after deducting from gross profits excess profits tax and surcharges on income-tax). That might necessitate either stabilizing prices at a certain level, or subsidizing costs of production in order to keep a certain margin of profits to the

producers. The contracted civilian demand, when free to expand, would certainly swallow up increased production.

A BALANCE SHEET OF SACRIFICES

It is futile to balance the sacrifices of the civilians with the military population. It has been estimated that some 40 lakh persons were directly involved in war work. But in a total war like the one just finished the distinction between the sacrifices of the civil and the civil-cum military and purely military population gets obliterated. While the military population has suffered physical privations, the civil population has undergone severe economic hardships.

DEMOBILIZATION

No one would question the desirability of giving all help to demobilized soldiers to re-settle them as well if not better than the places they were occupying before they joined the army. There are land settlement schemes which can profitably absorb the developed talents of the warrior farmer. Land reclamation work would again provide work for his new-fangled skill learnt in the army. A soldier of to-day had to be a semi-mechanic, at least he got a flare of machine-mindedness. With proper training this initial asset can be made to fit the demobilized soldiers for some easier jobs in factories while those engaged in munition and war work factories can be reconverted into efficient industrial factory workers. All those who had joined the army would have built financial reserves out of which to meet the costs of individual readjustments and the Government schemes for post-war demobilization provide help of a general nature.

RELIEF TO THE CIVIL POPULATION

The case of the civil population for considerate treatment cannot be brushed aside. They had to stint themselves to spare whatever could be given for war needs. Their standard of living has been subjected to a severe cut. Where the standard of living is high this cut falls on comforts and luxuries and does not palpably affect living conditions, but in a country like India where most of the people live from hand to mouth, the general effect of war strain on living conditions proves to be disastrous. It results in wide spread famine or famine conditions. The standard of nourishment therefore became impossible to be maintained during the war period. This has impaired the physique of not only the civil population, but to a far greater extent of their dependents, in general of posterity. It should therefore be not a matter of surprise to find that the young generation of the war period has a stunted growth.

Those who have struggled through these odds have found themselves at the end of their tether, financially pauper and mentally strained, having had to fritter their nest-eggs.

What form should assistance take in the case of the above referred to sector of Indian society?

During the war an attempt was made to recognise their difficulties by means of dearness allowance. In itself a 10 per cent. dearness allowance was not even a feather-weight in the scale of a 300 per cent. rise in the cost of living. But it was a token of the moral support given by the

employers to their employees which sustained them through intolerable living conditions. There is therefore a strong case moral as well as economic for the merging of the D. A. in the substantive salaries of the employees. The cost of living is not likely to come to pre-war level for several years from now and this relief would be the poor man's compensation for having borne the economic strain so well. The society owes a debt of gratitude to the civil population no less to the soldiers.

It was only in the autumn of 1944 that the Government extended the benefit of dearness allowance to persons getting high salaries, the maximum dearness allowance being fixed at Rs. 250 per month. It is suggested that no serious hardship would be caused if the dearness allowance is withdrawn, whenever it is decided to do so, in the case of persons having an annual income of over Rs. 4,000.

Another relief that the small incomers may be offered is by the way of income-tax. With an abnormally high cost of living prevailing during the war the case of exempting incomes below Rs. 4,000 from income-tax stood on unassailable ground. But the needs of war called for sacrifice from one and all. It would not be unreasonable therefore to suggest that incomes up to Rs. 4,000 be exempted from income-tax for five years from the first peace-time budget is framed.

To maintain production at a high level, demand has to be kept up. The cessation of war orders would knock the bottom out of spurious war prosperity for business. The gap must be filled up if a sudden crash in the economy is to be avoided. The

retention or absorption of dearness allowance in the salary and the suggested income-tax relief would release some necessary purchasing power to satisfy the pent-up civilian demand for goods and thus give some support to production at a high level.

POST-WAR TAXATION

Taxation in war-budgets became naturally steep. While it is not possible to strictly adhere to canons of economy in defence expenditure, this situation seems to have developed into an excuse for extravagance both on defence supply and civil administration in India. Extravagance in public expenditure was abetting inflation and was taking shelter behind the imperative needs of war. New jobs were created and at bloated salaries. Obviously some vested interests have been created in administration. In the field of public finance the urgent problem is to sift between useful and useless services for post-war needs. And what is more important the scales of pay must be revised on the basis of normal conditions.

According to Sir Jeremy Raisman, India's last Finance Member, the total resources, including taxation, borrowing and direct private investments but including the resources of Provincial and State Governments, estimated as available for reconstruction and development in the first quinquennium of the post-war period was Rs. 1,500 crores. This visualised the maintenance of a high scale of taxation. With post-war plans itching for execution, it is a writing on the wall that the level of taxation must be high. From the point of view of economy of the country the absolute level of taxation is of little significance.

The relevant considerations in deciding the level of taxation would be the following:—

1. WHO DECIDES THE LEVEL OF TAXATION?

If the people have the responsibility to decide the question, they can be persuaded to sanction a high level of taxation provided they have an equal say in the matter of sanctioning public expenditure. The otherwise inelastic resources of the provinces expended from Rs. 8,258 lakhs in 1937-38 to Rs. 9,087 lakhs in 1940-41 as the provinces became masters of their own shows under provincial autonomy.

2. How is the money so raised to be used? If the revenue from taxation is to be employed for the benefit of the public or for developing them economically or culturally, a high level of taxation would be considered by the people as a blessing in disguise.

3. Level of income. Taxation can give high yield only if incomes develop, hence a high level of taxation assumes a prosperously growing economy.

4. Underlying the question of the level of taxation is the psychology of the people taxed. People must be convinced that they are taxing themselves for their own benefit. It is political freedom alone therefore that can create the proper atmosphere for a high level of taxation in India.

INFLATION AND POST-WAR SLUMP

Inflation created prosperity is topsy-turvy and hence shaky. While a small section of the population at the top got bloated, it caused emaciation throughout at the bottom. The orgy of war gave no time for thinking and the inflation induced revelry went on. The first peace-time

monetary problem is how to substitute a real impetus for economic progress in place of the one provided by inflation. The note-circulation in August, 1945, was Rs. 1,132 crores as against the pre-war note circulation of Rs. 187 crores. It is apparent that the peace-time structure cannot absorb this plethora of currency.

Deflation of currency is therefore inevitable. But if the superfluous currency is mopped up under a plan the nasty effects of deflation can be avoided.

Public administration in India (Central, Provincial and Local) must fill in the breach caused by cessation of war-time expenditure. There is so much to be done in the field of social services and economic development that a well-planned programme of public borrowing must be the sheet anchor of India's post-war economy.

Another form of surplus purchasing power that needs useful canalising is the idle deposits of the scheduled banks in India. The demand liabilities of scheduled banks in India increased from Rs. 130 crores in 1938-39 to Rs. 629 crores in August, 1945. This purchasing power is lying in ambush for investment, which can create a runaway boom if left untrammelled and can also lay foundations of prosperity if afforded opportunities of building the country's economy. Planners or plans must take up this challenge.

WINNING PEACE

The war has been won. The more urgent problem now is to win peace. On the economic front the battle must be waged to banish poverty, not in abstract but in concrete. The five giants—want,

ignorance, disease, squalor and idleness—must be killed. The post-war civilization must be one in which the common people can fully share in the good things of life with the few because in the words of James Wilson, "We can little hope to improve the mental and moral condition of a people while their physical state is

deplorable." This menace to post-war peace, national and international, the social-security schemes in different nations seek to remove.

The lesson of this war is that peace is indivisible and poverty anywhere constitutes danger everywhere. Let the national and international planners work in that light.

EXPERIMENTS IN EDUCATION

BY PROF. K. G. SAINIDAIN

LET us analyse the main features of the traditional system of education in India. This is an education which has been mainly academic and mental, bounded by books on all sides. It gave a good deal of attention to the training of individual character—the intimacy of relationship between the teacher and the pupil ensured it—but neither practical nor social training found a recognized and clear cut place in it.

If we study the matter carefully we will find that there was, at that stage, some justification for this over-emphasis on the academic aspect. During the medieval period, life was so organized that many agencies, other than the school, naturally looked after certain aspects of education which, under the changed circumstances of modern life, have been brought under the purview of the school. The family was a definite social and vocational unit and the child received most of his social, and some of his vocational, training through active participation in family life and occupations. Then, there were centres of apprenticeship and associations for training artisans and craftsmen where children could receive the necessary modicum of technical education. When

they came to the 'Madrasa' or the 'Maktab' or the 'Patshala' or the 'Guru' they did not ask for or receive a comprehensive, all-round education but were taught primarily through books and the spoken word, and their syllabus comprised mainly of languages, religion and certain studies associated with religion. In those days, before the printing machine was invented, books were much more costly and rare and their mastery was looked upon as a great accomplishment. So there grew up in Indian education a tradition, compounded of religion, individualism and the academic approach. The scholars, who passed out of these institutions, were neither trained, nor hankered after official jobs; they were people who had received a scholastic-cum-religious education. But the comparative narrowness of the curriculum, the exaltation of the written word and the excessive use of the memory did take their revenge on this education. It degenerated, in its later days into formalism, verbalism and the memorizing of other people's ideas and opinions. Hence, in the 19th century, there was a general, impatient desire for a change—a change in educational as well as in cultural and social life.

In what way did this change come about? The usual reply is that the introduction of the present system of English education brought about a radical change in the situation. I am afraid it is not possible for me to subscribe to this view. There were no radical changes, no new experiments in education when English became the medium of instruction and, as a language, took precedence over Indian and other oriental languages in the curriculum. There was the same teaching of set and prescribed textbooks, the same pre-occupation with sharply 'defined subjects,' the same emphasis on the study of words, the same taxing of the memory, the same smoke screening of life by the book! The only marked difference was that the pale glow of religion which had cast a halo round education was swept away and it emerged definitely as a secular activity. It would not save your soul but it might secure you a job.

I do not mean to suggest, however, that this impact of English culture and civilization on India had no important aftermath for our life or education. It had a kind of deferred action—like that of the time bomb. It set into motion new social, political and cultural movements—a desire to study western ways of thought and life, a quickening of interest in modern science, a straining towards the new revolution that was slowly shaping itself with the object of bringing the "common man" into his own and an impatience of the many fetters, internal and external, that had held the Indian economy captive. But all this did not react directly and quickly on the educational inertia, for education has, at all times suffered from what is usually known as a

'time lag'. The forms changed but for a long time the spirit and methods continued unaltered.

The leaven of new ideas was, however, slowly working all the time, partly in response to the developing Indian situation and partly on account of the impact of new educational movements from the West. The existing educational system had been weighed over and over again and found wanting—even in its narrow objective of equipping students to earn their living. It was a single-track system, carrying every one, who cared to travel, through the book-school, across the Matriculation style, towards the goal of the University degree, ending very often in unemployment. Thus it failed to impinge on the multifariousness of life at many points or to train students to participate in its reconstruction. On the other hand, since the end of the first World War, in most western countries education had turned over a new leaf and new experiments and ideas, new methods and slogans were in the air—Freedom, Activity, Co-operation, Individuality, Child centricism Under the stress of these two sets of forces, one can discern two main tendencies in Indian education—a desire to vocationalize education and link it more closely with industry and productive work and a readiness to try new experiments in educational technique and methods—with the object of releasing the creative impulses of children and securing the maximum development of their personality. There have also been some valuable attempts to harmonize, within a single educational system, the values implicit in these two trends and to give Indian or Indo-Islamic culture and ideals,

Instances of such attempts may be seen in the work of Sir Syed Ahmad Khan at Aligarh, of Dr. Tagore at Shanti Niketan and later of Mahatma Gandhi at Sevagram and Dr. Zakir Husain at Delhi. They have not been content merely with borrowing what the West may offer; they tried to exploit the inner resources of the Indian genius and culture in order to put new life and meaning into education.

Barring these special institutions, however, if we survey the Indian horizon as a whole, we find a large number of rather scattered educational experiments all over the country—there are several good Montessori and Nursery Schools, some more or less sporadic attempts at working out the Dalton Plan, a fine experiment with the Project method at Moga, a few pioneering schools like Vidya Bhawan trying out ideas of freedom, activity and happiness for children. They are valuable so far as they go, but they are generally scattered and unco-ordinated and have not been assimilated into the general educational system of the country. This is so because most of them do not represent any dynamic or original response to the nascent needs and forces of Indian life but are, in the main, well-meant, though rather uninspiring attempts at copying western experiments.

BASIC EDUCATION

Of a different order and more significant in its implication is the attempt at educational reconstruction associated with the Scheme of Basic National Education which has been partly incorporated in the Plan for Post-war Educational Development in India. It would not be right to say that it is an entirely novel or revolutionary

educational doctrine, for it has many points of resemblance with progressive educational movements in other lands. But in its fundamental approach and emphasis, its deeper inspiration, it does represent the original response of the Indian mind to the peculiar Indian situation. It accepts, no doubt, the principle of Activity, which it shares with other educational movements, but it arrives there not through the orthodox psychological approach, but through the doorway of practical experience, through observing and sharing in the life of the masses. Men learn through work, through craft, through productive activity. Knowledge does not drop into their lap like manna from heaven; it has to be hewn out of their daily needs and experiences. If that is so—and how can any one but the ivory-tower academician deny it?—the school can be brought nearer to life only by being broadbased on the bedrock of intelligent, productive work. Through this approach, the object is to give the rural population a sounder system of education, coterminous with their life, and the output of children's craft work is also expected to meet a good part of the educational expenditure. How far experience will justify this financial optimism it is too early to say. But there can be no denying the fact that the scheme is having a vitalizing effect on the sleepy hollow of the school. I have seen scores of Basic Schools in different parts of the country and, speaking generally, I think it can be claimed that, wherever the true spirit of Basic Education has knocked and been admitted, even in ordinary schools, it has touched the dawn of children's life with joy, hope and activity. No doubt in the

vast field of Indian education quantitatively Basic Education is at present nothing more than a gesture. But the gesture is also a beacon of light and hope!

I do not, however, wish to convey the impression that I attach undue importance to any particular method or system. There is one thing that far transcends methods, systems, curricula, organization, every thing,—the ability, the integrity, the personality and the attitude of the teacher. Traditional education did hold the teacher in the highest esteem; now he is regarded as a somewhat depressed social worker and his worth is computed at so many or so few

rupees per month. If we wish to stimulate and keep alive the spirit of experiment in education, we must attract to the teaching, profession men of the right calibre we must secure for them favourable conditions of work, both material and intellectual, and we must grant them the proper social status. Without it, we can neither have good nor progressive nor experimental education. If the teacher is really good, all else will be added unto him; if he is poor, socially or intellectually, even the finest gold will turn into ashes in his hands!—*Broadcast from Delhi.*

DRUGS WITHOUT DOCTORS

BY MR. H. J. C. LARWOOD, M.Sc.

LISTENING to the radio one evening, I found myself idly turning the pages of a widely distributed magazine published in India. The number of advertisements for patent medicines struck my attention, so I began to count them. Making categories such as 'electrical', 'foodstuffs', 'beauty preparations' and so on, I classified the advertisements and found that the number in 'proprietary medicines' far exceeded that in any other class.

Now this is no worse than the state of affairs in England just before the war, when one-sixth of the advertising space in the 'dailies', and one-third of that in some 'weeklies', was filled with exhortations to try this, that or the other remedy.* But

* An estimate given in the British Medical Journal of July 17th, 1944, declared that 3 people out of 4 in England were taking drugs without medical advice.

to say that India is no worse than any other country is to evade the issue. You will notice that I say 'no worse'. Is the advertising of patent medicines, then, so very wrong? I believe that it is.

In the first place such advertisements suggest that the reader is suffering from such and such a disease. Open a magazine and see how many proprietors exploit fear. Most of us from time to time suffer from minor pains and discomforts; we get an attack of indigestion through eating unwisely; we develop a cough; our gums bleed when we use a new, stiff toothbrush. The advertiser uses these familiar disorders to suggest that our indigestion is perhaps an indication of a gastric ulcer, our cough is the first stage of tuberculosis and that our bleeding gums herald the approach of pyorrhoea. These haunting fears have disturbed most of us

at one time or another. They are so powerful that once aroused it is easy to play upon our credulity and faith in the printed word and to convince us that the remedy which the proprietor has to offer will, indeed, cure us. And it usually does—because such temporary disabilities would in any case have mended themselves in a day or two. Indeed the medicinal content of many remedies is so small that any effect they produce must be largely by suggestion. Yet in all fairness, it is probably true that many do have a beneficial effect: a laxative may frequently be valuable, if not used to excess, and some oils are no doubt good for the hair (although I am sceptical of claims that they increase the memory and stimulate the brain). Certainly, I would not go as far as to say that many are harmful, but that is not the point. The little good they do in isolated cases cannot offset the rear, or what is worse, the false security, that they arouse in others.

And what if the pain before meals is due to an ulcer? What if the cough *does* indicate consumption? The remedy may bring a measure of relief to that, too—for a certain period. The trouble lies in the fact that by the time the remedy has ceased to be efficacious, the malady is well established and if a doctor is now appealed to, he is not in such a good position to effect a cure as he would have been at the beginning. I am not suggesting for a moment, that I think that all doctors can cure all patients of all diseases. I am fully aware of the limitations of medical knowledge. Yet it seems reasonable to suppose that an early diagnosis by a man

or woman who, after all, has spent some years in studying disease and practising its cure, is more likely to lead to successful treatment. One of the worst aspects of many advertisements is the suggestion they frequently carry that even if you did go to a doctor he would simply recommend the same proprietary medicine. This is an argument which is the more plausible in India where the doctor relies for his living chiefly upon the drugs he sells. It is regrettably true everywhere that the medical man as much as the layman, is subject to his own type of propaganda. Advertisements in professional journals as well as tasteful and expensive circulars often persuade him to use an attractively produced product instead of an equally effective and much cheaper prescription he could make up himself.

It seems such an obvious argument, this; that in the case of a recurrent discomfort it is better to seek expert advice, that it is hard to find a reason for the immense sales which patent medicines have. Just how immense the sale is, is indicated by the fact that in England before the war nearly as much money was spent on patent medicines as on hospital services. Is it that they cost less? Most emphatically this is not so. If the more reputable products for which a formula is given, can be made for a small fraction of the selling price,* it is probable that the less respectable are making even greater profits. Is it, then, that they are more easily

* The true value of the average 1s. 5d. patent medicine is authoritatively stated to be between a penny and twopenny.

obtained? It is true that India is short of doctors but I question whether drug-stores are more common than doctors. None of these explanations satisfy and it would seem that the observation of Lord Horder,* that a mysterious cure is preferred to one involving a plain statement of the cause of the disease, and of its cure, is as true of India as of England. If this is so, what can be done about it? Two methods of attack present themselves: legislation and education.

The menace of the patent medicine trade has been recognized at least for forty years in England. During that time numerous committees have sat and countless measures to control the evil have been discussed—with very slight results. Even the modest recommendations of the 1914 Committee has had little effect. It was then proposed that manufacturers should be registered; that the contents of medicines should be stated and that the advertisements should be subject to censorship. The aim of the last recommendation was to prevent the appearance of advertisements which were definitely misleading and which would encourage people to waste their money. It is this censorship which is most needed in India to-day. How many remedies for the cure of diabetes do you see? Yet I believe it is still true to say that this disease can be controlled only by insulin, and that if a cure is possible it is only by prolonged dietetic treatment under expert guidance. The case of diabetes is not isolated. I have seen advertisements for alleged cures of sexual

* Quoted in Phipson, E. S. Ind. Med. Gazette, February, 1939.

disorders, tuberculosis, piles, deafness and asthma. That they may be successful in isolated cases, I do not doubt, but I do suggest that in the majority of cases they are bound to be ineffectual and a waste of money.

But this is a digression. Returning to the legal safeguarding of the public, how much was achieved? Apart from the Act which forbade all but qualified doctors from treating venereal diseases, and which prohibited the advertisement of alleged cures, very little had been done. So that in England, as in India, at a time when the people are becoming increasingly "health conscious", there remains this pernicious exploitation of the nation's fear and ignorance. The reasons for this regrettable state of affairs are complex, but one of them, at least, may be suggested: the influence of the press upon the politician, and the control of the press by the advertisers.

There remains, then, the second method of combatting the evil—education. A short while ago the annual representative meeting of the British Medical Association passed unanimously a resolution declaring that 'the education of the public on the meretricious claims of patent foods, drinks, medicines, etc., should be intensified immediately'.* This statement would apply equally well to India. Early last year Sir A. V. Hill said that India's problems were largely biological, and this is true not only in connection with agriculture and food. Biology is growing in Indian schools and universities, but not fast enough. I have met zoologists and botanists doing first-

* Quoted in the 'Economist', January 6th, 1945.

rate work in the universities—but they are so few in number. It is not a handful of specialists which is needed but an attitude on the part of everyone. Biology is the science of life, and as such it should permeate the outlook of every man

and woman. Only when it does, shall we be able to hope that the specious claims of high-sounding names that at present waste the money and dissipate the hopes of suffering thousands will be assessed at their proper value.

Paper-Making as a Cottage Industry

BY PROF. R. VISWESWAR RAO, M.A., B.T.

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FROM a press report, it appears, that hand-made paper also has been included for purposes of the recent paper control order of the Government. One may say that in the face of these orders, the position of this industry will be precarious and it is truly said that the Government by this order has "restricted the use of paper without any indication of its intention to make simultaneous efforts to increase production". One can easily say that such a control will defeat its own purpose if it is the intention of the Government to restrict the use of paper, it is all right; but Government must be aware of the increasing difficulties experienced by the public, in obtaining supplies of paper. Much can be done only by increasing production of paper, thereby relieving the difficulties of the consumers.

Even with the decision of the Government to commandeer a major part of the paper produced by the Indian Mills, the problem of adequate supplies of paper for public use began to attract the notice of the people. The situation was also aggravated by the fact that before the war, we were importing paste-board, pulp, etc., to the tune of nearly 4 crores of rupees per year and the present war has thrown

us on our own resources as for many other things of every-day need. Imports of paper, paste-board etc., have been curtailed. Even the Indian Mills could not cope with the situation since their productive capacity could not be increased all on a sudden.

With the Government having control over the supply and price of mill-made paper, the acute shortage is bound to persist unless hand-made paper industry is fostered, which has great potentialities. Now if hand-made paper also is brought within the orbit of the new control orders, it only means that the Government want to impose cuts without encouraging an increase in production.

POTENTIALITIES OF THE INDUSTRY

This industry, in fact, flourished all over India up to 1870. After that, various causes especially the importation of paper from abroad and establishment of paper mills contributed to its decline. It did not die out completely, however, thanks to the 'Sahukar' who still prefers to use hand-made paper for his accounts books. As a part of the programme of encouragement and revival of village industries, the All-India Village Indus-

tries Association, Wardha, has secured a considerable patronage for hand-made paper and is making vigorous propaganda for its use. It is, indeed, a simple industry needing little equipment and within the capacity of even women and children at home. The processes involved are chiefly two—one, whereby the constituent fibres of the material used are reduced to a condition of minute sub-division and the other whereby they are brought together to form a single fabric or sheet. This industry has, therefore, great potentialities in the direction of giving gainful occupation to the abundant labour force we have in India, if only it is put on its feet once again and made to work along modern scientific lines which is what the All-India Village Industries Association is trying to do. Indeed, modern scientific knowledge can be brought to bear on the industry in order to make it more efficient so that gainful occupation is provided and rural life improved. Even if our educated employed take to this industry, they can not only earn a modest livelihood but perform a public service. Even after the war, this industry is bound to thrive.

HOW GOVERNMENT CAN HELP

Indeed, the Government can finance these centres to enable them to purchase raw materials and equipment through co-operative societies and give grants-in-aid to educated people who will come forward to start industries of their own. We have also to provide for facilities for marketing. Then Government can, indeed, put the industry on a sound basis. Even tariff protection is to be given to hand-made paper. Let it

not be thought for a moment that this is an artificial industry which will be extinguished with the return of the piping days of peace.

With the spread of literacy, we are bound to have greater demand for paper. The civilization of a country is shown by the consumption of paper. The consumption of paper per head per annum in various countries is as under:

U.S.A.	..	..	152 lbs.
Great Britain	..	..	81 "
Germany	..	..	48 "
France	..	..	40 "
Belgium	..	..	50 "
Japan	..	..	18 "
Egypt	..	..	5 "
India	..	..	less than 1 lb.

Thus it can easily be seen that if hand-made paper centres are developed, they not only offer a perpetual source of employment, but also relieve us a good deal from the acute shortage of paper. This subject can be made a compulsory subject of study in our high schools so that they can be self-sufficient. Even in jails, paper-making can be introduced as a cottage industry. Thus, it is hoped that the Government will take steps for the development of this industry and exempt it from the control orders. It may not be out of place to mention that the cost of hand-made paper depends upon the raw materials used and the labour spent over it. It is earnestly hoped that public opinion will assert itself to this aspect of the problem, 'Eternal vigilance', as Professor Harold Laski says, is the price of liberty.

It is a good thing many Provincial Governments and Indian States, like Travancore.

Mysore and Hyderabad, have begun to take interest in the industry and have done much in this direction. One may note that if hand made paper centres are started throughout the length and breadth of the country, the question of transport also does not arise. The raw materials needed for this industry are found in abundance in various parts of the country. As preliminary process of the production of pulp appears more difficult than the rest, this can be done by the use of power-driven machinery and the pulp so got may be distributed to the paper lifters at reasonable rates at Government controlled centres so that the paper lifter is not exploited in any way. Many have already taken steps in this direction.

CONCLUSION

The hand-made paper industry has thus great potentialities if once put on its feet and developed along scientific lines. It can give rise to many occupations connected with it and capable of being carried out at home. As is well known, it is a simple industry needing little equipment. Since in paper made by hand, the original length of the fibres is retained, while in machine production the fibres are crushed into fineness, hand-made paper is more durable. We have already seen that paper can be made of almost any form of waste material to be found in villages such as rags, gunny bags, grass, straw, bamboo mats, old baskets, ropes, etc. It can also be made out of waste paper. With the exigencies created by the war, the place of cottage industries in our national income has been appreciated and

attempts made for the resuscitation of village industries. It is earnestly hoped that the Government will create a net-work of hand-made paper centres and organize them on a sound basis, so that, even after the war, they will play their legitimate role. We can no longer depend upon imported paper. The true basis of freedom is economic independence which we cannot have unless we are self-sufficient. Self-sufficiency is the keynote of Swaraj while dependence on others is the keynote of slavery. One would only wish that in the schemes for post-war planning, the place of small-scale and cottage industries will be properly appreciated so that there can be a balanced economy in the country.

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FOLK-SONGS OF KASHMIR

BY PROF. S. N. DHAR

KASHMIRI, the vernacular of Kashmir, has descended from Sanskrit. Actually Kashmiri is a very old language. During Muslim rule, it was enriched by Persian diction, and later on, in the modern period, Urdu and Hindi have been influencing it considerably. Kashmiri has had a rich literature. It yet lives in its songs, the folk-songs, which form a veritable "literature of the people" of Kashmir. In the Golden Valley, with its abundant beauties of nature and man, it was but natural for some unknown hoary folk bard to have started the immortal vogue of folk-songs.

Folk-songs in Kashmir preserve the myths, customs, traditions and legends of by gone days. Thanks to Sir George Grierson, Sir Aurel Stein, Rev. J. Hinton Knowles, and Prof. Davendra Sarmarthi, Kashmiri folk-lore has been revived. They are current in every rural home in Kashmir. Rural itinerant minstrels usually carry a *Dahra*, an iron rod with loose iron rings on it, and when they sing folk-songs, they shake the rings skilfully up and down so as to produce a pleasing jingle. These minstrels have mostly passed on the folk-songs by word of mouth down through the ages.

Kashmiri folk-songs present considerable variety in theme, content and form. They can be broadly classified into opera and dancing songs, pastoral lore, romantic ballads, play-songs, semi-mystic songs etc. Then there are other songs sung during particular seasons or in accompaniment to certain occupations. Boatmen, labourers, seed-sowers, harvesters, embroiderers, papier-mache makers, milk-men, saffron-reapers, shepherds, village belles fetching water, grinding, stacking or weeding paddy, sing their different melodious folk-songs in chorus. Yet others are sung as lullabies or cradle-songs, or at the birth and the naming of a child or at its circumcision or sacred thread ceremonies. Then there are wedding songs sung in chorus by women

at and before marriage ceremonies. Dirges, popularly known as *Tan*, are sung in chorus by the women after the death of old persons in the family.

The predominant theme of folk-songs is a woman's touching plaint about her strayed lover who has deserted her. Here is a typical love song:

O, you must tell me
Where my boy has gone.
Is he a fountain in life's garden,
Or, a well of nectar, sweet and delicious?

The last two lines evince the power of exquisite imagery of the unknown folk-bard. These love songs are chaste, simple and pathetic. The love-sick maiden consoles herself in these words:

My love is out to tend his goats,
And he must be weaving a garland there:
A garland of fresh, dewy, *soan* flowers.
For me, ye maidens.

The serpentine and calmly flowing river of the Valley, the Jhelum, forms the just theme of folk-songs:

O thou slow-motioned Jhelum!
For thee, let me devote my all, O Jhelum!
How great is thy stateliness?
For thee, let me devote my all, O Jhelum!

Kashmiri peasant women sing praises of the majestic and beautiful tree of Kashmir—the chinar. The beauty of its leaf is thus sung:

To me, O chinar leaf, my love has sent thee,
My all, O cupid, shall I sacrifice for thee.
Thou art, O chinar leaf, a prince of beauty.
My all, O Cupid, shall I sacrifice for thee.

Saffron is one of the most beautiful products of Kashmir. Saffron fields of Pampur, at a distance of 8 miles from Srinagar, are famous. Peasants, both men and women, sing exquisite folk-songs while picking saffron flowers. A part of a love song is:

Towards Pampur went away my darling,
Saffron flowers caught him in fragrant embrace,
O, he is there and ah me! I'm here
When, where, O God, would I see his face?

A village girl may sing a conceit in sweet tones:

Proud of the self art thou,
O saffron flower!

Far lovelier than thee am I,
O saffron flower!

The labouring folk hardly enjoy the loved product of their labour or its usufruct, which goes to the contractor's store and they feel the poignant separation of the enchanting flower, as they express in:

How pink is saffron's colour!
Collecting it into heaps we are bathed in sweat,
Soon, too soon, it will be hurried to the city,
Enjoy its glorious view, O Samad,
How pink is saffron's colour!

The touching refrain of the song is reminiscent of the wonderful view of the saffron blossom which is especially charming in full moon or at sunrise or sunset.

Saffron, pilferers, actual or aspirant, lustily shout the humorous doggerel:

At Pampore are the saffron fields,
Bare-footed I shall steal saffron;
My Pir lives at Vijibrar,
Why should I run there?

The poor Kashmiri peasants may not afford to use the shawl, Kashmir's world-famous product of art, but they spin its wool and love its beauty. The bride happily sings:

Shawl-wool shall I spin with my own hands,
And shall get it dyed in saffron colour.

In a wedding-song* the bridegroom's mother leads the chorus:

You pretty damsel, stay here to-night,
Oh! do sing in honour of the Sultan of India.
His wife's people claim him as their own,
And I shall decorate his bed with mica.

The marriage ceremony is preceded by the so-called "Henna Night", when the hands and feet of the bride and bridegroom are dyed in henna, while women sing chorus songs* far into the night:

We congratulate you on your 'henna night'.
You have been blessed with God's mercy,
May you be safe from danger and accidents,
May God remove your difficulties.

The beauty of the bride is fitly sung by the rustic muse in such songs*:

Our belle is robed in muslin,
Oh maid! who has dressed you?
Your teeth are so many pearls,
Who has delved them from the sea?

* Collected by Mr. Mohammad Yousaf Farouqi, S.P. College Student.

The bride's mother and her relatives sing:

Live long, O groom, live long,
O come up by our stairs.
I will adorn thy sword with the lotus,
O come up by our stairs.

The rose is the emblem of the bridegroom in another wedding prayer:

May this rose blossom forth, O God!
And may this streamlet of blessing run on, O God!

Spring is the season when fruit trees look resplendent in their variegated blossoms, and the shepherd girl addresses, the *Marg*, a meadow:

Far-off forests have all blossomed forth,
Hast not thou heard of me, my Love?
Mountain lakes like Tar Sar are all full of flowers,
Hast not thou heard of me, my Love?

Not unoften do rural women work at the spinning-wheel. To the accompaniment of this simple occupation, they sweetly hum songs, such as:

On my mat in my home is perched my spinning wheel,
I wheel it and weave threads out of it.

The imagination of the folk rises to poetic heights in the cradle songs. The peasant mother, comparing her darling to her ear-ring, her loved ornament, sings:

I rock thee, my ear-ring, I rock thee,
Thou art the God of Love at evening,
And the sun at early morning,
I rock thee, my ear-ring, I rock thee.

All these kinds of folk-lore contain the essentials of folksongs in that they have been verbally communicated from one generation of rustic and pastoral bards, minstrels and the peasantry in general, to the other generation, and that they are sung at labour, dance, play or traditional ceremonies or craft-occupations. The unique characteristic of intricate vowel sounds coupled with liquid consonants of the Kashmiri language is reflected in its folk-songs, rendering them sweet in tone and alliterative in form. The simplicity of the theme and content of folksongs is matched by their imaginative, poetic fervour. No definite verse-forms have hampered the poetic inspirations of the rustic Muse. The exquisite singing quality of the

folk-songs is appreciated by even the ear of the foreigner.

Romantic ballads, originally sung by the peasantry and which have passed on verbally, have had and continue to have universal appeal among the Kashmiri folk. Many a line from folk-tales are on the lips of villagers. They sing the highly contemplative lines from *Shirin Khusrroo*:

Maddened by bewitching Shirin,
Khusrroo went to batter the mountain,
To whom did this world prove faithful?
Alas, who killed you, you lost one?

In a wedding-song, the new couple may be compared to the legendary lovers, Himal and Nagrai, thus:

Nagrai will take his seat on the golden carpet,
And shall take away Himal in the pearly palanquin!

Diges are sung by women in chorus after any death in the family. Their poignant humour is touching as in:

The *Hakim* came and came, the patient
(seemingly) improved,
The pyre will be made of sandal wood.

Ruph or Dance Songs are delightful to hear when groups of girls or women stand in lines, interlocking their arms round each other's waist and heave forwards and backwards, giving themselves a wavy motion. They sing only a couplet in chorus, for instance:

Awake, awake, O sweet hyacinth,
Come on, let us dance, O sweet hyacinth.

This couplet is melodiously repeated over and over again—producing an excellent effect of rhythm.

Present-day folk-lore has not substantially added to the past, rich folk-lore of Kashmir. Like most folk-lore it is not high in point of prosody but, what matters is, that it is spontaneous and through it vibrates the very life of the masses of Kashmir, whose simple habits, bygone customs, loved traditions and past and present agrarian life are fitly mirrored in it. It throws open vast fields of activity for sustained research, so that it may be preserved, revived and rendered dynamic.

ANCIENT HINDU POLITY

BY MR. K. BALASUBRAMANIA IYER, B.A., D.L.

THE Study of the Constitutional History of ancient India is a very fascinating one. Full of fruitful lessons for the future of India, it should necessarily form part of the cultural education of the Indian patriot and politician. Until recently, very incorrect notions were entertained in India and outside about the polity of ancient Indian States. They were characterised as primitive and despotic. The phrase 'Oriental Despotism' has been dinned into our ears and India's fitness for democratic institutions was seriously doubted as they were said to be of exotic growth unsuited to the Indian soil. But these ideas will have to be largely revised if we begin to read aright the constitutional history of our country, in the light of the brilliant researches conducted by a scholar of the eminence of the late Dr. K. P. Jayaswal,

the second and enlarged edition of whose work on "Hindu Polity"* has been recently published. The sources of our information extend over the vast field of Hindu literature—Vedic, Sastric, classical and Prakrit and the South Indian languages and also the inscriptional and numismatic records of the country. To arrive at a correct conclusion after careful sifting of the available data and the ascertainment of facts emanating therefrom and the adjudgment of the sound and legitimate inferences from them is, indeed, a difficult task requiring the exercise of sober and impartial judgment. We have to avoid the tendency, often tempting,

* Hindu Polity—a Constitutional History of India in Hindu Times. Parts I & II. K. P. Jayaswal, M.A. (Oxn.), Ph.D. (Hons. Patna Univ.) The Bangalore Printing & Publishing Co., Ltd. Available of G. A. Natesan & Co., Madras. Price Rs. 7.

to import consciously or unconsciously our own modern ideas of democratic institutions into the statements, and terminology used by the ancients—ideas which might have been remote from the minds of the authors.

Fortunately for us, there is a branch of technical literature on 'Hindu Politics' called the Arthashastra which contains a wealth of material. Many works have now been lost. But those that remain furnish still useful information, for instance, the Artha Sastra of Kautilya, Somadeva's Nitivakyamrita, Kamandaka's Nitisara and Sukraniti. These contain references to still older authors and treatises. The topic of Raja Niti or Raja Dharma is also dealt with in separate chapters by the Mahabharata, and by the Agni Purana and by other Dharma Sastra writers. Thus, the range is vast, the period covered is immense, going back to dim antiquity and the references are copious.

There is no doubt that the Hindu race has experimented in great and various systems of state and political machinery. The earliest reference to popular assemblies and institutions is found in the Vedas. We find therein frequent mention of the Samiti and the Sabha in many contexts. From all these Dr. K. P. Jayaswal rightly concludes that the Samiti and the Sabha were national assemblies of the people who had the power of electing the king, whose deliberations the king should attend and who discussed questions of State policy. That every young man had the opportunity to take part in the Sabha is well seen from the oft-repeated Vedic prayer "Sabheyo Yuva". "May the youth be fit for the assembly." In short, in Vedic times, the Samiti, Sabha and Sena seem to have been three coexisting institutions with specific allotted functions, civil, criminal and military respectively.

Perhaps, the most revealing portion of this study is the clear proof of the existence of Hindu republics, showing that monarchy was not the only form of government known to the Hindus. The late Dr. Jayaswal's most notable contribution is here. He was the first to establish the

true significance of the terms 'Gana' and 'Sangha' which were wrongly interpreted by Orientalists like Dr. Fleet and Monier Williams, as denoting a tribe. The Avadana-Sataka, a work relating to the time of the Lord Buddha, refers clearly to the fact that at that time some countries were ruled by Ganas and some by kings. A whole chapter in the Santhi Parva of the Mahabharata is devoted to a discussion of the characteristics of these Ganas. This discussion makes it clear that 'Gana' refers to a political community, a kind of Parliamentary government. The names of some of these republics such as the Kshudrakas and the Malavas are mentioned by the great Grammarian Panini, and also later, by Greek writers who were historians of Alexander's invasion of India. The Andhaka-Vrishnis who are also mentioned by Panini and the Greek writers are famous in Purana literature. To them belongs the great Sri Krishna, the Paradevata of the Vrishnis as the Bhagavata says. It is clear, even, from the Puranic references that there was no king among this community. It was a kind of a joint league of two republics. They were a Sangha as mentioned by Kautilya. Dr. Jayaswal states that the Adhaka-Vrishni league had a joint Federal Constitution, where executive power was vested in two leaders with their respective vargas representing each division. Panini refers to the Akrura Varga and the Vasudeva Varga. The dual groups are mentioned by Katyayana as Sini-Vasudeva, Ugrasena-Vasudeva and Akrura-Vasudeva. Most probably, the leaders changed from time to time and were elected. Though Vasudeva was the leader of the Andhaka-Vrishni league, he was not a king. When the Agra Puja or the first honour was proposed to be given to Sri Krishna among the assembled kings at the great Rajasuya sacrifice performed by Yudhishtira, Sisupala, King of the Chedis, strongly objected to this step on the ground that Sri Krishna was not a king and that he did not therefore deserve the first honour among the assembled hosts of kings. He argued that the rule observed was to give the first honour to one who was either a priest

or Acharya or a King and Sri Krishna was none of these. In the spirited defence made by Bhishma, this point was not contested. But he praises Krishna as the great Narayana who has incarnated into the world as Vasudeva and says that, therefore, he was priest, Acharya, and King all rolled into one (vide Sabha Parva Ch. 33, Sl. 22). It is also noteworthy that nowhere in the Mahabharata or in the Bhagavata is Sri Krishna referred to as the King of the Andhaka-Vrishnis. The Bhagavata uses the word 'Iswara'. There is a very interesting episode in the Santhi Parva Chap. 81, which throws a flood of light on the position of Sri Krishna among the Vrishnis and the polity of the Andhaka-Vrishnis. There a conversation between Krishna and Narada is narrated, in which Krishna is said to put his difficulties as the leader of the Vrishnis to his friend Narada and the latter is said to give his solution. The advice given by Narada has a quite modern ring about it and may very well be taken to heart by the party leaders of the present day, too. He says, "In a republic dangers are of two kinds, the external one and the internal one. It is the internal difficulty which is present in this case; use then a weapon which is not made of steel, which is very mild and capable of piercing all hearts. The weapon is this: Recognition of merit in others and honouring them, mildness, straightforwardness, toleration and constant entertainment. None but a great man, one of master mind and commanding a following can successfully exert himself in carrying on high political responsibility."

Even in the monarchical states, during Vedic times and the period to which the Buddhist Jatakas relate, the Kingship was on the basis of election. Though, in later history, kingship became hereditary, still in the Coronation ceremonies, especially in the Coronation oath, the theory of election was presumed. When there was a failure of heirs, the ministers elected the King with the consent of the people. The great Greek writer, Megasthenes, wrote that 'when a failure of heirs occurred in the Royal House the Indians elected their sovereign on the

principle of merit'. According to the Coronation oath, sovereignty vests in the King by reason of the formula. "To thee this state is given; thou art the Director and Regulator; thou art steadfast and bearer; to thee for agriculture, for well-being, for prosperity, for development." After this formula is pronounced, he is made to sit down. Even during the epic period the power of ministers to select the King on failure of heirs seems to have been in existence. When Dasaratha died and Rama was banished to the forest, it is said in the Ramayana, that the ministers called Rajakartrah (King-Maker) sent for Bharata and decided to install him on the throne. When Bharata is persuaded by the ministers to accept the throne, stress is laid by them upon their unanimous opinion that he should be made King. They argued that Bharata would never be in fault if he accepted the throne in response to their unanimous opinion. From the Artha Sastra and other evidence, we can realise that the Hindu monarch was more a constitutional sovereign than an autocrat. His actions were always controlled by the Chief Ministers and by the Council of Ministers. The Nitivakyamrita clearly states that the King who overrides the ministers ceases to be King in the eye of the Constitutional Law. As the Mahabharata put it, 'the king was always 'Paratantra' under the control of ministers.'

Thus a very close scrutiny of the Constitutional History of ancient India gives ample satisfactory evidences of the long existence of democratic institutions of constitutional importance and that, far from India having been ruled all over by despotic kings, it was divided in ancient times into monarchical states and republics; and that even in monarchical states, the kings were constitutional sovereigns controlled entirely by the Council of Ministers and the popular institutions of Paura and Janapada and subject to the reign of Law established by the sages, law-givers and other wise men among the people.

Bernard Shaw—His Mind and Art

BY MR. S. V. RAJAGOPAL DAS

MAX BEARBOHM has two subtly precise sentences in admiration for Bernard Shaw. The first is one of good-humoured envy: "Mr. Bernard Shaw can do his work anywhere; all he needs is a tomato and a typewriter." The second is one of critical insight: "Magnetic, he (Bernard Shaw) has the power to infect almost everyone with the delight that he takes in himself." These two tributes sum up Shaw's greatness as a writer; they are the distilled quintessence of all appreciations of the myriad-minded genius, the Superman "Shaw".

Bernard Shaw's singular greatness was that he was wise before he was great. He was wise enough to realise that his countrymen are too lazy, too dull to see greatness unless someone took the trouble of pointing it out to them. Of course, in his case Shaw was the pointer as well as the pointed. Otherwise, to speak frankly, how could his pot boil? Moreover, he would be ignored which is a worse fate than to be hated. "The whirligig of Time" rolled and rolled before the hopes of the Egoist materialised. But, sooner or later, the inevitable happened: Shavian ideas were passed as sane. And for years now, Shaw has been masticated, digested and assimilated till at last he has become superannuated.

In the foreword to his book "The quintessence of Bernard Shaw", Mr. Henry Charles Duffin writes: "The most astonishing thing about Bernard Shaw is that after sixty years of literary and political activity, he is still 'new'. Mr. Duffin offers sound reasons for once. Any silly interview with Bernard Shaw, any obscure article of his to an equally obscure daily, will be reproduced in the newspapers all over the world, his inevitable quissical face appearing in print. Mr. Duffin exclaims: what a world!

It is not for us to discuss here whether Shaw is now superannuated or not. But we must face the fact that though the

name "Shaw" is still "news", most of Shavian ideas are stale, out of date, and even forgotten, as were those of Plato, Socrates, More or Ibsen. Shaw cries: "People get nothing out of books except what they bring to them." So it becomes necessary to remind ourselves every now and then, of what Shaw wrote lest his wise utterances might go in vain.

Mr. Skimpole defines Shaw as "a Laughing Philosopher". Another view—nearly contradictory to this—is that to go to Shaw for entertainment is like "going to Church to hear some good music." Of course both these statements have in them some truth. Shaw, no doubt, is a Laughing Philosopher but his laughter is not the comic relief, the easy humour of a stern serious thinker. In his Philosophy are blended wit and wisdom in perfect proportions; and his laughter, being highly intellectual, moves our hearts. He describes himself (by words put into the mouth of one of his wise characters, Father Keegan in "John Bull's Other Island"): "My way of joking is to tell the truth; it is the funniest joke in the world." We will not therefore get useless entertainment (which enables us to forget our worries) from Shaw: his plays interest us only because they make us absorbed in life's many problems.

Shaw chases himself with the "artist philosophers"—those men whose art-form presents an observation of life "co-ordinated into a philosophy or a religion." He hates the dictum, "Art for Art's sake", and for Art's sake alone he "would not face the toil of writing a single sentence." His heretical contention (in the preface to "Pygmalion") that "Art should never be anything else but didactic" gives the reader a keynote for Shaw, just as one has a starting-point for Browning in his assertion that "little else but the development of the soul is worth study" and for Keats in the declaration that he has "loved the principle of beauty in all things."

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BERNARD SHAW—HIS MIND AND ART

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When once we know that Shavian art is nothing, if not didactic and Shaw's plays are nothing if not discussion-plays, we can profitably study Shaw's fanatical convictions.

To begin with morals. In both morals and religion, the average man simply cannot conceive the possibility of these being two points of view on familiar questions. Stephen Undershaft (in "Major Barbara") states the case of the average man admirably: "Right is right and wrong is wrong; and that man who cannot distinguish the two is a fool and a rascal." Neither he nor the multitude he stands for, is capable of hearing without impatience the truth of his father's dictum: "Morality differs from man to man." Johnny Tarleton (another creation in the gallery of Shaw's immortals) is equally concise: "You can draw a chalk-line and make other chaps toe it. That's what I call morality" (this again is the average man's conception); and is deaf to Lord Summerhays' dry comment, "Very true. But you don't make any progress when you are toeing a line."

Here Shaw is at one with Nietzsche and Ibsen. Like Nietzsche (Shaw was a Nietzschean before he ever heard of Nietzsche), Shaw seeks to investigate "those judgments of values, Good and Evil, and to discover what intrinsic value they possess in themselves." And Ibsen has said: "the golden rule is that there is no golden rule". Shaw echoes him when he says: "conduct must justify itself by its effects upon life and not by its conformity with any rule". Times change, and we with time; and everyman's soul has its own court of judicature.

Immorality becomes not a form of sin but a mode of freedom: for "whatever is contrary to established manners or customs is immoral." And "Man is great not by mortifying his nature but by doing what he wants to do." Shaw then loves a rebel as dearly as Carlyle loves a "hero". Shaw hates sentimentalities, conventions, prejudices. A sentimental hog is he (says Professor Higgins) who has a thick pair of

lips to kiss his wife with and a thick pair of shoes to kick her with. Now for prejudices. Says Andrew Undershaft, "what is wrong with the world is that it scraps everything except old prejudices—religious, moral and political". Shaw again has said somewhere: "The reasonable man adjusts himself to the world but the unreasonable man adjusts the world to himself. So all progress depends on the unreasonable man." These stray quotations disclose Shavian view of morals, virtues* and customs.

Critics are fond of generalising too much. Here is an example: a critic of Shaw hazards the guess that "Shaw, like life, and unlike Shakespeare, is a little uncertain on the subject of woman." Without questioning the critic's knowledge of either Shakespeare or Shaw, we shall only say, "Nobody who has read Shakespeare and Shaw, can agree with this broad criticism." Not only is Shaw quite certain on the subject of woman; but Shakespeare, here as in everything, is rather uncertain on the subject. It is not a tribute to Shaw. The great Shakespearean women (Lady Macbeth, Cleopatra, or Goneril) are great portrayals because their portrayals are complex (as complex as human nature). But Shaw's characters are not life-like, in the sense that they are rigid and simple, easily definable and clearly scrutable. And most of Shaw's characters are essentially himself: a poor testimony to a playwright who should enjoy full freedom from his creations to successfully represent life in all its varied aspects.

It is pertinent to recapitulate Shaw's stray ideas on love, family and home.

Love in Shaw is, at least theoretically, devoid of romance. It is neither mysterious, nor divine. Above all, it affords no basis for a worship of woman by man. When passion is encouraged by opportunity, civilized gentlemen give it a decent name "Love". And marriage is a mischievous culmination of "Love".

* Virtue consists not in abstaining from evil but in not desiring it.—Shaw.

Shaw explodes the myth of "family affection" with rage and contempt. A passage of his own explains the forces of his conviction: "Now if anyone's childhood has been embittered by the dislike of his mother and the ill-temper of his father; if his wife has ceased to care for him and he is heartily tired of his wife; if his brother is going to law with him over the division of the family property, and his son acting in studied defiance of his plans and wishes, it is hard for him to persuade himself that passion is eternal and that blood is thicker than water."

"Home is the girl's prison and the woman's work-house", says Shaw. How realistic a comment!

Economics too is a favourite topic for Shaw. His economic thought first began with himself: he was born poor. Not only that; almost all his youth had been spent in dire poverty. Therefore whatever Shaw says on the subject of economics is very practical because it is steeped in his personal experiences. The best utterances of Shaw on the subject are: "Property is theft"; and "Poverty is the worst of all crimes". What does Poverty mean? Weakness, ignorance, ugliness, disease and death; wealth, on the contrary, is strength, knowledge, beauty, health and life. Equality of riches is Shaw's watchword. Still he hates a man who is poor. Better die than live Poor!

The most characteristic works of Shaw are his "prefaces". Here we have an insight into the powerful workings of Shaw's gigantic brain, with all its knowledge, wisdom, wit. They seem journalistic in form as well as in content. But Shaw assures us that it is no drawback: he even goes so far as asserting, "good literature is ever journalistic." Only what is good and necessary at one time can be good and necessary at all times.

If the "prefaces" is the quintessence of Shaw, his "Saint Joan" is his masterpiece. The play is a landmark in the history of

Shaw's reputation. It drew attention from all varieties of men, politicians, academicians, clergymen, artists, mob; thereafter, what Shaw said (whether wise or otherwise) was simply gospel-truth.

When all has been said, comments on Shaw's art and style should be made. Shaw's art, though didactic in its appeal is never dry-as-dust; instead, all the problematic aspects in the world, are discussed and solved in brilliant sparkling dialogue. Though his plays have no substantial plot-construction, yet the drama in any situation is intense and moving. That explains the popularity of his plays. Art is in his blood; and, however much he may struggle, he cannot escape being a super-fine artist.

Shaw is a great stylist too. He has something to assert and he asserts to effectively, without rhetoric or eloquence. "Effectiveness of assertion is the alpha and omega of style." But whatever he says, effectively or no, he only says it in an irritating way because "nobody will trouble himself with anything that does not trouble him." Better not say anything at all, than say it softly!

There are a few Shavian precepts (or tricks, if you like). By themselves they may sound awkward, but, when used by a powerful writer like Shaw, they are effective.

Something has to be said of Shaw—the man. It is interesting to know his own opinion about himself. "You must take me as I am, a reasonable, patient, consistent, apologetic, laborious person with the temperament of a school-master and the pursuits of a vestryman" (Preface to "Man and Superman"). Again in a private talk with Mr. Henderson (one of Shaw's biographers), Shaw said of himself: "Many people seem to imagine that I am an extraordinary sort of person. The fact is that ninety-nine per cent. of me is just like everybody else". Shaw is an enigma to us as to himself.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Indian Troops for Indo-China and Indonesia

THE use of Indian troops to suppress nationalist movements in Indo-China and Indonesia has been rightly condemned from one end of the country to the other. Leaders like Maulana Azad and Pandit Jawaharlal Nehru have repeatedly warned the Government against this attempt to employ Indian troops abroad. Herself not free from foreign domination, India would be doubly dishonoured if her men are in any way employed in this unholy work. Patriotic Indians, here as elsewhere, resent such employment of India's man-power for purposes so wholly at variance with the country's wishes. No wonder the Indian Merchants Chamber has sent a telegram to the Viceroy, expressing "serious pain and extreme perturbation" at the use of Indian troops against the nationals of Indo-China and Indonesia. "India", says the telegram,

is yearning for her freedom and she has naturally every sympathy with subject countries striving to get themselves free. In such circumstances, the use of Indian troops against the nationals of such subject countries is opposed to Indian sentiment.

The Chamber requests the Viceroy to give a categorical assurance that Indian troops will not be sent out of India and that those who are already stationed abroad will not be employed for such purposes.

Our countrymen abroad are equally emphatic in their denunciation of actions calculated to jeopardise the freedom movement in Asia. A resolution recommending

a commission of the United Nations to liquidate the present position in Indonesia and Indo-China and supporting the "demands of the Indonesian and Indo-Chinese peoples for complete independence" was adopted at a meeting of the Indian Independence Union in London. The resolution declared:

This meeting reiterates the demand universally expressed throughout India that troops of the Indian Army should not be used to suppress nationalist movements in Indo-China and Indonesia, neither should they be used to hold the rings until the arrival of French and Dutch troops for re-establishment of French and Dutch rule.

Plea for Free Elections

Mr. Arthur Henderson, Under-Secretary for India, is reported to have stated in the House of Commons that Government was satisfied that "anything like a general amnesty was not desirable." He went on to say that the number of those detained is "falling steadily" and that "there will be all reasonable freedom of movement for parties contesting the elections." It is difficult to reconcile this refusal to consider a general amnesty for all political detainees in India with the oft repeated declarations of the Government that everything would be done to see that the forthcoming elections were free and fair. How could the elections be said to be either fair or free with so many of the so-called authors of the August disturbances still behind the bars? And then think of the bureaucratic pin pricks in the shape of the denial of such indispensable facilities as the installation of a telephone for the

Central office of the Congress? Fancy the deprivation of the telephone service to the Carlton Club or Labour Headquarters during the last general elections in England?

Mr. Henderson says glibly that "there would be no restrictions on the right of free speech". But does he or the members of the House of Commons know that bans still exist on public meetings even in cities like Calcutta and Dacca? How can there be free and fair elections, asks the Congress President, when meetings cannot be held without the sanction of the police and candidates and supporters continue to be confined in jails?

When the Defence of India Act was before the Central Assembly, Sir M. Zafullah Khan, the Member-in-charge, gave the following assurance:

It is admitted on all hands that the powers are wide, that they are drastic, but they are wide and drastic in order to meet an emergency, the like of which has probably never arisen before... But I can express the hope that those who will actually be invested with the carrying out of these powers into effect will use them with discretion, and will use them humanely and in such a manner as to cause the minimum of inconvenience to the public.

How far this assurance has been translated into action is a matter of bitter experience. For the extraordinary powers vested in the executive have not always been exercised with either justice or generosity. The country has groaned under the tyranny of the petty official ever since the war began. But now that the emergency has passed where is the need to continue the hated regime?

India Ignored

It is common knowledge that Nationalist India preferred to stand aloof in respect of war effort, mainly because the very fact of India's belligerency was announced without even the courtesy of consultation with the Indian Legislature. Congress, provoked by the dictatorial conduct of the Government, took up the challenge, though unwilling to impede war work in any way. The reaction to this estrangement has been evident in the deadlock that has persisted these five years. Yet Government do not seem to have learnt the lesson. It would be uncharitable to think that they deliberately intended to insult Indian feeling. Yet one cannot understand why the Government of India, meaning the Governor-General in Council, should have announced the ratification of the United Nations' Charter without any reference to the Indian legislature. No excuse for by-passing the legislatures can stand the test of facts. As Sir Chimanlal Setalvad points out:

There was ample time to convene a meeting of the Central Assembly to consider the Charter before the life of the Assembly automatically expired at the end of September. If the interval between the receipt of a copy of the Charter and the date of the automatic expiration of the life of the Assembly was considered too short, the life of the Assembly could have been extended by a short period.

The further question arises, what did the eleven Indian members do in the matter, he asks.

Were they consulted about this and if they were, did they agree to the ignoring of the legislatures?

The public is entitled to know the facts.

The Soulbury Report on Ceylon Reforms

The Report of the Soulbury Commission on Constitutional Reforms for Ceylon have been received in the island with a keen sense of disappointment. Mr. D. S. Senanake, leader of the State Council, in his note to the Board of Ministers' meeting revealed that in his conversations with the Secretary of State for Colonies, he had pressed for an immediate declaration of full Dominion status. And the people of the island, impressed by the promise of full self-Government for Burma, have been looking forward for something at least like the Cripps offer to India—i.e., Dominion Status with the theoretical right to secede, coupled with a treaty reserving certain rights for defence etc. for a time.

Fancy their disappointment when they are told that their recommendations will "in due course" enable Ceylon "to assume the status of a dominion thereby bringing nearer the ultimate ideal etc." This is something like "the progressive realisation of responsible Government" of which, we in India, have been hearing for the last quarter of a century. What exactly is offered to Ceylon is a petty measure of self-Government through an executive purporting to be responsible to the legislature. But it is no self Government in the real sense of the term. The exclusion of defence and foreign affairs from the portfolios of the Ministers, the veto power of the Governor-General, Government nominations to both the Houses of the Legislature and other checks and balances in the powers of the Executive, reduce the so-called Self-Government to a virtual nullity.

The question of minorities in Ceylon, as in India, is bristling with difficulties. The proposals recommended by the Commission have already roused the fears of the Tamilians, the largest minority community in the island.

The Committee of the Ceylon Tamil Congress calls the report as

uninspringly stereotyped on the Westminster model and slavishly based on the Sinhalese Ministers' partisan plans to wrest complete powers

of a fascist government for themselves under the respectable cloak of British democratic institutions.

The Congress feels that in the report the minority races are permanently denied Self-Government and are condemned to eternal subjection under Sinhalese racial domination. It adds:

The Soulbury Commissioners' report is a charter of slavery for the ancient Tamil race and its implementation will be a lasting shame on the fair name and greatness of Britain.

Strange that the Commission should have managed to make recommendations equally repugnant to the nationalists and the minorities!

Indian Citizenship in U.S.A.

The passing of the Indian Immigration Bill by the House of Representatives in the United States marks the end of a twenty-year old struggle—the struggle of a handful of Indians for the rights of ordinary citizenship in U.S.A. The Bill, in short, seeks to secure two things—firstly, that qualified nationals of India may become citizens of the United States, and, secondly, that about a hundred Indian nationals may be allowed to enter the United States every year as immigrants.

According to figures quoted by a writer in the *Hindustan Times*, there are only about 3,000 Indian nationals in the United States—at no time did the number exceed 6,000. And then, the student or tourist who goes to U.S.A. naturally returns home to India when his work abroad is over. So it is not a question of numbers, far less one affecting anybody anxious to leave India and settle down in America. But it is a fight for a principle. "We just don't want to be considered inferior", said Mr. J. J. Singh, whose persistent efforts have thus borne fruit. The India League put the case briefly and pointedly.

Every country, of course, has the right to have such immigration laws and fix such quotas as it may see fit. The people of India have no desire to ask for any special privileges of treatment. They do not seek unrestricted immigration to the United States, but they do wish and ask that the stigma of inferiority may be removed—as has been rightly done very recently in the case of the Chinese.

FOREIGN AFFAIRS

By "CHRONICLER"

Colonies in Revolt

WE now have two signs of peace. The Great Powers have returned to their pre-war rivalry and the Colonies refuse to return to their pre-war slavery, writes Louis Fischer, the well-known American journalist.

"The peoples of Indonesia and Indo-China, of Korea and other colonial areas seem to have taken seriously the news that the world war has ended. To them it seems to mean that the pre-war world is also ended. They are to-day reminding the Big Powers what the war was for. It was a war for the Four Freedoms, the United Nations said. "Does that include the freedom to be free?" Mahatma Gandhi asked me, when I spent a week in Sewagram in 1942. This is the very question which the several hundred millions of inhabitants of Eastern Asia are now asking.

When Great Britain, Russia, the United States, France and Holland announced that the war was a war for freedom, this was intended to indicate that it was a war to keep them free from Nazi Germany, Fascist Italy and militaristic-dictatorial Japan.

Another interpretation has been volunteered during the last few weeks by the fighting Javanese and Annamites. The oppressed races of Asia appear to believe that it was likewise a war for freedom from Great Britain, Russia, the United States, France and Holland.

The colonies do not want a future that is like their past. The key to peace is to change away from the ugly, bloody, hungry, unjust past. The second world war will either have brought a new world or it will have brought a new world war."

The British Budget

Britain's first post-war Budget will bring no relief to the most heavily taxed people in the world for another six months.

But from April next year, the standard rate of Income-Tax will be reduced by one shilling in the £ to 9-sb., and certain untaxed allowances on earnings will revert to pre-war level relieving 2,000,000 persons of Income-tax.

These concessions were announced by Dr. Hugh Dalton, Chancellor of the Exchequer, in Britain's Socialist Government, in his first Budget speech on October 23.

Other main points of his proposals in the "interim Budget" were an increase in surtax, the cessation of new post-war credits for Income-tax-payers, and a reduction of the Excess Profits Tax 60 per cent. as from January 1.

The Income-tax changes would cost the Exchequer £90,000,000 annually, said Dr. Dalton. "I hope the encouragement given by the general relief from tax will lead to intensified production."

Civil Government in Burma

The Civil Government was re-ushered into Burma by H. E. Sir Reginald Hugh Dorman-Smith, Governor of Burma, who set foot at 10 on October 16, on the shore of Rangoon, the capital city, which he left 3½ years ago, following the Japanese invasion, to function from Simla.

Burma is the first liberated country in South-East Asia Command, to come under a Civil Government.

His Majesty the King, in a message to the people of Burma, on the occasion of the return of the Civil Government, restates Britain's declared policy of bringing Burma to complete self-Government as a member of the British Commonwealth.

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President Truman's 12 Points

Outlining 12 points of the "fundamentals of the foreign policy of the United States" President Truman declared on October 27:

Firstly, we seek no territorial expansion or selfish advantage. We have no plans for aggression against any other State, large or small. We have not an objective which need clash with the peaceful aims of any other nation.

Secondly, we believe in the eventual return of sovereign rights and self-government to all peoples who have been deprived of them by force.

Thirdly, we shall approve no territorial changes in any friendly part of the world unless they accord with the freely expressed wishes of the people concerned.

Fourthly, we believe that all peoples who are prepared for self-government should be permitted to choose their own form of government by their own freely expressed choice without interference from any foreign source. This is true in Europe, in Asia and in Africa, as well as in the Western Hemisphere.

Fifthly, in co-operative action with our war allies, we shall help defeated enemy States to establish peaceful democratic governments of their own free choice.

Sixthly, we shall refuse to recognize any government imposed on any nation by force of any foreign Power, in some cases, it may be impossible to prevent a forceful imposition of such government, but the United States will not recognize any such government.

Seventhly, we believe that all nations should have freedom of seas and of rivers and waterways which pass through more than one country.

Eighthly, we believe that all States which are accepted in the society of nations should have access to trade and raw materials of the world.

Ninthly, we believe that sovereign States of the Western Hemisphere, without interference from outside the hemisphere, must work together as good neighbours in solution of their common problems.

Tenthly, we believe fully that economic collaboration between all nations, great and small, is essential for the improvement of living conditions all over the world and establishment of freedom from fear and freedom from want.

Eleventhly, we shall continue to strive to promote freedom of expression and freedom of religion throughout peace-loving areas.

Twelfthly, we are convinced that preservation of peace between nations requires a United Nations organization composed of all peace-loving nations of the world who are willing jointly to use force if necessary to ensure peace.

The French Elections

The result of the general elections in France is a clear verdict in favour of Gen. de Gaulle and a democratic constitution: Voters went to the polls to take part in a Referendum which was to decide the future of the 1875 Constitution. In the Referendum, as has been pointed out by a contemporary, people were asked two questions: firstly, whether they wanted to scrap the old constitution with its double, chamber legislature, and secondly whether they supported General de Gaulle's proposal for a single chamber Assembly to draft the new constitution. By an overwhelming majority the French people have decided against the reactionary constitution of the Third Republic. As regards the second question of the Referendum the vote has gone in favour of the de Gaulle scheme. The General's scheme was that during the interim period of seven months when the constitution was being drafted by the newly elected Assembly, a provisional Government should be formed and in order that it might maintain political stability it should not be made dependent for support on the Assembly. The procedure for forming the Government suggested was that a Head of the State should be selected first and he should invite party men to form the Ministry. This proposal was opposed by the Communists and the Radicals as being anti-democratic. The French people have, however, approved of it, apparently as a gesture of gratitude to General de Gaulle as "the first resister."

New Labour Peers

The creation of seven new Labour Peers, as "an exceptional measure of State policy" was announced by the British Premier, Mr. Clement Attlee on October 24. The creations are designed to increase the representation of the Labour Government in the House of Lords to "the extent sufficient to ensure that business in the Upper House is conducted with proper dispatch and efficiency."



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE OTHER HARMONY. By The Rt. Hon. V. S. Srinivasa Sastri. Edited by T. N. Jagadisan and published by S. Visvanathan, Post Office Street, Madras. Rs. 3. Mr Jagadisan whose excellent collection of *Sastri's Letters* was reviewed in these pages has, with the zeal of a discerning scholar, dug up more "Sastriana" to share with the public. His recent edition of *Sastri's Life and Times of Pherozeshah Mehta* was an admirable treat alike for the warm and intimate delineation of a striking personality and for the balanced appreciation of a great public character. Apart from its attractions as a biographical *tour de force*, it will remain the most treasured source book of the times that Pherozeshah dominated.

Evidently this browsing at large over Sastri literature has proved a fascinating occupation for the Editor who has quickly followed up with yet another collection—*The Other Harmony*. Those who are familiar with Sastri's smooth and flowing diction will be quick to endorse this apt but obscure reference to Dryden's phrase. Here are 15 papers of charming interest, beginning with that classic piece of "Confessions" reproduced from the pages of the *Indian Review*. The first three chapters are frankly autobiographical in which Sastri reveals himself with admirable naivete, all the more attractive for the glamour of his style and his method of approach. In one of these Mr. Sastri recounts the story of his admission to the Servants of India Society, how a copy of the Prospectus of the Society which was handed to him by Mr. G. A. Natesan decided his course irrevocably. And Mr. Sastri describes the ceremony with the amorous precision of Gibbon,* about to engage himself on his

* The memorable passage in Gibbon's *Autobiography* reads: It was at Rome on the 15th of October 1764, as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind.

great life work—*The Decline and Fall of the Roman Empire*:

It was the 15th January of the new year. . . . The place was the upper storey of a house in Rowland Road, Ballygunj and the time early morning, etc.

Then follow chapters on Gokhale, Ranade, Mehta and Gandhi and luminous discourses on Democracy and Education, and characteristic exposition of the Balanced Mind, Values in Life and Christmas Spirit. We are glad to see included in this selection, Sastri's masterly speech on the Joys of Freedom, delivered on the occasion of his accepting the Freedom of the City conferred by the Corporation of London in 1921.

STUDIES IN THE RAMAYANA. By T. Sundarachariar. Published by P. Varadachary & Co. Available of G. A. Natesan & Co. Madras. Rs. 2-8.

All lovers of Ramayana will welcome this stimulating volume comprising the series of lectures delivered by the author in 1944 at Kumbakonam before a vast and learned audience. The present study covers only Balakanda and according to the author, the Ramayana is an Immortal work of art, and "it has presented to the Hindu mind those ideals of conduct and character which have ever since been the watchwords of the Indian striving." He has taken much pains to indicate the artistic and moral excellences of the work and throw new light on some of the favoured episodes. On some of the philosophic conceptions like the idea of a 'personal God', the theory of incarnation and the theme of the struggle between Devas and Asuras the author has much to say that is elevating and illuminating. Sir S. Varadachariar, Judge, Federal Court of India, has contributed a crisp and lucid foreword to this, highly thought provoking study of this great work.

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JUDGE OR JUDAS? By N. G. Jog. Thacker & Co., Ltd., Bombay. Rs. 7-14.

This is quite a crushing reply to Beverley Nichols "Verdict on India" in which the author had slandered India, its people, its art and its culture, not to mention the many misstatements about Mahatma Gandhi, the Congress and the Nationalist Press of India. The Hindus and the Anglo-Indians were his chief victims and the Muslims his favourites. Mr. Jog quotes chapter and verse to prove that Beverly Nichols was none but a hireling engaged by interested people to visit India and then produce the book full of misstatements and *suggestio falsi* and *suppressio veri*. Mr. Jog avers that Beverley Nichols was helped in this task by officials in England and India, and this propaganda book found extensive circulation in America. For several years past, America has been the main target for British propaganda. Says Mr. Jog:

It seems as if India's battle for freedom has to be fought neither in Britain nor in India but in the United States! Books and pamphlets, background material and guidance notes, topical contributions and spot news—all highly coloured, most of it anti-Congress and anti-Gandhi—is being liberally mailed from the British Embassy in Washington which has an Indian propaganda branch attached to it. Editors, columnists (led by the redoubtable Dorothy Thompson), novelists, dons and missionaries are being roped in this anti-Indian racket and even the Royal Bank of Canada and the Federal Council of the Churches in America are reported to have taken a hand in it!

According to Mr. Chaman Lal, who made an extensive tour of America in 1944 and had thus an opportunity to study facts at first hand, the Government of India spends about two and a half million rupees and the British Government about ten to twelve million dollars every year for anti-Indian propaganda in America. About 10,000 persons are engaged in this mission of advocating the cause of British Imperialism in America.

To recite the many false statements made by Mr. Nichols would be giving it further publicity. We shall therefore be content with recommending to our readers Mr. Jog's brightly written book "Judge or Judas?". For, even those who are not normally interested in politics will enjoy the literary flare and polemical wit of the book.

TREATY RIGHTS OF INDIAN STATES. By Sir C. P. Ramaswami Aiyar. Indian Council of World Affairs, Bombay Branch. Rs. 2.

In this inaugural address delivered to the Bombay Branch of the Indian Council of World Affairs, Sir C. P. Ramaswami Aiyar elucidates at length the meaning of "treaty rights" and paramountcy and points out that the States cannot pursue a policy of isolation and shield themselves under sovereignty but must accept some central control on questions of All-India policy in legislative, executive and judicial matters. He briefly analyses the respective population, finance, material resources and political status of the 601 States, and scans their future in an all-India set up, whether they should go into a confederation, or be absorbed into British India or merged with other Indian States. Finally he puts forward a strong plea that the States should aim at the well-being of the peoples and must evolve a responsible government with the advancing tide of the times.

BROADCASTING. By Seth Druequer. (Oxford Pamphlets on Indian Affairs, Oxford University Press No. 27.) As. 6.

In this pamphlet Seth Druequer surveys the growth of broadcasting in India and its great possibilities and gives some suggestions for its expansion. To-day the A. I. R. broadcasts from nine stations and two lakhs of people own radio sets. The author who is a layman points out the example of Russia with a population of less than 200 millions having 500 stations and indicates possibilities for expansion in India. But, this can be done only when the present low standard of the people has been raised to an appreciable level, for radio to-day caters only the middle class and the rich in towns and villages. As a medium of education it is a powerful force and the author suggests that sets should be provided in all schools and colleges.

DIARY OF THE MONTH

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- October 1. Fighting in Indo-China. Annamites massing at the gates of Saigon.
- October 2. Gandhi Jayanti celebrations.
—Fighting ends in Indo-China.
- October 3. Failure of London Conference of Foreign Ministers.
—Indonesia demands full independence.
- October 4. Appointment of new Provincial Governors announced.
—Sir Chandulal Trivedi appointed Governor of Orissa.
- October 5. MacArthur dismisses Jap Home Minister.
—Sir Ardeshir Dalal announces setting up of Tariff Board.
- October 6. Japanese Cabinet resigns, representing MacArthur's dismissal of Home Minister.
- October 7. Dr. Soekarno, leader of Indonesian Nationalists invites four leaders of freedom, including Pandit Nehru, to Java.
- October 8. New Jap Cabinet approved by MacArthur.
- October 9. Laval sentenced to death.
—Soulbury Commission report on Ceylon reforms published.
- October 10. Pandit Nehru's call to Japan to promote peace in Asia.
- October 11. Lower House in U.S.A. passes Immigration Bill.
- October 12. Interim plan for Palestine reached with Arabs.
- October 13. Ban on Bharati songs lifted.
—Commandar-in-Chief outlines plan for India's defence forces.
- October 14. Allied Military Government takes over charge of Batavia.
- October 15. Pierre Laval executed.
- October 16. Civil Government re-established in Burma.
—Dutch Government refuses to treat with Dr. Soekarno.
- October 17. Lord Pethick Lawrence speaks on Indian self-government at reception held by London Mijlis.
- October 18. Maulana Azad protests against Government failure to grant general amnesty.
- October 19. Sir Sultan Ahmed resigns and Sir Akbar Hyderi to officiate as Member of Viceroy's Council.
- October 20. Mr. Attlee defines labour policy and programme.
—P.E.N. Conference at Jaipur presided over by Sir Mirza Ismail.
- October 21. Congress candidates to Central Legislature announced.
- October 22. Australian team arrives in Bombay.
- October 23. Dr. Dalton presents first Labour budget.
- October 24. Quisling executed.
—Mr. Bevin defines British policy in Java and Indo-China.
- October 25. Government turn down request for postponement of I.N.A. trials.
—Royal Charter given to National Institute of Sciences.
- October 26. Congress Election manifesto issued.
—India Government's 15-year plan for Postal Service published.
- October 27. M. P.s' demand official declaration of independence for India.
- October 28. American occupation of Korea.
—Rift in U.S.-Russo relations.
- October 29. Sarat Chandra Bose seeks election to Central Assembly as Congress candidate from Burdwan Division.
- October 30. Failure of talks re Burma Executive Council.
- October 31. Sardar Patel's 70th birth-day celebrated.
—Brigadier Mallaby murdered in Java. Mrs. Vijalakshmi meets President Truman.



TOPICS From PERIODICALS



FUNDAMENTAL UNITY OF INDIA

An appeal to "every lover of the country" to fight for India's unity is made by Sir Muza I-smail, Dewan of Jaipur, in a signed article in the *Concord*.

Sir Muza says:

In the present distressing situation, when disruptive tendencies are sedulously at work undermining the very foundations of our national life, when the dark miasma of communal hatred has polluted the wells of sane goodwill, it should be the duty of every lover of the country to besmir himself to clear the foul air and to fight for unity.

Behind the endless diversity of races, languages and creeds, behind the rise and fall of dynasties, there is and has been a fundamental unity and continuity of Indian culture. That culture is deep-rooted in the soul of the people. The clouds of political prejudice may for a while perplex and trouble us, but no agitation can shake the hopes and fears, joys and sorrows, loves and hates of hundreds of millions of men during hundreds of years.

Supporting his observation with a survey of the mutual impact and influence of Islam and Hinduism upon each other in the realm of art, architecture, poetry, music, religion and philosophy, Sir Muza says:

Throughout their long history, both the Hindus and the Muslims have known the art of living together. In all fields of human values, in all that makes life worth living, Hindus and Muslims have worked hand in hand in a spirit of mutual understanding, trust and helpfulness, contributing to the common fund of Indian culture, which holds them together as one people.

Sir Muza Ismail suggests that there is one potent means of bringing the different communities together—next only perhaps to inter-marriages—and that is the starting of industrial enterprises in close association with one another. He says:

If people can earn money together, they forget their religious, racial or other differences. Common industrial enterprises can act as a powerful cementing force, resulting in the assuaging, if not in the complete elimination, of communal antagonism.

FREEDOM

"To fight for freedom, to work for it and live for it is an excellent ideal", writes Krishna Hatheesingh, in the special autumn issue of the *Saturday Mail*, the excellently got up Calcutta weekly.

Countries which sacrifice their freedom are in danger of stagnating as freedom of person and of the mind are the essence of civilization and progress. Without freedom we shall decay and that we have not done so in spite of 200 years of foreign domination shows how great our past civilisation and culture must have been for us to have withstood all that we have done all these years.

To think that freedom is possessed by those only who are in a position to restrict others is entirely false. The chains that are forged by love are far stronger than any of those imposed by hate and repression. Freedom does not mean the power to 'do exactly as one likes, to come and go when it pleases one or to carve and follow a path of one's choice. It implies much more—it means mental freedom which can be acquired by casting off shackles of prejudice, racial contempt, religious fanaticism and national hatred.

One can acquire freedom of mind when one can face problems rationally, is unswayed either by sentiment or prejudice, says the writer. Everywhere people are enslaved by hate, fear, worry, greed and other emotions. They are chained by shackles of tradition, conventions, customs, superstitions and repressions.

Freedom should not mean licence. It should not be imposed from without but should come from within.

Men and women need to educate themselves spiritually to understand life and themselves—to think for themselves and interpret their emotions correctly.

If the aim of each individual is to be freedom for all then each person must co-operate to secure it. Our importance as individuals lies in the service we can render the community. So in the present struggle for the freedom of our country we must co-operate and work for it. The liberty of many a country is still threatened. We still have to achieve ours, but what we must ensure for ourselves and our children must be something very different from what the West considers liberty, freedom and democracy.

CONGRESS AND MR. JINNAH

Congress is being criticised by different people for different reasons. One section condemns the Congress for its failure to form coalition governments with League leaders during Congress Raj while others find fault with it for its policy of appeasement at any cost. Mr. D. F. Karaka, special correspondent of the *Bombay Chronicle* and former President of the Oxford Union, in a letter to the *New York Times*, says:

My countrymen pleading India's cause in this country, have harped on the theme that India has a right to freedom. The issue to-day is no longer whether India is entitled to independence.

The point is rather, should this transference of power take effect subject to Mr. Jinnah's demands, which would mean that India would cease to exist as anything more than her geographical expression being replaced under the Jinnah scheme by two new units—Hindustan and Pakistan, Hindu India, and Moslem India.

Mr. Jinnah's demand is not one which can be accepted by any thinking Indian, but the fact remains that because of Britain's India policy since the days of the Round Table Conferences, Mr. Jinnah to-day is in the position of calling the trumps. Mr. Jinnah has come to the present position in India partly because Britain built him up as a foil to the growing power of the Indian National Congress and partly because of the shortsightedness of the Congress in India which underestimated his strength and his danger.

The result is that while Britain is still, de jure, the paramount power, ironically because of their own Indian policy, Mr. Jinnah has the *de facto* control of India's destiny. Britain always said that no transference of power could take place in India without the consensus of opinion in India.

Mr. Karaka, in conclusion, says:

Like Nelson the Congress have looked for Mr. Jinnah's rise to power with their blind eye. Therefore, I feel it pointless to speak in this country about our right to our freedom without telling the American people of the mistakes our

own Indian leaders have made in making this freedom difficult to achieve.

Hitherto the fact could never be proved that there was a Hindu-Moslem problem. The Gandhi-Jinnah meeting, however, provided exhibit "A" for Britain and provided British imperialism with a new lease of life in India.

The deadlock in India is the triumph of British Tory policy and will continue until the influence of Mr. Jinnah is obliterated and there is a reorientation of the Congress policy.

Congress attitude to the League has been fully clarified during the last session of the A.I.C.C. Both Sardar Patel and Pandit Jawaharlal plainly told the Congress that no further endeavour to appease Mr. Jinnah will ever be made.

BRIBERY AND CORRUPTION

Dr. H. C. Mookerjee, writing in the *Modern Review* for October, discusses how bribery and corruption, which were rampant in England, disappeared with the transfer of the ultimate control of the Government to the House of Commons. He says:

The old governing classes of England, all drawn from the exceedingly well-to-do sections of the population, continued distributing patronage in the old way and for the old purposes and the system was changed only with Lord Derby's Reform Act of 1867, transferring the ultimate control of the House of Commons from the "ten pound householders" in the boroughs to the town artisans to whom franchise was extended under it.

Probably feeling that the control of patronage which was gradually slipping out of their hands would be safer with an independent Civil Service Commission, the governing classes had the wisdom to yield in time so that at last even people without political influence had a chance to enter the Home Civil Service.

Three years after the passing of the above Act, Gladstone introduced open competition throughout the English Civil Service by an Order in Council. Absolute purification of the English Civil Service followed with the Reform Acts of 1884, 1918 and 1928, so that today Britain possesses an incorruptible body of public servants but this, it is maintained, is mainly due to the political power conferred on the people through adult suffrage. This was referred to by the Rt. Hon. Viscount Samuel in the 1941 Herbert Spencer Lecture delivered before the Oxford University in which he is reported to have said:

"It was only when the people gained control, that the fresh air of publicity, blowing through the lobbies of Parliament and corridors of Whitehall, swept out the corruption that had infected the eighteenth century."

Let those who criticize India for the prevalence of corruption remember how far we still are from this all-embracing public control.

Let them not demand twentieth century public morals from a country administered according to an early nineteenth century constitution from the franchise point of view and, under which, in the view of an Englishman, the Executive are advised by the hereditary rent-collectors of Bengal in (their) dealings with the tillers of the soil and by the factory owners of Bombay in (their) regulation of factory labour.

EDUCATION AMONG TRIBAL PEOPLE

The total population of all the Tribes, or of the so-called Aborigines and Hill-tribes of India is not less than 254 lakhs out of the total population of 3,890 lakhs, writes Mr. A. V. Thakkar in the *Social Service Quarterly*.

The total tribal population amounts to 6.5 per cent. of the total population. This is as per census of 1941. All the people enumerated as tribes are neither Aborigines nor are they all Hill-tribes; and that is why I have used the

word "so-called" above. It is very difficult even for scientists and anthropologists to determine who migrated first into Hindustan—either from the North-west or the North-east. In a way, even the large Aryan population may be called Aborigines. Nor are all the tribal people "Hill Tribes". A very large percentage of them do, as a matter of fact, live in the plains, and may have come down from the hills in the distant past. At any rate, a very small percentage of the Tribals, which may be estimated at between ten and twenty per cent. may be called by the name by which they are generally known, namely, Aborigines and Hill-Tribes. So the word "Tribes" or "Tribal People" is a more correct description of them, to distinguish them from other castes of Hindus, Muslims and Christians.

It is beyond controversy that the education among these people has progressed very little, as compared with the progress made by the communities of Hindus, Muslims and Christians.

As a rule, their education has been neglected by the State for the last 150 years, and more so than even that of the Depressed Classes or Harijans or Scheduled Castes. The latter community was subject to some social disabilities, but the tribes had no such handicaps. Being isolated in remote hilly parts and forest zones of the country, as well as in their own colonies in the plains, they were very backward to begin with and remained so in spite of the general advancement. It was only in such areas as Chhota Nagpur, specially Ranchi district, where Christian Missionaries have been at work among them for nearly a century past, and in the hill districts of the Nilgiris in the South, that education has advanced appreciably. At all other places, they have remained very backward and will remain so unless the State takes special measures for their advancement. The task is too big for private agencies, which can only plan.

Though the work is not yet complete, A. V. Thakkar has been able to collect a list of 112 graduates from the Tribes, including a dozen lady graduates.

INDIAN ARMY AND FREEDOM

FREE INDIA

An English officer, Mr. David Carpenter, who had visited India, in an article in the radical weekly *Tribune*, writes:

The transcendent feature of the political situation India is the volcanic hatred that one finds, in the people's hearts for England and everything English. It is hatred that grows with bitterness and that is added to on every day of frustration. Nowhere is this hatred stronger than in the Army and in no army category is it stronger than among the officers. If out of negligence or concern for our world position or even out of an honest desire to unite India before quitting India, we permit matters to drag on until mass civil disobedience breaks out again, then the rank and file of the army will side with the people and the officers will lead the rank and file.

Mr. Carpenter bases his views on the frequent discussions he had with

young intellectuals who are to-day officers in the Indian army and who will certainly exert enormous influence on the future of Indian politics.

He adds that though their experience in the army has not taught them to hate the enemy less, it has taught them to hate the British more. I think that they will leave the Army embittered by the discrimination and the superior attitude of their British fellow-officers, confident in their own ability to administer and command, passionately determined that India must govern herself and equally determined that India must be united so that she may be strong.

Mr. Carpenter further declares that an overwhelming majority even among the Muslim officers do not believe in Pakistan and said to him:

A Government headed by Pandit Jawaharlal Nehru and based on concessions to which Congress has already committed itself would command the confidence of the vast majority of the Muslim people.

Free India, the bright weekly, edited by Mr. E. R. Govindan and published at Salem, has managed to produce a sumptuous Dasara number, despite the handicaps of control measures which are still operating. Its 64 pages are packed with articles and notes of striking interest, interspersed with topical illustrations, which add to the attractions of this entertaining weekly.

INDIA IN PERIODICALS

INDIA AND UNITED NATIONS. By Bharat Sastri. [New Horizons, October 1945].

THE VEDANTIC CONCEPTION OF EDUCATION. By Pandit Jaiwant Ram. [Prabuddha Bharata, October 1945].

INDIANISATION OF THE CIVIL SERVICES. By Dr. A. K. Ghosal, M.A., Ph.D. [The Calcutta Review, October 1945].

KEATS AND INDIA. By K. Mukherjee. [The New Review, October 1945].

AMERICA'S CULTURAL DEBT TO INDIA. By Horace I. Poleman. [The Hindustan Review, September 1945].

BENGALI POETRY. By Humayun Kabir. [India July 1945].

IS HINDUISM ON THE DECLINE. By G. A. Chanda-varkar. [The Vedanta Kesari, October 1945].

THE BOOK TRADE IN INDIA. By Madan Gopal. [The Aryan Path, October 1945].

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.

Hyderabad

POST-WAR BUDGET

That Hyderabad's finances have successfully withstood the shock of World War II, as evidenced by the fact that all the seven war-time budgets of the State have been surplus ones, despite minimum imposition of new taxation, in the shape of the Excess Profits Tax and Excise Duty on tobacco, was the point stressed by Nawab Liakat Jung Bahadur, the outgoing Finance Member, who presented the war-time budget (1945-1946) at a press conference.

Apart from the above, a non-lapsing grant of Rs. 10,00,000 has been made for meeting partially, but immediately, the problems of resettlement and re-employment of demobilised soldiers and technicians, a measure which naturally takes priority in all Government plans.

The most encouraging feature of the current year's Budget is the substantial increase in the provision made for financing the activities of what are generally known as nation-building departments.

THE GODAVARI VALLEY SCHEME

H. E. H. the Nizam has sanctioned the Godavari Valley Development Scheme costing 24 crores. The scheme is expected to bring eight lakhs acres of land under irrigation in the districts of Warangal, Karimnagar and Adilabad, besides making available about 75,000 K. W. of cheap electric power, enabling the establishment of a number of industries in Godavari Valley area, especially chosen for its proximity to coal and iron fields as well as a number of important raw materials. H. E. H. the Nizam has appointed Nawab Mahmud Yar Jung Bahadur, Secretary, Post-War Planning Department as the Chief Commissioner, Godavari Valley Development Scheme.

Mysore

5-YEAR DEVELOPMENT PLAN

The plans prepared by various Departments of the Mysore Government for developments within the next five years were outlined by the Dewan, Prachanna Siromani N. Madhava Rao, on October 10 when he opened the Dasara Session of the Representative Assembly.

It is proposed to construct new irrigation works to bring an additional extent of 90,000 acres under wet cultivation. Arrangements are being made to increase the generating capacity of the jog hydro-electric project. A length of 600 miles of new roads is to be constructed. The number of primary schools is to be raised from 3,000 to 10,500. Existing hospitals are to be extended and more dispensaries opened.

After describing the State's war effort and its great contributions in men and material, the Dewan said:

"It is expected that about 5,000 persons belonging to Mysore are likely to be demobilised from the Indian Army. One or more employment exchanges will be established in order to resettle these persons in civil life. An attempt will also be made to organise some of the workers in groups for continuous employment on public works."

He then briefly described the progress made in the planning of the economic development of the State in the years to come.

MYSORE BAN LIFTED

The order of the District Magistrate of Mysore banning processions, meetings and other gatherings in Mysore City and within a radius of five miles, passed in May, on the eve of the proposed session of the Mysore Congress, has been withdrawn.

Baroda

MAHARAJA'S EXHORTATION

"Let us strive together and purge from our midst communalism which is eating into the very vitals of our body politic," observed H. H. the Maharaja Gackwar, addressing his Ministers and heads of departments at the Laxmi Vilas Palace.

His Highness said: "Baroda has given a lead to British India in many respects, particularly in social and administrative reforms and I feel confident that at the appropriate time Baroda will also lead the way to further constitutional reforms."

The Maharaja next referred to post-war problems and asked those assembled to face the future with confidence and fortitude. He emphasised the need for raising the standard of living, particularly in the rural areas of the State and said that it could be done by industrial and agricultural development. Such development could not be confined to individual provincial or State limits.

"There must be co-ordination between the smaller units for the benefit of India as a whole. In our industrial policy, my Government are actively considering how Baroda can usefully fit into the industrial map of India. We intend to play our full part in any industry for which my State possesses natural resources.

EX-WAR PRISONERS AT BARODA

Several hundred released prisoners of war, passing through Baroda were entertained by the Baroda State Military Department. Special band parties were deputed by the State. Senior officers of the Baroda State Army were also present. The station staff also entertained the released prisoners.

Travancore

PRIMARY EDUCATION ACT

The Travancore Primary Education Act, making primary education free and compulsory in the State for children between five and ten years of age, was passed by His Highness the Maharaja of Travancore on October 18.

The preamble to the Act states that it is the declared policy of the Government to undertake universal, free and compulsory primary education for boys and girls by means of a definite programme, as a result of which they will assume, within a period of ten years, full control of all primary education in the State. The Act extends to the whole of Travancore, coming into force in such areas and on such dates as are to be notified by the Government.

The Act declares that in every area to which the Act applies, it shall be the duty of parents to send their children to attend an approved school for primary education for so many days and for such time on each day of attendance as may be prescribed by the Department of Public Instruction.

The Act stipulates that no religious instruction shall be imparted in any approved school during school hours, and provides that no person shall take into employment any child, who is not receiving primary education in an approved school or has not obtained a certificate of exemption.

THE TRAVANCORE BANK

Simultaneous with the industrial expansion programme of Travancore, comes a State blessed and State sponsored Bank, to aid State industries.

The bank also will be bankers to the State and the State will contribute 30 per cent. of the capital. The Government have also promised to afford facilities for banking within the State.

The State Director will be the Financial Secretary. Mr. S. Parthasarathy, well known in financial circles, will be the Director-in-Charge.

Kashmir

NEW HOSPITAL AT SRINAGAR

His Excellency the Viceroy performed the opening ceremony of Maharaja Harisinghji Hospital at Srinagar on October 11.

Inviting His Excellency to declare the Hospital open, the Prime Minister Rai Bahadur Pandit Ramchandra Kak, in the course of his address said:—

Five years ago the foundation stone was laid by Your Excellency's predecessor.

When His Highness succeeded 20 years ago, our medical budget was Rupees 7 lakhs, the number of hospitals and dispensaries 64 and the number of patients treated yearly about 9 lakhs. The current year's budget is Rupees 16 lakhs on maintenance alone exclusive of the cost of construction of new hospitals and dispensaries. The number of hospitals and dispensaries is 109 and the number of patients treated last year was about 17 lakhs. The strength of the Medical staff has risen from 533 to 1,025. In addition, there are subsidized dispensaries in rural and outlying areas which number 76. At these dispensaries 204,034 patients received medical treatment last year.

Patna

CONSTITUTIONAL REFORMS

The Maharaja and Ruler of Patna at a Darbar held on the Dasara Day at Balangir, the headquarters of the Patna State, inaugurated the Patna State Legislative Assembly. The Darbar was largely attended by all the prominent subjects of the State from all corners. The Maharaja in a very impressive speech exhorted the people, specially the elected M.L.A.'s of the State to make the best use of the facilities given to them to associate them in the administration of the State.

The Assembly consists of 28 Members excluding the President who is the Chief Minister of the State, ex-officio. Of the 28 Members, 14 are elected, and 14 are nominated. Of the nominated Members 9 are officials and 5 are non-officials, thus assuring a non-official majority in the whole Assembly.

The Assembly is given a wide range of useful subjects to discuss and vote including the public revenues and budget. Of the few subjects outside the range of the Assembly are the Ruler and his family, his privy purse, his relations with the Paramount Power and the other Rulers, etc. The Maharaja assured complete freedom of speech in the Assembly.

The Assembly of the Patna State is the only one of its kind in the Orissa and Chhattisgarh States.

Rajkot

PROFESSOR YAJNIK

Born in a family of scholarly traditions at Nadiad, Dr. Yajnik has devoted the last quarter of a century for the cause of scholarship as a Professor and Principal and is at present Principal of the Dharmendrasinhji College. He has collected nearly 3 to 4 lakhs of rupees for the development of the college and every year, he collects thousands of rupees for the welfare of the poor students the development of the Library with the hope that this great institution will one day be the nucleus of the future Kathiawar University.

It is but appropriate that the completion of his 50th year should have been made the occasion for the public to pay tributes to him recently. The public of Rajkot and other places in Kathiawar organized a grand reception under the presidency of His Highness the Thakore Sahib of Rajkot who gave him a fitting tribute.

The students and professors of the Dharmendrasinhji College celebrated the event with gusto.

INDIANS OVERSEAS

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Kenya

KENYA CONGRESS.

The 17th Session of the E. A. Indian National Congress, held at Mombasa on the 6th, 7th and 8th October, 1945, was the first in the history of Indians in Kenya to be addressed by an African, Mr. Gichuru, President of the Kenya African Study Union, the premier body of Africans in the Colony, looking after their economic, social and political interests. Mr. Gichuru's address was most outspoken and he spoke for every African of Kenya Colony when he said:

The greatest of the problems which I treat as Problem No. 1 in Kenya is the Colour Question. We have up to this date failed to pull the weight together in Kenya just because some citizens in Kenya unfortunately look down upon others. So long as Kenya retains these racial feelings, so long shall the real progress and development of our beloved country be delayed. All other problems have arisen because of this unwritten law of colour prejudice.

Alluding to the restriction of immigration by the Kenya Government, in which connection it will be recalled that the Indians of Kenya deputed a Delegation to India in 1944, Mr. Gichuru emphatically declared: "There is plenty of room in Kenya for all of us. Plenty of room in trade. Plenty of room in agriculture. Plenty of room in our social intercourse." "This your 17th Session," Mr. Gichuru added, "has opened a way for mutual co-operation and understanding between yourselves and the African peoples of Kenya." These were momentous declarations which the Kenya Government might note.

Burma

EVACUEES' RETURN TO BURMA

To assist the return to Burma of evacuees from that country now in India, the Government of India has arranged, in co-operation with all Provincial Governments, for evacuees to be given identity certificates which will enable them to secure passages in ships and any other means of transport which may be provided.

S. Africa

INDIANS IN NATAL

Approximately 17,600 Indians were employed in the Province of Natal, South Africa, during 1944 as compared to 26,000 employed in the previous year. The total number of male adult Indian immigrants in the Province was 43,218, according to the Annual Report of the Protector of Indian Immigrants, who explains that many of the immigrants are farming on their own account and carrying on other trades.

Housing accommodation according to the Report, still leaves much to be desired. But there were no complaints of ill-treatment by employers. No immigrants returned to India during the year.

The health of the Indian population was good during the year, but the death rate from tuberculosis was still very high. The total population increased to 217,549 from 210,107 in 1943. The total number of children attending Government and Government-aided Schools during the year under review was 32,875, showing an increase of nearly 2,000. Still there were many Indian children who were receiving no education owing to there being no room for them in the schools.

U. S. A.

INDIAN IMMIGRATION BILL

President Truman commended the House Immigration Committee Chairman and Democratic Representative, Mr. Samuel Dickstein of New York for his efforts in putting the Indian Immigration Bill across on the floor of the House. Mr. Dickstein, who called on the President in connection with other immigration questions told Reuter: "The President said that it was a worthy Bill, and that he was glad that it was passed by the House."

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

CONGRESS ELECTION MANIFESTO

"On the 8th of August, 1942, the All-India Congress Committee passed a resolution, since then famous in India's history. By its demands and challenge the Congress stands to-day. It is on the basis of this resolution and with its battle-cry that the Congress faces the elections to the Central and Provincial Assemblies."

This is the keynote of a twelve-point election manifesto issued by the Congress High Command.

The highlights of the manifesto are:

(1) The Congress stands for equal rights and opportunities for every citizen of India.

(2) It stands for the unity of all communities and religious groups and for tolerance and goodwill between them.

(3) It stands for full opportunities for the people as a whole to grow and develop according to their own wishes and genius.

(4) It stands for freedom of each group and territorial area to develop its own life and culture within the larger frame-work.

(5) It stands for the re-grouping of Provinces on a linguistic and cultural basis.

(6) It stands for the rights of all those suffering from social tyranny and injustice, and for the removal for them of all barriers to equality.

(7) The Congress envisages a free democratic State with fundamental rights and

liberties of all its citizens guaranteed in its constitution.

(8) The Congress stands for a Federal Constitution with a great deal of autonomy for its constituent units.

(9) The Congress will tackle the most urgent and vital problems of India, namely, the removal of the curse of poverty and raising of the standard of life of the masses.

(10) The Congress stands for modernisation of industry and agriculture and social control of all sources of wealth, methods of production and distribution, so that India may grow into a co-operative commonwealth.

(11) In international affairs, the Congress stands for the establishment of a World Federation and

(12) The Congress will champion the cause of the freedom of all subject nations and elimination of Imperialism everywhere.

PROF. LASKI'S CALL TO MUSLIMS

Prof. Harold Laski, Chairman of the Labour Party Executive in a letter to Mr. Subrata Roy Chowdhury, President of the Cambridge University Majlis, says:

I have long held the view that Macaulay was right when he said the proudest day in the history of Anglo-Indian relations could be the day upon which Britain could say to India that the time had come when India could go proudly on her own national way. I think the time has now arrived and I look forward to seeing a free India very soon after the elections. I hope particularly that Younger Mahomedans in India will realise that it is more important to gain freedom and unity for India as a whole than pursue communal advantage.

Utterances of the Day

LORD LAWRENCE ON AIM OF BRITISH POLICY

Speaking at a reception held by the London Majlis to Indian students on October 17, the Secretary of State for India, Lord Pethick-Lawrence, said:

I do not know anything about the end of the India Office, but I do know that it is my hope and it will be my endeavour to secure that the road along which you are travelling to full Self-Government shall be as easy as possible. It is not the will of our Government or the people of this country, to put any obstacle whatever in your progress towards Self-Government, nor is it any part of our desire to put any limitations upon that Self-Government.

We want you to attain full and equal Self-Government at the earliest opportunity and to walk along the road that we are opening up, or, if you prefer it, some other road that you choose in friendliness with us. Remember that we are hoping you will go forward to the desire of your hearts—complete full unfettered, Self-Government for India, equal with the Self-Government of the people in these islands.

Your nation is in many ways a greater nation than ours. It is a pleasure to us in this country that our fate is to some extent entwined with yours. I hope that whatever may be the feelings in some parts of India to-day, when the history of your country comes to be written, you will be glad that for a certain time—perhaps not long—your fate has been entwined with ours.

Pr. NEHRU'S INDICTMENT OF BRITISH OFFICERS

Addressing a huge gathering of Hindus and Muslims at Azamgarh (U. P.) Pandit Jawaharlal indicted five British Officers in these terms:

I accuse Nethersole, Barret, Marshsmith, Wood, and Moore for organised brutality in cold blood on my people. I accuse them for untold tyranny on innocent men and women of my province. I accuse them in public for indulging in those deeds which degrade humanity. I accused them in Ballia and I do so here again.

Pandit Nehru in his indictment said:

I do not accuse these men because they resorted to firing. When a nation has risen to fight what is there to bewail of, if the opposite side fires on us. But I do certainly condemn and accuse these people of ruthless barbarity which cannot be excused in any sense or by any code of arguing.

LORD WAVELL ON INDIAN ARMY'S RECORD

Replying to an address of welcome read to him at the Rawalpindi Darbar on October 15, H. E. Lord Wavell recounted the services of the Indian troops in the war, particularly the Indian Army's record in Middle East.

Except for a small transport unit which went to France—India's original effort was in the Middle East in defence of the Suez Canal and the Red Sea, our main lines of communication to India.

When the Italians entered the war in 1940 and advanced toward Egypt, the only formations of trained troops which I had available to meet the threat of those vastly superior numbers were the Fourth Indian Division and an incomplete British armoured division. With that force, we won the Battle of Siddi Barrani and saved Egypt. That was at the end of 1940. In the beginning of 1941, two Indian divisions, the Fourth and the Fifth, drove the Italians out of Eritrea and Northern Abyssinia, storming two of the strongest natural positions I have ever seen, Keren and Amba Alagi. That same summer, when the Middle East was in its greatest danger, threatened from four quarters, a brigade of the same famous Fourth Indian Division was responsible for the capture of Damascus at a critical moment in the Syrian campaign; other Indian troops helped to suppress the attempt by a few ambitious generals and politicians to place Iraq in German hands and assisted to halt Rommel's counter-attack in the western desert.

Of all these achievements, I can speak from first-hand personal knowledge and I repeat what I have already said elsewhere that without Indian troops and Indian help, the vital link of the Middle East could not have been held in those early stages of the war.

I would have you know that the liking and admiration these Indian troops aroused amongst the other Allied forces with whom they fought was not only for their military valour but for their discipline, their smartness, for their qualities as comrades. I have seen tributes to these qualities and to their fighting prowess from the British, from the Australians, from South Africans and from Americans, who not only valued them as great fighters but also as good comrades. From France in the early days, I remember an impressive tribute to the discipline and steadiness of an Indian transport unit (non-combatants) which was cut off in the retreat of the French Army and captured with French troops, who greatly admired the way in which the Indians in retreat and disaster still retained their order and discipline.

Political

LIBERALS AND PAKISTAN

The Rt. Hon. V. S. Srinivasa Sastri, Mr. P. A. Wadia, Mr. K. Natarajan and Mr. Jehangir Petit, in a joint statement, oppose "the demand for the division of India into a Hindu and a Muslim India." They say:

We think it our duty and the duty of all who share our views, to give expression to our concern and to raise a timely note of warning as to the direction in which we are drifting. None of us is clear as to the precise implications of the two nation theory. Much less so perhaps are those who advocate it. The country has never been given any precise details of the territorial division of the country and the lines of demarcation between the two Indians. When Mr. Jinnah is asked to decline the territorial demarcation, he has always evaded the issue by demanding that, in the first instance, the claim of the two-nation theory should be granted as the basis of any further negotiations. Those of us, therefore, who are definitely opposed to the very idea of breaking up the unity of India, suffer under a handicap as we are not in a position to know precisely the nature of Mr. Jinnah's Pakistan.

The authors of the statement recall how the 200 years of British rule had brought about unity in India and deplore the introduction of separate electorates 40 years ago. In their opinion, even if the ordinary alignments of parties, usual to a democratic system, had been possible in India under foreign rule, this was "effectively torpedoed by the institution of communal electorates." Religion has been turned into a vested interest, bigotry has been allowed to grow, and parties are induced to concentrate on a division of spoils.

The authors of the statement declare that the institution of separate electorates was the first act in the process of creating a divided India, of which the crowning achievement in their opinion is the proposal for Pakistan.

They maintain that religion has never been a factor in the creation of the tension between the Hindus and the Muhammadans, for the two communities have never been fighting for the domination of their respective faiths. There was no enthusiasm for proselytisation except as a political weapon to acquire numerical strength in the matter of voting.

A large majority of Indian Muslims are descendants of Hindu converts to Islam. In the villages, Hindus and Muslims are hardly distinguishable by their habits or customs, as they speak the language of the district in which they live. They even share religious festivals on a basis of mutuality. "In essence the division between the two communities," say the authors of the statement, "is the product of the struggle for spoils for power and economic privileges."

MRS. PANDIT ON INDIA'S FREEDOM

A nation is entitled to its independence and the only right Britain has for its hold in India is the right of conquest, declared Mrs. Vijaya Laxmi Pandit in a discussion at Indianapolis on "Why India Wants her Independence."

India must be freed immediately if the world is to have peace. India constitutes one-fifth of the entire human race and her cultural tradition goes back to 5,000 years.

The war just ended was supposed to have been fought for the freedom and happiness of the human race. Yet the moment the war ends we see the spectacle of this same freedom being denied to the peoples of Asia.

The imperialistic system by which western colonial possessions in Asia are ruled is the twin brother of Fascism, and as long as it is allowed to flourish it will continue to breed the worst traits of Fascism. We see to-day tragic happenings in Java and the French colonial possessions, where the British with the help of American lend-lease materials and Indian troops are suppressing independence movements in those areas.

INDIAN CHRISTIANS IN CONFERENCE

The Executive Committee of the All-India Conference of Indian Christians at a meeting in Bombay has decided to "act as far as possible in accordance with the aims and policy of the Congress" on matters connected with the realisation of full self-government for India. Mr. Balasingham Satya Nadar presided. Raja Sir Maharaj Singh and Mr. L. Ralliaran attended the meeting.

LITERACY DRIVE IN INDIAN ARMY

A great adult education drive has been launched by the Indian Army. The tasks of war accomplished, the Army is now ready to begin one of the tasks of peace—education of its two million soldiers.

The aim of the Directorate of Army Education is that a million troops, at present illiterate in their mother-tongues, shall attain literacy and that the remainder, already literate, shall receive an education to fit them for their return to civil life.

At least 15 periods per week are allotted for educational purposes. Four of these periods are allotted to discussions on citizenship, current affairs and post-war reconstruction. The remaining eleven periods will be devoted to teaching illiterates to read, write and do simple calculations in their own languages.

Eleven languages—Urdu, Hindi, Pushtu, Punjabi, Bengali, Marathi, Nepalese, Kanarese, Telugu, Tamil and Malayalam—will be taught. The literates may select their own subjects to fill the remaining eleven periods.

MYSORE 'VARSITY CONVOCATION ADDRESS

"If Universities have to provide a higher type of education than has yet been provided in various subjects, the question arises how and how far this can be accomplished. It seems to me that it is impossible for every University both because of lack of financial resources and even more of man-power to provide in all branches of learning such types of research and post-graduate study. I suggest that we think of such developments along federal lines," observed Sir A. Ramaswami Mudaliar in the course of his address at the Mysore University Convocation.

MADRAS SCHOLARSHIPS

The Government of Madras have instituted a scholarship of the total value of £260 to be awarded annually to the Madras candidate standing highest in the list of successful candidates in the open competitive Royal Indian Navy [Examinations conducted by the Federal Public Service Commission each year, and selected for training for entry into the commissioned ranks in the Royal Indian Navy, in order to enable him to meet the expenses of his training of the United Kingdom. The scholarship will be awarded from 1946 onwards. The candidate should be a native of, or domiciled in the Province of Madras or should ordinarily have resided in this Province for a continuous period of five years.

NEW EDUCATION DEPARTMENT

Though the Education, Health and Lands Department has been split into three separate departments, it is understood that the member-in-charge will remain unchanged till the general elections are over. The three departments will, for the time being, be under the charge of Sir Jogendra Singh, as at present.

Dr. John Sargent, Educational Adviser, it is understood, has been appointed Secretary of the newly-created Education Department.

DR. SACHCHIDANANDA SINHA

Dr. Sachchidananda Sinha, who held the office of the Vice-Chancellor of the Patna University for three terms in succession from 1936 to 1944, has been nominated a Life Fellow of the Patna University by His Excellency the Chancellor.

Dr. Sinha is the third Life Fellow of the Patna University.

TRIAL AND DEFENCE OF I. N. A. MEN

The first major treason trial of persons accused of leadership in the Indian National Army—that strange fighting force of Indians who either voluntarily or under duress joined fortunes with the Japanese—is to open here on November 5.

The trial will bring the first authentic and documented story of how the I. N. A. was formed and how it functioned. Some of India's most famous and able legal talent are serving as counsel for the prosecution and defence.

On trial for their lives will be the accused: Captains Gurbaksh Singh Dhillon, Shah Nawaz Khan and P. K. Sehgal.

A court-martial will hear the case, but the procedure for the trial will approximate to that of a civil court. It will be a public trial, with a full record of the evidence and testimony, the court's judgment to be rendered by a majority of the four judges. The accused will have the right of appeal.

Three British Army officers and one Indian army officer will constitute the panel of judges.

In reply to a letter addressed by Mr. Bhulabhai Desai and Mr. Asat Ali on behalf of the Committee urging that until the whole question relating to the I. N. A. can be examined afresh after the Governor-General's Executive Council has been reconstituted and Ministries in the Provinces have begun to function, proceedings against the accused should, if not abandoned, be at least postponed, the Government of India have informed the I. N. A. Defence Committee that "the court-martial trials cannot be abandoned or postponed." The Committee's letter declared that it would be a tragedy if this matter were "approached and disposed of in a narrow, technical and legalistic spirit."

PRISONERS' CAMP INCIDENT

Five persons died on the spot and many were wounded when firing took place on or about September 26 last at the camp prison at Nilganj near Calcutta, where over 1,000 Indian National Army prisoners are kept.

This was revealed by Pandit Jawaharlal Nehru in a statement to the Press on October 10. Pandit Nehru says: "It has been reported to me that at the camp prison situated at Nilganj near Calcutta where over 1,000 Indian National Army prisoners are kept, firing took place on or about 25th September by the guards on these prisoners. It is stated that a large number of rounds were fired and as a result five prisoners died on the spot and many were wounded. I would request the military authorities and others concerned to issue a full statement on this subject for the information of the public. Firing on prisoners within the four walls of a prison is always a dreadful thing. I should like to know if any inquiry has been held into this occurrence and if so, what have been the findings and results of this enquiry."

SEDITION CHARGE AGAINST FORUM EDITOR

The charge of sedition against Mr. Joachim Alva, Editor of the *Forum*, was withdrawn on October 17.

Mr. Alva was charged before the Chief Presidency Magistrate, Bombay, under Section 124-A of the Indian Penal Code in respect of an article in the issue of the magazine, dated April 29, entitled "Settling Accounts". The article related to the incidents in Satara district.

"The Bombay Press Advisory Committee deserve full credit for having compelled the Government of Bombay to withdraw this case of sedition", declared Mrs. Violet Alva, Advocate, appearing on behalf of her husband, Mr. Joachim Alva, Editor of the *Forum*.

AN "INSURANCE GROUP"

An organisation to be known as "The Burma Insurance Group" has been proposed with, among other functions, that of servicing all insurance policies in force at the time of Japanese occupation. This organisation, which will represent all non-Axis companies with pre-war activities in Burma, will have the sole conduct of insurance business, past, present and future, on behalf of the various companies, underwriting their activities during the period of its operation and sharing out new business among them in proportion to their former business in each category, reckoned on average gross annual premiums received in the three pre-war years ended 1939. The scope of the Group's activities, we are told by *Capital* will be worked out by the Management Committee, consisting of five General Insurance Companies, two representatives of Lloyd's and two Life Companies. "An obvious difficulty in the handling of life business, is the great variety of policies in existence among the companies of various nationalities, but it is felt that the composite organisation can render service by promptly securing a nuclear staff and getting in touch with policyholders, collecting premiums, accepting claims and otherwise acting as a clearing-house. It is proposed that four out of twelve staff representatives of the organisation in Burma should be allotted to the Life Companies, and the Life Offices Association has decided that these should be one representative each of U.K., Canadian and Indian Life Offices and one of the Great Eastern Life Assurance Company to handle the affairs of "local" offices."

SOCIAL SECURITY PLAN FOR INDIA

A scheme of social security has been prepared by the Government of India which awaits final approval with necessary modifications by Sir William Beveridge himself.

This was revealed by Mr. D. G. Jadhav, Additional Labour Commissioner to the Government of India, in the course of an interview on the eve of his departure for Paris as one of the members of the Indian delegation to the International Labour Conference.

Mr. Jadhav said that the Government of India began their enquiry on the subject in 1943 and the Labour Investigation Committee would be submitting its final report in about a month. The report has already undergone certain modifications as a result of the suggestions made by a lady officer of the British Labour Ministry who visited India recently.

SICKNESS INSURANCE

A notable development among Indian insurance companies in recent years has been their anxiety to expand into every sphere connected with their business, and the initial result was a spate of new general insurance companies. An entirely new departure is now being made, says a contemporary, by two companies, the Ruby General and New Asiatic, who have introduced a sickness benefit scheme aimed at providing financial help in meeting doctors' fees during illness. For the present, the scheme has a limited scope, for instance, it applies only to Calcutta and its suburbs, covers only half the doctors' fees, restricts the policyholder's choice of a doctor to an approved panel and eliminates undesirable risks, but against this the premium is low and within the means of almost everyone and can be extended to all the members of the family and even the servants of a household.

INDIA'S WAR-TIME FOREIGN
TRADE

As compared with the pre-war year 1938-39, the value of India's foreign trade increased substantially during the war period, that of exports of Indian merchandise (private) by 46 per cent and imports of foreign merchandise (private) by 32 per cent. The peak years of the war period have been taken into account for this computation, which were 1941-42 and 1944-45 in the case of exports and imports, respectively.

The quantum of trade, however, declined. That of exports, after maintaining a higher level in 1939-40, declined progressively, reaching the bottom of about 53 per cent of the pre-war level in 1944-45. As regards imports, except for a not very appreciable spurt in 1939-40, it was lower throughout the war, the lowest point touched being 39 per cent of the pre-war level in 1943-44. There was, however, an upswing during 1944-45, the war period closing at more than 71 per cent of the pre-war level.

The balance of trade in merchandise (private) in favour of India progressively improved until it reached the peak of 449 per cent above the pre-war level in 1943-44. There was, however, a substantial drop in 1944-45; but even this lower figure of Rs. 27 crores compares favourably with the pre-war figure of Rs. 17 crores for 1938-39. The war-time peak figure (1943-44) was Rs. 92 crores.

INDO-BURMA AGREEMENT

The fact that an agreement between India and Burma has been drafted and virtually accepted by the two Governments, is revealed by Mr. Manu Subedar, M.L.A. (Central), in a statement.

He says: "I understood that an agreement between India and Burma has been agreed and virtually accepted by the two Governments. Many vital issues affecting Indian interests, trade, industry and food are involved in any agreement between Burma and India apart from the status of old Indian inhabitants still in Burma, the Indian refugees who have come from Burma and who are anxious to go back and the Indian traders who wish to resume trade activities between the two countries.

"Many suggestions have been put forward for the Government of India's consideration from time to time, but there is a serious apprehension in the public mind that terms may be accepted without giving information to public bodies interested in the relations between India and Burma. And these terms may not be satisfactory from the Indian point of view.

"In the circumstances, the Government of India should immediately disclose the terms of the proposed agreement and not finalise these terms until the views of the public have been obtained. In any case, they should reserve such an agreement for final ratification by the New Central Assembly when it meets.

TRADE WITH AFRICA

Persons and concerns in India can now carry on private trade with the Italian as French Overseas territories in Africa, but such trade is subject to the existing export import and exchange control regulations in force, said a Press Communique issued by the Commerce Department, Government of India.

MRS. ROOSEVELT CONDEMNS COLOUR PREJUDICES

Mrs. Eleanor Roosevelt, commenting recently in her widely syndicated column "My Day" on the refusal by the Daughters of American Revolution not to allow Mrs. Hazel Scott, Negro pianist, to give a performance in the Constitutional Hall, said: "It is sad that in our national capital where the eyes of the world are upon us, we should allow discrimination which impedes progress and sears the souls of human beings whose only fault is that God who made us all gave their skin a darker colour".

Mrs. Roosevelt added that world peace and democracy depends upon "our willingness to accept the fact that all of us, regardless of race, creed or colour, belong to one human family."

MRS. CASEY ON INDIAN WOMEN

The great part, Indian women will play in assisting India to independence and afterwards was stressed by Mrs. Casey, wife of Mr. R. C. Casey, Governor of Bengal, in a recent interview.

"The future of the women of India is very bright", she said. "People like Mrs. Sarojini Naidu and Mrs. Vijjalakshmi Pandit have set a great example to the rest of Indian women and if this example is followed women will accept more and more responsibility in the national life.

Indian women are both charming and highly intelligent as well as 'unboring'.

CHAMPION TYPIST OF THE WORLD

Miss Margaret Hamma of Brooklyn, New York, has been crowned the world's champion typist after scoring 149 words per minute 99.1 p.c. accurately.

CAPT. LAKSHMI SURRENDERS

Captain Lakshmi, who formed and commanded the "Ranee of Jhansi Regiment" in the Indian National Army, in Malaya and Singapore has surrendered to the British forces and is now in Rangoon.

An attractive and healthy Indian girl belonging to a well-known family in Madras, she was trained as a doctor and was living in Singapore in 1942. Like others, she joined Subhas Chandra Bose, who had always advocated women's emancipation, and formed the women's section of the I.N.A., who was named after the famous figure of Mutiny days.

The Regiment was recruited chiefly from Indian families in Malaya. They were trained to use weapons. The Regiment disintegrated with the collapse of the Japanese in Burma, and Miss Lakshmi, for a time, worked as a doctor at Kalaw, attending on I.N.A. soldiers. For the past one month she has been helping the British.

NO WOMEN FOR COAL MINES

It is understood that the Government of India have decided to reimpose the ban on employment of women underground in coal mines from February 1, next year.

The ban was lifted during war-time owing to the precarious coal supply position and created a world-wide furor. In November, the Government would give notice to colliery-owners that, after three months the ban on the employment of women underground would be re-imposed.

It is understood the Government would bring forward a legislation at the next session of the Assembly to make permanent the Labour Welfare Fund Scheme which was initiated through an ordinance. This imposed a cess of four annas per ton on the turn-over of coal and provided a big housing scheme, milk supply to the women and other amenities.

NEED FOR STUDY OF SANSKRIT

Presiding over the Kalidasa Day celebrations under the auspices of the Sanskrit Academy, Mylapore, at Ranade Hall, on October 15, Mr. Justice P. V. Rajamannar stressed the need for study of Sanskrit for a correct understanding and development of Indian culture.

He deplored the unfortunate tendency which had sprung up in recent years to decry Sanskrit literature and Sanskrit language. If he would be allowed to use strong language, he would say that hatred of Sanskrit language or its literature was a sign of decadence and cultural decadence at that. . . . None of them, Mr. Rajamannar said, could be certain whether they were Aryans or Dravidians. In his opinion that was not what really mattered. What really mattered and every one of them could be certain about was that they were all Indians and he would be a rash man who could deny that almost the entirety of ancient Indian culture was imbedded in Sanskrit. In his opinion the study of Sanskrit should be made compulsory for any one seeking a Degree in Arts. He knew several might disagree with him, but he could not help it. He wished to say that when evolving a system of national education they should make the study of Sanskrit compulsory. They might probably hear it said that Sanskrit was a dead language in that it was not spoken by people. But so was the position of Greek and Latin and it would be a matter almost for horror if they suggested that a person in the West could be spoken of as culturally interested or as one who could obtain a Degree in Arts without a knowledge of either Greek or Latin.

LECTURES ON "FREEDOM OF THE PRESS"

Mr. St. Nihal Singh has been appointed Ramananda lecturer of the Calcutta University and he will deliver a course of lectures on "Freedom of the Press". The lectureship has been founded to perpetuate the memory of the eminent journalist, Ramananda Chatterjee, Editor of the *Modern Review*, *Prabasi* and the *Bishal Bharat*.

NEW PROVINCIAL GOVERNORS

The following appointments have been made:

His Excellency Sir Hugh Dow, Governor of Sind, to be Governor of Bihar in succession to H. E. Sir Thomas Rutherford.

The Hon. Sir Francis Mudie, Home Member of the Governor-General's Executive Council, to be Governor of Sind in succession to H. E. Sir Hugh Dow, from a date in January, 1946.

Sir Evan Jenkins, Secretary to the Governor-General (Personal) and Private Secretary to His Excellency the Viceroy, to be Governor of the Punjab in succession to His Excellency Sir Bertrand Glancy, who vacates office on April 8, 1946.

Sir Olaf Caroe, Secretary to the Government of India in the External Affairs Department, to be Governor of the North-West Frontier Province in succession to His Excellency Sir George Cunningham, who vacates office on March 2, 1946.

Sir Chandulal Trivedi, Secretary to the Government of India in the War Department, to be Governor of Orissa in succession to His Excellency Sir Hawthorne Lewis, who vacates office on March 31, 1946.

Sir Chandulal is Orissa's first Indian Governor and the second Indian to be appointed Governor of a Province, the first being the late Lord Sinha, Governor of Behar.

KING'S AWARD TO CHURCHILL

With his expressed wish "that Mr. Churchill should have these medals", the King has delivered to the former Premier, Mr. Winston Churchill, personally the 1939-1945 Star, the Africa Star, the Defence Medal and Ribbons, reports the *Daily Telegraph*.

It is believed that this is the first time that a Prime Minister of Britain as an officer of the services has been awarded campaign medals. He is a Colonel of the Fourth Hussars.

'ELECTRIC SIGHT' FOR THE BLIND

A team of scientists is trying to evolve a machine which will tell blind people what they are. 'looking' at. Another machine scientists are trying to perfect will, if successful, help them to 'hear' printed words. A committee under Professor E. D. Adrian of Cambridge, has been set up by St. Dunstan's institution for the blind.

The work is not expected to yield early results and research may have to be carried on for several years before practical devices are evolved.

Dr. Clifford Paterson, a member of the committee, says the most likely approach to the problem enabling the blind to 'see' by touch is conversion of reflected light into electric signals, causing mechanical pressure to be applied to some part of the body probably the chest, in a way which would indicate the scene on which the light fell.

It might also be possible to convert a page of printed matter into a series of musical notes by scanning lines with light which would be converted into electrical impulses.

SUFFERING CAUSED BY ATOMIC BOMB

The suggestion that Allied doctors and scientists should be sent at once to Hiroshima to investigate hospital cases of atomic bomb victims is made by the *Manchester Guardian*.

Allied correspondents, who visited Hiroshima, have all sent home unpleasant stories of how the slightly wounded are still dying under the mysterious influence of 'radio activity,' says the newspaper. "Their facts came from Japanese doctors and scientists who could have obvious interest in making the bomb even more horrible than it is. Allied doctors and scientists might either be able to arrest the sufferings of those still alive or be able to oppose false Japanese suggestions."

SMOKING IS A DISEASE

Smoking is not a habit, but a drug addiction, a disease. So declared Dr. Lennox Johnston, a Wallasey, Cheshire, physician.

In pretty plain statement on the effects of smoking on health, Dr. Johnston declared: "Smokers repress their thoughts about the ill-effects...and thus observe the tobacco taboo unconsciously. The fundamental facts are that tobacco is a drug and smoking a drug addiction (more precisely, a means of administering a drug of addiction).

"Tobacco is spoken of freely—but as a luxury: and smoking is mentioned freely—but as a habit. Drugs of addiction are not however, luxuries, and habit merely supplements the main urge to smoke—an inner craving. Drug addiction, and therefore tobacco smoking, is a disease."

Among the symptoms: depression; apathy; moral deterioration; loss of energy, appetite, weight and sexual potency.

Said Johnston: "Measures to combat tobaccoism are urgently called for."

NEW USES FOR BARLEY

"The manufacture of malt extracts and other malt products from barley is practically non-existent in this country and appears to be a promising line of development. The brewing industry should also be developed on sound lines so that after the war it may not suffer from foreign competition. The development of the brewing industry in India will provide a good market for the better quality barley. There is also scope for improving and expanding the manufacture of Pearl barley and barley powder in this country," states the Report on the Marketing of Barley in India, published by the Central Agricultural Marketing Department of the Government of India.

SOCIALISATION OF THE BANK OF ENGLAND

The first act of socialisation by Britain's Labour Government—taking public control of the Bank of England—is a Bill for transferring the existing capital stock to a nominee of the British Treasury and empowering the King to appoint the Governor, Deputy Governor and Directors.

The Treasury will direct the Bank, but the Bank will be managed by its Directors and will issue directions to other Banks.

The present proprietors of the Bank of England will be bought out in exchange for three per cent. long-term Government stock which will give the holder the same income as he is now receiving from the Bank of England's stock, namely 12 per cent.

The British Government are paying £100 long-term Government stock for each £100 Bank of England stock.

The amount of capital stock of the Bank of England now is £14,553,000 and the amount of Government stock issued in payment for this will be £58,212,000.

SMALL SAVINGS SCHEME

A Madras Press *Communique* states that the Small Savings Scheme introduced in the Presidency on February 15, 1944, was not intended for obtaining money for war purposes, but to encourage the poorer classes to save regularly, however small the individual savings might be and to invest the savings wisely, thus becoming partners of the State in the national wealth and enabling the standard of living to be raised particularly at a time of temporary inflation which is inevitable during, and for some time after, a war. As the scheme was thus conceived as an end by itself, intended to foster the saving habit among the people, its continuance is not affected by the termination of hostilities. The Government of India have, therefore, decided to take steps to make this Savings Organisation a permanent service.

It would be to the advantage of the public to invest their money in National Savings Certificates.

RESTORATION OF TRAIN SERVICES

An additional train in each direction has been introduced in each of the following eight sections of the South Indian Railway; Chingleput and Conjeevaram, Villupuram and Pondicherry, Villupuram and Katpadi, Villupuram and Cuddalore Jn., Nidamangalam and Mannargudi, Tinnevely and Tiruchendur, Trichinopoly Jn. and Karur, and Idapalli and Alwaye.

Restoration of these services represent one-tenth of the number of pre-war train services which had been cancelled.

"I don't contend," said Mr. J. F. C. Reynolds, General Manager of the S. I. Ry. at a recent Press Conference "that these restorations are necessarily the best and the most useful restorations which could be effected at the present time from the point of view of the travelling public. But they are, however, restorations which have been found to be possible as a result of manipulating the working of the coaching stock so as to result in additional vehicles becoming available in certain localities."

Mr. Reynolds also foreshadowed considerable development in the near future in electrification on the South Indian Railway system.

NEW RAILWAY LINES FOR SOUTH INDIA

The Railway Board have sanctioned engineering and traffic surveys to be carried out by the South Indian Railway administration for the following lines of metre gauge railway.

From Arantangi to Karaikudi, a distance of about 16 miles—to be known as Arantangi-Karaikudi railway survey.

From Tanjore to Pattukkottai, a distance of about 29 miles—to be known as Tanjore-Pattukkottai railway survey.

From Dindigul to Gudalur, a distance of about 72 miles—to be known as Dindigul-Gudalur railway survey.

From Kollengode to Trichur, a distance of about 40 miles—to be known as Kollengode-Trichur, railway survey.

TRAVANCORE ART

Dr. James H. Cousins, Art Adviser to the Government of Travancore, epitomised the lost history and the splendid quality of the Travancore painting, while presenting the report of the first decade of the work of the Sri Chitralayam (State Picture Gallery), Trivandrum. He pointed out:

"A gap of 800 years or thereabouts between the vestiges of Thirunandikkarai and the well-preserved murals of Padmanabhapuram Palace and elsewhere has to be bridged in order to complete the art-history of Travancore and of India. It is earnestly to be hoped that future research will bring forth examples from the intervening centuries. It is inconceivable that the evident pictorial genius that created Thirunandikkarai should have taken an eight centuries' rest before awakening in Padmanabhapuram. But apart from this gap, it may be claimed for the Sri Chitralayam that even its partial representation of Indian mural painting, which does not yet include examples from Conjeevaram and the south-east temples and palaces, gives the most comprehensive view of that phase of Indian art that any gallery can boast of at the present time."

SCULPTURE

Sculpture is the most difficult of all the arts, as the other arts only involve appreciation of flat forms, shape only in two dimensions. The sculptor, says a writer, must strive continually to think of and use form in its full spatial completeness. He gets the solid shape, as it were, inside his head—he thinks of it whatever its size, as if he were holding it completely enclosed in the hollow of his hand. He mentally visualises a complex form from all round itself; he knows, while he looks at one side, what the other side is like; he identifies himself with its centre of gravity, its mass, its weight; he realises its volume, as the space that the shape displaces in the air.

The sensitive observer of sculpture must also learn to feel shape simply as shape, not as description or reminiscence.

SPORTS STADIUM FOR CALCUTTA

Calcutta will have a War Memorial Stadium, if a resolution adopted by the Governing Body of the Indian Football Association is given effect to by the Bengal Government.

The scheme which has been drawn up by Mr. A. E. Roche, till recently superintendent of the Calcutta Football Club, was discussed by the Governing Body of the I.F.A. which decided to send a deputation to the Governor to stress the urgent need for the erection of a stadium.

Mr. Roche explained at the meeting that his scheme would cost about Rs. 50 lakhs and would, he hoped, be not only a fitting war memorial, but also a fitting central home for sports in Calcutta, the home where national and international sports could be held. The stadium, according to the scheme, will have three enclosures one for football and hockey, one for cricket and one for athletics. There will also be provision for a swimming bath and buildings for indoor games, lectures, meetings and dances, also living rooms for visiting teams and others.

MAN MOHAN WINS TENNIS TITLE

Man Mohan won the Men's Singles Title of the Upper India Lawn Tennis Championship defeating Wagner, the U. S. Army tennis champion, 6-2, 6-4, 3-6, 6-1, at Cawnpore on October 27.

It was a very close contest and Man Mohan, who showed greater staying power, won. Playing with a bandaged foot, Wagner was brilliant only in patches. He volleyed well, but more often, Man Mohan got the better of him in long rallies.

• SOVIET GIRL ATHLETE'S FEAT

The 24-year-old girl athlete, Ludmila Anolina, from the Leningrad Institute of Physical Culture, made a record javelin throw of 48 metres 39 centimetres (158 ft. 3/4 in.) in a contest held at Kiev. This throw betters the world record previously held by the German woman athlete Stenhauer, by 15 centimetres (6 inches).

DELEGATION OF CHEMISTS TO U. K.

A non-official delegation of experts engaged in Chemical and Pharmaceutical Industries will shortly proceed to United Kingdom and United States to explore ways and means to enable industries in India to work in co-operation with similar industries in those countries. The delegation is composed of seven members, including Mr. K. K. Raman of Mettur Chemical Industries.

The delegation will contact leading industrialists and find out methods to eliminate needless competition in the Chemical and Pharmaceutical Industries. It will visit factories to study the latest advancement during the war years. Yet another object is to visit research associations and laboratories run on co-operative lines, so that on their return they could start similar institutions here.

GIFT OF DIAMOND TO SIR C. V. RAMAN

The De Beers Consolidated Diamond Mines Company at Kimberley has presented Sir C. V. Raman with 16 selected African diamonds in their natural state for purposes of his scientific investigation. When these are completed, the diamonds will be deposited as a permanent exhibit in the Science Museum, which is being established in Bangalore under the auspices of the Indian Academy of Sciences.

NATIONAL INSTITUTE OF SCIENCE

The Government of India have recognised the National Institute of Sciences as the premier scientific body in India and steps are being taken with the authorities in England to give it a Royal Charter.

The National Institute of Science, which is being granted a Royal Charter, was founded in 1935 at the instance of the Indian Science Congress.

NOBEL PRIZE FOR ATOM BOMB DISCOVERER

The Swedish Academy on October 7, awarded the 1944 Nobel Prize in Chemistry to the German "atom bomb discoverer" Hahn who, until 1940 was in Germany.

Hahn is reported to be in the U.S.A. now.

IMPROVEMENT OF FILM INDUSTRY

Speaking at a reception given by the South Indian Film Chamber, at the Chamber premises, in Woods Road, Royapettah, Mr. S. Soundararajan, a member of the Indian Film delegation which recently visited the United Kingdom and America, gave a brief account of the working of studios in Hollywood and their methods of production, and said that in the Indian film industry, studio laboratories should be improved by the employment of more chemists and qualified electrical and mechanical engineers. He felt that the industry should produce pictures not only fit for India but which could be appreciated in the other parts of the world.

At the end of the meeting when Mr. Soundararajan's attention was drawn to the reports that had appeared in the dailies, stating that he had booked Mr. Carrol Nash to act in a South Indian Picture, he expressed surprise and stated that there was no basis for it. There was no need for him, he said, to approach Hollywood artistes because there was enough talent in South India itself.

FILMS TO BE SHOWN IN VILLAGES

One of the most comprehensive schemes for educating India's illiterate masses with free fortnightly shows of educational and informational documentary films will be shown in 700,000 villages, says Mr. P. N. Thapar, Joint Secretary of the Government of India's Information and Broadcasting Department.

The Government of India will soon have in operation 224 mobile cinema units—one for each civil district in British India. This number will be increased to about 1,000 within the next three or four years. It would provide the programme for each set of villages once in two or three weeks.

KORDA OF M. G. M.

Sir Alexander Korda has resigned as head of British production at the Metro-Goldwyn-Mayer Film studio, because of ill-health.

MANUFACTURE OF CARS IN INDIA

Mr. William Dentis Kendall, member of the British Parliament, who is on a short visit to India, unfolded his plans for the manufacture of light weight, cheap cars in India and England under joint British and Indian interests.

The Grantham Production Engineering Company of England will set up in India a factory for the purpose of manufacturing cars and tractors, not only for India, but for export to Near and Middle East countries. The car, which is designed to be a light weight four-seater seven horse-power; will be known as the Kendall car, and will be priced at about Rs. 1,600. The interior accommodation will be as large as the majority of the ten horse-power cars at present on the market. The car will have a speed of 65 miles per hour, and run 45 miles a gallon of petrol.

Mr. Kendall expects also to produce a flat to cylinder air-cooled front wheel drive car, weighing approximately 400 kilos, which has proved itself exceptionally satisfactory. Apart from being a front wheel drive, the car has a special feature of a roadability that will compare favourably with cars of very expensive make.

"HINDUSTAN TEN"

The "Hindustan Ten," a motor car substantially assembled in India, some parts of which will be exclusively of Indian manufacture, will be on the Indian market early in January next, Mr. Birla disclosed in an interview to the Associated Press of India.

It will be some time before the entire car is produced in India, the industry being a specialised one. The Birlas, propose to price the car on a competitive basis. Mr. Birla thought it would be too early to say how many cars could be produced immediately the factories get working. Every attempt would be made to reduce the import of parts so that within a reasonable period of time, a "completely Indian" car could be produced.

INDIAN AIR FORCE

No demobilisation of pilots of the Royal Indian Air Force is contemplated. In fact, a steady flow of pilots will be required to maintain the post-war R.I.A.F. of ten squadrons, and to expand it as circumstances permit.

Some demobilisation of ground personnel will, however, be necessary to reduce the force to immediate post-war requirements.

U.S.—INDIA AIR SERVICE

An offer by a company called U.N. Airships, to provide service of "rigid lighter than air ships" between Washington and Bombay by way of Brazil, Cape Town, and Mombassa, is under consideration by the United States Civil Aeronautics Board.

According to the offer, two airships will be used each having a normal operating range of 6,000 miles and cruising speed of 85 miles per hour with accommodation for 60 passengers.

AIR SPEED RECORD

The greatest speed ever attained in level flight—over 600 miles per hour—was achieved at Moreton Valence near Gloucester by Rolls-Royce "Gloster Meteor" jetpropelled aeroplane.

This aeroplane piloted by Squadron Leader Philip Stanbury, 24-year old Battle of Britain pilot, film at Herne Bay on the Kent coast attempting a new world record.

HINDUSTAN AIRCRAFT FACTORY

The management of the Hindustan Aircraft Factory will be taken over by the Supply Department, Government of India, after the expiry of the term of the U.S. A.A.F., managing agency in December, 1945, principally to carry on the work relating to the Royal Air Force.

U.S. ROUND THE WORLD FLIGHT

The Skymaster left Manila for Guam at 1646 hours Manila time. It landed at Manila 81 hours after it left Washington and slightly ahead of schedule.

FIRST INDIA-BUILT CARGO VESSEL

The Scindia Steam Navigation Company proposes to lay the keel for an ocean-going vessel of 8,000 tons at their Vizagapatam ship-building yard by the end of this year. The steamer is estimated to cost between Rs. 30,00,000 and Rs. 32,00,000.

In normal times, the construction of the vessel would be completed in eight months, but owing to the present conditions of control, the completion of the ship will depend upon the availability of materials.

All the machinery needed for the vessel is now lying in America awaiting import into this country. This will be the first ocean-going cargo vessel to be built in India. Its length will be between 400 and 415 feet, and beam between 52 and 56 feet.

The ship-building yard at Vizagapatam has facilities for building ships up to 12,000 tons gross. The harbour has deep waters all the year round and ships can be launched from the yard at any time.

APPEAL TO INDUSTRIALISTS

A strong plea to the Indian industrialists to concentrate on manufacturing machinery in India and to stop foreign imports as far as possible, was made by Sir C. V. Raman, the eminent scientist, while replying to the welcome addresses presented to him by the Indian Chamber of Industries and Commerce, Bezwada and the Chundri Charities Trust, recently. A silver casket was also presented to him on behalf of the Trust.

In the course of his reply, Sir C. V. Raman said that the general tendency on the part of the industrialists in India today had been to import machinery from abroad and produce numerous articles in order to accumulate enormous profits. If India was to stand on her own legs, he said, her industrialists should turn their attention to the necessity of making such machinery in India itself, so as to compete with other countries of the world.

FARM IMPLEMENTS

United Nations' help to India by encouraging the manufacture and distribution of farm implements has been suggested by Mr. Gove Hambridge, Executive Secretary of the United Nations Interim Commission on Food and Agriculture.

Such a plan would be of the greatest assistance to this country, both in improving agriculture and expanding the implement industry. Those who are anxious to render help will need to study Indian conditions carefully, however. Until Indian fields are bigger the use of tractor-hauled machines must be limited. But it should be perfectly practical to devise models light enough to be drawn by bullocks.

India already makes for herself a variety of simple implements such as ploughs and cultivators. Harvesting machines for wheat as well as rice and more efficient seed drills would make a great deal of difference to the efficiency of this country's farming.

RURAL ECONOMY PROJECT

Trustees of the Sir Dorabji Tata Trust have made a grant of Rs. 15,000 per year for a period of five years towards the creation of a section on Agricultural Economics in the Gokhale Institute of Politics and Economics in Poona. This grant is expected to enable the work of the Institute in agricultural research to expand greatly.

It is meant that the Sir Dorabji Tata Section of Agricultural Economics would devote its attention chiefly to one concrete project to be completed within a period of five years from 1947. This project will be the study of the rural economy of that part of the Bombay Deccan which is most liable to drought and famine and where the problems of rehabilitation offer the greatest difficulty.

INDIA AND THE I. L. CONFERENCE

Sir Samuel Runganadhan, High Commissioner for India in London and the Indian Government delegate to the International Labour Office Conference, has been elected Chairman of the Constitutional Committee of the Conference.

The Committee, which will be in charge of the most important item on the Conference agenda, will review proposals of severing all ties between the International Labour Organisation and the old League of Nations. The Committee will also remodel and re-equip the I.L.O. in preparation for affiliation to the new United Nations' Organisation.

A resolution on behalf of Indian workers for speedier ratification of Labour Conventions was presented to the International Labour Conference which opened at Sorbonne on October 16.

GRIEVANCES OF INDIAN SEAMEN

"The victory of democratic forces is not negligible. Thousands of Indian seamen have given their lives in the performance of their duties. Their services have earned high appreciation from the authorities in India and Britain. Yet in comparison with seamen of other nations their conditions remain as miserable as before the war," declares a memorandum issued by Mr. Surat Ally, representative of Indian Seamen's Union, which is affiliated to the International Transport Workers' Federation.

After comparing the basic wages and war bonuses of British, Chinese and Indian seamen, the memorandum says that Indian seamen receive the lowest scale of payments. It challenges the ship-owner's and Government's plea that Indian seamen are not efficient as others and claims that if there is any truth in this assertion, it is because "there has been no system in India for recruiting seamen of the right type or for giving them proper training for their job." It further points out that there is no regulation of hours of work for Indian seamen and no provision is made for overtime pay.

INDIAN NATIONAL FLAG

Sir S. Radhakrishnan gave the following interpretation of the colours of the Indian national flag when he inaugurated on October 16, the educational exhibition at Shri Sharda Mandir, a national educational institution in Karachi.

"The green stands for the creative aspects of our life. No creation has taken place in life unless it is through austerity and self-control. The red has always been the symbol of suffering and austerity from the time of the Mahabharata down to today. Through austerity we pass on to transparent whiteness representing simplicity and high purposes of our life.

"I do think the flag represents nothing but these, and certainly not communities."

YARN CURRENCY

Mahatma Gandhi in a message in Gujarathi sent through Mr. Narandas Gandhi on the occasion of his birthday celebration in Kathiawar, says:

"Kaka Kalelkar is arriving there. He will convey my message. Still I can say that, this time, sacrificial spinning is unique. Yarn is taking the place of gold and silver. That is to say that labour is taking the place of currency to that extent. If the beginning that is made continues and grows space, its effect will be so far-reaching that it cannot be measured to-day. There should be no place for fraud or untruth in this. The best of work suffers by being tinged with fraud or untruth."

THE ROYAL INDIAN ARTILLERY

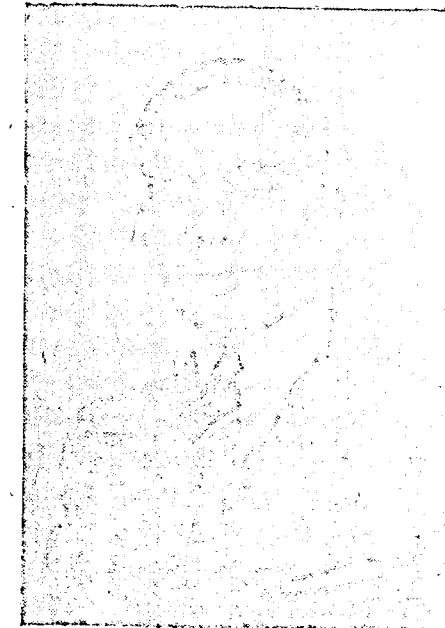
In recognition of the name that Indian gunners have won for themselves on the battlefields of the world, the Indian Artillery will now, with the approval of the King, be known as the Royal Regiment of Indian Artillery.

From seven regiments in 1939, the Royal Indian Artillery has grown to its present strength of 61 regiments of all types, including 12 mountain, 11 field, six anti-tank and 30 anti-aircraft regiments.

THE JUPITER GENERAL INSURANCE COMPANY, LTD.

Chairman's Address at 27th Annual General Meeting

PRESIDING over the 27th Annual General Meeting of the shareholders of the Jupiter General Insurance Co., Ltd., on Saturday, the 29th September 1945, in



the Registered Office of the Company at Imperial Bank Buildings, Fort, Bombay. Dr. Rm. Alagappa Chettiar, M.A., D.Litt., LL.D., Bar-at-Law, Chairman, said: Gentlemen.

I consider it a marked privilege to be the Chairman of this Company of hallowed tradition and revered associations. Believe me when I say, that of the several distinctions I have been fortunate to receive from institutions and the public of late, I regard the Chairmanship of your company of rare value as it opens to me opportunities of serving a wider section of the public than the one I have had the privilege to serve so far. There is a divinity, which shapes our ends and I regard my association with the insurance world as one of God's will and, I look forward with your hearty co-operation and

the goodwill of the public to a period of real service to our Company in particular, and Indian Insurance in general.

Gentlemen, copies of the Directors' report and accounts and balance sheet have been with you for some time and I presume that you will permit them to be taken as read at this meeting. As the accounts give a fairly precise and clear picture of the Company, I shall not take much of your time commenting on the figures but shall be very pleased to furnish any information desired by you concerning matters referred to in the reports and accounts.

It must be a matter of genuine pride to you, the shareholders of the Company, that our 'Jupiter' occupies the second place amongst the composite insurance companies in India. The following table will show you graphically the position of the various funds and also the percentage of claims, expenses and reserves in their relation to the respective premium incomes.

I am sure you will admit that it is very impressive reading but that does not mean, there is not still room for us to strengthen our funds and curtail expenses.

I may assure you that the management will take every precaution and effort in the risks they underwrite and they will be influenced more with a view to classify and assess the risks rather than merely show a greater turnover.

PROGRAMME OF PLANNED ACTIVITY

There are many areas in India which have not yet been fully covered by us and there are also other areas which, though nominally, covered are not fully exploited. The management has now a programme of planned activity and I hope that in the coming year we shall be able to develop our potentialities and make our organisation grow to its full stature.

I am glad to inform you that the figures for the year 1945 are more encouraging than the corresponding figures for the year 1944, in all the departments excepting Marine. That is due to the

gradual elimination of the war risk and the corresponding reduction in the rates of premium. The period before us will see a reduction in the rates of premium and also a reduction in commodity prices and that must, in turn, bring down our premium income, in the Fire Department, but we hope to overcome and compensate the fall by writing new business in the so far unexplored areas and by intensifying business in the existing fields.

The year under report in the Life Department discloses a completed business of about Rs. 1,25,00,000 and the average value of a policy remains around Rs. 3,424. Our Life Fund stands at Rs. 47,00,000. The total assurances in force is over three and three-fourth crores.

We should have thought that a company such as ours with its great organisation and well over a quarter of a century of existence, must write a life business of at least twice the amount that we have written last year. Of course one has to note with regret that the Life Department has been the Cinderella of our various departments in the Company. The present management has taken note of the vast scope available in this field and has resolved to go ahead and make a drive for a greater volume of business. It is needless for me to add that the question of expense ratio will always take high priority in our plans and we will not be enchanted merely by big business. With the opening of Malaya and Burma, I can tell you that there is great room for us to operate and the influence I have with our Indian friends and businessmen in Malaya and Burma will be a very good help to our new branches that are to be opened in those countries.

GREAT FUTURE FOR LIFE DEPT.

Surveying the field and the scope for activity that lies before the Life Department, I feel that we have a very great future. It is the Life Department that is going to add up to our funds and compared to the other big companies in India we are fairly low in the list, in this particular branch of business and I hope that consistent with our eminence in the General line we will, ere long, move up in this list and occupy a position within the first five of the great Life Insurance Companies of India. That our people are both numerically and qualitatively very grossly under-insured is only too

true and that gives us, a company like ours, great room for encouragement.

Our great leaders have all held, and we agree with them, that the basis of the prosperity of our country lies in a free independent India. A completely national Government can do very much for the people in public health, commerce, agriculture and industry. The two requisites for Life Assurance are Good Health and the capacity to pay premiums which means Purchasing Power. There, you will no doubt agree, can be assured to our community more by a truly national Government than by any other Government, however well intentioned it may be. So it behoves us as shareholders of the Insurance enterprise, to think in terms of our own country and our own people.

The Bombay Plan when worked out by a Government, enthusiastic of the cause and sympathetic towards its people, will usher in its turn a fuller and greater India, an India in which every Indian will have assured to himself a square deal both during his years of active work and also after his retirement. Insurance will play its part in this great national awakening and I am looking forward to that period with all hope. I may assure you that in the great task that lies ahead, Jupiter shall render an account which shall be the pride of all and the envy of many.

I have always held that in a vast country like India, which is mainly agricultural and which has nearly a million villages and less than a thousand towns, anything of importance cannot be truly great unless it develops itself thoroughly in the villages. We are all paying the price for the neglect of the village and our undue love for the towns. Life Assurance is hardly developed in the villages of our country which in the aggregate, forms the real and substantial India. Our Insurance industry has not given thought sufficiently to these great possibilities of Life Insurance which undoubtedly exist in the villages. Of the two requirements which I have already referred to, i.e., good health and purchasing power, the villager undoubtedly has more good health than the average townsman and perhaps, less of the purchasing power. Indian Insurance Companies have not been able to take advantage of the potential

resources of the villages because the companies have not cared to adopt the proper technique in reaching the villager. We have not developed a net-work of offices and connections to cover and serve the villages. It is a matter for earnest consideration on the part of Indian Insurance Companies whether and to what extent, by concerted action, they could extend their service to all the villages or at least as many of them as is possible. Good health, as I said, the villager has in plenty and his purchasing power must be nursed and accumulated to buy an insurance of a type that will be a real benefit to him.

UTILISATION OF FUNDS

I will now take up another important aspect. This relates to the investment and utilisation of the vast funds inevitably accumulated by the insurance companies. Even the foreign companies operating in India, under the Insurance Act, have to invest their entire 100 per cent. of the Life Fund in the statutorily prescribed 'approved' securities. A moiety of these funds of the insurance companies must, as I have said on another occasion, be made available to build up our Indian Industry. We must develop a sense of real service in effecting the lasting benefit to our country and to our people.

Several are the venues for such service if only Indian Insurance companies, whether acting each for itself, or acting as a body in common interests, think out and plan. There is for instance, the problem of housing all over the country. The State is pre-occupied in tackling problem considered by it more urgent and important than the housing problem of the people in our country. There are no organised building societies in our country on any large scale such as operate successfully in some other countries. Thus, we have a most urgent and important problem to be solved in the country's interests; and the most competent body to solve them satisfactorily and with profit to all is the Indian insurance companies. It will be universally agreed that the moneys invested by insurance companies in houses intended for the policyholders or the public and spread over different localities are not only a profitable investment but a perfectly safe one as well. In fact, no investor, individual or institution, can finance house property investment

scheme so appropriately as Insurance companies with their large and ever-accumulating funds which are in the nature of long-term deposits. What is wanted is clear thinking and careful planning with safety and security of the shareholders and policyholders as the first consideration. Any student of the country's affairs will realise that this safety and security are never in conflict with the service of the country, both present and future. The Life funds of the companies invested in financing the housing scheme as already outlined and giving financial aid to industry on certain terms and conditions, will not only bring a better yield on its investment but also be truly national in its service. It may be feared that with 55 per cent. compulsorily locked up in Government securities, not much may be left for investment in the service of the building up of our country. But the law of 55 per cent. is not, I am sure, "the law of Medes and Persians which altereth not". It is a law, which I am confident, the legislative authorities will be prepared to modify when they are satisfied about the *bonafides* of the Insurance industry to benefit the country by properly framed schemes of public welfare which, at the same time, guarantee the safety and security of the policyholders' and shareholders' funds.

Insurance companies will have justified their claim to be truly national and Indian by this act of solving an essential national problem of vital interest to the common man and supporting the great fabric of industry of overwhelming value to the country as a whole. Indian Insurance companies which have satisfactorily solved many a knotty problem can certainly tackle right enough this comparatively simple problem, if only they take concerted action and keep their good faith.

The Indian Insurance companies are now a tremendous asset and power in our country. Let us realise our power but let us not forget that the power is one derived from the public and that we shall not prove ourselves worthy of the great trust placed in our hands. It has been said by Lord Acton. "All power corrupts, and absolute power corrupts absolutely". Let the Indian insurance industry rise to the occasion and prove that power

does not corrupt and that we need not be bound in shackles to keep pace and behave ourselves.

INVESTMENTS SAFE AND SOUND

Gentlemen, before I conclude, I have to make a few observations which will be of great interest to you assembled here and the large body of our patrons and others who have connections with us. The affairs of your company have been investigated by me with the aid of experts and I give you the assurance here and now, that all the investments of our company are safe and sound and the securities have been lodged with our Bankers, the Bank of India, Ltd. There is one small item which we will have to sell out and even then the resultant loss will be well under a lakh and as against this we have appreciations in our investments which show a profit of more than ten lakhs.

The last great item of news which must be of supreme interest to you is the formation of our Board. The Report tells you the presence of our Policyholders' Directors, Sri Durgaprasad Parasrampuria and Sri Shantilal Popatlal. The shareholders' Directors are Mr. D. K. Sheshadri, the Hon'ble Sir Bijoy Prasad Singh Roy, K.C.I.E., and my humble self. I have been really fortunate in getting the co-operation of Mr. D. K. Sheshadri, a respected financier and relentless worker. He is the grandson of the late Sir K. K. Sheshadri who is a household name in Mysore. The Hon'ble Sir Bijoy Prasad Singh Roy has already won many a laurel by his intellectual and political attainments in the great province of Bengal and his joining us will place us on the map of Bengal. I now come to the new members who have agreed to join the Board, but who will actually be co-opted after their acquiring the qualification shares as pres-

cribed in our Articles. Mr. Lala Yodh Raj, the Chairman and General Manager of the Punjab National Bank, Limited and who, may I add, is the modern Pochkanwalla in the Indian Banking world, has also agreed to join our Board. So also have Seth Haridas Madhavdas and Seth Vithaldas Kanji and Mr. T. B. Kotak very kindly agreed to join our Board. The names of Seth Haridas Madhavdas, Seth Vithaldas Kanji are so outstanding that it will be presumptuous on my part to 'gild the lily or paint the flower'. Mr. T. B. Kotak comes from the great family of Kotaks, solid silent workers who have carved out for themselves a respectable and enviable place among the business houses of Bombay.

I welcome all our new Directors on your behalf and extend to them my cordial greetings. It has been my fortune to have been able to secure the services of these great veterans and I can say with confidence that you can see in the constitution of our Board the hand of God working mysteriously to honour the great Founder, the late Mr. Dalji Naranji of revered fame. I consider it my privilege to be the Chairman of this Company with its galaxy of such great personages on the Board.

Before moving the adoption of the Report and Accounts I would take this opportunity of expressing our appreciation of the work of the members of our staff, both at Head Office and the Branches, and all our agents, brokers, and patrons, both in India and abroad for the valued support and co-operation they have continued to give to the Company.

Now, Gentlemen, I beg to move:—

That the Directors' Report, Audited Revenue Accounts, Profit and Loss Account and the Balance Sheet for the year ended 31st December 1944, which have been circulated to the shareholders, be and are hereby approved and adopted.

	Net Premium Rs.	Percentage of Expenses to Premium Income	Percentage of Claims to Premium Income	Percentage of Reserves to Premium Income	Carry forward to Profit and Loss A/c Rs.	Fund. Rs.
Fire ..	23,57,791	52.59	45.80	58.00	59,964	13,67,520
Marine ..	6,42,214	21.89	48.66	159.00	3,05,023	10,21,121
General ..	3,77,364	35.81	35.02	69.00	28,827	2,69,382

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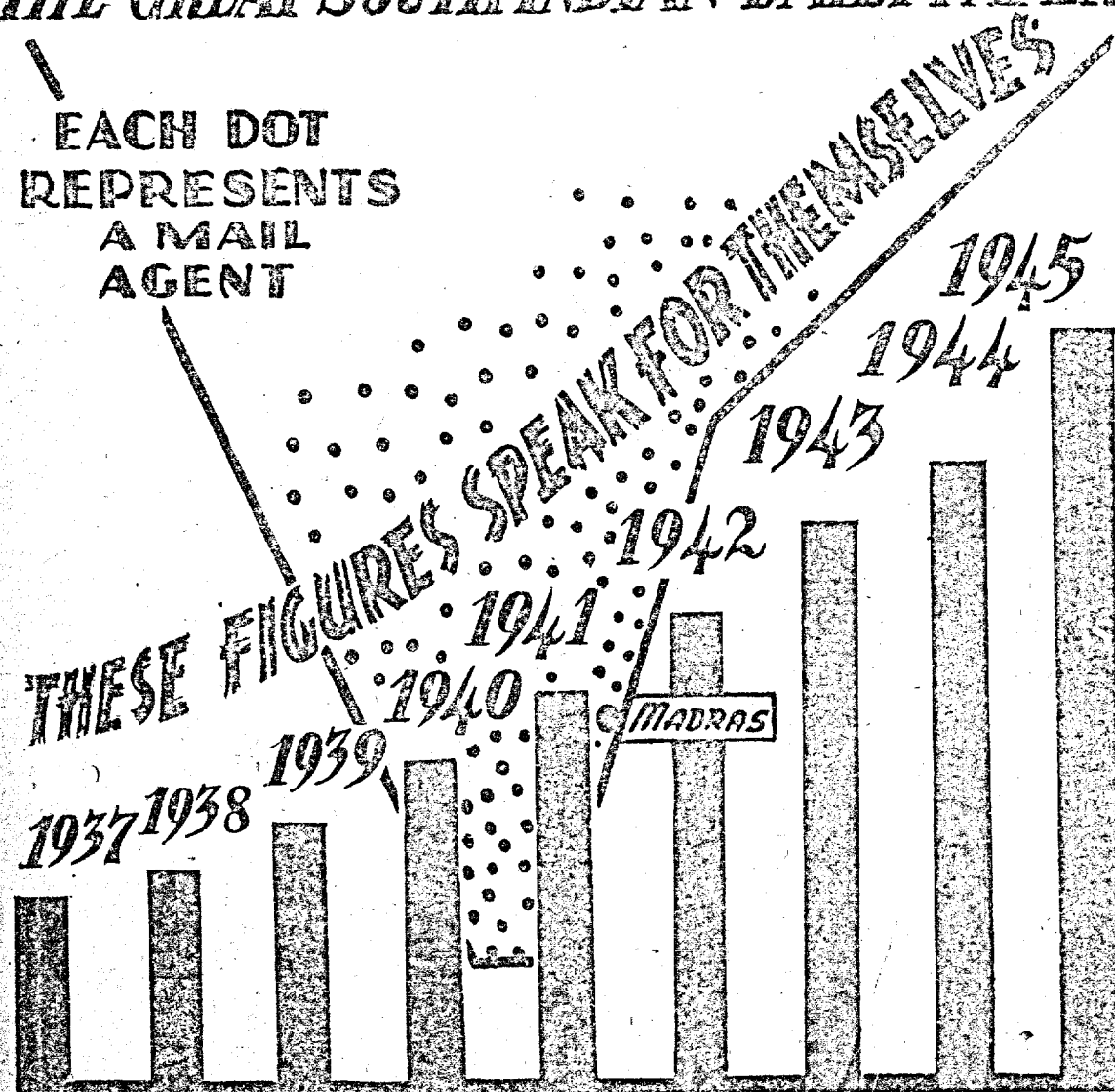
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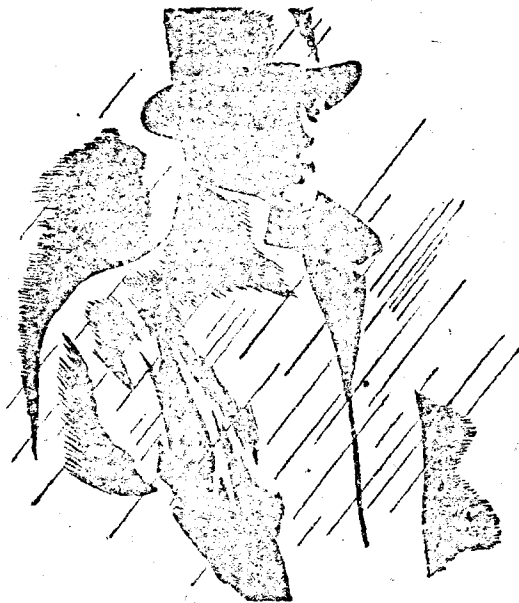
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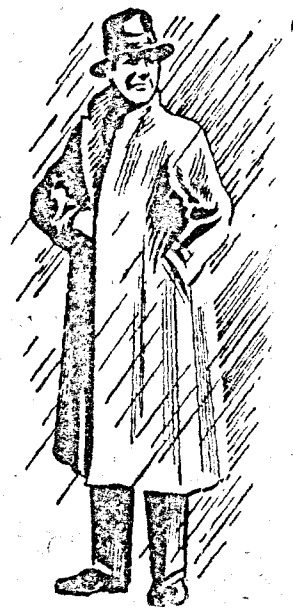


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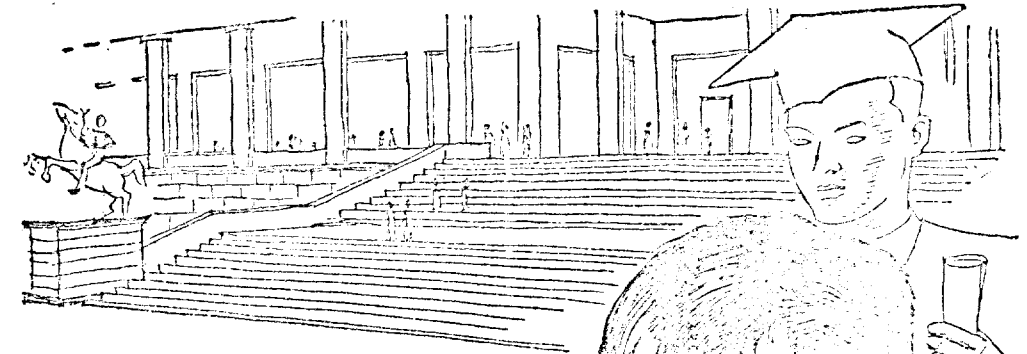
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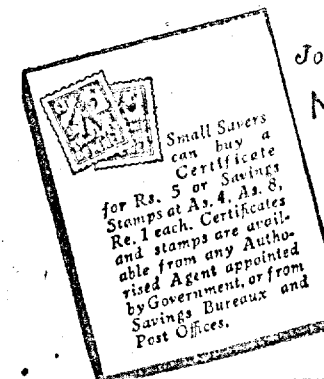


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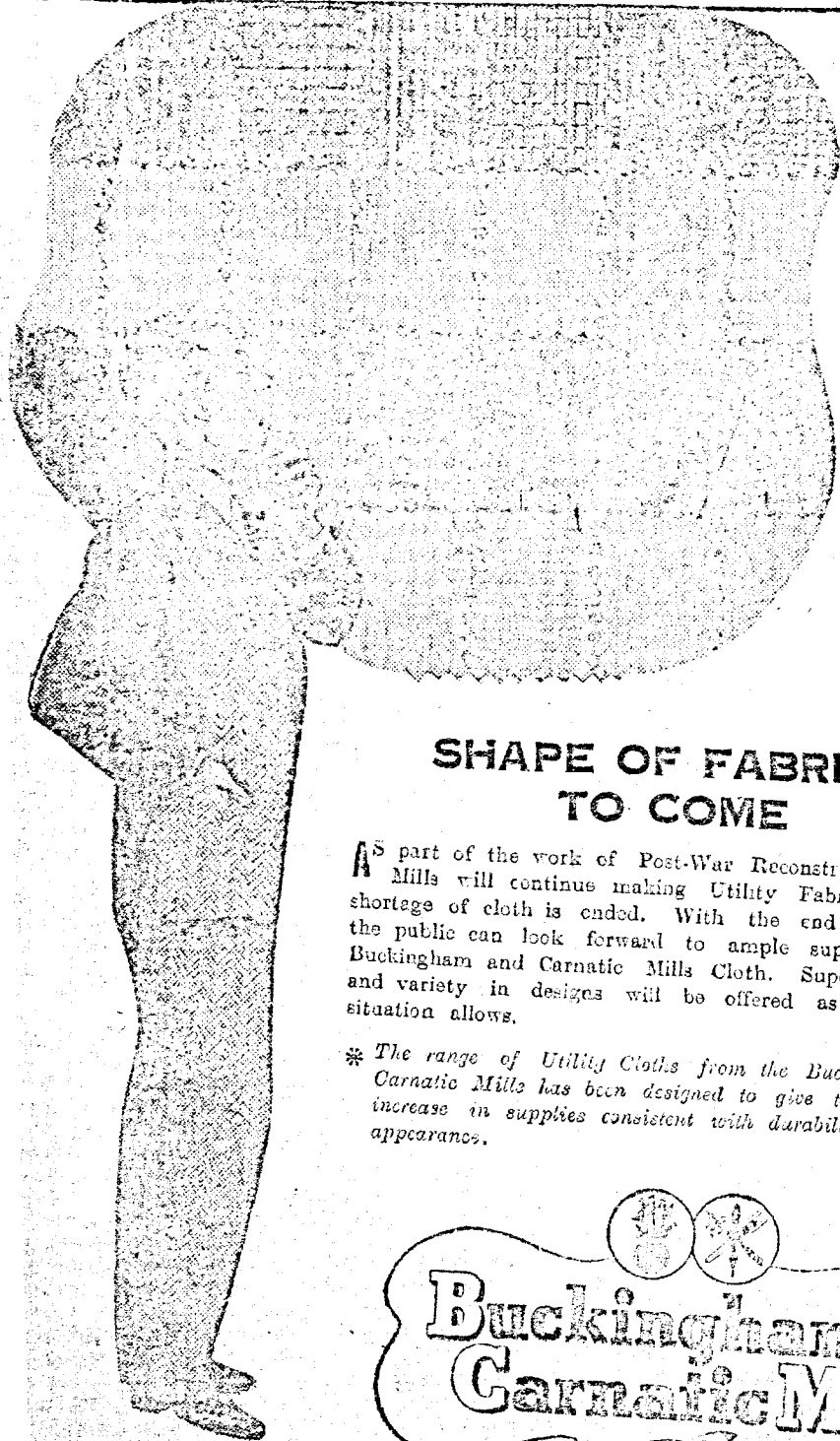
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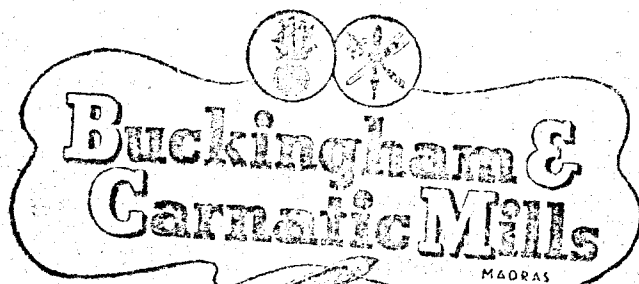
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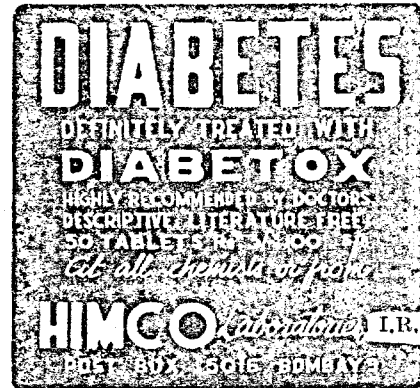
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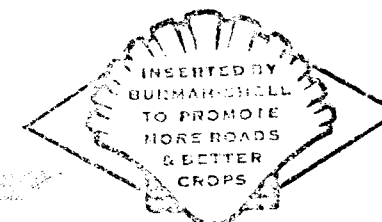


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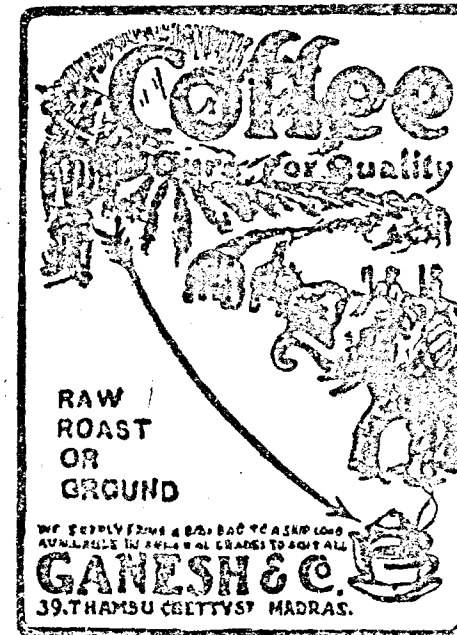
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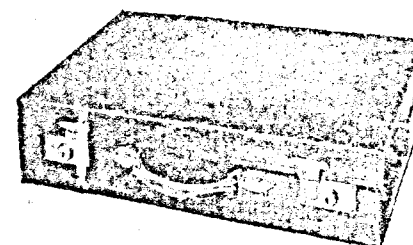
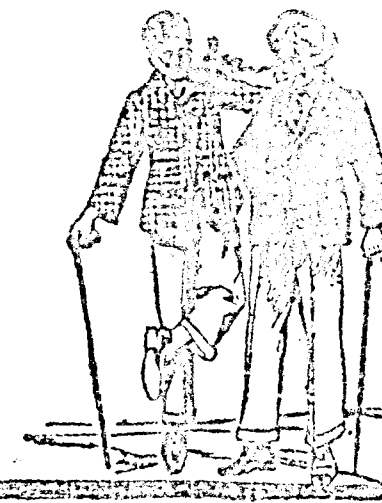
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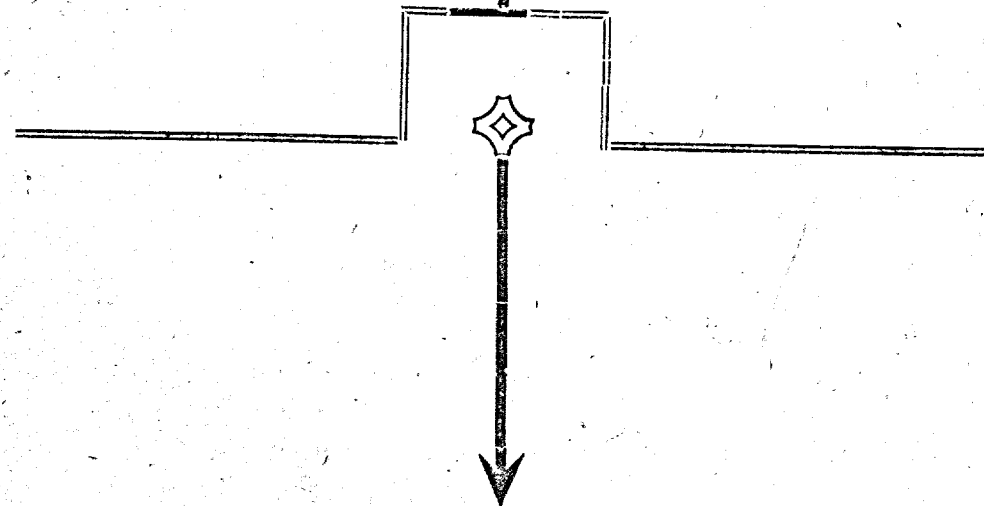
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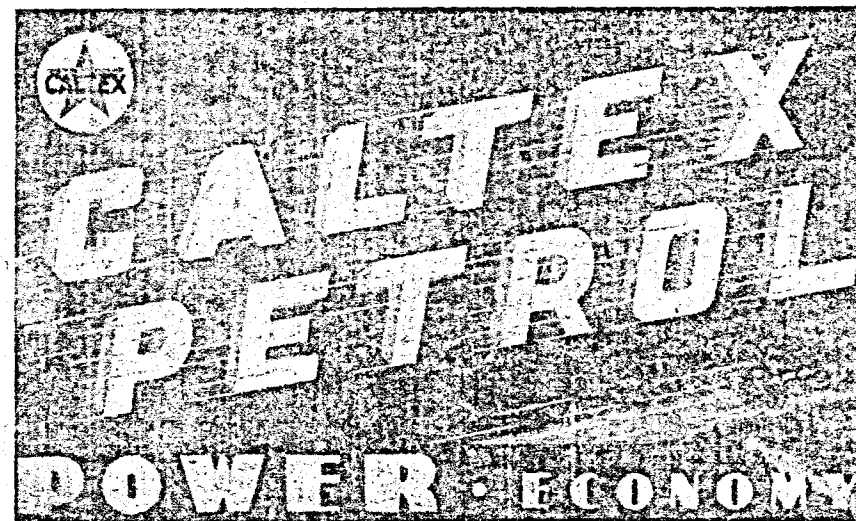
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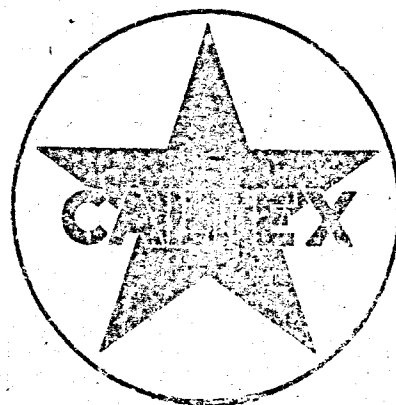
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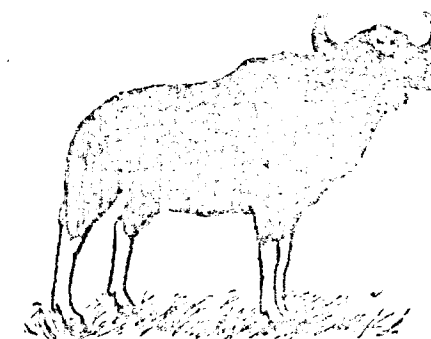
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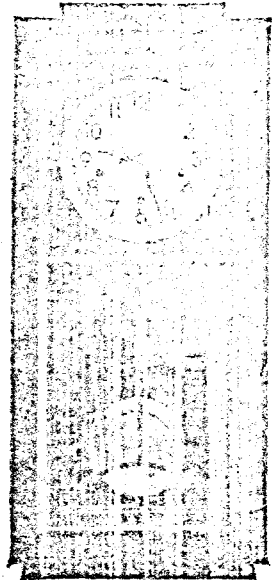
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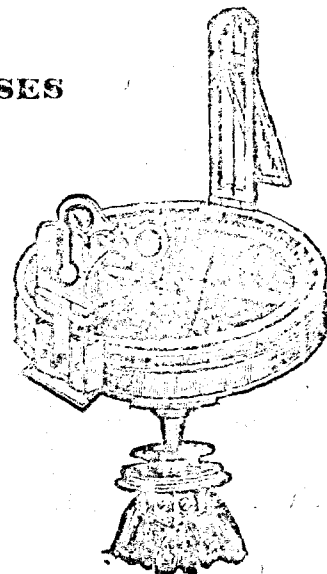
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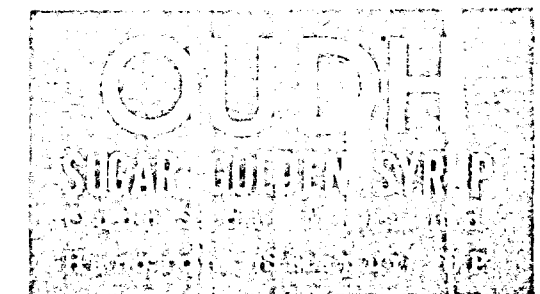
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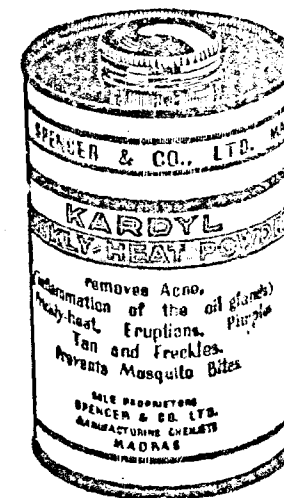
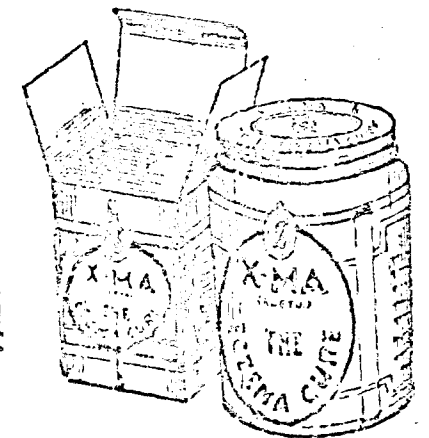
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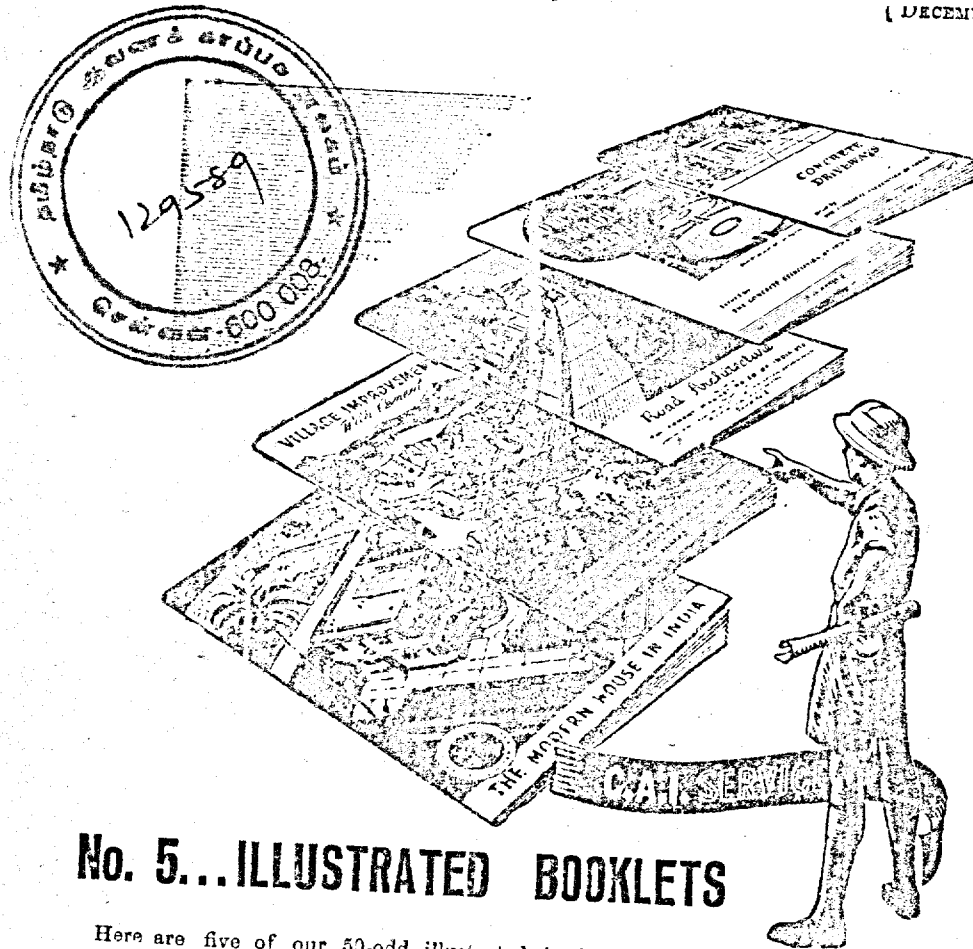
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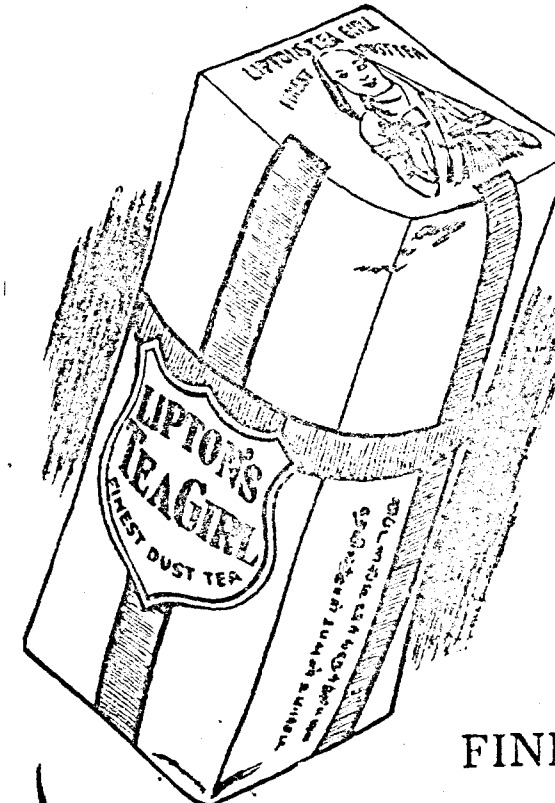
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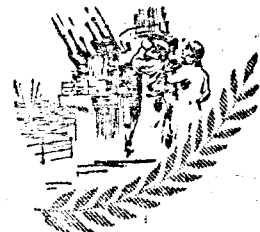


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Edited By Mr. G. A. NATESAN

Vol. 46.]

DECEMBER 1945

[No. 12.]

Mainsprings of Our Modern Civilization

BY SIR BOMANJI J. WADIA,

Vice-Chancellor, University of Bombay

CIVILIZATION is a condition of life which only man has achieved, man who can neither fly nor swim, and yet has ranged the seas around and scoured the skies above, roamed all over the earth for treasure or for adventure, and flashed his messages from one end of the globe to the other in the fraction of a moment. The animal world has not much to do with what we call intelligence, and is guided by the urge of instinct and self-preservation, often bordering on what seems intelligence and yet essentially away from it. They live as their predecessors lived before them, back into the obscure dawn of creation. But civilization is a process that is all the while going on in our minds. Man's thoughts leap ahead of achievement, always questioning, always experimenting, always inquiring. They are products of his brain and eyes and fingers, but the brain is the more effective of these three assets. The apes too have eyes and fingers and use them well, unlike other animals. But with all that is said about the missing link, the link is missing still. Keen sight and deft hands do not count for much without that discontent which accompanies man's developed brain

power. What men have always done through the eyes and are still doing is to accumulate the great and ever-increasing store of knowledge and experiment which they use to extend control over the material world. This knowledge and control produce a condition of life whose development coincides with the growth of civilization. The material part of civilization is a marketable commodity of which the rich are able to buy more than the poor. The difference, however, is fast diminishing. Cheap transport, cheap postage, wide educational opportunities which are daily growing wider, are giving far more people a chance to share in this civilization which has come down to them. Nearly every one can afford a newspaper and keep in touch with the whole world, every one can afford a piece of cheap soap and can keep clean, not every one need trudge on foot. Of course we are not satisfied. To be satisfied will be to deny our human nature. But if we glance back at the bleak and precarious existence of our remote ancestors, can we doubt that our lot is more varied and brighter, and our chances of happiness easier within our grasp and more capable of fulfilment?

Civilization is really a way of life, and is a social process. It is the story of a gradual development, for it is the result of man's struggle with his environment. It is not, however, the story of continual advancement. There are breaks in the chain. It is like the progress of a man who climbs a ladder, comes down a few rungs, and begins to climb again. Our ancestors liked to think of the history of man as a steady ascent from the primitive state to a state gradually approaching perfection. It is not all ascent, for there are steep ups and downs. For centuries the civilized world appears to have achieved progress and order. Then sudden changes occur with bewildering rapidity. Then again the world has settled down to a period of relative stability, but at a different level.

The story of the changes in man's values and ideals is vast. The story of how he lived under the great civilizations that the world has known in the past is vaster still. The history of ancient Egypt goes back 4,000 years, and now after the latest archaeological finds it is probable that the history of ancient India takes us still further into the past. Their relation to the story of the development of modern civilization will here be out of place. But in connection with the same story it is worth mentioning that a historical writer once observed that there were certain sharply defined periods of human history in which certain ideas of civilization germinated and flourished more than in any other. There were outbursts of the creative spirit of man which largely influenced their time and the times that

followed until the outburst of a new spirit took the place of the old. The writer first mentions the classic age of Greece somewhere about the fifth century B.C. From that period came the origin in Europe of every branch of Philosophy and the finest traditions of Art, Literature, and Architecture in their best forms. The Greeks set up what was in many respects the world's greatest civilization. Their intellectual and artistic glories are among the wonders of mankind, and as nothing that is great can be repeated twice, the achievement of ancient Greece in her contribution to civilization remains unsurpassed. How little material comfort makes for the essence of civilization can best be shewn by referring to the way the old Greeks lived in their time. In many ways more civilized than the people of our age they lived much more simply. Electric fans, the lift, the radio, the talkies, and the wireless are today a part of civilization but they are not essential to it. The Greeks did without them all, and yet were the authors of ideas which have since lighted generations of man along the path of civilization. Her slave system counts as a black mark against Greece, but the record to her credit outweighs the debit side. Greek civilization created and carved the existence of the civilization of our times.

Rome comes next among the creative periods of history, specially the period which begins with the great days of the Republic and runs through the vicissitudes of her Empire down to the organization of the Christian Church. Besides Christianity there stand to the credit of Rome the Peace, the Roads, and the Law—in fact

everything that is involved in the ordinary administration of men on a universal scale. For more than four centuries the rule of the Romans gave a sense of stability from Hadrian's wall to the African desert. But with the passing of the Republic and in the early days of the Empire the rot set in, and the magnificent structure that was crumbling midst a worse slave system than that of Greece at last cracked to pieces. The onrush of the barbarian hordes engulfed what had seemed to be the fixed order of nature, and Rome's proud civilization survived only in a few monastic houses which kept their heads above water. When the waters subsided the land took on the outlines of feudalism, and for a long period the feudal system had a seemingly fixed pattern of life, the rich lord in his castle, the poor man at his gate, and the humble monk for ever on his knees.

This was followed by the Middle Ages, roughly comprising the twelfth and thirteenth centuries. It was the period in which was laid the foundation of institutions—Parliament, the University, the Common Law of England, and the revived Roman Law of the Continent. It was the age of the Troubadours and the Great Gothic Cathedrals, but it was also the period marked by the ravages of the Black Death and the peasants' revolt in the fourteenth century. It is difficult in these days of greater hygienic efficiency to imagine an epidemic which killed about twenty-five million people in Europe alone. Something good came out of it, but the price paid was tremendous. The rich tried to squeeze more service out of the poor without

payment. The exhausted and depleted peasantry rebelled and were crushed by the might of superior forces. But a new spirit came over the poor which was to have important repercussions in the future. Even though the peasants lost, the voice of what are now called the working classes began to be more and more articulate and was the forerunner of modern socialism. One fine idea also grew out of the poor soil of the times—the idea of chivalry. Across the period moved the glittering cavalcade of the knights of old, pledged to serve for religion and honour. Cervantes laughed Spain's chivalry away. But in respect of the attitude towards women the Middle Ages were more civilized than Greece at the height of her glory. Heading the famous band of pilgrims on the road to Canterbury was a gentle knight, a perfect and a worthy man, just home from the wars, and making the pilgrimage in gratitude for his safe return.

The next milestone in the history of western development was the Renaissance, a rebirth. The reborn Greek spirit had inspired a band of humanists led by Petrarch. They held up to the world the works of the ancient Greeks as the greatest achievements of a free intelligence. The dust of the intervening centuries that covered these works was laid, and the works were translated and widely read. The awakened appetite for culture spread all over Italy and beyond it, and science, art and philosophy seemed to enter upon a new life. Just as the age of discovery followed upon the introduction of the Mariner's Compass, the revival of learning

followed upon the invention of the printing press. The first to be printed was the Bible. Till then Latin was the language of scholarship, but books now began to be published in the language that people spoke. To China, however, belongs the credit of having started the process by which men's minds could be guided along intellectual paths by the printed word. From China came also the instrument which was to guide navigators over unknown seas. Voyages of discovery made merchants rich. They formed trading companies to make money, and modern capitalism began to take root. The end of the seventeenth century saw the first news papers. In the eighteenth century social life, especially in England, became more ordered, tidy, and elegant, but changes took place gradually. Towards the end of the century France was in revolution. The old regime collapsed, the fever spread from country to country, and the voice of democracy was more audibly heard and its slogans repeated with ever-growing emphasis in many lands.

In a short review of the growth and development of modern civilization, it is difficult to measure in detail every inch of the ground that has to be covered. It is common knowledge that the nineteenth century was the century of the machine, with which came the Industrial Revolution. Until the preceding century the muscle and the sweat of man had done all the work that was required. Horses and cattle had given some assistance, but steam and machinery added considerably to man's power. The centres of industry were gradually shifted, and population shifted

with them. Labourers drifted away from the land to become mechanics. Scientific farming replaced the older methods, and the landowner thirsted after bigger estates and profits. The economic structure was transformed. Spinning, weaving, and indoor work were no longer carried on in cottages but in factories, and these were at first squalid and insanitary. England became an industrialized country, and after the fall of Napoleon France followed suit. Other countries followed their lead. Germany forged ahead, and so did the United States of America, the world's richest country in mineral and agricultural resources. The exploitation of human labour, or "hands" as they were, and in some places are still, called, gave birth to trade-unions on the one hand and slums on the other. The industrial revolution had international repercussions as well. Markets and still more markets was the slogan of manufacturing countries. Then came colonies, empires, need for more living-space, the cult of the superior Aryan blood, and World Order and greater Security Order. All parts of the world were linked up as one when distance was annihilated. The race for armaments continued. The beginning of this century saw an armed peace, the first World War, the League of Nations, and the awakening of Russia. The League of Nations sank into the darkness of history, and a greater World War followed. The Atomic Bomb made the thundering cease. One wonders whether it is the last comment on modern civilization or only the latest. Was it the forward conjecture of a great prophetic mind, or was

It only the dream of the poet, when he wrote?

The cloud capp'd tower, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And like this insubstantial pageant faded
Leave not a rack behind.

Despite all these changes in its growth and development, it would be still true to say with the cynic that the more civilization changes the more it is the same thing. We must distinguish between its essence and its incidents; for in its essence it is based in any country on the more or less effective reign of social law. Wherever social security is established, the arts, literature, science and all the amenities that science has brought in its train flourish. A country is not civilized because they flourish, they flourish because the country is civilized. And in spite of all the outward splendour of civilization the question still remains—is *homo sapiens* really progressing? In the optimistic years of the last century it was largely taken for granted that steady progress was developing. Yet there were doubters. An altogether new character was given to our civilization not only by the theoretical progress in the knowledge of nature and its secrets, but by the application of that knowledge in a technical sense. Yet that application has

been productive also of much destruction and misery. Liberty has been laughed at, hatred has desolated the earth, and two wars have been followed by the distant rumblings of a third. The discovery that peace is preferable to war is not new. Disarmament proposals can be traced as far back as the sixth century B.C. in China, and universal brotherhood has been the keynote of religion from the earliest times. Such discussion is always theoretical, and the lust for strife and war seems to be permanent. Our progress in science must be guided by a much greater progress in ethical standards and by a more practical sense of the essential unity of mankind. The real issues are always moral and spiritual. Scientific discovery must be adjusted to ethical development, if the future is not to be overcast and gloomy. Even if this is a sombre forecast it is useful to consider the harsher alternative if only to know best how to avoid it and to see the happier prediction fulfilled. Modern civilization is not an unmixed blessing, nor is it an unmitigated curse. It is for man to increase the one and to lessen the other. And one would fain conclude this story of over two thousand years on a note of fulfilment and hope.

ON THE ONE AND ONLY TRANSMIGRANT

BY DR. K. ANANDA COOMARASWAMY

SANKARACHARYA'S dictum "Verily, there is no other transmigrant but the Lord" (*saryam, nescivad anyah samsari*), startling as it may appear to be at first sight, for it denies the transmigration of individual essences, is amply supported by

the older, and even the oldest texts, and is by no means an exclusively Indian doctrine. For it is not an individual soul that Plato means when he says that "The soul of man is immortal, and at one time comes to an end, which is called dying

away, and at another is born again, but never perishes. . . and having been born many times has acquired the knowledge of all and everything"; or that Plotinus means when he says that "There is really nothing strange in that reduction of all selves to One; though it may be asked, How can there be only One, the same in many, entering into all but never itself dissevered?" or Hermes, who says that "He who does all these things is One," and speaks of Him as "bodiless and having many bodies, or rather present in all bodies."

The Lord of whom Sankaracharya speaks is, of course, the Supreme Solar Self, Atman, Brahma, Indra, "Of all beings Overlord, of all beings King." he whose omniformity is timeless and being omnipresent is omniscient: Death, the Person in the Sun, Indra and Breath of Life, "One as he is Person there, and many as he is here in his children," and at whose departure "we" die: our "elemental self's Immortal Self, "Immortal Leader"; "the Solar Self of all that is in motion or at rest;" your own Immortal Self and Inner Controller, "other than whom there is no seer, hearer, thinker or knower"; the solar Indra of whom it is said that "whoever speaks, hears, sees, thinks, etc., does so by his ray"; Brahma, of whom it is said that our powers "are merely the names of his acts"; the Self, from whom all action stems; the Self that knows everything.

By whatever names he is referred to, and these correspond to the aspects under which he is considered, this Lord, "from within the heart here, is our mover, driver

and actuator, and the whole source of the evanescent consciousness that begins with our birth and ends with our death." We do nothing of ourselves, and are merely his vehicles.

This Lord is that "One, the Great Self, who takes up his stand in womb after womb as the omniform Lord of the Breaths, he wanders about by his own actions, the fruition of which he enjoys: and associated with the notion 'I am,' is known as the 'lower Brahma.' Neither male nor female nor neuter, whatever body he assumes, therewith he is connected; through the delusions of concept, touch and sight there is growth and birth of the Self by the rain of food and drink; the embodied Self assumes functional forms in their stations in regular order, and because of his conjunction with the qualities, both his own and of action, he seems to be "another".

This transmigrating Lord of the Breaths is *the* Breath, "the most excellent," Prajapati and Brahma, he who divides himself five-and many-fold to support and sustain the body, to awaken his children to fill these worlds; and to whom, as Prajapati, it is said "Tis thou, thyself, that art counterborn, to thee all thy children bring tribute, O Breath." By this Prajapati this body of "ours" is set up in possession of consciousness, he as its driver passing on from body to body unovercome by the bright or dark fruit of his acts, or rather, those acts of which he, as our Inner Person, is the actuator and spectator rather than the doer. This Prajapati is likewise "the divine Breath who, whether or not transmigrating, is

neither injured nor distressed, and whom all beings serve" and with respect to whom it is further said that "however his children may suffer, that pertains to them alone, good only goes to him, evil does not reach the Gods."

Thus this One is everywhere born and reborn. "Unseen, Prajapati moves in the womb and is multifariously born": "The person expires and suspire in the womb, and then is he born again when thou, O Breath, givest life"; Thou alone, O Sun, art born about the whole world"; "One God indwelling the mind, of old was he born and is even now in the womb." Similar texts could be cited at greater length; it will suffice for the present to observe the emphasis laid upon the fact that it is always *One* that is diversely born: He, that is, who is "undivided in, though as it were divided by his presence in divided beings," being "One as he is in himself, and many as he is in his children," who are not Beings independently, but Beings by participation.

All this belongs to the oldest Vedic doctrine, where it is the Sun or Fire that enters into the womb and transmigrates; thus Aditi "bears the mortal Sun unto repeated birth and death"; "Thou, Agni, being in the womb, art born again." He is "of many births"; as Knower of Births he is "set down in birth after birth," *i.e.*, in all these Beings; and by the same token he is "omniscient of births," who "finds birth again and again" "Filling the three light realms of this, the moving and immobile universe, he cometh manifoldly into being the Sire in all these wombs,"

as "the giver of being to all thy people," and yet "in one semblance."

We have so far considered the Transmigrant, Parijman, the Spirit moving at will, only as the Great Catalyst who remains unaffected by the action he empowers. The Supreme Lord and Self who is seated one the same in all beings' hearts, the citizen in every city, participating in action not because of any need on his part but only sacrificially and to maintain the world process, wherein, as it were disporting himself, he remains undivided amongst divided beings and indestructible amongst the destructible. So long as he is One, they cannot overcome him. But as One, he cannot bring his creatures to life, and must divide himself. It is not quite disinterestedly (as it seems to us) but "with ends not yet attained and with a view to enjoying the objects of the senses" that he sets us agoing; and this is a dangerous enterprise, for being their enjoyer, he is carried away by the flood of the qualities of the primary matter with which he operates; and so as the corporeal, "elemental self," knowing subject over against ostensibly external objects of perception, he is bemused and does not see the bountiful Giver of Being within him, but "conceives that". This is I and 'That is mine,' and therewith binds himself by himself like a bird in the net, and so wanders around in wombs both aughty and naughty, overcome by the fruits of actions and by the pairs of opposites." Conversely. "the sacrificer, becoming a bird, goes to the world of heaven."

There is, indeed an antidote for this elemental self, *viz.* in the study and

mastery of the wisdom of the Vedas and in the fulfilment of one's own duty in its regular grades; through the knowledge of Brahma, by order, and by contemplation he getteth everlasting bliss, yes, when this 'man in the cart,' *i.e.* the body, is liberated from those things with which he was over filled up and by which come, then he attains to conjunction with the Spirit," *i.e.*, being very Brahma enters into Brahma, and thus authentically Brahma, abides. This is Nicolas of Cusa's *deificatio* for which the *sine qua non* is an *ablatio omnis alteritatis et diversitatis*.

Otherwise, stated, Prajapati "desires" to become many, to express his children, and having done so is spilled and falls down unstrung: it is "with love" that he enters into them, and then he cannot come together again, whole and complete, except by the sacrificial operation. It is sufficiently well known, and needs no demonstration here, that the final purpose of this operation, in which the sacrificer symbolically sacrifices, himself, is to build up together again, whole and complete, both the sacrificer and the divided deity at one and the same time. It is evident that the possibility of such a simultaneous regeneration rests upon the theoretical identity of the sacrificer's real being with that of the immanent deity, as postulated in the well known logos, "That art thou."

In still another way we can illustrate our thesis by referring to those texts in which the immanent deity is spoken of as a "citizen" of the body politic in which he is, as it were, confined, and from which is, as it were, confined, and from which he also liberates himself. That the human

body is called a "city of God" is well known; the Person who as a bird becomes a citizen in all these "cities" is hermetically "Purusa" for that very reason. The solar Person and Friend of All who thus inhabits us is also the Beloved Vamadeva, the Breath, who sets himself in the middle of all that is and protects it from evil: he, who, being in the womb, is the knower of all the births of the Gods and whom all these Gods (*i.e.*, Breaths, Intelligencies, powers of the soul) revere; and who says of himself that "Although a hundred cities held me fast, forth I sped with falcon speed."

"Vamadeva, being in the womb, it was that spake thus. Comprehensor thereof, when separation from the body takes place, forth-striding upwards and obtaining all desires in yonder world, he comes together, immortal."

Here, Vamadeva is equated with our "other self" which, when old age is reached, and being all in act, departs and is regenerated, reborn for the third and last time. The escape of this Dwarf (for Vamana has also this meaning) is further described when the question is asked, "When this immanent unstrung body-dweller is released from the body, what survives?" and answered "That," *i.e.*, Brahma, the Atman, our real Self, the Imperishable, the Pleroma, from which all things proceed and to which all return without affecting its infinity. Thus, as Deussen justly remarks, "Atman means that which remains if we take away from our person all that is Not-Self"; that being, of course, all that we generally mean by our "personality" and

individuality." Our end is to exchange our limited manner of being "So-and-so" for God's unlimited manner of Being simply. For, as Meister Eckhart says, "Ego, the word I, is proper to none but God himself in his sameness."

A consideration of all that has been said so far will enable us to approach such a text as that of BU. IV. 1-7 without falling into the error of supposing that the "measuring worm" is an individual and definitely characterised "soul" that passes over from one body to another. Much rather, it is the undivided and never individualised Atman that now, having re-collected itself, and free from the ignorance of the body—no longer, therefore, thinking "This is I"—that transmigrates and reincarnates: "Verily, this Atman is Brahma, who assumes every form of existence, good or evil." In the same way it is made clear enough by the words "Here comes Brahma!" that it is not an individual, but God himself that comes and goes when "we" are born and die. Accordingly, the distinction of "the one that desires" from "the one that does not desire" is not that of one man from another, but of the two forms of Brahma, "mortal and immortal," or of the two minds, "pure and impure" from one another; the latter continues to transmigrate, the former "being only Brahma, enters into Brahma." This is "the flight of the Alone to the Alone." It is with reference to the same release that the Rishi says of the solar and sacrificial Pegasus: "Thy Self I saw in mind, a bird that from below flew through the sky on dustless paths." The sacrificial death of

the "horse" is the rider's "release from the body,—see the horse careering, while its rider is invisible!"

The doctrine of the one snared bird has never been forgotten in India. Swami Nirbhyananda in the nineteenth century still sings:

"I am the bird caught in the net of illusion,

I am He who bows down the head
And the One to whom he bows:

I alone exist, there is neither seeker nor sought,

When at last I had realised Unity, then
I knew what had been unknown,

That I had always been in union with Thee."

We have now, perhaps, sufficiently indicated that the scriptures of the Vedanta know of but one Transmigrant: such a doctrine, indeed, follows inevitably from what the word Advaita, "without otherness," implies; the argument, "Brahma is only metaphorically called a 'life' (*jiva*) on account of his connection with accidental conditions; the actual existence of any one such 'life' lasting only for so long as He continues to be bound by any one set of accidents" being, in the same way, only an expansion of the implications of the logos "That art thou."

We have also endeavoured to show that in this, as in so very many other respects, there is an exact equivalence of the Indian and Platonic traditions: by no means, however, in order to suggest a derivation of either from the other, but rather to facilitate the understanding of the doctrines common to both. From the same point of view we have still to refer to the

Judaic and Christian doctrines. In the Old Testament we find that when we die and give up the ghost "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it"; and of this, as Professor Macdonald says, the Preacher "is heartily glad, for it means a final escape for man." To be "glad" of this can be thought of only for one who has known *who* he is, and in *which* self he hopes to depart hence. For the Jews, who did not anticipate a "personal immortality," the "soul" (*nefes*) always implies "the lower, physical nature, the appetites, the psyche of St. Paul"—all that in Buddhism is excluded as "not myself," all that is meant by the "psyche" in modern psychology—and they must have believed, as Philo assuredly did, in a "soul of the soul," the *pneuma* of St. Paul.

In Christianity there is a doctrine of karma (the operation of mediate causes) and of a "fate" that lies in the created causes themselves, but no doctrine of "reincarnation." Compared with their Disposer, as St. Augustine says, other beings "are neither beautiful, nor good, nor are at all." The central doctrine has to do with the "incarnation" of One whose eternal birth was "before Abraham" and "Through whom all things were made." This One himself declares that "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." No stronger objections of the soul are anywhere to be found than are met with in the Christian Gospels: "No man can be my disciple who hateth not his own soul," that soul

which "he who hateth in this world shall keep it unto life eternal," and which "whoever seeks to save, shall lose," for "To him that hath shall be given, and from him that hath not shall be taken away even that (life) he hath." Again, "If any man would follow me, let him deny himself," *i.e.*, let him not think "I am."

Assuredly, "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even unto the dividing asunder of soul and spirit." St. Paul, who also distinguishes between the Inner and the Outer Man, when he says of himself "I live, yet not I, but Christ in me," has lost his soul to save it, he knows "in whom when he departs hence, he will be departing": and it is clear that that is saved, "what remains" (*avasisyate*) when the separation from the body takes place, is not "this man, Paul," but—the Saviour himself.

When this Saviour's visible presence is withdrawn, the *Deus Absconditus* lives with us, or rather, *in us* another "Comforter" or "Guardian," "Even the Spirit of Truth. . . . Ye know him; for he abideth with you, and shall be in you. . . . Which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . He will guide you into all truth. . . and he will show you things to come." He who thus *intus corda docet* is the immanent Daimon "who cares for nothing but the truth" and whom, as Plato—"that great priest, who found the way long ere Christ was born"—also says,

God has given to each one of us "to dwell along with him and in him"; and is also St. Augustine's Ingenium, Dante's Amor, the mediaeval Synteresis and our own Inwyt or Conscience, in the fullest meaning of this word.

It is upon this immanent Spirit of Truth the divine Eros, that our very life depends, which ends when we "give up the ghost." "It is the Spirit that quickeneth; the flesh avails nothing"; for as St. Thomas Aquinas further says, "The power of the soul, which is in the semen throughout the Spirit enclosed therein, fashions the body." He is the "Sower went forth to sow . . . some fell upon stony places. . . . But other fell into good ground"; and that amounts to "enters into aughty and naughty wombs," for while the immediate application of the Parable of the Sower is to the propagation of the word, it is not only the Word but life itself that is a gift of the Spirit,—*perche suo splendore potesse, risplenendo, dir: Subsisto*. And finally, is not this divine Eros, the Knower of the Field *Ksetrajna* (in both senses of the word to "know") any other than the Prodigal Son "who was dead, and is alive again; and was lost, and is found,"—dead for so long as he had forgotten who he was, and again alive "when he came to himself"?

"His world is the World-indeed, whose Self, the All-maker, All-doer, who indwells this abysmal complex, has been found and awakened, *viz.* the Lord of what hath been and shall be. . . . Desiring Him only for their 'World,' the hermit abandons-this-world." Not, indeed, to live all alone by

himself, but with this "Immortal-Self as his constant companion."

It has been said that "Ye crucify him daily," and so assuredly does every man who is convinced that "I am" or "I do" and thereby divides up this one conceptually into many independent and passible beings. Of all the conclusions to be drawn from the doctrine of the One and Only Transmigrant, the most poignant is this, that whereas He is the Bird caught in the net, the Ram in the thicket, the sacrificial victim and our Saviour, *He* cannot save himself except and unless *we*, by the sacrifice and denial of *our* self, also save Him.*

* A summary of a pamphlet by the author entitled "The Indian and Platonic Doctrine of Recollection, and On the One and Only Transmigrant," published as Supplement No. 3, *Journal of the American Oriental Society*.

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MODERN ISLAM IN INDIA

BY PROF. HUMAYUN KABIR

—:o:—

It is obvious that to understand modern India, one must have knowledge of the history and traditions of Indian Moslems. The unfortunate fact, however, is that this is absent among a large majority of the Moslems themselves. The materials for a history of Indian Moslems are scattered in Arabic, Persian and Urdu. There are useful sources in other Indian languages as well. No attempt has, however, been made to collect and collate these materials and give a connected and systematic account of Moslem life and history. Monographs have been published from time to time to discuss different aspects of Moslem life and history. These have been fragmentary or even sectional and have lacked in comprehensiveness. It is not Moslems alone who have suffered for ignorance of their past. Indian political developments have not attained possible success because of this historical ignorance. The Moslem has failed to examine and estimate temporary problems because of his ignorance of his own past and background. The Indian struggle for political freedom has also suffered. Ignorance of Moslem hopes and fears has prevented the use the anti-imperialist and revolutionary energy of the Muslim masses.

The compilation of a history of Indian Moslems must be done by an Indian Mussalman. One who does not share the memories and hopes of the community cannot have the intimacy and sympathy which is necessary for a proper interpretation of the past.

It is only such sympathetic interpretation that can make knowledge of the past a basis for future development and success. It is therefore a pity that no Indian Moslem has yet undertaken this task of self-analysis and interpretation. Discussions on politics, sociology or religion have generally been diffuse and separate. In the book under review, Professor Cantween Smith has attempted to supply that long-felt want in spite of the obvious disadvantages to which as a foreigner he is subject. His attempt entitles him to our gratitude. It is evidence of his competence that he has attained considerable success in the task he has set himself.

Professor Smith has tried to interpret Indian History from his own special point of view. The philosophy which inspires him may be open to question. There is no question regarding his skill in the application of that philosophy in the interpretation of events. A unity of vision informs his work. To find out and establish relations between movements of thought and culture on the one hand and different types of economic and political organisation on the other, he has attempted to view the diversity of events as the expression of one hidden purpose. As a socialist he has emphasised the importance of the economic factor in explaining events. There is no doubt that this has enabled him to explain some knotty problems of history with considerable success.

In the world of contemporary Moslem thought and feeling, he bases his account

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on an analysis of the work of Iqbal. His social and political account is on the other hand based on the fluctuations in the fortune of the Muslim League. His adherence to Marxist modes of thought and interpretation is evident in all his analysis. It must be admitted that this has at times made his account mechanical and forced. It is universally accepted to-day that the phenomenal success of science in Europe has been offset by a want of world-vision. One evidence of this is found in the European failure to reconcile the rival claims of society and the individual. We find either a tendency to philosophical anarchism through an exaggeration of the importance of the individual or a complete suppression of the individual in a totalitarian state. Marxism made an attempt to overcome this failure of European civilisation. It also has failed through a confusion of ends and means and the syncopation an unnecessary and largely erroneous metaphysics with an economic analysis which is refreshingly free from cant or superstition. Prof. Smith in his devotion to Marxist modes of thought has tended to under-estimate the influence and value of other types of socialist philosophy and organisation. It is rather strange that a careful and accurate scholar like him has not realised the implication of the diverse and often contrary interpretations of Marxism itself. In his discussions on Iqbal, Prof. Smith is carried away by his Marxist superstitions and fails to do proper justice to the vitality and variety of his thought.

Prof. Smith shows the same Marxist bias in his discussions on the development

of the League. Where he is primarily the historian, his erudition as well as his command over facts is remarkable. Where however, he attempts to interpret events from the standpoint of the Indian Communist Party, he exhibits a strange lack of objectivity. He has skillfully analysed the conservatism and inactivity of the League from 1906 to 1936, and also its unnatural development between 1936 and 1942 as an adjunct of British Imperialism. His analysis of post 1942 League is however astonishing. He discovers a revolutionary and militant turn in its policy which no objective student of the League has found in it. To many, exactly the reverse seems to be the truth. Since the outbreak of the present war, the League has continually moved away from a militant and revolutionary role. The culmination came in its attempt to divert the anti-imperialist energies of the Moslems into communal and narrow channels. It is perhaps a secret leaning towards the so-called "Peoples' War" which makes so astute and careful an analyst as Prof. Smith to arrive at conclusions so unwarranted by facts. He labels the League as revolutionary because of its co-operation with British Imperialism in India after 1942. Exactly for the same reason, he holds that the Congress went astray after 1940 and has since spent itself in futile and petty efforts. In this context, it is not difficult to understand that he should characterise the Majlis-i-Ahrar as counter-revolutionary after 1940.

Prof. Smith shows deep and intimate acquaintance with North and North.

Western India. He has also attempted to take into his purview various discussions on Muslim politics, society and literature in Urdu. He, however, seems to lack a commensurate knowledge of conditions in the East and the South. Bengal has always maintained a unique tradition of civilization and culture. While it was influenced by North-Western modes, it retained peculiar features of its own. For various historical reasons Islam manifested itself in Bengal in forms which are unknown elsewhere. In order to understand the reaction of Moslems to the cross-currents of modern thought, an analysis of conditions in Bengal is therefore imperative. We hope that in a later edition Prof. Smith will try to remove this

defect and give fuller account of conditions and developments in Bengal.

In spite of criticism on isolated points, it must be admitted that Prof. Smith has done a valuable piece of work. Men who want to understand the current of Indian affairs and specially the developments of Muslim politics will find valuable sources of information in his book. The collection of large masses of material and acute analysis of underlying forms assure Prof. Smith of a distinct position among the writers on Indian politics.

The book is well printed and produced. The price is, however, too high and must be reduced in order to assure it the greater circulation which it deserves.

THE SWISS MODEL FOR INDIA

BY DR. NANDALAL CHATTERJI

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SWITZERLAND is a unique case of a federal union which appears to defy every known canon of political science. Ethnology and geography, creed and language, history and politics, all combine to put a direct veto upon federal union among units and peoples so essentially heterogeneous, if not actually discordant. Yet this federal union, apparently so artificial, is a power that may be small but is not unimportant, and there is hardly any other continental state whose independence is more secure. Three different races, speaking three different languages, have been so harmonised by the federal constitution as to have grown

into one. The federal system has here created, out of the most discordant racial and religious elements, a synthetic nation full of real patriotism as ever animated any race of the most unmixed blood.

The multi-lingual character of the Swiss federation will be apparent from the fact that, according to the last census, 71.9 per cent. of the Swiss people speak German, 2.4 per cent. French, and 6 per cent. Italian. More than 90 per cent. of the inhabitants speak German in a majority of the cantons, and French is similarly the predominant language of a few. But these linguistic differences have never been the cause of any serious disharmony in

national life. Since 1848, when the federal constitution was first introduced, the principle has been well established that all the three languages are to be recognized as the official languages of the country. This principle has been applied so successfully that it is safe to say to-day that the Swiss have become a united people, and a people so united that twice within three decades they have withstood the severest possible test provided by the two world wars in which the belligerents have been akin to them in language and race.

In structure, the Swiss constitution is democratic and genuinely federal, and is not a confederation in the strict technical sense, although the country is popularly termed "The Swiss Confederation." Switzerland is a single federal state (Bundesstaat) whose Government controls to a greater or less extent the administration of the federated units, and is not a confederacy of independent states (Staatenbund) united in the execution of an agreed common policy. It is generally believed that federalism presumes duality of sovereignty, and it must of course be affirmed of each cantonal Government of Switzerland that it is sovereign within its own jurisdiction. But, the fact is that sovereignty is vested in the whole nation which claims the right to exercise it, both in national and cantonal matters, by means of such democratic devices as the veto and the popular initiative, and, in some cases, by the more drastic methods of the recall.

In the history of political institutions and in the practical working of a federal

system, the Swiss confederation holds a position which is unique. The Swiss system of Referendal Democracy, though partially representative, is neither "parliamentary" in the English sense, nor "presidential" in the American sense. Obviously, it is not parliamentary, for the federal legislature would never dream of throwing out the executive in consequence of the rejection of a Bill sponsored by the Cabinet, still less would the ministry, which is composite in character, think of resignation because their policy failed to secure the support of the legislature; least of all would the legislature dissolve itself simply because its schemes were condemned by the people or because the people anticipated its action by means of the Initiative.

If the Swiss system is not parliamentary, nor is it presidential. The President is not elected by the people, nor has he any more influence upon the Government than any member of the Federal Council, like whom he is rather an agent, if not the servant of the Federal Executive.

There is no strict separation of powers in the Swiss constitution as in the American. But, the legislature is more strictly federal than the Executive. The Swiss constitution allows the Federal Legislature a large sphere in matters of legislation while leaving it to the Local Governments to carry them into execution.

The Federal Legislature is bicameral. The Council of States represents the constituent cantons and the National Council represents the people. The

Council of States or the Standerat consists of 44 members, the cantons—large and small—being equally represented by two members each, the demi-cantons by one. Like the American Senate it embodies the federal as opposed to the national principle, but unlike the Senate it has no special functions differentiating it from the Lower House. Thus, the two Houses are in point of rights and functions co-ordinate, and they act as a single Assembly in joint session in certain matters like the election of the federal councillors. The National Council contains some 200 members representing over 50 constituencies, each canton sending at least one member, and the franchise extending to all adult males. The federal legislature is, however, in no sense a sovereign parliament. Not only is its authority shared by the local legislatures, but it is liable to be negated by the direct political action of the electors through the Popular Initiative or the Referendum—the two democratic devices which have been grafted on to the federal constitution. The composite ministry consisting of 7 members and having a fixed term of office is not so much a parliamentary cabinet in the English sense as a committee consisting of permanent heads of the Civil Service. The Presidency is held for a year in rotation by the members of the Federal Council and carries no special significance of powers. The Federal Judiciary is not co-ordinate in authority with the Legislature and as such does not possess the same power as

the American Supreme Court. The entire federal machinery therefore is grounded on democracy.

The stability of the Swiss Government is due to factors which cannot all be easily copied elsewhere, particularly in a vast sub-continent like India with a more diverse population and more acute religious differences. Besides, the Swiss federation is the outcome of a process of historical evolution of which there is no parallel in our country. It would, therefore, be hasty to assume that this model would produce an identical effect in India. But India is a multilingual country of non-homogeneous composition like Switzerland and so the Swiss constitution must be of peculiar interest to Indian students of politics. There is no doubt that there are some features in the Swiss model which can be applied to Indian conditions with advantage, although there is much in that model which is clearly out of place in the Indian situation.

The features which deserve consideration in India are, firstly, the compromise over the question of the national languages; secondly, the character of national and cantonal representation in the federal legislature; thirdly, the composition of the ministry; fourthly, the principle of proportional representation; fifthly, the protection of cantonal sovereignty; sixthly, the safeguarding of the culture of each nationality, and, lastly, the principle of referendal democracy which can be partly grafted on to the Indian Panchayat system.—*Broadcast.*

ONE ACT PLAYS IN HINDI

BY PROF. AMARNATH GUPTA, M.A.,

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THERE are certain one act plays in Hindi Literature, (of course their number cannot be large in view of the brief history of this type of Literature, roughly speaking a decade old), which bear traces of Western plays. A detailed examination of such plays is necessary in a study of the direct influence of English Literature on Modern one Act play writing in Hindi. An attempt, therefore, will be made in the following pages to point the resemblances between them.

"Devil"¹ of Bhuvneshvar Prasad, certainly, first strikes us. It bears a pronounced impress of Bernard Shaw's "Devil's Disciple" as the playwright acknowledges². Besides a resemblance in the title, the only difference, if at all, being that in the one case it is simply "Devil," in the other it is "Devil's Disciple," there is a curious affinity in the contents of the two plays; both have the same theme for their subject-matter so that Bhuvneshvar Prasad's play gives one the impression that he wrote his play with Bernard Shaw's before his eyes. Nowhere perhaps in the whole range of Modern Hindi Dramatic Literature shall we fall upon such a direct borrowing. In the "Devil" there is the picture of a hero who is guided by his own instinctive morality and who makes light of the accepted mode of religion, economics, social conventions and mutual adjustments, without which life appears not to have a

smooth go. The title does not seem to describe the hero well. He is anything but the disciple of God, but that does not necessarily signify that he is a devil. Of course he believes that time does not move at all for him, the world is not what it had been ten years ago³. His faith in God is shattered on account of the narrow sectarianism of the people of various religions to pin God within the religious tenets; God if he were believed to exist, must needs have the whole of humanity, irrespective of national difficulties, caste, creed and colour within its fold.⁴ He worships Mammon. He has been led to do so on account of the continual pricking of destitution and wretchedness of poverty and want. To him there is nothing either good or bad but thinking makes it so, stealing and pilfering included. As a matter of fact Rajan, (the hero of the play) does not belong to any Church whether of God or Satan. He is a man on the other hand, with an original morality and is guided by his own instincts. Society looks down upon him as an outcast. Raja Hardeo Singh and his wife eye him with suspicion, dub him as an atheist, an irreligious person⁵. He, a revolutionary, and are afraid of him lest he does something, which may prove inimical to their best interests. They hate and curse him because their religion and morality are foreign to his nature. They

³ Bhuvneshvar Prasad's "Devil", page 46 of "Caravan," Allahabad.

⁴ Ibid page 46.

⁵ "Devil," page 49 in "Caravan," Allahabad.

¹ In "Caravan", Allahabad, pages 43-58.

² Preface to "Caravan," page 6.

entertain dark insinuations about him but he seems to have done nothing that is positively shady. They accuse him of devilry but cannot quote from memory any particular action that is devilish. They, however, include the one action which he performs at the end of the play, in their moral code, at least not very much different from it. They regard it as a deed of self-sacrifice done at the call of a moral force which lies outside the instinct, while for him this is done for the purpose of only a gratification of the inner will. In this drama, the playwright aims at a contrast which he institutes between the conventional moral code of Raja Hardeo Singh and his wife, in the one hand, and Rajan, the hero of the play on the other.

A detailed examination of the play has been necessary to point out how much this owes to Bernard Shaw's "The Devil's Disciple," which in the first act contrasts the principles of the devil's disciple with those of his puritanical mother. Even this exposition of principle is not altogether without "action." It arises out of the hanging of Peter Dudgeon and the death and will of William Dudgeon. In the two succeeding acts, we have the real action of the drama, the self-sacrifice of Richard Dudgeon and his rescue by Anthony Anderson. Richard Dudgeon is a contrast to both Anthony and Judith Anderson (in the same way as Rajan is a contrast to Raja Hardeo Singh and his wife.⁶ Anthony and Judith are a respectable couple with generous sentiments, they have not got the puritanical prosody of Mrs. Dudgeon but they accept

conventional morality with all its external compulsion.

When Judith finds that Richard Dudgeon sacrifices himself (sacrifice here of Rajen for Raja Hardyal Singh⁷), she thinks it must be for love of her, a purely external stimulus. She does not understand him when he says that he did it for himself; bred on the mechanical morality of conventional society, she does not understand a self-acting hero⁸.

"Devil," both in conception, for the dramatic methods employed by both Bernard Shaw and Bhuvneshvar Prasad are pretty much the same, in so far as both expose the hollowness of conventional morality and an ancient Code of life by bringing them to the searching gaze and deeper analysis of irony, is modelled after Bernard Shaw's "The Devil's Disciple," as a detailed examination of the subject-matter of both the plays would show. Of course, Bernard Shaw's play is much better conceived and is planned upon a larger canvas than Bhuvneshvar Prasad's and much more successful too, yet this does not in any way under-estimate the debt of the latter to the former. This is noticed particularly in the last scene, which in the case of "The Devil" is related to the self sacrifice of Rajan for Raja Hardyal Singh by offering himself to the Police as Raja Hardyal Singh, while in the second case, it is taken up with the rescue of Richard Dudgeon by Anthony Anderson. Bhuvneshvar Prasad finishes off his play, within of course the limited scope of a

⁷ Ibid.

⁸ Dr. S. C. Sen Gupta; "The Art of Bernard Shaw," Bombay, pages 152-153.

⁶ My Words.

one act play, with the self-sacrifice of Rajan, while Bernard Shaw, as his compass is much larger and more extensive, pushes the action of the drama to the rescue of Richard Dudgeon by Anthony Anderson. Rajan strikes one as Richard Dudgeon; Raja Hardyal and his wife as Anthony Anderson and Judith Anderson.

"Syama"—travesty of marriage is another one act play which is shadowed by Bernard Shaw. He has in it the echoes of Shaw's "Candida." In this play the aim of Bhuvneshvar Prasad is, like Shaw's to show the hollowness of the economic system of society in its greatest and most popular institution—marriage. Marriage is founded upon a sexual contrast between man and woman and the economic slavery of the latter. Like *Candida* "Syama," therefore, is not only an economic but also a sex drama. Like James Mavor Morell, Mr. Puri, husband of Syama, sometimes Mrs. Puri in the play, is estimated in society as a highly respectable gentleman, and is devoted to her. Mr. Puri is stunned to death, however, on the revelation in the course of the normal incidents of a normal day, that his wife is bestowing loving care on a delicate windbag of a poet, which fact incites him to a fit of jealousy. He endeavours to suppress this feeling of jealousy in the presence of his wife, which naturally vents itself in her absence before the rival in love. He importunes him not to speak of it to her, but all is overheard by her from behind the arras and as she is about to retire to the garden with this new fangled lover of hers, instinct prevails over motion, on hearing that her husband is rather feeling

bad, and she decides to stay behind with the husband, the poet in Manoj of course goes all alone to the garden to indulge in a pleasant revelry of his fancy. This play, therefore, is similar in theme to Bernard Shaw's, and is like it a study in eternal triangle, i.e., one woman being loved simultaneously by two men.

Mr. Puri, like Mr. Morell, sways like a pendulum between smile and tears, he is taken in by violent fits of jealousy, but in the greatest crisis of his life he acts in a manner quite characteristic of him. He does not behave like the typical jealous husband. He does not at least before his wife, drive away his rival, nor confine and punish his wife. He keeps his head cool and proceeds to act with the dignified fair-mindedness of an honourable gentleman. Wife is given a free choice. She could live with her husband or fly with her lover. Of course, she decides to stay with her husband as Candida chose to remain behind and not follow Eugene the poet. Morell in "Candida" frets and fumes and cries out, "Out with it, my wife, is my wife," which reminds one of the following speech of Mr. Puri.

Mr. Puri (Trembling with rage), Out, out of my house, you shame-faced leech? (Runs to beat him).⁹ Both Mr. Puri and Mr. Morell show their generosity by leaving their wives in the custody of Manoj and Eugene Marchbanks, but they also show their weakness and narrowness, when in "Candida" on his return, he appeals to his rival saying, "Eugene, if that is not a heartless lie, if you have a spark of human feeling left in you, will you tell me

⁹ "Syama" in "Caravan" page 14.

what has happened during my absence," and when in "Syama," after Manoj threatens to commit suicide, Mr. Puri begs of him not to do so, out of consideration for the feelings of his wife, whom he dearly loves. ¹⁰

There is again like Morell a contradiction in the character of Mr. Puri. There is a conflict throughout between his strength and his weakness, his generosity and his narrowness. This play is neither a tragedy nor a comedy. It is a serious comedy after the fashion of "a new species of drama which Bernard Shaw claims as his own ¹¹." The play deals with a social problem in a serious spirit, the problem concerning an honourable gentleman who faces it in a grave and dignified manner. The play once again like "Candida," portrays with remarkable skill the character of the husband, who is held in deliberate contrast with the poet who is unlike him in age, appearance, ideas and character. Mr. Amarnath Puri is a fastidious young respectable gentleman who prizes his wife as a treasure, and is possessed of a proprietary conscience. The poet Manoj is like a gossamer, who flits in fancy like a butterfly. Manoj is like the gradually wearing off intoxication and he considers Mrs. Puri, epicure as he is, as the wine of the eye ¹². This contrast between the two lovers, besides adding to the vividness of the picture, makes for economy in technique also.

The conclusion of both the dramas calls for special attention as a very fine

example of similarity between the two plays. In the conclusion of both the plays, both playwrights aim at the exposure of the hollowness of conventional respectability and its ideal of happiness. Like Shaw, Bhuvneshvar Prasad takes care to reclaim his play from a melodramatic conclusion, and as in "Candida" he shows Syama staying behind with her husband. The poet Manoj retires from the scene all alone. Like Shaw he attacks the domestic life within, appearances are designed to be kept up between husband and wife, which brings out the difference between husband and wife, which brings out the difference between nobility without happiness and happiness without nobility in Syama's desire to live with her husband.

"Usar" ¹³ is a play of a different kind. It is the only play of its kind in Hindi Literature. It is a dramatised form of Freud's doctrine of psycho-analysis, with the assistance of which the playwright has woven his plot. There is no attempt at characterisation here, nor any at the unfolding of the story. It merely gives us a lurid criticism of the present day society and its problem through the figure of a tutor, who is engaged to teach children in a respectable family. The method employed here, quite Western in its origin, is that of empirical psychology, by which the dark interior of the mind of a person is accurately photographed as on a photographic plate. One of the psychologist's methods of exploring the dark interior," says Cecil Day Lewis, ¹⁴ "is that of free

association, a list of words is spoken to the subject to each of which he answers the first word that comes into his head." "Usar" demonstrates the new tendency in English Literature of "free association," which has affected poetry, novel and drama alike. Exponents of this new movement in English Literature are James Joyce, Virginia Woolf, D. H. Lawrence, T.S. Eliot and Edith Sitwells, and many more. The adoption of this method shows the tremendous strides which Hindi Dramatic Literature has taken in recent years. Drama in Hindi is growing in the endeavours of its dramatists to try their hands at new experiments and fresh methods.

"Usar has for its scene the parlour of a bungalow in a respectable household. It has for its characters the Tutor, the boy, the fat lady, a small puppy, the owner of the house, a youth, a little girl, and the mistress of the house. It turns round the treatment which the Master of the House meets out to the poor Tutor. Both have a different ideology. The master of the house, belonging to the older generation, believed in an exploitation, whether it be of intellectual labour, matters little or nothing, and thus the money which is saved by playing hide and seek with the conscience of others and his own he expends on the comfort item of his own family. The Tutor belongs to the younger generation and has partly been driven to undertake the tuition as an intellectual experiment and partly on account of his financial straits. He appears to have been like all the young men of his generation, affected by the Socialist ideology, which

ensures equal opportunities and a fair treatment for all beings on earth. Only one man in the play has sympathies with the Tutor, and he is another young man, who is a guest at the house of the master. The play, on the whole, fails to hold us throughout. The playwright has not been able to make its meaning clear. There is no artistic unity either. Whatever little is there in it, is provided by the character of the Tutor who comes up in the beginning and eventually at the conclusion of the play.

Govind Das Seth seems to have taken cue for writing "Spardha" from John Galsworthy's "Loyalties." "Loyalties" is a study in racial pride and social convention. In it we are shown characters faithful to their own certain principles in life. "Prejudices, Anela, or are they loyalties—I do not know, criss-cross, we all cut each others' throats from the best of motives." Throughout the play runs clearly the idea that the supporters of one party are prejudiced against the other, instead of bringing the matters to a close, they are stringing the wires harder and stronger thus bringing the matters to a crisis. Of course they do this with the best of motives, yet it is the main cause of tragedy. The sufferings and miseries of the modern social life are actually brought about not by wicked people, but by persons with good intentions. Like "Loyalties" "Spardha" realistically portrays a fashionable Indian society, at this time, as the title of the play suggests, engaged in settling whether women need men's protection for their safety and security in life. In both the plays the

¹⁰ Ibid page 13.

¹¹ Dr. Sen Gupta:—The Art of Bernard Shaw, Oxford, p. 133.

¹² "Syama," page 7.

¹³ Not published separately. Contained in A. N. Gupta:—"One Act Play in Hindi." Gaya Prasad & Sons. Agra.

¹⁴ "A Hope for Poetry," page 20.

dramatist aims not at characterisation, but at a conflict of ideologies, which various characters represent cleverly; for this they are brought in a club, where they get sufficient opportunity to indulge in their long wordy warfare and idle prattle which practically leads us nowhere. In "Loyalties," also John Galsworthy brought two sets of characters, with different ideologies of their loyalty to a certain *esprit de corps*, pitted against each other, and endeavouring for their triumph over the other, similarly in "Spardha," there are for instance, women, who claim equality with men and deny their protection, and there are men, who are reluctant to part with their age-long supremacy over women. Discussion goes on this point, and eventually ends in the suggestion of Krishna Kumari to Vijaya to withdraw her resolution, showing that discussion led none of the party anywhere, and they were just at the same place in the end of the play, as at the beginning. Individual point of view of every character has been depicted regarding the problem of the relationship between men and women, nothing less, nothing more. Of course in "Spardha," there is no resemblance of subject-matter and theme, as in the plays of Bhuvneshvar Prasad, with the play of the same class in English Literature, but that there is a subtle influence of Galsworthy on Govind Das none will deny. A conflict of ideas, a detachment practised by the dramatists in the handling of their material, stating as many points of view of the problem as are connected with its issue, naturalistic dialogue, employment of irony to expose the hollowness of the

controversial points, the ideas of waste embodied in both the dramas, the characters as types rather than individuals, are certainly some of the points in which a similarity can be traced between Galsworthy's "Loyalties" and "Spardha."

There are some one act plays, which have come to our view in recent years in Hindi Literature, whose nomenclature is English. This marks another advance in the influence of English Literature upon one act play in Hindi. Such plays are "I know,"¹⁵ "I see,"¹⁶ "Hunger-Strike"¹⁷ and "Vitamin"¹⁸ of Govind Das. The dramatist has retained English phrases to nominate their name deliberately to naturalise the tone of Hindi Drama, for these are the very words, which the Indians of today have adopted in their tongue as belonging to the natural stock. There is, however, no direct borrowing in these plays from English Literature, except the names.

"Sab se bara admi" of Bhagvati Charan Verma is another play in Hindi Literature, which in its method owes to English Literature.

It is a very fine instance of dramatic suspense and the only one of its kind in our Literature. We have in it the lightness of touch and the broad humour of E. V. Lucas and A. J. Gardner. Bhagvati Charan Verma is the first originator of this tendency in Hindi Literature. What a fine comparison can be made between E. V. Lucas's, "The face on the Wall" and this play? Of course the first is a story and the second a play. Both these interesting

¹⁵, ¹⁶, ¹⁷, and ¹⁸. Included in "Ast Dal," 1944. Ram Narain Lal, Allahabad.

works are note-worthy for their smart ending, in which dust is thrown into the eyes of so many people by one clever person, but also for the under-current of keen, almost impish humour that runs throughout. In E. V. Lucas "The Face on the Wall" the narrator of the funny story cleverly brings about a willing suspension of disbelief, during the course of the story and surprises the hearers at the end saying, "Oh the third thing," he said, as he opened the door, "I was forgetting that, The third extraordinary thing about the story is that I made (it up) about an hour ago. Good night, again." After coming to our senses we looked round for Rudson-Wayte, who had brought this snake to bite our bosoms, but he too had disappeared." In Bhagvati Charan's play some friends have assembled in a restaurant, when they are joined in by Rameshvar and they are discussing among themselves as to who is the greatest among them all, but before their discussion ends and as they are about to retire from there, to their bewilderment they realise that their pockets are empty and Rameshvar has disappeared with all their money. He, really, was the greatest among them all. The play ends on a similar unexpected note as in "The face on the Wall."

Shankar:—I feel there's something wrong with his head.

Ahmad:—(laughing) He wore a mask.

Mr. Verma:—Vain Chap.

Radhey:—But he spoke well.

Sharmaji:—He deserves our pity.

Shankar:—Let go Radhey, we hav'nt settled as yet. (Gets up. Radhey follows.

Both put their hands inside the pocket and take them out),

Shankar:—Purse Disappeared!

Radhey:—Even my pocket is removed. (Shows the pocket of his shirt.)

Mr. Verma:—(One after another they feel their pockets). Oh? I got a five rupee note in a week, and that's also missing.

Sharmaji:—Eh? where 'as my bag gone. It contained fifty rupees I brought as subscription.

Ahmad:—Mine-mine too, have been cashiered. (They all look up at each other.)

Gajati:—Prepares to put in an anna bit in the cash box, but finds that too missing (Curtain falls).

Bhagvati Charan Verma has developed for the first time an unusually pleasant and racy style, and upon him has fallen the mantle of E. V. Lucas particularly.

Thus it may be said that there are one act plays in Hindi Literature, which very closely resemble the plays in English Literature, like Bhuvneshvar Prasad's "Syama," "Devil," and "Usar," others which for their subject-matter take the cue from English phrases and words for their (names as "I know," "I see," "Vitamin" and "Hunger Strike" of Govind Das, and lastly which owe for their smart ending, under-current of impish humour, and pleasant and racy style to some work or works in English Literature as Bhagvati Charan Verma's "Sub-se-bara-Admi"; Anyway all these works point out to the richness and variety, which it has attained within such a short time of its growth and development in Hindi Literature.

NEW ORDER IN FEMALE EDUCATION

BY MR. PREM NATH, M.A.

WITH the end of Great World War II, a new era of reconstruction has been ushered in. In this period female education should receive our first attention if India is to prosper. Sound and universal education of girls should be the order of the day.

One would have thought that girls have gone ahead of their brothers in education but the figures show that female literacy has remained stationary at 2 per cent. between the years 1931 and 1941. It will be surprising to note as the Sargent Report on Post-War Educational Development points out that "out of 4½ lakhs of pupils now in the upper Sections of High Schools only 40,000 are girls."

The necessity for giving a push to female education is imminent. Besides Education for education sake which will raise all-round national standard a large number of educated women is required to fill in a variety of professions which have hitherto remained miserably under-staffed and run by comparatively untrained women. In the field of education itself, it will take a couple of years when trained women teachers will be available for nursery and primary schools. To be sure, it has been recognised at all hands that teachers in nursery and primary schools should invariably be women. Similarly, medical and nursing departments look with wanting eyes to the services of the trained ladies and it goes without saying that the present strength in these departments is far too less in proportion to the bulky population

of India burdened with its poverty which has led to ignorance and diseases and epidemics. Quite as important is the need of trained ladies for social services and the like which will come to be recognised as definite departments in the national system of administration.

Any change or development in this field would require the realisation of the defects of the present-day education that is being imparted to girls. It is not the scope of this article to dwell on the defects in the system of education for boys whom it has ill-served. Certainly with its inherent defects, it has been still more useless for girls since it was primarily devised for boys, girls had only to draw on it for there was no alternative scheme of education for them.

It should be remembered that educationists all over the country have emphasised the need of planning of education both for boys and girls to be broad-based on its practical usefulness. Education as such, should co-ordinate cultural value and utility and should not weigh heavy on the side of academic achievement alone. As girls have had their education mostly for the sake of ornamentation and not for employment, the yoke of unemployment arising out of the purely academic education has not been borne by them as much as by the boys. Nevertheless, it will not be disputed that mental gymnastic of girls has not proved of much service to the betterment of the sphere in which they have to work.

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While it is difficult to lay down with exact precision a complete system of education for girls in India because much depends upon the type and sincerity of Government that undertakes this mighty task, it can however be gainsaid that in any reconstructional scheme, emphasis will be laid on the practical utility of education which is at the same time in line with the natural tastes and inclinations of girls in contrast to those of boys.

Before any scheme of education can be devised, it has to be settled as to what the field of a woman's life is. It is on this point that divergent opinions are maintained—much the more enthusiastically by girls themselves.

One school of thought holds strong the view that girls should be offered opportunities to compete their brothers in all spheres of life and as such they should have the same education as the boys do. But this outlook labours under grave disadvantages. In the first place, it has misjudged sex differences which are not physiological alone but are psychological as well and bring to bear upon all educational problems. In the second, it ignores the fact that a girl's educational equipment should be supplementary to that of a boy.

Perhaps, the more sober school of thought recognises that home being the proper office of a woman, the schools and universities should arm the girls with such subjects as can prove them of practical use in their after life. I wonder if a home would be despised by educated girls if the importance of home is rightly understood and its problems scientifically

approached. My own analysis is that proper prestige is not attached to the home and house-mistress not respected duly which together have led the women to revolt against binding themselves to the narrow walls of home. But it should not give one to understand that a woman's life according to this viewpoint is imprisoned in the narrow bounds of home. On the other hand, after attending to home, her energies can flow in all recreative and social activities quite as much as those of men.

The school education should, on the whole, equip a girl in all household subjects. The following list of subjects is suggested, to which additions can easily be made.

1. Languages.
2. History and Geography.
3. Civics.
4. Household Arithmetic.
5. Hygiene with special reference to housing, clothing and cooking problems.
6. Dietics.
7. Physiology and first aid.
8. Preliminary Child Psychology.
9. Elementary music.

The following subjects are suggested for the college education:—

1. A three years' course in Social Sciences like the course of Tata Institute of Social Sciences. (For complete list the readers may refer to the prospectus of the Institute.)

2. Aesthetics.

3. Painting—Practical and its history and theory.

4. Music—Practical and its history and theory.

5. Advanced child psychology.

6. Languages.
7. Nursing.
8. Medical education.

The above-mentioned subjects might appear to some to be alarming to the cultural and literal aspect of education. But it is far from that. Through these subjects all cultural and literal values can be imparted to students. For instance histories of music and painting go far beyond mere stories and are sufficiently critical. All these subjects can be taught in a social setting and consequently a sound training in the art of citizenship would become a flourishing institution.

There is a very vital need of preparing the texts and general books to suit the demand of a lofty system of education. But this must be realised that whatever books are prescribed are above communal and religious differences and generate healthy national spirit and teach the art of citizenship. The education as such should be able to cultivate healthy habit in girls to think soundly for themselves and fight all evils to which they have been prey so far.

PEEPS IN MAHARATTA HISTORY

BY MR. T. K. VENKATARAMAN, M.A., L.T.,

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BY the end of the 17th century, the Maharatta power had become the most dominant in India. The Moghul empire was entering on its decadence and the other states were feeble. As Sir William Hunter remarks with justice, had not the British appeared on the scene, India would have been conquered by the Maharattas, and it is largely true to say that the British conquered India, not from Muslims but from the Hindus.

The life of Sivaji—the great author of Maharatta glory—is well known to all of us. His capacity as a statesman and ability as a general are known to every schoolboy, as also the astonishing spirit of religious tolerance which was shown by this remarkable man, at a time when Europe was convulsed with religious wars and persecution for religion was the order of the day. What is not generally known is how careful Sivaji was in

respect of minute items of expenditure and how he insisted on the keeping of proper and detailed accounts of the revenues collected from each village. No wonder that in the reign of Sivaji Chatrapathi, the people of Maharashtra enjoyed the blessings of an ordered and efficient administration.

Sivaji's son Sambaji, though equally brave, was a contrast in moral character. Such was his sloth and indolence that, if the evidence of the Ramadas charitra is to be believed, the great saint Ramadas, who, according to some, gave valuable political advice to Sivaji, wrote a letter to Sambaji couched in the following significant terms. "Keep before your eyes the image of Sivaji. Never forget how he won his kingdom. If you call yourself a man, try and do better than he did. Make your subjects your friends. Let them love rather than fear you. Make the people one. Fill their minds with the single

thought of resisting the 'Mlechcha'." But all such advice was wasted on Sambaji. His evil minister and vile favourite, Kalasha, plied him with wine, bhang and opium and secured for him an endless succession of pretty women. The ignoble king lived under these conditions in a palace at Sangameshwar at the junction of the Alakhanda and Varuna rivers. When the Moghul army approached, the drunken Sambaji exclaimed "Kalasha is a magician, and he will by his magic destroy his enemies." The danger became too pressing and, when the scouts came to warn the king, he uttered ferocious threats of cutting off their noses, if they come again with wild tales of Moghul advance. At last, the Moghuls surprised the king. Too late the king tried to escape in the disguise of an ascetic. He had his hair and beard shaved, smeared ashes over his body and tried to sneak out. But, unfortunately, a Moghul officer detected the false ascetic by a pearl necklace he had forgotten to remove from his person.

Sambaji was brought before the exultant Aurangazib who was seated in his durbar. To thank the Almighty for this good fortune, Aurangazib got down from his throne to bow his head to God. Kalasha, captive as he was, even in this critical occasion, could not refrain from showing off his wit. He cried to Sambaji "Oh! Raja, at your gracious sight, king Alangir cannot keep his seat but has to come down to do you honour." We hurry on to the terrible punishment inflicted on the king and his minister by the infuriated Aurangzeb. They were dressed as wandering beggars and taken in procession round the

streets on camels with their faces facing the tails. Then Sambaji's tongue was cut out, his eyes gouged out of the sockets, his heart was drawn out and his limbs cut off. Kalasha was tortured to death. The bodies of both were thrown to the village dogs, while their heads stuffed with straw were paraded in all the chief cities of the Deccan. Such was the fearful vengeance taken by Aurangazib on the son of Sivaji. Indeed he never mentioned the names of Sivaji or Sambaji without calling them, thieves and other opprobrious epithets. Sambaji's son, Sivaji, was taken away to the Delhi court. Aurangazib wanted to make him a Muslim but yielded to the entreaties of his daughter, Zinat-un-nissa, who lavished upon the Maharatta prince great affection, and brought him up carefully. Aurangazib called him by the nick-name 'Sahu' ("the good one" as contracted with his father and grand father).

Aurangazib was, however, not able to crush the Mahratta spirit of resistance, which flared up under the valiant Raja Ram, another son of Sivaji. Even after Raja Ram's death, his able wife Tara Bai, who, married while very young to Raja Ram, had been his devoted life-companion, took up the task handed down to her by her husband and successfully defied the Moghuls.

Sahu, sent back to Maharashtra by Emperor Bahadur Shah, became the undisputed ruler after a civil war with the supporters of Tara Bai. King Sahu's idle life in the Moghul zenana, while somewhat weakening his character, did not however destroy his energy. In the beginning of his reign, he ruled over a small area round Satara, and had to face the attacks of Tara Bai in the

south, and the Moghuls in the north and the east. By conspicuous tact and skill, Sahu got over these difficulties and, at the time of his death, his kingdom extended from the Kaveri to the Ganges and the Jumna. His love of open air life was not sapped by his luxurious life at Delhi. He remained to the last a keen *Shikari* and we learn that tiger shooting was his favourite sport. Like the Norman kings of England, he rigorously enforced the upkeep and protection of forests. He was a great lover of horses and took delight in fishing. He had an extensive collection of birds, dogs and leopards.

King Sahu was not wanting in administrative wisdom. He admonishes a sirdar: "I appeal to you to leave aside all personal considerations and serve the State. You must conquer the kingdom of the enemies and establish Mahratta rule." He writes to another: "Beware of selling justice, lest it should soil your name." He orders another: "On no account must the ryots be molested." By his tact, Sahu kept all the divergent elements together and he was ably helped in this by his great ministers, the Peshwa Balaji Visvanath and his son and successor, Baji Rao I.

The ascendancy of the Peshwas—what is called the Chit-pavan epoch—began under Balaji Visvanath. Sahu, with shrewd judgment, left matters of administration practically in the hands of his talented minister, and, after his death, in the hands of his equally talented son, Baji Rao I. The ambitious policy of the Peshwas, aiming at Hindu Pad Padshahi, naturally led to clash with neighbouring

Muslim and Christian powers. The Christian power in the beginning was the Portuguese. Portuguese intolerance led to appeal by the oppressed people to king Sahu. Peshwa Baji Rao I and his brother, Chinnaji Appah, attacked and captured the Portuguese possessions of Bassien. Grant Duff has given an eloquent account of this expedition. A contemporary writer compares the achievement with that of Sri Krishna.

The Moghul empire was unable to resist the Mahratta attacks. A sad commentary on the position at Delhi is found in a letter written by Nadirshah long afterwards (in 1747) to Emperor Muhammad Shah. "It is now eight or nine years since I returned from India. You have not utilized this interval in improving your administration. This has given the Maharattas a free hand. Put aside your pleasures." The inspirer of the North Indian expansion was Baji Rao. Rising to his full and commanding stature, he addressed an eloquent oration to king Sahu in his deep rich voice concluding: "Now is our time to drive the strangers from the country of the Hindus. The Maharatta flag shall fly from the Krishna to Attock!" The king, carried away by his minister's speech, sanctioned the enterprise.

Baji Rao's domestic affairs were managed by his capable mother, Radha Bai, and by his younger brother, Chinnaji Appah. But Baji Rao's domestic life was not very happy. His wife, Kasi Bai, suffered from a disease in her leg for several years. Partly because of this, Baji Rao developed a connection with a Muslim mistress called Mastani,

According to one version, this Mastani was the daughter of Raja Chatrasal Bundela by a Muslim mistress, and, in return for help given to him by Baji Rao, he gave Mastani to him. This infatuation for Mastani led Baji Rao even to habituate himself to eating meat and drinking. Several letters allude to Baji Rao's objectionable conduct. Chinnaji Appah tried his level best to reform his brother and in one letter he pathetically observes, "I tried my utmost to persuade him to mend his ways. But God wills it otherwise. I leave him to his fate".

Baji Rao built for himself a stately palace at Poona. It was called Shanwar-wada or Saturday palace; because it was, on that day, that the foundation stone was laid after the burial alive of a human victim in its site to appease the anger of evil spirits. The palace was destroyed by fire in 1828; but, from descriptions of it which are extant, we hear that it was six storeys high with several court yards. There were seven reception halls, one of which was ornamented in ivory, and, in another, the ceiling and the walls were all covered with mirrors. One of the gates led to the apartments specially built for the Peshwa's mistress, and was appropriately called the Mastani gate. The great Peshwa suffered from ill-health towards the close of his life. He writes the Guru Bahmandra Swami, "I am worried by incessant cough and pain all over the body". Day by day, this cough became worse and he died at the age of 42. Mastani committed sati.

The next Peshwa, Balaji Baji Rao, continued on the footsteps of his father. He tried to solve the ever-present question of the hostility of the Muslim State of Hyderabad

by a bold stroke. In that state troubles followed the death of Nizam-ul-Mulk and his successors Nazir Jung and Muzaffar Jung. While the French were trying to place Salabat Jung on the throne, the Peshwa managed to bring Gazi-uddin, the eldest son of Nizam-ul-Mulk, from Delhi where he was residing. But unfortunately, Ghazi-uddin accepted a dinner given to him by his step-mother at Aurangabad and his career was cut short by poison administered in the food. The Peshwa had to recognise Salabat Jung; but, this event had one important result. The Maharattas came to have first-hand contact with the powerful French artillery and hereafter the use of artillery and other new tactics came to be an obsession to several Maharatta generals, particularly to Sadasiva Bhaw, son of Chinnaji Appah.

In 1749, King Sahu died. Sahu's death was followed by a struggle for succession and, in this confusion, all supreme power was taken over by the Peshwa by virtue of a document issued by Sahu before his death. Sardesai holds that the Peshwas took over power in the interest of the state to prevent disruption.

Balaji Baji Rao (who was called also Nana Saheb) kept up efficient administration. But during his rule there happened the terrible disaster of Panipat in which the Maharattas were defeated by Ahmad Shah Abdali. The anxiety of the Peshwa before the battle is shown by the fact that he made vows to propitiate various deities in case of victory. But, already, by that time he was losing in his health and miscalculated the position in North India. Nana Fadnis, who was with the Maharatta army, sounded a note of alarm in a letter; but Sadasiva Bhaw, the general,

was over-confident. Kasi Raj Shivdeo, a Deccan Brahmin employed by Shujah-ud-doula of Oudh, has given a vivid account of the battle. After the battle the Peshwa received the cryptic message: "Two pearls have been dissolved. Twenty-seven gold mohurs have been lost. Of the silver and copper, the total cannot be counted". The two pearls were, of course, Sadavia Bhaw and Visveswar Rao, the son of the Peshwa. The Peshwa gathered that the worst had happened and he never recovered from the shock. We learn that, through the good offices of Shujah-ud-doula the dead bodies of Visveswar Rao and Sadavia Bhaw were recovered, and cremated with proper ceremony.

It would, however, be wrong to think that Panipat gave a deathblow to Maharatta power. The Maharatta power revived under Madhava Rao who was perhaps the greatest of the Peshwas. He assumed government at the age of sixteen. In habits, he was simple and refused to wear even gaily coloured dresses. His minute care of administration is shown in numerous documents. The Peshwa ordered wells to be dug to improve the water-supply of Poona, and established gun foundries and ammunition factories. He had as his Chief Justice Rama Sastri, a man of unparallel impartiality, independence and probity of character.

Madhava Rao was also a great general and one writer asserts, that, had it not been for the early death of the Peshwa, Hyder Ali of Mysore would have been destroyed. As it was, the Peshwa fell a victim to consumption, a disease which had carried off several of his family including Chinnaji

Appah. He died in his twenty eighth year and as has been truly remarked, his premature death was a greater disaster to the Maharattas than the battle of Panipat.

Internal troubles followed in the Maharatta State largely due to the ambition of Raghunatha Rao, uncle of Madhava Rao (Dada Saheb). Raghunatha Rao was personally a good man, but he was dominated by his second wife, Anandhi Bai, a shrewd, but totally unscrupulous, woman. Her name is associated with the foul murder of Narayana Rao, the successor of Madhava Rao and the nephew of Raghunatha Rao.

On Narayana Rao's death, Raghunatha Rao became the Peshwa, but the moral indignation of the nation was symbolised by the conspiracy of the Bara Bhai (the twelve brothers)-headed by Sakharam Bapu and Trimbak Rao Pethe. To this group Nana Fadnis also adhered. Narayan Rao had left a widow, Ganga Bai, who was pregnant. Ganga Bai had planned to commit sati; but, Anandi Bai, who was afraid of the effect of a sati's course, had Ganga Bai locked up in her room till the funeral ceremonies of her husband were over. She then forced her to take drugs to bring about an abortion, but these had no effect. Finally, Ganga Bai was rescued by the Bara Bhai who removed her to a safe place where she delivered a son, Madhava Rao. The Bara Bhai proclaimed him Peshwa and set up a council of regency to rule in his name.

It is not necessary for us to describe how the efforts of Raghunatha Rao to retain the Peshwaship led to his inviting English support. Finally, Raghunatha Rao

failed and had to live and die as a pensioner. Madhava Rao II remained the Peshwa, administration being practically controlled by his great minister, Nana Fadnis. Anandhi Bai pined away the rest of her life till she died at the age of forty-seven.

The death of Madhava Rao II gave a great blow to the power of Nana Fadnis, the patriotic statesman who was trying to build up Maharatta power. The young Peshwa suffered from consumption like his family and, one day, he fell down from the terrace of the palace, dying two days afterwards.

The death of the Peshwa led to the succession of Bhaji Rao, II, son of Raghunatha Rao. Baji Rao had been taught by his mother Anandi Bai to hate Nana Fadnis, and the great minister, whose power had gone, was saved from further humiliation by his death. Baji Rao, personally handsome, deeply learned in Sanskrit, and a skilled horseman and archer was, however, easily the worst of the Peshwas.

After deposition by the English Baji Rao was given a pension of eight lakhs of rupees a year. He chose to live at Brahmavarta or Bithur near Cawnpore where probably he lived a happier life than as a ruler.

The Chatrapathi, Pratap Singh, descendant of Sivaji, was made by the English the Rajah of Satara after the fall of the Peshwas. Grant Duff, the first Resident at his court, induced him to keep a regular diary. Twenty-one volumes of this are extant. We find Pratap Singh desperately anxious to prove his descent from the

Sesodias of Mewar. In social matters, Pratap Singh was conservative. He disapproved, for instance, the practice of girls going to school. He was deposed in 1839 by the British for treason, and his brother was placed on the throne. After his death, the state was annexed by the British.

Finally we turn to some curious details with regard to Maharatta administration and life. Capital punishment was inflicted by the Peshwas only for treason and not ordinarily for murder. But a paper of Balaji Baji Rao refers to a woman being put to death for alleged witchcraft. We hear of fanciful punishments like trampling by elephants and parts of the body being severed. A strange punishment was the offender being forced to beg. Cow killing was a heinous offence. Sale of intoxicating liquor was forbidden.

A high ideal of morality was kept up by some of the Maharatta leaders like Madhava Rao I. We hear that he even forbade quacks from practising medicine. Bride price was not favoured and remarriage of widows was allowed. We hear of a petition to Baji Rao I that the petitioner's daughter was married by a man according to the *Paisacha* form, and praying for permission to cancel it and marry her to another bridegroom. The permission was granted. Religious toleration was the rule.

We find instances of Brahmin admitting into their caste those who were converted to Islam; but, the Peshwas discouraged this custom. We hear often of Tulabharam. We understand that Madhava Rao intended to weigh himself against gold on the banks of the Tungabhadra. Anandhi Bai, in a communication to Nana Fadnis, desires to

weigh herself against silver to appease her evil star.

The Maharattas had always shown heroism and perseverance, but they displayed also impatience of control, want of co-operation, and lack of unity. Further, instances of moral laxity and cruelty became more and more common, as we

trace the course of Maharatta History. Baji Rao II was the vilest of the Peshwas in character but the other Maharatta chiefs display love of self-interest, treachery, and unscrupulous ambition. When the Maharatta State lost its ideals and became a predatory State, its doom was sealed, and its fall became only a question of time.

U. S. PLAN FOR LOAN TO BRITAIN

BY MR. MAYA RAM, B. Com.

THE sudden stoppage of Lend-Lease aid created financial difficulties for Britain. Britain's over-seas expenditure on the eve of Japan's defeat was about £2000 million per year including essential food and non-munition supplies obtained under Lend-Lease but which must now be paid for in cash. Britain's total resources to finance this expenditure may be put at £500 million. There will thus be a deficit to the extent of £1200 million. America is fully aware of these difficulties and President Truman recognised this in his report on August 19, 1945 wherein he said that the attempt to force a cash or equivalent settlement of the United Nations' 42,000 million lend-lease debt to the United States would cause economic chaos leading to a third World War. The whole thing has been under discussion in an Anglo-American Conference for the last several weeks. At this Conference sterling balances, Empire Dollar Pool, Imperial Preference and the allocation of the credits of the U.S.A. between Britain's creditors are being discussed. These negotiations are bound to have important effects from

an economic and commercial-point of view. India is vitally interested in these problems because any financial settlement between Britain and America is likely to affect Indian sterling balances which amount to near about 1500 crores of rupees.

As the reports in papers go, the plan, amongst several others, under consideration by the U. S. Treasury, which is very likely to be used is believed to be that under which a loan of 5,000 million dollars is contemplated to be given to Britain. Two-fifth of this amount will be made available to the British Empire countries for purchasing American goods over the next five years. In return Empire countries will be asked to scale down their blocked sterling balances by 6,500 million dollars and also to extend a 3,000 million dollar loan to Britain in their currencies for British purchases inside the Commonwealth. The repayment of both these loans would start in 1950 at the rate of 160 million dollars yearly over 55 years—100 million to America and 60 million to the Empire countries. The American delegation may stand for modification if not abandonment

of the Empire free-trade preference, but as reports in the papers go, the American delegation is relaxing its former firm stand for the abandonment of the Empire trade preferences. It is likely that some agreement on commercial policy problems may be reached.

We may examine this proposed plan for financial help to Britain from the standpoint of India. The total debt of Great Britain to the sterling area countries may be put at 14,000 million dollars, which will have to be written down to 7,500 million dollars. The sterling area countries would have to provide further 3,000 million dollars in their own currencies, to finance Britain for imports from them during the next five years. From the Indian point of view, Britain's debt of 4,600 million dollars to India would have to be reduced to 2,500 million dollars. Thereafter, India would again have to give a loan of 1,000 million dollars to Britain for financing British imports from India in five years from 1946-50. Thus at the end of 1950, Indian debt recoverable from Britain would stand at 3,500 million dollars. During these five years India would get gold from Britain to the extent of 170 million dollars and she would be able to finance imports from the U. S. A. to the amount of 680 million dollars. The total of both these may be put at 850 million dollars. Deducting this amount from 3,500 million dollars, the balance of the debt which Britain would have to pay to India at the end of five years would remain at 2,650 million dollars.

The method of repaying this amount is that Britain is to pay annually 20 million

dollars for 50 years which would mean a payment of 1,000 million dollars. Thus at the end even of this long period of time Britain would have to pay to India 1,650 million dollars. This, it appears, would not bear any interest and even if it is taken for granted as contemplated under the scheme that 650 million dollars would be the working capital between Britain and India, there appears to be no provision in the scheme for repaying the balance of 1000 million dollars. It appears, therefore, that India may not be able to get even the full amount of scaled down amount.

It may be pointed out that any reduction in the sterling balances of India would be a great disadvantage to us. These balances have been accumulated at great sacrifice to India. Even a Parliamentary Committee of Enquiry on War Expenditure has pointed out that goods have been purchased from India at controlled prices and not at inflated prices. Moreover, contrary to the common practice that the purchaser has to make the payment in the currency of the seller, the payment to India was made in sterling which served as the basis of the expansion of note circulation in our country. These balances were accumulated at great sacrifice to India and any reduction in them would thus cause great heart-burning. Moreover, at Bretton Woods Conference in July 1944, the Indian delegation had pressed for their inclusion was not permitted, Lord Keynes gave a categorical assurance on behalf of England that they would be honourably paid and would not be wiped off. We do recognise Britain's difficulties but Britain should also recognise our economic difficulties.

Amongst the creditors of Britain India is the poorest country and should not be called upon to make a sacrifice beyond her capacity. The public in India have purchased the goods at black market prices, whereas during the War period in times of scarcity, goods were supplied to His Majesty's Government through the Government of India at controlled prices. Thus India incurred a great sacrifice and made a concealed gift in that respect to Britain. Any further reduction in the

sterling balances would consequently not be liked by India.

What is therefore necessary is that any scheme for scaling down the sterling balances of India should first be subjected to discussion in the Indian Legislature and Indian commercial bodies should be allowed to have a full say in the matter. Consequently India will find it difficult to agree to any such scheme which is said to be proposed by the American Treasury for scaling down our sterling balances.

CLOTH PLANNING FOR 400 MILLIONS

BY PROF. R. V. RAO, M.A., B.T.,

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For India cotton manufacture is an ancient glory, past and present tribulation but always hope.—*Buchanan.*

THE sub-human standard of living of the Indian masses has almost become a by-word. Food, clothing and shelter are absolute necessities but unfortunately in all these matters our conditions are far from being satisfactory. In spite of the fact that India is one of the leading countries of the world in the cotton industry ranking first in the number of spindles and second in raw cotton production, it is really unfortunate that we have not got sufficient cloth. The following statistics taken from the League of Nations Publication "World Textile Industry" shows the quantity of cloth consumed in India when compared to other countries.

Consumption of cotton cloth per head:—

U.S.A.	64 sq. yds.
Great Britain	35 "
Japan	21 linear yds.
India	16 "

In fact during 1943-44 in view of acute shortage, people could consume on an average only 10 yds. This state of affairs is really pitiable particularly because India is a home of the cotton textile industry which enjoyed world-wide reputation long before the West knew about it. The Indian textile industry has passed through various vicissitudes. That is why several even refer to the thwarted growth of our national industry. The situation was indeed so pitiable that before the first European war of 1914-18, India consumed about 4,000 million yds., of which she produced only 25 per cent. rest being imported. It has required the grim spectacle of two wars to make India nearly self-sufficient, so far as her clothing requirements are concerned.

In 1928-29 when the per capita consumption of cloth in the world was 42 yds. the figure for India was 16, which persisted to be the same and the war years have no doubt seen a fall. Allowing for the defence

requirements and exports, the per capita consumption between 1941-42 and 1943-44 varied from 12 to 13 yds. In some places, it was even less. In 1943-44, 4,842 million yds. of cloth were produced by mills and 1,500 million yds. were produced by hand-looms. Deducting the requirements of the defence services and cloth exported, we had only five thousand million yds. per annum for a population of 400 millions which comes to a per capita consumption of 12 yds. We must also remember that this includes the consumption of rich people and the real figure can easily be imagined. According to any standard it is insufficient to keep the population properly clothed. Gandhiji may be a half-naked fakir but his loin-cloth is really a protest against the sub-human living of the teeming millions of India. The Bombay plan proposes 30 yds. per head per annum as the target. Even if we are not able to reach that figure it should be increased to at least 18. Further we must remember that we have to make provision for the increasing population of India. Thus more than ever before there is a great need to expand our production in order to ensure an adequate supply of cloth. That is why several people are considering the question in all seriousness and therefore putting the question "Can post-war India clothe herself?"

THE PROBLEM OF EXPORTS

Several people say that we should depend upon exports also because cotton manufactures satisfy all the requirements of a desirable commodity for export. They even say that if we produce for the internal as well as external markets, the risk element is reduced to the minimum. During war, we have supplied cotton cloth to South Africa,

Australia, Iran, Iraq, and other countries and it is but natural that we expect to retain some of these markets. It may, of course, be pointed out that our capacity to retain these markets depends upon our output, quality, price, etc. It also requires an efficient export policy which we can have only when there is a national government. But those who argue in this way forget one fact, namely, the international economic order of the future with intensified competition on the part of western industrialized countries which have already stolen a march over us would seem to offer no possibilities for the expansion of our goods in foreign markets. Further the industry can safely depend upon internal market and the first effects of the economic development of the country would be perfectly seen in the new demand for cloth. It is often said that cloth will be the first to feel the impact of a rise in the standard of living.

SOME HANDICAPS

We have sufficient supplies of raw cotton and labour. But we must remember that increased production depends upon the supply of new machinery, chemicals and coal. Now that the war is over, we may not experience much difficulty as regards chemicals and coal but the supply of new machinery is the only factor which we have to consider. But it presents insurmountable difficulties and the industrial delegation which recently visited England and America itself observes that the prospects of imports of textile machinery for at least two years to come are not bright. By that time the foreign goods may be dumped on our markets.

We must remember that much of the machinery has got to be replaced because the machinery has been overworked due to the exigencies created by the war. It is stated that for replacement of worn-out machinery and increase of production to ensure 18 yards of cloth per head per annum we require six million spindles and two lakhs of looms. We must remember that the situation can be solved only when new plants are set up so that we can have an adequate supply of machinery. But since it takes a lot of time, it would be in the fitness of things if the Government will see that we get an adequate quota of machinery. Since the various controls are in force, only the Government can negotiate in the matter. Further one warning may also be given. It is no use mortgaging our efficiency by purchasing reconditioned second-hand machinery. Only wrong prophets pin their faith in second-hand things.

Another difficulty or bottle-neck is the question of organization and marketing. Even though a few Ahmedabad mills have shown good progress in the matter, it is regrettable that other mills have not realised the supreme need for organization and marketing.

Several people refer to the lack of capital accumulation and say that the heavy incidence of the excess profits tax, low amount allowed for depreciation while considering income-tax rules are coming in the way. It would be in the fitness of things if the Government appoints a special panel to consider the post-war renovation of this industry so that it can put its house in order.

THE PROBLEM OF THE HAND-LOOM INDUSTRY.

The high standard of excellence reached by hand-loom weaving which is the largest of small-scale industries giving employment to six million people as compared to 1/10th of the number employed by the cotton textile industry makes us feel that it has got to be supported. It is of course true that the total production is not so large as indicated by the numbers employed. While considering the causes of the present cloth famine, the point is often made out that the situation would have improved if the hand-loom weavers were supplied with adequate supplies of yarn by the mills, but this is disputed by the Mill-owners' Association, Bombay. While it is not the place to ascribe praise or blame one feels that because the hand-loom weaver depends upon this industry and since it serves as an occupation subsidiary to agriculture we have to develop it. He has managed to survive all these years and we should do everything to help him. Further the present writer feels that the hand-loom weaver should depend more and more upon hand-spun yarn. At a time when we are having an acute shortage of mill cloth, we have realised the economic utility of hand-spinning. Gandhiji and the All-India Spinners' Association have been emphasizing all along the need for developing hand-spinning industry which Pandit Jawaharlal hails as the livery of our freedom. Mr. G. D. H. Cole in this connection says, "Gandhi's campaign for the development of home-made cloth industry Khaddar—is no more sad of a romantic age to revive the past but a

practical attempt to relieve the poverty and uplift the standard of the Indian village. It is hoped that we realize the great need to develop hand-spinning as a cottage industry. Hand-loom weavers should spin themselves and weave hand-spun yarn. This will naturally help us to give employment to the abundant labour force in India besides serving as an occupation subsidiary to agriculture.

PLANS OF THE TEXTILE CONTROL BOARD.

The Textile Control-Board has recently prepared a plan for the expansion of the industry and proposed a target of 9,200 million yards to be reached by 1950-51 made up of 7,200 million yards from cotton mills and 2,000 from hand-looms. The Bombay plan as we have seen proposes that production will have to be increased to 15 million yards at the end of the next 15 years. The only thing is that we have to make provision for increasing the purchasing power of the masses if there is to be increased demand for cloth. It

means that economic planning is the *sine qua non* of increased consumption of cloth.

CONCLUSION

The stimulus afforded by the War to the Indian Textile industry is a fraction of what it can look forward in a growing economy. The per capita consumption of cloth in India is too little and there is an internal market of vast dimensions. Much depends upon the ability of the textile industry to serve the home market which is sure to expand with an increase in the purchasing power of the people. The textile industry must remember that it has risen to its present position by the sacrifice of the masses and let us hope that it will serve the masses when normal times return. Further it should not be allowed to compete with hand-loom weavers because they are not only weavers but also tillers of the soil. It is earnestly hoped that the whole industry will be planned so that post-war India can clothe herself and the various interests live in peace and harmony.

STORMS IN THE INDIAN SEAS

BY MR. KESHA VA SHARAN AGARWALA, M.Sc., LL.B.

THE severe storm that caused widespread damage and enormous loss of life and property on the east coast of India in October last is by no means a rare occurrence in the Indian seas. In fact, storms of this nature occur frequently in the Indian waters, *i.e.*, the Bay of Bengal and the Arabian Sea areas.

Storms occurring in the oceanic areas are confined to very definite regions and

are known by different names in different regions. In the Indian region they are known as "cyclones," while the name "typhoon" prevails in the far east (the China Sea and the coasts of Japan). They are called "hurricanes" in the region of the West Indies and the adjacent waters to the west and the east. All these storms are in the nature of vast whirls in the atmosphere in which the wind blows round the

centre of a low pressure area with a tremendous velocity although the storm as a whole travels only at a very moderate speed. It is the violent rotary movement of the storm that causes immense loss of life and property and proves so dangerous to shipping. The severity of the storm and the extent of damage caused, therefore, depend upon the force of the winds in the cyclonic area.

How destructive the cyclones in the Indian region some-times prove to be, will be well understood if one goes through the authoritative accounts of the recent cyclonic storms. As a result of the severe cyclonic storm in the Bay of Bengal which crossed the east coast of India between Cocanada and Masulipatam on the morning of October 18th last, terrible havoc was caused along that coast; many lives were lost, over 20,000 people were rendered homeless, standing crops were destroyed, live-stock and other property suffered severely and communications were seriously interrupted. The damage caused has been estimated at many lacs of rupees. The storm started in the Bay of Bengal on October 16 and caused violent gales and widespread and heavy rainfall along the Orissa-Circars coast. The severity of the storm, however, decreased after crossing the coast. The cyclone lasted 72 hours. The onset of the storm was so sudden that persons died while moving inland from the sea-coast. The districts most affected were East Godavari, Vizagapatam, Kistna, West Godavary and Guntur. During recent years the month of October has been more than ordinarily notorious for the visitation of cyclonic

storms in the Indian waters. A terrific cyclone swept over (Midnapore and neighbouring districts (Bengal and Orissa) on October 16, 1942. This storm was accompanied by a huge tidal wave from the Bay of Bengal, which washed away forty thousand persons and '75 per cent. of the live-stock of the affected area; broke all normal channels of communication and caused unparalleled devastation and misery. By a strange coincidence, a severe storm also occurred on about the same date in 1940. This storm occurred in the Arabian Sea and passed close to Bombay on the morning of October 16, 1940. The gales and heavy seas during this storm caused much damage to country-craft and fishing boats as well as to standing crops and banana and other plantations between Ratnagiri and Surat; loss of life was also considerable. The total damage to property was estimated to be more than Rs. 25 lacs.

In May 1941, two severe storms occurred almost simultaneously—one in the Bay of Bengal and the other in the Arabian Sea. The Arabian Sea storm struck the Malabar coast on 26th May 1941 and caused terrible havoc along that coast; it, however, died out rapidly after entering land. The Bay storm was accompanied by a tidal wave which caused immense disaster in the districts of Backergunj, Naokhali and Tipperah on the night of May 25, 1941; about 3,000 persons died and about 2,20,000 families were affected in these districts. It is indeed most difficult to determine the cash value of the loss to property inflicted by such disastrous cyclonic storms. All that is possible is to form rough estimates

which are usually under-estimates from the very nature of the case.

The classic example of a typical cyclone that occurred in the Bay of Bengal and caused enormous loss of life, is the Backergunj cyclone of 1876. The most remarkable feature of this cyclone was the rapidly advancing enormous 'storm-wave' which, as the storm passed northward, spread out from the centre and flooded the islands and the low-lying lands at the mouth of the river Megna in the early morning of November 1, to a depth of from 10 to 40 feet. This rise of water occurred in the course of less than half an hour and resulted in drowning about a hundred thousand people and destroying all the crops. The water receded quickly as the storm passed inland. A famine and a cholera epidemic followed the flood and were responsible for a further loss of about a hundred thousand lives.

The area of a cyclone—particularly in the case of severe cyclones—may be divided into three parts:—

- (i) the outer storm-area,
- (ii) the inner storm-area,
- and (iii) the centre.

In the outer storm-area the fall of pressure is slow and the winds are moderately strong. In the inner storm-area the pressure falls very rapidly and the winds are of hurricane force up to the outer edge of the central area. The centre, however, is an area of very light winds or calm. This calm region is usually a very limited one—only a few square miles in diameter; it is known as the "eye" or "vortex" of the cyclone on account of its often being free from clouds and as

the weather in it is also usually fine in contrast to the cloudy skies and torrential rain that are the striking features of the other parts of the cyclone. The calm centre, however, is equally dangerous to mariners as a tremendous and confused sea prevails in this area. It may also be noted that quite a large number of the cyclonic storms that occur in the Indian Seas are of small extent and moderate intensity only and such storms rarely have a calm centre. Storms that occur during the months of October to December are generally severe and have a well-marked inner area of hurricane winds and a calm centre.

The occurrence of cyclones in Indian Seas—as in other oceanic regions—is somewhat of a seasonal nature. In the Indian waters, cyclones occur most frequently between April to June and again between October to December; they are rare during the months of January to March. During the period July to September, storms are frequent in the Bay of Bengal but are of infrequent occurrence in the Arabian Sea. For the year as a whole, the numbers of recorded occurrences of cyclones are very much greater in the Bay of Bengal than in the Arabian Sea. After originating over the ocean, cyclonic storms generally keep their paths in the ocean itself; on their path crossing from the ocean to the land, the storms generally lose their destructive force and often die out soon. It may, however, be mentioned that sometimes the cyclones forming in the Bay of Bengal or further east, cross the Indian peninsula and enter the Arabian Sea. The direction as well as the velocity

of movement of the cyclone vary in different cyclones; the velocity is usually under 15 miles per hour but it often very much varies in different portions of the track of one and the same storm. As regards the track itself, the storm field travels on a curved or, sometimes, a straight track.

The frequent occurrence of severe cyclones in the Indian Seas and the enormous loss of life and property resulting from them, have made it necessary to adopt systematic measures to mitigate the damage done. An important means by which the mariners at sea as well as the people on the coast where the storm may be approaching, can be warned of the coming danger, is the dissemination of timely information regarding the position, track, etc. of an approaching storm, so that the recipients may be able to take all precautions to avert the danger as far as possible. Such information (on the basis of synoptic weather charts) relating to the storms is at present supplied by the Indian Weather Service in the form of weather bulletins and storm-warnings broadcast from coastal wireless stations to ships at sea and also through a system of visual storm-warning signals adopted for use at the Indian ports. Whenever a storm or a disturbance exists in the Indian waters, in addition to communicating information to ships by wireless, the port officers at the coastal stations are also supplied with the latest information relating to such disturbances and suitable visual warning signals are hoisted at such ports as are likely to be affected by the disturbance. But what is

most essential is that the people such as seamen in charge of small coastal vessels and country crafts, boatmen, fishermen, etc., who need these warnings most, should be in a position to take the fullest advantage of the storm signals displayed at the ports. For this, it is not only necessary that the information should be in the possession of the people likely to be affected as early as possible before the actual danger comes but all these people should also be fully familiar with the meanings of the different types of signals in use. Another essential requirement to minimize storm-danger is that all the important Indian ports should have full facilities and equipment for rendering all possible help to coastal vessels and crafts in distress on such occasions.

Besides the immense suffering to human beings, the loss in material wealth caused by the occurrence of storms in India totals up to many lakhs every year. All this economic loss makes it urgently necessary to set up suitable schemes for further study of the phenomena of cyclones and for the development of methods of predicting them. In addition to the use of synoptic weather charts, a method which is likely to be of some use in connection with the prediction of cyclones is the one depending upon the careful study of 'microseisms'. Earthquake—recording instruments called seismographs, which are essentially meant to record the tremors which pass through the ground from distant earthquakes, have revealed the fact that the ground is nearly always oscillating; these continuous oscillations are known as microseisms. Further, it has

also been found that microseisms are most vigorous at times when there are strong winds or storm over the neighbouring seas. To explain this, it has been suggested that microseisms are produced by the sea waves beating on steep rocky coasts. Thus, the study of microseisms can lead to valuable information regarding the existence of storms in the seas. Another method, the possibilities of the use of which in connection with the location of the probable track of an approaching storm, require to be examined, is based on the fact that a cyclone is always associated with unusual electrical disturbances called "atmospherics" which cause interference in the reception of wireless signals. It is possible to determine the direction from which these disturbances come and thus simultaneous observations at two or more stations may enable one to locate the storm centre. Frequent observation of the position of the storm centre in this way is expected to give information regarding the track of the cyclone. How far these and similar other methods can be adopted for actual use or will be of practical value in this country, requires to be fully investigated.

Even with the full development of scientific methods for the timely location

and prediction of storms in the Indian Seas, the need to organise immediate relief work during such visitations will remain. At present relief is provided by local organisations, municipal bodies, charitable institutions, etc., supplemented by relief grants from the local Government. The Ramakrishna Mission, for example, has been doing splendid relief work in this connection. The Mission's workers rendered help to the victims of the October 1942 storm in Bengal and Orissa under immense difficulties and at considerable risk to themselves; with normal channels of communication having been broken and not even ferry boats plying, the relief workers had to proceed on foot and cross canals by swimming to reach the scenes of occurrence. What is however needed is a permanent organisation maintained by the State which can readily provide prompt relief during such calamitous visitations of nature, and mitigate the national loss amounting to crores of rupees inflicted on the country every year, in addition to the great loss of human lives. It is high time that steps are taken to make suitable provision for this in the post-war reconstruction and development plans now under the consideration of Government.

POST-WAR PLANS IN THE PROVINCES

BY MR. MOHANLAL P. GANDHI

IN the five years beginning from 1947, the various provincial governments and governments of Indian States in the country will spend a sum over a thousand crore of rupees for carrying out their

post-war plans for reconstruction and development.

This would be in addition to the amounts that the Government of India themselves may spend on their plans

apart from the subsidies and grants that they might give to the provincial governments and the governments of the Native States towards the cost of their plans.

The governments have mostly published their plans and estimates of cost and submitted them to the Government. A casual perusal of the large literature on the subject shows that Bengal propose to spend Rs. 145 crores on post-war reconstruction and development of the province in the first five years from 1947 onwards, Madras 136½ crores, Bihar 120 crores, United Provinces 118 crores, Bombay 50 crores, Sind 45 crores, Central Provinces 40 crores and Orissa 33 crores. The various States also have prepared their separate plans. The Provinces have also excluded from their estimates the expenditure to be incurred by them on national highways which is to be entirely met by the Government of India.

Nearly all the provinces have placed the greatest emphasis on the development of agriculture and improvement of agricultural methods. But the United Provinces in the foreword of their plan have set forth their aims for the improvement and expansion to be achieved in agriculture in the five-year period in a neat and precise form which may well be followed by other provinces. The plan of the United Provinces Government contemplates an all-round drive for food production and its main features are:—Improvement and distribution of fifteen lakhs maunds of improved variety of seeds every year, conversion of nightsoil of some large cities into an activated sludge to add to the manural resources of the province,

distribution of 18 lakhs maunds of fertilisers and 10 lakhs maunds of oil cakes, and provision of interest-free *takavi* to cultivators for sinking *pukka* wells in unirrigated areas. The Planning Secretary further observes in his foreword:—"Long-term planning in agriculture is not possible without placing agricultural research on a sound permanent basis, and without ensuring satisfactory arrangement for the application of their results. In the U. P. plan these two fundamental conditions have received due consideration. There are twelve schemes for organising researches or for intensifying the existing ones. The infusion of scientific knowledge is to be promoted in the villages by diverse propaganda activities by an extended and improved publicity section, by 48 agricultural farms and 157 demonstration plots and by so expanding within about 10 years the field staff of the Department of Agriculture so as to make the free services of one *kamdar* available to every group of 20 villages."

The U. P. Government have also planned an ambitious programme for the hydro-electric resources of the province.

The Government of Bihar have put their agricultural aims in a more concise form which are to increase the production of food grains in the province by fifty per cent. within a period of ten to fifteen years, so that there may be sufficient foodgrains for the entire population of the province according to the standard prescribed by nutrition experts, and also to increase the production of protective foods such as vegetables, fruits, milk, eggs, fish and meat

on such a scale as to provide a well balanced diet necessary for health.

Madras has also large irrigation and hydro-electric projects in the offing in its plan. Included in it is the construction of Pelavaram Reservoir on the Godavari River, described as one of the biggest irrigation projects in the country. It is estimated to cost a total of Rs. 50 crores. It will take fifteen years to complete and in the first stage of construction during the first five-year period, the Government of Madras intend to spend Rs. 6 crores on the project. The Government of Madras are also undertaking in conjunction with the Government of the Nizam the combined Thungabhadra project in Bellary district which would bring five lakhs acres of new land under irrigation and add to the electric power resources of the province.

Madras has a plan for establishing Government farms for improving live-stock in the province and have improved breeds of one lakh bulls and one lack cows in a period of eight years. Madras also propose to acquire nearly 4,000 square miles of privately-owned forests in order to bring the percentage of forests to the total of cultivable land from the present 12 to 20 or 25 as recommended by the Government of India.

Apart from the combined hydro-electric schemes, the Madras plan has an ambitious programme for developing the power resources of the province. Madras with its per capita consumption of 7.5 K. W. H. a year is envious of its neighbouring State of Mysore with its per capita consumption of 49.5 K. W. H. per year which it aspires to reach. Power schemes in the post-war

plan have top-notch priority. The Pykara plant is to be extended to produce 25,000 K. W. H. more, while the work on the Machkund Hydro-electric scheme in which Orissa is also participating is to be taken in hand. Power production is to begin in the fifth year. The scheme is to take ten years for completion.

Central Provinces like Bihar is a province poor in hydro-electric resources and so the power development plans for this province has also taken the form of a thermal plant at Nagpur with a capacity of 10,000 K. W. H.

Introduction of free compulsory primary education is the aim ultimately professed by the planners in most of the provinces. Madras has placed before the province an objective for compulsory free education for all boys and girls upto VIII standard to be realised in twenty years' time and has framed its five years' plan for education accordingly. "The aim is to get the maximum number of children into schools," say the planners, "in shortest possible time and to take them upto a stage where there should be no lapse to illiteracy. This stage is considered upto grade V. This evidently is not a big problem for Madras where education has made most strides in the country. And the problem is linked by the addition of 13 lakhs children to the existing thirty lakhs in the schools. But other provinces where education is still a rarity and school-going children still in a minority and not a majority as in Madras, find the liquidation of illiteracy among the school-going children at least, within the short space of five years, find the task beyond their powers and content themselves by restricting the provision of

free compulsory primary education to one-fourth of the province in the first five years of planning. The United Provinces have kept this as an objective. Bengal has done likewise spreading its education plan over twenty years.

A tough problem in planning the expansion of education is that of finding properly qualified teachers in large numbers to take charge of new schools when they are opened. The problem is beset with such difficulties that Sind had actually to defer for two years its scheme of introducing compulsory primary education in six more talukas every year for want of teachers. It has now decided to concentrate at first on training teachers and to embark on the expansion of education proper only when an adequate stock of trained teachers is at hand. For all India, even for partial liquidation of illiteracy aimed at by most of the planners, over a million more teachers will be needed. Bengal alone has stipulated for fifty thousand new schools and 250,000 additional teachers in the first five years of its plan.

The nearest approach to the minimum requirement of every village having some medical aid available has been made by the planners of the United Provinces. By proposing a straight increase of 500 allopathic dispensaries to the existing 750 and by proposing to subsidise 750 practitioners in order to induce them to settle in rural areas, they propose to increase the total number of rural dispensaries to 2,000 as against the estimated minimum requirements of 2,500 to 3,000 for the province as a whole.

They also propose a flat increase of 100 beds in each divisional headquarters hospital, 40 beds in each district headquarters hospital and 20 beds in rural hospitals.

Need for ensuring a protected supply of drinking water to the rural communities has been recognised by most of the planners. But Madras alone has set before it an objective of supplying every village in the province with a protected supply of drinking water in ten years.

By far the major share of expenditure sought to be incurred in the planning is to be devoted to construction of roads and hydro-electric or irrigation projects. And construction of roads have a predominant place in plans of all the provinces. The road plan in all provinces is to follow the pattern set by the Government of India and the construction of the national highways, the provincial highways, the major district roads and the minor district roads is to be carried out in accordance with the prescribed standards. The road plan generally extends to 15 years at the end of which C. P. will have a total of 23,000 miles of roads, Bengal, 30,000, Bombay, 40,000, Bihar, 35,000 miles and like. At least one-fourth of the total amount of 1,000 crores of rupees that is to be spent in the first five years of planning is to be spent on roads. Roads loom even larger in the plans of some of the provinces. Bombay, for example, will spend as much as sixteen crores in the first five years out of a total planning cost of fifty crores, excluding expenditure on national highways which is to be borne by the Government of India.

A perusal of the plans of the various provinces gives one an idea of the vastly differing conditions in which they live. Orissa, a new province, for example has not built so far suitable premises for its Government and is hoping to erect them (and a building for its High Court) in the period of planning. Central Provinces, a much older administrative unit, has no modern hospital and a plan for filtering water-supply in Nagpur, its capital town. It is hoping to have both these through the plan. The United Provinces where sugar industry flourishes has the problem of molasses, a bye-product of the industry on its hand and it seeks to deal with it by the advocacy of establishing plants for the manufacture of industrial alcohol from molasses. It rates its normal productive capacity of this highly prized industrial material at 25 million gallons a year. Bengal with rivers and rivulets crossing through the length and the breadth of the province is pestered with a weed, the hyacinth which grows in water and proposes to spend Rs. 1½ crores on measures which would prevent and root it out. Bengal also dreams of setting up a passenger transport board to control public transport in Calcutta. Madras and Bengal both have plans for developing waterways and Madras also has plans for developing its minor ports of which it reckons 23 on the east coast and 14 on the west. Madras has also plans for establishing a dry dock at Tuticorin.

Most of the provinces consider their post-war plans as financially feasible, depending reasonably on grants from the Central Government. The United Provinces

has calculated to a nicety how it is going to raise Rs. 125 crores needed for the planning and how the burden of servicing the loans raised and new recurring expenditure brought about by the planning is to be met. It does not consider the expenditure to be beyond the financial resources of the province. Madras thinks similarly and hopes to finance its 142½ crore plan with the aid of 45 crore loans only. It would be content with a grant of 50 crores only from the Central Government and has provided for a reserve of six crores at the end of the period of planning. Bombay which has planned for the development of rural areas only expects to finance its fifty crore plan without much difficulty. Sind stands in a category of its own. Its cash resources would amount to nearly Rs. 20 crores for the period of planning. It would stand to get a sizeable grant from the Government of India and it would not have to raise more than one-fourth of the total amount it hopes to spend on its plan by loans.

But other provinces are financially more dependent on the Central Government for the success of their plans. Bengal is one. Bihar also depends to a large extent on the assistance from the Central Government. And so does Orissa. C. P. is more happily placed and expects to carry out its forty crore plan with a grant of Rs. 18 crores only from the Central Government.

April 1, 1947 is the date fixed for the commencement of the various provincial plans. Several Indian States have also submitted their own post-war plans and they are also expected to come into

operation at the same time. The intervening period will be utilised by the Government of India in scrutinising the various plans so that they could be viewed as a whole and co-ordinated.

While the provinces will receive substantial grants from the Central Government, the Indian States may have to carry out their schemes from their own resources. It is contended that the British

Indian provinces are financially handicapped in as much as they are deprived of revenues from customs and income-tax, the Indian States do not suffer from any of these difficulties. They have full liberty to levy their own income-tax and customs duties—many of them do so—and they should be in a better position to finance their own plans than the British Indian provinces.

FREEDOM STRUGLE IN SOUTH EAST ASIA

Those who were led to believe that the end of world war II would herald the advent of a new era of peace on earth and goodwill among men have been sadly disillusioned by the turn of events in the very countries which the United Nations helped to liberate from foreign yoke. The unfortunate thing is that the defeat of the Japanese aggressor has brought no freedom or peace to the peoples of South East Asia. A minor war is going on all over Indonesia and Indo China—countries which the armies of India and the allied nations helped to reconquer. But if the reconquest means merely a change of masters and a more stable and stubborn form of foreign domination—the affected peoples are naturally apprehensive of their future. One thing is clear. The great war which has just ended has unleashed powerful national movements in all Asiatic countries and brought about unparalleled solidarity among their teeming millions. Britain and France and Holland which had carved out for themselves large slices of S. E. Asia when

these were weak and disunited and helpless would henceforth find it hard to continue or resume their unwanted authority. The forces of nationalism have gained a momentum which, it would be both improper and dangerous to trifle with.

INDONESIA

"Indonesia" is the name given to the Netherlands Indies or better known as the Dutch East Indies which consist of five large islands—Java, Sumatra, Borneo, Celebes and western half and New Guinea besides some fifteen minor islands and a number of smaller ones. The beauty and richness of these islands have attracted many nations from far and near, through the ages. India's cultural relation with Indonesia dates from centuries before the Christian era and there are to-day indelible marks of Indian culture and civilization in the arts and architectural remains of Java. Indeed contact between India and Java, not only cultural but commercial as well had been very intimate through the ages, and historians speak of the period

when these islands formed part and parcel of what was known as Greater India. But that is another story which need not detain us. Suffice it to say that with the collapse of Muslim domination in the Sixteenth century the islands became the bone of contention between the British and Dutch traders who supplanted the Portuguese missionaries. But the Dutch finally ousted the British and with the dissolution of the Dutch East India Company in 1798 the islands became the possession of the House of Orange.

Like all foreign domination, Dutch rule was only concerned with the thorough exploitation of the islands for the benefit of Holland and the woes of the helpless Indonesians have remained unheeded. Like the Belgians in Congo the Dutch came to be hated for their severity and selfishness and the Indonesians had no option but to endure it in their helplessness. Dutch rule was replaced by the Japanese in March 1942. That brought no redemption for the stricken people. With the collapse of Japan in August last, however, came hopes of a resurgent Indonesia. The emergence of the independent Indonesian Republic was hailed as the new liberators of the islands from foreign yoke. That however was not to be. For instead of helping the indigenous Republic to take charge of its own territories Mr. Attlee, the British Prime Minister, is talking of his obligations to the Dutch rulers as if he had no such obligations to the very peoples of the islands! And the whole battery of British arms, by land and sea and air, is now engaged in thwarting the popular movement for freedom. Was there ever such a tragic

situation? The very liberators to turn into enemies of the people! The pitiful blunder of Greece is being perpetrated in Indonesia to-day, alas with the help of Indian troops too. There is the sting of it!

"I submit," says Prof. Laski himself "it is not good advertisement of our intentions to use the troops of a nation aspiring to freedom to crush the aspirations of two groups of people (Indonesians and Indo-Chinese) with the same aspirations."

But what is the good? Though the Dutch forces cannot withstand the popular uprising of Dr. Soekarno's independents, Britain with her infinite superiority in resources, will do the trick for the benefit of the Dutch! But let it be remembered that such actions will only leave a scar which time cannot easily efface.

It is fantastic, as Pandit Jawaharlal says, to talk of freedom, democracy and of San Francisco Charter, and at the same time to suppress by force the independence movement in Java. The struggle in Java is becoming more intense and it has become the acid test of the policy of the United Nations, especially of England and the U. S. A.

But let there be no mistake about it. Any attempt to mollify the Indonesian independents with doses of "Dominion status" as contemplated in the recent offer of the Dutch Governor-General, is bound to fail. The trouble with the Dutch in Indonesia as with the British in India is that they concede "too little and always too late," as the *Manchester Guardian* has shrewdly pointed out. When Dr. Soekarno's men shout The Indies for "the Indonesians," they mean it. They are not prepared any more to allow 8 Million Dutch in far away Europe to dominate and exploit about eighty millions of Indonesians.

INDO-CHINA

Now the same tragic story is being enacted in Indo-China. In both cases "it is British policy but Indian lives and Indian honour that are staked for the unwarranted defence of the French and Dutch empires."

Indo-China, like Indonesia, is not one unit. It is a collective name given by the French to the group of their possessions in South East Asia. It comprises "five distinct units—the colony of Cochin China, the protectorates of Annam, Tong-king, Cambodia and Laos." It is almost as big again as France with a heterogeneous population of about four and twenty millions. "The rulers of Indo-China, writes Mr. Chandra Gupta in the *Hindustan Standard*, "sold out their Country to France in the 19th century" but that did not kill the freedom urge of the people. The heterogeneous races of Indo-China, however, "have been welded into one people in the crucible of French imperialism—their common miseries making them forget the diversity of their races."

Even this obscure corner of South East Asia was once part of the Great Hindu Kingdom of Champa when modern Cambodia was known as the Kingdom of Kamboj. Indian influence in the life and thought of these people is still paramount which explains our reaction to the struggle and aspirations of the people of Indo-China. Nationalist India is in full

sympathy with Indo-China's struggle against French imperialism.

With the occupation of Indo-China by Japanese forces in 1940 the struggle for liberation in that country took a new phase. But the Indo-Chinese never wanted a change of masters any more than the Indonesians. To the nationalists Japanese imperialism was as *hateful* as the French. The collapse of Japanese militarism was therefore hailed with unfeigned relief and satisfaction. But the allied forces are always ready, in spite of loud protestations of liberty and democracy, to buttress up any kind of European domination. And France which had itself to be rescued from Nazi domination at the cost of the lives and resources of the United Nations still claims to rule over this alien people. But Indo-China is determined to get rid of this French octopus even as she tried to keep out the Junkers of Japan.

The French ruling class has been perplexed by the turn things have taken in their erstwhile colonies in South-East Asia. The diehards in France, rightly observes Mr. Gupta,

are seeking to scuttle the freedom movement in Indo-China by debunking it as a pro-Jap movement. That is a dirty slander which will bamboozle none. The empire-boasters in Britain, too, are frightened at the developments in Indo-China. For, that is a grim writing on the wall for all empire-builders. That is why they are pooling resources to frustrate the liberation movement in South-East Asia. It is significant that the French, the British and the Japanese troops are fighting side by side to repress the Indo-Chinese. Misfortune surely makes strange bed-fellows. But the zero hour of world imperialism has struck. Will even this unholy alliance be able to give that Frankenstein a fresh lease of life? If it does it will be the grimmest tragedy for the contemporary world.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The I.N.A. Trial

ALL eyes are turned to the historic Red Fort in Delhi, where a court martial is sitting in judgment on the records of the I.N.A. officers and men. Never has a state trial of this kind created a more intense or widespread sensation. The I.N.A. and the experience of the accused persons are convulsing the whole country and the public reaction to the trial has provoked comment in both hemispheres. In India itself the whole population has been stirred to its depths. For one thing, the I.N.A. has evoked the united support of all the people irrespective of political parties or religious differences. Congressmen and Muslim Leaguers, Liberals and Mahasabhis, the Justice party and the Scheduled classes, have all joined in protest against the trial. The list of the Defence Council itself is proof of the unanimity of opinion among the intelligentsia of the country. And the way that youngmen and the people at large have rallied to the cause of the I.N.A.—in spite of certain shocking aberrations as evidenced by the unfortunate happenings in Madras, Lucknow, Lahore, Rawalpindi, Calcutta and Bombay—is an index to the intensity of public feeling.

Whatever the technical offence of the I.N.A., there is ample evidence to show that they were moved by the loftiest feelings of chivalry and patriotism. It is this that has inspired universal public support for their cause. "I have not met one Indian in Burma," says an Indian Seaman in his letter from Rangoon,

who does not look at the I.N.A. without deep affection and respect. Indian lives were saved and interests looked after only because of Subhas Babu's wonderful organization. . . . Even when the Japs evacuated Rangoon last year Subhas Bose left a regiment of the I.N.A., which maintained complete order in Rangoon and the outlying areas and protected the Indian civilians until the arrival of the British troops.

It is stated that the soldier Viceroy has in his letter to Mahatma Gandhi said that

he has "an open mind" on the question of the trial. There is reason to believe that both the Secretary of State for India and the Commander-in-Chief are disposed to forgive and forget. If that is so, why should this wasteful and unwanted trial be continued?

The trial of the officers and men of the Indian National Army, says Mr. Fenner Brockway, "is a stupid blunder."

In the minds of the Indian people these men are patriots and a nation-wide movement of protest against trials, which has reached its climax in Calcutta should awaken the sleeping India. Offer to the realisation of the present temper and mood of the Indian people. Unless both the Labour Government and the India Office wake up they may find themselves confronted in India with a crisis as formidable, though it may express itself in different ways, as in Indonesia.

Hence the universal demand for dropping the trial.

The cases against the I.N.A. men should be dropped and the King's pardon granted to all except those who are guilty of atrocious crimes against their countrymen.

said Sir Feroze Khan Noon, former Defence Member of the Viceroy's Executive Council, in an interview to the Associated Press of India.

The riots in Calcutta and elsewhere are a by-product of this trial, warns the *New Statesman* and *Nation*. While Wing-Commander Millington, Commonwealth Party Member for Chelmsford, said in an exclusive interview to the United Press of India:

I have been following the reports of the recent happenings in India and I have come to the conclusion that trouble could be avoided if the proceedings against the I.N.A. officers are suspended forthwith. I believe it is a mistaken policy on the part of the Government of India to go on with the trial as the present Government has no standing in the country of the democratic backing of the people. The proper authority to prosecute these men will be a National Government elected by the people and responsible to the people of India. I have noted with interest the men's contention that they should be regarded as leaders of a national resistance movement. I quite appreciate their point. The least we can do is to stop the trials.

Police Firing

Lathi charges and Police firing upon unarmed citizens in half a dozen places have marked processions and demonstrations in favour of the I.N.A. During the disturbances in Calcutta, the Police opened fire on 14 occasions, we are told by a Government *communiqué*. The Police firing on Calcutta student demonstrators took a heavy toll and the tragic sequel has naturally horrified the public. We must protest against the manner in which firing is resorted to on the slightest provocation in this country. Students everywhere are apt to be carried away by their enthusiasm; but nowhere else do we hear of their being shot down for their excesses.

President Azad and other responsible leaders have promptly condemned acts of indiscipline on the part of the students and reminded the people of the need for self control. But there could be no excuse for indiscriminate firing on unarmed people. Judged by the number of casualties and the severity of the injury caused, it would appear that in some cases the firing was wanton. Hence the public demand for an immediate enquiry. "It is essential to find out," say Mr. N. R. Sarker and Mr. G. L. Mehra in their statement,

by whom the firing was authorised, whether the official was entitled to order firing, and whether due and proper warning was given to the unarmed crowd to disperse before force was used in this manner. It appears also that the firing was indiscriminate and wanton and several students and members of the public were injured on the chest and in the head.

From all reports it would appear that the Calcutta students behaved with exemplary discipline and that a little tact and patience on the part of the executive on the spot would have averted the tragedy. Hence the demand for a thorough investigation into the whole distressing affair. Writing under the caption "A Case for Enquiry" the *Times of India*, editorially observes:

On the face of it, certain acts of omission and commission by individuals of the lower strata of the Calcutta police force give a thoroughly bad impression. . . . From the facts as reported so far, an avoidable clash occurred where certain police-men concerned were apparently deplorably lacking in self-discipline.

It seems clear from the attitude adopted by Mr. Casey and from the reported attitude of the senior Police officers that there is more than ordinary cause for enquiry as to whether tactful handling of the situation on the first day could not indeed have prevented initial clash which had cumulative results.

Allied Servicemen, according to a letter published in the *Statesman* of Calcutta, join in the public demand for an impartial enquiry. To retain in arrest students who did not take part in the violence that followed is not only a transgression of true democracy, but a deep blow to good relationship and understanding with the Indian people.

They believe that should it have been necessary to disperse the students' demonstration on November 21, means other than firing should have been adopted. Such action as that of the Calcutta police solved nothing, since the students finally reached their objective and demonstrated.

The Governor Designate of Bengal

The appointment of Mr. Frederick John Burrows to the governorship of Bengal is a welcome departure from the usual practice of choosing candidates for such high offices from among the blue blooded aristocracy of England. For one thing, Mr. Burrows, as one coming from the ranks, may be expected to understand and sympathise with the lot of the common people. Mr. Burrows was once a Railway porter who rose to a responsible position in the Trade Union. He has had administrative experience and proved himself a fearless and tactful negotiator. As a member of the Soulbury Commission for Ceylon reforms he is no stranger to the problems of the East. If the appointment of this typical labour man without social distinction goes some way to breaking down the formalities of red tapism and aloofness of provincial governors it will have set an excellent example. It is to be seen how far Mr. Burrows is able to transform the rigid atmosphere of the Government House and find his proper place in the affections of the people in his charge.

Mr. Jinnah's Election Stunts

Mr. Jinnah's Election speeches fully bear out the general feeling that there is no use approaching the League under its present leadership for any form of understanding. Probably vexed by his failure to set the Muslims against the Congress he has become almost morbid in his fanaticism. Where argument fails he uses abuse and the butt end of the pistol.

The terms that Mr. Jinnah has used against the Congress leaders are not at all befitting a true leader and I wonder if anybody of any other organization or any individual could ever use such terms. The subjects, Mr. Jinnah has dealt with, is not a domestic one and I am sure he could find milder and gentler terms in the dictionary.

Thus writes Mr. A. Rahman of 3, Chandni Chowk, Calcutta, referring to the speech of Mr. Jinnah in Beluchistan on Oct. 16. No wonder that Mr. Patel asks Mr. Jinnah to mend his manners. Mr. Jinnah's wild outbursts against the Congress and his rabid denunciation of Hindu leaders are openly inciting his fellow communalists against their neighbours. The Congress "is out to crush the Muslims" he cries and he denounces its plea for Purna Swarajya as "fraudulent and dishonest machinations" invented to "humiliate the Muslim League". "We must get Pakistan at any cost. For it we live, and for it we will die," he shouts at the top of his voice in Peshawar. Contrast this pitiful exhibition of separatism with the political wisdom of Eamon de Valera who pleads for a United Ireland. "From the strictly political angle" says De Valera in a recent speech, "one thing remains to be done in order to have complete freedom for the whole country, and that is to undo the partition."

But Mr. Jinnah cares a fig for freedom. The kind of Pakistan which Mr. Jinnah wants, declares Mr. M. Y. Nurie, former Congress Minister, "will always keep India in slavery."

Pakistan does not solve the question of minorities but aggravates the bitterness which is today prevailing between the two major communities, thus necessitating the presence of the British army in the country.

Jinnah's conduct throughout very clearly shows that he is against the freedom of the country, and is adopting all those tactics by which the freedom of the country is delayed. The Muslims should remember that till the country is free, their fate as a community cannot improve. It is only in a free country that the social and economic revolution can take place. Such a revolution the Muslims require.

India and Labour Policy

It is not for the continuance of the same wooden and unimaginative policy of the late Tory government that Labour was elected to office in England. And yet the official foreign policy of Mr. Attlee's Government is no whit different from the rank imperialists' British interference in the freedom struggle in Indonesia and Indo-China and their vacillation in India fully justify the charge of bad faith levelled against the government by their own party men. Addressing a London meeting Prof. Harold Laski asked,

When are we going to realise our responsibility towards the Indian people? We make half-hearted offers of freedom and repeat half-truths shibboleths in public meetings but there are always things unsaid.

In all British policy, whether of the Coalition or the Labour Government, there is still a marked absence of a real will to help in the making of a free India in the full sense of the term.

Other speakers followed in the same strain. Indeed the angry protest against government's policy by the rank and file of British Labour should open the eyes of the government to the realities of the situation and help to change their policy in time. Mr. Jacobs, Secretary of the powerful London Trades Council, confessed that the Labour Government was embarrassing the rank and file of the movement by its action in India and Indonesia. He accused the Labour Government of violating its election pledges, thus betraying the British working class which, he said, in due course will rise in revolt against the very Government it put in office.

FOREIGN AFFAIRS

BY "CHRONICLER"

National Convention in Indonesia

THE most important Convention since the start of the Indonesian Republic met at Batavia on November 25. 150 delegates attended, about 100 delegates were absent due to various causes. The Convention included four women.

Discussion during the session mainly concerned internal administration but among the resolutions was one protesting against the presence of the British Army in Java and suggesting that a joint force of Americans and Australians be substituted. Another sought to protest against the bombing of radio stations. Another resolution thanked Ceylon for expressing sympathy for the Indonesians.

The Republican National Committee in session on November 26 called on all peoples to give "moral and material support to the people of Indonesia in the fight for independence so that the British may be restrained from converting Indonesia into another Manchuria for the benefit of the Dutch". The appeal was contained in a resolution passed by the Committee.

"The Indonesian people are at present in no mood to accept Dominion Status" the Indonesian Prime Minister, Mr. Sultan Sharir, told *Reuter's* Special Correspondent in Batavia.

The 37-year-old lawyer, educated at Leyden University in Holland, suggested that there was a possibility of an agreement providing for a relationship between the Dutch and the Indonesian Republic on the lines of that existing between Britain and Eire.

Mr. Sharir added: "Dutch recognition of our right to complete self-rule would be a basis for the reopening of negotiations, but just now the word Dominion is most unpopular among the people."

New French Cabinet

General de Gaulle's new Cabinet was announced on November 21. General de Gaulle himself is Minister of National Defence as well as Prime Minister.

As Minister of National Defence, General de Gaulle will be assisted by the Minister of the Army M. Edouard Michelin (M. R. P.) and by the Minister of Armaments, M. Charles Tillon (Communist).

Four ministers without portfolio are the Socialist M. Vincent Auriol, M. R. P. representative M. Francisque Gay, the Communist leader, M. Maurice Thorez and the Conservative, M. Louis Jaquinot.

There are five Communists in all in the new Government.

The next day (22nd November), the French Constituent Assembly adopted by 304 votes to 242 a motion put forward by the Socialists for the appointment of a commission of 24 members to study and draft the text of a new constitution.

A vote of confidence in General Charles de Gaulle's new Government was passed with acclamation by the French Constituent Assembly on November 23 after his speech outlining Government's programme.

General de Gaulle, announcing his Government's programme, declared that the Government would immediately present to the House bills concerning nationalisation of credit and nationalisation of electricity. Plans relating to various branches of insurance would also be submitted shortly.

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Yugoslavia declared a Republic

The 11 years' reign of King Peter II of Yugoslavia ended on November 29 when the Yugoslav Constituent Assembly formally proclaimed a Republic.

The announcement which decides the fate of the first of Europe's list of "Monarchs in Exile," was made after a joint session of the Yugoslav Assembly at which "the Federal People's Republic of Yugoslavia" was proclaimed.

The proclamation explained that this Republic is "a unified people's State, with a Republican form of Government, a community of equal peoples, who have freely expressed their will to remain united with Yugoslavia."

The announcement added that the Monarchy had been "finally abolished", and that King Peter, together with his entire dynasty, was deprived of all rights previously vested in the House of Kara Georgevich.

Revolution in Iran

Armed insurgents from Azerbaijan Province marched down the railway towards Teheran the capital, after taking the town and railway station of Manieh in a battle in which seven Persian officials lost their lives.

Insurgents, armed with rifles and machine-guns, isolated Persian garrisons in three key cities in the north.

A statement, demanding autonomy within the framework of the Persian State, was issued on November 25 by the "National Congress" of Azerbaijan, north-west province of Persia. The statement has been communicated to Britain, the United States, Russia, China and France, as well as the Persian Central Government.

The National Congress was formed in Tabriz on November 20. Composed of over 700 delegates from all parts of the province the Congress has elected a Committee of 39 members to administer the internal affairs of Azerbaijan.

The Problem of Palestine

A Joint Anglo-American Committee has been set up to inquire into the problem of European Jewry and to review the question of Palestine, and make recommendations to the British and U. S. Governments for both an interim and permanent solutions.

Announcing this in the House of Commons, Mr. Ernest Bevin, the Foreign Secretary, indicated that ultimately Palestine would come under some form of trusteeship. A permanent solution when reached would be submitted to the United Nations' Organisation.

Mr. Bevin, however, added this warning: "This Majesty's Government in making this new approach wish to make it clear that the Palestine problem is not one which can be settled by force and that any attempt to do so by any party will be resolutely dealt with."

Allied Order to Jap Government

Gen. MacArthur's Allied Headquarters has ordered the Japanese Government to introduce a 100 per cent. tax on war profits, and a capital levy up to 70 per cent.

At the same time, the Japanese Government were forbidden to engage in any credit operation pending a sweeping reorganisation of their finances.

This was the most drastic instruction yet issued by the Allied Headquarters. It specifically laid down that the Imperial household is not to be exempted from profits tax or capital levy.

One purpose of the War Profits Tax, the Allied Headquarters indicated, is to show the Japanese that war does not pay. At the same time, both the measures are designed to raise money for Government, and stabilise the purchasing power.

The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

AMONG THE GREAT. By Dilip Kumar Roy
Vora & Co., Publishers, Bombay Rs. 10.

This is a record of intimate talks with five great men of our time—Romain Rolland the artist, Gandhi the Saint, Bertrand Russell the thinker, Rabindranath Tagore the poet and Sri Aurobindo the seer. Sri Dilip Kumar Roy the pilgrim minstrel has had the rare privilege of coming in intimate contact with these celebrities and the record of his conversations and correspondence gives us a measure of his own versatile talents. Here is vivid picture and penetrating study of the lives and character of some of his outstanding contemporaries whose life and work have made a marked difference in the thought of our time. Mr. Dilip who has travelled extensively in quest of truth naturally contacted many noble spirits and has at last found his haven in the Aurobindo Ashram at Pondichery. In the book under notice, he has approached them as a humanist and artist, and the record of his impressions of the five representative men of our time is at once brilliant and faithful. Mr. Dilip is fortunate in his theme but that alone can not account for the uniformly entertaining character of his studies. His own genius for friendship and his capacity for drawing out the best in the illustrious men he contacted, coupled with his talent for reproducing his intimate talks in a charming record—these have all contributed to make the book vastly interesting. As Sir Radhakrishnan truly says in his Introduction:

We are greatly indebted to Sri Dilip Kumar Roy for giving us this invaluable book written with a rare ease and charm and ennobled by a deep moral concern for the good of humanity.

To attempt a critical estimate of the studies is beyond the scope of this short notice and the reader is well advised to go straight to the book which will prove a source of fruitful and undoubted enjoy-

GREAT AMERICANS. By C. Bernard Rutley.
Macmillan & Co., Ltd., St. Martin's Street, London.

This book affords very inspiring reading indeed. It is not merely a series of biographical sketches of America's heroes—the soldiers, the politicians, the inventors, the travellers, the poets, the industrialists and the agriculturists; but it is the history of the rise and growth of the United States of America as well. Beginning with a sketch of Benjamin Franklin, the book ends with the remarkable life and career of Franklin Delano Roosevelt. The author makes a touching reference to Roosevelt's great contribution to the success of the Allies, his part in the preparation of the Atlantic Charter and his plans for the conference of the United Nations at San Francisco. The maps and illustrations considerably enhance the value of the book which could with advantage be read by the young and the old alike.

THE STRUGGLE OF MODERN MAN. By F. G. Pearce. Oxford University Press.

This book is specially designed for the use of students in the high school stages and beyond. The idea is to teach Indian history with the background of world events so as to make the student grasp its full significance. It closely follows the author's well-known treatise—*Footprints on the Sands of Time*—a quick survey of human history as marked by the lives of great men and women. Special attention is paid to modern periods, covering the chief events of the world from 1450. There are 46 short lessons in all to be studied in the course of a single year.

The key questions and exercises attached to each chapter are positive aids to stimulate thought and will be found useful for purposes of revision.

LEGAL PROBLEMS IN INDIAN STATES. By Sardar Ranbir Singh, B.A., LL.B.,
Judicial and Political Minister, Dholpur State. Price Rs. 5.

Sardar Ranbir Singh's booklet brings together some aspects of the law and procedure applicable in Indian States to a number of matters, the exact position of the States in respect of which is not generally well known. Extra territoriality in jurisdiction, both civil and criminal, the immunity enjoyed by Ruling Princes in India from liability to trial, both in their own courts and outside, the procedure relating to extradition of offenders, the special privileges given to foreigners of European, American or other descent in respect of trial by State Courts, the mutual arrangements as regards the recognition and implementing of foreign judgment, the execution of decrees, commission and other processes and the cession and retrocession of civil and criminal jurisdiction over lands of particular descriptions within the limits of Indian States—these are governed by a body of rules and practice derived from treaties, from notifications issued under the Foreign Jurisdiction Acts and Orders in Council and from long continued practice, the details of which are obscure, many of them, even to officers of the Political Department of the Government of India as well as to officers of Indian States. "Legal Problems in Indian States" will be a useful handbook to refer to in connection with any of these matters. The references that the booklet gives to decisions both in the Indian High Courts and in the Court of the Judicial Committee of the Privy Council in England should be of value to persons who are interested in pursuing a more intensive study of the principles underlying many of these rules and of their legitimate application in practice.

WORLD IN FRANCE By Leopold Schwarzschild—Hamish Hamilton, London.
Thacker & Co., Ltd., Bombay. As. 9

This book was published in July 1943 long before the surrender of Germany. The author left Germany in 1933 to establish a newspaper *Das Neue Tageblatt* in Paris. From that moment forward, he proclaimed to the world in his own trenchant and sardonic style that the European powers were being deceived by the pacific face of Germany. The author was one of those who felt convinced that it was futile to attempt to preserve peace by good intentions, by solemn declarations outlawing war or by "a League of Nations having neither the will nor the means to fulfil its proper function". Now that Germany has been crushed and an Allied Government is functioning there, the value of the book will be realised only by those who are willing to learn from the past.

BOOKS RECEIVED

CAN PLANNING BE DEMOCRATIC. A Collection of Essays prepared for the Fabian Society. Vora & Co., Publishers, 3, Round Buildings, Bombay.

HISTORY IS NOT MADE THIS WAY. A Symposium on Simla Conference, Renaissance Publishers, Bombay.

IN ENGLISH FIELDS. Poems from Books 1931-1941 By John Galsworthy. Susil Gupta, 1, Wellesley Street, Calcutta.

THE CRIMSON THORN. Poems for Lovers 1931-41. By John Galsworthy. Susil Gupta, 1, Wellesley Street, Calcutta.

DRAVIDIAN COGNATES. By K. Ramakrishnaiah, M.A. University of Madras.

TOLKAPPIYAM ELUTTADHIKARAVARAYECI. By V. Venkatarajulu Reddiyar, University of Madras.

CHINESE WOMEN AND FREEDOM. By Anil de Silva, Kutub Publishers, Windy Hall Lane, Bombay 5.

GANDHI'S CORRESPONDENCE WITH THE GOVERNMENT, 1942-44. Navjivan Publishing House, Ahmedabad.

PLANNING ECONOMIC TRANSITION FROM WAR TO PEACE IN INDIA. By V. K. R. V. Rao, Ph. D., Vora & Co., Bombay.

PARTITION OR FEDERATION. By D. N. Banerjee, General Printers and Publishers, Ltd., Calcutta.

REPORT ON THE MARKETING OF BARLEY IN INDIA. REPORT ON THE MARKETING OF GRAM IN INDIA. Agricultural Marketing in India, Manager of Publication, Delhi.

DIARY OF THE MONTH

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- Nov. 1. Dr. Soekarno, President, Indonesian Republic meets Dr. Van Mook.
—R.A.F. strikes at Indonesians.
- Nov. 2. Tariff Board set up to enquire into claims from war-time industries for protection.
- Nov. 3. Commander-in-Chief outlines Indian army's future.
—Travancore Maharajah's birthday.
- Nov. 4. Reprieve to Bengal prisoners' death sentences in connection with I.N.A. activities.
- Nov. 5. I.N.A. officers' trial opens at the historic Red Fort in Delhi.
- Nov. 6. Mr. Casey resigns and Mr. F. J. Burrows, appointed Governor of Bengal.
- Nov. 7. Dr. Soekarno rejects Dutch reform proposals.
—Train collision near Santhar in Bengal.
- Nov. 8. Communists' offensive in China.
—Fighting breaks out in Batavia.
- Nov. 9. Soekarno's appeal to Attlee and Truman.
—Mr. Attlee repeats Cripps offer to India.
- Nov. 10. Sourabaya shelled—British attack by air and Sea.
—Mr. Attlee, British Prime Minister, arrives at Washington to confer with President Truman.
- Nov. 11. Council of National Liberal Federation meets at Bombay, Mr. T. R. Venkatarama Sastri presiding.
—Occupation of Sourabaya by British forces.
- Nov. 12. Nobel Peace Prize is awarded to Mr. Cordell Hull.
—Chiang's troops take Shan Hai Kwan, gateway to Manchuria.
- Nov. 13. General de Gaulle is elected Head of the French Government.
—New Indonesian Government formed.
- Nov. 14. Arabs denounce British statement
—Riots break out in Tel Aviv.
—Pandit Nehru celebrates 57th birthday.
- Nov. 15. Mr. A. A. Waugh I.C.S., appointed temporary member, Viceroy's Council *vice* Sir A. R. Mudaliar.
- Nov. 16. U. S. warning to Bulgaria re Elections.
—General de Gaulle resigns post of President of the Constituent Assembly.
- Nov. 17. Pandit Malaviya rejoins Congress.
- Nov. 18. De Velera advises against vivisection of India.
—Ban on I.N.A. meetings.
- Nov. 19. Prime Minister Attlee, speaking at Ottawa, declares that Britain would carry through its job in Indonesia.
- Nov. 20. Nehru Committee's Memorandum on Post War Plan issued.
—Nuremberg trial of Nazi leaders opens.
- Nov. 21. I.N.A. trial resumed.
—New French Cabinet formed.
- Nov. 22. Police firing on I.N.A. demonstrators in Calcutta.
—Singapore surrender described to I.N.A. Court Martial in Delhi.
- Nov. 23. French Assembly passes vote of confidence in General de Gaulle.
—Police firing on Bombay student demonstrators.
- Nov. 24. Agra University Convocation declared closed without address.
- Nov. 25. National Convention meets at Batavia.
—Armed clashes in Palestine.
- Nov. 26. U.S. proposes to London and Moscow withdrawal of all foreign troops from Persia by January.
- Nov. 27. Emperor of Japan opens the Diet.
—John Amery, son of former Secretary of State for India, sentenced to death in the treason trial.
- Nov. 28. Lt. General Sir A. E. Nye, appointed Governor of Madras.
—Earthquake in Sind and South Baluchistan.
- Nov. 29. Orissa Boundary dispute settled by Viceroy's award.
—Yugoslavia proclaimed a Republic.
- Nov. 30. Java Premier declares that Dominion Status is unacceptable.



TOPICS From PERIODICALS



THE DEMAND FOR FULL EMPLOYMENT

Quoting Henry Wallace's dictum that "full employment in the United States is the first step on the road to permanent world-wide peace", Kamaladevi Chattopadhyaya urges in the *Modern Review* for November the same prescription for the needs of India. According to her,

a government which aims at full employment should be ready to spend more than what it takes away from the people in the shape of taxes. The State outlay must be designed with a view to laying low the social evils that haunt society to-day such as want, disease, overcrowding, ignorance and the like through a bold and comprehensive programme of public investment and construction. The economic returns will be as big and sound and real as the social. Economists are agreed that planning this way on an expanding scale will reduce the cyclic fluctuations.

Full employment gives each individual who is able to produce, the opportunity to do so. Thereby we ensure the maintaining of the desired standard of living for as large a section of society as possible through the supply of the required goods. It also means non-wastage of economic resources.

Moreover, she argues, a condition under which there are more jobs than worker-applicants, is of greater advantage to the workers and likely to augment their bargaining strength. The outlay is in no way an additional burden as is often mistakenly supposed. Therefore, the question whether a government can afford the plan or not hardly arises. In reality unemployment is caused by the uneven distribution of spending power which gets transferred from the pockets of the many to the pockets of the few. With the result, demand declines and industry deteriorates and workers get thrown out. For full employment this process has therefore to be reversed so that the national income may be so redistributed as to increase the purchasing power of the many who are to-day deprived of it. Where private enterprise falls short of the volume required to keep industry up to the mark required for full employment, the gap must be filled by government investments and constructive schemes. In fact the principle now recommended by several economists of note is for the government to maintain the normal procedure of keeping all factors of production in full operation.

INDIAN MERCANTILE MARINE

There is ample evidence on record, writes Prof. B. Banerjee, M.A., in the annual number of the *Joint Stock Companies* warranting the inference that India had developed mercantile marine before the Seventh Century B.C. and used to have trade relations with far off countries.

Indian shipping, continues Prof. Banerjee, was used for two distinct purposes—one for trade purpose, just as the present-day mercantile marine is used and another for colonisation.

Java, Ceylon, Malayanesia and Indonesia were conquered and colonised. It was a proud day for India when it was not only an advanced, civilized nation and its religious preachers made a moral conquest of China, Japan, Ceylon and Indo-Asia, but her sea-going vessels visited the foreign countries for trade and commerce as well as for conquest and colonisation.

But it is of no use sighing over the past. After all is said and done the fact remains that if India is really to come to her own, if she has to convert herself by industrialisation from an exporter of raw materials to one exporting finished goods and to that end, if she has to capture foreign markets for disposal of her surplus products, if in other words she has to strike a favourable balance of trade, she must have a mercantile marine of her own, not only for her coastal trade but for international trade as well.

India, adds Professor Banerjee, has a sea board of over 4,000 miles and a number of first class ports between which about 5.5 lakhs of tons of goods are exchanged annually exclusive of passenger trade. The freight on cargo alone will work out at 12 crores of rupees.

As to the transport of international cargo to and from India, statistics reveal that steamship companies earn on an average 44 crores.

All this, concludes Prof. Banerjee, will be a saving to India if the government encouraged Indian shipping.

NATIONALIZATION AND NATIONAL GOVERNMENT

Sir M. Visvesvaraya, in the course of a paper published in the *Hindustan Review*, observes that if Government took the initiative to get half a dozen key industries started and placed them on the road to successful operation, the confidence of the public in Government measures may be expected to revive. Sir Visvesvaraya particularly points out:

According to the statement on Industrial Policy issued by the Government of India on 22nd April, 1945, the Central Government have decided to avail themselves of the provisions of the (1935) Government of India Act and to take over 20 key industries from provincial control under their own direct supervision with a view "to encourage and promote the rapid industrialisation of the country to the fullest extent possible."

The transfer of responsibility for key industries to the Centre is not in itself an event to rouse enthusiasm. Experience shows that under present political conditions not much co-operation or sympathy can be expected from the Central Government.

He gives a notable instance, during the early period of the war, the Bombay Provincial Government had guaranteed interest on the capital required for an automobile industry, but it was the Central Government which not only declined to grant facilities but actually killed the project. An immense number of motor trucks and cars were wanted for the war, and business leaders were keen on developing the industry. Had the Indian public been allowed to participate in the manufacture of trucks, the country would have made money, its engineers and technicians would have acquired experience and skill of special value for the country's industrial future. A rare opportunity for utilising the country's vast material resources and talent under the stimulus of war was lost, due to the disinclination of Government to encourage Indian industries.

This failure to get the Government order for motor trucks was not due to want of capacity either. An aeroplane factory, suggested by the same group of Indian businessmen that had sponsored the automobile scheme, was allowed to be proceeded with on account of war exigencies. It was successfully constructed and brought into operation by an Indian company with foreign technical aid. Later, when the particular exigency which necessitated the step had passed away, the Company was relieved of its control and the factory converted into a jobbing shop. But that is, however, another story.

In fine he draws attention to the fact that it was the Central Government again which while discouraging an Indian firm from ship-building cabled congratulations to an Australian firm for supplying ships to the Government of India.

BRITISH POLICY

Prof. Harold Laski, Chairman of the British Labour Party, writing in the Left-wing paper *Reynold's News*, severely criticises the use of Indian troops in Java and Indo-China.

In an article under the heading "This Java war is not our business," Prof. Laski says he does not wonder that the use of these troops has "provoked an angry outburst of criticism from India."

We stand there face to face with a nation, which whatever its divisions is at least agreed on demanding its own freedom and its right to self-government. We are committed, half-heartedly perhaps, but still committed, to the duty of making that freedom and self-government available to India with the least possible delay.

I submit it is not good advertisement of the sincerity of our intentions to use the troops of a nation aspiring to freedom to crush the aspirations of two groups of people with the same aspiration.

Commenting that it is tragic "to see Great Britain 'restoring law and order' in French Indo-China and the Dutch East Indies", Prof. Laski says: "No one can quarrel for one instant with the humane purpose of evacuating to safety prisoners—European or other—of Japanese occupation."

But it is difficult to believe that this could not have been accomplished by negotiation with the leaders of Nationalist movements in both territories.

What we are doing is the very different thing of making the process of evacuating the bridge by which the French and the Dutch can return to relentless exploitation of many million people.

And one who looks at the economic pattern of Indonesian life can see that the sole Dutch pre-occupation in Indonesia was for profit. This view is reinforced by difference which have emerged between Dr. Van Mook in Batavia and the Dutch Government at the Hague.

What may appear to us as no more than enlarged police operation is to the peoples concerned destruction of hope—return to virtual peonage in which they merely exchange a ruthless Oriental master for a ruthless European. It makes the British claim to have been engaged in war for democracy and freedom seem a hollow mockery all over South-East Asia.

I should have thought we had earned ill-will in Rhodesia and Kenya without adding to it by what—objectively—is making possible no more than maintenance of slums in other empires.

Most people will have noted the care with which both Russia and China have stood apart from our policy. Both of them know from grim experience what is meant by intervention for the sake of restoring law and order.

INDIAN LITERATURE

Perspective is a new journal of Indian Affairs published from Delhi. The first number contains some articles of striking interest on different phases of Indian Life. Dr. Amiya Chakravarty discusses facetiously on Indian literature in his article on "The International Mind in Modern Literature." "As an Indian", he says,

I feel naturally diffident in upholding the supremacy of our literature, which I feel has indeed maintained a finer and more consistent spiritual tradition than in other countries. But no country can hold a monopoly of such traditions; all that we can claim is that our poetry, from the ancient ages to Rabindranath Tagore has proved its essential humanity by linking up our highest thought with the actualities of existence. Problems of war and peace, and of large-scale social beneficence have figured prominently in our Sanskrit verse, and in India's great modern poet the highest values of humanity have ever been related to the context of a national and international mankind. Our cherished traditions, those which have held our civilization and filled the people's lives, have been and are pacific. Relics of war have not been reverently preserved, nor have the names of great megalomaniacs waging aggressive wars been honoured and sung. The saga of daily humanity swings through Indian verses with the burthen of the seasons, the harvests, the flood or the famine; but the bulk of them ache with aspiration, and shine with the deeds of saintly men.

What is more, while ruthless despots repose in India's plentiful dust and "dictators, unstatued, tread the path of vanished summer storms,"

individual kings like Akbar and Asoka and Vikramaditya are on children's lips, and remembered with gratitude. But we have never paid much attention to high rank and position; the great welders of the people who often lived in the forest Ashrams, the peace-makers who united religions, the patrons of the arts and the civic sciences have established their prowess in our civilization and have found an eternal place in our literature. Indian saints and seers, both Hindu and Muslim, have themselves composed great poetry which they often left behind in oral form or on palm leaf manuscripts. The spirit of Indian thought can be seen in our old frescoes, rock carving, and painting where scant courtesy has been offered to blustering events. Our art has celebrated great social deeds and religious legislature, sometimes of living men whose fame had already made them historical. Even today when pestilence and war surround us, our literature seeks to express a deep social and spiritual fervour allied with a farsighted political vision.

WOMEN AND THE NEW WORLD ORDER

"We have different post-war plans before us, namely, the government plan as sponsored by the Reconstruction Committee of Council, Government of India for the central and as well for provincial governments, the economic plan by the well-known industrialists of India, known as the Bombay Plan, the Roy Plan and then the Visvesvaraya's Five-Year Plan but in none of these has the role of women been made clear. Are the women of India going to work along with the men as in Russia or are they going to compete with them as in the capitalist countries," asks Mr. Santosh Anand in an article in the *New Horizons* for November. The particular case of each individual woman will depend on how these issues take shape. We can nevertheless draw a general scheme of how the women are going to fit in the New Order—we shall take it for granted that the scheme will be sponsored by a national government on a comprehensive scale embracing every field of life and for the betterment of the masses and the country as a whole.

To start with education, the girls can have common education with boys upto the matriculation standard, learning the same subjects with extra training in sewing and cooking; but after matriculation every girl must chalk out her career and take training accordingly. Only a few girls who seriously mean to work in a chosen field should take up specialised academic training with boys, otherwise money spent on any specialised high education by girls is definitely a waste. After matriculation girls should have separate colleges upto the B.A. standard where they will learn subjects of special interest likely to be of use to them in their homes and in house-keeping, such as child-psychology, fine arts, general economics and politics, dancing, music, and painting and domestic science and elementary nursing.

The girls can take up training with boys in subjects like teaching, medicine and even in scientific research when they mean to stick, to these and follow these as careers.

There are specialised subjects for which women are most suited, like nursing, social service in villages and among poor and illiterate population of industrial centres, for which there will have to be separate training centres for women. As for the majority of women they will and should follow housewifery as their career and for this they should educate themselves instead of blindly receiving education suited to men.

The best course for women would be to train themselves mainly for their homes and house-keeping and at the same time to take as active a part and as much interest outside their homes as they possibly can, not against their housework but as a supplement to it.

There are varied things which require their attention outside their homes, such as social services, adult education, health services, particularly nursing, and work in numerous maternity and child welfare centres.

In these they can take active part by devoting one or two hours daily in any of the fields they are interested in. Apart from these, they can take interest in wider fields, for instance, in politics and economics by understanding different political, national and international issues and by exercising their rights of voting in elections; in understanding different government economic policies involving food problems, rationing, milk, fluctuation of prices and other intricate problems created by the war and which the different schemes are planning to solve, not neglecting the cultural side of our development.

RACIAL CONCORD IN ANCIENT INDIA

Dr. Kunhan Raja points out in an article in *The Dawn of India* that the influence of Indian civilization is seen in regions far out of what is really "India", in regions that constitute what is termed "The Greater India."

There is no evidence to show that Indians had actually conquered these regions and colonised them, thereby planting their civilization in these regions through their military power. It was more a willing acceptance of a grander and higher civilization by less civilized people, being drawn to it by its inherent worth. The Indians had moulded a civilization, a mode of life, an outlook upon man and his destiny, which was acceptable even to people in other regions differing from them in languages, race and ways of life.

India is also known to be the only country where in ancient times, there was perfect religious tolerance.

The State, as such, had no religion; there were religions in the States. There was no register of those who accepted a certain religion. There was no agency, no church which could admit into, or sent out of, the religion any one who adopted that religion or denied that religion. There were religious Teachers; there were followers for such Teachers. But a citizen, as such, was absolutely free to adopt any religion or no religion. Tolerance and freedom went hand in hand. This is the secret of the permanence of Hindu Dharma.

CALL FOR A CRUSADE

An emphatic impeachment of the leader of the Muslim League is contained in a statement attributed to the Fakir of Ipi, the head of the Independent tribes of the North-West Frontier. The Fakir of Ipi, writes the *Free Press Journal*, had dispatched some time back a few trusted observers to India and stationed them in the towns of Bombay, Delhi, Lahore and Karachi. These observers were charged with a mission to study the activities of the Muslim League organizations, and submit a report thereon.

Having considered these reports, the Fakir Saheb has issued the following statement:

Now I can say from personal information that Mr. Jinnah is the Colonel Lawrence of Hindustan. Lawrence, under the cloak of friendliness towards Islam, sowed the seeds of hatred and animosity between the Arabs and the Turks, and thus brought Iraq, Syria and Palestine under the subjugation of Britain.

Similarly, Mr. Jinnah, under the guise of the Pakistan slogan, is creating a perpetual gulf between the Hindus and the Muslims. He is leading too Muslims to a position where they are bound to give a go-bye to the noble traditions and the heritage of Islam, and preserve merely a sectarian label. Verily he is leading them to hell.

Hence it is the bounden duty of every Muslim to launch a crusade against this.

INDIA, KEYSTONE OF IMPERIALISM

The President of the Australian Communist Party, Mr. L. Sharkey, writing in the Communist paper *Tribune*, declares:

India is the largest colonial enslaved country and the keystone of the whole vicious system of imperialism. Achievement of independence on the part of Indians would smash the basis of the entire imperialist system.

The hundred and fifty years of British rule, which liars claim was necessary to save Indians from themselves has resulted in nothing but the near starvation of 350 million poverty-stricken peasants. Indians can expect no relief from the British Labour Government and its Imperialist Foreign Minister Bevin.

British intervention in Indonesia and Annam was certainly motivated by the fear of the effect that liberation of these colonial people would be having on the Indian masses.

INDIAN STATES

Hyderabad

THE CO-OPERATIVE MOVEMENT

Government have recently sanctioned a scheme for the reorganization of the Co-operative Department which involves an annual expenditure of about Rs. 13 lakhs. Some of the major aspects of this scheme have already been given effect to. Co-operation, which during the last 30 years figured largely as a banking movement, has been reorganized so as to conform to the economic and social needs of the rural community. It aims at establishing self-contained villages held together by a healthy corporate spirit. To this end multi-purpose societies are being organised in every Taluq with the object of helping the production and marketing of agricultural produce and for the distribution of necessities of life e.g., food products, cloth etc. at cheap prices.

By means of the "Levy Collection Order" the Government has made it compulsory for every cultivator to sell a portion of his foodgrain produce on every acre brought under cultivation. The levy grain so collected is either shifted to deficit areas or used locally by means of co-operative distributing agencies. Government has also given the cultivators the option to deposit $\frac{1}{8}$ of their levy grain as share capital into the local Grain Banks. This grain is given as a loan at 25 per-cent. interest to the members for cultivation purposes or for domestic use. With the grain banks so constituted the problem of food shortage in the villages and of seed stocks will be solved. The measure is intended to relieve the cultivator from the pressure of indebtedness and to increase his prosperity and standards of life. Nearly 3,000 grain banks have so far been registered. It is expected that in the course of the next three years every one of the 20,000 villages of H. E. H. the Nizam's Dominions will have a grain bank.

REFORMS FOR HYDERABAD

It is learnt that His Exalted Highness the Nizam's Government is considering amendments to constitutional reforms to be introduced in the State.

Widening of the franchise qualifications, it is understood, will be one of the items under the consideration of the Government. The Executive Council is holding weekly meetings for this purpose.

Bikaner

BIKANER FINANCES

Mr. K. M. Panikkar, Prime Minister of Bikaner, opening the State Legislative Assembly on Nov. 12 declared that Bikaner was completely free from all liabilities, and had started the year with a balance of Rs. 2½ crores invested in Government of India Securities. This was exclusive of other funds such as the Development Fund, the fund for the Bhakra Dam, etc., which had been created.

Mr. Panikkar said that the Government had decided to introduce the Income-tax. A Bill for this purpose would be placed before the House.

The State had agreed to take Rs. 25 lakhs worth of shares in the Central Government's fertiliser industry scheme. Steps had been taken to improve the quality of wool production in the State, and by next year, a woollen factory would be set up.

Bikaner's share in the Bhakra Dam scheme expenditure might come to Rs. 8 crores. The scheme was to utilise the waters of the Sutlej for irrigating a large area in the Punjab and was expected to cost not less than Rs. 35 crores. Under the present agreement, Bikaner would share in the scheme and the area which the state would have under irrigation would almost be 2,000 square miles.

The main policy of the administration of the State as laid down by His Highness was, he said, reconstruction, development, and welfare, keeping in touch with the people and sympathetic attention to their needs.

Mysore**SILK INDUSTRY IN MYSORE**

A scheme involving an estimated expenditure of over Rs. 40 lakhs spread over five years, for the expansion of Silk Industry in Mysore State was discussed at a meeting of the Policy Committee on Sericulture of the Mysore Economic Conference, held at the Bangalore Secretariat under the chairmanship of Mr. Abdul Wajid, former Revenue Commissioner in Mysore.

The Committee, it is learnt, decided to recommend to the Government the establishment of a Sericultural Research Institute in the State at a capital cost of Rs. 17 lakhs and annual recurring expenditure of Rs. 3 lakhs. Other questions which came up for consideration before the meeting included the opening of a Sericultural School, and of nurseries for raising mulberry seedlings, grants for co-operative societies, and the establishment of new hill stations for rearing foreign race cocoons. The Committee is also understood to have recommended a deputation of representatives of silk interests and officers of the State Sericultural Department to foreign countries, particularly to China for advanced studies in the industry.

The Committee recommended to the Government that the silk depot should continue to receive and sell silk during the currency of Silk Control Order or if this was not possible, the Mysore Silk (Control of Distribution) Order 1945 and Price Control should be removed.

REFUND OF GOLD DUTY

The Government of Mysore have constituted a Reviewing Committee to consider the application of the Mining Company for the refund of Gold Duty for the year 1945 with the Minister for Law as Chairman, the Financial Secretary to Government, one Member to be elected by the Legislative Council, one Member to be nominated by the Mining Board and the Chief Inspector of Mines (Convenor).

Baroda**RURAL SANITATION**

Intensive propaganda for improving Rural Sanitation forms an important part of rural reconstruction activities in Baroda. A special Health Unit was established at Kosamba for this purpose some years ago. The unit covers 24 villages wherein sanitary rounds, disinfection of well water, improving sanitary conditions of houses and other health activities were carried on.

Besides running this unit, the Sanitary Department continued anti-malaria work in 343 villages at Mahsana, Ravsari and Baroda districts. About 23,190 anti-malaria pills and 1,890 Mepaquin pills were distributed free in villages.

A special anti-malaria campaign had to be organised in Okhamandal district which severely suffered from malaria during the later part of the year 1944.

TELEPHONE EXPANSION

The telephone systems in Baroda City and other towns of the State are fully loaded at present leaving no room for meeting new requirements. The scheme for expansion of the present systems in Baroda is sanctioned and the department has already taken this scheme in hand. But till this is completed, the present congested system has to be worked and to cope up with new essential demands and to meet the situation arising out of unavailability of spare, etc., the department is authorised to differentiate between essential and non-essential users and to disconnect the latter for meeting essential requirements whenever necessary. It has also been decided to disconnect these subscribers who indulge in blackmarketing of their telephones or who allow other parties to make use of their telephones contrary to the contract conditions. Further the number of calls to be made from each non-essential telephone is restricted to a maximum limit of 20 calls per day. The department is transgressing this call limit.

Travancore**ABOLITION OF LAND REVENUE**

The Travancore Government is contemplating far-reaching Land Revenue reforms in the near future.

Sir C. P. Ramaswami Aiyar, the Dewan of Travancore, revealed this in an interview to the Associated Press of India recently.

He said: "In addition to its primary education policy, the Travancore Government has certain other far-reaching proposals under consideration. One of the most important proposals is the abolition of Land Revenue as such, and the substitution of it with a nominal basic tax and a graduated income-tax, which will depend, not upon periodical land settlements but on the net income derived by land-holders."

The yearly jamabandi enquiries and investigations regarding failure of crops will not be conducted on the old lines, as every land-holder will pay tax only on the net income from his crops, after paying for his expenses."

The Dewan further pointed out that in the Travancore State, out of a total annual revenue of Rs. six and a quarter crores, only a sum of Rs. 50 lakhs is derived from Land Revenue.

"Under the new proposals," concluded the Dewan, "the small land-holders will have to pay only a nominal amount as basic tax for their holdings."

LADIES IN JUDICIAL DEPARTMENT

For the second time, a lady Advocate has been chosen for appointment in the Judicial Department of the State. She is Miss Aley Zachariah, B.A., M.L., Advocate, Trivandrum. She has been appointed acting third-grade District Munsif and is posted as temporary District Munsif, Neyyattinkara in South Travancore.

The first lady to be appointed to an office in the Judicial Department was Mrs. Anna Handy. She is now second and Additional Sessions Judge at Quilon.

Jodhpur**VILLAGE PANCHAYATS IN JODHPUR**

The Government of Jodhpur have sanctioned a sum in the neighbourhood of Rs. 25,000 to be distributed among the village Panchayats at the rate of Rs. 100 per Panchayat irrespective of the consideration whether the Panchayat is situated in the Khalsa or the Jagir area. Panchayats have also been permitted to introduce taxation, both in Khalsa and Jagir areas, if they so desire. The Khurda and Jhumri tax, which is something like a house-tax levied in the Khalsa area and which was so far credited to the Land Revenue Department, has been directed to be made over to the Panchayats. It is hoped that these measures will considerably strengthen the financial position of the Panchayats in Marwar, and give them the necessary facilities for their further progress.

As regards the Jagir area in particular, the Government has appointed a committee, with Rao Bahadur Rao Raja Narpat Singhji as Chairman and the Director of Local Bodies as Secretary, to examine the general question of taxation in Jagir areas and to explore ways and means of financing post-war development schemes of education, medical relief and local self-government in Jagir areas.

Cochin**COCHIN BUDGET**

The Cochin Government Budget for the coming Malayalam year 1121 (Aug. 17, 1945 to Aug. 16, 1946), is based on an anticipated revenue of Rs. 294.25 lakhs, which is Rs. 41.25 lakhs more than the revised estimate for the current year, the expenditure being estimated at Rs. 282.48 lakhs, representing an increase of Rs. 34.64 lakhs over the current year's revised estimate.

INDIANS OVERSEAS

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Malaya

ARRESTS OF MALAY INDIANS

Sir Alladi Krishnaswamy Iyer, President of the Malaya and I. N. A. Defence Committee of South India, in an interview, explained the objects of the Committee. The main objects of this Committee are:

(1) "To render such legal assistance as it can afford provided, of course, the necessary facilities are accorded by the Government of India for passage and for stay in Malaya in the disturbed conditions obtaining there at present:

(2) "To press upon the Viceroy and the Government of India the need for a careful examination of the cases of the prosecutions in Malaya so that unnecessary prosecutions might be withdrawn:

(3) "To impress upon the Viceroy and the Government of India the need for their undertaking the expenses for the defence in proper cases; and

(4) "To request the Government of India to give full and detailed information in regard to the state of affairs in Malaya as also the nature and kind of offences for which Indian civil and military personnel are being prosecuted in Malaya."

"The Committee will be in a position to issue a further statement in regard to its future programme and work only after getting a reply from the Government of India and after gauging the response which it receives from the members of the bar and the public," he added.

S. Africa

LATE SUFI AHMED MIA

We regret to learn that death has occurred of Sufi Ahmed Mia, aged 64, one of the best-known members of the Indian community in South Africa. He is the author of ten books on mysticism and introduced Indian medicine in that country to which he went in 1915. He was educated in Delhi.

Malacca

PLIGHT OF INDIANS IN MALACCA

About 15,000 destitute Indian labourers in Malacca alone are undernourished and need urgently clothing and food, according to a telegram sent by the Malacca Indian Association to the Congress President. The Association prays the Congress President to send representatives to study the conditions in Malacca and help these destitute labourers urgently with clothes and food.

Ceylon

INDIANS IN CEYLON

The Council of the Imperial Indian Citizenship Association has requested the Government of India to furnish the Council with information regarding the position of Indians in Ceylon *vis-a-vis* the newly proposed constitutional reforms for Ceylon.

In the opinion of the Council, the Soulbury Commission has entirely ignored the case of Indians in Ceylon, as it does not recommend any measure to secure full citizenship rights for one million Indians in Ceylon.

Siam

MR. ANEY'S MISSION TO SIAM

Mr. M. S. Aney, Government of India's Representative in Ceylon, is going on a special mission to Siam to enquire into the condition of Indians in that country and also to look into the cases of persons alleged to have collaborated with Japan. Mr. Aney is accompanied by Mr. Dayat, Under-Secretary to the External Affairs Department, and they are already in Kandy awaiting passage to Bangkok. It is understood there were nearly a lakh of Indians in Siam during the war belonging to the I.N.A. and the Indian Independence League, and including internees and other civilians.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

PARLIAMENTARY DELEGATION TO INDIA

A British parliamentary delegation is to leave for India as soon as possible to meet leading Indian political personalities and learn their own views at first hand. Announcing this in the House of Lords, the Secretary for India, Lord Pethick-Lawrence, said: "I desire to make it plain that His Majesty's Government regard the setting up of a constitution-making body by which Indians will decide their own future as a matter of the greatest urgency."

The India Secretary stated that the object of the parliamentary deputation would be "to convey in person the general wish and desire of the people of this country, that India should specially attain her full and rightful position as an independent partner State in the British Commonwealth and the desire of Parliament to do everything within our power to promote speedy attainment of that objective."

Lord Pethick-Lawrence referring to the "difficult transition times" stated that "the Government of India cannot divest itself of the responsibility which rests upon it, and upon all Provincial Governments, of preserving law and order and of resisting any attempt to resolve the constitutional issue by force."

"Realisation of full self-government," he added, "can only come by orderly and peaceful transfer of control of the machinery of State to purely Indian authority."

Professor Harold Laski, Chairman of the British Labour Party, said at a public dinner in New York:

I accept as an acid test of the *bona fides* of the Labour Government of Great Britain that it shall not merely declare its desire to see a free and self-governing India, but that it shall organise conditions necessary to the fulfilment of its desire.

SIR A. R. MUDALIAR ON WHAT INDIA STANDS FOR

Sir A. Ramaswami Mudaliar, Leader of the Indian Delegation to the Preparatory Commission of the United Nations Organisation, in an interview to Ronald G. Bedford, *Reuter's* special correspondent in London, said on November 24:

I speak not in the name of the Government of India but in the name of India when I say that the people of my country have never been happy about the use of the Atomic Bomb by the Allies. . . .

I say this after listening to the Prime Minister's speech in the House of Commons recently on his talks regarding the Atomic Bomb with President Truman and the Canadian Prime Minister, Mr. Mackenzie King—that, while opinion has been divided here on the question of the Allied use of the Atomic Bomb, there was hardly anyone in India who felt its use was justified. Throughout the war which had just ended, opinion was constantly expressed that the methods adopted by the Axis Powers of bombing open cities, of indiscriminate killing of civilian women and children and the use of rocket weapons which had no particular military targets were wrong and indefensible.

The use of the Atomic Bomb, therefore, could never be defended if it is admitted that these criticisms were just because the Atomic Bomb did on a more dreadful scale what indiscriminate bombing and rockets were intended to do.

It will be the intention of India at the United Nations Organisation to try to recapture the spirit which prevailed among nations at San Francisco.

India wants to see Atomic energy developed for the benefit of mankind instead of for its destruction. It is true that such a development would help in a great measure to raise the standard of life in India, but India does not view this thing selfishly. We want to see Atomic energy made available to all peoples of the world in order that our standards of life may be improved at the same times as theirs is raised.

Atomic energy is only one phase of the great era of scientific development. We are at the threshold of new wonders and India would like to see all scientific discoveries turned into peaceful channels and used for the benefit of all the world.

India has a great role to play in the near future for her centuries of culture and her outlook on life have equipped her to lead nations of the world into an era of peace and prosperity.

SIR RADHAKRISHNAN ON MORAL VALUES

Sir S. Radhakrishnan addressing the P.E.N. Conference at Jaipur on October 22, on the Moral Varieties of Literature, said that human beings were at the stage of intellectual consciousness and human life on earth 'could not be regarded as the crown of evolution.

Men must become men of vision. There is a solitary side of human life, dreams, the realm of imagination and the soul. Literature is what man does in his solitariness. Today's literature is on the intellectual level only. Literature subordinated to military glory. Men are converting themselves into machinery. When Hitler is defeated, perhaps dead, his philosophy is undefeated. Are we not still clinging to the old policies which will make world not a home of the human species but their graveyard? Great life nature produces a feeling of *Brahmanand Sahodara*. Unless you yourself are a great seer you cannot produce great literature. Valmiki says: 'He is a seer who has passed through much suffering which has not made the heart dry.' You must grasp the internal significance of the universe itself.

Sir S. Radhakrishnan, continuing, said:

Moral values of literature are incidental. We are not writing treatises on ethics. You convey truth and thereby you transform men. There is one authentic voice that is the voice of compassion, which is good and beautiful.

There is a heavy responsibility which rests on the intellectuals of the world, added Sir S. Radhakrishnan.

They have betrayed their mission. They boosted bad men and supported groups instead of humanity as a whole.

If ever there was a conflict between cosier environment and individual self, Mahatma Gandhi's path of civil disobedience should be adopted, it is the duty of intellectuals to stand for the highest ideals. Buddha, Socrates, Christ and Gandhi are the great examples.

MRS. PANDIT'S WARNING

At Springfield, (Ohio) Mrs. Vijayalaxmi Pandit stated "I have little faith in statesmen to bring about world security. I believe common peoples are the ones who will make an entire world structure for peace if they get their thinking straight on major matters in all countries of the world.

"If, however, the world remains composed of possessor nations and nations possessed," Mrs. Pandit added, "there will be war

after war until peoples of the earth destroy themselves.

"I said at San Francisco that a challenge of the next war would come quicker than anyone suppose, and would come from Asia, and has come, for there is war going on in Asia now betraying the principles for which men and women of Allied armies died. We cannot forgive the British not because they exploited our country (India), not because they denied us the rights belonging to human beings, but because they have crushed the soul of the Indian people.

"The situation in India is grave. India is in revolt, and if there is war, it will be a race war. However, there need be no war if the victorious nations share what they are interested in and employ principles, and not political expediency in their thinking.

DR. LATIF ON THE LEAGUE'S CLAIM

Addressing the Madras Institute of Public Administration on November 9, at the University Buildings, on the subject of "The constitutional status of Pakistan, internal and external", Dr. Syed Abdul Latif examined the latest ideas of Pakistan as envisaged by the Muslim League, and pointed out that the claim of the League could not be sustained.

Dr. Latif was emphatically of opinion that the picture of the independent sovereign Pakistan, which, the League leaders had raised before the minds of the Muslim masses at this critical hour was not a picture of either an Islamic State enforcing Shariat Law or an Independent State or a full Dominion in any accepted sense of the term.

Dr. Latif appealed to the League leaders to pause and reflect. The British trend of mind was distinctly against any absolute partition of the country. It was up to the Muslim League to seriously consider whether it was not desirable to give up its intransigence and reconcile itself to the union of sovereign states for India each state enjoying full internal sovereignty or full autonomy and jointly looking after subjects common to the entire country.

CONGRESS ELECTION MANIFESTO

The highlights of the Congress Election manifesto are:

(1) The Congress stands for equal rights and opportunities for every citizen of India.

(2) It stands for the unity of all communities and religious groups and for tolerance and goodwill between them.

(3) It stands for full opportunities for people as a whole to grow and develop according to their own wishes and genius.

(4) It stands for freedom of each group and territorial area to develop its own life and culture within the larger framework.

(5) It stands for the re-grouping of Provinces on a linguistic and cultural basis.

(6) It stands for rights of all those suffering from social tyranny and injustice, and for the removal for them of all barriers to equality.

(7) The Congress envisages a free democratic State with fundamental rights and liberties of all its citizens guaranteed in its constitution.

(8) The Congress stands for a Federal constitution with a great deal of autonomy for its constituent units.

(9) The Congress will tackle the most urgent and vital problem of India, namely, the removal of the curse of poverty and raising of the standard of life of the masses.

(10) The Congress stands for modernisation of industry and agriculture and social control of all sources of wealth, methods of production and distribution so that India may grow into a co-operative commonwealth.

(11) In international affairs, the Congress stands for the establishment of a Federation of free nations.

(12) The Congress will champion the cause of the freedom of all subject nations and elimination of Imperialism everywhere.

RADICAL DEMOCRATIC PARTY

The Radical Democratic Party was severely criticised by Dr. Rajendra Prasad at an election meeting in Shahabad district.

"The whole of India knows the history of the party", said Dr. Prasad. "In 1942 when the people in our country were facing bullets, were being looted and burnt, they sided with the Government and even helped them to suppress the movement. Not only that, they were against the release of the Congress Working Committee Members. They not only propagated against India and Indian interests in this country but in foreign lands. There can be no greater betrayal of the motherland."

THE JUSTICE PARTY

The urge for freedom has become so universal that erstwhile reactionary parties line up with the Congress in their demand for independence.

Addressing a gathering at the Victoria Public Hall, Madras, on November 19, Mr. P. Balasubramania Mudaliar, a candidate seeking election to the Central Legislative Assembly, emphasised that he stood firmly for the termination of British rule in India as soon as practicable. Though the Congress party urged that the I.N.A. trial should be postponed until after the formation of a national Government, he wanted the release of all I.N.A. men, and that they be treated as the Burmans were treated.

Sir P. T. Rajan, Leader of the S.I.L.F. (Justice Party) speaking at the Gokhale Hall, accorded official party support to the pledges, including that on "Quit India", given by Mr. P. Balasubramania Mudaliar.

Sir P. T. Rajan said that the Justice Party stood for the independence of India quite as much as the Congress did, and added that he had declared on many occasions in the past that, if Englishmen did not quit India of their own accord, they (the Indians) should "kick them out". "I could have been hauled up for saying this, under the Defence of India Rules," observed Sir P. T. Rajan: it is not my fault if I was not."

Soon after the results of the Elections were known Mr. P. Balasubramania Mudaliar, advised, the leader of Justice Party to wind up the party and added that his policy hereafter would be not to fight for Non-Brahmins as against Brahmins but to fight for merit and talent wherever it was found.

"I am therefore advising the leader of the Justice Party" he said, "to wind up the Justice Party inasmuch as non-Brahmins do not any longer want the Justice Party."

SIR C. P. ON PATNA UNIVERSITY CONVOCATION

Interviewed regarding the attitude of the students of the Patna University to the recent Convocation, Sir C. P. Ramaswami Aiyar said: "Though the students of the Patna University had originally decided to boycott the Convocation in the same manner as in the case of the Allahabad, Agra and Nagpur, the Secretary of the Patna Congress Committee intervened in the matter and advised the students not to boycott the Convocation. The Vice-Chancellor also very wisely took the responsibility for dealing with the proceedings of the Convocation without calling police assistance trusting to the good sense of the students. These two circumstances resulted in calming the atmosphere and, as reported by the A. P. I. from Patna, 75 per cent, of the students attended and even the other 25 per cent, came and joined the Convocation after the proceedings commenced. There was absolutely no interruption or disturbance during the conferment of degrees or during the Convocation address."

AGRA UNIVERSITY CONVOCATION

The Agra University Convocation, was on November 24, declared closed without the convocation address being delivered.

As the convocation procession headed by the Registrar, members of the Senate and other officials of the University entered the pandal, students started shouting I. N. A. slogans: "Jai Hind", "Delhi Chalo", "I. N. A. Zindabad", etc. When the Vice-Chancellor, Mr. J. C. Chatterjee, got up to introduce Sir Maurice Gwyer and requested him to deliver the Convocation address, students began shouting "Maurice Gwyer Murdabad."

The Vice-Chancellor made repeated appeals to the students to maintain discipline and to honour the dignity and hospitality of the University. But as the situation did not improve, he declared the convocation closed.

MILITARY COLLEGES FOR S. INDIA

After distributing prizes at the King George's Royal Indian Military College, Jhelum, on November 20, the Commander-in-Chief in India, General Sir Claude Auchinleck, addressing the students said: "We are going to start three new colleges as good as this in the south of India and later three more elsewhere".

Emphasising the need for complete unity, General Auchinleck declared: "I do not want these new colleges to take boys merely from the part of the country in which they are situated. There is only one army in India and whether we be Hindus, Muslims, Sikhs or Christians, we are all serving one country. You must all learn to meet and mix with one another. Self must come last, the team first."

The Commander-in-Chief also referred to India's future military academy and added: "I hope many of you here to-day will attend the academy".

A SANSKRIT UNIVERSITY

A proposal for the establishment of a Sanskrit University with Sanskrit as the medium of instruction, was referred to by Babu Sampurnanand, former Education Minister of the United Provinces, in his presidential address to the All-India Sanskrit Library Conference at Agra on November 10.

Sanskrit, said Babu Sampurnanand, was entitled to protection from all those who were interested in Indian culture, regardless of religion. It was not merely the language of the Vedas, but the symbol and storehouse of Indian culture. "The Indian Muslims are the descendants of Aryan ancestors. In Painting, Sculpture, Architecture and Music, they follow strictly Aryan traditions. With the teachings of Buddha, Indian culture crossed the seas and conquered distant countries like Siam, Java and Japan. The religion, art and literature of those countries amply testify to Indian influence.

BAN ON I. N. A. DEMONSTRATIONS

Condemning the ban imposed on public meetings and demonstrations in various parts of the country to protest against the I. N. A. trials, Mr. T. R. Venkatarama Sastri, in a communication, says:

"The I. N. A. trials are held far away in the north. Meetings are held in different places to express popular disapprobation of those trials. No local matter is involved in any of these places. What necessity is there to issue orders under Section 144, Cr.P.C.? It is these orders that convert it into a matter for local conflicts. And then, it becomes a matter of prestige for the Government to maintain them against all protest that the orders constitute a restriction of the right of the people to meet and express their opinion on a public matter. How is public opinion to be expressed except in a public meeting? When these orders, *prima facie*, unnecessary, are passed, it is no matter for surprise that men of ardent temperament are moved on occasions to defy such orders as a matter of public duty.

"In these cases, who are responsible for the disorders—those that issue these orders, or those who desire to meet and express their disapprobation of the trials? And having issued these orders, shootings and killings follow and the authorities have to throw the blame on goondas and provoking agents. But for the prohibitory orders, meetings will go off quietly, merely registering their protest against the trials. It is for authorities not local but far away, to attach as little or as much importance to the opinions so expressed by the people.

"It would seem as if the authorities everywhere considered it treason for anyone to express in meetings disapprobation of these I. N. A. trials."

COMMUTATION OF DEATH SENTENCE

The death sentence passed by a Court Martial about four months ago in connection with Indian National Army activities on four persons who are now in Bengal jails have been commuted, the *Anvita Bazar Patrika* understands. The four persons are: Sardar Amar Singh Gil, Mr. Jyotish Bose, Mr. Haridas Mitra and Mr. Pabitra Roy.

It is understood that Gandhiji has been in communication with the Viceroy for some time past, adds the paper, and it is mainly through his efforts that the commutation of the death sentences has been effected.

DEATH SENTENCE FOR JOHN AMERY

John Amery, son of the former Secretary of State for India, who was alleged to have been broadcasting over the German Radio during the war, was sentenced to death at London's Central Criminal Court on November 28.

The Judge in his judgment said:

"I have read the depositions in this case and I am satisfied that in what you did you did it intentionally and deliberately and after you had received warning from more than one of your fellow countrymen that the course you were pursuing amounted to high treason. You stand a self-confessed traitor of your King and country and you have forfeited your right to live."

After the sentence of death had been passed, Amery bowed to the Judge and walked down to the cells without any sign of emotion.

POLITICALS IN JAIL

According to figures available 6,127 people were undergoing imprisonment on September 1, in connection with the Congress movement. The figure compares with 22,000 who were in prison in the middle of 1943.

MRS. DESAI'S PLEA AT COPENHAGEN

Mr. Dinkar Desai, on behalf of Indian seamen, urged at a meeting of the Social Insurance Committee of the Maritime Preparatory Technical Conference at Copenhagen that proper provision should be made in drafting international regulations to the effect that special schemes of social insurance for seamen should immediately be introduced irrespective of the fact whether such schemes are in existence or not for industrial workers, in general in a particular country.

Mr. Desai's suggestion was accepted by 12 to 6 votes.

British ship-owners, speaking against the proposal, stated that it was not practicable to have a special scheme of social insurance for Indian seamen. They advanced the argument that Indian seamen were not wholtime workers and took to agriculture as their occupation when they could not go to the sea.

Mr. Desai, in a spirited reply, refuted the arguments brought forward by the British ship-owners. He stated that Indian seamen looked to maritime employment exclusively as their occupation handed down from father to son.

It is to be greatly regretted that the representative of the Government of India did not vote but remained neutral, while the representative of the British Government voted for Mr. Desai's proposal.

FAIR DEAL FOR INDIAN INSURANCE

Commenting on the status of Indian Insurance Companies, Mr. B. M. Birla, Chairman, Ruby General Insurance Co., Ltd., presiding at the 9th General Meeting held recently, observed:

"The voice of Indian Companies so far has been very feeble in the Insurance Associations which are dominated by foreign interests. The time has come when the representatives of the Indian Companies should have greater voice in the various Committees. The various Indian Insurance Associations should be strengthened and

should further the cause of Indian Insurance vigorously."

Referring to the progress of the Company, he said:

"Despite the war situation characterized by stringent control resulting in depletion of stocks, etc., with a consequent decrease of premium, our accounts disclose a very successful year of trading. The Company has now attained a position of great stability derived from a substantial volume of business distributed throughout the country which bespeaks of the confidence inspired by its method of working.

SOCIAL INSURANCE FOR INDIAN SEAMEN

The hope that the problem of adapting social insurance to the particular needs of Indian seamen would be successfully solved with the help of Prof. Adarkar was expressed in an interview by Dr. Laura Bodmer of the I. L. O. at Simla at the request of the Government of India to assist in the preparation of a social insurance scheme for Indian seamen.

Details of the scheme, which were under consideration, she added, might cover unemployment, injury and sickness as well as old age and death not due to accident.

Giving an insight into the conditions under which seamen at present lived and worked, she recalled her recent tour of the ports of Bombay and Calcutta and said she realised how much the problem of social insurance was complicated by prolonged unemployment of seamen, many of whom lived in miserable conditions and in debt by having borrowed money they required for their maintenance while awaiting employment. The success of social security scheme for seafarers, she felt, would depend to an appreciable extent on a satisfactory system of recruitment.

The seamen's trade unions were anxious to see the introduction of the social insurance scheme and assist in its implementation.

Trade and Finance

FINANCIAL AID TO PROVINCES

A new decision with regard to the starting of post-war developmental programmes by Central and Provincial Governments has been taken, it is understood, as a result of the tour of the Provinces recently made by the Finance Member Sir Archibald Rowlands. The original plan to begin these projects in 1947 has been changed and it is now decided that Central Government should go ahead with selected schemes immediately.

In the selection of schemes for commencement in the current year and the next, special emphasis has been laid on those which add to the national income and at the same time create the maximum employment. In order to encourage the Provincial Governments to embark on the new policy, it is understood that the Government of India have not only offered the fullest assistance by way of loan required for self-financing projects like irrigation and Hydro-electric schemes, but also to reimburse Provincial Governments, if desired, to the full extent of the expenditure incurred on other approved schemes, for instance agricultural development, minor irrigation communications, forest, soil erosion, etc., in 1945-46 and 1946-47. These reimbursements to Provinces will be advance payments which will not be removable but will be set off against central grants to Provinces for their five-year plans.

It is pointed out that the Central surpluses out of which central grants to Provinces were expected to be made are not yet in sight. The inauguration of this new policy is the result of the unexpectedly sudden termination of the war and the recognition that the active prosecution of measures necessary for maintaining and developing the economic condition of the people should not be frustrated by narrow and out of the date financial considerations.

EXPORTS, IMPORTS AND TRADE BALANCE

Exports of Indian merchandise increased from Rs. 163 crores in 1938-39 to Rs. 204 crores in 1939-40. Thereafter there was a decline to Rs. 187 crores in 1940-41, again an improvement to Rs. 238 crores in 1941-42 and again a decline to Rs. 188 crores in 1942-43. There was, however, a progressive increase in the last two years of the war, the value improving to Rs. 199 crores in 1943-44 and to Rs. 211 crores in 1944-45.

Imports of foreign merchandise also improved in the first year of the war, increasing from Rs. 152 crores in 1938-39 to Rs. 165 crores in 1939-40. There was a decline to Rs. 157 crores in the following year, an improvement to Rs. 17 crores in 1941-42 and again a decline to Rs. 110 crores in 1942-43. As in the case of exports, here too there was a progressive recovery in the last two years of the war, the value of imports rising to Rs. 118 crores in 1943-44 and to Rs. 201 crores in 1944-45, the peak figure for the war period.

The balance of trade in merchandise (private) in favour of India, after rising from Rs. 17 crores in 1938-39 to Rs. 48 crores in 1939-40, declined to Rs. 47 crores in 1940-41. There was a phenomenal increase in the succeeding three years, the figures being Rs. 80 crores, Rs. 85 crores and Rs. 92 crores in 1941-42, 1942-43 and 1943-44, respectively. In the last year of the war, however the favourable balance registered a precipitous drop to Rs. 2 crores, owing to a phenomenal increase in the value of imports alongside only a moderate increase in that of exports.

LAKSHMI'S STORY

The most feared woman in Burma—that is the description given to Captain Lakshmi by Alfred Wagg, correspondent of the *Chicago Tribune*, who narrates an interview he had with her, in the *National Call*.

The most feared woman in Burma is an Indian. At 31 she is attractive to the point of rare beauty for a leader who has for her one purpose, starting a revolution. She lives for the day when she may proclaim with her friends the accomplishment of India's freedom. She believes it will only come through open revolt. This is her crusade in which she is admirably honest and sincere whether you agree with her principle or not.

No other person in Burma can honestly say that they speak for Indians on Burma soil more than Dr. Lakshmi Swaminadhan. She is their rebrand, their stimulus to want and strive for Indian independence even away from home while she rests on foreign soil. As Lieut-Colonel Lakshmi, was the Commander of Rani of Jhansi Regiment of the Indian National Army until they were sent to Malaya in April 1945 when Colonel Lakshmi offered her medical experience to the Japanese army.

The most conspicuous thing I noticed in her other barely furnished room was a large two-and-half-foot colour portrait of Mahatma Gandhi, hanging side by side with another of the poet, Rabindranath Tagore. Apart from possessing abundant charm, the outstanding impression left in my mind by this charming young Indian girl was that she had in her qualities of leadership which India needs in her present struggle if properly directed.

TRAINING OF WOMEN WORKERS

The scheme of a 'Kasturba Village' is being evolved out of the various suggestions received by the trustees of the Kasturba-Memorial Fund, it is learnt. The site of the village will be near a railway line and will cover about two hundred acres of land. It will be centrally situated and will contain institutions for the training of women workers for the villages.

The scheme is estimated to cost about 1,500,000 and its running expense

will amount to about two lakhs every year. Provision is made for the training of about 300 women workers in (1) medicine and surgery, (2) village industries and crafts and (3) basic education. In the medical department, Ayurvedic and Unani systems of medicine and Naturopathy will also be taught. There will be a two-year course of instruction, which is expected to start from June or July next if lands and other materials are purchased within two months.

EMPLOYING WOMEN IN COAL MINES

Re-imposition of the ban on the employment of women underground in coal mines from February 1, 1946, has been decided on by the Government of India, says a Press Note.

This step is in accordance with the declared policy of the Government that as soon as the emergency was over, the employment of women underground would be stopped. It will also restore the position in respect of the International Labour Convention that was ratified by India in 1938.

The employment of women underground in mines was reluctantly agreed to by the Government in 1943 in order to meet the requirements of the war. The position has been reviewed from time to time and the Government now feel that the cessation of hostilities justifies the abrogation of a war-time measure even though the position of coal still remains difficult. They have therefore, decided to re-impose the ban with effect from February 1, 1946, thus giving the mining industry some notice to make necessary adjustments.

MRS. AMMU SWAMINATHAN

Mrs. Ammu Swaminathan, the Congress candidate, was elected to the Central Legislative Assembly from the Madras City Non-Muhammadan constituency with 10,883 votes as against 2,154 votes polled by Mr. P. Balasubramanya Mudaliar, the Justice candidate.

SIR FRANCIS LOW ON INDIAN PRESS

Sir Francis Low, Editor of the *Times of India* and Chairman-elect of the India Section of the Empire Press Union, addressing the London Association of British Empire newspapers said that the Indian Press had shown the country a remarkable example of unity in defending its rights against the pretensions and encroachments of the bureaucracy. Its two organisations, namely, the Indian and Eastern Newspaper Society and the All-India Editors' Conference, embraced journalists and journalists of every caste, creed and political outlook, who worked together harmoniously and effectively in their common interest.

RUSSIAN TRANSLATION OF MAHABHARATA
The Mahabharata is to be translated into Russian by the Institute of Oriental Studies of the Soviet Academy of Sciences. Full translation of this work, a small fragment of which was first published in Russian in 1787, is announced by the Soviet News Agency, Tass.

BAN ON BHARATI SONGS LIFTED

The Government of Madras have informed the District and other local bodies, including Municipal Councils, that there is no objection to the use of the book "Deseeya Geetangal" in schools. "Deseeya Geetangal" contains selections from Poet Subramania Bharathi's national songs.

THE "NATIONAL HERALD"

The *National Herald* resumed publication on Friday, November 30, 1945. The first issue appeared with a suitable message from Pandit Nehru. We welcome the appearance of this stalwart paper, with Mr. K. Rama Rao, its tried Editor at its helm again.

BOOKS OF NEHRU AND RAJAJI

Pandit Jawaharlal Nehru's "Letters From Father To His Daughter" (English) and Rajaji's "Thavarankalin Illaram" (Tamil) have been approved by the Madras Text Book Committee as books suitable for use (non-detailed study) in elementary schools for Standards I to VIII.

LALA RAM SARAN DAS

The death of the Hon. Rai Bahadur Lala Ram Saran Das, Leader of the Opposition in the Council of State, at the age of 69, has removed one of the most prominent zemindars and industrialists of the Punjab. He was a Director of the Imperial Bank of India and the Chairman of the Punjab Branch of the Indian Institute of Bankers. He visited London in 1933 as a delegate to the Reserve Bank Committee. He was President of the Sanatana Dharma College Managing Committee. He was returned unopposed to the Council of State from the Punjab Non-Mahomedan Constituency in 1936.

DEATH OF PROF. P. P. S. SASTRI

We regret to record the death of Prof. P. P. Subramania Sastri, Professor of Sanskrit, Presidency College, at the age of 51.

Mr. Subramania Sastri was an erudite Sanskrit scholar and had his early training under the late Professor Rangacharya and the late Mahamahopadhyaya Kuppaswami Sastri. He took a keen interest in the development of Sanskrit studies in the province. Among his works may be mentioned his translation of the Ramayana for Mr. Natesan's classics.

NEW GOVERNOR OF MADRAS

His Majesty the King has been pleased to approve that Lieut-General Sir Archibald Edward Nye, K.B.E., C.B. M.C., be appointed to be Governor of Madras in succession to His Excellency Sir Arthur Hope, G.C.I.E., M.C., whose extended term of office expires on March 12 next, says a *communiqué*.

General Nye was born on April 23, 1895. During his career, he was Commander of the Nowshara Brigade in 1939, and Director of Staff Duties, 1940. Since 1941, Gen. Nye has been Vice-Chief of the Imperial General Staff.

NEW DRUG TO FIGHT TYPHOID

Professor Nikolai Krassinikov, forty-seven, head of the Microbiological Institute Academy of Sciences claimed the development of a new drug "Aspergillin" somewhat similar to penicillin but superior in many respects. The famous Soviet biologist told the United Press of America that aspergillin will be found to be extremely successful in the treatment of diphtheria when present experiments were concluded and Krassinikov believes aspergillin will find an antidote against all bacteria causing intestinal inflammation such as typhoid.

According to Krassinikov aspergillin is obtained from a fungus called "Aspergillus Niger" but unlike penicillin which grows in organic matter aspergillin may be developed in a medium which is more practical. Aspergillin can also be applied in liquid forms to wounds immediately after surgical operations.

NEW ANTI-MALARIAL DRUG

The discovery of an entirely new and revolutionary anti-malarial drug was announced recently by Lord Leverhume at the annual meeting of the Liverpool School of Tropical Medicine.

The new drug discovered by the Imperial Chemical Industries Research team will be distributed as Paldrine. It is a much simpler compound than any anti-malarial drug previously known and ten times more powerful in action than quinine. More than 100 cases have been successfully treated with Paldrine at the Liverpool School of Tropical Medicine and the drug has proved less toxic than quinine or other new drugs.

NOBEL PRIZE TO PENICILLIN DISCOVERERS

The Nobel Prize for Medicine has been awarded to Sir Alexander Fleming of London University, and Dr. Ernest Boris Chaim and Sir Howard Walter Florey of Oxford University in recognition of the discovery of penicillin.

TRAINED NURSES' ASSOCIATION

"I have no doubt that, given suitable accommodation and satisfactory conditions of service, educated Indian women will be forthcoming in sufficient numbers to staff our existing hospitals," said Sir Jogendra Singh, Member in charge of the Department of Health, at the opening of the 34th Conference of the Trained Nurses' Association of India, at Delhi, on November 20.

Referring to the position of nursing in India, Sir Jogendra Singh said that the development of the nursing and other auxiliary services had not kept pace with that of the medical services.

There were roughly 51,000 hospital beds in the larger hospitals of the country these hospitals were staffed according to the standard generally reached in Western countries, there would be one nurse about three beds.

For 51,000 beds there would be 17,000 nurses. The actual number was 7,000 of whom only about one-half were trained. In the small hospitals, the position was still worse; there was roughly one trained nurse for 20 beds.

VITAMIN 'A' FOR LONGEVITY

Increasing vitamin A consumption is good for young and old, it appears from studies of rats by two Columbia doctors, Sherman and Campbell, according to an American report.

Liberal intakes of this vitamin, found in such foods as butter, egg, yolk, carrots and green leafy vegetables, tends to postpone aging and increase length of life, Dr. Sherman and colleagues have previously reported.

Now they find that the offspring in rat families on the liberal vitamin A intake grow somewhat more rapidly and with less individual variability. This indicates, the scientists point out, that liberal vitamin A intake has both a favourable and a stabilizing influence on growth.

PROBLEM OF STERLING BALANCES

The City of London directly interested and formed an "unofficial preliminary committee" to draw up a formula for the liquidation of India's sterling balances. These quarters emphasised that this unofficial body so far has no connection with the Exchequer.

Mr. D. P. Kaura, Indian financier and Managing Director of India International Finance Company, Limited, was mentioned in this connection.

Mr. Kaura sailed for Bombay on November 12 aboard the Swedish ship Drottningholm, which is scheduled to arrive in India in December. It is understood that during the months he will spend in India Mr. Kaura will explain the unofficial committee's view-point and canvass the opinion of its counter-parts in India.

BANK SHARES

The demand for Bank shares, says *Mysindia*, has pushed up the price of Central Bank shares to the neighbourhood of Rs. 100—four times their paid-up value, affording a yield of 3 per cent. tax free. The Bank of Baroda shares have moved up to Rs. 165. The United Commercial Banks have continued to be in demand at advancing prices rising above a premium level of Rs. 42 per share. Jaipur Banks show a renewed interest at Rs. 69. The Travancore Bank shares are in demand at a premium of Rs. 4-8-0.

DISCOVERY OF ANCIENT COINS

For the first time in the history of the State, the existence of punch-marked coins in Travancore has been brought to light by the archaeological discovery of a hoard of 188 silver coins unearthed in Akalakunnam Pakuty, Kottayam Taluk. The coins are believed to belong to the 4th and 3rd centuries B.C. when the great Mauryan Empire was at the height of its power.

NEW RAILWAY CONSTRUCTION

A total of 2,800 miles of new railway lines are to be constructed at an estimated cost of Rs. 60 crores during the next seven years, it is officially stated.

The total mileage of the schemes, which will be investigated, amounts to about 5,000. The existing railway mileage in India is about 41,000.

The projects for investigation include new construction, the restoration of dismantled lines, and some conversions from one gauge to another.

The proposals are provisional and subject to reconsideration when the results of up-to-date engineering and traffic surveys are available and in some cases after further correlation with steamer services and existing, or projected roads.

Among the more important projects under contemplation are the Bombay-Sind broad gauge connection and the linking of the north and south metre gauge systems.

MANUFACTURE OF LOCOMOTIVES

Mr. John G. Stolper, Chief Engineer, Tata Locomotive Works, told a meeting of the Rotary Club of Calcutta early last month, that India would be self-sufficient in regard to locomotives in five or six years when the three proposed plants were installed.

Mr. Stolper expressed the opinion that locomotives made in India would be cheaper than those imported.

G.I.P. PROGRAMME

The Railway Board has sanctioned the undertaking of two major projects on the G.I.P. Railway, estimated to cost Rs. 190 lakhs within three years. The work on these projects will commence during the current financial year and will necessitate the employment of 3,000 skilled and 8,000 unskilled.

1,000 RAILWAY WAGONS IMPORTED

It is understood that over 1,000 broad gauge wagons have arrived in India from the United States and Canada. These wagons are now being assembled at Hyderabad (Sind).

NATIONAL ART EXHIBITION

"Art, if it does not spring up from the strength of our nation, is a lifeless art. If it has no connection with the problems and realities of life, it is useless and dead like the pictures of women in the Ajanta caves", said Pandit Jawaharlal Nehru, inaugurating the National Art Exhibition at Lucknow on November 17.

Pandit Nehru observed that the artist with a living mind could produce art full of life. An artist with a dead mind could produce only lifeless art. Art which could not grapple and face the great problems of our age could not be helpful in our life. The main function of art was not only to please the eye, but to guide man in the struggle for existence.

Pandit Nehru bitterly criticised the present system of teaching art in schools. He remarked amidst laughter: "I have seen my pictures hanging on the walls in schools. If my face were so ugly as depicted in some of those pictures, I would have committed suicide."

Pandit Nehru, dealing with the art of living, said that the people were living in the most wretched conditions. They had been brought up in an atmosphere in which aestheticism was unknown. Leaving aside the question of the poor labourers, the middle class and the upper middle class were living a most contemptible life.

The taluqdars of Lucknow did not escape Pandit Nehru's sharp criticism whose houses, he said, made him feel most disgusted. These people, he felt, had a knack of doing things wrongly which could be done in a right way.

GUPTA ART

In the Gupta period metal work reached a high degree of proficiency. The colossal copper image of Buddha now in the Birmingham Museum and Art gallery belongs to the Fifth Century A.D. It was found in Sultan Ganj (Bihar) and weighs a ton.

GOLDEN JUBILEE OF COL. C. K. NAYUDU

An influential committee with Justice W. R. Puranik as the Chairman has been set up to celebrate the golden jubilee of Col. C. K. Nayudu.

Nagpur, which is Nayudu's home town, is preparing to celebrate the jubilee in a fitting manner. A festival cricket match is being arranged in the fourth week of January. Cricketers of all-India repute have been invited to participate in the festival.

The proceeds of this match, together with donations which are expected to pour in from friends and admirers of Col. Nayudu in India and outside, will be presented to him as a purse.

It is also proposed to publish a souvenir on the occasion of the jubilee.

OLYMPIC STADIUM AT BANGALORE

In connection with the All-India Olympics to be held at Bangalore in February next, rapid arrangements are being made for the construction of the Stadium.

The centre of the Stadium will be occupied by a turfed oval (to serve as hockey and football fields), which will be surrounded by a cinder track (30 feet wide) for running. In its turn the cinder track will be surrounded by a 20 feet wide track with bitumen surface for cycle racing. The latter track will be steeply banked at the turns in accordance with racing practice.

The galleries around the Stadium (for which the earthwork has been completed) will, for the present, be built only on a temporary basis, for two reasons. The work has to be completed in time for the Olympic Meet in February.

AUSTRALIANS IN MADRAS

The Australian Services Cricket team beat South Zone by six wickets in the three-day match at Chepauk. This is the Tourists' first win in India. Of the eight matches they have played so far, only two were decisive, the first being at Calcutta where the East Zone beat them by two wickets.

THE ATOMIC BOMB SECRET

President Truman has declared unequivocally that the secret of the atomic bomb will not be shared with additional nations. He told an unheralded Press Conference that the secret is known to industry, since other nations have access to scientific knowledge that led to its development.

President Truman asserted that Great Britain and Canada share the industrial 'know how' and while he has not discussed his decision with them, he said he was certain they will agree that its secret shall not be shared.

Mr. Truman said he considered that the Council of Foreign Ministers in London was in no way a failure. He added there was no clash of American interest with Russia, and that Russia had been as badly misrepresented in the United States as America had been in Russia.

Mr. Truman said Great Britain spent 100,000,000 dollars on the development of atomic energy before it turned its work over to the U. S. which spent 2,000,000,000 dollars before the bomb was perfected.

Mr. Truman said flatly that none of the United States' Allies had asked for the secret of the atomic bomb.

NEW X-RAY MACHINE

Scientists at the General Electric Research Laboratory, U. S., have now a new huge machine for exploration of the basic secrets of nature. The machine produces X-rays of 100 million volts and bombards and splits atoms in streams of electrons of the same intensity.

Through its operations, the 130-ton machine, known as the "Betatron," permits science to enter the new field of atomic research.

SIR C. V. RAMAN

Prof. Sir C. V. Raman of the Indian Institute of Science, Bangalore, has been declared duly elected as the President of the Faculty of Science of the Andhra University; he will hold office for a period of three years with effect from September 18, 1945.

VISUAL EDUCATION IN INDIA

The view that in a country like India where literacy was not up to the required standard, visual education along the most modern lines could alone bring about enlightenment among the masses was expressed by Pir Illahi Bakhsh, Education Minister of Sind, while inaugurating the educational film shows scheme in Karachi.

The Minister said that he was convinced of the utility of such shows and at present he was considering ways and means to find out a workable scheme whereby visual education could be imparted to students and the general public of the province.

The Minister felt that a vast majority of students and rural population would benefit by visual information if it was conveyed in an effective manner. Under the scheme, it would be possible to present to the public pictures on India's industrial development, arts and crafts, health and hygiene and agricultural problems.

NEW SOUND EFFECT FOR TALKIES

Hollywood's latest technical development will improve sound effects. Instead of the sound always coming from the loudspeaker behind the centre of the screen, the new aim is to make the sound come from the apparent source of the disturbance. When two people are talking from opposite sides of the screen, their voices will come alternately from one side and then the other.

At first the sound improvement may not be very noticeable, but once audience got used to it, they would immediately notice its absence in old-fashioned cinemas, say the experts. It is a most complicated technical advance as the sound has to be routed through a number of circuits so that it may be switched from one to another. All that remains now is for the sound engineers to perfect the details of their broad plans.

FILM OF BURMA VICTORY

The Burma Victory, an official film of Burma campaign by the Ministry of Information, he presented shortly at Warner Theatre, Leicester Square, London.

IMPORTED CARS FOR INDIA

New British and American motor cars will be available to the Indian public early next year.

Indicating this possibility, Sir Sultan Chinoy, who recently toured America and England, said that he expected American cars to arrive in India about the end of December. After they are assembled, they should be available for distribution in February, 1946.

English cars, Sir Sultan thought, could be expected earlier. But the question of deliveries and distribution rested with the Government of India, at least for a short while.

Asked if cars would be cheaper than in pre-war days, Sir Sultan said that so far as he could gather during his recent tour of America and Britain, the prices of American cars would be 30 per cent. more than the pre-war level and British cars would be 50 to 60 per cent. higher.

NEW BUS COMPANIES FOR MADRAS

Final touches, it is believed, are being given to the scheme for the formation of bus companies in which shares are to be taken by the Government, railway companies and existing bus operators under the rail-road co-ordination scheme.

The whole proposal has been sent up, it is stated, to the Railway Board for scrutiny and approval before the Government of India sets its seal thereto. There will be, it is understood, 7 or 8 such companies in the Presidency.

PRICES OF AMERICAN CARS

The Office of War Information has authorised the Ford Motor Company and the Studebaker Car Corporation to charge more for their new cars than they did in 1942 but at the same time has given the assurance that the basic retail prices of all new cars will average about the same as in 1942 without including taxes and special accessories. Retail prices of Ford cars will be about 10 per cent. more than in 1942, Studebaker 9 per cent. and Chrysler one per cent.

DEVELOPMENT OF CIVIL AVIATION

Bombay will become a major air port in the near future, according to aeronautic circles. This is the direct result of the war and the new developments in civil aviation.

It is learnt that the Government of India have elaborate plans for developing Bombay as the biggest air port in India. While the trans-continental air route will still continue to pass through Karachi and Calcutta, Bombay will become the chief air port of entry for long-range aircraft from Europe and Africa.

There is already a proposal for an additional route between England and Australia passing through Bombay, South India and Ceylon.

Post-war aviation plans of the Government of India include a scheme for building "an extensive system of internal air lines which with Government-built and operated air ports will be run by private enterprise." There is also a proposal to have new air routes opened to the Middle East points, Burma, Malaya, Siam and North China.

HINDUSTAN AIRCRAFT FACTORY

It is now learnt that the transfer of the management of the Hindustan Aircraft Factory from the United States Army Air Force to the Supply Department of the Government of India, which is effective on and after December 15, is a temporary makeshift arrangement during which period the factory will principally serve the needs of the Royal Air Force.

The question naturally arises what will be the future of the factory which employs over 13,000 people and is reputed to be the biggest factory of its kind in India. The Associated Press of India learns that the Mysore Government which holds a third share in the factory is keen on converting it into a regular factory for the manufacture of planes in India and have already moved in the matter and appear also to have enlisted the support of the India Government.

STEEL INDUSTRY

The Government of India are basing their plans of industrial development on the possibility of doubling India's steel production from roughly 1-1/2 million to 3 million tons. Although war demands are rapidly ceasing and the steel industry the world over is switching over to peacetime civilian requirements, the outlook for the steel industry is reasonably good for the next three to five years. There is no prospect, in the near future, of a slump in the steel market.

These were the highlights of an interview given by Dr. John Matthai, a Director of Tata's to the A.P.I. Dr. Matthai said: "With the cessation of war demands for steel, I expect new demands will arise from two sources which will help to sustain the world market. (These are, first, the normal demands for steel which have been in abeyance during the last six years because of the war and secondly, new demands for steel for the implementation of various reconstruction plans and industrial projects in many countries of the world.

"I do not expect that in the next three to five years there is likely to be anything in the nature of a real slump in the steel market, although there may be a decline in prices during the time-lag which will intervene between the end of war production and the inflow of peacetime demands."

TARIFF BOARD SET UP

A Tariff Board has been constituted to enquire into claims from war-time industries for protection or assistance. New conditions are laid down for the grant of protection or assistance and these are described as more liberal than existing ones under the policy of discriminating protection. The Board is to consist of Sir R. K. Shanmukham Chetti (President), Mr. C. C. Desai and Prof. H. L. Dey. The name of one more member will be announced shortly.

INDIAN DELEGATION TO FOOD CONFERENCE

Sir T. Vijayaraghavachariar, Mr. Rajwade and Mr. Radhaman, members of the Indian delegation to the United Nations' Food and Agricultural Organisation Conference, have left for the United Kingdom and from there they proceed to Washington.

Sir T. V. Achariar told the Associated Press of India that the Indian delegation have prepared a memorandum for full investigation of food and agriculture problems of this country with particular reference to the extension of cultivation of food crops.

AGRICULTURE IN WAR-TIME BRITAIN

Since the Army of the land was called to action on September 3, 1939, says the *Land at War*, 300,000 farming "strong points in the battle against hunger were armed, equipped and manned"; 6,500,000 new acres have been ploughed up; 117,000 women have replaced 98,000 skilled farm hands, who were called to the Services; milch cows increased by 300,000; other cattle by 400,000. But sheep, pigs and poultry went down by one million.

Many crops were doubled; thus wheat 3,449,000 tons, an increase of 109 per cent.; barley 1,641,000 tons, 115 per cent. increase; potatoes 9,622,000 tons, 102 per cent. increase. Sugar-beet, vegetable and fruit production went up to 34 to 58 per cent.

POST-GRADUATE TRAINING IN AGRICULTURE

In view of the important role which agricultural research will play in the post-war scheme of development, the Government of India has decided to expand the existing facilities for post-graduate training at the Imperial Agricultural Research Institute, New Delhi, says a Press Note.

CATTLE IN INDIA

A third of the world's cattle is in India but 70 per cent. of the cows give no milk.

BETTER WAGES FOR RAILWAY LABOUR

Prof. Humayun Kabir, M.L.A., and President of the Bengal and Assam Railway Employees' Association in a cable to the British Premier, with copies to Mr. G. A. Issacs, Mr. Ernest Bevin, Mr. Pethick-Lawrence, Mr. Arthur Greenwood, Sir Stafford Cripps, Mr. A. Bevan, and Mr. E. Shinwell, says:

"Organised Indian labour demands a change of outlook from the British Government towards India. Condition of labour in India is unspeakable and the standard of wages is miserably low and unwarranted by the existing economic condition. Net profit on railways during the session 1943-44 was approximately 60 million sterling. Lowest wage of a railway worker is hardly 5 shillings a week. Even with dearness allowance the lowest wage did not exceed 8 shillings.

"The Association proposes that the minimum weekly wages should be 15 shillings for unskilled labour, 18 shillings for the semi-skilled and 22 shillings for a skilled labour and the ministerial staff. Repeated representations for increase of wages have been refused on the plea of war-time difficulties despite the fact that wages were increased by 50 per cent. in Britain during the same period."

IMPROVING FACTORY WORKERS' LOT

The Labour Department of the Government of India has recently set up a new organisation to advise the Provincial Governments on improvement of working conditions in factories.

The Chief Adviser, Factories, is the head of this organisation which will not only give technical advice on the design and lay-out of factories on standards of housing and suitable working conditions to assure efficiency of production and welfare of workers but also arrange for the training of workers in safety measures and welfare methods adopted in progressive countries. The establishment of an industrial museum on the lines of the one in the U.K. is also contemplated.

I.N.A. OFFICERS

The columnist of the *National Call* of Delhi writes:

A foreign lady correspondent sitting next to me spontaneously remarked, "What fine youngmen! They are the very picture of youth and how awfully handsome," as the three accused turned round to take their seats and the press had a full view of them. All three are of medium height and of medium build. All three have a rich growth of jet black hair. Capt. Shah Nawaz has fine chiselled features, a distinctly Greek nose and Semitic lower jaw. Capt. Sehgal is rather round-faced with a distinctly Aryan cut and deep alert eyes. Capt. Dhillon, though sparsely built, has heavy eye-brows, large dark smiling eyes and a distinctly Roman nose. Physically they represented the best in the Muslim, Hindu and Sikh blood.

C. R. FOR LEGISLATURE

That he would welcome Mr. C. Rajagopalachari coming back to the Legislature, because he knew that Mr. Rajagopalachari was head and shoulders above all Congressmen in the province in ability, integrity and sincerity is the view expressed by Sardar Patel, in his reply to a letter from Mr. K. S. Sivaguruswami, a Congress worker of the district and Secretary, Nanjundapuram Congress Committee.

DIAMOND JUBILEE OF NATIONAL CONGRESS

The Diamond Jubilee of the Indian National Congress, which falls on December 28, this year, will be celebrated next year. The majority of the members of the Congress Working Committee to whom this question was referred recently favoured a postponement of the celebrations to next year, because other important questions faced the country at present.

SIR A. R. MUDALIAR TO HEAD A COMMITTEE

Sir A. Ramaswami Mudaliar, head of the Indian delegation, was unanimously elected Chairman of Committee III of the Preparatory Commission of the United Nations Organisation now sitting in London.

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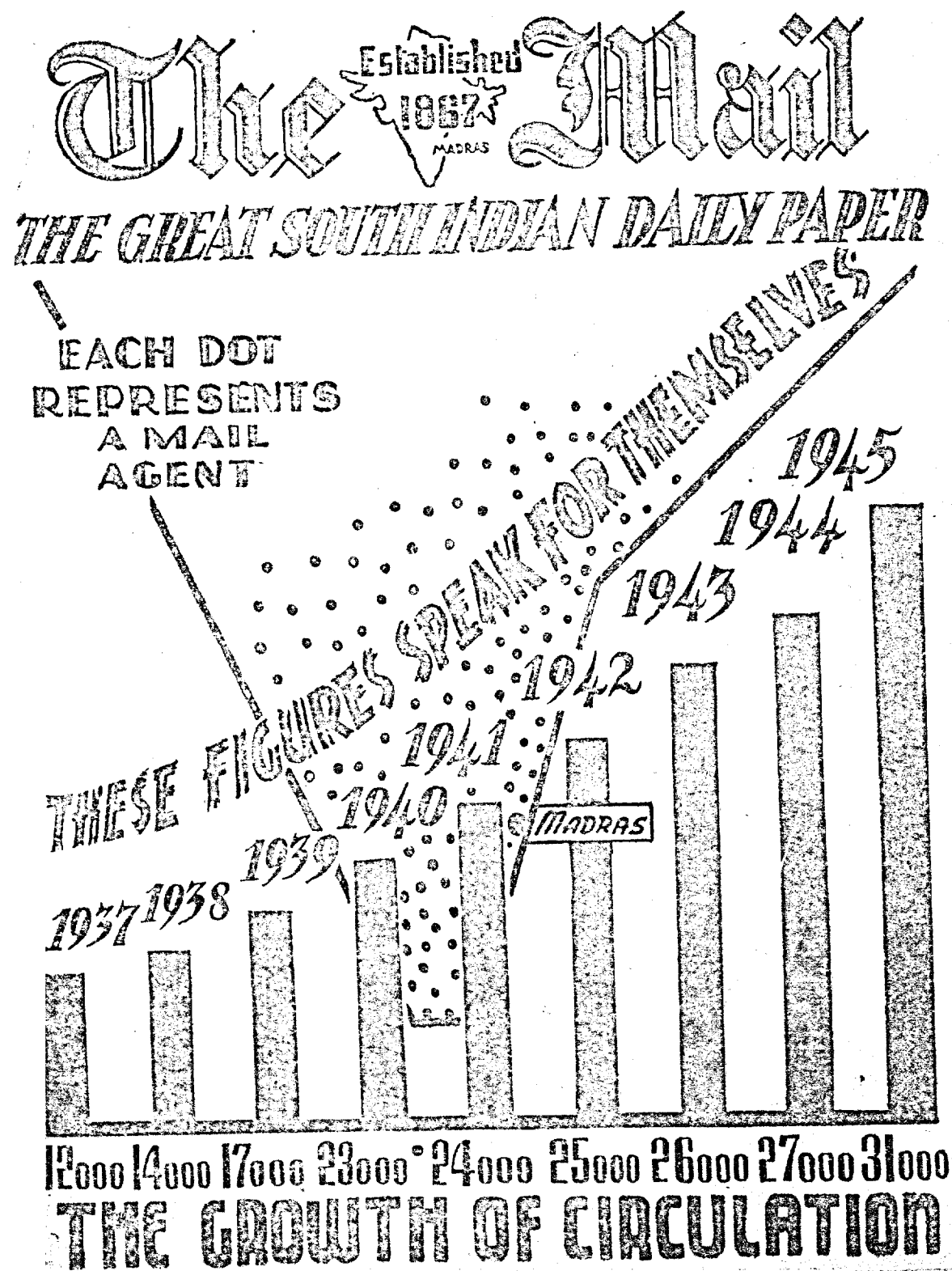
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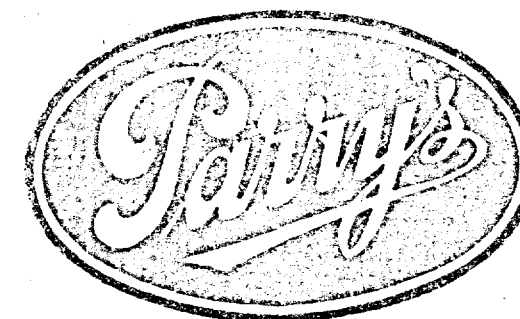
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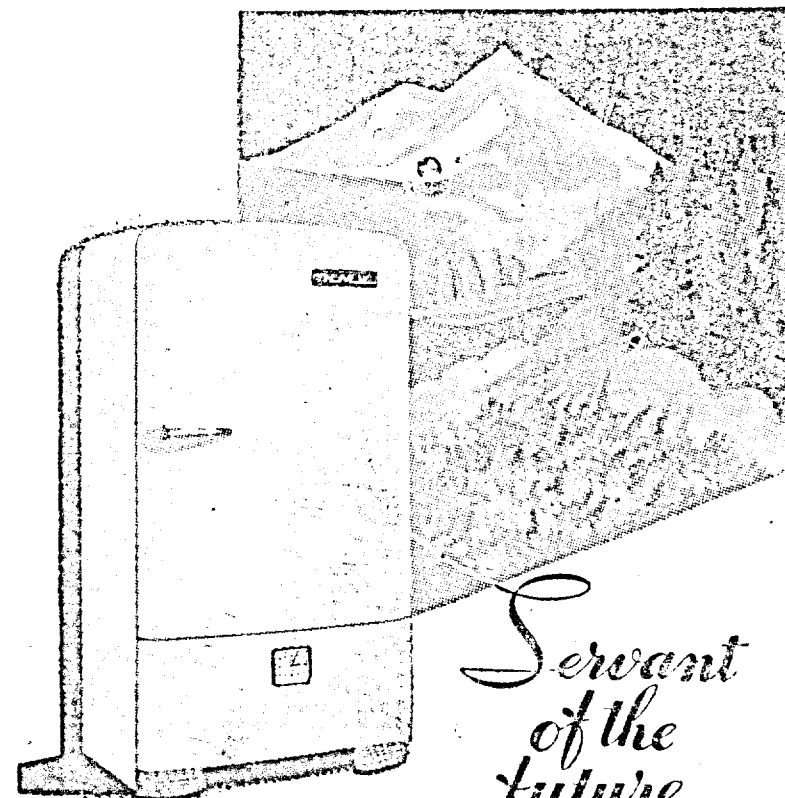
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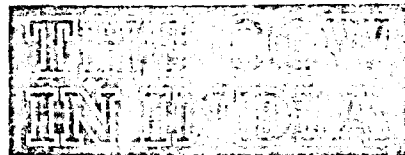
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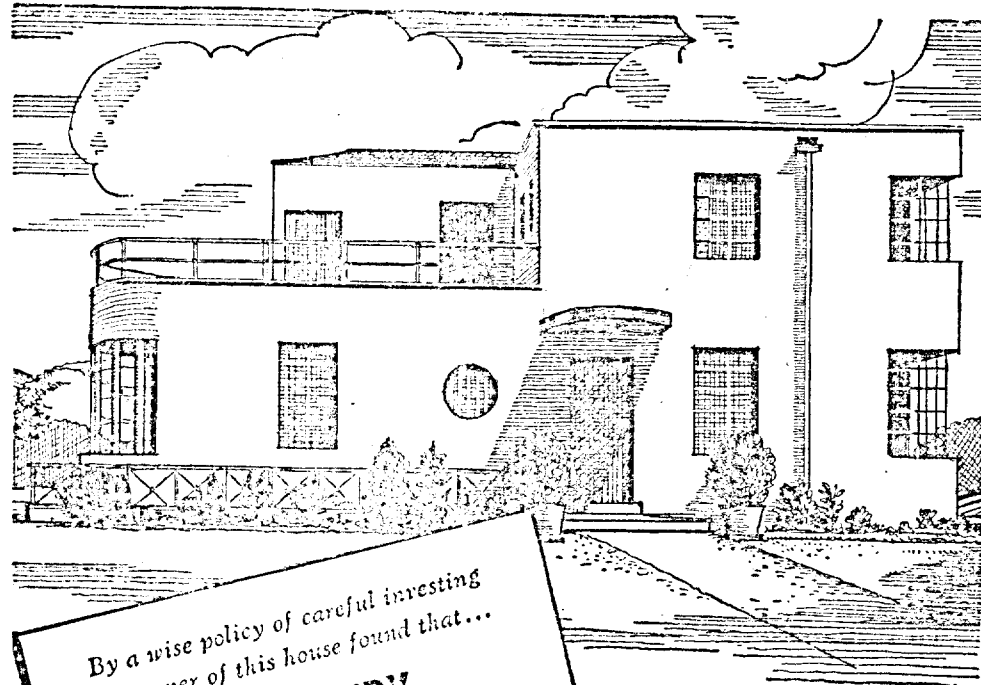
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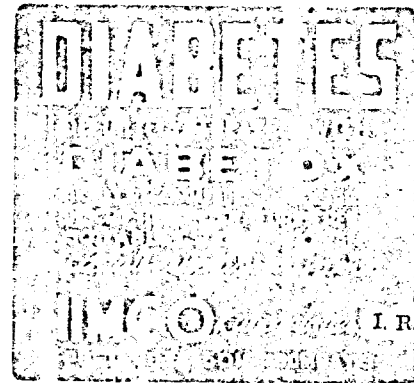
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