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INDIAN REVIEW

EDITED BY MR. G. A. NATESAN.

1945

Vol. 46. FEBRUARY No. 2.

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Recent Conferences

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Indian Science Congress

Indian History Congress

Indian Economic Conference

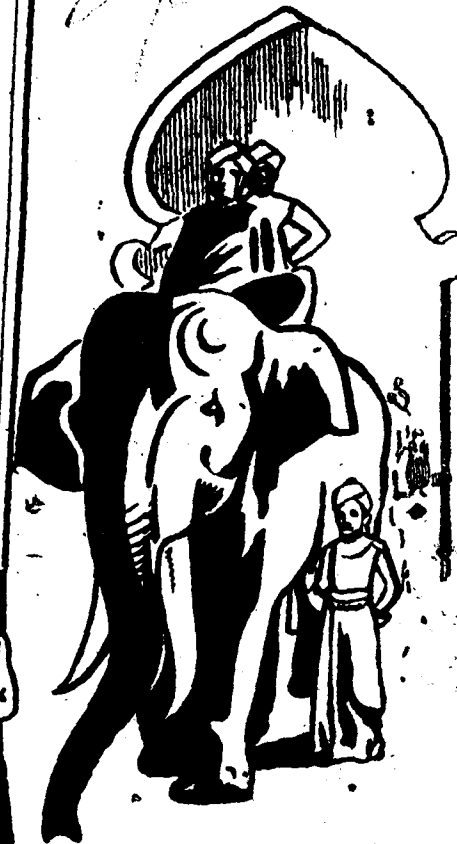
All-India Educational Conference

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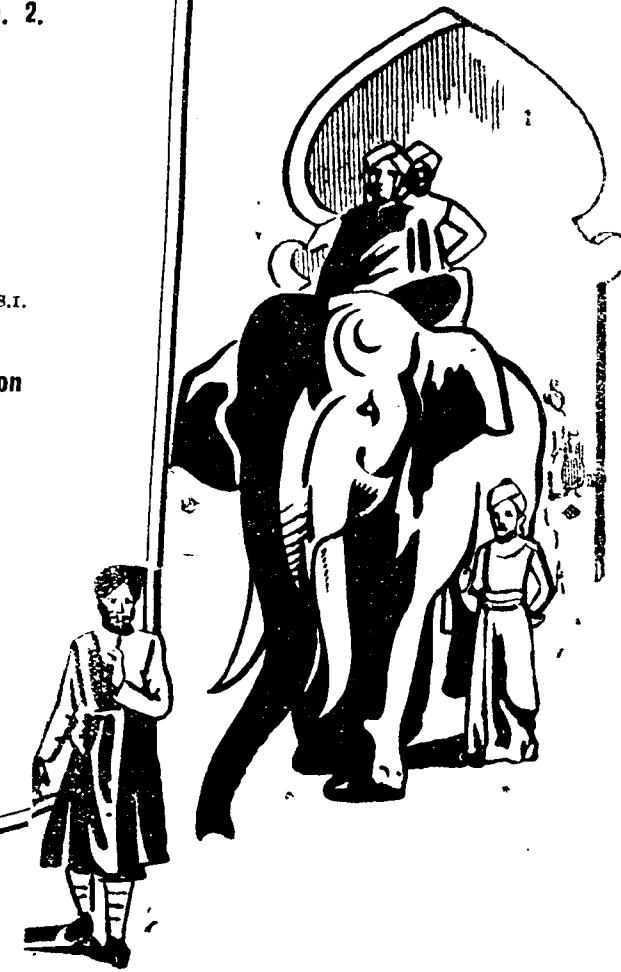
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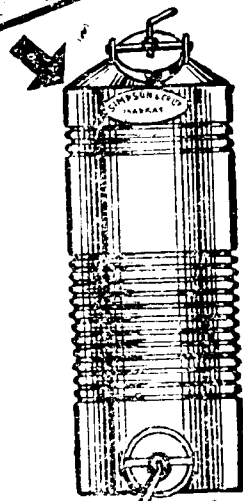
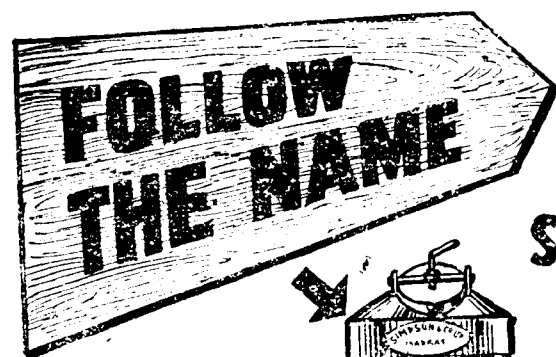
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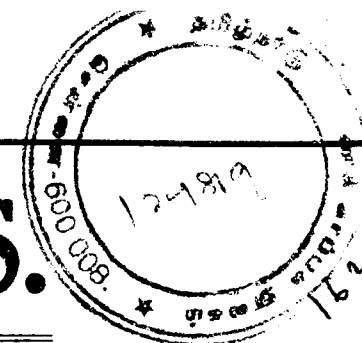
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[FEBRUARY 1945

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PUBLIC NOTICE

The attention of the travelling public is drawn to the following Notification issued by the Government of India (Defence Department):—

No. 5-DC (80)/41. In exercise of the powers conferred by section 2 of the Defence of India Act, 1939 (XXXV of 1939), the Central Government is pleased to direct that the following further amendment shall be made in the Defence of India Rules, namely:—

After rules, 85-B of the said Rules, the following rule shall be inserted, namely:—

85C. (1) No passenger shall travel on the roof, steps or footboard of any carriage or an engine or in any other part of a train not intended for the use of passengers.

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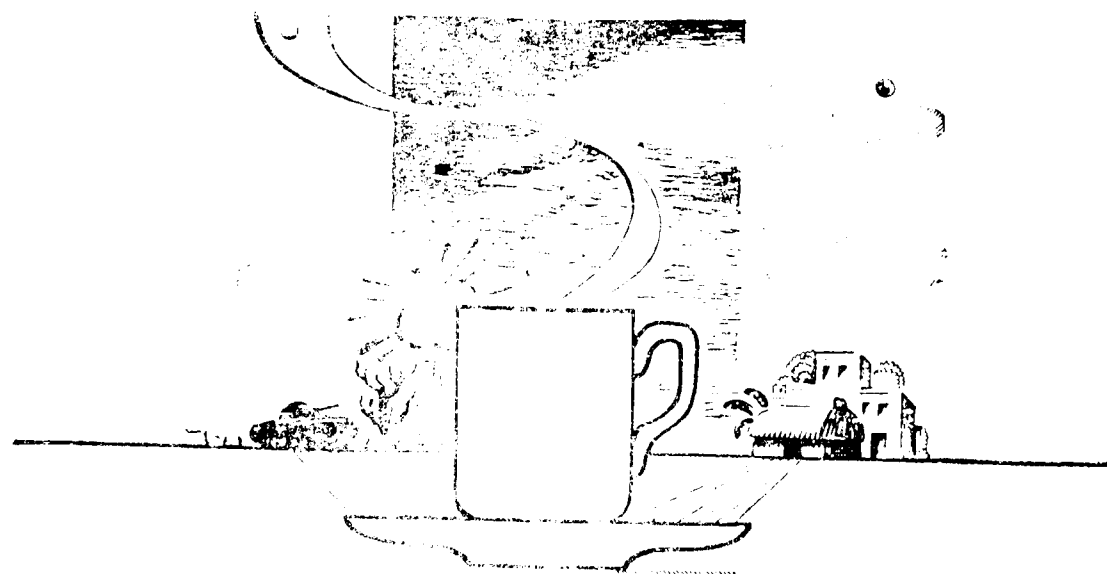
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THE INDIAN REVIEW

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

Edited By Mr. G. A. NATESAN

Vol. 46.]

FEBRUARY 1945

[No. 2.

THE COMMUNAL PROBLEM IN INDIA

BY SIR MIRZA ISMAIL, Kt., K.C.I.E.

THE Hindu-Muslim problem is our shameful trouble today. Judging from my own long experience, I do not regard it as by any means an insoluble problem, or one that need fill us with dismay, as, I confess, it is apt to do sometimes. Time and world-conditions are factors which will tell in the end and bring about a national and cultural fusion. We cannot go on quarrelling for all time, nor over things which do not really matter. Good sense will, sooner or later, dawn upon us and we shall realise that, so long as ill-will and animosity pollute the atmosphere, nationalism cannot flourish.

Some are apt to blame "the third party" overmuch for all our present-day troubles. Let us not forget that the present times are vastly different from those of early British rule in India. Conditions have changed all over the world and men's ideas, too, have undergone a vast change. Adjustments are as inevitable as the change of seasons, and we have to make them, if we are to survive in such a world. English education had to come. The English language, which is fast becoming a world language, was bound to become the principal medium of communication between the educated classes. These were

inevitable developments, and why need we regret them?

It has been suggested that our history books should be rewritten, and let us hope that this will be done before long. We must see to it that the youth of the country receive the right kind of education that will make them worthy citizens of India, and which will make them think not in terms of their own community or religion, but of the country as their common motherland. Common schools, common hostels, common political ideals, common enterprises will bring the various groups of youth together.

I attach special importance to the association of members of different communities in common industrial enterprises. Nothing so surely brings people together and keeps them together as earning money together.

Religion need not be neglected, but it should not be allowed to dominate social and political life. Nationalism should do that. It is to the youth of India, the coming generation of leaders, that the country can look with some confidence to come to her rescue and to extricate her from her present embarrassments.

he felt a little sure of his ground he qualified it by saying that the Charter was meant only for the victims of aggression and not for India at all. Then came the Phillips' affair and we were left wondering how he could dare to trail on the coars of his great colleague Roosevelt whose timely intervention in this war has brought about the welcome change in its tide, by declaring his especial envoy as a 'persona non grata' and demanding his recall. But this action as it referred to India, 'a subordinate branch of the British administration' did not at all create a crisis. But emboldened by this he took a further step which far outshone his previous performances and brought down on him angry denunciations of the American publicists and a sharp reminder also from the state department. British intervention in the domestic quarrels of Belgium, Italy and Greece has precipitated a first class diplomatic crisis and Mr. Stettinius, the new American Secretary of State has cried 'hands off' to Britain. But it is doubtful if Mr. Churchill fortified by the vote of confidence in the House of Commons will pay heed to this timely warning. In that case the friendship between America and Britain upon the continuance of which the successful issue of the war depends is likely to be put to the severest strain and will doubtless provide occasion for Hitler to chuckle over it. Though, as we sincerely hope, the tension will be eased and the crisis tided over, it undoubtedly shows the absence of true statesmanship, for this occasion might have been avoided in the interests of allied solidarity and for the successful and speedy termination of this disastrous war.

Ideological sympathies ought not to have been allowed to intrude on these delicate questions.

Next when we come to Stalin, Russia's man of destiny, we seem to detect the same lack of statesmanship. He, undoubtedly, like Mr. Churchill, is a man of wonderful power and energy, of drive and personality but he too perhaps has been betrayed into taking false steps through a consciousness of unlimited power and a consequent disregard for his colleagues and the world opinion. The stand which he has taken on the Polish question is likely to precipitate a crisis and thus hamper joint action. The question has not been solved but only shelved for the present but likely to push itself in the forefront as soon as Poland will be completely liberated.

The Persian oil concession question also betrayed the cloven foot of brute force which he wants to apply to all weak neighbouring states to fall in with his imperialistic designs and no disclaimer on his part that he will not interfere with their domestic arrangements is likely to remove the suspicions and fears of these states.

Generalissimo Chiang-kai-shek is another outstanding personality wielding vast influence over his countrymen and in great favour with the allies. But even he did not hesitate to be guided entirely by personal prejudice in insisting on the recall of General Stillwell, who though dreadfully efficient, is an unsparing critic of all and sundry. Chiang by his insistence on this question surely wounded the susceptibilities of his great American ally upon whose

continuous and timely help depends the very salvation of his country.

His refusal to arrive at a compromise with the communists, with Japan literally beating at the very gates of his capital and threatening to overrun the rest of the country over which he now exercises jurisdiction, has almost taken our breath away. Nothing can perhaps beat this in sheer dogged pertinacity and utter disregard of larger national interests.

Lastly we can not pass without notice in this connection the behaviour of another great statesman, one of the pillars of the British Empire, Field-marshal Smuts who

enjoys the greatest reputation for sanity and level-headedness. His attitude towards the Indian question now so much exercising the minds of both Indians and South Africans is perfectly unsympathetic and non-committal. This has made the *Statesman* (Calcutta) which is always very guarded in the expression of its opinion remark in its issue of 9th December the following significant words—

Neither Britain nor the U. S. A. can look on comfortably while one of the United Nations pursues policies sharply conflicting with the principles of tolerance for which the war is being fought. As Hitlerite Germany nears defeat, another herrenvolk maintains out-moded prejudices in South Africa.

Comment upon the above is superfluous.

CO-OPERATION IN ECONOMIC PLANNING

BY MR. VAIKUNT L. MEHTA

A RECENT writer on planning* describes the post-war aim of improving the economic and social condition of the mass of the people in the following simple terms:

The concrete objectives are everywhere alike—an increase in the material goods of life, better nutrition, housing, health and education, as a means for a larger spiritual and cultural life of all people. Most plans also imply that bettering the condition of the people will bring about a greater economic and social equality among all groups and classes.

It has often been urged that this desire for a better social order is a war-time craze. The war of 1914-18 witnessed the beginning of the end of *laissez faire* if not its actual end; and numerous were the schemes of reconstruction conceived and put forth during that war and soon thereafter. With the mishandling of the world's affairs—both political and economic that

came in the wake of Versailles—an economic depression was, however, inevitable. This blizzard when it came swept away all plans of reconstruction in Great Britain and countries associated with it. But the need for economic planning was never lost sight of by economic thinkers all over the world. Subsequently, the Russian experiment in large scale organized planning revived keen interest and enthusiasm among those who wished to organize economic life with the conscious deliberate purpose set forth above. With the outbreak of the present War, the ranks of these thinkers have become strengthened and to-day there is scarcely a country which does not subscribe to the ideal of planning.

Not that the conception has not its critics and its detractors. One of the most prominent of these, Prof. Hayek goes so

* "Post-War Plans of the United States"—By Lewis L. Loria.

far as to dub purposeful organized efforts at reconstruction as marching on the road to serfdom. He and others of his way of thought, both in England and the United States of America, urge that controlled economy may be accepted as inevitable during the stress of War, but that once that stress is relieved there should be a restoration of conditions in which private enterprise and competition may have full scope. Then alone will it be possible, according to this school, to ensure stability and to usher in prosperity. That uncontrolled private enterprise and unregulated competition cannot but bring about disaster is conceded by Prof. Hayek who has thus to accept the position that some control of economic life is essential in the interest of the community. That being the common ground, the dispute may well be restricted to the kind of control required, the extent of the control to be imposed and the agency through which such control is to be exercised.

More cogent, however, is the plea that planning kills the spirit of initiative and enterprise. Under planning, it is averred, the individual is lost in the community. He may neither produce nor consume what he pleases; nor may he, it is alleged, think or act as he chooses. Those who argue thus scarcely pause to consider what is the kind or the extent of the freedom that an individual enjoys at present in modern economic life controlled by syndicates, trusts, cartels, corporations or even a centralized bureaucratic system. In fact, it is because of the suppression of the economic freedom of the millions and the dehumanizing of their personalities that we

witness the outbreaks of the international gangsterism which the industrially organized and economically advanced nations indulge in at frequent intervals in their history. There can certainly be no well-ordered society when there is no respect for human personality; but the freedom of the individual in such a society has to be interpreted with society in the background. If in planning for economic development freedom in this social sense is postulated, there is no reason why the critics should identify conscious organized planning with conditions of economic slavery.

It is because the co-operative movement seeks to harmonize the interests of the individual with those of the community and to protect the freedom of the individual while promoting the well-being of the community that it must be accorded a prominent place in any scheme of national planning. That is not the only ground on which co-operation claims attention. It is a movement which is essentially democratic—of the people, for the people, by the people, to use a description commonly applied to it. As is observed in a recent survey published by the International Labour Office* it is characteristic of the co-operative structure that it is built upon the most numerous and smallest economic units. Resting as it does thus, on the broadest basis and on the deepest foundation that can be found in the whole economic and social complex, the co-operative structure consequently remains in close touch with the practical conditions of man's everyday life and labour. While the constitution is democratic the advantage

* Co-operative Organizations and Post-war Relief.

of large-scale operation is secured by a system of federation and coalescence, which knits together the units for common economic endeavour but allows scope for initiative and freedom of action. The natural tendency towards concentration of authority is ordinarily offset in the movement by constitutional devices: whereby, the exercise of centralized control does not take economic power further away from the people, but tends to bring it closer to them.

In as much as the strength of the organizations of persons of small means consists in the success with which they establish bonds of moral solidarity between all the members it follows that without the intelligent participation of its co-owners in its affairs, a co-operative society loses much of its democratic nature and its efficiency. Hence the dependence of co-operative organizations on the education of those who constitute them—education not only in the aims and objects of their own undertaking but also in the common purpose which guides the movement and in the principles which inspire it. The objective being the creation of a common social life, the lesson of self-help receives as great a degree of attention as that of mutual aid. If the development of human personality in a manner in which is reconciled the welfare of the individual with that of the society to which he belongs represents an ideal for which it is desirable to strive then, surely, the co-operative movement has a valuable contribution to make in planning for the new social order.

Through the democratic control and educational programmes which are the features of the co-operative movement as

is observed in the recommendations on the subject of co-operatives made the United Nations Conference on Food and Agriculture, it can play a vital part in the training of good democratic citizens. It will, besides, assist in inducing a sound conception in economic matters. The last point is of especial importance in the drawing up and execution of economic plans. In his preliminary note to the National Planning Committee, Pandit Jawaharlal Nehru explained that the ordered development contemplated connoted that a due proportion should be observed between the various forms of producing new wealth, its equitable distribution among the members of the community and adjustment of the interests of the producers and consumers. The proper functioning of co-operative societies may facilitate the adjustment of agricultural production and distribution such as is essential in the interest of the community as a whole. Being peoples' organisations, run on democratic lines through their own representatives, they inspire confidence among their members who show an inclination to follow the guidance and recommendations of their own co-operative societies which they know operate in the interest of their members and of society in general. They can check if not control the vagaries of administration and be the medium for exercising the vigilance required to protect the individual from harassment.

The fact that co-operative organizations are based on small economic units has a peculiar significance in a country such as ours. Notwithstanding the economic developments of recent years, ours is still

a country of small producers-agriculturists and artisans and of small tradesmen and shopkeepers. Compared to other countries it is also composed of numerically a larger proportion of "low-income" families in urban and industrial areas. In countries situated as ours, the type of economic planning conceived of as most suited, as is seen from the Survey* referred to earlier, is collectivization and co-operation. The combination of nationalization of the heavy key industries, public utilities and basic resources and a mixed economy based on co-operation for agricultural and decentralized industries seems to be the line of action most favoured, particularly if, as is the case with us, large-scale capitalistic development is still in its earlier stages.

It is time that in India, too, we cried halt to the advance of capitalist domination over the field both of industries and agriculture as also of finance. We can do so either by extending the sphere of State enterprise with its centralized system of administration or by promoting co-operative organisations with control decentralized and democratized. The aim animating both is service and both seek to eliminate the profit motive. While in the former the gains of the economic enterprise accrue to the State as a whole, in the latter they accrue to the individuals or groups of individuals who go to constitute the primary co-operative units and their federations. To extent that these stand to benefit by the surplus earnings, the co-operative undertaking may be deemed helpful in stimulating individual effort, a stimulus such as is provided in

* Post-War Plans of the United Nations.

the efficiency schemes of capitalist organizations and by the system known as "Stakhanovism" in the State enterprises or collective farms of Russia. The co-operative method is if anything superior in its manner of rewarding individual effort. Moreover, in so far as it circumscribes strictly the reward for an individual through a system of decentralized small scale production, it does not conflict with the aim of eliminating the profit motive from economic activity.

It is for these and similar other reasons, presumably, that the claim was put forward at the recent session of the All-India Conference of Registrars that "the co-operative movement should be an integral part of the development plan for the country". An indication was given in several of the resolutions adopted at the Conference of the place which the co-operative movement could occupy in the plan of economic development, particularly, in the spheres of rural credit, land improvement, agricultural marketing, retail trade and cottage industries. The recommendation was also made that where the execution of a plan required action by members of an economic category or group, it should be made compulsory for all either to join a co-operative society for the purpose or otherwise to carry out the plan.

Often enough, the trouble about planning is not the lack of ability to draw up plans or of the will to enforce orders but the absence of a suitable local machinery to execute them. In the opinion of at least one section of the administration of the Government of India, such a machinery is

provided by the co-operative society. In functioning as a local unit for this purpose, a co-operative society has a dual role to play, it acts as an absorber of shocks and it serves as an agency for education. Planning without tears, it has been aptly remarked, is almost an impossibility. But what is ordinarily deemed as outside the range of possibility may be achieved by interposing an organization which, so to say, "tempers the wind to the shorn lamb", that it eases the burden of the sanctions which are to be enforced in the execution of the plan. At the same time, the co-operative society will study the implications of the plan that is being executed and convey that understanding to the individuals who compose it. It creates the proper local atmosphere and instructs its members in the why and the wherefore of the plan. That is where the advantage of its being built on the most numerous and smallest economic units consists.

The planning that we envisage is planning compatible with democracy. "True democracy", said Arthur Salter in a recent

address to the Conference on International Co-operative Reconstruction, "is made by active participation of citizens not only in the polling booth and governmental office but in education, in economic enterprise and in social effort." It is because the co-operative movement affords to all individuals who resort to it for their common economic end this opportunity for active participation in the economic endeavour on a footing of equality and on a non-profit basis that it claims the attention of those charged with the task of preparing for a new social order. To sum up in the words of an American co-operator: "Private monopoly has had its opportunity and has failed, political bureaucracy has had its opportunity and has failed; there is no other way but voluntary co-operation." Success along that way will, however, come only when there is a wider knowledge and understanding than at present of the co-operative system of economy, its significance and its aims, on the part of those in power as well as on the part of the people outside the movement.

THE RENAISSANCE OF HINDUISM

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

THE title of this book* suggests a number of interesting questions about Hinduism, such as, what is Hinduism, who are the Hindus, when did Hinduism come into existence, and did it ever go out of existence. We think we all know the answers to these questions, but our know-

ledge is far from clear or satisfactory. In such cases the old expedient was to suggest that institutions which we cannot explain were *anadi* or without any beginning. We are tempted to adopt this answer to the problems suggested above. The materials collected by research scholars have not definitely improved our position. It is no fault of Prof. Sarma that no more clear-cut

* THE RENAISSANCE OF HINDUISM. By Rao Bahadur D. S. Sarma. (Benares Hindu University).

answers can be furnished to the questions I have referred to. He holds that Hinduism is a fusion of Aryan and Dravidian faiths. But we are not told what the articles of faiths of the Aryans and Dravidians were.

In his valuable historical introduction Prof. Sarma points out that there have been several renaissances of Hinduism in the past, and especially in the nineteenth century and since. The subsequent parts of the book deal with the revival of interest in the study of the Hindu religion and the lives and teachings of the great men who have influenced the thoughts and ideals of the Hindus in recent times. Prof. Sarma begins with Raja Ram Mohun Roy and the Brahma Samaj, and gives also a sketch of Ranade and the Prarthana Samaj, Swami Dayananda and the Arya Samaj, Mrs. Besant and the Theosophical Society, the movements associated with the names of Ramakrishna Paramahansa, Vivekananda and Rabindranath Tagore. The leader who has most attracted the attention of Prof. Sarma is Mahatma Gandhi. The purity of his life, his moral courage and his devotion to the cause of India and the welfare and progress of its peoples cannot be too highly extolled, and they account for the unparalleled influence which he exercises over the minds of the people in India and over the intellects of people like Prof. Radhakrishnan. The Hinduism on which Prof. Sarma has focussed his attention is not the ancient Hinduism of the orthodox, but the Hinduism of the educated Hindus of recent years who have been affected by modern influences. The oldest representative of what may be called reformed

Hinduism is Ram Mohun Roy who was the founder of the Brahma Samaj. The creed of the Brahma Samaj has undergone several modifications and developments. Besides the original or Adi Brahma Samaj, there has been the Sadharan Brahma Samaj, as the seceders from the Adi Brahma Samaj call themselves. Keshub Chunder Sen was the leader of Sadharan Brahma Samaj. The tenets of the Sadharan Brahma Samaj and the off-shoots of the Adi Brahma Samaj are featured in section VIII of the chapter on Ram Mohan Roy.

The next leader of importance was Justice Ranade who founded the Prarthana Samaj of Bombay. Sir N. G. Chandavarkar took a prominent part in the activities of the Prarthana Samaj. Ranade was one of the ablest and sanest thinkers and reformers of the nineteenth century. He was prominently associated with the political life of Bombay and the Sarva-janika Sabha established in Poona. He was deeply interested in politics and social reform and was rightly recognised as the uncrowned king of Poona. Mr. Gopal Krishna Gokhale was his most eminent disciple. Ranade was an authority on economic questions and was a member of the parliamentary committee on Indian finance which was appointed in 1871. If there is anyone in the history of modern India by whom the Liberal Party of the present day has been most influenced in its policy and outlook, it is Ranade. Though Prof. Sarma is not in tune with the views and out-look of the Liberal Party, he is not unwilling to acknowledge the part played by Ranade in the intellectual, political and religious life of India in recent times.

In his chapter on Mrs. Besant, Prof. Sarma does not hesitate to point out certain inconsistencies in some of the lectures and publications of the Theosophical Society.

Of the many personalities of whose life a sketch is given in Prof. Sarma's book, those which have appealed to me most are Ramakrishna Paramahansa and Rabindranath Tagore.

The most eminent expositor of Hinduism in the twentieth century is Prof. Radhakrishnan, and one can add nothing to the glowing tributes paid to him by philosophers all over the world.

Prof. Sarma's book will be read with appreciation and gratitude by a growing circle of readers.

CHRISTIANITY IN INDIA

RETROSPECT AND PROSPECT

BY MR. P. OOMMAN PHILIP

AS in the case of China, India was first introduced to Christianity by the sporadic missionary efforts of the Eastern Church, centuries before the representatives of Western nations came to India as adventurers and traders. While in China, the early Church thus established disappeared, the Church in India continues to exist to this day. The orbit of the influence of the Church in India was very limited, and for centuries it had a chequered history in the narrow strip of land on the west coast between the Western Ghats and the Indian Ocean. The modern representatives of this ancient Church now live in the Indian States of Travancore and Cochin, but with their ancient solidarity sadly broken, first by the Portuguese who came in the sixteenth century and who by all the methods of persecution and inquisition, considered Christian in those days, brought a large number of them into the obedience of Rome, and later by the coming of the Anglicans in the nineteenth century followed by Protestant sects from the West whose presence and work in their

midst have, besides drawing away from them varying numbers, introduced theological and ecclesiastical issues on which divisions have taken place. The history of almost all the branches of the old Eastern Church in lands like Egypt, Iraq, Palestine and Syria presents perhaps the same kind of experience, and so there may be nothing unusual in what has happened to the Syrian Christians (as the representatives of this ancient Church are called) of South India. The present conditions and status of the remnant of this ancient Church may not have any important bearing on the general subject of the place of Christianity in the life and thought of modern India. But the existence of this remnant in India with Christian traditions going back to the early centuries, and the vicissitudes through which it has been passing through the centuries, are facts to be noted in any study of the history of Christian contacts with India.

Two observations may be made here, very briefly, in regard to the survival of early Christianity in India. First is the

remarkable spirit of religious toleration shown by the people of India to Christianity that came to its shores. Those who accepted the new religion were not subjected to persecution. On the other hand there is reason to think that they had freedom for practising their religion in their own way and even for propagating it. Otherwise, it is impossible to explain the growth of the Christian Church on the west coast of South India and the prosperous condition in which it was found by the Greek traveller Cosmo who visited the this region about the year 522 A.D. and by the Portuguese who arrived in the early years of the sixteenth century. It is strange but true that those ancient Christians living peacefully as farmers and traders under independent Hindu rulers were first subjected to religious persecution not by Hindus but by Christians who came from the West in the 16th century armed with the military power of Portugal and fired by missionary zeal for establishing over this ancient church of Malabar the supremacy of the Church of Rome.

Secondly, the Christianity that found its way to India in the early centuries true to its genius as an Eastern religion, developed according to a pattern suited to Indian conditions and not in rigid organisational forms prescribed for it in later times by the West. While maintaining the basic features of Christian faith and practice through the centuries, we find that it also assimilated what was considered good and noble in the religious culture and social behaviour of the Hindus from whom they were originally drawn and amidst whom

they lived as citizens of the same country. But these observations are only by the way.

With the coming of the Portuguese to India in the beginning of the sixteenth century and with the establishment of their political domination along its west coast, Christianity entered upon a second stage of its history in this land. It is the first time that Christianity is introduced to the people as the religion of the ruling race, a race strangely different from the Hindu race in customs, culture and civilisation. In the earlier periods Christianity was introduced by missionaries or traders belonging to the Eastern Church who could not lay claim to any political power. For that reason whatever progress Christianity made in India in the early centuries was by its inherent power of appeal to the religious sense of the people. But the Christianity that came to parts of India where the Portuguese had established political domination came with the sword of the Portuguese and backed by the power and prestige of the empire. The use of compulsion or force for attaining what they conceived to be the highest good of those who were outside the Church was but a part of the code of conduct of the Western Church of those days. The methods of coercion and persecution which the Portuguese resorted to for the purpose of winning adherents to the Christian Church form one of the darkest chapters in the history of Christianity in India. Goa which is even to-day retained by the Portuguese became in those days the seat of the Inquisition which imposed disabilities and penalties on those who would not accept the Christian faith. Even the descendants of the earliest

Indian converts to Christianity whom the Portuguese were surprised to find in Malabar were condemned by them as heretics and the task which they attempted of bringing them into the "true Church" was accompanied by methods which were questionable and frightful. Even after a lapse of four centuries the bitter memories of the religious persecutions by the Portuguese have not entirely left either the Hindus or the Syrian Christians of the west coast. It should be remembered at the same time that this was a period when the Roman Church was launching its great missionary enterprise. The coming of the famous missionary, Francis Xavier, to India was at a time when the Portuguese were at the zenith of political power. Great and devout Christian that he was, he did not hesitate to make use of the Portuguese power for furthering the missionary cause, only showing thereby the lamentably sub-Christian standard of conduct which prevailed in that age in regard to the followers of other religions.

With the decline of the Portuguese power and with the establishment of British government in India, the religious freedom for which India has always been famous once more came to be established. The British profited from the experience of the Portuguese and became committed to a policy of neutrality in regard to all religions. They were more concerned with the establishment of their empire in India than with the spread of the religion which they professed. To offend in any way the religious susceptibilities of Indians and to arouse their religious animosity was considered by British statesmen as a sure

means of undermining the foundations of their government in India. Therefore the the British adopted a policy of strict non-interference in the matter of the religious practices and beliefs of the people, so long as they did not outrage the accepted canons of civilised humanity. Even in regard to the revolting religious practice of the Hindus—the *sati*—the British were at first hesitant in taking any action. It was the lead given by some enlightened Hindus that encouraged the British government to suppress this practice.

This explains the unfriendly attitude adopted by the British government in early days towards missionary effort of any kind. European missionaries were prohibited from settling down in any part of British India for propagating Christianity. The first English missionary to India William Carey, not being allowed to live in English territory had to take refuge in Serampore, then a Danish possession, and carry on his missionary operations from there. There were no doubt chaplains in the employ of the British government in important places where British soldiers and civilians lived; but their work was confined to the spiritual ministrations of the British community and they were not encouraged, even if they had the inclination, to devote their attention to the native population with a view to attracting them to Christianity.

Soon a stage arrived when there was nothing to prevent Christian missionaries from engaging themselves in educational and other activities so long as they did not create trouble for the government. The missionaries themselves, coming as

they did from Great Britain, America and the Continent of Europe and being in entire sympathy with the ideals of the British government in India did not find it in any way irksome to carry on their work under these nominal restrictions. In fact some of the early missionaries like William Carey and Alexander Duff who were pioneers in imparting to Indians English education and Western culture had a great share in shaping the educational policy of the Government of India for the future. After a great deal of controversy, this policy was laid down in 1854 as that of imparting education in the English language instead of the vernaculars and of substituting western arts and sciences for the ancient Sanskrit or Persian learning. This decision has been a turning point in the history of this great land. Through western education India has been brought into living touch with the outside world as she has never before been in her long history. Through the study of English literature and of English institutions and through acquaintance with the history of Europe, which is but the story of the progress of human freedom, India has been introduced to quite a new world of thought and ideals. Under the impact of this western influence, Hinduism which for ages has been a medley of beliefs ranging from gross animism to the subtlest pantheism, has been forced to undertake the task of setting the household in order. In bringing about this renaissance in India Christian missionaries had a great share.

In the early stages of the spread of western education in India, Indians who came under the spell of western civilisation were inclined to be equally depreciative of things Indian.

In this period we find not only the good features of western life copied but also its bad features. It was in fact a period of blind imitation of the west. The religion of the westerners also came to be looked upon with a certain amount of glamour and admiration as the religion of the progressive people of the world. It was in this period that Christianity won some of its notable early converts from the ranks of high class intellectuals. But this was only a passing phase. Hinduism was soon on the defence and great movements for reforming it were started by men who were anxious to arrive at a synthesis between the old order and new. The reform movements in Hinduism represented by the Brahmo Samaj and the Arya Samaj have to a large extent succeeded in arresting conversions to Christianity from the educated classes of Indians. Later on came Theosophy with the powerful advocacy of Mrs. Annie Besant who threw herself politically on the side of Indians. Theosophy, more than any other movement in modern times, popularised among educated Indians the teaching that all religions are equally true, and therefore conversion from one religion to another is uncalled for.

The rise of the national movement towards the close of the nineteenth century introduced another element of antagonism to the Christian religion. Indian converts to Christianity were, as a rule, not much in sympathy with the national movement and this was put down to the fact that they professed the religion of the rulers. In recent years, however, Indian Christians by their closer association with national leaders and increasing sympathy with national

aspirations have helped in disabusing the minds of their fellow citizens of this prejudice.

It is true that conversions to Christianity from the higher classes and from the educated have become rare and occasional in recent years. But it cannot be ignored that Christian educational institutions influence hundreds of young people every year. The work of medical missions also touches a large number. Then there is the silent influence of scores of missionaries who devote their lives in unselfish service for the leper, the blind, the deaf and dumb, the incurable and the aged. All these have helped in creating among all classes an appreciation of Christian ideals. The stand that missionaries sometimes take in defence of righteousness and truth against influential bodies of their own race on questions affecting the welfare of the people has also been of very great value in familiarising educated India with the high ideals of Christian conduct.

The life and activities of Mahatma Gandhi have also been an important factor in influencing the people of India in favour of Christ and his teachings. There is a great deal of thoughtless talk going round the world about Mahatma Gandhi being a Christian at heart. This was perhaps started by some American tourists who came to India. He has more than once publicly declared that he is a devout Hindu and that he finds in Hinduism everything needed to satisfy his spiritual aspirations. The teaching about *ahimsa* of which he is a consistent advocate is in Hinduism, but he has enriched it with what he has derived from the teaching and practice of it by Jesus Christ and by

Leo Tolstoy. His bold application of this principle of non-violence, involving voluntary suffering, to politics, first in South Africa and then in India, has been unique; and it has irresistibly turned the thoughts of men to the suffering Christ and the eternal truths implied in the Cross of Christ. In the exposition of his practice of non-violence Mr. Gandhi has on several occasions referred to the Sermon on the Mount and the Cross. It was therefore natural for those who hold Mahatma Gandhi in reverence, and who in India does not?—to turn to the story of the life and teachings of Christ as given in the Gospels. In this way there might have been a new interest among thinking classes in India in Christianity. But to build on this fact, as some superficial observers have been inclined to do, the theory that the whole of India under the leadership of Mr. Gandhi is in the process of becoming Christian is fantastic. It is also necessary to note, in this connection, that there are influential groups of people in India who question the fundamentals of Mr. Gandhi's religious position. They believe that it is futile to rely on non-violence when the opposing forces are overwhelming and they derive their sanction from superior military strength. The doctrine is being preached in India to-day that evil entrenched behind organised military force can never be overcome by non-violence but only by force. The followers of this school of thought denounce Gandhi and what they consider to be his imbecile methods of non-violence for winning freedom for India.

Those who may not be satisfied with seeing the fruits of Christianity only in the

intangible realm of thought and spirit of the Indian people derive encouragement from the remarkable advance that the Christian religion has made in recent decades among the depressed classes. The bulk of the membership of the Christian Church in India is drawn from these classes, and they have undergone great transformation in the course of two or three generations. Through what Christianity has demonstrated as possible in the way of transforming the depressed classes whom India had for generations treated as sub-human, the scale of values of Indian society has been profoundly affected. That every human personality, however humble and degraded, is valuable in the sight of God and therefore worthy of reverence is being re-learned by India.

Side by side with the above process, millions who remain within the old social fabric of Hinduism are coming under the spell of the dynamic ideas which reform movements within Hinduism stand for, and as a result of that their religious outlook and social behaviour are changing markedly. The Hindu community, as a whole, is responding nobly to the call of modern prophets like Mahatma Gandhi and other reformers, old and new, for the removal of conditions which have kept several millions of their fellow countrymen as depressed classes. If the part played by Christian missions in stimulating these reform movements within Hinduism is not always recognised, it is because the renaissance Hinduism of to-day is developing a technique of defence against the inroads which Christianity is making on the Hindu community. It is clear that Hinduism, though battered from outside by aggressive missionary religions like

Christianity and Islam and vitiated from within by its caste system, is still a living religion, capable of shifting to its centre the vital truths of universal religious appeal which hitherto found a place only in its marginal life, and capable also of profiting from the teachings and methods used by other systems of religion in winning men to their allegiance.

In the latter half of the nineteenth century the influence of outstanding foreign missionaries engaged in the pioneer work of imparting Western education to Indian youth let many Hindus of the higher castes to accept Christianity. At that time it was hoped by missionary optimists and feared by Hindu leaders that Christianity would infiltrate from top to bottom and make the whole of India Christian. But through the operation of forces generated from within Hinduism itself such hopes and fears have been falsified. During the last fifty years depressed classes have been accepting Christianity in large numbers. Along with this, a new strategy has developed among the missionary statesmen of the West which stresses the way in which Christianity first spread among the humble and oppressed in the Roman empire and then gradually conquered the whole empire. The hope is entertained that India will become ultimately Christian through the depressed classes now entering the church in large numbers. But this hope is being frustrated already. The social and economic disabilities under which the depressed classes labour have been the main incentive for driving them to the Christian Church where they are offered opportunities for moral and material progress. Now, under the impulse

of reform movements within Hinduism and as a result of the expanding government programmes for the social, moral and economic betterment of the depressed classes, these disabilities are being rapidly removed. Well organised efforts are also being put forth by Hindus to reach the depressed classes with the higher message of Hinduism and to retain them within the Hindu fold. The result is that the so-called "Mass movements" to Christianity on which missionary leaders rely so much for converting India are being effectively check-mated in different parts of the country. There is reason to think that in the coming years conversions of the depressed classes to Christianity will not only stop, but that the opposite process already started, of re-converting to Hinduism recent converts to Christianity, will also gain momentum.

What may then be the future of Christianity in India? On a survey of the

total religious situation in India, it is difficult to escape the conclusion that outside the battle for numbers and the issues raised by mass conversions and re-conversions, the influence of Christianity on Hinduism and *vice versa* are already in progress. Just as surely as a new type of Hinduism influenced by Christian thought is emerging in India to-day, Christianity, in the measure in which it is left free to develop according to its genius is assimilating to itself elements from the spiritual heritage of India. Both these processes are necessarily slow. It is vain to expect that Christianity, even in an Hinduised form, will be adopted as their religion by the hundreds of millions of Hindus living in India. It is equally unreasonable to think that Hinduism will continue to give, as in the past, sanction for belief or practices that tend to retard the full development of human personality and weaken its spiritual message of universal significance.

The States in India's Future Constitution

BY MR. C. V. H. RAO

It is, I suppose, a truism that in any future constitutional arrangements for India the Indian States must find an honourable place. We may and can frame a constitution for British India without providing for the States therein; but it will not be long before it will be discovered that the constitution so framed has tottering foundations. You may exclude the Indian States from any constitution, but as the late Mr. C. R. Das said in respect of Bengal on another occasion, you cannot

obliterate them from the map of India. Our ideal, in spite of the schemes for partition and division that are now being so vigorously canvassed and advocated, should be a united and homogenous India, into which the States can come in on some mutually satisfactory terms, either from the very commencement or after some time. It is impossible to conceive that the integrity of a free India can rest on secure and strong foundations if the Indian States remain like so many islands

of isolation studded all over the Indian mainland claiming direct relationship with the British Crown. It will be a wholly incongruous position detrimental alike to the interests of British India as to the interests of the States themselves. Concerted, joint and co-operative action among the States themselves, supposing they remain isolated from the rest of India, in any matter will become impossible, particularly as such joint action is calculated essentially to be called for in respect of National Defence, economic progress and so on. For example, very few States are big enough to claim possession of economic self-sufficiency, when British India has a separate constitution for itself and the States continue to remain where they are. A position of splendid isolation for them is impracticable even if some of them may regard it as desirable.

The need for securing the active co-operation of the States in the evolution of national policies is as imperative for British India as the securing of British India's co-operation and goodwill is imperative for the States. We cannot have one part of India marching ahead leaving the other behind nor can we conceive of one part of India enjoying dominion status in the British Commonwealth while the other is confined to the position of subordinate relationship with the British Crown. For, however much one may try to gloss over it, the internal sovereignty of even the biggest Indian States is limited by the influence if not pressure or even amounting to it in some cases, indeterminate and not easily apparent though it may be exerted over its administration

by the Political Department. It is galling and humiliating to the States themselves, but it is nevertheless a fact. I believe that most of Their Highnesses feel the humiliation and would be glad to enter into treaty relation with an Indian controlled Central Government, with its centre of gravity in New Delhi and not in Whitehall. The dictum that Paramountcy is Paramount" grates on the ears of the more sensitive among them, for it involves acceptance of a position which is intended to relegate the States to a position of perpetual dependence on the Paramount Power.

If India is going to have a Dominion status constitution after the war, it necessitates both British India and the Indian States getting together in purposeful co-operation to ensure the establishment and the successful working of such a constitution from now onwards. It is, however, at this stage, that difficulties are likely to arise and differences might make themselves manifest. The States demand that their rights and privileges as embodied in treaties with the Crown should be safeguarded and preserved intact; that they should not be forced to sacrifice their present constitutional position of direct relationship with the Crown, with all its defects, and substitute it by another relationship which might serve to swamp their individuality and integrity but might not bring with it any corresponding advantage from their point of view. Obviously they would have objection too to being stampeded in the matter of internal constitutional reform and extension of self-government in their territories.

Individual States have special problems of their own which need to be settled satisfactorily when Paramountcy is transferred from the British to an Indian Central Government.

There is no doubt that so stated, the States' case is understandable and reasonable, even if it may not be acceptable *in toto*. But the danger has so far been that British Indian political organisations like the Congress have infused an apprehension in the Princes' mind that they would not hesitate to force the pace of constitutional reform in the States, that they would not hesitate to abolish the States system wholesale, if needed, or deal with them in some rough and ready manner when the time comes. The patriotism of the Princes' has been called in question; they have been described as "lackeys" of British imperialism; as tools in British hands to hold up India's progress. Such aggressive and revolutionary ideals *vis-a-vis* the States professed by an advanced political party inevitably put the Princes, as a class, on their guard and induced them in the past gradually to become more and more cautious and demand safeguards before they would accede to an all-India Federation to which their spokesmen solemnly pledged themselves at the first Round Table Conference. If the progress of negotiations for the implementation of the Federal provisions embodied in the 1935 Constitution Act dragged on their weary course and eventually the scheme itself was suspended, the blame for that unfortunate consummation must be laid more at the door of the incautious activities and pronouncements of extremist

politicians than at that of the Princes themselves.

The period of the war has been a period of singular political stagnation in India. But the Cripps' scheme, formulated by the British Government and by which they swear now, involves the promise of post-war Dominion Status for India with a provision that the States might stay out of the Indian Union-to-be if they so desired. It is, therefore, an extremely opportune time for the Princes to examine what their part in post-war Indian constitutional evolution will be, to what extent and in what manner they can play that part, as it is essential for British Indian politicians of all parties also to examine the constitutional problems of India in the post-war period though in the case of the latter there are impediments of a different category to be overcome like Pakistan and the minority problems before they can address themselves to it.

No longer is it profitable, however, to proceed on the assumption that the Princes are a reactionary and unprogressive lot and that the Indian States as a whole are nests of reactionism. Criticism based on such assumptions will only irritate and cannot be conducive to India's progress. It is good to see that some of the more prominent Indian Rulers have not hesitated to repudiate these aspersions, the Maharaja of Nawanagar, the Maharajas of Bikaner and Kashmir, being among those who have done so recently, while a number of others have been repudiating them in actions more than in words. The Maharajah of Bikaner has been frankly outspoken when he said in a recent interview that "the Princes at their recent

meetings held in Bombay unanimously arrived at the conclusion that they do not consider themselves separate from the rest of India and far from desiring in any way to oppose, obstruct or be an impediment, they wish to see India occupy in her own right an honoured place in the comity of Nations." This is a forthright assurance and discloses a welcome aliveness and awareness on the part of at least the Rulers of the bigger states of an appreciation of realities. It is not there is not much left to be done still, but there has been a lot done already in a number of States to bring them up to the level of modern administrations. It is not that the highest standards have been attained universally in all States, but that sincere efforts are being made in a most of them to attain them and that it is now practically impossible for any Ruler to go back on the path of progress.

And more than from the political standpoint, the integration of British India with India's policies is indispensable from the economic standpoint. Most of the Indian States are so situated that they cannot follow independent economic policies which cut across one another and cut across those of British India as that is bound to cause serious dislocation and even chaos. Sir C. P. Ramaswami Iyer, one of the most indefatigable champions of States' rights as well as of their purposeful association with British India, and whose utterances on States' problems carry a weight of their own, has emphasised this view recently side by side with the view that the Princes can agree to the transfer of Paramountcy only to a Central Government for all-India and not to a divided and disrupted one

in which there will be more than one Central Government.

Nothing, however, has been so evident in recent times than the fact that the economic life of the whole of India is indissolubly interlinked up and does not permit of disintegration. Pakistan and division of India may sound sonorous to the ears of some as political panaceas, but they are not propositions which can stand the acid test of the economic stability of the States proposed to be constituted in North-West or North-East of India. Similarly nothing has been so clearly evident also as the proposition that for defence purposes India is essentially one and indivisible. Pakistan and division may be sentimental cries but cannot pass the test of providing effective military security for all-India. The Indian States are as vitally interested in both a common Defence system and a common economic system for the whole of India as the British Indian population is and these can be achieved only when politically, different parts of India, and the Indian states are bound together. The Princes have, therefore, a right to demand that in the negotiations for division of India, their viewpoint cannot be ignored. The future of India calls for co-ordinated efforts on the part of all Indian parties and nothing is so imperatively called for both absolutely and as an effective answer to British objections regarding lack of agreement as the setting up of an authoritative and representative committee of Hindus, Muslims and the States right now to formulate the principles and basis of Dominion Status constitution for India.

ROAD PLAN FOR INDIA

BY MR. V. R. K. TILAK, M.A.

ROAD transport is the most economical type of conveyance in India owing to the vastness of the country on the one hand, and the higher degree of ruralisation on the other. It is not only important but also urgent to push on a comprehensive Road plan for, the most striking features of India's road system are danger and delay. Now, let us consider how more and better roads are essential for national progress.

ECONOMIC

(a) 'If agriculture and industry are the body and the bones of a national organism, communications are its nerves'. Improved roads facilitate the marketing of agricultural produce. Fast road transport is specially suited for the conveyance of staple products like cotton, and perishable products like fruit and vegetables, which must be brought to the market before their 'boom' is lost. Agriculture will no more be a mode of living, but a profession, and the vast area of 155 million acres of cultivable waste can be brought under cultivation. The cultivator can command better prices for his produce, while paying less for his own purchases. The improved staying power of the agriculturist, the elimination of middlemen and the decline or absentee landlordism are some other advantages in the long run. Good roads lessen the transport cost of the cultivator and the industrialist due to the increased efficiency of draught animals and the decreased wear and tear on the vehicle. While better roads decide the nature of the crop in agriculture, in manufactures, they influence the site and scope of industries.

CULTURAL

(b) The road vehicle broadens the outlook of the villagers and brightens their lives by giving them easy access to amusements, recreational and educational facilities like cinemas, schools and moving libraries. It also promotes the aesthetic sense in the urban resident by facilitating his visits to country beauty spots. Internal migration will result in decline of superstition, the break-up of isolation and an healthy toning up of social life.

POLITICAL

(c) Political progress can be advanced only by intercourse, and better communications link up different areas and develop mutual understanding, which is essential to the smooth working of political institutions. The effectiveness of motor transport in political propaganda has been clearly demonstrated in elections and in war effort. Many villages have not got even post-offices and police-stations, and roads will tend to create political awakening in the masses by providing such amenities of civic life. Besides, the road system has a definite part to play in war. In fact, roads were built, from the time of the Romans, down to the present day, for strategic and military purposes as well as for civilian use. The flexibility of the motor and the impossibility of dislocation make it an ideal type of transport in the theatres of war.

HYGIENIC

(d) Good roads provide the villager with access to well-equipped hospitals, baby-clinics, and child welfare centres, which

minimise maternity dangers and high infantile mortality. Veterinary aid to the villages can also be improved. The development of new routes can improve national health by relieving congestion in industrial towns, and providing the urban people with a well-balanced diet, by facilitating the transport of protective foods. The dust menace which is one of the worst features of India's roads, and, sometimes the cause of tuberculosis and other respiratory diseases, could be combated by better surfacing of roads.

II

While the bullock-cart will remain to be the chief vehicle of India, there will be increased motor traffic on roads in the future; and any road plan must aim to absorb the thousands of trained drivers, mechanics and transport vehicles which will have to be released gradually after the war for the civilian transport.

So, our road system must provide the dual service for fast-moving traffic of motor vehicles and slow-moving traffic of bullock-carts. The relative requirements of each is fundamentally different, and a method suitable to one set of conditions may be either superfluous or insufficient for the other. Hence the necessity of segregation has been felt; and it provides safety, allows better traffic control and an improved upkeep of the road by keeping within bounds the corrugation which are inevitable under conditions of mixed traffic. While mixed traffic cannot be avoided on the zig-zag and narrow roads, it must be avoided over trunk roads, and some wide country roads to which segregation can be extended by providing parallel trackways

under the trees on either side of the road for bullock-carts, cattle etc.

Any road plan for India must suit co-ordination between all forms of transport. Hitherto, attention has been paid to the development of trunkways, radial roads and parallel roads. There is now an urgent necessity for the development of feeder roads and new access roads to the railway or marketing centre, which create more commerce and traffic for rural areas. As far as possible, all arterial roads and roads in important marketing centres should be made possible to provide for two cement tracks in each road to avoid the formation of ruts by cart-wheels and to facilitate smooth running of motor wheels.

III

A Road plan cannot break because it has not enough money; finance is merely a mechanism and there is no such thing as financial impossibility. The expenditure on roads falls mainly under two heads; (a) Construction and (b) Maintenance. While recurring expenditure can be met from the revenues, new roads must be financed out of loans, as the Railways or the Irrigation works are. It is but fair that borrowing should be mainly undertaken by the central authorities which benefit by an increase in revenues through increased railway receipts, and customs and excise on petrol etc, but not by provincial or local authorities, whose funds are less directly affected.

The central government should borrow at least Rs. 100 crores and give grants to the provinces (as in Newzealand or America), not on the basis of revenues raised, but according to their need. The provincial government, in its turn, should allot a

portion of the grant to each village, and decide a fixed quota to be borne by the village. It is left to the village community to raise this quota, either by loans or by taxes, which may be either in kind or coin. A revival of the tradition of corporate action for mutual benefit, through the village Panchayat boards or the Co-operative societies, alone can radically improve the villages, because the local bodies are not well-off to pay for the hired labour, and the cultivators can as well utilise the 3 to 4 months' spare time in the year for their own uplift. The projects benefiting India as a whole may be financed entirely out of the central revenues, and the present expenditure of 50 per cent. out of central revenues is too meagre for the purpose.

Next, the maintenance charges must be collected from those who will actually benefit by improved roads, through the various uses for which roads are required. Firstly, roads are for traffic, which is of two kinds (a) Commercial traffic and (b) Local traffic (Community use); the latter, as paid for by the general rate-payer should bear only a minor portion of the total amount. Commercial traffic can be taxed by enhancing the license duty in proportion to the transport-cost reduction (say 30 per cent.) besides extending the imposition of the license duty for bullock-carts in the villages; and by a petrol or fuel tax, which is proportionate to the usage of the road. The second use to which roads are put is access to property. Since the value of the land adjoining the road will be enhanced, a 'betterment tax' (known as Special Assessments in America) can be imposed in proportion to the benefit

derived. The third use is an extravagant form of traffic. Using the sub-soil of the road, e.g., traffic by means of pipes and cables; and property adjacent to the road should bear the cost of their provision. The increase in general prosperity due to the extension of transport will lead to an expansion of public revenues, out of which a large proportion can be allocated for meeting the maintenance charges and for servicing the road-loans. If new road construction is timed to coincide with the next slump, the costs of construction will be lower, and the general effects on investment and employment will be highly desirable—the 'Right to work' of the gallant men who are straining every nerve in defending our motherland will be safeguarded, when demobilisation occurs in the post-war period.

THE FROZEN BROOK*

BY

MR. M. GOPALANKUTTY MONON

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Frozen by chill is this little brook,
and hushed are its soul-stirring songs.
Now touch it with thy rays of warmth and light,
and revive it, O Lord Sun !
thou who hidest thyself behind that misty veil.
Let it march again,
singing its joyful tunes as before.
Or if it be thy wish,
send down thy terrible heat,
and wipe it off wholly from the face of the earth.
But unbearable is this state,
this state of supreme stagnation,
this state of being a captive
bound and made motionless by the cruel season of chill.

* A prose rendering of a symbolic Malayalam lyric published by the author. The Frozen state of the brook represents a period of prolonged ill-health (during which the original was composed) when the writer could derive no inspiration for active literary pursuits.



LEARNING TO HANDLE EXPLOSIVES

Three years ago the Ministry of Supply took over the laboratories of one of Britain's best known public schools for the purpose of training girls, aged about 17, to become chemical analysts. Something of the success of this scheme was announced recently in an official statement which reported that there were 600 girls now handling samples of various high explosives. The intensive course which they have to pass through before going to one of the Ministry of Supply's laboratories lasts three months. During the training they are paid up to 50sh. a week. They learn how to handle explosives of all types, and carry out chemical analyses on all kinds of materials. This picture shows a 17 years-old girl from South Wales, who is now going through the Ministry of Supply's course.

RECENT CONFERENCES

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[The Christmas and New Year holidays witnessed a number of gatherings of politicians, scientists, economists and educationists at various centres in India, to take stock of their work in the past year and to plan for the current year. An attempt is here made to give a precis of the proceedings of such annual conferences as the All-India Hindu Maha Sabha, the Indian Science Congress, the Philosophical Congress, the Indian Economic Conference and numerous other gatherings of the season.—ED. I.R.]

THE HINDU MAHA SABHA

THE 26th Session of the All-India Hindu Maha Sabha met at Bilaspur (C. P.) on December 24 amidst scenes of great enthusiasm. Dr. Syamprasad Mukherjee, who presided over the session, made a searching analysis of the present situation, drew attention to the many internal and external evils that beset the country and called upon the Hindus to prepare themselves for the sacrifices essential to achieve their cherished national ideals.

He criticised the divide and rule policy of Britain in the past as the cause of all disruption in the country, and described at some length the economic exploitation by which England enriched herself at the expense of India. But that is all past history.

India's economic slavery is due to her political subjugation and Swaraj is the first and essential remedy for Indian poverty. A survey of India's political struggle goes to show that Britain's lust for power and possession has not been satisfied by all that she has done to India during the last 200 years. Lord Curzon announced nearly 45 years ago that "India is the pivot of our empire. If this empire lost any other part of its dominion, we can survive; but if we lose India the sun of our empire would be set." Barring promises unfulfilled, do we witness any visible change of heart though nearly half a century has passed since this arrogant imperialist pronounced his unconcealed opinion about India's future?

Appealing to all political parties in India to close up their ranks and present a united front in order to compel the British Government to part with power, Dr. Mukherjee characterised Gandhiji's latest attempt at arriving at a communal settlement 'a fresh Himalayan blunder.' He pleaded for an immediate resolution of the Indian deadlock so that India's voice can be heard at the Peace Conference not through the hired Indian agents of British Imperialism, but through her chosen

spokesmen. Commenting on Lord Wavell's recent address at the Associated Chambers of Commerce in Calcutta, he observed:

The soldier-poet Viceroy wants to assume the role of a medical adviser to cure the political ailments of India. But he forgets that any suffering patient, however humble, has the inherent right to choose his own medical adviser, or to decide whether he needs any advice at all. The British quack, instead of curing the Indian patient, has already loaded him with dangerous maladies, and has charged fees which are bleeding the patient to death. What India suffers from is a slow but dreadful poisoning, and the doctor thrives on the patient's misfortune.

I agree with Lord Wavell that the patient needs fresh air, but that air must be pure and free. To prove his *bona fides*, let him first tackle the prison-houses which often lead to slow death. Why should not a consultative board of disinterested medical advisers from America, Russia and China, two of whom at least have saved the collapsing British patient himself, be called in immediately, and if they sit along with the Indian patient and the bungling British doctor, and proceed with their task on the basis of the four-freedom prescriptions, the Indian patient will immediately recover and be a good and strong ally. Lord Wavell is right when he says that India needs a faith cure, but this must be faith in her own capacity to rise and recover her lost liberty and not a faith to lean eternally on the charity of others, especially those who have already been guilty of numerous breaches of faith with him.

Criticising the Congress policy of "barren Non-Co-operation" at every stage Dr. Mukherjee said:

In the Indian provinces, where Hindus are in a majority, the Congress, by its deliberate action in 1939 (when the Ministries resigned) has been responsible for arbitrary bureaucratic rule under Section 93 of the Government of India Act of 1935.

In the Provinces where Hindus are in a minority, predominantly Muslim Ministries are functioning, mainly with the support of European votes, and other reactionary elements.

Stating, however, that he did not suggest that acceptance of office under the present constitution could ever be the be all and end all of any political organisation he pointed out:

Nevertheless a boycott of the constitutional machinery is sometimes more harmful to the interests of the people than its utilisation as a weapon to fight reactionary forces, and to prepare the field to wrest larger powers. We must carry on our struggle both inside and outside the legislature. Every seat of power has to be captured, and the whole machinery worked in a team spirit, backed by popular support, so as to prevent avoidable mischief and to advance the good of the people whenever possible.

As might be expected Dr. Mukherjee was downright in his opposition to Pakistan:

Pakistan can never be won by the Muslim League by its own effort, nor does its leader expect that it will be thus won. He counts on British support to divide India. . . . If the British sword is to be perpetuated for defending Pakistan, it becomes a colossal hoax and a badge of unbroken slavery. If British rule is withdrawn after a forcible division of India who will prevent the free state of Hindustan from re-establishing its authority over the entire Indian territory.

Re-affirming that a proposal agreeing to a division of India was not only against the interest of the Hindus but of all India as such, he said:

Internationally India will cease to exist once she is broken into small independent groups and fragments. Our past history has shown that whenever disruptive tendencies developed in different parts of India, her liberty disappeared, and her gates were thrown open to foreign invaders. We must live and die for India, and her liberty. This is an article of faith with us and it admits of no compromise.

RESOLUTIONS

Fifteen resolutions came up before the Subjects Committee of the Maha Sabha and there was also a 65 page book containing a "constitution of Hindustan Free State" drafted by the Bhopatkar Satkar Nidhi, a Committee appointed by the Bhopatkar Mandal. This was indeed the principal resolution adopted at the session. The resolution enunciates the following principles:

Hindusthan shall be a free state and her constitution shall be styled "The Constitution of Hindusthan Free State." Historically, politically, ethnologically and culturally Hindusthan is one whole and indivisible and so shall she remain.

The form of government shall be democratic and federal. The federal legislature shall be bicameral in structure. Elections to legislatures, whether federal or provincial, shall be on the basis of adult franchise and of one man one vote. The federal government shall be distributed between the central and provincial legislatures in a manner to give a measure of autonomy to provinces adequate with residuary powers at the centre.

The powers of the government, whether federal or provincial, shall be divided into legislative,

executive and judicial with the executive responsible to the people. The judiciary will be independent of the executive.

Distinction between martial and non-martial races shall no longer exist and the military strength of Hindusthan shall as far as possible be equibalanced amongst its various provinces, consistently with its standard of discipline and efficiency.

The States should be brought into the federation of Hindusthan and responsible government should be introduced in them on the principles stated above.

The resolution further lays down the fundamental rights of citizens in a free state *viz.*, that all citizens domiciled in Hindusthan shall in general enjoy the rights and privileges and be subject to the obligations of citizenship and shall in particular enjoy certain fundamental rights detailed therein.

Mr. Bhopatkar moved a resolution enunciating an economic plan for India. Among other principles the plan advocates state ownership or control of key industries and protection of nascent industry and market by tariff walls or preferential treatment. The resolution was passed unanimously.

Mr. B. G. Khaparde's resolution that Berar shall not be ceded to the Nizam but remain part of British India, and that nothing shall be done against the wishes of the people of Berar was also passed.

Another resolution urged steps for the removal of the ban on "Satyarth Prakash". Mr. Shyamaprasad Sastri's resolution asked the Working Committee to appoint a Committee for the propagation of the Devanagari script.

The remaining resolutions were moved by the President and accepted. One resolution requested the Viceroy to exercise his prerogative of clemency in respect of political prisoners sentenced to death and particularly in the cases of the accused sentenced to death in the Chimur and Ashti cases in the Central Provinces. A second resolution urged the repeal of the Criminal Tribes Act.

Another resolution decided to appoint a committee of renowned historians for writing the history of Hindusthan from the point of view of Hindus.

INDIAN SCIENCE CONGRESS

Five hundred delegates attended the 32nd Annual Conference of the Indian Science Congress Association held at Nagpur on the 2nd January.

Inaugurating the session, H. E. Sir Henry Twynam, Governor of the Province, pointed out that since the war pragmatism approach to the problems with which we are confronted has completely driven "Laissez faire" and the Conferences which have taken place at Dumbarton Oaks, Hot Springs and elsewhere indicate the extent to which the scientific method is winning all along the line.

In welcoming the delegates Mr. Justice W. R. Puranik, Chairman of the Reception Committee, said the material problem for our country in the immediate future is not so much to reach the maximum that man is capable of, it is rather to reach the minimum below which no man in the 20th Century should be expected to live.

The Governor read a cable from Sir S. S. Bhatnagar from Washington, regretting his inability to be present, but hoping that the experiences gained in the U.K. and U.S.A. by his delegation would result in recommendations likely to lead to great scientific developments in India.

Prof. S. N. Bose then read the Presidential address of Sir S. S. Bhatnagar.

His visit to England, writes Sir Shanti, had been the greatest eye-opener to him, as he had seen for himself

the high level of scientific invention and ingenuity that had been attained during the war, but it was a tragedy that a ruthless war and almost universal bloodshed should have been necessary for this awakening.

Describing his observations in England he says

industrial and scientific research will be one of the major features in post-war industry.

If Indian industry is to rise, and rise it must to its proper stature in time, it must begin to devote more attention to expenditure on research.

It is obvious that the best and quickest way to bring about national development is for India to have a national Government representative of the people. However the present absence of such a Government does not justify that thinking men and women in India should not devise ways and means to better the lot of their fellow beings to the best of their ability, under the present circumstances, and in view of the future.

I am convinced that the rich and the wise in the land have not done all they can for the agricultural and industrial development of India.

Contrasting the conditions with those obtained in Europe and America, Sir Shanti expressed his yearning in these terms:

I dream of Tennessee Valley, it is a fairy story of wild waters controlled by human ingenuity creating electrical energy. The same can be brought to any river valley in India, the Damodar, Ganges, Sutlej or Narbudda if the people and the Government give science a chance.

The Congress divided itself into various sections and twelve such sections met subsequently with the following Sectional presidents:

Mathematics and Statistics—Dr. B. N. Prasad.

Physics—Dr. R. C. Majumdar.

Chemistry—Dr. K. Venkataraman.

Geology & Geography—Mr. N. N. Chatterjee.

Botany—Prof. G. P. Majumdar.

Zoology and Entomology—Dr. H. N. Ray.

Anthropology and Archaeology—Dr. A. Aiyappan.

Medical and Veterinary Sciences—Prof. S. W. Hardikar.

Agricultural Sciences—Prof. N. V. Joshi.

Physiology—Dr. B. Mukherjee.

Physiology & Educational Science—Mr. B. Kuppaswamy.

Engineering and Metallurgy—Rai Bahadur A. N. Khosla.

INDIAN HISTORY CONGRESS

Dr. (now Sir) A. Lakshmanaswami Mudaliar, Vice-Chancellor of the University of Madras, who welcomed the delegates and visitors to the 7th Session of the Indian History Congress at the Museum Theatre, Madras, on December 7, spoke of the need for a true historical perspective in the interpretation of events. He said that if the role of the physician was to find out the disease in individuals and to make preventive measures, the role of the historian should be to study from the historical perspective the fundamental factors concerning the motive force of different nations, to subject nations to psycho-analysis, even as individuals were subjected, and then deduce what should be the corrective that ought to be administered to prevent a repetition of the holocaust of precious human life and to ensure the safety of the world at large.

The Hon. Mr. T. Austin, Adviser to H. E. the Governor, who opened the Conference, said that there was still scope for historical research in this province.

There must be much to interest the historians in their public archives to the selection, publication and preservation of which the Govt. of Madras had attached great importance.

Prof. K. A. Neelakanta Sastri read messages from H. E. the Governors of Madras, C. P. and Berar and other prominent educationists and Ministers.

Dr. Sen, in his presidential address made an appeal to all classes in India to unite in the effort to reconstruct the past.

Referring to the work of the Indian History Congress, he said:

The preparation of a scientific history of India has been the special care and sole concern of the Congress for the past three years. You will be glad to learn that it is making good progress. Scholars all over India have readily responded to our appeal for co-operation.

Dr. Sen criticised the method of teaching in our Universities. He pointed out:

Our Universities have proved themselves the strongholds of stagnation. So far we have not in any of our Universities a well articulated scheme of teaching history and historical methods. All subjects are usually taught in isolation and a student is permitted to take up history like other subjects at any stage of his college course. It is possible in some Universities to secure the highest degree in history without reading the whole of

the history of India, while the history of the neighbouring countries like Iran and Afghanistan, Burma and Ceylon, Siam and Tibet seldom, if ever, find a place in the curriculum.

Five Sectional meetings were held on the following day at the Presidency College, when lectures on important topics were delivered, followed by reading of papers and discussions. A historical Exhibition in connection with the Congress was opened at the University Buildings by Sir R. K. Shanmukham Chettiar who pointed out that in Tamil literary works there was a wealth of historical material which remained still unexplored; and he paid a tribute to the research work done by pioneers like Dr. Krishnaswami Iyengar in this line.

INDIAN ECONOMIC CONFERENCE

Presiding over the 27th Session of the Indian Economic Conference at New Delhi on December 30, Dr. L. K. Hyder recommended a policy of exchange of ideas in pooling of information and agreement as to the time of advance in the process of industrialisation between the peoples of India and England. He said:

These considerations point the way to a trade treaty with Great Britain and also with other countries. If for the initial stages a demarcation of the market on the basis of grades or ranges as between the home and the foreign producers is established, the need for imposing tariff duties disappears and the Tariff Board may concentrate attention on the question of efficient production only. As regards ownership and operation of industries the State will have to advance more and more in the direction of State Capitalism.

Sir Maurice Gwyer, in his address of welcome observed that he for one found no ground for criticising the science of economics

if it has now developed an ethical standpoint and feels it its duty to denounce the exploitation of their fellow citizens, and usually of the most defenceless of them, by those to whom the war has seemed no more than a heaven sent opportunity for filling their own pockets.

Sir Ardeshir Dalal, Member for Planning, Government of India, in his inaugural address, announced Government's proposals to set up a National Institute of Economic Research and a small sub-committee of economists to

meet about once a month to give advice to the Government. For a great deal of research work has to be done, said Sir Ardeshir, into the various aspects of the country's economic life.

Replying to criticisms levelled against the Government of India's two reports issued by the Reconstruction Committee of the Executive Council that they did not provide for the ordered development of the country, as they did not indicate the overall target in respect of increase in national income, Sir Ardeshir observed:

In a country with totalitarian economy like Russia, it would be possible for the Government to lay down a prior target for a certain period and then set to work all the agencies of Government at its control to achieve it with a reliable prospect of success. We know that in the case of Russia such success was achieved, but it was done by the most rigid regimentation of every aspect of the country's life and at the cost of acute tribulation to a large number of people accompanied with serious loss of life. Neither this Government nor even a National Government, I feel, would attempt to do so in a country like India. To my mind, it is neither feasible nor desirable.

What the Government can do, he said, was to make a survey of all its resources in men, material and money, estimate to what extent

it is possible to employ them for an improvement in the economic life as is feasible within the limitation set by the political, social and other conditions of India, and thus arrive at a reasonable target to be achieved within a given period of time. That is what the Government is now doing.

A meeting of the Consultative Committee of Economists met on January 3 with Sir Ardeshir in the chair. It considered the Bretton Woods Conference and the second report on Reconstruction Planning issued by the Reconstruction Committee of the Council. A sub-committee of the Consultative Committee to be known as the "General Purposes Committee" was formed with Sir Theodore Gregory, Mr. C. N. Vakil, Dr. P. S. Lokanathan, Dr. Gyan Chand, Mr. M. K. Ghosh, Mr. D. R. Gadgil and Dr. V. K. R. V. Rao as members to advise the Planning and Development Department on such matters as might be referred to it from time to time. This committee is likely to meet once a month.

ALL-INDIA EDUCATIONAL CONFERENCE

More than 300 delegates from different provinces attended the All-India Educational Conference at Cawnpore on December 29. Seth Kailashpat Singhania, in his welcome address, referred to the appalling illiteracy in the country and said that a thorough reorientation of the educational system was necessary to make greater efforts to remove illiteracy. He expressed the view that no educational scheme could serve our needs unless it was formulated by a National Government or a Government sympathetic to the aspirations of the people and conscious of their requirements. He advocated the expansion of vocational and technological education in the country.

He also stressed the need of military education to train our youths in shipping, aviation and other branches of military science where they can equip themselves with its modern methods.

Defining the objectives of National Education, Sardar K. M. Panikkar, Prime Minister, Bikaner State, in his Presidential address, stressed the importance of a system which educated the population as a whole and did not separate the educated from the general masses, which regarded education as a continuous process all through life, and provided facilities for aesthetical education.

The crucial question which Indian educational authorities had to face, he said, was the position of the teacher, and he pleaded for improvement of the teacher's social and the economic condition. Mr. Panikkar defended the system of written examination as a test of the student's capacity.

Those responsible for national education, Mr. Panikkar said, had two problems to face:

to create a new framework which would take into its fold the entire community that has to receive education; and secondly to furnish the framework with positive ideals. The planners could provide the framework; only educationalists could provide the ideals.

THE PHILOSOPHICAL CONGRESS

Inaugurating the 19th Session of the Philosophical Congress at Lucknow, Dr. Panna Lal, observed:

The victories of science and of war will not bring solace to mankind in spite of the promises of nations and leaders. They may bring political and economic upheavals, which in their turn will bring other problems, and I doubt if we shall be any nearer happiness or truth.

How can we obtain happiness or truth of harmony? That is the problem of problems which has exercised mankind and for countless ages our forefathers have tried to solve it by hard thinking in the mountain caves of Himalayas, or on the banks of the Ganges.

Their conclusion was that happiness is within us, and therefore they placed that branch of philosophy which concerns itself with the study of Self on the highest rung of the ladder of human studies.

Raja Bisheshwar Dayal Seth, Chairman of the Reception Committee, welcoming the delegates paid a tribute to the late Prof. Sen Gupta, famous for his researches in experimental psychology.

Prof. H. D. Bhattacharya, Head of the Department of Philosophy, Dacca University, in his presidential address, observed:

The human syllogism will never yield a correct conclusion so long as we ignore any part of the globe or any period of time and the claim of every country to the blessings of orderly progress in civilisation, comfort and freedom irrespective of the composition of its population. Freedom, peace and progress are the essential features of perfection and in a perfect world these are shared by all.

Continuing, Prof. Bhattacharya said:

But to understand properly the direction of evolution we must have the capacity to interpret the nature of reality. No one can hope to interfere successfully in any matter without first knowing the nature of the thing involved. A world that conserves the values created by man and conforms to the requirements of human reason has a character that is revealed to the insight of a purified personality. Philosophy is the progress responding with the refined sensibility of the entire personality.

It is time for us, he added, to remember that it is better to beget thoughts that will wander through eternity than to procreate

the race that might after all pass away, and that

whosoever sends adrift a good thought or a noble ideal casts a seed of perfection that will grow and give shelter to weary mortals in their toil through life.

It is for the philosopher to show the way and to preach through precept and example that the ideals of truth, beauty and goodness embody eternal values and that after life's fever-fit is over what would be remembered is not how we lived and died but how we searched within and without the basic principles of existence and strove to realise them in thought, feeling and conduct in our social life.

POLITICAL SCIENCE CONFERENCE

Opening the 7th Session of the Indian Political Science Association Conference at Jaipur on January 2, Sir Mirza Ismail, Prime Minister of Jaipur, stressed the importance of such a gathering especially at a time when people are looking to, and deliberately planning for, a new era. Continuing, Sir Mirza said

an Association is or should be of infinitely greater moment than a Conference. It should exercise a continuous and increasing influence upon actual political planning. Its function is not merely to supply sifted and co-ordinated data but to assert the rule of reason. And at the same time, it should be able to give to universities such advice regarding curricula as must inevitably command assent.

Welcoming the delegates, Mr. J. C. Rollo, Chairman of the Reception Committee said:

Neither political science nor indeed any other subject can rightly be regarded and studied as an entity in itself. I think we might say that without history study of politics lacks substance, without economics it lacks structure, without metaphysics it lacks foundation and without ethics it lacks justification. So broad a scheme presents a problem, indeed, but surely this must be solved if university studies in politics are to have genuine significance.

Prof. S. V. Puntambekar of the Benares Hindu University in his presidential address spoke on the nature and functions of the World State. "No political theory in terms of a world state can be evolved", he said, if old empires like Britain and France are going to remain as they are, and the victorious powers in the war retain their conquests and vested interests, military or financial, in the name of a new Security Council of the world.

ALL-INDIA MEDICAL CONFERENCE

The need for mobilizing public opinion in India to press upon the Government to adopt immediate steps for organizing an adequate and efficient public health and medical service as soon as possible so as to protect the people against all avoidable diseases and keep them fit was stressed by Dr. Jivraj Mehta, presiding over the 21st All-India Medical Conference at Cawnpore on December 26.

Dr. Jivraj, who had been elected President of the Conference for the third time, in his address dealt with problems such as paucity of medical relief in the country, preventive measures, public health service, medical research, epidemic relief, Prof. Adarkar's health insurance scheme, and other problems connected with the medical profession.

Deploing the paucity of medical relief in the country, Dr. Jivraj said

that even if we took the entire number of qualified medical men and women as in a position to serve the country through their art of healing, there was hardly one medico to every 15 villages; or one to every 9,000 of population. The average, however, did not indicate the actual availability of skilled medical advice or assistance to the millions of Indians, since out of 45,000 qualified medical practitioners, perhaps, over 35,000 would be found residing and practising in the larger towns which had no more than 12 per cent. to 15 per cent. of the total population of India, bringing the ratio of one doctor to over 20,000 persons in the mofussil areas.

After referring to the distress in Bengal and elsewhere in the country Dr. Jivraj suggested

that the Central Government should start an *ad hoc* organization, an epidemic medical corps, consisting of public health officers, sanitary inspectors and nurses. The Indian Medical Association should also actively organize medical and other assistance for necessary medical relief to combat the epidemics.

The President strongly criticised the import of foreign medical experts not only because, he said,

it means an utterly unmerited slight upon the Indian medical profession of today but also because I cannot believe those unacquainted personally with the conditions of living in India can throw, during the course of a very short peripatetic stay therein, useful light on the solution of our problems.

THE I. F. L. CONFERENCE

The Second Annual Conference of the Indian Federation of Labour met at Jamshedpur on December 24 under the presidentship of Maniben Kara, President of the Bombay Committee of the Federation. About 500 delegates from different parts of India attended.

Mr. M. N. Roy addressing the annual conference dwelt on the relationships of the labour movement with politics, with particular reference to the Indian Federation of Labour. He said that there was an impression in certain sections that trade unionism, to be genuine must be divorced from politics. Conceding that trade unionism was reformist activity within the framework of the capitalist society, he said conditions in India determined that labour activity in India would be political.

Therefore, the Indian working class has to fit its activity in the scheme of people's politics. People's politics would secure social freedom for all sections of Indian people and guarantee equality of opportunity to all.

Miss Maniben Kara in her presidential address said that the course of Indian developments would be set either in the direction of socialism or fascism.

It would be atrocious to expect Indian workers to go back to pre-war condition which was not far removed from one of brute existence.

She expounded the people's plan of economic rehabilitation and pointed out how it would meet all the requirements of the labouring classes.

A number of resolutions on subjects affecting Indian labour were adopted at the session. The resolutions included Government policy regarding post-war planning, trade unionism and politics, affiliation with the International Federation of Trade Unions, World Trade Union Congress, labour legislations, wages and dearness allowances, etc.

The Conference passed a resolution accepting and endorsing a single plan for economic development of India, called "the people's plan," prepared by the sub-committee appointed at the last Conference.

AGRICULTURAL CONFERENCE

The fundamentals of planning for the development of agriculture in India were dealt with by Sir Manilal B. Nanavati, presiding over the fifth Conference of the Indian Society of Agricultural Economics, held at Naini on December 26.

The first thing one should bear in mind while planning for rural life was, the speaker said, that the rural population was composed of men of all grades of civilisation from the primitive man to the highly efficient cultivator. While it was necessary to foster all round development, special effects were called for to assist the lowliest and the most backward to come to the level of the highest.

In any scheme of economic planning the social environment within which reforms had to work should be borne in mind. Economic planning in general or planning of agriculture in particular did not take place in a vacuum. Therefore, planning in India should be on a sociological basis covering every aspect of a man's life and must keep in view the needs and possibilities of the different regions.

The problem called for a wider vision and for bolder measures. The first essential was that India must have a vast scheme for re-organising Indian agrarian economy by reconstituting holdings on the basis of peasant proprietorship. The cultivator must be pulled out of the vast tangled web of land tenures and tenancies and adequate measures taken to set him on his own.

The speaker was fully convinced that peasant proprietorship, wisely managed, could give this country returns in no way inferior to those obtainable from large-sized farms worked on a joint-stock basis. He regretted

that the Government of India were unwilling to face the vital issue, namely, defective land system. The 1935 Act made it incumbent on the Government of India to secure the permission of the Crown before any changes were introduced in the Zamindari system.

The speaker referred to the efforts of the popular Ministries in the provinces and emphasised that

a genuine national government was a prerequisite to the economic progress of the country. . . .

There was need to set up a department of agriculture at the Centre which should take a full view of all the problems directly or indirectly having a bearing on agriculture.

ALL INDIA MUSIC CONGRESS

Dr. Sir S. Radhakrishnan, presiding over the Second Session of the All-India Music Congress which met at Calcutta on January 5, said that the tradition of this country had been a tradition common to all races and communities,

a tradition to which everyone had made effective contribution. Here in this Music Congress, it had been possible for all of them—Hindus and Muslims—to come together on a common platform and produce that psychological make-up which would take shape in political expression. It had given an impressive testimony to the unity of Indian culture at a time when separate standing was found so much in politics and other regions.

Sir Sarvapalli appealed to the musicians to mould the public taste instead of being moulded by them.

The Congress, in a resolution, decided to approach the Indian Universities to adopt classical Indian music as a subject in their curriculum for the benefit of University students. It also requested the music institutions in different Provinces to affiliate themselves to their respective universities for the co-ordination of the study of music.

THE THEOSOPHICAL CONVENTION

Dr. G. Srinivasamurti, in closing the Theosophical Convention at Adyar, in the last week of December commented on the military commands which had been given to the Allied soldiers not to fraternize with the enemy. The brotherhood of the Theosophical Society, he said,

could not confine itself to one nation or to one set of Allies. Sri Ramachandra's "abhyam," or promise of freedom from fear, was the greatest of all freedoms, and this spirit must play its part when the Theosophical Society was rehabilitating the devastated national societies. The parent society would have to judge as a mother to whom the national sections, including those in enemy lands, had been given to be cared for.

Mrs. E. M. Lavender, speaking on "Promises of a World State," said that through the war men had been forced to give expression to the unifying principle of brotherhood,

as for example in the Atlantic Charter, which though it did not exist as an official document was alive and potent because it was written in the heart of man.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Romain Rolland and India

MORE than a year ago, the German radio announced the death of Romain Rolland, and even the London *Times*, so meticulous in its record of such events, had passed a short notice in its columns—which, however, was rectified in its evening edition. Nothing had since been heard of the great savant and Nobel prizeman, until the Paris radio announced his death last month at the age of 79.

In the death of this great apostle of non-violence has disappeared one of the noblest figures of modern times. M. Rolland had won his spurs in the world of letters, as the author of *Jean Christophe* and other works of note which won him the Nobel prize and placed him among the immortals of the French Academy. But his distinction is not confined to France and French literature. His *Jean Christophe* itself is a resounding "call of the European spirit against the separatist tendencies of national ideals." Rolland worked Tolstoy's message through literature as Gandhiji has done through life. Thus in his passing his countrymen

have lost a literary giant and the oppressed peoples of the world one of their greatest and sincerest friends.

Rolland, like Anatole France, was versatile in his interests and achievements. He was an essayist and critic and was the author of many biographies including those of Beethoven, Handel and Michael Angelo. To us in India, he endeared himself by his deep study and penetrating interpretation of Indian thought and culture. His life of Ramakrishna as of Vivekananda, is at once scholarly and inspiring. Rolland was intimately acquainted with both Rabin-dranath and Gandhi, and the late Mahadev Desai has left a very luminous record of the meeting of Mahatmaji with the great

French savant in his mountain home in Switzerland. Doubtless his Indian studies truly reveal where his spiritual affinities lay. "For me, as for many millions," says Gandhiji,

Romain Rolland is not dead. He truly lives through his famous writings, and perhaps more so through his many nameless deeds. He lived in truth and non-violence as he saw and believed them from time to time. He responded to all suffering. He revolted against the wanton human butchery called war.

Mr. Nichols' "Verdict on India".

Like the enterprising journalist that he is, Mr. Beverley Nichols has managed to give the widest publicity to his book—"Verdict on India." Reuter and an obliging foreign press have already given us choice selections from the book to give us a taste of its contents and the general tenor of the author's views.

The echo being louder than the thunder clap there is no need to review the book at length. The perversity of his views has given the author a great deal of publicity. An Indian edition must therefore meet the very large demand that has been created for it. The publishers—Thacker & Co., Bombay—have supplied that want.

Wise men like Burke shrank from drawing up an indictment against a whole nation but the cock-sure Nichols does not hesitate to give his verdict on India.

That verdict, true to type, does not err on the side of fairness or moderation. It has naturally raised a storm of dust which must help to facilitate its sale. For what is one to think of a man who damns the Taj for its "ugliness" and denounces Gandhi as "ignorant and intolerant". This is being original in a strange way and rightly merits S. K. C.'s humorous lines addressed to the author:

I must confess your book leaves me quite cold,
Though some there are whom such queer

writings tickle.
But how can one from you expect true gold
Who must fulfil yourself by being nickels.

Gurkhas and the Greeks

The use of Indian troops in Greece to suppress the civil revolt in that "liberated area" has been the theme of repeated questions in the House of Commons. Official attempts to parry the questioners have not been quite successful. Reuter has cabled the following passage:

Mr. Bevan said, Mr. Eden did not tell them how much the Greek people resented Gurkhas being used against them. Members shouted: "What's wrong with that" and "colour bar". Mr. Eden added: "I don't object on general grounds to the use of black troops, but Greeks object as much to being dragooned by Gurkhas in Greece as the Spaniards did to being dragooned by Moors. Gurkhas are being used in Greece because they are a politically backward people and can be relied upon to fire upon the Greek people." (Shouts of protest).

Mr. Eden, Foreign Secretary, intervened, saying: "I must tell the House that it is a fact that the overwhelming majority of our troops in Greece at this moment are white troops."

Mr. Bevan: "It is perfectly true that at the beginning a very considerable proportion were Gurkhas. We are now pouring in white troops."

A shrewd commentator observes that Mr. Eden tacitly admitted, that there was force in Mr. Bevan's objection when he pleaded in extenuation that the overwhelming majority of British troops in Greece at the moment were white troops. Mr. Bevan retorted that in the beginning a very considerable proportion of them were Gurkhas. One is tempted to ask, in passing, if Greeks have as a fact as much dislike of Gurkhas as the Germans had of the French Algerians "quartered" on them in the last war, we are not aware that any British member of Parliament raised his voice against the French then.

In the present war Indian troops have been used against Germans and Italians in North Africa. By all accounts, they have acquitted themselves so well that one would have thought that all colour distinctions, so far at least as soldiers are concerned would disappear. On the contrary they seem to grow.

Of all European nations, says our contemporary,

the Greeks have from ancient times been most in contact with and mixed with the people of Asia and Egypt. For a considerable time they were subjects of the Sultan Caliph of Turkey. The Gurkha by race and tradition is not inferior to the Greek or any other European. The Gurkha (Sanskrit *Goraksha*—protector of cows) is a Kshatria with the ancient chivalrous tradition of the warrior caste. It is not perhaps the Greek who resents but the British Labourite on his behalf.

The Late Dr. Azariah

The death of the Rt. Rev. Dr. V. S. Azariah, Bishop of Dornakal, at the age of 70, marks the end of a career of great beneficence. The Church in India and the Christian community have lost a leader of outstanding ability and character. From humble beginnings Dr. Azariah rose to his position as the first Indian Bishop of the Anglican Church in India, a position which he held with befitting dignity and usefulness to his diocese. Dornakal was a jungle village in the Nizam's Dominions, but the new Bishop soon made it the centre of Christian activity among a population of seven millions. It is interesting to recall that it was the wise and far-sighted policy of the late Bishop Whitehead of Madras, and his generous encouragement of Indian talent that opened the way to Dr. Azariah's beneficent activities. Like Mr. K. T. Paul and Dr. S. K. Datta, Dr. Azariah was a Christian nationalist deeply imbued with faith in the genius and high destiny of his countrymen.

At the consecration of the Cathedral at Dornakal on January 6, 1939, Bishop Azariah said:

It has been our aim to make the Church harmonise with Indian architecture. . . . It is our earnest prayer that the people of India should feel at home in the Cathedral precincts, and be drawn thus to Him who came, not to destroy but to fulfil.

He ably supported all efforts to deepen and spread the Christian influence, and to strengthen the Christian community.

Mr. Hofmeyer on Racial Intolerance in S. Africa

Mr. Hofmeyer, most eloquent of South African statesmen, has sounded a note of warning against mass intolerance in South Africa. Realising the depth of feeling in India on the question of Indian disabilities in South Africa, Mr. Hofmeyer calls on the Union Government to play fair and act up to the principles and promises of the 1927 Agreement.

In that agreement the Government of the Union declared its firm belief and adherence to 'the principle that it is the duty of every civilised Government to devise ways and means and to take every possible step for uplifting every section of their permanent population and its acceptance of the view that in the provision of educational and other facilities, a considerable number of Indians, who remain a part of the permanent population, shall not be allowed to lag behind the other sections of the people.'

Those pronouncements of 18 years ago were in full accord with the Christian principles in their bearing on race relations. We have done a certain amount to give effect to them. But we have still a great deal to do before we can say to India, 'we have done what in the 1927 agreement we said we would do; your interest in our domestic affairs arising out of that document has now fallen away.'

There is no future for this as a Christian nation, he says truly,

save on the basis of generous respect for the dignity of all men, unwearying activity towards the removal of inequalities of opportunity, and open-hearted readiness to concede to others what we regard the fatherhood of God as meaning for ourselves.

Hence his plea for the application of Christian principles to race problems in the Union. So far the unchristian attitude adopted by the Whites against Indians has had its ugly reaction in perpetuating and intensifying racial hatred. Self interest, thorough, unmitigated self interest has been the bane of South African policy, and that has vitiated all efforts at a solution of the South African Indian problem which he described as "one of the least creditable episodes in our history."

It is hardly a matter for argument that in this field our record, when judged in the light of Christian principles, scarcely bears examination. The self-interest of the European brought the Indian to South Africa; self-interest has sought to get rid of him from the country; self-interest, in so far as this cannot be achieved is determined to keep him in what is regarded as his place.

Indian Shipping Policy

To a certain extent the principles enunciated in Bombay at the first meeting of the Policy Committee on shipping are sound; but the problem of their practical application to the needs of this country has never been satisfactorily solved. The Government of India's Memorandum on the subject urges the acquisition of the adequate share of the world's carrying trade as the principal aim of post-war shipping policy. To this end

steps would be taken to secure an increased share of coastal trade, including that with Ceylon and Burma; a substantial share of trade with neighbouring countries, and fair shares in Eastern trade from which Japanese shipping will be displaced, and in trade between India and more distant countries.

Now the demand for the reservation of Coastal navigation and trade to Indian shipping is a pretty old story, and Mr. Walchand Hirachand has repeatedly voiced the complaint of the Scindias who have fought many a battle for securing this right. But the Government's shipping policy has never been encouraging. In fact it has been so thoroughly disappointing in the past that the fear is widespread in Indian Shipping circles that it will be no more encouraging in the postwar period. At the recent conference Sir C. P. Ramaswami Iyer declared that

not only the reservation of coastal navigation to Indian Shipping but the provision of tonnage to India and building of vessels in this country are matters which will have to be tackled by England and India in full mutual co-operation.

India has a right to have her own shipping policy and no mere increase of the present share—which is 20 to 30 per cent. of the total—would satisfy the imperative needs of this country. There is no doubt that the entire coastal trade should be reserved to Indian shipping—that is, if Government keeps the wishes of the people in mind. That, however, as a contemporary reminds us, is

but another way of saying that only a National Government can, in this as in other respects safeguard and enforce our rights.

FOREIGN AFFAIRS

By "CHRONICLER"

The Russian drive to the Reich

WARS AW, the Polish capital, and Cracow, gateway to the German industrial region of Silesia, simultaneously fell to the mighty Red Army. In the words of a commentator,

Warsaw has been liberated after six months of constant pressure, during which period were witnessed a Soviet advance of 400 miles from Vitebsk, the German retreat from White Russia and across Eastern Poland, the Polish patriots' infructuous rising within the city under General Bor, and the capture of the working class district of Praga by the Russians. The weight of the present offensive can be gauged from the fact that within just five days of its commencement, Marshal Koniev has covered 100 miles to capture Cracow and Czeszochowa, only 15 miles from the Silesian border, and Marshal Rokossovsky has penetrated the Narew river-line into East Prussia to an extent of 25 miles on a 65-mile front. Marshal Zovukh, the hero of Stalingrad, has but lived up to his traditions by the phenomenal ease with which he has neutralised the German resistance.

As we go to press, Stalin in an Order of the Day announces the capture of four towns in Pomerania. One of these is 95 miles from Berlin and another 30 miles to the north-east.

The Reich has been invaded by Zhukov's White Russian army striking west and north-west of Poznan.

Marshal Zhukov has gone 12 miles into Germany from the frontier.

From Rokossovsky's new bridgehead across the Vistula to the left flank of Koniev's army, a great front of nearly 350 miles is now flaming against the Reich.

The Yugoslav Crisis

King Peter of Yugoslavia, now in London, took into his head to ask Dr. Iran Subasic, the Premier, to resign.

The Premier declined but agreed to see the King with whom he had talks.

The Yugoslav Government has since confirmed its decision not to resign and to stand by the Tito-Subasic Agreement. Dr. Subasic's aim in the series of talks with King Peter was to induce the king to change his attitude and give assent in the Tito-Subasic Agreement.

Charter of Trusteeship

A proposal for a "Charter of Trusteeship" for colonial and dependent territories had been agreed on by the dependency "Round Table" of the International Conference on Pacific Relations.

An official report issued by the Conference explains that this charter

would contain an explicit declaration that those States which have responsibility for the administration of dependent territories should administer them in trust for the world community, promote their advancement towards self-government and independence and in the meantime promote their social and economic welfare.

The Conference thus contemplates establishment by a new general international organisation—which might be created within the framework of the Dumbarton Oaks Charter—of

an international expert body composed of experts from colonial and non-colonial powers sitting as individuals on the general analogy of a Permanent Mandates Commission.

Sir W. Beveridge on Peace Prospects

Sir William Beveridge, the well-known warrior against want and unemployment, predicted in a recent exclusive interview with the United Press that the earliest possible date for the end of the European conflict would be the end of March, 1945.

Sir William Beveridge said that Germany would probably reach her weakest point in April or May when the old harvest is exhausted and the new one not yet in. He added that United States, Britain and Soviet Russia could have peace if they wanted it. "But to have lasting peace we must change from the theory of 'peace with honour' to 'peace with justice.'"

He explained that the peace with honour principle preserved dangerous national selfishness which bred war.

"War must not continue to be a thing of national policy" he said. "The advantages of peace are so many and the horrors of total war so great that the price which it is worthwhile to pay for peace is now greater than ever before. We must leave Germany impotent for war for all time by inspection but must not impoverish or dismember her."

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U. S. Foreign Policy

The five main objectives of the United States' foreign policy were announced by Mr. Edward Stettinius, Secretary of State, when he appeared before the Senate Foreign Relations Committee. Those are:

First, the fullest possible support in the conduct of our foreign relations for our armed forces, so that the war may be won at the earliest possible moment.

Secondly, effective steps to prevent Germany and Japan after the United Nations' victory from again acquiring power to wage an aggressive war.

Thirdly, establishment at the earliest possible moment of a United Nations' organisation capable of building and maintaining peace—by force, if necessary—for generations to come.

Fourthly, Agreement on measures to promote great expansion of our foreign trade and productivity and trade throughout the world, so that we can maintain full employment in our own country and together with other United Nations enter an era of constantly expanding production, consumption and rising standards of living.

Fifthly, encouragement of all conditions of international life favourable to the development by men and women everywhere of institutions of free and democratic way of life in accordance with their own customs and desires.

Lady Astor on Soviet Communism

Viscountess Astor, Conservative M. P. once the sworn enemy of Communism, made news the other day. She publicly spoke for Russian Communism. In an interview to correspondents on her completing the 25th anniversary of her Parliamentary career, she said:

"Communism in Russia has taught the people to read. A people cannot think or reach God until they learn to read. I do not dislike Russian Communism. It has changed the European policy of keeping the people poor and ignorant."

Anglo-Ethiopian Pact

A new temporary agreement between Britain and Ethiopia, which replaces the agreement and military convention of 1942, has been signed. The negotiations with Emperor were carried out by Lord de la Warr, special British representative.

Atlantic Charter's Eight Points

The Atlantic Charter, three years old now, comprises eight major points for the United Nations to follow in winning the war and the peace. These points are, in brief:

1. The Allies seek no aggrandizement, territorial or otherwise.

2. No territorial changes except as the people affected wish.

3. All peoples have the right to choose their own governments.

4. Access by all states to the trade and raw materials of the world.

5. International collaboration in the economic field to obtain "improved labour standards, economic advancement, and social security."

6. Establishment of peace in which men may live "in freedom from fear and want."

7. Freedom of the seas.

8. Immediate disarmament of aggressor nations, encouragement of world disarmament, and eventual abandonment of the use of force in international affairs.

This was the charter which for three years continued to be the theme of eloquent expositions by the Prime Minister of England and the American President. Suddenly it seems to have lost its virtue; and both the Premier and the President have thought fit to disown it. This is possibly, as a journalist aptly put it, the greatest casualty of 1944:

Fancy the Allied statesmen after three years of burning eloquence, rubbing their eyes in wonder if such a Charter had at all enriched the treasure-trove of Democracy. . . . At last it takes away one's breath to realise that men wielding enormous power and fashioning a new world could play what may in common parlance be described as a hoax.

Chiang's appreciation of India's Help

"China is most appreciative of India's help in the prosecution of war. We have been blockaded for more than two years, but neither the enemy, nor the blockade has conquered us, largely to the fact that we have been able to count continuously upon India's goodwill. This is one of the most significant developments in this war and will long live in the minds of both people", thus runs a message sent by Marshal Chiang Kai-Shek to the people of India through the war correspondent of the *Times of India*.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

CHURCHILL'S BLIND-SPOT: INDIA. By N. G. Jog. Published by P. P. Dinshaw for the New Book Co., Bombay.

Professor Laski once wrote "Where Churchill is interested, he can still learn, but unless he is interested, his tendency is to be unsympathetic to a point of view he has not learned to share. So that where he is blind, as over India, or basically uninterested, as in the problem of Industrial organisations he finds it difficult to re-orientate his mind to a world wholly different from what it was when he was forming his basic outlook".

Mr. Jog, in "Mr. 'Churchill's Blind Spot: India': has written an illuminating commentary on the text. At this supreme moment of India's struggle for freedom, her destinies have been entrusted into his hands. Will Churchill have the vision and the urge to win the peace of India, and of the world, as he had for winning the War? An unfree India is and will always be a menace to the peace of the world; nor can freedom and democracy be permanently rescued so long as Imperialism sways over a fifth of the human race.

There is much truth in the impression which Phillips gathered and communicated to President Roosevelt in his letter in the Spring of 1943. He wrote:

Behind the door is Mr. Churchill who gives the impression that personally he would prefer not to transfer any power to an Indian Government either before or after the war and that that the *status quo* should be maintained.

Mr. Jog deplores the misfortune that our fate must now be in his hands. Mr. Jog has made a careful selection from Churchill's speeches and writings and illustrates his theme in every particular with a wealth of of quotations mostly from Churchill's sayings themselves. It is direct and incisive and pungent as the hero himself. It is full of interest and instruction and will repay perusal. We commend it to the student of Indian Problem.

THE TRUTH ABOUT INDIA. By M. D. Japheth. Bombay. Rs. 2-8.

The author of *The Truth about Gandhi* has now written this short essay—*The Truth about India*. It is a rapid sketch of the political events in India from the beginning of this century up to the release of Mahatma Gandhi on 6th May 1944. The author says that the beginning of this century is a turning point in India's history, for two great events gave Indians a psychological impetus to their will for freedom. These are Japan's victory over Russia and Gandhiji's successful campaign of Satyagraha in South Africa. As a result of these, the freedom movement, which began with the founding of the Indian National Congress, gained great acceleration. Before Gandhiji appeared on the scene, Lokamanya Tilak had given the body to the movement. After Tilak's death Gandhiji stepped into his place and gave the movement its soul. The soul of the freedom movement in India is non-violence. Again and again, during the last thirty years the Mahatma has shown by precept and example the efficacy of non-violence on a nation-wide scale. As the author puts it, "it is more a record of moral evolution than a mere narrative of political revolution." The India of to-day is a creation of Gandhi.

It is a pity that all this time the British rulers of this country showed a singular lack of imagination and of moral idealism and pursued a policy of repression and of grudging, graceless concessions. The Cripps' formula was a culmination of such ill-conceived palliatives as the Morley-Minto reforms, the Montagu-Chelmsford reforms, the Gandhi-Irwin pact, the Round Table Conferences and the India Act of 1935. The author ends with an appeal to England and asks her to realise that India's freedom is in essence her own freedom as well as the peace and happiness of the world.

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HOW TO SECURE INDIAN INDEPENDENCE. By 'Sutlej'. Oxford University Press. As. 8.

Everyone will admit that there is a growing need for the immediate ending of the political deadlock in India which alone can give meaning to Britain's declarations that the war is for democracy and self-determination of small nations. The author of this pamphlet outlines a plan for the Governance of India when Britain implements her independence pledge to India. In the scheme two independent sovereign states, Hindustan and Pakistan,—are to be set up in British India and their areas demarcated. Among the states, Hyderabad, Kashmir, Mysore, Baroda are to be single sovereign states, while the small states should be formed into five confederacies, thus making in all eleven sovereign succession states within the area now known as India. This novel scheme will find few adherents among thinking men in India.

TWENTY-FOUR RUSSIAN STORIES. International Book House, Ltd., Bombay. Rs. 3-8.

Interest in Russia had been awakened in many minds even before Russian arms had won laurels in the many battle-fields of the present war. Many travelled through the country to understand the soul of her people. But there is perhaps nothing that reveals a people's soul as fiction, and hence this volume may well claim that it reveals the Russian soul, since it consists of twenty-four stories written by the most outstanding fiction writers of the country.

The Russian mind is extremely introspective: one has only to think of Tolstoy's *War and Peace*, Dostoevsky's *Crime and Punishment*, for any story of Poushkin. All the stories in this volume also share this characteristic, whether they be such single-paragraph ones as Sologub's, or longer ones like those of Tchekoff, Bunin or Kuprin. In each story we seem to see the working of the minds of the characters as clearly as a clock-work in a glass case.

CRITIQUE OF "CHINA'S DESTINY." By Chen Pai-ta. People's publishing House, Bombay.

In this short book the Chinese communist Chen Pai-ta examines critically the views of Marshal Chiang Kai-Shek about the communists expressed in his book "China's Destiny" published last year. It seems as if the deep differences between the communists and Chiang which had plagued Chinese politics in recent years are still alive and kicking. From these pages we get an idea of the distrust that still prevails among the communists about Marshal Chiang Kai-Shek.

BURMA—YESTERDAY AND TO-MORROW. By F. Haskings. Thacker & Co., Ltd. Rampart Row, Bombay. Re. 1-8-0.

Mr. Haskings has written a lively and readable little book on Burma. Having lived and worked in Burma he writes with understanding and sympathy about many aspects of Burmese life. Though he is critical at times, his account of the Burmese campaign is rather inadequate and leaves out of account many vital factors relating to British reverses. He offers some constructive proposals for Burma's reconstruction and rehabilitation.

BOOKS RECEIVED

INDIANS IN SOUTH AFRICA. With special reference to history and implications of the Pegging Act and the Pegging Ordinance (With Foreword by Madan Gopal Poddar) By Santosh Kumar Chatterjee, M.A. The American Association, Calcutta.

THE FUTURE OF AUSTRALIA. By E. M. R. Lewis. Indian Council of World Affairs, New Delhi.

KNOW YOUR COUNTRY. Institute of Current Affairs, Lahore. Re. 1-4.

HINDUSTAN MANUAL. By S. R. Sastri, B.O.L. Dakshina Bharat Hindi Prachar Sabha, Thyagaraja Nagar, Madras. Rs. 2.

THE HOLY SEE AND ITS PLACE IN INTERNATIONAL LIFE. By S. E. The Grand Chevalier, N. D. A. Silva Vijaya Singh, The Padikara Mudaliar of Ceylon, Kandy.

GANDHI THE MASTER. By K. M. Munshi, Popular Book Depot, Bombay.

DIARY OF THE MONTH

—:o:—

- Jan. 1. Mr. Lloyd George made an Earl.
—Death is reported of M. Romain Rolland.
- Jan. 2. Bishop of Dornakal, Dr. Azaria, passes away.
- Jan. 3. Polish Provisional Government declines responsibility for financial obligations of the London Government.
- Jan. 4. Sir Maurice Gwyer re-appointed Vice-Chancellor of Delhi University.
—Turkey breaks with Japan.
- Jan. 5. King Peter stands down to Slav-Regency in Yugoslavia.
—Allies capture Akyab.
- Jan. 6. Sind Premier demands resignation of Mr. Gazdar, League Member of the Ministry.
- Jan. 7. R. A. F. raid Munich.
—49 Jap planes destroyed.
- Jan. 8. U. S. Admiral gives warning of impending Robot threat to New York.
- Jan. 9. Sir Chhotu Ram, Punjab Revenue Minister, is dead.
- Jan. 10. Americans land on Luzon.
—E. A. M. delegates meet Gen. Scrobie.
- Jan. 11. Japs form "suicide squadrons" and crash to death on allied ships.
- Jan. 12. Truce signed in Athens.
—Allied armies link up the Western front.
- Jan. 13. Gandhiji warns against mass gatherings on Independence day.
—Allies land on Myebon.
- Jan. 14. Dr. P. C. Ghosh, Mr. Biswanath Das and others released.
—Liaquat Ali Khan, Secretary of the Muslim League, speaking in Madras, explains Pakistan as Free Islam in Free Hindustan.
- Jan. 15. Sir Edward Benthall, opening the Post-war Transport Policy Committee meeting, explains Government's plans.
- Jan. 16. Mr. Churchill heckled in the Commons on the Grecian issue.
—Russians advancing south of Warsaw.
- Jan. 17. Warsaw falls: Capture of Cracow reported.
—Transport Council decides to set up an Indian Road Board.
- Jan. 18. Mr. Churchill defends Britain's foreign policy in the Commons.
—Hungary signs an armistice.
- Jan. 19. Russians take Tilsit.
—American advance in Luzon.
- Jan. 20. Mr. Bhulabhai Desai meets Viceroy.
—Dr. Sapru and Conciliation Committee meet Punjab Hindu and Sikh leaders.
- Jan. 21. Mrs. Naidu, addressing Madras students, urges freedom through unity.
- Jan. 22. Release of hostages in Greece.
—Trade Union Congress in Madras demands release of prisoners.
- Jan. 23. Burma road re-opened.
—King Peter dismisses Dr. Subasic's Government in Yugoslavia.
- Jan. 24. Sir Ardeshir Dalal addresses meeting of Post-War Reconstruction Committee in Madras.
- Jan. 25. Russians cross the Oder.
—Tito-Subasic pact to stand. Yugo cabinet not to resign.
- Jan. 26. Independence day celebrations.
—A. I. N. E. C. Standing Committee meets in Calcutta.
- Jan. 27. Editors' Conference demands release of detained journalists.
- Jan. 28. Mrs. V. L. Pandit lunches with Mrs. Roosevelt at the White House.
- Jan. 29. Reds cross into Brandenburg. Thousand bomber raids on Germany.
- Jan. 30. Governor of C. P. commutes sentences of death passed on eight of the fifteen accused in the Ashti and Chimur cases to transportation for life.
- Jan. 31. Report of German and Jap attempts at peace.



TOPICS From PERIODICALS



LITERATURE AS A MORAL FORCE

The Aryan Path for January has an article on the above subject by Prof. M. D. Altekar who says that

literature, to be true literature, must be vital and, though it may be light, literature should not be trivial, common and cheap. To use a simile from medicine, literature should be full of vitamins. Vitamins are found in a number of common articles that we eat. So treatment of a common subject by a poet (the term poet is used here in its widest sense) becomes literature if he puts vitality into it and if thereby the vitality of the reader is improved, and such literature is said to exert great moral influence and becomes a great moral force. Do those writers who persistently indulge in themes of free-love and what they call new thought (which often hides only old vulgarities and old vagaries) make their readers better and stronger, less prone to temptation and more capable of resisting temptation? After all, self-control and proper control of egotism are the test of all vitality, and do those new writers teach men and women to pass that test?

Sincerity is the greatest possession of an author, and it is sincerity that makes an artist of him.

And sincerity flows from the objectivity which is nothing other than what may be called disinterestedness. Objectivity is often opposed to subjectivity, but one may speak or write sincerely about oneself. One may, but, more often than not, one will not, and that is why true art is always, strictly speaking, objective. And when subjectivity is free from the vice of interestedness, it is really an objective outlook applied to one's self. That can be achieved but it is exceedingly rare and difficult of achievement.

The writer points out that the principal thing is that the author should be objective in his presentation.

If, for instance, Shakespeare had not been disinterested, if he had not been objective, his wonderful pen could not have described such different types of women as Desdemona, Lady Macbeth, Rosalind, Juliet; or such different types of men as Othello, King Lear, Hamlet, the Jew, Macbeth. What some of the writers of later days have overlooked is this supreme significance of disinterestedness or what is popularly known as objectivity, which is in truth sincerity.

It is thus seen that literature is a moral force. That it is twisted by some and misused by others is no reason why we should treat all literature as propaganda or as a force that weakens the moral fibre.

A LESSON FOR INDIA

India, the monthly Review edited by Professor Humayun Kabir is a welcome addition to the ranks of Indian periodicals. In his Editorial notes for the current issue, Professor Kabir draws pointed attention to the happenings in the various countries in Europe liberated by the allied armies from the Nazi invaders—Poland and Belgium and Greece. It is a strange irony of fate, he says, that all over the continent of Europe, the forces of liberation sent by the United Nations are coming into conflict with the resistance forces native to the soil. These events have one important lesson for India.

Those who come as liberators often tend to stay on as conquerors. External help is more often a liability than an asset. It is of course otherwise with strong and powerful nations. They are confident that they will use the help which is offered to them, and not be used by those who offer help. Russia has largely profited by the help and assistance she received from the U.S.A. and Britain. She has not however, allowed her policy to be influenced by her allies. The help which China has received is insignificant compared to what Russia received. The interference with the internal affairs of China is however far greater. Interference in all such cases seems to vary inversely to the assistance given. The root of the paradox is, of course, to be found in the strength of the parties concerned. Development of her internal strength is therefore the only guarantee of a nation's security. India must therefore develop what strength she may if she is to win her rightful position among the nations of the world. Anxious dependence on American help or fond hopes of Russian intervention are bound to fail. Even though America has the power, she has not intervened in India, France or Italy. External help or intervention is therefore extremely unlikely. Even if it should come, it may create more problems than it will solve.

The other lesson for India, says the writer, is that British gibes about her divisions and differences are only a pretext for withholding recognition of her independence.

Mr. Churchill who wants complete unanimity of opinion in India not only recognises, but welcomes differences in countries like Greece and Belgium. He even makes such variety of opinion a condition of democracy for does he not say that it takes all sorts to make a democracy? He would not however apply the lesson of that discovery to India. Again the lesson for India is clear. What is sauce for the gander is *not* sauce for the goose till the goose becomes as strong as the gander.

CAPITAL AND LABOUR

Bharat Magazine is a monthly journal devoted to economic and industrial progress of India, published by the Dalmia-Jain group of concerns. In a recent issue of this magazine we have some wholesome counsel as to the proper relation that should subsist between these two vital factors of business—capital and labour. At a time when we are awaiting the dawn of that new horizon when industrialisation goes hand in hand with reformation, righteousness and uplift, we cannot be too careful in avoiding the pit-falls of misdirected effort and profiting by the experience of successful enterprises. For a businessman, says the writer,

the unfailing remedy is to invite full-throated criticism or suggestions from the workers. Let him lay bare his plans before his workers to ask them to share what he gains and loses. Let his dealings be open and his behaviour above suspicion. Let him say to the workers: "I want to build a motor-car industry—self-sufficient, independent and able to withstand foreign competition. These are my schemes. . . I invite your co-operation towards the good of the commonalty and the country." If a worker is desirous of associating himself in the money-part of the enterprises, he must be welcomed wholeheartedly; if a capitalist—an unhappy term, which has partly lost its true and honourable meaning—comes forward to place his services and his personal labour for the benefit of the concern, he too, I say, should be cordially encouraged. Such a move would result in elimination of all distinctions between the industrialists and the labourers.

In a nutshell, it would mean a reasonable socialisation of industries. Nobody need have any fears from the socialisation of industries, where labour and capital are complementary and concordant with each other.

A man of business, thus, is not an outcast, an ostracised being, but an integral part of the society, who will, in course of time, be ready to organise his plans for industrialisation not 'in camera,' but before the public gaze. He will associate himself with his workers, and gradually the classes and the masses will be merged together.

But to bring about the existence of this happy state of affairs, labour too should be prepared to shed its unfounded fears and suspicions. It has to realise its importance.

As long as the labourers consider themselves as insignificant "hewers of wood and drawers of water," working for so many brass-pieces a day, they cannot gain strength and respect. Labour is as much the creator of goods and wealth as the moneyed-class. Both are indispensable part and parcel of an industrialised society. While insisting on a square deal labour should be willing to place at the country's disposal square work done honestly and conscientiously.

BRITISH FOREIGN POLICY

Mr. Tom Wintringham, well-known political and military writer, in an article in the *Commonwealth Review*, asserts that the British foreign policy is delaying the winning of the war. He says:

Nazi parachutists were dropped in Belgium and Luxembourg to help Von Rundstedt's drive. Resistance movements disarmed by British policy were refused arms to use against these paratroops. In Italy, the Nazi line holds in spite of the switching of whole German divisions to Hungary. British, Polish and Greek troops who could have helped to break the Nazi line are flown to Athens where they are employed against the Allies and not against the enemy. In Greek islands and in Crete, German garrisons are holding out. Supply ships to help the Red Armies cannot get through. The attempt to conquer Greece robs use of the chance to clear out these German garrisons. Germans needed ten divisions to hold part of Greece against the ELAS. The British Army which is unlikely to be able to spare ten divisions will fail with less.

No commander would dare use French or American troops in Athens or troops from Canada, Australia, New Zealand and other democratic countries that would at once demand their recall. So Mr. Churchill uses Indian, Polish and British troops—troops from countries unable at present to protest effectively. Thus on three fronts, the real physical and military war effort is weakened by a policy of trying to restore power to representatives of the old order of society, but the moral weakening is greater and more important. This policy divides us from our American, Russian, French and other European Allies and causes strikes in our factories.

SELF-GOVERNMENT FOR ASIATICS

The *Far Eastern Survey*, the bulletin of the Institute of Pacific Relations, calls on the United States Government to attempt to obtain from European colonial powers an agreement on "unequivocal definite programmes" by which the peoples of Burma, Malaya, Indo-China and Netherlands East Indies will be assured of self-government in the near future.

The author of the article, Mr. Laurence Salisbury, says that an effort must be made now because America's "bargaining power" among Allies would greatly diminish with the defeat of Germany. "We may easily miss a great opportunity of ridding the world of the ever latent threat of global inter-racial war." He adds:

White imperialism in Asia is doomed, and whatever be the attitude of these colonial powers, the peoples of Asia will eventually achieve self-government. It is in the best interests of America that our European allies "realize it wiser to yield from strength to growing aspirations of the Colonial Asiatics than to delay until forced to yield from weakness.

He further says that America's "prolonged silence" on the issue of colonial independence means "tacit commitment to support the imperial system which will inevitably come to an end."

The author warns that the Japanese propaganda for pan Asia would continue after the war also. Japan will seize every opportunity to create among other Asiatics hatred of whites.

Hence America and European powers must co-operate in an enlightened policy of treating Asiatics as potential equals in world affairs. Japan's purpose is to fight next time with Asia solidly behind her. In such a war China might be on Japan's side, for if our policy in South-East Asia proves to be a failure, our policy everywhere in Asia will have failed. To millions of Asiatics, America appears to be fighting for not only the defeat of Japan but to restore colonialism in Asia as it existed before war. Unless America clarifies her position, she might find herself in future alignment ranged with dying imperialism against a united and vigorous Asia.

ECONOMIC PLANNING BY INDIA GOVT.

In an article on the Central Government's plans for the economic development of India after the war, the *Manchester Guardian* says: "We cannot evade the issue of Indian Self-Government . . . The sort of schemes for the development of natural and industrial resources which are now being discussed in India demand a great deal of initiative and direction by the State. The Government that is to carry them into effect must have large powers of economic management and it must be able to obtain the consent of the public for heavy taxation and control of trade and investment. It is difficult to imagine that anything, but an Indian National Government could command such support once the pressure of war needs has been removed. But the pressure of poverty goes on and it would be wrong to put off plans for the deliberate raising of living standards until perfect political agreement has been reached".

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LEADERS OF POST-WAR JAPAN

Who will lead the Post-war Government of defeated Japan? is answered by Mr. Allan Goulding, writing in the *Magazine Digest* for November. Their names, Yukio Ozaki, and Susumu Okanu, will probably be prominent in the news after the Allies close in on Japan.

Ozaki, known as the "god of constitutional politics," is the elder of the two. He is Japan's greatest liberal statesman. In his long career as legislator and publisher, he has won unchallenged recognition as a staunch antimilitarist and democrat. . . .

Despite the attempt by the Tojo Government to remove him from the political scene as a traitor, his followers re-elected him by a 14,000-vote majority.

Returned to his seat in the Diet by a substantial majority in that election, Ozaki continued his criticism of the military dictatorship after the outbreak of the war with China, and was one of the few political leaders with courage to maintain this attitude after December, 7, 1941.

He especially condemned the war with China. As early as 1932, while traveling abroad, Ozaki declared that it was a "high act of nonsense to suggest that Manchukuo had been formed by the free will of the people." Since then, he has maintained that attitude consistently both in the national legislature and in his publications.

Susumu Okanu, Japan's other outstanding democratic leader, is 52 years of age.

He heads the Japanese People's Liberation Alliance, formed in Yen-an, China, in February, 1944. He is Japan's most aggressive labour leader. Militantly active against the militarists, he was forced to go underground in 1935, but continued his opposition so effectively that in 1943 the government began a nationwide hunt for him. He finally escaped from Tokyo, travelled in disguise by way of Tientsin and Peiping, and arrived in Yen-an early in 1944.

There with other Japanese democratic groups, he founded the Alliance with the specific purpose of providing the Japanese people with a postwar anti-militarist leadership.

Okanu is a practical politician as well as an uncompromising democrat.

He realizes the hazards involved in raising the issue of the monarchy in a country where the people are taught to believe that the Emperor is divine. His only objective at the moment is to unite all the latent forces of democratic opposition, and to eliminate any differences between his followers and those of Ozaki and other democrats.

The popularity of these two men, already great, will undoubtedly rise with the defeat of Japan's present leaders.

INDIAN LITERATURE

The *Literary Annual* published by the *All-India Weekly* has many attractive features, not the least of which is a record of the literary output in the year. It is a copious list touching every aspect of literary endeavour in the country during 1944. It opens appropriately with a survey of the literary activities in India by Prof. K. R. Srinivasa Iyengar.

The war has proved both an inimitable curse and a blessing in disguise to Indian publishers, says the Professor. "It has proved a curse because war-time controls of all sorts are trying to strangle the production and distribution of books and periodicals. On the other hand, the war has proved a blessing in disguise there is now a very real and still growing demand for new books. Thanks principally to the selfless endeavours of those of our men of letters who care for culture and literature more than for ready returns, Indo-Anglian journalism and Indo-Anglian literature are yet instruments of knowledge or engines of culture in these hectic, myopic, uncertain days."

INDIAN UNITY

The unity number of *Federal India and Indian States*, is packed with informing articles and statistics bearing on the ticklish problem of inter-communal relations. The lengthy Editorial concludes with a powerful plea for unity.

"Let the four hundred million people of India have faith in themselves and in their national destiny; let them unite to purify themselves by destroying the many social ills that have been for generations eating into their vitals, and thereby become strong and great, not only in their own estimation, but in that of the civilised world; let them feel one and indivisible under the Fatherhood of one God whatever faiths they might profess, and the problems not only of Indian unity, but of world unity will have been completely solved."

INDIAN STATES

Baroda

STATES AND POST-WAR PLANS

"There are post-war reconstruction schemes which affect British-India as intimately as the Indian States, and the Central Government should be prepared to afford assistance to the States in these schemes," declared Rajratna S. V. Mukherjee, member for Post-War Reconstruction, speaking at the meeting of the Board of Industrial Advice constituted by the Maharaja of Baroda, to help the planning of post-war industry and agriculture of the State. Sir Homi Mehta presided.

In a message to the Board, His Highness said: "the social and economic development of my people actuated me to constitute this Board, and I have every confidence that with your help schemes of far reaching economic importance will soon be introduced."

Sir Homi Mehta, in his inaugural address, referred to the objects of the Board and said: "I cannot here emphasise too much that the policy of British-India towards the Indian States in respect of industrial development in the States should be one of entire sympathy and co-operation, without any sense of fear and envy whatsoever." The President referred to the various fields of development in the State one of them being a broadcasting station. Sir Homi advised the Baroda Post-War Reconstruction Board to plan for cheap electric power.

BARODA SAVINGS DRIVE

Under the Small Savings Scheme, the Baroda Government have appointed a special officer to organise savings societies of labourers on co-operative basis. By the end of September 1944, 20 such societies had been organised with a membership of 22,999. The compulsory and DA savings deposited in these societies amounted to Rs. 2,60,497 and Rs. 11,41,210 respectively.

Hyderabad

LABOUR CONDITIONS IN HYDERABAD

The Labour Investigation Committee was appointed by the Nizam's Government in April last to investigate Labour conditions, particularly industrial, in the State, and to suggest measures for their improvement.

Nawab Khusru Jung Bahadur, Army and Labour Member, Nizam's Executive Council, addressing a meeting of the Statutory Labour Advisory Committee, said that the Nizam's Government was considering the creation of a separate Labour Department. He also revealed that the Government was considering the passing of an Industrial Disputes Act, a Trade Unions Act and Employment of Children Act. The Government, he added, had already appointed a Post-War Planning Committee to deal with Labour problems.

EXCESS PROFITS FOR POOR RELIEF

Rupees fifty lakhs out of the Excess profits revenue will be spent by the Nizam's Government on providing cheap grain and standard cloth to needy and disabled persons in the State. Part of the above amount will also be utilised for setting up industrial institutions in Hyderabad city and districts, where trained women teachers will instruct widows and poor women in small-scale home industries and arrange for the sale of goods made by them.

NIZAM ON INDUSTRIES

The Nizam, opening the seventh annual Hyderabad Industrial Exhibition, stressed the importance of industrial development.

"I place the prosperity of my State above everything else," he said, "and in order to secure this, it is necessary that local industries and manufactures should be developed so as to bring wealth into the country and reduce poverty and unemployment."

Mysore**TEXTILE CONTROL IN MYSORE**

In pursuance of the recommendation of the Textile Advisory Committee to the effect that such of the cloth dealers as have come into business subsequent to December 1941, especially after Japan's entry into war, on grounds of speculation may be shut out, the Additional Textile Commissioner for Mysore has notified that only such of the cotton cloth dealers (both wholesale and retail) of Bangalore and Mysore cities as have taken out licences under the Mysore Cotton Cloth Dealers' Licensing Order and as have come into business prior to January 1942, may apply to him for the renewal of the licences. Licences would not be renewed as a rule in the case of those dealers who came into business subsequent to December 1941, except in special cases where due consideration would be given only to such of the dealers who would apply for renewal of the licences mentioning specific reasons, if any, for such consideration.

MYSORE JOURNALISTS' ASSN.

Addressing the Mysore State Journalists' Association, Bangalore, at its 13th Annual General Meeting held on January 5 in the Association's premises, Mr. O. Pulla Reddi, Minister for Revenue and Law with the Government of Mysore, dwelt on the privileges and responsibilities of the Press and observed that with the extension of suffrage and with all the illiteracy and ignorance that was noticed around them the Press must provide that political education which had been denied to many by omission to attend schools and colleges in their youth.

MYSORE LAWYERS' SANADS

The High Court of Mysore has returned the applications filed by Messrs. K. T. Bhashyam, K. Pattabiraman and S. Nijalingappa, Congress leaders of the State praying for restoration of their sanads which had been cancelled by the High Court in the year 1941, under the Legal Practitioners Act for disobeying a prohibitory order issued by the police.

Travancore**THE C.-IN.-C. IN TRAVANCORE**

At a luncheon given by the Dewan of Travancore Sir C. P. Ramaswamy Aiyar, His Excellency the Commander-in-Chief in India, General Sir Claude Auchinleck paid a tribute to the young men of Travancore State. He said that although this was the first occasion on which he had visited the State, he had seen officers and men from Travancore in other parts of India and on overseas fronts. He had formed a very good opinion of them and this had been amply supported by what he had been able to see during the present visit. General Auchinleck said that although he had been associated for the past forty years with Punjab troops he would be the first to praise the qualities of the South Indian soldiers. He reminded his listeners that his own battalion of the first Punjab Regiment was originally the Old Madras Regiment.

SIR CHIMANLAL'S TRIBUTE

"Your ruler and Her Highness the Maharani have set an example in India of what a ruler must be, namely servant to the people," said Sir Chimanlal Setalwad, former member of the Bombay Executive Council, addressing the Travancore University Union.

Sir Chimanlal added that they, in Bombay, used to hear of the rapid strides Travancore had been making under the enlightened administration of her ruler, assisted by his Dewan. He had been round some of their institutions, including the University, the Engineering College, the Women's College and the Museum. "I can well say that all these reflect in every direction the hand of the great ruler that you have, as well as the great Dewan who helps him."

If we had, in India, Princes and Dewans of the type you are fortunate to have here the face of India would be entirely different from what is in some parts of the country.

Miraj**REFORMS FOR MIRAJ STATE**

Reforms in the constitution of Miraj (Senior) State were announced by the Raja Saheb on the occasion of the fifth anniversary of his accession to the Gadi of Miraj. While making the proclamation, the Ruler said that he was promulgating the Government of Miraj (Senior) Act of 1945, in accordance with declared policy of the State progressively to associate the subjects with the administration with a view to reaching, in the fulness of time the accepted goal of full Responsible Government under the aegis of the Raja Saheb.

He added that the new Constitution would reveal many progressive feature which similar Acts elsewhere had yet to adopt. The financial and legislative powers of the State Assembly were in advance of the powers obtained in other places and were on a par with those enjoyed by Provincial Councils under the Government of India Act of 1919.

Bhavnagar**BHAVNAGAR BUDGET**

"Indian India nowadays can no more afford to remain aloof from British India in the fields of political, industrial and economic progress of their subjects," declared Mr. Anantrai Pattani, the Dewan-President, opening the budget session of the Bhavnagar State Dharashaba.

He assured the House that the State would not lag behind India in planning, various post-war reconstruction schemes for agriculture, cattle-breeding, industry and commerce in order to raise the standard of living in the State.

The budget, introduced by the Controller of State Accounts, revealed a deficit of Rs. 30.3 lakhs.

Ratlam**MUNICIPAL BOARD FOR RATLAM**

"In India we have the hoary tradition of personal patriarchal rule. Now the time has come when we should be able to blend the principle of democratic government with the old institution of monarchy," declared H. H. Maharaja Sir Sajjan Singhji of Ratlam, inaugurating the newly constituted Municipal Board under the Ratlam Municipal Act of 1944, on the occasion of the celebration of the 65th birthday of His Highness on January 13.

Sangli**POPULAR MINISTERS FOR SANGLI**

The Raja Saheb of Sangli has appointed Mr. B. S. Core and Mr. K. G. Kulkarni as the Popular Ministers of the Sangli State according to the Sangli State Amended Act of 1945. Both of them belong to the Sangli Praja Parishad Party in the Sangli Assembly.

COMMERCE & INDUSTRY**CONNAUGHT CIRCUS, NEW DELHI**

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INDIANS OVERSEAS

South Africa

SIR S. A. KHAN'S FAREWELL ADVICE

Speaking at a banquet in Johannesburg given in his honour on January 11 by the Transvaal Indian Congress, the retiring High Commissioner for India, Sir Shafaat Ahmad Khan said:

Until shortly after the war, there was no racial hostility against Indians in the Transvaal. The Afrikaner leaders nourished on the Old Testament spirit and fortified in their beliefs through their leaders' struggle to secure political existence, accorded to the Indians treatment which was tolerable although not an ideal one. The first waves of anti-Indian sentiment appeared in the twenties and only partially subsided with the Cape Town Agreement. This has not provided a comprehensive solution to the political Indian community but has promised limited ameliorative measures. The Capetown Agreement unfortunately remained a dead letter and the promises made by the South African Government were unredeemed.

Despite the agreement, a series of laws had been passed against the Indian community culminating in three ordinances passed in Natal last November. The interim Act of 1939 which has been embodied in the Pegging Act had taken away the basic right of the Indian race in the Transvaal. Unless it is repealed, the fate of the Indians in Transvaal is sealed.

The pattern of post-war policy for the Indians in the Transvaal countryside is not yet disclosed but the Indian community is greatly agitated over rumours of segregation. I hope the Congress will safeguard the Indian rights in the towns and the countryside and I always oppose with determination any scheme threatening to curtail the existing rights of the Indian community in the Transvaal, limited as they are.

Instead of segregating the Indian, South Africa should lend a helping hand in improving his social life and in developing his intellectual ability.

The future of the Indian race overseas is assured. India knows that the future of her children overseas is bound up with the vital questions of her own freedom. Discriminatory laws have been passed by some countries in the last ten years. They have been duly noted. The Indian statesman with his vision and imagination can afford to wait. They know they will soon be masters of their own homeland. When they do, their kith and kin overseas will be the first to claim their attention.

Sir Shafaat urged that India and South Africa must be good friends in the post-war world though recent events have profoundly stirred the 400 millions of India and both countries must cultivate the qualities of good neighbours.

Mauritius

POSITION OF INDIANS IN MAURITIUS

"One of the most outstanding needs of the island of Mauritius is good administration," observes the Moody Commission appointed by the Colonial Office to enquire into the firing incident that took place on September 19 on the island.

It may be mentioned that more than 65 per cent. of the population on the island are Indo-Mauritians who have made the island their home and many of the sugar estates there are owned by Indians. There was another firing incident in 1937 and Major Browne, Labour Adviser to the Colonial Office, who was appointed to examine the labour question on the island, made certain important recommendations including the establishment of a Labour Department. Labour legislation of considerable benefit to labourers was also introduced.

The Moody Commission was appointed after the firing incident in Belle Vue Herel Estate about which questions were put in the Central Assembly.

Burma

INDIANS' FUTURE IN BURMA

The future of Indian landowners in Burma is the subject of a letter by Mr. Polak in the *Manchester Guardian*. Mr. Polak says. "I am well aware that many of these non-cultivating Indian landlords would have been only too glad not to be burdened with these lands. I suggested, several years ago, to Dr. Maw, when in office, that the Government of Burma would be serving both parties if they bought out the interests of Indian non-cultivators at a reasonable price and held lands in trust for the Burmese original owners at a moderate rental, but nothing apparently was done to restore the latter to their lands."

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

Questions of Importance

A ROYAL PROCLAMATION FOR INDIA

A Royal Proclamation setting out the substance of the 1942 proposals was suggested by Wing-Commander H. Grant-Ferris, M.P., speaking in London.

Wing-Commander Grant-Ferris urged that Indians, particularly in villages, attached great importance to a Royal Proclamation and as it was posted up under a picture of the King they would attach more importance to it than to a statement from the Secretary of State for India.

We made certain promises, and we have got to stick to them. Otherwise our name and status in the world will deteriorate as never before. We should come out of this problem with clean hands and our attention to fulfil our promises should be made known in terms of the utmost clearness. After this war, we shall have to say to Indians that no more political wrangling in India will be tolerated for a given period of perhaps 15 years. Then we could turn our minds to other problems in India.

MR. KUNZRU ON INDIA'S DEMAND

The International Conference on Pacific Relations concluded its talks on what proved to be a highly controversial subject of European dependencies in the Far East. Both Indian and British viewpoints were, however, presented.

Representing India, Dr. H. N. Kunzru demanded the following concessions from the British as the first concrete step towards the promised independence of India:

Complete Indianisation of the Viceroy's Council—including two key positions of Home membership and Finance membership. For the latter, the Viceroy has even imported Sir Archibald Rowland from Britain.

Complete Indianisation of the Indian Army in order that the country may be prepared to defend itself when it is given its independence. Indian officers now in the Army have already proved their abilities of leadership and diversity of races in the army is unimportant.

All Congress leaders to be released immediately.

THE SAPRU COMMITTEE

Sir Tej Bahadur Sapru, winding up the first session of the Conciliation Committee, gave a cheerful picture of the business done and of future prospects. The four sub-committees will meet in New Delhi during the Holi holidays to consider replies to the brief but significant questionnaire drawn up by the Committee. The full Committee will meet in Easter to draw up its report which will be published soon thereafter.

The Committee decided to make no request to Government to be allowed to see Congress leaders in jail but to approach individual Congress leaders who are free men.

The questionnaire issued by the Committee sets forth in a brief, but comprehensive manner, the main constitutional problems involved in a settlement among the various communities in India. The issue of Pakistan itself and the implications of Akhand Hindustan are examined in detail. The Committee seeks to suggest all possible alternatives to Pakistan such as giving the right of non-accession or secession, a limited Centre with residuary powers vesting in each federating unit, composite executives in which the communities may be statutorily represented, and a realignment of the existing boundaries of provinces to secure maximum self-expression and cultural autonomy to the different communities. It has also set down three possible alternatives in case no settlement is reached among the major communities, namely, an indefinite prolongation of the *status quo*, international arbitration and imposition of a new constitution by the British Government. The special problems of non-Muslim minorities like the Scheduled Castes also receive its attention in the very first part of the questionnaire.

MRS. NAIDU ON NATIONAL GOVT.

"Shall not every one of us respect the rights of every community? Shall we not stand for the rights of every single minority? Every single minority has a voice," remarked Mrs. Sarojini Naidu, addressing the students of Calcutta on January 11.

She asked them not to use any party principles for themselves, and not to aspire after power politics. Their duty, she said,

was only to have a broad-based ideal of human fellowship and human liberty, and, proud of that great ideal, they should march forward, oblivious of geographical barriers, so that when this war of destruction was over they might be able to sing a song of progress altogether.

Explaining her idea of a National Government, Mrs. Naidu said:

We think the Congress thinks, Dr. Shyamprasad Mukerjee thinks and Mr. Jinnah thinks—of a National Government. Lord Wavell has also talked of a National Government but that is not the Government that we want, or Mr. Nehru wants.

We want a National Government that shall be ours. The Ministers must administer policies for everything that is beneficial to our country. But how can we get it? What is the foundation on which we can create a National Government? What is the picture that you see before you? How out of this disunity and distrust and refusal to meet one another even in the social sphere are you going to create a National Government for India? Or is it not your duty to face reality? You are to produce a substance of unity and harmony on the basis of which you can build a National Government.

INDIA AND PEACE CONFERENCE

In a recent Speech in Madras the Rt. Hon. Srinivasa Sastri emphasised his oft-expressed wish that

India should be represented at the peace Conference not by the nominees of the Viceroy but by those in whom the people have the fullest confidence. I think of Mahatma Gandhi and Pandit Jawaharlal Nehru. If they are not sent to the Peace Conference, we need not be represented at all.

MRS. PANDIT ON BRITAIN AND INDIA

Addressing a Press Conference at Hot-Springs, Mrs. Vijayalakshmi Pandit observed:

India welcomes participation in any international security organisation and would be happy to share responsibility on equal terms but we realise that if there is to be a new world order, all countries must be on the same footing.

Mrs. Pandit, who is a delegate to the International Conference of the Institute of Pacific Relations, indicated that such Conferences "do little good because some countries are improperly represented." She pointed to the case of the Burmese, East Indies and Indo-Chinese representatives to this Conference who arrived as members of the British, Dutch and French delegations respectively.

"Colonies are out of place in the present world order", Mrs. Pandit declared:

Because according to the Atlantic Charter there should be equality of people of all races and all colours.

In India we feel the inequality 'strongly.' Recently even stronger, because Japanese propaganda has been clever enough to exploit the feeling of humiliation of Oriental Nations by claiming that Japan fights for the liberation of Asia from the Western nations. It is therefore necessary that the Western nations must come out with their peace aims that assure equality for all races after the war.

Mrs. Pandit, however, strongly emphasised India's vehement anti-Japanese and anti-Fascist feelings:

We were the first nation to boycott Japanese goods in 1937 when the United States was sending to the Japanese goods that made this war possible. By making this mistake the United States made it possible for Indian boys to be killed by the Japanese instead of helping them to rebuild their country.

Discussing internal affairs, Mrs. Pandit declared, "if the British Government had been genuine in its promises to the Indian people they would have given an opportunity to the Congress and the Muslims to get together."

MR. JINNAH ON BRITISH RULE

Pleading for a dispassionate consideration of the Pakistan issue, Mr. M. A. Jinnah, President of the All-India Muslim League, addressing a meeting of students at Ahmedabad on January 15, asserted that Pakistan was the only way "and the only way of cornering John Bull." He denied that the policy and programme of the Muslim League was inimical to Hindu interests. The view that the League's policy was directed towards pan-Islamism was nothing but a bogey. The struggle for Pakistan was not against the Hindus but against the British rule.

The plea for a United India, Mr. Jinnah said:

was the result of British machinations.

Whatever you might say the present United India is not held by us but by machine-guns.

Mr. Jinnah said that Muslims were convinced by actual experience and knowledge of conditions in the country that it was not possible to have a unitary Government for a united India as a single nation.

It is our enemies who have put us on this wrong road. It is the machinations of British statesmen who have put us on this wrong road of a United India and one Central Government.

LEAGUE OF MINORITIES

A political alliance among the Europeans, Anglo-Indians, Indian Christians and Scheduled Castes and possibly the Sikhs is suggested by Mr. Frank Antony, President of the Indo-Burma Anglo-Indian and Domiciled European Association. Mr. Antony calls it a Minority League comprising communities apart from Muslims.

In an interview to the Associated Press in Lahore, Mr. Antony said this Minority League was not going to represent any reactionary element in the country nor would it be an obstructionist over India's constitutional progress. The proposed League would co-operate with all progressive elements in the country.

THE PUNJAB CABINET

"Punjab Cabinet politics will soon be in the melting pot and the emergence of a new reconstituted Cabinet, under the dominating influence of the League Fuehrer is almost a virtual certainty, should the Governor decide not to lay his trump card and intervene", says Pandit Neki Ram Sharma, prominent Hindu leader of the Punjab, in a Press statement. "Sir Chhotu Ram," he declared

was the right hand of Sir Fazli Hussain in founding the Unionist Party and later indeed, was the backbone of the Unionist Party itself. It was his indomitable power that smashed the Quaid-e-Azam's well-planned assault on the Unionist Party and thereby rescued the Punjab from the jaws of the Muslim League. Mr. Jinnah knew very well what decisive power Sir Chhotu Ram wielded in the political field of the Punjab as also inside the Punjab Cabinet itself to the disadvantage of the League and knew to his annoyance and cost, that in diplomatic deals, Sir Chhotu Ram, the veteran Unionist of the Punjab, was an accomplished master-mind, and more than a match for him.

The death of Sir Chhotu Ram, therefore, removes a great obstacle in the way of the Muslim League High Command in securing ascendancy in the Punjab.

The Quaid-e-Azam will now again descend on the Punjab with all his might, in a spirit of vengeance, to break the Unionist Cabinet and instal in its place a Muslim League Cabinet and avenge his former dishonourable defeat. Premier Malik Khizr Hyat Khan, whom Sir Chhotu Ram had strengthened in his Premiership to the discomfiture of the League, will surely be his first victim, should he refuse to make a complete surrender to the Quaid-e-Azam.

In conclusion, Mr. Sharma observes:

If Quaid-e-Azam Jinnah succeeds, as he will, in breaking the Unionist Cabinet in consequence of the weakened position of the Unionist Party, the result will be that a large number of Muslim members, who at present are staying in other groups to the disadvantage of the League, will join the Muslim League Party in the Assembly and enable the latter to seize power. If this happens, then the present Cabinet will be completely overhauled and Mr. Shaukat Hyat Khan will re-enter it with confidence, and the Premiership will go to Sir Muhammad Janail of Multan.

BASIC EDUCATION

Mahatma Gandhi's address to the Basic Education Conference, Sewagram, on January 11, was read by Dr. Zakir Hussain. The address explained the scope of the work before the Conference:

Our sphere of work now is not confined to Naye Talim of children from seven to 14 years: it is to cover the whole life from the moment of conception to the moment of death. This means that our work will have increased tremendously. Yet workers remain the same but that should not worry us. Our guide and companion is Truth which is God. He will be our help only if we stand by it regardless of everything. There can be in it no room for hypocrisy, camouflage, pride, attachment or anger.

We have to become their servants in the true sense. Our compensation, if any, has to come from within and not from without. It should make no difference to us whether in our quest for Truth we have any human company or not. Nor does Naye Talim depend on outside financial help. It must pave its way, whatever critics might say, I know that true education must be self-supporting. There is nothing to feel ashamed of in this. It may be a novel idea if we can make good our claim and demonstrate that ours is the only method for the true development of the mind. Those who scoff at Naye Talim to-day will become its ardent admirers in the end and Naye Talim will find universal acceptance.

Seven lakhs of our villages which are to-day the symbol of our poverty in every sense, ought to become prosperous in the real sense. This prosperity will not come from the villages as a result of the labour of every villager. Whether this is a mere dream or a practical reality, this is the goal of Naye Talim and nothing short of it. May the God of Truth help us to realise it.

Representatives of various provinces, officials as well as non-officials gave an account of the experiment in their respective provinces.

DR. JHA AS VICE-CHANCELLOR

Dr. Amarnath Jha was re-elected Vice-Chancellor of the Allahabad University for the third term in succession by the Court at its annual meeting held at Allahabad on November 3. Dr. Jha was first elected Vice-Chancellor in 1938.

TIRUPATI FIRST GRADE COLLEGE

It is now definitely settled that the First Grade College will be inaugurated at Tirupati by the Tirupati Devasthanam Committee from July this year. It has been decided to affiliate the College to the University of Madras.

Dewan Bahadur V. Raghunatha Reddy, the President of the Tirupati Devasthanam Committee, in an interview, said that the College will commence with junior Intermediate class and the junior B. A. class (Third year class). The remaining classes will be added on in the subsequent years. A Commission set up by the Madras University, will be arriving at Tirupati in February to inspect the building for the College and to examine the details of various other administrative arrangements.

AMERICAN PROFESSOR FOR INDIA

The Watumull Foundation of Honolulu, Hawaii and Los Angeles announces the appointment of Prof. Merle Curtis, of the University of Wisconsin, as its first visiting professor to leading universities in India. Arrangements are being made with the State Department for Prof. Curtis to go to India some time in the middle of 1945. His special field of interest on which he will lecture in India will be American history, culture and civilization.

TATA GRANT TO UNIVERSITY

The syndicate of the Patna University have accepted an offer by the Tata Iron & Steel Company of an annual grant of Rs. 12,000 for the establishment of a Professorship in Geology in that university to be known as the Jamshedji Tata chair of Geology. The benefaction is meant to commemorate the silver jubilee of the university as also Tatas' long connection with the province. Considering Bihar's unique mineral wealth it is felt that this step will meet a long-felt need.

HIGH COURTS & THE EXECUTIVE

The functions of an executive officer holding judicial power in relation to the prosecution of the National Savings drive were the subject of criticism by Mr. Justice Meredith of the Patna High Court, who passed strictures against the Sub-Divisional Officer of Rajmahal, Rai Sahab R. Prasad, for having prosecuted two businessmen, Messrs. Sitaram Bhatia and Benarsi Lall Bhatia on their inability and refusal to purchase National Savings Certificates of the value prescribed by the S. D. O.

The petitioners alleged that they had been harassed and "persecuted" on account of their failure to invest Rs. 10,000 in National Savings Certificates, which they were asked to do by the S. D. O. while they were willing to purchase N. S. Certificates worth Rs. 1,000 and had arranged for the purchase of interest free prize bonds worth Rs. 2,000. Subsequently, the petitioners further alleged, a criminal case was started against them for refusing to show records in connection with military contracts and disclose prices of articles supplied to military authorities, although they were secret documents.

His Lordship quashing the proceedings against the petitioners in the course of his judgment, observed:

The learned S. D. O. holds the title of Rai Sahab, an honour which he has, no doubt earned as a faithful and efficient servant of the Crown. He is, however like all judicial officers, also a servant of an ideal—that ideal is the rule of law—a principle that stands above principalities and powers. Let him not forget it.

Proceeding, His Lordship said:

If it is the function of the Court to punish wrong doers, it is no less its function to guard and protect the private citizens from an arbitrary or illegal action on the part of the Executive authorities. In this country the magisterial courts are under the direct control of the district executive authorities, frequently the judicial and executive functions are combined in the same individual. When he is in this responsible—some might say invidious—position, it is of the utmost importance that he should scrupulously avoid even the appearance of using the courts or legal process, not in protection of the subject from executive vagaries but to support them.

SIR C. V. K. SASTRI'S PORTRAIT

The Hon. Sir Lionel Leach, Chief Justice of Madras, unveiled a portrait of the late Sir C. V. Kumaraswami Sastriar, an eminent Indian jurist, who was a Judge of the Madras High Court, at the High Court buildings, Madras, on January 16.

Asking the Chief Justice to unveil the portrait, Mr. V. V. Srinivasa Ayyangar on behalf of the members of the Portrait Committee spoke of the attainment of the late Sir C. V. Kumaraswami Sastriar, a great and distinguished lawyer, and a popular judge. He was pleasant, always kind, and considerate, strict without being severe, and he never forgot the place of the bar in the administration of justice.

Before unveiling the portrait, the Chief Justice said it was now 145 years since the Supreme Court was instituted and 83 years since the High Court replaced the Supreme Court. The first Indian Judge was Sir T. Muthuswami Ayyar. Since then there had been many Indian Judges of the court, from the ranks of the Madras Bar, and the judicial service, who had proved themselves to be worthy successors, and prominent among them was Sir C. V. Kumaraswami Sastriar.

His tenure of office as Chief Justice of that court was drawing to a close, but when the time came for him to hand over his office to his successor he would do so with pride in the fact that he had been allowed to preside over a court which had counted among its members such distinguished Judges as Sir Kumaraswami Sastriar.

ESTATE DUTIES BILL

Lord Listowel, the Under-Secretary of State for India, introduced on January 17 a Bill in the House of Lords to authorise the imposition of estates duties in India and to make provision as to the distribution of net proceeds. The bill was read the first time.

Insurance

INSURANCE ACT AMENDING BILL

The recommendations of the Select Committee on the Insurance Act Amending Bill are generally welcomed in insurance circles, says a press correspondent.

It is believed that the Select Committee has proposed deletion of clause 20 of the Amending Bill concerning chief agents and the substitution of a clause limiting overall expenditure.

It is believed that the Select Committee has suggested the fixing of the overall costs of general insurance companies (as in the case of life companies) on a percentage basis. The present Act does not fix any limit for expenditure. This has led to rebating and other unsound and unhealthy practices by competing companies to secure business. The introduction of a ceiling level of overall expenditure removes scope for extending rebates etc.

It is learnt that the Select Committee has done away with all distinctions between provident fund societies, co-operative insurance societies, mutual insurance and joint stock life companies by suggesting the elimination of section 4 of the Act. While this gives scope for life companies to write policies even for Rs. 100, it enables also provident fund societies to issue policies for any amount. The Select Committee has thus taken away the protection enjoyed by provident fund and co-operative insurance societies by the prohibition of joint stock life firms from issuing policies upto Rs. 500 apparently acting on the argument that competition might have a wholesome effect.

WAR RISKS PREMIUM

The Central Government have decided that the rate of premium payable under any policy issued under the War Risks (Goods) Insurance Scheme in respect of goods liable to compulsory insurance shall be reduced from 1a, 3ps. per month or part of a month for each complete sum of Rs. 100 in the present quarter to one anna for the quarter ending March, 1945.

INSURANCE BUSINESS IN INDIA

The need for re-calculating the premiums at a rate of interest of three per cent. or even less and for a conservative dividend policy has been emphasised by the Superintendent of Insurance, Mr. L. S. Vaidyanathan, in the course of his report on the insurance business carried on by insurers and provident societies during 1943. The report forms part of the Indian Insurance Year Book, 1944, and indicates the lines on which Indian insurance can be developed during the post-war period.

The total new life business effected in India during 1943 amounted to 296000 policies insuring a sum of Rs. 72 12 lakhs and having an annual premium income of Rs. 3.97 lakhs, of which the new business done by Indian insurers amounted to 283 000 policies, insuring a sum of Rs. 62.94 lakhs and having a premium of Rs. 3.48 lakhs. The share of the British insurers in respect of new sums insured is Rs. 3.29 lakhs, of the Dominion and Colonial insurers Rs. 3.78 lakhs, and of single Swiss insurer Rs. 11 lakhs. The average sum insured per policy under the new policies issued in India by Indian insurers is Rs. 2,227 and under those insured by non-Indian insurers Rs. 6,749.

The total life business effected in India and remaining in force at the end of 1943 amounted to 1,821,000 policies, insuring a total sum of 3 68,73 lakhs having a premium income of Rs. 14.84 lakhs. The total new annuity business effected in 1943 was for Rs. 5,55,000 per annum. The total annuity business remaining in force at the end of that year was for Rs. 37,84,000. The total new sums insured by Indian life offices outside India in 1943 amounted to Rs. 2.30 lakhs having an annual premium income of Rs. 14 lakhs and the total sums insured remaining in force at the end of 1943 amounted to Rs. 16.87 lakhs having a premium income of Rs. 64 lakhs.

Trade and Finance

THE NATIONAL SAVINGS DRIVE

The National Savings Fortnight, which ran from 8th January to 22nd January, was launched throughout India with a number of pronouncements and exhortations from high quarters.

The Government have devised a large variety of investments to suit the needs of every class. Thus, in addition to the main 3 per cent. Victory Loan, which is on sale at par at all treasuries and branches of the Reserve and Imperial Banks, there are a number of other loans, both short and long dated, on sale through the Reserve Bank. There are the Prize Bonds which do not carry interest but offer a chance of winning a useful prize every six months. Besides these regular loans, there are the various Post office issues, the Savings Bank which now allows 2 per cent. interest on deposits, the Defence Savings Bank which gives 2½ per cent. interest and in which deposits can be withdrawn one year after the end of the war, the ordinary Cash Certificates and the Twelve-Year National Savings Certificates.

COMMERCIAL TREATY WITH U. S.

Sir Chunilal B. Mehta, leader of the Indian delegation to the International Business Conference at Rye, New York, told Pressmen in Bombay that he took up the subject of a treaty of commerce and navigation between India and the United States at the Conference, as well as outside it. The main purpose of the Conference, he said, was to explore ways and means for the expansion of world trade and his submission to the conference was that for the achievement of its object Indians should have equal rights to come and stay and establish business in the United States even as American nationals had that privilege in India. To have such a privilege for Indians in the United States, it was very necessary that there should be a treaty of commerce and navigation between the two countries.

INDIA'S STERLING BALANCES

"If Indians are basing their plans for the industrialisation of their country on their ability to get within an early period the repayment of their balances in London and the rest of the Empire they will be disappointed," declared a United Kingdom official at the discussion of the economic problems of the Far East by the Pacific Relations Conference.

The discussion was started by Dr. Lokanathan, who explained in detail the projected financing of the Bombay Plan. This would include, according to Dr. Lokanathan, 3,000 million U. S. dollars from blocked balances and 4,000 million to be borrowed in foreign countries, particularly the United States.

Warning Dr. Lokanathan that it would be difficult to count on the blocked balances for the immediate financing of the Bombay Plan, the British official added that there was expectation that the blocked balances in London might soon be increased "when the Indian army moves overseas". Then the British Government would have to pay for the Indian army and the Indian balances in London would be substantially increased.

DEVELOPMENT OF TRANSPORT

On the improvement of communications will depend India's social and economic advance, declared the Viceroy Lord Wavell, in his opening address to the Transport Advisory Council at Delhi on January 12. His Excellency said:

You will also have to consider how to control the traffic and upkeep on the roads after they have been constructed: this will obviously involve inter-provincial arrangements, and probably a common policy to be laid down by the centre. Road transport arrangements in India, with a very few notable exceptions, are still almost primitive. The lorries that ply on the main roads are very seldom clean, safe, comfortable or punctual. But there is no reason why they should not be so and it is up to the provinces to establish a strong Provincial Authority, get the lorry traffic into the hands of reliable and resourceful organisations and provide a proper service for the public.

UPLIFT OF INDIAN WOMEN

Dr. Alice M. Pennell, one of the founders of the Association of Medical Women in India, spoke on "India's women of to-day and yesterday" before the Royal Anthropological Institution, London, on January 16.

"India" she said, "is all mixed up in centuries, so that one set of people are ignorant of the customs and traditions of another set, living even in the same town or province. Before a solution can be found to India's most-urgent problems, we Indians ourselves must learn to understand one another, to tolerate our own differences and not just condemn them."

Proceeding, Dr. Alice M. Pennell said: "British co-operation in this direction is badly needed. Unfortunately the type of Briton in India least shy of mixing with Indians is one to whom life is just a succession of cocktail parties and visits to night clubs. We have however also received much help from the educated and professional classes. Enlightened co-operation of that sort means to me one great way of welding India and the British Empire into an entity that will be a real service to the world. Our struggle is so difficult, because while we are trying to keep pace between ourselves, so many of us are marching in different centuries."

HOME INDUSTRIES EXHIBITION

An All India Women's Home Industries Exhibition will be held at Indore from March 1 to March 7 next under the patronage of Her Highness the Maharani Holkar.

The idea is to bring before the public the native talents in art and industry hidden in Indian homes and to encourage such women folk to develop their craftsmanship.

GANDHIJI'S WORK FOR WOMEN

"Gandhiji has been one of the greatest liberators of women. Even if he had done nothing else, he had given women their place not only in the household but also in the battlefield, or freedom to march to victory along with men," observed Mrs. Sarojini Naidu, presiding over the third anniversary of the Andhra Maha Sabha in Madras, on January 18.

Continuing she observed, "We have a lot in this connection to be thankful to Mahatma Gandhi and the national movement. Whatever may be one's differences in the political principles and programme of the Indian National Congress no one can possibly be oblivious of the fact that the Congress under the leadership of Gandhiji has served to instil a new sense of courage and self-confidence in the women of India and made them realise their place in the national economy and the obligation to a fast changing society."

MANIPURI GIRLS AS VOLUNTEERS

Manipuri girls who lived through the stern days of siege last spring have now volunteered for the Women's Auxiliary Corps, India.

The girls come from the families of leading merchants and State officials in Imphal. Of the 20 who have volunteered, five have accepted general service terms, which mean that they are prepared to serve in any part of India.

FIRST LADY MEMBER OF SYNDICATE

Mrs. Tatini Das, Principal of Bethune College for Girls, has been elected a member of the Syndicate of the Calcutta University by the Faculty of Arts for the year 1945-46. This is the first time that a lady member has been returned to the Syndicate of the University.

THE AMERICAN PRESS

Mr. G. L. Mehta, deputy leader of the Indian delegation to the International Business Conference recently held at Rye (New York), in a broadcast talk from Calcutta said that despite the war the Press in America suffered from few restrictions. It was probably the freest Press in the world in many respects and contained today fuller and more detailed information in regard to war developments in all the theatres than any other Press in the world.

"Comments in the Press are equally free and vigorous," he added. "There is no internal censorship in the country. In fact, the Press resents any restrictions imposed for reasons other than military necessity and the Administration has to justify even reasons of military security."

Mr. Mehta said that the American daily papers, however, constituted a problem so far as the reader was concerned. They were almost like a book and the Sunday editions which consisted of over 5 supplements in some cases had special magazines along with them. There did not seem to be any scarcity of newsprint in the United States.

AUROBINDO THE WRITER

"Of all modern Indian writers, Aurobindo—successively poet, critic, scholar, thinker, nationalist, humanist—is the most significant and perhaps the most interesting. Yet few have heard of him in England or America. This is a pity, for he should make a special appeal to the intelligent Anglo-Saxon. He is not an armchair-philosopher, but a man who, having led a life of intense activity, has retired to brood over it, if one may say so of a Hindu, in the dim light of a Gothic cathedral (in Pondicherry).

"In fact, he is a new type of thinker, one who combines in his vision the alacrity of the West with the illumination of the East. To study his writings, is to enlarge the boundaries of one's knowledge."

This tribute to Sri Aurobindo is paid by the *Times*, London, in its Literary Supplement, in the course of a critical analysis of his books and writings.

SIR CHHOTU RAM

We regret to record the death of Sir Chhotu Ram, Revenue Minister of the Punjab on January 9 at the age of 63. The late Sir Chhotu Ram played a leading part in the public life of the province for nearly 25 years. Founder of the Punjab Unionist Party, with the late Sir Fazl-i-Hussain, he virtually directed the affairs of the party since the death of Sir Sikandar Hyat Khan two years ago. He was a staunch supporter of landholders and sponsored legislation to improve their condition.

He joined the Congress in 1916 and became President of the Rohtak District Congress Committee, but left the Congress in August 1920 when it passed the non-co-operation resolution as he did not believe in non-co-operation defiance of law or non-pavement of taxes.

He was a member of the Punjab Legislature since the introduction of the Montford Reforms. He was Minister of Education for some years and became Development Minister in 1937, at the inauguration of provincial autonomy. In 1941 he was appointed Revenue Minister. He was prominently associated with the Jat Mahasabha and the Zamindara League.

The Punjab Premier, Malik Khizar Hayat Khan, paying a tribute to the memory of Sir Chhotu Ram said: "A great man has passed away. The death of Sir Chhotu Ram must fill every true Punjabi with sorrow. He was a man of strong views, which he never feared to express, and it was but natural that he should make enemies and rouse opposition. But no one who knew him could doubt his sincerity, or fail to respect his integrity of purpose, his love of the Punjab and the selflessness with which he served the cause to which he had devoted himself."

EARLDOM FOR MR. LLOYD GEORGE

On retirement from Parliament, the veteran Prime Minister, Mr. Lloyd George, heads the New Year's Honours with the grant of an Earldom.

ALL-INDIA AYURVEDIC CONFERENCE

The plenary session of the A. I. A. C. which concluded at Bezwada under the presidency of Mr. M. K. Mukherjee on December 24 resolved to appoint an Ayurvedic Planning Committee to tackle various problems confronting Ayurveda and Vaidyas.

In the course of a resolution the Congress viewed with alarm and deep sympathy the suffering in Bengal where people were suffering from malaria and other diseases.

and appreciated the activities of the Bengal Ayurvedic Relief Co-ordination Committees

in their services to humanity in general and Ayurveda in particular.

Resolutions were also passed calling upon all Ayurvedic physicians and students in the country

to carry out Mahatma Gandhi's constructive programme particularly in the matter of health, sanitation and use of cheap indigenous drugs for treatments.

Urging on the Kasturba National Memorial Trust Committee the need for including a representative of Ayurved in the Committee to guide and instruct in matters of hygiene, sanitation etc., and requesting the Committee

to give priority to the Ayurvedic system in respect of the proposed opening of medical centres.

TREATMENT OF CANCER

Cancer of the prostate gland can be treated by the administration of a few pills daily of synthetic Oestrogen, known as Diethylstilboestrol, was declared at a British Empire Cancer Campaign meeting in London. The success of the drug is now "completely confirmed," it was stated.

A few cases of breast cancer had responded to Chemotherapy although according to Prof. F. L. Hopwood, of St Bartholomew's Hospital, London, no extravagant hopes should be raised of immediate success on that side.

Speaking of radiation therapy in the treatment of cancer, Prof. Hopwood said that its practice was subject to many limitations, physical and biological and investigation was still required to exploit its valuable features.

PLAIN DIET PREVENTS TOOTH DECAY

Tooth decay can be controlled by diet and cleanliness. The discovery of this important fact means that the years of patient investigation on the part of hundreds of scientists have pointed a way towards the elimination of mankind's most prevalent disease—tooth decay. Much work still remains to be done. The results of countless groups of investigators must be harmonized. A number of the scientists say vitamin C is a controlling factor. Others say vitamin D; and others, correct balance between the calcium and the phosphorous intake, writes Richard Huskins in the *Oriental Watchman*

A group of investigators working in one of the American universities have shown: first, that tooth decay is caused by a germ called bacillus acidophilus, acting on the sugar and starch food particles which cling to the tooth, thus creating an acid which disintegrates the enamel, thus producing a cavity; second, that the cleaner the teeth are kept the less chance there is for this acid-forming germ to begin its destructive work; third, that in some way, unknown as yet, a properly balanced diet, rich in the necessary mineral salts and vitamins, decreases the number of these germs and the frequency of their attack.

SHORT NAP AFTER MEALS

Don't be ashamed if you are caught napping in the midst of your work! It is good for your work and health too, says a London doctor.

A short nap, he says, helps to disperse many physical and mental ailments. It will give you energy to work more and play more, and so enjoy life. The famous psychologist, Carl E. Seashore, who cured himself of daytime laziness by taking a nap at noon, feels that 15 minutes of sleep after the heaviest work and the main meal are more effective than five times as much late sleeping in the morning.

NEW BANK NOTES FOR OLD AND CHARRED

An American school teacher accidentally burned 1500 dollars in paper money in her furnace. A business man sent a roll of notes in his pocket to the laundry; they came back a sodden, unrecognisable mass. A farmer's goat ate his year's savings in paper currency. How do frantic people who see their dollars vanish like this get their money back?

The U. S. Treasury handles dozens of tragic-comic losses like these a month. Three-fifths of a damaged note must usually be salvaged before the Treasury will replace it. Half the original value will be paid back if less than this fraction is presented. Four small pieces of paper money no larger than a finger nail will be redeemed in some cases if the owner signs an affidavit that the rest has been destroyed.

A mid-Western contractor arrived at the Treasury redemption department recently with a mournful story. He had hidden 3,500 dollars, his employees' payroll, in his house. The house had been burned down. He had the charred money in a tin box. By piecing together the remains, officials identified 2,000 dollars and issued new bills for that sum.

THE INDIAN BANK, LTD.

Subject to audit of accounts the Net Profit of the Bank for the year ended 1944 (after providing for Contingent and Sinking Funds and after paying a sum of Rs. 1,82,304 as bonus to staff) is Rs. 14,64,352-9 5.

An 'ad interim' dividend at 10 per cent. per annum amounting to Rs. 1,44,794-8-5 was paid for the half year ended June 1944 and a sum of Rs. 1,50,000 was also placed to Reserve Fund.

The balance of profit available for further appropriation (inclusive of the sum of Rs. 48,226-15-5 carried forward from the previous year's account) is Rs. 12,17,785-0-5.

RAILWAY AUDITORS' CONFERENCE

Sir Cameron Badenoch, Auditor-General of India, presiding over the tenth conference of the Institute of Railway Accountants and Auditors at Calcutta on January 12, said that, while it would be rash to prophesy what constitutional changes were impending, his own feeling was that they had in the Indian Audit Department a system which was acceptable generally throughout India and he would be surprised if there was any strong demand that it should be altered.

Declaring that it was time that railway accountants and auditors chalked out a programme of preparedness in the context of post-war reconstruction economy, Sir Cameron said that if railway accounting and audit officers were to tackle larger questions of financial policy, principle and procedure, they must not be swamped by routine. Maintenance of records, current check and scrutiny were, of course important, but unless periodically reviewed they tended to become mechanical.

S. I. RY'S POST-WAR PLANS

Provision of separate waiting accommodation with bathing facilities for ladies at Junction stations and easy booking facilities for third class passengers, parcels and goods are some of the improvements in the post-war period, that are being considered by the South Indian Railway.

Giving out some of the important improvements (for 3rd class passengers) under the Administration's contemplation at a press conference held at Egmore, Mr. J. F. Reynolds observed that under the post-war scheme attempts would be directed towards the provision of improved designs for coaching stock, aiming at more accommodation for passengers with better lighting, lavatory and washing facilities. For the convenience of pilgrims, steps would be taken to provide separate accommodation for festival passengers with adequate bathing and sanitary arrangements.

SIR C. P.'S. TRIBUTES TO SRI THYAGARAJA

In the course of his address, inaugurating the 98th Aradhana celebrations at Trivadi, in connection with the Thyaga Brahma Mahotsavam on New Year's Day, Sir C. P. Ramaswami Aiyer, Dewan of Travancore, observed:

Although Tyagarajaswami was born at Tiruvalur and named after the presiding deity of that sacred shrine, his whole life was centred in the locality in which we are gathered and where the Lord of the five rivers, Panchanadiswara, has his seat. It is a matter for profound satisfaction that not only scholarly experts but the musical laity have in their several ways, offered their co-operation in making a resounding success of these periodical gatherings.

In the South of India it is not too much to assert that the musical trio, Tyagarajaswami, Muthuswami Dikshitar and Syama Sastri, along with the artistic group that surrounded and was dominated by the Royal Musician, Sri Swati Tirunal, established the classical tradition of the South and that the system of *krithis* now regarded as the foundation of musical performances owes its perfection to this great assemblage of composers and musicians amongst whom perhaps Tyagarajaswami's influence was most widely pervasive.

Speaking of Sri Thyagaraja's musical contributions, he drew attention to the early contact between Tanjore and Travancore since the hallowed days of Maharaja Swati Tirunal.

From the first he (Sri Thyagaraja) collected a band of devoted and accomplished *sishyas* around him one of whom, Kanniah Bhagavathar, who visited Travancore impressed himself so much upon Maharajah Swati Tirunal that the most musical of monarchs sent his own court musician, Vadivelu, the violinist, to invite Tyagaraja to his capital. Tradition has it that there were many contacts between the Royal Musician and Sri Tyagaraja who seem to have profoundly appreciated each other's gifts but they unhappily never met. When Vadivelu approached Tyagaraja and stated that Swati Tirunal could bestow on him a great Padavi or status he is said to have sung the *krithi*, *Padavi Sadbhakti*, asserting that the state of mind which places implicit faith in Rama is the only Padavi for which he craved.

MUSIC ACADEMY "SADAS"

Sir K. Ramunni Menon, presiding over a "Sadas" held under the auspices of the Music Academy, Madras, on December 31, at Sri Sundareswarar Hall, Mylapore, conferred the title of "Sangita Kalanidhi" on Mr. T. L. Venkatarama Aiyar President Music Academy Conference, and distributed certificates to successful students of the Teaches' College of Music.

CLUB SWINGING WHILE CYCLING!

A Muslim youth of Hyderabad is determined to break his own record of 48 hours of non-stop cycling. To perform this feat, he has placed himself under the supervision of a specially constituted committee, says a *Bombay Chronicle* report.

One afternoon, he started cycling on the 'maidan' of the Young Men's Muslim Association at Byculla, Bombay. Holding the handle of the cycle in his left hand, he swung a club weighing 6-lbs. with the right-hand. The club swinging will be stopped after 24 hours while the cycling will continue for full 50 hours without any stop. The cyclist will not even dismount to have his meals or answer calls of nature. As he is cycling, a glass of lime juice will be given to him at repeated intervals and he will sip it as he pedals along.

In ordinary cycling, this young man has already established a record of 80 hours previously, on the same 'maidan' in 1938.

The youth is a constable of the Hyderabad (Deccan) Police Force.

INDIAN CRICKET TOUR IN CEYLON

The tour of the Indian cricket team in Ceylon will be one of the main subjects to be discussed by the Extraordinary General Meeting of the Board of Control for Cricket in India, to be held at Madras this month. Seventeen Associations in India having favoured the idea, the Board is expected to rescind its former resolution to drop the tour.

According to the provisional itinerary, the team is expected to reach Colombo on March 14, and will play a two-day match against the Ceylon Cricket Association XI, at Galle, beginning on March 17. The second match will be played at Colombo on March 24, and the third at Kandy on March 27. The Indian team is expected to play a three-day match against an All-Ceylon XI, at Colombo, commencing on Saturday, March 31, prior to their departure from Ceylon on April 3.

SCIENTIFIC CONSULTATIVE COMMITTEE

The Government of India have constituted a Scientific Consultative Committee with the following personnel, under the Chairmanship of the Hon. Member for Planning and Development:—

Non-officials: Sir C. V. Raman, Sir Jnan Ghosh, Prof. Meghnad Saha, Dr. Nazir Ahmad and Col. Sir Ramanath Chopra.

Officials: The Master-General of Ordnance, the Vice-Chairman of the Imperial Council of Agricultural Research or the Agricultural Commissioner to the Government of India, the Director-General, I.M.S., the Director, Geological Survey and the Director, Scientific and Industrial Research.

The functions of the Committee will be to advise the Government of India on all general questions of policy relating to research throughout India and on any special matters relating to research which may be specifically referred to it.

MAGNESIUM EXTRACTION FROM SEA WATER

The extraction of magnesium from the sea and the growing use of this metal, was voted the most notable step in scientific progress in 1944 at the annual London Luncheon of the men who deal in great ideas, reports the *Daily Mail*. They are the Patent Agents, the paper adds.

Each year this little gathering tries to settle the question which great idea of the past year can be called the greatest? Magnesium from the sea was judged to be the greatest scientific advance of the year.

Up till just before the war magnesium (Mg. to the chemist) was used mostly in the form of ribbon or powder for flash-light photography. It cost Rs. 65 per pound. It now costs about a Rupee because the sea is yielding up thousands of tons of it. Yet get a lot of it for a lb. because it is just a little over half the weight of aluminium. Experts say that it will soon cost three pence per lb. when its use for aero engines, incendiary bombs and pyrotechnics or warfare can be turned into peace-time purposes.

THE EPICS IN INDIAN FILMS

The degradation of ancient epics, masterpieces, heroes and saints at the hands of our producers and directors comes in for pungent criticism at the hands of M. L. Obroi, in the *Screen World* Annual for 1944. Says he:

Indian producers have not treated our past with reverence or understanding; they have gone to it merely for box-office hits. . . . They have rather treated our past like bandits who discover a chest full of ready-made and polished jewels, and only soil them with dirty hands while picking them up without effort. It is enough to give a picture the title "Sita" or "Draupadi" or "Damayanti"; the traditional appeal of the theme is strong enough to counterbalance all the possible defects, mistakes and shortcomings of the producer, director, actors, architects and everybody in the studio. Bhagwan Krishna himself is not left alone: he may be portrayed with impunity in any film; all the producer requires is to blacken a man with a chubby face.

The Indian film industry has not produced its Tagore yet—not even its Uday Shankar. The late Mr. Himansuraj was the most imaginative and conscientious artist in this line; unluckily his work was interrupted by untimely death. The present day producers are content to manufacture box-office hits: they are not capable of anything better.

FILM PRODUCERS' ASSOCIATION

The Committee of the Independent Film Producers' Association, Bombay, has adopted a resolution welcoming the Government of India's proposal to depute a large number of Indian students overseas for technical training. The Committee requests the Government to give the film industry its due share in the allotment of the scholarships for training in foreign countries, as the film industry is eighth in the economy of the country and there do not exist in India enough facilities for training.

POSTWAR MOTOR CARS

Britain's first post-war motor cars will be 1940 models designed in 1939 but never put into production, reports *Sunday Chronicle*.

That will take time, but it is estimated in the industry that 1940 cars and trucks should be coming off the assembly lines within three months of the conclusion of the war in Europe.

The jigs, tools and dies made in 1939 have only to be removed from stores to plants for production to begin.

The new model will be a better car than it would have been in 1940 because it will be able to take advantage of improvements in basic materials and alloys which the war has made possible.

There will be sufficient supplies of steel to start production quickly—and it will be a stronger, tougher and more readily machinable steel due to improved electric smelting processes, metallurgical research and better understanding of molecular structure.

And after that will come the real post-war car that every motorist has been dreaming about and speculating on its design and possible equipment for years. What will it be like?

The *Sunday Chronicle*, commissioned Mr. H. Connolly, the well-known car body designer, to illustrate a possible type of family car, basing his drawing on the improvements anticipated by manufacturers.

Here are some of the gadgets pictured in Mr. Connolly's drawing—

Improving enormously the safety of night driving, eliminating completely the blinding glare of approaching cars.

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This includes no-draught ventilation and winter heating.

Double wipers will sweep the whole screen and not two small arcs.—Automatic chassis lubrication.

INTERNATIONAL CIVIL AVIATION

The results of the recent International Civil Aviation Conference at Chicago with reference to the objects which the Government of India desired to see achieved are examined in a *communiqué*.

The *communiqué*, after reiterating the Government of India's broad aims in the sphere of civil aviation, says that in convening the Conference, the United States Government suggested that the Conference should have the following objectives:

(1) The establishment of provisional world route arrangements by general agreements to be reached at the Conference, the countries participating in the Conference to agree to grant the landing and transit rights necessary for the establishment of provisional route arrangements and air services.

(2) The establishment of an Interim Council to act as the clearing house and advisory agency during the transitional period.

(3) Agreement upon the principles to be followed in setting up a permanent international aeronautical body and a multilateral aviation convention dealing with the fields of air transport, air navigation and aviation subjects.

The Conference at Chicago proceeded to consider the framing of an international multilateral aviation convention on the basis of certain drafts which had been prepared by the Government of Canada and the Government of the United States. The object of such a convention was to secure:

(1) Uniformity of principles and rules governing international flying throughout the world, thereby removing obstacles to the development of communication by air, and

(2) The greatest measure of freedom for the operation of scheduled international air transport services, to provide the world with the transport and communications which it needs, while at the same time protecting the interests of all countries in their own carrying trades.

INDIAN AIR TRAINING CORPS

The Indian Air Training Corps is being extended to all the eighteen Universities of India which include three in Indian States.

The Corps is designed to provide pre-entry training for students of good education and character who wish to join the flying branch of the Indian Air Force. It enables them to learn about aviation while still studying and lays the foundation of a career in the I.A.F.

INDIA'S INDUSTRIAL DEVELOPMENT

The main lines of the Government of India's industrial development policy were explained and reaffirmed by the Planning and Development Member, Sir Ardeshir Dalal, in the course of discussions which he held with officials and non-officials in the five provinces visited by him so far—Bengal, Bihar, the United Provinces, the Punjab and Bombay.

His discussions with officials have been mainly to help the provincial Governments to lay the foundations of planning for the future and to formulate a definite five-year development plan as the first stage.

After meeting its own requirements, the Central Government has indicated that it would be prepared to help the different provinces out of its surplus revenues for the first effective post-war five-year period, roughly on the basis of population. But before that is done it expects the provinces to mobilise their own resources to the fullest extent possible.

So far as the States are concerned there are outstanding constitutional and financial issues to be settled, but the States themselves are very keen to come into line with the Government of India.

INDIAN PETROLEUM INDUSTRY

An interesting account of the petroleum industry in India appears in the *Journal of Scientific and Industrial Research*. The highly complicated technical operations involved in processing the crude oil into the familiar motor spirit and kerosene, are described in simple language. The crude product began its existence millions of years ago in the slime of some primeval lagoon; it lay undisturbed far beneath the sun-scorched soil of India for ages, while mankind evolved from the primitive form of life, until it was rudely awakened and subjected to a terrific battering of scorching flames and freezing cold and corrosive chemicals being converted under this treatment into an invaluable item of our modern life.

MARKET FOR AGRICULTURE PRODUCTS

It is understood, that a Committee is being set up, to suggest measures, to guarantee to agricultural producers an assured market for their goods, at remunerative prices. It will be in the nature of a Sub-Committee, composed of members selected from the Policy Committee on Agriculture, Forestry and Fisheries. It is learnt that Sir V. T. Krishnamachariar, the former Dewan of Baroda, has been selected as President of the new Committee.

SURVEY FOR ARTIFICIAL MANURE FACTORY

On the recommendation of the Technical Mission on Fertilizers, the Government of Bihar have decided to make a detailed survey of the proposed site for a power station and an ammonium sulphate factory at village Sindri, on the Damodar River, in the district of Manbhum at an estimated cost of Rs. 15,000. The cost will be shared equally by the Bihar Government and the Government of India.

INCREASED PRODUCTION

The total increased production expected as a result of the "Grow More Food" campaign in the two years 1943-44 and 1944-45 is one million tons. An increase of 300,000 tons is expected in 1943-44 and a further 700,000 tons during the current year from development schemes financed by the Centre in provinces and States. The agricultural part of the Education, Health and Lands Department at the Centre has been organized as a separate branch within the Department.

SCHEME TO RECLAIM LAND FOR IRRIGATION

It is understood that the Government of India have a scheme to reclaim about one million acres of unirrigated land. Government have sanctioned a grant of Rs. 60,00,000 and a loan of Rs. 8 lakhs in addition to Rs. 18½ lakhs from the Cotton Fund to the Provinces for constructing new tanks, repairing of existing tanks, sinking of surface wells and for making arrangements for pumping water from wells and tanks.

THE LABOUR POLICY

The Federation of labour, at its last Session at Jamshedpur adopted a resolution urging the Government to pursue a definite Labour policy.

The Labour Policy to be accepted by Government should declare their determination to secure to workers all over the country, in the Native States as well as in British India, the following:—

A minimum living wage with eight working hours a day;

Full employment and compensation for involuntary unemployment;

Ever rising standard of living through provisions for holidays with pay, old-age pensions, sickness insurance, maternity benefits, provident funds, decent housing, sanitation, medical aid, free and compulsory primary education, technical education, etc;

Facilities for collective bargaining and negotiation through recognition of Trade Unions shops, Stewards Committees, etc;

Growing share in profits and conduct of trade and industry;

Adequate representation in local Legislatures, Local Bodies and other Government and semi-Government Committees and Organisations.

STANDARD WAGE RATES IN BRITAIN

Mr. Ernest Bevin, Minister for Labour, moved the second reading of the Wages Council Bill in Parliament on January 16. "It is a declaration by Parliament that the day, or at least the conception, of what was known as sweated industries is past", he said.

The Bill proposes orderly wage regulation throughout industry and by means of voluntary or statutory machinery to establish industry on a wide system of standard wage rates. Under the present arrangements just over fifteen and a half million men will come within the scope of the voluntary machinery.

"I am absolutely opposed to any attempt at fixity of wage," Mr. Bevin declared.

TEN-YEAR SCHEME FOR VILLAGE

A ten-year plan for the reconstruction of the 700,000 Indian villages is suggested by Mr. K. S. Venkataramani of Madras

Describing the plan of work for the ten years, he says: Our 700,000 villages should be grouped into 100,000 rural units, each rural unit not exceeding 50,000 in population.

Each rural unit should have: (1) Basic schools reflecting fully national ideals and temperament. (2) As an adjunct to the school, an industrial section utilises all the local craftsmen and promotes handicrafts suited to local needs. (3) A dairy which collectivises and improves the local livestock both for milk and draught purposes. (4) A demonstration farm for agricultural improvements and gardening. (5) A dispensary, more preventive than curative. (6) A multi-purpose co-operative society which will control and guide the the export and import quota of each rural unit. (7) A panchayat with a paid rural officer at its head, which plans for stimulating production both of agriculture, and handicrafts.

WHAT BRITAIN HAS SPENT ON THE WAR

The cost of the war to the United Kingdom alone so far has been about £19,000,000,000. In revealing this, Mr. Herbert Morrison, the British Home Secretary said at a meeting in Norwich:—

"The cost of the last war was less than £8,000,000,000. In other words, the Government has spent on the war to date more than twice of what was spent last time. The amount it has had to borrow is greater by a third than the whole of the National debt at the beginning of the war."

INDIAN CASUALTIES IN THE WAR

Indian casualties from the outbreak of the war to November 30, 1944 total 152,597. They consist of: Killed including died of wounds or injuries: 17,415, Missing 13,935. Wounded: 45,334. Prisoners including service internees: 76,023.

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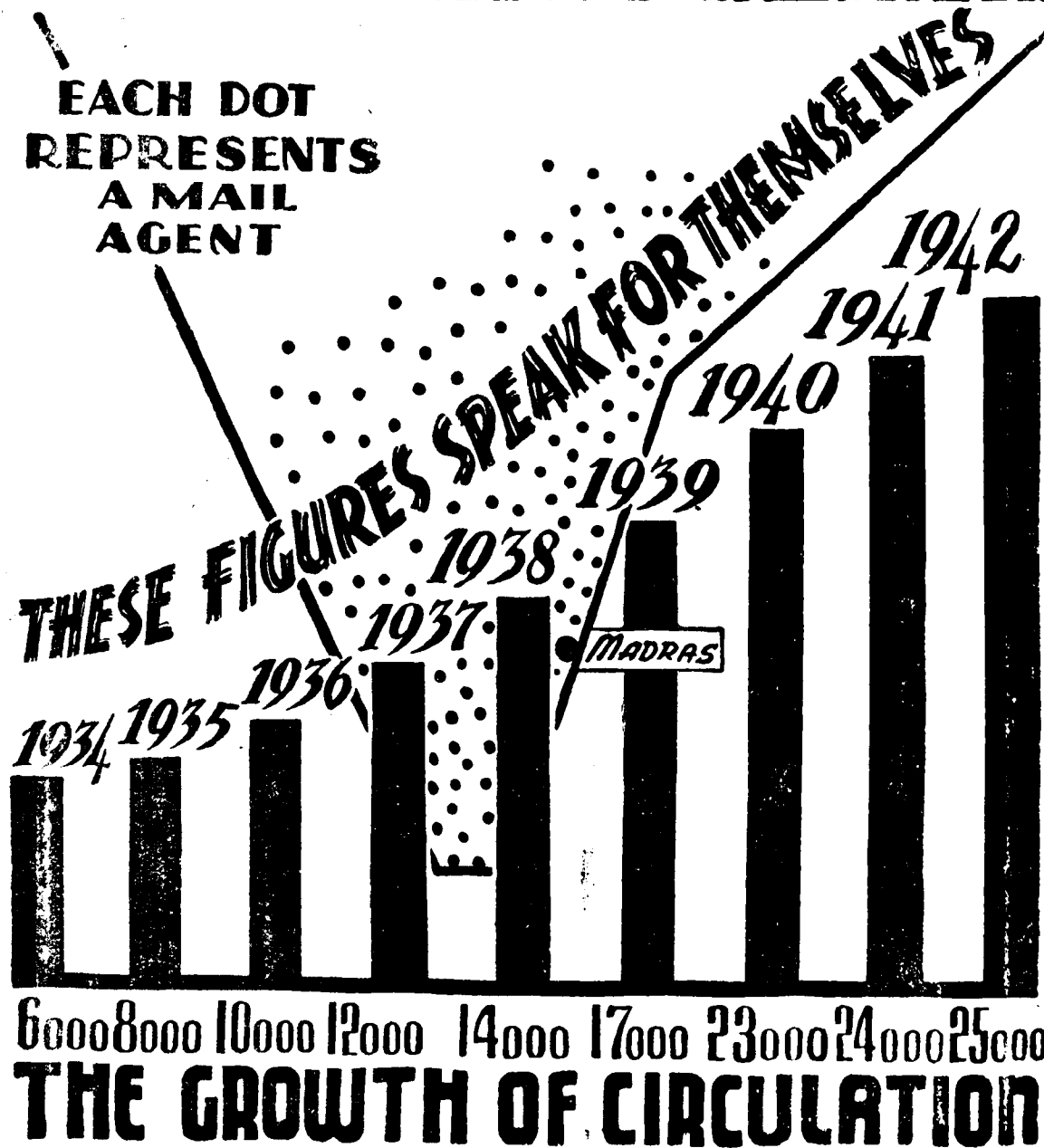
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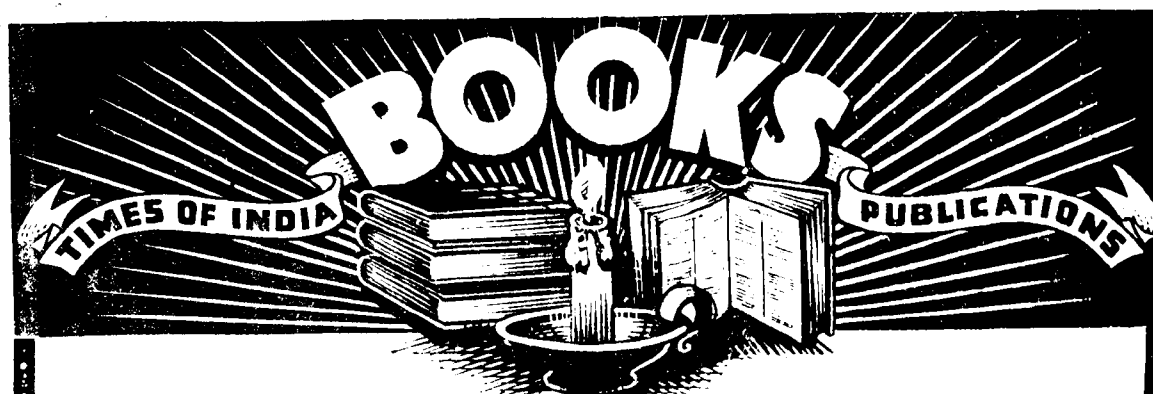


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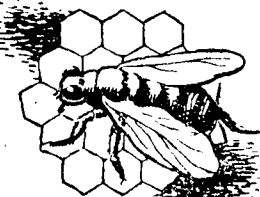
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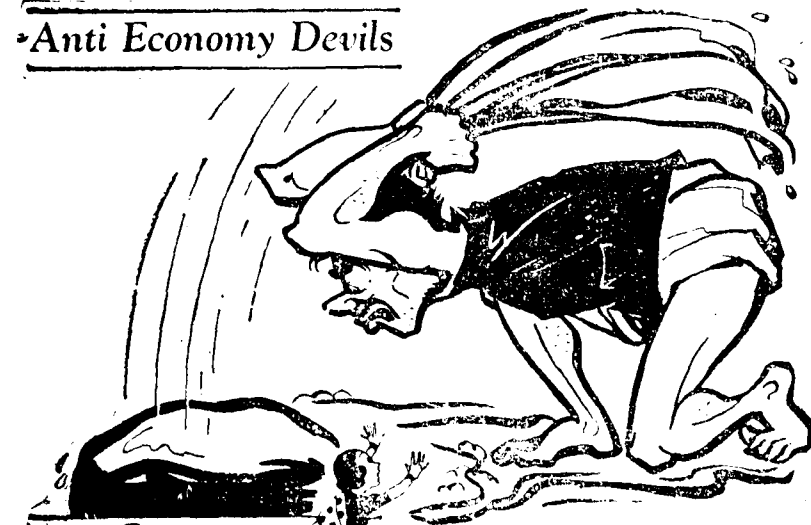
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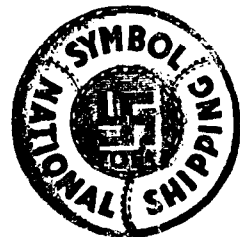
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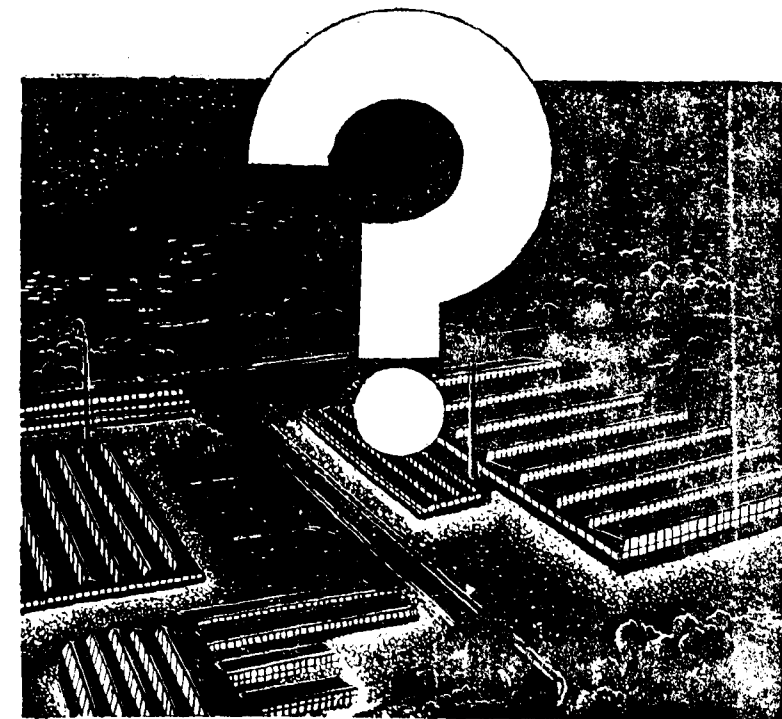
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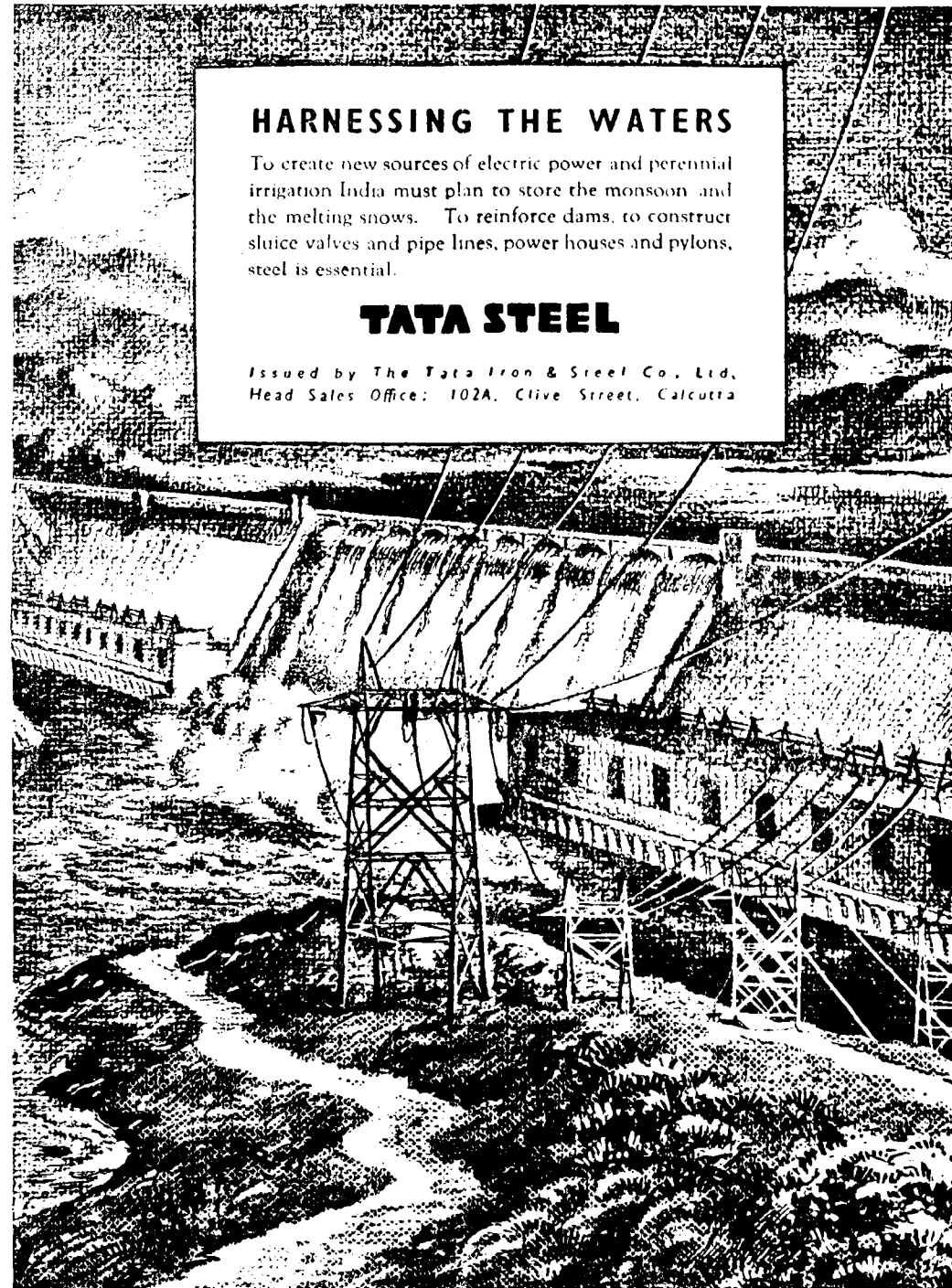
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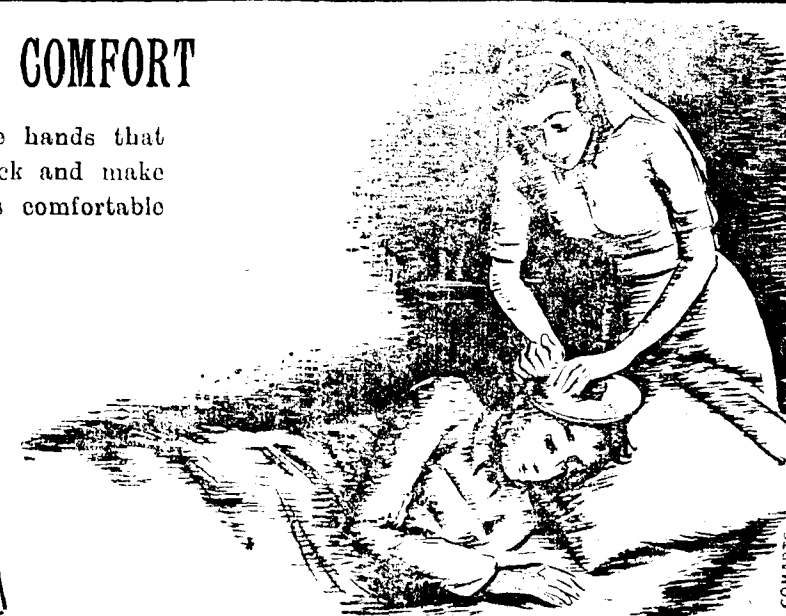
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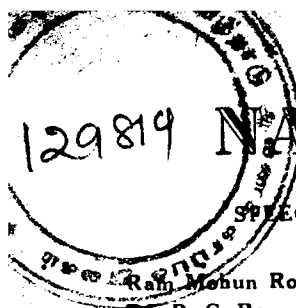
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