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INDIAN REVIEW

EDITED BY MR. G. A. NATESAN.

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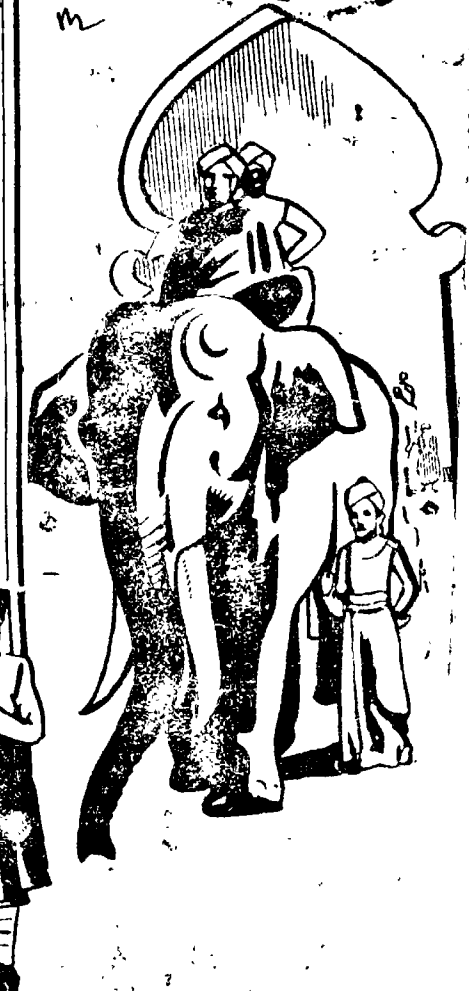
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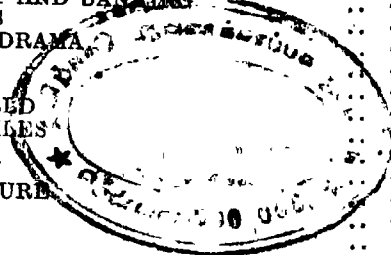
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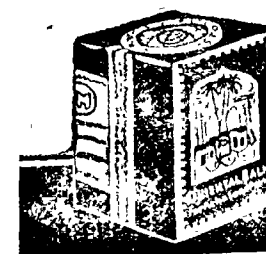
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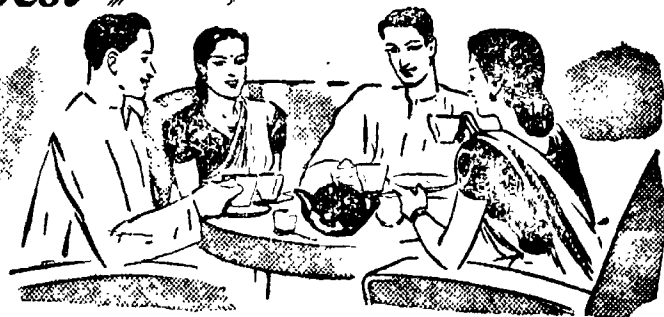
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Vol. 47.]

AUGUST 1946

[No. 8.

Why the Indian Struggle in Ceylon?

BY ST. NIHAL SINGH

NEVER in living memory have our people in Ceylon stood up so stoutly—so stubbornly—so solidly—in defence of their rights as now. The scale upon which they have revolted against political subservience is as remarkable as the will-power they have put into the struggle to secure justice for themselves and their progeny. The element in Ceylon's polity rallied against our people there must be aghast at these manifestations.

For stealing a march upon Indians, no better time could have been chosen. The Hindu—Muslim clash was at the climactic in the Motherland. Thought was being concentrated upon the Indo-British negotiations. Nationalist energy was directed towards preventing the disintegration of our country.

Administration was in a state of coma verging upon collapse. Even Britons who, only yesterday, had bragged about the efficiency of the services in which they predominated, made not the least effort to hide their misgivings. Some of them gave expression to their fears of approaching paralysis. They differed in respect of the causes: but not in respect of the threatened breakdown of executive machinery.

This must have appeared to the element in Ceylon determined to keep the Indians

there in a depressed political condition to be the psychological moment for action. It would pass unnoticed in India. If, perchance, it were noticed, there was no likelihood of any strong counter-move.

The action decided upon would have done credit to the shrewdest strategist. It could be masked. While it would differentiate against Indians, openly and unmistakably, it could be represented as a measure of beneficence for the "permanent population."

A parcel of land an hour's motor-run from Colombo was selected for the manoeuvre. Known as Knavesmire, it consisted of 800-odd acres. Nearly all of it was planted to tea and rubber. In the warm, moist climate of the valley watered by the beautiful, sacred stream that is locally called the Kelani-ganga, the latex-yielding tree thrived. So did the bush that bears the leaves which, when properly treated, produces a beverage that exhilarates but does not intoxicate. The British company that owned and operated it made a good thing out of their investment. Their dividends from it had gone as high as 40 per cent in one year, and usually ranged from ten to twenty-five per cent, even in dull times. They could, however, be paid out of the Government coffers,

bulging with war-induced balances, a sum that they would find irresistible.

Once bought, the estate would be cut up into plots. These plots would be passed on to the landless villagers on terms they would find easy and attractive. Becoming prosperous by putting the newly acquired holding under food crops, these peasant appropriators would send the authors of the project back to the legislature. In this period of acute shortages, glory was sure to redound to the authors of the scheme for their efforts to stimulate grain production in place of luxury crops.

Under this cover of social service the politicians made sure that they would humiliate the Indians in their midst. More than this. The workers would be forced out of the estate probably forced out of the island. In their misery they might raise a howl. Who was there, however, to heed that howl?

India was, for the time being, deaf to all intents and purposes. Even when such had not been the case, the outcry from Ceylon Indians had evoked no full-blooded response.

Despite all these careful calculations, the strategy failed. The planners were out on their reckoning in one particular. They had assessed the estate workers and their families as worms.

Indians, they thought, would no doubt whimper. They would, however, submit to the inevitable—not the inevitable ordained by the Lord God, but ordained by them—THEM—in the ascendant in the State Council in Colombo. What happened to them after they peacefully walked away from the estate, with bag and baggage,

was no concern of these mighty ones. Let them clear out of the island altogether. Ceylon would be all the happier for being rid of them.

The unexpected happened. The worms turned. They refused to budge from their hearths and homes, pitifully humble though their hearths and homes were. Persuasion failed to move them. So did threats. Even the menace of starvation proved ineffective.

While the strategists were moving the machinery of the law to evict these Indian workers, many of whom had been employed on the Knavesmire estate for a generation or more, a miracle happened. In sympathy with them, fellow-Indians in the valley struck work. Even some Sinhalese, for whose express benefit the anti-Indian action was alleged to have been taken, also went on a sympathetic strike.

In a few days the strike spilled over the Kelani Valley. It spread to the "up-country" district of Hatton. The Indians labouring in the tea estates there might be unlettered. They knew, however, what was being attempted. Men and women from the Motherland were being cruelly differentiated against. They were being deprived of their means of livelihood. This through no fault of their own.

The Indian workers on the tea plantations in the Hatton district, too, were being differentiated against. Every device that ingenuity could invent was being employed to keep as many of them as possible politically helpless. They were deemed by their masters, powerfully represented in the State Council at Colombo, to be fit only to toil like beasts of burden. They were made to live isolated in the estate lines and

had to be content with such wages as they earned with the sweat of the brow. Participation in the affairs of the state were not for the likes of them.

Besides, what would happen to the "permanent population" if the bulk of the Indian adults were to be given the vote? The "up-country" districts were sparsely populated. Planting could not be carried on there without the Indians. The cry was nevertheless raised that "the coolie vote" would "swamp" the Sinhalese.

JUSTICE is clearly on the side of the Indians who are in open revolt against discrimination. They are within their right in demanding the vote upon terms that they could accept with dignity.

The vote has been the issue of issues since 1927, when the differentiation was first introduced. It is so in this crisis. Everything else, compared with it, is of secondary significance. Given the franchise, Ceylon Indians would be able to deal with all the difficulties and remove all the handicaps—to protect their economic rights and to ensure to themselves social justice.

In this fight the Ceylon Indians have every right to expect support from us in India. This support they have not had in the past in anything like the measure in which they so richly deserved it—needed it so desperately. Not in a sustained manner, in any case.

Only when some grave injustice rouses our people in Sri Lanka to engage in a spirited struggle, as they are doing now, does the Indo-Ceylon issue receive any serious attention from Indians at home. The moment the flame of resentment subsides there, as every such flame inevitably must in time, the interest wanes. The wrongs remain unrighted. Passions smoulder till another spark sets them ablaze again.

The lack of sustained interest upon our part in the Indian struggles in the island, just under our noses, is, of course, not due to indifference. That I must hasten to add.

The urgencies of the internal situation in the Motherland absorbed all our attention—sop up all our energies.

We must, however, realize the gravity of the situation as it exists in Ceylon to-day. The Council of State in Colombo is under orders of extinction. In its place is to be set up a Parliament.

That Parliament will not, of course, be a sovereign assembly, as the legislature in London or Ottawa or Canberra. It will lack the competence to deal with the most vital of subjects—Defence and External Affairs. Its powers even to manage internal affairs are also to be hedged about in various ways—some of which will be visible only when the new Constitution is implemented and in actual working order.

Despite these limitations, the legislators of to-morrow in Ceylon will have powers far in excess of those they now enjoy. Under the forthcoming dispensation they will have competence to deal with matters pertaining to Indians and India that the representatives of the "permanent population" have never enjoyed before. This fact is particularly worthy of being noted.

The only protection that our people in Ceylon can, in reality, have in future is the protection that the vote gives. All else is moonshine. Even if reliance could be placed upon adventitious aid, such as intervention upon the part of some authority imposed from London or Colombo, the placing of reliance upon such extrinsic aid is not suited to Indian dignity.

From the practical as well as the ethical point of view it is, therefore, incumbent upon us in India to give our people there all the backing in our power to prevent political discrimination against them at this hour when the electoral registers must be in process of revision. Had that hour not been filled with peril, the revolt in the Kelani Valley and the Hatton district would not have taken place in so intense a form and upon so large a scale. The time for action by us is, therefore, NOW.

THE ATOMIC TEST

BY DR. S. K. MAITRA

Benares Hindu University

: o :

THE most sensational event of this month is unquestionably the atomic test carried out a few days ago by the United States in Bikini Atoll* in the Pacific Ocean. While many of the dire consequences that were anticipated by some of the scientists, such as that "the entire oceans of the world would be converted into a gigantic atom bomb" which would eventually "turn the world into a dead planet",† have fortunately not materialized, the spirit behind the atomic test, that spirit which has produced the atomic bomb and which wants to dominate the world by sheer brute force, is a most dangerous one which threatens the very existence of the human race. In what follows, I shall briefly record the thoughts that occur to a lay mind as it reflects upon the implications of this colossal manifestation of brute force which the progress of science has made it possible for man to acquire.

To my mind the atomic bomb is a symbol. It is a symbol of one type of civilization, the type, namely, which is dominated by science. It stands for all that this civilization signifies, its outlook upon life, its world-view. It is useless,

therefore, to fight against the atomic bomb. If the atomic bomb is outlawed, a more dreadful weapon of destruction will come in its place. The fight will therefore have to be directed against the world-view which is at the back of the atomic bomb.

For this reason I do not think that any useful purpose will be served by the various methods that have been suggested for the control of the atomic bomb. What is important is not the control of the atomic bomb, but the control of the spirit that is behind it. So long as that spirit remains what it is, it is useless to try to control its outward expression. We have therefore to probe into the causes which have led to the growth of the spirit which is behind the atom bomb.

The chief of these causes—in fact, what we may call the cause of the growth of this spirit—is a lack of a proper sense of values. Due to the tremendous advance which science has made during the last few centuries, what we have learnt to value most is the acquisition of material resources and the power which such acquisition has brought with it. This power is employed not for securing better understanding between man and man, between nation and nation, but for subjugating nations which are less fortunate in the matter of material resources. The result of this is imperialism which is perhaps the greatest curse of the present age, as it means the reduction of millions and millions of

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THE ATOMIC TEST

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human beings to a subhuman condition. Imperialism typifies the steady loss of values which has been going on for the last few centuries. It presents this loss in its most acute form, for it obliterates the greatest of all values, the value of human personality, by treating it as a mere means, as a thing to be exploited for the sake of material gain.

This is the ideology against which we have to fight if the world is to be made safe for mankind. In the Kathopanishad this ideology is called the standpoint of *preyas*, and the ideology which is opposed to it, the standpoint of *sreyas*. The struggle is between *sreyas* and *preyas*, and in the triumph of *sreyas* over *preyas* lies the hope of mankind. In the Mahabharata, in the Santiparvan, in the beautiful words which Sahadeva addresses to his eldest brother, Yudhisthira, when the latter is seized with terrible despair at the loss of his kinsmen in the battle of Kurukshetra, the contrasted ideologies are described as being those of 'mama' (mine) and 'na mama' (not mine) and it is said that the first ideology spells death and the second immortality. 'Mama' symbolizes possession, love of power, aggression, aggrandisement, whereas 'na mama' means detachment, disinterestedness, indifference to power and to material gain, in a word, spirituality.

Tagore in his play *Red Oleanders* has described the crisis of the present age as being due to the attempt of a purely materialistic civilization to crush personality. Nandini, the heroine of the play, represents concrete personality, and there is ranged against her the abstraction called industrial

civilization, represented by the King. The King is described as a Voice, for he is nothing but a bare abstraction. In the following conversation between the King, described as a Voice, and Nandini, the nature of the crisis with which the modern age is faced is clearly set forth:

Voice

I long savagely to prove to you how cruel I am. Have you never heard moans from inside my room?

Nandini

I have. Whose moaning was it?

Voice

The hidden mystery of life, wrenched away by me, bewails its torn ties.

To get fire from a tree you have to burn it. Nandini, there is fire within you, red fire. One day I shall burn you and extract that also.

Nandini

Oh, you are cruel!

Voice

I must either gather or scatter. I can feel no pity for what I do not get. Breaking is a fierce kind of getting.

Nandini

But why thrust out your clenched fist like that?

Voice

Here I take away my fist. Now fly, as the dove flies from the shadow of a hawk.

This conversation between the King and Nandini makes it perfectly clear that for Tagore the danger which the present machine age has created is the extinction

*The atom bomb test was carried out on July 1, at Bikini Atoll. Since then there has been a second test under Bikini waters. [Ed. I.R.]

†This was, in fact, what was predicted by Robert Esenult Reiterie, a 65 year old scientist, who wrote to President Truman, calling his attention to what he deemed a flaw in the atom bomb scientists' calculations. (Vide "Amrita Bazar Patrika", Northern India Edition, dated 1st July 1946).

of human personality. We may also describe it as the loss of values in the struggle between values and facts. But in whatever way we put it, the crisis is very genuine, and unless mankind rises to the occasion and immediately takes steps to remove it, it will go on increasing, leading eventually to the destruction of the whole human race.

The atomic bomb, rightly viewed, is a blessing in disguise. It has awakened us to the dangers inherent in our present civilization as nothing else would have done. I think it was Burke who said that it was a good thing when evil appeared in a colossal form, for a small dose of evil we easily put up with, and it was only when the dose was excessive, that we could realize it as evil. The evils of modern civilization we could never have realized so vividly if the atom bomb had not rudely shaken our false sense of security.

But it will take perhaps still several years before mankind fully realizes the danger that threatens it. This is what we feel when we think of the wide publicity that has been given to the atomic test. What purpose can this test have served? At best it may prove the might of the U. N. O. and its power to crush any Power that may dare challenge it. But this is precisely what will perpetuate the evil from which the present age is suffering. It will lead to a mad race among the rival Powers for the possession of more and more destructive weapons.

As I have already said, I do not attach much importance to the various proposals

that have been made to control the atom bomb. So far as I am aware, there are three main proposals that have been put forward. The first is, to set up an international machinery to control it. The second is, to keep the control in the hands of the United Nations, that is to say, the victorious nations in World War No. 2. And the third is, to keep the secret of the bomb confined entirely to the three nations whose representatives met some months ago in Washington, namely, U. S. A., Great Britain and Canada. I would put my preference for these in the following order: The first proposal is undoubtedly the best of the three, because there is some security in the knowledge of the bomb being made universal. One should think of the employment of gas in the last war. Why was gas warfare not resorted to? Because the belligerents felt that if any of them resorted to it, the enemy would at once retaliate by paying it in its own coin. The second proposal is worse than the first, and the third is the worst of all. In fact, the more the knowledge of this dangerous weapon is confined to narrower and narrower groups, the greater will be the danger to mankind.

The real solution lies in a radical psychological change, a complete transformation of human consciousness. Such a change means putting the ethical values in the foreground and reorganizing the whole of our life, political, social, etc., from the standpoint of these values. It means, in fact, a complete reshuffling of all our values.

Such a fundamental change can only be effected by a radical reform of our system

of education. Our present system of education is hopelessly defective. It is non-ethical if not anti-ethical. In its apotheosis of facts, it has destroyed all perception of values. From this point of view, our ancient system of education was far better than the present. When Narada, who was well versed in all the sciences that were known in his day, approached Sanatkumara for higher instruction, the latter told him that what he had learnt so far was nothing but names. He had, in fact, acquired no knowledge of values.

It may be said that what we require today is a better international organization, creating a better understanding among nations. This is really begging the whole question. How can there be a better international organization if the men who will have to work it have no better minds, to bring to their tasks than what they possess today? However grand any scheme of international co-operation may look on paper, it will never work if the people who are to work it have the same narrow outlook, the same prejudices, the same selfish way of looking at things which they have today. Our efforts should therefore be directed towards creating the right type of men—men with broad vision and deep sympathy who could be trusted to give up their narrow parochial interests for the sake of the establishment of peace and goodwill among men. And the only way, so far as I can see, in which we can succeed in this task is through a revolutionary change in our present system of education which is totally destructive of all sense of values.

May we not hope that out of the present crisis, which seems to threaten man's very existence, he will emerge a better and nobler creature, fitted, by virtue of the dawning of a higher consciousness to establish a world-order which will not go to pieces as the present world-order seems to do, because it will be based upon a truer appreciation of the essential values and a better understanding of his great destiny!

FAITH IN GOD

BY MR. V. DHURANDHAR

When I'm in the inclement sea of Fate
Tossed upon the hostile billows of doom,
Chill mists of misfortune gather and mate
With dreary shadows of the recent tomb—

Where sleep the bosom's fond affections,
cold
In eerie beds in death's mysterious night;
When pangs renewed remembrance sweet
enfold,
Relentless anguish chokes heart's fire,
light;

When clouds of fate eclipse the crescent
hopes—
The phantom light that flickered in the
breast;
When life its way through sable tangles
gropes,
And cares weigh heavy on my listless
crest:

Undaunted still by flagrant odds I plod
By single prop sustained—my Faith in God.

WHY CAPITALISM FAILED

BY MR. M. D. A. JAYATISSA PERERA

IN the early days, when every man, woman, and child tilled, sowed and reaped together, when whatever that was produced was used for the welfare of the society as a whole, each contributed according to his ability and each received according to his needs. That was primitive Socialism. However, this system, as time went on, gradually gave in to the thuggery of slavery which of course was consequently considered obsolete by the feudalists who preferred to lay idle as much as possible by giving their land to be cultivated by some poor victims who had to be satisfied by the few wretched crumbs thrown at them as a return by the masters. Remnants of this system exist to a great extent in India and Ceylon very conspicuously today.

Man was not satisfied with such slow means of production: so he thought of factories, large scale industries, and even of overseas trade, conquering any weak colonies whenever force permitted. This sort of commodity production developed until wage-labour itself became a commodity. This was capitalism. From the point of view of production it was a better stage than feudalism. It was a necessary evil. Instead of allowing the society to reap the benefits of mass-production, a few, insignificant, handful of individuals owned the means of production. They bought labour power as they bought any other commodity. A labourer working an eight hour day did enough work for what he was paid in two or three hours. Deducting the wear and tear, rents and all other expenses there is a profit or surplus value to the capitalist. If not be no longer

manufactures. What did the capitalist do to this surplus value? He bought machinery. What a hundred workers did in hundred days one man with a machine did in less than one day. Yet this one man did not receive a hundred men's wage; but the wage of one man alone. So what did machinery in the hands of capitalism mean? Hundreds and thousands were substituted by one single machine and the production was increased tremendously. What happened? There were more goods than what man could afford to buy, for, a man should have money to buy, and that money came only from the wages under capitalism!!

Bang went the gong!!! The seeds of destruction of capitalism germinated. The capitalist found that there was no market for his goods. He suspended production thereby throwing his workers into unemployment and with the problem of unemployment came hand in hand starvation, disease, poverty because every worker thrown out of employment had several dependants whom he had to feed! When they had no money they were hard hit. Their dependants were also hit in turn! The chain of this capitalist production gave way only in one link but the entire dependent links had to fall consequently. The fate of capitalism was thus sealed! It was doomed!! Capitalism was doomed long ago but no particular class gives in to another without a struggle and even to remove this dead, rotten, corpse of Capitalism there should be a struggle. It is a task. A very difficult task to those who do not believe in unity. A very easy task to those who sincerely believe in it.

REASON IN A DESPAIRING WORLD

BY DR. P. T. RAJU, Ph.D., SASTRI

THE advent of rationalism in the sixteenth century was welcomed by many as the emancipation of reason from superstition. The Middle Ages, called the Dark Ages, are said to have stifled reason, so that man could get only a perverted view of the truth of things. Those Ages were extremely religious: they were other-worldly. Faith in God and in angels was practically the first axiom of their thought, but that faith proved a great impediment to a true knowledge of the world. Man as part of nature was little understood, and the promotion of his happiness in this world was consequently neglected. Pestilence and famine were regarded as the scourge of God visiting sinners. Instead of seeking natural remedies, people were often asked to pray.

But the advent of rationalism dispelled such ignorance. False gods were scattered like shadows by the light of reason. Man has begun to feel confident about his position and status in this world. Science has progressed; diseases to a large extent have been conquered, and misery has lessened.

But so far the picture presented is one-sided. The last four decades of the twentieth century mark a peculiar reaction against rationalism. Long ago even in the eighteenth century, Hume proclaimed and stressed that reason was only a servant of feeling. Our life is a life of feeling and emotion, which are motive forces in all action. Reason by itself cannot move us. But Hume's protest against the prevalent rationalism in ethics was not much heeded. The general prejudice against his philosophy blinded men to the element of truth contained in his view. But modern psychology, particularly the depth psychology with its developments after the Great War I, has brought to light a large area of mind, hitherto little studied, into which our reason can hardly penetrate but which yet is proved to be an active force in our life. Many norms of our activity formed by reason are shown to be without basis in

fact or human nature; and because whatever cannot be naturally accomplished cannot be a moral injunction, the new discovery has necessitated a revaluation of our ethical standards and generated a distrust in reason.

During Great War II, there is more extensive application of established psychological principles than the discovery of new fields of psychology. The burning problem of the day is how to control scientific discoveries. The atomic bomb has stunned a proud nation and it has surrendered. But the rest of the world also is equally agonised. It is no consolation to say that the atomic energy can be harnessed to industry for producing greater comforts to human beings; for it may as well be harnessed for producing more powerful instruments of destruction. If some seventy bombs can efface the whole of the American civilization from the earth, then some thousand bombs can destroy all civilization, and it is not a difficult task to manufacture a thousand or even ten thousand bombs.

Depth psychology has shown that reason is not supreme. And many feel that the lesson of modern science is that reason should not be supreme. The atomic bomb is the result of pure scientific rationalism. "Knowledge for knowledge sake" was the motto of our ancients. "Science for science sake" is the cry of the moderns. But science for science sake has produced a devil like the atomic bomb, to control which humanity finds a perplexing problem.

Just as we are asked to put a stop to rationalism in morals, we are advised to say a halt to rationalism in science. There seems to be growing a general reaction against rationalism in almost all spheres of life. The Fascist philosophy is decidedly anti-rationalistic, but the prejudice against it has not prevented the general spread of anti-rationalism. For instance, instead of the rational interpretation of history, a psychological interpretation is being advocated, as if periods of history may be divided into sadistic and masochistic. There

are many who disvalue such attempts, which yet are fashionable with some. And the distrust of scientific rationalism may develop into a wave of supernaturalism, which may sweep before it all the benefits which rationalism has so far conferred on man, and plunge humanity again into ignorance and superstition. This is really the time when leaders of men in thought and action should keep their heads cool and avoid recoiling from extreme to extreme. This is undoubtedly a period of crisis. Man got over the superstitions of the Middle Ages, reasoned about nature and began controlling it. In the process, he has encountered uncontrollable devils. During the Middle Ages, man fled from this world; and in the modern times he escapes from superstition. Now he may retreat again from this world and seek shelter in superstition. All that is gained by the use of reason may be lost. The problem is how to conserve what is achieved and yet act recognising the limits of reason. What is to be conserved is not merely the results of rationalism but also the rationalistic attitude.

But is the rationalistic attitude to be preserved? If it is not preserved, there will be nothing to prevent man from believing in, and bowing before the worst of superstitions. The rationalistic attitude itself is one of the greatest achievements of humanity, and humanity can ill afford to lose it. The majority of philosophical writers say that the early Greeks were pre-eminently rationalistic. Socrates, Plato and Aristotle were all rationalists. They did not begin their arguments from faith in God as the first premise. Socrates started the method of dialectical understanding and formulation of concepts, which was later developed by Plato and Aristotle. None of these Greeks was determined to prove the truth of God or justify His ways to men. So their reason was untrammelled. Throughout the Medieval Times reason was fettered. But during the Renaissance, it again regained its freedom, and is now more active and progressive than even in

the times of the Greeks. If there is to be a reaction against rationalism, if we are to retreat from reason, a revival of the Dark Ages may have to be staged.

But, says Professor Whitehead, the Middle Ages were essentially rationalistic. Whenever the Middle Ages condemned something, they condemned it in the name of reason. The rationalism of the Middle Ages can be witnessed in the works of almost all the scholastics. They wanted to prove the existence of God, to reason about His nature, to reason about Trinity, to reason about His attributes, to reason about His relation to man and nature. They reasoned and reasoned. They sent men to stake by reasoning, and they promised heaven to some by reasoning. They were as keen reasoners as any of our modern men.

Then how does our rationalism differ from theirs? Why do some believe that rationalism belongs to our age and not theirs? Whitehead says that our modern times begin with the historical revolt against the rationalism of the scholastics. By historical revolt means the empirical revolt, the revolt staged on behalf of the discovery of facts and associated with the name of Bacon. Reason not based on facts worked in a vacuum. It wove fine webs of argument, circles within circles mostly vicious, or chains of reasoning the termini of which were unsupported. God is omnipotent and so cannot be limited by matter; but the world contains evil and God must have been limited in his activity of creation by a recalcitrant principle, matter, and so cannot be omnipotent. Any amount of intellectual energy was expended to prove either thesis. And such these are many. But of the omnipotence and other attributes of God or their opposites few had direct experience. Hence the historical revolt. The facts of the inner world were left to themselves, because immediate experience of them was not given to all. Experiential facts are the facts of the outer world. We can reason about them, and that our reasoning is grounded can be easily seen.

Those who tend to call the movement of the modern period by the name rationalism do so, because modern rationalism gives no place to the supernatural. The factual generalisations or premises are not taken from mere faith or a sacred text but from experience. Hence most philosophers of the modern times, whether empiricists or rationalists, are rationalistic, in that they do not allow any element of pure faith—except faith in the principles and postulates of reason itself—to guide and control their reasoning. Faith in the principles and postulates of reason is common to all who reason, the ancients, the medievals and the moderns. But the ancients and the moderns depend more upon observable and experiential facts than the medievals. Because faith is not reason, medieval rationalism is not treated by many as rationalism.

Depth psychology has its uses, but it may mistake urges for ideals and distort the latter. Psychological explanations may be mistaken for justifications, and Jung already gave a note of warning. That psychic behaviour is motivated may be admitted, but the motives may be meanest satisfactions or highest ideals. The general anti-intellectualism and anti-rationalism of modern psychology may prevent it from seeing the need for a systematic synthesis of our personality and from recognising the importance of the role which rational ideals play in the process. Instead of demanding that ideals should be based upon human nature, that human nature is to be given the ideal form, and that the ideals should not be anti-human, it may insist that human nature is to be paramount, that ideals are to be only the completed forms of the urges, and thereby justify the lowest and the meanest.

The solution of the present problem lies in supplementing Western rationalism by the Indian, not because the processes of reasoning are different in the East and the West, but because the facts and problems with which reason was occupied in both are different. The reason of the Greeks was preeminently occupied with things

human; their rationalism was ethical rather than natural. The rationalism of the medievals was theological, based upon objects of faith. The reason of the modern man shook itself off from faith and was directed to nature. Modern rationalism is natural and scientific, and includes both man and nature in the objects of its study. It is a continuation of Greek rationalism but more comprehensive. Modern rationalism has practically left out the spiritual. Modern philosophers do have their philosophies of religion. But the facts of the spirit are not presented in their intimate relationship with the facts of nature. Hegel and many others have reasoned about religion, æsthetics and politics, and presented them as facts of spirit. But all these are externals, and even the facts of religion are facts of institutionalised religion or speculative hypotheses treated as unknowable and inexperiential. Religion as the inward truth of the world is either ignored or dismissed as mysticism.

What India can supply is religion as inward truth or rationalised inwardness. The peculiarity of Indian religion is that it is rational and reasoned. *Manana* or reflection forms one of the important stages of religious discipline. The inward truth is beyond intellect but not anti-intellectualistic. The rationalism of the Middle Ages was not so much concerned with presenting the highest truth as facts to be realised as with proving them and accepting them on faith. Further, Christianity with its inwardness was an alien on European soil. Sir S. Radhakrishnan says: "It is not the pale Galilean that has conquered, but the spirit of the West". The history of the Christian Church is the slow adaptation of an eastern religion to the western spirit. The true inwardness of religion is almost lost in the institutionalised Christianity of Europe. The truths of Christianity were presented as dogmas inaccessible to human experience, and so reason turned to nature and to man as part of nature, and felt itself emancipated after so turning. The need of the present is to present spiritual truths, not as dogmas

to be accepted on faith but as facts accessible to experience. Thereby concession will be made to the historical revolt, which was carried out in favour of experiential facts. And the spiritual facts for neglecting which man's life has become aimless will be brought into continuous connection with facts human and natural. Reason mediates between all, and life will become complete and integral. Depth psychology will get a still deeper meaning, and a better technique for bringing to the light of reason the darker depths of mind may be developed.

Man's life is now incomplete and one-sided. He has mistakenly identified reason with reflection about nature around him. He has overlooked that his inner nature also is rational, and that the inner and outer form one continuity. Western thought, scientific and philosophical, has on the whole occupied itself with the outer. Life has therefore become unbalanced, and man's knowledge of outer reality has become too heavy and is crushing his inner life. The fear of science is due to loss of confidence in one's self that one will use science only as an instrument of spirit. For man has

now lost knowledge of spirit and its need. The East is well versed in the science of spirit and can supply the necessary knowledge. Our philosophy of life itself must change.

Hence there is the urgent need of a world philosophy. The new philosophy must do full justice to both the Eastern and Western outlooks and stand-points and rise above the one-sidedness of either. No reconciliation between East and West is possible, unless both are transcended and comprehended in a wider systematic synthesis. Otherwise, the result would be a mere summation without integrality, a ridiculous combination of both, a travesty of the cosmopolitan's dream. Rationalism has still a greater and more difficult and important task to perform than what it has so far accomplished. It has to enable the West to adopt and assimilate the East and enable the East to adopt and assimilate the West. Then only will life become balanced both in the East and the West, and humanity be confident that it will use matter in the service of spirit. The despairing world has now a greater need of reason than before.

VERBAL LAPSES

By "OMEGA"

"MR. PANDIT—excuse me, Mrs. Pandit—Forgive me please this slip of the tongue"—this is the kind of apology which we often hear from speakers on the platform as also in the drawing room. No tongue is faultless—it has a way to slip—and the lapses, sometimes serious, sometimes delightful, are always accompanied with a fulsome apology which wipes out or mitigates the offence.

Some tongues are prone to frequent lapses. Such was the case with the late Dr. W. A. Spooner, Warden of New College, Oxford. While reading a poetical line "Conquering Kings their titles take", he blundered into saying "kinquering kongs their titles take." It was a mere accidental

transposition of initial syllables of two words but Dr. Spooner achieved immortality. A mistake of this type was nicknamed "Spoonerism" and examples began to be gathered. Dr. Spooner himself lived up to his reputation of being the originator and a consistent exponent of this new creation.

Many and interesting are the slips collected from his life by undergraduates and though some may be true, imagination also ran riot and every funny illustration of this species has been fathered on Dr. Spooner. "I have just received a blushing crow," Dr. Spooner is supposed to have said when he received a crushing blow. "Halfwarmed fish in my bosom" is a spoonerism for "half formed wish in my bosom." Other examples are

shoving leopard' for 'loving shepherd', "a well boiled icicle" for "a well-oiled bicycle". I doubt the veracity of the following sentence uttered by the Professor in a talk to a mixed audience. He is reported to have said, "I am tired of seeing a row of beery wenches" when his meaning was "I am tired of seeing a row of weary benches." And there is another "I set out with two rags and a bug" for "two rugs and a bag."

A story which went the round of students but which, I suppose, is altogether fictitious says that once Dr. Spooner set out for Oxford Station to catch the train for London. His wife accompanied to see him off. As the train was about to steam the Doctor was seen kissing the porter goodbye and hurriedly pressing a shilling into his wife's hand, which reminds me of what I once read about an absent minded philosopher. With an umbrella in his hand he returned to his bedroom late in the evening, his mind filled with metaphysical speculations. Soon after, on entering the room the wife noticed that the umbrella was lying on the bed and the philosopher husband was standing in the corner in the manner of an umbrella. This, I suppose, a very good illustration of practical "Spoonerism."

I shall now release a collection of other varieties of blunders which can be classed under the comprehensive heading of 'verbal infelicities.' Early in his elevated career the mayor of a small town in Lincolnshire was called upon to preside at a banquet. The list of toasts being submitted to him, he was advised that in proposing the health of the King and Queen, it was not necessary or desirable that he should expand his remarks. Profiting by this advice, when the time came, he said: "Gentlemen, I will ask you to join me in drinking a toast to the king. I am told and I am sure you will agree with me, that the less said on the subject, the better." The toast duly honoured, he rose again. "And now, gentlemen," he said, "the king being drunk, I give you the Queen."

A quotation often causes a speaker to stumble. A Primrose Leaguer whose wife

was ruling Counsellor and in the chair was making a reference to the qualities of the sitting M. P. and he said he was like his wife. "I took her for better, for worse. She might have been better, she could not have been worse." Of course, he meant to put it the other way but could not understand the roars of laughter until the lady in the chair said, "I forgive him this time."

A tipsy Negro priest announced the impending visit of the Bishop in the following telling sentence. "Brethren, his Lordship is a great man who thinks the unthinkable, who speaks the unspeakable and who unscrews the inscrutable." A worthy alderman in replying to the toast of his health said it had always been his endeavour to administer justice without swerving to "partiality on the one hand and impartiality on the other." How this can be done only a judge can tell you!

Take another. "Darling, will you love me when I am old and ugly?" inquired a pretty girl of her sweetheart. "Dearest," he replied tenderly, "You may grow older but you will never grow uglier." It took the youngman sometime to realise why his wife was so cross that evening. Of a piece with this instance is the story of a musician who fearing that his audience might be bored enquired, "Shall I carry on. I wonder if you like the song." "Carry on," said a young man, "we have heard worse." The face of the musician fell and the young listener thought he had dropped a brick. Trying to mitigate the offence he exclaimed, "Don't you mind—but not many, not many." This is a capital example of the remark which makes bad worse.

At a mixed gathering in London a giddy girl asked the man she was dancing with "who the ugly man was talking with the hostess." "My brother," replied her partner coldly. Feeling ready to sink through the floor the poor girl gasped, "Well, how stupid of me! I ought to have noticed the likeness."

An author who found that some manuscripts were removed from his desk and used

to light the fire was furious at the housemaid. "Oh, but I did not take any of the clean paper, Sir," pleaded the girl. "I only took some that had been scribbled on!" This was an innocent suggestion. But I think the reply of the lady in the following story was distinctly waggish. The husband complained, "The manuscripts of two chapters of my latest novel have been removed from the table and burnt. I am sure it is the work of our mischievous dog who is playing about. He must have dropped them in the hearth." "Nonsense," said the wife, "Do you suppose he can read them."

It was a provincial mayor who, blessed with a numerous progeny, publicly expressed the pious hope that his sons might grow up to be better citizens than their father and his daughters more virtuous women than their mother. The country doctor, combining in his morning's round a visit to the squire and another to the vicar, said that he was trying to kill two birds with one stone. I think doctors, if they choose to speak at all, must do it correctly. Look at another blazing indiscretion committed by the speaker on the spot.

Patient: Doctor, are you sure this is pneumonia? Sometimes doctors prescribe for one thing and patients die of something else.

Doctor (with dignity): When I prescribe for pneumonia, you die of pneumonia.

Are professors proof against verbal lapses? What do you think of the teacher who said rather pompously, "I am going to talk to you about the Hippopotamus and you cannot get an adequate idea of this animal unless you keep on looking at me?" On another occasion, "Are you laughing at me?" demanded the Professor sternly of his class. "Oh, no, Sir" came the reply in chorus. "Then," asked the Professor even more grimly, "What else is there in the room to laugh at?"

The magistrate's court was the scene of an angry passage-at-arms between two lawyers. And during this wordy warfare one of the lawyers addressed the other, "You are the

biggest fool that I have ever seen." The Magistrate promptly intervened, "Order; order, don't you see I am present here?" Everybody was impressed with the magisterial presence!

In his preface to *Vice versa* F. Anstey has related the story of a punctiliously polite Greek who, while performing the funeral of an infant daughter, felt bound to make his excuse to the spectators for "bringing out such a ridiculously small corpse to so large a crowd." And that reminds me of the Indian Muslim who, for certain unavoidable reasons, could not attend in person the funeral of his friend's son. He asked his own son to go and express sympathy on his behalf. The bereaved father had two sons and the one who had died was a wastrel who gave no end of trouble to his parents. One young hopeful who went to join the funeral knew it and by way of solace to the father who was plunged in grief observed, "I think you shouldn't take it very much to heart for after all the chap was no good: he was a thorn in your flesh." It was a piece of blazing indiscretion. The news reached the absent father of the culprit and he came running with many apologies. Said he, "Dear friend, excuse me and my son. The blooming idiot is guilty of gross indiscretion: he is a greenhorn in these matters. But believe me, my friend, I have decided that, when a similar opportunity arises next, I shall make it a point to come myself and shall never send my son." And all this in polite and fluent Urdu of which he was a consummate master!

An Irish gentleman wanted to learn music of an eminent singing master. He enquired the terms and was told: "Two guineas for the first lesson, and for as many as you please afterwards, a guinea each." "Oh, bother the first lesson!" said the inquirer, "let us begin with the second." This, however, is an example of an "Irish Bull". What is an Irish Bull? That is a species of blunders to which I may revert sometime later.

CHINESE WOMEN

BY MR. PREM NATH, M.A.

ALMOST anything is possible in China is the opinion expressed by the Chinese Scholar Lin Yutang and that is equally true of Chinese women and their life.

Chinese as a nation love life and all that goes with that. Their philosophy is the art of living. It is their heritage. They do not bother about metaphysical speculations so long as they can get their meals and tea. And plenty of it! And prepared to give the best flavour, water taken possibly, from the spring prescribed by the experts on preparation of this drink for a particular season. They love nature and art and are always playful with them. They love their earth. They love their homes.

In this sport of life Chinese woman plays the most conspicuous part. She is the heroine of the drama of life so much so that Chinese thinkers take it possible that the drama could be played without a hero but not without a heroine.

But it is not till recently that the Chinese women came to partake in all social and political activities of the country. Like women in India they too have been tied down to the homes for ages. For ages they have been trained to learn home craft and mother-craft in Home!—one of the Greatest Universities of China. It is for that reason perhaps that an average girl of the age of a boy in China is more well-behaved and less childish. It used to be a privilege of very few families to teach their daughters simple reading and writing.

With the rise of modern systems of education in China however both native and imported from west, the attention of women has been switched off to all extra-home activities of the nation. Yet home remains to be the pivot of their activities. The girls were first admitted to the Peking National University in 1919 and this was followed by the practice of co-education in almost all the colleges. The results since then have shown that girls are just as good at studies as the boys in the same

educational roof—of course during these years of devastation the Chinese students have had no roof and have been reading in the open.

Promulgation of the law entitling equal inheritance to girls by the Nanking Government has given an added prestige, self respect and independence of girls.

But as in India, the two types of girls, old and modern, exist side by side in China. The modern Chinese girl like her sisters in the West loves luxury and superficialities. But she is ridiculed by the old type for her frivolous and aping life. She is a regular theme of ridicule in Chinese magazines. So you see the tug of war going on between the old and the new.

Courtship is, more or less, a recognised institution in China—A Chinese girl may or may not be in love with a particular boy but she certainly is in love as she loves life. With her growth she develops a sensitive feeling and secretly distributes love of heart. Her heart throbs with the 'libido' of life and she makes her presence feel in so many ways. She loves to have gifts from boys as token of their love. Chinese songs of love are songs of absence, of departure, of frustrated hope, cold bed etc. And the Chinese Drama usually ends with the words, "May all the lovers of the world become united in wedlock."

Yet marriages may be easily forced upon boys and girls, for isn't it that every thing is possible in China.

Marriage is a right in China. Even the slave girls should be married off at a proper age. So the society insists on the practice, after Confucius, one of the greatest teachers of China, who held fast to the opinion that the ideal society is that where there are no unmarried men and women. The proper age considered for marriage is between sixteen and thirty for men and between fourteen and twenty for women. There is prohibition of marriage between the persons of different social ranks. For instance officials and their

sons and grandsons are not allowed to marry actresses, singers and dancers.

Divorce is not very common or easy the reason being that a Chinese man can marry as many wives of lower status and inferior rank as he pleases. These wives are called concubines. In the event of there being no issue born, the first wives plead with their husbands to have concubines. It is interesting to note that historically the rise of wealth and political disorder are responsible for the rise and growth of concubinage in China. There have been at times dancing girls in private household.

The reasons for man to divorce the wife are discovering unchastity on the wedding night, subsequently adultery, desertion, bad temper, sensuality, theft, drunkenness, striking her husband, disobedience and the like. He has not to go to the law court. The procedure is simple. "The Husband invites his male kinsmen to his family home and places the charges before his wife. Decision is given immediately. He hands over to his wife a bill of divorcement and takes from her the letter she has kept from the wedding day".

Should a wife like to seek divorce, she has to prove that she was deluded into marriage by false representation or the husband contracted leprosy later on. However, husband and wife can mutually separate. The law authorises the husband in case of adultery to kill his wife and her paramour. If the lover should kill the husband but not he, the wife is condemned to death by strangling."

The ideal of womanhood has been as cherisly preserved in China as in India. Orthodox Chinese opinion does not favour widow re-marriage although chaste widow-hood has never been practised through the ages. In Ming Dynasty however, it did become an official institution. Women who kept their widow-hood at any age between thirty and fifty were officially honoured.

Marriage is not the private affair of an individual but a family affair. This is because Chinese have preserved the Joint family system to this day. One does not marry a wife but marries a daughter-in-law as they say in China. When a son is born the more idiomatic expression is 'Grandson is born.' A wife has manifold responsibilities; to look after home and all members of the family, to serve guests and to be a helpful wife and wise mother. She has autonomy in home affairs and a Chinese husband by habit submits in home whatever his social or political status outside may be. But the most powerful member in a home is the oldest lady who commands and dictates and every one else has to bow his or her head before her. Her words are final. Should a mother-in-law cannot help it by temperament or otherwise she considers it her treasured right to tyrannise over a daughter-in-law. Such disputes are becoming very common in modern China. Again you see a conflict of the old and the new.

Chinese have a strong sense of beauty—may be their own. It is this sense which has been responsible all through the ages for such an institution as foot-binding which continues to exist inspite of dashing revolt against it. The Chinese mothers deem it their duty to bind the feet of their daughters from an early age so that the feet should not grow long and look ugly. As a foreigner I cannot have sympathy and imagination for appreciating the national custom. It is indeed cruel. But to give its value and merit for your own judgment let me put in the words of Lin Yutang. "The small feet of Chinese women are not only pleasing in men's eyes but in a strange and subtle way they influence the whole carriage and walking gait of the women, throwing the hips backward, somewhat like the modern high-heeled shoes—looking at a woman with bound feet walking is like looking at a rope dancer tantalising to the highest degree." The bound feet is indeed the highest sophistication of Chinese sensual imagination.

So are the Chinese women.

Oriental Studies and the New Government

BY MR. V. VENKATACHALAM, B.A.

THE Achilles' heel of our educational system has been westernization, which has made it sterile. The British Government made it a settled principle of its educational policy not only to discourage but to suppress every indigenous art and culture of this country. Mainly on account of this, I believe, our country, which produced a thousand illustrious Kalidasas, the frescoes of Ajanta and Ellora and the fabled Dacca Muslin, has been reduced to its present state of bankruptcy. So this westernisation has to be mercilessly removed. One of the very first steps of the education minister (Madras) abolishing the teaching of English in the primary classes accepts this in principle—the encouragement of the indigenous language and the elimination of the foreign tongue. True it will take a long time before the scheme is perfected. But after all, Rome was not built in a day and we shall certainly live to see its crowning ceremony.

We have now a National Government holding the reins and the first aim of a National Government is to annihilate root and branch and in toto everything that is anti-national. This applies as much to the educational field, as to the political or any other field. The decision of the Health Minister to patronise indigenous medicine and place it on a level with allopathy instead of treading mercilessly upon it, has rightly been acclaimed by the public in one voice. That is the first bold step in the routing of anti-nationalism in the medical field. An equally important measure is to place the language and literature natural to the nation on a par, if not higher, with other languages. *It shall be a permanent blot on the very existence of a National Government to give more weight to a foreign language than its own.* It is like a disloyal husband squandering his earning in decorating his paramour's drawing room when his own wife is starving and shrieking for a morsel. It is therefore the instant duty of the Education Minister—I purposely call it a duty—to remove at one stroke all the invidious and humiliating distinctions in the treatment meted out to

students and teachers of Indian languages. Their ignorance of English should no more be considered a bar to their status being raised. The pandits teaching Tamil, Sanskrit, Telugu etc. have been suffering untold miseries for ages long, for no other fault than to have studied their native languages. The very word "pandit" has become a by-word for contempt only because he studied a Kalidasa or a Kamban instead of a Shakespeare, only because he stood for his country by holding aloft the torch of Eastern culture and literature instead of the Western. It makes one shudder to think of these flagrant injustices inspite of which our pandits have carried on with patience undaunted and unperturbed. They are real heroes of the nation, who have sacrificed their all for the cause of the nation's literature. Their patience has been tried too long and the present reform is long overdue. I therefore appeal to the Minister through these columns with all the emphasis at my command to hurry up this measure. It is strange that the Minister has not said a single word on the subject till now. Is it because he is unaware of it or does it spring from an unwillingness to tackle the problem? It ought to have been one of the first items of his policy. Better late than never! What concrete form the reform is to take is a matter for the Minister to decide. I choose to suggest here only the skeleton. The backbone of it is raising the status of teachers of Oriental languages in schools and colleges. The epithet "Pandit" with its odious associations may as well be removed and a new one like Adhyapak (as in the B.H.U) substituted in its place. In the matter of pay and powers there ought not to be the least discrimination between teachers and professors of other subjects like English, History, Science etc. and these men. In the dawn of the new orientation, words like 'teachers' and 'professors' may as well be eschewed out altogether and all teachers irrespective of their subjects be designated as Adhyapaks or by some other suitable word. To be called by the same

name is in itself a symbol of equality. The position of pay at present is awful. The "Pandits" end where the 'Professors' start. In the high schools 'pandits' start on Rs. 30 or 40 and end with Rs. 80 whereas other teachers start from Rs. 80 and go so far as Rs. 150. The situation in Colleges is still worse. Pandits there start somewhere about Rs. 40 and the height of their ambition is to reach the first triple figure, i.e., Rs. 100. Professors on the other hand go as far as Rs. 300 or even higher (These figures are only representative and meant to indicate a general idea.) As a first step to set things aright, the Govt. can lead the way by abolishing such differences in Government schools and colleges. As a next measure it can pass an order that in all private and aided schools there ought to be no discrimination in the treatment of teachers of oriental languages. Let there be uniform scale of pay for pandits and professors alike. In the high schools, they may be allowed pay on the scale of other teachers and in the colleges on the scale of the Professor or Lecturer as the case may warrant to be decided on individual merits.

As an ardent Sanskritist, having dedicated my life for the cause, I consider it my next duty to answer some very unjust and paltry criticisms levelled against pandits in general and specially against students and teachers of Sanskrit. It is often-times urged that Sanskrit pandits have less number of students to handle than others and so it is only just and proper that they should be paid less. Fine argument indeed! But what of the teachers in the Honours and other classes, where too there are lesser students and yet they are paid high? The number of students can never be the only criterion to decide the pay of the teacher. The work turned out is the same in either case. Another criticism very often levelled is that Sanskrit has become out of date—a dead language as they term it—and as there is no material use in its study, it does not deserve to be placed on equal status with other subjects. The people who advance such a criticism have only to pause and consider what practical use can the

study of any literature have. What is the earthly use of studying Shakespeare or Milton? Professors of Shakespeare are not paid less on that score! It must be remembered that literature and art are ends in themselves and never means to an end. Their use is only in the fact that they are one of those sweet things in life which make life livable and enjoyable. "Like virtue," said Oliver Lodge, "it (literature) is its own reward." A third argument is that sufficient number of students are not forthcoming for Sanskrit studies and this in itself is conclusive evidence of its deterioration. I don't know where from such arguments were invented! But it is not a trifle stronger than the others. Your argument is like bolting the door from within and complaining that no one enters the hall. You have denied the least trace of any prospects in life for students of Sanskrit and complain that they do not come up. Students, after passing the Siromani Examination have no other alternative but to seek employment as teachers in High schools and obviously there cannot be a chance for all. As a consequence, they have to degrade themselves further and to the meanest means of filling up their bellies. I know hosts of Siromanis—veritable crest jewels who have thrown away their Kalidasa and Bhavabhuti and have accepted petty jobs in shops and business concerns for a paltry pittance of Rs. 30. Having set so many obstacles to the study, in the name of justice how can you expect students to come in large numbers! It is like tying down the legs of one of the competitors in the race and declaring that he has lost the race. What is wonderful is that in spite of tied legs, in spite of the multitudinous barriers you have set people still continue to study Sanskrit and the University considers the number large enough to conduct examinations for them in more than twenty centres in the Province. There may be many more of such arguments but I am sure not one of them can stand the test of searching reason. I therefore once again appeal to the Education Minister to give everyone a fair chance before pronouncing the judgment.

THE GLORY OF GURJARADESA

BY "HISTORICUS"

THE Bharatiya Vidya Bhavan of Bombay has been doing a great deal for the resuscitation and propagation of our ancient Indian literature. Some time ago, it brought out the first part, "The Glory that was Gurjaradesa" which dealt with a detailed history of pre-historic greater Gujarat. We now have before us Part III, an account of "The Imperial Gurjaras" covering a period of nearly 750 years.

The author of this volume* is Mr. K. M. Munshi, the well-known lawyer and politician. To the public at large, it must be a matter of supreme satisfaction that he has found time in the midst of active professional and public engagements to take up the great literary task.

Mr. Munshi gives abundant reasons for disposing of as untenable, the theory of the immigration of the Gurjaras. Gujarat, according to him, is not the same thing as Gurjaradesa or Gurjara. The word "Gurjara" is applicable to a region in the middle of the sixth century A.C. It was inhabited by people whose language, habits, way of writing and social institutions, were one. Life and language too, appear to have evolved in one continuous process. The little region Gurjara, with Billamala as capital, blossoms forth in history as the Imperial Gurjaradesa. The homogeneous people of these regions under the leadership of mighty warriors and statesmen who claimed their ancestry from men who sprung into fame within a radius of a few miles of Mount Abu, not only enlarged the bounds of Gurjaradesa, but established a mighty empire.

Mr. Munshi presents the story of the splendid achievements of the rulers during the eighth and ninth centuries A.C. in clear perspective, more particularly the period covered by the rule of Mihira Bhoja when the Empire extended from the Indus to the Brahmaputra and the Himalayas to

* The Glory that was Gurjaradesa—Part III. The Imperial Gurjaras—By K. M. Munshi. The Bharatiya Vidya Bhavan, Bombay—Rs. 15.

the Vindhya. In the short space of a book review, it will be difficult to do justice to the contents of this volume which gives ample proof of research and literary ability of a high order. The history of Gurjaradesa during the period under review reveals the important fact that four great Kshatriya clans connected by blood and tradition and by the country of their origin, remained closely knit in high adventure and imperial ambition throughout the period from 550 to 1300 A.C.

Attention however may be drawn to the glowing account of the reign of Mihira Bhoja the Great, whose political tradition was both progressive and aggressive. His outlook was broad-based on three fundamental politico-social conceptions surprisingly modern in form, which show the advanced stage of political theory and action of those times. First, the king owes his position to no divine sanction, but to the wishes of the people. Secondly, the king is only an instrument of maintaining Danda or Sovereignty. Thirdly, Sovereignty in the State is based on the Common Law as propounded in the *Dharma-sastras* which was above the king and inalienable. Fourthly, Varnasramadharma is a dynamic world-force, not a static condition. More interesting still, is the record of the achievements of a bold thinker, a great and an astute politician, by name Medhatithi, the celebrated commentator of the Manusmriti. Mr. Munshi gives high praise to his political acumen, his robust commonsense and his great political independence. As a jurist, he was concerned with the problems of an age which was both progressive and expansive in its political, social and religious outlook. His ideas of sovereignty and unification of society show clearly that he was not only a scholar, but a master-mind who worked in close contact with the efforts of a powerful ruler to consolidate the country and achieve imperial expansion.

In the last chapter, Mr. Munshi tries to explain the causes which led to the collapse of the Empire of the Gurjaras. He traces

them 'to the progressive localisation of sentiments in Gurjaradesa which had grown apace after the break-up of the First Empire; to the hopeless disintegration of royal power by polygamy and the distribution of lands among members of the family, reducing kingship to a nominal headship of inter-related overlords; to the unawareness of the Indian statesmen of the day to the condition prevailing and forces operating outside the boundaries of India; to the

failure of the Indians to adjust their refined and humane culture to the needs of a sudden crisis in which unrelenting sternness was needed to match the savagery of the intruding enemy; and most of all to the educative and cultural organization of life being divorced from a national centre of political power. Throughout, the book is in a vigorous and attractive style and is deeply coloured by fervent and patriotic enthusiasm.

SIDNEY AND BEATRICE WEBB

BY BERNARD SHAW

QUITE the most interesting and important English life story of 1945 was Mrs. Margaret Cole's biography of Beatrice Webb, the famous wife and collaborator of Sidney Webb, the illustrious pair (officially Baron and Lady Passfield) being the foremost historians and analysts of English local government, the leaders of the Fabian movement which has made Socialism practicable and respectable in Europe, and finally the skilled investigators who made the much misunderstood Russian political and economic experiment in new civilization intelligible and hopeful in the West.

"Wry subjects for a dog book" will be the comment of thriller addicts on this introduction. But no serious reader will be indifferent to news of one whom Mrs. Cole describes as "one of the greatest women of our generation". And nobody with the possible exception of myself, knows half as much about the Webbs, or understands that knowledge, as Mrs. Cole. Nothing better can be done until the time comes when Beatrice Webb's diary, written up from day to day, emerges from its veil of privacy and of her desperately illegible handwriting, and takes its place among the notable diaries of the last two centuries.

Meanwhile I have a word to say about Mrs. Cole's book, that has not yet been said. It gives us not only the public life of a great woman, but a very intimate and

fascinating account of a happy marriage. If all marriages were as happy, England, and indeed the civilized world, would be a Fabian paradise.

Unfortunately it was not only a childless and exceptional one, but from a very common point-of-view an ascetically joyless one. Our national sports and pleasures, well within their means, were simply distasteful to the Webbs. Beatrice betting in the ring, at the Derby or Grand National, Sidney in at the death at a fox-hunt, were inconceivable. Exercise they took religiously: Beatrice could walk me off my legs; and bicycling was not only permitted but rigorously prescribed for many years until Sidney's odd habit of fainting occasionally without symptoms or sequels overtook him one day on his bicycle, and she, riding as usual ahead of him and missing him, rode back and found him comfortably unconscious in the ditch with nothing else the matter with him. After that he was not permitted to walk by machinery.

TRAPPIST ASCETICISM

Their life, therefore, presents itself to most of us as one of almost Trappist asceticism, except that it was by no means silent; for neither of them ever stopped talking when they were not reading or writing. Yet they enjoyed it thoroughly. I lived with them a good deal before my own late marriage, and was quite accustomed

be with them at work, and to see Beatrice every now and then, when she felt she needed a refresher (Sidney was tireless), she would get up from her chair, throw away her pen and hurl herself on her husband in a shower of caresses which lasted until the passion for work resumed its sway and they wrote or read authorities for their footnotes

generally, will intensify to a chronic ecstasy and produce a normal enjoyment of life such as I have only experienced a very few times in my long life in dreams. The census most needed at present is of the few people who would not prefer unlimited champagne and expensive cigars, ropes of pearls in a box at the opera, on the grand



BEATRICE WEBB

This photograph was taken by Mrs. Webb's life-long friend Mr. George Bernard Shaw.

until it was time for another refresher. Meanwhile I placidly wrote plays, but was confirmed in my peculiar doctrine that a point will be reached in human mental development when the pleasure taken in brain work by St. Thomas Aquinas and the Webbs, and by saints and philosophers

dier, and a fleet of Rolls-Royces, to the Webb-Aquinas routine.

Looking through the index of Mrs. Cole's book for personal contracts made and cultivated by the Webbs, one is struck by the absence or scarcity of the references to the aesthetic and histrionic celebrities within

their reach. William Morris, their greatest Communist contemporary, is not mentioned except once in a reference to his house but not to himself. Cunninghame Graham, most picturesque of all their Socialist contemporaries and a story writer of genius (he figures in my play "Arms and the Man" with Webb in strong contrast), is not mentioned at all. Among the Fabians nothing is made of the conspicuously able pro-consul Olivier, who went his own way so unscrupulously that if his impulses had not been those of a good man he would have been a first-rate scoundrel. Hubert Bland, with his phenomenal muscular strength and prowess as a pugilist, his ferocious monocled scrutiny (his eyesight was defective), was dismissed by Beatrice after a brief investigation as "a mask", though as a typical suburban Tory converted to Socialism by falling among the primitive Fabians his point of view counted for a good deal in the development of Fabian policy.

STROKE OF GENIUS

These and other instances provoke the notion that the Webbs were Philistines, insensible to literature and art. They were far too intelligent to be anything of the sort; but they were supreme social investigators, and had to deal with men in the mass as citizens and not as geniuses.

Beatrice was puzzled and repelled by individuals whom she could not class! she was not at her ease with me until she had classified me as a sprite. She catalogued Ramsay MacDonald as "a facade" and A.J. Cook as "an inspired goose". As an investigator she would not be bothered by unclassable and incalculable people; but she was by no means stupidly insensible to their talent. Her choice of Webb was a stroke of genius; for to her relatives and in her social set the general opinion was voiced by a graceless nephew who raised the alarm in the family by announcing that Aunt Bo was marrying a seditious cockney cad.

Never was there a man less of a cad than Sidney. Within my experience he was

the only man who combined prodigious ability and encyclopædic knowledge with entire simplicity and integrity. When as practitioners of the arts of public life we were all posing, acting, dramatizing ourselves as best we could, Webb never posed, never acted, never courted popular favour or any other favour, and was never in danger of becoming a humbug and a living fiction, not to say a living lie.

The rare virtue in him had its disadvantages. When he had made his work intelligible and authentic he would not spend a moment in making himself or his style fascinating: such tricks never entered his head. In the House of Commons he would hardly make himself audible. He was sometimes impatient with people because he gave them all credit for being gifted as himself, and could not imagine that what was obvious to him instantaneously was Greek to them. Lady Astor said of him that she had no doubt that he knew everything, but that he should remember occasionally that other people didn't. His advice was not always as gracious as it was good.

As both he and Beatrice conscientiously refrained from forming their conclusions until they had with inexhaustible industry investigated all the available evidence, they had furious disputes with me at almost every step. I am not a complete apriorist or deductive reasoner, because I always start from a single fact or incident which strikes me as significant. But one is enough. I never collect authorities nor investigate conditions, I just deduce what happened and why it happened from my flair for human nature, knowing that if necessary I can find plenty of documents and witnesses to bear me out in any possible conclusion. This is a shorter method than that of the Webbs; and by it I sometimes reached their conclusions before they did, and had them fiercely contested accordingly. When we were living together on Milford Common, Mrs. Green, widow of the historian, John Richard Green, author of *A Short History*

of the English People, paid us a visit, and was so startled at our first after-dinner discussion that she could not believe that we could remain on speaking terms after it, and was relieved to find next morning that it had made not the smallest change in our personal relations and was part of our daily routine.

FOREIGN AFFAIRS

Certainly our work never suffered from lack of home criticism; and as Socialism begins at home, and yet is so international in its practical problems that when they have been solved for the British carpenter or chemist they have been solved for every carpenter or chemist in the civilized world, we did not concern ourselves with diplomacy. That is why there was no Webb foreign policy, nor any Shavian one until 1913, when I woke up to the threatening danger of war, and urged the declaration of the Pact made years afterwards at Locarno when it was too late and no expert believed in it nor in the equally futile Kellogg Pact which followed. I saw the situation too clearly being in England that most foreign of all

foreigners an Irishman, completely objective in my criticism of that curious freak called God's Englishman. This objectivity was so unbearable in England that though I was pro-English when it came to fighting Kruger, Kaiser, or Hitler when they went all out for race hegemony, I ran some risk of being lynched, and did not try to drag the Webbs with me in my incursion into foreign affairs.

Besides, having been converted to Socialism not by Marx dialectics and his erroneous capitalist theory of value, but by the tremendous impact of his English industrial facts and figures, I knew that the Cease Fire that followed his death could be ended by Webb, who alone could out-Marx Marx in his command of that atomic sort of ammunition. Until the Russian Revolution turned their eyes abroad the Webbs ignored diplomacy because they had something better to do, not that they were less conscious of it than Lord Vansittart. This was proved when they made their last great study of the Soviet constitution, went all out in its acceptance as a new and more hopeful civilization.

COTTAGE INDUSTRIES IN INDIAN STATES

BY MR. SUNDER LAL SHARMA, M.A., F.F.C.S. (Eng.)

IMPORTANT as the question of a just division of the national income is, the standard of living of the people cannot be raised by ignoring the need for greater production in both industry and agriculture.

None can deny that India once had the reputation of being the home of cottage industries, the products of some of which combined art with craftsmanship of the finest type. For instance, Dacca muslins and Benares silks achieved world-wide fame. With the advent of cheap machine-made goods, India gradually lost her individuality—may be only temporarily—as the demand for objects of art and beauty suffered a set back.

Thanks to the farsightedness of some of the Rulers of Indian States and the practical interest taken by their Governments not only in the preservation but also in improving the position of cottage industries, some of them have been able to hold their own in the face of stiff competition from machine-made goods.

It is a matter of deep and genuine satisfaction that Rulers of Indian States, while fostering the growth of large-scale industries in their States, have not been unmindful of the need for the development of cottage industries. Another point worthy of note in connection with cottage industries is that a good many States have

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well-organised Departments of Industries & Commerce which have conducted special investigations into the conditions of the small-scale industries which provide means of subsistence for thousands of people.

It is well known that there are big gaps between scientific knowledge and its dissemination. This is particularly so with the cultivators in India, who are uneducated, unreceptive, conservative in mental outlook and extremely suspicious due to ignorance. As a corollary, investigations referred to in the preceding para have led to the establishment of demonstration factories for popularising the use of improved appliances in place of antiquated and wasteful ones. Some of the larger States are rendering assistance to village artisans in organising and working co-operative producers' and sales' societies. Grants-in-aid are also given by a large number of States to individuals

or private institutions helping the growth and expansion of small-scale industries.

Hand-loom weaving is probably the most important as also the most flourishing cottage industry in Indian States.

In many States, carpet, blanket, woollen cloth and shawl weaving, paper making, wood carving, lacquer work and gold and silver thread making are carried on extensively. In some of the States sericulture has come to occupy an important place in the rural industries. The cultivation of mulberry and rearing of silk worms afford a subsidiary occupation to the agriculturists.

I must conclude by saying that creating a market for the products of the cottage industries is as important as training men in improved methods of work. Indian States must, therefore, establish a number of Cottage Industries Sales Depots in cities as well as in all important towns.

MANDAKKAD

BY MR. K. P. PADMANABHAN TAMPY, B.A.

THIRTY-EIGHT miles to the south of Trivandrum is the tiny fishing village of Mandakkad, situated on the way leading to the Monday Market from Eraniel. Famous for its temple consecrated to Sri Bhagavathi, and the annual *Kodai* festival conducted in the shrine in the month of March, Mandakkad attracts many thousands of pilgrims from all over Travancore. Of all the Bhagavathi temples in the State, Mandakkad is regarded as the most important and sacred by devotees who undertake every year pilgrimage on foot to this Shrine.

The most remarkable feature of this temple is that the deity worshipped here is in the form of a large anthill-heap which is ever growing. Tradition and legend aver that centuries ago some plough-boys made a heap of clay from the paddy fields and worshipped it as *Bhadrakali*, an aspect of Sri Bhagavathi, and after some time when

the mount was disturbed by some too curious folk a tiny stream of blood was found emanating from it. This strange and bewildering phenomenon was viewed with awe and reverence by the people and it was forthwith attributed to divine intervention and the mount became sacred. The mount grew in size every year and the people invested it with ever increasing sanctity and the living presence of the Almighty. In course of time, a temple was built at the hallowed spot. The original mount of earth continues to be worshipped as Sri Bhagavathi though there are sacred images in the Shrine.

The annual *Kodai** festival at Mandakkad in the month of Kumbham (March) transforms

* The *Kodai* occurs on the last Tuesday in the month of Kumbham (March) every year. This year's *Kodai* was celebrated on the 29th Kumbham 1121 corresponding to the 12th of March 1946.

the quiet, unpretentious, out of the way fishing village into a living kaleidoscope of colour and humanity. On the *Kodai* day and the day previous, Mandakkad is one vast seething mass of humanity the like of which could only be witnessed during the festivals in temples. In small bands of ten to twenty pilgrims from various parts of Travancore arrive at Mandakkad two or three days prior to the actual *Kodai* and camp on the extensive sea shore joining the Temple. During the *Kodai* season at Mandakkad it is a familiar sight on the roads throughout the State to come across batches of pilgrims, both men and women, carrying on their hands *Kodais*, umbrella-like banners bearing the representation of Sri Bhagavathi, and on their heads small bundles of food stuffs and offerings, singing songs in praise of the deity and marching on knowing no fatigue. The State provides the large concourse of devotees who gather at Mandakkad with the necessary medical, public health and other amenities. During the festival season religious conventions are held in the precincts of the Temple. On the tenth day of the festival in the temple is the *Kodai*.

To witness the *Kodai* is to participate in one of the most imposing and sacred

religious festivals in the State. The background for the *Kodai* is the glorious seascape. The pilgrims watch the *Kodai* with reverence, amidst magnificent, natural scenery. On all sides as far as the eyes can reach are the huge concourse of pilgrims gathered to pay homage to the Goddess, the sparkling white sands, the sheltering palms lining the coast, and the shimmering blue ocean. Artistic, aesthetical, and symbolic, the *Kodai* is a harmonious commingling of historical and traditional associations, form, design, colour, sound and pageantry. The exuberance and devotional ecstasy of the devotees was great and cool down only after the *Kodai* is over and they trek their way back home when they take with them various kinds of highly useful and artistic articles manufactured from the palmyrah leaves for which exquisite art-crafts Mandakkad and the neighbouring places in South Travancore are famous.

The Mandakkad temple is noted for its mural paintings, wood carvings and copper images. Until a few years ago, animal sacrifice used to be an important and indispensable part of the *Kodai* festival but it was abolished by a Royal Proclamation.

THE INDIAN CRICKET TEAM IN ENGLAND

BY MR. V. R. LAKSHMI RATAN

IN the interval of four weeks between the 1st and 2nd Tests, the Indian Cricket team, now in England, played six first-class matches. Of these, Lancashire and Yorkshire the two counties that are in the run for the County Championship played with the Visitors twice within a fortnight. Lancashire lost the first game and drew the second. Merchant batted well in both the matches. In the second match he got the first double century of the tour. Vijay

seems to have a special liking for Lancashire. Every time he has played against this County he has made good scores. Yorkshire inflicted an innings defeat in the first match but in the return game, which was a tall scoring one, the Indian team very nearly returned the compliment. Vijay Hazare emulated his Vice-captain by scoring 244 not out against Yorkshire in the second fixture.

BOWLING WEAKNESS

The batting of the Indian team has stood up well and has been able to hold their own against all the counties the team has played so far. However it is the bowling, the weakness of which has been exposed by practically every county, that has let the side down. Barring Vinoo Mankad and Lala Amarnath the others have failed to do any serious damage. C. S. Nayudu continues to be a passenger in the team while Sarwate and Shinde after some good performances early on, have gone into the shade. The two pace bowlers, Bannerjee and Sohoni are yet to get wickets suitable for their type of bowling. From all reports, the ground fielding of the Indian team has been uniformly good while the same cannot be said of their work in the air. Hindlekar has been keeping wicket very well in spite of his injury.

SECOND TEST

The Second test of the series commenced on the 20th July at Old Trafford ground, Manchester. Gul Mohamed, Shinde and C. S. Nayudu who played in the First Test were replaced by Mushtaq Ali, Sohoni and Sarwate. There were two changes in the English side also Pollard and Voce taking the place of Smailes and Bowes. Pataudi, the Indian Skipper, winning the toss put England in. The strong English batting side surprisingly enough were dismissed for under 300 runs after being 236 for four wickets at the end of the first day. Amarnath and Mankad were in devastating form. Both bowled practically unchanged and bagged five wickets each. The Indians started well, Merchant and Mushtaq the opening pair putting on a hundred for the 1st wicket. Once this partnership was broken the English bowlers Pollard and Bedser bundled out the whole side for 170 runs. The Indian team were 124 runs behind the English total when they took the field again. England going in again with a lead of 124 runs lost four of their best batsmen, Hutton, Washbrook, Hardstaff and Hammond for a meagre total of 68

runs. But Dennis Compton and Ikin made an English victory possible by taking the score to 153 for 6 when Hammond declared. The Indians had to get 278 runs in 190 minutes for a win. Merchant was out a duck. Mushtaq and Pataudi returned to the Pavilion even before the 1st decade went up. Amaranath, obviously tired after his long spells of bowling, failed again. However, Hazare and Modi and later on Hindlekar and Sohoni gave some careful back-to-the-wall batting saved their side from defeat. The Indian team, by drawing this match has kept alive the interest in the Oval Test.

PATAUDI'S TACTICS

The Indian Skipper's decision to field after winning the toss and altering the batting order in the first innings has already been criticised by all experts of the game. If only Pataudi had gone in himself or had sent Amarnath instead of Hafeez in the 1st innings, may be the Indian side would not have found itself in queer street on the final day. It was unfortunate that after having dismissed England so cheaply and after the good start given by the opening pair, Merchant and Mushtaq, the other batsmen did not drive home the advantage gained. This has clearly proved that our team still lacks the fighting qualities which are so essential for Test Cricket.

CONTRIBUTIONS

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

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

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

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The League and the Cabinet Plan

It is regrettable that the Muslim League should have gone back on its decision to participate in the constituent assembly and plunged into the uncertain sea of non-cooperation not only with the British Government but with their own fellow-men in India. It is a fatal step as much to the cause of Indian freedom as to the cause of the Muslims themselves whose interests are sought to be protected in this petulant fashion. For by its resolution, as the *Times* truly says,

the League has laid itself open to the charge of obstructing India's progress to nation-hood and of sacrificing patriotism to pique.

Incidentally it would appear that the spiritual conquest of the country by Gandhi and the Congress is so complete that their worst critics and opponents have taken to their methods and manœuvres in such perfect faith. It is a striking, though unconscious tribute to the genius of Gandhiji and his technique that Dr. Ambedkar has taken to Satyagraha and Mr. Jinnah advocates renunciation of titles. Mr. Jinnah himself has no title to lose and for some of his henchmen, it may be all that they have (besides their estates), and losing that they may lose all. It is, therefore, a very serious step the League has taken, as it is doubtless aware. But to persist in a wrong cause with a passion worthy of a better cause is decidedly suicidal.

The League, for the moment, is swayed by hatred of the Hindus and chagrin at the Mission's attitude. It wants to know if the British Government would defer to its wishes in the way they have been doing so long; if the progress could be arrested by its truculence and intransigence. Hence its threat of defiance, and wild talk of direct action, whatever it may mean. "To day we have forged a pistol" says Mr. Jinnah "and are in a position to use it." Mr. Jinnah, like a good tactician, is blissfully vague.

Surveying his work of destruction Mr. Jinnah says with glum satisfaction, "I have done my best, it is for the British and the Congress now to approach me with fresh proposals." Are the British and the Congress going to oblige Mr. Jinnah and rescue him from his folly? Having agreed to the long term plan and gone through the elections it is their business to go ahead according to plan. It is for Mr. Jinnah to drop his threats and make a friendly approach.

It is hoped that the League's adherence to Gandhian methods will include adherence to his principle of non-violence also. Mr. Jinnah once boasted that if only the League so desired, it could give more trouble than the Congress. What right has he, with his "brute majority"—to quote his own language—to coerce and bully patriotic and independent Muslims? We trust that whatever Government be in power, it will deal with the situation justly and competently, and if it fails, public sympathy will not be wasted on it.

It was a wise move on the part of the Congress to have elected men of all political and religious persuasions to the constituent assembly. In this lies its strength as also the good of the nation. It is hoped that whatever its present grievances wiser counsels will prevail or the League will be made to realise the truth of Mr. Attlee's dictum that no minority could be allowed to obstruct the will of the nation. For, Mr. Jinnah, as the *Daily Mirror* observes,

has made it inevitable that the Congress which is the majority party shall rule India. How could it be otherwise? The whole life of the country cannot be allowed to collapse because Mr. Jinnah refuses to take part in it.

Nor could it be forgotten that there are elements anxious to fish in troubled waters. The League will be well advised to say to Churchill and his kind—hands off. For if it thinks that Churchill and the Tories will back it out of altruistic motives, it will find itself grievously mistaken.

The A.I.C.C. Meeting

The new All India Congress Committee met last month at the same place in Bombay where four years ago on August 8, 1942, it was outlawed as a result of the "quit India" resolution. Much water has flowed under the bridge since then and a wholesome change has come over the fortunes of the country. The "quit India" slogan remains, but it is a "quit India" with a difference. The Congress executive was fighting for its right, and a bewildered and suspicious government was challenging it at every step. But to day the circumstances are different. The British government itself, realising the inevitability of the change, has come forward to sponsor the proposal and is busy devising plans for the smooth and safe transference of power. That, at any rate, is the significance of the mission of the British Cabinet in India.

For three months the Congress Working Committee was negotiating with the British government in consultation with other political parties in the country. The result of these deliberations is embodied in the resolution adopted by the Working Committee and submitted to the British government as its final decision. That decision is momentous in many respects, and it is but proper that it should be ratified by the A.I.C.C. The fifteen word resolution seeking ratification for the Working Committee decision was subjected to strong criticism from the Socialists but the House finally rallied round the sponsors and voted solidly. For it was realised that permitting amendments at this stage would only weaken the position of the Congress Cabinet. Having agreed to the long-term proposals of the Cabinet Mission, which had also been accepted by two other parties in the country, it would be very awkward if the A.I.C.C. at this stage introduced new conditions. The Working Committee, therefore, rightly made the conduct of the negotiations with the British an issue of confidence.

The Constituent Assembly

Having accepted the long term plan the Congress plunged into the business with a will and set itself to the task of selecting the best available material in the country. Indeed for a decade past the idea of the constituent assembly has been taking shape in Congress minds, and in spite of reminders of its fearful historic associations, progressive Congressmen, clung to it with amazing persistency. As long ago as 1934, while rejecting the Government of India Bill, the Congress at its annual session declared that "the only satisfactory alternative" was "a constitution drawn up by a constituent assembly elected on a basis of adult suffrage or as near it as possible." To this end the Congress lost no time in electing leading men and constitutional experts even though not members of the Congress. Accordingly directions were sent to Provinces to go out of their ranks to choose the best men in the country for the great task of constitution making. This is the best thing they could have done, for it ensures justice and fairplay to all parties and sections, even if some intransigent elements should decide to stand out.

This gesture is an assurance that Party prestige would be subordinated to the largest interests of the country. The assembly will therefore become truly representative, enlisting the services of leading Liberals and other thinkers, Hindu and Muslim, who were not in the fighting ranks of the Congress.

Postal Strike called off

As we go to press, we learn with relief and no little satisfaction that the Federation of Post and Telegraph Unions has accepted the fresh proposals made by Government and has called off the strike scheduled to begin at midnight on August 3-4.

This decision was taken at a meeting of the General Council of the Federation presided over by the Acting President, Mr. Lahiri Chaudhari.

FOREIGN AFFAIRS

BY "CHRONICLER"

The Peace Conference

THE twenty-one nation Paris Conference was formally opened on July 29 by the French Prime Minister and Foreign Minister, M. Georges Bidault.

Welcoming the delegates on behalf of France, M. Bidault said:

In the name of the French people and the Republican Government of France, I welcome the delegates of the twenty-one nations who fought in the war for democracy.

For the second time in 30 years, France has entertained representatives of the Governments of the world convened to make peace.

France is fully aware of the high honour.

For the second time France once again finds herself in the forefront of the nations who fought for democracy.

M. Bidault said that he was convinced that the nations would work together for peace in a good spirit.

Warning that Versailles did not prevent the outbreak of another and a worse war, M. Bidault declared,

the difficulties of peace-making are immense. It is only right that the decisions reached by the foreign ministers should be submitted to the wider consideration of other countries.

This Conference will hold discussions on as wide a basis as possible.

This Conference differs vastly in scope from the Versailles Convention held after World War I, for neither the original nor the final treaty drafts will be written there. The Big Four, who have been drafting the treaties for the past several months, will write and sign them finally after hearing the views of the other 17 nations.

The treaties for Finland, Rumania, Hungary, Bulgaria and Italy will not require the signatures of the 17 other Powers, although they will be invited to sign. But even if the smaller nations refuse the treaties will still go into effect.

At Versailles, 32 nations participated in the work of treaty writing, but the Big Four of the day (Britain, America, France and Italy) did much in private conferences.

Trial of Nazi Leaders

Both Sir Hartley Shawcross, the British Attorney-General, and Justice Robert Jackson, chief United States Prosecutor, damned the 21 German war leaders arraigned in the dock before the International War Crimes Tribunal at Nuremberg in the most stinging terms when final prosecution speeches opened.

Sir Hartley Shawcross, who demanded the maximum penalties for them, indicted them as common murderers responsible for organising the deaths of 12,000,000 persons.

Mentioning the death penalty at the beginning of a 50,000 word address, Britain's Chief Prosecutor looked at the men in the dock and declared: "they are charged as common murderers. That merits imposition of the supreme penalty." These defendants participated in and are morally guilty of crimes so frightful that imagination staggers back. "These men brought guilt on the German people."

Partition of Palestine

The U. S. Secretary of State, Mr. James F. Byrnes, confirmed at a Press conference in Washington that a plan for partition of Palestine has been sponsored by the United States negotiators at present in London and that he was discussing it with President Truman.

Mr. Byrnes said that the plan had the unanimous support of both American and British delegates to the London conference and had also been approved by the British Cabinet.

British Troops to Evacuate Egypt

The British and Egyptian delegations in the treaty revision talks at Alexandria have agreed on the need for co-operation to meet any possible aggression.

Discussions on a detailed programme of evacuation are still continuing and in particular on the time required to complete the process, the British informants added. Only exploratory discussions have so far taken place here on the Sudan.



The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)



GANDHIAN WAY. By J. B. Kripalani
Vora & Co., Publishers Ltd., Kalbadevi
Road, Bombay.

This is the revised edition of a book which has already run into two editions. Here in this series of articles that comprise the volume, the ex-Secretary of the Congress, who has held that office for over ten years, shows with remarkable clarity the dynamics of Gandhiji's political and economic ideas. One of the ablest exponents of Gandhian philosophy he discusses with rare insight and understanding the faith that has moved millions of his countrymen. The Gandhian way is not exactly the way of approved economic or social thought—as understood and practised in the west. It is in many ways novel and revolutionary. But it is essentially the outcome of Indian conditions and Gandhiji has applied it to the service of his countrymen with conspicuous success and efficiency. Mr. Kripalani's exposition of the philosophy and technique of non-violence is at once interesting and stimulating.

TIBET. By David Macdonald: Oxford Pamphlets on Indian Affairs. No. 30. Price As. 6.

Though Tibet is an isolated tract with its great altitude and extreme climate it has many fascinating aspects in that it has a peculiar form of Government whose head is His Holiness the Dalai Lama, the spiritual and temporal ruler of the people, enjoying immense powers. This short and readable pamphlet gives an account of the people, their customs and manners, the evolution of Lamaism and many other interesting details, pleading for the development of the country along its traditional channel.

THE SINGLE TRANSFERABLE VOTE By K. V. Krishnaswami Aiyar, Higginbothams. Re. 1-8.

This book is of special value in explaining the process and significance of the method adopted in selecting candidates to the constituent assembly. While it is true that the right of decision belongs to the majority the right of representation belongs to all. The method of Proportional Representation ensures this right to the minorities who otherwise may be left out in any system of the straight vote we are familiar with. For a deliberative body designed to reflect in miniature all the elements of the general body in their due proportion, the scheme is admirably adapted. Mr. Krishnaswami Aiyer explains the meaning and method of the working of the scheme in such a way that the layman can follow his reasoning with perfect ease. The simplicity and clarity of his exposition make it an admirable handbook on the subject for the lay reader.

REMINISCENCES OF KARL MARX 1818-1883. By Paul Lafargue and Wilhem Liebknecht. People's Publishing. House Raj Bhuvan. Sandhurst Road, Bombay 4. Price 8 As.

We get an intimate and lively study of Marx from the pages of this illuminating booklet by Paul Lafargue and Wilhem Liebknecht, two eminent writers who came into contact with Marx. The many anecdotes, incidents and letters give us glimpses of Marx as a teacher, educator, agitator, writer, politician and revolutionary and his opinions on men and things.

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EVERYDAY PSYCHO-ANALYSIS. By Girindra Shekhar Bose. Susil Gupta, 1, Wellesley Street, Calcutta: Price Rs. 6.

In this extremely lucid and ably-written volume the author has taken pains to cover the entire gamut of human emotions—the mind, business, temper, crime, love and dream. His exposition of the subject is helpful and his treatment scientific and popular. The general reader will find it a great advantage to go through the various cases in this book as it introduces a sort of personal touch between the author and the reader. Particular mention should be made of the last lecture which gives a sketch of Freud's life and a short account of the psycho-analytical movement.

UNTIL BENGAL: Poems in War By Harry Milner. The Crimson Thorn. Poems for Lovers. By John Gawsworth. In English Fields: Poems from Books by John Gawsworth. Susil Gupta, 1, Wellesley Street, Calcutta. Rs. 3. each.

As a member of the R.A.F. Harry Milner visited India and the above volume contains many of his poems dealing with Indian scenes. A staunch believer in poetical freedom, Miller writes with a militant note and prefers the coarse Anglo-Saxon word to the ambiguous Latin.

Mr. Gawsworth's poems, marked by a strong individuality exhibit in a high degree lyrical fluency, a vivid power of imagination which not only warms the heart but appeals to the mind also.

BOOKS RECEIVED

- : 0 :
- BASIC PROBLEMS OF RELIEF, REHABILITATION AND RECONSTRUCTION IN SOUTH EAST ASIA.** By J. Russell Andrews, Indian Council of World Affairs, Oxford University Press.
 - INDIA'S POST WAR RECONSTRUCTION AND ITS INTERNATIONAL ASPECTS.** By Dr. P. S. Lokanathan, Indian Council of World Affairs, Oxford University Press. Madras and Bombay.
 - GREAT MEN OF SHAHABAD.** Ed. by Brimanebahi Majumdar and Devandra Kumar, Prasad Publishing House, Bankipore, Patna.
 - TRANSPORT.** By F. P. Antia, Oxford Pamphlet on Indian Affairs, Oxford University Press.
 - ARCHITECTURE.** By Claude Batley, Oxford Pamphlet on Indian Affairs, Oxford University Press.
 - A PRETTY TALE OF PAKISTAN.** By N. V. Thadani, Bharat Publishing House, Karachi.
 - CAREERS.** By Wahida Aziz, Kitab Mahal, Allahabad.
 - SOME EVILS OF THE PRESENT SYSTEM OF ADMINISTRATION WITH SPECIAL REFERENCE TO THEIR BEARING ON THE GROW MORE FOOD CAMPAIGN AND THE AGRICULTURAL POPULATION.** By T. S. Aravamuda Iyengar, B.A., B.L., Kumbakonam.
 - KASHMIRI LYRICS.** Selected and translated by J. L. Kaul, Foreword by Dr. A. Amarnath Jha, M.A., D.Litt., Srinagar, Kashmir.
 - INDIAN STUDIES.** United Publications, Delhi. Rs. 2.
 - WISDOM OF MODERN INDIA.** Being a collection of selections from the writings and speeches of representative Indians of the last fifty years. Edited by B. L. Rallia Ram and Lajpat Rai Nair. Institute of Current Affairs, Lahore. Rs. 2-8.
 - CAPITALISM EXPOSED.** By Karam Singh, M.A., S. Chand & Co., Delhi.
 - THE SPEAKER OF THE ENGLISH HOUSE OF COMMONS.** By R. N. Mathur. S. Chand & Co., Delhi.
 - INDIA. A Re-statement** by Sir Reginald Coupland, Oxford University Press.
 - POLITICS OF CHARKHA.** By J. B. Kripalani.
 - INDIAN NATIONAL CONGRESS.** By J. B. Kripalani Vora & Co., Publishers, Bombay 2.
 - SIR CHHOTU RAM. APOSTLE OF HINDU MUSLIM UNITY.** By The Hon. Ch. Tika Ram, M.B.E., Minister of Revenue, Punjab Government, Lahore.
 - HISTORY IS ON OUR SIDE.** By Joseph Needham F.R.S., George Allen & Unwin Ltd., London.
 - SWISS NEUTRALITY. Its History and Meaning.** By Edgar Bon Jour, George Allen & Unwin Ltd., London.
 - INDIAN HISTORICAL RECORDS COMMISSION Vol. XXII** Manager of Publications, Delhi.
 - PROBLEM OF DEMOCRACY IN INDIA.** By Shanti Prasad Varma, S. Chand & Co., Delhi.
 - STABILIZATION OF AGRICULTURAL PRICES IN INDIA.** By P. C. Malhotra, S. Chand & Co., Fountaine, Delhi.
 - INDIA'S WAR ECONOMY.** By Vyas Dev Misra. S. Chand & Co., Delhi.
 - THE HOUR OF DECISION. The Task before the British Cabinet Mission.** By Principal G. N. Singh S. Chand & Co., Delhi.

DIARY OF THE MONTH

- July 1. Atom bomb test at Bikini.
—U.S. Famine Mission in Calcutta.
- July 2. Emergency debate on Palestine.
"Big Four" agree to make Trieste an international zone.
- July 3. Government defeated in Lords on Coal nationalisation Bill.
- July 4. Philippine Republic inaugurated.
—Care-taker Government sworn in.
- July 5. Bengal Europeans resolve not to vote in Elections.
- July 6. Pandit Nehru takes over charge of Congress Presidentship from Maulana Azad at the A.I.C.C. meeting, Bombay.
- July 7. A.I.C.C. at Bombay ratifies Congress Cabinet's decision.
- July 8. Durban Europeans urge enquiry into certain aspects of the department of Justice in connection with Indian resistance struggle.
—Africans support Indian resisters.
- July 9. Pandit Nehru announces New Congress executive.
- July 10. G. M. Syed asks Sind Governor to call for Hidayatulla's resignation, Coalition party being in absolute majority.
- July 11. Sikh leaders file nominations for Constituent Assembly.
—Postal strike in Bombay, Delhi and Calcutta.
- July 12. Sind Assembly prorogued: Governor saves Hidayatullah Ministry. Opposition protest to Viceroy.
- July 13. U.S. Loan to Britain approved by Representative Assembly.
—Paris talks conclude.
- July 14. Madras City workers join Postal strike.
—Telegraphists join Postal strike.
- July 15. Assam Assembly votes against grouping.
- July 16. Sikhs withdraw nominations to Constituent Assembly.
—President Truman signs loan Bill.
- July 17. All out boycott of Jews in Palestine.
—Government of India enforce Trade Embargo against South Africa
- July 18. Adjudicator's report on the dispute between Postal department and its employees published.
—Louis Fischer meets Gandhiji at Panchgani.
- July 19. Commons debate on India.
—Scheduled castes Satyagraha in Poona.
- July 20. Pandit Nehru explains Congress stand at Delhi speech.
- July 21. Government of India announce new loan at 2½ per cent.
—British H Q blown up by Jews in Palestine.
- July 22. Hyderabad reforms announced.
- July 23. Madras elects members for Constituent Assembly.
—Sympathetic one day strike in Madras.
- July 24. Second atom bomb test at Bikini.
—Government attitude on Postal workers demand explained.
- July 25. The B. & C. Mills, Madras, reopen after 45 days' strike.
—Pandit Nehru back in Srinagar, Kashmir.
- July 26. World Health organisation, sponsored by U. N. O., is started at New York.
—Postal arbitration talks fail in Bombay.
- July 27. Portuguese Government sending warship to India.
—Mr. Jinnah attacks Congress at League Council meeting at Bombay.
—1200 Teachers marching in Procession meet Premier of Madras.
- July 28. *Communique* from Alexandria announces gradual withdrawal of British troops from Egypt.
- July 29. World Peace Conference meets at Paris.
—Muslim League rejects Cabinet plan.
- July 30. Mr. Bryne. opens debate in Paris Conference.
—Pandit Nehru meets Viceroy.
- July 31. Revised Budget for 1946-47 presented by the Premier in the Madras Legislative Assembly.



TOPICS From PERIODICALS



THE HINDU IDEA OF JUSTICE

In the Hindu's idea of Justice, there is no vengeful spirit whatsoever writes "Kumaraguru" in the *Aryan Path*. His God is not a jealous God like that in the Old Testament. The word "Dharma" is a comprehensive, one in Sanskrit.

According to derivation, it is that which sustains the world. It connotes not merely the law of one's being, or individual evolution, but means also righteousness and charitable-mindedness. The principal meaning, however, in relation to social life, is justice. The enunciation of the principle of Justice dates far back, in the history of India, as it is codified in the *Laws of Manu* :—

The only firm friend, who follows man even after death, is justice: all others are extinct with the body. Where justice is destroyed by iniquity, and truth by false evidence, the judges who basely look on without giving redress shall also be destroyed. Justice, being destroyed, will destroy; being preserved, will preserve; it must never, therefore, be violated. Beware, O Judge, lest justice being overturned, overturn both us and thyself." (Sir William Jones's translation).

The Republic of Plato starts with a discussion on the definition of "justice" by Socrates and his friends.

Justice in regard to the human individual is finally defined as that virtue of the human soul, without which the soul's work cannot be well done, and the soul itself cannot be happy. Justice in regard to the State is defined as the virtue which remains after eliminating wisdom, courage and temperance and which enables these qualities to take root in the State and preserves them intact therein.

The appalling general poverty in the world has to be set right. Just stretch a point in Manu's definition of justice or substitute the words "World-State" for the word "State" in Socrates' definition.

Immediately, Roosevelt's first freedom, freedom from hunger, is the result. It is the elementary principle of the dispensation of justice by one man to another, that he should feel the right of every individual not to suffer hunger. Plenty of food exists—or at least enough could be produced—for all, but it is ill distributed. As Bernard Shaw says in his *Intelligent Woman's Guide to Socialism*, the poverty of man is the one cause of man's weakness or helplessness. The Law today has given man some liberty, but has not established justice in this world.

GANDHISM

Prof. Nirmal Bose, concluding an elaborate study of Gandhism in the columns of the *Saturday Mail*, observes that the supreme lesson which Gandhi has drawn from history is that there is a benevolent law operating behind universal processes.

Many may call it the Unknowable, but it is there all the same. Under the influence of that Law, mankind has progressed in course of time towards a deeper realization of the essential unity of life. Barriers between communities have also been gradually breaking down.

The chief purpose of human life is the realization of that Law; and it is then the duty of every individual to set his life in accordance with the Law. He has to help in the historical process of social progress.

If, then, we wish to break down narrownesses which cramp the growth of human life.—narrownesses which might have been inherited from the past or are a result of bringing up under institutions handed down from the past—our method of change should also be informed by a higher sense of brotherhood among men. While trying to non-co-operate with institutions, we should bear no ill-will against our opponents; but should patiently seek to convert them through self-suffering. Finally our opponents have to be turned into willing partners with us in creating a new order of life based upon a sense of human unity.

The law of manual labour is the first moral law of life; all men have to share in common toil for the preservation of life. Such toil will deepen the feeling of fellowship among men.

A civilization based on equality is possible only if all men recognize the law of bread-labour, and also their talents, whether moral or material, whether self-acquired or inherited according to the existing laws of inheritance at the disposal of the community for common human welfare.

THE PROBLEM OF GREAT CITIES

Oswald Spengler declared that the great city was the disease of civilization. When the great city or metropolis appeared to feed its cancerous growth upon the helpless countryside, it was the sure sign that the end of civilization was approaching, writes John Haynes Holmes in *Unity*:

To prevent the appearance of great cities, or to extirpate them when they appear, would seem to be the answer to our besetting question as to how to save society from decay and dissolution. It may be that this answer, never yet voluntarily accepted, will now be forced upon us by the atomic bomb. Already an engineer has risen up to tell us that there is no defence against the bomb except to go underground. If war is to continue, then our great cities must be abandoned and their populations scattered. Huge excavations must be made under our mountain ranges, and our industries there buried away. It would seem to be easier and less costly to do away with war! But man has never been willing to forego this ghastly luxury. Now he has in his hands the weapon of final and total destruction, and there remains nothing to do but disperse our vast concentrations of human beings and thus begin anew. But where are we going to find mountains high enough, or dig holes deep enough, to protect mankind from the atomic bomb? The present explosive is nothing—only one-tenth of one per cent of the energy hidden in uranium 235. A French physicist has declared that the ultimate bomb will disperse energy 200,000,000 times that of the highest explosive now known. This should be sufficient to split the planet. So that our mighty caves beneath the mountains might well become our graves. But, putting aside such cataclysmic speculation, it would seem to be at least elementary that our present cities and industrial centres must be abandoned. Look at what we were able to do to German cities and centers with ordinary bombs. A whole nation was turned into an ash-heap. Now add to that atomic bomb—and what will there be left. A new age has indeed begun. This atomic age seems now only to be a threat of such proportions as to be paralyzing. But perhaps—so strange are the ways of fortune!—it may bring healing and redemption. The elimination of our great cities, hitherto our curse, may be a symbol of change which will in the end deliver us.

One thing is certain, he adds—we cannot continue to live as we have been living.

"We must begin all over again. A new system of thought and life must match the new and awful power now suddenly in our control. Time seems as though to pause these days, to see what man will do."

FREEDOM, INDIA'S GREATEST NEED

"If creative life and individual vision are to be restored to their proper place, this political obsession should cease, but it will not cease until India becomes free and self-governing", observes Sir Sarvepalli Radhakrishnan in *Asia and the Americas*. He goes on to say:

"If you watch closely and catch in repose a face of any intelligent young Indian, man or woman, you will see there a shade which is not quite natural to youth, an under-current of sorrow that he or she belongs to a country, vast, populous and ancient, that is still a subject nation. It is there, that detached impersonal shadow, and will be there as long as the present condition continues. The Indian is wounded in his spirit, and you cannot heal the wound unless India gets self-government and a sovereign status consistent with her obligations to the community of nations. Only then will it be possible for India to have a government representative of the will of the people, a government which will be eager and courageous enough to impose heavy taxation, to disturb the established economic interests and to break the habits of mind bred of inertia and ignorance. Instead of referring repeatedly to the spectre of anarchy and famine which will overtake the land when once British control is withdrawn, to the immense responsibilities to the masses, to the historic obligations to the Princes, to the disagreements among the principal elements of India's national life—which are indeed there though they are not altogether of India's making—Britain should brace herself up to a great decision, ethically right and politically wise, and set up a free, undivided India with liberty to bring about a peaceful social revolution and economic reconstruction which will give Indians social justice and individual liberty."

HINDUS AND MUSLIMS

To Americans probably the Hindu-Muslim question represents a disunity so great as to preclude the possibility of a peaceful, independent India for the present. But Mr. Morroc Berger, writing in the *Voice of India*, makes certain observations often overlooked by the partisans of all sides:

1. Despite the apparently growing strength of the Muslim League, religion is declining in influence in India, as in other parts of the world. The Muslim League and Hindu Mahasabha, while built on religious affiliation, are both political and not religious organizations.

2. The division between Hindus and Muslims has undoubtedly been aggravated, wittingly or otherwise, by British policy. It was the British who in 1909 first instituted the system of separate electorates of Hindus and Muslims. Instead of trying to remove religion from politics, in accord with democratic practise, the British helped strengthen its influence in affairs of state. In considering this development, however, we must not make the mistake of identifying religion with morality.

3. It is often pointed out by Indians who want to minimize the importance of the differences between Hindus and Muslims that the two groups live together peacefully in the villages and cities. The political struggle between the Indian Congress and the Muslim League is said to be without effect upon the daily lives of ordinary Hindus and Muslims. This is perhaps true, but it must also be pointed out that at the lower levels of existence in India hardly any political struggle has an appreciable

effect upon the people; they are mainly concerned with the always immediate task of staying alive.

4. The Hindu-Muslim differences may have been artificially stimulated, yet at present they are differences nonetheless. This does not mean that they cannot be resolved. I believe Indians of all kinds have enough in common to maintain a unified state and nation. British contributions to the settlement of the Hindu-Muslim issues have not been so salutary as to make us doubt the ability of the two groups to make a peaceful adjustment between themselves. A minority ninety million strong, such as the Muslims are, need not fear too much that the majority will prove to be oppressive.

5. Extremists in both camps like to claim the other is not fit for democratic government. The Muslims point to the Hindu caste system and the Hindus point to the aggressive nature of Islam. Both charges seem to be formally cogent, but undoubtedly the caste system is weakening in its political effects and Hindu leaders have been hitting at it for years; and the aggressiveness of Islam, since the end of the caliphate in 1924, is largely theoretical. Both religions, in fact, must either change further or continue to loosen their hold on the people in certain secular aspects of life if democracy is to grow and become strong in India.

6. Finally, it is not necessary, to solve the Hindu-Muslim problem, for the two groups to merge their cultures or religions, as some writers have claimed. All that is required is mutual toleration, not only among the masses, where this toleration has existed for centuries, but also among the politically conscious Indians. Muslim leaders apparently fear a highly nationalist Indian state, but they wrongly tend to look upon it as *Hindu* rather than *Indian*.

CONGRESS PROVINCES

After six years of war, wilderness, and weariness writes "I.D." in the *XX Century* the Congress waves its banner again triumphantly and a trifle gaily in the Provinces, except in Sind at one extreme and Bengal at the other. "The Punjab is, however, something of a neutral zone where it is neither helpless nor supreme, for on its slippery soil it does not run the whole show but is in partnership with the Unionist firm. In the rest of British India, its writ runs through. At the top in the North-West Frontier, the redoubtable Dr. Khan Saheb holds the fort, breathing defiance at Mr. Jinnah and his hordes. In the United Provinces—one of India's key provinces—the sedate Pandit Govind Ballabh Pant fills the stage with trusted and powerful colleagues like Dr. Kailash Nath Katju, Mr. Rafi Ahmad Kidwai and Mrs. Vijai Lakshmi Pandit. In Assam Mr. Bardoloi, in Bihar Mr. Sri Krishna Sinha, and in C. P. Pandit Ravi Prasad Shukla are back again in the saddle. Bombay, the nerve centre of high politics, is safe—even strong—in the hands of Mr. Bal Gangadhar Kher who is both a trusted lieutenant and a tried Premier. Orissa is blissfully free from extraneous influence and is in the palm of Mr. Hari Kishen Mehtab who brings to it the prestige of his long association with the Working Committee. Madras, which is so much in the picture because of the controversy raised over Mr. Rajagopalachari's leadership, has turned unexpectedly militant, and has at its head that genial old fighter Mr. T. Prakasam who commands public attention, despite all the cold-shouldering that the High Command has a bit thoughtlessly given him."

This is, in broad outline, the story of what are termed the Congress Provinces—and it is thus in Madras alone, of all provinces, the old team could not be replanted.

DANGER OF DELAY IN INDIA

"If the British fail to find a solution to the problem of handing over smoothly to Indians in India, there may be a revolution to drive them out—and this will probably bring the Congress Socialist Party out on top, says Major Wyatt, Adviser to the British Cabinet Mission when they were in India, in an article in the Left-Wing weekly, *New Statesman and Nation*.

"After a revolution there would be no chance of friendly relations between Britain and India", Major Wyatt adds: "Communal civil war would draw on for years and trail off into an uneasy stalemate, while millions starved and the hope of economic development was put off indefinitely. The first round of the fight between the Right and the Left would almost certainly be won by potentially Fascist elements."

"Indians" says Major Wyatt "are awed by the prospect of running this vast country, possibly without British support and they cannot feel confident in their ability to do it, unless they get a government on conditions favourable to their own particular viewpoint."

Saying that Indians in their hesitation in accepting independence when it is so near their grasp, appear as irresponsible. Major Wyatt says: "To some extent Indian political leaders are irresponsible. The definition of irresponsibility is being without responsibility. The only cure for it is to see that they get responsibility without delay."

INDIAN STATES

(O)

Hyderabad

HYDERABAD REFORMS

The principal features of the revised constitutional reforms for Hyderabad State were announced on July 21. The revised constitution provides for increase in the strength of the State Legislative Assembly so as to provide for a majority of elected members. The powers and functions of the Assembly have also been enlarged. The Nizam will appoint as soon as possible two elected members of the Assembly, one Hindu and one Muslim, as members of his Executive Council.

The new Legislative Assembly will consist of 132 members of whom 76 will be elected, 43 will be nominated and 13 will be appointed members. Out of the 119 elected and nominated members there will 53 Muslims, 2 Christians and 1 Parsee. Of the 76 elected members, 32 will represent agriculture, 20 will represent owners and tenants of lands and buildings, 4 will represent holders of 'samasthans' and 'jagirs' and 4 will represent Labour. Out of the remaining 16 elected seats, two have been allotted to commerce, two to industries, two to banking, two to the legal profession, two to local self-government institutions, two to the medical profession, two to graduates and two to "maashadars", (persons who are in enjoyment of land or cash grants from the State Exchequer).

Out of 43 nominated seats, five have been allotted to five important estates in the Dominions. Of the remaining 38 seats, at least half the number will be filled by non-officials. Among the interests which will be represented through nomination are women, the co-operative movement, journalists, the university, depressed classes, Lingayats, Christians, Sikhs and Parsees.

Mysore

MYSORE'S POST-WAR SCHEMES

The Co-ordination and Finance Committee of the Mysore Economic Conference, at its recent meeting held under the chairmanship of Sir Albion Banerji, approved Post-war Schemes relating to Education, Public Health, Communication etc., to be included in the five-year programme.

The raising of the Women's Intermediate College at Mysore to a first grade residential College and opening of two more Intermediate Colleges in addition to those sanctioned for Hassan and Davangere, at an approximate cost of Rs. 3 lakhs non-recurring and Rs. 9-70 lakhs recurring in 5 years.

A further development of the Boy Scout movement with a view to raising the number of scouts from 30,000 to 64,000, involving an additional grant of Rs. 60,000 recurring.

CIVIL LIBERTIES IN MYSORE

A non-official resolution moved by Mr. K. Hanjerappa (Congress) recommending to the Government of Mysore that suitable legislation be enacted so as to empower the High Court of Mysore to issue prerogative writs of Habeas Corpus, Certiorari and Mandamus, was discussed in the Mysore Legislative Council last month. The resolution was supported by all non-officials, including nominated members of the House.

BAN ON KAMALA DEVI

The four year old order prohibiting Mrs. Kamaladevi Chattopadhyaya from entering the state has been withdrawn by the Mysore Government. This announcement was made by Mr. O. Pulla Reddi, Minister for Revenue in the Mysore Legislative Council.

Travancore**TRAVANCORE DEWAN ON DUTY OF STATES**

Dealing with the recent political negotiations in Delhi, the Dewan of Travancore, Sir C. P. Ramaswami Aiyar who presided over the Nanjinad Co-operators' Conference at Nagereoil said, that whatever be the final result of the negotiations, one thing was clear, namely that if not to-day, at least in the near future, India was bound to achieve independence. "It is ours to-day for the taking, but by reason of our differences we do not take, but whenever India accepts independence, everyone should realise that at a most critical juncture in India's history, the Princely Order rose to the occasion. Although they had derived certain advantages—along with incidental disadvantages—from Paramountcy, they had urged that Paramountcy shall not survive in an independent India. That, again, did not mean that Indian States numbering 561 wanted to remain absolutely independent. They wanted to come into line with British India and enter into negotiations, agreements and treaties with the Central Government and see to it that they were not a stumbling block but helped in the general progress."

THORIUM DEPOSITS IN TRAVANCORE

"The Government of Travancore do not propose to hand over the control of thorium deposits in the State to any outside agency," said Sir C. P. Ramaswami Aiyar, Dewan of Travancore, in an interview when in New Delhi last.

The Dewan explained that for over 20 years, thorium-bearing monazite ilmenite had been exported mostly to America. But the importance of Thorium itself was not realised until the Atomic Bomb was discovered. The Government of Travancore were wholly co-operating with the Government of India in dealing with this matter, he added.

Baroda**BARODA PREMIER'S ASSURANCE**

An assurance that "Baroda State subjects shall not go unrepresented in the Constituent Assembly if Baroda be given any seats," was given by the Prime Minister of Baroda, Sir B. L. Mitter, addressing the Budget Session of the Dhara Sabha (State Legislative Assembly) on July 22.

Sir B. L. Mitter said the question as to how the 93 seats allotted to the Indian States would be distributed among them had yet to be decided. It would be a matter for negotiation between a Committee to be appointed by the British Indian Members of the Constituent Assembly and the State Negotiating Committee.

"It is almost certain that the question will be raised as to the representation of the States subjects, and, a further question will be raised as to the eligibility of States which have no representative institutions. The terms and conditions on which the State representatives may participate on the Constituent Assembly are yet unknown and uncertain. Whatever they be, the intention of His Highness and of the Government of Baroda is that the Dhara Sabha will be consulted, at a special session, if necessary."

"The Prime Minister announced that he had appointed a Committee to advise him on the lines on which the State Constitution could be liberalised, pending the framing of the Indian Constitution."

Indore**INDORE PRAJAMANDAL'S DEMAND**

A resolution asking the Indore Government to establish Responsible Government in the State within a year, was passed at the first meeting of the newly-elected general council of the Indore Rajya Prajamandal. Mr. Rameshwar Dayal Totala presided.

Kashmir**KASHMIR GOVERNMENT'S POLICY**

"Kashmir is renowned for its beauty throughout the world and I, least of all, would wish to deny to any person free access to it. But if we are convinced that such access in any case will lead to strife and disorder and consequent bloodshed amongst my people, it is our bounden duty to take all steps necessary to avert those consequences and this duty we will continue to discharge at all costs. But when we feel satisfied that any visit will not lead to such consequences, no let or hindrance will be imposed" declared His Highness the Maharaja of Kashmir at a Special Durbar held at Gulab Bhawan last month.

His Highness, proceeding, observed: "We look forward to taking our due place in the new constitutional structure of India, whereby we hope that India will be able to take its proper place as a great nation among the brotherhood of nations and to wield great influence in the affairs of the world, thus adding to human civilisation, those aspects of our great culture which will help to solve the problems of mankind."

"But our concern for the progress of India" the Maharaja went on to say "does not imply acceptance by us of dictation in our internal affairs, particularly when such a course entails interference with the full and free operation of the law and thereby endangers security and the orderly course of life to which every peaceful and lawabiding citizen is entitled."

Since the above declaration was made, the ban on Pandit Nehru's entry into Kashmir has been withdrawn.

Cochin**INCOME-TAX RATES**

The Cochin Government will introduce a bill to amend the Cochin Income-tax Act at the forthcoming budget session of the Cochin Legislative Council.

The Government are of the view that compared with the rates in British India and other places, the rates of income-tax and super-tax levied in Cochin are low. The Government have decided to introduce the amending bill with a view to increasing the rates and to exempting 1/5th of earned income, subject to a maximum of Rs. 4,000 from income-tax and super-tax.

DEARNESS ALLOWANCE RATES

Orders will be shortly issued by the Government, fixing the minimum dearness allowance for Government servants at Rs. 20, and sanctioning a dearness allowance of 22½ per cent. for employees drawing Rs. 100 and more.

It is also understood that war allowances granted to some officers will be suspended, and that all of them will be entitled to dearness allowance at the rate of 22½ per cent.

Nawanagar**"GUIDEWAYS" FOR NAWANAGAR**

The opening ceremony of "Guideways" a one-rail, cement-track, rubber-tyred system of mechanical transport, was performed recently at Jamnagar by H. H. the Jam Saheb of Nawanagar.

The New system, which has been invented by Mr. Clifford Skelton, is intended to provide cheap and economical transport facilities for villages.

INDIANS OVERSEAS

South Africa

SATYAGRAHA IN SOUTH AFRICA

Mrs. Sarojini Naidu moving the resolution on South Africa at the Bombay session of the A.I.C.C., said that the seed of Satyagraha Mahatma Gandhi had sown many years ago on a much smaller issue had grown into a full-fledged tree.

The Satyagraha movement had been started by South African Indians to fight racial arrogance and animosity. It was a question which affected all the coloured peoples of the world. Had it not been for the recent constitutional negotiations in India which took away the time of the All-India Congress Committee for two days, the South African issue would have assumed paramount importance and would have taken all the time of the committee. India existed so far as Indians in South Africa are concerned only in their imagination. Their ways of life were mostly western and yet they had been treated with great discrimination and they were called coolies.

The people of India who had no Government of their own yet were unable to help their own kith and kin in South Africa except by giving them moral support. Indians in South Africa knew the limitations and were anxiously looking forward to the day when India would be free.

Pandit Govind Ballabh Pant seconding the resolution declared that the question of Indians in South Africa was not a local question, but had in it the germs of a global conflict.

U.S. A.

INDIAN IMMIGRATION ACT.

The news of the passing into law of the Indian Immigration and Naturalisation Bill by the United States Legislature has been received with great satisfaction in India, says a Press Note. The Foreign Secretary has written to the Commissioner of the United States of America to India in the following terms:

"I am directed to say that the Government of India have learnt with profound satisfaction that the Indian Immigration and Naturalisation Bill has now become law. They wish to convey to the Government of the United States their appreciation of the persistent and active support of the Administration, without which the happy result could not have been achieved. The new measure will be welcomed by all sections of opinion in India as fresh evidence of the desire of the Government and people of the United States to accord to India equality of treatment with the other free nations of the world."

Malaya

LAND FOR MALAYAN INDIANS

Malayan Indians who wish to settle down on the peninsula may apply for homestead lots of three acres, as the result of successful negotiations between Malayan Union authorities and the Malayan Indian Relief Committee, Relief Committee officials announced. After three years of development, settlers will be able to request title to their homestead lots without charge.

The scheme, is part of the industrial and agricultural programme charted by Pandit Nehru when he set up the Committee and became its titular chairman.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

Questions of Importance

PARTY POSITION IN THE CONSTITUENT ASSEMBLY

The elections to the constituent Assembly concluded on July 24. Congress has emerged with an absolute majority, having secured 207 seats in a House of 389, including the Indian States.

The party position is: Congress 207, Muslim League 73, Independent (general) 9 and Independent (Muslims) 3. The four seats allotted to the Sikhs have not been filled in yet, and the election to the 93 seats for the Indian States will follow at a later stage.

Of the 216 General seats, excluding the States, Congress secured 207 losing only nine. Among the non-Congress nominees elected from General seats are Dr. B.R. Ambedkar, Sir Jwala Prasad Srivastava, Sir Padampat Singhanian and the Maharajadhiraja of Darbhanga.

The Muslim League lost only five of the Muslim seats, which went to Maulana Abul Kalam Azad, Khan Abdul Ghaffar Khan, Mr. Rafi Ahmed Kidwai, Mr. Fazlul Huq, and one Unionist from the Punjab.

The Communist Party is represented by a lone member from Bengal.

All top political leaders are got to the Constituent Assembly, besides eminent jurists, lawyers, philosophers and industrialists. The Congress, in its desire to see that the country's constitution is drawn up by the best men in the land, went out of the party to find talent.

THE A.I.C.C. DECISIONS

On July 7 the A.I.C.C. at Bombay passed by an overwhelming majority Maulana Abul Kalam Azad's resolution seeking ratification of the Working Committee's resolution of June 26, 204 members voting in favour of the resolution, while 51 members voted against it. The declaration of result by the President was greeted with cheers and applause.

Gandhiji earlier addressed the A.I.C.C., in a 60-minute impassioned speech calling upon Congressmen to give a fair and full trial to the Constituent Assembly scheme and make the best out of it. He had no doubt that if the task was properly approached they could produce a Swadeshi constitution for India.

Gandhiji, as also Maulana Azad and Pandit Nehru, pointed out that in case the proposed Constituent Assembly was unable really to produce something good for India then it was open to Congressmen to reject the whole thing.

The A.I.C.C. also considered the situation in South Africa and unanimously passed a resolution denouncing the anti-Indian measures there and declaring their sympathy with and offering all possible support for the Indians settled in that country. The resolution was moved by Mrs. Sarojini Naidu and seconded by Pandit Govind Ballabh Pant.

Utterances of the Day

MR. ALEXANDER ON INDIA'S FUTURE

The Indian people have been at last persuaded that "we have no desire for them to live in anything but complete freedom and such independence as they choose, within or without the British Commonwealth," declared the First Lord of the Admiralty, Mr. A. V. Alexander, at Brighton on July 6.

Mr. Alexander said: "I believe that if they will now co-operate in the working of the Constituent Assembly, the Members of which are to be elected this month and thereafter make their own constitution, there is no reason why that great continent of 400,000,000 people should not become one of the outstanding powers in the world, and I hope and believe a great power for good in the general history of mankind."

PANDIT NEHRU ON CONGRESS STAND

Pandit Jawaharlal Nehru, speaking at the Ramila grounds, Delhi, on July 21, said that circumstances had forced the British Government to agree to India's demand of summoning a Constituent Assembly for framing a constitution for a free and independent India. The Congress was entering the Constituent Assembly with the object of working it and if they found that they were unable to achieve their purpose, they would withdraw from it and wreck it.

If the Constituent Assembly was once set up, continued Pandit Nehru, it would become a completely independent organisation. It was his firm conviction that after the setting up of the Constituent Assembly, no outside power could destroy or crush it.

LAWRENCE AND CRIPPS ON INDIAN NEGOTIATIONS

"The next stage will be for the Viceroy to resume negotiations at the earliest practicable moment with the two major parties for the formation of an Interim Government, said Lord Pethick Lawrence in the House of Lords on July 18 reviewing the Delhi negotiations.

Describing the purpose of the Constituent Assembly, Lord Pethick-Lawrence said the various parties

can put forward their views as to how the Assembly should conduct its business, but having regard to the statement of May 18 and the Constituent Assembly elected in accordance with it, they cannot, of course, go outside the terms of what has been agreed to.

Dealing with the negotiations in New Delhi for the formation of the Interim Government, Lord Pethick-Lawrence said it had been made clear to Mr. Jinnah that "neither the Viceroy nor the Mission could accept his claim to a monopoly of Muslim appointments."

Sir Stafford Cripps, who opened the debate in the Commons, said the members of the Mission saw representatives of both parties shortly before they left India and they stated to them quite categorically that it was their intention to go into the Constituent Assembly with the object of making it work. Sir Stafford paid a tribute to all with whom they negotiated in India and said that there was trust in the sincerity of the British Government which had formerly been absent and desire and willingness for co-operation in the solution of India's problems. He said:

Success, though not yet by any means certain, is within the grasp of ourselves and our Indian friends and we may hope that in this realization the remaining difficulties may be overcome.

Political

NEW CONGRESS EXECUTIVE

The Congress President, Pandit Jawaharlal Nehru has officially announced the names of members of the new Congress Working Committee. In a statement, Pandit Nehru says: "Under Article 20 of the Congress constitution, I nominate the following members of the Working Committee:

Maulana Abul Kalam Azad,
Sardar Vallabhbhai Patel,
Dr. Rajendra Prasad,
Khan Abdul Ghaffar Khan,
Pandit Govind Ballabh Pant,
Mr. C. Rajagopalachari,
Mr. Rafi Ahmed Kidwai,
Mr. Sarat Chandra Bose (Bengal),
Shrimati Kamaladevi (Karnataka),
Rao Saheb Patwardhan (Maharashtra),
Mr. Fakhruddin Ahmed (Assam),
Sardar Pratap Singh (Punjab),
Shrimati Mridula Sarabhai and
Dr. Balakrishna V. Keskar.

Sardar Vallabhbhai Patel will continue to act as Treasurer and Shrimati Mridula Sarabhai and Dr. Balakrishna Keskar will be the General Secretaries.

LIBERAL FEDERATION'S DEMAND

The Council of the National Liberal Federation of India, which met in Poona on July 21 under the presidentship of Sir Chimanlal Setalvad, passed a resolution welcoming the formation of a Constituent Assembly to frame the constitution of free India but deploring that the scheme for the establishment of an Interim Coalition Government at the Centre had failed to materialise.

CENTRAL PLANNING DEPARTMENT

The Governor-General-in-Council has announced the abolition of the Department of Planning and Development with effect from the afternoon of July 4. Its work will be distributed as under:

(A) To the Industries and Supplies Department: (1) Planning and development of industries generally; (2) Planning and development of industries (Federal aspect); (3) Council of Scientific and Industrial Research, Board of Scientific and Industrial Research, Industrial Research Utilisation Committee and Directorate of Scientific and Industrial Research;

(B) To the Works, Mines and Power Department—Mineral Planning and

(C) To the Co-ordination Committee Council: General co-ordination of post-war planning and development.

LEAGUE & THE CABINET PLAN

The Muslim League Council meeting at Bombay unanimously decided on July 29 to reverse its Delhi decision accepting the Cabinet Mission's scheme embodied in the State Paper of May 16 last. The Council's decision, which means that the Muslim League will not participate in the proposed Constituent Assembly, was taken on a resolution placed before it by the Working Committee of the League.

By another resolution the League plans starting direct action to achieve Pakistan and Mr. Jinnah has been authorised to take such steps as are necessary.

The resolution regarding direct action 'inter alia' says, "As a token of their deep resentment at the attitude of the British towards the Muslims, the Mussalmans have been asked to renounce forthwith the titles conferred by this alien Government.

SARDAR PATEL ON NATIONAL EDUCATION

"Our educational system is not Indian. We have yet to make it Indian. Very soon when India has a national Government, will have to give education through the medium of our own language. We have to write our own history. And above all we have to train our young men to be the leaders of international opinion of the future", said Sardar Vallabhbhai Patel inaugurating a new college at Andheri, a suburb of Bombay.

In our higher education, Sardar Patel added, Britishers have emphasized the use of English. Our students have to spend years and years of their life to learn how to speak and write English correctly. This is, in a sense, the badge of our slavery. But an independent India must speak and think in its own national language. As soon as a national Government comes, one of the first problems will be to increase the scope of the national language in our educational system, particularly our universities."

Sardar Patel said that he was glad to find that the Bhavan had on its programme the use of the Rashtrabhasha as its medium. "The university courses are all prescribed in English and therefore I realise that it is difficult to introduce Rashtrabhasha. But it is the duty of every student in the Bhavan's college that he should master the Rashtrabhasha and that all functions should as far as possible be conducted in the Rashtrabhasha or in any of the Indian languages. We cannot have national unity and we cannot understand the cultural background unless our best thoughts are expressed through our own language."

NATIONAL MILITARY ACADEMY

The foundation of the proposed National Military Academy to be established at Khandakwasla, near Poona, is likely to be laid in winter and it is stated in informed quarters that the Commander-in-chief is very keen on making a very early beginning of the proposed Academy. It is understood that provision for residence and training of 2,400 potential military officers is to be made at Khandakwasla and as soon as the quarters are ready, both for the students and the staff, the first batch of about 600 students will receive training for regular Commissioned Officers posts.

ENGLISH AS SECOND LANGUAGE

English will hereafter occupy a place only second to the regional language in the curriculum of secondary school education in the province.

This is the effect of an order, understood to have been passed by Government, that henceforth the original language will be the first language. The Director of Public Instruction has been asked to revise the rules accordingly.

AIM OF HIGHER EDUCATION

The hope that India would be placed on the map of the world as a free nation in a short time and that Indians would represent her in international councils was expressed by Mr. K. M. Munshi, declaring open the Bharatiya Vidhya Bhavan's Megji Mathradas Arts College and Narrondas Manordas Institute of Science at Nav Gujarat, Andheri.

REVERSIONER'S RIGHT UNDER HINDU LAW

The purpose of the Hindu Law of Inheritance (Amendment) Act of 1929, as it affects Hindus subject to Mitakshara law, was defined by the Judicial Committee of the Privy Council on July 16.

Dismissing an appeal filed by Lala Dunichand and others against the judgment by the Allahabad High Court in February, 1941, the Judicial Committee, consisting of Lord Macmillan, Dr. M. R. Jayakar and Sir John Beaumont, observed that the Hindu Law of Inheritance Act, as amended, introduced "certain persons as heirs, who had no such place according to ordinary interpretation of Mitakshara law."

They added that the Act was one of the several measures enacted during recent times in a reformatory spirit with a view to bringing ancient rules of Hindu succession into conformity with what were regarded as changing conditions and sentiments of present-day Hindu society.

The Committee further said that the Act, therefore, selected certain relatives and gave them a preferential place in the order of succession, irrespective of sex, over more remote relatives.

Referring to the point at issue in the appeal, the Committee held that during the lifetime of a widow, reversioners in the Hindu law had no vested interest in the estate, but had mere *spes succession*, or chance of succession, which was a purely contingent right, which might or might not accrue.

BILL TO PREVENT UNEQUAL MARRIAGES

In the Bombay Legislative Assembly Mrs. Lilavati Munshi moved on July 16 for introduction of her Bill "to provide for the prevention of unequal marriages in the province of Bombay." According to the Bill, an "unequal marriage" means "a marriage between a male of more than 45 years of age and a female of less than 18 years of age."

Leave to introduce the Bill was granted by an overwhelming majority, only League members saying. "No."

SEPARATION OF JUDICIARY

Mr. K. Rajah Aiyar, Advocate-General, will be the Chairman of the Committee of officials and non-officials which the Government of Madras have decided to appoint to examine the proposals received for the reform of the District Magistracy by the separation of judicial from its executive functions.

The three non-official members of the Committee, it is learnt, will be Messrs. T. R. Venkatarama Sastri, V. L. Ethiraj and Pappu Somasundaram, President of the Madras Advocates' Association.

LAKSHMIKANTAN CASE

The Privy Council Bench consisting of Lord Macmillan, Dr. Jayakar and Sir V. Beaumont has granted leave to appeal in the Madras journalist stabbing case. The plaintiffs, Messrs. N. S. Krishnan and M. K. Thiagaraja Bhagavathar, were represented by Mr. D. N. Pritt, K. C.

Insurance

CRITICISM OF INSURANCE ACT

The Sixteenth Annual General Meeting of the Bombay Co-operative Insurance Society Ltd. was held on Saturday the 13th July 1946 at the Society's Registered Office, when Mr. Madhavlal M. Bhatt, J. P., presided. The meeting adopted the Revenue Account and Balance Sheet for the year 1945, as also the Valuation Report for the period ended 31st December, 1946.

Referring to the larger issues, Mr. Bhatt lodged his emphatic protest against the amendment to Section 4 (1) of the Insurance Act, 1938, whereby Co-operative Life Offices were precluded from writing Policies for less than Rs. 1,000. He uttered a warning that to allow the amendment to remain on the Statute Book would lead to the interests of the masses being disregarded without any way benefiting anybody and kill the very basis of Co-operative Insurance.

Referring to the Second Insurance Amending Bill and particularly to the two important provisions therein, namely (1) limitations of expenditure of Life Offices and (2) further restrictions on investment of funds, he suggested that it would be better to make it obligatory on Life Offices to transfer a certain portion of the premium income and interest to life fund each year. As regards investments, he cautioned the Government not to place any further restrictions as otherwise the day would not be so far off when it would be very difficult for the Life Offices to maintain the solvent

position of the funds, thanks to the very investments.

He appealed to the Government to exempt Life Insurance from the levying of duty contemplated under the proposed Estates Duty Bill as otherwise the object of Government in granting exemptions under the Income-tax Act to premia on life policies would be frustrated.

B. M. BIRLA ON INSURANCE INVESTMENTS

"While I welcome its proposals for the limitation of over-all expenses and preventing the interlocking of capital, some of the provisions of the Insurance (Second) Amendment Bill are of such a drastic nature that they are likely to have a very adverse effect on the Indian insurance companies, particularly the restrictions regarding investments which are extremely onerous," observed Mr. B. M. Birla, while addressing the tenth annual general meeting of the Ruby General Insurance Company Limited, at Calcutta on July 13.

"If the present proposals are enforced," continued Mr. Birla, "over and above the existing restrictions, compelling 55 per cent. of the Policy liabilities of the Life Department to be invested in Government and Approved Securities, the companies will be left with no initiative in the matter of investments and make life insurance too costly for the ordinary man. No legislation should be so framed that, while aiming at preventing certain mal-practices among certain sections, it becomes a handicap on the real progress and bonafide of the large majority."

Literary

WAVELL, PRESIDENT OF KIPLING SOCIETY

Lord Wavell has become President of the Kipling Society.

No more appropriate successor to the late Major-General Dunsterville, who was the original of Stalky, could be named, says a *Yorkshire Post* correspondent. For not only is Lord Wavell now Viceroy of the land of Kipling's birth, but he combines Stalky's gift for soldiering with Beetle's love of letters.

Lord Wavell is however, an ardent admirer of Kipling's works, and one of the founder members of the Kipling Society. After his triumph at Sidi Barrani the Society sent him a telegram of congratulation on "Tabaqui's discomfiture." Lord Wavell showed both his knowledge of Kipling and his appreciation of the allusion by his reply: "Hope Shere Khan's skin will soon be on the council rock."

For the benefit of those who are not as familiar as Lord Wavell with the "Jungle Books," I had better explain that Tabaqui is a jackal who toadies to Shere Khan, a tiger, until Mowgli kills Shere Khan and hangs his skin on the council rock of the wolf pack.

The allusions to Mussolini and Hitler are obvious.

BRITISH NEWSPAPER CHAINS

The formal demand by Labour backbenchers for official investigations into control and ownership of the Press of Britain has produced a sharp clash of editorial views in Sunday national papers.

Leading members of the Parliamentary Labour Party, among whom are Deputy Prime Minister, Mr. Herbert Morrison and the food Minister, Mr. John Strachey, have recently denounced sections of the powerful Conservative Press for their criticism of Government policy, principally on food questions, and the controversy is rapidly coming to a head with the tabling in the House of Commons of a motion, signed by over 100 Labour members, calling for a Commission of Inquiry into the British Newspaper industry.

Personal

ATTLEE AND CHURCHILL

Mr. Attlee, addressing a gathering of miners at Durham on July 20 accused the Opposition Leader, Mr. Winston Churchill, of indulging in "a series of stunts to make capital out of national necessities". Mr. Attlee declared that the Opposition was completely bankrupt of any considered policy and had no general conception of what kind of a Britain they wished to see.

"All they can do is to repeat the parrot cry of private enterprise", he said.

When Mr. Churchill was in office, said Mr. Attlee, he talked of a five-year plan. "The tragedy for him is that the Labour Government, with unexpected vigour, have in twelve months put through the major items of this plan, which was prepared by the Coalition Government, and the Leader of the Tory Party now finds himself without a programme."

SIR S. S. BHATNAGAR

Mr. Herbert Morrison, the Lord President of the Council, told the delegates to the Commonwealth Scientific Conference at Oxford how Sir Shanti Swarup Bhatnagar leader of the Indian Delegation, single-handed, extinguished a fire in the laboratory of the President of the Royal Society.

Sir Shanti Bhatnagar was walking along the road when he noticed flames coming from the laboratory where Sir Robert Robinson, President of the Royal Society works. He tried to enter the building and give an alarm but found the door locked, so climbed to the window, forced it open, entered and extinguished the fire which threatened valuable equipment and records as well as the building.

SIR JOSEPH BHORE

Sir Joseph Bhore, former Adviser, Bhopal State, is reported to have been nominated by the Nawab of Bhopal, Chancellor of the Princes' Chamber, as the Indian States representative in the Indian Delegation to the Peace Conference in Paris. Sir Joseph is already in London.

STUDY OF INDIAN MEDICINE

A strong plea for the development of the indigenous system of medicine by the Government of Madras is made by Captain G. Srinivasamurti and Mr. K. Balasubramanya Aiyar, in a memorandum submitted to Mrs. Rukmini Lakshmiopathi, Minister for Public Health.

The memorandum urges the Government to safeguard the science of Indian medicine by giving the same encouragement as is being given to Allopathy in the matter of pay, prospects and privilege to votaries of Indian medicine. After referring to the need for establishing herbariums, the memorandum requests the Government to open hospitals of Indian Medicine in each of the taluk and district headquarters and to set up a Committee to go into the curriculum of studies of Indian medical colleges for the fixing of proper courses of studies in all branches of Ayurveda, Siddha and Unani. Institution of scholarships, compilation of all available literature in Indian Medicine and conferring of University degrees in Ayurveda are among the suggestions made for developing the science of Indian medicine.

CURE FOR PLAGUE

Russian biologists are experimenting with a new drug which they believe may well be effective against bubonic plague and certain forms of tuberculosis.

The drug, details of which are still secret, was injected into artificially infected plague-ridden guinea-pigs. All the animals recovered completely from the disease and further experiments were equally as encouraging as they proved the drug provided one-hundred per cent. immunity.

Further laboratory experiments were successful in combating certain forms of tuberculosis. So far the results of similar tests on human sufferers have not been announced but the biologists are hopeful they will be no less encouraging.

PUBLIC HEALTH UNDER CENTRE

Indian scientists and doctors in London are seriously concerned at the exclusion of public health administration and medical research from the control of the Central Government as proposed by the Cabinet Mission. In a statement to the United Press of India, Dr. K. C. Sarker, leading member of the Swaraj House, suggested that a committee of public health experts and medical scientists should be called immediately to advise the Constituent Assembly on this vital problem of our country. He also urged that public health organisation all over India should bring this matter to urgent notice of leaders of Indian National Congress. Dr. Sarker emphasized that in a vast country like ours the problem of public health should be tackled by centralised control with decentralised administration to suit the need of provinces.

NEW ACID TO INCREASE LIFE'S SPAN

A longer, healthier life for man is promised by an acid contained in yeast, Dr. Thomas S. Gardner of Kingsport, Tennessee, U. S., revealed recently in a report to the American Chemical Society.

The acid, known as yeast nucleic acid, has been tested on animals and has increased their average life span as much as nine per cent., besides making them stronger and more active. Dr. Gardner says the process is now ready for experiments with human beings.

PUBLIC HEALTH JOURNAL FOR MADRAS

Mr. A. V. Raman, former Sanitary Engineer to the Government of Madras has declared himself before the Chief Presidency Magistrate, Egmore, as the Editor and Publisher of a monthly journal in English called *People's Health*.

The object of the journal is to devote itself to all aspects of the people's health.

Mr. N. Ramaratnam of the Madras Law Journal Press has declared himself as the Printer of the journal.

BANK OF INDIA, LONDON BRANCH

The Bank of India has opened an office in London with effect from 1st July, under the managership of Mr. J. Riddell, former manager of the P. and O. Bank and former Rubber Controller. This move by one of the Big Five Indian rupee banks attracts interest in London since the only other rupee banks which have London offices are the Imperial Bank of India and the Reserve Bank of India. The Bank of India will conduct exchange business since there is, it is reported, a growing demand by customers of the big rupee banks in India for these and other overseas facilities.

THE INDIAN BANK LIMITED

We are informed that, subject to audit of accounts the net profit of the Indian Bank, Limited, Madras, for the half-year ended 30th June 1946, after providing for contingencies is Rs. 15,30,593-11-11, the gross income and expenditure (depositors' interest, management expenses etc.) for the period being Rs. 38,54,017-15-0 and Rs. 23,23,424-3-1 respectively. The above net profit together with the balance of Rs. 57,359-10-7 carried forward from the last year's account amounts to Rs. 15,87,953-6-6 which is available for disposal.

BILL TO CONTROL INVESTMENTS

Disagreement between the House of Lords and the House of Commons over the Government's Bill to control investments was settled when the Lords decided not to insist on the amendment on which they had recently defeated the Government. They wanted control limited to five years, with which the Commons disagreed. Now, the Lords have accepted the Government amendment limiting the Bill to transactions over 10,000 in any one year.

THE INDO-COMMERCIAL BANK LTD.

The net profit of the Indo-Commercial Bank Ltd., for the half year ended 30th June 1946, after meeting Depositors' interest, establishment and other charges subject to audit) is Rs. 4,70,159-10-0.

SIND-BOMBAY RAILWAY PROJECT

It is learnt that estimates for the direct Sind-Bombay railway line have been worked out and the project will cost Rs. 8 crores. It is proposed to use diesel oil engines on this line as most of its length will run through the desert of Cutch. The construction work is expected to be undertaken from April, 1947. It is proposed to start a big workshop at Hyderabad, where the American authorities had established a wagon assemblage plant during the war, and establish a labour colony at Badin.

AIR-CONDITIONED COACHES

The management of the B. B. and C. I. Railway have, in pursuance of its plans to improve railway travel generally, decided to run air-conditioned coaches on two of the metre gauge sections of the Railway.

To begin with, bi-weekly services of air-conditioned coaches will be run between Ahmedabad and Hyderabad (Sind) and between Ahmedabad and Delhi on the Railway's Sind and Delhi metre gauge mail service.

RAILWAY SURPLUS STAFF

The total number of staff who have become surplus up to March 31, 1946, is 34,658, says a *communiqué* issued by the Railway Department (Railway Board).

Of these 18,910 have been absorbed in other railway activities, while 15,748 have had to be discharged. The figures for the month of March, which are included in the above mentioned figures, are 4,483 surplus, of which 3,492 were absorbed and only 991 discharged.

RAILWAY WAGONS RETURNED TO INDIA

About 90 of the 250 railway wagons loaned to Ceylon by India during the war, have been returned to India. The railway authorities in Ceylon have not yet decided when to return the remaining wagons, as the Ceylon Government railway is badly handicapped by a shortage of wagons and the position is expected to remain so till the arrival of wagons from Australia.

BLIND SCULPTOR WHO IS ONE-ARMED

A blind sculptor, who is also one-armed, is having a busy sale for his sensitively sculptured busts at the Pavillon des Invalides, Paris!

This brilliant artist is Rene Tournaux, who lost his sight and arm in World War I before he had ever handled a piece of modelling clay.

When he left hospital, he was given the job of drawing on wax, but made little progress.

Then a sculptor introduced him to making plaster reproductions.

Tournaux became interested. Slowly and painfully, he learned to use his one hand. After many struggles, he managed to create a life-like head of a woman.

His greatest triumph was to create a model of his own hand. And he determined the shape of the hand with his lips!

SCHOLARSHIPS FOR BRITISH DESIGNERS

The Royal Society of Arts is this year reviving its scheme for the provision of Bursaries for the aid of young British designers. These competitions were discontinued in 1942 owing to the call-up of art students for war service. Now scholarships of the value of £150 each are being offered in connection with the carpet, furniture, and pressed glass industries. The Sir Frank Warner Memorial Medal will be awarded to the candidate responsible for the best carpet design submitted in the competition.

LONDON EXHIBITION OF INDIAN PAINTINGS

An exhibition of paintings by the Indian Christian artist A. Thomas, who spent several years in an Italian internment camp, was opened in London at the India House by the Marchioness of Willingdon on July 2. The ceremony was attended by the High Commissioner for India Sir Samuel Runganadhan, and the Secretary of the East India Association, Sir Frank Brown.

TENNIS FEDERATION'S DECISION

The International Lawn Tennis Federation have become the first world sporting organisation to take steps to ban ex-enemy countries from sport.

At the annual general meeting of the Federation in London last month the first since March 1, 1939, it was decided that Lawn Tennis Associations of Bulgaria, Finland, Germany, Hungary, Italy, Japan, Lybia, Rumania and Siam have now ceased to be members of the Federation.

An official statement said that as and when applications are received, in proper form according to the rules, and from any of these nations for re-entry into the Federation, they will be considered by the Committee of Management, and presented at the annual general meeting of the Federation. Each case for reinstatement will be decided on its merits.

INDIA'S PERFORMANCE IN SECOND TEST

Tributes to the wicket-keeper, Hindlekar, as the saviour of the India side are the highlights of all cricket correspondents' accounts of the last day of the Test Match at Manchester.

Many of them say that England "ought to have won." Sohoni comes as a close second to Hindlekar for praise. Typical of the headlines are "the last pair save India," "India's last man is hero of drawn Test match."

"All errors, tactical and selectorial count for little when cricket produces moments of such tenseness as this," says the *Daily Telegraph* cricket correspondent. "No better play can be imagined either to watch or to play in."

MORE PLAY GROUNDS FOR CRICKET

The Madras Cricket Association had recently appointed a Ground Sub-Committee under the Chairmanship of Mr. C. P. Johnstone to inspect open spaces in the City with a view to finding whether it was possible to have more grounds on which cricket could be played.

SECOND ATOM TEST AT BIKINI

A special radio transmission from Bikini Atoll announced that the second atomic bomb exploded under water at 9.35 p.m. G.M.T. (3.5 a.m. I.S.T.) on July 24.

Observers, 16 kilometres away from the scene of the explosion, reported that the 85 target ships were completely obliterated from sight by clouds of spray and steam which reached a height more than 2,000 feet. The sound of explosion was broadcast by special arrangement and it was heard in London.

As the spray subsided it was seen that the test cruiser "Salt Lake City" was still afloat. It is believed that some of the television screens filming the test were put out of action.

INDIA AND APPLIED MATHEMATICS

India will be made a world centre for Applied Mathematics, equipped with the latest types of calculating machines which, in a few seconds, would do sums which would take experts days or weeks.

This is one of the projects of U.N.E.S.C.O. (United Nations Educational Scientific and Cultural Organisation) according to a disclosure made by Julian Huxley, Executive Secretary of the Preparatory Commission of U.N.E.S.C.O. at the Empire Scientific Conference now in session at Oxford. The reason for selecting India is that she has produced a number of famous mathematicians among her scientists.

EMPIRE SCIENCE CONFERENCE

Science is to aid the formation of Government policy, said Mr. Herbert Morrison, Lord President of the Council, opening the Commonwealth Scientific Conference in London, on July 9.

Its results will be applied in improving the standard of life of the people in Britain and Empire, he declared. "As far as the Government in the United Kingdom is concerned," said Mr. Morrison, "I can assure you that the recommendations of this conference will receive the most careful and sympathetic consideration."

FILM OF STALIN'S LIFE

"The Oath", the first major attempt at a film portrayal of Stalin as a strategist and leader of the Soviet State is to be released shortly, says the Moscow Radio.

The title refers to the oath taken by Stalin at the death of Lenin 22 years ago. The main idea of the film is to show that the oath taken by Stalin in 1924 has become the underlying programme of the Bolshevik Party and the basis of the Soviet life as a whole.

The scenario was completed during the war and some of it under great difficulties in freezing winter of 1944.

The title role of Stalin is played by the Stalin Prize winner Golovany.

PRIZE FOR THE BEST DOCUMENTARY FILM

The Punjab Government is offering two prizes for two films which best promote good relations between the various communities. The first prize will be of Rs. 5,000 and the second of Rs. 2,000. These prizes would be awarded to films of the documentary type produced during 1946-47. The length of the documentary film should be not more than 1,000 ft. In addition to these prizes, the Punjab Government undertakes to buy the prize-winning films at the rate of Rs. 7 per accepted foot. Further information can be had from the Director, Home Publicity, Punjab, Nedous Hotel Building, the Mall, Lahore.

CINE WORKERS' ASSN.

Mr. S. Soundararajan inaugurated the South Indian Cinema Employees' Association, at a meeting held at the Y.M.C.A., Esplanade on July 21.

About fifty representatives from the mofussil were present.

Mr. Soundararajan said that it was time that workers in every industry realised the value of unity. The unique feature of the cinema industry was that there was paramount need for perfect understanding between the workers and the proprietors.

PERMITS FOR NEW CARS

The Government have issued instructions to the Provincial Motor Transport Controller on the principles to be observed in issuing permits for new cars.

A Press Note on the subject says:

In view of the fact that the number of new cars available at present is very small, and as it had come to the notice of Government that certain persons were attempting to take advantage of the present abnormally high price of second-hand cars to dispose of their present cars at an excessive profit, and then to apply for a permit for a new car, certain instructions have been issued to the Provincial Motor Transport Controller as to the principles to be observed in the disposal of applications for permits.

First priority has to be given to those for whose work a car is essential. Within this class, each case will be decided on its merits, according to the urgency of the need and the alternative modes of transport available. But it has been laid down that within this class preference will normally be given to those who have no car, and have not sold a car since the repeal of the Used Order. Only in cases where the owner can prove to the satisfaction of the Provincial Motor Transport Controller that the sale or proposed sale was not with the object of taking advantage of the present high prices of secondhand cars, but for unavoidable reasons, will such an application be granted and then only when all other essential needs have been satisfied.

U. S. AUTOMOBILE MANUFACTURE

The United States automobile manufacturing industry is expected to achieve the highest production shortly.

The automobile production prospect has improved considerably with the settlement of numerous strikes in factories of manufacturers of component parts.

At full speed, the American automobile industry can produce about 1,50,000 automobiles each week.

NEW DELHI-MADRAS AIR SERVICE

With effect from Monday, the 1st July, 1946, Indian National Airways and Deccan Airways announce they have jointly inaugurated a fourtime weekly return service between Delhi and Madras via Gwalior, Nagpur and Hyderabad.

The southbound Delhi-Madras services have been scheduled for Monday, Tuesday, Thursday and Friday and the northbound ones also for the same days. The Delhi-Madras single fare will be only Rs. 240 which, considering the saving in time and the absence of the discomfort attendant on surface travel, is most reasonable. There is a possibility that, by arrangement with Tata Air Lines, the Delhi-Madras-Delhi service may be made to connect with Tata's Bombay-Calcutta-Bombay service at Nagpur, thus providing a oneday air link Madras-Calcutta and *vice versa*. This development, if it takes place, will be a boon to travellers wishing to travel between Calcutta and Madras as it will completely avoid the rigours of surface transport on the Calcutta-Madras journey.

NATIONAL AIRCRAFT INDUSTRY

The Government of India have decided to establish a national aircraft industry in India with a 20-year target of complete self-sufficiency for building aircraft needed for the Royal Indian Air Force as well as for civil aviation. The decision is based on the recommendation of the United Kingdom Aircraft Mission which was invited to India in March 1946. It is learnt that production will be initially started at the Bangalore factory which would require extra expenditure of Rs. 13 lakhs for the existing factory to meet all requirements for plant for the next 5 years excluding the capital expenditure on the engine which is likely to be heavy.

SUBSIDIES FOR FLYING CLUBS

The Government of India have decided to subsidise the existing Flying Clubs in such a way as will ensure a rapid revival and expansion of their activities, says a Press communique.

INDIAN TARIFF BOARD'S RECOMMENDATIONS

The Indian Tariff Board, it is learnt, has so far submitted its final report on nine industries to the Government of India recommending either continuance of the present measure of protection afforded to some industries or enhancement in certain others.

Some of the industries in regard to which the final reports have been submitted are calcium chloride, phosphates and phosphoric acid, photographic chemicals, grinding wheels, bichromates, antimony, aluminium and steel.

Aluminium is stated to be the biggest industry requiring protection. More than five crores of rupees are reported to have been invested in this industry alone. The present production of aluminium in this country satisfies only 25 per cent. of India's requirements and the remaining 75 per cent is imported. This industry, it is learnt, is capable of expansion, provided capital equipment could be obtained. The Tariff Board's recommendation in respect of such industries which are capable of expansion seem to fall under two heads. First, the Government of India must help in obtaining capital equipment for the expansion of such industries and secondly, afford sufficient protection against foreign competition.

INDIAN INDUSTRIAL MISSION

A delegation of industrial experts from India, headed by Sir M. Visvesvaraya has arrived in England for a four weeks' study of current conditions in Britain.

The delegates, who have gone from all parts of India and represent many industries, including iron and steel, textiles and pharmaceuticals are members of the All-India Manufacturers' Organisation.

After a month in England, they will spend four weeks in America, two weeks in Canada and four weeks on the Continent, before returning home. They have authority to make purchases for the industries they represent.

PYKARA SCHEME

The extension programme of the Pykara and Moyar Hydro-Electric schemes has been sanctioned by the Government to enable the full utilisation of the generating plant to meet the demands of the Southern area of the Madras Province.

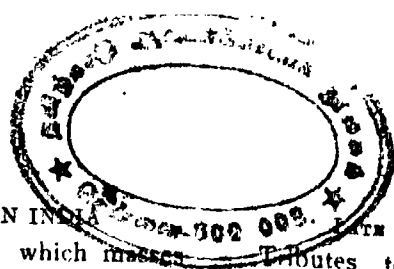
A Press Note on the subject states:

The Government of Madras have sanctioned an estimate for Rs. 255 29 lakhs initially, rising to Rs. 413 79 lakhs at the end of the tenth year, for the Pykara Hydro-Electric Scheme, III Stage Extensions, and the Moyar Hydro-Electric Scheme, II Stage Extensions which form part of the main Pykara Hydro-Electric Development. The Pykara Extensions provide for a Dam across the Pykara river for storing 2,000 million cu. ft. a new penstock line and two additional generating sets of 13,500 KW each at the Pykara Power Station. The Moyar Extensions provide for a third generating set of 12,000 KW at the Moyar Power Station.

In view of the recent experience of continued adverse water conditions in the south, the building of the reservoir on the Pykara river is programmed to commence immediately. Sufficient storage is expected to be built up by 1948 to enable the full utilisation of the existing generating plant. Work on the extensions will be completed by 1950-51.

SUGAR CANE IMPROVEMENT

Sir T. S. Venkatraman has endowed a prize of the value of Rs. 500 to be awarded under the auspices of the Sugar Technologists' Association of India to any person contributing a paper or article showing the greatest practical improvement in the cultivation of sugarcane or the manufacture of the end product including sugar and gur and bye-products in the preceding year. A Committee to examine the papers has been formed and papers, articles etc., may be sent to the Secretary of the Association Nawabganj, Cawnpore, by August 31, 1946.



LABOUR CONDITIONS IN INDIA

The "terrible poverty" in which masses of Indian youth live was referred to by Mr. S. A. Dange, Vice-President of the All-India Council of Trade Unions in an interview appearing in *Komsomolskya Pravda* of Moscow on July 7.

Mr. Dange said that children aged 8 to 14 worked in factories and plantations from 9 a.m. till 10 p.m. Since the end of the war, unemployment had been growing and the unemployed did not receive assistance or relief. They "died slowly of hunger".

Referring to the great housing shortage, Mr. Dange said that twelve or thirteen families were living in one room. The food and clothing situation was deplorable, he added.

Mr. Dange declared that Moscow impressed him more than any other capital he had visited. He added: "What astounded me was the fact that no one pointed me out as a person coming from the colonies."

Mr. Dange visited Moscow to attend the first full meeting of the Executive Committee of the World Federation of Trade Unions.

BOMBAY MILL-OWNERS' DECISION ON WAGES

Hours of work in cotton mills would be reduced from 54 to 48 per week or from nine hours per day to eight from August 1, 1946. The reduction in hours would naturally result in loss of production and a corresponding drop in earnings in the case of workmen employed in piece-work occupations. To prevent this, however, and to enable the piece-work operators to maintain their earnings, the Mill-owners' Association, Bombay, has announced an increase of $12\frac{1}{2}$ per cent. in the basic rates of wages in all piece-work occupations with effect from August 1, 1946.

The wages of time-workers have not been reduced, and they will continue to receive the same rates of wages, though they would be putting in one hour less per day.

Tributes to the memory of the late Mr. SRINIVASA SASTRI

Rt. Hon. V. S. Srinivasa Sastri and to the qualities that made him a world figure were paid at a public meeting convened by the Sheriff of Madras on July 11, on a requisition by a number of prominent citizens of Madras to mourn the leader's passing away and to take steps to perpetuate his memory.

Sir C. P. Ramaswami Aiyar presided over the meeting, and the speakers included Mr. C. Rajagopalachari, Srimati Rukmini Devi and Rao Bahadur N. Sivaraj, the Mayor. Mr. M. S. Aney, Indian Representative in Ceylon, was one of those present on the dais at the meeting.

Mr. H. S. Town, the Sheriff of Madras, said that the meeting had been convened on the requisition of a number of prominent citizens of Madras to record their deep sense of loss at the passing of the Rt. Hon. V. S. Srinivasa Sastri. "This great man, one of India's greatest sons," Mr. Town added, "was a figure of international renown and his words and his life had repercussions throughout the universe. The quiet dignity with which he ordered his life is a lasting inspiration to everybody. The beauty of his voice will remain a cherished memory to all who had the privilege of hearing him speak. The clarity of expression which he commanded gave rare power to his words. His life and work will speak to the youth of to-morrow and they will gain guidance, help and encouragement by a close study of the life of this great man. Mr. Srinivasa Sastri has passed away, but his spirit will remain with us for ever."

U. S. WHEAT FOR INDIA

"The promised quota of wheat supplies to India will be strictly met by America whatever happens to the price market of American wheat" said a Press attache of the American Embassy to the United Press in most emphatic terms.

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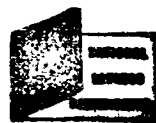
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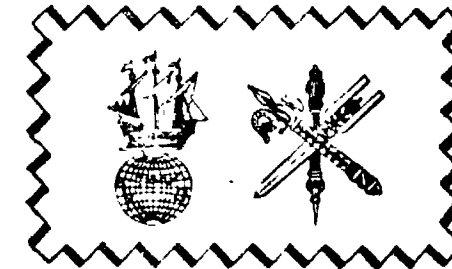
LIKE all the mills in India we are limited to the manufacture of essential types of cloth only, as required by the Government Controls, but our present DRILLS, TWILLS, COATINGS, SHIRTINGS, TOWELS, AND LONGCLOTH are of that same durable quality and good finish that has always characterised Buckingham & Carnatic Mills materials.

During the present world shortage of Textiles, all of us will have to make do with limited cloth supplies for months or even years to come. To get the best value for money during this time of shortage, see to it that whenever possible you buy the long-lasting Buckingham & Carnatic Mills cloth distinguishable by these famous trade marks:—

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In the past six years we have supplied to Government over 432,000,000 yards of cloth. This represents a production for war purposes of 41,000 miles of cloth per year—enough cloth to go once round the world every 7 to 8 months!

The Buckingham & Carnatic Mills in 1900 were the original pioneers of Khaki cloth in India, and always shoulder a heavy task in time of war.



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Our production today is over 6,000,000 yards monthly, but railway difficulties prevent free distribution to some distant centres.

Shortage of chemicals and dyestuffs prevents the manufacture of many pre-war favourites, and also of a wide range of colours. We hope this is temporary.

In the meantime our huge output of essential cloth gives you durable quality in good utility materials.

Long before price control was introduced by Government, we kept our prices low. Our material still remain by far the best value for money at controlled prices.

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S. A. Brelvi, President, All India Newspaper Editors' Conference: I have made a point of reading your weekly when in Bombay. In the brief period of one year the Mail has made a place for itself in Indian Journalism and I wish that in the years to come it will become an increasingly useful and popular journal and a powerful force for promoting national progress.

Gopinath Bardoloi: It has indeed been a pleasure to me and some friends to read the Saturday Mail. The set-up and the manner of treatment of topical subjects have really been very good and I have not the least doubt that you are having increased number of customers everyday. I have also no doubt that your journal will be considered as an organ giving expression to real view-points of the Indian National Congress.

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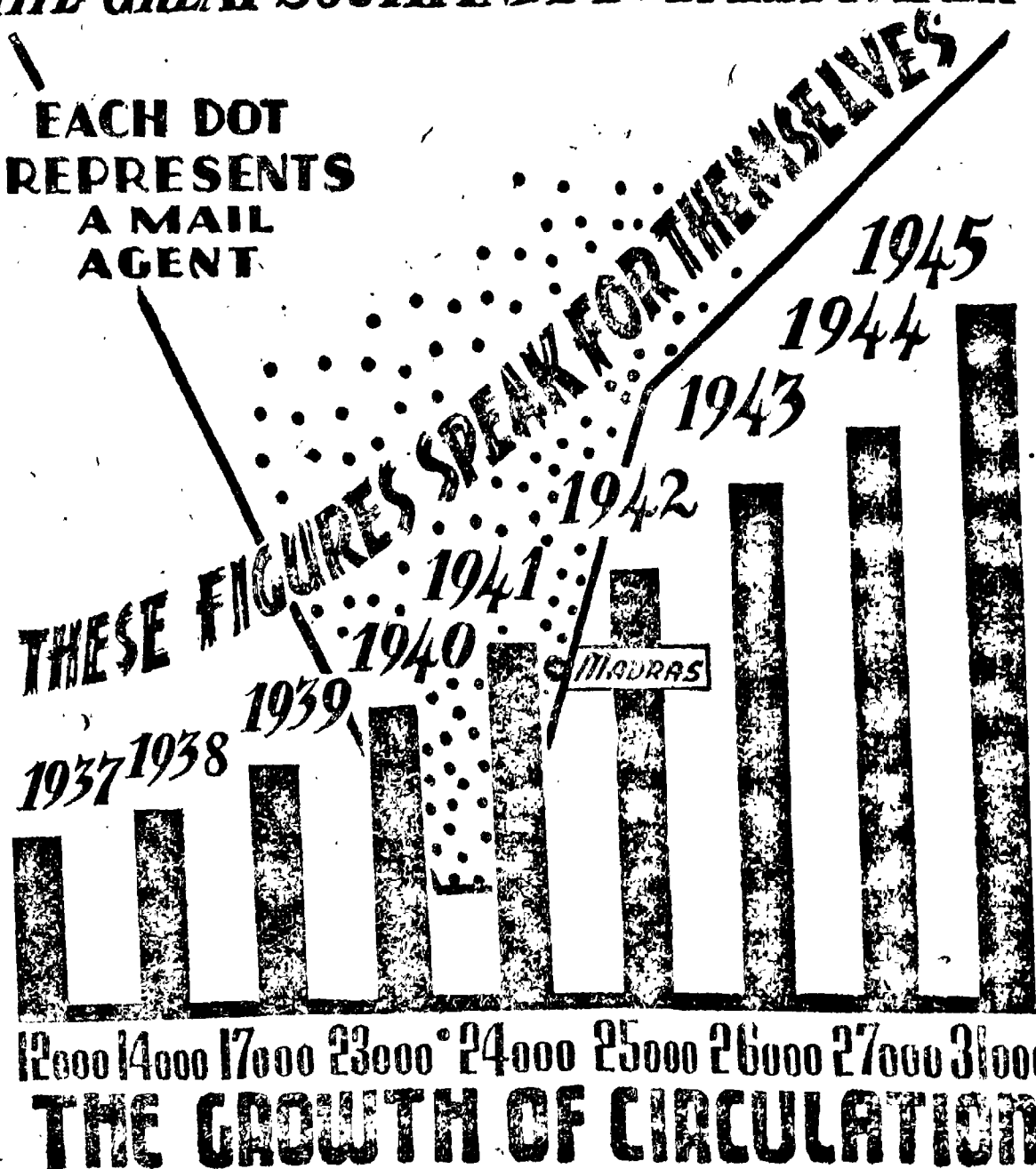
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The Mail

Established 1867
MADRAS

THE GREAT SOUTH INDIAN DAILY PAPER

EACH DOT
REPRESENTS
A MAIL
AGENT



Only a handful of beans

Yes, that is what one might have called them a year ago! In these days of acute food shortage, a handful of beans is better than a bunch of flowers. You may be a lover of flowers but humanity has a prior claim.

If you own a garden or any piece of land, large or small, grow vegetables instead of flowers. In Government Estates, crops and vegetables are replacing lawns and flowers. Follow this example.

Many of these and other vegetables can be grown in the town gardens, according to the season.

Potato	Brinjals	Luffa
Sweet Potato	Peas	Cucumber
Radish	Turnips	Cabbage
Carrots	Spinach	Cauliflower
Onions	Tomatoes	Beans
		Lady's Finger

Gourds of all types.

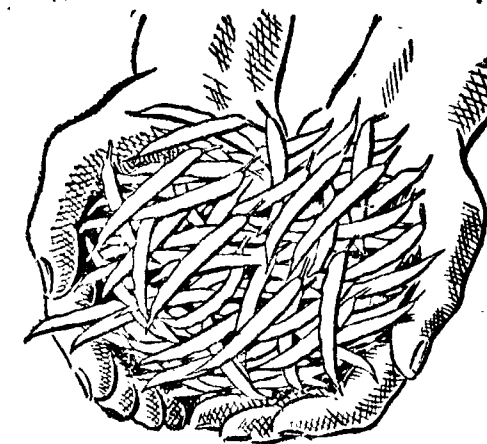
● MAIZE, a quick growing and useful cereal, can be easily grown in town gardens. Plant 'early' maize.

IN EVERY WAY YOU CAN

Grow more Food

AND DEFEAT THE FOOD CRISIS

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AMOUNT OF SEED REQUIRED PER 1000 SQ. FEET

Beans	.. 1 1/4 lbs.
Peas	.. 1 lb.
Radish	.. 3 ounces
Potatoes	.. 10 lbs.
Turnips	.. 1 1/2 ounce
Lady's Finger	.. 3 ounces
Tomatoes	.. 1/4 ounce
Cabbage	.. 1/4 ounce
Cauliflower	.. 1/4 ounce

TIME REQUIRED FOR THE CROP TO BE READY

	Months
Beans	5-6
Cabbage	4-5
Carrots	3-4
Cauliflower	3-4
Onions	7-8
Peas	4-5
Radish	2-3
Indian Spinach	1 1/2-2
Tomatoes	3-4 early crop 7-8 main crop
Potato	3-4
Sweet Potato	7-8
Lady's Finger	2-3



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RAJ JYOTISHI, JYOTISH-SHIROMANI PANDIT RAMESH CHANDRA BHATTACHARYYA, JYOTISHARNAY, M.R.A.S. (London) of International fame, President—World-Renowned All-India Astrological & Astronomical Society. (ESTD. 1907 A.D.)

He is the only Astrologer in India who first predicted the Allies Victory in the present world war on 3rd Sept. 1939 within 4 hours the very day of the declaration of war which was duly communicated to and acknowledged by the Secretary of State for India, the Viceroy and the Governor of Bengal and who is also the consulting Astrologer of the Eighteen Ruling Chiefs of India.

It is well-known that the Astrological predictions of this great scholar, his wonderful methods of redressing the pernicious influence of evil stars, his power to bring success in complicated law-suits and also to cure incurable diseases are really uncommon.

Many Ruling Chiefs of India, High Court Judges, Commissioners of Divisions, Advocate-Generals, Nawabs, Rajas, Maharajas, etc., and also many reputed personalities of the world (of England, America, Australia, Africa, China, Japan, etc.) have given many unsolicited testimonials of the great Pandit's wonderful powers.

A FEW OPINIONS AMONGST THOUSANDS.

His Highness The Maharaja of Athgarh says:—"I have been astonished at the superhuman power of Panditji. He is a great Tantrik." Her Highness The Dowager 6th Maharani Saheb of Tripura State says:—"I am feeling wonder at the marvellous Tantrik work and excellent efficacy of his Kavachas. He is no doubt a great personage with miraculous power. The Hon'ble Chief Justice of Calcutta High Court Sir Manmatha Nath Mukherji, Kt., says:—"The wonderful power of calculation and talent of Sriman Ramesh Chandra is the only possible outcome of a great father to a like son." The Hon'ble Maharaja of Santosh & Ex-President of the Bengal Legislative Council, Sir Manmatha Nath Roy Choudhury, Kt., says:—"On seeing my son, his prophecy about my future is true to words. He is really a great Astrologer with extraordinary power." The Honourable Justice Mr. B. K. Roy of Patna High Court says:—"At a glance on me, he began to disclose my mental thoughts and he predicted marvellously many things. He is really a great personage with super-natural power." The Hon'ble Minister, Govt. of Bengal, Raja Prasanna Deb Raikot says:—"The wonderful power of calculation and Tantrik activities of Panditji on several occasions have struck me with greatest astonishment. Really he is unique in his line." The Hon'ble Justice Mr. S. M. Das, of Keonjhar State High Court, says:—"Panditji has bestowed the life of my dead son. I have never seen in my life such a great Tantrik-Yogi." Mr. J. A. Lawrence, Osaka, Japan, writes:—"I was getting good results from your Kavacha and all my family were passing a different life since I started wearing." Mr. Andre Tempe, 2724, Popular Ave., Chicago, Illinois, U. S. America:—"I have purchased from you several Kavachas on two or three different occasions. They all proved satisfactory." Mrs. F. W. Gillespie, Detroit Mich., U. S. America:—"I am wearing your special Dhanada Talisman and so far my luck has been with me a great deal better than in the past." Mr. K. Kuchpaul, Shanghai, China:—"Everything you foretold in writing is taking place with surprising exactness." Mr. Issac Mumi Eita, Govt. Clerk & Interpreter in Descham, West Africa:—"I had ordered some Talismans from you that had rendered me wonderful service." Mr. B. J. Fernando, Proctor, S. C., & Notary Public, Colombo, Ceylon:—"I got marvellous effects from your Kavachas. I have had transactions with you almost every year for the last 20 years for about Rupees three thousand." Etc., etc. and many others.

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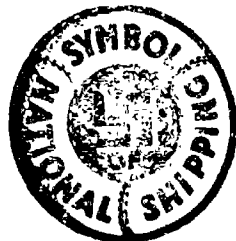
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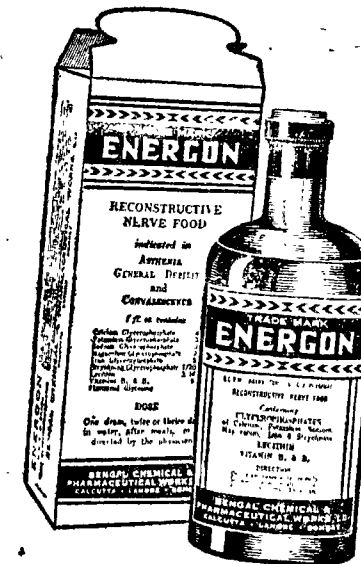
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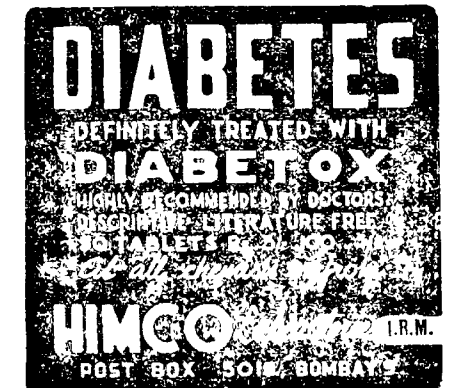
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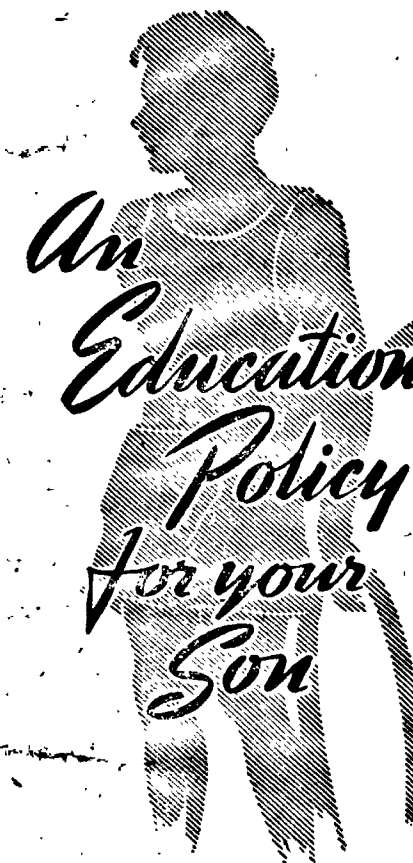
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