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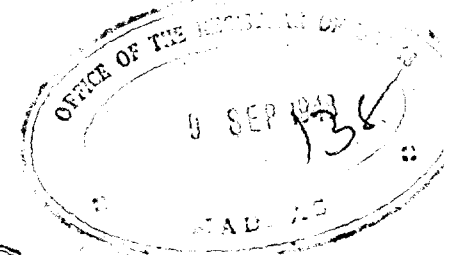
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SOME THOUGHTS ON CATTLE WELFARE IN MADRAS PRESIDENCY

By

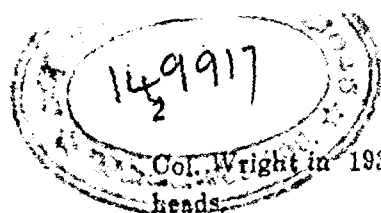
S. R. VENKATARAMAN, B.A., B.L.

No other country venerates the cow so much as in India and in no other country the cow is so miserably looked after as here. A paradox you may say. But that is the truth. Without entering into the causes for this sad state of affairs, we must, as business-like people taking advantage of the freedom that has now come to us, try to restore the cow to its proper place in the economy of the country. I am certain that cows and other dumb animals are eagerly looking forward to a millenium in which they hope to breath and enjoy the freedom and happiness that have been vouchsafed to us. In my view the problem of cattle welfare, shorn of its religious and sentimental character, is purely a food question and an important factor on which the agricultural prosperity of the country largely depends.

Cattle wealth

The cattle wealth of the whole world is estimated at about 690 million heads of cattle out of which 215 million are in India. Out of this 215 million one fifth are buffaloes. Our cattle wealth therefore forms an important item of the national wealth of the country. This will be apparent when I say that the annual income from cattle is about 1000 crores of rupees a year, according to an estimate made by

* Summary of a paper read at the Madras Provincial Cattle Welfare Conference held on December 20th 1947.



Col. Wright in 1937. The income is distributed under the following heads

Milk and Milk products	Rs. 300 crores a year.
Hides and skins	40 " "
Value of cattle labour	300 to 400 crores a year.
Cattle manure	270 " "

Taking the income from milk alone it is estimated that it is equal to the value of the total output of rice and three to four times that of wheat. Out of the total income of Rs. 2000 crores under agriculture our cattle contribute more than half that amount namely Rs. 1000 crores which is not an insignificant figure in our national economy. I am stating this fact just to show that if the cattle of our country are properly looked after we shall be able to increase our national income under agriculture by at least three to four times. Not only that our food problem and the problem of poverty and disease which have been acute all these years would also be satisfactorily solved.

Milk Yield of our cows.

It is worthwhile in this connection to know the average milk yielding capacity of our cows and buffaloes compared to those of other countries. The annual yield of an Indian buffalo is estimated at 1529 lbs. and of an Indian cow at 787 lbs. Out of this, allowance will have to be made for 300 lbs. of milk for the calf. Compare these figures with those given below.

Switzerland	380 gallons
Netherlands	373 "
Denmark	367 "
Belgium	362 "
Finland	344 "
Sweden	326 "
India	30 "

... In other words India produces a little over one tenth of the quantity of milk produced by the last mentioned European country namely Sweden and 1/8 only of the quantity of milk produced by Sweden. A study of the history of dairy farming of these countries shows that they have been making rapid advances in the direction of improving their stock and the milk yielding capacity of their cows. For instance take Denmark. During the last 40 years the annual production of milk in Denmark was increased from 4322 lbs. to 7260 lbs. for each cow. The increase in 40 years has been 300 lbs of milk per cow per year!

Poor yield of Indian cows due to poor feed.

The reason for the poor yield of milk of Indian cows which are held in such veneration by the Hindus is that the cattle do not get the required quantity of good nourishing feed. A 500 lb. cow requires 3.9 lbs of digestible nutrients daily and in India we are able to provide only 1.6 lbs of that article. Again a cow requires 10 to 11 lbs of dry feed matter daily and we provide only 3.4 lbs. The total annual requirements of various kinds of feed for our cattle is estimated at 381 million tons of green fodder, 237.5 millions tons of dry fodder, and 77.5 million tons of concentrates. But the actual quantity available is only 169.1, 135.2, 7.5, million tons only respectively. That is to say, as against a total requirement of 696 million tons of feed for cattle we are able to provide only 301.8 million tons of feed which works out at 43 per cent of the optimum requirements of our cattle. We have been keeping them on starvation diet all these days.

Peoples health depends on Milk and Milk products.

In India majority of the people are vegetarians and if they have to be healthy and strong they have to take large quantities of milk and milk products, unlike those who are non-vegetarians. Nutrition experts say that an individual even in western countries where people are accustomed to the non-vegetarian diet require 15 to 20 ounces of milk every day but we in India produce only 5 to 6 ounces of milk the bulk of which is consumed by our coffee hotels and restaurants thus depriving even the poor infants, not to speak of the adults from getting their required quantity of milk. If we are to assure every citizen of India at least the minimum of 15 ounces of milk every day we have to take immediate and effective steps to produce that quantity of milk at least during the next three or four years.

Again nutrition experts say that the Punjabis and the Sindhis are well fed and strong. The reason is not far to seek. It is the consumption of large quantities of milk and milk products by them that is responsible for their good health and physique. For, look at the quantity of milk consumed on an average by an individual.

Sind 22 ounces
Punjab 19.7 ounces
U.P. 7.8
Bihar 6.1
Madras 3.6

48.26.1-3

Compare the 22 ounces and 19.7 ounces of milk consumed by the Sindhis and the Punjabis respectively and 3.6 ounces of milk consumed by the average Madrasese. The reason for his poor physique and poor health is obvious and there is no need to labour the point any more.

Steps to improve the situation

One may ask whether there is no way out of the difficulty whether it is not possible to improve the position in our Presidency. Much will depend upon the help and encouragement that the people will receive from the Government which I hope is in dead earnest to do their very best to improve the condition of cattle in the presidency and to improve the milk supply.

When we talk of milk supply, people talk of importing foreign new breeds of cows from abroad which are reputed for their high yield of milk. This is the result of ignorance about the capacity and character of our breeds of cows of this presidency. We have three well known breeds of cows in this presidency which are second to none in this country in the matter of milk yielding capacity under proper conditions of feeding and care. The Ongole breed for instance which we see in the city is a good milk yielder. The average yield of a Ongole cow is estimated of 1236 lbs of milk per lactation as against 1343 lbs of milk the Sahiwal cow, of the Punjab which is supposed to be the best of all the breeds. The Amrtita Mahal breed in Mysore under proper feeding and treatment has given 2100 lbs of milk and the Kanganyam breed has established a record of 5000 lbs of milk under experimental conditions. These three breeds of cows are our assets and in my view if the Government gives the people the necessary facilities and encouragement, these three breeds will prove to be as efficient milk yielders as the Shahiwal breed of cows of the Punjab.

Breeding Bulls

Another important problem connected with the improvement of our cattle is the paucity of bulls for breeding purposes. According to the cattle survey made in 1937, in Ongole area it was found that in 844 villages there were 93,000 cows of Ongole breed and 789 breeding bulls of which 719 were old and useless. There were thus only 70 breeding bulls for 93,000 cows in that area! It was also found out that there were no bulls in 316 villages at all. There is no reason now to believe that conditions have improved. If at all I am afraid they have become

worse as a result of the war. This is an important matter to which the Government and cattle breeders should devote their attention.

Need for treating Cattle industry as a major industry

In this connection it will be of interest to know that many Western countries like England, America, Costa Rica and Brazil have adopted the cattle industry as an important and main industry of the country. In Costa Rica it is primarily a dairy industry. England has for years been known as the livestock country. Although arable cultivation was an important part of Britain's pre-war agriculture grain growing did not provide the basis of its agricultural wealth. Britain is a livestock country and is likely always to be so. The aggregate wealth from its grass lands even in pre-war days greatly exceeded that of any arable crop.

The war years have appreciably changed all this. Pioneer thought regarding the future of Britain's agriculture is based on ley farming that is grass land pasturage and meadow farming and the exploitation of ley technique.

Ley or rotation grass will be regarded as a pivotal crop around which the arable rotation is revolved. Compared with permanent grass, the ley is more efficient not only as animal food but also as a soil restorer. The ley farmer has been able to extend his grazing period from 26 to as much as 40 weeks in the year as compared with 10 to 12 weeks production provided by the usual run of permanent grass.

Looking to the future pioneering, farmers are aiming towards a permanent grazing season when they can offer to the grazing animals nutritious succulent food for the whole year. Current researches at the grass land improvement station Statford on Avon, and elsewhere in Britain are being centralised with this same end in view. Here is a country which offers us valuable guidance and experience in grass farming and pasturage which we must adopt without any loss of time.

If the problem of cattle welfare in the province is to be effectively solved, the combined efforts of the Government, the citizen, the cattle breeder are all necessary. The following aspects of the problem require to be considered and given effect to immediately by the Government and the people.

1. Indigenous types of cattle such as the Ongole, Kangayam and the Amir Mahal breed should be improved and as far as possible foreign breeds should be discouraged.

2. In order to assure the required quantity of feed for all the cattle in the land a provincial policy similar to the ley farming in England should be actively encouraged and enough pasture lands should be made available to the cattle breeders and farmers.

3. The public should take a realistic value of the problem and should try to minimise the liability of useless and aged uneconomic cattle though it may go against one's sentiment.

4. There is need for growing higher yielding fodder and grain crops to bring down the cost of fodder. In this connection I make mention here the steps taken by the Minister in charge of Agriculture to grow the drought resisting Australian grass called Panicum Antedotale Retz. Similarly with regard to the concentrates, they should also be produced in sufficient quantities.

5. Restricting lands being brought under commercial crops.

6. Government starting or subsidising large scale dairy farms outside the city limits.

7. Creation of a special section under the Director of Agriculture to deal with pasture, grazing problems and fodder.

8. The dry cattle in the cities should be prevented from falling into the hands of the butchers and the Government should arrange for the salvaging of dry cows either by arranging to send them to the dry farms maintained by them or arranging to sell these dry cows through a reliable Government agency to cattle breeders coming from the districts like Nellore, Coimbatore and Salem.

9. Reserving in every taluk large tracts of land for pasturage extending in area from about 200 to 1000 areas.

10. Opening of Fodder depots in areas at control prices for the benefit of those individual cow owners.

11. Rationing of cattle feed in times of scarcity at the rate of 15 lbs. of fodder for each head of cattle.

12. Building buffer stock of feeds in each important taluk centre in times of scarcity to last for 2 months.

To conclude in any scheme of nation building, the welfare of dairy cattle must receive high priority. Already the Government of India, the Mysore Government and our own Provincial Government are taking interest in the matter. The Government of India have recently appointed a Committee to inquire into the preservation and welfare of cattle under the Chairmanship of Sir Datur Singh and the Mysore

Government have budgetted for an expenditure of one crore of rupees for cattle breeding and welfare.

As far as this province is concerned we do not know what proposals the Govt. have in view. However we appeal to the Minister in charge of the Animal Husbandry to do everything in his power to promote cattle welfare in Madras.

NOTES ON INDIAN AND ASIAN CULTURE

By MR. S. R. VENKATARAMAN B.A., B.L.,

At the Asian Relations Conference held at Delhi last March, representatives from the different Asian countries spoke about the underlying unity of Asian culture and the influence that Indian culture had exerted on them. Below are given extracts from the talks of the representatives of the various countries who attend the conference and it is hoped that the readers of the Bharat Dharma will find them of interest.

Nepal.

Nepal situated on the north of India between India and Tibet, and surrounded on three sides by the Indian provinces of the United Provinces, Bihar, Bengal, and the state of Sikkim, claims the highest mountain peak in the world, Mt. Everest, which lies within its territory of 56,000 square miles in area and of a population 6.8 millions. Nepal is reputed for its beauty spots and the temples and other relics of Hindu and Buddhist religion and culture that lie scattered all over the country. Limbini, the birth place of Gautama Buddha is in Nepal and attracts a large number of devout pilgrims. Similarly the shrine of Shri Pashupati Nath attracts a large number of Hindu pilgrims specially during the Shivaratri festival.

Major General Bijaya Shumshere Jung Bahadur Rana, speaking about Nepal observed that "The Bir Library of Katmandu is a storehouse of many ancient manuscripts which afford ample field for study and research by students of ancient Indian civilization and culture.

The Art of Nepal.

"There are many gems of art and architecture still extant in the valley which bear testimony to the culture and humanism of the Nepalese. The marvels of wood carving, brass work and ivory that are

executed even today in the three cities of Katmandu, Bhatgaon and Patan show most clearly the degree of artistic and highly finished technique that may be achieved by the crafts men of the East who have for generations worked according to ancient oriental traditions."

Link in the Asian Culture.

Nepal, on account of her peculiar geographical position, has helped to form a link, in the cultural chain between India on the one hand, and Tibet, China, Korea and even Mongolia on the other. When the meek scholars of Bharatbarsha, pledged to non-violence in life, and unable to face the fierce onslaughts of the invaders, were compelled to leave their homes to find shelter elsewhere, these torch-bearers of Indian civilization went into Nepal, where they received a ready welcome.

Greater Nepal.

Nepal's ancient ties with Ceylon are described in the Jatakmalā, where a story is told of a merchant prince from Nepal, by name Singha Saratha Bahu, who went to Ceylon and amassed a large fortune there by trade, with which he came back home.

Repository of Ancient Indian Culture.

Nepal has been the repository of some aspects of ancient Indian culture, both Hindu and Buddhist, when they were in danger of being wiped out during the period of wars and conflicts in India and it was due to Nepal's fostering care that they still exist, unsullied by any foreign influence, to awaken admiration and wonder in the hearts of artists and scholars of the world.

A happy land and happier people.

The first impression of the people a foreign traveller into Nepal receives is of a kindly and smiling folk, who are fond of the simple pleasures of life, as evidenced by their love of flowers, which both men and women use freely to adorn themselves. They are great lovers of music and dancing, too. Whatever the task the peasant may be engaged in, he accompanies his labours with songs sometimes old, sometimes improvised, and when his labours are completed for the season, he gives vent to his joy by a feast.

Nepalese life—a round of festivals

Feasts, fairs, and festivals are a current feature in the life of our towns, as well as our villages, and some of the dances performed are very beautiful, and are akin to the classical Indian dance like the Kathak and the Kathakali."

Bhutan.

Bhutan which is a small country of about 1,800 sq. miles whose population is only 1/2 a million. Buddhism is the predominant religion. It has its southern borders with the Bengal and Assam Duars, Northern borders with Tibet and on its West is Sikkim and Darjeeling, on the East the Sadiya Hall tracts of Assam. Bhutan is wholly an agricultural country, and its chief exports are rice and barley to the North and timber to the South. In Bhutan most of the natives of the country have a summer village and a winter village, that is in summer they move up into the hills and in winter they go down into the valleys. They have their own traditional songs, music and dances and although they are agriculturists. Culturally the Bhutanese are artistic, among their arts being painting, bronze cuttings, sculpturing, modelling, fine metal works of all kinds, carving, embroidery and leather works. They also do basket and cane work. Hand weaving silk, cotton and woollen is an old art at which women are particularly skilful, their intricate designs being passed on from generation to generation.

Brahmachari Kailasam. From Malaya in a learned discourse said that "during the reign of the Mauryas, the Cholas and the Pandyas, India was the mistress of the seas and the heart of the trading world. Possibly more than 3000 years ago Indian ships were going through the Straits of Malacca to China and Malaysia. By the shores of the straits, where the ships found a good and safe anchorage, emporiums grew up for traders to buy and sell goods; and eventually several of these emporiums became big ports which in turn elaborated into Indian Colonies.

Malaya a land of Milk and Honey.

We all know that Malaysia is a land of milk and honey. The chief products of Malaya as also of Sumatra, Java and Borneo in the early days, as at present, where tin and gold (though not in enormous

quantities) and spices. The miners of tin and gold were Indians, and it was evidently for this reason that the Buddhist Jataka stories spoke about these countries as Swarna Kutiyakam (House of Gold). Again, we know from history that it was the envious tin and spice trade of those countries that made the Portuguese, the Dutch and the English to rival with one another in order to gain mastery over these lands.

Foundation of Indian Colonies.

Indians first came to these parts as sailors and traders. They were followed by warriors, priests, missionaries and sculptors from the homeland. Thriving settlements sprang up all along the coasts of the archipelago. Burma, Sumatra, Java, Malay Peninsula, Borneo, Thailand and Indo-China became Indian Colonies, some of which eventually grew into great and powerful kingdoms under Indian Princes. Names of Kingdoms such as Langka Suka, Kedaram, Gunga Nagara, Sri Vijaya, Madjapahit, Dharma Nagara, Champa, Kambuja are worth mentioning. For thirteen hundred years from the beginning of the Christian Era these Indian Kingdoms maintained their magnificent hierarchy in the Malaysian world. During this period the Malaysian races were moulded by deep Indian influences. Indian civilization, languages, customs and manners, methods of Government, and religious beliefs, rites and ceremonies spread all over the Malayan archipelago and have left their indelible impress on the Malaysian races.

Muslim Influence in Malaya.

Since the 11th century A. D. Muslim power gained the day in India and by the end of the 14th century its sway over the whole of Malaysia was fully established. This wave of culture came surging down principally also from India, though direct contacts between the Arabs and Malaysia for commercial purposes had existed previously. The Malaysians now adopted the Muslim faith, their language and culture. We, therefore, find that the Malaysians have borrowed their culture and civilization firstly from the Hindus and secondly from the Muslims. The Chinese have also had contacts with the Malaysians from early times and their culture too has had its marks on the Malaysians." The Malayan Muslims still observe many Hindu Customs, and observances.

China

"The influential doctrines in China are three said Shing Kung Wang, speaking about Chinese Culture.

Bhuddism, Jaicism and Confucianism.

Bhuddism has taught us that there is a supernatural world where we can ascend by cultivating the highest and purest wisdom through annihilation of earthly desire and correction of individual prejudice. It is, in a sense, ontological transcendentalism. Both Jaicism and Confucianism aim at the harmonisation between man and universe. But in different way Jaicism harmonises the man with universe, whereas confucianism harmonises the universe with man. So the former may be compared with naturalism, and the latter with humanism. The cardinal doctrine of Jaicism is non interference, i.e., any thing contrary to nature should not be promoted. This principle is strangely put in another form, namely, creation without possession. It is well exemplified in fine art creation as resulting from development of natural genius, and yet the production belongs to any on-looker whoever is furnished with aesthetic insight. (Compare the Gita doctrine).

In Confucian teaching the word Jan (which may be imperfectly translated as social morality) is extensively and variously discussed. It is taken on an inborn character and its first important manifestation is love. This love should be started from persons nearest to you and then radially extended to all mankind, and finally to animals and even to inanimate objects. Since this virtue is given by birth, so the Confucian schools all held that man's nature is good, or to put it more explicitly, it has a natural potentiality to, be or a natural tendency towards, good; the bad character and behaviour of human beings result from secondary affectation and adulteration. This, of course, refers to form, not to contents; contents may change, form is eternal.

Let us now look at the present world. Who is willing to create without possession? Who is acting always according to the standard of supreme good it is only suspicion, selfishness, envy, contempt fear, hatred, which rule the spiritual world, and set our internal engine in action. If these harmful roots are not to be removed, the world will go from bad to worse, since the means of destruction will be more severe and the sphere of devastation will be more extensive.

The Chinese traditional cultures are in many respects, common with the Indian one. These are the spiritual gifts that we, people in the east, can present to the whole human race to the best advantage of all.

[The above extracts are from the talks of the speakers mentioned above broadcast from New Delhi at the time of the Asian conference. We are indebted to the Director A. I. R. New Delhi for permission to make use of them.]

REVIEWS

Tales and Parables of Sri. Ramakrishna, Sri. Ramakrishna Mutt, Mylapore. Price Rs. 3-8-0.

Sri Ramakrishna Parama Hamsa was a teacher *par excellence* of the highest truths through Parables and Tales. This book of 205 Tales and Parables is a store house of great spiritual lessons which even the unlettered will understand. Incidentally the book reveals some great traits of Sri Ramakrishna, viz., his keen observation of the happenings in ordinary life and the lessons they have for a mortal. The book is in five parts and deals comprehensively with problems of life. The bane of worldliness, Kama Kanchana, Maya, Vanity, Faith, Self Surrender, Thyaga and Vairagya, are some of the subjects dealt with. The 'Tales and Parables' deserves to be translated into all the languages of the land, so that the masses of the people may be benefited by reading them and may profit by the lessons they convey. All the stories are of absorbing interest and their moral effect on the reader will all be for the good. This is a book that deserves to be placed in the hands of the young and old alike, boys and girls, men and women.

Here is a parting gift from the book.

"When all teeth Fell."

Let me tell you a story. A man used to celebrate the Durga Puja at his house with great pomp. Ghosts was sacrificed from sunrise to sunset. But after a few years the sacrifice was not so imposing. Then some one said to him "How is it Sir, that the sacrifice at your place has become such a tame affair?" Dont you see? he said, "My teeth are gone now."

S. R. V.

Kama Suddhi and Gopa Hampanna. By Dr. V. Raghavan, M.A. P. Hd. Published by Amrita Vani, Bangalore.

Kamsuddhi or the purification of Love is an one act play in Sanskrit inspired by the Kumarasambhava of Kalidasa. Rati, the Satvik aspect of love wants to make human love pure and holy. She tries to lift up Kama when he asks her to be a party to his maddening career of sensuality. Rati is horrified at Kama's ways and conduct and takes to penance for her husbands sins. The intensity of Rati's penance disturbs Shiva and Lord Shiva revealing himself to Rati assures her that soon Kama will be burnt to ashes and that he will rise again a purified soul, to be the worthy companion of Rati.

The author deserves credit for this play written in simple and elegant style.

Gopa Hampanna is a ballad in Sanskrit about Hampanna a Kurumba Watchman who was shot dead by a British soldier for the sin of rescuing of a lady to whom the soldier made amorous overtures. This is a novel attempt in Sanskrit and will be read with interest.

Pamphlet by Tanguturi Sriramulu, B.A., relating to Mr. A. Kaleswara Rao's Anti-Polygamy Bill.

The author has set forth his arguments against the Bill prohibiting polygamy among the Hindus. The author has followed the method of giving long extracts from his previous published writings, the views having been expressed in 1944 in different journals. It would have been more serviceable if the arguments against the Bill had been stated in a brief and categorical form. This might have rendered the publication of a pamphlet superfluous and publication of such considered views in the brief form of an article or letter to the Press would have adequately met the purpose.

(E. V. R.)

Religion In Practice By Sri K. K. Swami

If people live religion instead of merely clinging to dogmas and superstitious sacraments and ceremonies, much of the ills that retard the growth of the human personality would be remedied. This daintly little volume contains valuable practical hints for living religion in every one

of our daily acts. Religion is not a mere set of precepts, it is not to be preached but it is to be lived and practised every minute of our life. This is what the author means when he says "After all it is the conduct of ones life that matters not what one professes or preaches". Practical religion the author points out bids you at every step to think, feel and act in consonance with the highest light that is vouchsafed to you."

One going through the book one is reminded of that small book written many years ago by Sri J. Krishnamurthy entitled "At the feet of the Master." There also the emphasis is on life and conduct not on precepts. The cultivation of such qualities such as courtesy, courage, honesty, humility, affection, love and brotherliness, toleration, truth etc. the author points out are qualities that every one aspiring to lead a spiritual life should nurture every minute of his life.

The book will serve as a valuable guide to all those who want to give moral lessons to children at home in schools, in hostels and boarding houses and to all those interested in the establishment of the Kingdom of Happiness in this world.

S. R. V.

To Noakhali with the Congress President.

By Sri P. D. Tandon, New Literature—Allahabad.

Sri P. D. Tandon a journalist has recorded in this book the impressions of his visit to Noakhali. The diabolical outburst of communal passions engulfing the life and fortunes of several thousands of Hindus in Noakhali, the utter inefficiency of the Bengal Ministry under Premier Suhrawardy are well brought out in this book. Students of contemporary events will find this book of absorbing interest.

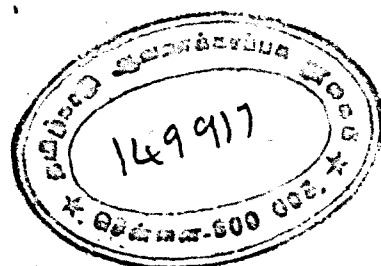
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THE BHARATHA DHARMA

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THE BHARATHA DHARMA

The Bharatha Dharma, a high class cultural journal, is the official organ of the Arya Mata Sabha devoted to the discussion of all topics of interest calculated to promote brotherhood and unity among the various section of the people of Hindustan, such as religion, art, culture, politics, economics, sociology etc., from the point of the liberal Hindu thought.

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THE
Bharata Dharma

A MAGAZINE OF LIBERAL HINDUISM

—The Official Organ of the Arya Mata Sabha—

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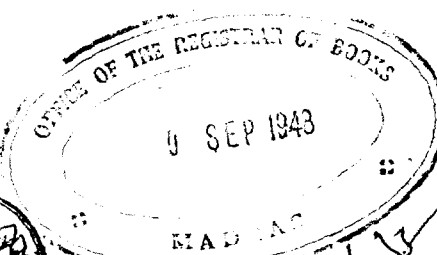
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FEBRUARY & MARCH, 1948

[Nos. 2 & 3

MAHATMA GANDHI

BY

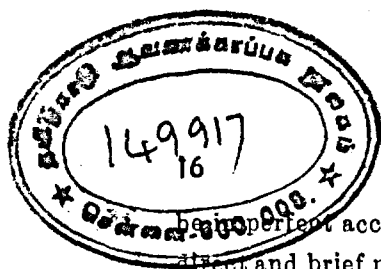
Mr. E. VINAYAKA ROW, B.A., B.L., Advocate, Madras.

Mahatma Gandhi is dead. Though the Nation has emerged out of the conventional days of mourning, it is still in sorrow. It is too soon to assess properly the effect of this sad blow.

It is reported that a decision has been taken by the authorities concerned for erecting a memorial tablet at the spot in Birla House where Mahatmaji fell, with the simple inscription that Mahatmaji died at that spot at 5-17 p.m. on Friday the 30th January 1948.

Delhi is a city of monuments. Thousands of men and women, Indian and foreign, daily throng to see these monuments that stand there as silent witnesses and most eloquent interpreters of the long vistas of Indian History. The professional guides and care-takers at these monuments have their own way of repeating the usual formulae without getting tired or bored everyday to hundreds of visitors. To this long list of monuments is added one more, perhaps the simplest and yet the most notable of them all.

We do not know what final forms and shapes the proposed Gandhi memorials might take. They may be, memorial tablets, parks, statues, name-plates in streets and squares, names of new towns and colonies that may spring up, and perhaps costly mausoleums. Whatever be the number and nature of these memorials, and wheresoever they may be located all over the Indian Union, the memorial tablet at Birla House will be the simplest, and most profoundly thought-provoking. It will



in perfect accord with the unique simplicity of Mahatmaji's life, his direct and brief methods of speech, and in perfect accord with his wishes that memorials of this type should be built in the minds of men and women in accordance with the ideals which they desire to cherish and to respect. We have no doubt that for many long years to come the spot at Birla House where the simple tablet will stand, will be visited by successive generations born in India and abroad.

After seeing this spot, the visitor, would perhaps naturally like to see the spot where Gandhiji's mortal remains were consigned to the flames by the side of the eternal *Jumna*. It is proposed that a platform should be erected at the spot where the cremation took place and the whole place wooded by tall shade-giving trees and the park preserved and kept in a manner worthy of the great man whose memory the park is meant to perpetuate. In the cool shades of the park, the weary visitors may just sit down to take rest and talk among themselves of the great national leader, who led India into the dawn of freedom.

It is a truism of history to say that sometimes unexpected small events occur in the march of time, which produce vast results equally unexpected. Inscrutable are the ways of Providence! Mahatmaji was on his way from Bengal to the North West Frontier Province and he only stayed at Delhi on his way. But certain happenings at Delhi during his sojourn there made him stay on at Delhi, until he restored to some extent the peaceful life of Delhi, which was so greatly disturbed by the mad frenzies of the moment. There was the great fast and the last fast of his life at Delhi and the citizens of Delhi of all persuasions pledged themselves to restore and to maintain peaceful and cordial relations between the communities, and the fast was broken. After a few days, Mahatmaji had planned to go to Sevagram for a period of rest, and he announced his decision not to go to the North West Frontier Province, according to his original plan, as in his opinion, that Province which was within the area of Pakistan should not be put to any embarrassment by his visit to that area without a proper invitation. It was not the will of God that the planned trip to Sevagram should take place. His will was otherwise. Mahatmaji died at Delhi, the capital of old India and the new Free India. His principal friends and followers were there on the spot. Nehru had come down from Kashmir and Sardar Patel from his tour. Just two days prior to his death, Mahatmaji had just outlined a sketch of his ideas for a fresh Constitution for the Indian National Congress. Most of the Cabinet Ministers were

on the spot in Delhi. He died at 5-17 p.m. and about 5-45 p.m. the radio had brought the news to millions of people all over the land. As the event happened at the capital, where representatives of the Foreign Press and foreign nations were present, the news flashed across the wires to the four corners of the globe. Every-where there was consternation and sorrow and sympathy with India, who had just lost the greatest Indian of the present day.

The mourning that was observed by the nation for the 13 days that followed on an unprecedented scale recorded in the columns of newspapers, recorded electrically in the raidos, in the talkie films of several companies, in the drawings of several artists, in the elagiac songs composed in several languages, to give expression to the nation's grief, and in the memory of millions of men and women who witnessed in different areas the poignant scenes of the processions to immerse Gandhiji's ashes in different holy waters of the land. Even in death, the great ideal of the unification of the country has progressed; people are now perceiving better than they ever did the great value of the ideology of a secular democratic state as clearly enunciated by the Prime Minister of India. The work of elimination of all political communal organisations is proceeding on a voluntary basis and very soon we shall be reaching the objective of a secular democratic State, well and truly laid, on unshakable voluntary foundations.

The weary visitors squatting on the soft lawns of the park by the eternal *Jumna* may perhaps look again at the pavement where Gandhiji's body was burnt and recall to their mind, the poignant scenes that were witnessed on the cremation day so imperishably impressed in the memories of the millions of men and women that saw the scene and participated in the procession from Birla House to the *Jumna* river ghat. Perhaps an old man among the visitors in the calm and cool park may put the question to others what is the secret of this man who commanded the affections of millions of men and women in such a large measure as was never known before in the long history of this ancient country? Time alone can give the answer though what we now attempt can at best be only sketchy and partial.

Was he a man steeped in the knowledge of political history and political philosophy to command the allegiance of scholars and politicians engaged in such pursuits? The answer is clearly 'no'. It is reported that on one occasion when he was attending the Round Table Conference, as the solitary representative of the Indian National Congress, a

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member from India asked him whether he had read the Government of India Act. He gave the disarming answer "no" but it was sufficient that his brother who put the question had read that Act so thoroughly. He was a maker of politics. He produced the material for students of political history and political philosophy to investigate and speculate upon; and what he did and said was so simple and so straight that the whole of his philosophy can be set forth in a few words.

Was he a great philanthropist or Labour Leader who brought material relief to the afflicted and the suffering? To use the eloquent words of Churchill, he was a 'naked fakir'. He had no money to give, but he had abundance of sympathy and encouragement to give. Millionaires were round him, though not following his politics, but revering his personality to carry out his behests which were given so disinterestedly. The magic of his name was responsible for nearly a crore of rupees being collected for the Tilak Swarajya Fund. His magic name was again responsible for yet another crore of rupees being collected for the Kasturba Fund. He himself was in no sense a man who could be a benefactor to any one in the material sense.

Was he a good soldier or sailor covered with the glories of battle and victory? Undoubtedly not. He was all his life holding a view utterly inconsistent with soldiering and sailing. He was a man of peace and non-violence. He would not employ force, even to his adversary. One has to see that in this he had to admit that he had few good followers. If his philosophy is understood to mean, the total elimination of the police and defence forces of a State in the name of non-violence, even his own followers were not for accepting his principle. Only a small fraction of the population believed in that doctrine in the sense in which Mahatmaji wanted people to believe it.

Was he a great scholar in Sanskrit or the Vernaculars? No. He was in his day one of the powerful writers in the English language in the common wealth; but there are and there were many eminent scholars who were far above him in the excellence of their scholarship and he himself had not the time to acquire anything like scholarship. Sent to England to acquire his legal qualification while yet a boy, he had not the time for acquiring anything like scholarship. After he returned, his stay here was brief and he went to South Africa where he spent 20 years of active life. The events of his life during his sojourn in South Africa were such as left him no room for acquiring even familiarity, much less scholarship, with the great literatures in Sanskrit and the

Indian Vernaculars. After he returned to India, he plunged into active politics which left him no time for such pursuits. In each of the above fields of thought and activity India has produced men far greater than Gandhi himself.

What is then the secret of this universal homage which the nation has paid? To us it appears that the answer must be found in the realms of our spiritual life.

The Indian National Congress founded by veteran Indian patriots had fought most gallantly and fruitfully the fight for India's freedom before Gandhiji took up the steering wheel. Ranade, Gokhale, Tilak and Mrs. Beasant had already done their work. Sastri and his school of thought in their own way continued the earlier traditions, but the direction was the same as Gandhiji's. Gandhiji built on these foundations and introduced a new technique in the struggle, a technique which was specially in accord with the national spirit of India. He popularised among the masses the principles of truth and *ahimsa*, two principles which are integral parts of our hoary civilisation. He gave back to the nation what was their own heritage that lay hidden in the material dross that western culture and civilisation had thrown upon them. He laid emphasis on communal harmony, which the masses were practising, though denounced by a few leaders who unfortunately lent themselves to be used as tools of conservative sections of British opinion, which did not wish to relax to any extent their strangle-hold on India. He proclaimed the need for removal of untouchability, in a manner that touched the hearts of the people. Temples were thrown open. Old wrongs were righted, and from the point of view of a secular state all that could be done to the Harijans was already accomplished and they now enjoy in the eye of the law equal opportunities with all citizens. In this work he was a lineal descendent of great spiritual leaders like Tukaram, Ramdas, Chaitanya and Ramanuja. When Gandhiji was the active leader of the Indian political movement, two great devastating world wars were fought teaching to all mankind the utter unwisdom of resorting to wars as a solution of international disputes. Peoples covered with blood, sweat and tears began to look eastward to India, to learn her way of life. India was and has been good and great for more than four thousand years without fighting a single war with any other foreign country. At such a time, Mahatmaji presented to the world the living traditions of India's great culture and

civilization, which if rightly understood, will be the source of inspiration for the future peace of the world.

In his personality and outlook, he represented the common man of India with his simple loin cloth, a cloth over his shoulders, and simple country made chappals with a rustic walking stick cut from the neighbouring wood. There he stood the true and authentic representative of the common man of India, undoubtedly poor in the goods of the world, but rich in inherited wealth in the realms of the spirit.

To some extent he brought discipline to the nation, but at the same time the nation was in a mood and condition, fit to be disciplined. The body of good men and women known as the Congress High Command through whom Mahatmaji worked was a fitting and efficient instrument for such work. Without men and women of that stamp and that equipment, Mahatmaji's work could not have been crowned with such signal success, and they in their turn could not have achieved any success without the willing co-operation and sacrifice given to them by thousands of men and women who dedicated themselves to the nation's service in disregard of the frowns of the police and the bureaucracy, and the hardships of jail life and the physical indignities of lathi charges and long marchings, because of the mandate issued by the Congress High Command. It will be only fair in assessing values to say that Mahatmaji's great work was possible to that extent, on account of the nation being ready for the job having been schooled in its obligations by the incessant labours of Mahatmaji's predecessors in leadership in the political and spiritual spheres. Herein perhaps lies the secret of the nation-wide homage paid to Mahatmaji, in which the Bharata Dharma, joins with reverence and with love.

A FLAG CODE FOR MADRAS.

A Flag Code for due observance in all schools and colleges in the Province has been drawn up by the Government.

The Code will be printed in English and in all regional languages shortly and made available to all educational institutions.

The Government attach great importance in the matter of developing uniform traditions regarding the display and use of the Indian National Flag.

The Code sets down 17 directions; and the following "don'ts":

1. Do not permit disrespect to be shown to the National Flag.
 2. Do not dip the National Flag to any person or anything. The regimental colour, State flag, organisation flag, or institutional flag will render this honour.
 3. Do not display the National Flag with the orange down.
 4. Do not place any other flag or pennant above or to the right of the National Flag.
 5. Do not let the flag touch the ground or the floor or trail in the water.
 6. Do not place any object or emblem of any kind on or above the National Flag.
 7. Do not use the flag as drapery in any form whatever.
 8. Do not fasten the flag in such a manner as will permit it to be easily torn.
 9. Do not drape the flag over the hood, top, sides, or back of a vehicle, or of a rail-road train or boat. When the flag is displayed on a motor car, the staff should be affixed firmly to the chassis, or clamped to the radiator cap.
 10. Do not use the flag as a covering for a ceiling.
 11. Do not carry the flag flat or horizontally, but always as in a pride, aloft and free.
 12. Do not use the flag as a portion of a costume or of an athletic uniform. Do not embroider it upon cushions or handkerchiefs nor print it on paper napkins or boxes.
 13. Do not put lettering of any kind upon the flag.
 14. Do not use the flag in any form of advertising nor fasten an advertising sign to the pole from which the flag is flying.
 15. Do not display, use, or store the flag in such a manner as will permit it to be easily soiled or damaged.
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THE INDIAN UNION MUSLIM LEAGUE'S RESOLUTIONS

Dated 10th March, 1948.

The resolution stated: Whereas in view of the attainment of the Independence of the country, it is essential that the policy of the Indian Union Muslim League should be clarified, this meeting of the Council of the Indian Union Muslim League declares that it shall be the wholehearted and devoted endeavour of the Muslim League to bring about perfect harmony and goodwill and mutual understanding among the various sections of the people of the country, ensuring the swiftest possible progress of the people towards prosperity and happiness. This meeting calls upon all Muslims to co-operate in every possible way with other organisations and parties in the matter of the establishment of peace and harmony between the various communities. This meeting further resolves that the Muslim League shall now devote its attention principally to the promotion of the religious, cultural, educational and economic interests of the Muslims of the Union.

The meeting also formulated a constructive programme, with a view to contributing to the post-independence nation-building activities in the country. It directed that the programme should be adopted by the various Muslim League Legislature parties with such modifications as might be found necessary. In the execution of the programme, it added, the parties might combine or co-operate under any name they chose, with any other parties, groups or individuals whose economic programme was identical with or approximated as far as possible to the League's programme.

The programme lays down that the following principles, among others, shall be observed in the production and distribution of wealth.

The State shall guarantee to each man full opportunity for employment and provide for social security in the case of sickness, disability, old age, unemployment and death in the shape of insurance or out of a fund to be built up with contributions by the employees, employers, and the State in such proportions as may be fixed. The State shall prohibit the charging of all 'interest' of whatever kind. The institution of property shall be recognised by the State but only as a trust of which the owner shall be the trustee with himself his family and dependents as first beneficiaries to the extent of comfortable subsistence and the nation as a whole as the beneficiary of the remainder in the manner and to the extent that may be considered just and equitable by the

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State, according to the circumstances prevailing at any particular time: provided however that the owner shall not be precluded from using the remainder for further creation of wealth under proper conditions. The State shall prohibit the use of liquor, and of gambling and wagering of whatever kind or character. The State shall prohibit corners and monopolies and anything which results in the locking up of wealth or the means of production with a view to any person deriving undue advantage, by doing so, over others.

The State shall prohibit the acquisition of wealth through the manufacture and sale of liquor, gambling and wagering, corners, monopolies and human exploitation and shall, besides punishing the offenders, confiscate all property thus acquired aforesaid.

All lands and minerals and other things found in the earth or on its surface shall be the property of the State, subject to the proviso that land already in possession of any person shall not be taken away from him but shall be available to him for personal cultivation and use only and the possessor of land in which mines and minerals have been found above the surface shall not be entitled to any share of the produce, the whole going to the State in the case of surface mineral. If the State allows the person possessing the land in which minerals have been discovered below the surface to work the mines, he shall be entitled to 1/5th share in the net profits. The proportion between land revenue and the net produce from the land shall be as reasonable as possible and ample provision shall be made for remission of land revenue in the case of failure of rains or destruction of crops by natural causes or Act of God. The State shall provide means of improved agriculture and irrigation facilities and shall not charge any fee thereon which is based upon capital expenditure. Grazing land shall be open to all for free grazing.

All railways, airways posts and telegraph, irrigation works and plants for generation of electric current and mines shall be the property of the State. Nationalisation in other directions shall be confined within the narrowest scope possible, to be determined by considerations of the largest measure of public utility. The State shall provide free and compulsory primary education and shall give adequate aid to institutions imparting secondary and higher education and undertaking scientific research. Illiteracy shall be liquidated in the shortest period possible by making provision for adult education. Free medical service, including the establishment of hospitals, shall be provided with a view

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to improving public health. In the case of school-going children and college students, periodical medical and free X-ray examinations shall be provided.

The Council resolved that the present constitution of the All-India Muslim League shall be the constitution of the Indian Union Muslim League with certain amendments until a new constitution was framed. The amendments mentioned in the resolution related to certain verbal changes consequent on the partition in India, change in the nomenclature of the organisation into the Indian Union Muslim League and the declaration of objectives of the organisation, as the upholding and maintenance of the independence freedom and honour of the State of the Indian Union; increasing the strength, prosperity and happiness of the people of the State; securing, protecting and maintaining the legitimate rights and interests of the Muslims and other minorities; and promoting mutual understanding, goodwill, cordiality, harmony and unity between Muslims and other communities.

The Hindu Mahasabha working Committee's Resolutions passed on 15th February 1948.

The Hindu Mahasabha Working Committee which resumed its discussion today with Mr. L. B. Bhopatkar in the chair, passed the following resolutions:

The Hindu Mahasabha was founded by the greatest fighters of India's independence for the consolidation and purification of Hinduism, it was primarily meant to be a social and cultural organisation. It was constrained to enter into the political field later on for historical reasons. The aggressive communalism which was being preached by the Muslim League, backed by imperialist policy, gained impetus due to the failure of nationalist elements to assert themselves on many critical occasions. Finally, the Communal Award gave the death-blow to Indian nationalism and separate electorates on religious and communal basis received the sanction of the British Parliament as an organic part of the Indian constitution. The Hindu Mahasabha considered it its duty to organise a spirit of resistance against the cult of violence and hatred preached by the Muslim League. Although its membership was confined to the Hindus, Buddhists, Sikhs and Jains, its outlook and policy were really national in its true sense.

After the withdrawal of the British power from India and the attainment of India's independence, the greatest force which was operating to create the Hindu-Muslim differences has been removed. The cardinal principles for which the Hindu Mahasabha stood and which were embodied in the Bilaspur resolution have been practically accepted by the Constituent Assembly. Separate electorates have been abolished. Unfair and unjust weightage to the minorities has been given up. Residuary powers have not been vested in the provinces. Indian constitution-makers have seen the wisdom of the Hindu Mahasabha demand that the Central Government should be strong and virile and that the disruptive forces in the body politic should not be in any way strengthened or fostered.

Since the 15th August, 1947, the Hindu Mahasabha had been seriously considering what steps should be taken for the re-orientation of its policy. The tragic death of Mahatma Gandhi has made imperative an early decision on the question. It is clear that the real power for shaping the destiny of our Motherland rests with us. If a democratic constitution is to function in India, the Hindus who have a clear majority of 87 percent, cannot be submerged by any minority and their just rights cannot be in any way hampered or subordinated, unless they are themselves determined to commit political suicide.

The All-India Working Committee views with great concern the tragic signs of fratricide in different parts of India after the assassination of Mahatma Gandhi. The country had been badly torn by inter-communal feuds between Hindus and Muslims. But the tragedy is taking another shape. There is danger of civil war between Hindus and Muslims. The working Committee has given serious consideration to the various suggestions made regarding the reorientation of Hindu Mahasabha policy. Pending the final determination by the All-India Committee which should meet as soon as circumstances permit, the Working Committee feels that it must give a bold lead at this crisis specially in view of the tragic development towards internal strife. The Hindu Mahasabha, therefore resolves to suspend its political activities and to concentrate on real sangathan work, the relief and rehabilitation of refugees and the solution of our diverse social, cultural and religious problems and for the creation of a powerful and well-organised Hindu society in independent India.

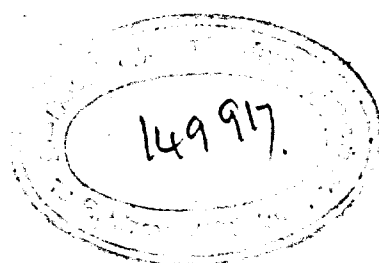
The Working Committee wants to make it clear that this resolution applies only to the Hindu Sabhas in the Indian Union and the Hindu Sabhas functioning in Pakistan shall be at liberty to decide their

own course of action in relation to the circumstances obtaining therein.

Communal Reservations Must Go

The Working Committee has taken note of the demand made in certain quarters for the dissolution of all communal political organisations in India. The Committee desires to emphasise that the existence of such organisations was necessitated by the recognition of communal electorate and representation in the Indian constitution. Even the new constitution as drafted by the Constituent Assembly, while abrogating separate communal electorate, has provided for reservation of seats for certain sections of the people based on caste and religion. The Working Committee considers this to be contrary to the true principles of democracy and nationalism. The Committee therefore, urges that the draft constitution should be revised and special reservation on communal or religious ground should be altogether abolished. Only then, will the ground be prepared for banishing communalism completely from the field of Indian politics.

The Working Committee of the All India Hindu Mahasabha hereby requests the Central Provincial and State Governments to arrange for payment of adequate compensation to the innocent citizens whose property was looted or destroyed during the recent out-break in Maharashtra and other places.



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