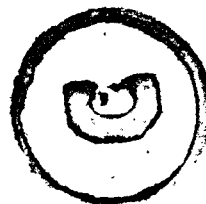


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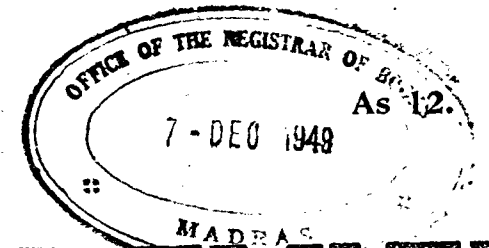
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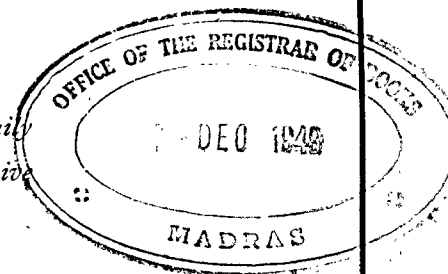
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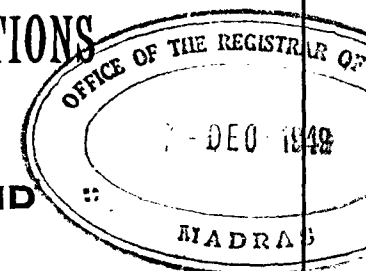
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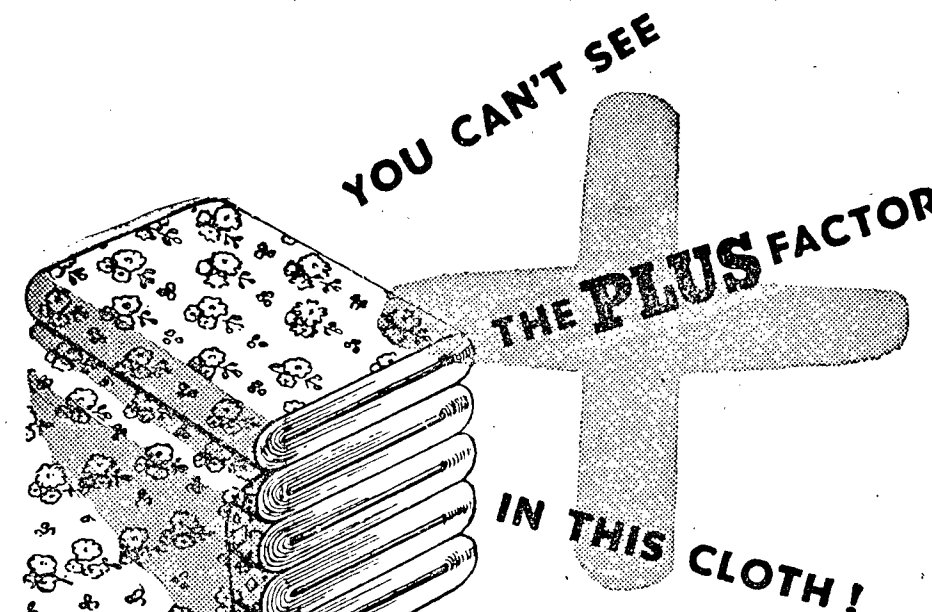
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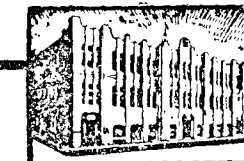
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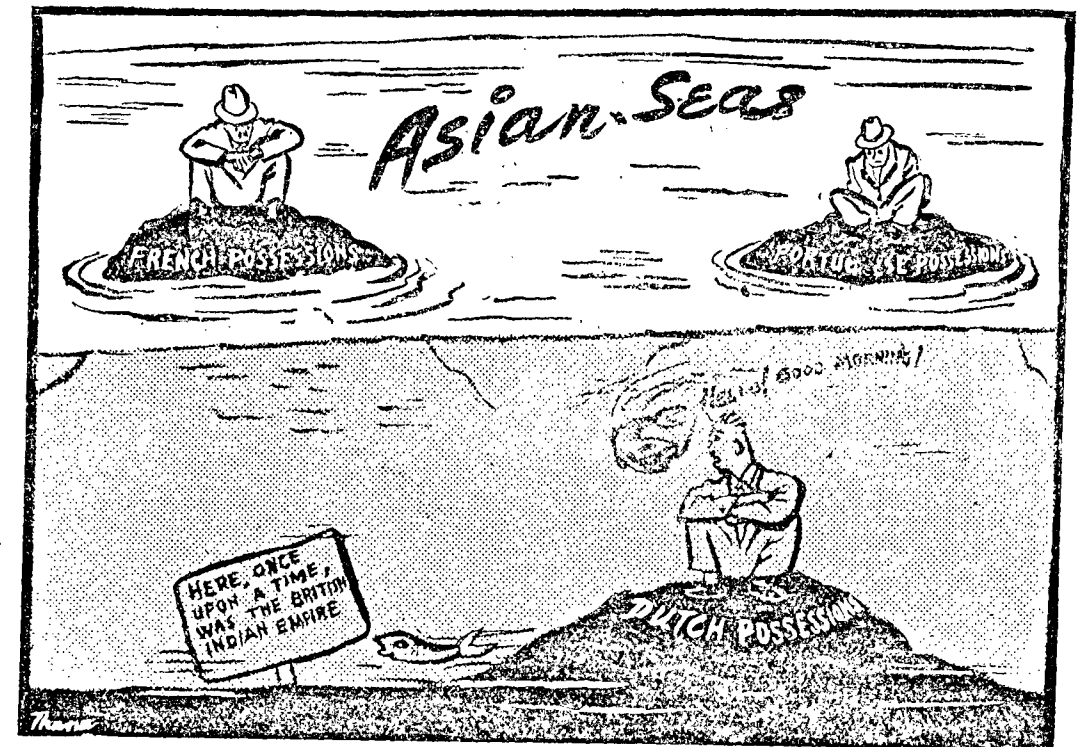
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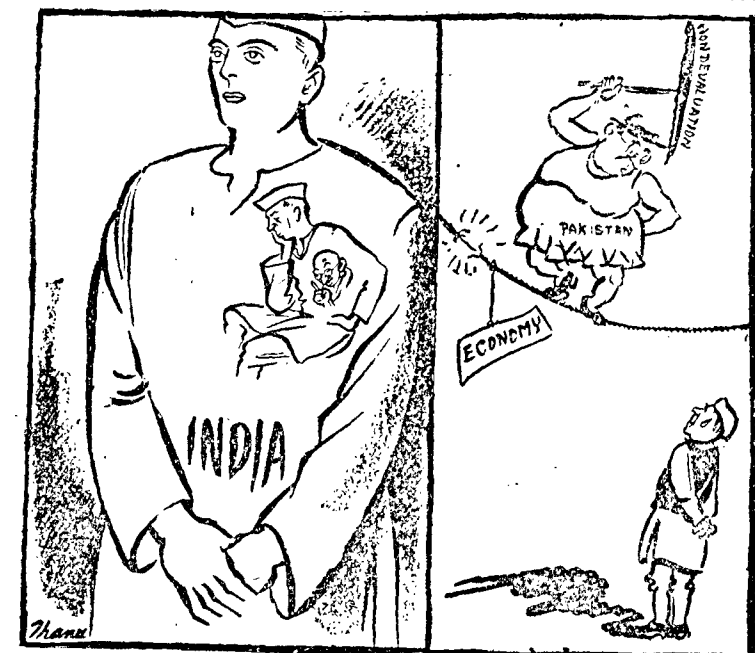
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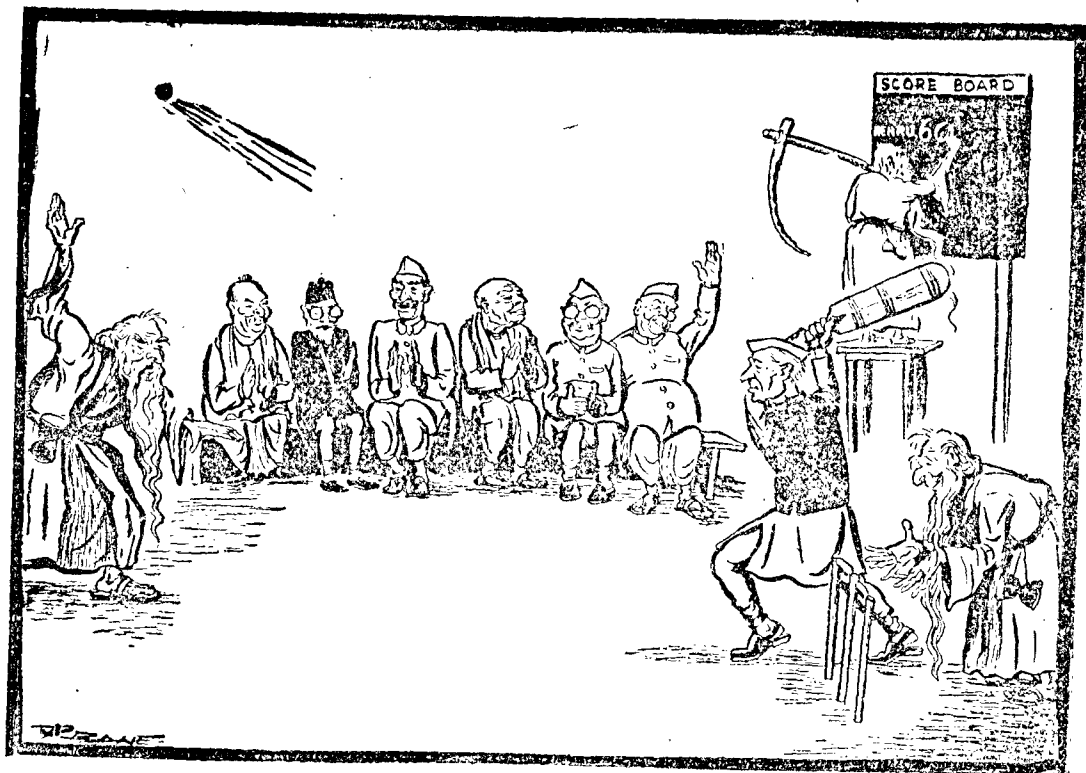


"The people listen to Nehru;
Nehru listens to Gandhi;
And Gandhi listens to God."

—LIN YUTANG.

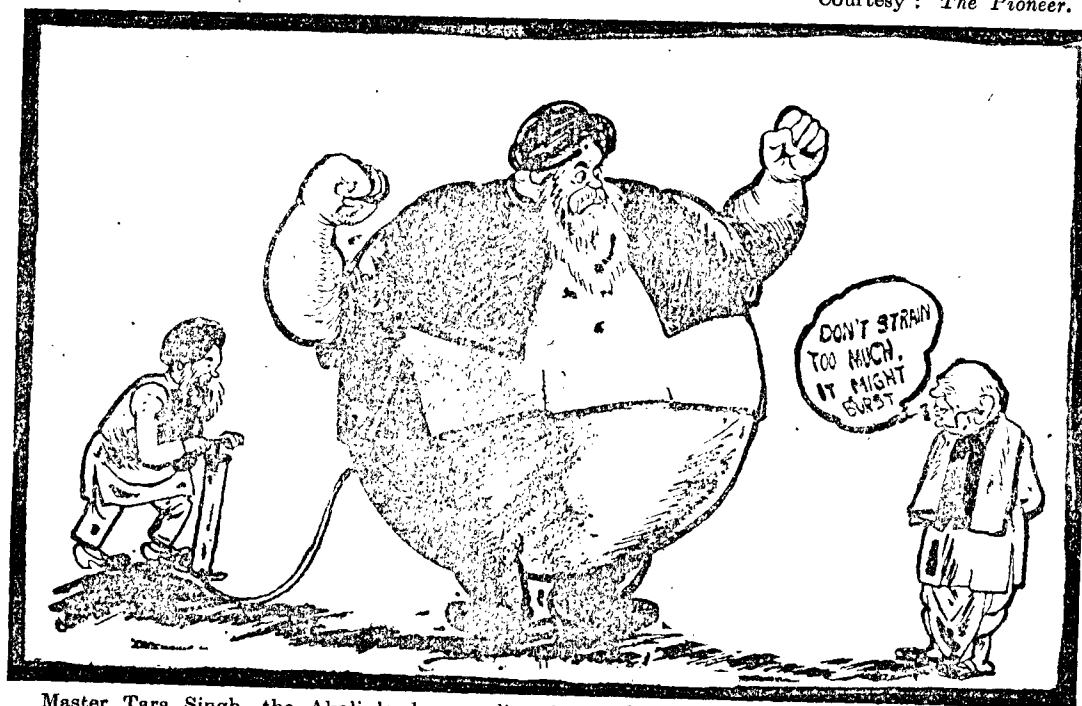
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PANDIT JAWAHARLAL AT THE BAR

BY H. E. DR. KAILAS NATH KATJU

Governor of West Bengal

PEOPLE often ask me about my recollections of Pandit Jawaharlal's career as an Advocate in the Allahabad High Court. He was called to the bar in England in 1912 and returned home and joined the Allahabad Bar the same year. His father, Pandit Motilal Nehru was then one of the topmost leaders in the profession and his name was a household word in the U. P.

After practising six years in the Kanpur district courts I came over and joined the Allahabad High Court Bar myself in 1914. Jawaharlal was, as he has told us in his autobiography, attracted towards the Home Rule movement inaugurated by Mrs. Annie Besant in 1916. He threw himself heart and soul into this movement after Mrs. Besant was released a few months after internment. This was in 1917. And then the martial law in the Punjab and its aftermath finally tore away Jawaharlal from the arena of the law courts. Readers will thus see that Jawaharlal's career at the bar was only of a few years' duration. He and I then knew each other fairly well, but not intimately. We met in the High Court but social contacts were slender. Situated as I then was, I could not afford to develop them. It was only when Jawaharlal after 1919 came under Gandhiji's inspiration and threw himself heart and soul in the Congress movement that he began to mix with the masses, and my contacts with him also became warmer, not only with him but also with Pandit Motilal, otherwise he and I lived in two worlds far apart from each other.

People wonder whether Jawaharlal would have been as successful at the bar as his father. That is a question difficult to answer and one can only speculate upon it. The secret of success at the bar really is a mystery for many centuries. People have tried to seek the key in the lives and careers of distinguished jurists and advocates, yet the riddle remains unsolved. Indeed it is always a question of personal equation, personal temperament and how one adjusts himself to one's environments. Of course, there are basic requirements. A duffer and nincompoop and a shirker and one with no capacity for mastering the fundamental elements obviously cannot achieve success, but on the other hand, industry and legal scholarship are also always not passports to success. There is something undefinable about this matter. And there may be some persons of such essential refinement who cannot stand the rough and tumble and coarseness of the atmosphere of the law courts. If one were to be guided by Jawaharlal's life as it has developed through all these years one might be tempted to say that a soul so highly elevated and a personality of such delicate texture and so high-strung and sensitive was indeed not suited for the drab and dismal and sickly surroundings of the law courts in India. I have somewhere likened a law court to an indoor ward in a hospital. In a hospital you see people suffering from physical ailments, whereas in a law court you come across with people suffering from moral diseases and depravities. Neither place is cheerful or heartening and a covetable way of life. Of course, it

cannot be gainsaid that if Jawaharlal had, in the case of his clients, given even one-tenth of the devotion, integrity, zeal and enthusiasm with which he has dedicated himself to the service of the nation, his success in the profession would have been assured' but here I am not thinking of mere success, but of climbing the heights.

The few years that Jawaharlal had been at the bar formed also part of his growing political interests. It is not only that the law is a jealous mistress but the client is also a very shrewd judge, and it is only after some years of wooing that litigants begin to throng the chambers of a promising and rising junior. Jawaharlal of course began, as son of Pandit Motilal Nehru, with great advantages. He was socially well-known to judges and must have at once come into professional as well as social contacts with leading families, landlords and industrialists in the U. P. who supply the grist for the legal mills everywhere. I remember very well that over a year of his professional life he spent with strenuous exertions as a junior to Pandit Motilal Nehru in the famous Lakhna case, which formed at the time almost as much a topic of intense public excitement and curiosity as years after did the famous Bhowal Sanyasi case in Bengal. The great question of fact—there was the question of legal interpretation of a document also—in the Lakhna case was whether a young man who claimed himself to be the son of a deceased zamindar was in truth his child lawfully-begotten or only a supposition one put forward by him in his own life time for ulterior purposes. Like Watson I may tell the story of the Lakhna case at some other time. Proceedings lasted many many years and in the final stages I was myself associated as a junior with Pandit Motilal in it.

Jawaharlal had, I think, just started building up a promising practice of his own as a junior when the call of the country tore him away from the Allahabad High Court. In this brief practice of his I was but rarely associated with him but I remember two cases in which he and

I came together and the story of both may be worth relating.

Pandit Motilal had started his professional career in the middle of eighteen eighties in Kanpur and people of Kanpur throughout his long life regarded him and loved him and revered him as one of their own. There he had many friends of his youngest days and they were deeply attached to him. One of them was Babu Bansidhar affectionately known throughout Kanpur as Bansi Babu. With Nehru family in Allahabad and with Pandit Prithi Nath, the beloved leader of the Kanpur district bar, Bansi Babu was on terms of the closest intimacy. I think Bansi Babu must have fondled Jawaharlal when he was a baby and when I started my life in Kanpur in 1908, Bansi Babu, on coming to know that I was Pandit Prithi Nath's junior and protege, took me at once under his sheltering care. Now Bansi Babu had various interests in life. He was a zamindar, a banker in a way, and he was a friend of all, ready to do every one a good turn. A young man of his community who sought employment in a bank, was asked to furnish security for good conduct. He went to Bansi Babu, and Bansi Babu readily stood security for him in the sum of Rs. 2,000. This man got his employment but some years later some money disappeared from the bank and he was held liable and Bansi Babu was called upon under his bond, to make good the loss. Naturally he wanted to escape liability. The question was whether the terms of the bond covered the case. The bank took the matter in court and the Kanpur courts decided that Bansi Babu was liable and must make good. He came to Allahabad and took the case to Pandit Motilal and Dr. Tej Bahadur Sapru, most intimate friends. As a matter of fact I think Bansi Babu always used to stay, when he visited Allahabad, at Anand Bhawan. Both of them declared the case to be hopeless. And then he came to me. I was rather surprised but he was quite frank about it. He said he had con-

sulted Pandit Motilal, and Motilalji had read the papers and pronounced the case to be hopeless. But he had also said: "Bansi Babu, your case is a small one. It appears to me to be hopeless, but I suggest that for these small cases you should go to the new atheletes, like Jawaharlal and Kailas Nath. Show the papers to them. They have plenty of time and very likely they would be able to discover some point or other or invent it. Neither I nor Tej Bahadur have the time nor the inclination to do so." So Bansi Babu came to me. After repeating these remarks he told me, "I have already seen Jawaharlal and I have come to you. No matter what may happen, I am determined to fight this case in court. I have never lost a case so far and I am sure that you two would win it for me." I laughed and said, "Well, this is not seeking advice but giving a command." So, Jawaharlal and I studied the case and thought we had found something. We drafted the grounds of appeal and I said to Jawaharlal: "Now you must see the case through in the first preliminary hurdle for admission." He did so and very successfully indeed. The case was admitted but then poor Bansi Babu himself died and before the appeal could come on for final hearing Jawaharlal himself had drifted away into politics. The hearing of the appeal constitutes in itself rather an epic story, but I shall not give it here because I am dealing with Jawaharlal and not with myself.

In other case we were opposed to each other. The story is indeed so remarkable and so amusing and in its final setting it became almost a comedy that even after the passage of 30 years whenever I think of it I cannot help laughing outright.

But I must first, to make it intelligible, indulge in an introduction. As I have said above, Motilalji came from Kanpur and so did I, and for years as a beginner in the High Court, Kanpur people sustained me with their briefs. Some of them would take no denial, no matter how rotten the case might appear to be. One day in the hot weather an individual Narain Das by name (of Bansi

Babu's community) came with a judgment of a case which he has lost in Kanpur and asked me to file an appeal. He told me that the case was a pretty hopeless one, but the appeal must be filed because if the judgment stood he would be ejected from a house which his family had been occupying for nearly 50 years, and no suitable house was then available to him in Kanpur and the rains were coming and he wanted some time to avoid ejection, and this could only be done by filing an appeal. I read the papers and indeed the case seemed a perfect flop. It had originated in a dispute among women-folk. It appeared that a well-to-do individual (Narain Das's maternal grandfather) had 3 sons and a daughter. He was a man of property and owned several residential houses. The daughter was married in a rather modest family and the father allowed his daughter to occupy one of these houses for her residence. This she continued to do not only in her father's lifetime but after his death also with the consent of her brothers. These people were undoubtedly the owners of the property. They were recorded as owners in the municipal registers, paid all rates and taxes assessed upon it and, if I am not mistaken, they used a portion of the house for keeping their cows. Subsequently the three brothers divided their patrimony. This particular house fell to the share of one of them, who was himself childless and on his death his widow, as his heir, became entitled to the house. That was the situation about the year 1914. In the house lived the sister-in-law of this lady with her children and grand children. I was told that the two ladies were formerly on good terms, but recently on the bank of the Ganga at Kanpur they had some quarrel among themselves and the lady, the owner, of the house had thereupon said to her sister-in-law "Get out of my house." Naturally she would not, hence this litigation. There was really no answer to the case and no gift of the house was alleged. The defendant's lawyers, however, I imagine for gaining as much time as they could, put up a plea of adverse possession and found a rather stupid Subordinate Judge to uphold

it. On appeal to the District Judge, who was himself a Hindu, the game was up. Adverse possession was out of the question. Such cases where poor relations are allowed possession as licensees are fairly common and therefore the District Judge awarded a decree for possession. As I have said, Narain Das himself knew that there was nothing in the case and he wanted another 4 months to stay in the house. I told him plainly that this matter was quite beyond me. If a junior like myself argued it, very likely the appeal would not be admitted in the summary hearing and therefore we must have a senior counsel of some eminence to lend the weight of his personality to see it through the preliminary hurdles. Narain Das readily agreed and I induced Dr. Tej Bahadur to accept the case as my senior. The appeal was filed before a Judge, who was rather lenient in admissions. Dr. Sapru got up and said, "The question of law was limitation", and the learned Judge simply said "Admit, let notice go." So, one hurdle was crossed. Later I applied for stay of execution, which was granted as a matter of course. Some weeks afterwards Pandit Motilal hailed me in the Advocates' Library and said in his well-beloved joking way—"Kailash Nath, have you made it a rule to file every case of Kanpur?" I first did not appreciate to what he referred and said so—"Bhaiji, what is it about?" Thereupon he said, "That old woman came to Anand Bhawan and went to Jawaharlal's mother and was full of her case. Later she spoke to me about it and I had to accept it. It is a hopeless case. How did you put it through?" So I told him all the story and he accepted the respondent's brief.

In due course, I think after about 2 years, the appeal came on for final hearing before the Chief Justice, Sir Henry Richards and Mr. Justice Rafique. It was one of the hottest days in the hot weather of 1917 for which Allahabad is so famous or notorious. Both the Judges were well-equipped with rose water which it was then the fashion for the Judges in Allahabad to sprinkle on their head and on their face to keep themselves cool. That amenity, of course, was not permissible to the Advocates

who sweltered at the bar. Pandit Moti Lal was then in Allahabad. Very likely he had some more urgent work at home or it may be that on that day he had nothing else except this wretched second appeal. He thought it was not necessary for him to attend the court and he handed over the brief to Jawaharlal, I imagine, with the remark that "you will have just to sit in court and would not be called upon to argue." So, Jawaharlal was there as a brief-holder for his father. The court room was crowded. My senior, Dr. Tej Bahadur, was sitting by my side. I am now trying to tell the story exactly as it happened. Both Dr. Sapru and I knew that there was really nothing in the case. When it was called, I naturally expected Dr. Sapru to get up, but he turned to me and said: "Kailash Nath, there is nothing in it. You get up and give it a decent burial." So, I got up and started the show. I only gave the facts and repeated many times that the daughter and her family had been living in the house for over 40 years and I added to reinforce the statement. "My lords, Narain Das was actually born in this house." At that stage I noticed Sir Henry Richards went off into a doze, he put the paper book before his face and was asleep. The brother Judge noticed it also and as for two Judges to go off to sleep together would have been a scandal, this Judge, Mr. Justice Rafique, whom alone I could address at the time, put to me some troublesome questions and I was trying to answer them. This conversation was going on when I saw the paper book in front of Sir Henry's face rustling. He had evidently woken up and was attempting to show to everybody that he was not in fact sleeping but deeply studying the case all the time. I saw him reading the plaint where in the array of parties Narain Das stated to be 35 years of age. The last words uttered by me before he went to sleep were: "My lords, Narain Das was born in this house", and he, I noticed it, turned over the page again and then he suddenly turned towards me and said: "Did you say that Narain Das was born in this house." I said: "Yes, my lord, that is so."

Chief Justice: "But Narain Das is aged 35."

K. N. K.: "My lord, that is exactly my point. The family has been in this house for the last 50 years and children and grandchildren have been born."

Chief Justice: "Absurd, absurd. Who appears on the other side."

Before I could attempt to add any word of my own in the way of any foolish reinforcement of my argument, Dr. Sapru tugged at my gown and whispered to me to sit down at once and I did so, and now Jawaharlal had to rise. Sir Henry Richards was a very masterful Judge. I think he was the most intelligent Judge that I have come across in all my 40 years in India, but he was impatient and in his desire to do justice, as he saw it, he would surmount all sorts of obstacles. Jawaharlal, of course, began quietly saying that there was a clear case of finding of fact by the District Judge on this question of possession which had started only as a license. Sir Henry Richards remarked most decisively: "Yes, I know, I know; this is a finding of fact and we cannot interfere with it but let me tell you this is an absolutely perverse finding of fact. The plaintiff has no justice on her side." Sir Henry went on like this for some time and then he suddenly said: "But you are a woman, how do you come into the picture." Jawaharlal referred to the partition among the 3 brothers and his client having inherited the house from her husband. But the Chief Justice would have none of it.

"This is a joint family property. A Hindu woman cannot be a heir in a joint family. You have to prove partition among the 3 brothers."

Thereupon Jawaharlal quoted a sentence or two from the judgment or the District Judge. But Sir Henry was intractable.

"This is a mere casual observation; this is not a finding. Show me where you suggested it in your pleading as to how you got it. What is the evidence of partition?" and so on and so forth.

Jawaharlal then argued that this point had never been denied by the defendants and if their Lordships thought that it has

not been put in the proper order, then the case might be remitted to the lower court for a proper decision upon it.

Sir Henry would not listen and said again warmly—"This is not a case in which the court should assist you in any way in the slightest degree. It was your business to put this allegation in proper manner in your plaint to have an issue upon it and to prove it. We won't send in an issue down at this stage!"

Jawaharlal struggled valiantly for over an hour. But who could struggle against such a judicial tidal wave? I imagine even the most experienced counsel would have been washed away. Jawaharlal could not stand it. What to say of Jawaharlal, even Mr. Justice Rafique could not say anything. Judgment was delivered then and there, appeal was allowed and the suit dismissed with costs.

One can imagine the furore caused in Kanpur and the great loss of face of the sister-in-law. She came running to Anand Bhawan again and wept and shed tears and Motilalji for once adopted what was for him a most unusual course of filing an application for review of judgment. As one of the two Judges had gone on leave, this application came on for preliminary hearing after many months. Motilalji took care to be present in court personally. I was also sitting as an interested listener, and this is what happened. When the application was called, Motilalji got up and as he had stated the facts briefly and was beginning to start an argument, Sir Henry grinned broadly and burst forth—"Pandit, I remember this case very well and Jawaharlal argued it excellently, and right or wrong, we will not have cases reargued in this court. Application dismissed. Call the next case." He said it all with such good humour and so quickly that even Motilalji could not help laughing, so did all of us, and the Judges too. Jawaharlal was not that day present in court, and I wonder whether he remembers the case at all. The last 32 years have been of such tremendous stresses and crises in the life of the nation with

which his own has since been so closely intertwined.

I think after 1919 Jawaharlal appeared many times in law courts, not as an advocate but as a prisoner at the bar. These appearances of course have become and will always remain historic in our national story. They were so many milestones in our march to freedom.

His last appearance as an advocate was indeed on a historic occasion. It was in 1945 in the Red Fort at Delhi at the time of the I.N.A. trials. I do not think there has ever been a single occasion in India ever since the British rule when there has been an assembly of such a galaxy of Indian talents, so distinguished both at the bar and in the public sphere. In that year in public estimation the I.N.A. represented the cause of freedom and to uphold that cause at the bar appeared Jawaharlal Nehru, Tej Bahadur Sapru, Bhulabhai Desai, Bakhshi Tek Chand, Kanwar Duleep Singh, P.K. Sen, Asaf Ali and others. Even the counting

of these names brings to mind vividly the memories of long lives spent in the service of the country on the national platform, on the High Court Benches, at the bar and in Legislative Assemblies. It fell to me also to be a humble member of that noble company and to share with them the ennobling and exhilarating experiences of those stirring days. Jawaharlal's appearance was a token, a symbol of his close identification with the national struggle for independence carried on under exceptionally difficult circumstances by a great set of people. I need not enter into the details of I.N.A. trials here. That is another story.

Jawaharlal is now at the peak of his destiny and is engaged in upholding, maintaining and sustaining the cause of Indian independence and freedom at the bar of history. Prayers will go forth from every hearth and home in India on this day that long may he be spared to plead that noble cause, and his efforts be crowned with success to this ancient land and its inhabitants glorious and prosperous.

IMPRESSIONS OF MY WORLD TOUR

BY PRINCIPAL S. N. AGARWAL

I am glad to be back to my country after a world tour of about five and a half months. During my tour I visited China, Japan, Hawai, the United States of America, the United Kingdom, Belgium, France, Switzerland, Germany, Czechoslovakia, Austria, Italy, Greece, Turkey and Pakistan. Everywhere people showed wonderful love and admiration for the personality of Mahatma Gandhi. Even in the remotest countryside, I did not come across any person who had not heard of Gandhi as a great leader of the Indian nation who had a special message for the world. Although they had no clear idea about the social, economic, political, educational and spiritual ideology of Gandhiji, they knew that he stood for peace, non-violence and world brotherhood. The way he achieved political

independence for India evoked their universal praise, and they hoped that Gandhi's land, India, would be able to present to the world a new, positive, rational and dynamic socio-economic order which could establish a much better pattern of human life.

China, though distressed by the civil war, showed deep interest in Mahatma Gandhi's thought. Many Buddhist leaders, professors, and students desired closer cultural co-operation between India and China. Japan, now a slave country under the American Military authorities, evinced extraordinary faith in Gandhian ideals partly because of the moral and political frustration and partly because they feel that Japan needs a great leader like Gandhi to regain its lost freedom. The Gandhi Society in Japan

has about 50,000 members including political leaders, members of the Diet, professors and many Buddhist priests. America showed unexpected warmth and affection for Gandhiji. Many Americans realised that mere wealth and political power were not conducive to real human happiness; it was necessary to reinstate certain moral and spiritual values for which Gandhi lived and died. Many professors of economics in the American Universities expressed their deep interest and conviction in the decentralisation of industrial organisation. They were of definite opinion that excessive centralisation and mechanisation of industries lead to dictatorship, fascist tendencies and undesirable congestion in cities which does good to nobody. England naturally takes keener interest in Gandhian thought after the freedom of India. Still there are people in England who have not forgotten Gandhiji as a political agitator who caused many inconveniences to them and ultimately broke up their Empire. Most of the European countries that I visited evinced much greater interest in India and Mahatma Gandhi than I had ever expected. They are weary of wars and the scars of the fast global conflict are yet fresh on their faces. They shudder to visualise the possibility of another atomic war in the near future. Although nobody wants war, they do not know how to avoid it. Gandhi seems to be their only hope and ray of light in the midst of this enveloping darkness. Germany which has suffered the most can easily be a very good soil for the experimentation of Gandhian ideals. Switzerland is another country which has shown how decentralisation of economic, and political administration is consistent with economic solvency and prosperity. In many phases of her national life, Switzerland follows Gandhi more than any other country not only in Europe but, perhaps, in the world. Even Turkey was very enthusiastic for the ideals preached by Gandhiji. But Pakistan continues to be as hostile to India as ever; it seems to tolerate nothing that is Indian or Gandhian. This was a very shocking experience, indeed, after a travel

of five months in countries which had warm appreciation for India and its glorious leader, Gandhi.

It is but natural that the whole world expects much from Gandhi's country, India. They sincerely hope that India will be able to place before the peoples of other countries better solutions of many social, economic, political and educational problems that confront them in modern life. But when they read in newspapers that India also is following the large-scale industrial pattern of the West and is spending very substantial part of her total revenues on the Military establishments, they naturally feel extremely disappointed. Still they have faith in the noble and dynamic ideology of Gandhi and they continue to hope that India will ultimately follow Gandhi and show to the world a better way of life. India, however, seems to be going from bad to worse day by day. Our public morals and sense of civic duties are at a very low ebb. Corruption, inefficiency, and indiscipline plague our country more than, perhaps, any other nation that I know of. This is a tragedy of the highest order.

Another spectacle that made me extremely sad is the rapid growth of Fascism in America and Europe. In their inordinate anxiety to crush the gushing tide of Communism, America is following a very suicidal policy both inside and outside her territories. In the United States, every activity that is not convenient to the capitalists and the financiers is at once dubbed by their press and radio as "Un-American", and the forces of the State are let loose on it with the greatest violence and intolerance. Even in the Universities, the professors and students dare not discuss economic and political problems with perfect freedom. Professors are being asked to sign pledges that they will not in any way associate themselves with "Un-American," activities. In Europe, under the guise of the Marshall Aid, America is actively trying to encourage the old fascist tendencies to serve their immediate objective of destroying Communism and Soviet Russia. This

is happening in Germany, Italy, Greece and Turkey. When they are asked as to the future consequences of such a short-sighted policy, the convenient reply is: Let us first finish our first task; when Communism is finished, we shall tackle fascism. Thus the world seems to be destined to be torn between Communism and Fascism without any end in sight. Here again, the only golden mean between the two extremes is Gandhism. There are many educated and enlightened people in the West who clearly realise the potentialities of Gandhian thought. They do not regard Gandhi as a medieval saint and thinker but earnestly believe that he was many decades ahead of the times. I have, therefore, often felt that Gandhism may spread and take roots earlier in the West than in the East. While we content ourselves with paying only lip-worship to his great ideals, the Western countries may have to

resort to Gandhian way of life out of sheer necessity and force of circumstances.

In conclusion, I would add that my world tour has convinced me that nothing lasting can be attained without hard and honest work. Countries which are to-day prosperous and powerful are full of numerous citizens who know their duties and discharge them with earnestness. It is the keen sense of discipline, honesty and efficiency which promotes welfare and prosperity. If India has to attain greatness as a nation, all of us will have to work for building up a New India day and night with incessant vigour and sincerity. Instead of criticising others, each one of us will have to understand his or her duty and fulfil it to the utmost of our abilities. Only then can we expect to rise as a great and powerful nation showing to the world new ideals of life taught us by the Architect and Father of our nation, Mahatma Gandhi.

THE RUSSO-YUGOSLAV TENSION

By MR. K. SHARMA, M.A.

IF another world war is to be prevented, the problem is how to make the Soviet and the U. S. A. (and her allies) live in peace with each other.

The "cold war" between the Slav and Atlantic Powers being in a temporary lull Russia backed by Cominform has intensified her quarrel with Marshal Tito's country. Ever since the late General Zhdanov started the original break with Marshal Tito, relations between the two countries have been far from cordial. With Yugoslavia's election to the Security Council as against Soviet championship of Czechoslovakia the cold war has entered a new phase. Close on the warning of Marshal Tito that an armed conflict in Yugoslavia will lead to another world war, comes the news of communist troop movements on that country's border. According to Press reports Hungary, Rumania, Bulgaria and Albania are redispensing their troops and digging trenches,

building pill boxes and wire entanglements. This opens up another phase of Russia's war of nerves on Yugoslavia.

On the other hand, Britain and the U. S. A. want the United Nations General Assembly to condemn Albania and Bulgaria for continuing to help the Greek guerillas.

A long resolution, sponsored by the U.S.A. Britain and Australia made the following main charges:—

(1) Albania and Bulgaria have continued to give moral and material assistance to the Greek guerilla movement, Albania being the principal source of material assistance. Yugoslavia is not named under this heading.

(2) Certain States not bordering on Greece, particularly Rumania, have increased their support to the guerillas.

(3) Further assistance to the Greek guerillas might renew an armed attack on

Greece, in which case the U. N. would be obliged to call an emergency assembly.

(4) Albania, Bulgaria and Yugoslavia should allow the U. N. Balkans Committee to check whether guerillas have in fact been disarmed and interned.

A few weeks ago Marshal Tito announced that Yugoslavia's frontier with Greece would be gradually closed. According to political observers, the Marshal's announcement merely formalised what was a *fait accompli* since the Greek-Yugoslav border had been practically closed since November last.

The Greek guerillas are reported to be under the over-all control of Pro-Cominform communists and therefore Marshal Tito's announcement would provide Cominform an excuse for anti-Yugoslav move. Border flare-ups would certainly cause serious deterioration in Russo-Yugoslav relations.

The vehemence of Marshal Tito's attack has lately increased. In Belgrade too the atmosphere seems to be anti-Stalin. Anti-Stalin posters and whispering campaigns are mainly responsible for this.

It is no longer realistic to ignore the fact that there is still an attempt on both sides to win nations to their particular blocks. This "muscling in" on each other's sphere of influence and other neutral nations is adding to the tension in the world.

Deplorable though this development is, and wide its possible effects upon the policies of several countries, it cannot be termed surprising. At first not much heed was paid; it was assumed to spring from some misunderstanding, which would disperse. Latterly, as unfriendly Russo-Yugoslav gestures and propaganda continued, a graver view came to be held by world politicians. The Cominform propaganda against Marshal Tito as a tool of American imperialism, however, did not deter the Export-Import Bank from lending Yugoslavia \$ 20,000,000 on September, 8. The reason given is that this credit is intended largely to rehabilitate Yugoslavia's aluminium ore,

mercury, copper, lead, and zinc mines. Newspapers and politicians in other Iron Curtain countries have, however, fumed that the "American loan constitutes payment to Tito for his desertion from the camp of socialism and democracy to the camp of capital and reaction." Despite this, Military advisers are seeking Truman's approval for a stockpile of U. S. arms in areas close to Yugoslavia, to be made available to Tito in the event of an open clash with Russia or Soviet Balkan satellites.

In their eagerness to make the Tito-Kremlin split irreparable, the Western Powers have considered various political moves. They discussed sending an American-British-French note to warn that the Soviet Union was threatening the integrity and freedom of a member of the United Nations. This idea was later dropped lest it play into the hands of Cominform propaganda, which describes Tito as a Fascist, an agent-provocateur of American imperialism, the "Third-class Belgrade Tsar," and "Ring-leader of the Restorers of Capitalism." Another proposal was that either Britain or the U. S. A. cite the Soviet Union under the U. N. Charter without waiting for Yugoslav initiative. The Western Powers finally agreed that Yugoslavs should decide for themselves whether they are threatened. According to a PTI-Reuter report, the London Conference of U. S. envoys from Europe which ended on October, 25 discussed political means of assistance to Yugoslavia. The problem of countering Soviet propaganda in Eastern Europe was another important topic of this conference. A number of reports and recommendations were also prepared for transmission to the U.S. State Department. Strict secrecy was maintained throughout the Conference, as was the case at a similar Conference of envoys from Western Europe, held a few days ago in Paris.

In turn, Russia demanded the recall of the Yugoslav Ambassador to Moscow. The Note handed to the Yugoslav Embassy in Moscow stated that the recent Budapest trial of the now executed former Hungarian

Foreign Minister, M. Rajk, showed that the Yugoslav Ambassador had for a long time engaged spying and other subversive activities against the U. S. S. R. M. Azovic, the Yugoslav Ambassador had also "come out in the Yugoslav Press with slanderous fabrications against the Soviet Union," the note said.

In the ultimate analysis, so long as Marshal Tito continues to defy the might of the Soviet Union backed by Cominform, he will be regarded in the West as the Golden Boy of Balkan intrigue. Stalin's decisive question must, therefore, be: Would military action against Yugoslavia lead to another World War?

QUAKERS IN AMERICA

By JANE JACOBS

IN numbers, the Quakers—the popular name for members of the Protestant sect called the Religious Society of Friends—are a tiny band. There are about 115,000 in the United States and less than 200,000 in the world. Yet in far, troubled regions over the entire earth, literally millions of people know the services administered through this group, and sometimes in remote places the only foreigners known at all are the Quaker service workers. In 1947 the American Friends Service Committee—the principal service organization sponsored by the American Quakers—together with its British counterpart was awarded the Nobel Peace Prize for its rehabilitation and relief work, and in 1948 the Committee was invited by the United Nations to undertake direction of the United Nations refugee relief program in southern Palestine. Other Quaker sponsored projects are today dotted throughout India, Europe, China and Mexico. In the United States, a number of summer work camps for students engaged in community service projects, and lecture and discussion institutes aimed at international understanding are among the best known of the many enterprises that help carry out the Quakers' beliefs in service and brotherhood.

This disparity between numbers and breadth of service is only one of many seeming paradoxes concerning the Quakers. Their deepest and most tenaciously adhered to convictions frequently run counter to

American governmental policy and to popular feeling: yet no group is more fully and sincerely respected and trusted. They refuse to be limited or to have their work directed by political considerations of any sort; yet in regions of the bitterest civil war, as occurred in Spain and China, the Quaker services have been permitted to minister unmolested to whoever, on either side, needs their help.

Although the Quakers make no secret of their beliefs and couch them in the clearest and simplest language, much more is known by most people of the services they render than of the philosophy underlying that service. This is because the Quakers believe in the prime importance of conduct, rather than doctrine. They do not speak of their beliefs uninvited, nor do they ever attempt to argue their "rightness." To their minds, effective influence for good comes instead from act, example and participation.

The central core of Quaker philosophy is the conception that each human being is endowed with an "inner light," as they call it, which enables him to perceive, recognize and respond to right and truth. Members of the Society may differ intellectually on the source of this quality. Many consider it a portion of the spirit of God; others consider it a manifestation of man's basic social and sharing instincts toward his fellowmen, or simply a sense of right

which is developed by use or atrophied by neglect. All agree, however, that this quality in man is universal, belonging to all people whatever their religion, that it is the truest guide to conduct, and that properly it is to be followed no matter what the inconvenience or risk. Each member holds whatever theory he will of the existence or non-existence of a future life, but all are agreed on the prime importance of this life and the necessity of making it the best they can.

Members of the Society reject the implication of differing standards of behavior for different occasions or toward different people. Long before such ideas were at all common, they accorded equal educational advantages to boys and girls in their schools and equal rights and privileges to both sexes in affairs of the church, recognized only one standard of morality for men and women, and acted on the promise of the equality and dignity of peoples of all races.

Quakers are much concerned with work and its meaning in life, and believe that the true satisfaction of work is its direct and immediate value to other human beings. The emphasis in Quaker projects is always on achieving an agreed-upon end in the most direct way possible. This often involves hard manual labor on the part of Quaker workers, which accords also with their belief that participation with others in manual work for a desirable end is one of the finest methods of sharing learning. Out of this concept have grown the Quaker work camps, summer projects in which young people of any, or no, religious beliefs join with young Quakers in volunteering their labor to fill all sorts of community needs.

Because of their belief in simplicity and unostentatiousness, as being most compatible with daily living of their religion, the Quakers used to wear "habit" of plain gray, very simply cut. But during the last several generations, as this garb came to appear quaint and to make members of

the Society conspicuous, it has been gradually abandoned and today only a few members continue to wear it. Simplicity in apparel, households, speech and writing continue, however, to be a part of Quaker self-discipline.

A Quaker meeting house is usually a plain, square building with rows of plain benches. It has no altar, stained glass, or other appurtenances of religious ritual, and in many cases no pastor. Regarding all life as sacramental to the extent that it is lived in accordance with right conduct, the Society has no normal sacraments, such as baptism or communion, nor has it any body of theology. The traditional Sunday meetings begin and end in silence. If any member feels a desire to speak, he does so and thus shares his inspiration with the others. If no one feels such an urge, no one speaks and the religious meeting is an hour of contemplative silence. The same simplicity is evident in such ceremonies as weddings and funerals. Silence begins and ends the session and only those who "have a concern" to speak do so. In the case of weddings, the bride and groom rise and hold hands and repeat their marriage vows to one another without a clergyman or other official to lead them.

Any congregation desiring to have a pastor, or to introduce such additions as music, for example, may do so, for each congregation is entirely free to follow its own choices. Thus, meetings vary somewhat from place to place, although they remain essentially similar. Business matters, passing of resolutions, decisions on projects and the like are handled at business meetings in which all members of the congregation participate.

Possibly because of the Society's emphasis on the spirit rather than the letter of belief, Quaker ideals and procedures have remained remarkably consistent and undeviating since the founding of the Society in England in the mid-seventeenth century. Its founder, George Fox, and his followers were subjected to bitter persecution

for their independence of mind and their refusal to take oaths of allegiance, pay subservient lip service to institutions or officials they did not approve, or pay tithes to the established church and attend its services.

In Colonial America they at first fared no better. The New England colonists were themselves refugees from religious persecution, but stern Puritanical belief in the inherent sinfulness of man and the need to repress all natural instincts was the antithesis of the optimistic Quaker concept of man's basic goodness and inherent sense of right. The first two Quakers to arrive in New England, women, were imprisoned and then sent away, and stringent laws were enacted to prevent others from coming. They came regardless, many settling in the more liberal colony of New Jersey. Then in 1681 the wealthy English, Quaker, William Penn, obtained a grant of land from the English Crown in payment of a debt owed his father, and founded the American colony of Pennsylvania. In less than three years, the colony had a population of 7,000 members of the Society.

For 75 years, guided by a liberal constitution far in advance of its times, the Quakers made of Pennsylvania a land which many European philosophers regarded as a Utopia, and to which victims of intolerance or lack of opportunity in Europe came by the thousands. This popularity ironically proved the undoing of the Quaker-administered government, for the time came, in the mid-eighteenth century, when the Quakers were out-voted by others in the colony on the question of rendering armed assistance to the British in war against the French and American Indians. It was impossible for the Quakers, with their convictions against use of violence, to agree to this measure. When it became clear that their pacifist viewpoint did not prevail popularly, they felt they could not, in conscience, help administer a government whose policy they considered misguided.

Throughout the nineteenth century this unequivocal aversion to war forced the

Friends to take little part formally in public affairs. They continued, however, as they do today, to exert other responsibilities of citizenship. Quietly and without fanfare, they persisted in informing law-making bodies and officials of their viewpoints and recommendations, interceding both at home and abroad where they saw injustice, and engaging, as individuals and as groups, in enterprises for social good. During this period, they were perhaps best known to the public in general for their reputation as businessmen and as educators. Businesses run by members of the Society were discovered generally to be extremely stable, to render a full measure of service and to make no extravagant claims or promises dubious of fulfilment. Many of the Quakers' great educational institutions were started during the nineteenth century. All of them, including 10 colleges, admit students of any belief. At most of them the number of non-Quakers in both student body and faculty is larger than the number who are members of the Society. They are characterized by a simple way of life for students and faculty, and are perhaps more open to educational innovation, than most schools.

Apart from their schools and the general life of the meeting, the Quakers in America usually carry out their zeal for public betterment today through the American Friends Service Committee. This organization was formed when the United States entered the first World War as a means through which Quakers, unable in good conscience to take up arms, might still find positive methods of serving their country and humanity. In France more than 46,000 families in 1,666 villages were assisted. In one French battle-ruined area alone, 25,000 fruit trees were planted. From 1917 to 1931, Committee workers in the Soviet Union helped fight typhus, malaria, cholera and tuberculosis. Missions in Poland and Serbia did similar work, also distributing seeds, tools and farm animals and helping to start peasant industries. The Committee helped feed more than 1,000,000 children in Germany during the period between 1920-24.

When the peak of the need for relief services had passed, the British and American Friends, who work closely together, set up "Quaker Embassies", for friendship and programs of service, in large cities from London and Paris to Shanghai, Tokyo and Calcutta. These centers helped in such enterprises as developing co-operative housing projects, initiating prison reform and setting up health services. They studied causes of conflict and pleaded the cause of minorities. Meantime, in the United States and in Mexico, the Committee began its projects to work camps for needed community services, and its program of education for peace and international understanding. This educational program is carried on through summer institutes, set up in each of a dozen areas of the United States, and through "Peace Caravans", units of three to five young people each, who travel in rural and urban communities, leading discussions, holding classes, distributing literature and co-operating in community service projects.

The Committee, aware, in the words of one of its reports, of the wrongness in a situation in which it was necessary "to go with supplies to those who had nothing," was deeply concerned with means for eradicating war, economic injustice, racial prejudice, and other factors that contributed

to such circumstances. But beginning with the Spanish Civil War, much of the energy it had intended for these basic endeavors has had to be channeled once again into relief work.

All of the Committee's workers who go out to the far places of the globe do so without salary—their expenses are paid for them and that is all. They live much as those they are helping live. The majority are not members of the Society of Friends. They are people of all ages, races and creeds who have in common a humanitarian motivation in wishing to help people less fortunate than they, and who see in the Committee's work an opportunity to perform that service. They are trained before they leave America at schools maintained by the Committee.

The Committee's work is supported by the general public as well as by Quakers. Large contributions are frequently given by other organizations who wish to participate in the humanitarian work sponsored by the Quakers but lack the machinery to carry out the service themselves. The money awarded by the Committee as its share of the Nobel Peace Prize is being spent in an effort to find means for improving relations between the United States and the Soviet Union.—USIS

SAVING AND SPENDING

BY MR. V. R. NATARAJAN, M.A.

SPENDING means the use of income for present consumption. The object of economic activity is to earn an income and to spend it. What is spending? Spending means to use the income for securing goods which satisfy wants directly. Thus spending may be defined as the use of income for the purposes of present consumption. After all, the goal of productive activities is consumption. We labour so that we may enjoy. It may thus appear that it is best for human happiness if men spend the whole of their income on consumption.

Saving means not spending. That part of the income which is not spent constitutes saving. Income that is saved does not increase our consumption. Hence it does not increase present enjoyment. If saving does not increase enjoyment, why then do men save?

Men save because they look not only to the present but also into the future. Their capacity for work will decline as their youth disappears and they grow old. Something has to be laid aside from their present income as they grow old. Besides, a man

earns income not simply for himself but also for his family. The future of one's children is a great concern of every responsible man. The boys must be properly educated so that they can have good jobs which suit them and bring them a decent income. The girls must be married to husbands who will look after them properly. Thus a man saves for discharging his duties towards his children.

The desire to accumulate property sometimes impels a man to save. He desires to possess houses, land, gardens, factories and mines. He wants to get rich. Property will yield income which will make it unnecessary for his children to work for their living. They will live a life of leisure. The name of the family will become well-known.

Thus a man saves from various motives, such as prudence, family affection, the desire for accumulation, family ambition and pride. None of these motives is altogether bad. Hence saving too is reserved to satisfy man's wants and desires. Thus *both spending and saving do good to Society* because both of them fulfil the desires and wants of man. It is sometimes said that spending gives employment to people while saving does not. This view is wrong. If a man spends his income on food and clothing, people will be employed in making food and cloth. On the other hand, if he saves and desires to possess a house or a factory, people will be employed in building houses and machines. Thus *both spending and saving give employment to people*. Spending makes men employed for the satisfaction of future needs.

As saving increases, the community is enabled to construct capital goods such as houses, roads, bridges, railways, machines, etc. All this conduces to economic progress and to national glory. Could the Tajmahal have been built in the past unless people had saved? Similarly, if a nation wants to have splendid roads and bridges, a vast net-work of railways, good ships, big electric works and factories, it must save.

Saving increases a nation's capacity to produce and is thus likely to increase consumption in future. A nation cannot be great if its citizens spend the whole of their incomes on frivolous living for the present.

On the other hand, if there is no spending, then the goods that are produced with the help of the railways and factories will not be purchased for consumption and all the wealth that is created will prove to be useless. What is the sense in erecting a cotton mill out of savings, if the cloth that is ultimately produced by the mill remains unsold and unconsumed? A nation of misers will commit economic suicide.

The question of *spending vs. saving* has always attracted great attention. Saving is necessary so that through his surplus income, a member of a family may make *the family economically independent, thus allowing some of its members to do great work for society in art, science or literature*, occupations where the remuneration is not always sufficient and attractive.

So a proper amount of saving is necessary both in the interest of the family and also in the interest of society. Saving is good; but too much saving is not good, saving by curtailing the consumption of necessities is not in the least desirable.

In India, the surplus national income (the surplus above the necessities of life) is small and so the total annual saving is comparatively small. This is one of the serious hindrances to the adequate development of the production of wealth in India. The mass of the people in India has not the means to save in any considerable measure; but those persons of the middle classes who have the means to save, they are generally quite careful about securing the economic independence of the family as far as possible, and perhaps among them the tendency is to curtail unduly consumption so as to save more.

FROM MY NOTEBOOK

By "BEE"

THE WISDOM OF YUDHISTHIRA

Yudhisthira, the eldest of the Pandava brothers, loses the game in a dice match with the wily Sakuni playing for Duryodhana, his nephew. In fulfilment of the conditions of the game the Pandavas return to the forest for twelve long years, thereafter to live *incognito* in the city for twelve months. Once in their wanderings they suffer greatly from thirst. Nakula, the youngest, is sent to look for water. He finds a lake which is crystal clear. As he bends over the water to slake his thirst a voice cries out: "Stop, child. Answer my questions first before you drink". But Nakula, in his desperate thirst, pays no heed to the voice, drinks the water and immediately falls dead. His brother Sahadeva who goes in search of him, finds the same enchanted lake and shares the same fate. Thus, one by one, all the four brothers die, having drunk the water heedless of the warning.

At last comes Yudhisthira. He finds the corpses of the brothers and laments. Then the same old voice makes the same old demand. "Child, answer my questions first and then I will cure you of your grief and your thirst." Yudhisthira turns and sees Dharma, the personification of duty and virtue, standing beside him in the form of a crane.

The crane asks: "What is the road to heaven?" "Truthfulness", answers Yudhisthira without hesitation.

"How does a man find happiness?" "Through right conduct", says Yudhisthira.

"What must he subdue to escape grief?" "His mind."

"When is a man loved?" "When he is without vanity".

"Of all the wonders of the world" asks the crane, "which is the most wonderful?" "Man who sees death all around him thinks that he himself will not die."

"How does one reach true religion?" "Not by argument. Not by scriptures and doctrines but by treading the path of the saints."

Dharma is satisfied with the answers. "Therefore," he says, "let one of your brothers whom you desire come to life." Yudhisthira wishes to have Nakula, his step-brother, revived. The Yaksha, struck by his benevolence, says:

"Let all your brothers come to life. My son, you who are mild in the display of your power, I am your father, God Dharma."

Such was the wisdom and magnanimity of Yudhisthira, son of Dharma, and the eldest of the Pandava brothers.

TESS'S LAMENT

Hardy's eyes were too clear to miss the touch of sadness behind the shows of things. And so if truthfulness is one main feature of his work its compassion is another—the compassion that crowns his work with such perfect things as Tess's Lament. Who says Hardy is harsh? If Tess's Lament is harsh what is music, asks a discerning critic. And in these lines Pity itself would appear to have taken shape and vent itself in words of bitterness too deep for tears:

I would that folk forgot me quite,
Forgot me quite!

I would that I could shrink from sight,
And no more see the sun.

Would it were time to say farewell,
To claim my nook, to need my knell,
Time for them all to stand and tell
Of my days work as done.....

It wears me out to think of it,
To think of it;

I cannot hear my fate as writ,
I'd have my life unbest;

Would turn my memory to a blot,
Make every relic of me rot,
My doings be as they were not,
And gone all trace of me!

THE HAPPY MORALIST.

Gentleness and cheerfulness, these come before all morality; they are the perfect duties. And it is the trouble with moral men that they have neither one nor other. . . . If your morals make you dreary, depend upon it they are wrong. I do not say "give them up," for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people.

There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good is myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make them happy—if I may.

—R. L. S.: *A Xmas Sermon.*

A PHILOSOPHER'S PUZZLE

After contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the last without the activity of the first, we seem obliged to relinquish the thought that consciousness continues after physical organisation has become inactive. But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

—Herbert Spencer.

JOHNSON AND GOLDSMITH

Johnson had nothing of the bear in him but the skin. As he was quick to retort, so was he quick to repent.

"Dr. Goldsmith," cried Dr. Johnson in a loud voice, "something passed to-day where you and I dined; I ask your pardon." Goldsmith answered placidly, "It must be much from you, sir, that I take ill."

EPITAPH

Here Abigail my wife doth lie;
She's at peace and so am I.

—Du Lorens (*Paraphrased.*)

MYER'S HEAVEN

Every prophet has had his own vision of heaven. Mahomed's paradise conjured up a vision of fairy nymphs to please the denizens of the desert. Our conception of heaven is generally in accord with our culture and desires. Buddha spoke of Nirvana and Shankara of absorption. Popular religion, on the other hand, has always envisaged a heaven filled with the good things of the earth. Omar's heaven was a pleasure house of wine and women. Socrates would prefer to converse with Orpheus and Musaeus and Hesiod and Homer. Many think of heaven in terms of endless leisure and endless pleasure—happiness according to the measure of their intelligence or leanings—physical or intellectual. Here is Myer's conception of heaven as an endless pursuit of activity and adventure—nay of toil and tears—in preference to the abode of Milton's God where archangels never tire of singing and praying or Tennyson's land of lotus-eaters where it is always one long and langorous afternoon.

"We need a summons to no hour—haunted paradise, no passionless contemplation, no monotony of prayer and praise; but to endless advance by endless effort, and, if need be, by endless pain. Be it mine then, to plunge among the unknown Destinies—to dare and still to dare."

—F. W. H. Myers.

Emerson's heaven also was

"Built of furtherance and pursuing,
Not of spent deeds but of doing."

—Threnody.

MICAUBER'S ADVICE TO COPPERFIELD

"My other piece of advice, Copperfield," said Mr. Micaber, "you know. Annual income twenty pounds, annual expenditure nineteen nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds eight and six, result misery. The blossom is blighted, the leaf is withered, the God of day goes down upon the dreary scene, and—and in short, you are for ever floored. As I am."

Charles Dickens:—*David Copperfield.*

CRISIS IN INDIAN JUTE INDUSTRY

BY

PROF. G. P. GUPTA M Com.

JUTE is one of the most important money crops of India. It is the most paying item to the cultivators, chief source of revenue for the country and a feeder to the Indian Jute Mills which are at present numbering at about 104. Above all jute is the principal dollar-earner to the country. In the past, jute and jute manufactures have been the chief articles of export to the dollar area countries. Manufactured jute alone constitutes about a third of the total exports and about 60 per cent of hard currency export earnings. In 1946 jute and jute products accounted for 38 per cent in value of the total U. S. imports from India and earned about 92 million dollars. This covered more than our food imports from that country in 1946 which have been reported to reach the figure of 71 million dollars. In 1947-48 also jute and jute products remained the main items of export to U. S. A.

PARTITION AND ITS EFFECTS

Now India has begun to feel a crisis in her jute industry. She is facing a serious problem of jute shortage and this situation has assumed wider dimensions with the division of India and partition of Bengal. The decision of the Pakistan Government not to devalue her rupee in terms of dollar with the devaluation of pound sterling has presented a problem to the Indian jute mills. All the jute mills are situated in Indian Dominion, but the major portion of the jute producing area is in the Eastern Pakistan. The division of the country has thus very seriously hampered the jute manufacture of the country. Through partition Pakistan obtained about 71 per cent of the total jute growing acreage of all India or 72 per cent of the aggregate jute production in both the dominions. The Indian Union was left with barely 29 per cent of the total all India acreage under jute, bearing about 28 per cent of the aggregate all India jute production. As a result the jute mill industry has to depend to a very great extent on the supplies of the raw materials from another country. The division of the

country placed raw jute overnight in the position of a foreign commodity for the Indian mills which have to suffer a great deal on the account of procuring raw jute, the adverse effects of which could be seen in the confusion that prevailed in the matter of Indo-Pakistan Jute trade. Sincere efforts were made to arrive at an amicable settlement with the Pakistan Government with regard to the supply of raw jute by means of interdominion conferences and trade pacts, but nothing more than hopes could be achieved to this end. At the time of partition it was expected that Pakistan would not present any serious difficulty in supplying raw jute to the Bengal mills and in fact everything went on happily for some months. But later on the Pakistan Government decided to levy an export duty on the jute transported across the land frontier of Pakistan in November, 1947 with the natural result that jute prices went high up. It may be pointed out that this act of the Pakistan Government was wholly in violation of the Standstill Agreement arrived at between the Union Governments.

"BATTLE OF JUTE"

Following the action of non-co-operation by Pakistan, the Indian Government also, in their own turn, declared the dominion of Pakistan a foreign territory for the purpose of customs duty on their exports of jute manufactures from Indian soil to the Pakistan territory. Thus was launched a "Battle of Jute" between India and Pakistan. This battle launched in November 1947 was carried on in the next year and ended in May 1948 when full implementation of the inter-dominion talks were effected and complete assurance was given to the Indian Mills to supply raw jute. According to the assurance, it must be noted, Pakistan was to supply 50,00,000 bales of raw jute to the Indian Union annually. This assurance was undoubtedly a remarkable feature to the Indian Jute manufacturers, but the situation very soon worsened. Pakistan had to face the devastating flood in Sindh and heavy rains in

East Bengal. This gave a fatal blow to the supply of raw jute and Pakistan soon found herself unable to fulfil the commitments to India. There were rumours during 1948 that Pakistan has placed orders on foreign suppliers for a dozen of jute pressing machines and efforts were made to export raw jute *via* Chittagong port instead of Calcutta, which was so far the main consumer and exporting port of raw jute.* Pakistan may think of opening up new channels for her jute-produce and on that reason the Government of India is very anxious to bring more land under jute cultivation with the object of making India self-sufficient in Jute production. A new front was set up in October last year when Pakistan adopted a policy on raw jute exports to India, according to which Indian Mills were forced to buy a certain minimum quantity of raw jute every month, irrespective of their needs. This action of the Pakistan Government was very much resented by the Indian manufacturers and also the Indian Government which characterised it as highly unjust and arbitrary. The ultimate result of the resentment was that Pakistan had to rescind its decision and permitted to import raw jute according to the discretion of the Mill-owners. It has been seen now that with the object of achieving national economic self-sufficiency and of becoming free from the dangers of emergency, India must produce enough jute to meet her own requirements. The Government of India have therefore decided to expand the jute areas without affecting the production of food in the country. Developmental schemes for the increased production of jute in India have been prepared and have already been taken up by the Indian Central Jute Committee.

EXPORT OF "RAW JUTE" DETRIMENTAL

As examined, jute and jute products are the main items of export from India. But the export position of Indian jute is now in a confused condition and the said confusion was brought about by the transport difficulties partly due to the shortage of wagons and partly due to Governmental restrictions. During the previous year flow of raw jute from the interior to the exporting centres such as

Calcutta and Chittagong was very largely hindered. Between July 1947 to April of the last year the total export of Jute was nearly 2,32,35,000 maunds, or 46,46,000 bales. Of this quantity, 41,34,000 bales were exported to Calcutta by boats and the remaining *via* Chittagong to overseas countries. In 1947, the total exports of raw jute approximately aggregated to 2.8 lakh tons, as against 3.4 lakh tons in the year 1946 but in the previous year the Government fixed up the quotas of jute exports to the various countries and considering this quota system it is not improbable to estimate the jute exports in 1948 to a very low figure. From January to June in 1948 the Government of India allocated the following quotas of raw jute:

U. K.	19,000 tons	Czech & Russia	3,000 each tons
U. S. A.	19,000 "	Poland	2,200 "
Brazil	25,000 "	Spain	2,200 "
France	12,000 "	China	2,200 "
Belgium	6,700 "	Germany	2,000 "
Canada	1,000 "	Italy	1,800 "
Rumania	900 "	Australia	1,670 "
Portugal	750 "	Netherlands	1,650 "
Eire	640 "	Hungary	1,250 "
Switz	600 "	Sweden	1,100 "
Norway	110 "		

The heavy allotments of raw jute adversely affected the position of the Indian Jute mills. On representation from the jute manufacturers who were threatened with a breakdown in the industry on account of raw jute shortages, the Government had to ban the export of raw jute until September 1948 which was later on continued during October of the same year.

"DEVALUATION" AND JUTE POSITION

As a result of devaluation Indian jute manufacturers have been put to face a very serious problem on the account of procuring raw jute. Indian rupee, having been devalued in terms of dollars and Pakistan Government retaining the value of her rupee on the pre-Sep. 1949 level has caused disparity in the rupees of India and Pakistan. The result of this maladjustment in the rupees of two dominions has been that the price of jute grown in Pakistan has risen to the Indian manufacturer. Indian manufacturers are, therefore, facing the problem of procuring raw jute for their mills. The annual consumption of Pakistan raw jute in Indian

mills as estimated from the figures of the last year approximates to 4 million bales. This supply of raw jute is now being hampered unless the Pakistan Government devalues her rupee and brings it at par with the Indian silver coin or the prices of raw jute in Pakistan are brought down. The jute growers in Eastern Pakistan are also facing a crisis for not finding market for their produce and they are reported to have represented to their Government to end this deadlock. The Pakistan Government have decided to set up big plants for this jute produce, but the thing is not so simple as is supposed to be. The Indian jute manufacturers may face jute famine for some days but it is now expected that Pakistan Government will be put to hard times if she does not adopt any of the above mentioned courses for her jute export to Indian mills. Whatever may be the position at present, devaluation has caused a headache to the Indian jute manufacturers. The only solution of this for India is the achievement of self-sufficiency in her jute production.

JUTE REQUIREMENTS IN INDIA

The total requirements of raw jute of the Indian Union, as estimated by the Director of Indian Central Jute Committee, are generally estimated at nearly 70 lakhs of bales. The requirement is composed of as:—

Mill consumption	60 lakhs of bales
	(one Bale—400 lbs.)
Export of raw jute	9 lakhs of bales.
Non-mill village consumption	1 lakh of bales.

The yield of jute in Indian Union in 1947, as estimated by the I. C. J. C. was only 17 lakhs of bales whereas in 1948 the yield has been increased to 21 lakhs of bales. This increase has been possible due to the keen interest and active support of the Director of Jute Agricultural Research and his staff. Even now there is a deficit of about 50 lakhs of bales which is sought to be met from Pakistan. But as outlined above India cannot afford now to have jute imports from Pakistan and therefore self-sufficiency is the aim to be achieved.

FOREIGN DEMAND OF INDIAN JUTE

The demand for Indian jute in foreign markets is still very strong, but further increase in demand is being checked by

inadequate production and also the price question. Most of the foreign importers have a serious complaint against high prices of Indian jute and not only that many of them—notably U. S. A. are turning towards substitutes. In the U. K. raw jute shortage is being felt very heavily. The Dundee Industry of jute is facing an unprecedented shortage of raw jute and they are making attempts to find out some sort of substitutes. It was reported in the 'Economist' that a new Government factory near Johannesburg has already produced a large number of fibre bags from the 'Stockroo' plant.

NEED FOR INCREASED PRODUCTION

In view of the fact that India has been deprived of the major jute growing areas on 15th August 1947, and also Pakistan has waged a 'Battle of Jute' by deciding not to devalue her rupee in parity with Indian coin, it has become imperative for Indian people to increase the production of raw jute at home. Pakistan may, as is anticipated, relax her restrictions and raw jute may once again flow to Indian jute mills. India should never depend for her demand of raw jute on the foreign country and to depend permanently upon any foreign power for raw materials is risky. For any difference on the economic or the political side may paralyse the manufacturing industry here. The Government of India has therefore very wisely decided to make India self-sufficient in jute and to this end special efforts are being made to promote jute growing in fallow tracts.

The possibilities of jute production in India are no less than any other country. The output, as remarked by the director of I.C.J.C. can be increased by (1) Increasing the yield per acre by the use of improved strains and by the application of proper fertilizers, and (2) Increasing the acreage to some extent. It has been seen that if sufficient quantities of seeds of improved strains are produced and distributed properly and necessary arrangement for the supply of the fertilizers are made to the cultivators and if a small portion of vast tracts of cultivable waste land is reclaimed for the jute cultivation, Indian Union will be in the position to produce enough jute to meet her own requirements. But only this won't help. Additional land will have to

* COMMERCE—A weekly journal.

be brought under jute cultivation, for which the Government must extend the schemes of jute cultivation in other parts of the country *viz.* provinces and state Unions. The provincial Govts. should take up the question of jute cultivation in top priority since jute is the principal dollar-earner commodity to India.

PROGRESS OF WORK EXAMINED

The Union Govt. has very seriously understood the problem of jute famine. The provinces have taken up the work also. The U. P. has done wonderfully well by producing in the previous year nearly 100,000 maunds of jute. Nearly 5,000 acres of additional land have been put under jute cultivation. Similarly West Bengal, Orissa, Bihar and certain other areas are making sincere efforts to increase their jute output.

Chief concentration is being placed upon South India, where no attempts have been made hitherto to grow jute, but where potential resources are available in plenty for jute cultivation. The Indian Central Jute Committee is engaged in sponsoring many experimental schemes—notably in Travancore and Cochin States, Tanjore, Tinnevely, South Kanara, Malabar, Guntur and Godavari districts of the Madras Province. Self sufficiency in jute is the main object and schemes are being formulated to achieve this aim. Efforts should be made vigorously to produce as much as 70 lakhs of bales required for the Indian jute mills. Then and then only can the Government of India and the Indian jute industry be sure of achieving the biggest source of earning dollars—which is the main headache of the world at present.

MUSINGS IN RHYME

BY

MR. HARINDRANATH CHATTOPADHYAYA

—: O :—

The mind, at best, is only
A senseless measuring-tape:
It dares to measure me with you,
The lion with the ape.

Give o'er this wanton war of creeds,
Why waste life's little hour?
On earth we are but separate seeds
That bloom into one flower.

Today all suddenly I saw
The eyelids of the years
Heavy and hot and swollen red
With tired human tears.

Behold! what mystery of God
Is suddenly awake?
The moth eats up the lizard
And the frog eats up the snake!

The world is full of paddy
And the world is full of wheat,
Yet, there are tens of thousands
Who have no food to eat.

The priest performs your marriage
Just for your money's worth:
O marriages are made in heaven
And broken on the earth.

What is the beauty of the moon
To one who has no bed?
The beggar sells the Holy Book
To buy a loaf of bread.

Prohibition has come to stay
Is what we'd like to think
But we are drunk with ignorance
Which is far worse than drink.

The law divine is ruthless,
The law divine is grim:
Man breaks it, but remember
That broken law breaks him.

O all things are expensive now
Because of war and strife;
The only thing that's really cheap
To-day is human life.

Go into any city,
Go into any town,
You'll find the prices going up,
The people going down.

O come with me, my children!
To the sweet and holy town
Where every clown becomes a king
And every king, a clown.

I had much rather sit and watch
Grey squirrels in their search
Of ripe red fruit on autumn-bough
Than waste my time in church.

The doctor's fees are heavy
And the lawyer's fees are high,
But the artist,—he is just supposed
To entertain—and die!

I am a wealthy gentleman,
My money-bags are fat,
But, if you scratch me deep enough,
You'll find I am a rat.

Man asked a worm: "O why were you
Included in his plan?"
The worm retorted with a smile:
"Pray, tell me, why was man?"

In dust and heat they stand and break
The stern and stubborn stones,
But, every hammer-stroke foretells
The breaking-up of thrones!

The vulture and the crocodile,
The hippopotamus
And all such cruel beasts of prey
Are ugly thoughts in us.

You cannot win your loaf of bread
By praying for it all day,
If that were only possible
Then men would only pray.

Life stood a-knocking at my door
And cried: "I want to live,
And it is I who beg of you,
And it is you who give."

Sometimes I think a real deal
Of splendid work is done
When one sits silent on a stone
And just enjoys the sun.

O I am sure that God above
Would cease to feel a fool
If every temple would become
A hospital or school.

A bird was sitting on a tree,
I shot it through the heart
And shrieked to smell a brother's blood
Upon the silent dart.

The cloud disdained the aeroplane,
The aeroplane, the cloud:
The cloud's disdain was silent,
The aeroplane's was loud.

SINGAPORE THEN AND NOW

BY MR. E. RAMSDEN FREEMAN

WHEN the manager of a large commercial firm suddenly leaves with neither a reprimand from the boss nor a polite letter of resignation, and three years later returns just as suddenly, the employees of that firm are liable to wonder. . . .

This is in effect what has happened to the southern extreme of the peninsula which Somerset Maugham has aptly called 'the meeting place of a hundred peoples',

the city which has made and has broken, irrespective of colour, caste or creed, social position or wealth, men and women from all over the world.

Singapore, with docks crammed full of shipping night and day, looking from a bird's eye view for all the world like an overcrowded car-park in the U.S.A. Singapore, with well dressed social flies hovering lovingly around the vicinity of Raffles, its most elegant and luxurious

hotel, the personification of Singapore's own pioneer, Sir Stamford Raffles. 'The pride of the East', residence of many hundreds of thousands and birthplace of the world. Gay—recklessly gay—by night; busy, industriously busy, whirring, loading and unloading filing and moving by day.

But the population is still rather amazed at what has happened to them.

The British evacuated themselves almost without a shot in 1942. Three years later they returned, and from Singapore's point of view, again almost without a shot. But things are not as they were. Times have changed in Singapore perhaps more than anywhere else. And times are still changing rapidly. The city was not materially damaged at all but it's people suffered.

Technically the British are still the directors of this huge industry. In actual fact they have unconsciously but inevitably taken to two partners—very active partners and today the British remain mere fantoccini. The two partners are the Chinese and the Americans, the latter of whom are able to control the rubber and tin markets accurately by the tremendous quantities they consume. There are far more rich Chinese merchants than rich tuans.

Speaking of consumption, brings us to the food question. Although the gold standard is still prevalent all over the globe, in most places—and Singapore is an outstanding example—it is hopelessly obsolete. Metals and minerals slide a long way down the scale when food is scarce. Before the war it was estimated that the Asiatics consumed almost a pound of rice per day. Now they are lucky if that much comes their way in four or five days. The microcosm has nearly eighty per cent of its population Chinese. Total population figures are something in the region of 850,000 and steadily rising, out of which 25,000 to 30,000 can be accounted for as Europeans. The remainder, (Chinese 680,000 and Malaysians and Indians 140,000,) all consume rice as their staple diet. They are told that other foodstuffs which contain

equal nourishment are available but this they heed little. For them, the majority class in Singapore, this is the only serious grudge. Never before have they enjoyed such high wages and never before have jobs been so plentiful. As always in social and economic upheavals and revolutions, it is the upper middle class which suffers the most. For them, at the moment, life is very hard indeed. Several economists have said frankly that their figures and estimations would be totally unnecessary if only there were more rice available. But the possibility seems remote.

Superficially, Europeans' salaries are liberal and in most cases there is an equally liberal dearness allowance; but the cost of living has risen to such an extent that the tuans' are finding it almost as difficult to live as the habitual rice-eaters.

Everybody has a trade union—even the rickshaw men and the Chinese or near-Chinese cabaret girls. The immediate result—an obvious one—has been an unprecedented increase in strikes. And naturally, those steel-hearted big bosses who sit behind the scenes holding the political reins are experiencing a private war of their own.

The problem of course is how to please the Chinese, the Malaysians and the Indians at the same time. From the evidence of the past it would seem that it is not defeatism to say that to please all three simultaneously is impossible. Clearly it is a matter of compromise.

There are, inter alia, two extreme parties, who paradoxically, both possess the word 'Nationalist' in their titles. Since people all over the world appear to believe that Singapore is the biggest and most easily plucked gold mine in the globe, the Malaysians are naturally jealous of their territorial rights. On the other hand, the Chinese, who are in the majority in the City and who have settled there for generations, feel that they should qualify for citizenship. The various plans formulated by the British Government are today common knowledge.

The question—the eternal question of creating international harmony—is still in the air.

There are plenty of amusements in Singapore. In fact, small the area is, it is impossible to see the amusing side in less than a week. A night could be profitably (except monetarily) spent in the three great amusement arcades. The Great World, The Happy World and The New World. Odd names for a world which is none of these. These misnomers are cabarets, where, besides the usual evening show, there is dancing, eating and drinking. Apart from the occasional times when curfew is imposed, there appears to be no fixed closing time. If necessary you eat, drink and dance until exhausted. Provided your pocket is lined with sufficient notes, good food and good living can be procured anywhere. The price of a cup of coffee, the national—or rather international—beverage is a good yardstick.

Houses and decent living accommodation are shorter than in the capital in Britain. Unless one is prepared to resort to illegal measures, it is virtually impossible to obtain a house.

And there is extreme lawlessness. Lethal weapons, revolvers and automatics fetch fantastic prices on practically an open market. Of course, it has been the smugglers' happy hunting ground many years.

Living there to-day one has the sensation of living in a western 'boom town'. Prices, tempers, temperatures and standards are all high. At any moment, all but the third may collapse.

Whatever the outcome of this inflammatory city, whatever the final agreement, good or bad, there is one thing certain; neither this generation nor the next can hope to foretell the ultimate effect it will have on trade, social and economic relationships with the rest of the world. It is strange to-day but will be stranger in ten years' time.

GURUKULA UNIVERSITY AT KANGRI

BY PROFESSOR HEM CHANDRA DE

THE Gurukula University has attained the age of fifty years. During this period of its existence, it has grown into a considerable power for good in the enlightenment of India. Its very presence is an education in itself. For, does not the Gurukula typify the ancient traditional system of education in India only with modifications necessitated by new conditions and adapted to modern requirements?

The Gurukula stands in sharp contrast with city universities of to-day. They rise in busy commercial centres, the bustle and hustle of commerce pervading the university buildings themselves, portions of which are variegated with parti-coloured shops of various descriptions. The Gurukula, on the other hand, nestles in the bosom of Nature herself. Her varying moods grow familiar; her voices through which the supernatural speaks to man touch the chords of life.

On a festive, blissful, mysteriously impressive occasion like the Golden Jubilee

of the Gurukula University, it is incumbent on us to look backwards and forwards.

The past brings us face to face with the founder of the University, the great Swami Shradhanand Ji Maharaj. With the keen insight of a seer, he saw that the Suddhi Movement or movement towards purification and national regeneration did not end in re-conversion, in welcoming waverers and wanderers back home into Higer Hinduism. The other, and, perhaps, the more important aspect, was the cultivation of purity, charity, justice, reverence in individual Indians. This demanded a preliminary process of preparation, *sadhana*, *tapasya*, commonly called Education. Such training should start early in life, during the seed-time of childhood and boyhood. This aspect of the Suddhi Movement which moulds life into sovereign power through self-knowledge, self-reverence, self-control is symbolised in the Gurukula.

Thus education as the dynamics of Suddhi or purification formed an article of faith with Swami Shradhanand Ji Maharaj. But "faith without works is dead." "Even hell is paved with good intentions." The great Swami, however, was justified by his works. He collected thirty thousand rupees and the sale of his own property, including his house at Jallundur brought an additional sum of forty thousand rupees. And, according to the grace of God, it was given to him as a wise masterbuilder, to build the Gurukula on the magnificent site donated by an anonymous donor which comprised an area of two thousand and five hundred bighas of land at Kangri, Hardwar. He planted, he watered, and God gave the increase. He himself remained

in charge of the institution from its foundation up to the year, 1917. In inspiring words, he expressed himself thus: "The teachings of Rishi Dayanand and the truths of the Vedas saved me from all temptations. But the message of Siva Devi (referring to the pathetic message of his dying wife to take care of their children after her death) rendered me fit for the position of an *Acharya* by developing in me the love of a mother. According to the injunctions of the Vedas, an *Acharya* has to perform fully the duties of both father and mother." As the first High Priest of purification at the Gurukula, he made that ideal real. It has now become a distinguishing tradition of the institution.



The photograph, shows (left to right) John W. Snyder, United States Secretary of the Treasury and United States governor of the International Bank and the Monetary Fund; Sir Chintaman Deshmukh; Camille Gutt of Belgium, managing director of the Monetary Fund, and Eugene R. Black of the United States, president of the International Bank.

GUARDIANSHIP OF 'INDIA'

(A MOCK TRIAL)

Continued from—(November Issue.)

BY MR. R. JAVANTHINATHAN

[N. B.:—The characters in this trial are purely imaginary and no offence is meant to anybody living or dead.]

Characters figuring in the trial:—

The Hon'ble Mr. Chief Justice Spirit-De-Gandhi of the Supreme Court of Conscience.

Plaintiff:—Mr. Common Man.

Defendant:—Mrs. Jai Hind Lal.

Plaintiff's Counsel:—Mr. Anarchy, B.A., LL.B., BAR-AT-LAW.

Defendant's Counsel:—Mr. Patch-Abyss Sitaramiah, M.A., M.L.

Plaintiff's Witnesses:—

- (1) Mrs. Ginger Potash Narayan.
- (2) Mrs. Sorehead-Chatter Bose.
- (3) Mrs. Gaol Walker.
- (4) Miss Danger.
- (5) Mrs. Communalism.
- (6) Mrs. Parochialism.

Defendant's Witnesses:—

- (1) Mrs. Steel-heart Pat-All. (lady doctor).
 - (2) Mrs. Un-Mount batons (mid-wife).
 - (3) Miss Democracy.
 - (4) Mrs. Babu Raja Press-Hard.
 - (5) Mrs. Patriotism.
 - (6) Prof. Mrs. Realist.
- Clerk of the Crown.
Stenographer.
Exhibit 'A':—Child 'India' (Two years old).
Court Sergeant.
Usher of the Court.
Advocates, spectators, etc.

II

Usher calls out: Babu Raja Press-Hard! Babu Raja Press-Hard! Babu Raja Press-Hard!

Soon a lean old woman, walks into the box, holding her chest with her hands and coughing intermittently.

Chief Justice:—I find something wrong with the health of this witness.

Defence counsel: Exactly so My Lord. She is a chronic asthma patient.

Chief Justice:—Let her then take a seat in the box, (the sergeant brings a chair to the witness box and Mrs. Press-Hard seats herself comfortably on it.)

Mrs. Press-Hard:—I thank your Lordship for this kindness which this poor woman does not deserve.

Def. counsel: Madam, what have you got to say with regard to the ability and bonafides of the defendant in bringing up the child of Mr. Common Man?

Mrs. Press-Hard:—(coughs) I have a lot to express but it is a pity that my health should stand in the way and compel me to be brief. Yet, I shall be true to my

conscience and contribute my mite to the cause of justice. I am a trusted friend of both the late Mrs. Mohandas and Mrs. Jaihindlal and I know their hearts very well. Nowhere in the universe, one can come across such a pair of identical minds and whether Mohandas did a thing, or Jaihindlal did it, it meant little difference. (coughs) I am the head of the Women's College of Nationalism and in token of my friendship with Mrs. Jaihind Lal, I am arranging with the assistance of my pupils, to get up a gift named "Constitution" to be presented to the child in January next. I, for one, could see no danger lurking in the way of the child's progress under the pet care of the defendant. And I may add, that my gift, like a talisman would greatly enhance the honour of the child and multiply its fortunes.

Mr. Anarchy (Cross Examining): Madam, I myself have seen the progress you have made in getting up the gift, but you don't seem to pay proper attention to see that the gift is strong and unbreakable. For the matter of that, I can smash it in the twinkling of an eye,

Mrs. Press-Hard:—You being Mr. Anarchy, will stoop to do it. But Jaihind Lal as a good mother, will teach the child how to keep the gift in tact, well and safe.

Mr. Anarchy:—Is not your gift a result of a conspiracy that you and the defendant hatched for the purpose of strengthening her hold on the child, so that in the long run you all can enjoy the fortunes of the child in such capacities as you happen to be?

Def. counsel: My lord, I object to this question. It casts aspersion on the integrity of both my client and the witness and I deem it defamatory.

Chief Justice. I don't think that the mere utterance of the word "Fire" will burn one's ears. The objection is overruled.

Mrs. Press-Hard:—(coughs) The defendant is incapable of hatching any conspiracy as she has a transparent heart and it is not in her nature to hide anything within the chambers of her heart. Secrecy is unknown to her at all.

(Cross Examination of fourth witness was over.)

Usher:—Patriotism! Patriotism! Patriotism!

(A fair woman in a white sari and a Gandhi cap enters the box.)

Defence counsel: Madam, it is now your privilege to tell the court, whether or not the defendant was bringing up the child efficiently and in genuine sincerity?

Mrs. Patriotism:—I am an unfortunate soul. Though my influence swayed all over the country for about 25 years, I am a non-entity after 1947. When the late Mrs. Mohandas was alive, I had some chance of prosperity, but after she was removed by the cruel hands of death, I was thrown to the background. When the late mother of the child was considered to be barren of any child, it was I, who belied all such allegations against her, and I was in fact the pipal tree which made her conceive the child. She knew my true worth and fondly treasured me in the heart of her hearts.

Mr. Anarchy: What has that got to do with the defendant? Confine to the point and don't stray away far.

Mrs. Patriotism: We ladies can't be as brief as you men are. It is our inseparable nature.

Chief Justice:—Carry on, quick.

Mrs. Patriotism: My Lord, I am coming to the very core of the case. It was I who brought the defendant and Mrs. Mohandas nearer to each other. If their hearts were fused into one, it was due to my influence. So long as the defendant has a warm corner of his heart for me, no one need fear about the child with my blessing. If only the plaintiff Mr. Common Man had thought of me and taken me into his confidence, he would not have dreamt of this suit.

Chief Justice: What is the speciality in you?

Mrs. Patriotism: My Lord. My very name is a magic wand. Anyone who believes in me will be worshipped by all. I am a magician who has worked wonders everywhere. The late Tilak, Gokhale, Netaji and others who shone brilliantly as the beacons of light for the erring humanity, were my disciples.

Chief Justice: Why not you then change the mind of the plaintiff?

Mrs. Patriotism:—It has never been my practice to thrust my power into an unwilling person. Whoever voluntarily approaches me will surely get ample reward in the fullness of time.

(Examination of the fifth witness was over.)

Usher: "Realist! Realist! Realist!"

"(A young woman wearing the frame of a pair of spectacles without glasses steps into the box and bows down to the bench.)

Chief Justice: Why do you wear the mere frame without glasses?

Prof. Realist: My Lord. That has exactly made me what I am to-day. I don't look at things through any glasses as I can't get any real view of the affairs. People mistake things not on account of anything wrong with the materials themselves, but

invariably due to something wrong with their vision. Some have jaundiced eyes. Some look through coloured glasses. They do not usually realise that the fault is theirs.

Chief Justice: What do you know about the defendant?

Prof. Realist: My Lord. I am always in close alliance with Mrs. Jai Hind Lal and she is really enviable for her great vision of things. She calls the spade, spade and puts the right peg in the right hole. She alone knows the real nature of the child which beyond any shadow of doubt, is progressing well and I have only to wonder why the plaintiff should have refused to accept my words when I told him umpteen times that the child was O. K. He seems to be a sceptic and is given to suspecting everything and at everytime.

Mr. Anarchy: Why then should the defendant refuse to allow my witnesses to examine the child and report the condition to its father?

Prof. Realist: When the plaintiff is already smelling a rat at the method of the defendant, these people will only fan the flame of suspicion. But the defendant would be too glad to allow Mr. Common Man to come and see for himself how the child is well looked after.

Mr. Anarchy: What is your profession?

Prof. Realist: I am the Professor of the Research of Truth in the University of life. My business has always been to remove the trappings of any object suspected and reveal its true colours. Wherever people paint things according to their fancies, I wash off the colours and expose their true identity.

Chief Justice: Then you ought to be a Judge.

Prof. Realist: My lord, I count it an honour to be merited like this by your Lordship.

(Cross examination of all the defence witnesses was over.)

Chief Justice: It is now (looking at the clock) four O' clock. I can allow

only fifteen minutes for arguments on each side. Let Mr. Anarchy say his case first.

Mr. Anarchy: My Lord, until now, the court heard with an uncanny patience the several witnesses who appeared for the two sides of this most complicated case. Any case, if it is worth its name, has two sides, and it is the business of the court to find out and say which side reflects the true colour of the case. My point is simple and based on the fundamentals of Legal rights to Guardianship. As a natural guardian of any child, its father has the exclusive right of its guardianship. Without going into the merit of the conduct of the defendant, the court can well take note of this legal aspect, and immediately annul the illegitimate guardianship of the defendant. And yet, in an anxiety to be fair to the other side, I produced some half a dozen witnesses merely to prove that morally also, the guardianship of the defendant is untenable.

Is it obligatory, My lord, on the part of a child to suffer various diseases after it comes to the earth? Don't we see around us so many children, getting on well, knowing no doctor at all? How healthy and wise are they? It is a misfortune of my client that his beloved wife should have been snatched away from him so soon after the birth of the baby. But with the death of the mother, any hope of the child's progress to which the plaintiff fondly clung, vanished into thin air. Your Lordship can now see for Your lordship-self the present condition of the child produced here as Exhibit 'A' and conclude if it is really any good entrusting the child to such a woman as the defendant claims to be. When the father himself demands the child, why should the defendant decline? The fact that the defendant poses to be interested in the child even against the wishes of its father, makes it evident that the defendant wants to make a profit out of the illegitimate guardianship. Her advisers are the persons who are reputed adepts in the arts of jobbery, nepotism, and corruption. It will be a cruelty unpardonably perpetrated on the child, if

its present unnatural guardianship is perpetuated.

Next, the defendant does not know what tolerance is. She has constantly vituperated those who exposed her mischief to Mr. Common man. She is always putting more spokes in the wheels of her opponents in order to resist any possible damage to her reputation.

She has wealthy and influential counsels like the one arguing on the opposite side and it has been possible for her up to now to play her game, throwing sands on the eyes of the public. The time has come now for the repentance by all who sympathise with the lot of "Common man" and they rightly feel that such an experiment ought not to have taken place. I would even go further to say, on grounds of pity alone, the child had better died along with its mother. If one disease is cured, some other manifests. I have been thinking over this point and I have every reason to believe that something is radically wrong with the treatment of the child. The child is two years old and yet the day has not come for it to stand on its own legs and walk briskly. My Lord, the time allotted to me is over and I resume my seat closing with an appeal to your lordship to consider the pathetic plight of the child as a measure of justice and abrogate the guardianship of the defendant forthwith and duly restore the same to my client, which is everything to him. I thank the court for the indulgence granted to me.

Defence Counsel: (Replying) My lord, your lordship has just now heard a brilliant specimen of oration and I will not wonder if Your lordship has been persuaded by it to a considerable extent. I will take just ten minutes to demonstrate before the court the bonafides of my client and prove how the suspicions given expression to from the other side are baselessly fabricated. Legally speaking, the plaintiff has no case whatsoever for the guardianship of the child. I can nail to the counter the argument in support of his contention, quoting the judgment of the Privy Council in the case of "Mrs. Annie Besant and

Mr. Narayana Iyer". Law reports have flashed the case conspicuously, wherein the legal rights to guardianship have been discussed threadbare by the legal luminaries.

It would be evident therefrom, the highest court on earth has decided the case which is an identical one in my favour. Since this is a court of conscience, I don't wish to confine myself to the four corners of the law alone. Let me convince the court of the moral aspects of the question as well. My defendant, a woman whose genuine interests in the welfare of her fellow-beings are too well known to need mention, is known all over the universe. Her friends are tried specialists in practical nursery and are acknowledged as such by all foreign universities of medicine. My client has absolutely no mercenary motive in rearing up the child and she does not get any emolument worth its name for her service. It is the closest intimacy that existed between her and the late mother of the child, that prompted her to undertake this onerous task. In fact she owed a great obligation to her friend Mohandas, and in discharge of that alone, she has taken upon herself the onus, even against the alleged disapproval of its father. Many friends will swear witness before this court, to the fact how Mohandas herself when she was alive reposed her entire confidence in my client alone and how she had expressed many a time that my client was the sole legal heir (apparent) to her child.

The sheet anchor of my argument is conscience and sincerity and I am not disposed to indulge in any quibbles. My learned brother arguing on the other side, knows fully well that my client has been moving heaven and earth to enable the child grow healthily and happily. It is for Your Lordship to think over how irksome and responsible is the job of rearing up a sickly child and that too a motherless one. Why should my client have accepted to wear this crown of thorns? Why should she have chosen to bear the cross when, it could have been easy for her to remain aloof and enjoy her life with her wealth? I challenge for the matter of that anyone to come

forward laying his hands on his conscience and say that any decent woman would have liked even to touch the loathsome skin of the child, when it was born. My client felt that she would be proving treacherous to the classic friendship of herself and Mohandas, if she did not come forward to take up the job. Even now she doesn't pride herself, though she is legitimately entitled to do so, on the progress the child has so far made and the success that has hitherto attended her efforts. But she is anxious that what she was privileged to do for the child so far, should not be undone by any vested interests who may persuade the father of the child to their vicious designs.

Besides attending to the health of the child, my client devoted herself also to the task of consolidating its assets. Every step was taken to recover its property that was held in trust by an England Banker. The property in the shape of Sterling debts, is being credited to the accounts of the child little by little and before long, the entire portion would come into its possession. Though internal disorders were causing anxiety to my client, expenditure was curtailed to the barest minimum and my client will be pleased to place her accounts on the table of this court if so desired. I can assure the court that my client bears absolutely no ill will against any one much less the plaintiff or his witnesses. She only feels, that if such interested persons as those who deposed for the plaintiff today, had thought it fit to lend their hands of co-operation to my client in her arduous task, what a glorious result would have been achieved! The child would have in that case become a bonny baby and an object of envy by all. If any better care-taker is appointed by your Lordship, my client would be ready to relinquish control over the child at once and yet continue her service to the cause of the innocent babe.

A few words more and I have done. The trouble with the child was both physiological and psychological. Heaven only knows what those poignant nights were during the days of the child's

treatment and how my client spent many a sleepless night in winkless attendance over the child. She breathlessly watched the operation that was carried on by the expert doctor Mrs. Pat-All, to remove the navel ulcer (Hyderabad) that developed on the centre of the child's body. Your Lordship will do well to compare the picture of the babe when it was born, and the picture of the same baby now. Again, my client has set herself to the task of rejuvenating the child with all possible suggestions. Recently she raised a loan (of 34 million dollars) from an American friend with which she proposes to get specially manufactured a nerve tonic to improve the blood circulation in the child's (railway) system. Steps have been taken to bring all the lands belonging to the child under the plough so that when it grows up, the child may not be in want of food.

My client has been working day and night to infuse in the child great qualities of tolerance and friendliness with all the neighbours. After all it is not my client who is going to enjoy the gift of a good child. If the plaintiff will be wise enough to wait for some more time patiently, the joy of life would be his and his alone. My client is not going to have the child for herself and it is her ambition that when she bids adieu to this mundane world (Heaven forbid such a cruelty) in the footsteps of her dear friend Mrs. Mohandas, she must peacefully breathe her last with the thought that she had faithfully discharged her debt to her friend and had remained true to her friendship and trust. I have no more to add. I conclude wishing a long and prosperous life to the child and its father and thank Your Lordship for granting me a patient hearing.

(Arguments of both sides were over).

It was now time for judgment and the court sergeant cried out "Silence! Silence!" Every one was agog to hear the pronouncement of judgment.

Chief Justice (clearing his throat) to the clerk:—Call the stenographer. I am delivering judgment in open court here and now.

The clerk rushed into an adjacent room and soon emerged out with the stenographer.

Chief Justice: (delivering judgment): I am really proud to have had the opportunity of hearing this great case, great because not of its being naturally complicated, but because of its presentation in such a way as to make it appear complex with a weird skill of legal acumen. I must first, therefore congratulate both the learned counsels on either side, on their lucid (though riddlesome, are their opinions), exposition of their case. The peculiarity of this case is that while both the sides agree admirably on the fundamentals, they differ unfortunately on forms. So, if both the diverse points of view are reverse-gear and taken back to the core of fundamentals, I am sure the plaintiff or for the matter of that anybody, would wonder why on, earth, one should have been so mad as to institute a suit of this kind. It shall be my purpose therefore to enable both the sides to see eye to eye with each other both by retrospection and reflection as a result of which they can set up an example to all the court-birds, who will not hereafter be foolish to bring forward a fabricated case like the one we are having here. This is a case where legal force has very little to do and the crux has to be dissolved only by the moral application, of thought, mind and body. If as a result of my persuasion a compromise is arrived at, I shall always look upon this day as a landmark in my judicial career.

As I see the child produced as Exhibit 'A' in the court, I shudder to think of the cruel phase of life, it has gone through ever since its birth. From the soars that appear all over its body, it is as plain as an amalaka fruit in one's palm, that the ordeal to which it was pathetically subjected, is beyond comprehension and conception by any human mind. I only wonder that it should have pleased the providence to bless an innocent man like the plaintiff after a long period of prayers and perseverent enterprises, with an

emaciated (truncated) child that too in the grip of all possible infantile ailments which baffle the greatest medical skill. I am unable to imagine what a sort of frame of mind, the defendant should have had, when she came forward to the rescue of the plaintiff by undertaking to bring up the child with promises of bright future both for the child and the plaintiff. Yet it is a knotty point to unravel, that the plaintiff should have stooped to have thought of this suit. When the child was in hopeless condition, it did not suit the plaintiff to complain against the defendant, and the moment he realised that the child is becoming to its own, he rushed to this court with a suit for the restoration of the baby. Is this an act of gratitude or elementary courtesy on the part of a human to kick away the ladder through which he ascended to a comfortable position? So, I am sorry that the defendant has only to loose his battle so far as the moral front is concerned. But if on any legal grounds, he has any valid point in his favour, I shall certainly not hesitate to enable him to take such advantage as he may be legally entitled to by virtue of that point. I am aware that I am a recognised medium of all disputes that may arise between man and man and with the influence I have over the general humanity, I hope here too Almighty will give me enough strength to persuade the diverse elements to embrace each other realising their follies and earnestly repenting them.

Much has been said on the plaintiff's side to discredit the defendant and her intentions. Mr. Common Man seems to have ignored the fact that those who figured as his witnesses to day have so long systematically acted in a way calculated to handicap the defendant who earnestly looked forward to their co-operation. Child nursing is indeed, a rare and delicate art and each child constitutes a different problem. Mr. Common Man's child, unfortunately was born in a formidable condition and was found in the grip of various unheard of diseases. The medicines suggested by the plaintiff's witnesses may be famous and effective, but the ailments of the child do not belong to the common category of diseases

which can be cured by patent drugs. They have been hyper-critics of the defendant, but an ounce of practice is thousand times better than a pound of theories. The soul of their arguments is that, had the child been entrusted to their care, it would have grown into a buxum baby by now. It is a point for hypothesis and from the materials available before me, I can dare say and that with a sense of sympathy, that they are only living in a fool's paradise to imagine like that. *They are, in my opinion finding persons for their drugs and not drugs for the persons.* Experience has shown that they have all along been brisk in canvassing patronage for their medicines, but little was proved to show that they approached and diagnosed the persons sincerely and administered suitable medicines. Theirs being a patent one, they cannot possibly be entrusted with a child which had different diseases, each one belonging to a particular category and one patent drug would not do for all. I will even go further and say that a patent medicine is not for battling a disease but it generally assists the growth during period of convalescence only. For, if it is administered during the period of illness, it may complicate the condition and will be worse than the original disease.

Secondly, it is a problem of treatment of diseases the cure of one, will lead to the manifestation of another. For instance, if the swelling of black-marketing is treated by the fomentation of Control-Hot-Water, it results in the paralysis of the trade-nerves. So also, if the itches of corruption are treated with vigilance-balm, it leads to the sprain of indiscipline. If only the nature of the diseases is properly assessed, opinion can be advanced about its treatment. I appeal therefore to the plaintiff and his witnesses, that in criticism nothing useful will spring up, and in co-operation and constructive suggestions alone, lies the happiness of all including themselves. I am not disposed to say that the defendant has done her job perfectly well, but being a human, she is fallible and is entitled to pardon as such. While the outside

world appreciates the marvel that she has worked on the child, why not we take into account that fact, particularly when we are near her. Nothing can please me more than the understanding of the plaintiff of the bonafides of the defendant which has been established beyond a shadow of doubt. After all the child, when is now the bone of contention, is not going to be of any use to the defendant for she may not live long to demand any return for her labours. And she will be the last woman to do anything with the thought of reward. She knows virtue is its own reward. Not only she is altruistic, but the company she has is unequalled for its selflessness and sacrifice. I must take judicial note of the unparalleled skill displayed by her acquaintance Dr. Mrs. Pat-All in the treatment of the State-patches and other fits of communalism. Birds of same feathers flock together and it is but proper that Mrs. Jai Hind Lal should have chosen such a woman for her association.

There is however, no smoke without fire. I don't swallow without salt all that has been said on the defendant's side. When Mrs. Mohandas was alive, she had expressed, times, out of number, that she was against using the Control-Hot-Water, for her child, which she felt was an unnatural treatment. So also she had expressed herself on many a point, which the defendant followed implicitly when she was alive, but now is inclined to throw to winds. This wounds me much and the defendant, being such a woman of integrity as she is, ought to be more careful in her way of doing things and should be, cent per cent, true to the ideals of the late mother of the child. Her acquaintance with Mrs. Mohandas is the sun that pierces through the clouds of suspicion and she should not allow that sun to set.

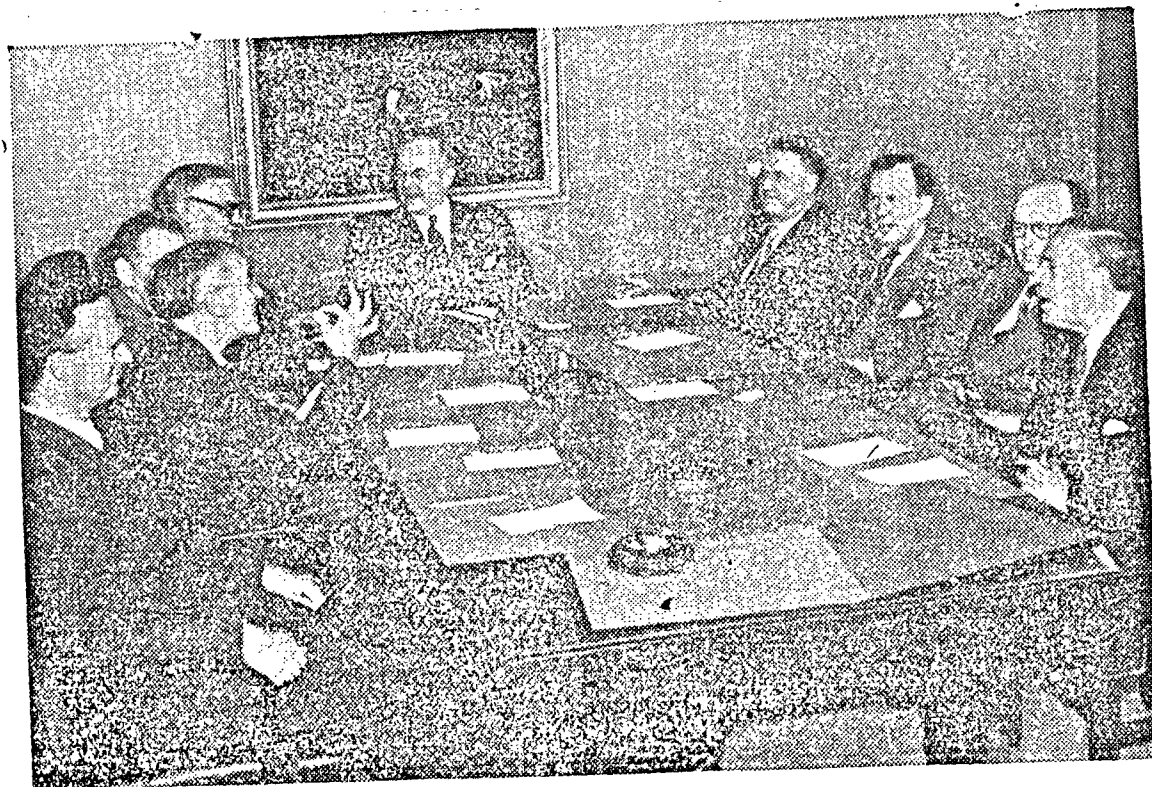
I am more under pressure of conscience than any sanction of law to say all these. I sincerely hope that the plaintiff will realise that it would not be in the interests of the child itself to have quarrel with the defendant and he will withdraw this suit in a sweet compromise

which will enhance the prestige of this court and glorify me. Likewise, I appeal to the plaintiff's witnesses also to extend their hands of co-operation to the defendant and work with her in union and thus further the interests of the child. Jai Hind.

The Chief Justice finished. The plaintiff, Mr. Common man declared that he withdrew his suit in response to the appeal from the noble bench and he

went to the defendant and embraced her with tears welling up in his eyes. The defendant placed the baby in his arms which greeted its father with a smile. Happiness was his to find his baby in a really healthy condition and he charged the defendant willingly with the task of continuing her motherly care. The court dispersed with the cries of 'Jaihind Lal-ki-Jai' which deafened the ears of all those who were present.

—Concluded.



ANGLO-AMERICAN DOLLAR TALKS

Seated around the table during the dollar talks in Washington are L. to R.: Sir Oliver Franks (British Ambassador to the U. S.); Sir Stafford Cripps (British Chancellor of the Exchequer); Mr. Dean Acheson (U. S. Secretary of State); Mr. Ernest Bevin (British Foreign Secretary); Mr. John W. Snyder (U. S. Secretary of the Treasury); Mr. Douglas C. Abbott (Canadian Finance Minister); Mr. Lester B. Pearson (Canadian Secretary of State for External Affairs); Mr. Humphrey Hume Wrong (Canadian Ambassador to the U. S.) and Mr. Paul C. Hoffman, Economic Co-operation Administrator.

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

The Golden Jubilee Number

WITH this issue the *Indian Review* completes its fiftieth year. For six hundred months the *Review* has appeared regularly without interruption—except once in May 1931 when it was published as a double number with a view to issue the journal in the first, rather than the last week of the month. To mark the completion of half a century of this publication it is proposed to bring out the next (January) issue as a Golden Jubilee Number. Many well-known writers and others distinguished in our public life have kindly offered to co-operate with the management in making that number one worthy of the occasion. The Jubilee number will be more than twice the usual size, printed on excellent art paper and profusely illustrated. Every effort is made to produce a copy which in all respects will outshine its record in the past.

In this connection we wish to bring to the notice of our readers that the annual subscription which for fifty years has remained Rs. 5 will, from January onwards, be Rs. 6. In deference to the wishes of the late Editor whose particular aim was to keep the price of our publications within reach of the poorest of our readers the subscription which was fixed as low as Rs. 5 in 1900 remained the same in spite of two world wars and the inflation that followed them. The cost of material and labour rose abnormally but the price of the periodical remained unchanged. We have no doubt that our constituents will appreciate the urgency for the small increase necessitated by the abnormal conditions of the day.

We also take this opportunity to thank our contributors, subscribers and advertisers for their unfailing consideration in the past and request them to extend to us the same co-operation in the future. A week before his death in January last the late Editor pointed to one particular feature of this periodical—its freedom from narrow communalism and provincialism—and that anchor holds. The *Review* is an all India journal and will continue to strive for a progressive and integrated India, doing its bit for the cause of world peace and the welfare of mankind.

Nehru at 61

Fourteenth of November, the day the Prime Minister arrived in Bombay from his triumphal tour of America was also the day he completed his 60th year. And Bombay and all India made the most of this double opportunity to give the Prime Minister a reception, unparalleled in splendour as in cordiality. The celebrations were on such a scale of magnificence, and public enthusiasm so real and affecting that any one less accustomed to such demonstrations of popular esteem would have been left speechless. It was a measure of the people's appreciation of the man Nehru and their approval of the way the Indian leader interpreted the Mahatma's message and fulfilled his goodwill mission abroad.

While the Pandit's "rediscovery of America" must certainly make a difference in our future relations with the New World it is somewhat odd that neither the public nor the Pandit himself made any mention of another such triumphal tour by another Indian, perhaps a greater and a more

typical Indian, who shook the Western world by his dynamic eloquence and personality, now 57 years ago. When in 1893 Swami Vivekananda visited America he had none of the credentials of our popular Prime Minister. He went out as an unknown wandering pilgrim—an Indian Sannyasin with no more equipment than his ochre coloured gaberdine, his begging bowl and his staff. Yet by sheer force of his personality and eloquence he made the message of his Master Ramakrishna echo from Cincinnati to San Francisco. He spoke with the voice of thunder and the authority of a Prophet of the East and shook all America like a storm. And he made the most powerful use of a great forum from which to address the world of thought and culture—The Parliament of Religions at Chicago.

The story of that great adventure has been told many times by many writers and is worth recalling now. Here is a picture of the way the unknown Indian pilgrim got into the best American society, and by sheer courage and pertinacity, for the first time discovered India to the Americans. Says Mr. Bhattacharya in his recent publication—*The Indian Cavalcade*:—

A chance introduction in a railway train brought Vivekananda into contact with a renowned Harvard professor. Fascinated by the young Indian's personality, the professor used his influence to arrange that Vivekananda would represent Hinduism at the Parliament of Religions.

The great assembly opened on Sept. 11, 1893. Vivekananda did not speak until the end of the day. At last he rose, saffron-robed turban on his head. He addressed the vast gathering as "Sisters and Brothers of America." The informal words were electrical in their effect. Hundreds rose and applauded. Never

before had Vivekananda spoken to such an assembly, and unlike the other delegates he used no written text, not even notes. His subject was the Vedantic concept of Advaita, Oneness of all, and "his speech was like a tongue of flame. Among the grey wastes of cold dissertation it fired the souls of the listening throng." His voice was deep, impassioned, full of beauty and power; it was described later as "an admirable baritone having the vibrations of a Chinese gong."

During the session he spoke about a dozen times. The American press recognized him as "undoubtedly the greatest figure in the Parliament of Religions." All at once Vivekananda had risen from obscurity into glory such as no Indian had yet known overseas.

He wept over his victory, Romain Rolland tells us. "Oh Mother," he groaned, "what shall I do with fame when my people are lying in misery?"

It is strange that the Prime Minister should have visited Chicago itself where Swami Vivekananda made history and yet he should have made no mention in any of his speeches there or anywhere of his illustrious predecessor or his historic pronouncement which first brought the heritage of India's great culture, and tradition to the notice of the Western world.

The Indian Constitution

The third reading of the draft constitution is the beginning of the end of the labours of the Indian Constituent Assembly for many months past. There is a sense of quiet satisfaction that the main task undertaken by the Constituent Assembly is nearing completion. It is too much to hope that every one will be satisfied with the final outcome. Indeed no constitution in the world could be perfect. So much depends on the way it is worked and the

spirit of goodwill and give and take we bring to the actual working of the new constitution.

The Indian constitution is by all accounts the most voluminous of all written constitutions. When we have a written constitution it does not mean that the last word was said. It is a flexible constitution and it is upto future generations to make the best use of it. Much labour and thought have gone into its making. The framers of the constitution were indeed guided by the experience of Britain and U. S. A. and other advanced countries, but there are features that are racy of the soil.

The drafters are experienced legislators and the Assembly has had time to discuss the constitution from every point of view. Every kind of criticism has been freely heard and suggestions for improvement incorporated. The fundamentals have been agreed upon and the views of the minorities duly appreciated.

Members who frankly criticized the provisions from various angles have rightly expressed the view that in practice, if the Constitution is worked in the right spirit, the defects could be overcome.

During the debate naturally several speakers paid homage to Mahatma Gandhi and expressed the hope that Gandhian ideals would guide the administration in working out the Constitution.

Dr. Ambedkar's Warning

Credit must go to the Drafting Committee for the care and thoroughness with which it has grappled with this monumental task. But the Chairman, Dr. B. R. Ambedkar, deserves special praise as he has been the brain behind this great work. It was his singleminded devotion to the task he undertook, his tact and firmness, his skill and adroitness in facing opposition and steering the draft through a House of such variegated views and interests, that were mainly responsible for the completion of this historic work.

A 40-minute speech by the Chairman brought to an end the eight-day debate on the third reading of the constitution of Indian Republic which was passed by the Constituent Assembly and duly authenticated by the President.

The greatest cheers greeted him when after reviewing the work of the Constituent Assembly and replying to the criticisms in respect of over-centralisation, Dr. Ambedkar said, "On Jan. 26, 1950 India will be an independent country," but he posed himself the question whether she would be able to maintain her independence or lose it again.

If the parties place creed above country, our independence will be put in jeopardy a second time and probably be lost for ever. This eventuality we must all resolutely guard against and we must be determined to defend our independence with the last drop of our blood.

South West Africa

At last the 7 Nation Sub-Committee of the United Nations voted unanimously to permit the Rev. Michael Scott, South African missionary, to testify on South-West Africa's future before the United Nations Trusteeship Committee as representative of the Herero and other tribes. The Sub-Committee, set up by the Trusteeship Committee, decided to accept the credentials submitted by Mr. Scott, so far the only applicant on behalf of the African population of the territory.

South Africa, which holds a mandate over the former German colony, told the United Nations that it considers South-West Africa an integral part of the Union's administration, and that it has no intention of transforming the area into a trust territory as requested by the United Nations.

All the same, the Trusteeship Committee, by a vote of 29 to none with 11 abstentions decided to hear Mr. Scott speak on South-West Africa's future.

In his evidence before the Committee the Reverend Scott said he had documentary evidence showing that the mandatory Power had bombed and shot natives, that planes had been used against these defenceless inhabitants to drive them from their lands that their windmills had been destroyed, their homes and gardens burned and their cattle confiscated. Evidence also showed that pass laws (requiring Africans to have various passes) the Masters and Servants Act, and other discriminatory legislation had reduced the

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tribes he represented to a condition of servitude, he declared.

Mr. Scott made two proposals to the Committee "specifically on behalf of those Africans of the Herero and Bergdamara people who asked me to come to the United Nations on their behalf". The proposals were:

(1) "That an opportunity be given to these African people to state their own case before the United Nations or before a Commission appointed by you and to request that no final decision regarding the disposal of South-West Africa be reached until your petitioners have been given an opportunity of expressing their views through their own spokesmen whom they have themselves nominated (2) "That their lands be returned to them and this territory be brought under the trusteeship system of the United Nations."

Mr. Scott said the matter had been made urgent by the Union's passage of the South-West Africa Act, claiming to terminate the mandate and in effect absorb the territory. We have heard the most terrific indictment of the Union's rule over the German Colony, a rule which would make the tribes welcome the Germans back rather than be handed over to the tender mercies of the apostles of the apartheid. It is now for the United Nations to end this monstrous state of affairs and give the tribes of S. W. Africa the sort of Government which will ultimately make them peaceful and contented. The first step in this process is to wrest them from the clutches of Dr. Malan and his tribe.

The Cyclone havoc

The magnitude of the havoc caused by the Cyclone which swept over the East Coast of Andhradesa was never realised until we had the full reports of those who had visited the scene of the tragedy.

Telegraph and telephone lines went out of order and rail and road communications were suspended for days together: water sources were in floods, and crops over a wide area—about 10,00,000 acres, and some of them rice growing ones—were destroyed. Besides, much loss was caused by the collapse of huts and houses, thousands of cattle were swept away, 778 human lives lost and 10,000 families uprooted. According to the Congress President the total loss in terms of money is "easily estimated at Rs. 50 crores."

But the suffering of the people and the woeful condition of the devastated area call for immediate relief. The Governor-General and the Prime Minister have given a lead by making handsome donations to the Governor's Fund and the rest of the country should lose no time in rushing help to the afflicted people of Andhradesa.

The Andhra Province

For over three decades Andhras have been asking for a separate province and the Congress has always conceded the demand in theory. It was felt that the desire for linguistic provinces with a view to consolidate and strengthen the different units according to their peculiar genius was quite legitimate and a big province like Madras would not suffer in efficiency from an administrative point of view if such separation is carried out with the full consent of the parties concerned. But the country was preoccupied with major problems of more vital importance in the recent past and the question had to be deferred to a more propitious hour. Now that the Tamil Nad Congress, the Andhra Committee and the Madras Legislature have all agreed to the terms of the J.V.P. report there is no point in delaying this question and the Congress Working Committee has done the right thing in taking the momentous decision on the formation of the Andhra Province and requesting the Government of India to take steps "forthwith" for its constitution.

By a resolution adopted at Delhi after two and a half hours' discussion the Committee urged the Government to appoint a boundary commission to demarcate the new province's borders and hoped its name would be included in Schedule I of the Draft Constitution.

The Working Committee also set at naught, for some time at least, the age-old bitter dispute over the city of Madras by ruling that Andhra Province will consist only of the undisputed Telugu-speaking districts of Madras Province, "but without the city of Madras."

With the passing of this resolution the establishment of an Andhra province in the near future becomes a certainty.

The Shah's Visit to U. S. A.

On the invitation of President Truman the Shah of Iran is visiting the U. S. A. He is given the same honours and privileges as were afforded to Pandit Nehru, India's Prime Minister. The Shah is the first monarch to address the U. N. General Assembly.

"Do not fail us," he appealed to the member-nations. "Give us a future, give us the inner assurance of peace" he said.

Delegates applauded as, speaking on behalf of one of the smaller nations, the Shah added: "Assure us of our freedom and independence in which we can contribute to the progress of civilisation in each land, according to its national culture and tradition."

Pakistan as Aggressor

Foreign diplomats do not usually speak with the bluntness of the Indian Prime Minister. But the Kashmir issue is one that is so palpably provoking that Pandit Nehru's outspokenness should have been welcomed in London with a fair measure of approval. That papers like the *Times* and the *Manchester Guardian*, generally credited with a sense of reasonableness and moderation, should have succumbed to the vicious propaganda of Pakistan is in the eyes of the Indian Prime Minister inexcusable. Addressing a crowded press conference of 200 representatives of British and the world press Pandit Nehru spoke with unusual warmth. "India was there" he said as a protector at the invitation of the lawful Government of Kashmir and the popular leader of the people: but what do the armies of Pakistan do there?—I ask you for a straight answer to that question," he asked with passion.

"The one is a robber and invader; the other is a friend of the country, going in as a friend of the people, India will not put up with this, no matter what are the consequences," said the Pandit.

This is strong language seldom used by statesmen at the helm of affairs. That the Prime Minister chose to use such words shows the depth of feeling and the strength of his convictions, and its sole justification for such language is the

moral indignation aroused by the monstrous nature of the offence—an offence against Kashmir and India and humanity.

Yet Pandit Nehru has declared time and again that war should be ruled out in the settlement of the Kashmir issue. India is ready for mediation and to stand by the will of the people of Kashmir.

The Role of Labour in Free India

India's Labour Minister, Mr. Jagjivan Ram, appealed for "a change in social values," and said "labour must receive the dignity which it deserves." The Labour Minister, who was speaking at the Benares Hindu University Convocation on the "role of labour in the new India", said that while it was necessary to emphasise the need for sacrifice and discipline under the present conditions, it did not mean that "exploitation of the working classes in any form should be tolerated."

He asked labour to realise that their tactics had to be changed as the tactics of yesterday could not yield "the same dividends" and might even lead labour to disaster.

Appealing to the educated classes to give "disinterested help" to labour, Mr. Jagjivan Ram said that he would be happy if universities insisted upon performance of social work as an essential condition for the conferment of degrees.

An Unostentatious Scholar

It is with profound regret that we record the passing of Mr. V. Narayana Aiyar at a comparatively early age. He was practising as an Advocate of the Madras High Court for ten years but his aptitude lay in learning and research. For nearly eight years he collaborated in the work in connection with the Tamil Lexicon. A scholar in three languages—Sanskrit and Tamil and English—he did some excellent work in connection with the translation of our pocket classics. The *Upakhyanamala*—the Garland of Stories published by G. A. Natesan & Co., was one of his last and lasting works. During his last days he was engaged in another work of translation but his premature death has left it unfinished. Modest and unassuming, he will be remembered by his few chosen friends as a true scholar with a passion for Vedic learning.



The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)



DEVELOPMENT OF THE CONGRESS CONSTITUTION. by Dr. N. V. Rajkumar, Foreign Secretary, Indian National Congress with a foreword by The Hon'ble Shri R. R. Diwakar. Published by the All India Congress Committee 7, Jantar Mandar Road, New Delhi. Pp. 147. Price Rs. 2-14.

This is an official publication of the Indian National Congress giving an outline history of the various stages through which the Congress constitution evolved into the 1948 constitution.

The volume records how the first constitution was made in 1899 after several years of "attempts." Next the historical 23rd Congress of Surat and the split there are described. The famous constitution of 1908 following the Surat split is quoted in full as providing the basic foundation for all future Congress constitutions. The history goes on to narrate the amendments of 1915 enabling Tilak to re-enter the congress and the Nagpur 1920 session when Mahatma Gandhi began to influence the organisation. From this year onwards, the book brings out the gradual but rapid transformation of the congress from the conglomeration of intellectuals into the revolutionary men's organisation of the 1930's and forties. In conclusion the 1948 constitution is given in extenso.

The author has tried to speak mainly through the language of the congress resolutions and constitutions themselves but wherever there is need he has provided lucid, short and instructive narratives detailing the circumstances leading to the events. There are also summarised versions of changes introduced at every stage. There are three appendices all of them being Mahatma Gandhi's notes for recommending the revisions of 1934, 1946 and 1948.

The book is brief but full and the get-up and printing are of high standard. Perhaps the price could be reduced considerably enabling it to reach a wider range of readers.

LABOUR PROBLEMS IN GREECE. 1949—
(International Labour Office Geneva).

The Report of the Mission sent by the International Labour Office embodying its investigations and recommendations on conditions in Greece, in order that the Greek Government may be advised and assisted in the solution of its problems, is very exhaustive. Athens and Salonika, the chief industrial centres of the state, form the main bases of the recommendations which are designed to be put into effect by stages spread over a period of years, though the conditions at the time of their visit were fluid and abnormal. Thus political insecurity distorts public administration; and even three years after liberation the state of Greek economy is distressing. Recovery has not proceeded satisfactorily for a number of reasons; and the most serious physical reconstruction problems relate to transport, not more than 5 per cent. of the highways being in good condition. There is no effective market at present for any substantially greater volume of production.

Labour has suffered a most serious dilution of its skilled sector. An expanded programme of vocational training for youth and adult alike is a crying necessity. Labour inspection is most onerous. Greek conditions illustrate the truth of the dictum that it is impossible to achieve a satisfactory system of social security in an unsound economy. Social insurance is also suffering from the same illness. Trade unionism has not mobilised the support of the working class as a whole. The Mission condemns compulsory trade union contribution and would recommend its suppression. Unions should be free to acquire a legal personality. Labour legislation is above board; and conditions of labour give no cause for despair in Greece.

At the end there is a summary of the recommendations contained in the Report, besides the observations of the Greek Government.

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THE WORLD OF BOOKS

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BAPU. Conversations and Correspondence with Mahatma Gandhi By F. Mary Barr. International Book House Ltd, Bombay P. P. 214. Price 2—12.

This volume is a welcome newcomer into the sphere of Gandhian literature. The book is not a mere verbatim report of some letters and conversations of Mahatma Gandhi. On the other hand it is an intimate narrative of the story of the author's relationship with the Mahatma studied here and there with reports of letters and conversations.

The story itself is very typical of the Mahatma's gigantic heart. The author, who started as a worker in a not altogether unprejudiced mission atmosphere, subject to influence by British officialdom has recorded the evolution of her complete transformation to the Gandhian ideal.

It is wonderful to read how the great man in the midst of Himalayan work which he took on himself found time and place to attend to even the most trivial needs of those who sought his guidance. The book shows up the Mahatma in his oft repeated claim of not being merely the leader but also of being the mother of his disciples. The proverb that a leader of men is distinguished by his capacity for attention to details would appear to be proved.

The book is worth reading several times over.

HISTORY OF SRI VIJAYA. By Professor K. A. Nilakanta Sastri. (Sir William Meyer Lectures 1946-47), University of Madras, 1949 - pp. 157, 2 Maps & Illustrations.

The author has a long and creditable record of research in the history of Indian cultural and other expansion in South-East Asia. He traces in his thoroughly scholarly manner, the factors that enabled Hindu culture to penetrate into Indo-China and Indonesia and the data that would go to prove the preponderant share of South India in this cultural expansion. The Sumatran Kingdom of Sri Vijaya flourished for several centuries from before the 7th century A. D.; and its earliest inscriptions were unmistakably of a South Indian script; It had its centre in Palembang in Sumatra and soon developed into the cultural leader of the Archipelago.

It was, in the beginning, a centre of Brahmanical Hindu culture and adopted Buddhism only later.

The author says that about the middle of the 9th century a Sailendra prince from Java came to occupy the throne of Sri Vijaya, while the original family continued in Java sometime longer. Sri Vijaya developed cultural contacts both with India and China, and served "a half-way house, maritime and intellectual, between China and India."

The author discusses the contact between the Cholas of Tanjore of early 11th century and Sri Vijaya, and holds that Rajendra Chola's overseas expedition was, perhaps, the cause of an important change in the political relations between the Malayan Kingdom and Java. He also holds that a new *Vihara*, was constructed at Negapatam by the Ruler of Sri Vijaya, about the end of the 11th century and was named after the reigning Chola Kulottunga (surnamed Rajendra) as *Rajendrasolapperumballi*.

The decline of Sri Vijaya in the 12th and 13th centuries is next traced. The simultaneous attacks from Java and Siam brought it about, in a large measure. The Arabs came to enjoy its commercial heritage.

The art of Sri Vijaya is held, in its earliest phase, to be directly South Indian in its main features. With the Sailendra advent from Java, some definitely Javanese cultural influences, already affected by Pala and Nalanda art, began to permeate, and the later phases of Sumatran art mark a new stage dominated by Javanese and by South Indian influences.

THE INDIAN REVIEW

"THE INDIAN REVIEW," (12 as.), published by G. A. Natesan & Co. in Madras, contains a number of interesting articles. This Review is level-headed in its policy and provides a fine example of decorous constructive journalism. Its format is neat. . . . Readers who appreciate an unbiased survey of the political panorama will find it in The Indian Review—*Illustrated Weekly of India*.

DIARY OF THE MONTH

- Nov. 1. The draft constitution of the U.S. of Indonesia signed today at the Hague.
- Nov. 2 Pandit Nehru made honorary citizen of San Francisco.
- Nov. 3. U. N. Control head quarters announce fulfilment of Karachi agreement respecting cease-fire line in Kashmir.
- Nov 4 Hussein Sirry Pasha forms an all-independent Egyptian Cabinet.
- Pandit Nehru offered Freedom of City at Vancouver.
- Nov 5. Report of Pakistan's encroachment on Indian territory in Assam.
- India refuses Pak wheat.
- Nov 6 Pandit Nehru awarded Spingarn medal in recognition of Service to Negroes.
- Nov 7 Governor-General rejects mercy petition on behalf of Godse and Apte sentenced to death in Gandhi murder case.
- Nov. 8 Pandit Nehru back in London: meets Mr. Attlee.
- Big Three Foreign Ministers meet at Paris to discuss West German Problem.
- Nov 9 Gen. Romulo Philippine President of U. N. proposes four point plan to end East West bloc deadlock in atomic energy control.
- Nov. 10 Conference on S E. Asia opens at Canberra.
- Nov 11 Andhra Provincial Congress Committee meeting at Vijayavada accepts J V P report coupled with demands for "Madras City Province."
- Nov 12. Nehru in a talk to Pressmen in London indicts Pakistan in respect of the Kashmir issue.
- Nov 13 Advisory Committee, concluding its Session at Delhi, suggests modification of Industries Control Bill.
- Nov 14. Pandit Nehru felicitated on his 61st birthday at a grand reception in Bombay
- Nov 15 Godse and Apte, sentenced to death in Gandhi murder case, executed at Ambala.
- Nov. 16. Congress Working Committee, meeting at Delhi, recommends immediate formation of Andhra Province.
- Nov 17. Third Reading of India's draft Constitution begins in the Constituent Assembly.
- Congress Working Committee clarifies R.S.S. members' relation with the Congress.
- Nov. 18. M. K. Vellodi, Secretary, Ministry of States appointed to succeed Major General Choudhury, Military Governor of Hyderabad.
- Nov. 19. Gen. Delvoie, Military Adviser to U N C I P. resigns.
- Soviet demands recall of Yugoslav diplomat.
- Nov 20. Debate on third reading of India's Constitution.
- Nov. 21. U. N. debate on S. W. Africa.
- Red threat to Chungking
- The Prime Minister accepts invitation to Commonwealth Conference in Ceylon.
- Nov. 22. Dr. P. V Cherian elected Mayor of Madras.
- Nov. 23. Shah of Iran addresses the United Nations Assembly.
- Nov 24. The Nizam signs the instrument of accession to the Indian Union
- Nov. 25. Maharaja of Mysore and Rajpramukh of Kerala in their Proclamations Ordain that the constitution of India will be the constitution of their States.
- Nov. 26. Rev. Michael Scott indicts S. Africa in his evidence before the U. N. Trusteeship Committee.
- Nov. 27. The Governor General at Shillong-Hindu Maha Sabha executive decides to rename the Sabha as "Akhil Bharat" "Hindu Maha Sabha."
- Nov. 28. Constituent Assembly, having completed third reading of India's constitution, meets for the last time in its legislative capacity under existing constitution.
- Nov. 29 World Labour Conference meet in London
- Nov. 30 Sheik Abdulla decides to go to Lake Success re: Kashmir Question.
- Red-entry into Chungking.



TOPICS From PERIODICALS



DIGNITY OF MAN

Among the many fundamental contributions Gandhiji made to uplift mankind, not the least is the conferring of a unique dignity on man, writes Sjt. J. C. Kumarappa in *Harijan*.

For ages honour and status were the attributes of men of wealth and circumstances. The lowest among men, if he came by material possessions, by hook or by crook, no questions were asked but was accorded first rank in society. Peerages were conferred, decorations were showered and all knees bowed to such.

Under the influence of such ideals slave economy flourished. Work was looked down upon, while indulgence held sway.

In a society founded on such valuations, man was not honoured for what he was but for the feathers he wore on his head or for the garland of skulls round his neck or for the barbaric splendour of the resplendent robes or the glamour and luxury of his dwelling place. Imperialisms of all kinds have their origin in such ideals. Even in our land today there are persons who hold such caparisoning and upholstery essential for maintaining dignity. Where such valuations prevail, work is at a discount, the weak labour for the well-being of the mighty.

With the advent of the machine-age, man lost his position even as a worker. He yielded place to the machine. His purpose in life was to tend machines.

In a land suffering from shortage of labour, something had to be done to make such work honourable. Hence arose the movement in the U. S. A. to dignify labour. Yet man had no attribute of his own but his capacity to produce material things.

It fell to Gandhiji to discover that work had two aspects—its power to develop man and afford an outlet for the expression of his personality.

Work did not confer dignity on the divine image. Nor were material possessions requisite to obtain honour and status. A new code of values was the result. Under this, work was respected according to the worker's character and personality. Scavenging could be the noblest of professions and the pursuit of law the meanest of criminal ventures, according to the motives of the actors.

This code conferred dignity on man himself, apart from his environment, birth, or material circumstance. So that even the poorest in the land can enjoy a status equal to that of the highest provided the needed character and personality were present, thus bringing about an equality of status in this class—colour—caste—ridden world.

This is indeed true democracy that restores to every human being a freedom that politics cannot give and a status no wealth can buy. May we all attain such position through our service to the needy and love of fellowmen.

WHY WORRY?

There are only two reasons for worry. Either you're successful or you're not successful, says *American life*.

"And if you're successful there's nothing to worry about. If you're not successful, there's only two things to worry about—your health is either good, or you're sick.

And if your health is good there is nothing to worry about and if you're sick—there's only two things to worry about. You're either going to get well or you're going to die.

If you're going to get well, there's nothing to worry about; if you're not going to get well, there's only two things to worry about. You're either going to Heaven, or you are not going to Heaven.

And if you are going to Heaven, there's nothing to worry about; and if you are going to the other place, you'll be so doggone busy shaking hands with old friends you won't have time to worry."

So, why worry?

PANDIT NEHRU ON HIS VISIT TO U. S. A.

Pandit Nehru arrived in Bombay on November 14 after his five-week tour of Britain, United States and Canada.

Addressing a Press conference immediately after his arrival at the Government House, Pandit Nehru said. "The welcome given to me—official and popular—wherever I went symbolised the world's respect for new India."

I have had a wonderful tour and wherever I have gone—England, the United States and Canada—I have been besieged and inundated with courtesy and with a great deal of affection. Everywhere, they thought of Mahatma Gandhi and his teachings—peace and co-operation—with our people.

They associated new India with that great leader and his teachings—and me, however humble I may be, with that great man.

Pandit Nehru declared: Everywhere I found an enormous fund of goodwill for our people. I also found an enormous desire for peace in the world and co-operation among the peoples of the world.

So, I return with optimism for the future, not only for our country, but for the whole world.

I have taken this rather long holiday and I must now settle down to work.

Throughout my stay aboard. I gathered fresh experience and naturally I liked to be away from India. At the same time, I have been away for a long time and so I am glad to be back.

I naturally feel happy at the welcome I got there but I rejoice to come back and to land on Indian soil first in Bombay, this beautiful city in many ways, so full of affection and to see friendly and familiar faces looking at me.

I have had a wonderful welcome. It would be wrong to say that I am a hero. The welcome accorded to me was not personal but it was rather a welcome and respect for the new India. And I became the symbol of that new independent India, I think it was a welcome, specially so far as the large masses of people are concerned, for something that they had in their minds and hearts that India represented. Perhaps, it was because they had heard something of India and of Mahatma Gandhi.

They thought of Mahatma Gandhi and his teachings in terms of peace and co-operation with the peoples of the world. They knew that India stood for peace and co-operation and for the raising of the under-privileged people everywhere. Because of that they associated me with this great man.

Wherever I went, it was not only an official welcome but a popular too. I found an enormous fund of goodwill for India and the Indian people among the countries that I visited. I found an enormous desire everywhere for peace in the world and for co-operation among people. And so I return full of optimism for the future not only for our country but also for the whole world.

SARDAR PATEL'S CALL TO PEOPLE

Deputy Prime Minister Sardar Patel, in a broadcast from New Delhi emphasised the gravity of the economic situation facing the country and appealed for the co-operation of every section of the people in overcoming it. "The time for preparing paper schemes has gone," he said. "The time has come for clear-cut policies and for strong and determined action."

He appealed to the agriculturists to grow food on every inch of space available to them, deliver to the Government the maximum they could spare and keep to themselves the minimum.

Government, industry and labour must all play the game in a spirit of national service. Industrialists should concentrate on getting the maximum out of their plants and machinery. Labour should lend its helping hand to the industrialists to exploit their resources to the maximum national advantage. Government should ensure there were no impediments, no bottle-necks and no red-tape. The tradesmen should ensure that the produced articles reached the consumer with the minimum of difficulty and minimum of extra cost. "In such an inexorable and unrelenting struggle for existence mercenary motives must not be allowed to rule to the exclusion of patriotic duty."

Asking the people to place every pie they could save at the disposal of Government for utilisation in nation-building activities, Sardar Patel said development programmes, which needed capital could not be kept in suspense for very long without doing grave damage to India's national economy. It would be as wrong for anyone today not to invest in saving as it would be in times of war for anyone to shirk the obligations of compulsory national service.

Sardar Patel commended to business and professions, Government's scheme of voluntary cuts in higher salaries and compulsory savings for Government servants of different salary grades. The Government of India, he said, hoped shortly to supplement this by a similar scheme for Government servants drawing Rs. 250 and below.

R. S. S. AND THE CONGRESS

No Congressman shall organise or join any volunteer organisation other than the Congress Seva Dal and, therefore, the members of the R. S. S. who belong to a volunteer organisation (the R. S. S.), will not be exempt from this rule and discipline if they choose to become Congress members.

This was made clear by the Congress Working Committee in a statement clarifying its earlier ruling on the admission of R. S. S. members into the Congress.

The Committee's statement said:

"Some time back a reference was made to the Working Committee by the Bihar P.C.C. whether members of the R. S. S. were debarred from becoming primary members of the Indian National Congress. In answering that reference, the Working Committee did nothing more than explain the constitutional position of the primary members of the Congress. According to Article IV of the Constitution, any person of the age of 21 years and over who believes in Article I (1) shall, on making written declaration to that effect, become a primary member of the Congress. There was no ban in the constitution of the Congress on any person becoming a primary member if he conformed to the conditions laid down in the above article. By no stretch of imagination this explanation could be misconstrued as an invitation to the R. S. S. or any other group to become primary members of the Congress.

"All primary members, under the Congress Constitution, are of course subject to the rules of discipline, and the members of the R. S. S. are no exception to these rules even if they choose to become primary members. The rules of discipline include the following rule: "No Congressman shall organise or join any volunteer Dal other than the Congress Seva Dal."

HYDERABAD ADMINISTRATION

Mr. M. K. Vellodi, Secretary, Ministry of States, has been appointed to succeed Major-General J. N. Chaudhuri, Military Governor of Hyderabad.

The services of Major-General Chaudhuri, the announcement says, will be placed at the disposal of the Defence Ministry with effect from December 14, 1949.

The announcement adds: "As a measure of retrenchment, the post of Adviser, Ministry of States, will be abolished with effect from December 1, and Mr. V. P. Menon will assume the duties of Secretary."

COMPENSATION FOR ZAMINDARS

The manner and method of finding finance to pay compensation for Zemindars under the Madras Estates Abolition Act are being investigated by the Finance Minister, Mr. B. Gopala Reddi.

The Minister disclosed to Pressmen that only about Rs. 2,00,00,000 would be required to pay the 50 per cent advance compensation for the 33 Estates including some of the big northern estates, already taken over by the Madras Government.

The Minister ruled out any suggestion to collect funds by any levy on estate ryots for this purpose. This question had already been fully examined and given up by the Government, as it would not be proper to subject the poor tenants, who had been victims of rack-renting for years, to further levies.

He also explained that this expenditure on payment of compensation could not be charged to the General Revenues but should be met only from capital expenditure. Funds for this purpose could be raised either by disposing of Government securities or raising loans.

DISSOLVE MUSLIM LEAGUE IN INDIA

Mr. S. A. Shafee Mahomed, former Sheriff of Madras in a statement to the press, asked for the liquidation of the Muslim League in India.

He said: "If some sort of a Gallop Poll were taken, the Muslim League would find itself drowned." Changing the Muslim Leagues' policy with having led to the partition of the country and to the terrible aftermath that the Muslim masses were still experiencing, he said they had not forgotten "the mad days of 1947."

"But for the magnanimity of Mahatma Gandhi and the Congress leaders, the 'Deliverance Day' and 'Direct Action Day' stunts of the League would have led to disaster and the perpetuation of India's slavery."

"Bill, you young scamp, if you had your dues you'd get a good whipping."

"I know it, Daddy; but bills are not always paid when due."

INDUSTRIAL MUSIC

Recorded programs, designed and tested by the Muzak Corporation, reduce worker fatigue in factories throughout the United States. This is the burden of an article in the June number of *Commercial America*.

The idea of working to music is not new. Centuries ago, as the writer says, the Greeks had songs for harvesting; mariners of old hauled mainsail to the tangy tune of sea chanties; the cotton fields of the American South produced the folk-songs which are part of United States heritage today. While the idea itself is not new, its scientific application to the modern industrial machine is a fascinating development of the past dozen years or so. Known to millions as "Music-by-Muzak," the extension of recorded music to the workaday world as well as to entertainment, eating, and other places has been due to the efforts of the Muzak Corporation in New York City.

It all started back in the pre-radio days of 1922 when Major General George O. Squier, Chief Signal Officer of the U. S. Army, proposed the use of electric light and power lines to transmit "news, instructions, music, local advertising, etc." to homes in individual local areas. In the next 14 years of experimentation, the scope of the original idea was changed and broadened considerably. Transcribed music was found to be ideally suited to the needs of hotels and restaurants for space and economic reasons. Telephone lines proved more satisfactory than power lines, which suffered from distortion and interference from trolleys, factories and other facilities using the same power lines. And, most important of all, the idea of functional, music-with-purse, was born.

By 1936, Muzak was ready to introduce its first programs of specially arranged and recorded "background" music to restaurants and hotels in New York City and vicinity. The idea of soft, nondistracting mood music in such public places

spread quickly, and during the next few years franchises were set up in leading cities across the United States for the distribution of this special type of music. Meanwhile, Muzak was actively involved in extensive research into the application of music in industry, an experimental field just beginning to be investigated in a small number of plants here and in England. The years of World War II, with the attendant pressures, greatly accelerated the phenomenal growth of this musical means of achieving industrial harmony and efficiency.

Postwar years saw industrial music installations increase in leaps and bounds as materials became easier to obtain. Today, Muzak's varied, functional work programs are operating in thousands of plants and factories, distributed through central studios in more than 150 leading cities throughout, the United States, in Canada, Mexico and Hawaii.

Subsequent research developed a program formula for work music in the office where mental and visual fatigue, boredom from tedious tasks and nervous tensions from pressure jobs were the main issues rather than the physical and noise fatigues of the factory.

At the present time, Muzak sends out a number of different work-music programs to plants, factories and offices, banks, stores, insurance and telephone companies, aside from its familiar "background" music in hotels, restaurants, physicians' and dentists' offices, hospitals, schools, employment bureaus, railroad and airline terminals, clubs reception rooms of all kinds and other public places where waiting is a factor. An amazing network of specially leased telephone lines transmits these programs from each central franchise studio to local subscribers within that territory. These special telephone lines have a frequency range many times greater than that of ordinary lines in order to reproduce the full sound of an orchestra. Each studio has a huge "switchboard" which pipes the right music to the right subscriber at the right time of day.

THE HEBREW UNIVERSITY

Dr. Selig Brodetsky, the newly appointed President of the Hebrew University of Jerusalem, outlines in the American periodical *Jewish Frontier* some of the future plans and problems of the university. The birth of Israel has created new needs. Before the war the university concentrated its efforts on the sciences and mathematics. Jewish and Arab studies, with a lesser emphasis on history, philosophy, and languages. The needs of the new State have called into being new faculties—of law, of medicine, in the first place; the Department of Agriculture, at present part of the Faculty of Science, is to become a faculty on its own; Departments of Economics and the Social Sciences have been opened. Before the war there were a thousand students; there are at present only five or six hundred, but the number is expected to reach two thousand or so in the next few years. The university's difficulties are formidable. It has not yet reoccupied its splendid buildings on Mount Scopus; these are in international hands and can be reached only by passing through an area held by the Arab Legion. Meanwhile it has its headquarters in a rented Christian monastery. For its support it depends very largely on contributions from overseas. Its costs for the coming academic year are put at £670,000. Its receipts from fees, endowments, and grants from the Government and from the Jewish Agency bring in hardly more than £100,000. The balance comes from "Friends of the Hebrew University," particularly in the United States. Its position is therefore unstable. But it has the advantage, as Dr. Brodetsky says, that "the university belongs to all world Jewry." He adds the hope that "many non-Jews, especially "Arabs and others from the Middle East, "will come to study with us."

UNDER-WATER LIFE

Mrs. Laurel Griffin of San Pedro, California, is probably the world's only deep-sea diving artist, the "Los Angeles Times" reports. The wife of an expert American deep-sea diver, Mrs. Griffin has been painting under the water for the last two years.

When she first started painting under water, Mrs. Griffin used a diving bell and thus was able to reproduce submarine gardens in water colours. Soon she began making dives in a shallow-water diving suit and observation helmet. This gives her much more freedom of movement. Since the use of this equipment makes working with water colours impossible, Mrs. Griffin now uses special oil paints and works on a specially treated canvas. Her easel is weighted down by lead stripping.

All of Mrs. Griffin's diving equipment is equipped with two-way communication systems so that she can keep in constant touch with her husband who tends her air and life lines from the deck of their yawl. The yawl is both their home and workshop.

Painting the often grotesque and fantastic marine growth on the ocean floor is thrilling, according to Mrs. Griffin. She points out that marine life soon loses its bright colour when brought to the surface.

The Griffins have lived a sea-going life for the last eight years. When Mrs. Griffin is not employed on a diving job, they sail their boat on the Pacific Ocean to find new places for future art work by Mrs. Griffin. This summer the Griffins plan a cruise to Mexican waters where they will record on film and canvas the beauties beneath the sea.

ORIENTAL LEARNING

H. E. The Governor of Bombay, Raja Sir Maharaj Singh, inaugurating the 15th session of the All-India Oriental Conference at Bombay on November 5 said that while India had attained political independence, "scholarship and intellectual effort outstrip the limits of race and country, and nations have much to learn from each other."

The Conference, jointly organised by the University of Bombay and the Bombay Branch of the Royal Asiatic Society was attended by 600 delegates from all over India. After its inauguration, the Conference broke into 18 sections, including sections on classical Sanskrit, Islamic culture, and technical sciences and fine arts.

Prof. K. A. Nilakanta Sastri, Vice-President of the Conference, was elected as President in the absence of Dr. S. K. De, former head of the Department of Sanskrit in Dacca University.

Dr. De, in his presidential address, read by the Secretary of the reception Committee, suggested that the Conference should no longer confine its activities to India alone, as at present, but should expand its activities and cover Asia.

"The Conference can do this by inviting representatives from these countries and without abandoning its Indian character, it may periodically expand itself into a kind of Asiatic Conference of oriental learning" and if possible, it may even hold some of its sessions outside India," he added.

UNIVERSITY FOR RAYALASEEMA

Addressing a public meeting here on November 5, Dr. Pattabhi Sitaramayya said that a separate University for Rayalaseema was essential and therefore must be established. Appealing to the Rayalaseemites and the people of the Circars to forget differences between them, the Congress President said that he would go to the length of even favouring a separate province for Rayalaseema. For, he said, there was nothing wrong in having two provinces in a territory with a single common language but not one province in a region with two languages.

UNESCO SEMINAR IN MYSORE

Maulana Abul Kalam Azad, India's Education Minister, inaugurating the sixth Seminar of UNESCO in Mysore observed that if mankind is to achieve conditions where peace and tranquillity can become a reality between individuals and nations, the common people of the world must assert themselves. If they take an intelligent interest in the affairs of the world and demand that the governance of man must be in the interest of peace, then and then alone can the different governments of the world be compelled to pursue policies which will lead to peace instead of war. This is where the need for adult education or social education—education for the complete man—becomes imperative.

Laying special stress on a programme of social education for Asian countries, the Minister announced that the Government of India propose to give first priority to this question in their scheme of educational development for the country.

G. K. GOKHALE COLLEGE AT KAGAL

The foundation stone of G. K. Gokhale College of Arts was recently laid by Mr. Parashuram Patwardhan, Raja of Jamkhindi last month at Kagal, about 12 miles from Kolhapur. Mr. Patwardhan donated to the college a sum of Rs. 25,000 and a library worth Rs. 1,00,000.

The G. K. Gokhale College will be run by the Shikshan Prasarak Mandal, Kolhapur, and will commence working from the next academic year. It is situated at Kagal, the birthplace of Gopal Krishna Gokhale.

SCHOLARSHIPS FOR ARTISTS

The sevenman committee appointed by the Government of India to select artists for the award of eight India Government scholarships on the best painting depicting rural life of India have selected the following: S. H. Raja, Dharendra Nath Brahma, L. P. Khone, Gopen Roy, S. P. Palsikar, Manik Lal Banerjee, C. P. Saxena and Namita Ghosal.

The competition was limited to artists below 35 years of age. About 100 artists from all over India competed for the scholarships.

END OF GANDHI MURDER CASE

The principal convicts in the Gandhi Murder Conspiracy Case, Nathuram Vinayak Godse and Narayan D. Apte sentenced to death by the Special Court in Delhi's Red Fort on February 10 this year, were hanged on November 15 in Ambala Jail.

The bodies of Godse and Apte were cremated inside the jail by the jail authorities. The cremation was performed according to Hindu Sanatanist rites, as desired by the prisoners and their relatives.

The relatives of Godse and Apte were not permitted to be present at the time of the cremation.

Godse and Apte are stated to have executed wills.

It may be recalled that the trial of Nathuram Godse, Narayan Apte and six others before the Special Judge. Mr. Atma Charan, started on May 27, 1948, and ended on December 30 the same year. One hundred and forty-nine witnesses gave evidence for the prosecution.

One of the accused, Dr. V. D. Savarkar, the Hindu Mahasabha leader, was acquitted by the special Court.

Nathuram Godse and Apte were condemned to death and five others received life sentences. Appeals against the Judgment of the Special Court were filed by the convicts. The East Punjab High Court, on June 21 this year, upheld the sentences of death passed on Nathuram Godse and the life sentences on three others. Dr. Parachure and Shankar Kistayya were acquitted.

A pauper appeal for leave to appeal to the Privy Council by the convicted men was rejected by that court on October 12. On October 26, Mr. S. S. Dulat, who had succeeded Mr. Atma Charan, signed the warrants for the execution of Nathuram Godse and Apte, fixing November 15 as the date for the hanging.

PLEADERS AS ADVOCATES

Orders have been passed by the Government permitting pleaders to enrol themselves as Advocates of the High Court on payment of the prescribed fee. This is in response to requests made by the Provincial Bar Federation regarding unification of the Bar.

BOOK ON MUSLIM LAW

A book on Mohammedan Law is nearing completion in London from the pen of Miss. Kamila Tyabji, an Indian Muslim woman, still in her twenties, who has already made British legal history by appearing in sari and barrister's wig, in appeal cases before the Privy Council.

Member of a family for several generations distinguished in law in India, she has lived for nine years in Britain. She has an attractive "bachelor flat" in Balham South-West London. There she is now putting finishing touches to her book on Mohammedan Law which is to be her thesis for a doctor's degree at Oxford.

She had to learn Arabic for the purpose and evolved a system of her own to master the language. With a copy of the Holy Quran in one hand and an English translation in the other she sat down and learned the language practically word by word, picking up the rules by memorising examples—a remarkable tribute to her concentration of purpose.

NIZAM'S FUNDS IN LONDON

The British High Court has given leave for London Solicitors acting for the Nizam of Hyderabad to serve a writ for the repayment of £ 411,000 of his former Finance Minister, Nawab Moin Nawaz Jung, now in New York. The writ will pass through diplomatic channels.

Nawab Moin led the Hyderabad delegation to the United Nations Assembly in Paris a year ago at the time of the "complaint" against India.

The Nizam later withdrew his "complaint" and repudiated the delegation. The money concerned is now lying in a London Bank.

CHIEF JUSTICE OF MYSORE HIGH COURT

His Highness the Maharaja of Mysore has confirmed Mr. Justice P. Medapa as Chief Justice of the Mysore High Court and Mr. Justice T. N. Mallappa as Judge of the Mysore High Court, both with effect from November 18, 1949.

APOSTLE THOMAS

In regard to St. Thomas and his associations with the Madras Coast the following facts presented by Principal C. S. Srinivasachari, the well-known South Indian historian may be read with interest. The Apostle, says the Principal, in the course of a letter to the press is believed to have suffered martyrdom at St. Thomas Mount and to have been buried at first at San Thome by the shore.

San Thome was known to the Arab geographers and travellers of the 9th and 10th centuries as Betumah, i.e. the house or church or town of Thomas. It was to this Betumah that King Alfred of England probably sent his emissaries about 883 A. D. as noted in the Anglo-Saxon Chronicle. Subsequently certain Persian merchants who were Nestorian Christians built a Church at the place, as well as a chapel over the site of the tomb and a monastery at the top of St. Thomas Mount. This community of Nestorian Christians was in existence when Marco Polo visited the coast in 1293 A. D. Other mediaeval European travellers like Friar Oderic and Nicolo di Conti had noticed the existence of the shrine. Joseph of Cranganore, a Syrian Christian of the 15th century, visited the place and found that it was a sacred spot to both the Christians and Hindus, whose ancient shrine of Mylapore was well known. Duarte, Barbosa, the famous explorer, who visited the place in the early years of the 16th century, found the church in ruins. The Portuguese then came upon the scene and in 1522 A. D. rebuilt the old chapel wherein they happened to discover the empty grave of the Apostle. In the previous year, Gaspar Correa, a voluminous historian of Portuguese enterprise in the East, had arrived at the place and effected some small repairs to the chapel.

San Thome had always been identified with the adjoining Hindu temple-town of Mylapore and its first name under the Portuguese was San Thome de Meliapor. Mylapore was more ancient than San Thome, and the latter place was known also as Old Mylapore.

Ptolemy, the famous Graeco-Roman geographer of the 2nd century, A. D. noted Malli-arpha (identified with Mylapore) as a place on the east coast of South India. Dr. Medlycott definitely identified Ptolemy's Malliarpha with Mylapore (in his *India and the Apostle Thomas*—1905) as containing the two essential ingredients of the name Mylapore. D'Anville, the French geographer of the 18th century, had previously suggested the identification. The Arab work of the 16th century, *Tohfut-ul-Mujahideen* (tr. by M. J. Rowlandson, 1883 and recently by Mr. S. M. H. Nainar) mentions Meelapur. One writer has opined that it is the Malifattan of Rashid-ud-din Dr. Medlycott laid special stress on the Malabar tradition in support of the claim of Mylapore to hold the first tomb of St. Thomas.

The Rev. H. Hosten S. J., spent some time at San Thome in 1921 in investigations as to the truth of the tradition of St. Thomas' connection with Mylapore and the Mount and has published his views in *The Catholic Herald of India*.

NEW UNESCO MAGAZINE

The U. N. Educational Scientific and Cultural Organization (U. N. E. S. C. O.) have started a new monthly magazine *Impetus* which replaces the *Reconstruction Newsletter* which since 1947 has been reporting phases of reconstruction in education, science and culture.

The new magazine will be a forum, for presenting opinion and exchanging views on reconstruction and development. With the adoption of the plan by U.N.E.S.C.O. to raise the living standard in the under-privileged areas of the world this magazine is expected to be of considerable interest to India.

The magazine is distributed free to organizations and individuals throughout the world, who, by their interest and activities, seek to further the reconstruction and development of schools, libraries, laboratories, museums, art galleries, etc. Libraries or individuals who are interested should write direct to U. N. E. S. C. O., 19, Avenue Keleber, Paris, for putting them on the mailing list.

CHRISTIAN STAGNATION

In a thoughtful article in the *Aryan Path* Mr. C. M. Turnbull, an ex-Christian challenges the Western outlook and the Western Way of life.

"In refusing to say the creed of the Church I apparently cease to be a Christian; in saying that Christ is no more divine (and no less) than other great spiritual leaders, I am proclaimed a heathen—it is an honour.

Freed from dogma I can follow the truth, and really believe, I believe in good wherever it is to be found, be it in the teachings of Christ, in the *Gita*, the *Koran* or the *Dhammapada*. Fundamentally I believe it to be the same truth that underlies all these."

The West is fettered by its beliefs, i.e., the teachings of Christ, which are incompatible with its politics, so it excuses them, and the Church aids and abets by presenting an interpretation of these beliefs which does not clash too violently with the particular political and social set-up in existence,

"Thus the Church condones and excuses mass murder, executions, State control, and a whole host of other unsavoury aspects of our life which the State insists upon as necessary for the order of things, but which Christ condemned. Leo Tolstoy has ably pointed this out, and in India that truly great soul, Gandhiji, did likewise by casting off dogma and convention, and following the truth that was within him."

With the death of Gandhiji many of us in the West, he says, were jolted to our senses—we suddenly realised that here was a person (and millions with him) who had refused to lie to himself any longer, but had followed instead the truth, without wavering.

"If more of us followed and obeyed our consciences rather than a set of complicated laws and regulations there would be more peace and goodwill in the world."

SCIENTISTS AND LEADERSHIP

The world's leaders are misleading us. So declares Dr. M. F. Ashley Montagu, physical anthropologist of Hahnemann Medical College and Hospital, Philadelphia.

"Our world at the present time," he says in a report to the *Journal of Social Psychology*, is largely directed by criminally irresponsible adventurers and cynical and complacent men who have grown old in the way of self-interest and ultra-nationalism. Unless their place is taken by men of understanding and humility whose guiding principle is love, the world of man is doomed.

"Men who do not love one another are sick," declares Dr. Montagu.

"They are sick," he explains, "not from any sickness arising within themselves, but from a sickness which the malorganization of their societies has thrust upon them.

"The belief in false values, in competition instead of co-operation, in class and race and national prejudice instead of love, in narrow selfish interests instead of altruism, in atomism (especially atombombism) instead of universalism, in the value of the dollar instead of the value of man, represents social man turning upon all that is biologically good in him."

Love and co-operation among men as natural states have a support in the findings of biological sciences, Dr. Montagu explains,

Even the tiny, black planarian worms (the lowest animals in the evolutionary scale to possess a head) he says, help each other to survive damaging ultra-violet rays when they are together.

A POLE ?

My father was a Pole.
How interesting North or South ?

STREPTOMYCIN

The *British Medical Journal* has warned that use of the wonder drug streptomycin may have to be abandoned because it is too dangerous.

The *Journal* said the drug can have serious poisonous effects on the "eighth nerve" causing giddiness and deafness and may even upset a patient's sense of balance permanently.

The leading article in the *Journal* said that streptomycin was much more harmful and also less potent than penicillin and would find no place in therapeutics but for the fact that it acts on many bacteria against which penicillin is powerless.

The drug is used frequently to combat tuberculosis but in the majority of cases the *Journal* stated, patients become resistant to the drug and remain so indefinitely.

NEHRU IN AMERICA

The picture magazine *Life* said in its recent issue that the United States' welcome to Pandit Jawaharlal Nehru, Prime Minister of India, was one that for "variety, quantity and simple anxiety to please, was probably unmatched in the history of American hospitality."

In a pictorial review of Pandit Nehru's visit the magazine said the welcome was "partly a tribute to the rising power and independence of his nation in world affairs but it was also a tribute to a personality whose reputation for suavity, culture and refinement of mind was something rather special in the world inhabited by to-day's great national leaders."

Life described Pandit Nehru as "one of the most likeable foreign emissaries" ever to visit the United States. It said that "no matter how hectic the pressure of official and unofficial ceremonies and

dinners became it was evident that the Pandit could take it and that he was determined to learn as much about America and about as many kinds of Americans as he could possibly cram into his mouth-long schedule."

A picture accompanying the article showed the Prime Minister arm in arm with a Boston taxi-driver who asked to be photographed with him. A full-page colour picture showed President Truman welcoming Pandit Nehru to America.

"INDIAN ALLIANCE"

The *Chicago Tribune*, in an editorial on October 26 welcoming Pandit Nehru to the city said that the Indian Prime Minister was entering a section of the United States which never found excuses for British imperialism and always understood and sympathised with the ambitions of the Indian people for independence.

"Here in Chicago he is among friends who believed in the justice of his cause because they believed in the principles of their own declaration of independence.

"Mr. Nehru was warmly received in the East, but not wholly for the same reason. The Eastern interventionists are troubled. Their eyes have been centred on Europe. They rejoiced in 1941 when Mr. Roosevelt's refusal to make the slightest concession to Japan led to Pearl Harbour and our intervention in Europe, which was their goal.

"Now, as a consequence of destroying German and Japanese power, Russia is unchecked in Asia as well as Europe. The interventionists, face to face with the consequences of their policy, are desperately trying to strengthen Europe as a brake on Russia's westward expansion, and now that most of China has fallen, they are hoping that India will restrain Russian ambition in the East. Hence their elaborate reception of Mr. Nehru, and a good deal of hinting about loans that his country might have.

"All this Mr. Nehru knows. We hope he realises that the cordial greeting extended to him in this part of the country has no ulterior purpose, but it is an expression of respect for him as a leader and for his country's successful struggle to throw off foreign yoke.

"In our judgment, those who are trying to buy India as an ally against Russian tyranny are not thinking realistically. And India that can be bought would not be worth much as an ally. A genuinely independent India, determined to maintain her independence, might be worth a great deal."

INDIANS OVERSEAS

South Africa

COLONIAL RULE IN AFRICA

Colonial rule in Africa is bound to end, and the down-trodden people of Africa will come into their own sooner or later, declared Raja Maharaj Singh, Governor, in a Press interview.

A former Agent-General of the Government of India in South Africa and a recognized authority on African problems in U. N. councils, Raja Maharaj Singh said that the South African problem could be solved only by the organization of a united front of all non-European races in the continent.

He reviewed the African scene in the light of political developments in various parts of the continent, the struggle of the African natives for their "birthright of self-government" and the problem of Indians in South Africa.

On the problem of Indians in South Africa, Raja Maharaj Singh said he supported the idea, of a round table conference of India, Pakistan and South Africa—"if only to keep our-selves in the right."

"At the same time, I don't believe that there will be a change of heart in the Malan Government. On the contrary, I expect that Dr. Malan will continue to wish to repatriate as many Indians and Pakistanis as possible. But by agreeing to a Round Table Conference we would be able to show once more to the world who is the guilty party."

Asked whether Britain would be able to assist India in reaching an equitable settlement with South Africa, another Commonwealth nation, Raja Maharaj Singh said: "I don't think so. Unfortunately, Britain has throughout adopted at best a neutral attitude in this dispute."

Raja Maharaj Singh hoped that India and Pakistan would always present a joint front on the South African question, since the South African Government's policy adversely affected Indians and Pakistanis equally.

He stated that no purpose would be served by the resumption of diplomatic or trade relations at this stage. He said that this should await the result of the Round Table Conference. "There must be also," he added, "some *quid pro quo* on the part of the South African Government."

Madagascar

MADAGASCAR INDIANS

The Government of India have asked Mr. R. T. Chari, Secretary to the High Commissioner for India in the Union of South Africa, to visit Madagascar, the French Colony, in order to obtain first hand information about the position of Indians there.

According to reports received in New Delhi, the Government of Madagascar has enacted a law under which arbitrary powers to deport Indian settlers from the colony at short notice have been given to the Governor. There are about 15,000 Indians settled in Madagascar, for several generations. They are now reported to be undergoing serious hardships and some of them have already been deported and others who had come to India on a short visit have not been allowed to return to Madagascar. The Indian settlers complain that the French colonial authorities are out to uproot as many Indians as possible.

The interests of Indian settlers in Madagascar are at present looked after by the British Consul-General who also acts on behalf of India. It appears he has been unable to help the Indian population in this matter.

PAKISTAN RUPEE SLUMPS

The non-official exchange rate between India and Pakistan, which had been fluctuating within small variations with its highest limit at 115, in spite of Pakistan's fixing the official rate at 144, has now stabilised itself at a further lower rate of 105 Indian rupees for 100 Pakistan rupees, writes the UPI City Editor at Bombay.

This development, it appears is due to a widespread belief gradually manifesting itself in influential banking circles in Bombay that Pakistan may find it difficult to maintain the present official rate for long.

Reports from Karachi that offences of buying and selling of the Pakistani rupees at rates other than those prescribed officially will be punishable with imprisonment for two years, are being regarded here as proof of Pakistan's apprehension that the people of Pakistan lack confidence in their own currency, inasmuch as the Government have been constrained to adopt the most extreme step to stop the flight of capital and conversion of the Pakistan currency into sterling.

Since Pakistan is not a member of the International Monetary Fund, India, it is pointed out, is free not to accept Pakistan's exchange rate under Section 2 of Article XI of the Fund, to which India is a signatory. Besides, this step, on the contrary, will help the Indian banks having branches in the Pakistan Dominion to transfer their funds to India to a very great extent. This will inevitably mean a profit for Indian banks in the other Dominion and loss to the latter. In view of this possible development, it may be necessary for Pakistan it is argued, to stage a *volte face* in regard to her decision on non-devaluation.

DIVIDEND ON DEFERRED SHARES

The possibility of Central legislation limiting the dividend on deferred shares to twice that on ordinary, has again thrown the future of the Tata deferred shares into the melting pot, writes the Press Trust of India Bombay correspondent.

The limit on dividend of deferred shares has been recommended in a memorandum of draft amendments to the Indian

Companies Act, prepared and circulated by the Government of India's Ministry of Commerce.

The memorandum suggested that "the rate of dividend payable to deferred shareholders, shall not exceed double the rate of dividend paid to ordinary shareholders. Dividend payable to preference shareholders shall be at a fixed rate.

"The old companies shall be allowed two years' time to fall in the line with this scheme."

It would appear that the attention of some big operators on the Bombay Stock Exchange was drawn to this part of the memorandum, and, rather suddenly making up their minds that it brought the end of Tata deferreds, in sight, they started panicky selling in kurb trading, incurring huge losses.

The exact legal implications of the proposed provision in the Companies Act, particularly in its application to Tata deferred shares in view of the specific managing agency agreement, are not yet quite clear. Also the provision is merely in the stage of a proposal yet, and has to go through many stages before it becomes final. But the panic started had not subsided.

A new urgency now attaches to the scheme of conversion of Tata deferred shares into ordinary shares, which is generally regarded as necessary in the larger interests of the equities market.

WORLD BANK LOAN FOR INDIA

One million tons increased food production annually is expected in India as the result of the ten-million dollar loan recently sanctioned by the International Bank, it is learnt.

An official of the Central Ministry of Agriculture said the increased production had been planned by reclamation, during the next seven years, of a total of three million acres of weed-infested land, which had been out of cultivation for a number of years. An additional 120,000 acres of new land would also come under cultivation after reclamation.

"WOMAN OF ACHIEVEMENT
IN 1949"

Srimathi Vijayalakshmi, India's Ambassador to the United States, was among five "Women of Achievement in 1949" to whom the Women's International Exposition, assembled in New York, presented medallions of honour.

The presentations were made by the President of the U. N. General Assembly, General Carlos P. Romulo.

Srimathi Vijayalakshmi, in accepting the medallion, made a brief speech in which she said she could not lay claim to any "achievements." She had worked for causes which had for their aim the levelling down of barriers between people in the world, she said.

She thanked the Women's International Exposition for the honour done to her and paid a tribute to the 26-year work of the organisation in striving toward the attainment of world friendship and understanding.

Srimathi Vijayalakshmi, has also been awarded a scroll of honour by a Women's Graduate Association "in recognition of her contribution to the cause of liberty, freedom and peace." The citation said that she had shown "singular devotion to truth, liberty and the dignity of the human spirit." It described her as "gifted with a genius for friendship" and as the "symbol of the ideal woman of both the East and West renowned for her self-sacrifice and known as one who had inspired the emancipation of the women of India."

WOMEN IN PAKISTAN
FOREIGN SERVICE

A resolution protesting against the Pakistan Government's decision to ban the entry of women in the Pakistan foreign service was unanimously adopted at an emergent meeting of the Working Committee of Anjuman Haquq-E-Niswan, Lahore.

The Government was further urged to revise its decision and provide forthwith suitable posts in foreign service for the women candidates who were declared successful in the last competitive examination.

WOMEN IN U. S. GOVERNMENT
EMPLOYMENT

About one-fifth of all U. S. Government employees are women, and 41 per cent of all U. S. postmasters are women, says an USIS message.

Women in the U. S. Foreign Service have increased greatly since the first officer was appointed in 1922, and there are about 50 women in administrative posts in the foreign offices of the U. S. Economic Co-operation Administration.

The Democratic National Committee's State and County organisation have women officers on a 50-50 basis—on equal number of men and women officers. The other major U. S. political party, the Republicans, has a separate women's organisation with a membership of 400,000.

The U. S. Federation of Women's Clubs includes units with a membership of five million in the United States and is also affiliated with similar groups in 31 other nations.

WOMAN IN SYDNEY UNIVERSITY

Miss Margaret Telfer, acting Registrar of Sydney University, is the first woman appointed to this high position in an Australian university.

She was appointed Assistant Registrar in 1947.

Miss Telfer, who holds the degree of Bachelor of Arts and Diploma of Education, first joined the University's administrative staff in 1939 as adviser to women students.

For 18 years, from 1926 until 1939, she was secretary of the Sydney University's women's Union. The Union controls Manning House, a non-residential club for women graduates.

In her 23 years' association with the University she has seen the number of women students increase from 600 in 1926 to 2,000 in 1949—a fifth of the year's total enrolments. The number of women students enrolled this year is a record for the 97-year-old University.

United Kingdom

STATUS OF INDIANS IN U. K.

A bill dealing with the legal status and question of nationality of Indians in the United Kingdom after India declares herself a Republic on Jan. 26 next will be introduced in the House of Commons before it rises for the Christmas vacation on Dec. 16. the U. P. I. learns.

The British Government, it is gathered will propose as a temporary measure that Indians in England continue to enjoy full rights of British citizenship as at present until a comprehensive study of the new situation is made, in consultation with the Government of India. Other Commonwealth countries may also have to be consulted before a decision is taken.

There are about 5,000 permanent Indian residents in this country. Another 5,000 are classified as floating or temporary residents. There are, besides, students, sailors and visitors whose stay in England is purely temporary. There are as many as 15,000 Indians in the British isles at present.

Burma

INDIANS IN BURMA GOVT. SERVICE

According to a press Note issued by the External Affairs Ministry, the Government of Burma have decided to allow family allotments to the families in India of their non-national employees who are at present in areas under the control of insurgents in Burma.

Families in India of such Indian employees of the Government of Burma may apply for monthly monetary assistance through the Indian Embassy, Rangoon, to the head of the Department under which the employee is working, giving the following particulars:

Name of applicant; name of Indian employee from whose salary an allotment is sought; designation and appointment held by the employee; relationship of applicant with the employee; full address of applicant in India; amount of family allotment desired; amount of financial assistance received monthly in the past from the employees and documentary evidence, if any, in support of statements made above, e.g., letters, etc., from the employee to the applicant.

Pakistan

HINDUS IN PAKISTAN

Sri Sanat Kumar Roy Choudhary writes:—

"About a year ago when the Draft Constitution was first circulated I pressed for allowing Hindus resident in Pakistan such facilities to acquire the Indian domicile in case they desired it, so that we may legitimately be able to look after their welfare and to bring them to India if the situation became intolerable.

"No notice was taken of my suggestion at the time probably because a double domicile was a new thing in constitutional law. Since then however, the Germans have made a constitution allowing German residents in foreign countries to become German nationals.

"The Indian Constituent Assembly has been moved to give Indians in Malaya such facilities to acquire an India domicile if they so desired possibly because of some happenings there which the Indian Government was powerless to prevent.

"Is it too much to ask our constitution framers to look to the woes of Hindus in Pakistan and allow them the same facility? or will the very word 'Hindu' be a disqualification for their case being considered by our secular State?"

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

SEPARATE ANDHRA PROVINCE

The Congress Working Committee, meeting at New Delhi on November 16, decided to recommend to the Government the formation of a separate Andhra Province "forthwith". This will be the first "linguistic province". The proposed Andhra Province will have no claim on Madras City and the capital of the new province will be decided at a future date. The Working Committee passed the following resolution on the subject:—

"The Working Committee considered the reports of the Andhra Provincial Congress Committee, the Tamil Nad Provincial Congress Committee and the Government of Madras in regard to the formation of the Andhra Province. In view of their general agreement that an Andhra Province may be constituted in accordance with the report of the Linguistic Provinces Committee appointed at the Jaipur Congress, the Working Committee resolve that the Government of India be requested to take steps to form forthwith the Andhra Province generally consisting of undisputed Andhra Districts but without the city of Madras.

"The exact demarcation should be made by a Boundary Commission to be appointed therefor. The Committee trust that these steps will enable the inclusion of the Andhra Province in schedule one of the new constitution".

A separate Andhra Province which now awaits only official adjustments is the consummation of a 36-year old movement, and the Indian National Congress in the past had adopted resolutions favouring the creation of such a province.

The Government of the proposed Andhra Province is likely to be in Madras till a new capital has been decided upon at a later date. The new province will consist of 10 districts covering approximately an area of more than 67,000 square miles with a population of nearly 20 millions,

SALARIES AND SAVINGS

The Government of India have decided to enforce a compulsory savings scheme for Government servants drawing above Rs. 250 a month.

Secretaries, Additional and Joint Secretaries to the Government, the Chief Commissioner, Financial Commissioner and other members of the Railway Board have offered to subject themselves to a cut in their salaries, the announcement said.

The Government have decided to cut their salaries at the rate of Rs. 250 from those drawing Rs. 3,000 and Rs. 250 plus one quarter of the excess of pay over Rs. 3,000 from those drawing Rs. 3,001 and above.

The Ministers have already volunteered to accept a cut of 15 per cent in their salaries from November, 1949, until February 28, 1952.

Officers of non-Asian domicile and contract officers who are protected by their contracts, will be exempted from the cut. All other officers, under the Governor-General's rule-making control, serving in Civil, Defence, Railway and Posts and Telegraph Departments will be subjected to the cut. Officers whose pay is cut will be exempted from the compulsory savings scheme.

Under the scheme, Government servants drawing above Rs. 250 a month and serving in Civil, Defence, Railway and Posts and Telegraphs Departments under the rule-making control of the Governor-General will be required compulsorily to subscribe to one or other of the existing Provident Funds.

Government contributions to Contributory Provident Funds will be restricted to the existing rates.

Government servants of non-Asian domicile are exempted from the scheme.

The compulsory subscriptions will be enforced from December 1, 1949, to March 1, 1952.

A BOMBAY'S GIFT TO PANDIT NEHRU

An "embarrassed" Pandit Nehru was on his 61st birthday presented with the golden replica of the Asoka Pillar, Bombay's gift to the Prime Minister, at the Government House Bombay, by Mayor S. K. Patil.

A four foot high silver-coated Asoka pillar was also presented to him by Mr. Patil.

Suggesting that it would be better if the gifts were kept in a museum, Pandit Nehru said:

"The gift is a lovely one, but I am embarrassed because of the high cost and the weight of the gifts. I personally think that it would be a good thing to auction the gifts and earmark the proceeds for a public purpose. Alternately, they may be kept in a museum.

The replica weighs 235-1/4 tolas in gold and 12-1/4 tolas of platinum with 15 carots of diamonds inlaid in it. Its height is 12-1/2 inches.

The two replicas were made out of the collections made from the Bombay public and were decided upon as the most suitable form of gifts to the Prime Minister by a thousand-man committee.

The golden replica bore the following inscription.

Born: Allahabad, 1889;
President Indian National Congress 1929, 1936, 1937 & 1946.
First Prime Minister of Free Bharat, 15th August, 1947.
Commonwealth Prime Ministers' Conference, London 1948;
Historic visit to U.S.A. 1949;
Diamond Jubilee Celebrations; Bombay, 14th November, 1949.

COMMONWEALTH CONFERENCE

The Government of India have accepted the Ceylon Government's invitation to attend the Commonwealth Foreign Ministers' Conference which is expected to be held in Colombo sometime early in 1950.

The Prime Minister, Pandit Jawaharlal Nehru will make every endeavour to attend the Conference if the date suits him. It is stated that no definite decision has yet been taken on the agenda for the conference.

NOBEL PRIZE AWARD FOR JAP PROFESSOR

The Swedish Academy of Science has awarded the 1949 Nobel Prize for physics to Professor Hideki Yukawa of Japan—the first time a Japanese has won a Nobel award.

The prize amounted to 156,289.62 Swedish Kroner (30,171.74 U.S. dollars). It will be handed to Professor Yukawa at the Nobel Festival in Stockholm on December 10, which is the 53rd anniversary of the death of Alfred Nobel.

This year's Nobel prize for chemistry was awarded to Professor F. W. Glauque of Berkeley, California. This is the fifth Chemistry prize to go to America since the first Nobel prizes were distributed in 1901.

PANDIT NEHRU'S BIOGRAPHY IN POST-CARD SIZE

Pandit Jawaharlal Nehru, Prime Minister was presented with an exquisite specimen of the art of miniature writing containing his own life story. The scroll, little larger in size than an ordinary post-card, contains about two lakhs of letters.

The Specimen was prepared by Mr. Anant Bhatt, a young Bombay artist.

Mr. Bhatt in 1942 wrote the life of Mahatma Gandhi in about 32,000 words on one side of a post-card.

Mr. Bhatt claims that he could write the whole of "Bhagwat Gita" in Devanagari script on one side of a post card in one day.

AMERICAN EDITOR TO VISIT INDIA

Mr. Robert R. McCormick, Editor and Publisher of the *Chicago Tribune* and one of the Directors of the *New York Daily News* is expected to visit India in January next year.

The purpose of his visit is to collect material for a series of articles for American readers with a view to fostering closer understanding between the Indian and American peoples.

It is learnt that Mr. McCormick will also visit Pakistan, Ceylon and Burma.

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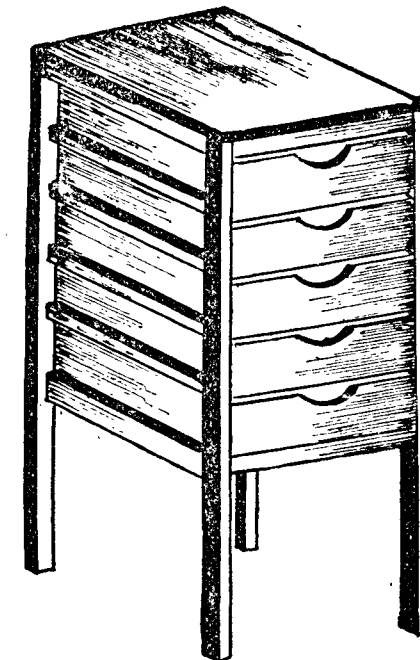
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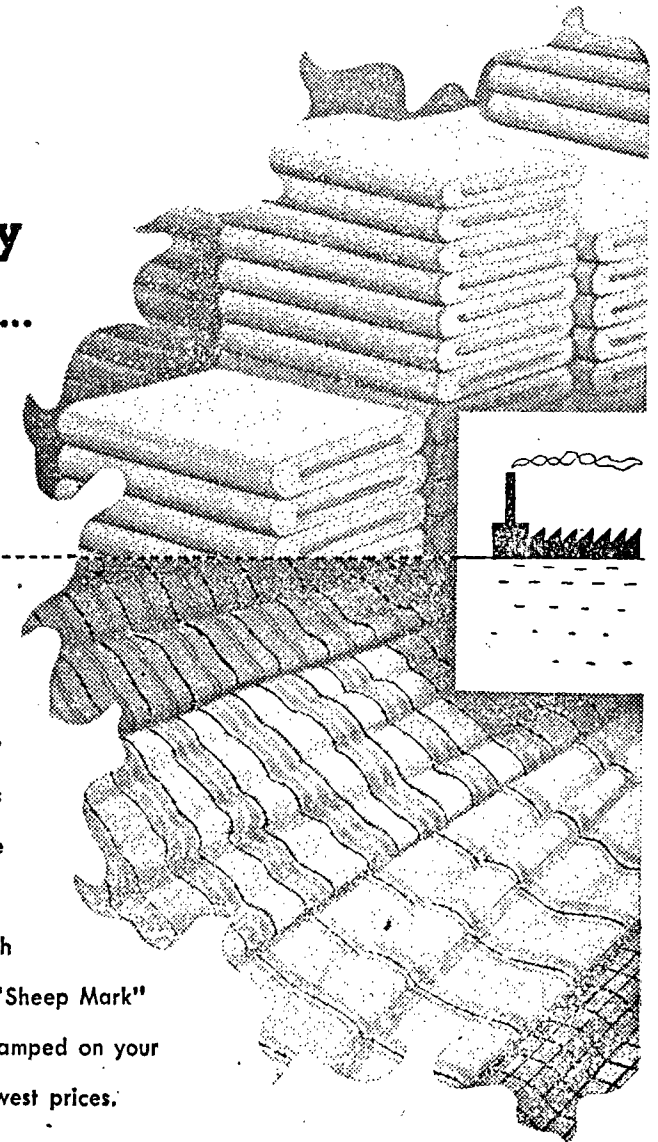
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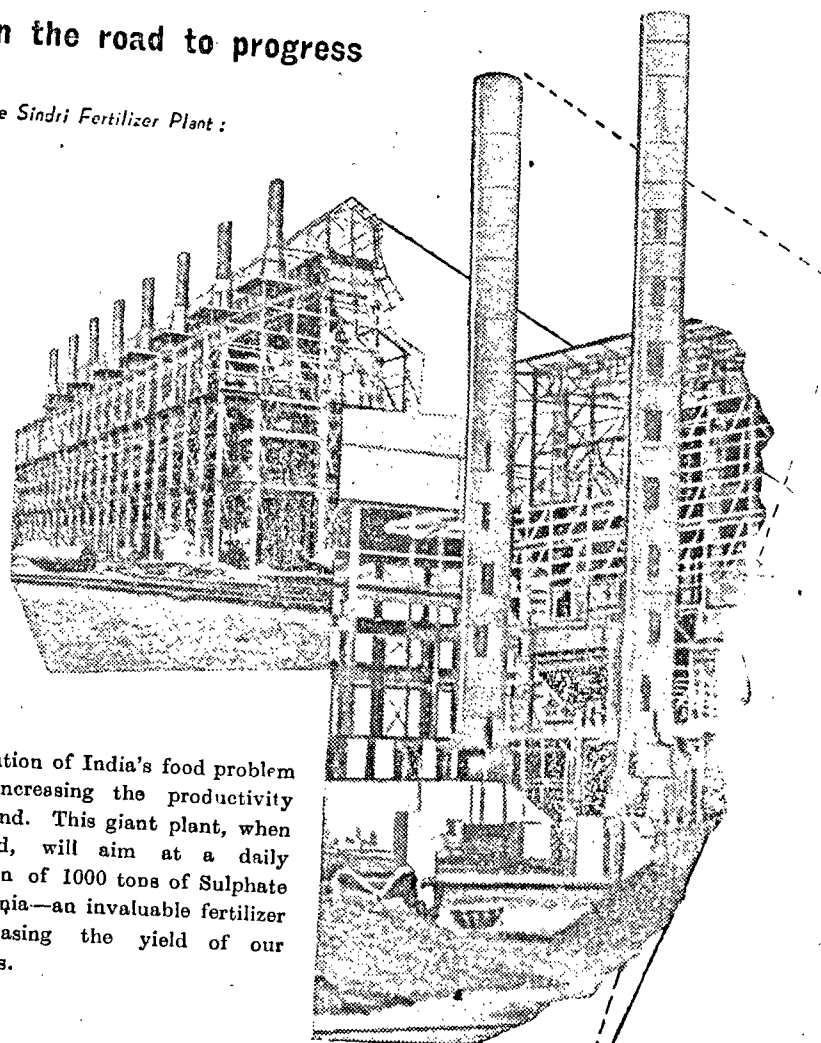
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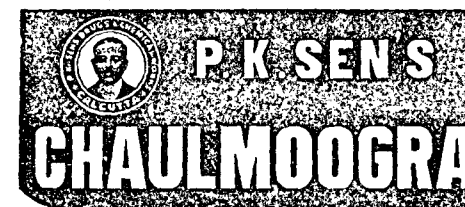


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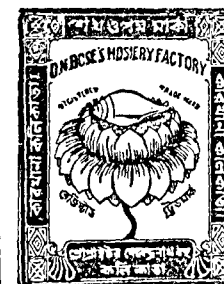
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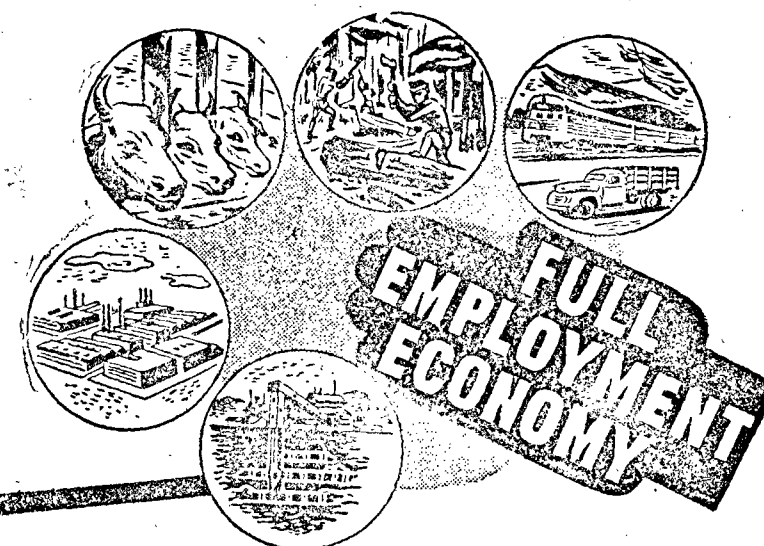
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That India has yet a long journey to make before she attains a full employment economy will appear from the following rough statistical data:

	Total working population in lakhs	Total industrial employment in lakhs	% of total population
U.S.A.	660	151	23%
U.K.	195	76	40%
INDIA	1,400	30	2.1%

Distressingly low as India's position is in regard to industrial employment (excluding trade transport, distribution, forestry and agriculture) there can be some complacency in reflecting the community service of an Industrial Group whose employment statistics are as under in round approximate figure:

Persons Employed: 35,000

Annual wage bill: Rs. 3 crores

This employment is provided in the following industrial establishments:

Cotton Mills 3, Jute Mill 1, Woollen Mills 2, Steel Casting 1, Plastic Moulding 1, Flour Mill 1, Vanaspathi 1, Aluminium Plant 1, Plywood 1, Oil Mill 1, Soap Factory 2, Hosiery 2, Straw Board 1.



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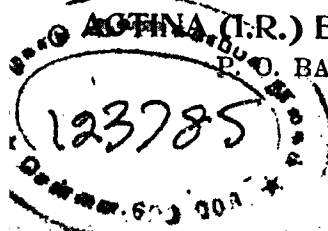
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