

Indian Affairs.

vol-2

NO-11

August-1950



3.

V2, 4M85m2, N48

NSD-2-11

1608 16

244 555

No. 11

AUGUST, 1950

244

450

216



INSIDE

- ESSENTIALS OF INDIAN ART
- THE ANGUL CONFERENCE
- OPEN LETTERS TO PRIME MINISTER SALAZAR
- CEYLON'S ANTI-INDIAN ATTITUDE
- TRIBAL NATIONALITIES IN FREE INDIA
- HOW THE GROUP AREAS BILL WAS BORN
- THE NON-VIOLENT WAY

8

ANNAS

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,
Kashipur Agricultural Syndicate Ltd.
"Linden House"
Lansdowne Road
BOMBAY I

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,
Kashipur Agricultural Syndicate Ltd.
"Linden House"
Lansdowne Road
BOMBAY I

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,
Kashipur Agricultural Syndicate Ltd.
"Linden House"
Lansdowne Road
BOMBAY I

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,

Kashipur Agricultural Syndicate Ltd.

“Linden House”

Lansdowne Road

BOMBAY I

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,
Kashipur Agricultural Syndicate Ltd.
"Linden House"
Lansdowne Road
BOMBAY I

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,

Kashipur Agricultural Syndicate Ltd.

“Linden House”

Lansdowne Road

BOMBAY I

FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

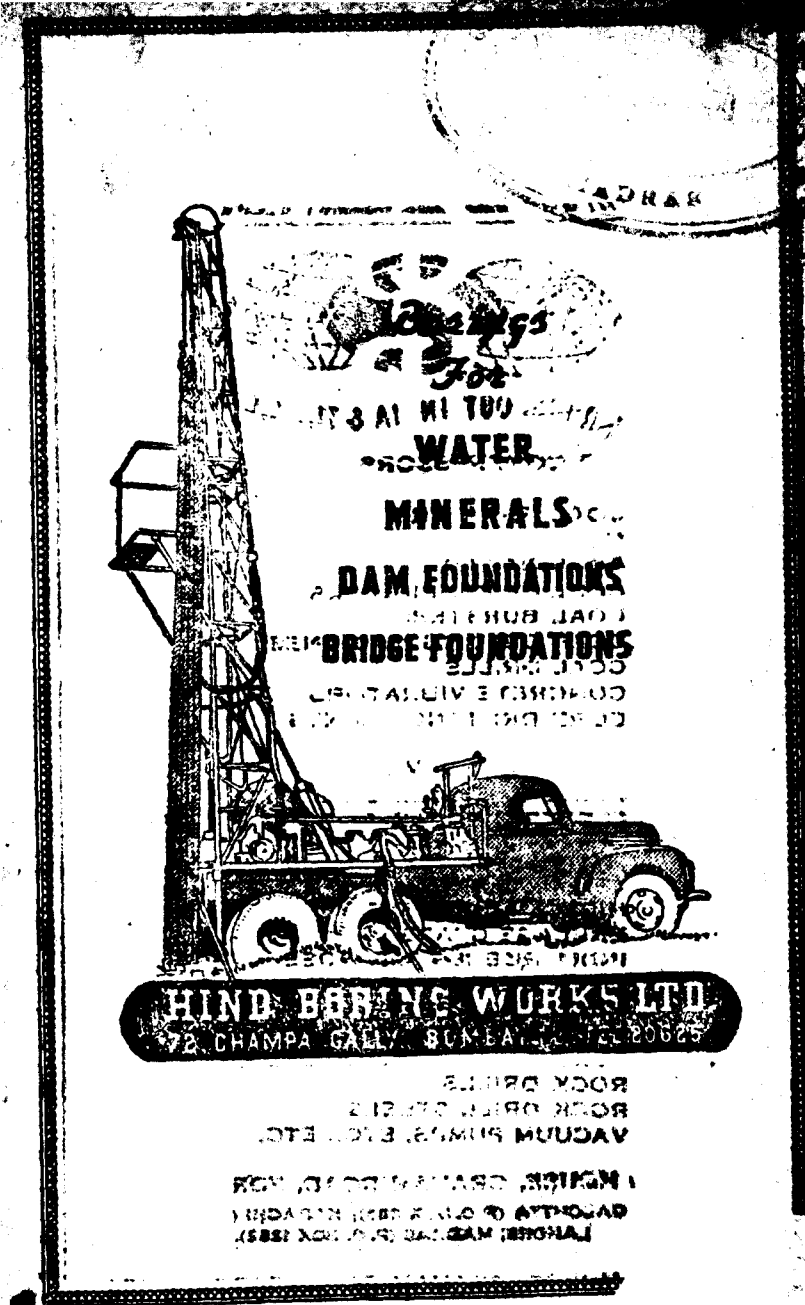
The Secretary,
Kashipur Agricultural Syndicate Ltd.
"Linden House"
Lansdowne Road
BOMBAY I

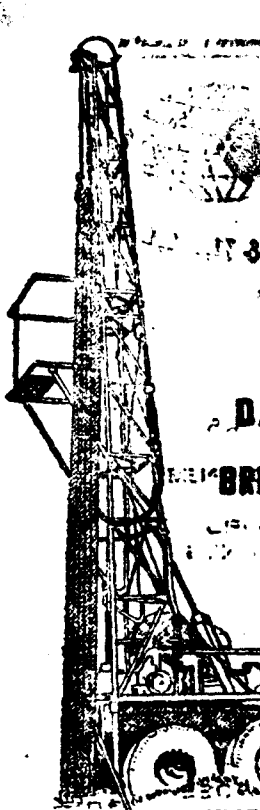
FOOD SHORTAGE

.....offers a challenge to our manhood as well as our creative ability. If we cannot conquer, and in the shortest possible time, our national economy will be in a deplorable state.

This Syndicate has been formed with the sole object of promoting Agricultural interest and Grow-More-Food for the countrymen. Invest your funds in the shares and earn handsome profits while serving the National cause. Write for illustrated literature:—

The Secretary,
Kashipur Agricultural Syndicate Ltd.
"Linden House"
Lansdowne Road
BOMBAY I



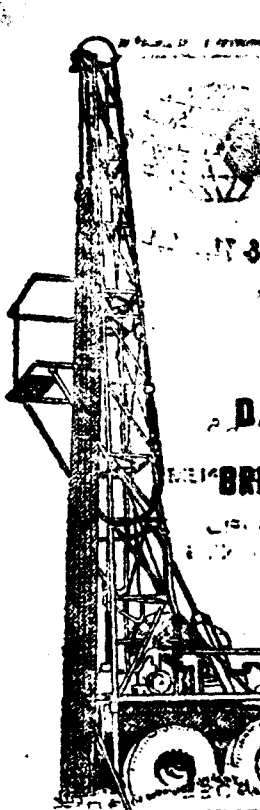


WATER
MINERALS
DAM FOUNDATIONS
BRIDGE FOUNDATIONS

HIND BORING WORKS LTD.
 72, CHAMPA GALLY, BOMBAY. TEL. 20825

ROCK DRILLING
 ROCK BORING
 VACUUM SUMPS ETC.

SPECIALISED DRILLING
 (FOR ALL TYPES OF SOILS)
 (FOR ALL TYPES OF SOILS)

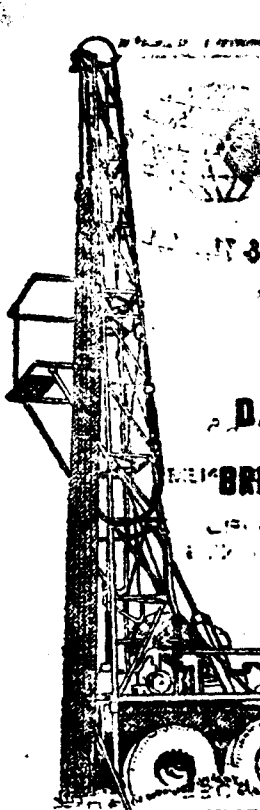


WATER
MINERALS
DAM FOUNDATIONS
BRIDGE FOUNDATIONS

HIND BORING WORKS LTD.
 72, CHAMPA GALLY, BOMBAY. TEL. 20825

ROCK DRILLING
 ROCK BORING
 VACUUM SUMPS ETC.

SPECIALISED DRILLING
 (FOR ALL TYPES OF SOILS)
 (FOR ALL TYPES OF SOILS)



WATER
MINERALS
DAM FOUNDATIONS
BRIDGE FOUNDATIONS

HIND BORING WORKS LTD.
 72, CHAMPA GALLY, BOMBAY. TEL. 20825

ROCK DRILLING
 ROCK BORING
 VACUUM SUMPS ETC.

SPECIALISED DRILLING
 (FOR ALL TYPES OF SOILS)
 (FOR ALL TYPES OF SOILS)



THROUGHOUT INDIA & THE WORLD

AIR COMPRESSORS
AIR LIFT PUMPING PLANTS
COAL BURSTERS
COAL CUTTING MACHINES
COAL DRILLS
CONCRETE VIBRATORS
CORE DRILLING PLANTS
DEEP-WELL TURBINE PUMPS
DETACHABLE "V" BELTS
DIAMOND DRILLING PLANTS
ELECTRIC TOOLS, D. C. & A. C.



MICYCLE ELECTRIC TOOLS
HAULAGE GEARS
INDIA RUBBER AIR HOSE
LIFTING JACKS
MINING EQUIPMENT
PNEUMATIC TOOLS
PORTABLE AIR COMPRESSORS
ROCK DRILLS
ROCK DRILL STEELS
VACUUM PUMPS, ETC., ETC.

**CONSOLIDATED PNEUMATIC
TOOL & EQUIPMENT CO. LTD.**

HAMILTON HOUSE, GRAHAM ROAD, FORT. BOMBAY

BRANCHES: CALCUTTA (P. O. BOX 369); KARACHI (P. O. BOX 179);
LAHORE; MADRAS (P. O. BOX 1282).

9.16
**INDIA'S FAVOURITE
TOILET SOAP**



**MYSORE
SANDAL SOAP**

**AVAILABLE
EVERYWHERE**

The **GOVERNMENT SOAP FACTORY**
BANGALORE

Tele : { OFFICE: 33529,
20804. Tele. ADD.-KEYBOARD.
RESI: 27481.

THE NATIONAL TRANSPORT CO.

Prop:— KANAYALAL & CO.

Licensed Shipping, Clearing & Forwarding Agents

Bombay Mutual Bldg.
Sir Pherozshah Mehta Road.
Fort, Bombay-1.

Post Box No. 624.
BOMBAY-1
6-12

INDIAN AFFAIRS — WHAT OTHERS SAY

It does not only epitomize the day-to-day progress registered by the Indian Government but also gives in ample measure, an account of and the treatment meted out to Indians the world over.

— Commerce & Industry, Calcutta.

A word, to congratulate you on your excellent publication 'Indian Affairs' which is of considerable interest to us.

— Dr. Bhabani Bhattacharya, Indian Embassy,
Washington, U. S. A.

I was glad to see the latest copy of 'Indian Affairs'. I am sure it is proving very helpful.

Shri R. R. Diwakar, Minister for Information and
Broadcasting, Government of India

BRITAIN'S LEADING MONTHLY ON ASIAN AFFAIRS

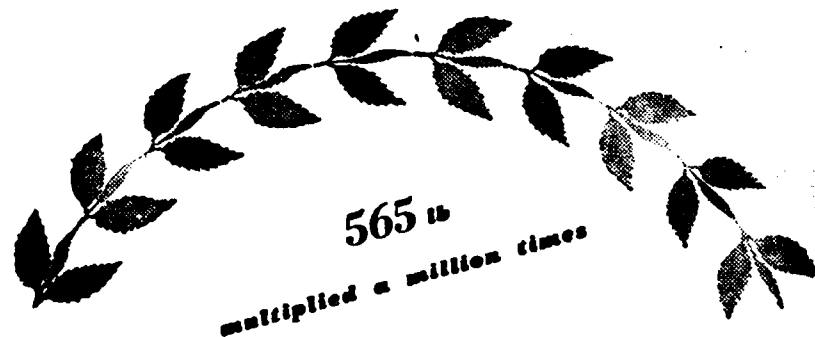
EASTERN WORLD

Free India is steadily cementing her position as one of the most important factors in international affairs. She wants to be better known and understood in the world, but she also wants to know what others think of her. "Eastern World", the international magazine, with its articles by the most prominent authorities, is an essential link between East and West, and must be read by every thinking community.

Yearly Subscription - £ 1 }
AIR MAIL FOR INDIA Rs. 15 } Post free

Order through Wheelers or

direct from 45, Dorset St., London, W. 1. 9-12



There are 1½ million workers in the tea industry and their production is 565 million lbs. a year. Tea, our most famous international crop, is also our second biggest export. 760,000 acres of the land this

comforting bush flourishes. In foreign exchange, it pays for nearly 60 crores worth of our food imports annually, and in millions of our homes it provides the warmth and comfort of a time-honoured beverage.

SOME QUICK FACTS ABOUT TEA

- 1. Our tea exports during 1942/43 were worth over Rs. 50 crores of foreign exchange.
- 2. The industry employs 1½ million men and women.
- 3. The State receives 3 annas excise duty on each pound of tea consumed in India, and a small duty on every pound of tea exported — a total contribution of nearly 15 crores a year to the National Exchequer.
- 4. In addition, the State receives substantial sums from various other taxes paid by the tea industry.



INSERTED BY THE CENTRAL TEA BOARD

CONTENTS

1. THE SHAPE OF THINGS	... <i>The Editor</i>	707
2. ESSENTIALS OF INDIAN ART	... <i>R. Srinivasan</i>	710
3. THE ANGUL CONFERENCE	... <i>Shankarrao Deo</i>	719
4. INDIA MARCHES ON		727
5. TWO OPEN LETTERS TO PRIME MINISTER SALAZAR	... <i>S. B. D'Silva and Telo Mascarenhas</i>	746
6. CEYLON'S ANTI-INDIAN ATTITUDE...	<i>Mukul Mukherjee</i>	750
7. AS OTHERS SEE US		754
8. TRIBAL NATIONALITIES IN FREE INDIA	... <i>Bhabes Chandra Chaudhuri</i>	756
9. HOW THE GROUP AREAS BILL WAS BORN	... <i>H. A. Naidoo</i>	759
10. OUR COUNTRYMEN ABROAD		762
11. THE NON-VIOLENT WAY	... <i>K. R. R. Sastry</i>	780
12. KNOW YOUR INDIA		782
13. BOOK REVIEWS		784

The Editor invites articles and news items of interest to Indians living abroad for publication in this Journal. Contributions should be preferably typewritten on one side of the paper and should be sent well in advance of the probable date of their publication to the Editor, "Indian Affairs", 7, Jantar Mantar Road, New Delhi. We regret it is not possible for us to make any payment for accepted contributions.

ANNUAL SUBSCRIPTION

India Rs. 6.

Foreign 12 sh.

Indian Affairs

(A Journal of the Indian National Congress)

Vol. II

AUGUST 1950

No. 11

The Shape of Things

Jawaharlal Nehru has returned after a triumphal tour of South-East Asia. The triumph is as much that of the country and the principles he represents as one of his personality which is loved and respected wherever free men live. For, there is no Asian nation today which has no regard for India and which does not look to her for inspiration and guidance in the difficult times the human world is passing through.

There is no desire however on India's part, as Pandit Nehru more than once emphasized in the course of his speeches, to form any bloc of Asian powers with a view to play power-politics in the international sphere, or to assume the leadership of any power-group as the U.S.A. or the U.S.S.R. has done. It is good that Nehru gave the quietus to this story, for, a sort of whispering campaign has been spread in recent months by interested parties that India was interested in the formation of a third bloc and to assume its leadership. India is of course, the leader of Asia; but it is a leadership of the mind and the spirit, the leadership which a hoary culture and historic destiny have combined to impose upon her.

Wherever Nehru went, Indians in their thousands greeted him as the undisputed leader of their motherland and lavished upon him their love and affection. Particularly in Malaya and

Printed by DE N V RAJUMAR,
B.A. Hons. MA. LL.B. PH.D.

Burma, where Indians have a substantial part of the population and have their own difficulties and troubles, Nehru's visit gave them fresh hope and encouragement. They were, at the same time, reminded of their duty to look upon themselves as ambassadors of goodwill in the countries where they lived and to make common cause with the local population in their struggle for political and economic emancipation. They would be doing a disservice to India, and incidentally blight their own future, if they ever gave cause to the Malays and Burmese to brand them as exploiters and to treat them with suspicion as a separatist and disruptive element in their midst. Wherever they are, they should be welcome, said Nehru. Wise words these, which we earnestly hope, Indians abroad would take to heart and act upon.

The French possessions in India have been giving us quite a headache in recent months. The French are a peculiar lot. They mouth faith-inspiring words and eye-catching phrases for domestic and international consumption. When it comes to practising what they preach, they prove to be a big hoax. *Liberty, Equality and Fraternity* are big words which are supposed to be the cornerstones of French democracy. But they have no meaning in the context of the herculean efforts the French imperialists are making to retain their precarious hold over the tiny areas they have been able to secure in Indian territory at a time when India was down and out.

France has an agreement with India which recognises the historical, geographical and cultural identity of these settlements with the rest of India and which, in view of this, provides for a free choice to be given to the people of these areas to decide their future. But the surprising thing is that the French Government have interpreted this to mean the conduct of a referendum to decide whether the people in these little pockets like to continue their association with France or not. What is still more surprising, the referendum is to be held under French auspices, i.e., under the control and supervision of the French Government alone. How such a referendum can be a fair and impartial one, particularly against the background of French Indian politics, passes one's comprehension.

Democracy is a mere show in French India, as the present writer knows from personal experience, having been present during the Municipal elections held in Pondicherry and elsewhere in October 1948. Rowdiness is rampant everywhere even in normal times and the authorities have always taken sides during elections. It is therefore clear that the proposed referendum is a clever ruse to deceive world opinion and to throw dust in the eyes of the Indian Government. It is equally evident that the French are not sincere in this matter and have no intention whatsoever to quit India as the British have done. The time has come to think out a fresh solution of this problem of clearing out the last vestiges of European hegemony over Indian soil.

THE EDITOR.

What 'Purna Swaraj' means

Let there be no mistake as to what 'Purna Swaraj' means to the Congress. It is full economic freedom for the toiling millions. It is no unholy alliance with any interest for their exploitation.

MAHATMA GANDHI

JAMSHED VATCHA LIMITED,

Navsari Chambers, Outram Road, BOMBAY.
Managing Agents.

FIRST INDIAN BUILDING & MORTGAGE SOCIETY LTD.
CAPITAL CONSTRUCTION CO., LTD.

Irrigation and Harbour Works, Bridges, Dams, Canals, etc. and
General Building Contractors.

SANITATION (BOMBAY) LTD.

Water Supply, Plumbing and Drainage of Towns and individual houses.

GENERAL POWER & LIGHT CO. LTD.

Supply of Power & Light to towns & houses.

BOMBAY PURCHASE & SALES CO., LTD.

Manufacturers' Representatives, Agents and Distributors.

Telephone: 23721

Telegrams: "JASOV"

Essentials of Indian Art

R. SRINIVASAN

Prof. Srinivasan, formerly of the University of Travancore, has been the Director of Broadcasting in that State and was recently invited by the Ceylon Government to advise them on the Tamil music programmes of the Colombo Radio. He is a great devotee of Art in all its aspects and is currently associated with the Kalakshetra at Adyar. In this brilliant survey of the essentials of Indian Art, the learned professor makes a plea for the proper understanding of Indian values of life which are today in danger of being lost due to the domination of western lines of thought.—Editor.

ART in India has always been considered a path of realisation of the Ultimate Reality. It is spiritual in its outlook, idealistic in expression and sublime in interpretation. It is not merely a matter of sensuous enjoyment, not a luxury to be enjoyed by the rich, leisured class of people or zamindars or state rulers, not something to amuse oneself with. It has a deeper basis and a more exalted aim. It was considered to be as vital for human progress as Devotion or Knowledge or Love. God was considered to be the fountain of all Beauty as He was considered to be the source of all Knowledge, Power and Wisdom. Just as people try to reach Godhead (or at least get a glimpse thereof) through the Path of Knowledge or the Path of Devotion, so through Art some people attempt to sense Divinity. God is not only Omniscient and Omnipotent, He is also all-Beautiful. Plato described the Divine Trinity as the Good, the True and the Beautiful. How can there be any beauty down here but for the Beauty of God! Every object of beauty in this world, whether it be beauty of sound, beauty of form, beauty of colour, beauty of pose, or beauty of rhythm, is but a shadow, however faint, of the Beauty that is of God. Why does a glorious sunset rouse in us a feeling of joy? Because we sense something of the Beauty of God in that sunset. So also the small rippling stream meandering through shady groves of fruit-laden trees, the green mountain slopes from which shoot up here and there gigantic trees, the

enchanting multi-hued rainbow shining in the eastern sky on a rainy afternoon, the gentle cooing of the cuckoo as well as the soul-stirring music of the gifted expert, the majestic gait of the proud elephant as well as the mirthful leaps of the nimble antelope—all these reveal to us something of the Beauty of God and hence are objects of joy. A thing of beauty is verily a joy for ever, for through it God reveals to us something of His Love and Joy, His *Ananda*. Beautiful objects are, as it were, so many doors through which we can peep into the infinitely sublime Beauty of the Creator. The more we admire and love and delight in loving them the more we can sense the Divine. He who is all Bliss reveals something of His Bliss to all who see in Beauty a divine quality. God as Absolute Beauty is one of the basic ideas of Ancient Hindu Culture. Rukmini addresses Shri Krishna as *Bhuvana Sundara* (the most beautiful in the Universe); Madhusoodana Saraswati, the great advaitic scholar, described Shri Krishna as *Soundaryasarasaruswa* (the entire essence of Beauty). But for His Beauty how can there be anything beautiful in creation? Love of Beauty in the abstract is one of the most effective weapons with which to fight the attractions of the lower world.

I have heard the quaint story of a *vaishya* who went to Sri Ramanujacharya to receive initiation at his hands. The teacher was making a sojourn at Srirangam when this merchant came to him. He always carried on his head a basket which he rarely laid aside on the ground. At one of the teacher's sermons his kindly eyes fell on the merchant and in his characteristic kindly way he made enquiries of him and the burden on his head. The merchant laid aside the basket, and from it emerged a lady, one of the most beautiful in God's creation. Everyone was struck dumb at that dazzling beauty and eagerly awaited the merchant's explanation. He said, "Sire, this is my wife, the light and love of my life. Her beauty is not of this world, it is heavenly. Contemplating on her beauty I have lived a life of sacrifice ever guarding her from the touch of this ugly earth. My one idea has been to see that her heavenly glory remained untouched by any unholy things of this earth. And so I carry her on my head when we go out; at home she walks only on soft velvet. Hearing of the nectar-like teachings, O!

Master, that flow from your wise lips we have come all the way to be blessed by you. I do not know if we are worthy; all the same we offer ourselves to you." So spake the merchant; the people gathered there, including some of the disciples of Sri Ramanuja, burst out laughing. "What a fool!" they said, "he is really mad, his wife's incomparable beauty has obviously unhinged his reason." The teacher, however, smiled one of his inimitable smiles full of sweetness and compassion and said, "My son, you and your wife are welcome. It may be that you are not very learned; you may even be illiterate. But you are dear to the Lord; you have loved beauty as very few have done; you loved your wife's beauty not because she is your wife, but you loved beauty for its own sake and so you have loved God the Beautiful. Your love has not been sensuous but ideal and so spiritual. You have thereby contacted the centre of the Universe which great philosophers and learned savants are still seeking to understand. One who could admire and love God's Beauty as reflected in His creation is indeed dear to the Lord. So you are welcome." The teacher then blessed and accepted them as his disciples.

The artist tries to bring Godhead nearer to us by working along the line of the Beauty-aspect of God. Man is a miniature God, he has in himself potentially all the divine faculties. He may have only a little knowledge now, but he will become a great knower in due course; he may have only a little love at present, but at some future date he will be capable of infinite Love. Every aspect of Divinity has its counterpart in man and man can reach Divinity by developing and sublimating one or other of these aspects in him. Artists, by developing the creative aspect in themselves, try to reveal to us something of God's Beauty down here.

So, art is verily a path to the Supreme; it is a *Yoga*, *Soundarya Yoga*, so to say. Artists are, at any rate ought to be, great *yogis* in their own way. Great *Rishis* and *Devas* have been great artists; the authorship of some of our art traditions is traced to great sages. The very names given to some of the deities show how much emphasis was laid upon this aspect of Art. *Nataraja* is the arch-dancer, *Ranganatha* means the stage manager. Speaking of Sri Krishna the epithet

Kalanidhi (the seat of all arts) is used. All art expressions in India had a spiritual background.

In ancient India, Art went hand in hand with Religion. In one sense we may say, Art turned inward is Religion and Religion turned outward is Art. Temples have been repositories of all arts; they have enshrined not only idols of deities but art treasures as well. The architecture of some of our temples dazzles us, some works of sculpture amaze us with their exquisite beauty. Why? They are not the work of ordinary masons and carpenters, they are the work of great *bhaktas* in whom the love of God welled up and found expression in such work; they lived but to serve God, they effaced themselves in their work of love, they did not care to be known to posterity as great artists, their work was anonymous; the only thing that mattered to them was the offering they made to the Lord in the form of such art treasures. These great works of art were not made to order so to say; they came as the result of a deep inner urge and hence their unique greatness.

We have heard of the great Haridas Swami, the teacher of Tansen of the court of Akbar. Once Akbar asked Tansen what was the secret of the unique charm of his music; and Tansen said, "Sire, what is my music when compared to the music of my master, Haridas Swami." Akbar was greatly intrigued to hear this and urged Tansen to take him to the Swami and after much persuasion Akbar was taken to the *ashrama* of Haridas. Tansen had warned the Emperor already not to expect the Swami to sing but of his own accord. They waited till the mood came to him one day and the Swami sang. Was it mere song? No! It was a new revelation. Akbar felt lifted out of this mundane world and borne on the wings of Eternity to realms of sheer Beauty, Charm, Peace and Bliss. Turning to Tansen he said, "I never knew that there could be such music. I thought yours was the limit of perfection. But by the side of this music yours appears lifeless and empty. How is it that having learnt at his feet you have not caught the soul of his art?" Tansen smiled and said, "I can never sing like my master although it is true that I learnt the art from him; I might have mastered the technicalities of the art. But there is this difference; I sing to your bidding but my master

sings to no man's bidding; he sings when the urge comes from inside, and that makes all the difference."

That is the uniqueness of Indian art; it is the result of an inner urge, it is not a mere pastime. It is not for mere sensuous pleasure, it is not a luxury intended for the enjoyment of a few; it is a mode of approach to the Supreme. The Indian artist has always held this as his ideal. As I have already said, to him the outer world of phenomena is but a reflection of Divine Thought and he tries to get at that Thought by the contemplation of its reflection down here. The outer expression has a meaning only in so far as it reflects some idea behind; this idea is more significant to the artist than its outer expression. He wants to understand things not as they *seem* but as they *really are*. So to the artist the phenomenal world is only a means to enable him to get at the noumenal world behind. To him, objects and events have a new meaning; they have a message for him and it is this message that he tries to give through his art creations. Like the old Duke in Shakespeare's *As you like it*, the artist finds "tongues in trees, books in the running brooks, sermons in stones and good (may I add truth and beauty) in everything." To the artist:

"A careless shoe-string in whose tie
I see a wild civility
Doth more bewitch me than when Art
Is too precise in every part."

Thus we see why Indian art has been Idealistic and Symbolic rather than Realistic. To the Indian artist art is not an imitator, is not a reproducer; it is, on the other hand, a creator, an interpreter. The so-called "realism" in art is foreign to Indian art expression. A work of art is to him an expression of one's experience. It is also a universal language of deep human emotions. It must express some of the great realities of life. It must be a symbol of some of the everlasting principles which sustain the world. This we shall see best when we take Indian painting or Indian sculpture. The Indian painter gives only second place to realistic reproduction. If he paints a person, he paints not only that person but the type to which that person belongs, not only a passing mood but the real character of the person, and he attempts to express

through that painting what God wants to express through that individual. And so it is a combination of what that person is at the moment, what the person is generally and what God wants him to be. If it is merely a question of reproducing that person on a piece of canvas or paper, we do not require a great painter for it; a photographic plate will do the trick. Why then do we go in for great artists to give us great works of painting? It is because of this essential difference between mere imitation and purposeful creative expression. So also in sculpture, the figures represent great types—types out of which myriads of individuals have come out. Great artists deal primarily with types and only secondarily with individuals belonging to that type. Type, rather archetype, is the common idea behind all the individuals of that type. We often deal in our minds only with these types. And only in trying to visualise mentally we come down from the world of types into the world of forms. While there may be hundreds of tables, the typical table, that is the idea of the table or the quality of being a table, is a common concept and it is these conceptual types behind material forms that the Indian artist is chiefly concerned with.

Also his art expressions are symbols of great realities. He may paint a great person with arms going down to the knees, (they speak of him as *ajanabahu*). This may look queer to people whose ideas of art centre round the so-called real things they see around them. A long arm merely means great prowess. They may give ten heads to an individual to indicate that his brain power is ten times that of the ordinary individual. Such figures are very common in Indian art, and they have to be taken as symbols and interpreted properly. If one begins to judge these things by the standard of imitative realism, he is doomed to miss the essential idea behind. To lead us from the particular to the general, from the phenomenal to the noumenal, from the concrete to the abstract, from the shadow to the reality, from the seen to the unseen, from the "seeming" to the "being", is the true object of Indian Art.

Human life without art is incomplete, it is barren. While acquisition of knowledge is good in its own way and develops the mental capacity in man, it is through art that his emotional

nature (and when this is sublimated, intuitional aspect) is developed best. If one is content only with bread and butter there is little to distinguish him from the beast. So the poet sang "one who is without the gifts of the art of music or poetry is verily a beast devoid of tail and horns." What distinguishes the cultured man from the beast is his capacity to appreciate art. One may not be an artist in practice, but power to appreciate the significance of works of art is necessary for culture. There is an old Chinese proverb which says, "If you have two loaves, sell one and buy a lily", the implication being that an object of beauty around you is as important as bread and butter; the latter feeds and builds your body while the former feeds and nourishes your soul. Every object of beauty is a messenger of God, the Beautiful, and unconsciously draws forth from us response to the Infinite Beauty of God and awakens us to the real significance of things that we see around us.

For a balanced cultivation of human emotions, there is nothing so powerful as art. Good art purifies our feelings, subdues violent passions, rouses higher emotions and sublimates them into something delicate and beautiful. The one striking effect will be that the emotions become impersonal. With proper artistic training we shall be able to enjoy joy and sorrow impersonally. We shall be able to get joy even out of sorrow. *Ananda*, Bliss, is above these pairs of opposites, joy and sorrow, pleasure and pain. When we witness a tragedy written by a real artist, and represented by good actors, we put ourselves *en rapport* with the characters for the time being and we weep with the sufferers and laugh with the joyous characters. When we do that weeping we derive an aesthetic pleasure, and for that impersonal, aesthetic, sublimated pleasure, we are tempted to go to the same play over and over again, to weep with the character and vicariously undergo all his suffering.

Above all, art is a great unifier. A real artist is above caste, above creed, above nationality, above sex. A good work of art is appreciated everywhere. In some of the exhibitions of Indian art in the western countries, people whose make-up is artistic go into raptures over the great beauty and sublimity which characterise Indian art. Art is one of the most effective

ways of expressing the human soul. Human experience is fundamentally the same everywhere. People weep everywhere, cry everywhere, love everywhere, smile everywhere. Unsophisticated expressions of one's inner being have always a universality about them.

Art enriches life. It gives a new meaning to life. It gives us a deeper understanding, a more lasting sense of the values of life. By making our nature artistic we unconsciously develop a sense of fitness in us. We instinctively feel what is good, what is true and what is not either. Our nature becomes so attuned to the harmony and beauty of nature, which is in a sense the mirror of God, that we, as a matter of habit, go in for the good and the noble and avoid the bad, the ugly and the mean. Civilised man having any pretensions to culture should have in him this inner poise which a power to appreciate art brings with it, a poise which enables one to understand things not as they *seem*, but as they *are*, to look not merely *at* an object but *through* it into the Mind of God which worked and created that object; a poise which helps one to realise

"That Beauty is not, as fond men misdeem
An outward show of things, that only seem;

.....
For it is heavenly born and cannot die
Being a parcel of the purest sky."

Every nation has a special gift to give to the world, a special message to proclaim, a unique contribution to make, a purpose to fulfil. When it fails to do it or when it has served its purpose it fades away from the world-picture. While nations have come and gone India still lives, for she has still a purpose to serve, a message to give. I feel it is in the plan of God that she has to lead the world in certain aspects of life. It is up to us to enable her to fulfil her mission. Indian outlook, based as it is on the realisation of the ultimate Reality, has to dominate the thought of the world if it is to be saved from destruction. In the realm of Art we have a unique contribution to make. We have to treasure the distinctive features of our fine arts, free them from excrescences and maintain their purity. A nation's arts are true expressions of her soul and

one cannot tinker with them with impunity. Plato warned people against changing the distinctive style of music of a nation lest it should lead to serious consequences and even undermine the very foundations of the state. While there should be expansion, assimilation and growth in every phase of life, the individual uniqueness of a nation's art should at all costs be preserved.

Now that we have freed ourselves of the shackles that handicapped us so far, we must utilise that political freedom to achieve real freedom in all aspects of our national life. Are we really free? Economic and political freedom pertain only to the surface; have we achieved the inner freedom, are we culturally free, are we independent in our thought, in our ideas? Western ideas of life and man have held us in bondage so long that we have been almost hypnotised into thinking along western lines of thought. Let us be frank with ourselves and ask the question, "Do we not still think along western lines, do we not base our judgement still on western standards; even in our habits and dresses, do not the old ideas still persist?" We have to bestir ourselves, rid ourselves of the old cobwebs and enable our nation to give her gift of art, culture and philosophy to the world. We have to hold aloft the great ideals of our Arts. The power and strength so characteristic of our architecture, the delicacy and idealism of our paintings, the balance and beauty of poise of our sculpture, the grace and rhythm of our dance, the subtlety and spiritual appeal of our music—all these have to be preserved and vitalised. When I see the so-called modern constructions in our cities I feel sad; the pill-box houses so common in Madras City, flat, ugly structures without the cornices so characteristic of Indian architecture, are un-Indian. Such houses may suit the temporary needs of highly industrialised cities of the west, but in India they are a misfit. Similarly in painting, dance and music also, we stand on the verge of bartering our invaluable art ideals for cheap easy going utilitarian methods imported from alien modes of thought and feeling. There lies the real danger to India. Her artistic culture which best expresses her unique soul has at all costs to be preserved in its pristine purity and sublime beauty.

The Angul Conference

SHANKARRAO DEO



Constructive workers from all over India met at Angul in Orissa in April last to exchange ideas and experiences, and to find out in what way they can organise themselves in the service of the country under the lead given by Mahatma Gandhi. Shankarrao Deo, one of the most faithful disciples of the Master, and an experienced constructive worker himself, took an important part in this meeting. Here he writes about what the Sammelan did, and incidentally advises the constructive workers not to look askance at political power. For, he believes that they have an effective role to play in the political field for the establishment of a new social order as conceived by Gandhiji.—Editor.

THE Sarvodaya Sammelan met at Angul, District Cuttack, Orissa, from 6th to 13th April last. Nearly 500 constructive workers including a few invitees attended the Conference. As distinct from the previous gathering at Rau, the Angul Conference was marked by the conferences of different constructive organizations affiliated to the Sarva Seva Sangh, viz. the All-India Spinners' Association, the Talimi Sangh, the Go Seva Sangh, the All-India Village Industries Association and the Hindustani Prachar Sabha. No resolutions as such were adopted at the Sarvodaya Sammelan for, by its very nature, the Sarvodaya Samaj is not an organization for passing resolutions. It was really a gathering for exchange of opinions. The policy statements accepted by the various sectional conferences were read out at the Sarvodaya Sammelan and were accorded general approval.

The Sammelan specially discussed two problems—Shanti Sena (Peace Army) and Sharnarthi Seva (service of the refugees).

The happenings in Bengal lent urgency to these questions and more attention was given to the question of refugee relief than to *Shanti Sena*. People with experience of refugee relief work in the Punjab informed the Conference of the difficulties and the vastness of the problem. In the absence, however, of any one coming forward to lead and organise the work on this front, no concrete decisions were arrived at. The same was true about *Shanti Sena*.

The following are three outstanding pieces of business transacted at the Conference:

A. In a joint meeting of the Sarva Seva Sangh and the Sarvodaya Samaj Samiti, it was decided that the Sarva Seva Sangh must take the responsibility for all the work done so far by the Sarvodaya Samaj Samiti. This decision in effect, means that the Sarvodaya Samaj Samiti, created after the Sevagram Sammelan for maintaining contacts with the workers, organisation of *melas* and publication of Sarvodaya literature, ceases to exist. They would now be taken up by the Sarva Seva Sangh. It does not, however, mean that the Sarvodaya Samaj is dissolved. The Samaj will continue to be the common platform of constructive workers. In the *melas* and conferences organised on its behalf, the constructive workers would meet and discuss the problems facing them. Such occasional meetings and discussions would give a direction to the work of Sarva Seva Sangh which is the executive wing of the Samaj.

B. The Sammelan approved the plan adopted by the conference of constructive workers held at Wardha in December, 1949 and published on Gandhiji's death anniversary on 30th January, 1950, under the title, "Principles of Sarvodaya Plan".

C. With a view to further strengthen the work of the Sarva Seva Sangh, the following persons were coopted as its members: Shrimati Ashadevi Aryanayakam, Shri Kaka Kalelkar, Shri Krishnadas Jaju, Dr. Zakir Hussain, Shri J. C. Kurnappa, Shri Gopabandhu Chaudhury, Shri Naba Krishna Chaudhury, Shri Shankarrao Deo, Dr. Prafulla Chandra Ghosh. The inclusion of the last two persons in the Sarva Seva Sangh indicates to some extent the waning aversion of orthodox con-

structive workers towards persons active in the field of politics. Shri Gop Babu Chaudhury, the veteran constructive worker of Utkal was appointed the General Secretary of the Sarva Seva Sangh. It was also decided to appoint regional secretaries. Further details about the programme and forms of organisation could not be settled for want of time. It is proposed to finalise and place them before the people within two or three months.

Three members of the National Planning Commission, Shri Gulzarilal Nanda, Shri R. K. Patil and Shri Chintaman Deshmukh also attended the Angul Conference. They also met selected constructive workers and discussed various aspects of national planning with them.

There was also an exhibition which consisted mainly of the cottage industries of Orissa and its craftsmanship. Several Government Departments exhibited various methods of cattle-keeping, sanitation, agricultural improvements, etc., through numerous charts, illustrations, posters and implements. Two full size houses of Oriya Adibasis were also exhibited. Another section exhibited portraits of leading men of Orissa. The section organised by the All-India Spinners' Association showed how through the most simple implements we can take the quickest strides towards meeting our cloth requirements. This section demonstrated joint spinning, fast spinning, continuous spinning, weaving, etc. The Government of Orissa organised a cattle exhibition which convincingly showed that, despite the poor condition of our cattle today, their breed could be very much improved. The Talimi Sangh exhibited the arts and crafts of children from all over India and showed through well-prepared charts the statistical position with regard to child education.

Thus, once again in the Sarvodaya Sammelan at Angul, the question of organising the constructive workers and organisations loyal to Gandhiji's conception of building a socio-political order was discussed. Much thought was also given to how best the workers and associations might be organised to give a lead to the people and the country at this juncture. Gandhiji, towards the end of his life, felt that the constructive programme unless reoriented on the basis of *Samagra Gram Seva* (principle of total service) can never be a means to a social

revolution. According to him, to fit into this scheme of revolutionary organisation of life and society, the various organisations and associations like the A.I.S.A., A.I.V.I.A., etc. should be merged into one supreme body where they would function as the departments of a Cabinet. We also know that there has been for a long time a keen feeling that the centres of constructive work which are not under these associations, but working on the principle of total service on their own, should be represented in the central organization. Constructive work under such a set-up will have the dynamism and the rejuvenation which the enlistment of fresh blood would bring and which alone can be the basis of building a new socio-political order as conceived by Gandhiji.

At Rau, after a good deal of thought and discussion the Sarva Seva Sangh was created. But the working of this institution reveals that it falls far short of the high ideals which Gandhiji kept before his followers. The various associations have been brought together, through equal representation, into the Sarva Seva Sangh. Individual workers and centres carrying on work independently of the associations have likewise been given some representation in the Sarva Seva Sangh. But the relationship between the Sangh and the Associations has failed to produce the amount of coordination and singleness of purpose so necessary for efficient work. Besides, the degree of representation extended to the independent centres is less than what is demanded by the infusion of new and dynamic elements. At the Angul Conference, while provision was made for the cooption of a large number of representatives from organisations outside the associations, very little could be achieved towards the merging of the associations into a central organisation as conceived by Gandhiji. Under the present constitution of the Sarva Seva Sangh, nothing more could be done.

Besides, there is the fundamental question of bringing about a readjustment in the attitude of the constructive workers in general towards the holding of political power. To Gandhiji, constructive programme was not only an end in itself but also a means to generating political power with a view to change the social order. Constructive workers would be relegated to

the status of social reformers and will have no place in the revolutionary change of society and lose touch with the movement of the people, unless they are prepared to accept a more forward and progressive outlook towards the question of political power. At the Sarvodaya Sammelan at Angul very little progress was made in this direction. The time has come when the followers of Gandhiji can ill afford to stay away from the process of socio-economic revolution which has already begun after the attainment of political independence. During the period of struggle for political independence, it was at the instance of Gandhiji that the Indian National Congress brought into being the constructive associations and much importance was attached to constructive work. The revolution which was envisaged even then by Gandhiji and the Congress was not merely negative in character *viz.* the removal of alien rule, but a positive one as well *viz.* the establishment of a just social order. Now that we are free and want to build that social order, the collaboration and the cooperation between the Indian National Congress and the constructive institutions and constructive workers must be forged on a new basis and with greater vigour and a bolder conception. The constructive workers who remain cloistered in their *ashrams* and institutions and decline to take their due share in this revolutionary struggle, standing shoulder to shoulder with such progressive elements in the Congress, should beware of the verdict of history.

We give below a summary of Resolutions and Statements adopted by the different Constructive Organizations.

• All India Spinners' Association

The Conference appealed to the khadi workers to establish spinning centres at various places, to master the khadi ideology based on the establishment of a society free from exploitation and to fully know the various aspects of the technique of khadi production in order to be able to train others, and as far as possible to produce khadi for self-consumption through all its processes and to practise khadi ideology in their personal lives. The public was asked not to remain satisfied merely by wearing khadi but to learn to spin and weave so as to be self-sufficient in their cloth requirements. Further, only certified khadi should be patronised by them. The Conference called upon the Government:

(1) to completely prohibit the import of all foreign yarn and cloth—cotton, silk and woollen;

(2) to use khadi alone for its cloth requirements;

(3) to make spinning compulsory in all primary, middle and normal schools under a five or a seven year plan and every such school to have arrangements for weaving;

(4) to prohibit all trade in mill cloth and yarn in regions where hand-spinning is widely prevalent and 75 per cent of the populace demand the same;

(5) to prohibit trade in uncertified khadi as certified khadi. Government as also the Congress must not give licences or certificates for khadi production to any body save the A.I.S.A.

(6) to enact a law under which only certified khadi may be used for the National Flag.

● All India Village Industries Association

1. Every constructive worker must master the technique of production of any particular cottage industry, whose product is of use to the people in their daily lives and then open such production centres in a selected area and fully utilise the local resources and raw materials for expansion of the same.

2. With a view to give maximum employment to the largest number of people, it is more necessary today than ever before to purchase only the cottage products even if a higher price may have to be paid for them. This will be real saving in so far as it will benefit the chronically unemployed and poor sections of our people. The Central as well as the State Governments must set an example in this respect.

3. A stage has been reached when the Government must not further delay an unambiguous announcement regarding the place of cottage industries in our National Plan. The Government must declare that with a view to provide a source of living to the maximum number of people and to make the fullest use of local resources and talents, not only will it not allow the large-scale centralised industries to destroy the cottage industries, but it will see to it that no harm is done to them. The Government must unequivocally declare that in any National Plan, the place of cottage industries, for supplying the daily requirements of the people based on local resources and talents, will be secure and protected. In this connection the following cottage industries should get immediate attention: (i) increasing production of cloth only through hand-spinning and weaving; the textile mills and import of foreign cloth and yarn to be accordingly stopped; (ii) intensified production of oil through the *ghani* industry and protecting them against the competition from oil mills; (iii) flour grinding and rice-dehusking to be done by hand and hand alone and all rice and flour mills to be closed; (iv) *palm gur* industry to be encouraged and cane cultivation and production through sugar mills to be proportionately curtailed; (v) leather tanning industry to be encouraged

on a big scale through direct government aid and adequate steps taken to save this industry from capitalist exploitation; (vi) existing legislations which hamper the development of cottage industries should be studied and either annulled or suitably amended.

● All India Talimi Sangh

1. It has now been confirmed by experience that the pre-basic educational course for children up to seven years of age has not only proved of great help at the basic stage but also for the later stages and has proved very helpful for the constructive programme. All State Governments must, therefore, accept the pre-basic education as an essential part of their educational curriculum and must provide facilities for the training of pre-basic teachers, especially in the training centres for ladies.

2. Reiterating the resolution adopted at the fourth Talimi Sammelan, the Conference demanded that adult education (*Samagra Gram Seva*) must be based on the basis of *Nai Talim*.

3. The 8-year course of basic education for children between 6 and 14 years of age should be taken as one whole and must not be divided into two water-tight compartments like junior and senior courses.

4. It is noted with regret that certain State Governments have taken measures which hinder the healthy growth of basic education. For example, in certain States teaching of the English language is introduced from fifth or sixth class, as previously, whereas under the basic system this is entirely unnecessary before the post-basic stage. This proves harmful at the very stage when the student is likely to get the greatest benefit of basic education.

5. It is noted with pleasure that the curriculum recommended by the University Commission for post-basic education is almost identical with the views of the Talimi Sangh.

6. The Conference has noted the increased demand in the country for basic teachers. There is great scope for expanding the training of such teachers. All official and non-official training institutions should see to it that the teacher trained by them gets a complete knowledge of the constructive programme for the very object of basic education is constructive service.

7. The Conference expressed satisfaction at the progress made in spreading basic education in Faridabad and Rajpura refugee centres. All State Governments are urged to extend basic education to all refugee camps.

8. The Conference deprecates the tendency towards suspending or cutting down the expenses for basic education in view of the current economic crisis. In view of the fact that basic education has finally been accepted as the future pattern of our educational system, all such economies should be affected in schools that are being run on the old method. The educational budget of every State Government must see to it that

the progress towards basic education must not be made dependant on the income of the State under main revenue heads.

● The Go-Seva Sangh

Appeal to the general public

- (1) To consume only cow's milk in their households;
- (2) The hides and skins of butchered cows and bullocks must not be used;
- (3) Hydrogenated oil should not be used;
- (4) For meeting their milk requirements the urban folk should assist cooperative dairies in distant villages;
- (5) Poor bullocks to be castrated and only the good bullocks should be used for breeding purposes;
- (6) Every peasant should maintain a cow and try to produce green fodder for it.

Appeal to Goshalas

- (1) Unproductive animals should be kept in jungles in *Gosadans* and the existing *Goshalas* should run these *Gosadans*;
- (2) The *Goshalas* in the cities should maintain good cows and produce good breed bullocks;
- (3) To run *Nandi-shalas*, that is to make available to the public the use of good bullocks;
- (4) To assist in veterinary services;
- (5) To assist the distribution of good quality milk through *Goras-Bhandars*;

Appeal to the Governments

- (1) It is essential for the development of the villages that local talent and resources should not go out. Villages must therefore offer all education and justice. Village industries should be encouraged and their products duly paid for;
- (2) Agriculture and *Gopalan* should be treated as inseparable. Peasants should be encouraged to maintain cows.
- (3) Hydrogenation of oil should be stopped and adulteration of ghee checked;
- (4) Milch animals should be shifted from the cities to the villages and instead of bringing good cows to the cities, pure milk be supplied;
- (5) Adequate places should be allotted for *Gosadans* and Government should subsidise their initial establishment expenses and offer them other subsidies;
- (6) Forests should be fully utilised for fodder purposes;
- (7) Adequate pastures should be provided. Existing pastures must not be diverted to other uses;
- (8) Cattle insurance should be initiated.



● Scientific Research in Many Fields

A portable electric instrument for rapid determination of the position of the centre of gravity of Viking MK.IB. aircraft, for any load distribution, has been developed in the Research and Development Laboratory of the Civil Aviation Department. The basic principle of the instrument is applicable to other types of aircraft as well. As far as is known, this is the first instrument of its kind ever developed and it is hoped that further development will reduce the chances of error and the amount of work by operational personnel.

Two different types of "Radiosonde" have been developed for observation of conditions of temperature and humidity in the upper levels of the atmosphere, reports the Indian Meteorological Department. Radiosonde is a small self-recording instrument fitted with a tiny radio transmitter which is sent up through the air, attached to a hydrogen-filled balloon. As the instrument ascends, it emits pulses from which pressure, temperature and humidity can be computed when these pulses are recorded on a suitably designed radio-receiver at ground level. The instrument and the ground equipment, which have been manufactured in the departmental workshops at Delhi and Poona, are at present being used at 10 stations in the country.

The Indian School of Mines and Applied Geology in Dhanbad reports study of the following problems: Variations in chemical durability of glass with different compositions; range through which the compositions may be varied without seriously affecting durability; effects of minute impurities, associating raw materials and those derived from pots or tanks, on glass; effect of annealing on the chemical durability of glass (it has been established that annealing improves chemical durability).

lity); effect of ultra-violet radiations of both long and short wave lengths on the chemical durability of glass. Successful attempts have been made to evolve a process for estimating simultaneously phosphorus, total chlorine and nitrogen in coal. The progress is also suitable for estimating the inorganic impurities of coal in a single operation.

The Indian Association for the Cultivation of Science in Calcutta is undertaking research to discover how much water dissolves in oil and other organic solvents by the use of a definite quantity of a detergent. A number of chemicals (washing nuts for example) possess typical properties of soap without in any way being chemically related to ordinary soap. These newer detergents have of late assumed industrial importance and their prices have been brought down to fairly competitive levels. A special property of these detergents is their power of dissolving an otherwise insoluble substance. This phenomenon is called solubilization. For example, they can make oil mix with water to a perfectly clear solution. The Association is also investigating the possibility of preparing cellulose acetate, an important article of commerce and one that is used extensively in lacquers, plastics and rayon in good yield and of good quality from Indian cotton. The process, in short, consists of treating cotton with sulphuric acid, glacial acetic acid and acetic anhydride to obtain what is technically called a primary acetate. This is subsequently transformed into the secondary cellulose acetate of commerce by adding regulated quantities of water to the acetylating bath. Comparison of products at every stage with similar products obtained from Egyptian cotton has shown that it is possible to obtain good quality cellulose acetate from medium staple Indian cotton by a rather easy process.

● Hydro-Meteorological Observatories

The establishment of a network of hydro-meteorological observatories in the catchment areas of important rivers in India, to meet the requirements of the Central Waterways Irrigation and Navigation Commission, is well under way. This network will provide "reliable data on the water resources of the rivers which are being harnessed for ambitious power irri-

gation projects". In accordance with the recommendations of the International Meteorological Organization, various permanent sub-commissions including one hydrology were formed by the Regional Meteorological Commission for Asia. The Commission, set up two years ago, recommended improvement and development of hydrology. So far about 70 observatories have been set up in the different catchments, including Damodar Valley, Narmada, Tapti, Mahanadi, Koshi, Himalayan catchments in the Sikkim, Garhwal, Jumnotri and the Bara Lacha regions. Work for erecting a network of evaporimeter stations in the catchments is in progress. These stations will record and measure the amount of water evaporated into the air from the river or the soil.

● Progress of River Valley Schemes

Reviewing the progress of the multi-purpose schemes in the country Shri A. N. Khosla, Chairman of the Central Waterways Irrigation and Navigation Commission, said recently "The most advanced of the schemes is the Bakra Project. Already Rs. 12 crores have been spent on this Rs. 130 crore scheme. Power from this project will be available in 1952-53 and irrigation starting in 1952 will progressively increase in 1953-54. The project will be completed in 1956, irrigating ultimately three and a half million acres and yielding half a million kilowatt power. The Hirakud Dam will yield the first results early in 1953, when considerable power supplies will be available. This project is designed to generate 35,000 k.w. power and 1.1 million acres will be irrigated by its waters. The first stage of the Damodar Valley Scheme will be completed and power from the Bokaro Thermal Station will be available in 1952. Work on the Tungabhadra Project in Southern Deccan, the lower Bhavani scheme in Coimbatore district and the Moryashi scheme in Bengal, has registered measurable progress."

Mr. Khosla expressed gratification that the work on the Tapti Valley Project had begun. "Within two years of the conception of the project, actual work has begun. This is, perhaps, a record not only for India, but for the whole world. For instance even in the case of the Boulder Dam in America, the scheme was prepared in 1900, but work started in 1929. The Kakdapara Dam Scheme on the Tapti, which is a multi-

purpose project, is the least costly, most compact and complete scheme today in the country. Results will begin to be felt at the completion of every stage of the project. Subsequent stages of the scheme can be taken up and completed at any date after the completion of the first or second stage, the utility of the scheme increasing with every stage of the project. Each stage or combination of stages of the scheme will be self-supporting. Similar major projects do not yield results till sometimes 15 years after completion. The Tapti project is ideally situated, and the dam site is excellent. The generator stations will be strategically placed and could supply to all places on the coast between Bombay and Ahmedabad."

● New Product from Neem Tree

The medicinal Indian tree, *neem* or *nimba*, has yielded yet another useful product, the *nimbidin*, which can be used for a number of pharmaceutical preparations and specially in the treatment of malaria. Evolved at the laboratories of the Council of Scientific and Industrial Research, preliminary pharmacological studies with *nimbidin* and sodium nimbidinate were recently carried out in the Lucknow Medical College. These investigations are stated to have shown the efficacy of *nimbidin* in the treatment of various skin diseases like eczema, scabies, arsenical dermatitis, furunculosis and different types of septic sores and ulcers due to burns. Among others, they can be used for gargle in sore throat and are also said to stimulate uterine contractions. Botanically called the *melia azadirachta* or *melia indica*, neem possesses curative properties which are well known through the ages. Every part of the tree is used in indigenous medicine. Its twigs are used for cleaning teeth and serve as both brush and paste. Decoction made of its leaves and bark is good as a febrifuge and its bark and dry flowers as a tonic after fevers. The leaves and bark are also employed for healing unhealthy wounds and ulcers and in the treatment of a wide variety of skin troubles, jaundice, prurigo and liver complaints. The fruits are reputed to act as a purgative, emollient and anthelmintic and are employed in the treatment of intestinal worms, urinary troubles, piles, etc. The neem oil (*margosa* oil) which constitutes nearly 45 per cent of the seeds, is largely used by the villagers as a hair tonic and is

particularly reputed as a cure for rheumatism, scrofulous glands, leprosy and a variety of skin affections.

Neem is also supposed to have some repellent property against some insects, especially, the cloths moth. The neem oil is produced by a number of industrial firms and also on a cottage industry scale in the rural areas, and more recently some pharmaceutical firms are utilising neem oil in the preparation of medicinal soaps and tooth pastes.

● Increase in India's National Income

"The National Income of the Indian Union Provinces 1946-47", recently published by the Economic Adviser to the Government of India, reveals that the *per capita* income of the Indian rose to Rs. 228 in 1946-47 from Rs. 204 in the previous year, alongside the general price levels which went up by about 12.5 per cent. The total net national income in 1946-47 stood at Rs. 5,580 crores. This figure is for the whole of the Indian Union provinces as constituted after partition and does not include the States merged into them subsequently. Provisional estimates for 1948-49 place the national income at about Rs. 6,968 crores and the *per capita* income at Rs. 272, taking into account the number of gainfully employed. The national income of Indian States is estimated at one-third of that of the Indian Union provinces. There has been an increase under the head agriculture, animal husbandry, forestry and mining works from Rs. 2,009 crores in 1945-46 to Rs. 2,398 crores in 1946-47. Agriculture alone fetched a net income of Rs. 1,770 crores in 1946-47 as compared with Rs. 1,495 crores in the previous year. The income of urban areas worked out at Rs. 2,107 crores for a working population of 18.8 million as compared with Rs. 3,483 crores in rural areas for a working population of 87.1 million. Thus the income per earner for urban and rural populations for the year 1946-47 is estimated at Rs. 1,121 and Rs. 401 respectively.

● Our Foreign Trade

There was an increase of Rs. 36.81 crores in the exports of Indian merchandise for the first eleven months of 1949-50, compared with the corresponding period of the previous year.

Imports totalled Rs. 525.30 crores as against Rs. 463.23 crores in the previous year. The adverse balance declined from Rs. 29.27 crores to Rs. 11.84 crores, mainly on account of increase in exports to, and decrease in imports from, the U.S.A. There was a substantial increase in exports of cotton piece goods from 314 million yards, valued at Rs. 33.91 crores, to 572 million yards, valued at Rs. 48.05 crores. Tea exports improved from 371.1 million lbs. valued at Rs. 58.39 crores to 419.47 million lbs. valued at Rs. 68.57 crores. But there was a steep decline in exports of raw jute and manufactures, the former from Rs. 22.29 crores to Rs. 15.61 crores and the latter from Rs. 135.58 crores to Rs. 119.93 crores. Jute manufactures, nevertheless, remained the largest item of export.

On the import side, there was a most spectacular increase in machinery imports, which rose from Rs. 71.44 crores to Rs. 91.12 crores. Imports from the Commonwealth countries increased from Rs. 218.86 crores to Rs. 240.25 crores, the percentage share, however, declining by 1. The United Kingdom continued to have the largest share of our import trade with Rs. 139.72 crores as against Rs. 134.75 crores in the previous year. Imports from the U.S.A., on the other hand, declined from Rs. 95.09 crores to Rs. 82.28 crores.

Exports to Commonwealth countries increased from Rs. 197.15 crores to Rs. 221.23 crores, the percentage shares of these countries in our export trade in the two periods being 51.5 and 53.5 respectively. Exports to non-Commonwealth countries also increased from Rs. 186.56 crores to Rs. 193.70 crores, the respective percentage shares in the two periods being 48.5 and 46.5. There was a small increase of 3.56 crores in our exports to the U.S. which improved to Rs. 68.80 crores. The U.K.'s share rose by Rs. 12.57 crores to 102.15 crores.

● Latest Indian Diplomatic Appointments

The following new appointments have been made in the Indian diplomatic service:

- Shri A. B. Thadani—Commissioner in Aden
- Shri N. Raghavan—Ambassador in Belgium
- Shri J. Thivy—Commissioner in Mauritius
- Shri R. K. Tandon—Consul-General in French India.

● Milk Statistics

According to a recent survey of the Agricultural Marketing Department of the Government of India, the total gross production of milk in the Indian Union has been estimated at 5,827 lakh maunds. Of this total, 46.7 per cent is cow milk, 50.2 per cent buffalo milk and the rest goat milk. Deducting the quantity of milk fed to the calves, the net available quantity is 4,815 lakh maunds. The import of milk products is comparatively negligible and amounts to less than 6 lakh maunds per annum estimated as fluid milk. Thus the average *per capita* consumption is 5.5 oz. per day in terms of liquid milk. For the production of the above quantity of milk the country maintains 41.1 million cows, 19.6 million she-buffaloes and about 8.2 million milch goats. Our dairy industry is essentially a rural one and about 95 per cent of the stock is maintained in rural areas. The intensity of milk production varies a great deal. It is highest in places like Delhi, Baroda and East Punjab and lowest in Mysore, West Bengal and Assam. It has been calculated that the average quantity of milk produced per square mile, per day, for the country as a whole comes to only 83 lbs. In Delhi State where milk production is supposed to be highest, the maximum production comes to hardly a thousand pounds per day.

With regard to the utilisation of milk, only about 36.2 per cent. of the net available milk is used for fluid consumption and the rest utilised in the form of milk products. The most important of these is *ghee*, of which nearly 43.3 per cent. of the available quantity, amounting to 2,085 lakh maunds, is annually used. Curd, *Khoa* and table butter are estimated to consume 19.5 per cent of the total milk production. At present it is estimated that nearly 441 lakh maunds of fluid milk is consumed in the urban areas and probably an equal quantity in the form of various products, thus accounting for nearly 19 per cent. of the total milk production. The price paid by the consumers for milk in the urban areas is probably the highest in the world in spite of the fact that milk is sold loose without any processing.

● Help to Refugees

With a view to encouraging the displaced persons to avail themselves of the benefits of the technical and vocational training scheme for adult civilians, and thereby help them to stand on their own legs, the Ministry of Labour, Government of India, has decided to grant a monthly scholarship of Rs. 25 each to 2,000 displaced persons in the various States. In addition to this, the displaced trainees would be given free training, free lodging in the hostel, free workshop clothing and free facilities for recreation and medical treatment.

● Scholarships in Geodesy

In order to encourage research in geodesy, the Government of India are awarding two research scholarships of the value of Rs. 200 per month for the study of geodesy theory and practice. The fellowships are tenable for a period of three years and the selected candidates will be attached to the Geodetic and Training Circle, Survey of India, Dehra Dun.

● Rise in Acreage under Wheat

According to the Director of Economics and Statistics, Indian Ministry of Agriculture, the second estimate of wheat crop for India for 1949-50 puts the area sown at 22,333,000 acres as against the corresponding figure of 21,367,000 acres for 1948-49, showing an increase of 4.5 per cent. This increase in acreage has mainly been shared by Madhya Pradesh, the Punjab, Uttar Pradesh, Hyderabad, PEPSU, Vindhya Pradesh and Bhopal.

● Three Permanent Anti-T.B. Centres to be Opened

Three permanent centres for carrying on anti-tuberculosis and B.C.G. campaigns are to be opened in India shortly. These centres, which will be located in Delhi, Trivandrum and Patna, will be working as dispensing and training centres. They will be equipped with prophylactic and mass X-Ray units. The unit in Delhi is expected to function from September.

● Study of Road Structure

The Alipore Road Test Track at Calcutta which came into being in 1939, has done much good work during the last

10 years. The track, which is oval in shape and a roadway 614 feet long and 16 feet wide, is designed to test the effect of the bullock cart on road surfaces which are peculiar to Indian conditions. The total expenditure on the construction of the test track and the cost of the maintenance till the end of March 1949 were Rs. 70,000 and Rs. 2,55,900 respectively. The revised estimate for 1949-50 provides for an expenditure of Rs. 53,700. The tests so far conducted cover a wide field including (1) The economic use of various types of road stones and binders; (2) the relative merits of various methods of construction using asphaltic binders; (3) stabilised soil construction; and (4) bullock cart wheel designs.

● Congress Secretary Urges Austerity

In the course of a circular dated 18th May, 1950 to the State Congress Presidents, Shri Shankarrao Deo, General Secretary of the Congress, observes: "As priority one problem of today is to be self-sufficient in food, I feel that austerity may be practised by resolving to depend for our requirements of cereals on the supply through ration shops, to draw only six days' supply in a week and to live for a day on non-rationed articles. Even here the sense of equality must be maintained. That is, non-rationed articles consumed on this day must be within the means of the Common Man. Needless to say that none should buy in the blackmarket for greater quantity or better quality of supply. Austerity implies self-denial and cutting down conspicuous consumption. The programme which I suggest is a simple one but it will evoke the support of the masses, if some of us to whom the people look forward, take a vow to live up to this programme." Shri Deo has himself set an example in this respect and goes without rationed articles one day in the week.

● Aid to Displaced Persons

The broad distribution of expenditure to be incurred on displaced persons during 1950-51 has recently been decided by the Ministry of Rehabilitation, Government of India. The total sum allocated for this purpose amounts to Rs. 25 crores. In addition, a separate sum of Rs. 5 crores has been earmarked for expenditure on East Pakistan displaced persons. The

eastern States of West Bengal, Assam, Orissa, Bihar and Tripura would also receive their due share out of the main allocation of Rs. 25 crores. The heads under which expenditure has been allocated are rehabilitation loans to States, rehabilitation grants, rehabilitation finance administration, capital works and relief.

● Shri Ram Institute for Industrial Research, Delhi

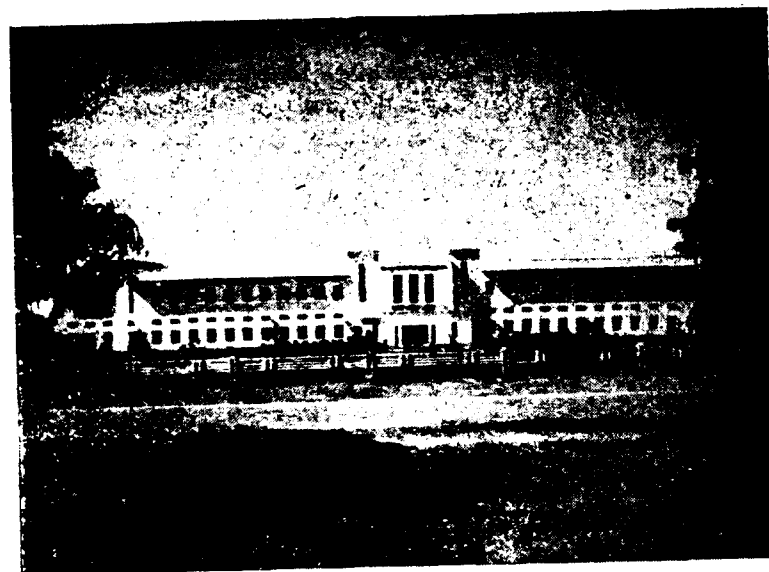
The Shri Ram Charitable Trust, realizing the need for planned research for industry, decided far back in 1940 to establish a Research Institute in Delhi. The foundation-stone of the Institute was laid by Dr. John Matthai, then Minister for Industry and Supply, in January, 1947. The completion in March this year of these extensive and well-designed buildings and laboratories marks the beginning of a new epoch in applied science in India. The inspiration to start this Institute was derived from the magnificent achievements and results shown by the Mellon Institute in the United States.

The Shri Ram Institute will concentrate mainly on that which has a definite practical objective. Its facilities will be available to all Indian industries for investigating their immediate and long range problems and such industries can depute research workers for work at the Institute. The Institute will also undertake to investigate technical problems assigned to it by any interested party. The Test House attached to the Institute will undertake testing work on behalf of industries and the general public. The Information Bureau of the Institute will collect data on raw materials available in India and maintain a museum of raw materials. The Bureau will also undertake to carry out literature searches and surveys of various branches of technology.

The special feature of the Institute is the large pilot plant section where processes will be studied on a semi-commercial scale. This trying out of processes on the pilot plant scale will serve "to make your mistake on a small scale so that your profits can be on a large scale". Wide varieties of modern research equipment and machinery required for research have been already installed.

Thus the Institute is the first of its kind in India both with regard to its objectives and its set up. The management

of the Institute is vested in a Governing Body of seven with Sir Shri Ram as Chairman. Under the fostering care of Dr.



D. N. Daruwalla, the Deputy Director in charge and Dr. N. R. Kuloor, the Registrar, the Institute looks forward to serving Indian industries with the hope that the growth of industries will raise the standard of living of the common man.

Assam

● New Oil Source Found

The Burma Oil Company have struck oil at a test-well in Barsilla, 100 miles from Digboi, the oil town. The Company started prospecting for oil in Barsilla area, situated 60 miles west of the Indo-Burmese border in March this year. Signs of oil were found up to a depth of 300 feet but not in commercial quantities. At the depth of 4,500 feet it was found necessary to line the hole with a steel pipe to prevent the earth caving in and to seal off any gas or water.

Bihar

● The Kosi Project

The hundred-crore rupee Kosi Project has been broken up into several stages and the first stage which is proposed

to be taken up shortly is expected to cost Rs. 10 crores. This envisages the generation of 20,000 K.W. of hydro-electric power on the Eastern Kosi Canal. It will comprise the construction of a railway line from Bathnaha to Chatra and a barrage at Chatra with a road bridge across it. An average of about 35 square miles in North Bihar is now ravaged by the Kosi, popularly known as the "river of sorrow" every year causing an estimated loss of Rs. 18 crores worth of foodgrains and affecting over 2 million people.

Bombay

● **Education for Child Patients**

Useful education is being imparted by the Tata Institute of Social Sciences to child patients suffering from chronic ailments and undergoing long-term hospital treatment at the Bai Jerbai Wadia Hospital for Children, Bombay. The Government of Bombay had in 1948 approved a scheme submitted by Doctor J. M. Kumarappa, Director of the Institute, to cater to the intellectual, emotional and occupational needs of children. The programme was conceived on the assumption that children with chronic and long-term illnesses must have some facilities for intellectual instruction, recreation and creative work. They should also be enabled to participate, as far as possible, in such activities as would contribute to their joy and interest in life and make their hospitalised existence conducive not only to their physical improvement but also to their mental and social development. The scheme, which is aided by the Government, was put into operation in the Bai Jerbai Wadia Hospital in February 1949. Its educational programme includes the teaching of languages Marathi, Gujarati, Hindi, and English—and other school subjects. Children are also taught handicrafts and art-work such as crocheting, knitting, making picture albums, clay-work and drawing. From time to time educational and recreational films are shown to them.

Hyderabad

● **Industrial Labour Housing Body**

An Industrial Labour Housing Corporation, the first of its kind in Western India, is to be promoted by the Hyderabad

Government for the purpose of providing tenements for industrial workers in urban areas on a long-term plan of 20 to 25 years. The Corporation will be a centralised authority both for the construction of houses and looking after the colonies till they are completely absorbed in municipalities of different areas.

● **Progress of Adult Education**

The Hyderabad Government scheme for adult literacy has produced good results, according to the latest figures available. The scheme was launched in the State in 1946. There were 20,692 adults, including 1,228 women under instruction in the State in 1948 and 1949, and the scheme is responsible for making 8,561 adults, including 616 women, literate during this period. Out of Hyderabad's total population of 1,65,00,000, the estimated number of illiterate adults between the ages of 10 and 40 was about 70,00,000. The number of adults needing education is 56,00,000 and the estimated expenditure to make these adults literate is about Rs. 3,60,00,000 at the rate of Rs. 6-7-0 per adult.

● **Illegal Taxes Abolished**

The Hyderabad Government had abolished all unauthorised and illegal taxes in the *jagirs* of Hyderabad, like the flag-tax, Id-tax, marriage-tax and *nazarana*. The rates of assessment in 296 *jagir* villages have so far been reviewed and substantial reductions in rates have been sanctioned. Rates of assessment in the remaining *jagirs* are also being examined with a view to bringing them in conformity with the rates in the adjoining areas under direct administrative control of Government.

● **Agrarian Reforms**

The Hyderabad Government promulgated on 10th June 1950 the Hyderabad Tenancy and Agricultural Lands Act. Under the Act all tenants actually cultivating agricultural lands will be deemed to be protected tenants unless the landholder takes steps to establish the contrary. The Act confers on protected tenants certain advantages which they never had before. A protected tenant will have the right to purchase the interests of the landholder in the land which he had been cultivating.

The Act also prohibits all leases and tenancies after a period of three years from 10th June 1950. During this interval, tenancies and leases will be permitted, such leases being tenable for a period of ten years. After the expiry of this period of three years, no person will be allowed to lease his agricultural land unless such person is a woman, a minor or a person serving in the armed forces of the country. Under the Act the rent to be collected from the tenant—whether protected or not—should not exceed one-third of the value of the crop in respect of irrigated lands and one-fourth in the case of other lands. Other provisions designed to safeguard the interests of tenants, include abolition of rent in the shape of labour, compulsory registration of all leases, insistence on the grant of receipts for the payment of rent and the presumption that all payments made to a landlord by a tenant are towards the rent due from him.

Kashmir

● **Fresh Fruits from Kashmir Valley**

Luscious fruits from the vales of Kashmir would be available in prime condition in different parts of India when organised refrigerated railway transport is pressed into service. A proposal to this effect is already under consideration of the railway authorities. Kashmir's fruit growing industry has recently received a fillip and greater transport facilities from Pathankot to various parts of India would bring further encouragement and employment to the green valley.

Madras

● **Wells Boost up Irrigation**

It is estimated that a total extent of 1,29,212 acres of land have been brought under irrigation as a result of wells sunk, each well irrigating on an average not less than one acre of land.

● **Adult Education Scheme**

The Government of Madras have sanctioned a supplementary Adult (Social) Education Scheme costing Rs. 1.57 lakhs

for introduction in the current year. 500 adult schools are proposed to be started immediately, the schools being attached to colleges, secondary schools and higher elementary schools. A bonus of Re. 1 per adult who becomes literate, has also been sanctioned by the Government.

Punjab

● **1,500 Displaced Persons Employed in Work Centres**

The number of displaced persons provided employment in Work Centres run by the Industries Department of the Punjab Government now stands at about 1,500. Out of these 212 persons are working in smithy and allied trades, 181 in wood work, 130 in hat-making, 119 in sports goods manufacturing, 104 in tent-making, 90 in hosiery, 87 in silver arts, 76 in cutlery and surgical instruments, 52 in leather goods and 47 in pottery, etc. Production in these centres is quite satisfactory.

The number of persons in Work Centres is likely to increase as the Punjab Government have decided to give preference in the allotment of huts to those displaced persons who are working in these centres. It may be recalled that these Work Centres were started by the Punjab Government to provide employment to such displaced persons as are now living in relief camps.

● **Rural Development Centre at Oel makes Steady Progress**

Progress has been made by the Rural Development Centre at Oel, recently started by the Punjab Government in Hoshiarpur district. In addition to the basic school, social education centres have also been started for adults. A fully equipped veterinary dispensary has been opened. Digging of compost pits and work of soil conservation and tree planting is proceeding satisfactorily. Further plans for the Centre include the starting of nine Work Centres, namely, spinning and printing of cloth, grinding with improved *chakkis*, oil pressing, carpentry and lac industry. The work of construction of the school, workers' colony, cattle sheds and other buildings will be undertaken shortly. It has also been decided to open a Cooperative Medical Society to render medical aid to the villagers.

● Measures to Improve the Conditions of Sweepers

During the last two years the Punjab Government have taken concrete measures to secure to the sweepers in the employ of local authorities, human conditions of work including maternity relief, a living wage, suitable housing conditions and other general amenities. A directive has been issued to all local authorities to fix the salary of sweepers at Rs. 40 per month. Most of the local authorities have complied with this directive; others have found it difficult to comply with it immediately owing to financial stringency. Ameliorative measures have also been taken in other directions. Local authorities have also been directed to make arrangements for sanitation, street lighting, provision of water-hydrants, street pavement, etc. in the *mohallas* and *abadis* occupied by Harijans on level with those of the rest of the town. Some local authorities have taken concrete steps in this direction: for instance in Ambala, drainage schemes for Harijan colonies are being prepared and pucca tar roads are being provided in the Harijan *abadis*. The Municipal Committee, Karnal are taking steps to secure adequate street lighting in the Harijan *mohallas* and to have culverts, pits, drains, etc. repaired in their *abadis*. The Municipal Committee, Amritsar, are taking steps for the improvement of scavenging arrangements for the Harijan *mohallas* and *abadis*. In Muktesar, the *kucha* road has been remodelled, a public stand post has been provided and electric street lighting arrangements have been made in the Harijan *abadis* by the Municipality. At Simla, labour hostels have been allotted to sweepers and at Amritsar, a Harijan colony is to be built. To ensure that their interests are looked after, adequate representation is being secured for representatives of all Scheduled Castes including sweepers on local bodies.

● Scheme to Improve Health of School Children

The Punjab Government are very keen to make adequate arrangements for the health and medical inspection of the school children both in rural and urban areas of the State. In the rural areas, the work is mainly entrusted to the medical authorities of the rural dispensaries. In the case of urban areas, a separate scheme is being worked out by the Government according to which a 'School Children's League of Health'

will be established in every District Headquarters with the Deputy Commissioner as the President and the Medical Officer of Health as its Secretary. A well equipped clinic will be set up in each District Headquarters under a whole time Medical Officer who will look after the health of school children. The result of medical inspection will be recorded in the index cards which will be kept in schools and in reference registers at the clinic. Lists of defective children will be maintained classwise in the schools and treatment cards will be issued to them. The defective children will be treated in the central clinic as well as in the schools according to the advice of the Medical Officer. Besides the Punjab Government have sanctioned funds for the provision of milk bar and mid-day meals in the model schools in almost all the districts of the State for feeding undernourished children.

Uttar Pradesh

● Fight against Diseased Wheat

During the last two years wheat crops in the Meerut and Gonda districts and in neighbouring areas have suffered considerable damage from the attack of a small worm-like insect which goes up in the plant from the germinating seed and causes twisting and curling of leaves and, ultimately, the grains formed in the ear heads shrivel up into black galls. The disease is popularly known as "Ear Cockle" in English and 'Senhu' in Hindi. It is caused by the sowing of seeds contaminated with galls harbouring the worms which may be present to the extent of several hundreds in every diseased seed. These worms remain in a semi-dormant condition in the galls when the diseased seed is stored after harvest and get into activity when this seed is sown in the next season. Research is in progress for finding out remedy against this serious disease but some work already carried out in this connection by the Plant Pathologist to U.P. Government has shown an easy way to minimise effectively the extent of this disease. The way consists in soaking wheat seeds from fields, which have shown the disease, in water for about four hours in the morning and then drying them up on a mud-plastered floor for at least four clear hours in the hot sun. The best time for this treatment of

wheat seed is between 12 noon and 4 afternoon in the season. Cultivators are, therefore, advised to adopt this method immediately before storing their wheat seed for the next season. The disease can also be minimised by sowing wheat seed after they have been sieved and the black galls removed from them. This is possible because the galls are about half the size of the sound grains.

● Public Cooperation in Panchayats

Donations in cash and offers of land, houses, trees, etc. of the total value of about Rs. 2 lakhs, were received from some public-spirited citizens of about 25 districts for the benefit of the Village Panchayats during the brief period of about nine months since the inauguration of Panchayat Raj in Uttar Pradesh. Several persons have donated property of the value ranging from one thousand to ten thousand rupees.

West Bengal

● New Bridge Over the Ganga

A 180-foot long bridge, now under construction across the Ganga 38 miles from Calcutta, will connect the city by road with Bongaon, three miles on this side of the India-Pakistan border. The bridge, which will have a 22-foot broad roadway, will cost the West Bengal Government Rs. 6,33,261. The bridge is on the national highways believed to have been constructed in the sixteenth century by the Mughal Prince, Dara, on his retreat to Arakan from the battle with Aurangzeb for the throne of Delhi. The trunk road runs from Chittagong, now in Pakistan, via Comilla and Calcutta right up to the Punjab. During the last war a Hamilton bridge was thrown across the river but was dismantled on the cessation of hostilities. A rickety pontoon bridge is maintaining the link at present. But it is inadequate for the growing traffic following the partition of Bengal. The new cantilever reinforced concrete bridge will reach the standard specified by the Indian Roads Congress in 1946 and will be able to cope with heavy traffic. It is expected to be opened early next autumn.

JOHN FLEMING & CO., LTD.

21, Bastion Road, Fort, BOMBAY

REPRESENTING :

TYLORS OF LONDON LTD., LONDON
Water, Oil and Hot Water Meters and Sanitary Fittings.
HAM BAKER & CO., LTD., BIRMINGHAM
Sluice Valves, Reflux Valves, Penstocks and other various Water Works requirements.
BRUNTONS (MUSSELBURGH) LTD., SCOTLAND.
Wire Ropes.
JOSEPH TOMEY & SONS LTD., BIRMINGHAM.
Vacuum and Pressure Gauges, Gauge Glasses and Protectors
RAVENHOSE LTD., SALFORD, LANCASHIRE.
Fire Fighting Appliances and Canvas Hose.
YALE & TOWNE MFG. CO., WILLENHALL & PHILADELPHIA, U.S.A.
Electric and Chain Hoists and Material Handling Equipment
DeVILBISS CO., TOLEDO, OHIO, U.S.A.
Compressors, Paint shop and Garage requirements also various types of hoses.
CHAMPION SPRAYER CO., DETROIT, U.S.A.
Estate Sprayers and Dusters.

Enquiries Solicited

4-12

● More Colleges to be Provided

The West Bengal Government have now taken on hand concrete measures to check the overcrowding of students in Calcutta colleges. More college classes will be opened in the districts and science teaching will be strengthened in the existing colleges. Nine schools have been upgraded to the Intermediate standard. Government are also considering the upgrading and strengthening of more schools and colleges. Altogether about a crore of rupees will be spent by Government to improve educational facilities in Western Bengal districts.

Two Open Letters to Prime Minister Salazar.

We reproduce below two letters written to Prime Minister Salazar of Portugal by Shri S. B. De Silva and Shri Telo de Mascarenhas, President and Treasurer respectively of the Goa National Congress. They constitute an outright condemnation of Portuguese rule in Goa, Daman and Diu and sound a clarion call for the early integration of these foreign possessions with the Indian Republic. We heartily endorse every word of what the writers have stated here.—Editor.

● From S. B. D'Silva to Oliveira Salazar

Excellency,

On behalf of the people of Goa we demand that you do withdraw from our land.

Your nation has ruled over us for four hundred and thirty-eight years. Your nation came into our country to liberate us from the power of another invader. You have remained as a conqueror. It is a truism today to say that no nation can justly exercise dominion over the people of another. We wish to be delivered from your power as you delivered us from that of another. You cannot remain against our wishes.

It is an axiom of political science that the only justification of any Government is the consent of the governed. Your administration in Goa is without the consent of the people; for, your councils, your municipal bodies, your so-called legislature do not represent the people in as much as they are not fully elective. Not only that, but it is unresponsive to the opinion of the public because your law has blocked the channels of expression by the rigorous censorship of the Press and by the total denial of civil liberties, as these are understood in all civilized lands.

In vain you tell us that your nation has brought us civilization and Christianity. Goa was civilized, prosperous and famous as a centre of the commerce and trade of the East long before your country was even a name in the pages of history. Christianity would have come to us even if you had not come, as it came to other parts of India without your help; indeed the fact that it is associated in the mind of the people of this country with a foreign culture and political power such as yours, is today the greatest obstacle to its continued existence, not to say progress. In any event the conferment of benefits howsoever great is no justification for the continuance of alien rule when the consent of the governed is withdrawn, much less when such consent was never given.

Today there is no possibility of such consent being conceded to your Government even if at any time you had it. You have alienated our

people. Our leaders, Tristao Baganca Cunha, Purshottam Kakodkar, Dr. Ram Hugde, Laxmikant Bembre, Jose Inacio Loyola are without the justification of a fair trial, imprisoned in your Fortress at Peniche and in exile from their homeland for claiming the elementary right to civil liberty. Dr. Mayenkar, P. Shirodkar, N. Karapurkar, G. Ticklo, and E. George are undergoing the savage sentence of 15 years' imprisonment at Aguado Fortress for the offence of being office-bearers of the National Congress. In common with all the subject nations of Asia, in common with our own fellow countrymen in India, we claim that freedom and democracy is our birthright and we realise that your people and your Government are incapable of even the conception of democracy when you suppress so savagely even non-violent agitation for elementary democratic rights.

If your Government is impervious to the realities of the times, you at least are reputed to be a clear-sighted statesman. You surely recognize the trend of events in India today and cannot fail to realise that the continued occupation of a portion of Indian territory by your nation is an anomaly in the context of the sovereign independence of the Indian people. Inevitably the Government of the Indian Union will, in their own interests, desire you to withdraw from the soil of India. What will your answer be? Will you subscribe to the boast of your Colonial Minister that "rivers of blood shall flow" before you are made to go? Or do you hope successfully to appeal to the United Nations Organization (of which your nation is not even a member) or to the signatories of the Atlantic Pact to help your nation to perpetuate your unjust dominion over Goa without and against the consent of its people? For, the Goan people are Indians, first, last and all the time; and will echo the demand of the Government of the Indian people that you should quit the sacred soil of our common Motherland.

Whether or not the Government of the Indian Union parallel our demand, the Goan People do not want you. During four centuries of your occupation of our homeland your dominion over us has blighted our manhood and, by suppressing freedom of thought, association and expression, reduced us to moral and spiritual bankruptcy. Your neglect of the natural resources of our country and the general ineptitude of our administration has sapped the vitals of our economic life and allowed our ancient prosperity to dwindle and decay until our towns are in ruins, our villages are deserted, our fields lie fallow and thousands of our people have been constrained to emigrate to other lands in search of a livelihood they cannot find at home. We want to be free now, to rebuild our shattered economy, to regain our self-respect to reshape the destiny of our homeland nearer to our hearts' desire.

Let there be no mistake. The National Congress (Goa) is an organization of the people, by the people, for the people of Goa, functioning within Goa itself; we have branches outside so that the voice of the people which is silenced by your repression in Goa may nevertheless be heard. The office-bearers of the organization are your nationals, constitutionally

and politically though unwillingly. We in the name of the Goan people solemnly demand that Portugal do forthwith quit Goa and we assure you that we shall never rest until we liberate our homeland from foreign domination.

Yours faithfully,

S. B. D'SILVA,

President,

National Congress (Goa).

15th August, 1919.

● From Telo Mascarenhas to Oliveira Salazar

Excellency,

Knowing Your Excellency (by virtue of having been your pupil at the University of Coimbra and having lived in Portugal during the past 25 years) to be a man of great gifts of character and intelligence who has studied the most abstruse social and political problems, with practical good sense and broad vision, I wish to convey to Your Excellency this Message and Appeal in the name of the people of Goa, confident that I express their thought with accuracy and fidelity.

Goa is a part of India which has been administered by Portugal for about four hundred years. But Excellency, this right to dominate, like all rights over a foreign people with distinct culture, customs and traditions and over a country separated from the central power by thousands of miles, is precarious. The Portuguese dominion in India is not without precedent. Several centuries before the Portuguese landed in India, foreign peoples invaded our country, dominated it and passed away to their destined end; but India has survived maintaining unsullied her ancient institutions, her traditions, her beliefs and her ethnic fundamentals as if she had passed through a bad dream. In like manner the Portuguese dominion in India will pass away because there is no human force capable of arresting or thwarting the supreme designs of Destiny. Your Excellency who are profoundly religious, must have felt in the depths of your conscience that to dominate a people against their will is to offend the fundamental principle of human dignity which is a reflection of God. And there are no reasons, historical or political, which can justify such a crime. The silence of the people of Goa does not mean acquiescence to the Portuguese rule but results from the actions of the Portuguese authorities in stifling the most elementary civil rights such as the freedom of thought, association and assembly. A mere "Jai Hind" constitutes a grave crime punishable with imprisonment. Civil liberties have been completely abolished in Goa thereby compelling many of her sons to live in exile like the undersigned. But Goan nationalism is smouldering fire which will break out one day with all its fury from beneath the ashes that conceal it and give it the appearance of a quiet disquiet and resignation, if it continues to be smothered by such inhuman methods.

The existence of the expeditionary forces in Goa, with all their war-like paraphernalia not only perturbs the spirit of the people, through the atmosphere of intimidation and terror, but also aggravates the economic situation of the country, besides giving rise to inevitable and pernicious consequences of a moral and social nature which should be repugnant to your Catholic conscience.

India together with the entire East is emancipating itself from foreign domination, of the dying colonial systems, because she has regained the consciousness of her mission in the world in the service of humanity. One of our greatest intellectuals, Rabindranath Tagore, wanted India to be free, but free to fulfil the role which is hers in the history of humanity. Also Goa, like the rest of India, wants to serve humanity not excluding Portugal, but as an equal to equal, as a brother to brother.

With the withdrawal of the Portuguese from Goa, our culture, our beliefs and our moral and spiritual heritage will not be in danger, as one might suppose and as certain malevolent people have wanted to insinuate. And in this context the Government of India as well as the Indian National Congress have fully reassured us, the latter in their Jaipur session held in December 1948. Independent Goa will enjoy complete autonomy in the bosom of Greater India, free and united, and shall consider Portugal as an elder brother who has his home far away overseas, and is remembered with tenderness and affection. We prefer therefore that the Portuguese leave us as good friends leaving in us sweet remembrances rather than as enemies wanting to defend a *outrance* an iniquity which they suppose to be their right and which will end up by dividing homes and hearts.

This is, Your Excellency, in short the Message and Appeal which the people of Goa transmit to you, a Message and Appeal which should be clear to the great and enlightened mind of Your Excellency, and I feel assured of a favourable solution of this vital problem of the painful situation of the people of Goa who want to be free by having our political prisoners set free; by having expeditionary forces withdrawn; civil liberties restored and finally by attaining full INDEPENDENCE.

This Message and Appeal is placed in the hands of
Your Excellency, very respectfully, by:

25th August, 1919.

TELO De MASCARENHAS.

*Those who expect to reap the blessings of freedom must
bear the fatigues of supporting it.*

THOMAS PAINE

Ceylon's Anti-Indian Attitude

Miss MUKUL MUKHERJEE

The anti-Indian attitude of the Ceylon Government has become quite notorious by now. Forgetting the old ties, cultural, social, religious and even political which bind them to India, power-drunk Ceylonese politicians are rushing headlong in a desperate attempt to wipe away the Indian element from their country. Here is a resume of what they have been doing to the Indian community.—Editor.

IT is utterly disappointing that in Ceylon the claims of the Indian population who have played a very important part in the development of that island's economic stability, have been completely overlooked by the Ceylon Government. There are about nine lakh Indians forming one-seventh of the total population in Ceylon. The vast majority of these—about 7.5 lakhs—were invited and taken to that country when it wanted labour for its plantations. A large section of these immigrant labourers—nearly 50 per cent. as estimated by the Donoughmore Commission and subsequently 70 to 80 per cent. as estimated by Sir Edward Jackson—is permanently settled in Ceylon and a substantial number thereof was actually born there.

The fact that the Indians were induced to emigrate to Ceylon for a long period by promises of equality of rights by the Government of Ceylon as well as by the British Government is deliberately ignored. In 1928, Mr. D. S. Senanayake, the present Prime Minister of Ceylon, invited Indians in Ceylon to become citizens of that country and even assured them a share in the Government. He emphasised "We do not want to differentiate. We do not want to discriminate. We do not consider that Indians are aliens." Even in 1947 he said "If you (Indians) live here, we will embrace you." But now Ceylon feels she can do without Indian help. The 'Indian and Pakistani Residents (Citizenship) Act' puts many difficulties in the way of Indians acquiring citizenship. One of the conditions laid down, for instance, is that the applicant should have resided for the period of seven years in the Island with his entire family. If even one minor dependent were to be else-

where, the application for citizenship would be invalid. Another condition is that a person claiming citizenship should be able to show that he has the capacity to observe the laws of Ceylon. In the face of so many restrictions not even a fraction of Ceylon Indians will be able to become citizens of that country. Even if a few could be registered they would for ever be only second rate citizens.

The Sinhalese politicians who are opposed to the Indian demand for citizenship rights have freely indulged themselves in loose talk. Even top-ranking men including Ministers have made utterances that help least to promote amity and goodwill between the Sinhalese and the Indians who have made Ceylon their mother country. For instance, they say "Indians are birds of passage", "Indians want double citizenship rights". But this is absolutely wrong. Indians do not seek double citizenship. They fully support Ceylon's right to determine the composition of her own people. Indians want only equal rights, they are quite justified in making this demand because Indian labourers were brought to Ceylon on definite guarantees of equal political and legal rights.

The Ceylon Indian Congress had been carrying on a vigorous campaign against this law. But opposition had not availed anything. So the Congress decided in April 1949 to boycott registrations under the new law. The boycott had been remarkably successful. The demand of the Indian Congress is that the procedure for the acquisition of citizenship should be simplified and that once a man is granted citizenship, he should be treated on a par with all other citizens. These are extremely reasonable demands. The majority of Indians in Ceylon are illiterate estate labourers who find complicated legal procedure beyond their capacity to master. Though they have passed their entire lifetime in Ceylon, they cannot become citizens under present conditions. It is a matter for regret that Ceylon is adopting this narrow outlook against an important and economically valuable section of its population. The regret is all the more great when it is remembered that the people of Ceylon are racially and culturally the same as the people of India and that the major part of the Indian population speak Tamil, which is one of the Island's languages.

The Ceylon Government, not satisfied with denying citizenship to Indians, have brought forward another undemocratic bill—The Ceylon Parliamentary Election (Amendment) Bill which deprives Indians in Ceylon of the franchise rights previously enjoyed by them. In these days of democracy when people are running after adult franchise, the Ceylon Government is depriving even elementary human rights to a section of its population for the only reason that it is 'Indian'. These people, who by their sweat and toil have been contributing materially to the economic prosperity of that country, are denied fundamental human rights of citizenship and franchise.

With the passing of time the position of Indians in Ceylon is deteriorating further and further. Their difficulties and disabilities have only increased due to the several laws and regulations passed which affect their interests. The Immigration and Emigration Act, which came into operation in the beginning of November 1949, has prevented the return to Ceylon of several hundreds of Ceylon Indians who have been to India for various reasons. These unfortunate Ceylon Indians proceeded to India several weeks before the commencement of this Act without taking with them the various documents which are now deemed necessary for their return. It happened not due to any negligence on their part, because these documents were not issued to them at the time of their departure. The Ceylon Government had no arrangements then to issue the numerous documents which it issues now. Not more than 10 per cent. of those who reached Mandapam to cross over to Ceylon were able to do so on account of this unreasonable attitude of the Ceylon Immigration authorities.

There are other difficulties also. Any visitor to Ceylon as soon as he got down at Colombo or any other place in the Island was asked to show that he had with him at least Rs. 150 in cash. Even if the amount was short by one rupee, he was not allowed to proceed till he got the money from India. The man might be carrying drafts, cheques or valuables worth thousands but he would not be allowed to proceed unless he had Rs. 150 in cash on his person. Recently, the Ceylon Government passed an ordinance laying down that unless an Indian national importing textiles from India bought to an

extent of 25 per cent. of that import, he could not be given an import licence. All these show the anti-Indian bias underlying these measures and how they want Indian import trade to be strangled and Indians made to leave.

Recent developments in Ceylon made it clear to the Ceylon Indian Congress that political stagnation would seriously harm the Indian community. As a result of the passage of the Election Amendment Act, which deprived non-Ceylonese of the franchise, the entire Indian community would have gone unrepresented if they remained as Indians and boycotted registration. So, the Congress felt that they should take whatever rights they could get under the Act and agitate for more and has withdrawn the boycott unconditionally since May last. This is a gesture of goodwill towards Ceylon and it is hoped that Indo-Ceylonese relations will improve as a result of the cooperation now extended by the Ceylon Indian community. A minor amendment to the Indian and Pakistani Residents' (Citizenship) Act is expected to be made shortly as a result of which persons born in Ceylon will not be at a disadvantage compared with persons who have migrated from India and who have the necessary residential qualifications.

India is vitally concerned about the future of Indians in Ceylon. She maintains that if Indians wish to become citizens of Ceylon, their first duty is to act as such, to display the sense of citizenship which Ceylon is entitled to expect of them when they ask for citizenship rights and above all to seek to remedy any grievance they may have in cooperation with the people of Ceylon and by the democratic processes open to all its residents. India respects Ceylon's newly won independence. She expects Ceylon to be fair to the people who have worked their lives through for her prosperity and welfare.



India's Supreme Court has just concluded its first term as the highest body of appeal in the country with a strong defence of freedom of the press. In one case it has decided against a suspension and in another against pre-censorship. It is the over-all principle of a truly free press that has been upheld. This is the sort of decision that we had a right to expect from the Indian tribunal. The firm establishment of a judiciary that was above dispute and was highly honoured for its integrity was one of Britain's greatest political contributions to India. Moreover, the Indians made the personal contribution of a large number of skilled jurists who were rightly held in high esteem. Especially in its upper branches, the Indian judiciary has been notably strong for many years, and many of the proceedings in the higher courts have been an honour to the country. The value of the present court is increased because of the existing political situation. The Congress Party is so over-poweringly strong that a balanced and valuable political opposition has not yet emerged. The Constitution provides for a really strong government but the existing political situation does not afford a really strong check upon it. The Supreme Court, in the cases at issue, is supplying some of that checking function. It is interpreting the new Constitution on the basis of its guarantees of rights to the individual and is in effect protecting the new Government from an excessive exercise of its wide powers. Fortunately, this is also establishing a group of judgements and precedents whose total impact will be in the direction of greater freedom.

—The New York Times, U.S.A.

Indians are firm in their stand that they do not want something for nothing. They are cautious about external aid because of a fear of strings attached. This, I think, has not arisen out of a sense of false pride but because of a sincere adherence to a policy of neutrality.

MRS. DOROTHY NORMAN

Member of the Executive Committee of the
India League of America.

One of the most encouraging signs of the part that India may be expected to play in the community of world nations is the cosmopolitan outlook of its leading statesmen..... Indian internationalism began to take shape at the beginning of the century. The man in whom it was epitomized was Gandhi, and the form it took was summed up in his doctrine of *ahimsa* or non-violence. It is significant that the question which occasioned the formulation and practice of *ahimsa* was one of racialism. *Ahimsa* cannot tolerate racial discrimination. *Ahimsa* implies peace not for one nation but for all mankind. By forbidding violence among individuals it precludes it between nations. The wide appeal of *ahimsa* was shown by the large numbers of admirers and followers whom Gandhi attracted from every part of the earth, many of them intellectuals of western civilization. It was shown too by the way it held together the Indian National Congress Party, consisting mostly of men totally different in character from Gandhi, in an effective and ultimately, a successful crusading body.

W. GORDON GRAHAM,

(in *The Christian Science Monitor*, U.S.A.)

Tribal Nationalities in Free India

BHABES CHANDRA CHAUDHURI

Shri Bhabes Chaudhuri has something interesting to say about the tribal people who are supposed to be the original inhabitants of this country. His account of Santal and Lushai tribal life and organisation gives a vivid glimpse into a society that is still in the making.—Editor.

The tribal nationalities of India, according to 1941 census numbered over twenty-five millions. These constitute Free India's composite socio-anthropological group of different aborigines either settled like the Naga, Garo, Kachari, Khasi in Assam; Santal, Munda in Bihar and Orissa; Bhuiya, Bhumj and Khond in Orissa; Gonds, Baigas, Konkus in C.P.; Bhils in Bombay and Greater Rajasthan; Kurumber, Kanikar, Irular and Yanadi in South India or may be of nomadic nature migrating from one racial zone to another in quest of food and habitation. As a rule each of them speaks a common dialect and is capable of acclimatisation and corporate action. The tribes also have some rudimentary form of despotic government and are remarkable for their tremendous capacity of endurance and some degree of sagacity and geniality that may surprise even their more cultured and fortunately placed brethren in the rest of the country.

The anthropological process by which a tribe spreads is by increase of population. In the old days, a Khasi, Garo, Munda or Santal, when he found the land round about his village all owned and tilled would go off a bit further into the jungle with some friends and relations and break new ground for cultivation. The new village would have its own headman; but a link would be kept with the old home in various rites and ceremonies. The Santals, for example, have an annual ceremonial hunt at which all the able-bodied men of a particular block of villages gather together. After the hunt, the men meet in council and consider items of tribal interest affecting the entire block. Ordinarily, headmen of villages dispose of cases in consultation with adult members of the village throughout the year. But if any matter arises

which affects the larger group, the council has to decide it. Their decision was final in the days before the subjection of Santal village councils to the law courts.

Again it is evident that the tribal council, whether of the village or of the larger group, is very democratic and consists of all adult males. Clearly such a council cannot meet or function when the unit is of a large size. The Santal councils cover small areas which have no link with each other in the matter of tribal government. Trade, service in tea gardens, railways and in Hindu villages are bringing the Santals into contact with each other even when drawn from distant areas. But the councils have no superior centralised coordinating body. The different Santal villages spread from Santal Parganas to Mayurbhanj, have a common speech and also a common culture, albeit modified to some extent differently in different states. But the group as a whole cannot unite for common action and has no common government of its own. In fact, the Santal population may be said to be organised into a large number of local groups of the nature of a tribe. Since, however, one group is not distinguished from its neighbour in any way except by this artificial limit and a part of it may come over at any time to either group, we have to use some special term for this form of grouping. We may call them the Santal people.

Quite a different type of organisation is typified by the Lushais of the Assam hills. Here each village is ruled over by a hereditary chief. When a son grows up, he gets a certain number of households of his father's village and sets up a new village over which he becomes ruler. He pays no tribute but is expected to help his father in trouble. In this way, the Lushai area is divided into a number of villages ruled over by petty chiefs who have come from a common stock. The villagers are not always of the same tribe, but owing to political dominance by this group of chiefs have assimilated their culture. Clearly the Lushais are capable of common action in warfare to a certain extent, although there is no common government. The culture is common and the language is also the same. Lushai rule is not democratic inasmuch as the chief has only a few advisers chosen by himself; but if he is not a good ruler, the villagers will desert him and settle elsewhere.

He has therefore to be a somewhat benevolent autocrat if he wants to continue to be a chief. It is said that the ancient republics of Greece and India had a system of government resembling the Santal councils; Britain under the earlier Saxons, and other lands similarly subject to foreign invaders, resembled the Lushai people in their system of Government.

An important difference between the Santal type of council and the Lushai system of rule over a group of villages, lies in the fact that the Santal Council is limited geographically to a small area. The Lushai system can function over a much larger area; in fact, it can work as far as the village heads can communicate with each other and come to the aid of each other within a reasonable time. The reason for this success is that the Lushai village heads are bound by common duties and interests which transcend the geographical units. In theory, there was nothing in the past to prevent the headmen of Santal villages forming themselves into an association of "Monjhis" (Santal headmen) all over Bengal, Bihar and Orissa and uniting for common action. If the Santals had had such an association of headmen which met for common action, we would have had an example of a nation in a primitive culture.

Tribal people should not be left to foreign missions to be given a cultural content likely to make for future conflict. Nor should they be neglected. State governments should in fact place such areas under trained anthropologists as administrators to raise their cultural level in harmony with their advanced neighbours. Finally, surveys should be undertaken to find out possible lines of common action and incentives to social co-operation between the different groups of each area. An attempt can succeed and endure only if internal forces of disruption are removed and all members of the closely related groups in India have a common goal for their endeavour. What is wanted, therefore, is a common aim for benefit and welfare and not the dominion of one class or community over another. There are clear differences in mental outlook and social history in different parts of India. It would be a mistake to ignore or seek to obliterate these individualities. The correct solution would be to frame a pattern which can incorporate these separate but allied entities in a richer and more comprehensive design of tribal nationalities.

How the Group Areas Bill was Born

H. A. NAIDOO

Shri H. A. Naidoo represented the Indian people of South Africa at the United Nations in 1946 when India's complaint against the racial policies of the Union Government first came up for discussion. Here, in this short article, he traces the genesis of the recently passed Group Areas Bill and points out its effects on the Indian population in South Africa.—Editor.

With a detachment from feelings of humanity which even the Nazis might have envied, the members of two committees appointed by the Nationalist Government of Dr. Malan in 1948 to report on Asiatic land tenure, have now issued a joint report that in every sense represents a devilish plan to force the Indians to leave South Africa. In the same way that Hitler regarded the Jews of Germany as "unnational" and "unassimilable" elements, so too, does this report depend upon the evidence of South Africa's worst racialists to prove that the Indians have "a religion, a culture and consequently a way of life which differed fundamentally from that of the White people". In the same way that Hitler found it necessary to institute the ghetto and the concentration camp to destroy the Jewish race, so too, does this report advocate the setting up of ghettos and, if that fails, the use of the boycott weapon as a means of eliminating the Indian people. But in case the Coloured and African people have any wrong notions regarding the "generosity" of the Nationalists, let it be noted that these two committees, which were asked to investigate only the question of Asiatic land tenure, have gone beyond their terms of reference in advocating compulsory segregation of not only the Indians, but the Africans and Coloureds as well—a policy which forms the basis of the Government's Group Areas Bill. The two committees appointed by the Government were for the two provinces, Natal and Transvaal. Their membership was exclusively white.

These men, complete strangers to the people whose destinies are at stake, have produced a strange document whose only

merit is that it has drawn up a list of all South Africa's racialists who have demanded the expatriation of the Indians at some time or other, ever since the latter came to this country some 90 years ago. There is nothing in the document to show the long and bitter struggle of the Indian people or of others, including many prominent European citizens, who have opposed any attempt to force the Indians out of the country. In stating their case, the members of the two committees have even restored to base untruths. They say, for instance, that they have produced enough evidence to show "that the Indian came to South Africa as an indentured labourer against the wishes of the European inhabitants of Natal". If in fact the Indians were not wanted, how did they come? Did they come as conquerors? The Indians were brought to this country as virtual slaves to help save the sugar industry of Natal. There are many testimonies, including that of Sir J. S. Hulett, one time Governor of Natal, to show that the early Natal colonists held protracted negotiations with India and the British Government before the Indian Government agreed to the sending of the Indian labourers to this country. It is on record, too, that the Durban City Council, whose members today are heading the campaign against the Indian people, was one of the chief bodies taking part in the negotiations with India and Britain.

An important feature of the report is the revelation of how (to the everlasting shame of the British Government) the granting of responsible government to Natal and subsequently to the Union, resulted in the filching away of rights from the Indians. For, the granting of responsible government to the Natal colony in 1893 was followed three years later by the withdrawal of the parliamentary franchise from the Indians. The establishment of the Union in 1910 was followed in 1924 by the withdrawal of the municipal franchise from Natal Indians. To progressives and democrats the withdrawal of the franchise from the Indians was a great tragedy. But the members of the two committees are almost lyrical in their praise of these actions. All such actions, in their opinion, prove that the Indians are not wanted in South Africa.

After listing the various commissions, organisations and individuals which have declared on the Indian question, the

investigators come to the conclusion that "there is no doubt that the best solution of the Asiatic problem is repatriation". Having accepted this as the only solution, they go on to discuss immediate measures. "Failing or pending repatriation of the Asiatic, however, the present situation has to be dealt with incisively if civil commotions arising from racial tension and strife are to be avoided. We can see no way of attaining this end except to legislate for total segregation of the different racial groups, so that in course of time homogeneous racial group areas are brought about." And in case the Indians should still want to live in South Africa under compulsory segregation, the members say such compulsory segregation should be followed by "boycott to induce repatriation".

This is the fantastic scheme which a responsible group of men have produced. It has all the ugly characteristics of force and violence which the Nazis used against the Jewish people. If such views gain ground, will it surprise anyone if the Durban riots of 1948 are repeated? Although the committees were called upon to investigate the position only in Natal and Transvaal, they have recommended that since it is a "national problem" it "should be dealt with uniformly throughout the country." The Ghetto Act of 1946, they say "should be replaced by a more comprehensive measure which should apply throughout the Union".

The result is the Group Areas Bill now passed into law. It is an Act designed to give absolute dictatorial rights to a body appointed by the Minister to sift and shift people as the Government deems fit. Together with the Unlawful Organisations Bill, this would arm the Nationalists with a master plan to establish a fascist dictatorship.

Measureless is the might of a moral idea.. It exceeds the force of earthquakes and the might of tidal waves.

N. D. HILLIS



Burma

● Burma Government's Nationalisation Policy

Shri B. Gopala Reddy, member of the Indian Delegation to Burma, said in Calcutta on 18th June, 1950 that the Government of Burma, after the Land Nationalisation Act, was now moving towards the nationalisation of buildings. He said the Rangoon Corporation had taken a vital decision that buildings within the city limits would be nationalised and this decision, when implemented would affect many Indians, especially Surati Muslims, who owned a large number of business buildings in Rangoon. Referring to the Delegation's recent talks with the Burma Government on the question of compensation to Indian landowners in Burma he said the Indian Delegation had pressed during the talks that the rate of compensation should be fixed at 40 times in areas where Indians settled long ago and 30 times in other newly-settled areas. The Burma Government had given the Indian Delegation a patient hearing and had reserved their decision. They seemed to have been willing to pay to the tune of 12 times the total revenue of nationalised lands, as provided by the Land Nationalisation Act. Shri Reddy hoped that the Burma Government would soon take decisions, which would be satisfactory to all concerned.

● Nehru's Visit to Burma

The Indian Prime Minister, Pandit Nehru, visiting Burma during an extensive tour of South-East Asia, told a gathering in the city hall, Rangoon on 20th June, that India and Burma, although they had achieved political freedom, had to solve the problems of securing economic advance and giving "the content of our freedom for the common man". He added: "India and Burma have had their little quarrels, but they have also a kinship of spirit, of ideals and of objectives. I do earnestly hope that in the future that kinship will lead to cooperative effort in the achievement of our ideal."

On 21st June, welcoming the Indian Prime Minister, U Maung Maung, a spokesman of the Burmese community, recalled the influence of India in the construction of pagodas and monasteries in Burma and also in

political matters. He stressed that India and Burma could not remain isolated from each other and must work together in the present as in the past.

The following day, Pandit Nehru, addressing a meeting sponsored by the All-Burma Indian Congress, appealed to Indians in Burma to act as India's ambassadors and promote understanding between the two countries. He urged them to remember that they were there as guests. It was their duty not only to uphold the dignity and fair name of their motherland but also to promote the welfare of the country they lived in and fraternise, cooperate and love the people of the land. He urged merchants in particular to take a lesson from the Chinese in Burma and elsewhere and emulate them in promoting the cause of their own nationals especially in education and in relieving distress among their own poorer brethren.

Welcoming Pandit Nehru, when he visited the Ramakrishna Mission Hospital, Sir Mya Bu thanked him and the Government of India for their munificent capital grant of Rs. 1,20,000 and recurring grant of Rs. 25,000 for rehabilitating the hospital which was destroyed in the last war. "At this moment while we are convalescing from an acute financial crisis, your visit will be an unfailing source of inspiration and encouragement to us", he said. Sir Mya Bu's hope was almost immediately fulfilled because private individuals came forward with munificent donations on the spot in honour of Pandit Nehru's visit aggregating over Rs. 10,000, while Pandit Nehru himself announced a personal donation of Rs. 2,500.

Ceylon

● Indians Register as Citizens

The Ceylon Indian Congress's decision to withdraw the boycott of Indians registering as Ceylon nationals has evoked a sense of satisfaction in official quarters in Ceylon where it is considered that Indo-Ceylon relations will improve as a result of the cooperation now extended by the Ceylon Indian community. Nearly 500 Indian families and their dependants totalling about 2,500 have been registered as Ceylonese up to 5th June, 1950, under the Act. Meanwhile, leading Indian residents of Ceylon and their associations have appealed to the authorities to amend certain provisions of the Act to enable at least those of Indian descent born in Ceylon to acquire Ceylonese citizenship easier and faster than at present. These associations point out that even those born in Ceylon are called upon to furnish detailed particulars which are unnecessary and involve much delay in acquiring citizenship. They fear that some will not be able to obtain citizenship within the next 16 months, as stipulated, if those born in Ceylon have to go through the same formalities as those applying for registration as citizens under the Act.

● Ceylon Indian Congress Volunteer Corps

On 18th June, 1950 Shri V. V. Giri, Indian Commissioner in Ceylon, inaugurated the Ceylon Indian Congress Volunteer Corps, in Budulla. Shri K. Rajalingam, President of the Ceylon Indian Congress, presided over the function. Shri S. M. Subbiah, M.P. in a welcome address, said that the need for a volunteer organisation was felt many years ago, but the Government would not allow it during the war. The ban was now lifted. He said that the corps was meant purely for service to the dumb down-trodden workers on the plantations, to enhance their self-respect and to train them in self-help. He assured the planters that they had no aggressive motives. Messrs. Giri, Subbiah and Rajalingam inspected the 3,000 well-organised and disciplined volunteers.

Quarantine Rules at Mandapam Camp

According to the Colombo correspondent of "The Hindu" the Indian estate workers returning to Ceylon after their holiday in India often complain that their detention at Mandapam Camp for medical examination for over a week is causing much inconvenience and unnecessary expenditure. On the initiative of Mr. S. Thondaman, M.P. this question came up for discussion at the meeting of the Board of Indian Immigrant Labour held some time ago. Mr. Thondaman, it is understood, inquired whether it would be possible to arrange with the quarantine authorities for vaccination and inoculation to be administered on the estates to those labourers who desired such facilities prior to their departure to India instead of the present practice of observing those formalities at Mandapam Camp on their way back to Ceylon. Mr. Thondaman stated that this suggestion, if put into practice, would serve a dual purpose. It would obviate the necessity for a long period of detention and enable the labourers to earn wages during such period. Further, the Immigration Fund would be spared the incurring of expenditure arising from the feeding of labourers for the period of their detention at Mandapam Camp. The Board was in favour of Mr. Thondaman's suggestion. The Director of Medical Services has now agreed to instruct the District Medical Officers to give the necessary inoculation, vaccination, etc. to workers on the estates before their departure to India.

● Ceylon Government Relax Regulations

According to the *Hindu* Correspondent in Ceylon, the Department of Immigration and Emigration has now made arrangements for the issue of temporary residence permits for wives and dependents of Ceylon Indians and the Assistant Controller at Mandapam has been authorised to issue such permits without reference to Colombo. The only condition attached to the issue of these permits at Mandapam, is that an Indian resident in Ceylon, prior to getting down his family to Mandapam should secure his temporary residence permit and forward it to his family who would show it to the Assistant Controller when applying for a temporary residence

permit, the principle being that those who are allowed to live and continue their profession in Ceylon shall also have the right to bring down their families to the Island. Till recently, dependents in India of Ceylon Indians found it extremely difficult to secure permits from the Assistant Controller at Mandapam to proceed to Ceylon.

East Africa

● Europeans want Britons to remain in East Africa

On 17th June, 1950 the European settlers in Kenya urged the British Government to make it clear beyond question that the British would remain in East Africa as "builders of Christian civilisation" for a very long time to come. The European Electors' Union of Kenya—which looks after the constitutional interests of white settlers in the colony—met in a conference in Nairobi for a restatement of British colonial policy. The Conference unanimously resolved that much subversive politics and racial discord in East Africa arose from the impression that British rule, leadership and enterprise was a temporary expedient, the end of which could be hastened by political agitation. The resolution also recommended that an endeavour should be made locally to find an agreed policy acceptable to all men of goodwill, of whatever race, to which the British Government could also subscribe. It was also emphasised that colonial policy should be above party politics in Britain.

● Inadequate Educational Facilities for Indians

The setting up of a Gandhi Memorial College in East Africa is recommended in a report on Indian education in East Africa submitted by Prof. Humayun Kabir, Joint Educational Adviser to the Government of India. It will be recalled that in December last year at the invitation of the Indian community in East Africa, the Government of India deputed Professors Humayun Kabir and N. K. Sidhanta to visit East Africa and to report on the education of the Indian community there as well as to consider the proposal to found a Gandhi Memorial College in East Africa. According to the report, the educational system which is in existence at present, while theoretically universal, is not so in fact, and leaves a large number of Indian children out of school. It is obvious, the report adds, that if Indians are to have an effective share in the future development of East Africa and contribute to its progress, the present system of education should be overhauled. It must be reorganised in the interests of Indians and other nationals of the territory. There must be a good system of primary education which must be supplemented by a diversified system of secondary education and facilities for higher education for those who have the necessary ability. There should be provision for higher education both in science and arts subjects for general purposes as well as

technical education in agriculture, medicine and different types of engineering. The best use that can be made of the Gandhi Memorial Trust is to establish an intermediate college which may in course of time develop into a degree college and serve along with the existing Makerere College, as one of the units of the proposed East African University.

French India

● Resolution on French India

In a resolution passed at Chidambaram on 4th June, 1950, the Tamilnad Congress Committee has demanded that the referendum in French Settlements should be conducted under the joint responsibility of both the Indian and French Governments. The resolution also stated that in the present conditions in Pondicherry a referendum, if taken, would not reflect the general opinion of the masses.

Indo-China

● Gandhi Bhawan at Saigon

Indo-China's memorial to Mahatma Gandhi will be a Gandhi Bhawan at Saigon endowed by the Indian community. It will be a school for children, a club for grown-ups and a hall for meetings, movie shows and social gatherings. Speaking at a meeting of the Central Indian Association on June 11, Mr. F. M. De Mello Kamath, Consul-General of India, asked for a memorial worthy of Mahatma Gandhi and of Indians in Indo-China. Mr. Abdul Aziz, President of the Association promised a contribution of 800,000 piastres from the Indian community before October 2. Together with the 200,000 piastres already collected, this sum will buy suitable land and buildings.

Indonesia

● Nehru's Visit to Indonesia

It was a memorable event when on 7th June Pandit Nehru, the Prime Minister of India, sailing aboard the 'Delhi', flagship of the Indian Navy and escorted by a destroyer flotilla, entered Jakarta, capital of the newly-established United States of Indonesia on a mission of goodwill and friendship. Dr. Subbarayan, Indian Ambassador, was the first to receive

the Indian Prime Minister on board the 'Delhi'. President Soekarno and Dr. Hatta, Prime Minister of Indonesia, received Pandit Nehru as he disembarked.

The Indian community in Indonesia gave an enthusiastic welcome to Pandit Nehru as he landed and the Prime Minister advised them to conduct themselves as unofficial ambassadors of the mother country. The first day of Pandit Nehru's arrival commenced with an address to the Indonesian Parliament followed by a civic reception by the Mayor of Jakarta. Welcoming Pandit Nehru, the Chairman of the House of Representatives, Dr. Sartono, recalled how Indian culture had practically dominated Indonesia, generally known in the Ramayana as "Jawadwipa" even as early as the beginning of the Christian era. Acknowledging with gratitude the invaluable assistance rendered by India in the cause of the Indonesian struggle for freedom, he emphasised that close cultural ties, similar historical background and identity of views on current issues between the two countries, convinced him that India and Indonesia would work shoulder to shoulder in their efforts to obtain independence and peace for Asia and the whole world. Pandit Nehru, in reply, urged that political freedom without progress was meaningless and that economic development was of fundamental importance to Asiatic countries. Asia needed peace from all conflicts to reconstruct her economy and raise the standard of living of the toiling millions and until this primary task was fully accomplished, it would be premature to think in terms of undertaking the responsibility for solving world problems. The Mayor presented Pandit Nehru with a silver replica of a monument erected in August 1947 to commemorate the independence of Indonesia.

On 8th June, Pandit Nehru, addressing a mass meeting in front of the Presidential palace, repeated his conviction that violence and hatred which corroded and threatened to engulf the whole world must be ruthlessly fought with strength and determination. President Soekarno acknowledged with gratitude the noble assistance rendered by India to his country and when he proceeded to ask the vast gathering to regard India's Prime Minister as "Papa Nehru" there was instantaneous response from the people who burst into thunderous cries of "Papa Nehru" and "Merdeka". In strong terms Dr. Soekarno declared the abhorrence of the people of Indonesia to colonialism in any form, and expressed his country's sympathy with the suppressed peoples of the world *whether they were in Pondicherry or Goa or Indonesia*. Paying a tribute to Pandit Nehru, the President said that he was the champion of the cause of the suppressed peoples of the world and added that so long as there were people without freedom there would be no peace in the world.

Accompanied by Dr. Soekarno, Pandit Nehru drove from Jakarta to Bandoeng on the 9th morning. The welcome Jakarta gave to Pandit Nehru paled into insignificance in comparison with the one that he had during this journey which took exactly eight hours. The party halted at Bogor and visited the famous botanical gardens. A crowd estimated

at over half a million, saw Pandit Nehru and Dr. Soekarno and cheered as they drove into Bandoeng.

On 10th June, Pandit Nehru passing through the Sedap tea plantation climbed the Papandayan mountain to have a glimpse of a living volcano. In the evening he met representatives of the Indian community. Addressing the youths of Indonesia the same day, he asked them not to treat freedom in a casual way or to "imagine that it can continue and enlarge itself without incessant effort. Eternal vigilance and hard work are the price we have always to pay for liberty."

A provocative placard exhibited by a band of Communist-inspired young demonstrators at a public meeting on 11th June in Bandoeng roused the indignation of India's Prime Minister who felt compelled to administer a stern warning against indulging in ill-informed criticism of a friendly neighbouring country in furtherance of their own campaign of unjustified agitation and wanton destruction. He said: "My own Government have been more lenient towards these elements of destruction than any other Government in the world." Pandit Nehru and Dr. Soekarno then left for Jogjakarta.

On 12th June Pandit Nehru, accompanied by Dr. Soekarno went round the battle-scarred town of Jogjakarta visiting places of historical interest, cultural centres and archaeological monuments. The Gajamatha University and the children's educational institution known as Taman Siswa were the first places to be visited. At Mendut and Borobudur, Pandit Nehru was charmed to see Buddhist monuments dating about 850 A.D. with Pallava inscriptions.

Pandit Nehru and Dr. Soekarno landed at Den Pesar, capital of the beautiful island of Bali, on 13th June. On their way to Bali, the party stopped at the airport of Sourabaya for about an hour and Pandit Nehru addressed the resident Indian community there. Bali gave a grand reception to Pandit Nehru and Dr. Soekarno who addressed a mass meeting. Bali is the only place where Indonesian citizens professing Hinduism still live in considerable numbers. The Raja of Bali entertained Pandit Nehru and President Soekarno to dinner on 14th June and the visitors watched Balinese dance pieces depicting the Ramayana. The next day, the Chieftains of Bali Island presented Pandit Nehru with a golden sword as "a token of gratitude and appreciation" of India's efforts in the cause of Indonesian freedom. The ceremony was preceded by a huge procession of persons donned like Hindu gods, goddesses and characters from Ramayana and Mahabharata who paraded at Pandit Nehru's residence wearing gorgeous costumes and weird masks.

After the successful conclusion of their ten-day joint tour of important cities and places in Indonesia, Pandit Nehru and Dr. Soekarno addressed Pressmen on 16th June. Both the leaders touched on the controversial question of West New Guinea. Pandit Nehru stressed that this question must be settled in a peaceful and cooperative way between the parties concerned. He felt that both the historical and geographical approach

gave weight to the Indonesian demand for inclusion of Western New Guinea in the Indonesian Republic and emphasised that the chief consideration in the solution of the problem should be the progress and development of the country itself. Dr. Soekarno emphasised that the strengthening of the bonds of friendship between India and Indonesia was of great significance and importance not only to South East Asia but to the world at large. On 17th June Pandit Nehru left for Malaya.

Malaya

● Sambasivam on Malayan Government's Policy

Sambasivam, the 28-year old Indian trade union leader of Malaya, who was saved from the gallows by a judgment of the Judicial Committee of the Privy Council in March, arrived in Madras on 8th June, 1950. The Malayan administration, he said, was following a policy of repression and creating disunity among the three peoples who inhabited the peninsula, namely, the Malays, the Chinese and the Indians. Attempts were also being made to set the Malays against the other racial groups. In spite of these efforts, however, a large number of Malays were opposed to the repressive measures inaugurated by the administration. Sambasivam emphasised that he was not a Communist. He had only been a trade union worker. He said that the Malayan Government dubbed every one, believed to be in opposition to them, as a Communist. On the smallest pretexts men and women were often arrested and denied adequate facilities for their defence. He expressed his gratitude to the Government of India and their Representative in Malaya, Mr. Thivy, for the great efforts they had made to secure his release and repatriation.

● Nehru in Malaya

"South-East Asia is probably a greater danger zone in the world today than any other region", declared Pandit Nehru at a Press Conference in Singapore where he arrived on 17th June. The danger might pass or come to a head, he said. But it would not be solved by military methods or bombs but by psychological and economic methods.

Asked how India could aid Indians abroad economically, Pandit Nehru said India's first job was to improve the economic conditions within the country. They were greatly interested in Indian labour abroad and thought it their duty to give it such help as was possible to help its economic condition. He added that if there was any discrimination between Indian merchants in any foreign country and other merchants there, India would help in getting such discrimination removed. Apart from that, there was possibly no other direct way of helping Indians abroad economically. They had to stand on their own feet. Pandit Nehru added that India did not want Indians to go anywhere where they did not get

equal treatment. Also Indians abroad could not claim anything which might become a burden on the people of that country. Thus they could not support Indians in Africa if they claimed anything which would be burdensome to the Africans. Further, Indians abroad must choose if they were going to adopt Indian nationality or the nationality of the country they lived in. That matter was arising now in countries like Burma and Ceylon and was likely to spread to other lands. If Indians there were content to have Indian nationality, they were welcome to do so. If not, India was still interested in them but could not treat them as Indian nationals.

Addressing a huge meeting the next day, Pandit Nehru said that Malayan terrorism was excessively harmful and should not be tolerated. He said the basic things that Mahatma Gandhi taught India were of essential importance for the world today. Their central message was that evil action must not be done even if it might yield some good temporarily, because it must have its reaction and produce more evil. Cooperation between the different nations, races and communities was essential in the present world situation. Malaya with its Malay, Chinese, Indian and other population could set a great example to the world in such cooperation.

The Indian Prime Minister laid the foundation-stone of South-East Asia's first Gandhi Memorial Hall in Singapore and said that the memorial and its work should be worthy of Gandhiji. R. Jumabhoy, President, Singapore Gandhi Memorial Committee, hoped this memorial would spread the light of Gandhian teachings all over South-East Asia. He said about Rs. 1,76,000 had been raised for the Memorial Fund.

Before leaving Malaya, Pandit Nehru paid flying visits to Kuala Lumpur and Penang.

Portuguese India

● Freedom Struggle in Goa

A two-day session of the National Congress of Goa, held at Londa on 26th May, passed the following resolution: "In view of the past history of the Portuguese and the present regime, the people of Goa are convinced that so long as there is the slight vestige of Portuguese domination, Goa will remain in slavery, and every day it is becoming less fit to enjoy the fruits of future freedom. Goa is conscious of all this, and, being very eager to be one with the Union of Bharat, this Congress announces in unequivocal terms that it will do its utmost to achieve this objective." By another resolution the Congress denounced "the repressive policy of the Portuguese Government in Goa", and urged upon the Government of India to take up seriously "the neglected question of Goa". "The

Congress and the people of Goa are prepared to give every support in implementing this request, irrespective of the sufferings and consequences involved therein" the resolution stated. The anonymous President of the session, in the course of his speech, recommended the launching of a satyagraha in Goa to achieve the Congress objectives and to "create an atmosphere in and outside Goa which will compel the Government of India to intervene".

Calling upon the Government of India to help the Goans in their struggle for freedom, Shri Waman Desai, former General Secretary of the Goa Congress said, "I appeal to the Government of India to take a firm stand against the Portuguese. Goans have already declared that Goa is part of India and not of Portugal and thus it is the duty of the people of India to help Goans in the forthcoming struggle against the Portuguese regime." According to Shri Desai a regular campaign of house-searches and harassment of persons who have shown pro-Indian feelings has been started by the Portuguese authorities in Goa. The houses of four well-known leaders of the Congress movement in Goa were searched and they had also been warned of dire consequences if they continued their activities. Prof. Madhav Bir of Panjim was arrested on the ground that he was connected with the movement for the merger of Goa with the Indian Republic. It was "a glaring example of the state of lawlessness in the colony and the sweeping actions of the foreign officials in curbing the nationalist tendencies of the Goans".

Referring to the Portuguese offer of autonomy of these Settlements a prominent Goan leader said that the thinking section of the people in Goa attached no importance to it. The Goans knew from their past experience what form the promised autonomy would take. "The people of Goa would prefer to have such autonomy directly under the Indian Union because they know that the economic interests of Goa are interlinked with those of India. The Christian population in Goa also will be glad to be in the Indian Union, with the maximum autonomy in administration. They may at best want an assurance of religious and cultural freedom as guaranteed under the Indian Constitution." He believes that no plebiscite would be necessary to decide Goa's future, because in the present circumstances even the Catholic population, except a few vested interests, would prefer to have provincial autonomy under the Indian Union rather than under "an alien colonial Power ruling them from thousands of miles away".

At a meeting held in Bombay on the fourth anniversary of the "emancipation struggle" the Goa National Congress reiterated, on 18th June, its support for the desire of the Goanese people to cast off the foreign yoke. The struggle for the merger of the Portuguese colonies with India was started this day in 1946, when Dr. Ram Manohar Lohia, Socialist leader, defied the ban on meetings and processions at Marmagao and inaugurated the Goan people's struggle for freedom of speech with an address at a mass rally held there. Under the presidentship of Shri

S. B. D'Silva, about 200 active members of the Goa National Congress met in Bombay and passed two resolutions expressing the determination of Goans to "merge their homeland with the Indian Republic". One of the resolutions asked the Goans to prepare for action, which the Working Committee of the Goa National Congress will announce shortly. The resolution said: "Goans are one with the people of India, bone of their bone and flesh of their flesh, and Goa has no place but in the bosom of Mother India. We appeal to the Government of India to stand by the people of Goa at this hour and support actively their struggle for democracy."

● Goa Congress Memorandum to U.N.O.

The following memorandum has been submitted by the Goa National Congress to the member-nations of the General Assembly of the United Nations Organization:

Friends,

I am submitting this statement to you for your information inasmuch as Portugal is an aspirant to the membership of your Organization. Goa, Daman and Diu are the only Portuguese Possessions in India, and Goa constitutes the largest of these with a population estimated at over 600,000. The people are Indian. Portugal has ruled over Goa for 439 years. During this long period of dominion Goa which was from the 4th Century A.D. onwards famous for wealth, commerce and industry as the "most important place in Asia", has been reduced to economic desolation. Our towns are in ruins, our harbour one of the finest natural deep-sea harbours in the world, is empty of shipping, our fields lie fallow and our people have been forced to migrate abroad in search of a livelihood they cannot find at home.

Since the end of World War II and particularly since the advent of independence in India, the people of Goa have been demanding that they should be emancipated from the dominion of Portugal so that they may be free to rebuild their shattered economy and regain their self-respect. They have expressed the desire to join the Indian Union with which they are closely connected by history, race, culture and geography. This aspiration of the people is being repressed by the Portuguese authorities with ferocity. Goan nationalists such as Mr. Tristao Braganca Cunha, Mr. Kakodkar, Mr. Bhembre, Dr. Hegde and Dr. Loyola are languishing in exile at the fortress of Peniche (Portugal) sent there by a Court Martial sentence although martial law was never proclaimed. Dr. Mayenkar, Mr. Shirodkar, Mr. E. George and Mr. Karapukar are incarcerated in the fortress of Aguda (in Goa) in solitary confinement for 15 years for the offence of being office-bearers of the National Congress (Goa).

The system of Government is wholly fascist. The so-called Legislative Council and the Municipalities are packed with the nominees of the Government and even the Governor-General is an agent of the Colonial

Ministers in Lisbon. The administration is iron-clad and impervious to even the mildest representation of the public. The law forbids association, meeting or free speech and the press is so completely gagged that even the name of Mrs. Vijayalaxmi Pandit, India's Ambassador to the U.S.A., is not allowed to be mentioned in any news-item. To say "Jai-Hind" is a criminal offence.

The National Congress (Goa) of which I have the honour to be the President is an organization of the people of Goa. It is functioning in Goa itself, labouring to organize the people by means entirely peaceful and free from any violence, to voice effectively the aspirations of the people for emancipation. On account of the repressive policy of the authorities it has to function in secret and its President and part of its Working Committee have to act from outside the frontiers of Goa. Our aim is that Portugal should withdraw from our country, and that the people of Goa decide the future status of Goa within the framework of the Indian Union. Pursuant to these ideals on the 15th of August 1949, I addressed a letter¹ to the President of Portugal and to Premier Salazar containing a formal demand on behalf of the people of Goa that Portugal do withdraw from our country and leave us free to shape our own destiny. Following upon my letter Dr. Telo Mascarenhas, the Hon. Treasurer of the Congress, who was formerly a pupil of Premier Salazar at the University of Coimbra and knows him personally also addressed a wholly respectful personal letter to him supporting the views expressed in my letter.²

The reaction of Portugal has been extraordinary. On the 11th of September 1949 on orders from Lisbon, the Administrator of Civil Affairs in Goa summoned the *Regedores* (Village Officers) of Goa, in the following terms: "Presence of *Regedores* required in the office of Administration —12 o'clock Monday, the 12th September—*Sd. Concelho de Goa.*" Those who attended were shut into a room and presented with two blank sheets of paper and one stamped paper on which the following statement was written out: "Your Excellency, We the undersigned understand that an individual who lately visited Goa, misusing the good name of Goans sent a message to the President of Portuguese Republic and the President of the Portuguese Cabinet alleging that he was doing this as a representative of Goans and on their behalf. We, indignant with this act of his, repel his impudent and dishonest affirmations. The Goans never bestowed upon any adventurer, their representation, for they have amongst them decent people with good character and culture to perform his role. He is none but an adventurer, who thrived from Metropolis, during a flying visit across Goa, to step from door to door to snatch from the generous and uncautioned people, to whom he promised the legal aid in their appeals in Portugal. And thereafter pocketing this and other money, thoroughly bankrupt, ran away to Bombay to serve those who afford to pay him. Those who were interested paid him to speak on behalf of Goans. But Goans keep

¹ & ² Copy of the letter is published elsewhere in this number.—Ed.

themselves far away from the slur cast by the pretended representative-like Telo who is sending the messages which are uncalled for. With the object of repelling this affront to Goans we the undersigned respectfully beg you to allow us to meet at a public meeting to reply him duly and express what we think and feel in this matter." The invitees were ordered to sign the above paper as well as two sheets of blank papers under pain of imprisonment. The meeting referred to in the above was called for the 22nd September 1949 but it was a complete failure as the people refused to cooperate. The meeting had been called expressly to attack the person and reputation of Dr. Telo Mascarenhas, the Honorary Treasurer of the National Congress (Goa). Needless to say that the allegations are as false as they are malicious. Never has an individual been personally attacked by a sovereign nation.

I place these facts before you so that you may judge how much reliance may be placed upon the claim which Portugal is sure to base upon the proceedings of such a meeting. The originals of the documents quoted above are in our possession. The nations of the world may note from these the fascist tactics employed by Portugal to prejudice world opinion and to repress the just aspirations of the people of Goa.

Yours fraternally,

(Sd.) S. B. D'Silva,

President,

National Congress (Goa)

South Africa

● India's Refusal to Join Talks Welcomed

"The only thing that now remains for India, Pakistan and United Nations to do is to take firmer measure than they have hitherto taken against the South African authorities", says the South African Indian Congress commenting on India's decision not to take part in the proposed round-table conference on the Indian question in South Africa. The Congress says the Union Government have throughout shown a lack of sincerity in finding an amicable solution to the Indian question. "Before the round-table conference could take place the Union Government went full steam ahead with further racial legislation as embodied in the Group Areas Bill with the Indians as the chief target. Come what may, in spite of hardships and cruelties that will be their lot, the South African Indians have resolved not to surrender to the Nationalist Government's policy of expatriation. They will continue to struggle against the racial oppression until victory is achieved."

In another statement Dr. Y. M. Dadoo, President of the Transvaal Indian Congress, says: "Indians in South Africa welcome the news of India's decision not to take part in talks with the Union Government under the grave shadows of the Group Areas Bill which menaces the lives and liberties of our people in South Africa. It is clear that the Government's solution of the Indian problem is mass expatriation and the Group Areas Bill is merely an instrument to give effect to this diabolic policy by strangling the Indian economically once he is in his own group."

● Transvaal Indian Congress urges expulsion of South Africa from Commonwealth

The Transvaal Indian Congress Working Committee has cabled all Commonwealth Premiers asking them to exclude South Africa from the Commonwealth unless she changes her racial policy and redresses "the wrongs being inflicted on non-white people". The cables were sent after the Committee had adopted an unopposed motion moved by its President, Dr. Yusuf Dadoo, which said that the South African Government's *apartheid* policies were "repugnant to the aspirations and feelings of millions of people within the Commonwealth". These policies, it added, made the Commonwealth an instrument of oppression. The Committee, accordingly, urged other members of the Commonwealth not to tolerate "South African reaction and racialism". The Committee also called on Pakistan to join India in withdrawing from the proposed Round-Table Conference. It urged Pakistan to re-impose the trade ban which was imposed several years ago but which Pakistan had now withdrawn. The Committee called upon all Asian countries "to support effectively the cause of the oppressed people of South Africa and to exert their influence in the United Nations in support of our just cause". The South African Government's policies, the Committee said, constituted a threat to world peace and it called upon all democracy-loving countries to instruct their representatives at the United Nations to move for the imposition of sanctions against South Africa.

A national day of protest against the Bill was observed on 26th June when the principal industrial centres of Transvaal, Natal and Cape Province reported massive abstention of African labour. Indian shops and enterprises were closed throughout the Union. The great significance of the day was the wonderful spirit of unity which prevailed among the various groups in the country.

● The Suppression of Communism Bill

The Suppression of Communism Bill introduced by the South African Government in the Union's House of Assembly has been condemned by the entire non white peoples of South Africa and by European democrats as a Bill aimed at destroying all vestiges of democracy in the country. Mrs Margaret Ballinger, the liberal European member of Parliament,

has described it as the last step in the establishment of a Police State in South Africa.

The non-white press in the Union has been unanimous in its condemnation of the Bill. The African weekly "Bantu Forum" which has many anti-Communist editorials to its credit, in condemning this Bill says (on 3rd June, 1950): "It is a direct attack on the progress of the African people. The Minister of Justice wants to have powers which will enable him to disband the African National Congress at the stroke of a pen and be able to hunt down and destroy its leaders and members without going to Court. It is a measure intended to legalise the political persecution of those who do not think wisdom is the monopoly of the Malan Government. Communism is being used merely as a cloak to conceal the real character of this legislation. Already the Malan Government has a bad reputation in its treatment of the African. A measure like this Bill would confirm every fear the democratic world has of the Nazi character of the present regime. To get world approval of the measure, it is being held up as an anti-Communist measure." The "Indian Views", (10th May, 1950) also a weekly without any Communist sympathies, has editorially stated: "This new Bill must be viewed in the light of the whole legislative programme of the present Government, a programme which seeks to arrogate to the Union Cabinet wide autocratic powers over the lives and properties of all South Africans, white and non-white. It flows out of the desire of the Nationalists to destroy every civil liberty in the country, so that a small group which constitutes a minority even among the two million Europeans can continue to rule ruthlessly over the ten million peoples of the Union." Describing the Malan Government's concern for democratic principles as sheer hypocrisy the paper adds: "To the Nationalists any one who is opposed to the colour policies of the present Government is a Communist, who must be gagged and his organisation banned. The Bill is thus not so much directed against those who want to stifle democracy as against those who want the basis of democracy extended in South Africa."

The following quotations from the official record of the Union Parliament show how all those opposed to Dr. Malan's Nationalist Party are regarded by spokesmen of the present Government as Communists, and how they can be suppressed under the new Bill. *The United Party of General Smuts*: "The United Party was in recent years nothing else than the god-father of communism in South Africa." Mr. C. R. Swart, (Hansard 15th March, 1948). *The Liberals*: "The policy of equality advocated by the liberals does not differ in its results from communism." —J. E. Potgieter, (Hansard 26th January, 1948). *The Labour Party*: "Today we are giving a timely warning against the Jessie Macphersons, the Colin Legums and others in the Labour Party. They are crypto-communists. They are in the Labour Party and are the communists." —Mr C. R. Swart, (Hansard 15th March, 1948). *The Springbok Legion*: "As an organisation they (The Legion) are openly communists." —Dr. D. F. Malan, (Hansard 15th March, 1948). *The African Peoples Organisation*:

"When one reads that organisation's journal today, one cannot escape the conclusion that the A.P.O., the most important political organisation of the Coloureds, has swung over holus bolus towards communism." Dr. D. F. Malan, (Hansard 15th March, 1948). *The Coloured Teachers*: "Then there is an organisation of Coloured Teachers. But from what I have learnt a little while ago I should say that it has also swung over holus bolus towards communism. Recently I had a conversation with an Inspector of Schools in the Western areas and he tells me amongst all the Coloured teachers and principals in Coloured Schools he found only one who was not communist and that the vast majority of them were propagating communist propaganda inside the schools . . ." —Dr. D. F. Malan, (Hansard 15th March, 1948). *The Native Representative Council*: "Can any one tell me that the attitude which has been adopted lately by the Native Representative Council, namely, that they will continue to strike unless the Government complies with certain demands made by them, demands which tantamount to absolute equality with the Europeans, has not been the outcome of communist agitation and influence?" —Dr. D. F. Malan, (Hansard 15th March, 1948).

Dr. Malan summed up the Nationalist view-point on this question in the following words in Parliament on the 26th January, 1948: "In South Africa you get demands on the part of the various sections of the non-European population. These demands are being pressed more and more. Behind the scenes in South Africa certain powers are busy at work. The power of communism is busy in South Africa to incite the non-European population against the White population." It is thus clear that to Dr. Malan and his Government, every demand for democracy becomes a Communist demand. The attack on those whom the Government calls communists in South Africa, is an attack on all who stand by the democratic ideals. Although the name of the measure has been changed from the Unlawful Organisations Bill to the Suppression of Communism Bill, the underlying motive of the Government in introducing this measure remains unchanged. Under this measure the Indian, the African and the Coloured peoples of the Union in particular feel that their leaders and organisations will be banned from carrying on their legitimate struggle for the extension of democratic rights to all the different sections of the Union.

● How the new Racial Legislation Affects Indians

The introduction of the new Group Areas Bill has already begun to have an adverse effect on the economic life of the South African Indians. No mortgages are being renewed because no one can yet correctly forecast what the future of the Indian-owned properties is going to be. Property transactions, too, are frozen because no one is prepared to take a chance. As for Indian businesses, which are scattered in all parts of the country, owners face ruination because these businesses cannot be transplanted in the 'ghettos' and expected to survive. There are approximately 1,00,000 Indians, including dependents and employees, who cke

out a living as petty traders and retail and wholesale merchants. As the Indian population itself is a very small one it depends for its trade largely on non-Indians. Once these traders are driven into 'ghettoes', they will have to close their shops for good and bring starvation to their employees and dependents. The rest of the Indian population, consisting of market gardeners, farmers and industrial workers, will be deprived of its means of livelihood and be reduced to a state of poverty which may ultimately force them to accept expatriation.

● British Paper Warns South Africa

South Africa faces a growing danger of racial violence and non-cooperation between its peoples as a result of present Governmental policy, wrote the independent Sunday newspaper *The Observer* on 18th June, 1950. "This danger may easily spread beyond the Union's frontiers", the paper warned. It stated that a person may be banished from his home, newspapers and other publications suppressed, the public officials—even judges and Members of Parliament—dismissed without recourse to Courts of Justice, if the Suppression of Communism Bill becomes Law in its present form. *The Observer* said the non-European peoples of the Union of South Africa were to hold a day of mourning to mark their attitude towards the Group Areas Bill establishing separate residential areas for Europeans and non-Europeans. Their silent protest could not stop the edifice of the planned racial State in South Africa from being erected, the paper added. Each successive measure of this sort increased the danger of violence and non-cooperation, it declared.

● South African Indian gets American Doctorate in Science

A brilliant Indian student has recently returned to South Africa after completing his studies in the Faculty of Chemical Engineering at the Columbia University, New York. He is Dr. Khushalbhai H. Patel, the first South African Indian to receive the Ph.D. in chemical engineering.

● Ban on Importation of Rice

The S.A. Indian Congress has made strong representations to the Minister of Agriculture to remove the ban on the importation of rice. The Congress recalls the Minister's recent announcement in Parliament that the importation of rice into the Union had been suspended indefinitely, and states that this decision will cause considerable hardship to the Indian population in South Africa whose staple food is rice. The Congress states that while it appreciates the exchange difficulties facing the country, the ban placed on the importation of rice will not materially affect the position. Emphasising the small amount of money involved in the importation of rice, Congress adds that compared to the 1941 figure of 73,620 tons imported into the country, last year the figure had dropped to 11,756 tons of rice owing to import control.

United Kingdom

● Activities of "Friends of India"

"Friends of India" Dundee (Scotland) held its 163rd meeting on 17th June, 1950 in Friends Meeting House, Whitehall Crescent, under the Chairmanship of Dr. I. E. Faulkner. Mr. Reginald Reynolds, one of the British delegates to the World Pacifist Conference held in India last December, spoke on "A Peace Maker's Pilgrimage". He narrated his visit to Saharmati Ashram, Sevagram, Saurashtra, Delhi, Santiniketan and various other centres where Gandhiji's constructive work was carried out and his plan and ideas of basic education were given practical shape. He maintained that the lessons learned from Gandhiji will next be put into practice in South Africa where the coloured and oppressed people will emancipate themselves by following Gandhiji's philosophy and practice of non-violent resistance. He concluded by remarking, "The problem of peace is not a separate thing or isolated from the great problems for which men live. Peace is a by-product. People who go out in search of justice and service of fellow human-beings, pursue truth and have charity in their hearts are the real builders of peace."

United States

● U.S. Museum displays ancient Indian Art

Indian, Iranian, Chinese and Tibetan paintings, both ancient originals and reconstructions, were recently on exhibit in the Denver Art Museum. The exhibit covered 1,300 years of oriental art, ranging from the fifth to nineteenth centuries and was assembled from all over the United States by loans from owners. It was described by Otto Karl Bach, Director of the Denver Museum, as the most complete display of oriental art ever shown in the United States. The exhibit included albums of pictures illustrating religious and romantic themes, folklore and reconstructions of murals from India and Iran which were originally painted centuries ago on the walls of caves. The reconstructions were made by the late Armenian painter, Sarkis Katchadourian. The exhibit also included Chinese scrolls, Tibetan banners and Indian and Iranian miniatures. The Indian paintings were representative of two schools—one, the Mughal school, influenced by the great Indian emperors, which illustrates life in general, and the other, Indian paintings, with religious and symbolic meanings.

The Non-Violent Way

Prof. K. R. R. SASTRY

We are not a highbrow literary journal and poetry is not in our line. But it is difficult to resist the ubiquitous Prof. Sastry especially when the subject is non-violence! So here we go! —Editor.

*Nations have warred against nations,
Driven by the insolent lead of avarice;
Oft in the fair name of religion
Brother man had demolished his kith and kin.*

*Time was when epic struggles
Raged for redeeming the honour of woman;
The sword was then unsheathed for right
Till justice was in sight.*

*A whole holocaust was set in motion
At Sarajevo, putting out the light:
Twice ten years never pass
Without strife in Europe.*

*We call it the cockpit of the world
In proud deep disdain,
Unmindful of the world being one
For all purposes, human and otherwise.*

*Schemes grandiose and points fourteen
Nay Leagues and Unions
Covenants solemn and Charters of Nations
Are born in deep remorse.*

*Yet, with all, hatreds are nursed,
Pacts, plans, and plots;
Oh! endless are such talks
Of defence and offence.*

*Have the tribes of politicians
Ever done things straight and clean,
In a setting of human good
And peace everlasting?*

*Can war ever end war?
Can hatred and suspicions be conquered
By vengeance sweet and pounds of flesh
In a field of orphan's tears and widow's moans?*

*All mankind will wallow in muddy strife
Adding to the cup of misery,
When Lord's commands are spurned
And the Law of Love forgot.*

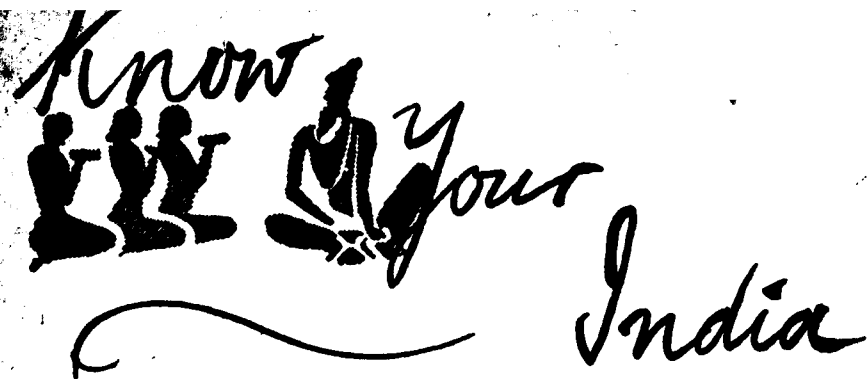
*Wrongs have to be forgiven,
Wounds have to be borne,
Deaths have to be welcomed
In sweet, Love serene.*

*This is the ancient path of wisdom,
Sung in hoary Upanishads;
Lived by Buddha and Appar,*
Jesus, Tolstoy, and Gandhi.*

*This is the way of peace,
Where Love conquers hatred;
It's the path of the valiant,
In suffering for and serving all.*

*And what a fine flower,
Grown in the heart of us all;
Nurtured thro' the ages,
By the sweat, toil and blood of martyrs!*

* A Tamil Saint of South India.



● Automobiles in India

India occupies the seventh place so far as the number of automobiles and cars in use is concerned. Out of a world total of 62,463,794 automobiles and 46,572,693 cars, India has 252,100 and 138,200 respectively. The U.S.A. comes first. In India, Bombay has the largest number of cars and buses (20,862 and 3,218 respectively) with West Bengal a close second. Petrol consumption in India has increased by 6 million gallons in 1949. Diesel oil consumption has gone up by 400 tons in the same year.

● Indian President's Flag

The flag of the Indian President is divided into four rectangles, two red and two blue. The upper left will show the Asoka pillar of the first century B.C., India's State Emblem, representing unity, equality and fraternity. The upper right will bear an elephant design of the fifth century, representing patience and strength. The lower left will show a pair of scales of the seventeenth century, signifying justice and economy. The lower right will show a lotus bowl of the first century B.C., signifying prosperity and plenty. Flags of the State Governors and of State Unions show on a plain saffron background the State Crest of the Asoka pillar and the name of the State written in Devanagari script.

● Scientific and Industrial Research Institutes in India

1. Indian Institute of Science, Bangalore
2. Tata Institute of Fundamental Research, Bombay
3. Bose Research Institute, Calcutta
4. Forest Research Institute, Dehra Dun

5. Indian Dairy Research Institute, Bangalore
6. Haffkine Institute, Bombay
7. Lac Research Institute, Ranchi
8. Laboratory of the Indian Academy of Science, Bangalore
9. Sericultural Research Station, Kollegal
10. Government Silk Institute, Bhagalpur
11. Harcourt Butler Technological Institute, Kanpur
12. Indian Institute of Sugar Technology, Kanpur
13. Kerala Soap Institute, Calicut
14. Indian School of Mines, Dhanbad
15. Indian Agricultural Research Institute, New Delhi
16. Marine Fisheries Research Station, Madras
17. Indian Fisheries Research Station, Calcutta
18. Indian Veterinary Research Institute, Mukteswar and Izatnagar
19. National Chemical Laboratory, Poona
20. National Physical Laboratory, Delhi
21. National Metallurgical Laboratory, Jamshedpur
22. National Fuel Research Institute, Digwadih, Dhanbad
23. Central Glass and Ceramic Research Institute, Calcutta
24. Road Research Institute, Delhi
25. Building Research Unit, Roorkee
26. Central Drug Research Institute, Lucknow
27. Food Technological Research Institute, Mysore
28. Electro-Chemical Industries Research Laboratories, Karaikudi
29. Leather Research Institute, Madras
30. King Institute, Guindy, Madras
31. Pasteur Institute, Coonoor
32. Nutrition Research Laboratory, Coonoor
33. Central Military Pathological Laboratory, Poona
34. Malaria Institute of India, Delhi
35. Central Research Institute, Kasauli
36. All-India Institute of Hygiene and Public Health, Calcutta
37. School of Tropical Medicine, Calcutta
38. King Edward Memorial Pasteur Institute, Shillong
39. Central Drugs Laboratory, Calcutta
40. Shri Ram Institute for Industrial Research, Delhi.



(1) *Dr. Hardikar Diamond Jubilee Souvenir*—pp. 96. Price Rs. 3-12-0.

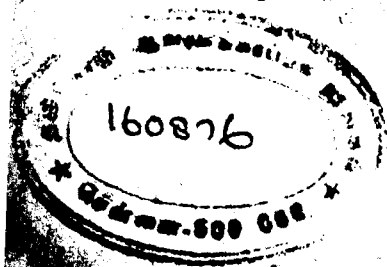
The 61st birthday of Dr. N. S. Hardikar, founder of the Hindustani Seva Dal, was celebrated all over the country on 7th May, 1950. This handsome publication containing messages and greetings from leaders and tributes from many of his friends and co-workers, was got up by the Hardikar Diamond Jubilee Celebration Committee to commemorate this occasion. Dr. Hardikar's life and career and his pioneer work in organising the now famous volunteer movement, read like a romance. Always in the forefront of freedom's battle, Dr. Hardikar has lived to see the day of his country's independence from alien domination. The best tribute that can be paid to this brave and intrepid soul is to infuse new life into Seva Dal organisation which he helped to create. This brochure contains several accounts of his many-sided career in the U.S.A. and India and several interesting photographs. The one, where he appears in the dress style of Swami Vivekananda is particularly striking.

—N. V. R.

(2) *The Scientific Concept of Race and World Peace*—By Dorothy L. Keur, The Indian Institute of Culture, Basavangudi, Bangalore. pp. 8. Price Re. 1.

This is the reprint of a paper prepared by Miss Keur, who is Associate Professor of Anthropology at Hunter College, New York, for the Indian Institute of Culture, Bangalore and read at a discussion meeting of the Institute held last February. This paper makes short work of the "chosen people" notion and reveals that culture is not the property of any race; it does not reject the truth of differences which are manifest in the human kingdom. It points to possibilities to which large masses can rise through right culture. Thus Miss Keur's valuable paper supports the aim of the Indian Institute of Culture which aspires to raise the standard of mental living necessary to enjoy the leisure and the money which right economics will bring to the masses.

—N. V. R.



TL
V24M15702
NSU12.11

DEVELOPMENT OF THE CONGRESS CONSTITUTION

Dr. N. V. RAJKUMAR

Price Rs. 2/14

This booklet provides an insight into the constitutional working of the Congress, its policies and resolutions. The book is worth keeping on the shelf for ready reference to trace the chequered career of the Congress and its Constitution.

Commerce & Industry, Calcutta

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.....The book is brief but full and the get-up and printing are of high standard.

Indian Review, Madras

The book is a notable addition to the meagre literature on the Indian parties.

Diwanchand Review, New Delhi

Dr. Rajkumar's book traces the history of changes from time to time in the Congress Constitution and shows how such changes have kept pace with changing circumstances and helped the organisation to carry on along right lines.

Indian Express, Madras

The book is well documented and will prove useful to every student of recent political history.

The Worker, Bombay

I must congratulate the A. I. C. C. on having brought out this publication. Its contents are very informative, clear and useful. The booklet is sure to prove very useful to every Congressman and to every student of popular organisations in and outside India.

Shri R. R. Diwakar

Minister for Information & Broadcasting,
Government of India

Meant essentially for students of mass organisations this booklet gives a historical survey of the Constitution of the Congress.

Free India, Madras

Dr. Rajkumar has made a useful and good compilation by thus giving in a short compass the connected story of the evolution of the Congress from a loose body to a monolithic party-organisation.

Forward, Calcutta

That the famous romance of King NALA and Queen DAMAYANTI took place somewhere in Hyderabad State ages ago if you had been reading

No mere chronicler of State events, HYDERABAD TODAY presents nothing which is not interesting.

Subjects during the year have ranged from the H-Bomb to art, romance to religion and current events to ancient history.

So original have been some of the articles that contemporaries have been often tempted to plagiarize them without even an acknowledgment.

profusely ILLUSTRATED
INSTRUCTIVE
INFORMATIVE
with many regular FEATURES

**only TWO ANNAS a copy,
Three rupees a year—**

—the magazine for you and your family

Obtainable at bookstalls and from the Director of Information and Public Relations, Hyderabad-Deccan.

ASK FOR A SAMPLE TODAY

Edited by N. V. Rajkumar. Published by N. Balakrishnan of the All-India Congress Committee, 7, Jantar Mantar Road, New Delhi and Printed by K. Ranganathan at The Madras Publishing House (1945) Ltd., 19, Mount Road, Madras 2.

[illegible]