

Behar Herald

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• 8 PAGES 2 ANNAS

The special session of the Bombay Presidency Secondary Teachers, Conference which was held in Ahmedabad last week was a very tame affair. Of course, it was a revelation to those who want to see or go about with their eyes open. Hon. Mr. B. G. Kher, the Prime Minister of Bombay inaugurated the Conference. A leaflet captioned "A call to teachers" over the signatures of some enlightened teachers was distributed in the Conference. It had a very stirring appeal. The teachers assembled from various parts of the presidency talked among themselves that the leaflet was an appropriate reply to what Hon. Mr. Kher spoke in his inaugural address. It was as if anticipating his whole speech that the leaflet was written. The Conference was meeting under the gloom of the huge strike of the primary teachers of Ahmedabad. The Prime Minister gave an open warning to the strikers and to those of the secondary teachers who also might be thinking in terms of strike. He said in plain words that it was better to die of hunger than to go on strike. Teachers should and could never go on strike; why did they care so much about the worldly things? He said he would never tolerate a strike. The reception committee chairman Mr. Thakorbhai who is President of both Ahmedabad Secondary and Primary Teacher's Associations was also puzzled because his main plea was that the strike of the Primary teachers was not against the Government. It was only against the Congress controlled municipal General Board and School Board and there came the warning note from the head of the Government. M. Thakorbhai is a Con-

"Die But Do Not Strike"

By DASRATHLAL THAKUR, Ahmedabad

gress leader of long standing. The Municipal Congress party has axed him, while he says he resigned his memberships of Municipal General Board, School Board, Municipal Congress party and above all, the vice-chairmanship of the Municipal-school Board. He says he has done this in order to lead the right cause of the Primary teachers and even though he is opposed to any strike, and particularly of teachers (because they are not labourers or workers) but this was an exception as it was undertaken on God's order. The Chairman of the Municipal School Board, an old Gandhite and Registrar of Gujerat Vidyapith has given an ultimatum to the teachers to the effect that they stand dismissed if they do not resume by 29th March. The teachers are firm and have not resumed. They expected that Kher Saheb would do something, would intervene and persuade local Congress bosses to at least accept arbitration. They are not even prepared to refer the matter to arbitration. Sjt. Gulzari Lal Nanda's Majur Mahajan (Textile Labour Association) which day in and day out toms about arbitration is silent. They have a good number of members in the Congress Municipality and Congress Municipal party. It is even said that they dominate the whole party. Only a single voice was raised (out of 52 and that too of the victim) when the Congress Municipal party took the decision to axe Mr. Thakorbhai Thakor, the president of the Primary Teachers Association. It was also surprising that any resolution on the

strike of primary teachers, either by way of showing sympathy, or congratulating or manifesting enthusiasm was conspicuously absent in the secondary teachers' Conference of which Mr. Thakorbhai was at the helm. The other resolutions were also watered down. Whenever the question of voting came, the method of indirect coercion or even reversing the decisions was applied. At one time, one resolution was almost carried by show of hands but the decision was reversed arbitrarily. Of course, Hon. Mr. Kher has already poured cold water over their demands. He said they had other things of urgency. Their immediate programme in education was to look after primary education and so naturally secondary education should not expect very much.

At other occasions Hon. Mr. Kher praised the Police Raj and Police efficiency. He complained that they (Congress) were being abused as Fascists and hence they had to take such strict measures, adopt such strict laws such as Public Safety Act or News Papers Control Act.

The Primary teachers in Gujerat who observed the 20th of February as Teachers' Day are being victimized. The authorities are trying to break the solidarity of the teachers and trying to adopt the policy of Divide and Rule. It is said that temporary teachers are offered permanent jobs provided they apologized.

Com. Daru, Champaklal Bhatt, B. B. Dave and Sjt. G.

P. Vyas with a big contingent of leaders of Municipal employees have left for Bombay in connexion with the grades revision, D. A., etc. The case of the Ahmedabad Municipality employees is fixed for hearing on 1st April before Mr. M. C. Shah of the Industrial Tribunal at Bombay. It is expected that Com. V. B. Karnik, the veteran Radical leader and General Secretary of I. F. L. will put up the case on behalf of employees, while the Municipality has engaged, it is said, Sir Jamshed Canga. The case is expected to turn out of great importance because it will have repercussions on employees of various municipalities in Gujerat. Moreover, the grades in Ahmedabad are absurd for instance a Clerk has the follow grade Rs. 30-5-2-80.

The activities of the Ahmedabad Mazdoor Mandal are on the increase. A number of cases have been filed in the Labour Court after its inauguration in September last. Com. Daru and others are fighting the cases of the workers in the Labour Court and getting their grievances redressed. Moreover the question of standardization of wages of employees in Textile mills is before the industrial Court. That is also agitating the minds of the workers. In some cases the Majur Mahajan demanded wages which were unjust to the workers, even in some cases the proposed standard meant reduced wages. The argument or mentality behind this was

(See page 317)

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THE POOR DEARS

The nationalized Indian railways have started a propaganda in the newspapers against ticketless travel. It will have the same effect as the GROW MORE FOOD campaign of war time had,—make newspapers rich. The bureaucratic mentality is to lay all fault at the door of the people; the bureaucrats can never be wrong, if things are not what they should be, it is all the fault of the people. If cloth sells at a high price in the open (white) market, it is because the people have rushed to buy tremendous quantities of cloth. If trains are over-crowded, it is because many people are travelling unnecessarily. If trains run late by hours, it is because the passengers pull the chains. If the railways are losing crores of rupees every year through ticketless travel, it is because passengers do not care to buy tickets for their journeys. It is perhaps impertinent on the part of the public to ask: "Why are people pulling the communication cord and stopping trains frivolously to-day? Why did not they do it before? Why have so many people taken to ticketless travelling now?" The answers to these questions are evident to everybody and so they are not asked. Formerly people knew that the threatened fine of Rs. 50 would be realised from chain-pullers. Formerly tickets were checked and any one found travelling without a ticket was pounced upon and made to pay the fare plus penalty. Now the railway staff strut about the platform in resplendent uniforms, they don't care to realise the fine from those who violate the rule against the pulling of the communication cord. Tickets are not checked at all and so the wise ones travel without tickets and only the egregious fools buy tickets for railway journeys. Ticketless travel is not an act of God, and there is no reason for the nationalized railway administra-

tion to affect a helpless pose before this "natural" calamity. Ticketless travel can be stopped in a month by regular and frequent checking and a ruthless exaction of fare and penalty from anybody (however high or low) detected travelling without tickets.

TICKETLESS TRAVEL THRIVES BECAUSE OF THE CONNIVANCE OF THE RAILWAY STAFF.

LIBERTY OF THE PRESS

Among the manifold blessings brought by independence to this country must be counted the muzzled and gagged Press. Sri Krishna Dutt Paliwal, Information Minister of U. P., speaking at Agra on April 11 said: "The very existence of independent journalism, which alone can serve the masses, is to-day endangered by capitalist interest... The inventions of science have increased the power of the exploiters. The rulers command the radio and other means which constitute a danger to freedom of opinion. News agencies are tools in the hands of capitalists under whose direction they send highly coloured dispatches."

The *Crisis* has pointed out that the alien Government, with all its weaknesses, was more favourably inclined to preserve the freedom of the Press than our own Government is today. Barring "emergency measures" of "troubled times," the normal procedure of the British Government was to give warning (often conveyed orally by the District Magistrate) to the offending newspaper as a first step. Generally a second warning was also given, but if the newspaper did not "mend its ways," a security was demanded which was generally Rs. 500 in the first instance. If the paper still persisted in its course, the amount of security was doubled. If no heed was paid to these repeated warnings, the security was forfeited and a fresh security demanded. The *Sainik*, Mr. Paliwal's paper, was the only one in U. P. that was forced to cease publication and its press was sealed by the orders of the Government.

But with the attainment of independence, all kid-glove handling of newspapers has been cast aside. Newspapers

have been forced to stop publication and their presses have been arbitrarily sealed by our national Government ON MERE SUSPICION. In a number of instances, no action has been taken against papers, nor has their publication been banned, but the press where the papers were printed have been sealed. This is a completely original method of extinguishing a newspaper that does not habitually see eye to eye with the Government.

The Dominion of India spends about 3½ lakhs of rupees annually in America for maintaining an Information Service in Washington—telling the Americans how democratic we are. But the effect of this propaganda has been spoilt by the proposal coming from the Government of India at the Geneva Press Conference that "Government should have the power to impose penalties for systematic diffusion of deliberately false and distorted reports which undermine friendly relations between peoples and States."

The comment of *New York Times* on this proposal has been extremely caustic. Characterizing it as "fantastic," the N. Y. Times said "It is not the business of Government, but rather of a democratically-formed public opinion, to decide what is DISTORTED and what is DELIBERATELY FALSE in news reports. A Government which took upon itself the responsibility for deciding such questions and of punishing variations from its own arbitrarily established norm would be guilty of SUPPRESSION OF FREEDOM OF BOTH SPEECH AND THOUGHT."

Notes & Comments

This Freedom

It must be said to the credit of the Government of Bihar that they have fallen behind in the competition to curtail civil liberties, in which Bombay, C. P., Madras and Bengal are running a neck-and-neck race.

In Bombay, the Public Security Measures Act provides for arrests without warrant and detentions in jail of persons who, according to the bureaucracy, were LIKELY TO ACT in a prejudicial manner. Any newspaper can be forced to publish any matter in any particular issue by the Govern-

ment. A Press may be seized for printing a newspaper or a periodical containing an article which the Government may not like.

Such extensive powers, taken in the name of the safety of the State, can easily be used to suppress strikes and all movements launched in the interest of workers, peasants or the middle class. They curtailed the two fundamental liberties of man in a civilized country, viz., liberty of person and liberty of expression of opinion, and virtually banned the preaching of any kind of Socialism.

Starvation Psychology

During the war, 36 U. S. conscientious objectors volunteered to serve as guinea pigs for experiments in human starvation conducted by the University of Minnesota.

The volunteers, were habituated to a daily average of 3,492 calories. Then for six months they were fed two carefully rationed meals a day totaling 1,570 calories.

Although they knew that nobody would try to shove them aside, the hungry men began taking great care to guard their places in the food line. They showed a strongly possessive attitude toward their food; at table, some leaned suspiciously over their trays, "protecting" their rations with their arms. The men were "cultured and refined," but soon they all unashamedly licked their dishes. As they got hungrier, food became the chief subject of their conversation and their day-dreams. They became fond of reading cook-books and hotel menus.

Some of the men started to replan their lives and talked of becoming cooks or farmers. Sex fantasies and dreams declined; sexual impulses disappeared in all but a few. Said one: "I have no more sexual feeling than a sick oyster."

The men grew increasingly irritable and joked less and less. Eventually they grew too apathetic to bother with shaving, brushing their teeth or combing their hair. Their interest in study gradually collapsed, but they felt closely identified with their group and with the starving people throughout the world. They had occasional "spells of elation, sometimes bordering on ecstasy," or were unduly depressed

Science Jottings

The "Talking" Drug

The barbiturate drug, PENTOTHAL, has been widely used as preliminary anaesthetic, but to-day it is best known for its talk inducing power. It is injected into the patient to produce a drowsy state, for a short period, or for days together, allowing just sufficient awakening for food to be given. In cases of RECENT EMOTIONAL SHOCK, it often helps the patient to recover memory of a particular incident.

A private, on a battlefield, killed a German in a hand-to-hand encounter. Then an explosion occurred and he was knocked unconscious. On waking in hospital, he was unable to remember what had taken place, but was mentally and emotionally unfit to be returned to duty. Penthal was injected and guided by the psychiatrist he was led to recount his experience and recover the lost memory.

Electrick Shock Treatment

Electric shock treatments, 10 to 15 in number, given over a period of 2 or 3 weeks give good results in certain types of schizophrenia (split personality of Jekyll-Hyde type) and in extreme cases of depression (particularly those associated with the climacteric). It is not effective for neurosis or unconscious mental conflicts. At any rate it is safe; even if the results are negative, the patient will be no worse than before.

Lobotomy Or Leucotomy

Glowing reports have been received from America of a brain operation which they call lobotomy, but known in Britain as leucotomy. It is a delicate and risky operation in which some of the fibres passing from the frontal cortex to the thalamus are cut.

So far this operation has apparently been performed on a small number of persons—mainly psychotics (bordering on insanity) and extreme cases of obsession where the sufferers did not consider life to be worth living. The results have been promising. Some have returned to normal life and occupations, others have been much improved. There is a possibility that leucotomy may cause a diminution of intelligence and initiative. However, the loss may be compensated by the gain in mental happiness and the ridding of troublesome symptoms.

Our Music And The All-India Radio

By RABINDRA LAL ROY

In any Democratic country creative ability has a high place in social life because democracy accepts as its social philosophy that coercive forces and destructive threats are antagonistic to harmonious social growth while creative forces which promote a healthy growth of the individual tend to create and perpetuate social harmony.

Art thus comes to have a special significance in democratic social structure. While under the coercive forces of despotic rule, art is a mere profession, an accessory to pomp and pastime, in a democratic society, art generally and music in particular becomes a respectable profession and the artist a respected citizen of the State.

But curiously enough in India, the artist had been a more respectable citizen of the State under despotic monarchy than he is today. The emperor Akbar had Tansen as one of his important courtiers. The emperor Jahangir in his memoirs records how he weighed a musician in gold in order to reward him, combining a very substantial reward with a rare honour for those outside the royal family. Till recent times, the Indian native princes retained musicians as courtiers, often protected by a place in the constitution. And these musicians were not "educated", they simply knew their work well.

To-day even highly skilled musicians with sound modern education find it hard to receive any recognition either from the State or in public life. The fault lies with the imitation of European education in this country without the social background of European life or any consideration of the great attention they pay to art in their educational systems. Thus our educational system is manned by officers with much power but no better brains than copyists and clerks whose aesthetic sense is practically dead.

In spite of all attempts by votaries thanklessly working for its revival and improvement, the future of our music is threatened through monopolistic commercial exploitation in which the State unconsciously takes a part.

Commercial exploitation which is done on a competitive basis is not so bad. The cinema uses music as an accessory to the trade and yet has shown signs of improved taste. Though recording of music is still probably a monopoly of a particular firm in India, different producing companies have entered into competition with one another with a decided improvement in musical production in recent years.

The policy of the All-India Radio is wrong in two important ways and these deserve immediate consideration.

The Radio employs good artists trained in the peaceful days of the last generation, but it keeps these musicians very often on the move by employing them at different stations, which means that they cannot take talented apprentices by which process they were themselves trained. The musicians' sole aim in life is now no longer good music or perpetuation of the art, but earning money with a constant fear of a insecure existence. The only result is that soon no more good artists will be produced.

Secondly, by leaving the selection of artists for broadcasting purposes which is supposed to be a national concern, to incompetent officers, never seeking the help of experts as is usually done in other technical branches of the Government

the selection becomes whimsical and erratic. The high officials of the Radio being innocent of music, the selection takes place within the very limited scope of their knowledge of Indian art and the artists. Their assistants move about a great deal in search of artists in all sorts of unexpected places in the spirit of that British officer who said "I have seen the whole of India but never a place without T. A.". Though they pretend to supply music to the listeners, the real purpose of the Radio organisation is not the benevolent patronage of music but the creation of a market for that excellent piece of drawing room furniture called the Radio set.

Naturally the musician's role in the present commercialised State is that of an advertiser of Radio sets with frequent variations as a salesman for betel in pan shops, or of tea in restaurants. The modern man is attracted by any kind of noise, as insects are by a powerful light, provided the noise is loud and expensive enough. And it does look and sound expensive coming through a costly Radio set.

This need not be regarded as an exaggeration when any day's Radio programme is intelligently observed. Supposing that many young talents and geniuses have been employed by this public service organisation of a secular Democracy in the making, each of them have to attend the station five or six times a day for programmes varying from five to

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Reserve Fund	...	over Rs.	29,00,000
Deposits	...	over Rs.	13,25,00,000
Working Funds	...	over Rs.	16,00,00,000

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Ph. D. (Econ) London, Bar-at-Law

OUR MUSIC ...

fifteen minutes. While no self-respecting artist can survive this ordeal, whatever talent exists is destroyed by this repeated physical and psychological travail. Judging artists by official standards, the authorities seem to believe that good artists would come to them begging for contracts as government contractors do elsewhere. Yet if they called for tenders for the supply of music and gave wholesale contracts, programmes would be far better and cost less.

Thus the young talents, who are not celebrities, are soon obliged to adjust themselves to the so-called "needs of the Listeners" who could certainly switch off the Radio to avoid long programmes instead of a meaningless and intolerable sequence of short programmes having no unity of purpose as a complete setting, or even a uniform standard of skill expected in a variety programme. The position of the musicians is that of slaves knocked about by unseen forces till they revolt in a body against perpetual injustice.

A State organisation may be necessary to maintain those who would fail to earn a livelihood in direct service of the public, as the able musician is sure to do. Within limits social parasitism is tolerable as a decoration but the difficulty comes in when there are too many supervisors and too few workers. Under such inversion of values art becomes a social liability instead of being an asset. It becomes vulgar and soon ceases to exist. After all sorts of music filling the air creating the illusion of a golden age of music, music may soon vanish in a coming Dark Age, as Art did after the Age of Asoka.

The most significant condition and characteristic feature of slave labour is that skilled artists and craftsmen have to earn their livelihood from men who have no artistic skill or craftsmanship. Under such a system, the layman's dictation predominates every phase of the social creative life. The musicians employed by the Moghul court did not have to support a huge supervising staff in a State department. The rulers had the commonsense of

leaving the Musical broadcasts from Nahawat khanas or Music towers wholly in charge of musicians and naturally at a small fraction of the present cost, producing a standard of art the remnants of which we still admire. This could be done now, if the State gave up its commercial methods in the exploitation of Art. There is no difference in principle between Cottage industries in Jails and Music in the Radio station.

Thus there are a number of powerful forces let loose against the Renaissance of Indian music and they work as follows :

1. Celebrated musicians are completely displaced from their settled lives moving about for programmes neglecting totally their most important work of training artists by which method alone they were themselves trained. A sensible State-organisation would have seen its way to settle one or two good musicians at each centre both for broadcasting and for purposes of training good artists, few in number but high in quality. Music schools cannot possibly train artists but only music-school teachers, on account of the mass production system and examination-mindedness of the schools.

2. Very few young talents are prematurely diverted to performance before completion of training, precluding the

possibility of making good artists which needs sound training.

3. Incompetent and bad musicians are paid as well as the better ones, the officials not having ability to distinguish first rate art from the third rate. Thus the real talents lose faith even by the accepted esthetic standards which the Radio is obliged to follow in employing the celebrities.

4. All the artists, good and bad, are subjected to endless harassment by the whims of the programme designers much like animals in a circus. They have to attend the Radio station often six times a day without even a conveyance or proportionately increased payment. Conveyances are of course there in every Radio station but they are for pleasure-trips and artist hunts and for the high dignity that officialdom has been used to in this country for the past two hundred years.

5. The general belief still prevails that the officials and not the artists are the national assets. This compels self-respecting artists to stay away resulting in the propagation of third rate and hybrid music. No foreign government could do worse injury to the cause of Indian Art and culture through motivated propaganda than is being done now through continued inefficiency and ignorance. To the outside world, India's

superiority has always been cultural and esthetic. These are fast disappearing through administrative ignorance.

6. Staff artists are employed by the Radio without expert guidance, as is perhaps not the case in other departments of the government, with the result that they are often a source of constant irritation as accompanists to artists of high repute occasionally employed by the Radio. Vocal performances are often murdered by accompanists. Yet they do not allow a better accompanist to be brought by the musician.

7. The renaissance of Indian Music is wholly a result of individual enterprise and self-sacrifice whose great importance in creating cultural integrity of the new-born nationalism cannot be over-emphasised. Esthetic values in National Culture are far more lasting and true than Economic or Militant Nationalism. But no attempt has so far been made to recognise this kind of work and Officialdom has so far treated this work with such contempt and indifference that no connection has been so far established between this cultural revival and the official world. The B. B. C. does far better National work than can be imagined by this department of our National Government.

8. Not having any notion of different styles of musical art they are amalgamating all different styles so that different individual styles of Music, are fast disappearing. Style is not a geographical fact but an individual creation and a system which distorts art through economic pressure can have no place for individuality. It is not yet exactly known whether pleasure lies in making the musician sing or in stopping music almost as soon as it begins. Any musician who is subjected to such treatment can retain neither individuality nor art.

But in spite of all these atrocities, Music goes on without making them obvious or evident; for Music, more than any other art and line of learning, has the divine power of softening the cruellest of treatment, and mitigating the ugliest forces of philistinism.



HMKALYAN WORKS, CALCUTTA

NOTES ...

ressed and discouraged. For four of the men the strain was too great: they cheated by eating extra food and were dropped from the experiment.

After six months of hunger the remaining 32 needed six months to return to normal. During the first three months of rehabilitation their bad table manners and bad study habits showed little improvement; some men actually became more depressed and irritable than during semi-starvation. As the effects of starvation were off, each man lost his sense of close identity with his group.

Cheering News

In a world full of gloom, the presidential address of Mr. Matadin Khaitan, of the Sugar Merchant's Association, Calcutta, will bring a delightful patch of sunshine:—

"The factories in the Indian Union are expected to produce about ten lakh tons of sugar against nine lakh tons produced in the last season. But the demand for Indian sugar has considerably shrunk. The areas constituting Pakistan were hitherto taking about two lakh tons of sugar annually from the Indian Union factories. But now, Pakistan prefers Cuban sugar, to Indian sugar, the former being cheaper.

"For the same reason we cannot export sugar to other countries. The whole production has to be consumed within the country itself. The demand for sugar in India has also slackened. Gur and khandasari sugar are selling at cheap rates and when the prices of gur and Khandasari are relatively much lower, the consumption of mill sugar is bound to be affected (The price of sugar in India is the highest in the world—Ed B. H.)

Ask Us 'Another

A reader wants to know why most of the new motor cars that he sees rushing along Patna roads to-day, are not Fords or Chevrolets but Studebakers. He says that before the war Studebaker cars were a rarity in Patna but now they appear to have outnumbered all the other popular makes of yore.

The answer is extremely simple. Motor cars can only be imported by those who get import quotas. Mr. Birla happens

to be the sole agent for Studebaker cars in India. So many more Studebakers are coming into the country than any other make and the purchasers have no choice, they have to buy what is available.

A Drinker's Paradise

A Bombay Government Gazette Extraordinary, published on 31st March, permits the sale in Bombay Province of foreign liquors by retail to one person upto 4 quart bottles of spirits (Whisky, Brandy, Gin and Rum) 2 quart bottles of wine and 8 quart bottles of beer in the aggregate. But later on, the Notification goes on to say that "transport within the province of Bombay, without a pass, can only be allowed of one quart bottle of spirits, one quart bottle of wine and 3 quart bottles of beer."

The result of this very sensible rule has been that drunkards go and buy the permitted amount, viz., 4 quart bottles of spirits, 2 quart bottles of wine and 8 quart bottles of beer. But they sit down to drink 3 quart bottles of spirits, one quart bottle of wine and no less than 5 quart bottles of beer, for unless these quantities are sent to the stomach, the purchaser of the permitted quantity of drinks cannot bring them home without rudely violating the law.

The Way The Wind Is Blowing

Dr. Ram Manohar Lohia has issued the following statement from Allahabad:—

"I am surprised at the manner in which Congress is using the State machinery for District Board elections. In Farukhabad, four constituencies were altered at two hours' notice, the distance in one case being thirty miles. It was impossible to cover such distances and find new candidates at such short notice. Through this trickery, Congress secured four unopposed seats. In Hardoi, District officers accepted Congress nominations after the deadline and, in Sultanpur, candidates complained to me of the unavailability of voters' list for certain areas. All over the Province, Ministers are campaigning more or less in their official capacity and District Officers are required to be present at their election meetings. Some Ministers brazenly advertise Congress candi-

dates as Government nominees. In Mirzapur, presiding officers have been instructed to state that Mahatma Gandhi and Congress are synonymous, an act for which U.P. Government must incur abiding infamy. Congress Ministers are likening socialists to snakes, frogs and donkeys. I am well aware that some men on my side might be doing likewise, but I have not yet heard of anyone in my party corresponding to Pandit Pant's level indulging in such comparisons. The villages of the Province are full of rumours of threats of arrests. Congressmen go about intimidating Socialist supporters that they would meet the fate of the R. S. S. All this is destroying such climate of democracy as we have been able to build up. If Congress leaders are so rattled about district elections for which the Socialist Party made no preparations, the future might well find Congress Ministers claiming that the State and themselves are indistinguishable. The country is threatened with dictatorship and police rule and I am sure that the people of this province would hurl back with all their might this arrogant and dictatorial Government."

Dr. Lohia was a very prominent Congress leader, an intellectual, and has been to jail many times.

The U. P. Assembly was adjourned *Sine die* on 1st April to enable the Congress M. L. A.'s and Ministers to go canvassing for the District Board elections.

A Provocative Speech

On Apr 26, inaugurating the Orissa States Assembly, Dr. Katju referred obliquely to "the lamentable incidents at Seraikela and Kharsawan caused by the instigation of interested persons from outside the States."

Dr. Katju seldom opens his mouth without villifying Bihar. "The lamentable incident" referred to was the firing by Oriya police to shoot down between 35 and 1000 adibasis. Does Dr. Katju mean to say that this was due to instigation by interested persons from outside (which is his euphemism for Bihar?) We have noticed before the tendency in Orissa to take the Kharsawan incident for discussion, not at Ministerial, but at Gubernatorial level. In that case, they should know that our His Excellency M. S. Aney, has shown great

patience, self-control and restraint in this matter in spite of repeated provocative assertions from the Cuttack Government House. But everything has a limit, and Dr. Katju may one day get a peppery retort from Patna or Ranchi which he will not forget for a long time.

Wise At Other's Expense

Sir Zafrullah Khan said that "the partition scheme was neither just nor fair. Enforcement of partition lacked legal sanction and validity. ... Partition was not the solution of the problem.

"Its enforcement leads to chaos and anarchy. It is surprising and somewhat ironic that what has been regarded by some as just and fair should have occasioned so much strife and misery and caused so much bloodshed. Partition as divorce with continuation of marital intercourse for the purpose of procreation is a monstrosity."

—Reuter, New York, April 22.

Reading the above one may imagine that Sir Zafrullah was lamenting the partition of his own homeland. But it appears that he is more solicitous about the welfare of Palestine, whose name only he has heard, than about the country in which he lives.

Tit For Tat

"Congress Ministers are describing Socialists as snakes, frogs and lizards."

—Dr. Ram Manohar Lohia, Allahabad, Apr 13.

The only possible retort to this would be for Dr. Lohia to describe Congress Ministers as rats, insects and carrots.

Complete Identification

"The Federation of Indian Chambers and Industry has welcomed the Government of India's resolution on industrial policy and has announced its whole hearted co-operation and support"

—A. P. Bombay, Apr 8

In fact the Federation thinks that if it had been asked to frame the Government of India's resolution on industrial policy, it could not have drawn up anything so nice.

Cuticura

SOAP



The medicinal and toilet properties in Cuticura Soap not only cleanse the skin thoroughly, but help it to retain its beauty and its natural moisture, so easily "dried out" in hot climates.

For Flawless
COMPLEXIONS

The organisers of the Exhibition at Calcutta and particularly Mr. Amal Home, the veteran journalist, who was the organising Secretary of the News papers and Periodicals section of the Exhibition, spared no pains to present a complete picture of the growth of the Indian Press. The memorable utterance of Sir Thomas Munro, (Governor of Madras 1819) was significant :

"A Free press and the domain of strangers are things which are quite incompatible and which cannot go together. For what is the duty of a Free Press? It is to deliver the country from a foreign yoke and to sacrifice to this one great object every meaner consideration."

Rise And Growth Of The Indian Press

Starting from 1768, right up to 1948, a remarkably well-knit account of the rise and growth of the Indian press was presented in the unique "Newspaper court" at the Exhibition. Accurate record of the progress made by the Indian Press after the "forties of the twentieth century" could not, be made because of "the lack of adequate response from the current papers and periodicals who failed to adequately res-

Highlights Of The Calcutta Exhibition

By OUR SPECIAL CORRESPONDENT

The Newspaper Court : India's Struggle For A Free Press

pond to the appeal for co-operation, although ample time was given to them to answer the questionnaire." It is indeed, a pity that this should have so happened.

By a series of pictures, portraits, charts, maps and quotations appropriate and well selected from Rammohun Roy, Metcalfe, Macaulay, Sir William Hunter, Edwin Arnold and cleverly arranged to focus upon the bust of Raja Rammohun Roy the architect of the Press in India, than whom no one fought for its freedom braver and harder the Newspaper Court developed an atmosphere of reverence for the departed fighters for national salvation "the brave patriots who stood up not on behalf of any peculiarly Indian rights, but the right of humanity at large, ... the liberty to know, to think, to believe and to utter freely according to conscience over all other liberties." The coloured portraits of the celebrities connected with the rise and development of the Indian Press, beautifully executed by Mr. Sukumar Sen, included Dwarkanath Tagore, Ramgopal Ghosh, James Silk Buckingham, H. L. V. DeRozio, Prosonno Coomar Tagore, William Carey, Macaulay, Bentinck, Metcalfe, Munro, Marshman, James Sutherland, D. L. Richardson, J. H. Stocqueler, Debendranath Tagore, Alexander Duff, Robert Knight, Dakshina Ranjan Mukherjee, Dadabhai Naoroji, Kaliprosad Ghose, J.W. Kaye, G. B. Malleson, Girish Chander Ghosh, Lal Behari De, Peary Chand Mitra, Kishory Chand Mitra, James Prinsep, Kristodas Pal, Radhikaraman Mukherjee, Sambhu Chandra Mukherjee, Syed Ahmed Khan, Mahadev Govind Ranade. With them also, clustering around the bust of Rammohun Roy, were: Narendra Nath Sen, Motilal Ghose, Manmohan Ghosh, Sisir Kumar Ghose, Surendranath Banerjee, Pheroze-shah Mehta, Rudyard Kipling, Dayasing Majithia, George Knight, C. V. Chintamani, Merdith Townshend, Sitalkanta Chatterjee, Byaramji Malabari, Narendra Nath Ghosh, George William Allen, A. S. Rangaswami Ayengar, Mujibar

Rahman, K. C. Roy, Krishna Behari Sen, Paul Knight; Bal Gangadhar Tilak, Bipin Chandra Pal, Aurobind Ghose, Ramananda, Chatterjee N. C. Kelkar, Chittaranjan Das, Kalinath Roy, Shyamsundar Chakraverty, Mohammed Ali, Motilal Nehru, Madan Mohan Malaviya, J. M. Sen Gupta, Annie Besant and Subhas Chandra Bose.

The Historical Sections contained old and rare records, collected from the National Archives of the Government of India, related to "the deportation of William Bolts" (1767), "the tragedy of Hicky" (James Augustus Hicky founder of the "Bengal Gazette" in 1780, the first Newspaper in India which outdates by six years the celebrated London Times. "Adam's Campaign Against James Silk Buckingham" who founded the "Calcutta Chronicle" and fell foul of Warren Hasting's administration) leading to the notorious "Adam's Gag" (Regulations of 1823 according to which applications for Licenses and Permits were made compulsory for any one desiring to own and start a Newspaper in India) Another interesting gallery contained pictures of famous founders and editors of Indian newspapers and periodicals. Here, led by the immortal Rabindranath one saw portraits of figures connected with the growth and development of the "Young Bengal" and "New India" movements, those who bore the full brunt of the impact of cultures of the East and the West. The century in Indian history, beginning with Raja Rammohun Roy and closing with Swami Vivekananda and Ramkrishna Paramhansa, is full of significance. The importance of the "Newspaper Court" of the All-India Exhibition at Calcutta was recognised by those who visited this pavilion before it was wrecked by the furious storm of Sunday, March 14th last. It is regrettable that adequate attention was not paid to construction of the structure.

The Historical Section of the "Court" contained original files of all the old newspapers and periodicals published in India since 1780 and particularly after "Adam's Gag" of 1823 down to the opening decade of the twentieth century.

The rest of the pavilion was arranged to accommodate (i) the "Foreign" Section, and (ii) Current Indian Journalism. In the first, the British and American Section were accorded plenty of space to display the respective papers. The British Information Service and the American Consulate taking charge of their respective displays. Continental, U. S. S. R, Middle East and Far East Burma were also profusely represented. The "Friends Of The Soviet Union" were res-

ponsible for the display of Russian papers and journals most attractive among which was the "Soviet Calendar".

Current Indian Journals, Periodicals and Newspapers were displayed, neatly arranged in special racks. Special boards were accorded for the display of the papers started by Mahatma Gandhi. A plaque of Gandhiji made by Mr. Sunil Pal and a life-size portrait, by Mr. Sukumar Sen, (whose artistic talent for drawing portraits enlivened the Newspaper Court) were exhibited. A corner was arranged with the "Independence Special Numbers" of the Indian Newspapers. A "mural" intended to depict the life of newspapermen, painted by Mr. Khagen Roy, was displayed on top of various pictures of Gandhiji taken by eminent press-photographers of Bengal (Messrs, Tarak Das, Monoj Das, D. Ratan etc.). Two banners, each of a length of forty feet bore the following inscriptions from Virgil and Shakespeare:

"Swift are her wings to cleave the air, swift-foot she treads the earth" and "I must have liberty withal, as large a charter as the winds to blow on whom I please".

A special feature of the "Court" was a collection of several other "quotations." Display posters to record the role of Journalism in the development of culture. Three maps showing "The Nerve Centres of the world" "The Nerve Centres of India" and "India and Pakistan Location of principal Newspapers" were also interesting. The last was also supplemented by a chart which showed that there are now 43 Daily Newspapers, in various languages, published from the Province of Bombay 29 from Bengal, 27 from United provinces 21 from Madras, 20 from Delhi and East Punjab, 9 from Bihar, 8 from Central Provinces and Berar, 4 from Orissa and 2 from Assam. In the States, 11 from Hyderabad, 3 from Travancore, 3 from Mysore, 2 from Cochin, 1 each from Indore and Jaipur, 3 from Jodhpur and 2 from Ajmere. In Pakistan 4 from Lahore (2 in Urdu and 2 in English) and 9 from Karachi (3 in Urdu, 4 in English and 1 in Sindhi).

Apart from the exhibits on loan from the National Archives and the Imperial Library, collections were obtained from the Bangiya Sahitya Parishat, Bhudeb Mukherjee Trust, Uttarpara Library and several private collections, all known to the indefatigable Organising Secretary of the Newspapers and Periodicals Section of the All-India Exhibition.

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(From page 315)

that on the total the wages of the whole industry should not increase even slightly. Being dissatisfied by this attitude of the Majur Mahajan workers were separately organised under the guidance of I. F. L. workers. There was a big flutter in Majur Mahajan. They even went to the extent of threatening the workers. The workers remained firm and gave ultimatum to the Majur Mahajan that even though they (M. M.) were being installed as the representative union, they (sizers) had no confidence in them and they (M. M.) should not and could not, therefore, represent the sizers. Ultimately pressure was brought on the Majur Mahajan and they amended the demand in respect of sizers. The question of cost of living increasing by leaps and bounds and high dearness allowance agitate the minds of the public. More particularly, the decontrolled areas are affected the most. Dearness Allowance is paid according to the index number prepared from the prices prevailing at rationed cities namely, Bombay, Ahmedabad, Poona and Solapur. It is a great anomaly, because actually the prices have risen tremendously but are not reflected in the index number. Com Daru has raised a public controversy in the press. Even in rationed cities, people have to pay far more than controlled prices. Then there is the permit system by which they can import from decontrolled areas. There the prices are abnormally high.

x x x

The Primary Teachers of Ahmedabad are contemplating to run a parallel school board. They are running the classes in the street, temples, mosques, etc. Examinations will also be taken by them. So the strike will take a new turn. Before that, once more the attention of the authorities has to be drawn to the question of arbitration. Because without that it seems there will be no end. Com. Daru on has raised an important question in the press about the principle of arbit-

(See bottom next column)

Primitive India :

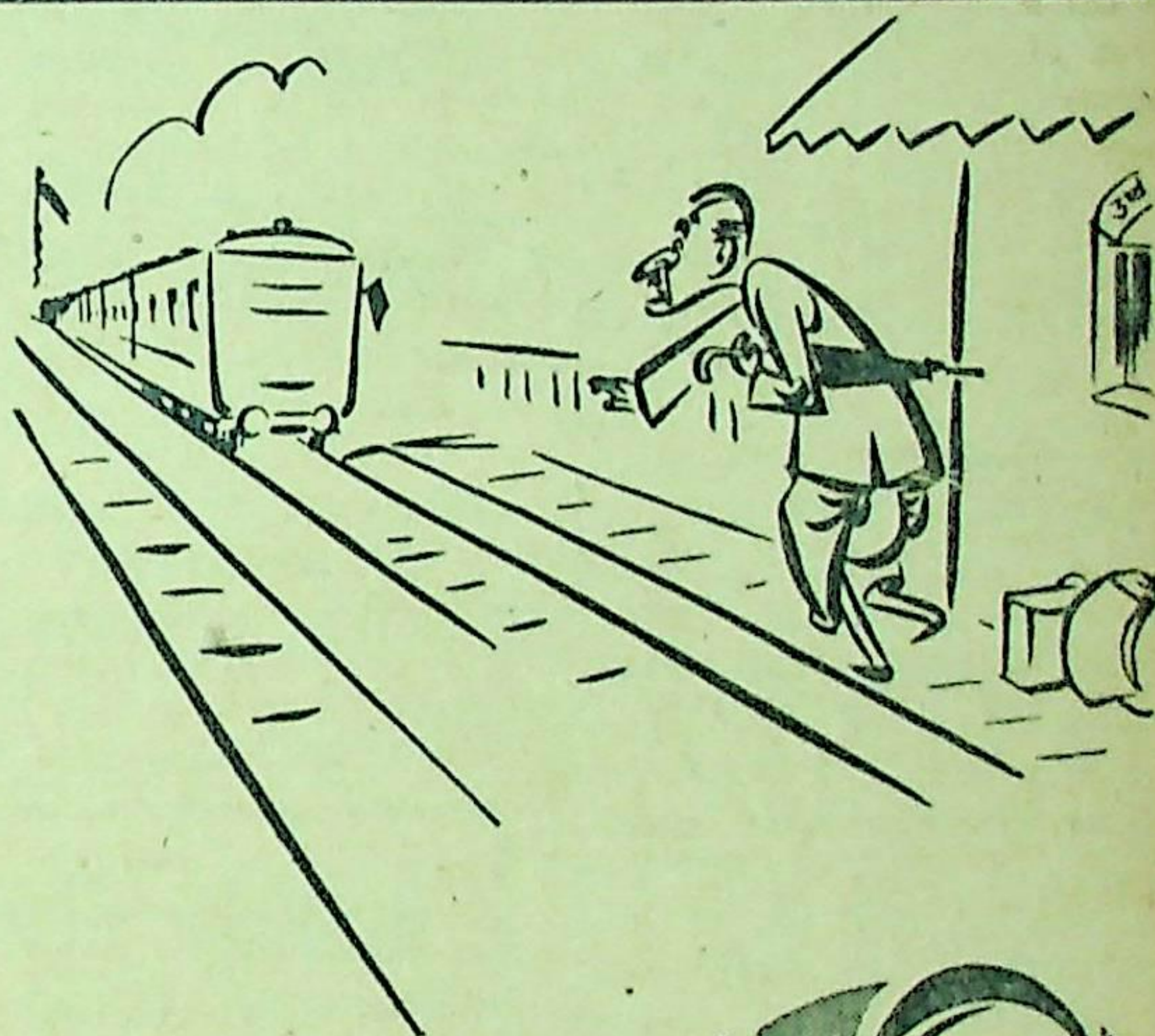
By JAIPAL SINGH

"Not less than 30 million" was the verdict of anthropologists at the last session of the Indian Science Congress. The 1941 Census of India shows only 25.4 million people. At each decennial enumeration tribal people have been victims of religious and political warmongers, who, with the advantage of having their own army of enumerators, have not hesitated to magnify Hindu figures and to reduce the actual strength of the most ancient people of the country. Nowadays a new word is current for tribal people, 'Adibasis' (Hindi word, meaning 'original settlers') This word has replaced former appellations like Primitive, Jungli, Kolarian, Adi-Hindu, pre-Aryan. Were a purely racial classification made, Adibasi figures would quadruple themselves. But there has been a tug-of-war to claim the Hinduized and semi-Hinduized Adibasis as full members of the Hindu fold, and similarly, Adibasis, who have been proselytized to Christianity or Islam, are not reckoned within their racial column. Think of it, 30 million Adibasis in India! The mere mention of India conjures up visions of great philosophies, innumerable functional and others castes, over 200 different languages, naked fakirs, glamorous palaces and the eternal snows of the Himalayas. Rarely does one think of the most ancient people of the country. And yet, India is the anthropologist's paradise. Here there are over 172 different tribes, some of them large enough to compare with several of the American States. Gonds, for instance, outnumber the population of the 'Cracker' State of Georgia; Santhals of 'Cotton' Alabama; Bhils of 'peninsula' Florida; Mundas of 'pine tree' Maine; Oraons of Colorado; Nagas of 'Diamond' Delaware; and Khasis of 'Silver' Nevada. There are, of course, less numerous ones also. The Todas are not shown to be

more than 630. The Asurs, so prominent in the ancient literature of India as 'iron-smelters' number only 4564, and Bihors ork 'jungle men', only 2755. Not all tribes are unknown to the civilized world. During the last war, the Nagas showed their mettle against the Japanese and earned the distinction of being wonderful guerillas. The Mundas, Oraons and Santhals from the Chhota Nagpur Plateau, originally recruited as mere pioneers, were converted into combatants for the Arakan battles. Given opportunities, the hitherto isolationist and ostrich-wise Aborigines have quickly proved themselves to be as good as others with centuries of civilized advantages.

Human geography is always fascinating. The March of the

Israelites is no less interesting than the unrecorded paths non-biblical people have traversed through centuries. We know who the aboriginals, Adibasis, of India are. But we do not know whence they came into India and by which routes. Today, however, we can study them in their areas of concentration. We might almost call these areas their 'concentration camps' in Hitlerite language. When the Indo-Aryan speaking people entered India, the original inhabitants of the country were either absorbed, decimated or pushed further eastwards. We are not concerned with how the aboriginal people were killed or absorbed or routed. For our present purpose, it is enough to say that Adibasis refused to be slaves of the Indo-Aryan invaders and retrea-



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RIMATIVE ted, in Fabian fashion, resisting and fighting all the time. Indo-Aryan hordes were a pastoral race and the Indus and Gange-tic valleys attracted them. The rest of India was open and free to the retreating aborigi-nals. Today, we find Adibasis in the mountain fastnesses of Central and South India and the North West Frontier. 30 million! Yes, and they are distri-buted all over India. Bihar has the largest number with 5.1 million equal to the popu-lation of 'Wolverine' Michigan. Assam with 2.5 million equal to that of 'Badger' Wisconsin or 'Volunteer' Tennessee; Ben-gal with 1.9 million equal to South Carolina; Bombay, with 1.6 million, more than double the population of Rhode Island, and Orissa with 1.7 million equal to 'Mountain' West Vir-ginia. Enough of figures.

How do these people live? What do they look like? Have they any religion? Do they marry? Have they any beliefs in the life hereafter? Are they human beings? These are questions civilized society likes to see answered. Primi-tive India is, unfortunately, little different from the civilized world in so far as the human angle is concerned. Adibasis have feelings. They have their hopes and fears. They live to enjoy. They are like every other civilized society, fond of their woman, wine and song and are, in fact, no different. In many ways, on the contrary, the so-called primitive races of India have developed a mode of life, a code of conduct, and a faith which should be the envy of the civilized world. Democracy is the modern clap-trap. But, where is true democracy to be seen? Is it in Russia, America, Japan, Great Britain, or in any of the South American Repub-lica? Power politics and demo-cracy are contradictory. In Primitive India one finds chaste democracy uncontaminated by acquisitive society, selfish hum-anity, power politics, one-party rule and facetious experi-ment. No one is rich; no one is poor; everyone is equal.

One is so used to reading of Indian women being chat-tels, children-manufacturing

machines, shut-up in homes that it may surprise people to hear that even Primitive India is far more advanced than America or any other country in respect of women's status vis-a-vis men. There is absolutely no distinc-tion between sexes.

Men and women are alike, and the exigencies of jungle life


compel both the sexes to be on the same level, co-equals. It would be truer to say that most Adibasi women were more advanced, more vigorous, more indepen-dent than their male counter-parts. Matriarchy is prevalent amongst several tribes. Among

the Khasis, women rule the household and so do they in

Travancore. Even where matriarchy is not the inherited custom of centuries, women are anything but chattels. They are more than the equals of their men-folk.

Do they, these 30 million Adibasis, mean anything to to Indian life? Geographical necessity forced the British convert the aboriginal tracts into anthropological and zoological reserve, not with a view to doing anything for the unfortunate aborigines but that was a way of escape from the responsibility of doing anything for a group of people who were content to be left alone and who could not then be a menace to the Indian authority. The advanced Indian politi-cians were equally glad to shirk their responsibility for their own people. They dis-missed the aborigines by saying they were the responsibility of the British because the Aboriginal Tracts had been declared for them sacred ground and for-bidden territory. Today, that argument does not hold good. The British have quitted faster than we thought and now the aboriginal hills cry aloud for new life, fresh orientation in the main Indian stream. Indian democracy will be judged by its approach to the Adibasi pro-blem, and it will succeed only if Adibasi democracy is the foundation of All-India democ-racy. As Pandit Jawaharlal Nehru, India's first Prime Minister, has pointed out, there were several Tribal Republics spreading over vast areas in the past. The question is whether Free India will be brave enough to re-establish such Tribal Republics.

Again, is there any political consciousness among Adibasis? Yes; there has been a little too much of it. Western Missionaries took the Bible to the most backward tracts and today, in some areas, it is the Aboriginal people who are beneficiaries of Missionary endeavour. In Assam, for instance, in the Khasi and Jaintia Hills, Lushai Hills, the Naga Hills and the Garo Hills, education has been the preserve of Western Missionaries. Where would India have been without the Western Missionary Schools and Colleges? Politically, the Chhota Nagpur Plateau is highly organized and able to stand up against competition. The sudden awakening among the Chhota Nagpur Aborigines has been too much for the Non-Aborigines to bear. But, the war has made a big diffe-rence and the return of thou-sands and thousands of soldiers has given a new orientation to the Aboriginal people. The Aboriginal problem in India is more than an Indian problem. The extent of initiative, self-respect, enterprise and nerve Adibasis can show in the next few years will have untold effects.



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