

XXIV



The ELEPHANT EXERCISE BOOK

64 Pages

No. 4 A

Price 0-2-6

Subject M. Thekarakara S.J.

Name Straws in the Wind Jan

School Contd. from XXIII

College

Class _____ Sec. _____ Roll _____

Year _____

47.

GOODBYE TO THE GARDENS

On leaving the gardens, the freshly plucked tea leaves must undergo a number of processes in the estate factory.

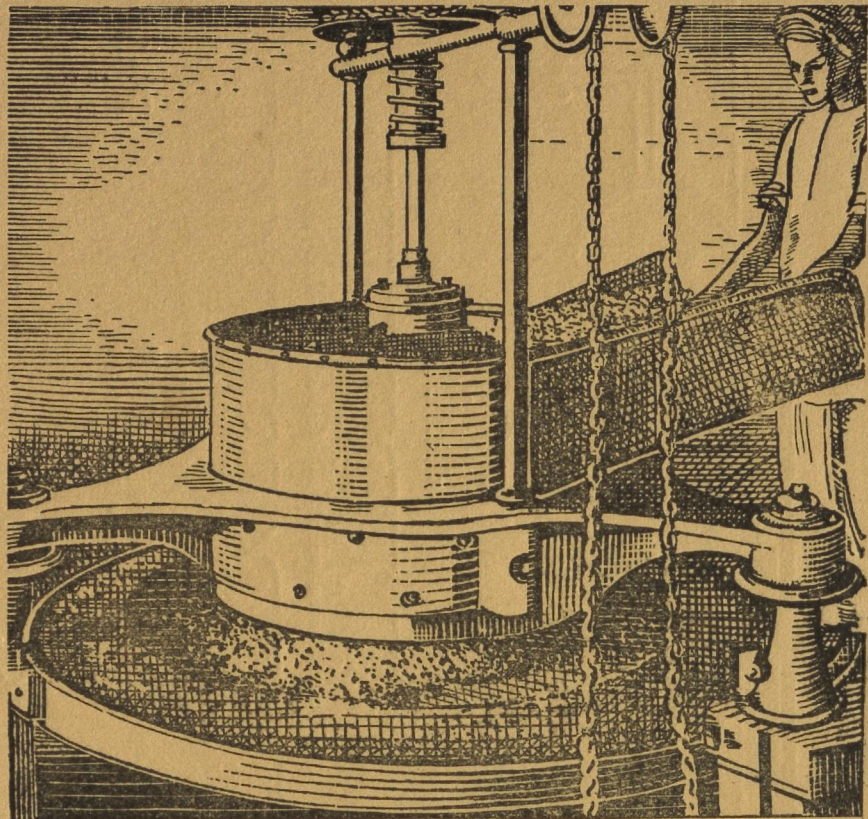
The first of these is withering, by which the surplus moisture is eliminated; this is achieved by spreading the leaves evenly on racks in a warm and dry atmosphere.

When the green leaves have withered sufficiently, they are put in the rolling machines, which twist them and break open their juicy cells,

Next follows fermentation.

Soon the leaves will turn into those crisp, aromatic, black tea leaves you so frequently put into your pot.

Brooke Bond



Tea being fed into a rolling machine.

② In the long statement one regrets not to find his any appeal for a sense of discipline or a spirit of earnest work. Instead there is call to the Congress to organize it more effectively, for what hidden purposes, one fails to see.

to overstep the hurdles of press censorship
and Statement about Students

Scandal Distant Travancore, Cochin of report

happily matched with the fashionable dame, Americanism, has yielded a prolific progeny of statements. After all making statements is an inalienable right of democratic citizens. The ^{in a democratic state} ~~report~~ ~~trust~~ ~~know~~ head of the administration does not hold an unquestioned monopoly in the production of statements. They emanate from other sources as well, and ^{some} ~~some~~ of these ^{later} ~~do~~ manage to creep outwards beyond narrow provincial circles and communal circles, and one or two reach even distant Calcutta ^{Calcutta} ~~Travancore~~.

A statement which we have read with some interest is that made by G. Ravindra Varma, President of the Student Congress. It was released to the press soon after he had the honour had ceased to be one of His Highness' guests in a state prison. Mr. Varma deplors what he calls "a scandal and an untruth", namely, the wide-spread conviction that the Student Congress ^{does not want} ~~does not want~~ students to study. What the Congress wants or does not want is of less import than what it is actually doing. The question which ~~frustrates~~ troubles parents and educational authorities is whether the students have much time left for study after strikes and demonstrations, counting arrests and breaking heads. Reg

And misstatements regarding strikes the student leader

wisely says that a strike is a delicate
weapon, to be used with the greatest caution
and restraint. Delicacy, we fear, is not
the chief quality of the strike weapon, but
power, violence and wastefulness. Neither
the fury of the demonstrations nor the hatred
of the slogans strike & imperil the
peace-loving citizens as I particularly
delicate. In Louisiana as elsewhere
~~the~~ students' strikes have grown to be
a ruthless menace. ^{These columns} We have not concealed
our sympathy for the political aims of
the Louisiana people; but politics is not
a game for students, nor have they been
playing the game without endangering
aims and ideals far more precious.

The statement of Dr. Vassar,
like hosts of other statements

The public knows that statements are
often not, misstatements. They mis-
state facts and events and twist facts;
from false premises they draw alluring
but harmful conclusions. The ~~students~~
Congress and to a ^{much} wider extent its
rival, the Communist-Controlled Students'
Federation, are both of them widening
the gulf between ~~the~~ teachers and taught, ⁽¹⁾
breaking down the sense of duty and dis-
cipline, channeling every youthful energy
into wasteful channels, and in every way
victimizing students for the sake of short-
sighted political leaders. ~~We~~
One regrets that in the lengthy statements

We deplore Students' strikes, and
of ~~of~~ also those student organizations
of which the manifest purpose is engineering
strikes. An unhealthy craving for excite-
ment and holidaying is being exploited
by leaders for their own purposes. A Cor-
respondent in a Calcutta Daily recently
wrote that students should stage strikes
for reducing the number of ~~or~~ needless
holidays. This is a counsel of perfection;
but there are few other aims for which a
~~student~~ students' strike would be justifiable.

Americanism in Travancore

For a long time now we have been
hearing of the forthcoming ^{Democratic} ~~new~~ ~~Constitution~~
Constitution for Travancore. ~~Reforms~~
Reforms were promised as early as 1940.
At a 1947 new American model was
announced in January 1946; early this
year of newspapers all over India, under
obedient tutoring ~~by~~ A. P. J., and ~~else-~~
~~where~~, published the imminence of
the new Constitution; and at a strategic
moment ~~in~~ in the last week of January,
when the whole of India was on the ~~tip~~ ^{tip} of
expectation, the over-advertized
"Draft proposals of a new Constitution"
were at last ^{made public} ~~published~~. The announce-
ment was intended to be as epoch-making
as the discovery of America by Columbus;
but no epoch has been made, and the
new-found Americanism of Travancore
is recognized by all to be an illusory dream
land.

No doubt
copy this

In "Fraud" more than mockery"

The Hindustan Standard Commented editorially as follows: "The new Constitution is not merely a mockery, but something beyond it. It is a fraud on responsible government. We have no hesitation to say that the enlightened and politically conscious people of Travancore will reject it with the contempt it deserves..... The Travancore model will be followed up by other States as being a reform which is outrageously reactionary, in which the people get not even the semblance of power."

The above condemnation would seem to be fully justified. ^{The Constitution do the} ~~There is indeed~~ ^{indeed} shows a ~~fair~~ ^{fair} amount of Americanism in the features like adult franchise, joint electorates and elected president for the legislatures. But the value of these features vanishes to nothingness, since all power of government is vested in the Maharajah and his viceregal executive. There is a large range of subjects like State forces, foreign relations, Hindu religious ~~and~~ department, etc., about which the cumbersome bicameral legislature may not even advise the government. The Dewan may dissolve the legislature at will, and may veto any of its decisions, may pass any bill contrary to the expressed opinion of the legislature. In short it would seem that the legislature is little more than a Debs students' debating club, an expensive but ineffective camouflage for the most reactionary form of government. at

① even on the momentous rejection of the
Assembly,

~~A new Constitution for India is in the~~ ^{the whole of}
~~making~~ The League politics

"An odd, tadpole-like organism with a head and no tail" — was the irreverent description given by a ^{responsible} leading Calcutta daily for the Bengal Ministry. Others less responsible opined that the description fits equally well the League Councils in all provinces and in India as a whole. This may or may not be true; but what is certain is that the leaders command ^{the} perfect allegiance of their followers, and the League presents a strongly united front against the mounting tide of public opinion in India and outside. Admirers ^{praise} call it a spirit of discipline; others condemn it as a spirit of servility or fascism. ~~There have been no rifts~~ ^{There have been no rifts} in the League ^{as there} have been in the Congress about the acceptance of J. M. G.'s Dec. 6th Statement.

However, a new phase seems to be developing in Bengal. The tadpole-like organism ^{perhaps changes} ~~develops~~ ^{to} type as in every renascence; heads shrink as bodies develop. The present crisis is due to the resignation of Maulana Akram Khan from the Presidency of Bengal Provincial Muslim League. The claimants to the vacant eminence are two, Mr. Abul Hasnat, the former Secretary, and Mr. A. K. Fazlul Haq, the enfant terrible of the League. The Students, whom "dirty politics" has developed into a formidable power, are lustily demonstrating for Mr. Fazlul Haq; a large number of them have a

Courts arrested; lorries filled with agitators
are rushing through the streets; and ^{the High Command} organs
like of ^{the} Muslim ^{League} ^{like} the Star of India,
is straining every nerve to quell the agitation.
Who will win the struggle, the High Command or
the rank and file? Will the organism ~~ever~~
ever continue to remain tadpole-like? backed 67

For Social Justice

It is refreshing to move from the
muddle of politics to something more construc-
tive, and that is what one finds in the recent
address of His Grace, Mgr J. Assipetty, Arch-
Bishop of Verapoly, made in ~~reply~~ ^{response} to a ^{Civic}
reception accorded to him by the Municipality & ^{President of} Citizens
of Trichur. His Grace reiterated in emphatic
terms the conviction of all thinking men that
the greatness of India ~~cons~~ consists in the up-
lift of the masses. He said: "India can never be
a great unless her masses are uplifted.
One of the essential requisites for this is the
establishment and spread of social justice"

Politics with its struggle for power and its
inventing bitterness, with its slogans and hatreds,
while giving glory or notoriety to a few,
is daily increasing the burdens of the
poor. Food continues to be scarce; disease
grows more rampant; social injustice
hardens to ruthless oppression. ~~In our~~
~~struggle for independence of the country~~
~~and welfare of the people~~ ^{the} the welfare of the
people the first objective in the struggle for
independence, or are the people to be sacrificed
for the sake of the leaders? The ~~Old~~ Catholic
Church is thought reactionary because it puts

First things first. The demand for social justice voiced by Indk. At the petty is the demand of the Catholic Bishops Conference of India and of the four and a half Roman Catholic citizens. Our programme is radical and ^{throughly} ~~thoroughly~~ ^{hoped} constructive. Our aim is not revolution but evolution through Concord. Our slogan is not Inquilab Lindabaad but Progress through Harmony."

Voice of the Consumer.

We have to thank the strike wave in the country for the cloth famine being once again acute. Large & several textile mills in Bombay and Ahmedabad have been lying idle. Cotton which grows plentifully in India has ^{as was the custom twenty years ago} ~~once~~ again to be exported to foreign countries; and the Indian consumer will receive it back in ^{stragglingly} rationed quantities of cloth at enhanced prices. Nationalist Rock like resources Labour demands further privileges and higher wages. Big business plans for larger profits, greater accumulations of Capital and more powerful monopolies. While interests clash, costly machinery lies idle; precious working hours are wasted; both labour and capital suffer huge losses; and foreign nations with possessing a ~~no~~ better industrial system widen their conquest of markets, raw materials and ~~the~~ world economic control. Labour, Capital and ^{of power} ~~politics~~ ~~are~~ ~~all~~ engaged in a tripartite struggle; and their respective claims receive wide

sent
11/21
CXXVII

publicity in the press, on platforms and over the radio. Meanwhile the largest group, the Consumers, the voice-less market continues to be the least consulted, and it has to pay the bills for the disputes of the other three groups.

~~Plea for reform.~~

The diseased state of world economy needs no clearer proof. Some would claim that democracy is bankrupt; others that capitalism is outdated. In India ~~as~~ there is a tendency to cast the blame on industrialism; and the ~~the~~ Madras Premier was apparently ~~discouraging that~~ ^{demonstrating that} tendency, when he brought in legislation to strangle the textile industry. But reaction was strong, and the Premier almost unseated himself. Viroba in a recent issue of Harijan puts forward an impassioned plea for Charka and Khadi, and claims that a completely decentralized economy, based on self-sufficient village communities, would ~~be~~ cure the diseased economy of ~~the~~ India. Indeed it might, if India were all the world or if the world's clock were put two centuries back. ~~But~~ The ills of the economic order are too deep-rooted to be cured by the Charka and tariff-walls. ~~The~~ ~~case~~ A changed outlook, a new philosophy is needed. The deceptive facade of democracy must be replaced. ~~by~~ ~~the~~ ~~the~~ conflicting claims of Capital and labour must be adjusted. The combative spirit must yield place to the co-operative spirit. Politics must be cured of its power conflict. Must.... But how is the question.

The Government would preserve indefinitely its hold
on India and that India

The Catholics have an answer. But we have
a programme for reform, for revolution.
But we would start the reform with the
heart and will of each individual man.

Britain Shall Quit

Britain shall quit India by June 1948.

This momentous declaration was made by
Prime Minister Attlee in the House of Commons
on February 20th. It brought to boiling point
Mr. Churchill's imperial ice. The Conserva-
tive opposition which for long had governed India,
which had promised in ~~deeds~~ ^{words} what it denied in
deeds ~~and~~ ^{but} had never contemplated the liquida-
tion of the Empire, has now received a profound
shock. It would seem that Mr. Churchill
and his followers had always seriously doubted the
Labour Government's willingness to part ^{any} ~~any~~
with power, that in spite of all ^{declarations to the} ~~declarations~~ ^{propa-}
gations they had hoped that India would play into
their hands and would remain if not as the jewel
in the imperial crown, at least as a subject
Dominion ^{of the Commonwealth} and a willing market for Britain's
Commerce. All such hopes ^{have} ~~are~~ now vanishing.
Mr. Attlee's assurance to British Commercial
interests is at best conditioned by the good
will of India. The Conservative reaction, ~~is~~ ^{is} however
deplorable, is consistent with the ~~past~~ ^{which} policy
of the British Government had pursued in years past.
Both Great Britain and India are today paying
the penalty for ^{that} ~~such~~ policy, Great Britain by
the deep-seated hostility and suspicion ~~in~~ ⁱⁿ current
in India, and India by her ~~her~~ ^{her} serious internal
disorders, the threat of civil strife, the thorough
deterioration of her economy.

② So too thinks Mr. Sukra warty ~~ist~~, Bengal's
B Co Muslim League Premier

Delayed Concession.

A reversal of that policy has been apparent ever since the Labour Government came into power. The Statement White Paper of June 16th was a great step forward. The declaration statement of February 20th is a last convincing proof. One cannot help regretting, though it is wise to do so, that the reversal of policy had not occurred several years earlier. At the present time the political ~~horizon~~^{atmosphere} is so overcast with storm-clouds, the future is so dark with so fearful mystery, that the word of independence stirs no more the thrill of joy which its hopeful, distant expectation in the days of Civil Disobedience and non-violent agitation had caused.

The reaction of the Conservatives in England is not counterbalanced by an opposite reaction in India. Both Gandhi and Nehru Jinnah have refused to comment on Mr. Attlee's statement except in general, non-committal terms. Pandit Nehru welcomes the date-line; but a note of joy is singularly lacking even in his words. Sir C. P. Ramaswami Iyer in distant Travancore solemnly opines that the Prime Minister's promise to quit India is a victory for the policy pursued by Mr. Jinnah. ~~India~~ ^{India} ~~will~~ not evolve a Constitution, by June 1948 India is unable to evolve a Constitution agreed to by a fully representative Assembly, the power is to be transferred not to a united India but to little bits of India, Central, Provincial and Princely. ^{will} the Balkanization of India will be an accomplished fact? ^{will} and continuous wars, far more devastating than in China or Europe, will be the agreed programme of the future?

① untainted by power politics

India today

La Libre Belgique Belgium's popular daily, has published in its issue of 27th Jan 1947 a four column account of India, based on its struggles, problems, hopes and fears. We in India usually deprecate the sort of publicity we get in the foreign press; and with reason too, since pre-war ^{and war-time} accounts, inspired by the British Government spoke only of what the Englishmen saw in India or wanted others to see. But the account in La Libre Belgique is from quite different sources; it is an interview given to the paper by a missionary who for many years had lived in India, has adopted the country ^{as his own} and loves its people. Were its contents as widely known in India as it is in Belgium, much of the diatribe ^{now current in India} against Christian missionaries and Christianity would be ~~at least~~ silenced forever.

La Libre Belgique introduces Revd. Fr. J. B. Mogenssen S.J. as an outstanding religious, son of Baron Romain Mogenssen, formerly Minister of State and President of the Senate. Catholic India knows Fr. Mogenssen ^{Harber} as the Visitor of General Superior of the Jesuit Mission of Calcutta and during the war years representative of the General for all the Jesuit Missions of India and Ceylon. When Fr. Mogenssen explains the recent political developments in India, the Correspondent of the ~~the~~ Daily asks characteristically: "But can the Indians govern themselves? Will there not be civil war? Witness the Calcutta massacre." Fr. ^{Non-violence} Mogenssen's reply is equally characteristic. "Is it not too much for Europeans to entertain doubts about the ability for self-government of a people who have stood the discipline of non-violence for 25 years, and have given to the world an example which we would do well to

profit from?" Fr. Meyerson is not unaware of the difficulties, the drawbacks of Cultural Diversity, the suspiciousness of our minority, the fears entertained by many Indians themselves. But he is not one to be decided by external propaganda. ^{Regarding} the struggle which India has been carrying on, he says: "The mass of 'non-violence' followed unwaveringly for 25 years under the direction of ^{by} the great nationalist party, the Congress, under the direction and inspiration of Gandhi, seems to have borne fruit; it has ~~conquered~~ ^{won} the sympathy of its enemies and has ^{unknowingly} ~~conquered~~ them. ^{This} is an unprecedented fact in world history, one we would do well to think a powder: 400 million people winning their independence through 'non-violence' formulated as a principle and carried out as a method, through suffering willingly borne, through imprisonment."

The Catholic Church.
Regarding the prospects for the Church Fr. Meyerson says that he looks to the future with confidence and optimism. Independence will ^{show} ~~show~~ how false it is to identify ^{Christianity in India} Christianity with the West. The continuance of Christianity and the increasing number of Indian Bishops will demonstrate that the Christian religion will be ^{of} India and for India, and that one can be an Indian Christian without ceasing to be a true Indian. There will be difficulties, and the Church does not ~~is not~~ afraid of difficulties. "The struggle always is for ^{who} ~~who~~ knows whether after a rather difficult period of transition, the day be not near when India shall turn to Christ whom it shall know as the one for whom through centuries it was unconsciously yearning?" This is a cheering thought, one that gives courage and strength for the Church's missionary effort. The Catholic Church with

① It was for the sake of safeguarding these rights and freedoms that the Economic United Nations Organization was brought into being an economic and social Council.

its message of salvation, its spirit of devotion and sacrifice, its uplifting social and moral doctrine teaching has a glorious role to play in India, a role which becomes all the more important and effective as political dependence on the West ceases.

Sent
28/21

Bill of Human Rights

The question of human rights and fundamental freedoms is agitating many minds at the present time. ~~The Economic and Social Council of the United Nations Organization~~ was charged in the generous Charter with the responsibility of safeguarding. ~~The Council started its career without~~ ^{But} neither the Council nor the Organization knew what these very abstract words signified in the world of power politics with which alone they were familiar. Hence they jointly mandated a "Commission of Human Rights". This Commission, ^{armed} ~~adorned~~ with its high-sounding terms of reference, has thought it fit, ~~apparently~~ to appoint several sub-commissions. Thus the series goes on of organizations, councils, commissions, expert commissions, and etc., of charters, reports, bills, recommendations, preambles, resolutions. From all this huge, cumbersome, heavily expensive framework, ~~there~~ ^{from the} many ~~shuttles~~ ^{shuttles} of "experts" back and forth between America and Europe, ^{is being} from the mountains of paper that ~~will be~~ printed and distributed, from the long series of meetings over unread files, there might ensue at last a sonorous "International Bill of human rights and fundamental freedoms". The newspaper world will laud it for a day and

① giving itself so much trouble
in a frantic attempt to discover the obvious,
which in the end it will fail to discover.

② On behalf of the Institute of Social Order, U.S.A., Gen. Provenier, U.S.A.,
then forget it. The great national and political leaders

will greet it with grave propriety, and promptly ig-
nore it. Industrial exploitation, the

Future search
we feel sorry for ^{that} his great international
Commission which is ^{meeting at such a} ^{great} ^{inconvenience}
to discover the obvious. ^{that} Mr. Robert A. Graham S. J.

who ^{that} has been closely observing all ^{that} the U.N.O. is
doing, writes "By and large the announced persons
who have been named to this Commission do not
share the true Christian view-point on human
rights. And I don't mean only the Russian represen-
tative." Evidently he means also the representatives

of many other countries which profess great respect
for democracy, freedom, the sacred rights of man, ^{and} the
so-called "Cultural and spiritual values" of a
materialistic philosophy. The human person has

certainly his inalienable rights, but the rights are
inseparably linked with duties, and both rights and
duties are based on what man is, on the purpose of

man's being. The search for fundamental human
rights ^{cannot be futile when it is made by}
for a crowd of experts, who ignore what and why

man is, for whom duties are at best a self-imagined
categorical imperative in Kantian fashion or at worst

a convenient fiction, ^{for} ^{that} ^{to} whom ^{man} ^{is} ^{the} ^{measure}
of all things, and the measure of man his own materia-
listic outlook on life. In a dark room many men to-

gether are instituting a thorough search for an object
which is not there. What the world needs is not pompous

declarations or bills of human rights and fundamental
freedoms, not statements existing solely on paper, &

not tall international bills which will be a canon-
stage for power-politics, ^{Capitalistic} exploitation by capital,

and totalitarian ruthlessness. The bill of human

rights should be imprinted in the heart of each individual, along with a declaration of duties, of the absolute norm of conduct, and of man's subjection to God who is the author of the moral order.

Politics and Economics

Pandit Nehru's speech delivered recently in New Delhi the Inaugural Address to the annual session of the Indian Chambers of Commerce and Industry. A welcome feature of the address was that ^{it shifted} attention ~~was shifted~~ for a while from the all too intricate maze of politics to the vital problems of economic and industrial planning and the regeneration of the country. Politics at the present time ^{with} its communal bitterness, its frustrated attempts at compromise, its narrow provincialism, ^{and} tends to absorb all ^{the} ^{top completely} attention of the national leaders. In the bid for political power, the many other needs of the country, the ~~poverty~~ poverty of the masses, the recurrent threats of famine, the ~~great~~ low vitality of Indian industries, the bankruptcy of Indian agriculture, the lack of long ^{term} ~~range~~ plans and the utter inability of governments to carry into execution even short term plans, all are forgotten. The fall of ministries, the reshuffling of ministerial cabinets, ^{and the possible} proposed federations of States and divisions of Provinces, are indeed questions of importance, ^{but} they do not affect the struggling millions and will not help to raise their sub-human standard of living. ^{Certain} ~~If~~ politicians thought for a while in terms of economics and not politics, ~~in~~ if they devoted their attention more to the needs of the country and the people, and less to their own selves and the prestige of their party, the present deadlock ^{in constitutional progress} might perhaps find

Many industrialists have raised ^{a cry} ~~their~~ ~~voice~~ of alarm. The stock-market was closed down. An artificial panic was created. Delegations from the business centres are ⁱⁿ ~~the~~ ~~efforts~~ of Mr. Liaquat Ali Khan. Speedily moved to New Delhi to ~~the~~ ~~efforts~~ of ~~the~~ ~~Mr.~~ ~~Liaquat~~ ~~Ali~~ ~~Khan.~~ Checked the rise in prices. Arbitration has not ~~in~~ boards and the serious warning of the government about the steady fall in production have not effected a better understanding between capital and labour.

Pandit Nehru's speech touched upon many of the thorny economic problems of the country. The solution of these problems is still entirely out of reach, perhaps even out of sight. But if politicians, owners of industry, financial magnates and labour leaders all sincerely apply themselves to these problems, they themselves may have to lose certain gains and honours for their own ^{respective} classes, but the beneficiaries will be the millions of the poor, the uneducated masses of the people.

A New Financial Budget.

Financial experts representing the Big Business of India are greatly perturbed over the Central Government Budget for 1947-48 presented by the Finance Minister, Mr. Liaquat Ali Khan. Summarizing the main objectives of the new budget the Finance Minister had said: "It will be my particular endeavour to reduce to the maximum extent possible, the glaring disparities that exist today between the income and standards of life of the wealthy classes and the vast multitude of the poverty-stricken masses, and to contribute to the best of my ability to the improvement of the Common man." This objective, ^{though} ~~lower~~ ~~and~~ ~~humanely~~ ~~expressed~~, and proved to the hilt by cogent arguments, cannot evidently appeal to big business which sees its excess profits curtailed, and its shady operations tracked

① slum areas which are almost within
ear-shot, with their

② For the Raise of the masses.

down, and some of the financial empires it has
built during the war being progressively liqui-
dated. One "expert" voicing the reaction of his
class, condemns the budget with an ill-sounding
and cumbersome epithet, "Calling it a "rock-the-
so-called-rich Budget." Are the rich only so
called and not really so? The luxury of the
high mansions, the hosts of liveried servants, and
the frenzy of high finance gambling, so charact-
eristic of certain quarters in our great cities
contrast pitifully ^{the slum areas} with the squalor and disease,
their object poverty and unrelieved starvation.
Crowding and starvation of the slum areas

It is not likely that the year's budget will im-
mediately lift the slum-dwellers out of their pre-
sent misery. But it marks the first stage in a
reform which was long over due. The fever of the
financial world is intelligible, though not com-
mendable. The new taxation proposals are hardly
an encouragement to the speculators of the stock
market. Evading taxation by double accounts and
unprecedented questionable practices will be increasingly
difficult. Capital gains will be taxed to yield
Rs 3½ Crores to the Central government; another business of
Rs 30 crores will be collected from a 25% tax on all
profits above Rs 1 lakh. In still higher reaches of
income where capital fructifies at the expense of
poor and ^{poor} risk to ^{costly} ^{income}-tax and super-tax
taken ^{according to a Capitalistic computation} together are to amount to Rs 15-6 in the
rupee. All these new proposals of taxation, along
with a few and others too involved for the average
the public are being frowned upon by the finan-
cial magnates. They prophesy dire consequences if the
for the country's economy if the proposals are carried
into effect. But false prophets who speak more pro domo
than pro patria will not, one hopes, intimidate a profound

Sept 7/19
July Varieties
Rabindranath

Anti-Communist Front

The anti-Communist Front in India which ^{at first was} ~~all~~ ^{still} ~~recently~~ confined to verbal ~~bolemies~~ ^{bolemies} is now taking to ~~direct~~ ^{direct} ~~action~~ ^{action} more tangible action. Not long ago a Provincial Premier found it necessary to ~~institute~~ ^{institute} demand a police raid on Communist offices throughout British India. ~~The~~ Mr. Prakasam of Madras, the ^{Minister} ~~Premier~~ that was, and Sir C. P. of Travancore, the Prime Minister that is and will ever be, both had to engage in a pitched battle of wits and arms against the "patriotic" Comrades; and it must be confessed that neither came out of the struggle with flying colours. Still more recently the Home Minister of Bombay has ^{firmly declared} ~~announced~~ that if the Communists indulge in incitements to violence they will be dealt with according to law. The Home Minister being one who himself had experienced the rigour of the law for his non-violence, is evidently not expected to be too gentle in applying the law for the violence of his opponents.

Assistant Editor of "The Social Welfare"
Mr. Joseph John, commenting on the Home Minister's new resolve says: "Nobody will grudge the Communists the normal enjoyment of civil liberties, even though they themselves do not believe in civil liberties except to the extent it suberves their party ends. But when they openly carry their ideas to the point of inflaming certain classes of people against others, it is tantamount to sabotaging the national government in the making, and strangling in the infant republic of India in its birth."

However fully we Catholics may agree with the motives and reasons of the government in organizing an anti-Communist front, it is well for us to be on our guard against identifying our-

1948

13th July 1948
Kadavil
G.H.

① We may even demand from the government a firmer action against these internal enemies of social order and national stability.

Selves fully with the measures taken by the Government, or laying ourselves open to the charge of being supporters of the Capitalists and enemies of the working classes. We view Communism not so much as a threat to national government; what is more important is Communism undermines respect for the moral law, for truth and justice, for God and religion. In the last meeting of the Catholic Bishops' Conference of India a proposal was made ^{in order to fight against Communism} that Catholics should form a centralized body or organization supported and financed by all the Dioceses of the country, and that it should serve as a ^{General} Directorate, having branches in different places, for anti-Communist Action throughout India.

~~The Catholic Church.~~
The ^{Programme} resolutions adopted at this meeting show that the ~~Resolution~~ we Catholics as Catholic Actionists intend to adopt is as far different from the government programme as our reasons for opposing ~~the~~ Communism are different. ~~Among the~~ As citizens of the State we may, if we choose, identify ourselves with the government's policy; but as Catholic Actionists our programme is non-political; ~~our method of action~~ we want not a merely negative opposition, but a positive and constructive action. Our demand for social reform is even more radical than that of the Communists; but it is a reform which we would expect our method to not the breaking of heads, ^{not} and our goal is not an armed neutrality between mutually hating classes. The resolutions of the C.B.C.I show how anti-Communist action is to be carried out throughout India. We should study and spread the Christian social teaching; show in our attitude and actions a better understanding of these Christian principles of justice and charity;

① not to foment class-hatred or the dominance of one class over another, but to ensure the social harmony.

and establish social welfare associations for the uplift of the workers and peasants. The C. B. C. F. also asks for a wider dissemination of Catholic ideas through leaflets and pamphlets in English and chiefly in the vernaculars, for the formation of regional zones on a linguistic basis to encourage writers and lecturers on social questions, ^{and} for the promotion of specific types of social action for the through co-operative credit societies, co-operative sale societies, grain banks, cottage industries, etc.

Social Action

All this is fighting Communism, and that with the most effective weapons. Catholic social action is the great need of the hour, an action that will ameliorate ^{the} condition of the poor Catholic workmen and peasants, and will make its benefits reach even outside, winning for the Church the sympathy and willing attention of non-Catholics and thereby enabling the Church to extend her ^{already} ~~reach~~ ^{reach} of salvation, according to the Lord's precept: "Go and teach ye all nations." Our anti-Communist front unlike that of the government or of any political party, is essentially a Catholic front. Our aim is not to capture power, but to do ^{good} ~~service~~. Following in the footsteps of Him who came to minister, not to be ministered unto, we seek to only serve, to ^{bring rescue for} ~~give to~~ the under-privileged their just social rights, to give to the ^{impair} ~~restore~~ to society ~~its~~ those enduring principles of charity and justice upon which which alone it can subsist, and to show to all men the path that leads to life's true goal.



the greatest responsibility was falling on the Indian, that the British Government's statement has changed the whole picture, and that time had definitely come for one-party-rule to be revised in Bengal and other Provinces. Sir A. Sarkar-Nana Swami Mudaliar speaking in the Madras Legislature also asked that with the imminent reshuffling of the Madras Cabinet, an all-party Coalition should be sought for that predominantly Muslim Congress Province. The resolution of the two Congress Working Committees, inviting the Muslim League to fresh negotiations ^{might be regarded as a significant gesture.} also seems to indicate the desire of working together.

Are all these renewed ^{a myriad of} special invitations for Coalition and Co-operation ^{some of} changing attitudes? Are storm-clouds beginning to dissipate and dawn shine to flood a clear sky? Or are verbal protestations but a ^{deceptive facade} camouflage behind which ^{for} politicians who ^{see} the wind and will to reap the ^{inevitable} whirlwind? The stakes are high on which ^{Communalists} ^{and} now play their dangerous game. Making ^{or} unmaking of Ministries, Partition ^{or} fusion of Provinces ^{or} States, party manoeuvring and propaganda, all are but ^{or} straw the outward frame-work of a tottering edifice. And if the edifice falls, it crushes to death ^{thousands} ^{perhaps} ^{ten} millions of victims. Long and cruel has been the suffering of the ^{people} ⁱⁿ ^{our} ^{country} in ^{foreigner's} ^{grasp}. Enough blood has soaked the parched soil.

By may not India see the day when her leaders shall betray her ^{people's} trust!

16/8/41

① But the path of reform is perilous, wherein mistakes are bound to have far-reaching consequences, and
② The peasant farm.

Agricultural Reform

~~Not sent~~

Book Review

The Indian Society of Agricultural Economics ought to be congratulated for the excellent volume it has recently published on "Agrarian Reforms in Western Countries." ^{This book shows that} though at the present time politics absorbs the exclusive attention of the nation's leaders, the country still possessed ~~a group~~ several earnest and devoted students ^{engaged in} of the real problem which India is, the problem of the rack-rented, famine-gripped, disease-kidnapped masses of the peasantry. Agriculture is the ~~main~~ ^{basic} means of livelihood for by far the largest percentage of India's population; and independence of the country is an empty word, unless a mockery, unless it brings freedom from starvation for those ^{who} produce the nation's food. Of all priorities in planning the foremost should be agrarian reform such as would lift the poor from their ^{incredibly} low status. India in this regard has a ~~very~~ ^{salutary} lesson to learn from the useful experiences, from the wisdom and foresight or the blundering callousness of others who have ~~gone~~ ^{preceded us} before on the path of reform.

^{of fact} The purposes of comparison the authors of "Agrarian Reforms" divide Europe into three zones, Land Settlement zone including England, France and other countries of Western Europe; Agrarian Reform zone, including Poland, the Baltic countries, and much of Central Europe; and the zone of Agrarian Collectivism of which the one lugubrious example is Soviet Russia. ② It is heartening to observe that the authors, unlike many others, have not been deceived by the blazing headlines of Soviet Communist propaganda, and

have given a ^{well-}balanced ^{picture} estimate of what the Collectivist mania has achieved and has failed to achieve. The book will not be welcome to a certain class of propagandist ideologists whose thought content is of an in-mass-produced, unperfected variety; but truth is not always palatable to all alike.

The concluding pages of the book are an inspiring, realistic application to India of the results of European experiments. The authors are far from being reactionary; they are radical and revolutionary, but theirs is a healthy radicalism, a revolution which implies no forced wading through a sea of blood. They suffer from no megalomania for immense farms stretching across hundreds of acres; they do not plan for a mechanized agriculture that would turn the peasants into cog-wheels ⁱⁿ a ruthless and inefficient production machine. Mass-production may indeed ensure economy in the industries; but the ideal for agriculture is the small farm which each peasant owns as his own personal property. ~~This~~ This ideal for agriculture is for quite different reasons ^{also for country life in India} ~~also the ideal for India~~ ^{which} of which the manpower is immense ^{and} industrial possibilities are limited. The superiority of the peasant farm over large-scale farming is an inescapable conclusion of the study of "Agrarian Reforms in Western Countries"; and the ^{authors} book says that "it is today an established principle which is finding increasing acceptance even outside Europe."

Not sent

The Brahman Raj

Swami Dharma Theertha, B. A., L. L. B., President, Hindu Missionary Society of Cojpeveram, in his latest book "New Light on the Indian Problem" ~~does~~ has certainly thrown a new and ^{sur-}expected light on the problem, one that brings a stare of surprise into the eyes of those who believe that India's one problem is Hindu versus Muslim. Swami Dharma Theertha's contention is that the real problem of India is the struggle of the masses of the people against the Brahmans, the demi-gods, whom he calls the "Indian" "Aryas". And one of the proofs for ~~that~~ his contention is taken from a Native State about which we have written often in these columns. What the Swami has to say about Sir C. P. is interesting as it comes from an orthodox Hindu and the President of the Hindu Missionary Society. "If any concrete example of what would happen under Hindu Raj were necessary," writes Swami Dharma Theertha, "it is furnished by the recent developments in Travancore, where under the astute leadership of a Kaimarath Peshwa is going on a fanatical revival of all the wicked features of Ram Raj or Brahman Raj. The enthroning of a puppet monarch who is held out as an incarnation of God... the suppression of all democratic forces, the setting of caste against Caste and Community against Community, the studied persecution of Christians, the concentration of dictatorial powers in the Brahmin Minister, the reconsolidation of the Brahmin Community to meet the challenge of democracy, these and other traditional tactics of Hindu Raj will exemplified in the empires of Sivaji and of Vijayanagar are being ruthlessly prosecuted by a master-dictator in Travancore behind the smoke-screen of British overlordship." (p. 44)

In the present turmoil of Communalism in the Punjab the only expression of truly Constructive opinion is that voiced by the Joint Christian Board. Christian members of the Punjab Legislature have wisely decided to remain neutral, since theirs is the highly responsible task of bringing together if possible the opposing factions. They have appealed to all parties to meet together for the rescue of bleeding Punjab, and to form a Coalition government on the clear understanding that the government thus formed shall not be competent to receive ^{Sovereign} independent power when the British shall quit. On no other understanding is a Coalition possible. Sacrifice cannot be imposed exclusively on the minority community. ~~But~~ On the other hand a Coalition government is essential if the Province Punjab is not to deteriorate into the lowest of India's Provinces. But will the voice of reason prevail over the ^{degenerating force of} ~~blind fury~~ ^{of} Communalism? ^{hatred}

Schools in Travancore.

Judging solely from newspaper reports, ^{emanating from Travancore} one would have thought that prospects for the Catholics ^{in that State} were at long last beginning to be less gloomy. The Dewan on whom depends the fate religious rights of over a million Catholics seemed to be magnanimous almost to a fault when he relaxed in his unbending attitude and declared his willingness for a compromise. Was the policy of enacting ever harsher laws against one section of the people to be reversed? Would Catholics ^{parents} be permitted to run their own schools and to receive their share of the tax payer's expenses towards education? Or would they cease to

be treated as enemy aliens are treated in time of war? Catholics outside Travancore were anxiously looking forward to a generous gesture from the government. Towards the But hopes have been sadly disillusioned. A conference was indeed held between the Director of Public Instruction and the representatives of the Catholic Church. But it was not ^{the} a conference of ^{was not an} leaders of the people meeting together ^{the} due to concede just democratic rights of a minority, but rather to dictate to it the terms of submission. Catholics may in future conduct their schools; but the conditions to be imposed on these schools will be well nigh intolerable. They ^{schools} should conform in every respect to the best State schools which receive annually liberal subsidies from ~~the~~ public ~~category~~ funds. But Catholics who contribute their full share to these funds may not claim a proportionate quota for their ^{own} schools. A certain financial allowance will be made to the Catholic schools, but the amount too is left unspecified and will evidently vary according to the good pleasure of the Hindu bureaucracy. Another condition which affects the very existence of Catholic primary schools in ~~several~~ ^{the most} districts is that none but Catholics may be admitted into these schools and that in each class there should be at least a minimum of twenty pupils. This condition obliges many schools to close down and others to make their young pupils to walk long miles daily to and from school. Nor would these grudging concessions about recognition and grant be extended to any of the ~~new~~ schools which Catholics may open in future. Evidently these arbitrary decisions can hardly be called a gesture of

Compromise. They have been made with no regard to the justice of our Cause or the persistence of our demands.

Ministerial Autopsy.

Mr. Prakasam ^{has made a last futile} attempt in the Madras Legislature to defend the ministerial ^{textile} policy which caused an untimely ^{and} death to his premiership. He quoted three "important" letters he had received from Mahatma Gandhi supporting his action. But Gandhi's letters failed for once to evoke the admiring applause they usually do. The argument that to discourage textile mills is in the interests of the masses, and that all opposition was engineered by ^{the} vested interests of millowners and chambers of commerce is perhaps a little too naive, as it takes no account of the acute cloth famine now prevailing in the province and of the very slow process of introducing & training an adequate number of handloom weavers. Industrialism and mass production have indeed their drawbacks. But all social reforms are necessarily slow; handlooms cannot be introduced into every home by an act of the legislature; nor can Madras entrench itself behind high tariff walls to protect its non-existent cottage industries. Self-sufficient village communities of S. N. Agarwal's Gandhian Plan are an attractive ideal; but they presuppose that history has not registered any industrial revolution and that this century is not the twentieth.

Cottage industries have their rightful place in Indian economy. They are necessary ~~to not so much~~ to relieve the pressure on the land, ~~but~~ ^{also} to give full-time employment to the under-employed. They are a second string to the bow for the peasantry during the slack season. If conceived as the sole employment for a large section of the people, they degenerate into a symbol for uneconomic wastage, sweated labour, and planned inefficiency. It is idle to invoke an unexpressed and perhaps unformed opinion of the masses against the ^{an} enlightened ~~and~~ under-
standing of the times ~~age~~ one lives in, ~~to~~ ^{its} the economic ~~interests~~ of society and the real interests of the masses themselves.

For India undivided.

Action and reaction are equal and opposite. Newton who, perhaps under the impact of an apple in an English Garden of the Seventeenth Century, was brought to enunciate this momentous law of momentums, could not indeed have ~~imagined~~ ^{foreseen} what unpleasant, even tragic consequences would follow when the law ^{extends its} ~~effect~~ ^{from} the inanimate world of physics, ~~but~~ ^{to be transferred not only to} the animated, frenzied world of politics. Premier Subramanyam enunciated a paradox that Bengal shall be independent and indivisible; and committees are speedily being formed, and experts are at work on boundaries and population figures, ^{and boundaries,} to partition Bengal in such ~~ways~~ ^{as to} ~~secure~~ ^{ensure} equal number of hostages for both sides. Hostages are victims marked for death, and are remi-

2/31
2 held over

that it had never been conquered by the British, that the whole country had ~~once~~ ^{by one of the kings} been dedicated to the god Sri Padmanabhan, that it had always remained a separate unit from the rest of India. And the conclusion of this historical survey, made by ⁱⁿ June 1948, the momentous date fixed by Mr. A. B. Lee, Travancore shall once again be an independent country. Foreign relations and national defence and everything ^{else} shall be its own exclusive concern. The Western Ghats and the Arabian Sea shall be its impregnable Siegfried line. Even the possibility of an air invasion has been forestalled.

The Confidence of Sir C. P. Ramaswamy Iyer that Travancore shall maintain its independence in an age when many powerful and sinister forces will be unleashed in the political arena is not perhaps all together justified. But that is not the real point at issue. Of far greater importance is whether the Dewan's ^{intention is to} ~~expressed~~ ^{expressed} the enlightened wish of the people of Travancore. The Dewan himself being ^{Tamil Brahmin of} ~~is a~~ ^{native of} Mysore, ~~near~~ ^{and} holding his present position at the will of the Maharajah ^{has little right to speak of Travancore as his country, he} cannot ~~credibly~~ ^{claim} to speak in the name of the Malayalees in Travancore who are practically all non-Brahmin Hindus or Christians. The enthusiastic welcome given ^{by the people} to the Congress President ^{was any thing but} ~~was not~~ ^{clear} proof of ~~their~~ ^{their} will of the people to sabotage a future federal union of ~~the~~ ^{the} the whole of India. The large number of Malayalees who fought, and several who lost their lives ~~as~~ ^{as} soldiers of the Indian army or the Indian National Army

did not look forward to a non-Indian Travancore. Their goal was the same as that of the Punjabis, ^{with whom they might shoulder to shoulder} Biharis, Tamils, and all other Indian nationals — the ending of Japanese aggression and the creation of one independent India.

When Sir C. P. Ramaswamy Iyer ^{had} published his new Constitution for Travancore, ^{the} reaction of the British Indian Press was ^{un-}animously voiced its fear that so "atrociously reactionary" a constitution would be regarded by other Native States as an ^{undesirable} ~~attractive~~ precedent. Travancore has been called a progressive State; and it certainly ^{is} an example to other States in making progress ^{steadily} backward. The Travancore's claim to cut itself off from the Indian mainland was echoed a week later by a group of Muslim Leaguers in Hyderabad who called upon the Nizam to declare his predominantly Hindu State ~~as~~ an independent Muslim State. ~~The~~ Shortly before the Travancore Dewan's statement, the London Times ^{had} written about ^{the} ~~trends~~ ^{tendencies} in India: "What is likely is that India's communal minded leaders will encourage sectarian and separatist trends which may well lead to the fragmentation of India. Ferocious tendencies among the Sikhs, Jinnah and others would be encouraged and India might degenerate into a Balkan mosaic."

A Balkan mosaic is an ugly word; it lacks both artistic beauty and political wisdom. But present tendencies seem to converge sharply towards such an unpleasant future. The Muslim League envisaged ^{only} ~~only~~ a twofold division of India, that of Pakistan and Hindustan. But its demand was one that

The idea of March shall come and shall go.
But before that, one firmly trusts, the "fissile-
ferous tendencies" which loom like storm-
clouds on the horizon, shall be dissipated. A quar-
ter of a century of struggle has taught Indians
to think and act as one nation. However strong
be the desire of certain communal ~~fact~~ leaders
and princely powers, ^{and uncontrolled} for for supreme sovereignty,
such desire finds no genuine echo among the
masses of the non-political millions. For them
suffering, hunger, and disease have been the
chief ~~pedagogic~~ ^{school}-master, educating
them ^{through} ~~mutual~~ helpfulness, ^{towards} ~~in~~ friendly rela-
tions ~~with~~ neighbours. India's Independence
Day shall dawn not when the British shall
quit, but perhaps earlier, when the will of the
people shall assert itself over the power-hunt of
its small dictators.

Continued in XVII

W. P. S.
Copies



HAMARĀ HAMĀM



No. 4

THE FRAGRANCE OF SELECTED FLOWERS

Perfumes are a skilful blend of fragrant oils and chemicals called Essential Oils and Aromatic Chemicals extracted from sweet smelling plants, trees and herbs. Historical records show that Indian perfumes are mentioned in Sanskrit, Pali and Islamic books and that thousands of years ago there was a flourishing trade between India and the Mediterranean countries.

Unfortunately this industry dwindled away through illiteracy, ignorance and lack of scientific knowledge. In 1938 the total production of Essential Oils in India and Ceylon was 1,200 tons valued at 54 lacs of rupees out of a world production of

14,000 tons worth 10 crores of rupees. And yet, 18,000 tons of raw materials were exported from India which could have been used in the country if the perfume industry had been better developed.

Happily with India's Industrialisation, the demand for Essential Oils and perfumes for the soap, cosmetic and other industries will go on growing. The cultivator too will benefit for he could grow aromatic plants and herbs as a rotation crop.

And so HAMAM reaches the third stage of its growth with 89% of perfumes blended from Indian raw materials.



THE TATA OIL MILLS CO., LTD.