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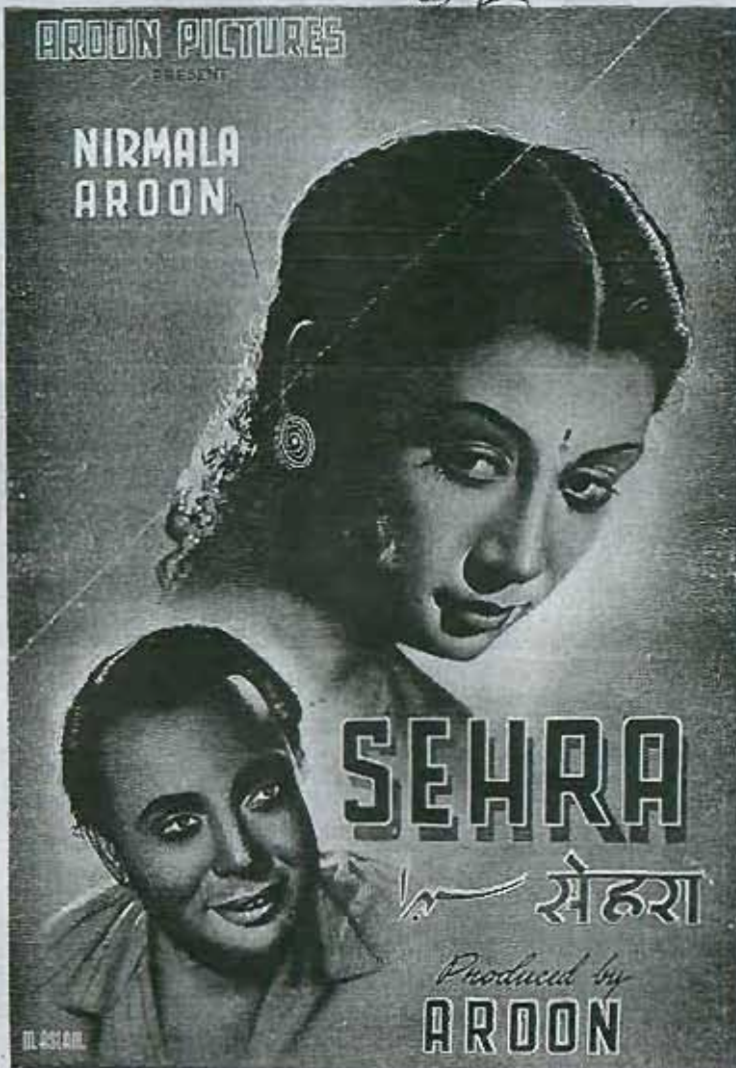
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TALKING POINTS

FREEDOM is one year old—but "Sound" is six years old. The kid is still yelling. And how! You see the birth of "Sound" coincided with the start of the "Quit India" campaign. It was born under a lucky star—the star of revolt.

Many readers have expressed their appreciation of the story "Bala And Butal" by Krishen Chander that we published last month. It is a grim—and great—story. But there is also a story-behind-the-story. A few days after its publication, the lady editor of a social welfare journal, with more humanitarian zeal and less sense of humour, wrote an editorial drawing the Government's attention to the plight of these two unfortunate refugee girls. The C.I.D. took prompt action and two police-men presented themselves at Krishen-Chander's house in Andheri and wanted to know the address of the prostitute who had written that letter to Prime Minister Nehru and Qaid-e-Azam Jinnah! It is not known whether they wanted to rescue Bala

and Butal or to prosecute the prostitute under the Security laws.

Our contributors and editors are a nomadic lot: Dattay Mulk Raj Anand is in London on the way to Prague and Warsaw, and will write for "Sound" about the latest developments in Europe. Akhbar is in Kashmir to cover the U.N.O. Commission, as you will note from the article he has sent us from there. Yusuf Akhbar is in Dhawan honey-mooning. V. P. Sathe is planning to go to Kashmir for a much belated honeymoon.

By the way, let me give you some good news: India's foremost Columnist I. H. Butal (of "from the Qutab Minar" fame) is going to write a regular column for us. Stand-by for sensations!

"Silverfish", that incorrigible critic of literature who has an uncanny knack of reading between lines, is back to claim his page in "Sound". Accordingly, the Book Review Sec-

tion will be revived from September. Publishers, please note.

A reader wants to know where on earth is "Tungi". Being a nocturnal visitor to the earth we are not in a position to give his whereabouts. He has however, severed his connections with Sound having abdicated in favour of "Vigil"—its a strictly secret pact between ghosts!

A reader from Secunderabad is worried why he has not received his copy of the June issue. We are sorry the Bazooka-puppets have seized the copies but we will be soon despatching them by tanks and armoured cars—if you get what we mean!

We are pleased to inform our readers that we are once again reviving the "And The Fury" section, which means you can start earmarking your groans, grouses and grievances for this section. Queries which are not printed in this section will of-course be replied by a "Mr. Knowall" in our office.

Our "Sound" outfit is a strange conglomeration of faiths and the faithless.

Here agnostics work with theologians. Hindus brush shoulders with Christians. Zoroastrians sign cheques with Muslims! There are all sorts of people from all sorts of places—ranging from Vallabhais' hometown to Hitler's Munich. Even the newly-born state of Israel is represented in the shape of a charming steno from Haifa!

(Bombay Police, please note we are not harbouring any Communists—though you may see Red on our cover!)

Have you noticed the "New Look" of your favourite magazine? Provisionally, it is only for this Freedom Special Number, but we can make the change permanent if YOU approve of the new format. Let's hear from you not only about the "New Look" but about every other feature in Sound that you like—or don't like!

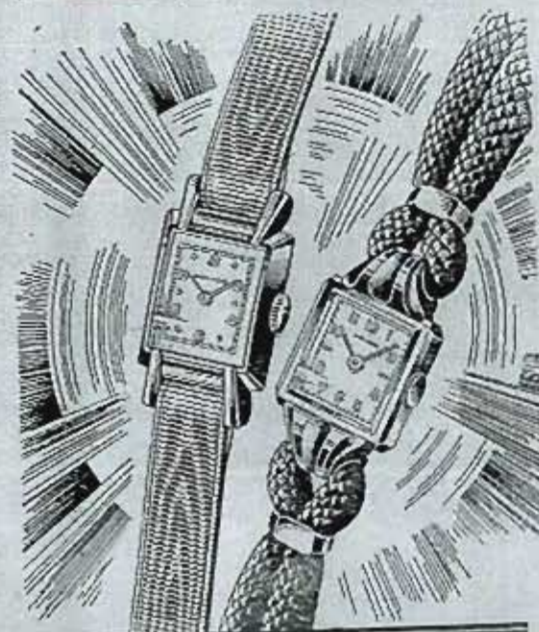
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SOUND

August 1948

WITH LOVE and IRONY

15th AUGUST—GRATEFUL FOR SMALL MERCIES—OUR NAIVE PRIME MINISTER—
FAIR EXCHANGE—UNITY IN CRIME—SABA SAYINGS

IT is the Fifteenth of August again. A year has gone by—a year of freedom!

What is truth? asked the Josting Pilate and would not pause for an answer. What is freedom? Can we pause for an answer? Can we, indeed?

Freedom! Freedom from what?

Freedom from British Imperialism? Nine months out of twelve we were governed by a British Governor-General! We are still within the British Empire! Our Ministers still have to take an oath of loyalty to the British King! There is still a British General commanding our army, a British Admiral commanding our Navy!



Freedom from want? The workers' wages have not increased, the peasants are still indebted to the money-lenders, millions have not a roof over their heads, and sleep on the pavements, the slums are as odorous and unhygienic as ever.

Freedom from fear? You have heard of the C.I.D. and seen our Police in action against trouble-

making Communists, Socialists and workers on strike!

Freedom! Freedom of what?

Freedom of speech? Hush, a section 144 in force. Even if it isn't the C.I.D. reporter is always present.

Freedom of the press? You have seen the Public Security Measures Act!

Freedom of expression? Beware, the Censor!

GRATEFUL FOR SMALL
MERCIES:

And yet we say: Long Live Freedom!

Even if we do not enjoy much freedom, we are free.

Free at last from the long succession of Curzens and Irems, Willingdons and Wavells and Mountbattens.

Free from the hitherto ever-present eyesore of a Union Jack.

Free from most of the Poonah-Poonah Colonels and the Burma Sahibs of the Bulldog Breed.

Free from the troublesome



formality of formal attire on official occasions.

Free from the expensive pageantry of the 'Laath Sahiba' and their Messahib.

Free from the want of titles, free from the feat of the Collector Sahib.

Free to fly one's own national flag, free to display portraits of national leaders in films without their being banned, free to eat *puri bhaji* in Viceregal Lodge and to wash one's dhoti with one's own hands, free to.....

But, then, there must be a limit. After all, in one single year, one can't have ALL the freedoms!

OUR NAIVE PRIME
MINISTER!

Our dear Prime Minister is so naive and simple-minded. Having to defend his Government's policy of No Nationalisation (as against the Nationalisation of key industries to which he and the Congress have been committed) he declared that it was not out of partiality for the industrial magnates that Nationalisation had been abandon-

by
SABA

ed hut—believe it or not—because the old existing industries are worn-out, obsolete and out-of-date and not worth acquiring by the State which should go in for brand new industries.

How Birla and Tata and Dalmia must be laughing in their sleeves! Birla with his 'obsolete' Hind Cycle Works, his 'old-fashioned' textile mills, his factories and banks and airlines.

Dalmia with his 'worn-out' cement factories, his 'Times of Dalmia', his sugar mills, his Dalmia-Jain Airways!

Tatas with their iron and steel works at Jamshedpur which are so 'out-of-date' that they are the envy of the world.

But our naïve P.M. thinks that because these industries are several decades old, they are out-of-date, not knowing that our industrialists have been renovating and modernizing their plants from year to year, incorporating every new mechanical



device and innovation to keep them running up-to-date.

It is another matter that it suits them to pretend that their enterprises are old-fashioned and worn-out, "not worth nationalisation".

FAIR EXCHANGE:

Here is an important flash from the Indo-Pakistan Front: The two Dominions are going to have an exchange of lunatics and madmen. Pakistan, it appears, is anxious to have all the Muslim lunatics, while India is no less keen to have all the Non-Muslim madmen.



By the way, I thought all the Muslim madmen were already in Pakistan, and all the non-Muslim lunatics in India—all except Qasim Razvi who had better be exported to Pakistan in pursuance of the above-mentioned scheme.

UNITY IN CRIME:

Talking about Indo-Pakistan affairs, remember the old adage "Honour among thieves"? I have already mentioned in this column the touching unity displayed by Hindu, Muslim and Christian goondas, thieves and pick-pockets who all work jointly in Bombay's gangsterland.

Now it appears that complete unity has also been established on the smuggling front.

Hindu and Muslim smugglers have been arrested trying to illegally take cloth and spices to Hyderabad.

A Sikh has been arrested on the Indo-Pakistan border in Punjab trying to smuggle cloth across the border into Pakistan.

Smuggling gangs operating on the Indo-Hyderabad as well as in the Punjab have a composite membership of Hindus, Muslims and even Sikhs.

Smugglers of all faith, unite!



You have nothing to lose—We are the suckers!

BURRA SAHIB'S MAG:

One had imagined that on August 15, 1947, the era of Burra Sahib, Chhotu Pegg, Poonah-Poonah, How I shot My Tiger, etc. came to an end. But evidently it has not come to an end even after a year of freedom—judging from the contents of a recent issue of "Onlooker" (see most of the game) magazine. Here is a choice selection of titles, from the reading matter which provides a fair cross-section of what the Burra Sahib and the Burra Mem Sahib are reading:

Machan Shooting.
Out of My Game Book.
Skins and Their Preservation.
In The Field.
Hound Saps. (No. 9, Blood-bounds)



Fishing Off Karwar.
A Wily Crocodile.
His First Panther.
Page For Shikaris.
Calcutta Causerie.
You & Your Cook.
Madras Musings (by Miss Mouse).
Nilgiri Nibblings (by Nutter-acker).
Poonah Prattle (by O. P. Oopnah).
Bangalore Lore.
Gateway Gossip.
Ceylon Calling.
Voice of Delhi.

And so on. Real pucca stuff, you know, just the thing to read, under the punkah, with a "Burra" by your side.

SAHIB AND THE DHORIE!

One of the literary gems in the "Onlooker" is a sketch in alleged lighter vein, entitled "Song Of A Shirt" which gives you ample proof that so far as the psychology of Anglo-India is concerned, August 15 might never have dawned and India might still be the "brightest jewel" in the "British Crown". This story is a Sahib's account of the misdeeds of his dhorie and his beater—"gem of a servant", like all natives! The other Sahibs are duly informed that the native dhories "hire out the clothes of their sahibs and Mem Sahibs to their Aryan brothers for festive occasions" and that "Next time your shirt or trouser fails to turn up, ... take a trip down the bazaar and see if you can spot them on the back of an Indian bridegroom in a native bazaar."

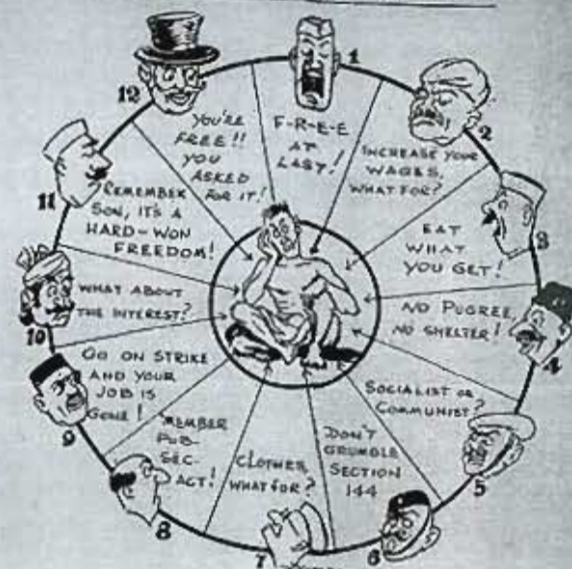
Mark the contemptuous reference to "Indian bridegroom" and "native bazaar". Shades of Clive, Hastings and General Dyer! Is This 1948—a Year after "Quit India"—or 1848, or even 1748?

"Onlooker" sees most of the game! We know your game, John Bull.



NO SMOKING!
And so smoking in cinema is banned.

TWELVE MONTHS OF FREEDOM!



I don't mind. I don't own a cigarette factory. I am not even a smoker—unless the picture is bad!

One can tolerate a bad picture only with the help of Lady Nicotine. I used to classify pictures according to their quality thus: "No cigarette—Best Picture; One cigarette—Very Good picture; Two Cigarettes—Fairly good; Three cigarettes—Tolerable; Four cigarettes—Not too bad; Five cigarettes—Bad; Six cigarettes and over—Intolerable".

As I said, I don't mind the "No Smoking" ban. But most of our producers should—how is anyone to see their pictures now?

BEGAD, SIR!

Winston Churchill is right. We must stand by the Nizam—even if he falls!

OH? MY DEAR!
Fifi, darling, don't you think I must wear my tricolour sari on Independence Night Dancer at the Taj?

SAYINGS OF SABA:

Independence Day Thought:
Man was born free but is ever kept in chains.

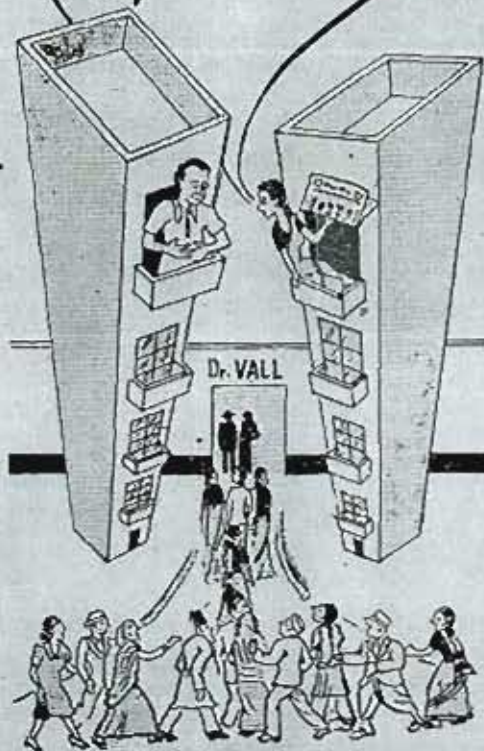
Where there is smoke (in a cinema) there is a policeman to catch you!

As the native proverb has it, there is something black in the Black Market pulse!

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HAVE WE KEPT OUR APPOINTMENT WITH FREEDOM?

By N. G. JOG.



HE Appointed Day has come", observed Pandit Jawaharlal Nehru in his message to the nation on the day of our freedom.

To day on its first anniversary, it behoves us to ask the question: "Have we kept our appointment with freedom?"

It is not enough to ask the question of the Prime Minister or the Government of India or even the provincial governments, which look after our immediate welfare. We cannot afford the role of disinterested, supercilious spectators or arm-chair critics or soap-box agitators. We are the inheritors of freedom and its active participants. Have we kept the appointment in our individual capacity? Have we contributed something to uphold that freedom, in add to its content, to deepen its meaning?

It is necessary to approach this first anniversary of our freedom as much in an introspective as a retrospective mood. No doubt the freedom to criticise is part of the wider freedom that is ours, but it ought to be exercised with restraint and understanding, more as a licentious right, in a constructive and not a destructive spirit.

First of all let us realise that our freedom was purchased at the cost of a major amputation of our country, the after-effects of which will dog us for a decade at least. No doubt the terrible operation was performed under the Mountbatten anaesthetic. For a time everything looked smooth and even rosy. From June 3, 1947, when the Mountbatten Award was publicly accepted by the Congress and the League spokesmen, to August 15 when the two dominions were ceremoniously born, there was a genuine display of co-operation and even friendship between both the parties. The colossal and most intricate job of administrative partition was carried through within a record quick time under



the personal direction of Lord Mountbatten. The hustling tactics adopted by him had no doubt its critics then as now; but then it ought to be remembered that a surgical operation has to be performed with the maximum dispatch if it is to succeed at all.

As it was, the anaesthetic effects of the celebrated Mountbatten charm had begun to weaken even before the patient was removed from the operation table: in fact it was not one but two patients who were removed suffering from haemorrhage and shock! Even before August 15, the Punjab situation had assumed an alarming complexion. The blood-fest which had begun in that unhappy pop-

vince early in the year following the Attlee announcement was simmering, though its violent eruptions had subsided for some time. It was believed that the special border force which was kept in the province under a British General would be able to maintain peace through the critical transition period. But it proved a vain hope and it has never been satisfactorily explained why. Suffice it to say that a blood-thirsty—almost insensate—vendetta took possession of the Punjabees and the administrative bifurcation of the province created a chaos and carnage which is unparalleled in history.

Both Lahore and Amritsar were in the grip of massacre and arson

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even before August 15. While the rest of India and Pakistan were celebrating the birth of their freedom, unhappy Punjab was plunged in a fierce gloom. The publication of the Radcliffe report unleashed all the pent-up bitterness and hatred and the murder mania spread like a prairie fire all over the land of the five rivers. Nothing, it seemed for a time, could control the holocaust. Rape, arson, abduction, mutilation, massacre, plunder—all done on an organised communal basis—were the order of the day all over the Punjab and the forces of law and order themselves connived at these heinous doings—if they themselves did not take part in them.

Pandit Nehru and Liaquat Ali Khan, the Premiers of the two Dominions, toured all over the Punjab at the end of August and though the tour did not have immediate effect, it strengthened the soberer elements and helped to create a healthy public feeling. No doubt killings continued almost till the beginning of October, but systematic efforts were set on foot to re-establish law and order and to facilitate the work of shepherding the minorities across the border.

The Military Evacuation Organisations which were established by both the Dominions, literally achieved wonders and the millions of refugees in India and Pakistan must be eternally grateful to them for their very lives. While the press and authorities were indulging in mutual recriminations, the army discharged its colossal task of rescuing people from hostile pockets with silent efficiency. The most gratifying part of this was the close liaison and co-operation which existed between the two army commands and even rank and file. After all till the other day they were comrades in arms and they needed all the camaraderie for discharging their mighty humanitarian task.

The MEO safely evacuated about ten million people across

the border, there being now no Hindus and Sikhs left in Western Punjab and the Frontier and no Muslims in Eastern Punjab. A rough balance of bloody retribution is thus maintained, though the subsequent exodus of Hindus en masse from Sind has tilted the balance in favour of India. Those millions of refugees have created the greatest headache for both the Dominions. The task of rehabilitating and resettling them has naturally enjoyed priority number one and it has proved baffling in spite of the lavish sums spent.

After all, the refugees represent so much humanity up-rooted from its native soil. Many of them have seen with their own eyes their sisters raped and brothers butchered and most of them have lost all their earthly possessions. No wonder then that they are seething with an elemental hatred and that their minds are unhinged by all what they have gone through. Not merely that but they infect the entire body politic and their absorption in their new social milieu is a task of great delicacy and complexity. They have taxed all the resources and even patience of government and still they are proving a difficult proposition to solve.

The ten million refugees represent the first bitter fruit of freedom based on partition. Their resettlement will involve the two Dominions in a long process of bickering and recrimination apart from costing their exchequer a huge lot of money. The problem is more complicated as far as India is concerned by the return of a large number of Muslim evacuees from Pakistan. No doubt that this was a most gratifying compliment to India and that it finally disposed of the genocide charge from the horse's own mouth. But then no government could long tolerate a one way traffic and the Government of India were last month compelled to issue the permit system for Muslims returning

from western Pakistan. It has been, of course, made clear that there is no intention to place any restriction upon persons coming to India for social or business reasons.

The refugee problem is thus problem number one facing both India and Pakistan and it will continue to tax all their economic resources for years to come. It is not merely an economic problem but also a political and social one and it is significant that the bitterest critics of the governments of both the Dominions are drawn from the camps of the refugees. Pandit Nehru has plaintively confessed that he underestimated this problem, but then it was humanly impossible to foresee such an appalling misfortune befalling India in view of the fact that partition was accepted by all the parties. It was a human earthquake whose effects will be suffered by generations to come.

Freedom has thus got a false start in India. Our political emancipation has only meant an accentuation of communal illwill and strife. No sooner had the killings subsided in the Punjab than the capital of India itself was sucked into the maelstrom and it was only the ruthless reasonableness of the Nehru Government that enabled it to ride the whirlwind. India has firmly declared herself to be a secular State with a common citizenship and nothing will deflect us from this ideal. Pakistan, however, was always conceived as an Islamic State and all the signs indicate that it will be ultimately hoist with its own petard.

Close on the heels of the Punjab holocaust came the invasion of Kashmir by the so-called tribal raiders. It is now damnably clear that the incorporation of Kashmir into Pakistan was conceived on the lines of Hitler's Austrian Anschluss—and all but executed! When the attempts to coerce Kashmir into acceding to Pakistan failed, the infiltration of the fair

valley by fifth columnists and marauders began according to a preconceived plan early in October and in the third week the regular invasion was launched—which seems to have taken the Kashmir Government and even Sheikh Abdullah unaware. On October 26, the raiders had reached and sacked Baramulla—35 miles from Srinagar. That very day the Maharajah of Kashmir formally acceded his State to the Indian Union. The next morning brought Indian reinforcements to Srinagar and on October 30 Sheikh Abdullah was appointed the Prime Minister. Thus began the epic of Kashmir which is continuing still, eight months after.

Kashmir has involved India in political, military and international complications. The undeclared war there is costing the Indian exchequer a million rupees every day and claiming a number of valuable lives like that of the hero of Nanshera—Brigadier Usman. But it cannot be gainsaid that partially to offset all these sacrifices, it has done at least one good turn to India. The cold and purifying blasts from the Himalayan heights have certainly helped to sweep away the communal cobwebs from the plains below. As Nehru declared in a speech in Srinagar: "You have presented a model lesson to the people of India."

The Sher-i-Kashmir has shown to the rest of India and to the world how to achieve communal unity and freedom. Today Hindus and Sikhs and Muslims are fighting shoulder-to-shoulder for the liberties of a predominantly Muslim State and to save it from the depredations of an avowedly Islamic nation. Today there is no bitterer enemy of Pakistan than the Kashmir peasant, who has seen his land ravaged by fire and sword first by the tribal freebooters and later by the regular Pakistan army itself.

This indeed is the only outcome of India's reference of the Kashmir

case to the United Nations Organisation: from merely aiding and abetting the invasion in January, when the question first came before the Security Council, Pakistan is now fighting the Kashmir battle on its own, when the UNO Goodwill Commission is on the spot to report on the situation! This barefaced participation has been directly due to the tortuous power politics indulged in by the Security Council and by its ostrich-like refusal to face realities. There is not the least doubt that the whole case of Pakistan in Kashmir is built up on falsehood and deceit, as Nehru categorically declared last month. Whatever may be the result of the Goodwill Commission India will defend Kashmir's freedom to the last, for she is defending her own freedom and honour in that process.

The third and greatest clamity to befall India in the early months of freedom was the assassination of the Father of the Nation himself on Friday, January 30, 1948.

A light went out of the world that fell Friday evening even as it went out another Friday nineteen centuries ago. A light went out from each of our own homes, the light that shed its beneficent effulgence in the lowly hovel as in the lordly mansion. It went out of the hearts of a hundred million white and black and brown people who had never seen him and yet who knew that he was the greatest man on earth. In London and Paris and New York, men, women and children were moved to tears just as they were moved in Bombay and Madras and Lahore. The death of no other man in history has evoked such spontaneous, universal grief.

While Punjab was indulging in massacre in spite of the special detachments of army sent there, Gandhiji alone kept the peace in Calcutta and Bengal, which too was cut in two like the Punjab. He was the one-man boundary force which succeeded in its mis-

sion, though the situation was as explosive in Bengal as in the Punjab. While we were busy celebrating our freedom, the old man who was its main architect was keeping a twenty-four hour vigil in the highways and byways of Calcutta. For nearly a month he lived there, himself drinking like Siva the communal poison and guiding humanity to the paths of peace and love.

Gandhiji came to Delhi, the capital of India, early in September when it looked like the city of the dead and when our long-sought freedom was turning into dust and ashes into our mouth. He was the sole beacon of hope, the sole light that shone in the encircling gloom.

Amidst the orgy of murder and blood-lust, amidst the fire and pillage of countless cities and villages, amidst the desolate tramp of humanity uprooted—that light alone shone steady and sure. That light did not bear the label Hindu or Muslim or Sikh. That life defied the new made boundaries of Pakistan and Hindustan: it rose above the warring distinction of religious creeds, the grinning mockery of two nations carved out of the same body.

Many half-blinded persons refused to be guided by that light, to be cheered by its warmth. The souls that were obsessed by the cry for revenge found that Gandhiji stood like a rock in their path like a very iceberg. He set his face sternly against any manner of retaliation and repeatedly called the erring souls to the right path. He refused to make humanity a bargaining point with Pakistan. "Let Pakistan do what it will," he impressed again and again upon the refugees who had crowded in Delhi, "for Hindustan there is only one way—the way of humanity. He was probably the one son of man among 400 million human beings who preached and lived this message without any saving clause or the slightest mental reservation.



His Excellency Sri C. Rajagopalachari being sworn in as Governor General of India by the Chief Justice Kania. Members of the cabinet are seen on both sides of our first Indian G.G.

As irony would have it, this apostle of non-violence was struck down by the bullet of an assassin as he was walking to the prayer-ground on that fateful day. The actual murder may have been the work of one man, but the disfigured conscience of all of us contributed in no small measure to that supreme tragedy. Not all the ages will wipe off the blood of Gandhiji from India's hands.

Barely six and a half months have passed since Gandhiji's death. The Frankenstein's monster of communalism which was laid low by his sacrifice seems, however, to be again becoming active—thanks to Hyderabad. The communal riots which took place early last month in Bombay were directly

due to the instigation of Kistm Razvi, who is out to establish another Pakistan in the South of India. He has imposed a communal and fascist tyranny over the State and even His Exalted Highness the Nizam has apparently become his puppet. Gangster raj rules supreme in Hyderabad State today and all sorts of atrocities—reminiscent of the Punjab itself—are being perpetrated in the border areas.

Ever since the Standstill Agreement was signed last November, the Government of India have shown great patience and forbearance in conducting the tortuous negotiations for a permanent solu-

tion. While unctuously professing their anxiety for a peaceful settlement, the Nizam and his advisers have always torpedoed all chances of agreement with India on the basis of accession. "The Hyderabad Government," bitterly observed Pandit Nehru three weeks ago, "have behaved in the last six months in a manner which would do credit to any gangster, thief or deceitful person. They have come to us again and again, speaking softly and, all the time, they had gone on intriguing in hundreds of ways against us." The most blatant example of this is the gun-running openly carried out with the help of Pakistan and a few foreign adventurers like the notorious Cotton, who flew a "mercy



The Excellency Shri C. Rajagopalachari being sworn in as Governor General of India by the Chief Justice Kania. Members of the cabinet are seen on both sides of our first Indian G.G.

As many would have it, this episode of non-violence was struck down by the bullet of an assassin as he was walking to the prayer-ground on that fateful day. The actual murder may have been the work of one man, but the deadened conscience of all of us contributed to an small measure to that supreme tragedy. Not all the ages will wipe off the blood of Gandhiji from India's hands.

Twenty six and a half months have passed since Gandhiji's death. The Frankenstein's monster of communalism which was laid low by his sacrifice seems, however, to be again becoming active—thanks to Hyderabad. The communal riots which took place early last month in Bombay were directly

due to the instigation of Kasim Razvi, who is out to establish another Pakistan in the South of India. He has imposed a communal and fascist tyranny over the State and even His Exalted Highness the Nizam has apparently become his puppet. Gangster raj rules supreme in Hyderabad State today and all sorts of atrocities—reminiscent of the Punjab itself—are being perpetrated upon the hapless people of the State and even on the Indian subjects in the border areas.

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plane"—presumably full of arms and ammunition—from Karachi to Hyderabad last month in blatant defiance of the ban imposed by the Government of India.

Barring a miracle it seems unfortunately clear that the Hyderabad impasse—which has already become an unendurable agony—will have to be solved by resort to arms alone—even if we may not call it war. So far the Government of India has shown an exemplary restraint, but it is a moot point now whether a decisive solution should not be found without any further delay whatever the cost and risks involved. Meanwhile Hyderabad is frantically trying to take her case to the UNO which may not be altogether averse to have its finger in the Hyderabad pie. We must resolutely refuse in that case to treat the Hyderabad affair as anything more than an internal problem of India and sternly refuse the UNO to meddle into it.



Our leaders at work on Free India's Constitution. Appearing in the picture are Dr. Ambedkar, Shri Sarat Chandra Bose, Sardar Vallabhbhai Patel, Mr. B. G. Kher, Shri K. M. Munshi, and Mr. Frank Anthony.

The Hyderabad stalemate negatively highlights the wonderful work done by the States Ministry in tackling the question of other Indian states which are spread all over the Indian map. Sardar Vallabhbhai Patel has liquidated within a few months the autocracy of centuries and solved the so-called states problem once for all. In place of nearly 600 states which existed a year ago, there are now barely a score of princely entities—and those too will now be run on strictly democratic lines. Of these only half are viable units, all of whom—except Hyderabad—have acceded to India.

A total of 219 states have been merged into the adjoining Indian provinces. About 22 are consolidated into centrally administered areas, while 249 are now integrated into six new Unions! All this has completely changed the face of mind too. The nine crores of people

SOUND

who were so long condemned to live under the shadow of princely feudalism will be soon as democratically governed as their brothers across the border. They are now assured all the fundamental rights which the Indian citizens enjoy and all the avenues of moral and material development are open to them.

The new deal to the states has brought into the Indian Union almost as much population as was lost to Pakistan, while the actual territory now integrated into or acceded to India is actually larger than that cut off by Pakistan, even excluding, in both cases, Hyderabad and Kashmir. If those two major states ultimately ally themselves with India, we will have gained into the Union 5,87,888 square miles of territory and 88 million population as against the 3,61,311 square miles and 70 million population partitioned into Pakistan. These figures are very striking indeed and tell their own tale.

Overwhelmed by all those problems, or because it is overweighted in favour of the status quo, the Nehru government has not been able to solve many of our economic problems or to introduce a socialist order of things as quickly and effectively as was hoped of them. The capitalist is still firmly entrenched, while the blackmarketeer and profiteer is yet battering on the shortages and soaring prices. The devaluation of food and cloth—largely at the persistent persuasion of Gandhiji himself—seem to have already proved a failure and the prices of all commodities are going up almost every week. Thanks to the lifting of controls, the cloth trade has proliferated to the extent of an extra hundred crores of rupees in the first six months of this year alone. It has not only swindled the consumer but also the Government by evading the income tax on these illicit gains.

August 1948

The general all-India index of wholesale prices has risen steeply by 67 points in the first six months of 1948 as compared with the 31 points in the relative period last year. The food index stood at 378 in June having risen by 57 points since January. The cost of living index is mounting up regularly. Jalgaon having registered an all-time record of 450 in last May. All this has naturally created much hardship and discontent among the masses, which must be alleviated without delay. It is preposterous, for example, that the price of Indian sugar should be more than double of the present international price and that a people's government should allow this highway robbery by banning imports of foreign sugar.

Fortunately there are signs of a welcome if belated awakening on the part of the Government of India to the economic crisis that is looming large before the country. Both Pandit Nehru and other Ministers have recently referred in anxious terms to the rising spiral of prices and falling curve of production which have brought inflation in their train. There is a proposal to establish a Ministry of Economic Affairs to co-ordinate the financial and industrial policies of India and to introduce a regime of the strictest economy.

There is no gainsaying the proposition that the freedom has turned out to be a terribly costly



Pandit Jawaharlal Nehru, Prime Minister of India, inaugurating the ECAFE conference at Ootacamund.

affair, thanks to the refugee problem, to Kashmir, to our embassies and deputations abroad and to the squandermania which seems to have infected the various Ministers at the centre and in the province. Everybody is out to prepare a grandiose five or ten-year plan costing crores of rupees, without bothering in the least to consider where either the cash or the material will come from.

Not only is a Ministry of Economic Affairs absolutely necessary but it must be given overriding powers to control national expenditure and to stop the present economic rot. The most resolute efforts will be needed to meet the mounting inflation, which bids fair to be the most pressing and acute problem before India in the second year of her freedom.

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THERE has been much talk in recent years about the cultural heritage of India. It is inevitable, of course, that those of us who love India, but who have been prevented from knowing anything about its past by a vicious system of education, imposed on us by an alien government, should want even if belatedly, to discover our heritage. Even the history of India as written by English historians has been widening its scope of late, so as to recognize and appreciate the value of India's cultural heritage. Lord Macaulay's blatant dictum that the whole of Sanskrit and Arabic literature was not worth a single shelf of a good

European library, which was repudiated by many eminent Englishmen in his own time, or immediately after, is nowadays discounted. It is true that the English attitude towards our ancient civilization has been sympathetic or adverse according as their political relations with our country required. For instance, the resentment and bitterness caused by the shock of the mutiny made Ruskin recoil back in horror from the exuberance of Indian sculpture. The kind of superstition of the scientific historian which, disguising a fundamental puritanism and the burra sahib's contempt, evidenced itself in the insidious calumnies of

Vincent Smith. Again, the challenge of the emerging India's nationalism in the early years of the twentieth century inflamed the dormant passions of our rulers and brought the insinuation and interdict, the vituperation and the abuse which considerably disfigures the monumental *Cambridge History of India*. Perhaps it is only since the influence of Mr. Well's *Outline of History* began to be felt and the necessity of social and economic changes in India began to seem inevitable as a logical result of the introduction of industrial reforms in India, that Chio has become a somewhat conciliatory muse dedicating herself to epic revaluations of India's past and discovering in her course a new imagery and new metaphor. After Mr. Edward Thompson's gallant efforts in Indian history came, the *Legacy of India*, edited by the late G. I. Garret. And a great deal of lesser work by popular authors like Major Yeats Brown was followed by Mr. H. G. Rawlinson's *India: A Short Cultural History*. Since then there has been an increasing amount of collaboration between the many freedom-loving British intellectuals and their Indian counterparts and there have been several tokens of sanity and goodwill between the forward minds of the two countries. Naturally, the serious study of India's cultural heritage and writing of Indian history, is now mainly the responsibility of our own intellectuals. And the three volumes of the *Cultural Heritage of India* issued by the Ramakrishna Centenary Committee and Jawaharlal Nehru's Historical writings are indicative of the emerging awareness among our compatriots that we alone can bring the sympathy needed for an intimate survey of our past. But we are not chauvinists and welcome the interest in our culture displayed by outsiders; and, as we believe that any future civilisation will be the product of the joint efforts of the best men in the shrunken world of today, we wel-

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It is in a synthesis of the beauty, the subtlety and the human qualities of past culture with that of our own day, that lies our hope of using our heritage effectively. It is obvious that the real history of India has not yet begun to be written, and the whole of Indian culture is waiting to be claimed by its true inheritors.

come among our midst all those who love us as much for our strengths as for our weaknesses.

As the interpretation of our culture proceeds apace, however, we have to cultivate a certain detachment to temper both the cautious attitude of the foreigners and much of the sentimental affection of our compatriots for our country, and we have to ask a few fundamental questions without answering which we cannot see our cultural heritage in anything like a true perspective. Let me pose these questions here:

Dr. MULK RAJ ANAND

What precisely do we mean by our cultural heritage? Is it worth our while to resurrect from our past the memories of what, at their best, are only certain ideas and realities which are lost in myth and legend. And what value have they for our broken and tormented society of today? And, if it is worth our while to save this heritage, how is it to be saved?

Some years ago Mr. Paul Valéry, the great French symbolist poet, soundly declared that the past of civilisation was a dead weight suitably entombed in the epiphrases of academic history and that it was better for the world to throw aside the weight of tradition and embrace the world with a fresh vision. And there is a seeming confirmation of this view in the fact which most English historians of India adduce, without asking the why and how of it, that the

Hindus never wrote serious history. Also, there is a passage in the *Timaeus* in which Plato speaks of the enviable lot of the Greeks, who came to live on virgin soil, created their own gods at the same time as they created their cities, and remain unburdened by a past, free of all confusions, unweighted by memory.

It would seem at first sight that M. Valéry, the ancient Hindus, as

well as Plato, stand for a simplification that, by rejecting the past may yield the leisure to luxuriate in a timeless present. But, I suspect, that the very contrary of it is true, and our definition of our cultural and the writing of history will be the more adequate if we get down to the very root of this matter.

The writing of history presupposes the sense of time. But since

Our Cultural Heritage



"A light went out of the world that fell Friday evening even as it went out another Friday afternoon centuries ago. A light went out from each of our own homes, the light that shed its benedict effulgence in the lonely bavel as in the lordly mansion. It went out of the hearts of a hundred millions white and black and brown people who had never seen him and yet who knew that he was the greatest man on earth. In London and Paris and New York, men, women and children were moved to tears just as they were moved in Bombay and Madras and Lahore. The death of no other man in history has evoked such spontaneous, universal grief."

time is more susceptible to change than space, it becomes easy for the superficial to think of historical facts in terms of certain fixed ideas or symbols, like Kings and Queens, without going into the ramifications of all those dynamic struggles and movements generated by the people. So that we often tend to regard the inert museum piece as one form of our cultural heritage and the traditional values and conventions established by polite society as another.

Whereas our cultural heritage, if it means anything at all, can only be looked at socially and biologically in so far as we are heirs to life, in so far as we are the products of a multitude of forces, acting and reacting on each other through the amalgamation not only of the fundamental economic and political values but of all the superstructure of belief and reason which are summed up in folk culture, religious and aesthetic values of individuals from sentimental experience to scientific opinion and logical reasoning.

The beginnings of culture were in the tilling of the soil, the rearing of silkworms, bees and flowers. Therefore, its sources lie in the life of the peoples, in the feelings and aspirations of the ordinary folk around their work, even though it expresses itself in universal forms through the abstract ideas which define ultimate values and excellences, archetypes of perfection. If we contemplate our past heritage, therefore, we can only look at it in the words of a savant, as if it were a great tree rooted in the soil though it soars to the sky.

And, even in looking at our cultural heritage thus, we are not merely accepting the yearnings and the struggles of our ancestors, as well as the values, notions and concepts they evolved, but, in full view of the needs of the moment, we seek to assimilate to realise, to transform what we accept into the pattern of our own existence. In other words, all these historical

beginnings, all these heritages are not to be viewed as merely so many abstract ideas and theories, which will illumine our present problems and which will help us through the revival of this creed, or that dogma, to live anew, but we have to regard these histories as facts, realities, the achievements of the human spirit which must be ordered and arranged and submitted to the tests of the living consciousness, of actuality, to see how much and what they have contributed to the making of us. And in the cross-fertilisation of the literature and the art of the past with the life of today we weave a web that embrace our multifarious strivings. Our cultural heritage does not remain, then, merely the decorative array of a number of works of art in our museums which tickle our national pride, but becomes the embodiment of a living tradition.

It is precisely because none of the historians of India have so far attempted to see history as embodied in the myths and the legends of our country, in the comic and tragic folk tales of our peasantry, as well as in the symbols and designs of our an-
 orphous religions, that most of them think India has no history. It is because many of them trace the history of our civilisation in terms of generalities, rather than as the story of the groups of little peoples who inhabit our landscape with certain manners and customs performing certain deeds and pronouncing certain words, that we get the mish and mish of long familiar generalisations pointing for appreciation of Indian culture.

The Younghusband—Rawlinson kind of approach which waits a little longer before the established idols of the past is, of course, mostly unconscious. I have no doubt that it is inspired by a genuine enough humanitarianism. But, nevertheless, it cannot catch the spirit of our civilisation. And it leads to the curious policy

adopted by many foreign Governments in the East, who however absurd and inferior they consider native cultures, encourage even the most hackneyed and antiquated forms of these cultures by spending liberally to recast, build and preserve imitation pagodas when they have money to spare for free primary education to give the living cultural heritage of the people a new life and a new significance.

There has been, as everyone knows, the more conscious approach of the European scholars, exemplified at its best in the work of Professor Max Muller, and at its worst in Professor L. D. Barnett. The former was a German rather too anxious to trace his kinship with the Aryan brother, but, at any rate, in spite of his exaggerations, a conscientious enough translator who devoted a life time of research to the ideals embodied in the Vedas. And though his special studies precluded a comprehensive view, his attitude was, by and large, adequate to his purpose and he showed his affection for old India: 'If I were to ask myself,' he wrote, 'from what literature we have in Europe, who have been nurtured almost exclusively on the thought, of the Greeks and the Romans and our Semi race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect more universal, in fact, more human, I should point to India'. But in the case of the interpreter, one reads his querulous introduction to the Bhagavat Gita in Dent's classics and one asks, why on earth he troubled to translate the text of this book and to expatiate on it at such length if he had such a low opinion about Hindu thought in general and about the Gita in particular.

Then there is the sentimental approach of our own indigenous Arya Samajists which honours the past by paying it the homage of

They all said at the office:—
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 HER TEETH"**



But her dentist said:—
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a sign and seeks to revive the Vedic age entire.

The past of India is certainly ours. But how are we to save it, to make it ours?

As I have tried to show, any survey of our past heritage which does not study it in relation to our own time, but aims to borrow a theory or a way of life from history is doomed to failure. Especially as in the case of India, our old way of life and our ancient ideals are wrapped up in the religious philosophy of Hinduism which, the Yogi of Mayfair and Manhattan apart, the vast majority of our peoples neither accept nor reject, but believe in as a miscellaneous set of formula, which in practice they seek most of the time to repeat as *Puja-path*, even as they allow constant encroachments on its taboos by the forces of the new modern industrial civilisation.

The schemata of most of the historians of our culture is the usual one, familiar now even to the proverbial intelligent man for whom guide books are written. There were the Arya conquerors of India who wrote the Vedas and their successors who composed the epics, Ramayana and Mahabharata and evolved the caste system. Then there were other conquerors, the Scythians, the Huns, the Mohammedans who all did their bit—especially the Mughals. Nowadays, of course, the historians begin their books earlier than their predecessors, for, as a result of the excavations at Mohanjo-Daro and Harappa, some evidence of a unique layer of Indian civilisation of an earlier date has become available. The general idealism of the Vedanta looms large in all these surveys. A brief reference to the dramatists of the Classical age, and to the grammarians of the Medieval period and the whole business is rounded off by an exposition of Vaishnavism, Saivism and Saktism.

One looks in vain in such surveys for any knowledge about

the original neolithic inhabitants of India, for the descriptions of the flights of fancy evidenced in their lovely stone-carvings of tree spirits or for the myths embodied in the heavy, monoliths of the Mother Earth itself. Have these historians, one asks, ever read the more human stories included in the Mahabharata or seen the significance of some of the moral ideas enshrined in the myths and the legends that became current in the various periods? Is it likely that the peasant, the potter the maker of toys and the bard of any time may give a far truer picture of developments than the great currents which are supposed to run through the various periods. In fact, it may be that the series of poems and pictures around the Krishna cult are more useful to the cultured persons of today than the allegorical generalisation which interpret them, important as these latter are. For it is in a synthesis of the beauty, the subtlety and the human qualities of past culture with that of our own day, that lies our hope of using our heritage effectively.

The jobs that the Hindus never wrote any history cannot be sustained in the face of the imaginative work of a whole succession of poets, saints, artists, priests and story tellers who, though they may not yield such respectable evidence as our scientific historians desire certainly continued to develop new folk forms almost century by century. And, however, indeterminate these early periods may be, there is enough in the vast mass of stories and ballads, lyrics and epics to make the basis of a comprehensive survey of the societies from which these documents of human culture sprang up. And essentially, the kind of multifarious material also dictates a new point of view of looking at history perhaps a typically Indian point of view the attitude of *anekantavada*, with its corollary that truth is many-sided and not necessarily the monopoly of any one group or sect, and that tolerance is the supreme virtue.

It, indeed, the choice is to be made between the bird's eye point of view of studying Indian history and worm's eye point of view I,



Vladimir Drushchikov, as Daulta and Elena Dorevichikova as Katy, in "Stone Flower" ("Pavlova Ke Phool") a prime Soviet Film in natural colours now dubbed in Hindustani.

for one would plump for the latter. For the bird's eye point of view involves an emphasis on the Vedantic truth, as it has been interpreted by Shankara, for instance. The oversoul is the one eternal verity. The rest is illusion. Whereas the worm's eye point of view shows that our past is not one thing or the other but enshrined in our various energies, in our various strengths and weaknesses, in our many achievements and many failures and that it is essentially human. One God, one book, one leader, one country was never the slogan of our peoples, and dogmatism and fanaticism were discouraged. And in the vast majority of the saints of India, especially in the Mediaeval poets, Kabir, Chaitanya, Nanak, Mirabai and Tuka Ram, the concern for a human truth, a human philosophy and a human religion is most pronounced, probably because spring from the soil, they conceded a great deal to the little people, whose only virtue is the

heart.

It is often asserted that the character of the early societies of India was static over long periods and that the latter feudalism showed a continuity and a sameness which makes a study of its various phases superfluous. But how then are the variations in art forms to be explained? Did not ever the caste system take a long time to develop? And was not the revolt of the Buddha against the metaphysical idealism of the Brahmins symptomatic of a great ferment whose cultural impulses resulted from the people's urge for a more humanised religion? And how did the Indian sensibility flower out again, after the development of a great many different schools of Philosophical thought in the drama of the golden age, in Ajanta with all the warmth of a passionate life bursting through the moon breasts and wine-jar hips of lovely women involved in festivals of dance and song? And why the exuberant vitality of

mediaeval Indian sculpture, so different from the classical restraint of the Gupta period? How came it to be that the tradition of fresco-painting lasted for so many centuries only to re-emerge through certain survivals in the folk art of Gujarat of the 15th century and the Rajput painting of the 18th and 19th centuries? Why the rich sensuous lyrical as well as epic love poetry of the mediaeval singers? And how the contemporary decadence?

All those changes relate back to slow changes in the social life of India, which will have to be studied in all its ramifications, in terms of the creative impulses of our ancestors and in terms of the forces and ideas they generated if it is to be rescued from the fossilised generalising mind and if the past of India is to become ours. Meanwhile it is obvious that the real history of India has not yet begun to be written, and the whole of Indian culture is waiting to be claimed by its true inheritors.

No Break With The Past...

By
Sachin Chaudhuri



THE freedom which came to India on August 15th did inaugurate a political revolution. On the economic front, however, a whole year has rolled by full of portents, promises, perhaps, of predictions, but there have been no concrete changes yet which can be called revolutionary. There are possibilities vaguely pointing to the future, all of which herald a new dawn.

The historian of current economic affairs, has to tread warily, because many sources beset his path. Without the magic powers of the astrologer, how is he to read the signs of the times and say what is merely pass-

ing and what is of abiding import, for the trends that appear on the surface are many and conflicting.

The changes contemplated are not so very radical, and do not suggest a break with the past. They smack only too familiarly—and discouragingly—of the old bureaucracy which we fondly believed we had done with for ever when freedom came to us twelve months ago.....

Portents and promises! They could be nothing other, for the Government

which came on the scene on the fateful day inherited legacies which could not be wiped away overnight with the best will in the world. Unlike a nation which comes into its own in the wake of a successful revolution, free India did not start from scratch. The same steel frame remained albeit a little dilapidated; the administration which had long become an anachronism and was collapsing under the sheer weight of red tape suffered no more than a change of masters at the top. Corruption and black markets continued rampant. The aftermath of the war and inflation were only the outward signs of an

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economy which had been disintegrated from within. Independence was celebrated in the midst of a food crisis brought on by years of continual shortage. There was shortage of everything, and shortage of every kind, and not of food alone; money alone was in plentiful supply.

Thus, on the economic front, we have to scan the distant horizon for anything of comparable magnitude. Even then, what meets the eye are only promises. There has been no break with the past; this is painfully evident in the handling of every major economic problem. The great River valley projects which will speed up industrialisation by providing electricity and help agriculture by irrigation, bringing waste land into cultivation, are still paper schemes which will take many years to materialise. On the food front the situation is still very precarious, and bare necessities are being provided from foreign imports obtained at prohibitive prices, draining the country of precious foreign exchange which could be better utilised for long term economic development.

At the end of freedom's first year



The Hon'ble Mr. Shammukam Chetty, India's Finance Minister, addressing the Press Conference on the Sterling Settlement.

the Government have taken the first steps towards a more direct participation in shipping, in airlines, and in a limited number of manufacturing projects. A corporation has also been floated for assisting private enterprise in new economic ventures, but taking the requirements of the country even on a very modest computation, at a rough guess all those would not total up to anything that could promise more than a fractional rise in the national income.

On the debit side the greatest setback which the Congress Government suffered, and the most damaging one, was its failure to stamp out black markets and to check inflation and bring under control corruption and profiteering. It had been expected, and the Congress itself had confidently believed, that the new Government would be able to enlist the moral as well as the material support of the people, and that with this essential and irresistible backing it would be able speedily to change the entire outlook and create an atmosphere in which the task of economic regeneration, admittedly difficult and baffling in vast complexity,

could be taken in hand with better hope of success.

The actual sequence of events has sadly belied these hopes. The wave of labour unrest was perhaps inevitable. That inflation would be difficult to curb could also be anticipated, but not that prices would shoot up 30 per cent above their level when the Congress took charge, and in less than a year's time at that! This new phase of inflation has followed the continued decline in production which in the major organised industries average from 25 to 30 per cent below the peaks reached during the war under an alien Government.

Transport has been one of the blackest spots. Worse still, locomotives and rolling stock are in such a sad state of despair that no hope of material improvement can be held out for years. Against the legacy of the war years, there is nothing on record to show that the People's Government has shown any greater concern or drive in meeting the situation by timely efforts to secure equipment from abroad.

One of the reasons why the Congress Government failed to get the people behind it was its ready compliance with demands of the industrialists. After an initial period of hesitancy and groping in the dark, the Government moved on to an industrial policy which could only lead it farther and farther away from the Gandhian ideals to which the Congress had been wedded in theory before coming into office. A curious situation has developed in which the non-Government wing of the Congress represented by the A.I.C.C. can go on adumbrating economic programmes based on Gandhian ideals of self-sufficient village economy, decentralisation and rationalisation of key industries, while the Government moves more and more to the *Status Quo* that prevailed on August 15, last year, supplementing the existing economic organisation at a few minimum points instead of attempting to initiate changes in the present scheme of things.

Perhaps the most important single

measure adopted by the Government so far was the adoption of gradual de-control, started with food grains and sugar, and extended soon after to cloth and yarn. Where it has been feasible to do away with controls altogether, a rise in prices has been allowed to bring the control prices into closer alignment with costs. This has resulted in the complete negation of a price policy, with costs chasing prices, and the rise in railway rates has completed the upward spiral.

The industrial trace secured under Pandit Jawaharlal Nehru's initiative has, in the circumstances, broken down, as attempts at wage fixation are bound to do in the absence of a simultaneous freeing of profits and effective price control. True, proposals for profit sharing are still being investigated, but in the present temper of the industrialists, and in a situation where the incentive of profits is accepted as the prime mover of economic activities in general, they do not promise hopeful results.

If there has not been a post-war slump, it is because the shortage of goods is so acute that sales at a profit are well assured, not because economic activity has been expanding on the whole. In spite of the prevailing shortage, imports have been strictly restricted, not however, with an eye to requirements of the industrialists or of the consumers. The issue of import licences has followed no discernible principle save that of perpetuating corruption, and provides one of the more disgraceful chapters in a depressing record. The latest disclosures prove, however, that while non-availability of sterling has been exploited to scare away prospective importers, and to explain why capital projects cannot be pushed on, the fact is that freely spendable sterling has actually been accumulating all these months because neither the government nor the industrialists know how to utilise it. Apparently, private enterprise has not been coming forward in spite of so much cajoling.

The long overdue reform of the land-revenue system has, at long last,



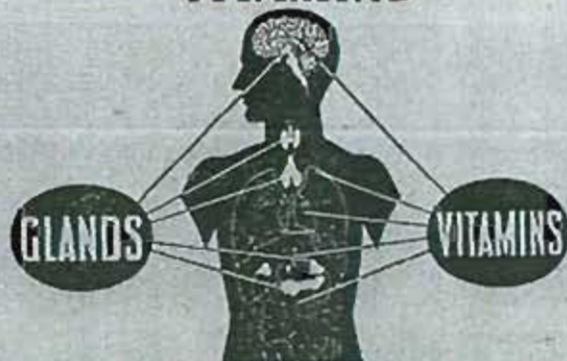
Blast furnaces of Tata Iron & Steel Factory. The Government of India has a scheme of raising the steel production capacity of the country to 2½ million ton per annum.

been taken in hand. The zamindars have to go now, but the problem of rehabilitation of the peasants has not yet been treated except in the barest outlines. Even here, the changes contemplated are not so very radical, and do not suggest a break with the past because the main planks of the

programmes continue to be co-operation and consolidation of holdings which smack only too familiarly—and discouragingly—of the old bureaucracy which we fondly believed we had done with for ever when Freedom came to us twelve months ago.

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Shall we be Playing in these Colours?

A. F. S. TALYARKHAN



MOST people are taking stock of national activities during our first year of independence, and I have been asked to present the balance-sheet of our sport during the year ending August 14, 1948. Never much interested in the statistical side of sports, I am afraid that my summing-up will be of little interest to those wanting competitive standings, but in spite of this I feel that one or two factors have appeared on the horizon of our sport which call for careful survey.

Even before partition had become an accomplished fact I had contributed several articles forecasting the inevitable split which would arise in the sport of the country taken as a whole, and the wishful thinkers who then disagreed with me are now bound to admit that what I wrote has come to pass. In fact, sooner than I expected, Pakistan realised the

propaganda value of sport and not only set up her own controlling organisations but very speedily secured international recognition of her status as an independent entity. Perhaps only a few realise that the first time the flag of Pakistan will become familiar to the peoples of other countries will be when it flies proudly over the Olympic arena in London this year.

All this has given rise to a considerable amount of what may be called "Pakistan fever", none of it

of this sub-conscious nature was me as being the most salient feature of the last twelve months. It is in this context that I prefer to review one or two things which stand out to me, who always tends to delve deep into the politics of sport as much as into its myriad technicalities.

I see and hear behind the sporting scene things that are as unpleasant as they are deliberate, little pointers to the wind, fashioned by communal hands, all part and parcel of the insane prejudice which seems to be the only rallying cry of those who forced brother to part from brother in our shameful story of just three hundred and thirty five days....

We may rue to see the day dawn when sport—so called—is garbed in a Hindu Dhobi or Muslim pyjama. When the time comes, shall we emerge in our true colours, leaving the coloured caps and blazers and ties as ancient relics of a past age when the sound of a bat against a ball did move to our four hundred millions the clang of a temple bell or the chanting of a muezzin from a minaret?

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by

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All this has given rise to a considerable amount of what may be called inter-dominion rivalry, some of it understandable but much of it decidedly unhealthy. And it is this aspect of the last year in the sport of this sub-continent which strikes me as being the most salient feature of the last twelve months. It is in this context that I prefer to review one or two things which stand out to me, who always seeks to delve deep into the politics of sport as much as into its myriad technicalities.

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when the sound of a bat against a
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millions than the clang of a tem-
ple bell or the chanting of a muezzin
from a minaret!*

TO BE OUT SOON! WORLD '48

A CRITICAL
SURVEY OF THE
YEAR '48

CONTRIBUTIONS BY:

Dr. MULK RAJ ANAND
K. A. ABBAS
SIMON PEREIRA
N. G. JOG - YOOJI
J. N. SHANI

AND A HOST OF
OTHER CELEBRITIES

Write to:

SOUND MAGAZINE

ADVANI CHAMBERS,
Sir P. MEHTA ROAD,
Fort, BOMBAY

Talent has been divided in the country—according to political, communal and religious persuasions—and to my mind there is here neither much gain nor loss to either side. The question of such finance as was available for sport in the undivided India has hardly arisen, except for the report that Pakistan will hang on to half the funds of the Indian Hockey Federation which happened at the time of partition troubles to have been on the other side. Pakistan, being the mercurial party, will have to find her own shekels to finance her own sport. The controlling bodies in India enjoy much the same status—while Pakistan has very rapidly set up her own necessary sporting organizations.

All this must appear as logical as it was inevitable, but what has partly emerged bodes ill for the future of sport—sport as I understand the glorious pastime of playing games, winning or losing on merits only—in both dominions. I refer to a certain amount of communalism which I discern rearing its head over the sidelines, in the dressing rooms and round the tables where spectators confabulate. For, with all the talk about the majorities and the minorities of each dominion joining hands—in their own part of the country—to work for the common good of sport, there is creeping in the feeling that ultimately only Muslims should represent Pakistan and that India—being really Hindustan, or the land of the Hindus—should be represented only by that community.

In other words this tends towards sport being divided into religious camps, with all the attendant dangers and the reverting once again to that unhappy and sportless period when no competition in India seemed worthwhile, or was worth patronising or supporting, unless communally played against community. Today the great difference is that religious frenzy knows no bounds, not even those limits of a cricket or a football field, and that this same frenzy may very possibly intrude—through so-called sport—into higher and more

important spheres.

Leaving aside the political aspect, the question must surely arise in the minds of all true sportsmen—whether of India or Pakistan—as to what kind of sport can be expected to flourish where country takes second seat to community where the first qualification of an exponent of sport will not be fitness, but fanaticism, and where talent is measured only by the yardstick of one's religious belief? Taking partly the question of sport in its competitive context, can either dominion hope to give of its best if its first article of faith is based on the religion of its majority? Except by some astonishing coincidence is it even likely that India and Pakistan will ever be able to reach the highest rung of the sports ladder if each Hindu represents the one and only Muslim the other.

Perhaps this discourse may appear to the reader as being rather pessimistic and my essay regular readers will conjecture that I am again raising the bogey of communalism where none exists, except in the recesses of my fertile imagination. But I am not anticipating things, rather am I drawing on my experience in the brief period during which the country has been split in two and India of heads have been split into more segments. I see and hear behind the sporting scene of both dominions things that are as unpleasant as they are deliberate, little pointers to the worst, fashioned by momentary hands, all part and parcel of the intense prejudice which seems to be the only rallying cry of those who forced brother to part from brother in our shameful story of just three hundred and sixty five days.

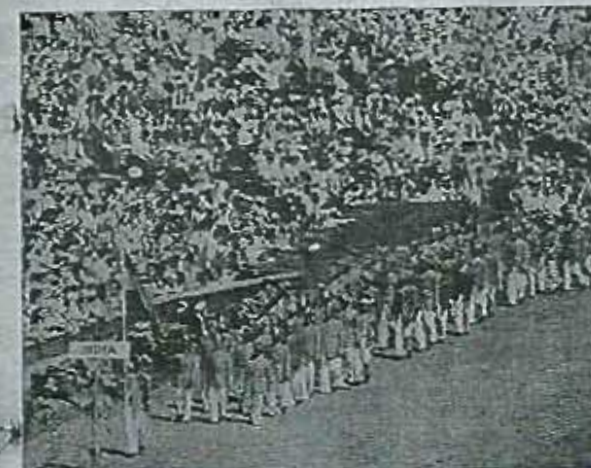
Normally I would reserve for my own columns details such as the one or two I am now about to unfold, and I do so because no survey of the last year would be complete—well in fact be a survey—unless such incidents were brought up to bare out my own calculations for the future and assessment of the present in our sport. Now begin with the lot a moment longer.

August 1948

I know for a fact that certain allegations made against certain cricketers of one of the two great majority communities—that they insulted the flag of the other community, or domination—is a pure and simple trumped-up accusation, merely to try and ensure that the services of the alleged miscreants would be done away with once and for all. Why? Just because they do not belong to the community of those who want them out of the way!

I know for a fact that some of the selectors of the Indian Olympic hockey team were not all happy at the prospect of being compelled to choose Muslim stars and that in fact, one individual attached to the highest circles of our hockey sponsored that he wished Bhagat lost the National Hockey final, for that could be trotted out as an excuse for not including any Muslim player!

I go further and state that there is talk about dropping certain Muslim players from the India team should we find ourselves pitted against Pakistan in the final round for the



In picturesque costumes the Indian Olympic team is seen in the marchpast of 6000 athletes from all over the world.



Mr. Liaquat Ali Khan, Prime Minister of Pakistan (5th from the left) with the members of the Pakistan Olympic team.

World Title. Why? Because, as they are Muslims, they may turn quailing and not give of their best, thus enabling Pakistan to beat India! True—and it is pretty close—will show right or wrong I am in making

these facts public today, but if these lines have sufficed to warn some communalists that I know the inside story, they will have achieved some useful purpose today. With these things in front of me what can I do but present a gloomy budget of the present working, and forecast an even more depressing one for the next year in our sport? I say "our" sport because, despite partition, any summary must include the sub-continent as a whole.

India is as guilty of these things as Pakistan is, I know, and that is why we may rue to see the day dawn when sport—so-called—is garbed only in a Hindu dhoti or Muslim pyjama. When that time comes, shall we emerge in our true colours, leaving the innocent caps and blazers and ties as museum relics of a past age when the sound of a bat against a ball did more good to four hundred millions than the clanging of a temple bell or the chanting of a mullah from a minaret?

Yes, you've got it right. I don't like the figure of this balance-sheet and still less do I like the prospect of preparing one covering the coming twelve months. And I am rarely a pessimist.....



Transport in the First Year of Freedom

by
"ELPI"

EVEN during the "benevolent" days of British rule, the facilities for transportation available in India were admittedly poor and in proportion to the area and population of the country, such were miserably inadequate. How is the position today, when Britain has graciously withdrawn its suzerainty and Indians themselves have had full powers and authority to shape the country's destiny for one full year? The record of achievements in the field of transport more especially in the railway system during the period, does not present a very bright picture. The reasons for this are obvious even to the casual observer. By all accounts,

the most eventful year in the history of this country was also one of the most troubled. Political changes accompanied by their inevitable economic consequences, outbeating by their magnitude all past problems overshadowed, for most part of the year all domestic reconstructional activities. Thus, fully engaged, the Government of India found little scope for activities in other directions. Yet, the transport field was not barren of events and despite its preoccupations the Government it is noteworthy was able, to bring about many improvements in the different transport systems in the country.

THE RAILWAYS:

Being the largest transport system, the railways naturally come first in the order of priority. Already disorganised by their magnificent and all-out war effort, the Indian railways were suddenly called upon to bear the brunt of partition, as a result of the political split-up of the country. Along with the country the railways too were partitioned, involving the sharing of rolling stock, workshop equipment, stores, etc., and an inter-dominion exchange of railway employees who were given the option to opt out for service under the dominion of their choice. As much as 20,000 were involved in this exchange. By the Radcliffe

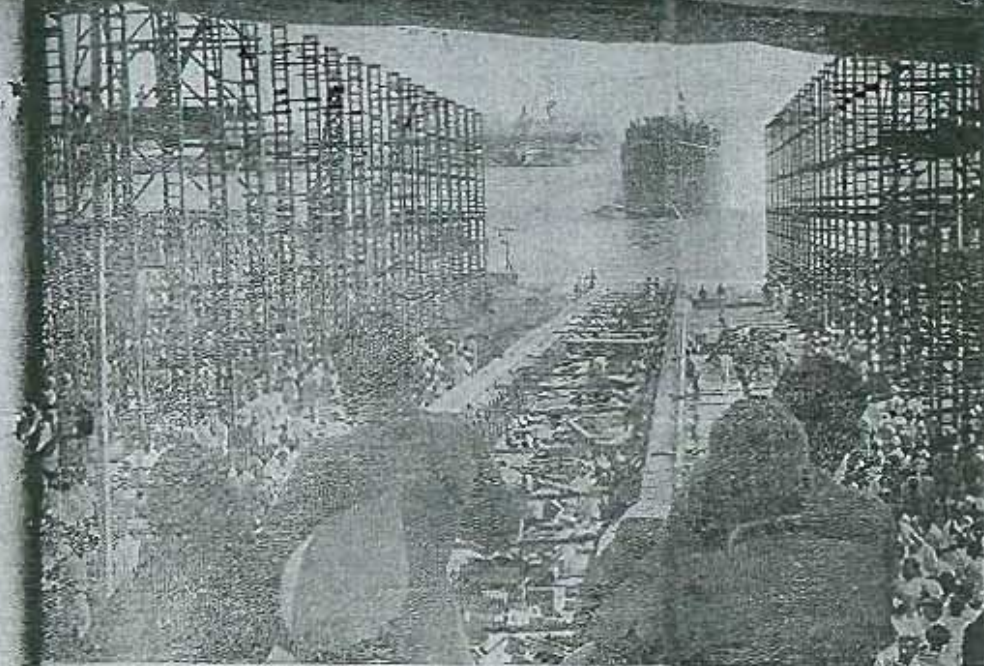
Boundary Award, India received about 750 miles more of railway stock than was originally expected. Out of the total capital investment of Rs. 500 crores, over Rs. 650 crores have fallen to India's share, but this is hardly a consolation as the evil effects of partition still continue to hamper the free working of the country's railway system. A relic of the war, the problem of excess staff is one of the biggest headaches to the railway administration at present, as any retrenchment is frowned upon by the workers who have got one of the best trade union organisations in the country. However, accepting the strike of a few firemen and drivers in March 1948 in the South Indian Railway, there was no major railway labour

trouble during the period under review.

From the passengers' viewpoint, especially of those who belong to the unenviable category of "third class passengers", freedom cannot be said to have brought about any relief in regard to conditions of travel. Although a large number of pre-war train services have been restored, on account of the enormous increase in the number of passengers, overcrowding, even to the point of suffocation continues to be the existing order on all the routes. "Silver Arrow", the widely advertised model of the post-war train has disappeared as suddenly as it had made its appearance. Continued overcrowding has given rise to many new problems, the

chief among which is the evil of ticketless travel, which, as recent reports indicate, has assumed alarming proportions. It is estimated that yearly Indian Railways lose as much as Rs. 10 crores through ticketless travel. It is, however, gratifying to note that the authorities are trying their best to check this evil, if not eliminate it altogether and in this connection a widespread propaganda campaign is presently being conducted all over the country.

With the appointment of Mr. K. C. Bakshi as the Chief Commissioner for Railways, the Indianisation of the Railway Administration may be said to have been complete. Mr. Bakshi is presently on a foreign tour exploring the possi-



The "Jala Usha" photographed immediately after its launching on March 14 at Vizagapatam by Pandit Jawaharlal Nehru.



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bilities of obtaining railway equipment, locomotives from America and Britain as also for investigating the chances of procuring technicians and plant from those countries for the establishment of a locomotive-manufacturing plant in India. It is expected that locomotives will be manufactured indigenously in the course of the next two or three years. Meanwhile the India supply Mission in Washington has placed with U.S. firms for about 100 locomotives of the broad-gauge and streamlined new type. Including the orders placed in Britain and Canada about 500 locomotives in all are expected to reach this country by the end of this year.

Another noteworthy development is that the system of telescopic fares have been abolished and the principle of gradation in the system of fares has been introduced in all the railways systems. As regards the regrouping of railways—a problem which has been engaging the attention of all interested in improving the efficiency of Indian railways—an officer on special duty is presently engaged in formulating a scheme for regrouping. Besides, the South Indian Railway has completed an aerial survey of the areas between Channarayana and Kalyanangalam for the purpose of constructing a railway line to link these two places. A direct rail link with Assam has been established and the Standing Finance Committee for railways has approved Rs. 2½ crores for 1948-49 to forward the scheme. Altogether it was an year of trial for the Indian Railways but it should be said to their credit that they have stood the test well.

ROAD TRANSPORT :

In the matter of road transport, partition created only a few minor problems as road transport is more or less localised and inter-provincial communication through roads is very much limited. As is well

known, roads and road transport in this country are in an under-developed stage, but the first year of freedom saw a renewal of activity in regard to improving and expanding this aspect of our transportation system.

Legislative measures calculated to promote the development of roads and transport characterized the first phase of activity in this direction. In order to ensure the development of a rationalised system of road transport in co-ordination with the railways, and in order to give the necessary powers to provincial governments contemplating the setting up of roads transport corporations for the purpose, a bill known as the Road Transport Corporation Act, 1948 was introduced in the Dominion Parliament during its first session. While thus delegating powers to the provinces, necessary steps have been taken in the Bill to guard against wasteful competition between road transport services and railways by providing for the Corporations being set up only with the consent of the Central Government. Again on the 28th and the 29th of July 1948, the Transport Advisory Council of the Central Government discussed a Model Highway Bill for the Country, drafted by the Roads Organisation of the Ministry of Transport. It is likely that the Bill will be introduced at the forthcoming session of the Dominion Parliament.

Despite the above measures there have been criticisms that the progress in this direction has been very slow. Road advocates have been strongly urging the Government to implement forthwith the decisions of the Conference of Road Engineers held at Nagpur in 1933. This Conference, it may be noted had estimated, on a very modest scale India's road development needs at roughly 400,000 miles, the cost of which has been put at Rs. 450 crores. Recently in Bombay Mr. I.A.T. Shannon,

the retiring President of the Indian Roads and Transport Development Association again reminded the Government on the subject. Since we are passing through abnormal days, characterised by a woeful shortage of building materials and lack of qualified men, it may not be possible to quicken the pace of progress of road construction for sometime to come, but in its future work of reconstruction, the Government should not lose sight of the benefits roads and road transport confer on the nation.

There has been one important development in the road transport field during the period under review which needs mention here. While, excepting perhaps the U.P. and to a lesser extent Madras has actually increased its road mileage since the inauguration of Independence, other provincial governments have achieved very little in adding extra road mileage in their respective territories. Instead, there has become noticeable anxiety and even unjustified hurry to nationalise road transport. Bombay and Madras, to take only two examples, have been in the vanguard of this nationalization move and both these provincial Governments have been experimenting with State ownership of road transport for sometime now. The Madras Government is already running the Madras City Transport services and Bombay has recently inaugurated a State Transport Service between Nasik and Ahmedabad, while the Bombay City Transport has been acquired by the Municipal Corporation which is now operating it. The whole thing, however, appears to be still in the experimental stage and from recent reports it is observed that after the first flush of enthusiasm, Madras Government has, for the time being, held in abeyance extending its nationalising programme to the mofussil areas. Nationalisation of road transport by itself, may not be as harmful as some



Anyaya

(INJUSTICE)

अन्याय

Produced and Directed by: **J. S. KASHYAP**

NOTE: We wish to make it perfectly clear that the picture "Anyaya" is being made out of old Bombay Talkies' Pictures. Mme. Devika Rani is not at all working again on the sets but we have made it possible to prepare a picture out of old B. T. Pictures in which she featured.

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people try to make it out. But at the moment, undoubtedly there are more important things for the Government to do, and as such one feels that this experimentation could have been put off to a later date, when conditions will become more normal.

SHIPPING

It is in the field of Indian shipping one observes more clearly the visible and encouraging effects of the independent political status attained by this country. In the past, in order to further the cause of British shipping interests, the then Government of India had shown little inclination to encourage the development of Indian shipping. With freedom restored, like a prisoner regaining his freedom, Indian shipping received the greatest impetus and as a result developmental activities have become noticeable in all directions.

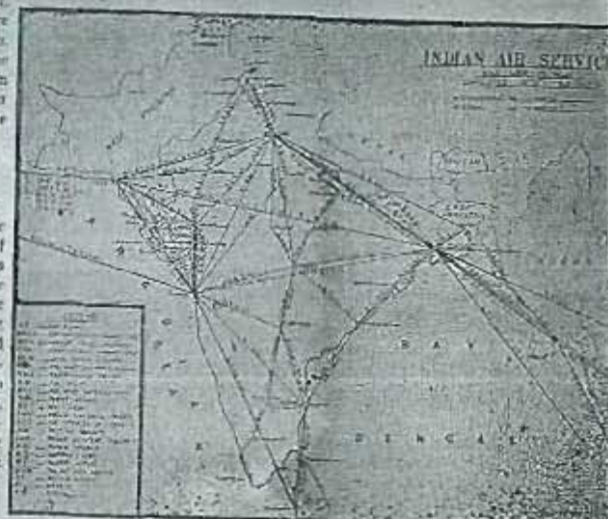
After taking up the reins of administration, almost the first thing the new Government did was to promulgate an ordinance, by which it assumed powers to prevent the transfer of ships registered in India to any other country's register with a view to conserve the strength of Indian registered merchant shipping. Earlier, the Indo-British shipping talks held in London had ended abortively and Mr. Walchand Hirchand with his delegation had returned to India disappointed but wiser, reinforced in his decision to go ahead with his plans for shipping expansion unaided by any foreign power. On its part the Indian Government took the first opportunity to declare a shipping policy which was generally welcomed by Indian shipping interests. Broadly, the basis of present Indian shipping policy is what the shipping policy Committee observed some time ago namely, that "the world could not now forget the lesson taught by the two world wars that, both on grounds of national economy and international security, every maritime country must develop and

maintain its own merchant navy." The Committee it may be noted, recommended for India a target of two million tons in five to seven years. The Government of India has accepted this in its shipping programme announced by the Commerce Minister, the Hon'ble Mr. C. H. Bhabha on 3rd November, 1947. He revealed that the shipping industry which had a tonnage of about 150,000 in 1946, had expanded to about 250,000 tons before the middle of 1947, it was hoped further to increase it during 1948.

According to the declared policy of the Government, three semi-State-owned shipping corporations are presently in the process of being formed. These would be entrusted with both national and international shipping. The Corporations will function under the existing company law and the Government will have a dominating interest holding, as it does, 51 per cent. of the shares. Three existing

Indian shipping companies, namely the Scindia Steam Navigation Company, the Bharat Steamship Company and the Indian Steamship Company are to be associated with these Corporations.

One of the greatest events in the history of Indian shipbuilding took place on the 14th of March this year, when, at Visagapatnam the Hon'ble Pandit Jawaharlal Nehru launched the first Indian-built ocean-going steamer—Jala Usha. The ship was built in the Scindia shipbuilding yards at a cost of Rs. 45 lakhs and has a displacement of 8000 tons. In this connection it may be mentioned here that the pioneering Scindias and their associated companies have at present 22 big and 18 small ships. Another 8000 tonner is being constructed at the Company's yard which is expected to be launched shortly. In 1949, the Company expects to launch three similar ships. From 1950 onwards, the Company, it is said, hopes to build



Map showing Civil Aviation Routes in India

every year five or more 8000/10,000 tonners at the Vizag yard. Recently, the Scindias added another feather to their cap by adding an ultra-modern vessel, the—*Jal-Arad* for the Company's India-U.K. service which is to be inaugurated shortly. Incidentally, this is the first time in modern history that an Indian shipping company starts operating an international shipping service.

Altogether thus, Indian Shipping saw commendable progress during the first year of freedom, at the same time demonstrating that it will come into its own much sooner than was anticipated previously.

AVIATION:

Unlike railways, road transport and even shipping, the progress of civil aviation in this country during the period under review has, indeed been spectacular. Falsifying all estimates of a few years ago, Indian aviation has been forging ahead and since 15th of August 1947, it has made remarkable headway, thus ensuring to itself a bright future in this country of distances.

Fortunately for us, partition has not much upset the aviation in India, as most of the aerodromes, permanent training facilities and training centres etc. are located in the Indian Dominion. Actually, now, after the partition, there are 23 companies operating in India with an authorised capital of Rs. 42.2 crores. According to the Report on the Progress of Civil Aviation in the second half of 1947, released by the Ministry of Communications, there has been an increase of 100 per cent, in miles flown and 77 per cent, in ton miles operated during the whole of last year as compared with those of the previous year. Air services were operated on 22 routes covering 13,295 route-miles by eight transport undertakings employing 166

aircraft, 229 pilots and more than 130 other air crew personnel. There were 16 daily services and 42 weekly services. The regularity factor was as high as 95.9 per cent. in spite of emergency operations in connection with Kashmir and the evacuation of refugees from Pakistan. Figures for the first half of this year are not available, but it can safely be assumed that there has been yet more improvement during this period than in the second half of 1947 mentioned above.

Towards the end of last year, on representations made by several air operating companies, the Air Transport Licensing Board, as an interim measure permitted air transport companies in India, at their option to increase passenger fares in force before 15th October, 1947, up to a maximum of 10 per cent. with effect from 1st December 1947, subject to the provision that fares so increased did not exceed four annas a mile.

The most notable event during the first half of this year, however, is the inauguration of the India-U.K. service on 1st June 1948 by Air-India International Ltd., a semi-Government enterprise floated for the purpose with the assistance of Air-India Ltd., the Tata line. Air India are also the managing agents for this company, which has an authorised capital of seven crores of rupees and an initial paid-up capital of two crores of rupees. The U.K.-India is operated with Constellation aircraft and it is expected that the present weekly service will shortly be increased to twice a week. Thus, within a short time of its birth, Indian aviation has emerged from its infant stage and has actually entered the field of international aviation—an achievement of which any transport system may justly be proud.

This year is also noteworthy for a number of Air Agreements

entered into by India with foreign countries. The existing agreement with the U.K. was revised to bring it more in line with India's new status, and in addition to an agreement with the U.S., the Government of India signed bilateral air agreement with Pakistan, Sweden, France, The Netherlands, and Ceylon. Many more air agreements are presently being negotiated, of which the one with China is the most important.

Side by side with the increase in the number of services and operating companies, attention is also being paid to expanding the scope of ground facilities for operating aircraft. In addition to the aerodromes already existing, there is a scheme for providing 14 more aerodromes at Ajmer, Aligarh, Berhampur, Calicut, Cuddalore, Dehra Dun, Hubli, Mangalore, Nellore, Ootacamund, Salem, Ratnagiri, Saugor and Surat. It may be noted that at present India has three big airports at Bombay, Calcutta and Delhi maintained on international standards, seven major aerodromes at Ahmedabad, Allahabad, Lucknow, Madras, Nagpur, Patna and Visagapatam, 13 intermediate aerodromes and 22 minor aerodromes in the States which have acceded to the Indian Dominion. Major constructional works are in progress in the international aerodromes mentioned above, six major aerodromes, two intermediate aerodromes and three minor aerodromes.

Renewed activity is also noticeable in manufacturing aircraft in India. The Hindustan Aircraft Factory at Bangalore is engaged in manufacturing aircraft using Indian raw materials, excepting engine and instruments. These planes are expected to be complete by September this year. The programme at Hindustan is to assemble 15 aircraft from components and five from detailed parts and manufacture 30 from raw materials, all to be completed before June, '49.

The World will not Escape from a Third and even a Fourth War!

An Astrological Reading of the Period 1948—1954.



1. The Evil planetary configurations which appeared in the Heavens on the fateful days of August 14 and 15 last.

2. The significant evil aspects which appeared in the Heavens at mid-day on August 1, 1943, when the Kaliyuga, i.e. The Iron age, came to an end and the Satya Yuga began.

3. The malefic conjunction of Saturn and Mars in the horoscope of the Hindu New Year, Samvat 2004.

4. The clear signs of calamity manifest in the horoscope of Delhi cast for 12-40 P.M. Indian Standard Time on November, 29, 1947, when Lord Louis Mountbatten signed the Standstill Agreement between the Indian Dominion and the Nizam of Hyderabad.

5. The evil influence of the Kal Sarpas Yoga which is operating

upon our world at present.

6. The evil planetary aspects of the English New Year 1948.

7. The evil planetary aspects of the Solar Ingresses during the year 1948, and several other astrological data, which it is not possible to

By
**BEHRAM PEROZESH AH
BHARUCHA**
Astrologer and Scholar of
Oriental Languages.

enumerate for considerations of space for all these reasons and others no less cogent and clear, disaster lies ahead of India, Europe and America and humanity in general. After the most careful observations I am, able to particularise the causes of fear and

Without any desire to be alarmist or sensational, or even unduly pessimistic I, as a humble votary of the Science of the Stars and Constellations, believe it my duty to put it on record, for the benefit of the peoples of the countries named above as well as of the world in general, that I believe the year 1948 and several subsequent years up to 1954 will be bad for India and for the world in general. This belief is based on my study of certain planetary transits of evil portent that are already in progress now and on account of the following astrological reasons, to wit:

calamity as follows:

1. In 1948 and thereafter the Standstill Agreement between the



Another August 15th has come and it is a solemn day for us in spite of all that has happened. The year has considerable achievement to its credit and we have gone forward some distance along our journey. But the year is also full of unhappiness and humiliation and of a betrayal of the spirit that has been the redeeming feature of India. This year has seen the triumph of evil in the assassination of the Father of the Nation, and what greater shame and sorrow could there have been for anyone of us than this.

— T. JAWAHARLAL NEHRU

Indian Dominion and the Nizam of Hyderabad will either fizzle out, or will not be observed with any sincerity. A variety of secret and destructive activities will be carried on and vast military preparations will be made in the Hyderabad State, as a result whereof, there will be clashes and deepening tension between the Indian Dominion and the State.

2. The same year there will be severe fighting on a war basis in Kashmir with considerable bloodshed. The raiders of the N.W.F. Province will come into much power, and with the co-operation of the Pakistan Government, they will make the position of the Indian Armies in Kashmir very difficult and awkward, and all the astrological signs indicate that in the end the raiders may capture the whole of Kashmir and make it an integral part of Pakistan.

3. Still in 1948, many secret activities will be carried on in Junagadh, and attempts will be made to restore the Nawab to the Garh. Cases of atrocity and bloodshed appear likely to occur in the whole of Rajasthan and Kathiawad following upon grave inter-caste quarrels and violence. Further, cases of abduction, forcible conversion and rape leading to large scale migrations also appear likely in the dominions of India and Pakistan.

4. On account of the conjunction of the moon with Saturn and Pluto on August 14 and 15 last (on which days India was made free and divided): the malefic conjunction of Saturn and Mars in the chart of the New Hindoo Yuga, the transits of Mars and Saturn over the said malefic conjunction at the end of April and July, 1948, and the evil influences of the Lunar Eclipse of April 23, 1948, and Solar Eclipse of May 9 and November, 1, 1948, affecting the whole of India, Burma, the Frontier Provinces, Kashmir and Hyderabad, there will be wars between Hindustan and Pakistan. Every effort towards settlement



Chart No. 1 is the horoscope of Delhi for 17-47 P.M. S.T. on the 27th November 1947, when Lord Louis Mountbatten signed the Standstill Agreement between the Indian Dominion and H.H. the Nizam of Hyderabad.



Chart No. 2 is the horoscope of Bombay for 2 P.M. S.T. on the 24th of April 1948, when the 1st great historic meeting of the A.I.C.C. met to deliberate and take decisions about the most difficult questions of Hyderabad, Kashmir and Junagadh etc.

Both the above Charts indicate serious consequences for both the Dominions of India (Kashmir) and Hyderabad.

and reconciliation will break down, and there will be great military preparations. Bloodshed and other destructive activities, in the above mentioned places. There will be severe repercussions and reactions from these unhappy events in the above mentioned places as well as upon the share markets, trade and the transport systems, of the dominions of India and Pakistan. In fact, there will be mass terror, panic, uproar, emigration, arson, looting, sabotage, ruthless assassination, bloodshed, anarchy, revolution, disorder, and many other evils which will make the Congress leaders (who passed the historic "Quit India" Resolution on the 8th of August, 1942) very unhappy and repentant.

5. Throughout the Year 1948 the Congress will be faced with very serious opposition and ill consequences. The Congress will lose its popularity in the public. And at last, the Congress and Communist parties will attempt to brush the Congress leaders aside and seize power, and they will succeed to a great extent.

Not only that, but, the scene of

Congress achievement, the federation of the Indian States which have affiliated with the Indian Dominion will disintegrate sooner or later, and there will be quarrels and feuds between the States themselves and at last the whole of India will be a seething cauldron of strife leading eventually into its division into small states.

It is almost certain that, after June, 1949, (when the chaotic Planet Rerichel will enter the Zodiac Sign of Cancer) the Dominions of India and Pakistan will be subjected to the greatest political disturbances, chaos, disorder, anarchy, panic, revolutions, insurrectionism, bloodshed, migrations, warfare, sabotage and Bolshevism.

EUROPE, AMERICA, INDIA AND CHINA.

The period 1948-1954 will see most terrific destructive and soul-harrowing inventions throughout Europe and America. A comet or two will also appear in the period, during which ten or twelve great personages will die. As a result of disputes in Palestine, Kashmir, Hyderabad, Persia, Germany, Czechoslovakia, Punjab and Bengal

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Chart No. 1 is the horoscope of Delhi for 17-40 P.M. S.T. on the 17th November 1947, when Lord Louis Mountbatten signed the Standstill Agreements between the Indian Dominion and H.H. the Nizam of Hyderabad.



Chart No. 2 is the horoscope of Bombay for 2 P.M. S.T. on the 24th of April 1948, when the 1st Great Historic meeting of the A.I.C.C. met in deliberation and took decisions about the most difficult questions of Hyderabad, Kashmir and Junagadh etc.

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whole of Asia and Europe will be divided into two mighty military theatres.

Other political and trade disputes as well as industrial rivalries will crop up and lead to great geographical and political changes and alterations in the maps of Europe, America and Asia. Not only that, but the old customs, laws, rules, regulations and traditional practices, and social and parliamentary institutions of the world will be cast aside, and instead of them, new rules, and

regulations etc. will be brought into force. In fact, during the said period of seven years the five continents will pass through the throes of rebirth, and as a consequence thereof, only a shadow of the old world will remain, and an entirely new World will come into existence.

In the field of science too, there will be astounding discoveries which will stupefy the modern civilized world. Side by side the whole fabric of human morality will be torn into pieces owing to

which, there will be numerous inter-communal and civil marriages in all parts of the world. These will be all due to the mischievous activities of the Opponent of God i.e. Shaitan who, in the years to come, will disclose to the minds of irreligious persons, certain undesirable evil knowledge which had remained hidden upto now in the womb of Nature. Thus, the human mind, equipped with weapons provided by the destructive genius of Shaitan will commit evil deeds which will take the world to the very edge of destruction.

PARTICULAR FORECASTS OF EVENTS FROM 1948 to 1954:

1. There will be great strikes in the whole of Asia, Europe and America.
2. The Labour Government of England will not remain in power.
3. The Labour unions of India, Socialist and Communist, will rise in rebellion and create insuperable difficulties in the path of the Indian National Congress.
4. India and Pakistan will not be re-united. On the contrary there will be great rivalries and wars between them.
5. The Indian National Congress will lose much of its prestige on account of bad, discrepant, and malicious politics, and will ultimately be dispossessed of much of its power.
6. From Kashmir to Kanyakumari, there will be anarchy, disorder, revolution, terrific upheaval, exoduses, secret atrocities, acts of gross injustice, and communal tension.
7. Within the next ten years the countries of Europe, America, and Asia will not know peace, order, stability, happiness, and cheap living costs, instead the whole world will be one vast seething cauldron.
8. The 3rd Great War will break out in a short time, and most destructive inventions will be employed by the participants, which will shake the whole earth.
9. Hereafter rancour, jealousy,

animus, spite, malice, vengeance, sabotage, incendiarism, and immorality in all its forms will play an important part.

10. The English language, British civilization, British merchandise and trade will continue to play an important part in India. Over and above that, the grip of the Britishers will be stronger hereafter than ever before in India, and big industrial magnates and financiers will ripen in rebellion and challenge the authority of the Indian National Congress. Owing to the policy of the Congress Britishers will support the Socialist and Communist parties as well as the Indian States and certain State Rulers will again become themselves more wantonly and arbitrarily. As one immediate result, the agreement of affiliation with the Indian Dominion will begin to flake out.

All these things will happen owing to certain evil planetary aspects already in force, and from the June, 1949, the disorder and ruination of India will increase.

11. During the above period, the frontier tribes and raiders in collaboration with the Pakistan armies and the Britishers will invade the Indian Dominion and there will be secret treaties between them all.

12. During the above period, the whole world will be topsy-turvy and the appearance of the earth will be metamorphosed owing to the unbearable burden of the collective human sins, misdeeds and inequities.

13. During the said period, great disturbances, disaster, brigandage, burglary, dacoities, communal riots, sabotage and incendiarism will occur in Europe, America, China, the Frontier Provinces, Kashmir, Hyderabad, Punjab, Bengal, Bombay, Burma, Indian-Native States, Calcutta, Junagadh, Kathiawad, Madras and the coastal zones of the Indian Oceans.

14. College and School students as well as young people of both sexes will become insolent and

incorrigible, and they will take recourse to terrorist activities and secret conspiracies with a view to deposing the Congress from power as a result whereof, there will be great sensation and commotion all over India.

15. Questions of currency, exchange, and sterling balance due to India from England will create great difficulties; because, the Britishers will have to suffer a lot in the fields of business and trade in 1948, as a result thereof, great economic distress, discontentment and disorder will prevail in the United States as well as in Great Britain.

16. Obstacles will be created in the matter of giving the share of sterling balances due to Pakistan, and on that score, great disputes will arise and relations between the two dominions will be extremely strained, verging upon hostilities.

17. On account of feelings of rancour, jealousy, animus, spite, malice and vengeance, sabotage and incendiarism will be restored to in the big cities of India; specially in Bombay, Karachi, Calcutta, Delhi, Poona, Lahore, Madras, and many more towns. The Conjunction of the Moon, Saturn and Pluto on the 19th and 15th of August last (on which days India was divided and made free from the British bondage) was extremely ominous and will operate upon the destiny of India most adversely for several years to come. Also, the conjunction of Mars and Saturn in the Hindu New Year Chart of 2034 was equally malefic and disastrous, and that too will produce beneficial effects upon the affairs of India for more than a decade or so.

18. During the above period, inventions in the field of Television, Radio, the Cinema and the Film Industries, Photography, Aviation, destructive scientific rays, poisonous gas and what not, will revolutionise the whole world to the mental, moral, physical, spiritual, economic and religious detriment of Mankind.

19. During the said period, and even thereafter, a mighty group of human beings will come into existence who will vigorously protect the use of the English civilization here in India and prevent them from being totally extirpated.

20. During the said period, Socialism, Communism, Trade Unions and Labour leaders will aggrandise themselves and the Indian National Congress will lose much of its power and prestige.

21. Prohibition of alcoholic drink will meet with failure, and smuggling of foreign liquor and illicit distillation will become rampant in India with the passage of time.

THE AUTHOR'S PREDICTIONS AND THEIR ACCURACY:

In conclusion I wish to emphasize in placing these predictions before the people of India and the world that I have full confidence in the Mercy of Divine Providence, by Whose Grace all that has been said by way of prognostication here-in regarding the future of India and the World in general may be mitigated or even averted, though in the normal course of events it will most likely come to pass. Incidentally I would point out that all the important events which occurred in India and Europe between 1939 and March of 1948 were predicted by me with remarkable accuracy and precision. A reference to my Gujarati and English publications of those predictions will fully convince readers. Among other events I predicted the total disintegration of the Axis Powers in the last Great war; the Division of India and the Creation of Pakistan; the unprecedented communal massacres and disastrous riots in India; the death of Mahatma Gandhi; the numerous cases of incendiarism and sabotage which occurred in India from 1942 to March 1948. These are a few of the important predictions out of hundreds made by me months and years in advance of their actual occurrence.



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Industrial Labour

The year 1947 will go down in Indian history, not only as the year of Indian Freedom, but also as the year in which State intervention brought about the Industrial Truce. This will serve as an eye-opener to the industrial employees who were hitherto ignoring the changing pattern of our national economy. There is bound to be a complete realignment of industrial relationships in which Capital and Labour will be regarded as equal partners, having the rights, responsibilities and rewards appropriate to their respective functions. It is a sign of the changing times—the spirit of the New Age!

By T. N. RASTOGI

M. Com., I.L.S., F.R. Econ.S. (London)

FREE India has fully realized that the working man, the very pillars of our temple of freedom are of pivotal importance. It has been recognized in time that labour is the foundation of the entire political, social, economic and commercial structure. It is the source of national wealth. The industrial life is geared to labour.

The national Government is committed to a policy of re-orienting the outlook of industry through a rapid process of evolution. As the first step towards achieving this goal, they have instituted a separate Labour Ministry which has been harnessing every ounce of its energy in creating a stalwart labour class which shall be our country's pride.

To keep the ship of industry

afloat is an economic necessity. It is possible in the most striking way if a suitable machinery is devised for establishing industrial peace. Happily, the Tripartite Industries Conference was held in December, 1947, at New Delhi which unanimously adopted a resolution embodying the principle of the establishment of industrial peace during the next three years. The Hon'ble Pandit Jawaharlal Nehru piloted the affairs with great political and economic wisdom. However, everything depends upon the spirit in which this machinery is utilized by both labour and capital—and ultimately, upon production results. The year 1947 will go down in Indian history not only as the year of Indian Freedom, but

also as the year in which State

intervention brought about an industrial truce. This will serve as an eye-opener to the industrial employees who were hitherto ignoring the changing pattern of our national economy.

BETTER AMENITIES

Vigorous attempts have been made by the Central Government to solve the problem of industrial housing. At present they are engaged in working out the details of a programme to provide a million workers' houses of approved design. This was disclosed by the Hon'ble Mr. Jagjivan Ram in the Dominion Parliament on the 2nd April, 1948. In case of miners a beginning has already been made and the first one thousand houses which the Government

are constructing in the coal-fields of Jharkhand are expected to be ready within a year. The Provincial Governments are equally active. The Bombay Government have made a rational approach to the speedy and satisfactory solution of the highly complicated housing problem. The U.P. Government have chalked out a housing plan, which aims at helping both private individuals and co-operative societies by giving them help in the form of acquisition of land and cash grants for the purchase of building materials, etc. The Government of Bihar have also moved swiftly in this direction. They had appointed a Special Officer who submitted a report to the Government on the subject. They have already begun constructing a few thousand houses. Other provinces are also making similar efforts.

LABOUR EXCHANGES

In the two-day session of the conference of Labour Ministers, held on 3rd May, 1948, the role and future of employment was discussed. There are about sixty-four labour exchanges and one hundred and seven technical training institutions in India. The conference decided that the employment machinery should continue. The employment exchanges are serving as a link between employers and employment-seekers and supply suitable labour to meet the demands of all classes of employers. They save employers from the evils of jobbery and the malpractices involved in labour recruitment. It is hoped that the future will find the employment-exchanges constituting an integral part of India's labour machinery. The collection of manpower statistics, promotion of mobility of labour, distribution of manpower amongst industries, promotion of schemes for de-casualization of labour, and administration of schemes of unemployment insurance and relief are only a few of those which have been mooted already as possible fields of useful work. The employ-



Refugees getting themselves registered at the Employment Exchanges in Delhi. The exchanges are doing their best to help refugees from Pakistan secure employment.

ment exchange organization of the Ministry of Labour is an infant institution, having been set up in our country in 1944. Within such a short time, it has made strikingly rapid strides and has become a permanent feature of the industrial life of the country catering to the needs of all kinds of employment-seekers. Now, all the exchanges in India are open to all who seek employment assistance, irrespective of the class or category to which they belong. This removes the first bottle-neck in the way of systematic and progressive development of a national employment service. This also completes the first phase of development of the employment service in Free India.

STATE INSURANCE

The first chapter of health insurance starts with Adurkar Report, submitted towards the end of 1944, and the introduction of the scheme in a modified form becomes a reality after the Employees'

State Insurance Bill passed into an Act on 2nd April, 1948, after an interesting debate in the Dominion Parliament. The schemes of social insurance as it stands, is very modest. I visualise a day when the social insurance will be very comprehensive, and agricultural labour will also come within its fold. After all, social insurance in India is an infant. Let the child be properly nursed to develop in a Free India.

The Employers' State Insurance in India will start with factories in New Delhi with effect from September of this year. Two statutory bodies, the Employers' State Insurance Corporation and the Medical Benefit Council will be set up shortly for the purpose. The Corporation will consist of thirty-one members with Labour Minister as ex-officio Chairman and the Minister for Health as ex-officio Vice-Chairman. Besides, the five representatives each of employers, employees and the Central Govern-

ment, the Provincial Governments will have one nominee each. The medical profession and the Central Legislature will each nominate two representatives. Further, the Medical Benefit Council, which will advise the corporation on medical benefits will consist of one representative each of the Provincial Governments, three members each of employers, workers and medical profession and the Deputy Director-General of Health Services and the Medical Commissioner of the Insurance Corporation. The Director General of Health Services will be its ex-officio Chairman. The act will soon be extended to the rest of India and thus it will bring two and a half million workers within its purview.

PROFIT-SHARING :

Profit-sharing was officially mentioned for the first time in December, 1947, when the Finance Minister in the course of the discussion on the Interim Budget disclosed that the Government were considering the possibilities of providing a scheme for profit-sharing in industry in order to give an adequate incentive to labour. Profit-sharing reappeared in the truce resolution, which was unanimously adopted by the Tripartite Industries Conference in New Delhi. Further, the authors of the report of the Economic Programme Committee, appointed by the All-India Congress Committee reiterated the demand for profit-sharing and went a step ahead by laying down the broad principles of the working of such machinery. This was an unofficial document, though signed by Pandit Nehru in his capacity as the chairman of the National Planning Committee. Thereafter, the Government enunciated in its statement on industrial policy the principle of profit-sharing with a view to regulating employer-employee relations. The Government made it abundantly clear in their industrial policy that labour will not be allowed to be exploited and will be treated as an honourable partner. Amongst other things, the

3,000-word resolution on industrial policy states: "Government accept this resolution. They also consider that labour's share of the profits should be on a sliding scale normally varying with production. They propose, in addition to the over-all regulation of industry by the State, to establish machinery for advising on fair wages, fair remuneration for capital and conditions of labour. They will also take steps to associate labour in all matters concerning industrial production." An expert committee was set up, at the instance of the conference of Provincial Ministers, held on 3rd and 4th May, 1948, in New Delhi, under the chairmanship of the Hon'ble Mr. Jagjivan Ram, the first Labour Minister of Free India, to advise on what should be the fair remuneration for capital and how profits should be shared between capital and labour. All this shows that there is bound to be a complete re-alignment of industrial relationships, in which capital and labour will be regarded as equal partners, having the rights, responsibilities, and rewards appropriate to their respective functions. The renitiation of partnership is not only, or even mainly, a matter of monetary award; it is a sign of the changing times, the spirit of the New Age. The role of labour in industry will undergo a complete transformation as a result of this enlightened outlook.

LABOUR BLUE-PRINT :

A Five-Year Labour Programme was drawn up by the Government of India in 1946. The programme was prepared with a view to promoting discussions on various aspects of labour problems at the conference of Provincial Labour Ministers, held on 14th and 15th October, 1946, and was approved by the conference. The programme is divided into three parts—legislation, administrative measures and joined measures. Under legislation revision of the Indian Factories Act, enactment of health insurance legislation, fixing of minimum wages, amendment of the Trade

Compensation Act and modification of the Payment of wages Act form the major plan. Under administrative measures, we have expansion of the factory inspectorate, organization of a separate inspectorate for enforcing legislation regarding the regulation of conditions of workers in shops and commercial establishments, transport services and plantations, the Maternity Act, conciliation and adjudication machinery, labour welfare organization, housing provision of medical service in connection with the health insurance scheme and co-operation between the Central and Provincial Governments in respect of collection and maintenance of statistics relating the cost of living indices and the like. Under joint measures are included a study of wages and dearness allowance and the administrative and financial aspects of unemployment insurance, methods of labour recruitment, constitution of works committee institution of industrial training and expansion of existing schemes for imparting training to workers. Much water has flowed under the bridge since the programme was drawn up. Quite a good number of items have already been implemented and others are on the legislative anvil or under consideration.

LABOUR PROTECTION :

The Bombay Industrial Relations Act, 1947, has been in force since 28th September, 1947. This Act in its latest form establishing stable industrial relations. The Industrial Disputes Act, 1947, though a distinct improvement on the old Act of 1929, is found from experience to be inadequate in settling industrial disputes amicably by ensuring fair and legitimate conditions of work to industrial workers. The Factories Bill, 1948, differs materially from the existing law in many respects. Among the important features of the new Bill are extension to all work places of the important basic provisions in regard to health, working hours, holidays, safety,

Union Act, revision of the Work-welfare, lighting and ventilation, and removal of distinction between seasonal and perennial factories. The Bill will soon be on the statute book. The Minimum Wages Act, 1948, having received the assent of the Governor-General on 15th March, 1948, will be a landmark in the history of labour legislation. It will give the worker a reasonable measure of protection.

Both the Central and Provincial Governments have been holding frequent conferences since the political emancipation of the country for a resume of the situation. The Standing Committee of the Indian Labour Conference which was held on April 15, 16 and 17 of 1948, in New Delhi discussed, among other topics, the problem of introducing a suitable scheme of provident fund for the industrial workers and the question of doing away with casual labour in major industries. The three-day session of the Tripartite Indian Labour Conference which was held on the 19th, 20th and 21st of April, 1948, in New Delhi had discussed the implementation of industrial truce, old-age pension for the industrial workers, de-casualisation of labour in the principal industries, and collection of labour statistics. The Provincial Governments also held several conferences.

TRADE UNIONISM :

The trade union movement in India has not developed on right lines. Various parties have tried to use it to further political ends. It has been an arena for a struggle of a number of conflicting political ideologies. It is not possible to go into the details of all these centrifugal proclivities. Suffice it to say that the All-India Trade Union Congress has been concentrating on strikes and strife and the exclusion of conciliation and arbitration. The conditions of other trade union organizations are still worse. The right-thinking trade union leaders with a view to giving the correct lead to the working class desired to start an alto-



India is making an all out effort to become self-sufficient in new foodgrain requirements with the aid of large-scale mechanisation. Photograph shows a tractor in operation.

gether new organization. In 1947 a large number of trade union leaders including several ex-Presidents of the All-India Trade Union Congress from all India assembled at New Delhi and decided to form a new central organization on democratic and peaceful lines to promote the interests of the nation as well as the well-being of the working class. This gave birth to the Indian National Trade Union Congress. The draft constitution of the new organization, the Indian I.N.T.U.C. was approved on 4th May, 1947. One of its outstanding features is that every affiliated organization must offer to submit to arbitration every industrial dispute in which a settlement is not reached by negotiation, and must not sanction or support a strike till all other avenues of settlement have been exhausted. The I.N.T.U.C. appeared to have taken a flying start on the eve of political independence. During the inaugural address of the first session

of the I.N.T.U.C. at Nare Park, Bombay, on the 16th and 17th May, 1948, Dr. Rajendra Prasad observed that it has been able to start, revive and strengthen unions with a membership of over 800,000 representing well-tested, paying and sound membership of 577 unions for nineteen industrial groups. It is no mean achievement.

The declared objects of the new organization are: to eliminate progressively, the profit motive, and anti-social concentration of power in any form; to place industry under State ownership and control; to achieve self-government in industries; to ensure full employment and finally to promote the civic and political interests of workers. This will have a heartening effect on the trade union movement.

The I.N.T.U.C. seems to have lifted the lid off a veritable Pandora of difficulties, complications and dangers, and we shall see with great interest the success of the movement with which is linked the destiny of Free India.

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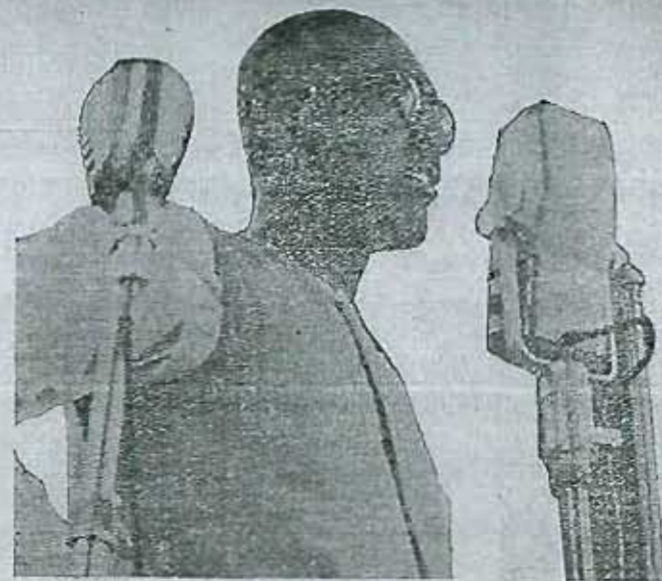


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KASHMIR CAN TAKE IT!

By K. A. Abbas

I WELL remember that December afternoon when our plane took off for Delhi from the Srinagar aerodrome. The winter sky was completely covered with dark grey, yet luminous, clouds. It had snowed the night before and all the hill-tops one could see wore a white mantle. The ground had been hardened by frost and an incoming RIAF plane made a perfect landing. A cold crisp wind blew from the Banihal side and penetrated to one's skin through the thick woollens that every one was wearing. There were only a few people present at the aerodrome, a couple of fighters and one solitary Dakota, and it was so bitterly cold one could hardly speak. Against the low-hanging clouds, the airfield looked vast, immeasurably vast, and desolate.

It was like a picturesque last shot of an epic film—but was it a happy ending?

"IF WINTER COMES....."

I did not know it then but that was the last passenger plane out of Srinagar for many months. The few correspondents and photographers who were scheduled to leave the next day remained snow-bound throughout the winter. As none of our planes at that time had the de-icing (or is it de-freezing?) mechanism, they could not risk flying over the 12,000 feet Banihal in showing season, and the aerial link was virtually cut off. It will not happen in the coming winter, as the necessary equipment has been obtained and will be used to keep Kashmir's life-line open, despite snowfalls and blizzards.

But to go back to that December afternoon, I had an acute feeling of depression as the plane finally took off and, after circling over the field, headed for Jammu. I did not want to leave Srinagar—it seemed to me like an act of desertion. And the core of my heart was gripped by fear and foreboding: "Would I ever return to Srinagar? Or would this, too, become forbidden alien ground—like Lahore and Rawalpindi and Peshawar? Would Kashmir hold out through the winter?"

True, I had seen and been inspired by the little children marching in the streets shouting defiant, anti-ruler slogans; I had seen the volunteers of the National Militia—in rags and grass sandals and even bare-footed—doing musketry drill in temperature below zero.

had seen the determined faces in the Women's Brigade. There was revolutionary dynamism in the very air. I had been to Hazratbal and been heartened to see the affection and adoration of the multitude for Sheikh Abdullah. I was convinced that the majority of Kashmiris were loyal to their leader and to their organisation, the National Conference, and would, therefore, resist the invaders to the limit of their endurance; but what is the limit of the endurance of a people who, for centuries, have been exploited and impoverished and oppressed by a succession of tyrants? I wondered and dared not hope.

I knew the heavy odds against which our armies were fighting, the privations and hardships that Kashmir was facing. I knew the grim circumstances, the consequences of the virtual blockade, the hazards of supply and communications, the pitiable famine of essential commodities like salt and sugar.

I knew poor families which had not tasted salted food for weeks, I had seen muddy brown sugar served in the swankiest hotels. I knew the financial straits to which thousands — houseboat owners, craftsmen and traders, boatmen and coolies—who depend for their living on the tourist traffic had been reduced. Would they, could they, survive this winter? Or would they break under this double strain of invasion and blockade? Would they better freedom for the illusion of security under the invader's rule? Not many peoples have withstood this grueling test. France could not take it and capitulated before the Nazis. The question kept hammering away at my brain and I heard it over and over again in the steady hum of the propellers: "Can Kashmir take it? Can Kashmir take it?"

Seven long and suspenseful and event-filled months had passed when I flew again to Kashmir, but that December afternoon came back

to me with all its fears and forebodings, as the plane landed at the Srinagar airfield.

Despite my forebodings and fears, Kashmir had survived; it had resisted the invader from outside as well as the disrupter within; it had withstood blockade and economic hardships, scarcity of foodstuffs and other necessities of life. People had done without salt, without sugar, without petrol, without the income from tourists, without export trade, but they had not given way to the invader—or to despair. I am afraid there is not sufficient appreciation of this fact: that the greatest achievement of Kashmir is that it still is. It has been demonstrated that Kashmir can take it!

ARMY GOES FORWARD BUT

The military situation, during the last seven months, has undoubtedly improved in our favour. The raiders' advance has been stopped. Though not at a specta-



"...The determined faces in the Women's Brigade. There was a revolutionary dynamism in the very air."

cular pace, our armies in Kashmir have gone forward, both in Jammu (on the Jhangar front) and in the valley, beyond Uri. But their most important gain has been in Tithwal, the close proximity of which to the North West Frontier province precipitated the arrest of Khan Abdul Ghaffar Khan and other Red Shirt leaders. Guraiz on the Gilgit Road has been taken. General Thimaya achieved a brilliant victory in this area but I have heard considerable surprise being expressed in Kashmir that either he has been asked to 'stay put' or not given the necessary reinforcements to press forward further.

In this respect, it seems, that while our Generals have provided intelligent and vigorous leadership to their armies, somewhere on the top there has been miscalculation of the enemy strategy and tactics. It would appear that the arrival of the U.N.O. Commission was expected to have a 'sobering' effect on Pakistan which would slacken their pace. But the reality has been just the reverse. Possibly flippant in advance about the "Cease Fire" prospects, they pushed forward a renewed offensive. Indeed, the tribal "raider" pretence seems to have been progressively discarded and as more and more fully-equipped regulars poured in, the "raid" was assuming the character of a large-scale war.

PEOPLE AND THE ARMY

In modern warfare, an army, however well-equipped and brave, cannot achieve much without the fullest co-operation of the civilian population both in operational areas and in the rear.

In Kashmir, this co-operation has been available to our armies in the fullest measure, even though there was a certain amount of 'coolness' and reserve on both sides during the first few weeks of the campaign. This is as much of a credit to the common people as to the army. Indeed, this co-operation has been not of a negative character, in the sense of absence of sabotage or hostile activity. It has manifested itself in more positive ways. For instance, army and the workers of the National Conference whose services are invaluable not only for maintaining civilian morale but also for securing intelligence about the enemy occupied areas.

The people of Kashmir, indeed, are no longer merely co-operating with the army. They are in the army. Yes, these volunteers of the National Militia—drawn from all classes of the Kashmiri people, ranging from peasants and coolies to intellectuals—when I saw drilling in the December snow are today fully-trained, uniformed soldiers, not only maintaining a much-needed second line of defence, but actually fighting at the fronts.

Visiting the fronts, the presence of these boys of the National Militia in the frontlines struck me as the most significant development of all that happened in Kashmir during the last seven or eight months. These 'citizen soldiers' I was gratified to learn, have acquitted themselves most creditably on every front that they have fought. And their comradeship in arms with the men of the Indian Army is the most disconcerting phenomenon for the Pakistan invaders (some of whom could not believe their eyes when they found themselves fighting hand-to-hand bayonet battles with Kashmiri Muslim soldiers) and the most hopeful and practical manifestation of Indo-Kashmir unity.

PEOPLE'S GOVERNMENT

If Kashmir has been able to survive and to resist the raiders' aggression so far, if Kashmir can take it, it is mainly and fundamentally because today Kashmir is ruled by a government in which the common people have full faith. In December last, Sheikh Abdullah was the Head of the Emergency Administration; thanks to the reluctant official recognition by the Maharaja of the basic fact that no one else could then have mobilised the people for the defence of Kashmir. Today the pressure of popular will has given that Emergency Administration the character and status of a full-fledged

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government. Its democratic character is not a cliché, nor is it an assumption based on votes in a limited-franchise election. There has been no election in Kashmir—there could not be one in the present abnormal times—yet even the bitterest enemy of the Abdullah regime (and there are quite a few of them in the ranks of the Government servants and the property classes) does not question the fact that Sheikh Sahab represents the free will of the mass of Kashmiri people.

But I must say that this popularity is not based on blind and emotional hero-worship but, rather, on the knowledge that Sheikh Abdullah and his colleagues of the National Conference are the embodiment of the aspirations of the Kashmiri people. And these aspirations are primarily economic—not theoretical democracy but end of exploitation and radical changes in the economic structure will meet the demands of the people. The recent prestige and popularity of the new regime is due to the fact that, even in these few months, it has been able to satisfy the economic needs of the people to some extent. The abolition of jagirdari, the moratorium on agricultural debt, the severe punishment meted out to blackmarketeers in foodgrains, the prospects of the nationalisation of foodgrains trade from the next harvest—these are some of the concrete measures which the people can appreciate as constituting a pre-view of the "New Kashmir" of which so far they have only been dreaming.

No less important is the democratic accessibility of the new Ministers who, no longer, appear to the people as distant demi-gods but, as familiar, friendly figures who can be approached at any time by the people for the redress of their grievances. The promptness and efficiency with which the new government faced the recent disaster caused by the floods went a long way in reassuring the peo-



"...The little children marching in the streets shouting defiant anti-raider slogans."

ple and averting a collapse of morale which the fifth columnists were confidently (and ghoulishly) expecting.

It is no mean achievement of the Abdullah regime that, in the face of the most grinding and heart-breaking circumstances, it has been able not only to maintain morale, but to strengthen the spirit of people's resistance.

IFS AND BUTS

But there are checks and brakes imposed upon the Kashmir government. There is the acute financial crisis occasioned by a steep

fall in revenues, which prevents large-scale improvements (e.g. flood-control) being taken up immediately. More dangerous, however, are the checks and brakes represented by the Maharaja who, though reduced to the status of a constitutional ruler, is said to have been interfering with the Government's policy of introducing radical economic reforms—e.g. the abolition of zamindari to which the National Conference is committed and which, when announced, would cause a wave of joyous feeling throughout Kashmir, and prove an incalculable acquisition

August 1948

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of goodwill and popular support to the present administration in the event of a plebiscite.

The States Ministry, too, it is rumoured, is backing the Maharaja, because they perhaps feel that such radical economic changes in Kashmir would inevitably have repercussions in all other states and, possibly, in Indian provinces, too.

The relative chances of India and Pakistan in a plebiscite, therefore, have to be assessed in this context. If the Abdullah regime is enabled to promulgate full political and economic democracy in Kashmir, one may confidently expect an easy majority to endorse the accession to India. This would also ultimately, and inevitably, require the elimination of the Maharaja who has been not only a symbol of oppression but who, since his flight from Srinagar in October last, has earned intense

unpopularity among the mass of the people. Sooner than they may expect the Indian Government, I am afraid, will have to choose between Kashmir and the Maharaja of Kashmir.

The U.N.O. Commission and its probable Partition Plan provide another aspect of this "Its and Buts" problem. Partition is an old imperialist device and even the Maharaja may be persuaded to be content with a part of the State—e.g. Jammu, but actually there is no rational basis for Partition in Kashmir. There cannot be a Hindu Kashmir and a Muslim Kashmir—because the whole of it is predominantly Muslim. And the valley, where the Muslims are in an overwhelming majority, is the stronghold of the National Conference which, of course, is anti-Pakistan. Only a very small part of Jammu has a Hindu majority, though suspect there is a

defeatist plan to "save" it for India and to merge it with Himachal Pradesh, with Maharaja Hari Singh as Rajpramukh!

However, it is neither the Maharaja nor the defeatists in New Delhi, nor the "wise men" from Lake Success, who will ultimately determine the destiny of Kashmir. Through an orderly plebiscite, if possible, through an armed struggle with the help of the Indian army if necessary, but mainly by the exercise of their own strength and conscious collective will, integrated by their organisation and their leaders, it is the people of Kashmir who will shape their own future. By suffering and sacrifice, they have more than vindicated their democratic faith, their secular, non-communal approach to politics and their aversion for Pakistani fanaticism. I have no doubt that they will stand by India—if India stands by them!

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A YEAR OF FREEDOM

By HOMI
UMROLIA

OURSELVES:

After fighting the forces of reign domination for 150 years, achieved glorious emancipation the historical 15th August, 1947. It then marches on and today are celebrating this first anniversary of our independence. What our record in this first year of freedom? Let us view this record with a newer and better universal outlook. Hind—the land the Himalayas—experienced Himalayan joy and Himalayan sorrow. The rapid switch over from servitude to self-government brought in its wake a multitude of complex problems and unforeseen responsibilities.

Two, fully qualified but inexperienced elder brothers—because of trying ideologies—partitioned their "common property" with the result that deaths and disasters followed this change-over of rooms.

Gandhi—the Ever Shining Soul—or Mahatma—the Man of Miracles—left our imperfect world but bequeathed us his finest gift—The Gandhian Gospel.

In spite of internal dissensions and obstacles of the greatest magnitude, the monumental map-changing of Hind by the Patel-Menon team—with only Kashmir and Hyderabad as question marks—is a record of remarkable results, the most staggering to the wildest imagination of that Order of Indian Princes.

From today onwards, it must be the concern of every true Hindi to exterminate the disruptive forces that endanger our Motherland.

Constant and biased criticism of an individual or a subject is a

pastime for parasites. On this memorable day, we are justly proud of our leader, the Man of the Year, Pandit Jawaharlal Nehru. Jawaharlal, the Internationalist and verily Jawaharlal, the Gem of Hind.

THE OTHERS: TO-DAY ON THE WORLD HORIZON.

Bankrupt Britain is clinging on to her past prestige. It is only the unique solidarity of her national spirit and the financial props from Washington that keep her alive.

All Europe is war-sick and is a mere pawn in the game of international politics played at Berlin.

America—the land of the almighty dollar—is the Great Provider for the whole world.

Russia, with its policies formulated by that Fox of Kremlin and with its "NO" in UNO is the most disturbing factor to the peace of the whole world.

The world cannot afford to ignore Russia:

1. Because of its geographical position in Europe and Asia.
2. Because of the importance it achieved in World War II.
3. Because of its sphinx-like secrecy.
4. Because of its global, mass propaganda organisation.
5. Because of the giant octopus of communism spreading its tentacles wherever there is discord, dissatisfaction or desire for change, amongst the people.

We compliment our Minister for External Affairs, Pandit Nehru on his judicious selection of his most able sister as our Ambassador to

one of the most strategic posts in the World today.

THE WORLD:

The League of Nations—that first Child of Peace—was merely a concrete embodiment of the idea to out-law War. Unfortunately it died a premature death.

The UNO—The second child of Peace—functions with extreme enthusiasm, but so far it has failed to satisfy the world, because of its incompetence to do anything substantial regarding the struggles in Kashmir, Palestine, Greece, Korea, China and the colour-bar in South Africa.

CONCLUSION:

We, the Adams and the Eves glory in the idea that we belong to this Atomic Age. But it will all depend as to how we shall utilise this potent power, for this very same power can save us or destroy us by the millions.

Through times immemorial we have been groping for peace. Conferences, political pacts and treaties have failed us.

Our struggle for peace is a struggle between mind and matter. For peace is not merely a negation of conflict but peace in compatibility of minds. The cycle of wars will repeat itself through generations to come till heterogeneous humanity changes its very nature and learns to unlearn from the mistakes of the past.

Although the clouds of discord darken the advent to this second Year of Our Freedom let us hope that a new spirit of unity and amity dispelling doubts and dissensions, will usher in an era of peace and prosperity throughout the World.

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Producer & Director

RAJKAPOOR

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Dance Direction

S. KESEKAR

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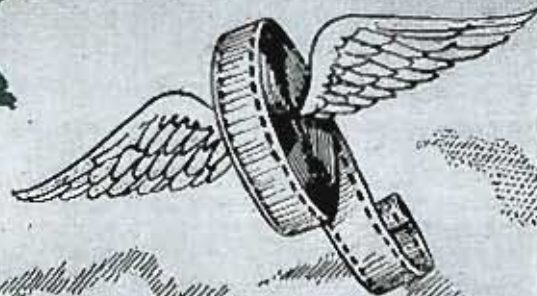
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Produced by
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NEELAM MANSIONS,
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August 1948

PEOPLE

GOSSIP, RUMOURS AND NEWS TOLD
WITH ILLWILL TO NONE

WEDLOCKED—No longer in between 'Baby' Shobhanka Pradhan and big-moustached Bengali RIAF pilot Manish Kar, he for the first time, she for the—Says Sound: "Happy landings this time".

STAR-GAZING—Veteran, gruff voiced, bragging Astrology-expert Cinema-actor Jagdish Sethi settling other people's affairs in Shree Sound Studios. Says Vadi: "Can't you gaze at some other star. Mister Astrologist?"

RECONCILED—to Filmmaker and to "Mister" Chundil, his own "Shahna" blowing Pandit Pyarelal Santoshi. Reason reconciliation: New contract—Rs. 35,000 per picture plus 5% "Shahna" bonus: Rs. 8,000 payable when able. Hopes

Sound: "Hope able soon".

BEAUTY—prizes to be awarded by Jodanbai daughter 'Baby' Nargis in Beauty Contest organised by feminine gossip-sheet 'Eye's Weekly' in Ritz. Says Saraiya: "No wonder! After all she can't compete herself".

HAIR-RAISING—is the story of the super 508-dollar wig which cinema-actress Shobhanka Samant brought from U.S.A. for friend Motilal, the bald-headed playboy of the screen.

GENIUS—latest brand. Fast talking, over-ambitious, promising director Ramesh Selgal, once playwright-manager of Pathvi Theatres, now prizeboy of "Mister" Chundil of Filmmaker. Cause swollen-headed state: Success "Shahna". Says Sound: "Don't forget Ranaka". Says

S. Mukerjee: "Don't forget me".

PLAYBACK—in direction, too—introduced by Nassem-husband Ehsan and behind-the-scenes producer-director-adviser S. Mukerjee at Filmmaker.



Under the shadow of a palm tree the lovers of Nabhharat's "Didi" meet.

PRESIDENT—of Pakistan Film Producers Association—Ex-actor, Rep-producer plumpish Zahur Raja. Says Sound: "Allah save Pakistan."

SKYROCKETED—to positions emul-potent power in G. of I's Film division. Society-moving mild-mannered Mohan Bhavnani (of "Zamba" fame) and Chimalal Desai's former prize director Sarvottam Badami (of "Uttara Abhimanya" fame). Appointed Deputy Directors. Documentaries & Newsreels, respectively. Says Sound: "Evidently, no scarcely suckers in G. of I."



Mark him well—Muqri a born comedian, known for his ready wit and infectious humour. He provides the 'comic relief' for Ambika's "Dill-e-Awar".



THE world of Art received a challenge on the day of Independence a year ago: would it rise to the occasion and play a dynamic role in shaping the destiny of 300 millions of people in the throes of unprecedented, unexpected calamities? Have the artists especially those connected with the film industry, done enough justice by the people?

I am pained to note that the film industry has let down the people in this regard. With a few exceptions, film producers and artists do not seem to have been aware of the rapidly changing conditions all around: during the one full year of freedom, they have continued to dwell in the realm of unreality and complacency, totally

different from contemporary life.

The year of freedom has been full of events—and we can say that we are living in the presence of history. The massacre in the East and West Punjab, the trek of refugees, from both the countries involving over a crore of Hindus, Sikhs, and Muslims, who have been uprooted from their homes, the invasion of Kashmir by raiders, the Karaker atrocities in Hyderabad—these are some of the highlights of this tragic first year of our freedom.

At a time when we are living with constant threats to our peace, it is natural that there is a lot of confusion, conflict and despair in the country. And today as we

Has Freedom Failed to Inspire Films?

celebrate the first anniversary of our hard won freedom, we hesitate to prophesize what will happen next faced as we are with the unresolved problems in the two big troublesome states of Kashmir and Hyderabad.

This is the background against which we must judge the part played by Indian films in the national life of free India during the last year. In this year of crisis, the role of every artist and writer was of course clear.

Firstly, they should have realised that the inhuman campaign of destruction carried out in the name of religion resulting in the mass massacre of innocent women and children, the murder of the Mahatma, and a state of chaos everywhere in the country, was a challenge to art and as such they should have mobilised all strength and support at their command to fight the forces of bloody reaction and direct the people on to the path of toleration and brotherly love.

BY:
V. P. SATHE

Secondly, they should have spread a message of hope, sanity and faith to the innocent victims



A dramatic sequence from Filmistan's tumultuous film, "Shahjahan". Picture brings to the screen the blood and thunder of the Qutb India movement.

of communal fury. The job which the Mahatma valiantly did by visiting the refugee camps and instilling hope in the hopeless, should have been continued by artists and writers.

Another important duty they should have executed was that they should have roused public enthusiasm and interest in the heroic struggle of Kashmir against the savage raiders; it was their duty in other words to keep up the morale of the people and impress upon them the extent of relief and help which the Kashmiri people so badly needed.

And more than writers and artists, the makers of the film who command a larger audience were in a position to guide and guard the people. Before India was free, there were many obstacles in the way of these men, which prevented them from playing their legitimate role in national life. Now that

India is free, are they not also free to raise the standard of film as a medium of art? Should they not have taken up the challenge and played a dynamic role in evolving cinema out of chaos?

Unfortunately, it has to be said that the makers of the film did not accept the challenge. Perhaps they were themselves confused by the events and lacked both the courage and vision to portray reality on the one hand and the basic goodness of humanity on the other. Perhaps, they were so hard hit by the depression that ensued in the wake of riots all over the country, that the idea of making a new experiment never occurred to them. Perhaps they were too slavish and cowardly to realise the change that freedom brought them; they thought it was silly to make a picture with a view to spreading a message—they were content with the jangling returns only!

Whatever may be the cause, the film makers failed to impress upon the people the importance and necessity of motion pictures in the advancement of peace and prosperity of the nation.

This judgment might be considered by some as too nasty; they may argue that just a year is too short a period to arrive at any sweeping conclusion in this regard. But at the same time it cannot be denied that the producers have not shown the slightest sign of awareness to the changing times and events. It is also evident that they have refused to be anything but escapists in their treatment of film story.

Individually, there are a number of people connected with the film in whom a tremendous change was produced by the tragic events last year. The peace processions organised by artists is a positive proof that they were keen on taking an interest in national life. Story

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FILMISTAN'S

INSPIRING AND ENNOBLING SCREENPLAY OF
INDIA'S FIGHT FOR FREEDOM



Story and Direction
RAMESH SAIGAL

Music
GHULAM HAIDER

Starring:
**KAMINI KAUSHAL, DILIP KUMAR, CHANDRAMOHAN,
V. H. DESAI and LEELA CHITNIS**
with Ram Singh, S. L. Puri, Etc.



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August 1948

writers, song writers, and even the radio and the stage gave full expression to sentiments which could unify the people to carry on the task of building the nation and bringing social and economic equality. This feeling cannot be however witnessed much on the screen.

That was why when one went to see an Indian picture, one could not help feeling that everything presented on the screen was unreal and had no relation whatever to contemporary life. Thus while thousands of women mutely bore the bruises of beastly attack, and were going without food or shelter, the screen showed a wife being ill-treated by the husband. Or while the Legislative Assemblies were passing laws against bigamy and were legalising divorce, the screen showed a woman sticking to her husband even though he married for the second or the third time. Or while Indians, both Hindus & Muslims were showing to the world what uncivilised creatures they were by the atrocities committed so systematically by them, the screen was glorifying the Indian culture and civilisation. The contrast between real life and reel life was vividly felt when people saw on the screen the funeral procession of Mahatma Gandhi.

There were perhaps two pictures which though they did not bear any direct reference to contemporary reality, succeeded in creating at least a semblance of reality. They were—"Ram Joshi" and "Kalpana". Ram Joshi told the story of a 18th century poet and the picture had an air of authenticity about it. "Kalpana" though a fantasy depicted a new world fascinatingly beautiful and one saw in it the striving of a romantic soul to evolve a better and more perfect condition of life.

It was Shantaram's craftsmanship and sense of realism, and Udayshankar's artistry and imagination that achieved the trick. As others lacked these qualities, they could not create even that illusion.



Above: A dance sequence from Raj Kamal's authentic biography of the celebrated Maharashtrian poet, "Ram Joshi".
Below: A dramatic scene from Kishore Film's "Aahana" referred to in the article.



Last year, I had expressed a hope that the life of heroes and heroines of freedom's battles, would be portrayed in the films. But so far not one such story has been utilised by the film industry. Rani of Jhansi and Bhagat Singh have yet to be immortalised on the screen. Even the 1942 struggle has not been touched upon by anyone; the attempts like "Ahimsa" can hardly be considered satisfactory. Instead of producing noble and inspiring films, our producers are making "Do Dills" and "Dilchade Belams"!

The question now is: will the film producers though belated, turn over a new leaf and walking out of the ivory tower which they have built round themselves,

tread on the hard path of real life? Will they undertake to educate, entertain and direct the people of this country along the path of progress? Will the film industry so far in the back-ground in national life, emerge once again to the forefront?

It is gratifying to note that there are such hopeful signs. Shantaram has promised that his next picture will deal with contemporary life. Filmistan's "Shahid" and New Theatres' "Anjagarh" are stated to be political themes, and championing the cause of democracy. "Banwasi" is the first honest attempt to show the plight of the backward Adiwasis and Warlis. "Aaj Aur Kal" warns against the

Capitalist and Imperialist conspiracy to throttle the freedom of the people.

Let the film producers, artists and technicians, writers and poets resolve now on the first anniversary of freedom that they will strive to produce new pictures, compose new songs, write new screenplays, let the films stir the common people, the worker in the factory, the peasant in the field and the clerk in the office, with a new message calling upon them to defend our freedom and democracy and fight the dark forces of reaction.

And then maybe next year when we take stock, we will have no cause to complain and regret...

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Light on the Exhibitor

By N. V. ESWAR

STRANGELY enough, in all talks and discussions about the film industry, the film exhibitor has never entered the picture. Indeed, it may be said that no one in the film business has ever felt the existence of such an object as the film exhibitor. But the film exhibitor has been there right from the inception of the film industry. And he will continue to be there so long as there is one foot of film produced in the land. Verily, he has been the backbone of the film industry. The film exhibitor has supplied the base on which the entire fabric of the industry has been built up. Millions of feet of film would be a mere waste if the film exhibitor was not there to show them to the public. Yet no one seems to be aware of this very important factor.

Every one is blantly ignorant about the very existence of the film exhibitor. He has been treated in the most matter of course way. Perhaps it would be more accurate to say that the film exhibitor has been looked on only as one of the countless permanent fixtures in the super structure of the film industry. It has all been a case of considering the space within them far more important than the four walls that support the roof above. As one enters the room, the walls pale into insignificance. So also, when you view the film industry as a whole, the walls represented by the film exhibitors who hold up the structure of the film industry pale into insignificance. No one sees them in such feeble light as to be aware of them. In short, the film exhibitor is the unknown and, consequently, unnamed hero of the industry round whom everything revolves.

The purpose of this article is not to sing in praise of the all-powerful film exhibitor. It is not also my design to raise the film exhibitor above everything else in the industry. For in any association, the component members are equally important in their own particular way.

Unfortunately, the film exhibitor himself labours under a colossal lack of self-knowledge, the film exhibitor has no understanding whatever of his own role in the film industry of the land and the functions he discharges or is expected to discharge or of the responsibilities that evolve on him by virtue of his position in the set-up. This factor adds to the puzzling nature of things and makes the whole thing appear more paradoxical.

So this article is directed not at the lay filmgoer or other members of the fraternity to make them look at the film exhibitor with awe and reverence. It is directed at the film exhibitor, so that he may realise his own vital role in the film industry and what inevitable duties his particular role naturally throws on him.

Mr. Exhibitor, you have been sleeping all these years like the wall that supports the roof. You have to beatify yourself. You have to rub your eyes and look at your own self with open and clear eyes in the new light that is flashed on you. Of course, you have to stand a good lot of heat from the powerful and glaring light. There is no way out. For the old dim lamp that did not even light the ground a few inches about your feet has gone. And the new light is merciless. It is highly penetrative. It is focussed on you now. And what does it reveal? Well, Mr.

Exhibitor the new light reveals you as the Principal of an Educational Institution! You are the Head of an Educational Institution. And your theatre is the College where everything worth knowing in life is taught. This is your real role. You have to grasp the full import of this truth and act, realising fully your responsibilities and duties as the Head of an Educational Institution.

I do feel that many will feel outraged at this new assignment to the film exhibitor. But when every one agrees that the film is the best medium of education, I do not find any reason to restrain me from calling the Cinema Theatre an Educational Institution in the real sense of the word. Actually, the Cinema Theatre has more claims to be called an Educational Institution than any top ranking College for the simple reason that the films are spun out of the very stuff of Life. And Life is more important than dead formulae and locked up knowledge which are the things that are usually dished out in the Colleges and Schools that obtain today.

I do not know how many exhibitors would be enthusiastic about this new light thrown on them. But Mr. Exhibitor, you occupy a



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Music by **KHURSHID ANWAR**

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August 1948

very definite place. And this definite place means an investment in you of a lot of social obligations, responsibilities and duties. You cannot risk dilly dallying with them; you cannot shirk them. You now know what the position you occupy in the film world. After knowing your own status yourself, it is but natural for any one to call you a criminal if you do not faithfully and honestly discharge the functions your position involves.

Mr. Exhibitor, your theatre is not a tin receptacle to put the audience and the film together. It is not a matter of quite unimportance to you to know whether the audience and the films mix well in your tin receptacle. As the responsible Head of a real Educational Institution, it is for you to see that the moral and intellectual well-being of the film going public is taken good care of. It is your clear duty to see that you show only such films as will add a fair amount to the general knowledge and wisdom of the people and make them aspire for a better life than the sordid one they are leading.

The Head of an Educational Institution is always deeply interested and takes the maximum pains to see that the wards under him grow up along right lines by browsing on proper and useful knowledge. Even so, should you, as teacher to that portion at least of humanity that visits your theatre, take the maximum amount of interest and pains to ensure that those who come to see pictures in your theatre do not go away with false knowledge and mistaken notions, and thus fall into the bottomless depth of a miserable and unintelligent existence.

In other words, you should have a clear idea and accurate sizing up of the films you show in your theatre, so that any film that does not contribute anything to augment the general knowledge and wisdom of your clients will have no chance to pollute the brains and intelli-

gence of the public. You have to be a stern judge of values and screen in your theatre only such films as will add to the general welfare. You have to refuse to screen those films that are of no value.



The charming Musawa Sultan as she will be seen in "Musawa Sultan" Art Productions "Nishat". Her recent performances prove that she is a star on the ascendant.

You have not yet learnt to cease to screen pictures. You have been screening whatever pictures have come your way. You have only looked to the money value of the films. As the teacher of humanity, you have now to look to the moral and intellectual value of the films you screen. This is a new departure. But you have to leave off the beaten track. The times and the true role you occupy in the film industry and the society demand it.

It may be that the film producers

will make the faithful discharge of your new task somewhat difficult. But the moment you become fully conscious of your new duties as the Principal of a real College and start refusing to screen the trash they hand you, the film producers will come to their senses. If you are stern in your attitude and stand firm, the film producers will give you what you demand of them. Their obduracy in turning out worthless films will wither away, if only you fully realise your educational role and stand firm about your own requirements, commensurate with the spreading of true knowledge and wisdom—happiness.

Remember always that the teachers have a right to clamour against an obscene and worthless book, if it is prescribed by the Text Book Committee. And the Text Book Committee can do nothing but to submit to the teachers if they are firm and uncompromising in their attitude and keep the Educational Torch burning.

If you then draw a clear line of demarcation and demand of the film producers the best of educational and intellectual products, you will not only be discharging the functions of an ever-watchful and intelligent teacher that you are really, but also be saving the film industry from the gallows to which it is being speedily driven by those in charge today, by compelling the film producers to turn out better and useful films.

The new sun has dawned on you, Mr. Exhibitor! You have to wake yourself up. You have to join the ranks of those Crusaders of the present Century who fight for a better world, by assuming the responsibilities and duties that fall to the lot of the teachers of mankind which by virtue of position you are today. You cannot sleep any more now. The New Light has revealed you to yourself. And if you remain idle and do not act, the curse of the coming generations will be upon you.

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And

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TRADE WITNES

THE DEATH OF PIONEER — SELLING THE COUNTRY'S HONOUR — RAW FILM CRISIS —
COMMANDER CINEMAS — IS IT TRUE GUP

By "VPI"

THE DEATH OF A PIONEER

THE man who recently said that Hollywood movies have forgotten to move, died on July 23 at the age of 73. His name is D. W. Griffith, whose contribution to the film industry is so great that Chaplin remarked, "Hollywood owes its very existence to him."

He was one of the greatest pioneers of the motion picture world. He made films 33 years ago and those films still attract large crowds. For fifteen long years, he led in production. Then Hollywood said he was 'washed up' and his dream to film "Fanny" in colour remained unrealised.

Everytime you see a close-up, you will remember that it was made possible by Griffith; every time you see a fade-out you will remember that Griffith again is responsible for its discovery. It was he who introduced inter-cutting which enabled the motion picture to depict in one shot incidents happening at two different places simultaneously. For instance, the villain about to marry the heroine and the hero running to rescue her can be shown together, which helps build a thrilling climax.

TW does not know whether IMPPA passed a resolution condemning the death of this great pioneer. If it has not done so far, TW hopes it will do so soon and impress upon the film world here in India with regard to the excellent and valuable contribution of this pioneer to the film industry. Among

his great contributions are "Birth of a Nation" and "Intolerance". His picture on liquor "The Struggle" makes the "Lost Weekend" look like a soft drink ad. Chaplin asserts that a good number of movie makers got their start with Griffith. After him, the movie does not seem to have moved much and actually the modern movie has lost a good deal of what it once was.

We shall have paid a true homage to the departed, if we try to live up to his ideals and produce pictures that really move.



Not a month seems to slip by without Suraiya singing a new contract. Her latest starring role is in Allied Art's "Gajre" now on the sets in Bombay.

SELLING THE COUNTRY'S HONOUR

The Press note issued by the IMPPA, defending the "voluntary changes" made by certain producers in films sent to Pakistan, has instead of clarifying the issue evoked only more criticism from the Press. And that is because the IMPPA made no attempt to answer the charges of the press but went on justifying this procedure of voluntary changes which were made to suit particular audiences. On principle, none will deny the right of producers to make alterations to suit the censorship of the country where the films are sent to. But if we see the nature of alterations made, it would appear that they are no ordinary changes. The changes sometimes involve the honour and the traditional ideals of our great country. It is reported that in certain pictures, the National Flag has been replaced by the Pakistan flag, or the National flag deleted and songs encouraging communalism are added.

But the IMPPA does not seem to know about these things, or knowingly has kept silent. They seem to want to shield those black sheep in the industry who have unscrupulously gone to the extent of dishonouring the national flag.

TW knows and IMPPA knows too that two of its members have made such changes; and challenged by other producers, these two pressed the IMPPA to issue the press note. It is regrettable that the majority of producers kept silent over the whole affair instead of exposing the opportunistic tactics

TRADE WINDS

THE DEATH OF PIONEER — SELLING THE COUNTRY'S HONOUR — RAW FILM CRISIS —
 COMMANDER CINEMA5 — IS IT TRUE GUP

By "VIPI"

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Not a month seems to slip by without Sarnia singing a new contract. Her latest starring role is in Allied Art's "Gale", now in the nets in Bombay.

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Posing for the washerman? The charming housewife with that radiant smile is Shashibala who has a featured role in Producer Acora's new film "Purges".

of the offenders who have shown clearly they would not hesitate to sell the nation's honour for a few pieces of silver.

TW knows all this and more. TW knows that the distributors in Pakistan have forced the producers to delete the national flag from a number of pictures. If this is true, the producers would do well not to introduce the national flag in pictures in future. Producers must be told that they cannot exploit the Indian sentiments by showing the national flag in India and then satisfy the Pakistani sentiment by replacing the national flag with the Pakistani flag. This is not fair both to India and Pakistan; and Government should take immediate notice of such a state of affairs and put an effective stop to such opportunist game.

Business or no business, the national interest must engage primary attention.

RAW FILM CRISIS: A BOON TO IMPPA!

Despite previous assurances of sufficient supply of raw film, TW learns that there is again a 'raw' crisis. The reason advanced this time is that the Kodak factory at Canada has been closed down. We cannot buy from America thanks to the shortage of dollars. But what one cannot understand is why raw films should not be imported from European countries like Belgium and Russia. One who has seen the Russian film "Stone flower" will agree that the Russian stock of raw film is as good as that of America or England. The Soviet

Union is ready to negotiate in this regard. Then why should not the IMPPA do something about it? If India can buy wheat, newsprint and a few other commodities, why can't we import raw films from Russia? Are the cine-crazes afraid that 'Bolshevik' raw film may spread communism?

But is IMPPA interested in getting more stocks? TW has its own doubts. It is said that IMPPA hailed the crisis with great delight; it now wants to control production by demanding the right of distributing the raw film. There are about 200 producers who somewhere cannot have faith in the IMPPA (they have said so at an open meeting). TW thinks that IMPPA should not have any ambition on this score; otherwise there will surely be more bitterness and un-

Present
LEELA CHITNIS, SHASHIKALA, ZILLOBAI, NIRANJAN SHARMA,
REKHA, PRAKASH and MUZAMMIL

MAHATMA GANDHI Ka Pegham

Produced & Directed by
MUZAMMIL



Story:
BEGUM MUZAMMIL

Music:
KHAN SAHEB ABID HUSEIN
and
S. BANNERJI

Songs:
JOSH MALIHABADI, BEHZAD
LUCKNOWI, AHSAN RAZVI
and
MEHMOOD SAROSH

Contact: FILM LAND LIMITED CENTRAL STUDIOS, TARDEO, BOMBAY

pleasantness.

But IMPPA will not take this warning. It will go ahead and give preferred treatment to studio owners and other independent producers who toe the line with them. It is therefore understandable that other independent producers will have certain fears that IMPPA will give them a raw deal.

TW has something to tell independent producers about the Kodak staff. The producers should not suffer humiliating treatment at the hands of the Kodak staff. The staff is well known for its rudeness and insolence. Producers can make this stop if they unite.

NO SMOKING IN CINEMA:

TW congratulates the Government of Bombay on their decision to ban smoking inside theatres. This decision has been bitterly criticised by a certain section of cine-goers. They probably do not know that it is not the first time such a law is promulgated in this world. They would be surprised if they were told that in the United States similar regulations exist. Because of the bad ventilation, obtaining in our theatres, smoke cannot get out. It injures the eye and dims the vision.

By the way, how about prohibiting hawking and pan-spitting inside theatres?

COMMANDEER CINEMAS:

Last month TW revealed how exhibitors were cornering all the profits of the film industry. Since, then even producers like Sharmaram have supported TW's stand and demanded that theatres should be commandeered and that rental charge should be fixed by government and pictures should be released in order of the date of their censor certificate fixing also a minimum hold-on figure and a maximum number of weeks of run. If IMPPA were to take this good suggestion, and place it before government, some thing might be done about it. If not, does not, independent

producers should move in the matter.

TW would like to draw the attention of government to the following facts published in "Bharat Jyoti". It is about a picture that ran for 25 weeks in Bombay:-

Theatre rent	2,00,000
Tax	80,000
Publicity	40,000

Total collection 3,25,000

And here is the producer's share 25,000

The figures speak for themselves. Government should take note of numerous charges made against exhibitors who are also stated to be dodging the income tax. Government at least could institute an enquiry and find out facts for itself.

IS IT TRUE

-That Snehaprabha once chose a pilot to pilot her life, but before the ship of love could land on the field of matrimony, it crashed.

-That in spite of this she has again chosen a pilot to steer her through life's storm and stress.

-That this time she has taken the precaution of taking off from the field of matrimony and it is now hoped that she will have a safe landing.

-That in the battle for filming "Heer Ranja" Hindustan's Wali Sahib has scored over Pakistan's Nazir.

-That Wali the Sahib has actually completed the picture, "Sixteen Annas in a Rupee" as he puts it.

-That love is blind and the moon-struck Meena cannot distinguish a stranger from Roop K. Shree at night.

-That Veda and Chopra have amazed everybody by their militant demonstrations of friendship.

-That brother Apte's holy wedlock has in no way interfered with his association with Shanta Apte Concerns.

-That Kidar Sharma the greatest exponent of Platonic love is giving it a fresh trial.

-That not to be out-strided by Kidar Sharma, Mazhar Khan the star-spotter threatens to spot a girl more beautiful than Veena, more charming than Manwar Sultana and more sprightly than Geeta Bali.

-That Manerama and Rajen Haslar in spite of all the tall-tale poems published in the press have no designs to carry it out to its logical climax in real life.

-That Baburao Pendharkar stood second in the Kolhapur municipal elections and now threatens to become the mayor!

-That there's no truth in the rumour that the proximity of the Kolhapur stables has anything to do with this new role of Baburao, artiste cum punter.

-That Nigam-struck Madhok has pinned his poetic hopes on a "Nao" to carry him to prosperity.

-That the new crisis in raw film was celebrated with gusto by studio owners who control IMPPA.

-That Jagdish Sethi proved to the hilt that he belongs to martial Punjab in his tele-a-tele with Jaimani Dewan.

-That there is an truth that Jagdish Sethi is thinking of seeking spiritual refuge in Pondicherry.

-That the lower the raw film supply the better it is for IMPPA boxes to shun all competition from independent producers.



Studio Owners, Theatre Owners. & Exhibitors!

The courtesy you extend to your Patrons—the regular moviegoers—the comforts & conveniences you offer them in your Theatre—chairs, well-upholstered, carpets, rich and deep, light original in design and subdued, beautiful objects of art for table and side-board decoration—all contribute to make you put the board.

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OUR REVIEW

KIDAR DOES IT AGAIN Geeta Bali excels in "SOHAG RAAT"

KIDAR Sharma the much maligned and misunderstood director, has once again hit the spotlight with a picture that's at once novel and arresting. It's Oriental's "Sohag Raat". With this production, Kidar Sharma regains his foothold in the top ranks of the industry which he had lost due to his insipid and inconsequential pictures under the Ranjit banner.

If however, you go to see Kidar's films expecting to see a soft, shapeless leg or the round, exquisite shoulders of a tantalizing female, you will be disappointed when you see "Sohag Raat." In this picture Kidar has clothed interesting anatomical parts of his hero and heroine in warm fur clothes from head to foot because Kidar despite his natural artistic inclinations has for once curbed all these to meet the demands of reality.

The theme itself is nothing much to write home about. It has the familiar ring about the triangular romance and by no stretch of imagination can it be called a really original theme. It is the story of two steps brothers, the elder being the familiar villain and the younger the traditional hero. The greedy villain conspires to murder his own brother but despite his machinations the immortal hero escapes the assassin's dagger and when the curtain falls we see the lovers in fond embrace. The other girl and the other man are obviously killed in the bargain in the best filmic traditions.

The film however, is not without its big, bright moments. Though the film may not appeal to critics who nibble at a film that isn't original Kidar Sharma has spun a loosely woven film that should have its moments of diversion for those who don't take their plots too seriously. Photographed

against the background of hills and valleys the locale of the film is refreshing to say the least. Though the studio carpenter's hand is betrayed at several places the background couldn't have been better for a theme like this. Yet film is the build-up of the different interesting features of the cast characters. Though most of them are bedraggled and played-out Kidar with his innate artistry has given them a new look. Take for instance the character of Beli played by Geeta Bali. Her gay abandon and natural charm is bound to fascinate even the most fastidious critic. She makes her role as enticing as that of Ramola in "Manohari" or Kanan in "Vidyapathi." Kudos for the same should go to Kidar Sharma who was responsible for the brilliant characterization and crisp dialogues.

The film however, could have been enlivened by introducing the

elements of surprise and suspense plus a dash of comedy. But Kidar like his guru Debaki is not adept in any of these. His idea of suspense borders almost on surrealism with extra large doses of fantasy. The brazen display of dead bodies is certainly in bad taste and should be clipped along with a thousand more feet of dull sequences. Like Debaki his sense of humour is better fitted for the stage than the screen.

The film however, is superbly mounted and the camerawork is really praiseworthy. Kidar Sharma has once again lived up to his reputation as a stickler for details and the director who can make a dumb set talk. The mammoth outdoor sequences too are pleasant and enhance the artistic appeal of the film.

As mentioned before it's Geeta Bali chaperoned by ace star-spotter Kidar Sharma who carries the picture to success on his slender



In the title role of Pioneer's lavish production "Chandrabhaga" Alok Kumar is reputed to have excelled himself. It's the biography of one of the first Indians to raise the standard of revolt against the British.

SEVEN BIG STARS IN BIG HIT!



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August 1948

shoulders. The girl has oomph, talents and a certain something in her poise that is rare. Whenever she appears on the screen the picture brightens only to relapse into a state of boredom after her exit. Undoubtedly, she is a welcome addition to our array of stars. The same however, cannot be said of the other stars. One wonders what has happened to the voluptuous Begum Para who is tame and mild in this picture. She struts in and out of scenes like a huge lethargic python with a five lamb in its stomach. As for Bharat Bhushan one wonders how he managed to wrangle this role for himself. If Art demands effeminate qualities in a male he has lots of it, but as this reviewer is allergic to milk-sops he feels that Bharat Bhushan should undergo a metamorphosis before he faces the camera again.

A queer alluring background.

Switching Banasee comes to greet you in "Banasee", the first Indian musical fantasy of its kind produced and directed by Hiren Bose.



Certainly Bali with so much "IT" and the unmistakable 'Kidar Touch' go to make this film filled with numerous insights into human frailties delightful entertainment for fans who are not hyper-critical.

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written by:
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BIRADRI

NEEL KAMAL
SHREENATH

August 1948

OUR REVIEW

"Toote Tare" Stale and Sentimental Harish's Competent Direction

THE average Indian producer is a colossal ignoramus whose stock in trade never seems to vary. Relying on the support extended by ignorant

theme he makes his debut as a producer with a sentimental diatribe with popular appeal.

However, it has to be said to the credit of Sheikh Mukhtar that he has succeeded in assembling a good star cast and a crack team of writers who have put forth their very best. The team work displayed by this crew should serve as an eye opener to other producers who resort to bribery and corruption to get their work done. As an experiment in co-operative production it has succeeded amazingly well and we take our hats off to Mukhtar and Harish who sponsored this scheme. Even Harish who is a novice in direction shows remarkable skill in wielding the meg. There's nothing amateurish about his direction save a couple of instances where the action is a bit jerky in building up the different moods and giving a dramatic twist to the story. The real snag however is the story itself. It's stale and sentimental and glorifies Indian Womanhood on lines familiar to our audiences. The scenario has miserably failed to evolve a plot that's neutral and realistic. The theme which is rather sketchy depends on commonplace incidents and far-fetched coincidences for its dramatic material. Every other situation in the story is a contrivance of the villain and but for his machinations the film would have been brought to an end in the second reel itself.

Who said Geeta Nizami is a fool? She's high with her full battery of charm in Allied Art's "Gajra".

masses he trades in cheap sentimental, age-old myths and centuries-old superstitions. Omar Khayyam Pictures' "Toote Tare" is no exception to this. With due respects to age old conventions it glorifies Indian Womanhood of the docile and phlegmatic type.

Ever since he left National Studios it has been the ambition of Sheikh Mukhtar either to gate-crash into Bollywood or to produce his own pictures. While the dream of ramnacking Hollywood is yet in the dream stage his ambition of being a producer has at last been fulfilled. It is regrettable however, that instead of taking a flying start with a revolutionary

The story is a fascinating creation of a not-so-imaginative scenario. Swarup a city lad goes to a village and does what all city lads are expected to do on the screen: falls in love with an artless village belle. Back in the

city the father throws a fit and gets him back by sending him a fake telegram. The son hurries home to his father deserting his inamorata in the village. Swarup leaves for England to meet his ailing brother and from then on misunderstandings and coincidences get the better of the picture. The letters he writes to his wife are waylaid and eventually the wife is turned out of the house. According to the golden rules of scenario-writing she is compelled to be a singing girl in order to bring up her daughter who of course is all the while ignorant about her past. By another remarkable stroke of coincidence the daughter falls in love with the adopted son of her father. At this stage the dark dangerous villain enters the scene and helps to form a climax by kidnapping



The vicious villain, you have to hate and yet love to adore! Dapper Nirmal Kumar, currently starred in "Apala".

★ You'll Sing - - - -

with
LOKMANYA
PRODUCTIONS'

'GIRLS' SCHOOL'

★ You'll Laugh - - -

with
LOKMANYA
PRODUCTIONS'

'GIRLS' SCHOOL'

★ You'll Dance - - -

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LOKMANYA
PRODUCTIONS'

'GIRLS' SCHOOL'

★ You'll Weep - - - -

with
LOKMANYA
PRODUCTIONS'

'GIRLS' SCHOOL'

★ You'll Be Thrilled -

with
LOKMANYA
PRODUCTIONS'

'GIRLS' SCHOOL'

CREDITS:

PRODUCED
&
DIRECTED BY:
AMYA
CHAKRABARTY

DIALOGUE:
J. S. CASHYAP

SONGS:
POET PRADEEP

MUSIC:
C. RAMCHANDRA

&
ANIL BISWAS

PHOTOGRAPHY:
BABA SAHED

SOUND:
J. H. BAROT

STARRING:
★ GLAMOROUS
GEETA BALI

★ SOHAN
★ SAJJAN
★ MANGALA
★ RAMSINGH
★ KRISUNA
& Above All
SHASHI KALA

★

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★
(2)—C. P. & C. I.,

GLOBAL FILM CORPORATION:
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★
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★
(4)—SOUTH INDIA:

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LOKMANYA PRODUCTIONS
Sir Mangaldas Wadi,
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India's own star, Sohan plays his most exciting role as youngman, son of a village headman, in Universal-Inter-
national's forthcoming "MAN-EATER OF KUMAON" which is based on Jim Corbett's best-selling book on
Tiger-hunting in India.

dramatically the daughter as her mother refused to be seduced. By now the film has entered the last reel and as such its time for the villain to say his last prayers. Things move fast and the villain is killed by the mother in her efforts to save her daughter. For this she is loved and by whom?—her husband!

Almost every incident in the film is tame and the glorification of the mother is quite in line with "Parakh" and "Mother India." The feeling that you have seen all this before plus the unconvincing coincidences throughout the picture and unnatural plot contrivances, makes it difficult for one to appreciate the picture. Barring these lapses the screenplay is smooth and the writer has successfully exploited the emotional appeal of the feminine characters.

Besides, though the writer has taken a rather pessimistic attitude in the portrayal of the harassed woman he has not fallen fully into the traps of reactionaries.

As mentioned before, direction is quite competent. Jal Mistry's camerawork though not consistently good, is imaginative while Sharma's recording is flawless. In acting, Kanayyalal, who has returned to the screen after a long lapse is delightful as ever. We hope to see more of this talented veteran in the future. Of the rest, Shamim as the deserted wife and noble sacrificing mother puts in a deeply moving performance. There seems to be maturity and poise in her acting and if only she can slim down a bit she will be once again a rage with cinegoers. Harish and Sheikh Mukhtar are there for obvious reasons—to curtail star

billing—and both of them are miscast and seem to be ill at ease in the roles they selected for themselves! Besides, Harish should never have played the Defence Counsel when in spite of his make-up he cannot hide his identity. However, it has to be conceded that he has acquitted himself faithfully in that role. Harish who has knocked about the industry for long accepting silly inconsequential roles should take a tip from this and with a little more experience he is bound to prove himself to be a good character actor.

In short, the film is a big one for the crowds. As an entertainment vehicle "Toote Tare" is above reproach. It provides laughter, romance, songs and pathos—all of the popular pattern; a full measure, in fact, of escapist fare.



Their romance in the green fields, treading the tough path of traditions arrived at the altar of marriage but... the wicked eyes of the old man shattered their dreams to pieces.

Starring:
ISHWARLAL, PARO, MUBARAK,
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BACKGROUND TO THE ADS

A READY REFERENCE GUIDE TO
WHAT OUR ADVERTISERS INTEND TO SAY

R. K. FILMS:

Mr. Raj Kapoor having returned from Delhi is making elaborate preparations for the release of "Aar" which is slated as the next change at the local Opera House. The film features Nargis, Kamini Kaushal and Raj Kapoor in spot roles and is acclaimed by all pre-viewers as a dynamic show. In the meanwhile go-getter Raj has just finished the paperwork of his new film "Barsat". Nargis, Raj Kapoor and Premnath share the stellar roles of this new R. K. Film.

JAGAT FILMS:

Their "Veena" has clicked at the box-office—and how! True to expectations this star-spangled show has met with unprecedented ovation at Delhi. Starring Yakub, Veena and Sukhmani Chatterji the film was directed by veteran 'Jagoo' Adeshi. It's tops in the trust sense of the word.

MANSAROVAR PICTURES:

D. N. Madhok whose lyrics alone have carried many a picture to success has gone a long way with his new film "Nao". Starring Nigar, Jairaj, and Badriprasad, in stellar roles it goes without saying that this film has a date with the headlines. The musical score of this film is in the capable hands of Joan Dutt.

SHAN-E-HIND:

They make their debut with an enthralling drama entitled "Gharana". The cavalcade of stars featured in this film is headed by a winking meg, for this significant film which is expected to go on the sets this month.

RAJKAMAL KALA MANDIR:

From Success to success seems to be the motto of Rajkamal whose "Banwasi" is acclaimed as a worthy successor to the record-breaking "Matwais Shair". The picture which had its gala release at the local West End stars Manmohan and Sobhatali an alluring newcomer in spot roles and was directed by Shantaram's able lieutenant Chandrashekar.

BOMBAY TALKIES:

B. T.'s first great hit under the 'New Order' is still drawing



Draped in costumes reminiscent of ancient Manipal, Tharab's Devi and play the leading roles for Manipal Film Corporation's enchanting film "Mama Poocha". This director's film is last progressed on the sets at Calcutta.

crowds wherever released which is a tribute to the showmanship of

the Ashok-Vacha team. Directed by Nazir Ajmeri the film is a truly dramatic effort and features Shyam and Mumawar Sultana in key roles. In the meanwhile these enterprising people have ventured into the field of distribution and accordingly Punjab Film Corp's "Padmini" had its release under their banner. Stand by for more sensations from this famous studio.

FILMISTAN LTD.:

Filmistan's long-awaited production "Shahid" had its gala release this month with all the fanfare and the crowds that go with a Filmistan release. It's a truly admirable production with Dilip Kumar, Kamini Kaushal, Leela Chitris and Chandramohan heading the cast. Shahid brings to the screen the blood and thunder of the 42 movement and the telling of the story is so graphic, so subtle and so touching that its hard to forget this film.

HALDIA NANDA PRODUCTIONS:

They are back;—Haldia and Nanda, the twosome that made "Parwana," their new venture carries the fascinating title "Singhar". Sursiya and Prithvira the stars of Ishara are once again bracketed together in this film. To complete the famous team, Khurshid Anwar has just been signed up for music.

FILMLAND LTD.:

Mr. Mozammil has completed nearly three fourths of his crowning film, "Mahatma Gandhi Ka Paigham". Leela Chitris, Shashikala, Jillo Bai, Rekha, Baby Shyam, Bibi Dilnaz, Prakash, N. Sharma and Mozammil are its stars. The picture is being pro-



THEY'LL RUN
THEY'LL WALK
THEY'LL EVEN
Crawl
TO GET TO SEE
VEENA
Starring
SULOCHANA CHATTERJI
VEERA - REHMAN
HEMAVATI
LILA MISRA
BIRDHARI
YAKUB
A JAGAT PICTURE.
SHARDA LA

duced and directed by the enterprising Muzammil himself.

LOKMANYA PICTURES:

"Girls School" a merry musical with the haunting tunes supplied by maestros Anil Biswas and C. Ramchandra has just been completed. Among the several notables connected with this production are Pradeep and J. S. Cashyap who have supplied the lyrics and dialogues respectively. Geeta Bali, Santhikala, Soban are some of the popular favourites featured in this film. "Girls School" which was produced at Bombay Talkies awaits release while elaborate preparations are being made for their new venture expected go on the sets soon.

DIAMOND PICTURES:

Known for their initiative and drive these front rank distributors should be congratulated for their new experiment which has already created a stir in filmic circles. They have made a brand new film out of several B.T. Films. The new film with a story all its own is titled "Anyaya" and is being eagerly awaited by cinegoers everywhere. This 'flash back' is bound to prove itself to be a treat to one and all.

PUNJAB FILM CORPORATION:

The ever buoyant Wali Sahib is once again up and doing and the busy bee has just completed "Heer Ranja" a musical romance. In the meanwhile "Potli" starring Mumtaz Shanti, Yakub and Pran has just entered the sets. "Tomasha" and "Bindevi" are two more titles announced by the irrepressible Wali the hit-maker.

METROPOLITAN FILMS:

Producer Jaimani Dewan who hit the spotlight with "Rattan" is back with his bag of tricks and his Punjabi Film "Chandee" has taken Delhi by storm. The film features Meena, Kanan Dewan and Majun in key roles and was directed by

Roop Sharay. "Lashore" a dynamic theme is the next venture of go-getter Jaimani and will be directed by M. L. Anand. The film has created a sensation even before it has entered the sets!

MADHUKAR PICTURES:

Remember the guys who swept you off your feet with the all time classic "Mirza Sahibban"? They are back with a bang and their new film "Bazar" is progressing fast on the sets. Nigan, Mangla, Cuckoo lead the feminine cast while Yakub, Shyam, Gope and Mira play opposite them. Anandnath is wielding the meg. for this film now fast progressing on the sets at Famous Studios. Shyam Sunder is the music director of "Bazar" which is another way of saying the music will be a treat.

ALLIED ART PRODUCTIONS:

"Gajre" is the title of their new film. The picture has already attracted the attention of distributors and according to our studio sleuth distributors are out-bidding one another in cornering this prize show. If you take a glance at the cast you'll know the reason for all this hubbub. "Gajre" features the fascinating 'trio' consisting of Suraiya, Motilal and Gita Nizami. Mathew, its well known director is leaving no stone unturned to make it a show of shows.

AKASH CHITRA:

Showman Lal the stalwart and producer "Lal Haveli" and "Samrat Ashok" has well nigh completed "Lal Dopatta" an ambitious production starring Madhubala, Ullhas, Sapru and Kesari. Madhubala wrote the songs for this film. Their next venture is titled "Desh Drohi" and producer-director Lal is now busy assembling the cast for this film.

VIRENDRA CHITRA:

Though a new concern they are putting veterans to shame by their fast work. Their "Jagriti" written

and directed by Manohar Chaturvedi has already been completed and Mr. Ghatwari is at the moment busy disposing off the territorial rights. Ravikant, Mohna, Manohar form the cast of this film photographed by ace cameraman Jal Irani. K. Narayan Rao was in charge of music.

NATIONAL THEATRES:

These go-ahead people are once again up and doing and their new film "Hal-Chal" is all set for the cameras to crank. Nargis, Sitara and Diloop Kumar are some of the favourites featured in this star-studded show to be produced by K. Asif of 'Phool' fame and directed by Ahooja. The musical score of this K. Abdullah production has been entrusted to Sajad Hossain. The world rights of this film are controlled by India Film Circuit.

ARON PICTURES:

The popular sweethearts Aron and Nirmala who have endeared themselves to the public with their spell-binding performances in several films are back to regale audiences in yet another hit. It's Aron Pictures "Selva" which is acclaimed by all who have seen the early rushes as a potential box-office bonanza. Picture awaits release.

JEewan Jyot Kalamandir:
A show to reckon amidst the



Comely Ranjit Kumari is one of the several favourites featured in Jeewan Jyot's "Dukhiya" which is fast progressing on the sets now.

plethora of films now awaiting release is Jeewan Jyot's gem of a musical "Dukhiya". The film however, isn't just a musical and its appeal is enhanced by high-voltage dramatic material. It's imposing cast is headed by Surendra, Meena and Chandramohan.

RANJIT MOVIE TONE:

Ranjit leads the leaders' has long been the slogan of this decades old institution and their new release "Bichade Balam" has lived up to the Ranjit tradition. It's proving itself to be a swell roadshow.

LIBERTY PICTURES:

Under the banner of Liberty Mr. Lovji has just completed his film "Sudhar". Already distributors are vying with one another to bag this dramatic film starring Yakub, Nirmala, Aga and Arun. It's booked as the next change at the local Central.

ALAM ART PRODUCTIONS:

Dr. Alam has just finished a major part of Alam Art's significant film "Angan" at Bharat Studios. The film is reported to contain all the ingredients that go to make a hit. Dr. Alam who is at the moment busy with the publicity arrangements of this film has spared nothing to make "Angan" a memorable film.

ALL INDIA PICTURES:

News is to hand that Anora, the human dynamo has very nearly completed his much talked of successor to "Doli", namely "Pugree". Anant Thakur is wielding the meg. for this entertainer starring Kamini Kaushal, Westi and Shashikala Gulam Mohamad who for long has been associated with the famous Naushad, is reported to have supplied the kind of tunes that make the box-office barometer record high-pressure!

EVERSHINE PICTURES:

Mr. Bhikubhai the well known



WHO GOES
THE MOVIES?
EVERY BODY
When
YOU PLAY
VEENA
Starring
YAKUB
SULOCHANA CHATTERJI
VEERA — REHMAN
HEMAVATI, CHANDRA
& LILA MISRA
A JAGAT PICTURE
SHARDA LA

BREAKING RECORDS IN 2140 MONTHS AT NOVELTY DELHI

distributor has just acquired "Riva" a potential money-spinner. He is at the moment making elaborate preparations for its release at several key centres in September. Besides this prize-show he has several hits lying in his cellar and the films range from stunts to socials and famous English pictures.

MEHBOOB PRODUCTIONS:

The release of a Mehboob film is always a great event and its no wonder that cinegoers are at tenterhooks to see his new film "Anokhi Ada". The film which was directed by Mehboob himself is booked as the next change at the local Super.

AINA PICTURES:

This newly started concern with hit-maker Yusuf at the helm of affairs has a date with headlines. They make their debut as produ-

cers with "Grahasti" a domestic yarn starring Sulochana Chatterji, Yakub, Lalita Pawar, Pran, Sharda, Masood and Kuldip. Mr. Ramprakash and several others who attended a preview of this film which has just been released are reported to have expressed their appreciation of its box-office potentialities.

RATAN PICTURES:

While "Kajal" is doing well business at Delhi, Karachi, Lahore and Calcutta M. Sadik the universally acclaimed czar of box-office has turned his attention to his new production "Char Din". This too is a Suraiya-starrer and is from all indications turning out to be a potential money-spinner.

GREATER BOMBAY PICTURES:

Their maiden production "Shakti" is ready for release. S.J. Hasan has been responsible for the story.

scenario and dialogue of this film besides writing the meg. for this super-entertainer. Sutaiya and Karan Dewani are cast in the romantic lead while Mumtaz Ali, Sofia, Maya Devi and a sensational new comer Sita Bose lead the supporting cast. Brisk negotiations are going on for the territorial rights of this film and Kari (Jee) has left for Pakistan to round off a big deal for this picture.

KASHMIR FILMS:

"Hip Hip Hurray" is the comic title of their laugh-provoking hit which will be ready for screening in September. Nirupa Roy and Dixit share the top roles of this film, whose title itself suggests that it's a terrific blues-chaser.

M. & T. PRODUCTIONS:

The mahurat of their colossal undertaking "Delhi Darwaza" took place recently and the picture is expected to go on the sets soon.

Sutaiya and Ashok Kumar have been signed up for the leading roles of this film to be directed by Aspi Talwar.

MUIR PICTURES:

These seasoned producers of box-office hits are making a bold bid for the years top-honours with their new film untitled so far. Mr. Shyamal is at the moment busy with the paper work of this film.

GOPAL PICTURES:

Mr. Vodi the enterprising director is feverishly giving the finishing touches to their new social film which features Geta Nizami in the feminine lead. The film is expected to be ready by September.

MUGHNI PRODUCTIONS:

Mr. Mughni, the ace publicist and producer is back to the realm of productions and his new film "Tara" is all set for the cameras. S. M. Yusuf is its director; Nanshad is in charge of the musical score. Need we add that it's got what it takes to be a hit?

NOBLE ART PRODUCTIONS:

The Mahurat ceremony—the



Director HIREN BOSE of "Duniya" fame once again sky-rockets to fame as Producer-director of "Ranjana", the first musical fantasy of the Indian silver screen.

traditional kick-off for a picture— took place at the local Eastern Studios and among the notables present for the festive occasion were many luminaries of the industry and the guest of honour was Mr. Nurie the well known Congress leader. Mazhar Khan who is known for his speed has already completed a quarter of the film and has recorded four songs! The picture is titled "Dil Ki Duniya" and features Munawar Sultana and Mazhar Khan himself in spot roles. It's being eagerly awaited by millions of Mazhar Khan fans all over the country.

PARKER FILMS:

The stage is set for their ambitious production "Basant Panchami" and will go on the sets as soon as Mr. Shantilal Dave is free from his preoccupations at Prakash Studio.

AMBICA FILMS:

M. I. Dharamsey the ex-B.T. Director who needs no introduction to cinegoers is leaving no stone unturned to make Ambica's very first venture "Dil-Ki-Awar" a memorable roadshow and from all indications its turning out to be a slick, polished production that will click at the box-office. No wonder that it has already become the talk of distribution circles. Starring Nargis, Dilip Kumar, Santhia Prasad, Nalini Jalwani and that sensational new comedian Mughni the film is being directed by M. I. Dharamsey himself. "Dil-Ki-Awar" is based on a story by Zia Sarbady. "Arpan" is yet another picture that will come with their seal of delivery and is now under production with Sulochana Chatterji in the lead. Ismail Memon is its director.

MANIPUR FILM CORPORATION:

All the colour and pagantry of Manipur comes to the screen in Manipur's enthralling film "Maina Pencha". The film has been



THERE IS NO
BUSINESS LIKE
SHOW BUSINESS
WHEN YOU
SHOW

VEENA

Starring
VEERA
SULOCHANA CHATTERJI
REHMAN, YAKUB
HEMAYATI, GIRDHARI
& LILA MISRA

A JAGAT PICTURE

WATCH FOR OUR NEXT

GREETINGS to our Patrons, Exhibitors & Cinefans . . .

on
The FIRST ANNIVERSARY OF INDEPENDENCE
15th AUGUST 1948

MEHTA PICTURES

★ JUGNU A SHAUKAT ART PRODUCTION with NOORJAHAN: DILIP KUMAR ★ THE PUNJAB FILM CORP.'S PADMINI with ASHOK KUMAR, MUMTAZ SHANTI, MUMTAZ ALI

★ JAIL YATRA with JAGIRDAR KAMINI KAUSHAL & RAJKAPOOR ★ THE TAJMAHAL PICTURES LTD'S MULAQAT with NASEEM-SHAHNAWAZ-MUMTAZ ALI

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★ JUGNU • DEKHOJEE • KASAM • NAMAK • UJALA ★

MEHTA PICTURES

3, D'ACRES LANE
CALCUTTA.

photographed in the actual locale of the theme and is a titanic production that has everything that you crave for in a show. Shree Jyoti Sen the celebrated Bengali director is wielding the meg for this film now fast nearing completion at Calcutta. Those who have seen the early rushes of this film opine that it's a regular treat for those who have an eye for glamour, romance, grandeur, dances and songs.

MEHTA PICTURES:

This front-rank distribution firm continues to bag the industry's best shows. As it is they have Shakti Art's "Jagru", Punjab Film Corporation's "Padmini", Jyoti Productions' "Jail-Yatra", Taj Mahal's "Mulaqat", as well as "Dekhoji", "Kissam", "Namak" and "Ujala". It's an imposing array of hits and there are more in the offing—all from Mehta Pictures the go-ahead distributors.

HINDUSTAN ART PRODUCTIONS:

Their long-awaited film 'Nisbat' has now entered the editing room. Director S. Shamsuddin the veteran director is reported to have excelled himself in this prize show starring Munawar Sultana, and Yakub in stellar roles. The musical score of this N. Mohammad Produced film has been supplied by Govindram, the famous maestro. Even all indications "Nisbat" is turning out to be a swell show.

RAJ RAJESHWARI KALA MANDIR:

For cinegoers with a philosophical bent of mind there's a big show coming! It's Sethi Raj Ram Om's million rupee venture "Shavri". The film brings to the screen a hitherto untold episode in ancient Indian mythology and features Molina, Gopal, Sunder, Biman Banerji and a host of other celebrities. The picture was



The girl who can't keep off the headlines—on and off the screen—is back to the screen in Jyoti's "Dukhbari" now fast nearing completion at Bombay.

directed by R. C. Deepak. The

August 1946

musical score is by the celebrated Ganpat Rao. Need we add it's a hit of hits?

RATAN PICTURES:

Showman Sadiq has once again lived up to his reputation as a showman with hardly any rivals. His record-breaking Kajal is heading for a jubilee at Karachi and Calcutta. In the meanwhile, Sadiq has returned from his triumphant up-country tour and is now busy with the preliminaries of his new film "Char Din", a Suraiya picture.

GREAT EASTERN MOVIE-TONE:

All eyes are on their colossal show "Lalita" being the story of Lord Jagannath of Puri. Shri A. P. Singh Dev its producer has lavished a fortune on this oriya picture, and the Hindi version of the same will go on the sets soon. "Lalita" is from the pen of Ooma's celebrated dramatist Kabi-chandra Kalicharan Patnaik.

SHREE AMAR PICTURES:

Way up in Calcutta the young romantic Billo Mehra is all the rage. For Amar's "Shadi-ki-Bod", is well nigh finished and has just entered the editing room. With Billo's Co-director Pran leading the scissors it's a foregone conclusion that the film be out of the editing room soon. "Shadi-ki-Bod" is based on the burning problem of widow remarriage and has been treated with high educational motives. The sterling cast of this film consists of Jyoti, Amarish, Sunder, Itikar, Parvati, Khawaja Lubir and umpteen others.

BOMBAY BENGAL FILM EXCHANGE:

Though they made their debut only in January of this year they are already leading the leaders of distribution in India. Controlled by the well known firm of Cine United of Bombay they hold the All-India rights of several verna-



DILIP KUMAR

In the title role of Filandian's "Shahed", Dilip Kumar proves that he is a dramatic artist with hardly any rivals in the industry.

cular and English pictures. They just closed many a big deal for have branches all over India, at distributing pictures of India's every station that counts and have leading producers. Watch out the

Shree G. P. SINGH DEV Presents

LALITA

A Production of GREAT EASTERN MOVIE-TONE LTD.

Technical Adviser:- KALYAN GUPTA. Production-in-Chief:- BRINDABAN MOHAPATRA.

Production Manager:- PANKOJ L. NANDA. Management:- LOKNATH MISRA.

Story and Direction:- KABICHANERA KALICHARAN PATNAIK NATYACHARYA

Assistant:- BHOBEN DAS and CHITTO BARDHAN.

Music:- GOUR GOSWAMI and SUREN PAUL.

Cast:- UMA GOENKA, GHRIIDHARI, NALINI, SUMATI, PANKAJ, PRAFULLA (Singer), THOUSAND OTHERS and LOKNATH.

HINDI VERSION GOING ON THE SETS VERY SOON. WATCH FOR DETAILS IN OUR NEXT ANNOUNCEMENT

Produced by:- GREAT EASTERN MOVIE-TONE LTD.
AT BENGAL NATIONAL STUDIOS.

Contact:- 111/A, CHAKREBERE ROAD, (NORTH)
CALCUTTA.

headlines—they will make it!

HIREN BOSE PRODUCTIONS:

Director Hiren Bose has completed his maiden production "Banjarey", a story adapted from the Lyric of Mymensing Bahada, the famous love story of Mahua, which was once produced by New Theatres in Bengali version. Directed by Hiren Bose.

This time also Mr. Hiren Bose is going to give a Dramatic and Musical Fantasy of it's kind to the film world as he did in his immortal "Dard". The music of this picture is spell-binding to say the least. Banjarey consists of 9 song hits and 6 dances. The music is handled by the renowned Music Director Anoopam Ghatak and the conception is by the Musico Research Institute of Bengal, founded by Hiren Bose. The out-does of this picture were actually photographed in Garo Hills of



Subchanna Chatterjee, the impeccable artiste triumphantly returns in Producer-director Yajul's domestic drama, "Grahasti".

Assam with real tribesmen and wild animals. The picture is progressing fast, and is slated for immediate release in Calcutta.

RAJKUMAR BROTHERS:

Chitrabanti's "Mahakal" based on Victor Hugo's mighty Classic "The Hunchback of Notre-dame" and owned by Rajkumars B. N. Singh Dev and G. P. Singh Dev is out of the Editing Room. Aided by a galaxy of famous Stars its owners have taken great pains to make it a success. The Rajkumar brothers have spent lavishly on sets, designs and costumes with high ambitions to top the list of the Producers of Bengal. Produced under the direct supervision of the famous Producer-Director, Niren Laheri, Mahakal is the most talked-of picture of Bengal today. While working for the picture Mr. Laheri was charmed by the Story value and attracted by the great possibilities of Mahakal. He is now bringing



Rajkumar
B. N. SINGH DEV & G. P. SINGH DEV
Present

CHITRABANTI'S MAHAKAL (in Bengali)

based on the story of Victor Hugo's immortal classic:
"The HUNCHBACK OF NOTREDAME."

Starring:

NILIMA, NITISH, KANUBANDYO,
KOISHNADHAN and SHYAM LAHA

Supervision: NIREN LAHERI

Direction: DHIREN GHOSH

Music: GOPEN MULLICK

Dubbed Provincial versions from the original Bengali MAHAKAL, is under contemplation.

Distribution:-

DE-LUXE PICTURES

85, Dharmtola Street, CALCUTTA.

The Romance of a Calcutta Film Distributing Concern



Mr. V. A. P. AIYAR
"keep smiling is my motto".

There is many a Motion Picture organisation in Calcutta. Some are moving fast and some slow. Reputation each one has; some with years of hard toil, some with poor funds but with unyielding tenacity of purpose. Here we speak of KINEMA EXCHANGE LIMITED run under the stewardship of Mr. V. A. P. Aiyar who needs no introduction to the Film Circles of Calcutta. Started with the kind patronage of Sri Nand Kishore Bhattacharya, a well known business magnate of Calcutta the company was registered on the 21st January 1948 with a small capital. Due to disturbed conditions the company could not proceed with its activities, but with things settling down Mr. Aiyar is out to come to the forefront with his ambitious plans for expansion. Mr. Aiyar had a small beginning in Agfa Photo Co. and when war broke out his film career started as an Assistant in Evergreen Pictures Corporation, Calcutta where he rose to the position of the Manager. Loved for

his sincerity of purpose and integrity of character Mr. Aiyar has a lot of goodwill from the Exhibitors throughout the circuit who wished him well and pro-independent. However, the idea of having a concern of his own was working within himself. While working as General Manager of Unity Film Exchange Ltd. the chance of his life suddenly came, in his meeting accidentally Mr. N. K. Jha (Jha) who found in Mr. Aiyar an honest worker. Quite uncalled for, Mr. Aiyar was assured the necessary financial assistance and this resulted in the opening of Kinema Exchange Limited. Within this short span of its life, Kinema Exchange has secured some first class pictures such as "Janana", "Nerua aur Nandia", "Aaj aur Kal", "Dak Bauglow", "Ham Bida Insan Hai" and others, and in spite of heavy oppositions Mr. Aiyar was able to release his pictures to the best of the cinemas. The release of Aaj aur Kal in Basuare and Rina cinemas has proved the show-

monship of Mr. Aiyar as no other distributor gives better attention to publicity which has been so very unique in the case of Aaj aur Kal. Mr. Aiyar is negotiating some big deals and if these materialise Kinema Exchange will soon have some first class Bengali Pictures also under their distribution. Kinema Exchange has also plans to build a chain of up-to-date cinema houses in the circuit, and under the Managing Directorship of Mr. Aiyar this concern will soon be one of the top ranking film companies of the country.

out the Hindi version in the name and style of "Meghamala" and under the banner of Vinay Movies, who have purchased the Hindi rights and have managed to procure the dubbing rights of the Bengali Mahakal.

After the sale of the Hindi version, the Rajkumar brothers are now contemplating to bring out a few more Provincial versions start-

ing with Oriya, the advantage being that MAHAKAL being mostly an action Picture lends itself to great possibilities for dubbing purposes from the original Bengali, thus minimising the cost of Production to an absolute minimum.

If their multiversion scheme materialises this will be the first of its kind in India and we congratulate the Rajkumar brothers on their bold attempt.



Portrait of a financial wizard—extraordinary! Mr. Maganlal N. Sarani the amiable boss of Sarani Doss & Co. whose business acumen is a by word in distribution circles. Head of a vast industrial empire which he has built within a short span of time his services are now sought by everyone and rumor has it that he is being taken as a Director of Bombay Talkies. If it's true it is a foregone conclusion that he will prove himself to be indispensable.

G. D. Bhadsare
PRESENTS



Starring
**BINA PAUL
VIMAL GHASIS
KRISHNAKANT**

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June 1948

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A SOUND PAMPHLET



By YUSUF AFGHAN

In this, the second instalment of his thought provoking indictment of Communalists, Mr. Yusuf Afghan narrates the incidents that led to the carnage of millions of innocent people in the two sister Dominions.

CAME freedom, came Pakistan—and came the holocaust of the two Punjabs.

Even as songs of freedom were being chanted all over the sub-continent, the two Punjabs were transformed into a store of sweet provision for the carrion fowl. Men was pitched against man, hate against hate—and freedom itself lay wreathing in agony.

The new Dominions of India and Pakistan were twinned in misfortune.

And yet nobody could have predicted, during those days which immediately followed the transfer of power, that the mountbattenisation of India would lead to a re-lived outburst of communal vandalism. The spurring out of communal hate in the East and West Punjab belied the touching trances of fraternalisation between Hindus and Muslims witnessed on the historic midnight of 14th August, 1947.

On that epoch-making midnight which snapped asunder the steel shackles of British domination and gave India an opportunity to

experiment with freedom, it had appeared that the curtain had at last been rung down on the blood-plastered era of communalism. Till the day communal tornado swept over the two Punjabs uprooting entire families, reducing villages to ashes, towns to shambles and elevating undisguised and unashamed gangsterism to a political plane, we had all come to believe that, with the subvention of freedom, the communalist Frankenstein had been planted down to utter impotency. We cannot but think now with a sense of shame tearing at our hearts, how erroneously, how disastrously, we had clung to that rosy vision of unity, and how excruciating was our sense of futility when we beheld a horrifying scene of communal carnage where once was a vision of friendly collaboration between the two communities which had all along reacted with alacrity to the *divide et impera* tunes of the British overlords.

As the two Dominions were convulsed with violent outbreaks of the cannibalistic instincts in man, we could imagine a smile of grati-

fication spreading on the chubby face of Winston Churchill, that incorrigible enemy of Indian freedom who, although no more than a midge in the sun, has nevertheless always regarded himself as the sun itself. Ever since the bubble of his peculiarly British faith in imperialism of Kipling-square pattern had been pricked by the decision of the Labour Government to scuttle the Empire, he had been fogging himself with remorse and flogging the Labourites with scorn till every inch of his soul was raw. He could therefore find some solace in the thought that all his threats about India being steered into the abyss of "bloody chaos" as a consequence of Britain's withdrawal from India, had, thanks to the bungling of the unfledged Governments of India and Pakistan, taken the shape of ingenious prophecies. What was a source of solace for Churchill was a symbol of shame for the peoples of the two Dominions. It was clear as daylight that we had won our freedom and lost our soul. Victory was Churchill's, and ours was incoherent shame.

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August 1948

And yet we cannot but feel that all this could have been averted: we could have spared ourselves the humiliation of being trumpeted



Meet Hrishikesh the versatile star from Bengal who is assigned a key role in Amar Pictures "Shadi-ke-bad".

the world over as "cannibals". We had to do was to keep our wide open while the British still prowling about in our midst and ferreting out new means of broiling the relations between two communities. But our was abetted by a sense of India and Pakistan were not unware—victims of the complete trust placed in the loyalty of the departing British officials.

It is possible now to analyse passionately the events which led to mass killings in India and Pakistan. But passions were run so high in those days that a dispassionate view of events was not an ideal than a reality.

The leaders of both the countries were busy making a political capital out of what was a plain human tragedy. Old antagonisms were pitted against each other in the circumstances. While all should have been addressing the task of wangling the two countries out of the desperate

situation, too much importance was attached to apportioning blame before bringing relief to the victims of political insanity. Slinging invectives in reckless abandon, flinging accusations with or without deadly accuracy, hurling recriminations, provoking more trouble in wider areas and shaming complete ignorance of the enormity of the crimes that were being committed under the very nose of freedom—that was the order of every black day that passed. The whole affair was absolutely nauseating—and that is to say the least about it. While the tempers were frayed, the soul within sickened—and, may be, died. Pandit Nehru was certainly not exaggerating when he boldly characterised the situation as "a crisis in the soul". No outrage, however hideous in form and disastrous in consequences, could stir the conscience of the people who had come to regard mass-killing as common place occurrences. India was virtually on the crater of a volcano.

If the leaders of India and Pakistan were really bent upon suppressing the riots by bringing the desperadoes to books, it would not have been impossible for them to locate the quarters from which the real trouble issued and the situation could have been brought under control before irreparable damage was done.

For all outward appearances, the situation as it presented itself then, was the result of a clash between the Sikhs and Hindus on the one hand and the Muslims on the other. The Sikhs and Hindus were not ready to suffer the presence of Muslims in the East Punjab, and the Muslims were out to eject every Sikh and Hindu from the soil of the West Punjab. Which community was responsible for precipitating this cataclysmic situation is a point which never ought to have been debated at any stage. It was immaterial whether a Muslim killed a Hindu first or a Sikh killed a Muslim first. It was

a sheer waste of breath to argue whether the trouble first broke out in the East Punjab or in the West Punjab. Nor was it necessary at that stage to find out whether Tara Singh had done more of venom-shooting than Ghazanfar Ali Khan or Ghazanfar Ali had outwitted Tara Singh by importing more hate into his virulent statements. All this was not only unnecessary: it actually helped to shield the real culprits from justice.

It was much more important to realise at the time that the hoodlums of the communities were fighting each other with weapons which were certainly not manufactured in India—weapons on which they would never have been able to lay their hands without the connivance of the military authorities. How then did they come in possession of those deadly weapons at a time when loyal citizens were refused licences for guns which they meant to use partly for sport and primarily for self-defence? If I may be allowed to borrow an expression from Mr. Gopalaswamy Iyengar, guns do not grow on trees in the East and West Punjab. Where then did the weapons come from?



A comedian who is destined to go far. Sunder, star of Amar Pictures "Shadi-ke-bad".

*"You will lose your Husband
after the Marriage"*

... the most terrifying words
a man ever whispered to a woman!



R. S. AMAR Presents

the cast of the year in the picture of the year!

JYOTI • AMARNATH • SUNDAR • TANDON...

SHADI KE BAAD

Direction... PRAN MEHRA
BILLOO MEHRA
Music... K. P. SEN

CONTACT: SHREE AMAR PICTURES

5/2 GARSTIN PLACE, CALCUTTA. 1.

The answer to this question came later, when the reports started trickling into the press about a large number of gun-running rackets unearthed by the Police all over the country. The striking feature of the disclosures made by the Police was that these gun-running rackets involved some British officers of the Indian Army. Many of these officers were waiting for their turn to pack off home—wards or, may be, in search of new adventures in pastures new. They were evidently not in a mood to shake the Indian dust off their feet in a manner which would redound to their honour and contribute to the maintenance of peace in India. Mr. Smith was reconciled to the domination of the biggest Empire of the world, looking for noble and magnanimous motives in a step that was dictated purely by the pressure of international events; but Colonel Blimp who had come to regard India as a happy hunting-ground for the blue-blooded aristocracy of his land, could not strike a very congenial attitude vis à vis the Labour Government's policy of dissolving imperial interests abroad. And while agreeing to implement the

Mounbatten Plan, the leaders of India and Pakistan forgot to take the reactions of Colonel Blimp into serious consideration.



Petite Nalini Jaywant and Naruborn Dillip Kumar make a comely twosome for Ashoka's "Du-ki-Awar".

Recently Mr. Ghulam Mohammad, Pakistan's Finance Minister, made a statement in London, charging Lord Mounbatten with mishandling of the riot situation in India. He even went to the extent of accusing the first Governor-General of "free" India of having deliberately fostered riots after the decision to transfer power was taken and agreed to by all parties to the dispute. He said that Lord Mounbatten knew that the Sikhs in the Punjab had armed themselves long before the partition of the sub-continent was effected and that he did nothing about it although the matter was brought to his notice repeatedly.

It is not possible to say what amount of truth these fulminations against Lord Mounbatten contain. But nobody would dispute that there is lot of truth in what Mr. Ghulam Mohammad said. In the course of the same statement, about the "error of judgment" involved in rushing through the partition of the country within about two months. While agreeing with

Mr. Ghulam Mohammad that the rioting orgy was the inevitable outcome of the indecent haste with which the Mounbatten Plan was put into effect, it is not possible to see any trace of impartiality in the outright indictment of Lord Mounbatten for the "error of judgment." If there was an error of judgment for which the peoples of India and Pakistan had to pay rather dearly, it is not clear how Lord Mounbatten alone can be blamed for it. What Lord Mounbatten proposed was always in the form of a recommendation. The spokesmen of the Congress and the Muslim League were free either to accept or reject his proposals. In this sense, the guilt of the Congress and League leaders in forcing the partition pill down the Indian throats was more than that of Lord Mounbatten. As for the charge that Lord Mounbatten allowed Sikhs to be armed for the final showdown in the two Punjab, some spokesman of the Government of India may come out with the counter-charge that the Muslims in the West Punjab were equally well-equipped. These charges do not take one anywhere.

If the spokesmen of India and Pakistan had realised the dangers of forcing the pace of partition and expecting to solve all problems within two months, bloodshed which has plastered our freedom with ineffaceable stains of national disgrace, would have been prevented in good time and heart-throbs of blood-thirsty communalism would have been silenced before any damage was inflicted. In their suicidal hurry to take the task of partition off their hands, the leaders of India and Pakistan failed to take cognisance of the anomalous position of the Britishers who were left in India. Technically after the transfer of power, the British were no longer responsible for the maintenance of law and order in the country. And yet individual British officers were left in a position to do all the mischief they wished. That



This is Loknath as Vidyopathi in Great Eastern's "Lalita".

they did wish to do as much of damage as they could before clearing out of India was made clear by the unearthing of ammunition dumps with which British officers were connected. This contingency ought to have been foreseen by those who undertook to carry out

the provisions of the Mountbatten Plan. But it was not. The results need not be repeated here.

The Congress and League leaders were so fully saturated with mutual suspicion that they preferred to play themselves into the hands of the erstwhile rulers of India. Their



All the colour and pageantry of ancient India comes to the screen in Raj Rajeshwari Kalamandir's "Shavri" from which the above is a still.

one-track minds were focussed entirely on the moves of the other party. They were like the Archbishop in *The Jackdaw of Rheims* who went on cursing the non-existent thief of the Cardinal's ring until the thief turned out to be a jackdaw in whose nest the ring was ultimately discovered. In the identical manner, the Congress and the Muslim League leaders went on cursing each other for all evils; but unlike the Archbishop of Rheims, they have so far signally failed to realise that there was a Jim Crow in the picture. If they had agreed to go to the root of the matter together and nip the mischief in the bud, they would have realised that the five districts of the Punjab in which the trouble broke out first, had British Police Commissioners. They would also have found out, had they carried on their investigations further, that this is not a mere coincidence and there was more in it than met the naked eye.

But that was not to be. The very idea of Congress-League co-operation in any matter was repugnant to the leaders of both the parties. They were, on the contrary, extremely eager to wash their hands of each other. They had agreed on the division of the country and their first concern seemed to be to get it done as speedily as possible and leave the Devil to take care of the rest of the problems.

Indeed, Devil did take care of the rest of the problems—after his own fashion. And how?

Thus instead of eradicating the canker of communalism, freedom had helped to entrench it in the body politic of free India. Britain's parting kick had gone home. It left Indians sadder, but by no means wiser, men. The joke—for it is nothing more than a joke as far as Britain is concerned—will undoubtedly help the British tomkies to chase away the hours of abysmal despondence in the trenches of World War III.

But as far as India was concerned the joke did not provoke any sentiment except in the fetid camp of the fanatical votaries of Bacchus and Mars who struck up a devil's dance on the plains of the two Panjabs and perpetrated, in the name of religion, crimes which no religion sanctions and of which every religion ought to be thoroughly ashamed.

The gloom had fallen on the land as black as the Colorado night. The country had been freed from the tentacles of a blood-sucking imperialism; but the Indians had been enslaved anew by passion for blood-letting. The future looked darker then ever before.

And yet.....

There was one hope—one last desperate hope. And this last hope was a little toothless man, as sparsely dressed as any Indian farmer, holding aloft the torch of peace between communities in the dark hour of a conflict between polar hatreds. While most of the Congress leaders were busy playing that engrossing game known as Ministry-making, the little toothless man tramped the countryside, with a small batch of his unswerving followers, nursing the perpetrators of crime against humanity back to sanity, trying his best to restore unity to its proper condition of a thoroughly healthy organism.

While the Congress had made gain, not growth, its aim, the little man had discarded gain in favour of growth. In the midst of the madness which had gripped a section of the people, he stood aloof, like a rock of faith. The spectacular success of his experiments with peace stood like a beacon-light above the pall of gloom which had fallen on the country. Wherever he went, he made new converts to his faith—to his religion of love. And as long as he tramped the disturbed areas, like a Daniel walking into a den of lions, we knew that the last prop had not splintered yet, that there was still hope of survival, that the

country might yet get out of the soup.

Gandhiji never believed in the restoration of temporary peace which would snap by the slightest provocation: he insisted on heart-unity between the members of the two communities. Although he appreciated the necessity of such preventive measures as the Public Security Measures Act and the round-up of goonda element, he had no faith in them. His energies were bent to the task of patching up the communal differences permanently and creating conditions in which hooligans who slake their thirst to stab, grab and loot behind the facade of a religious war, would be misfits. He knew that governmental measures could stave off the trouble for some time; but they were wholly impotent to scotch it. There was only one way to achieve this, and that

was by making the people see that what they had come to prize as a religious war was just a series of plain murders, that these murders had the sanction of neither Islam nor Hinduism and that fanatics who were responsible for the staging of one of the bloodiest carnages known to history, cared nothing for either of the two religions.

That was his message to the people who, in their high-strung mental state, were inclined to take a lenient view of the depredation caused by the hooligans of their own community, while denouncing with their hands on their hearts and their conscience in their pockets, the activities of the hooli-

gans of the other community. He did not cloak his message in metaphysical terms; nor did he mystify the straight issue by waxing lyrical over such obtrusive topics as the *Essential Unity of All Religions*. He talked to the people in the language which they understood, in tones which showed not the slightest hint of obsequiousness.

His prayer meetings in disturbed areas started attracting bigger and bigger crowds as the days passed—and not all of them devotees of the cause which he espoused. A number of coarse-fibred and cross-grained agitators also mingled with the crowd of simple villagers. They went to scoff. Their one purpose was to heckle the Mahatma and show him in the light of an enemy of Hinduism. But the Mahatma went ahead with his mission undaunted. He argued patiently with the hecklers and



Mohana a versatile new star who makes her debut in Vinodra Chitra's "Jagriti". She recently won the Patanwala Beauty Competition held at the G.I.P. Institute at Parel.

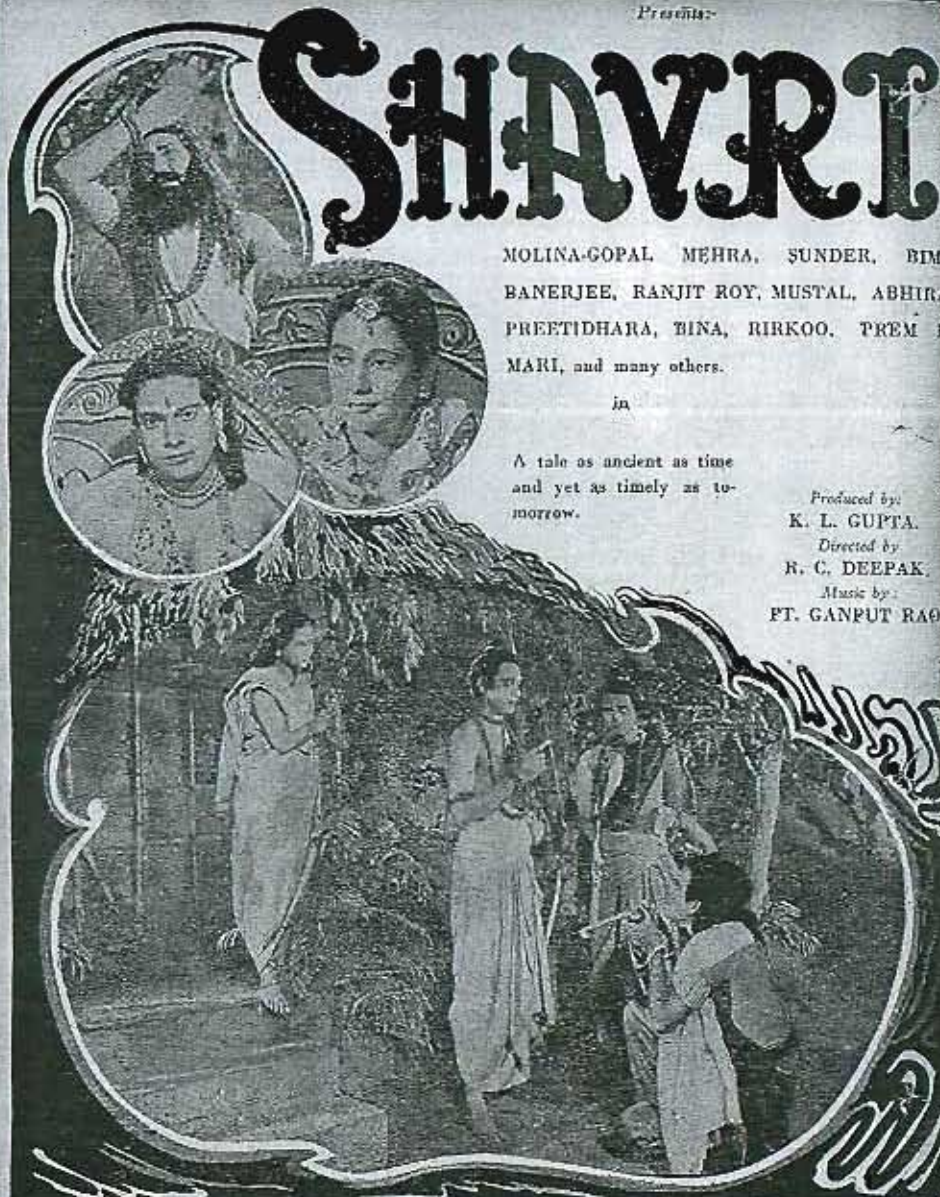
SHAVRI

MOLINA-GOPAL MEHRA, SUNDER, BIMA BANERJEE, RANJIT ROY, MUSTAL, ABHIRA PREETIDHARA, BINA, RIRKOO, PREM K MARI, and many others.

in

A tale as ancient as time and yet as timely as tomorrow.

Produced by
K. L. GUPTA.
Directed by
R. C. DEEPAK.
Music by
PT. GANPUT RAO



For Particulars— KISHORI LALL GUPTA & BROS.

Although he did not always succeed in converting the hecklers, he did not allow them to shake the faith which the simple country-folk had placed in his lead. But soon it became known that even some of those who went to the prayer-meetings to scoff often remained to pray.

Soon those who had grave doubts about the success of the Mahatma's mission, realised that he was slowly but steadily succeeding where every body had failed.

NOAKHALI !
BIHAR !!
CALCUTTA !!!

These ceased to be mere names marking territories. They became charged with new significance for those who were tinkering with the problem of peace. The flare-up at Noakhali had out-manoeuvred the timid might of Bengal's provincial police and, of course, the military; but the Mahatma quelled the disturbances with the magic wand of non-violent preaching. While the police and army officials had turned the full force of their wrath on the individuals who had stirred up the disturbances, the Mahatma deflected the shafts of his inclusive

reason on the slogans and the symbols that had germinated the holocaust. In his outspoken manner he unsparingly exposed the destructive reserve of unintelligent force accumulated behind high-sounding slogans, shibboleths and symbols, and made them realise that it was stark madness to glorify the instruments of their own undoing.

He repeated the success of his experiments in Bihar and later on in Calcutta. Indeed, the situation in Calcutta was so explosive that the Mahatma's life itself seemed to be in danger. But everywhere he went unarmed even in the teeth of his friends' protestations. He entrusted his safety to the care of the people whom he had set out to reform. He did not budge an inch even when there were hostile demonstrations in front of the houses where he stayed. The demonstrators were not all of them strict believers in the creed of non-violence; nor were the demonstrations always peaceful. But he faced them all with his inimitable smile on his lips. He appealed to their better sense, to their reason. And when everything failed, he came out with his classic weapons of fast-unto-death. This last recourse had its desired effect. There was instant heart-searching on the part of those very unbelievers who had pooh-poohed his ideas of communal unity and who, not in distant past, had sought to disperse his prayer-meetings with the active support of hoodlums. The situation was once again saved, not by the gun-armed limbs of law and order, but by a toothless old man whose only weapon was the weapon of his courage of conviction.

All this is known history, and although public memory is reported to be short, people could not have forgotten so soon the services of the man who had rushed to their succour in their darkest hour and saved them from disaster. And yet it was necessary to refresh public memory on these points, because it helps to understand how

the Mahatma won over the four crores of Muslims who were immured in India after the partition of the Indian sub-continent.



The traditional first night. Munawar Sultana and S. Mas-har enact the scene for Hindustan Art Productions' "Nisbat".

The position of Indian Muslims in those dark days of internecine strife was anything but safe. The coming of freedom left them in the lurch. Like the Hindus in Pakistan, they were the principal losers in India. They were distrusted by their countrymen because of their support to Pakistan movement and Pakistan on the other hand was a far cry, because there was no question of migration. Apart from the difficulties of migration, there was also the question of their attachment to their ancestral homes and hearths. With a sense of futility gnawing at their hearts they turned round for a lead from the leaders whom they had trusted in the past and at whose bidding they had thrown themselves head-long into the Pakistan movement. But there was no leader left within sight. All of them seemed to have flown to the "new homeland" in search of sinecure positions for themselves and for their relatives and friends. They realised that they had been led up the garden path by jerry-built stories and juicy promises about a millenium emerging out of the achievement of Pakistan. They had believed



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that the communal tangle would dissolve magically as soon as Pakistan became a reality. They, of course, did not know all this was going to be accomplished; but they had some sort of idea that some machinery would be set up to solve the problems that would crop up in the wake of partition. And they had never bargained for the bloodshed with which partition was solemnised.

It was rather a nasty rap on the knuckles—so nasty that they had to sit down with their knuckles between their teeth, helpless prey to conscience. They were like babes in the wood, without a reliable guide—in fact, with no guide whatsoever, reliable or otherwise. Where, oh, where were those mentors who, only till yesterday, were full of zeal to offer their very heads on a platter to the cause of Islam in India? Where had they evaporated? With the achievement of Pakistan, Islam was saved. But

what was to happen to the Muslims in India? Yes, what? Why? How? The questions only died away, unanswered.

On the eve of their flight to the "new homeland," their leaders had told them that they were the citizens of India. This was gladly accepted. They were also told that it was their duty to obey the laws of their State and behave like good boys and not be a nuisance. This also they were prepared to do. But there seemed to be no law for them. There was only confusion. There was killing. There was infernal chaos. What were they to do?

They only sat down and stared blankly at their future as into an abyss.

This humble scribe, on whom the role of a "communalist" was forced by the accident of the age into which he was born, also sat down

along with the rest of his brothers-in-political-distress and stared—no, not at the future for there seemed to be none, but at the rest of the crowd which had been so severely smitten by the change in the political status of India.

It was not a very hope-inspiring sight. Till the eve of partition they had proudly called themselves a well-knit nation: now they appeared to be just a rabble of confused men and women who felt that they had been let down rather badly by the very ideal for which they had made every sacrifice that was demanded of them. Their faith was badly shaken: their morale had been smashed to indistinguishable smithereens. Disillusioned, distrusted, they did not know in which direction to turn.

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them herded together on railway platforms in the course of their flight from the plague-spots of butchery to safer zones. The hunted look on their faces, the deflated condition of their purses, their distrust of everybody who proffered some help or advice or both, their disbelief in future—all this could only be compared to the equally desperate plight of their counterparts from Pakistan who were streaming then into Bombay like fugitives from murder. What was to happen to them?

Victoria Terminus — Bombay Central—and the familiar stink of partition!

Gallard Pier—ungainly scuffle for a place in the ship, men boxing their way through the crowd, women clamouring behind, the children screeching. And again the same stink of partition!!

It was not only that they had been ejected from their ancestral

homes and hearths; they had been cheated by every body they encountered during their hurried getaway from danger. They had been swindled, skinned to their very bones—and not necessarily by Hindus.

It is one of the established practices both in India and Pakistan to blame the persecution of Indian Muslims on the Hindus and attribute the harassment of Pakistani Hindus to the Muslims. I cannot claim an intimate knowledge of what happens in the Pakistan territory, nor am I ready to say that the reports which appear in the Indian press from time to time are exaggerated. But as far as India is concerned, I know it for a fact that the Indian Muslims who made a dash for Pakistan soon after the implementation of the Mountbatten Plan were shamelessly swindled by their own co-religionists. The relief centres were run, not by

Hindus, but by Muslims. And it would make a revealing reading if a compilation of the statements of Muslim refugees who were forced to put up at those relief centres, were brought out by some enterprising publisher. When the Muslim refugees from Upper India arrived in Bombay en route to Karachi, they found out that the price of the deck passage to Karachi which was officially Rs. 20, had soared up to the fantastic figure of Rs. 60 in those rush days. And I know it for a fact that men in charge of transport arrangements for Muslim refugees, were all of them Muslims. And I know too for a fact that the Muslims who migrated to Pakistan during those days, reached Karachi with their faith in the ideal—or shall I say myth?—of Muslim solidarity bruised and battered. For them it must have been new education in politics.

But what of those who were left

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behind to face the music? And music there was in plenty. There was, for instance, Pandit Ravi Shankar Shukla's brain-wave of treating all Union Muslims as aliens. I have called it a brain-wave because it struck me as such, nothing more; but there were a number of people who thought that it was a very sound suggestion. As the Premier of an Indian province, Pandit Shukla ought to have remembered that India was pledged to secularism and that by branding all Muslims as aliens India would have reduced herself to the position of a Hindu State. And with her claim to being a secular State sabotaged by her own leaders, what would India be in world politics? Another Hitler's Germany or Malan's South Africa.

The dominant passion of those days seemed to be to make the Muslims feel the pinch of partition in some memorable way. The Union Muslims were among the earliest supporters of Pakistan. They had "invented" the two-nations theory to ginger up their claim to a separate home-land. Now that Pakistan had been created, the Muslims had no business to stay any longer in the Indian Union. And if they chose to stay here, they could only stay as aliens, sort of hostages for the good behaviour of their co-religionists in Pakistan. That was the common run of ideas by which Pandit Shukla was the first to be swept clean off his feet.

Apart from the fact that the Mountbatten Plan which transferred power to the two Dominions, contained a "stay-where-you-are" provision for the conduct of the minorities both in India and Pakistan, there were a number of other snags in this common argument of those days.

In the first place, were the Muslims alone to be treated as aliens



Seasoned artiste Leela Chitnis and budding star Shashikala in a tender sequence from Film Land Ltd's news-making film "Mahatma Gandhi Ka Palgham".

for having propounded the two-nations theory? What was to happen to the stalwarts of the Hindu Mahasabha who were equally vociferous in their championship of the two-nations theory which resulted in the creation of Pakistan? Were they to be treated as aliens, too? If not, why not?

If the Muslims were to be treated as aliens for having supported the demand for Pakistan, what was to happen to such of non-Muslims who had also entered their on behalf of the same demand? Were they to be treated as citizens of "free" India? If so, why this discrimination?

And what was to be the position of the members of the Congress Working Committee who blessed Pakistan by accepting the Mountbatten Plan, although they were at perfect liberty to scrap it and launch a campaign to wean away the Muslims from that disruptionist ideal? Were they to be aliens

too? What about "Pandit" Mountbatten who was the guiding spirit behind the June 3, Plan of the H.M.G. which accorded Pakistan official existence? They made him the first Governor-General of "free" India.

And Dr. Bhimrao Ambedkar who propagated the principle of Pakistan in learned volumes in its early stages whatever changes his weather-cock loyalties might have undergone in later years? They made him the Law Member.

And Dr. Shyam Prasad Mukerjee who believed in the two-nations theory as fanatically as any Muslim League? They welcomed him into the first Cabinet of "free" India of which the Socialist Nehru is the Prime Minister.

All these anomalies considered, conclusion was irresistible that the Muslims were being victimised not because they were among the supporters of the demand for

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Pakistan and the two-nations theory, but because they were Muslims.

Such an assumption was dangerous in two ways—first, it gave a long rope to known bad characters to cloak their goondaism in political motives; secondly it strengthened the suspicion of the Muslims that they had no future in India. There is, of course, no gainsaying the fact that Pandit Shukla's cock-eyed view of Muslim loyalty was resented by a number of Hindus themselves and by the progressive section of the press which took the C.P. Premier to task for having given public expression to fancy notions of his own invention. All the same the fact remained that a responsible person like a Premier of an Indian province harboured out-rightly anti-Muslim prejudices in his mind and did not mind making them public. What guarantee was there that he had not translated those prejudices into practice? And how could such disclosures be expected to restore the confidence of the Indian Muslims?

Then came the next phase—putting the loyalty of Indian Muslims to test. The press started humming with school-boyish tests for Muslims.

What was the position of Indian Muslims vis a vis Pakistan? It was clear even to the meanest intelligence that since Pakistan was a sovereign state and Indian Muslims had decided to stay in Indian Union as law-abiding citizens, the question of their having to do anything with Pakistan did not arise at all. The obvious thing to do was to accept the Indian Muslims' pledge of allegiance to India for what it was worth and leave the question at that until it was proved that they were working against the interests of India. If Indian leaders had the slightest suspicion that Union Muslims would constitute Pakistan's fifth-column in India and would be a menace to India's security, the



IMPPA meets the Press. Photo taken on the occasion of IMPPA's party to the Press. Appearing in the picture are Mr. Chundilal (second from left), Sardar Chandulal Shah (fourth from left) and leading representatives of the film industry and the Press.

right step would have been to come to an understanding with the Government of Pakistan and undertake the transfer of population. Failing this, muckracking politicians swelling with desire to throw their rotund and pumpkin like orations into a wanton controversy, grabbed the opportunity of thrusting their butter-fingered clumsiness into a matter that needed careful handling.

The periodic announcements made by Pandit Pant, the U.P. Premier, in those days fall in the category of these rotund orations which helped to excavate a few choice skeletons from the cupboard and expose them to public view. A good deal of confusion would have been avoided if somebody had made him realize the diplomatic effectiveness of silence as a weapon in the political armoury. Some control on his eagerness to rush into print at the slightest provocation would have been a valuable asset to those who were trying to restore the confidence of the minorities. In his missionary zeal to confound issues, Pandit Pant started on a campaign

of testing the loyalty of the Muslims. His first question was: Will Indian Muslims fight the army of Pakistan in the event of an Indo-Pakistan war? The question was a pertinent one and would certainly have elicited an equally pertinent reply if the U.P. Premier, the master of contradictions that he is, had not marred the effect of his query by demanding in the same breath that the doors of the Army should be slammed in the face of the Muslims and that even their recruitment to the Police forces should be discontinued. The Muslims were naturally bewildered and asked each other whether they were expected to fight the Army of Pakistan with bare fists.

Examined in the light of the consistently anti-Muslim policy of the U.P. Government under the direction and control of Pandit Pant, his query sounds very much like a deliberate slur on the character of Indian Muslims. It betrayed a mind gripped with communalist frenzy. Had such aspersions been cast on them in the columns of the AGRANI and HINDU RASHTRA, they would

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have attached any importance to them. But they were unserved to note that the author of these aspersions was a Premier of an Indian Province and a leading light of the Congress hierarchy.

It is not difficult to see that the net outcome of such a policy was to entrench communalism. It roused grave suspicions of the Muslims who began to feel that more than ever before they had to stand together and face all odds. If after the achievement of freedom, they had felt that they would have to do away with their communal organisations and eschew separatism in all walks of life, they now began to feel that it would be a folly to wind up their political organisation so long as the Congress was not made safe for them. And it seemed that communalism had conquered the Congress from within as never before. Their distrust deepened. Left in the lurch by Pakistan and goaded into desperation by the irresponsible chatter of the smaller fry of the Congress, they were once again drifting into the separatist camp. Desperate men are not always capable of learning from the mistakes of the past.

But once again it was the toothless old man who came forward to save the soul not only of the Muslims but that of India herself.

The success of Gandhiji in winning over the Muslims would appear in the light of a miracle when it is borne in mind that, except for a brief spell during the Khilafat Movement, he had never really enjoyed the confidence of the Muslims throughout the span of his political career in India. His use of the images of Hindu mythology—such as Ram Raj—to interpret the content of freedom and his religious approach to politics had misled the Muslims to distrust him. Muslims could understand Nehru and were ready to trust him to a certain extent. His revolutionary zeal, his espousal

of secularism, his socialist vision—all this they could understand, although they did wish that Nehru would not go about sticking atheistical squibs on chapel doors as often as he did in those days. Their gravamen against Nehru was that, although a staunch anti-



Veteran trouper Motilal is out to win fresh laurels in Allied Art's "Gajju".

communalist, he allowed himself to be exploited by arch-communalists who had wormed their way into the Congress. But Gandhiji—well, they had never really understood him and, I am afraid, they would never have understood him but for the change that was brought about in the political set-up of the country after partition. They realised then that Gandhiji did not change with the change in India's set-up, that he still believed as ardently in Hindu-Muslim unity as ever before. So much could not be said of any other Congress leader except Pandit Nehru.

After the transfer of power, the majority of the Congress leaders whose vocal chords, in the pre-partition era, used to swell in praise of "One people; one country" theme, conveniently dropped all their pretences and assumed an

openly antagonistic attitude towards the minority communities. They supported the elimination of community-wise reservation of Government posts, not with a view to eradicate the canker of communalism, but with a view to suppress the rights of the deserving candidates of minority communities. When they talked of unity, they meant unity under a Hindu regime. When they glorified the rule of the majority, they meant the Hindu majority. The rest of the communities should either accept the mandate of the Hindu majority or be annihilated. That was their conception of democracy.

But Gandhiji fought this dangerous tendency with all the resources at his command. He found that absolute power had corrupted the minds of some of his colleagues absolutely. He saw what India was heading for. And he set himself wholeheartedly to the task of undoing the mischief.

It was not an easy task. With the two Punjabs ablaze and communal passions having attained the fever-pitch of dementia, it needed the courage of conviction of Mahatma Gandhi to work concretely for the cause of unity. His gesture brought about an almost revolutionary change in the outlook of Indian Muslims. They woke up to the realisation of the utter futility of pursuing the will-o'-the-wisp of separatism. They found in Gandhiji a new crusader. They came to trust him. Their political vision shifted from the palatial bungalow on the Malabar Hill and was transfixed on the ashrama which moved with Gandhiji wherever he went.

The Jinnah era in the Muslim politics had come to an end.

Thus dawned the Gandhi era and it seemed that everything would turn out perfectly well—until the gun of the world's foulest assassin brought the dream to an end.

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