

COCHIN INFORMATION



VOL. III]

MAY-JUNE 1944

No.



*A Cochin Soldier describing his war experiences to an audience
in his village*

Issued by the WAR PUBLICITY DEPARTMENT

“COCHIN CALLING”

VISIT COCHIN

FOR

A REAL HOLIDAY

COCHIN IS, ADMITTEDLY, A LAND OF BEAUTY

It has a rich variety of splendid scenery, the like of which few places in India can boast of.

Its many miles of backwaters, alive at all times with picturesque craft of all kinds—from the primitive *vallam* laboriously pushed along by a long bamboo pole to the most modern launch driven by steam or motor—and fringed on both sides by ever-green groves of luxuriant coconut-palms, constitute a sight that is as rare as it is refreshing.

It has, besides, a first-rate harbour, with all the modern equipments, constructed after years of labour—a veritable romance of marine engineering.

Possessed of a historical background, replete with romance and adventure, and of a distinctive culture and civilisation, Cochin has several fascinating features that mark it out from the rest of India. There is, in fact, a good deal in its social, religious and economic institutions that will provide food for thought and reflection.

There are a number of ancient temples and churches in the State which, from the point of view of their structural beauty as well as their sanctity, stand in a class by themselves and are well worth visiting.

Among the other attractions are a number of well laid out gardens and parks, beautiful roads, pleasing land scapes, waterways, etc.

All the important towns have well-equipped travellers' bungalows and there are also good hotels to stay in.

For additional information, please write to.—

THE INFORMATION OFFICER TO THE GOVERNMENT OF COCHIN,

ERNAKULAM



FREE MILK DISTRIBUTION

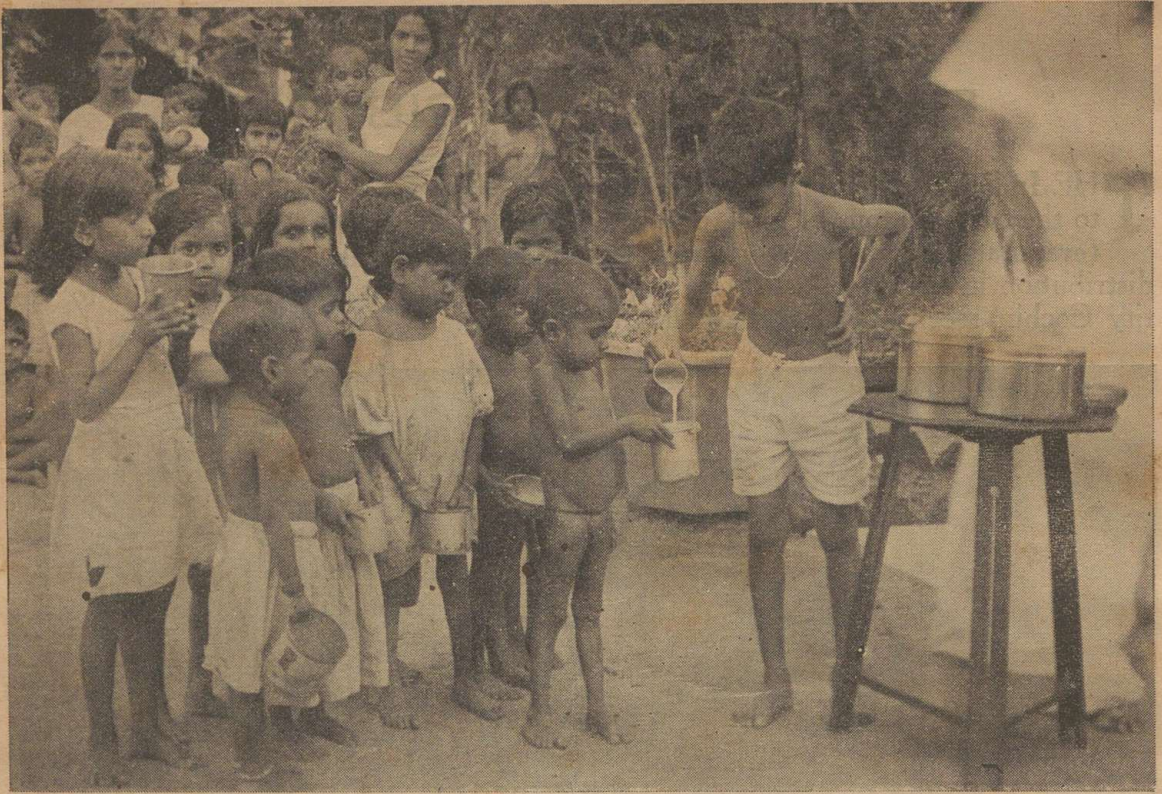
THE Indian Red Cross Society offered to the State 30 tons of milk products (evaporated and powdered forms) for distribution in the State. Of this quantity Cochin received in February last 12 tons and it was decided to distribute it among expectant mothers from six months onwards, nursing mothers up to six months and infants up to six months.



Expectation—Recipients gather at the Milk Distribution Centre organised by the Consort of the War Publicity Officer

The distribution was first started in the Ernakulam Municipality in March and the inauguration ceremony was performed by Sir George Boag, K. C. I. E., C. S. I., Diwan of Cochin. The rate fixed was at one tin of evaporated milk (about one pound) or half a pound of powdered milk per individual in a fortnight. The issue was arranged to be made in tins or in powder form to the persons entitled to it who would be

entitled to take it home, prepare whole milk and drink the same. It was publicised that such distribution would be made in various parts of the State through the Food Supply Department. In accordance with this arrangement milk products were distributed, during the month of March and the first half of April, among 460 expectant mothers and 230 children.



Realisation—Milk is being poured out by an enthusiastic helper—the son of the War Publicity Officer

To remove the danger of the milk products being sold away by poor people and to prevent the offer of fabulous market price for the products in view of the acute scarcity of milk, it was decided to distribute the milk products in potable form so that it might be drunk by the recipients at the spot. This system was brought into effect early in April and Ladies' Associations, Hospitals, institutions like convents, Y. W. C. A's and Ladies' Clubs, ladies of status and respectability were made the distributing agencies. Till the end of April 700 expectant mothers and 9,600 children were given the milk products. When milk began to be distributed in potable form to be drunk at the spot all those who were entitled to get free supply according to the scheme did not turn up at the distributing centres. It was then

decided to extend the benefit of the scheme to malnourished children also.

There are now fifty distribution centres in the State. The quantity of whole milk now being given, per head, is roughly 6 ounces.

Arrangements for the allocation of quotas to each village and for the movement of stock to convenient centres are now complete and distribution work is now being conducted with great earnestness and enthusiasm by private institutions and ladies of position. Because of the rush of applicants for milk the age limit of under-nourished children has had to be reduced to five.

The distribution of the quota given to the hospitals is left to the discretion of the Chief Medical Officer; the remaining



Enjoyment—Children enjoying the milk. The child in the fore-ground is sweetening his milk with gur he has brought with him

quota is distributed under the supervision of the Food Supply Department. Though it is too early to say whether the consumption of milk has produced any noticeable effect on the recipients, the distributors are unanimous that in case

of malnourished children definite improvement is being noticed. It is hoped that full advantage will be taken by the poor women of all classes of the free and valuable gift made by the Indian Red Cross Society.

A Distributing Centre organised by the Catholic Women's Association of Ernakulam



FEED THE CHILDREN

ATTEMPTS of a sporadic character were made some time back in certain schools, to arrange for the noon-day feeding of poor pupils, the cost of the same being met from voluntary donations and subscriptions. The results were in many cases very satisfactory. It was, however, realised that unless some permanent and satisfactory arrangements were made for mid-day feeding in schools, the progress achieved by the State in education could not be kept up. Three years back Government decided to set apart every year a sum of twenty thousand rupees for this purpose, in expectation of raising half the cost by public subscription.

This arrangement made by Government met with enthusiastic response and when the scheme was put into operation in December 1941 the number of schools that came forward to take advantage of it was so many that it was found impossible to meet the expenditure with the sum provided for by Government. The scheme was temporarily stopped; but during the short period of trial of the scheme there was steady and regular attendance of pupils in primary schools and marked improvement in the health and general appearance of the pupils. The Government also realised the practical difficulties that had to be overcome for making proper and efficient arrangements in all the Schools in the State.

When food stuffs became scarce and rationing became necessary the need for an all comprehensive scheme of noon-day

feeding of School children became urgent. The necessity to save the future generation from the possible effects of under-feeding was also realised and a scheme was drawn up to supplement the ration system by noon-day feeding in schools and a committee of officials and non-officials was constituted to work out the scheme.

The scheme met with encouraging response and public support came forth in an abundant measure. A magnificent donation of one and a half lakh of rupees was promised by Dr. Alagappa Chettiyar for this purpose. This munificence was an additional incentive for greater efforts in this line.

At the first meeting of the Special Committee appointed by Government to work out the scheme it was decided to try the experiment in a few centres and accordingly arrangements were made at Arinpur, Varandarappilli, Kumblanghi and Palluruthi. The local committees formed in these centres arranged for the feeding of 4,000 children forming about seventy per cent of the strength in twenty-four schools. Feeding arrangements began early in February this year and continued till the closing of schools in April. The food supplied has met with the approval of Dr. Arkyroid who visited some of the feeding centres. A more comprehensive scheme of poor feeding is being drawn up and will be put into operation immediately.

COCHIN GEOLOGICAL SERIES NO. 4

Occurrence of Garnetiferous leptynite at Meenakshipuram

(T. SUDHAKARA MENON, M.Sc., *State Geologist*)

MR. Kiran K. Sen Gupta has described only two occurrences of garnet-bearing rocks in Cochin State in his geological report of 1086 M.E.—One along the tramway line between Mudavarichal and Oorukumbankutty, and the other at Pothupara. He remarks: "The rocks of South Travancore are conspicuous by the abundance of garnets present in them, those of North Travancore and Cochin hardly showing any. Sir Thomas Holland discusses the origin and growth of garnets from pyroxenes and their micropegmatitic intergrowths in pyroxenic rocks of South India. The total absence of garnetiferous rocks in the State except two exposures, makes it extremely difficult to verify his conclusion."

Recently, during my visit to Meenakshipuram in Chittur taluk for the investigation of limestone deposits, I found a big quarry of garnetiferous rock on the northern side of the road at the western extremity of this village. The specimens collected by me exactly resemble the garnetiferous leptynites of South

Travancore. The rock is greyish-white in colour and the most conspicuous minerals in it are quartz, flesh-coloured felspar, biotite (black mica) and reddish-brown garnet. The garnet occurs in patches and grains, and belongs to the variety of grossularite; some of the garnet grains may belong to the variety of almandite. Magnetite grains are also found.

A description of the garnetiferous leptynite is found in Mr. I. C. Chacko's "Geology of Travancore" (1921): "The leptynite is usually white in colour The leptynite consists essentially of quartz, felspars and garnets with mica, magnetite and ilmenite as accessory minerals".

The present discovery of garnetiferous leptynite at Meenakshipuram in the north-eastern extremity of the State, proves clearly that this rock is not confined to South Travancore, as supposed by Mr. Kiran K. Sen Gupta. A more detailed study of this interesting rock will be published later.



NATIONAL SAVINGS DAY

AN all Cochin National Savings Day was celebrated on the 25th of May in all the Municipal and Panchayat areas in the State. The celebrations consisted of public meetings, propaganda

work and securing contributions. A party of girls toured the northern parts of the State in the propoganda van singing National Savings songs specially composed for the occasion.



Musical party of girls who toured the State on the All Cochin National Savings Day

The following message was sent by the Diwan.



*Sir George Boag, K.C.I.E., C.I.E.,
Diwan of Cochin*

“I am glad to hear that arrangements are being made to celebrate an All Cochin National Savings Day, and I hope that the celebration will be successful in securing large contributions to the Savings Loans. Many people to-day have in their possession more money than they have ever had before. There is a temptation to spend it at once; but this temptation must be resisted, first because the quantity of goods available for purchase is so comparatively small that a rush to buy them will inevitably send prices up above the high levels at which they stand today, and secondly because prudence recommends that we should postpone all

purchases, except those of immediate necessities, until the time when prices fall and our money will buy us far more than it can to-day. For these reasons everyone is invited to invest his money in defence savings, so that it may earn some interest until such time as it is needed for expenditure. By saving to-day you

ensure that after the war you will have resources to help you over the change from war to peace. The more you save to-day the more you will have at your disposal when peace returns and you have to face the problems of settling down to peace conditions. Therefore save all you possibly can."

BEGGAR PROBLEM

(How to tackle it—Recommendations of the Beggar Relief Committee—a precis)

THE problem of the beggars is no new problem. Wealth and poverty like good and evil have ever existed side by side, and beggary born of poverty has therefore been in existence in human society from its very inception. Economic and social conditions of the people have made the problem more or less complex and different countries have endeavoured to find solutions from time to time with varying measures of success.

In Cochin the problem is more or less similar to that in other parts of India. The time-honoured matriarchal joint family system has now been broken up and small families and small holdings have become the order of the day. The pressure of population has reached the record figure of 953 to a square mile, and though Cochin is one of the richest regions of Kerala long known as the land of plenty, the economic condition of the masses is causing grave anxiety to the State. To find a considerable portion of Cochin's population without homes to live in or means to eke out an existence need not be a matter for surprise.

The number of beggars we have to deal with is 6,515. This number does not

take into account those destitutes who are in some way or other protected by the charitable institutions in the State and who would otherwise have been forced to go a-begging; but it includes 815 foreign beggars who have come here from outside the State.

During the last 50 years the population of the State has risen from 7,22,906 to 14,22,875, *i.e.*, the population has nearly doubled itself, and to-day one out of every 218 persons is a beggar in the street as against one out of every 700 fifty years ago. In other words, the beggar population in Cochin State has in the course of the last 50 years increased 600 per cent. This is evidently a disturbing enough fact which demands the most serious and urgent attention.

In our State, the census of beggars has shown that 4,479 out of 5,700 beggars are either sick or infirm and that no less than 214 out of them are lepers. 214 lepers freely roaming about is a sufficiently alarming source of potential danger to public health. We are therefore willing to accept that figure as no under estimate, but we have no statistics to show whether any of the remaining 4,265 beggars suffer

from any other infectious disease, and if so, how many. However, the control of beggars has an important bearing on public health which the State can ill afford to overlook.

The conditions created by the war have in a way worsened the lot of the beggars, making the real problem more acute than ever. Though occupations in the various new activities connected with the war have tended to minimise unemployment in the land, and saved many an employable unemployed from poverty and beggary, the food problem and the high cost of living, on the one hand, have tended to increase the number of the sick and infirm beggars and have struck a death blow to those unfortunate people who are outside the pale of the State's rationing system and who depend solely on charity for their daily food, and, on the other, have made private charity practically next to nothing. A solution of the beggar problem in these circumstances is therefore not only very appropriate but also most urgently needed at the present juncture.

A close study of the figures returned at the beggar census reveals the sad fact that in many cases beggary is the inevitable consequence of the disability imposed by physical or mental deficiency. Among the beggars we find the blind and the deaf-mute, the crippled and the maimed, the insane and the incurable, the old and the decrepit, the leper and the idiot. Most of these defectives live in villages and being unable to pull their own weight are sooner or later reduced to beggars. They are a burden to those about them and after a stage are left uncared for, to fend for themselves.

The runaway and the sexual pervert, the social misfit and the emotionally unstable also form a fair proportion of the beggar population.

There is another class of beggars upon whom beggary is enforced. We mean the orphans, the waifs and strays, who are sometimes maimed or disfigured by their foster-parents, the beggars, and exhibited in public places to evoke public sympathy.

Religious beggars, whose number is legion, form a class apart. They beg within the pale of some religious sanction. Hindus and Mohammedans whose religions sanction the founding of mendicant orders under certain specified conditions, blindly encourage all mendicants who beg in the name of religion. It is practically impossible to distinguish the genuine from the bogus religious mendicant. Misplaced religious sentiment has encouraged the latter class so much that today very few genuine ones go about begging.

In a complex society such as ours, it is wellnigh impossible to list all the causes that create beggary. Apart from the commonest causes that have been referred to above, there are several others also, a few of which may be mentioned here in passing.

(a) Indiscriminate philanthropy and disorganised charity have encouraged beggars to lead an idle and effortless life.

(b) Begging has drawn more and more people into its fold because in a beggar's life is to be found greater liberty and ease and freedom from many of the cares and anxieties of his brethren following honourable occupations.

(c) Disruption of the joint-family, with the consequent creation of several small families often unable to pull their own weight, is no infrequent cause of beggary.

(d) The cruelty of society in ostracising the unfortunate, the inadequacy of provision to control degeneracy in society and want of a machinery to instil into the minds of the uneducated people the

dignity of labour are also causes that create beggary.

Facts disclosed by the census figures relating to the beggars in the State are: (1) There are more beggars in towns than in rural areas. (2) Nearly a third of the total number of beggars in the State are found in the three major Municipalities of Trichur, Mattancheri and Ernakulam. (3) About one-eighth of the total number is non-State beggars. (4) Sick and infirm beggars number about two-thirds. (5) A large number—nearly one-fourth of the total—is physically fit for manual labour. (6) The number of women beggars is almost equal to that of men. (7) A fair proportion of beggars is below 18 years of age. (8) No less than 214 beggars are lepers. (9) The number of beggars has increased several times in the last few decades. (10) Many are forced to beg only to supplement their income from other sources. (11) There are beggar families which multiply and produce hereditary beggars.

Public opinion as expressed in the replies to our questionnaire, in the evidences of witnesses and in the Press, is strikingly unanimous that begging should be prohibited by law in the State. There is also a majority view that even the so-called "religious mendicants" should not be exempted from this prohibition. We accept these views and strongly recommend that all begging, not merely importunate begging, should be made an offence by law.

Not only the person who begs but also the one who give alms should be controlled by law.

We accordingly recommend that Government should undertake the responsibility for affording relief to all the beggars and that in this task they shall be assisted by a committee consisting of officials and non-officials.

We find that about one-eighth of the total number of beggars in Cochin is composed of non-State subjects. An overwhelming majority of public opinion is for repatriating them and for preventing their further influx. We concur with that opinion.

The agency that works the scheme of poor relief should naturally be prepared to bear the financial burden involved. Government should, therefore, find adequate funds for the initial outlay and the recurring charges. Of the several sources by which funds can be found by Government the trend of public opinion favours taxation more than any other, because it is the most up-to-date and feasible means of raising funds, because it is a perpetual reminder to society of its duty to its deserving poor, and because it is a sure source of definite income.

We, therefore, recommend that financial burden involved in our scheme should, in the main, be borne by Government and that towards this end a beggar cess at the rate of one anna in the rupee of all taxes now paid in the State may be levied and collected by legislation.

The public are strongly of opinion that the relief of the poor should be based on humanitarian principles because they realise that the poverty of the poor is often not their own fault. We are in complete agreement with this view. We have borne in mind the need for providing a home atmosphere in the relief settlements that are contemplated in our scheme, and have taken care to avoid, as far as possible, the defects of the dull and dreary life in institutions of the work-house type.

In the earlier stages it is better and more convenient to organise relief based on the indoor method and then extend it by providing outdoor methods also in due course. We have therefore based

our scheme on the indoor method to a predominant degree, but we have not failed to anticipate the development of the outdoor method also in course of time.

Though our scheme rests essentially on the individualistic basis we have provided for institutional care for the different classes of beggars in the settlements, labour homes, etc. The census figures show that the sick and the infirm constitute about two-thirds of the total number of beggars. There are able bodied persons, and there are women, and children under 12. All these classes of persons should be taken care of in special institutions suited to the need of each class and to this extent our scheme takes in the principle of institutionalism also.

By applying the English principle of less eligibility we propose to provide in our relief Settlements only the bare necessities of life, at the same time teaching the inmates by restorative methods how to deserve and obtain more.

Keeping the above broad principles of poor relief in view, we have prepared a bill for the prohibition of beggary in the State and for the provision of facilities for the relief and protection of the beggars affected by and dealt with under the bill.

The bill treats begging as an offence and has empowered Police Officers not below the rank of a Head Constable, Sanitary Inspectors, Scout Masters, Excise Officers not below Petty Officers and certain officers of the Relief Department under the bill to arrest beggars.

The bill provides for the establishment of a Receiving Centre in each local area, for the reception of beggars who voluntarily turn up for relief or who are arrested under the bill and consigned under the orders of a Magistrate. As soon as a beggar is arrested, he is brought before the Magistrate who holds a summary

enquiry and either releases him or sends him to the Receiving Centre with a declaration that he is a beggar to be taken care of by the Beggar Relief Authority.

An opportunity is in the first instance given to a beggar to live, if he so chooses, in his own home, on condition that he gives an undertaking, with or without surety, to the Magistrate to the effect that he would not beg in future.

The above procedure applies also to beggars suffering from any loathsome, incurable or contagious disease or from insanity, but when they are sent to the Receiving Centre or any other institution provided under our scheme, they are segregated and prevented from mutual association.

Under the bill, non-State beggars are to be repatriated and sent out of the State with a proper warrant from the Magistrate and at Government cost. Repetition of this offence is punished with imprisonment. In this connection we may refer to the fact that Travancore is contemplating similar legislative measures to control beggary in that State and that she expects to enact a law for this purpose by next September. If that be so, we are all the better justified in providing for repatriation of foreign beggars in our bill.

The bill imposes a duty on the family to relieve and maintain poor or disabled persons who belong to it. The law of the State as it exists today does not make a person responsible for looking after his aged parents, his grand children or other closely related members of his family. We feel that if this void in the Statute is filled up, it will nip in the bud many a beggar of tomorrow.

We have further provided in the bill that if the beggar has a relative who is legally or personally liable to maintain him and that if that relative refrains from discharging his duty, the Magistrate may

order that the cost of maintenance incurred by the Beggar Relief Authority be recovered from such relative.

The beggars received in the Receiving Centre are classified by the Officer-in-Charge and sent to the institution best suited for them.

Under the bill a beggar is not imprisoned for begging. He is imprisoned only if he begs after he is first discharged or escapes from any relief institution or wilfully refuses to obey an officer acting under the provisions of the bill.

The administration of Poor Relief under the bill is vested in Government and in this task they are to be assisted by a Central Committee for the whole State and Local Committees for each local area. Provision is made for the constitution of these Committees and also for the appointment of an Officer called the "Beggar Relief Officer" and other officers and servants, who are necessary for the purpose of carrying out the provisions of the bill.

The Central Committee may nominate any Local Committees for the purpose of assisting it in the discharge of its duties. The constitution of the Local Committees is to be prescribed by rules.

Finance.—(a) The Bill provides for the levy of a beggar Cess at the rate of one anna on every rupee of all taxes paid in the State, *i. e.*, Land Revenue, Municipal taxes, Income-tax including Super-tax, Excess Profits tax and any other tax which is in force or may be introduced from time to time in the State.

(b) In order to avoid any invidious distinction between persons who pay land revenue and those who pay only a rent, as in the case of forest leases, etc., we have provided in the bill that in the case of lands taken on lease, the land revenue which would have been leviable, had the lands been taken on assignment from Government would be the basis for assessment to beggar cess and that the

cess calculated on that basis should be paid in respect of such lands.

(c) Assessment of Beggar Cess based on income-tax paid, would exclude from the purview of the cess those persons whose income does not exceed Rs. 2,000 a year and also the first Rs. 1,500 of all incomes. We do not think it equitable that such persons and incomes should escape the liability to the cess. Our bill therefore provides that for the levy of the Beggar Cess income in excess of Rs. 500 a year shall be considered as liable to income-tax and assessment to the cess shall be made on the tax payable on that basis.

(d) In the course of our examination of witnesses, it was brought to our notice that there existed a practice among merchants in Cochin to collect a rate of 3 pies or more for every Rs. 100 of sales made towards a charity fund called "Dharmav" (Laga) which each merchant appropriates every year for the purpose of some form of charity or other, that he thinks best. It was suggested to us that if the collections from this source are pooled together, a considerable amount of money could be had for the purpose of some organised charity as the one now under consideration. Our bill makes this Laga collection compulsory and takes power to appropriate the collections for the relief of the poor. We hasten to point in this connection that there is nothing novel about this source of taxation: for, the Gwalior Markets Act of 1936 (Samvat) provides for the control and disbursement of a similar collection called "Dharmadaya", which is a percentage of income set apart by merchants for charity.

The collections from the Beggar Cess together with any subscriptions and donations received from the public, grants from local bodies such as Municipalities, contributions from charitable institutions and organisations and diversions from

Charity Funds, endowments, etc., constitute the Central Relief Fund which shall be deposited in the Government treasuries. The Beggar Relief Officer is to be the administrator of the Fund and he is empowered to receive subscriptions and donations and also to collect the beggar cess.

The Receiving Centre is a place for the reception and temporary detention of beggars who either volunteer themselves to the care and protection of any relief institution or are brought there under the orders of the Magistrate. Its primary function is to classify the beggars and to send them to the institution best suited for them.

A beggar cannot enter a Relief Settlement except through a Receiving Centre. For admission to a Relief Settlement a beggar should be (1) a *bona fide* Cochinite (2) free from any infectious or incurable disease and (3) of normal sanity:

Since, however our recommendation is that only three Relief Settlements need be started immediately, we shall estimate the expenses involved in the running of these settlements alone. We estimate that the initial cost of the construction of buildings including the cost of acquisition will come to Rs. 3,05,000. The Chief Engineer says, however, that if the work of construction be taken up now, the excess due to tender will be about 200 per cent so that the ultimate cost may come to about Rs. 5,45,000. Our recommendation is that half of this should be met by an outright grant from Government and the other half by subscriptions and donations. We are sure that if some of our generous merchant princes come forward, the latter half of this fund can be easily found.

The annual recurring charges of the three settlements together may safely be put down as Rs. 1,37,384 per year.

Thus, an annual recurring income of about Rs. 1,85,756 may be expected year after year and this, together with the grants, donations and subscriptions from local bodies, charitable societies and philanthropic individuals will be ample for building up a Beggar Relief Fund sufficient not only to meet the recurring charges of the three Relief Settlements to be opened immediately but also to form the nucleus of a Reserve Fund for extending the scheme to the remaining centres at a very early date.

A skeleton list of our main recommendations is given below.—

(1) Begging and indiscriminate almsgiving should be totally prohibited.

(2) Non-Cochinite beggars should be repatriated.

(3) The beggars should be classified and sent to the Relief Settlements that should be started in the vicinity of the three major Municipal towns of Trichur, Ernakulam and Mattancheri, with adequate provision for their lodging and maintenance.

(4) The Relief settlement should be of the agricultural-cum-industrial type. The able-bodied should be given agricultural and industrial occupations according to capacity and taste. The old and the infirm should be given institutional care, the children under 18 should be given proper training both educational and vocational.

(5) Humanitarian principles should be adopted in the treatment of the inmates of the settlement.

(6) The aim of the Relief should be curative, preventive and restorative and not punitive or perpetuative.

(7) The administration of Poor Relief should be under Government control; but Government should be advised and guided by advisory bodies with non-official majorities.

(8) The scheme should be financed by a fresh taxation, supplemented by contributions and donations from public and private bodies and individuals.

(9) Those suffering from incurable and infectious diseases, and the mentally defectives may be sent for treatment in the Government Hospitals, pending the establishment, in due course, of special institutions for the purpose.

(10) The Relief provided in the settlements should in course of time be extend-

ed to Mukundapuram, Talappalli and Chittur Taluks also.

(11) Private charitable institutions following the principles of the scheme may be aided out of the Beggar Relief Fund in accordance with such rules as may be framed by Government.

(12) Social security schemes such as unemployment insurance, sickness insurance, old age and widows' pensions should be taken up along with post-war reconstruction measures of the State.

THE VOICE OF VICTORY

(BY G. S. KURUP :-A FREE RENDERING BY PROF. K R. PISHAROTI)

Hark! The Voice of Victory!

Rejoice, O Heart, rejoice!

Beat the drum for the Victorious Red!

In this hour of agony it isn't love of war

That glances on his sword,

But love of peace, love of man.

Reeking with blood and tears and sweat,

Firm in his grip, till Victory's won,

On that conquering sword, the Sword of Peace.

Rejoice, O Heart, rejoice!

Dance, dance away in the madness of Victory,

In the triumph of humanity.

The sky serene, Eternity's broad blue eye

Wide open with wonder,

Beholds the mother of heroes, the Soviet Land.

Day and night, those pages of Time-

Graced are they with the pictured story

Of the heroism of the Valiant Red.

Rejoice, O Heart, rejoice

That Culture has triumphed.

Quicker and quicker swells the Ocean's bosom,

Learning of the gallantry of the Red Soldier.

The Wave, Revolution's Herald,

Sings the glory of the Red Warrior;

And, dancing, break her foamy wreath of pearls.

The fluttering Red Flag,
Planted on the summit of human glory—
Streaked is it with the first Red
Of the long awaited dawn.

The wretched Earth, in tattered darkness,
Opens out her eyes slowly, now gleaming with hope!
She pins her faith in the Red Soldier:
He is her one solace.

Forward, thou Champion of equality, forward!
Red Soldier, victorious for ever be!

Hearing the steady, majestic tread of thy feet,
Death-dealing Fascism starts,
Recoils, his hood shrinking;
And the benumbed victims, now released,
Bestir with life.

The greatness, the equality and the oneness
Of all human blood, thy Red Flag proclaims.

Peace from war, happiness from misery
And life from death—that's the rich harvest
Thy flag's Sickle reaps for all humanity.

The gleaming crescent, gleaming light
From night's darkness, kisses her friend,
The curve of thy Sickle.

Rejoice, O Heart, rejoice!
Be roused by the flapping wings
Of world's Freedom.



THE COCHIN STATE MILITARY BENEVOLENT FUND

The Government of India have instituted a fund called the "Indian Army Benevolent Fund" with a view

- (1) to help the families of combatants and non-combatants killed or disabled on active service,
- (2) to relieve distress not attributable to field or foreign service, and
- (3) to help ex-soldiers who have lost a limb on active service or on duty in peace.

2. The grants made from the Indian Army Benevolent Fund are generally small. This Government therefore consider it highly necessary to supplement these grants. With this object, Government propose to institute a fund in this State called the "Cochin State Military Benevolent Fund". The Cochin State Forces also will get the benefits of this fund.

3. The fund is intended to be built up by public subscription and will be administered by Trustees.

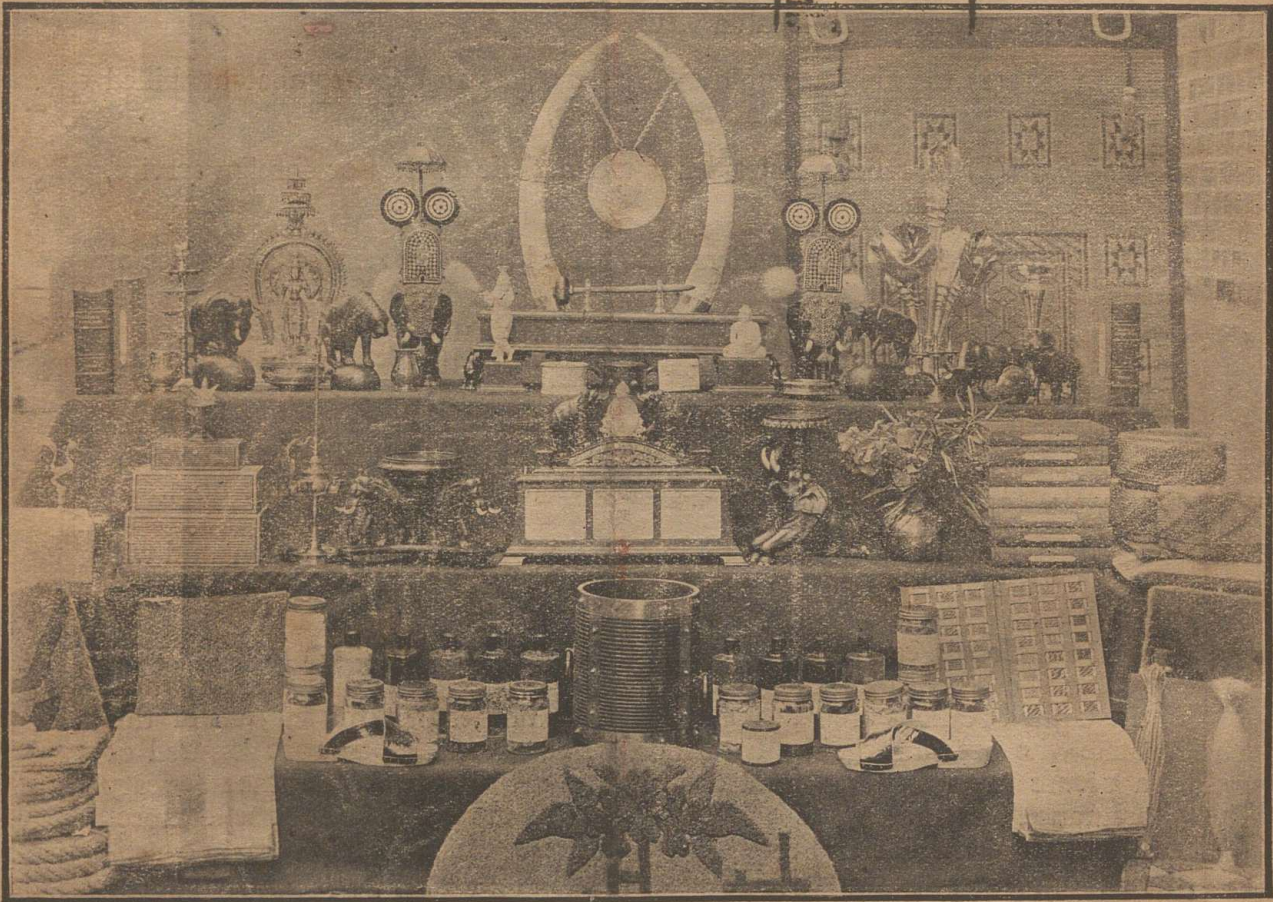
4. Cochin can be proud of her magnificent contribution in men to the victories of the Allies and to the triumph of the glorious causes for which the United Nations are fighting. It is only proper that the subjects of this State who are undergoing hardships, difficulties and perils are assured of a secure future. This fund has been started to give them the necessary assurance and it deserves the largest public support. Government expect that every individual and organisation will render all possible help to constitute this fund for the relief of those who are fighting for us. His Highness the Maharaja has graciously donated a sum of Rs. 1 lakh to the fund.

5. All donations may be sent to.—

M. R. Ry. P. V. Raphael Avl., M. A., Comptroller of Finance and
Accounts, Chairman and Treasurer, The Cochin State
Military Benevolent Fund, Trichur.

6. The donations will be acknowledged in the Cochin Government Gazette from time to time.

GOVERNMENT TRADES SCHOOL TRICHUR



Articles made by the Carving Section of the School

For further particulars write to

The Director of Industries and Commerce
TRICHUR—COCHIN STATE