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*Information & Listener*



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TRAVANCORE INFO

No. 2



OCTOBER 1946



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## March of Events:

WHILE inaugurating the Indian Institute for Educational and Cultural Co-operation recently, at Bombay, Sachivottama Sir C. P. Ramaswami Aiyar declared that the Congress had not acted wisely in having contented itself with a limited centre in the proposed constitution for India.

"There is need for Provinces and the States to come together and on this no one has been more enthusiastic and more interested than those with whom I have worked for several months. In order to secure and maintain the independence of India, when it is gained, there has to be the closest association between Indian States and the rest of India in all fields, not only social but political and administrative also".

"Therefore, methods and means have been contemplated and devised for the purpose of bringing together these separate units, so that they may periodically take counsel with one another and might solve their problems in unity. The system of mutual consultation and conjoint action extending even to the administrative field depends upon a strong and effective Centre."

The Dewan said that, for many years, he and Dr. M. R. Jayakar had been "ploughing a lonely furrow" in this direction, namely that "there should be a Centre, very strong and well able to put its will throughout the whole continent of India. A limited Centre would be impotent."

He said that the Congress has not acted wisely in having contented itself for the sake of compromise or otherwise with a limited Centre. "The Centre should be strong, powerful and should have more powers so that the Indian States and the Provinces would be guided together in common problems which are vexing us to-day. And in this effort the States are willing to co-operate so that India may be welded into one unit."

### TRAVANCORE 'VARSITY SENATE

AT the recent meeting of the Travancore 'Varsity Senate, the Senate resolved to reorganise the courses of study by abolishing the present Intermediate (which is of two years' duration) and extending the duration of the Degree Courses from two to three years.



The Senate decided to confer on Sir John Sargent, Secretary, Government of India Education Department, the honorary degree of Doctor of Laws (LL. D.), and honorary degree of Doctor of Science (D. Sc.) on Rajyasevapravina K. P. Padmanabha Menon, Industrial Liaison Officer, Trivandrum.

The decision was taken in view of the eminent position and attainments and valuable services of Sir John Sargent to the cause of education and the eminent position and valuable services of Mr. K. P. Padmanabha Menon in the field of engineering.

Tributes to Sir John's meritorious services to Indian education were paid by speakers including the Vice-Chancellor. Sachivottama Sir C. P. Ramaswami Aiyar stressed that the Travancore University owed a special debt of gratitude to Sir Maurice Gwyer and Sir John Sargent for their help specially during the initial stages of the University's history.

The Vice-Chancellor revealed that steps were being taken by the Government to utilise, if and as far as possible, all *Samoocham* funds lying idle for educational purposes either by instituting suits or otherwise.

### PLANNED RESEARCH

THE wealth of natural resources of Travancore, including flora, fauna and mineral deposits was the theme of several speeches made on the occasion of the Fifth Annual Meeting of the Trivandrum Natural History Society held recently at the Victoria Jubilee Town Hall, Sachivottama Sir C. P. Ramaswami Aiyar, Dewan, presiding.

Rao Bahadur T. V. Venkateswara Iyer, Conservator of Forests, in the course of a

talk, dealt with the regeneration of Travancore forests undertaken in recent years with considerable success. This included teak plantation extending over 4600 acres, Jungle wood and soft wood in 1500 acres, Cashew and Jack in 1000 acres and simple Coppice in 1200 acres and strip regeneration in evergreen forests of 200 acres.

The Sachivottama detailed the natural wealth of this much-favoured land in regard to flora, fauna and Geological resources and outlined modern and scientific methods of exploring them.

He asserted that Travancore, thanks to a well conceived policy of utilisation of her forest resources, might rightly claim to possess the richest single forest unit south of the Vindhya.

He pointed out that a sizeable proportion of the total fish catch in India was made in Travancore but no regular study of research had so far been carried out in regard to the habits of fish. This was in striking contrast to other western countries where they had undertaken elaborate study of the habits of fish, fur-bearing animals and others and had built up lucrative business.

Calling attention to the facilities for research existing in Travancore in abundant measure, the Dewan cited the instance of the Aquarium which contained specimens of the fish occurring in the rivers, backwaters and sea in Travancore and the Game Sanctuary. But he regretted to find that very little research had so far been carried out. Travancore abounded in a wonderful collection of butterflies, which apart from being objects of beauty, were exceedingly useful to man as honey gatherers. The State also produced a wide variety of orchids and insectivorous plants, all of



which were subjects of study of fascinating interest and great use.

The Sachivottama said that Mr. Prater, Curator of the Natural History Society of Bombay, had inspected the various institutions in the State and given a valuable report, the main conclusions of which had been accepted by Government.

He announced that Government proposed soon to bring into existence a good Natural History Museum exhibiting birds and fish in their natural setting and that in the permanent exhibition which was coming into existence shortly, exhibits of the forest resources of the State would be kept in view.

The Dewan pointed out the enormous possibilities of Forest produce for industrial expansion in future. Among these were saw-dust, soft woods for cellulose and match industries, reeds and grass for paper-making, cashewnut shell oil and so on. Government proposed to start a Shark Liver Oil Industry in the State which was vital to supply the deficiency in the country's diet. All these presupposed extensive and intensive research in all fields and departments of Natural History. The Sachivottama concluded with the hope that the Natural History Society would attract new talent and produce useful results.

### RICE SHORTAGE

THE urgent need of granting India priority in the allocation of rice supplies from Siam and Burma to relieve the present acute shortage was stressed at the International Emergency Food Council by the Travancore State delegate Rajyasevaprabina G. Parameswaran Pillai. This question, he told Reuter, was of great importance to India and particularly South India, where rice is the staple food. The shortage in

Travancore and Cochin, he said was so grave that unless the supply position improved immediately it might be necessary to reduce still further the present rice ration which was already below the minimum for the maintenance of standard health.

The position regarding the allocation of cereals which is now in the hands of the International Emergency Food Council, is to be examined by the Copenhagen Conference in connection with long term proposals which include proposals for a World Food Board. But it is hoped, said Mr. Pillai, that the Indian Delegation will stress the need for immediate relief, particularly to the rice-consuming areas of the south.

"It is of the utmost importance that immediate relief should be given to South India, particularly to Travancore and Cochin, where we are experiencing an acute shortage of rice, which will involve a breakdown to our existing rationing arrangements unless substantial supplies are rushed to that area."

### THE ANNADANA BHAVAN

PRESIDING over the third anniversary celebrations of the Seeta Lakshmi Ammal Annadana Bhavan, Sachivottama Sir C. P. Ramaswami Aiyar said : — "We have met here for the purpose of placing in sight of those who are daily in receipt of help in this hall and in the surrounding buildings, the portraits of the two great personalities to whom this institution and many similar institutions owe their stimulus and their origin."

Asserting that the phenomenal progress that the State had made during the last fifteen years had been due, not figuratively or conventionally, but in reality, to the



stimulus, the inspiration and the abiding faith in human nature and in the destiny of this country, which animated the daily life and the conduct of Their Highnesses the Maharaja and the Maharani, the Dewan said that he might say that comparing what had been done here with what had been achieved elsewhere, if there was a change or difference, that difference was due to the personality of these two personages.

Tracing the development of ideas on charity from the earliest days of Hindu culture down to modern times, he said that individual charity was the tradition of this country and the prerogative of Hindu culture. But individual charity had its deficiency, as much as its transcendent merits. Therefore, organisational charity became a very important aspect of early Hindu and Buddhistic life. In a sense it was true that the individual counted for a great deal in the East, whereas in the West the community stood for a great deal. That was why until quite recently it was unnecessary here to start organisations like the present.

Continuing, the Dewan said that we had shifted from the agricultural basis of existence to the industrial basis with all the attendant problems and that we had therefore to organise our charity for the purpose of eradicating beggary which was inevitable in the conditions of a congested modern town. Beggary could not be got rid of otherwise than by taking a census of beggars in each locality, registering them, differentiating between those who made a profession of begging and those who were compelled to beg, and giving work to those who were able bodied and sustenance to others who were disabled or infirm. That work was done in the State and in that work his Secretary and a host of others co-operated with him. Their Highnesses believed in that

work and their enthusiasm was infectious and they all became workers in the cause.

Side by side with this work, the Vanchi Poor Fund also took up the provision of free mid-day meals to indigent children attending schools. Such work was now going on in different towns of the State with the aid and co-operation of all communities in the locality. They had been fortunate in the great response from the public, with the result that something like twenty lakhs of rupees had been raised in about five years. They were not aware of any similar institution anywhere else in India which had been able to raise so much money within such a short period. They had also secured a large number of keen and willing workers. As was evident from the subscription list of Rs. 45,000 which came in to-day, the work was appreciated in this country as well as outside.

Concluding, the Dewan said that we had met to do honour to two very great souls. If there was anything characteristic of them it was the abiding compassion of their souls. These institutions were the results of that compassion. And the honour done to them was an honour done to ourselves and the cause of relief of human suffering which was near and dear to the heart of everyone from the monarch down to every class of his subjects.

## PRE-PRIMARY AND SPECIAL PRIMARY SCHOOLS

GOVERNMENT have issued the following Press Note :—

### *Pre-Primary Schools*

Compulsory Primary Education marks the beginning of formal instruction, and therefore commences at the age of five. But the pre-primary period in the life of a child has a special significance of its own : physical, educational and sociological. It has been established that several physical



defects, which need immediate remedies, reveal themselves before the age of five. Psychologists are unanimous that the educational possibilities of this period are enormous. It is thus necessary to make adequate provision for the proper upbringing of infants, especially in Labour centres where the mothers have to go out to work. No school system can, therefore, be said to be complete in the absence of suitable arrangements for pre-primary education. Government have decided to open a few nursery schools in different parts of the State and have sought the advice and assistance of Madame Montessori to train the required number of teachers to staff those schools. In view, however, of the commitments already entered into by Government in the matter of the expansion and re-organization of education they do not, at this stage, propose to assume the entire responsibility for pre-primary education. They propose, however, to open a few model institutions in important industrial centres such as Trivandrum, Alleppey and Alwaye and to encourage philanthropic organisations to run similar institutions. Government expect that important industrial concerns and owners of estates who employ large numbers of women labourers will follow the example.

### *Special Primary Schools*

To obtain the full benefit from these nursery schools they will have to follow up their methods into the primary stage. The Education Re-organisation Committee has recommended as follows:— "Variety and experimentation should be welcomed and encouraged. To help in achieving this, the Committee recommends that 'special schools' which provide alternative methods of primary education such as Montessori Project, Kindergarten, etc., should be permitted and granted recognition." Government agree with this view of the Committee and they have already sanctioned a Basic School at Theroor. While, therefore, Government have assumed the entire direct responsibility for the Compulsory Primary Education of all boys and girls in the State, they would welcome originality and experimentation in education and permit and

recognize special primary schools which follow distinctive methods or systems different from those obtaining in the common type of State schools, each application being disposed of on its own merits and subject to the conditions that Government may deem it necessary to impose.

### *VILLAGE UPLIFT*

**I**N pursuance of the announcement made in the Legislature, Government have sanctioned the constitution of an Advisory Board for dealing with rural reconstruction and in particular for devising ways and means for the expenditure of the amount set apart by Government for this purpose. The Board will consist of 15 official and 12 non-official members.

The Board will meet once a month or oftener as occasion demands and will formulate plans for the utilisation of the available funds from time to time in selected and representative areas, after ascertaining the specific requirements of the Units in those areas.

Government have also sanctioned Mr. S. Vaidyanatha Aiyar, Assistant Secretary to Government, being appointed as Village Uplift Officer and Secretary to the Advisory Board, in addition to his duties as Secretary to the Legislature. He will act as the executive agent of the Board to put himself in touch with the authorities in all the departments concerned and conduct propaganda in the Units selected and outside, collect and collate public opinion with regard to the requirements aforesaid, prepare specific schemes, arrange the machinery for carrying out these schemes in consultation with the departments and submit fortnightly reports to the Board and also concurrently to the Government on the work done and on the directions in which improvements may be effected. The Village Uplift Officer will utilise local initiative and local enterprise as far as possible in carrying out programmes, in procuring supplies and in settling contracts. The subordinates of the departments, in so far as the Village Uplift work is concerned, will, subject to the directions of the Board, carry out the orders of the Village Uplift Officer.



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# ONE OF THE RAREST DAUGHTERS OF INDIA

*"Her Highness Setu Parvathi Bayi is one of the rarest daughters of India. I have been a great traveller and I know a great many men and women. But to a very few is it given to combine so much of practical sagacity with so much eagerness for the things that are more excellent; for artistic perfection in music, in painting and other fine arts," observed Sachivottama Sir C. P. Ramaswamy Aiyar, Dewan, declaring open recently the Women's Work Exhibition at the Maharani Memorial Building, Trivandrum.*



**Her Highness Maharani Setu Parvathi Bayi, arriving to visit the Women's Work Exhibition.**  
**In this photograph Her Highness is seen receiving the Salute at a Guard of Honour furnished by the Travancore Women Police.**

**P**REFIXING his remarks with the French saying meaning that 'the woman leads,' the Dewan traced how, wherever anything

big or important was taking place in the world, one probably found the origin or cause to be some woman or other, and



stated that the saying itself originated from a sense of superiority which man attributed to himself in regard to all human ventures.

The Sachivottama said that increasingly the consciousness is growing that this man-made world is not very good and that woman's tact and gentleness and the unmistakable instinct of maternal protection might have saved the world and might yet save the world from some of the ugly manifestations which they had witnessed in the past.

He felt that the world had been reduced to shamble and some at least of the blame for the calamitous result should rest on the shoulders of men who, by reason of their own combative and competitive nature and acquisitive tendencies, which are eliminated by natural processes from the fibres of women, made a bad business of governing and running this world. Therefore, it was that all the world over, in the Governments that were constituted, in the deputations that were contemplated and in the various agencies that were being thought of for the purpose of the rehabilitation of the world after the catastrophies that had enveloped us, woman had been assigned an important place. This was true of America, England and even India where an increasing number of women are taking part in all these activities.

### **Women in Kerala**

The Dewan said that Kerala had led the world in many directions and that not the least of its contributions to human civilisation was the freedom allowed to women under the social polity that governed this country. We prided ourselves on our education, on our women having and managing their own property, unlike their confreres on the East Coast. The matriarchal system was responsible, in a sense, for the

high level of education, and was at the root of all progress made in Kerala. He deplored that this system was fast disappearing or was being shunned as a survival of the past which deserved to be discarded. *There was no greater misfortune that could encounter Kerala than the substitution of the present system of social economy by a system prevailing on the East Coast, which reduces the woman to an ornamental appendage and economic nullity.* Women of Kerala had the heritage of freedom.

At no time had the Purdah system been in vogue here. He felt that there had been a retrogression in the matter of woman's place in society. There had been a noticeable imitation in Kerala of certain false virtues and certain ideals of conduct which in the long run were going to be bad for Kerala. There was a certain amount of freedom in the matter of careers, etc. but in the things that count, in social welfare, in conjoint work in humanitarian causes, in short, in those various activities with which Travancore should pulsate in order that the men and women here might achieve their destiny in common, what one found was a segregation, which was good neither for men nor for women. He exhorted the women of Travancore to see that such false ideals and social inhibitions disappeared, and that in the field of social welfare, there was conjoint labour by men and women for the common weal.

The Sachivottama was glad that men and women of Trivandrum were co-operating in the Women's Work Exhibition. He asserted that the future of Travancore was bound up with the industrialisation and regimentation of faculties and energies in the bigger industries which would alone help India to play her part in the world of tomorrow; and above all a State-wide diffusion of household co-operation and local



effort in which men and women would play their distinctive parts. In the work of co-operative societies, he hoped that women would play a great part.

### **"Feminisation of World"**

It also remained a fact, proceeded the Sachivottama, that the world could never have been enveloped in her present troubles if women's influence was stronger and more pronounced than it had been. It would be found that to the extent to which woman was put in the background in recent civilization, to that extent had humanity gone into the abyss. This was illustrated by the debacle in Germany and Italy where there was deliberate suppression of womanhood and her relegation to the exclusive tax of motherhood in order to produce heroes for the Nazi and Fascist worlds.

In striking contrast to this, Kemal Pasha, in ordering the civilisation of modern Turkey, gave the rightful place to women in all social and economic spheres, with the result that his work had proved more enduring. Woman, as the nourisher of the future world, as the torchbearer of life, as the person responsible, after troubles and tribulations, for bringing successive generations into the world, should have her legitimate share in the ordering of war and peace. He was glad that all the world over what might be called, 'feminization of the world' was going ahead. What he was asking for was that Travancore which had led the

world till now should not be behindhand in this supreme task.

The Exhibition which he was declaring open today was symptomatic and emblematic of what women could do in the way of cottage industries. This should not be regarded as an ornament or a pastime, but taken up as a serious task by everyone, from the wealthiest to those not so richly endowed with worldly goods, so that throughout the country, there might be chances of occupation, profitable and aesthetic, both for men and women. In this connection the Dewan stressed the need for the cultivation and rehabilitation of the artistic side of the State's handicrafts, for which the men and women of Kerala had been famous in ages past.

### **"Great Work Ahead"**

The Exhibition was just a beginning and an introduction to this great work which lay before them. He hoped that it would not only be a regular feature but that it will diversify the daily life of the people throughout the State and would ultimately be the radiating centre for enabling men and women to see what could be done to make their homes beautiful, to clothe themselves better, and to give that touch of artistic perfection without which life would be dull. "We live by admiration, hope and love" says Wordsworth, and it is that life that has to be generated in this country."



"It is well that such a movement, though at its inception now, has associated itself with one, who is an exemplar of the artistic instinct, as well as an embodiment of practical statesmanship. It was well that we

that "with this noble example before them, the women of India and the women of Kerala in particular, will come out of the Purdah to which they have drifted, half consciously and half unconsciously, and help in evolving



Her Highness Maharani Setu Parvati Bayi, inspecting some of the Exhibits at the Women's Work Exhibition.

have associated this work with the name of Her Highness Maharani Setu Parvati Bayi." In this context that the Dewan paid a tribute to Her Highness' manifold work and achievement and concluded with the hope

through new villages, and new towns, a new State of Travancore which would be the envy and admiration of the whole of this country."





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# THE ART OF DECORATION

BY DR. J. H. COUSINS,

*Art Adviser to Government.*

IN one of his later poems W. B. Yeats, impersonating a highly modernised young lady of the West made her explain her facial decoration in the phrase:

"I'm looking for the face I had  
Before the world was made."

This may be passed by as a literary fantasy. But those who are aware of Yeats' realistic veiling of a philosophic idealism will recognise in it a whimsical imaginative way of symbolising what is perhaps his deepest and most influential idea (which was also the more constant and soberly expressed conviction of his brother-poet AE), that the objective things of human life and thought and feeling are the external and much circumscribed expressions of a free inner life on a much loftier level of consciousness than the outer. This inner life, according to these poets, is constantly calling the outer life to return to the higher state from which it has fallen; and the outer life, in a multitude of ways, dimly responds to this call, and fumblingly searches for the ideal that is hidden within it.

From this point of view the decorative aspect of art assumes more than a subsidiary importance in comparison with the major arts of which it is usually taken to be an adornment that exists by virtue of that which it adorns. It becomes in itself an art, the Art of Decoration, the art of suggestion of something beyond the "plain English" of a work of creation.

Here opens out a fascinating subject of research, comparison and interpretation for students of the Arts when they emerge through the new Schools of the State to the

level of University study with, one may hope, a Degree in Fine Arts in front and much scope for artistic exercise to satisfy a developed demand by the public for things of beauty with which to signal to the inner life that the outer life is awaking to its true status as what a philosopher called an aesthetical phenomenon.

## A Comparative Exposition

One could from this point develop the theme in a comparative exposition of the Art of simple Decoration and the Art of expressive Decoration, western Decoration falling generally into the first order and oriental Decoration into the second, the one being associated with the outer eye and its appreciation of forms and their relationships, the other through specialised forms and symbolical relationships embodying the collaboration of the outer eye with the inner in the expression of intangible and invisible ideas.

Within this continental generalization we should find a similar contrast within oriental art in the conventionalized naturalistic Art of Decoration in Mohammadan culture and the elaborate Art of personification and Symbolism in Hindu culture. And within the latter, too, we can find much of both, and some of it in not generally appreciated forms, like the following.

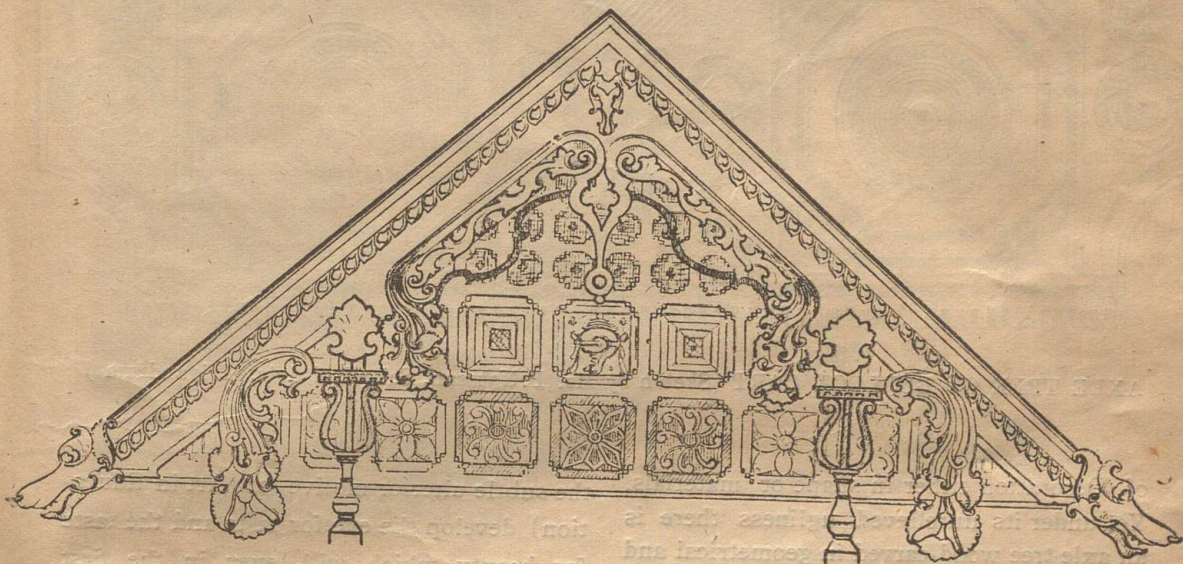
## The Malabar Gable

In Travancore architecture the Malabar gable is the most characteristic feature. Its purpose is utilitarian, that of ventilation. But its position and shape turn building into architecture; and the taste of the artificers of the past drew it into the ring of



the Art of Decoration, and made it the frame for all kinds of lovely designs in wood-carving. The first impression received from one of these gables is probably that of a delicate balance. A second look shows a complete avoidance of the temptation offered by a triangle to follow it out in three figures, either similar, such as a minor triangle at each point, or in contrast, such as a circle at each end. A third look (assisted by reference to the sketch given of a

wire; and on the lower edge of the barge-board the design, though floral, not merely hangs down, but seems to run down like a stream, moving from side to side, and energetically jumping the vertical obstacle that it meets on each side near the end of its run. Second, the vertical obstacle is a little farther back than the barge-board. The leap is an artistic illusion. But the design had to be seen from the front. The



MALABAR GABLE, Ananda Vilasom Palace, Fort, Trivandrum.  
(Sketch by Mr. P. Natesan, School of Arts, Trivandrum)

gable in the Ananda Vilasom Palace in Trivandrum Fort) would disclose the interesting secret of design, that the involved triplicity found its way into artistic expression in a threefold acknowledgement of three purposes which the gable fulfils. First, observe that the carrying off of rain requires a fall on each side of the triangle. The limit of this is the barge-board that masks the beam supporting the gable. On this the craftsman found the ground for congruous design; the 33 beads on each side, each the same as the other, separate yet in touch, lead the eye down from apex to base like drops of rain running along a telegraph

upright pillar supporting the gable had, too, to come within the Art of Decoration. Its foot rests on the tiled roof on which the gable stands. Third, in the background is the screen pierced and perforated by lozenge designs through which the spent air inside the building emerges. Being some distance behind the barge-board it also prevents the entrance of moisture. The vyali or gargoyles at each end carries forward a tradition of figure ornamentation.

So much for one example out of an incalculable number all over the State for



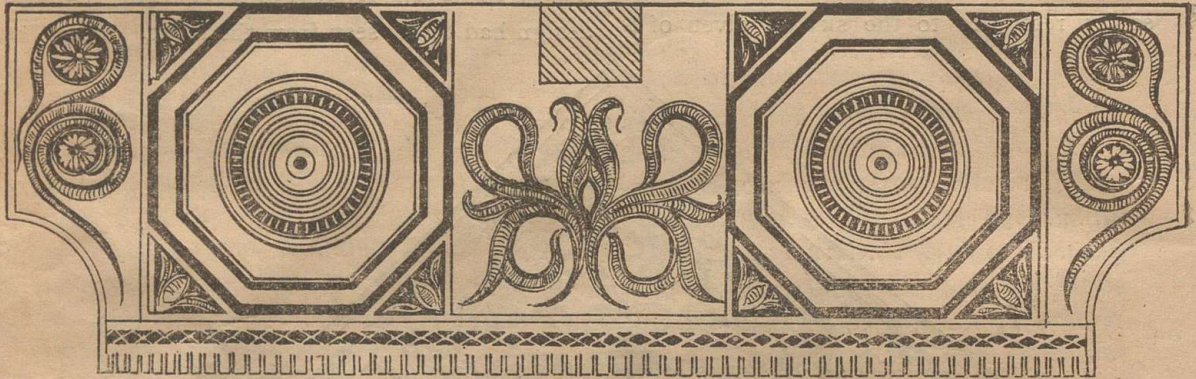
study, an example of the Art of Decoration in exaltation. Let us look at one at what might be regarded as the level of humiliation.

### Axle-tree of Bullock Cart

At first sight the common or garden country bullock-cart gives no hint of the Art

of Kurukshetra, with the reins of the horses in the hand of Deity.

Folders of examples like these of the Art of Decoration as it has been practised for centuries in Travancore would make stimulating models for students, and (which is



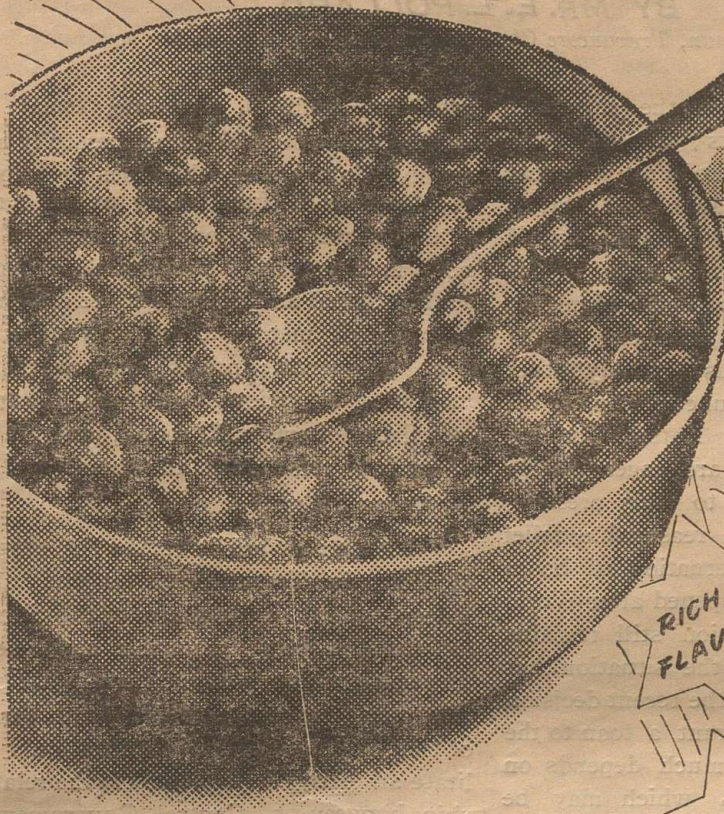
AXLE TREE OF BULLOCK CART (Sketch by Mr. P. Natesan, School of Arts, Trivandrum.)

of Decoration either in shape or materials. Yet under its unrelieved ugliness there is an axle-tree wood-carved in geometrical and floral design that fills the spaces between the main shaft and the wheels with beauty to which necessary symmetry is an auxiliary and not, as it otherwise might be, a defect. The simple bullock-cart may be looking towards its prototype on the field

the subtle ulterior motive of Art in Education) develop the eye for taste and the taste for beauty which will, even in the first generation of the new students in the new schools, make a quiet revolution in the quality of the individual with its beneficent influence later on in the life of the people and its organizations and activities.



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# TRADE CONDITIONS IN TRAVANCORE

BY MR. E. L. POLLARD.

(Chairman, Travancore Chamber of Commerce, Alleppey.)

A year has passed since the surrender of the Axis Powers; but as events have shown, we are as yet in no way near the fulfilment of those aims and objects for which humanity has endured untold privations and sufferings. Bretton Woods agreed on an International Monetary System. The question repeatedly raised is: Can Bretton Woods or any other system be expected to function unless the United States and other Nations are as willing to buy as they are eager to sell? A satisfactory solution to this pressing question alone can give reasonable relief from the disastrous alternation of boom and slump such as happened after World War I. This vital question still remains to be settled although the situation has been somewhat eased by the recent decision of the United States to grant a loan to the United Kingdom. But much depends on the measure of success which may be achieved in the proposed International Conference. While the economic future of the world waits on Washington for decision, the political future is precariously hanging on the ultimate results of negotiations in Paris. At the same time, violence and threats of violence for "establishment of rights" are continuing in many parts of the world. From any point of view, therefore, we have yet to win the Peace for which the War was waged. The international situation appears to be steadily deteriorating. In this unsettled condition of the world, India is seriously handicapped by her internal political difficulties and the Provincial and State Governments are faced with many

problems—political, economic, social etc. which cannot be tackled successfully until a stable Government which has the support of all parties is functioning at the centre. The post-war development schemes are not making any substantial progress; strikes, actual and potential, are becoming a source of menace to workers and industrial prosperity; prices and wages are moving in a vicious circle and the spiral of inflation seems still rising, and the fear of famine overshadows all others.

## A Strong Centre

Let me now briefly review the progress of affairs in Travancore. As one taking a deep interest in the affairs of the State, I feel that the very reasonable and conciliatory spirit which is explicit in the Dewan's Statement before the recent Joint Session of the Travancore Legislature should facilitate an early settlement of the relationship between a Central Government in India and the States. In the Dewan's own words, "they (the States) are willing to surrender no small part of their sovereignty for the purpose of coming together and building up the greater India—the future India. This is the time for conciliation, for compromise, for friendship and for gathering together all the forces possible for furthering the purposes that are ahead". When times are out of joint, it seems essential, if it is at all possible, that there should be a strong Centre.

## Food Situation

The problem of immediate importance to Travancore since the loss of Burma during the War has been to find food for



her large population. Travancore has always depended on foreign supplies of rice and other food grains and pulses. Despite the efforts to grow more food, her dependence on outside sources of supply has not become less. Since industrial production, rubber and tea estates (in addition to the normal civilian demand) have to be kept up, the problem of finding adequate supply of food materials has now become very acute. The statement recently made by the Dewan on the subject gives us the assurance and the hope that we may be able to tide over a serious crisis if the people will exercise some patience and rectitude and co-operate with the Government so that the available supplies may be strictly rationed, as is being done now. *I must, in this connection, tender our sincere tribute to Sachivottama Sir C. P. Ramaswami Aiyar but for whose untiring efforts and personal attention to this problem of securing supplies of essential necessities of life in the minutest details, Travancore would have had a very bad time indeed.*

### Consumer Goods

Travancore is similarly dependent on external sources for many other consumer goods. Although supplies are coming in more freely, they are still short. As a result of the inflation, there is now the danger of a flood of dammed-up purchasing power in the country which naturally result in "black market" operations. The demand for all consumer goods is so great that those who have acquired new purchasing power are unable to exercise a control in the use of it. It is therefore a moot question whether controls should be continued or not. However distasteful and inconvenient controls may be, it does not appear that the immediate removal of all of them will bring any good to the consumers generally. On the other hand, with proper rationing, some of these controls should prove useful. But there is no question that the Government should not hesitate to remove the controls at the earliest possible opportunity compatible with safety.

### Great Industrial Activity

During the period of the War, there has been considerable industrial activity in

the State and almost full employment. With the support of the Government, many industries of far-reaching economic value to the State have come into existence or are making rapid progress. Had it not been for the delay in obtaining machinery from abroad, some of them would have started work before now.

### State Finances

The Budget for 1122 M. E., recently passed by the Travancore Legislature, estimates a revenue of Rs. 820 lakhs which is expected to exceed the previous year's revenue by Rs. 110 lakhs and to leave an apparent revenue surplus of Rs. 100 lakhs, after providing Rs. 115 lakhs for Post-War reconstruction schemes and Rs. 3 lakhs for the Revenue Reserve Fund. Differing from procedure in 1121, the Revenue surplus of Rs. 100 lakhs is not to be contributed to the Post-War Reconstruction Fund but is to be earmarked for improvement of the village life on a ten-year programme. We are told that this satisfactory result has been achieved without resorting to any new taxation and despite the reduction resulting from the abolition of the Excess Profits Tax from 31st March 1946. There is an apparent paradox in the statement. It is true that no new tax is proposed to be levied, but very substantial increases in the rates of Income Tax and Super Tax have been made, bringing the rates and the method of levy on a line with British India. The Financial Secretary has stated that "the betterment of revenue under Taxes on Income is the result of the great growth of business enterprise as also to assessment of agricultural incomes". The net result of the budget position is that at the end of 1122, there would be a cash balance of Rs. 419 lakhs, short-term deposits in banks to the extent of Rs. 400 lakhs, besides



other safe and fluid investments of more than Rs. 460 lakhs. The balances at the credit of the General Reserve Fund, Revenue Reserve Fund, Post-War Reconstruction Fund etc. amount to Rs. 24 crores.

## **Taxation**

The position is, indeed, very satisfactory. It is an admitted fact that Travancore is not an industrially advanced country and is, in fact, only progressing towards it by a process of priming. Some of the industries already established in Travancore may have gained on account of the conditions created by the War, but the gains have been largely absorbed by the Excess Profits Tax. I do not think that, if a close enquiry were made into the state of the established industries in Travancore, there would be sufficient justification for increasing their tax burden, especially at a time of mounting cost of production. In regard to the new industries and future development, everything possible should be done to encourage investment and offer inducements by making the tax burden as light as possible and by other means. The industries may be able to stand taxation at a high level when boom conditions prevail, but Government cannot afford to lose sight of the real probability of an alternating slump. The only justification which I can find for creating revenue surpluses by enhanced taxation is that when a slump occurs, these will be available to the Government to push through their reconstruction programmes when it may not be possible for them to raise funds by enhancing existing taxes or levying fresh ones. You will doubtless have listened to the very comprehensive survey made by the Dewan in his recent statement before the Legislature and I have no doubts that you will agree with me that the vast programmes of economic expansion and village rehabilitation, which necessarily require funds, are calculated to improve the standard of living of the masses through agricultural and industrial prosperity. While the industry may fight back in its own interests on any additional burden, it cannot but recognize the supreme importance of making provision for an

all-round progress which the Dewan envisages for future Travancore.

## **Social Legislation**

Travancore has not lagged behind British India in the matter of social legislation. The existing Factories Act is the same as in British India and is being amended to provide for compensatory holidays and holidays with pay. Our Trade Unions Act, Trade Disputes Act, Workmen's Compensation Act and Payment of Wages Act are the same as in British India. And, in addition, legislation has been undertaken for the establishment of Trade Boards with a view to enabling settlement of wage disputes by negotiation and arbitration.

The employers represented in our Chamber have readily concurred in these progressive measures of social amelioration. All of us are fully convinced that there should be a better organisation of life of the community as a whole in the interest of the community as a whole. And we have been working for it in full realisation of the formidable changes in the social outlook. Five years ago, the Coir Mats and Matting Industry in Alleppey initiated an experiment in voluntary adjustment of disputes by conciliation and, with goodwill on both sides, the employers and labour agreed to form an Industrial Relations Committee. Without any rigid constitution or rules of procedure, this Committee has successfully crossed several hurdles and I may say with satisfaction that the epidemic of strikes elsewhere has not fortunately visited the industry in Alleppey during all the years of strain. Satisfied with the success of the scheme, my friend and colleague Mr. K. C. Karunakaran sponsored a scheme for establishment of similar Committees in all industrial centres in Travancore with an apex organisation to co-ordinate. The Dewan himself opened the Conference in 1943 at which representatives of employers and employees from almost all parts of Travancore were present. I have mentioned this to show that employers here have been neither ignorant of nor impervious to enlightened ideas of social justice. In a country where education is well advanced and the Trade



Union movement is strong, it is a great compliment to the employers that there have been but a few sporadic strikes.

### **Statistics.**

A matter of vital importance to the commercial community is the prompt supply of essential industrial and commercial statistics. For security reasons, we had a complete black-out for six years. There seems no reason why it should be continued. In British India, statistics are now made available to Chambers of Commerce and the public and official statistical publications are resumed.

The Chamber has been catering to members' needs in this direction through official and unofficial sources and Government have themselves recognised the usefulness of our statistics and drawn on them whenever required. The war has occasioned a breach in the continuity. The Chamber has made the necessary representations to Government and hopes that this matter will have early attention. As various industries and interests are represented in the Chamber, it should be its aim, as it may be expected of it, to study the requirements of those interests and be in a position to tender them the information that may be required from time to time. In this endeavour, the assistance of Government is very much needed and I take this opportunity of requesting Government to take up the question for urgent action.

### **Future Prospects**

In the unsettled conditions of today, it would be unwise, even foolish, to dogmatise. All look to the outcome of the Paris Conference for a peaceful political settlement; but the warnings are grave. Even if the European tangle is solved, it would appear that some time will elapse before peaceful conditions can be established in individual countries of the West and of the East and nearer home in India. It is needless to say that economic prosperity largely depends on stable political conditions. Independently, however, of political considerations, it is possible to have a

broad view of the future of trade and industry during the next few years as there are several pointers to a change in the economic barometer. It is anticipated that the world shortage in food may disappear by 1950 when the pressure on prices generally will be greatly relieved. During the War and since, prices in America have been rising. With the abolition of the old Office of the Price Administration in June 1946, they may move upwards more rapidly. Actually, this is significant of the boom which America enjoys. We have been experiencing it here. So long as it lasts, it is an advantage to us and to all countries whose supplies are absorbed by America at almost fantastic prices. But the question which constantly presses on us is. How long this state of affairs will last? Indications are that the present favourable conditions may not continue beyond 1949 or 1950. When the transition comes, and with the easing of the food shortage, instead of the present pressure of demand on supplies there would be a swing of the pendulum in the opposite direction. In the meantime, the United States of America has made proposals for expansion of world trade. These proposals are based on the conviction that the world's economy should be organised to produce plenty and with this end in view it is proposed to set up an International Trade Organisation. A recent statement issued by the U. S. Department of State contains an assurance to industrially undeveloped countries like India that industrialisation in such countries will be favoured. As stated earlier, much depends on the willingness of America and other industrially advanced countries to buy. This is, therefore, a time when we, in India, have to watch carefully the changes and developments and I need hardly emphasize the importance of greater unity and cohesion on our part. We owe it to ourselves that we make our institution strong enough so that our representations may be effective.

*(Extracts from his speech at the Eighteenth Annual General Meeting of the Travancore Chamber of Commerce.)*





*he's learned  
the **LIFEBUOY**  
habit too!*

He is learning a lot just now, but nothing that will stand him in better stead than the daily habit of using Lifebuoy Soap. His mother can be proud and happy that her lessons have given him protection against "dirt-danger" — danger which is everywhere ready to attack the unguarded.

*Lifebuoy is more than a good soap  
— its a good habit*







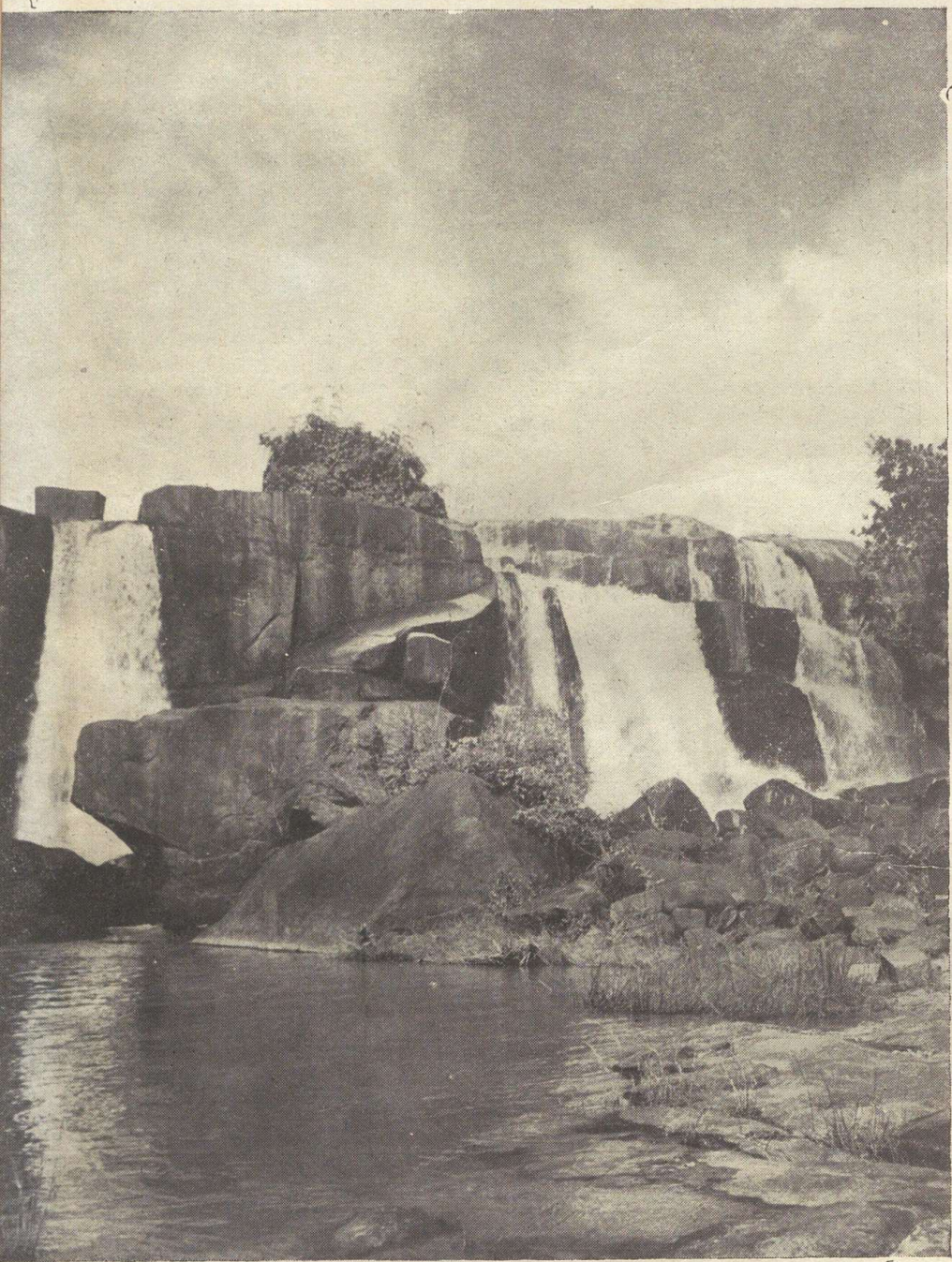
### CLIFFS AT VARKALA.

Halfway between Quilon and Trivandrum is Varkala or Janardanam famous as a pilgrim centre and health resort.

From the bosom of the towering cliffs rising abruptly from the sea shore gush forth springs of mineral waters possessing great curative properties. The blue waters of the boisterous sea wash the foot of the undulating red cliffs bedocking the coast with silver foam and cutting ridges into it.

The panorama which unfolds to the view of the tourist at this beauty spot is most enchanting. The multiformity of the Travancore landscape is seen at its best here. A riotous carnival of colours greets his vision here both in the mornings and evenings.





### TRIPPARAPPU WATER FALLS.

On the way to Paechippara Reservoir in South Travancore is Trip-parappu, famous for its Siva Temple and Water Falls. Situated in the heart of idyllic sylvan scenery, Trip-parappu attracts large numbers of pilgrims and sight seers.



# ONAM

## (THE ANNUAL JUBILEE OF KERALA)

By Mr. N. K. Venkateswaran

**NOTE :** "To understand aright the significance of this feast it must be remembered that the good old days when perfect justice, perfect trust and perfect truth prevailed upon the earth are believed to have been during the reign of Mahabali." (A mythical emperor of Kerala who is believed to have ruled the earth :) "And the people attempt in a joyous way to reproduce a vivid remembrance of the millennium, to which they look back with fond longings."—From Logan's *MALABAR*.

When Mabali ruled the earth,  
Men were all of equal birth :  
Nobody uttered a lie,  
Or e'er thought to steal a pie.

When Mabali ruled the earth,  
There was no drouth ; neither dearth :  
Not a crick in society,  
Nor one disability.

When Mabali ruled the earth,  
None lived but in joy and mirth :  
Each was for all, all for each,  
And every good within reach.

When Mabali ruled the earth,  
Every one had perfect health :  
The gods grew sudden jealous,  
The earth was so prosperous.

When Mabali ruled the earth,  
Everyone had equal worth ;  
The gods grew sudden jealous,  
Drove him off as dangerous.

When Mabali disappeared,  
Young and old were bewildered,  
Grieved, suffered and remembered ;  
Each year his great name honoured !

**O**NAM, festival of plenty and jollity, in a land of sapphire valleys and hills, prattling streams, sparkling lagoons, provides a bright spell of traditional freedom

from labour and care for a people remarkable for ready sense of the lighter side of life, discerning taste and capacity for humour and joy.

### A Unique Festival

The festival falls at a time in the year when the land vivified by the annual rains flows everywhere with animation and colour and the temperament of the people enticed by the charm and freshness of natural surroundings displays its sweetest qualities. It's the season to wear bright clothes, to fare sumptuously, to play, sing and dance ; and even as Kerala has its distinctive dances and dramas, architecture, painting and physical culture, customs, usages and manners, so is the Onam festival unique and peculiar.

### A Harvest Rejoicing

Onam occurs when the first harvest is home. On the eve of this harvest falls the pretty ceremony called the *Illamnara* the filling of the house. The *Illamnara* consists in bringing into the house at an auspicious hour of a morning a small sheaf of the paddy-crop ripening in the fields. The emblem harvest is borne by the head of the family, followed by the youngsters. They come into the house in shining single line, chanting a conjuring ditty :



Let the homestead fill,  
The paddy storerooms fill,  
The great basket barrels fill,  
The boxes, bushels and cellars fill,  
Let everything fill fill, still fill fill !

The harvest comes : the Onam follows,  
both quickly ; so that Onam looks to some  
a harvest rejoicing.

### **Thiruonam Luncheon**

The festival lasts five days, Thiruonam  
the second day being its most splendid  
occasion. The Thiruonam luncheon in a  
middle class Hindu home is a princely meal.

Plunged in a milk preparation,  
You surface for suffocation !  
Pity, you're at once brickbatted,  
With wholesale bananas on head :

After the eating come glittering pre-  
sents, laughter and play, sunny music,  
mirthful dancing. The orthodox Onam  
present is a pair of clothes of silken yarn  
and golden hems. The children are at  
play everywhere, especially in the country-  
side. Many are the queer sports they  
play, a football played with the hand, a  
cricket of one stump, the business of the  
bowlers being to knock it off with a hard  
ball. The girls lose themselves in their  
own special game : armed with attractive  
little sticks, they play a shrill undulating  
circular drill, combining song and dance  
with rhythmic pauses in the clash and  
clamour of their weapons. Women take  
part in a less colourful but more vigorous  
dance, a game of team-work music and  
dance with flashing spiral movements, loud  
choruses and modulated high-level clapping  
of hands.

### **A Rural Festival**

Onam is chiefly a rural festival. The  
Kerala village shines fresh and green in

Onam-time. The early bathe is universal.  
Want and disease seem vanished. The  
houses smell of new-mown harvest. The  
gardens look young and fruitful. The cows  
are in milk. The yoke-cattle enjoy holiday.  
The children loiter on the meadows, pluck-  
ing with glad hearts the spoil of the flowers  
to adorn their homes and courtyards.

Onam is common to all sections of the  
Hindu population in Kerala and even  
other sections frequently participate in the  
general jubilation. Nevertheless, one class  
observes it more wholeheartedly and splen-  
didly than others : the tall, fair-com-  
plexioned Nambudiri Brahmins, of all  
peoples south of the Vindhyas the most  
Aryan in outlook and descent. In the  
Onam-week every Nambudiri home is an  
abode of hospitality. Famous for their  
Vedic way of life, their exquisite sensibili-  
ties, their dry humour, during Onam the  
Nambudiries vie with one another in  
making others happy and gay as they love  
to be themselves.

### **An Annual Jubilee**

Onam is agricultural and Aryan,  
an annual jubilee of rural life and it  
would seem that it might have been the  
Nambudiris who ages ago arrived on this  
sequestered coastland from the Punjab  
or Kashmir that planted the festival in  
their new home.

And Onam is so deeply rooted in the  
hearts of the Malayalis that wherever they  
might be, in Burma, Ceylon, East Africa,  
England, America or Iran, they remember  
the occasion and honour it, while their  
eyes turn wistfully to their sweet homes in  
fair Kerala.



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## CREATES SKIN-BEAUTY

### ...by protecting skin-health



Yes, because Rexona actively encourages and protects skin-health—the only true basis of skin-loveliness—Rexona can genuinely claim to create skin-beauty. How does Rexona do this? It does this because it is medicated with a special skin-antiseptic called Cadyl and because Rexona's profuse *quick-starting* lather is able to carry this soothing, purifying Cadyl deep into every pore of the skin, to the places where skin troubles and blemishes most frequently start.

#### REXONA — THE FAMILY SOAP

Every member of the family will appreciate the special properties of this lovely, green, quick-lathering soap... the women because of its active influence on skin-beauty... the men because they of all people know the vital importance of always keeping a healthy skin. And there is no better, safer, soap for Baby. Rexona's gentle, medicated lather soothes irritation, protects against chafing and soreness, keeps Baby's skin cool and



comfortable. The whole family should use Rexona regularly to make sure of skin-health.

★CADYL, in Rexona, is a special compound of antiseptic, healing and nourishing oils that have a powerful influence on the health of the skin. The soothing and protecting action of Cadyl is scientifically recognised and recommended.

USE REXONA OINTMENT for cuts, sores, eczema, ulcers, pimples, rashes, blisters, ringworm, blackheads and all skin blemishes. Though supplies are limited, most dealers have a few of the famous triangular tins.



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# SALT

BY RAJYASEVAPRAVINA DR. K. L. MOUDGILL,

*Director of Research.*

SALT is not only an indispensable article of food by itself; it is an important mineral, extensively produced in this country, for which there is immediate industrial use. We cannot think of any alkali industry without the use of salt. Without alkalis, no large scale network of industries can be stabilized. Salt and its derived products are used directly and indirectly in fisheries, in the Rayon and Paper Pulp Industry, in glass manufacture, fertilisers and a host of other chemicals of a basic nature. The bye-products of the Salt Industry are required in pharmacy, textile, industry, cement manufacture, agriculture, and for the production of building materials. It is unfortunately true that the production of common salt is a heavily protected monopoly. People have to eat the salt which is given to them. There is no competition among the producers.

This is sad state of affairs but the individual citizen is patient. He is adaptable and is willing to suffer. He is suffering and makes little complaint. This is not the case with Industry. If impure salt is given to the industrialist as a raw material, it has to be purified. Purification of salt puts up the cost of production and in some cases this additional cost is prohibitively high.

## **Improve the quality**

It is possible to produce salt of as pure a quality in Travancore as is produced by solar evaporation elsewhere in India. This is not being done now because the

public is willing to pay and cannot but pay for the only kind of salt available to it.

The Research Scheme on salt was started under Professor K. R. Krishna Aiyar even during the formative stage of the University of Travancore. With the co-operation extended by the Excise Department and by some of the more enterprising licensees, it has been amply demonstrated that a very much purer variety of salt can be obtained in the field without diminution in the yield. Yet the average manufacturer is conservative. Unless it is made obligatory for him to produce the finest possible quality of salt, he is content to make his profits on the quality which he is able to produce by the usual methods.

No revolutionary change in the method of production is necessary to improve its quality. The pans have to be relaid at some capital cost and better storages have to be provided. But the working expenses will not be increased. The yield will be greater and a number of industrial bye-products will be recoverable such as gypsum, magnesium chloride, Epsom salt and Potassium salts.

## **A Model Salt Factory**

It is not easy to persuade any one manufacturer to adopt the new process as long as he finds that his neighbour is able to make equal profits on impure salts with less trouble. The manufacturer has to be educated to realise the potentialities of the salt pans. As a result of the extensive laboratory and field experiments which



have been carried out for the past ten years the technique of salt production on a more rational basis has been developed. It is now intended to put up a Model Salt Factory in an area of 8 acres leased from one of the licensees. In this Factory purer common salt will be produced and at the same time the bye-product will be obtained and processed further for sale. For the latter purpose further research and development work is necessary and this will be carried out as an ancillary of the Model Salt factory. The scheme is at present planned to run for a period of 3 years and it is expected that the expenditure incurred in the work will be covered by the receipts. The preliminary arrangements have been made. Government have given all encouragement, and with the co-operation of the Excise Department it should be possible for us to convince every manufacturer who is willing to examine the question that by following the present method, the Salt Manufacturers are merely throwing away good money and material.

### **An Incipient Danger**

There is one incipient danger to the Salt Industry in the State, for which we have to be prepared. If the salt duty is modified or removed, the monopoly protection now afforded by fiscal conditions will diminish or disappear. Our salt will have to compete with the pure salt obtained from other places of India.

The manufacturer who is content to make his profits on whatever his *Kanganis* or head coolies, now produce for him, will have to compete or go down. Such of them as are unable to do so have no right to exist purely on the bounty of the Excise Department, at the expense of helpless consuming population. There is brighter side also to this picture. Thanks to the results

already obtained in the Laboratory and in the field, it is claimed by the Department of Research that we can produce better salt than any quality now produced in India. At present we have little or no export markets. Once this fiscal barrier becomes less rigid, provided that we improve the quality of our production, we can secure a bigger market and find sale for the present over-production and free ourselves of the fetters of quota restrictions.

If the quality of salt is not improved, we are likely to face a situation that may mean the gradual extinction of our industry. If we improve the quality of salt we can find an ever-expanding industrial market for our product. The Department of Research is prepared to do its bit. It is to be hoped that the salt manufacturers will take heed and rise up to the occasion. They have proved their capability in the past. Twenty years ago, much of our salt was imported from Bombay. Now we produce in excess of our domestic requirements. The progressive manufacturers have built up the Industry. They deserve help and protection. At present they find no encouragement for improvement because under the quota system they find that the old-fashioned producer is enabled to sell his share of the salt at the same price which they can get for a better quality material. Too much sympathy has been wasted on the unprogressive manufacturers. While for home consumption we have put up with what we could get, we cannot block the progress of our industry by any feelings of pity.



# What Others Say

## EDUCATION AND CULTURE

SIR C. P. RAMASWAMI AIYAR'S speech at Bombay inaugurating the Indian Institute for Educational and Cultural Co-operation appropriately covered a wide field. "When I hear the "word culture" said Goering in the heyday of Nazi power, "I reach out for a gun." It was a reaction unpleasantly typical of the "superman complex" which Nazism assiduously fostered and which, carried to its logical fulfilment, condemned the world to six terrible years of carnage and suffering. Culture, nurtured as it is on tolerance, understanding and an appreciation of human values, inevitably has no place in any narrowly sectarian or totalitarian scheme of things.

In so far as the Indian Institute for Educational and Cultural Co-operation aims not only at pooling together the country's intellectual resources but of putting Indian scholars, writers and artists in touch with others working in the same field elsewhere, it is designed to serve a highly useful purpose. While recognising that the world is a mosaic of varied cultures, Sir C. P. Ramaswami Aiyar did well to emphasise the need for strengthening the underlying human link between individuals and countries without which culture is devoid of meaning. Particularly in India, for various reasons—some of them obvious—there has been a tendency to genuflect excessively

before indigenous shrines. The vast and ancient treasury of Indian literature and art still remains to be explored thoroughly and here is a rich field for the country's scholars and savants. Yet appreciation of a varied national heritage should not blind the research worker and student to the glories of other cultures, Western and Eastern.

In India itself scholarship might profitably display more catholic forms. The old days when Hindu scholars took pride in Persian literature and Muslim savants were often accomplished in Sanskrit learning could advantageously be revived. Man, it is said, cannot live by bread alone; no more can he subsist entirely on culture. By dedicating itself to practical objectives related to the needs of the country such as attempts to improve the conditions of life and work of teachers, authors, artists and scientists, the Institute for Educational and Cultural Co-operation is working on the right lines. Its labours deserve wide encouragement, sympathy and support.

(THE TIMES OF INDIA)

## BUDGET IMPRESSIONS

(By A Valued Correspondent.)

IT used to be said of Gladstone's budget speeches that they were as fascinating as a romance while being as bald and relentless as truth. That description suddenly came home to me when I



heard the Dewan's budget speech at the Joint Session. The ceremonial of the occasion was imposing; the grandeur of the hall set the stage aright; but the living touch came from a dedicated soul. Punctually as the clock struck its first quarter after 2 p. m. Dr. Sachivottama Sir C. P. Ramaswami Aiyar came to the dais and sat down—a quiet bright figure. There were many beflagged files in front of him. He had a sheet of paper in his hand. What was written on it must have been known to him alone. It was a wonder that a speech which extended over two hours and a quarter and ranged over many subjects of very vital and urgent importance could have its emergence from a few points noted on a small sheet of paper in a telegraphic and laconic way. It looked like Aladdin and the Wonderful Lamp. Then in even and measured tones a momentous and felicitous oration began in a clear, flexible musical voice. The speech itself was a work of art albeit in a setting which was prosaic despite its grandeur.

### Revenue Quadrupled in 10 Years

The speech began with a few facts and figures relative to the annual revenue which has quadrupled within the last decade. But suddenly like an aeroplane which hops and leaps and takes off,

“Sailing with supreme dominion  
Through the azure deep of air”,  
the speech took wings. Facts began to shimmer and coruscate like diamonds taken into the light. We heard the romance of the rise of the revenue in Travancore during the last ten years of the Dewan's stewardship of the State. We heard also the romance of the public expenditure planned for public benefit wisely and well. We saw how the State was moving into

the predestined era of her full freedom and prosperity.

### Constitutional Problem

The constitutional problem of India as it is today was then presented in all its variety and complexity. Premier Attlee, the trinity forming the Cabinet Delegation, Mahatma Gandhi, Pandit Nehru, Maulana Azad, Mr. Jinnah, and other world figures passed in a quick and colourful procession before our mind's eye as at an enchanted wand. Bright word-pictures of the events of the past three months were given within less than half an hour. The position of the States *vis-a-vis* British India was outlined clearly, cogently and courageously. We were told that the Princes were eager to build a free and federal democratic India in which both the Provinces and the States would have a harmonious and honoured and honourable status.

### Internal Reforms

Then came a panorama of a description of internal reforms in administration, a defence of the new constitutional reforms in Travancore and a spirited exposition of the new educational policy. Last but not least, the romance of the rapid industrialisation of Travancore was unrolled before us. The peroration was noble and dignified.

When the speech was over everyone felt that he had seen an unforgettable scene and heard the worthy and memorable words of a great artist in words, a great patriot, a great politician, a great statesman and a great administrator.

(THE INDIAN THINKER)

### TRAVANCORE MUSINGS

(By Politicus)

THE FINANCIAL SECRETARY  
has produced the State's Balance sheet for the year for the usual scrutiny, by



the representatives of the people. Indeed it is a creditable record of which any Government might be proud. An estimated surplus of Rs. 100'46 lakhs is the main feature of the accounts for 1122, while revenue for the coming year is in excess of the revised accounts for the current year by Rs. 109'91 lakhs. The Government, I am happy to note, are not going to play the role of the miser by hoarding all this up in the Treasury, but will straightaway invest it in schemes of public utility.

The one chief fault with the governments of the day have been that they invariably spent all the money they got from the humble but industrious villager to satisfy the cravings of the Towns' folk. Sir Ramaswami Aiyar's Government will move away from the beaten track and earmark a portion of this surplus for improvement of village life working on a ten-year plan, or if need be even for a longer period. Other items of development that will absorb this surplus are the extension of Primary Education, welfare measure for workers and a ten-year programme for the uplift of the depressed classes. The State's financial position was sound and left nothing to be desired. The revenue for 1121 was Rs. 820'13 lakhs with an expenditure of Rs. 719'67 lakhs and the year closed with a surplus to the tune of Rs. 100'46 lakhs. The financial position of the State as disclosed by the first post-war Budget was that it had a revenue of Rs. 820'13 lakhs, and that was in excess of the revised estimates for the current year, by 109'91 lakhs. The increase anticipated for the coming year when compared with revised estimates for the current year may be evenly distributed among all the revenue yielding sources open to the State, the most conspicuous items that contributed to the increase being forests, taxes on income, excise and

interest. The State was the first in all India, to introduce the basic tax system. As against this picture on the income side, we have an equally promising aspect of it on the expenditure side. From the anticipated receipt of Rs. 820'13 lakhs, the ordinary expenditure of the State will absorb a sum of Rs. 601'38 lakhs. The schemes connected with post-war reconstruction will tax the Exchequer to the extent of Rs. 115'20 lakhs while the revenue reserve fund will absorb Rs. 3 lakhs, and the surplus to the credit of the State on this basis will be Rs. 100'46 lakhs. Practically the whole surplus for the next year is proposed to be devoted to the scheme of village reconstruction which the government have in view, based on a ten-year plan or if need be even more. A crore of the savings will be invested in gilt-edged securities fetching an interest of not less than 3 per cent. per annum. Government's decision to enter on a ten year plan of village reconstruction is something that will substantially improve the condition of the villages, which incidentally contributes the lion's share of the State's revenues. Travancore with its lovely countryside will indeed present a lovelier aspect when the neglected villages, comes in for a fair share of Government's attention.

It is interesting to recall that this is the tenth budget that Sir Ramaswami Aiyar has presented to the Legislature after he took charge of the reins of Government. The only parallel to the progress made by Travancore during these 10 long years was to be found in the U. S. S. R. The anticipated revenue for the next year brings the State almost on a par with Mysore. Indeed though the dogs may bark the caravan moves on and it is well that the Travancore Dewan moved on in the way in which he has gone in spite of the carping critics who shouted loud.



On the question of the States in the future Union the Travancore Dewan has some illuminating remarks to make. The States, it would seem would have the same freedom as other parties to join or not to join the Union and paramountcy will cease the moment the Britisher quits India with his kith, bag and all. The terms on which the States will join the Union will be subject to the negotiations between the representatives of the British Indian parties and the negotiating committees constituted by the States. It is remarkable in the opinion of the Dewan that men like Pandit Jawaharlal Nehru wished to deal differently with the States which are already sovereign States as different from the Province.

(THE COCHIN ARGUS)

## RELIGIONS IN TRAVANCORE

*Some Mischievous Propaganda*

(By Junius)

YOUR Correspondent, who commented on the matter the other day, was correct when he said that steps have been taken for a constitutional approach towards the problem by responsible authorities in the Catholic Church. We have this news doled out to us by the Dewan himself when he referred to the subject in his Budget speech. However, it has to be noted with regret that there are certain persons in the State who were bent upon spreading trouble. When a confession of this nature comes from the head of the administration himself one feels inclined to hang his head down in shame and say all this could have been avoided. Writers in the public press of the country would not want any excuse to refer to this matter till the ink on their pens runs dry. It has been a gaping sore in the life of a people, and in the history of a State, and I for one would wish to see it

healed before it becomes cancerous and it leaves a stink not only in the nostrils of the living generations ; but also in that of generations yet unborn. Governments and peoples have a hundred ways of understanding each other before they finally reach the parting of the ways. In Travancore there are facilities in abundance by which misunderstandings could be eliminated. The Dewan has indicated one of these in a spirit of sincerity. In that land of charity want of mutual good-will has poisoned the wells a good deal for all concerned and yet people would want us to believe that everything has been fair in love and war over there. The generation that is involved in the fight to-day, may take pride in continuing in a spirit of hostility for various reasons of their own ; but they ought to be mindful of the fact that a generation may arise from the ashes of the present who may view matters differently and then shall we stand indicted of of far-sightedness and a correct vision of things. That would be sad indeed after all.

What is needed by the head of the administration is that a constitutional approach to the problem should be made. I speak in the language of the Dewan himself. Belonging to a disciplined body as they are, this constitutional approach will not be doing violence either to their sense of propriety or dignity. After all, it is an approach that is sought for and an approach need not involve any measure of finality. One may approach for a more correct understanding of each other ; and one is free to recede from it the moment he thinks that it is not in tune with his principles or convictions. Therefore to my thinking there need not be anything to vitiate this approach. With an air of consistency the Dewan passes on to the matter of the erection of public places of worship in the



State and enunciates once again the State's principles on the question. I know this has been a bone of contention between communities and Government. In dealing with the recent orders of Government the Dewan said that there were nearly two thousand Churches and nearly as many temples in the State and that many applications were being received for the construction of new places for worship.

The Dewan explained that it was the policy of Government only to allow new places of public worship on a percentage basis in relation to the congregation each locality would have. I don't think that Sir C. P. would follow a policy of hostility to any religion and I feel that he has given ample evidence of his readiness to adapt himself to a policy of strict neutrality in this province.

(THE COCHIN ARGUS)

## INTERFERENCE IN STATES

OF late Congressmen have been interfering too much in the affairs of Indian States! This is a complaint from the Rulers and their Prime Ministers. Sir C. P. Ramaswami Aiyar, in this connection, utters a timely warning. He says that when the States are willing to negotiate with political parties in British India, they do not mean allowing dictation of terms. That the ruling rights and order of administration in the States cannot be dictated by British Indian politics is the clear meaning of Sir C. P.'s hint. But folks like Pt. Nehru and others think that it is their business to tell the Indian Princes what they should do and should not. These are conflicting ideals but we think that the right

time for dictating such terms to the *Princely Order* has not arrived and, therefore, politicians of British India would do well to go slow and not get into ruptures with the Indian Princes at the present moment.

(THE WHIP)

## A PLEASING EVENT

THERE are not many who can excel Sir C. P. Ramaswami Aiyar, the Dewan of Travancore, in felicity of expression and forcefulness of thought. All that was displayed in his speech while presiding at the Third Anniversary of the Seethalakshmi Ammal Annadana Bhavan at Trivandrum the other day. Organisational charity was, as he rightly pointed out, unknown in ancient India where associated life was so lived that by his own contribution every individual *commanded* the service of every other as a matter of automatic give and take and where charity in the sense of 'gratuitous relief' was unnecessary. If the religious classes were remunerated in various ways without any overt exchange of material service, it was not a case of charity in the sense of unrequited gift. It was an institutional payment against another species of services they were to render. But now conditions have changed, and organised charity has become indispensable. And the fact that for this purpose, the Vanchi Poor Fund, functioning along with the Annadana Bhavan, has been able, within a short space of five years, to attract as much as 25 lakhs of rupees of contributions from people far and near, shows the energy and resourcefulness on the part of the workers.

But the most pleasing item in the whole function was the unveiling, in the Hall of the Bhavan, of the portraits of His Highness the Maharaja of Travancore and His Highness' talented Royal mother, to whose



conjoint sympathy and support, the Dewan has paid such graceful testimony. The human factor in all noble undertakings is very considerable and in the testimony which the Dewan has borne he has only done bare justice.

In Travancore it used to be said that until a few decades ago there were no mendicants among its indigenous population. That in the times to come and under the skilful handling of the people and their resources, a similar feature will begin to shine on the face of this ancient land is the ardent hope of all.

(THE INDIAN THINKER)

## LIMITED CENTRE

THE latest to emphasise the need for a strong Government at the Centre is the talented Dewan of Travancore.

Speaking at Bombay Sir C. P. Ramaswamy Aiyar wondered how the Congress agreed to a limited Union Centre and stressing its disadvantages declared that the States were prepared to co-operate in the task of the establishment of a strong Central Government.

The whole course of Indian history shows how imperative a strong government at the Centre is. Things go on smoothly so long as the government at the top is powerful. The moment it falters or is weak-kneed, local chieftains at the distant corners beat their individual drums and fly their individual flags.

The fissiparous and centrifugal tendencies have always gained ascendancy the moment a slightly less powerful administration comes into being at the top.

That the centrifugal tendency is a reality is seen from the open threat of Bengal and

Sind to proclaim independence. The threat is easily made but not so easily executed. Bengal for instance will have to starve if it were to proclaim independence and thus deprive itself of outside help.

It is the Pakistan fever that promotes such wild and vagrant enthusiasms. The enthusiasm should not be allowed to run riot.

The experience in all federations has been that as time goes on the Federal Government becomes stronger. While local autonomy must be there, the Central Government must be powerful.

The Constituent Assembly is presumed to be free to shape the constitution for a free India as it thinks best. The members elected to the Assembly should see the wisdom of insisting on a strong Centre.

A weak government at the Centre would not answer the needs of modern administration. A free India must be a united India and strong India.

A loose Centre, denuded of almost all power and devoid of adequate resources will be a danger. A strong Central Government with enough power and finance alone will answer the requirements of the situation.

(THE HINDUSTAN HERALD)

## A STRONG CENTRE

BY RAI SAHIB IQBAL, SHANKAR

SHRIVASTAVA, B. A., LL. B.

SACHIVOTTAMA Sir C. P. Ramaswami Aiyar, while inaugurating the Indian Institute for Educational and Cultural Co-operation at Bombay, once again emphasised the importance of a strong Centre in the Indian polity. There cannot be two opinions about this matter. Government is like a house which must be adapted in



construction to its peculiar purposes and needs. Federal Government has its elements of strength and weakness. Among the more conspicuous merits of the federal system may be noted its capacity to unite into a powerful state its component parts, having diverse character and dissimilar aspiration, without extinguishing wholly their separate entity. A vast number of thinking people agree to this fundamental truth, because a federal system furnishes the means of maintaining an equilibrium of centrifugal and centripetal forces in a state of widely different tendencies. It necessarily follows therefore that the Government must secure the advantage of uniformity in the regulation of affairs of common concern with those of diversity in the regulation of local affairs. This can only be achieved by surrendering control over affairs which have common application and common results.

John Stuart Mill, John Fiske, Sidgwick, and Brie—all have stressed the paramount importance of a strong common Centre. Leacock in his "Limitations of Federal Government" says: "Federal Government has very decided limitations, serious faults of its structure, unheeded at the time of its inception, but likely to break down under altering strain of new causes." Dicey and Bryce sum up the faults of federal government as follows: (1) Weakness in the conduct of foreign affairs; (2) Deficient authority over component parts; (3) Liability to dissolution by cessation; (4) Liability to division into groups; (5) Want of uniformity among the units in legislation and administration; and (6) Trouble, expense and delay due to the complicity of double system of legislation and administration.

Look at the State Paper of May 16, 1946 and then fathom the anxiety of practical politicians. Sir C. P. in his inimitable

scholarly style forewarns and forearms us. Like many other eminent practical politicians, he is not satisfied with Defence, Foreign Affairs and Communications only for the Centre, leaving Planning, Food and other important problems of common concern to the freak of communal compromise. We are just to lay the foundation of our constitutional edifice. Why should we not profit by the wisdom of the world's political engineers and sculptors and truly build a structure worthy of our great and glorious country? Shall we not surrender to be strong?

"Who stands if freedom fall  
Who dies if India live!"

Religion apart, can't we have a community of political and economic life? These are the questions Sir C. P. rightly poses for those who are out ostensibly to destroy what they profess to build.

(THE PRINCELY INDIA.)

### TRAVANCORE'S INDEBTED- NESS TO SACHIVOTTAMA SIR C. P.

IT will not be out of place here to review the regime of a decade of Sachivottama Sir C. P. Ramaswami Aiyar as Dewan of Travancore. It will serve an answer to his incorrigible critics and a feeling of pride and pleasure to his ardent admirers. The Sachivottama assumed the Dewanship of Travancore in 1936, when the annual revenue of the State was Rs. 231'88 lakhs. Today it is nearly quadrupled being Rs. 8 crores. As he stated at the joint sitting of the Travancore Sri Mulam Assembly and the Sri Chitra State Council on 23rd July last, "there has been no parallel for it in any place in India." The revenue of the State rose from Rs. 232'88 in 1936 to Rs. 330 lakhs in 1940, 400 lakhs in 1941 and made a sudden jump to Rs. 7 crores



the year before last, and now it stands at Rs. 8 crores. In addition to a surplus of a crore, the State's investments in Government securities amount to nearly Rs. 4½ crores, investments in short term deposits in banks amount to Rs. 295 lakhs; investments in industrial concerns are Rs. 183 lakhs; investments in banking companies Rs. 36 lakhs and in other companies over Rs. 8 lakhs. Thus the total investments of the State amount to nearly nine crores. This extraordinary expansion of Travancore's revenue can fully be appreciated and applauded when we compare it with other States. Travancore's revenue today approaches that of Mysore and is nearly half that of Hyderabad State, which is about eleven and half times the area of Travancore. Mysore's revenue in 1940 was about Rs. 4 crores and it is today over Rs. 9 crores. It has but doubled itself. In Baroda, it was 244 lakhs in 1940, and it is now a little more than double. In Gwalior, it was 261 lakhs in 1940, which is today less than Rs. 4 crores, not quite double. In Kashmir, it was Rs. 255 lakhs in 1940, which is now Rs. 462 lakhs, much less than double. In Hyderabad, it was nine crores in 1940, which is today in the neighbourhood of Rs. 16 crores. Travancore's revenue to-day, it is very gratifying to observe here, is practically equal to that of many of the British Indian Provinces. It is equal to that of the Central Provinces and Berar and much more than that of Orissa and the North West Frontier Province. Assam's revenue is 7 crores; Central Provinces and Berar Rs. 9 and a half crores; Frontier Province Rs. 2 and a half crores and Orissa Rs. 2 crores. It is noteworthy here that this remarkable increase in Travancore's revenue has been attained without any extra taxation, excepting the levy of the income-tax and super-tax as anti-inflationary measures and also

the natural increase due to the increase of business and the progress of industrialisation. But for the delay and the non supply of machinery from foreign countries during the past six years, there would have been an unprecedented boom in the industrialisation and the funds lying idle would have brought the revenue of the State to over Rs. 10 crores by now. Thanks to the high influence and hard labours of the Sachivottama, Travancore has been singularly fortunate to get from the American Government a dollar credit to the extent of 3 million which is the biggest ever given in India.

As the amount of over Rs. 5 crores, set aside for the purpose of post-war reconstruction, cannot so immediately be disposed of in view of the difficulties in getting the necessary machinery from outside, the Government of Travancore propose to take out one crore out of it for "Village Uplift Fund." This one crore will be invested in gilt-edged securities which will bring by way of interest about Rs. 3 lakhs every year, i. e. Rs. 25,000 per month which will be spent on the improvement of villages forthwith.

The cashewnut industry in Travancore would have suffered a heavy blow on account of the embargo put on its export by America and of the ban put on its export from India by the Central Government. By his personal influence the Sachivottama has been able to get the ban removed by the Government of India, and there is now full freedom for its export from Travancore. This will enable the industry to flourish, adding prosperity to those engaged in the industry as well as a source of revenue to the State. An administrator of uncommon ability, courage and statesmanship, Sir C. P. Ramaswami Aiyar's achievements in Travancore can hardly be described fully



within the compass of a few editorial articles. We are, therefore, attempting only to bring home to our reader how he has been able to put Travancore under an irredeemable indebtedness to himself by his selfless services to her Government and people.

(THE PRINCELY INDIA.)

## EDUCATIONAL REFORM

THE decision of the Travancore University Senate to abolish the Intermediate course and to lengthen the degree course by one year is noteworthy. As the age of admission to the University is to be raised to 17, the work of the colleges will no longer be hampered by the presence in their classes of boys and girls too young to bear the strain involved in higher studies. The change implies a longer pre-university course, which should serve to raise the standard of knowledge of the High School

pupils. The reforms approved by the Senate were advocated by educationists in the Madras Presidency nine years ago. The Government of Madras in 1937 published a communique suggesting a post-primary four-year middle school course, followed on the one hand by a three-year University course and on the other by vocational courses of varying types and length. These proposals would have led to the reorganisation of University courses in the manner now proposed in Travancore, but they fell through as a result of opposition by vested interests in the Intermediate Colleges. The result is that a large percentage of the students of the present first year University course in the colleges in this Presidency consists of boys and girls who should be among the pupils in the High School and will benefit more by the methods of teaching followed there.

(THE MAIL)

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# TRAVANCORE SITTING ON ITS PRECIOUS SAND HOARD

THE World may find it necessary one day to beat a pathway to the Indian State of Travancore, which just now is playing a cagy "sit-tight" game with its rich deposits of mineral sands including thorium, from which atomic energy can be derived.

Sir C. P. Ramaswami Aiyar, Dewan (Prime Minister) of Travancore, made it clear that in the future—if possible—the mineral sands which stretch for 150 miles along the south-western coast will be processed within Travancore instead of being shipped in the raw state.

The Prime Minister also asserted in an exclusive interview with the Associated Press that no commitments have been made to any Government regarding the disposition of Travancore's thorium, and added that the Maharaja-ruled State had not yet been approached formally by any Government. There has been a flood of inquiries from private sources, he said.

At present, thorium is far from being the chief consideration, so far as the Government of Travancore is concerned, since it is a by-product of other minerals which find a ready sale in the world market. These include ilmenite, which is used to make fine paint as well as numerous other products and a number of others which are used for abrasives.

Monazite, from which thorium can be extracted, once was a waste product in the process for separating ilmenite.

Through research, Travancore University discovered that it could be used for fertilisers as well as for deriving thorium—once used only to make gas mantles—and cirium.

Of the four leases granted to syndicates to remove Travancore's mineral sands, two already have expired and have not been renewed. The others also figure in

Travancore's plans to make certain its sands are processed in the State.

## To Britain

"We are getting roughly 20 rupees (about £ 1. 10/|) per ton for the ilmenite," the Premier said. "The producers of titanium oxide (the substance used in the manufacture of paint and other items) were getting about 2,000 rupees (£ 150 approximately) at least." Nearly all of the ilmenite went to concerns in Great Britain and the United States.

He added that negotiations now are under way on the condition demanded, by the Government of Travancore, that the Syndicates set up factories in Travancore to process the minerals before leases are renewed.

Under the new plan, the Syndicates would be given the option of joining one large Syndicate in which the Government of Travancore would hold 51 per cent. of the stock.

## Wait and See

The Travancore Prime Minister, who mentioned that his State also has negligible amounts of the uranium which is necessary to produce atomic energy from thorium, said that "we have not yet got into the stage of negotiating for thorium."

He added, "I do not want to do it in a hurry, for it is possible that other nations would build up stocks and then where would we be? Until I know more about it I am going to sit tight."

He continued, "The eventual decision on thorium will depend upon international developments in the field of atomic research. If the cost is such that it would not be feasible to extract thorium in Travancore, and there is a good market for it, then the sand may be exported. But just now he added, the policy is:

"Say nothing. Just wait and see"—

(THE EGYPTIAN GAZETTE.)





## *Programme for October 1946*

**TUESDAY, 1ST OCTOBER 1946:**      *Relay from the Navaratri Mandapam.*  
6 p. m. to 8-30 p. m.

Asthana Vidwans Althoor Brothers (Vocal).  
Asthana Vidwan Papa K. S. Venkataramiah (Violin).  
Asthana Vidwan Palghat Mani Iyer (Mridangam).

**WEDNESDAY, 2ND OCTOBER 1946:**      *Relay from the Navaratri Mandapam*  
6 p. m. to 8-30 p. m.

Asthana Vidwan G. N. Balasubramoniam (Vocal).  
Asthana Vidwan Kumbakonam Rajamarickam Pillai  
(Violin).  
Asthana Vidwan Palghat Mani Iyer (Mridangam).  
Asthana Vidwan Palani Subramonia Pillai (Ginjira).

**THURSDAY, 3RD OCTOBER 1946:**      *Relay from the Navaratri Mandapam*  
6 p. m. to 8-30 p. m.

K. V. Kesava Bhagavatar (Vocal).  
Asthana Vidwan Papa K. S. Venkataramiah (Violin).  
Asthana Vidwan Tanjore Vaidyanatha Iyer (Mridangam).

**FRIDAY, 4TH OCTOBER 1946:**      *Relay from the Navaratri Mandapam*  
6 p. m. to 8-30 p. m.

Asthana Vidwan Rajyasevanirata Semmangudi Srinivasa  
Iyer (Vocal).  
Asthana Vidwan Mayavaram Govindaraja Pillai (Violin).  
Asthana Vidwan Palani Subramonia Pillai (Mridangam).  
Asthana Vidwan Umayalpuram Viswanatha Iyer  
(Ghatam).



**TUESDAY, 8TH OCTOBER 1946.**

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Talk in English on "Police and Present Day," by S Parthasarathy Iyengar.

8-00 P. M.—*Music* by Umayalpuram G. Kalyanarama Iyer and party.

9-00 P. M.—Vancheesamangalam.

**WEDNESDAY, 9TH OCTOBER 1946.**

7-30 P. M.—*Music* by R. Mangalam and party.

Song	Raga	Tala	Composer
<i>Sirmahaa Ganapati</i>	<i>Gowla</i>	<i>Tripata</i>	<i>Sri Dikshitar</i>
<i>Kalayami</i>	<i>Dhanyasi</i>	<i>Rupakam</i>	<i>Sri Swati Tirunal</i>
<i>Koluvai</i>	<i>Bhairavi</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Vandesada</i>	<i>Navarasakannada</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Intanitsu</i>	<i>Guntakriya</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Neeveyidu</i>	<i>Karaharapriya</i>	<i>Adi</i>	<i>Sri Muthiah Bhagavatar</i>
<i>Kanavilum</i>	<i>Bilahari</i>	<i>Adi</i>	

8-30 P. M.—Talk in English on "Progress of Science (monthly digest) by Dr. C. S. Venkateswaran.

8-45 P. M.—*Recorded Music* :—New Releases.

9-00 P. M.—Vancheesamangalam.

**THURSDAY, 10TH OCTOBER 1946 :**

7-30 P. M.—*Music* by Narayana Iyengar and party.

8-15 P. M.—*Recorded Music* :—N. C. Vasantakokilam.

8-30 P. M.—Tirupugazh Bhajana.

9-00 P. M.—Vancheesamangalam.

**FRIDAY, 11TH OCTOBER 1946 :**

7-30 P. M.—*Music Concert* :—

Satur Krishna Iyengar (Voc<sup>l</sup>).

Madras Balakrishna Iyer (Violin).

Martandapuram Subramoniam (Mridangam).

9-00 P. M.—Vancheesamangalam.

**TUESDAY, 15TH OCTOBER 1946 :**

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Talk in Malayalam on "Why Zoology" by K. Bhaskaran Nair.

8-00 P. M.—*Music* by Parur Ponnammamma and party.

Song	Raga	Tala	Composer
<i>Telisirama</i>	<i>Purnachandrika</i>	<i>Adi</i>	<i>Sri Tyagaraja</i>
<i>Paramapurusha</i>	<i>Vasanta</i>	<i>Adi</i>	<i>Sri Swati Tirunal</i>
<i>Sarasadalalayana</i>	<i>Kamas</i>	<i>Chaturas- ra Jampa</i>	<i>Sri Dikshitar</i>
<i>Vande deva</i>	<i>Begada</i>	<i>Rupakam</i>	<i>Sri Swati Tirunal</i>
<i>Sri Rama</i>	<i>Mohanam</i>	<i>Adi</i>	
<i>Emijesite</i>	<i>Todi</i>	<i>Chapu</i>	<i>Sri Tyagaraja</i>
<i>Arar Asaipadar</i>	<i>Nadanamakriya</i>	<i>Chapu</i>	

9-00 P. M.—Vancheesamangalam.



**WEDNESDAY, 16TH OCTOBER 1946:**

7-30 P. M.—*Music* by H. Ramanathan and party.

8-30 P. M.—*Recorded Music*:—*Violin* by D. Venkataswami Naidu and T. Chowdiah.

9-00 P. M.—Vancheesamangalam.

**THURSDAY, 17TH OCTOBER 1946:**

7-30 P. M.—*Music* by S. Krishnammal and party.

8-15 P. M.—*Recorded Music*:—V. V. Satagopan.

8-30 P. M.—Bhajana.

9-00 P. M.—Vancheesamangalam.

**FRIDAY, 18TH OCTOBER 1946:**

7-30 P. M.—*Music Concert*:—

S. V. Parthasarathi (Vocal).

Madras Balakrishna Iyer (Violin).

Martandapuram Subramoniam (Mridangam).

9-00 P. M.—Vancheesamangalam.

**TUESDAY, 22ND OCTOBER 1946:**

7-30 P. M.—Learn to sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—LAYAVINYASAM—by S. S. Sharma and party (Mridangam, Kinjira, Ghatam, Moorsing, Konnakol).

8-15 P. M.—Talk in English on "Marine Minerals" by K. R. Krishna Iyer.

8-30 P. M.—*Recorded Music*:—M. S. Subbalakshmi.

8-45 P. M.—Skit in Malayalam:—"Vanchikumari's dream."

9-00 P. M.—Vancheesamangalam.

**WEDNESDAY, 23RD OCTOBER 1946:**

DIKSHITAR DAY.

7-30 P. M.—Talk on "Sri Muthuswami Dikshitar," by S. R. Krishnamurti.

7-45 P. M.—*Music Concert*:—(Dikshitar's Compositions) by K. R. Kumaraswami Iyer and party.

9-00 P. M.—Vancheesamangalam.

**THURSDAY, 24TH OCTOBER 1946:**

7-30 P. M.—*Recorded Music*:—Musiri Subramonia Iyer.

7-45 P. M.—Nagaswaram by Asthana Vidwan P. S. Veeruswami Pillai.

9-00 P. M.—Vancheesamangalam.

**FRIDAY, 25TH OCTOBER 1946:**

7-30 P. M.—To be announced.

9-00 P. M.—Vancheesamangalam.

**TUESDAY, 29TH OCTOBER 1946:**

7-30 P. M.—Learn to Sing—Maharaja Swati Tirunal's Compositions.

7-45 P. M.—Talk in Tamil on "The inauguration of Compulsory Primary Education in Nanjinad" by T. M. Chidambaranu Pillai.

8-00 P. M.—*Music* by H. H. Manku Tampuran and party.

9-00 P. M.—Vancheesamangalam.



WEDNESDAY, 30TH OCTOBER 1946 :

7-30 P. M.—*Music* by Meenakshi Ramakrishnan and party.

Song	Raga	Tala	Composer
<i>Ninnujuchi</i>	<i>Sourashtam</i>	<i>Adi</i>	Sri Patnam Subra- manier
<i>Ramabhirama</i>	<i>Durbar</i>	<i>Chapu</i>	Sri Tyagaraja
<i>Nadatanumnaisam</i>	<i>Chitharanjani</i>	<i>Adi</i>	Sri Tyagaraja
<i>Deva Deva</i>	<i>Purvikalyani</i>	<i>Adi</i>	Sri Swati Tirunal
<i>Upacharamu</i>	<i>Bhairavi</i>	<i>Rupakam</i>	Sri Tyagaraja
<i>Srikumara</i>	<i>Atana</i>	<i>Adi</i>	Sri Swati Tirunal
<i>Etavunura</i>	<i>Kalyani</i>	<i>Adi</i>	Sri Tyagaraja

8-30 P. M.—*Old Malayalam Songs* by H. H. Manku Tampuran and party.

9-00 P. M.—*Vancheesamangalam*.

THURSDAY, 31ST OCTOBER 1946 :

7-30 P. M.—*Music* by Bhargavi Amma and party.

8-15 P. M.—*Recorded Music* :—D. K. Pattammal.

8-30 P. M.—To be announced.

9-00 P. M.—*Vancheesamangalam*.

*Suggestions from listeners are welcome.*

R. SRINIVASAN,  
Director, Travancore Broadcasting Station.



# LEARN to SING

The following Composition of Sri Swati Tirunal will be taken up during October 1946 :—

वसन्तरागः — आदिताळः ।

पल्लवि

परमपुरुष जगदीश्वर जय जय पङ्कजनाभ मुरारे (परम)

अनुपल्लवि

सरसीरुहभवशङ्करवासवसन्नुतचरित शौरे (परम)

चरणं

चारुविधृतवनमालाकौस्तुभ सत्वतकमलदिनेश  
सारङ्गाधिपतापविमोचन स्यान्दूरपुरेश (परम)

ராகம் : வஸந்தா—தாளம் : ஆதி.

பல்லவி

சரணம்

பரமபுருஷ ஜகதீஸ்வர ஜய ஜய

பங்கஜநாபதி முராரே

(பரம)

அனுபல்லவி

ஸரஸீருஹபவ ஸங்கரவாஸவ-

ஸன்னுதசரித ஸௌரே

(பரம)

சாருவித்திருதவனமாலாகௌஸ்தபதி

ஸ்தவதகமலதிருனேஸ

ஸாரங்குதிபதாபவிமோசன

ஸ்யானந்தூரபுரேஸ

(பரம)

ராகம் : வஸந்தா—தாளம் : ஆதி.

பலுவி

வரணம்

பரமபுருஷ ஜகதீஸ்வர ஜய ஜய

பங்கஜநாபதி முராரே

(பரம)

அநுபலுவி

ஸரஸீருஹபவ ஸங்கரவாஸவ-

ஸன்னுதசரித ஸௌரே

(பரம)

சாருவித்திருதவனமாலாகௌஸ்தபதி

ஸ்தவதகமலதிருனேஸ

ஸாரங்குதிபதாபவிமோசன

ஸ்யானந்தூரபுரேஸ

(பரம)



ராகம்: வஸந்தா--தாளம்: ஆதி.

ஆமோஹணம்: ஸமகமதாநிஸ } மேளம் 17-வது (ஸரோயகாந்தம்)  
அவரோஹணம்: ஸநிதமகரிஸ

பல்லவி

1. ; =ஸ மா க மா தா த மா த நீ | ஸ்ரா, நி தா மா | ம க மா க ரி க ரி ||  
ப ர ம பு ருஷ - ஜக<sub>3</sub> தீ<sub>3</sub> - ஸ்வ ர ஜ - ய ஜ - ய -
2. ஸ நி = Do. Do. | ஸ்ரா; ஸ் நி தா | நி நி த ம க ம க ரி ||  
- - பரம புருஷ ஜக<sub>3</sub> தீ<sub>3</sub> - வ - ர ஜ - ய - ஜ - ய -
3. ஸ நி = Do. Do. | ஸ்நி க்ரீ ஸ்நி த ரீ | ஸ்நி த ம க ம க ரி ||  
- - பரம புருஷ ஜக<sub>3</sub> தீ<sub>3</sub> - - - ஸ்வ - ர - ஜ - ய - ஜ - ய -
4. ஸ் நி = Do. த நி ஸ்நி | க்ரீ ஸ்நி ரீ ஸ்நி த | Do. ||  
- - பரம புருஷ ஜ - க<sub>3</sub> - தீ<sub>3</sub> - - - ஸ்வ - ர - ஜ - ய ஜ - ய
5. ஸ நி = Do. த மா த நீ | ஸ்நி க்ரீ ஸ்ரா ஸ்நி | த நி தா ம க மா ||  
- - ப ர ம பு ருஷ - ஜக<sub>3</sub> தீ<sub>3</sub> - - - ஸ்வ ர - ஜ - ய ஜ - ய

1. ; , =ஸ்ரா ஸ்ஸ்நி தா மா தா நீ | ஸ்ரா ; ; ; | ஸ்நி த ம க ம க ரி ||  
- - பங் க ஜ - நா - ப<sub>4</sub>மு ரா ரே - - - - -
- ஸ நி = Do. Do. | Do. | Do. ||  
- - பரம புருஷ ஜக<sub>3</sub> தீ<sub>3</sub> ஸ்வர ஜயஜய

2. ; , =ஸ்ரா ஸ்ஸ்நி த நி தா மா த நி | ஸ்ரா; ஸ்நி க்ரீ | ரீ ஸ்ஸ்ரா ; ; ; ||  
பங் க ஜ - நா - - ப<sub>4</sub>மு - ரா - - - - ரே - - -

அனுபல்லவி

1. ; =த நீ த மா தா நீ ஸ்ரா ஸ்ரா | ; , ஸ்ரா ரீ ஸ்ரா | ஸ்நி தா த ம தா ||  
ஸ ர ஸீ - ரு ஹ ப<sub>4</sub> வ ஸ்ரங் க ர வா - - ஸ - வ
2. நீ =தா, ரீ ஸ்ஸ் த மா Do. | ; ஸ்ரா, க்ரீ ஸ்ரா | Do. ||  
- - ஸ ர - - ஸீ - ரு ஹ ப<sub>4</sub> வ ஸ்ரங் - க ர வாஸவ



.. ; = Do. த நி ஸ் தி க் ரீ ரீஸ்ஸா | ; ஸ் ம் க் ரீ ஸ்ர | ஸ் நி த ம த நி ஸ்ர ||  
ஸ்ரஸீரு ஹ - ப<sub>4</sub> - வ - - - - - ஸங் - - க ர வா - - - ஸ - வ

4. ரீ டி = Do. Do | ; ஸ்ர , ரீ ஸ்ர | ஸ் நி தா த ம த நி ||  
- - ஸரஸ்ருஹ ப<sub>4</sub> வ ஸங் க ர வா - - ஸ - வ -

; = ஸ் திக் ரீ ஸ்ர ஸ்நிதநிந்தாம | க ம தநி ஸ்ர , நி | த நி த ம க ம க ரி ||  
ஸன்-னு-த ச-ரி-த - - - - - ஸௌ- - - - - ரே- - - - -

ஸ் தி =

- - -

|| பரம ||

### சுரணம்

1. ; ; = மா ம மா மா மா ம க மா | ; ம ரீ த மா | ம க மா க ரி க ரி ||  
சா ரு வி த்<sub>4</sub>ருத வ - ன மா - லா - கௌ-- ஸ்து-ப<sub>4</sub>-

2. ஸ தி = Do. த க மா | க ம த நி ஸ் நி த ம | ம க த ம க ரி க ரி ||  
- - சாருவித்<sub>4</sub>ருத வ - ன மா - - - லா - - - கௌ- - - ஸ்து-ப<sub>4</sub>-

ஸ் தி = ஸ மா க ரீ ஸா ஸ தி ஸா ம க | மா ; தா மா | த நி ஸ் நி தா மா ||  
- - ஸ - த்வத க ம - ல தி<sub>8</sub> - னே - - - - - ஸ - - - - -

“ ஸாரங்கா<sub>8</sub>தி<sub>4</sub>ப தாபவி மோசன - ||

ஸ்யானந்தா<sub>3</sub>ரபுரேஸ || பரம ||

ஷா ஸாஹித்யம் அனுபல்லவியைப் போன்றது



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way!*

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