

the States not so long ago.

For the Indian cotton grower, needless to say, all this does not mean a thing. His salvation lies in plant breeding and the simpler aids to cultivation.

New Names for Old

INDIA is surely in the throes of a social revolution—and in keeping with the best traditions, it is a pefniant revolution. Hardly has the nation completed the all-important task of re-naming towns, streets and by-lane, removing the stink of alien association, and incidentally reviving considerable popular enthusiasm in geography—hardly has this task been done when a new and more far-reaching transformation appears impending. As in almost all other things, the initiative in this matter also came from the Prime Minister himself. In one of those sudden moments of inspiration that are natural to him, the Prime Minister suggested that he would like to relieve himself of his prefix 'Pandit', as it tended to set him apart from the populace. Few could have suspected at that time the revolutionary potentialities of that little gesture. It was almost forgotten until Shri S N Agarwai leapt into the limelight last week with the self-denying proclamation that he too be allowed to sail under an abbreviated banner. Casteism and all symbols of caste had to go in new India—and could one begin better than by foregoing one's caste honorific? And off into the scrap-heap went another label—Agarwai, a suffix, this time.

Others had been watching the unfolding drama, and among them was Shri T T Krishnamachari who could not but have been feeling a little dull after his return to Delhi. Here was a chance not only to wave the blues away, but also to keep newsmen contented and deal a mortal blow to casteism into the bargain. If newsmen know where to look for news, TT perhaps knows how news is made; and anyway it was not long after Shri Agarwai had set the nation thinking of a new line of sacrifice in these days of tightened belts that Shri TT, not to be outdone in self-abnegation, came out with the hint that a Commerce Minister, by a shorter label like 'T T Krishnan' or even 'T T Krishna', could sound as good, and perhaps a little more business like. The ball of anti-caste drive has been rolling, and one

waits with bated breath to see titans like Shri C Rajagopalachari dwindling to Shri (Raja?) Gopalan or even Shri Raja, (it is, in this particular case, a difficult issue between democracy and the old order) Shri Chintaman Deshmukh to just Shri Chintaman and Shri Govind Vallabh Pant to Shri Govind. Meanwhile, a few like Shri U N Dhebar and Shri S K Patil may blossom into irrerecognisable entities like Shri Uccharangrai and Shri Sadoba. But that cannot be helped. A revolution has its surprises. Saturnine spirits delight in the thought that revolutions eat up their young—here is cheating history of its unfair prize, by a change of name!

The Logical Conclusion

THE question is if one can rest content with dropping caste suffixes or prefixes. Panditji has been declaiming against parochialism or local patriotism and, of course, against communalism with as much fervour as against casteism. And a number of names, particularly in the South, have topographical tags attached to them which can reasonably be said to provoke feelings of a parochial nature. So the next stage in this revolution over names will naturally have to concern itself with this aspect. Shri Radhakrishnan may have to drop his Sarvapalli and Visvesvaraya not only his 'ayya', but also his Mokshagundam, reducing himself in the process to Shri Visvesvara. While there is much to be said for this process of streamlining on the ground not only of eliminating caste and such other anti-social appellations, but also of economy of expression, convenience

of enunciation and even considerations of grace and beauty, a likely result of it is bound to cause considerable perplexity. With the distinguishing marks of suffix and prefix removed, most of the names will boil down to those of a select pantheon composed of Rama and Krishna and their namesakes.

Again, if the battle against divisive forces is to be waged to its bitter end, may it not be said that most of our names smack of association with a particular creed, be it Hinduism, Islam or Christianity? And *can* anyone say that communalism is less dangerous than casteism? Indeed, the fact of the matter is that there can be no mere tinkering with names. The shedding of a suffix here or a prefix there may do for a beginning. But sooner or later, there will have to be a wholesale jettisoning of old names and the adoption in their place of new ones that have not the slightest tinge of casteism, parochialism or communalism for that matter—names that are aseptically secular and sufficiently colourless. If one remembers aright, they used to do something like that in Russia in the early years of the revolution, drawing upon the nomenclature of metals and the like for human christening or re-christening. Maybe, we too will have to follow that example. Or maybe, because of the sheer immensity of our population, we shall take refuge in mere numbers, each citizen Being honoured with a number in some convenient order on birth. And in one respect at least, that will put us ahead of all other nations in the world, however progressive they might have been in the past and may deem themselves to be at present.

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National Income, India and Pakistan

THE Central Statistical Office, Karachi, has published its estimates of National Income of Pakistan for the four years from 1949-50 to 1952-53. The estimates are on the basis of current prices. Presumably because of the difficulties of computing a general price index for the two wings of Pakistan taken together, revaluation of National Income in terms of fixed 1949-50 prices has not been attempted.

Apart from the usual difficulty of computing the money value of income originating from the non-monetised sector, which has an even greater importance in Pakistan than