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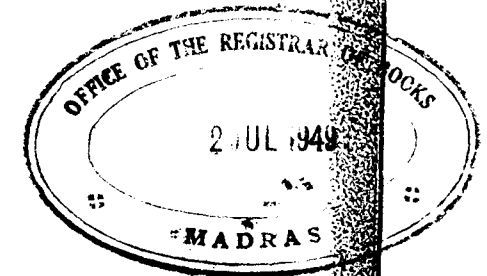
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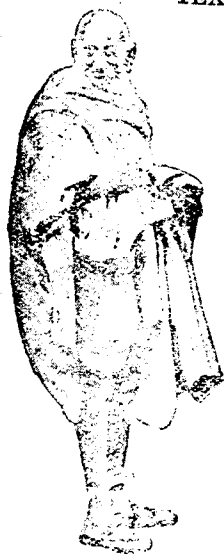
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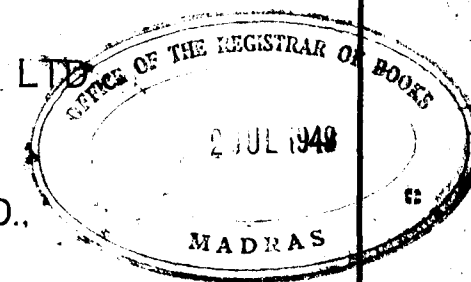
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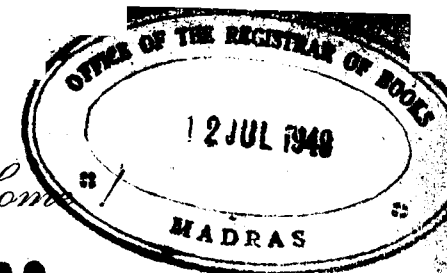
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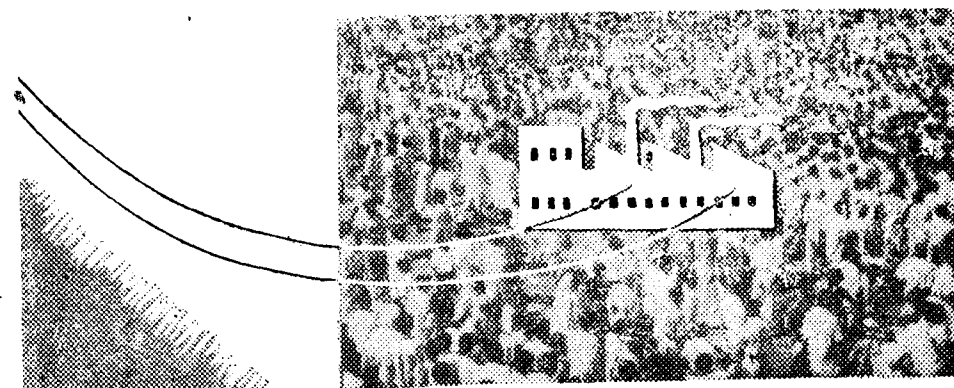


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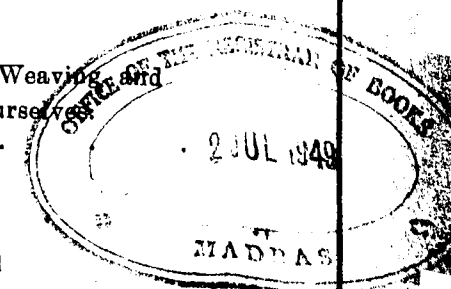
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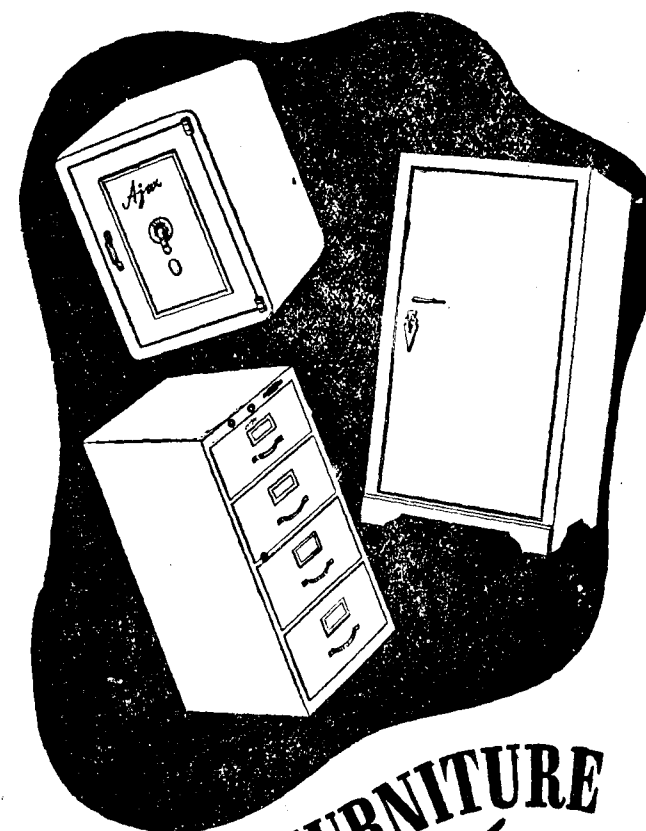
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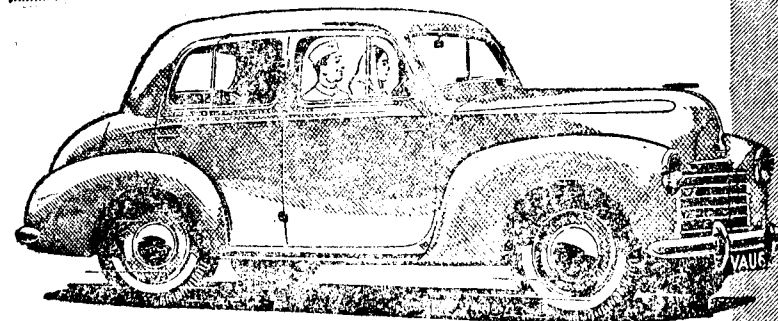
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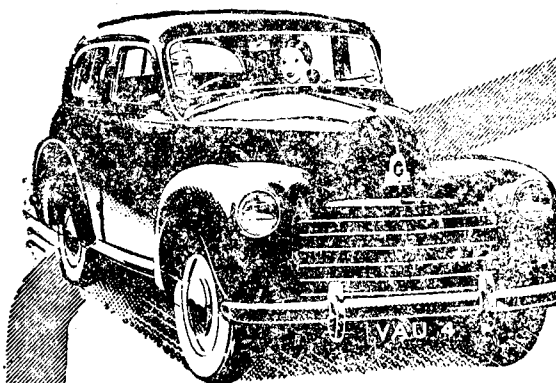
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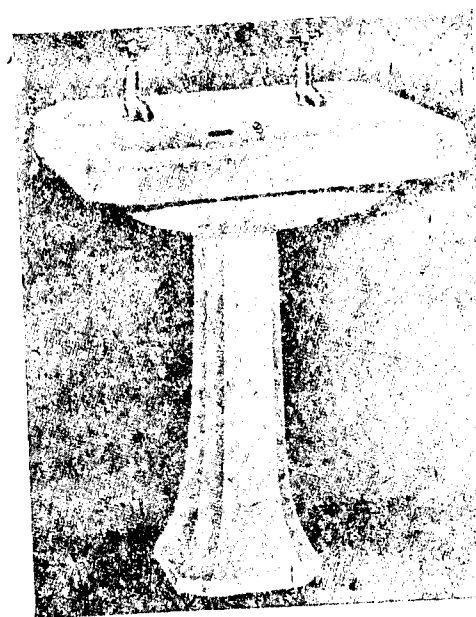
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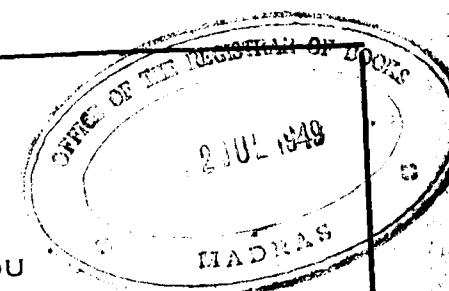
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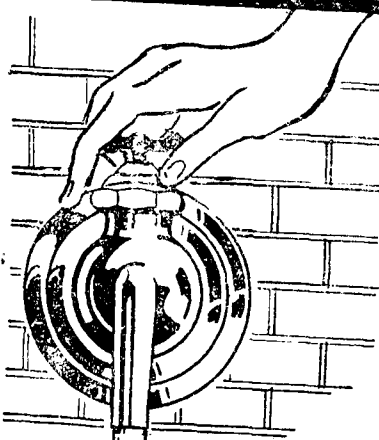
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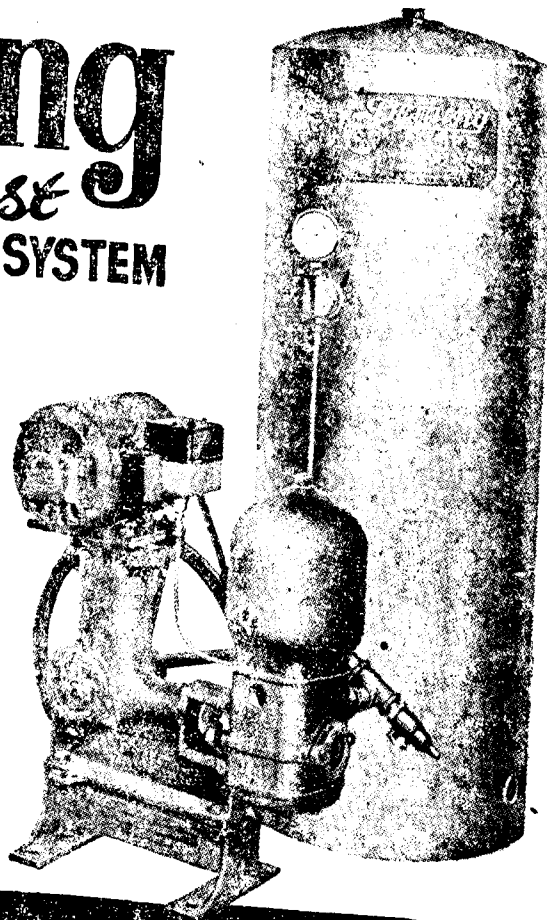
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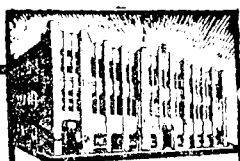
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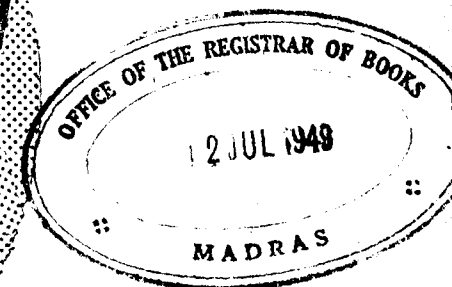
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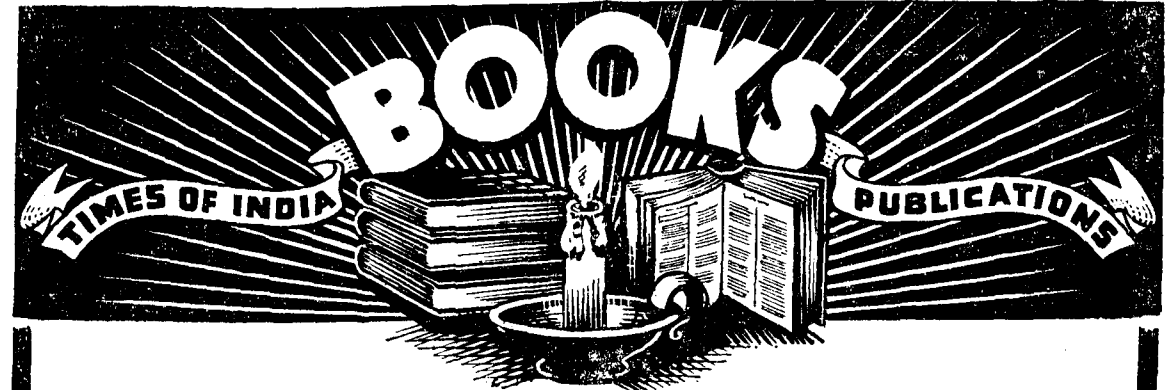
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[No. 7.]

MEN AND MATERIALS

BY DR. GILBERT J. FOWLER, D.Sc., F.R.I.C., F.R.SAN.I., HON. F.I.S.E., F.N.I.

MORE than one responsible economist has expressed the impotent opinion that if sufficient men and materials are available the carrying out of any important project should not be hindered by finance.

The truth of this statement was explained to me by the late Sir Daniel Hamilton when I had the privilege of meeting him just after the Editor of *Capital* had accepted my article on "The ERN a new medium of Exchange". Much interesting discussion took place and I remember Sir Daniel carefully drawing my attention to the following passage in Adam Smith's "Wealth of Nations":

Labour alone, therefore, never varying in its own value is alone the ultimate and real standard by which the value of all commodities can at all times and places be estimated and compared. It is their real price, money is their nominal price only.

In those days and for the rest of his life Sir Daniel was actively interested in his highly successful Gosaba Colony in the Sunderbans, 50 miles from Calcutta. At Gosaba, on land which at one time had been jungle and mud stood a large number of smiling villages with co-operative societies, schools and other institutions. The best agricultural practices were employed and in particular the cultivators were encouraged to grow all kinds of vegetables. The settlement at Gosaba was a sign of deep and constructive thinking. In the

beginning Sir Daniel told me of the help he had received from Mahatma Gandhi in signing some hundreds of cards each inscribed with the injunction: "Be Honest". At Gosaba Sir Daniel had successfully made use of his own rupee currency. His manager kept a reserve of Government ten-rupee notes which could be turned into silver rupees if wanted but nobody ever wanted silver rupees. Sir Daniel told me that in this way he was demonstrating to the Government of India that if they would spend a few rupees in the printing of the necessary rupee notes he would give them the equivalent in rice or other products derived from his capital investment of the Labour of the dwellers in his colony. Sir George Schuster was then Finance Minister and supported the idea. For some years I myself maintained an interesting correspondence with Sir George.

From those days the subject developed through numerous public addresses and letters to the press and the importance of "monetary reform" in general became evident through the foundation of the Economic Reform Club and Institute in London which continues to be the centre for the issue of regular and important literature on the general problem. The

following are among their general published Principles :

The national control of monetary policy under which the State shall issue debt-free money for national purposes whenever the existing volume of money is insufficient to create an effective demand for the supply of goods and services which the nation is able and willing to produce.

The permanent discontinuance of the use of gold as a measure of value and a basis for the issue of currency and credit.

The fundamental error was seen to be the confusion between **money** and **wealth** from which arises a fundamentally false concept of **profit**. Through this false concept profit was held to be dependent on **scarcity** whereas its real origin is **increase**. Hence the miserable unemployment in the early twenties and the sad memory of the destruction of valuable food and shipping which took place in those days of "poverty in the midst of plenty", as it appears now in the days of real and dangerous **scarcity**. In those unfortunate days money reformers pointed out vainly that money must cease to be a commodity. Nevertheless President Coolidge made his famous remark : "They hired the money, didn't they?" and Winston Churchill as Chancellor of the Exchequer went back to the "Gold Standard". Later experience accumulating through World War II has caused responsible writers in economics to smile at the innocence of Coolidge, and Winston has confessed that he was badly advised.

Norman Angell has written "Steep Places," and has stated his opinion that the financial errors of the Treaty of Versailles might have been avoided if the statesmen concerned had understood as much of real economics as could have been explained to an intelligent schoolboy in a few hours' instruction.

There appears to be a fundamental basic error in thinking. The conceptions of "the financial" world are largely "static" whereas the conceptions of the truly scientific world in which we now assume we are living is based on "cyclic" conceptions. The scientist does not say that because much water was drunk from the river last year, you must be sparing now, knowing as he does that the river supply will endure so long as the sun shines and the sea remains. In the absence of this truly scientific "cyclic" understanding, the cyclic changes which are essential but which have not an unchanging base, like the river and the sea have been neglected, and the real crisis is now facing the world--the crisis of decreasing arable land and increasing population. The banker perhaps now realizes that "You can't eat gold."

India is well aware of this world problem but here unfortunately the confusion between money and wealth is only too apparent. For too long, as Sir Daniel stated in an address on "The Soul of India" at a meeting held under the auspices of the All-India Co-operative Institutes' Association, in Calcutta, "the disease from which the soul and body of India is suffering is pernicious financial anaemia". He goes on to say that "India is perishing not for want of politics but for want of pice. India's problem is where to find the pie to feed both soul and body. She will find it nowhere else than in the co-operatively organized and monetized labour of her people."

It has been stated in the press that during recent years some 8000 young students have proceeded to Great Britain,

Europe and America for training but on returning to India have been unable to find employment. Among the "Bevin Boys" in the engineering world it is possible that they expected too high remuneration for their limited if admirable experience. Among chemical students instances have come within my personal knowledge. One youth of whose valuable ability as a biochemist I was personally well aware and who had been through the best schools in the U.S.A. said he had been two years without employment. Another personally unknown to me spoke of his studies in European schools of botany and of his failure to get employment in India. This experience had so unfortunately affected his general attitude that he actually expressed to me his wish to leave the country and asked if I could find employment for him *e.g.*, among my friends in Ceylon. These cases unfortunately would seem to be typical. In the current issue of *Science and Culture* the subject of biological science is dealt with both editorially and in a professional discourse.

We read much of vast projects actually under way, as *e.g.*, the Ammonium Sulphate factory at Sindri and river irrigation projects said to exceed in extent the TVA. Apart from these there are many minor possibilities in chemical industry which have been pointed out by more than one writer.

Another trouble occurs even for the employed student. Any opportunity of his improving his own experience to the benefit both of himself and his employer is checked apparently through fear that the student through his superior technical knowledge may reap an unshared benefit

and anyway the cost cannot be afforded.

Throughout runs a wrong sense of values. The student may think he is more qualified than is really the case forgetful that with most scientific students many years elapse before their academic training is really of commercial value, forgetful of the fact that it was 16 years before the original W.H. Perkin was able to leave the business side of "mauveine" to return to his beloved research laboratory.

Government and the Capitalist shrink from serious initial capital expenditure, oblivious of the fact that modern United States' enormous technological "know-how" is based on unlimited capital expenditure in the early stages of development. To my own personal knowledge the liberal outpouring of money by Ludwig Mond in the early days caused much concern to the original Brunner Mond authorities.

In the case of the unemployed student personnel, the foundation error is the failure to realise that these young men are **living capital**. Equivalent bars of gold have merely their **static** value. If thrown into the sea, only this would be lost. If the young men were got rid of in like manner, not only their present static value would be lost but also their unknown future with its infinite possibilities.

As Daniel Hamilton explained in a like problem, the question of financial stringency does not arise as the credit required to maintain any of the many preliminary schemes which might be started to keep these students **actively working** can be found not by borrowing or by taxation but by monetizing their trained brain power. The possible alternative of useless unemployment holds unfortunately serious possibilities in these days of the apparently ever active Communist.

NATURE OF HUMAN KNOWLEDGE

BY PROF. M. HIRIYANNA, M.A.

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THERE is a curious admixture of stand-points in man's knowledge of his surroundings. It is only a very small portion of the world that is open to his view; and, of this portion, each one grasps only what is apprehensible from his personal point of view. Thus human knowledge is, in its origin, quite partial. And what is worse, even this doubly fragmentary knowledge carries with it no certainty regarding the being of the external things to which it refers. For, if any one denies their reality, there is no way of *demonstrating* to him that he is wrong, because the so-called "external" things may, as in a dream, be merely the projections of one's own mind. That is, every man's experience may, in the last analysis, be wholly subjective. But yet, in ordinary intercourse, we often think and speak of the whole world, and refer to things belonging to it not as they appear to us but as we suppose them to be in themselves. None of us, for instance, has seen the other side of the moon, all that we observe of it being a flat round surface. But we do not hesitate to take it to be spherical in shape, as many other heavenly bodies are. This example shows how our experience, though strictly private to each one of us, is in practice, extended to cover a good deal that goes beyond it. This wider knowledge, because it is shared by others, may be described as 'public'; and we have it in its best form in science which aims at being as impersonal as it is possible to be. The purpose of the

book* under review is to consider whether there is any logical justification for this leap from private experience to public knowledge.

The author admits the theoretical correctness of the contention that every man lives in his own world cut off from that of every one else. But he points out, at the same time, that such a subjectivistic view necessarily ends by reducing the many private experiences, which it grants, to *but one, viz.* the experience of the particular individual who happens to be arguing for it at the moment. For we have no more evidence that other persons exist than we have that external objects do, both alike being knowable by us only through sense-perception. This is 'solipsism' (literally 'myself alone'), as it is described; and it is a self-stultifying position for any one to adopt, because in the absence of any one else, the attempt of the solipsist to convince others becomes utterly meaningless. On such practical considerations, Lord Russell concludes that the possibility of transcending individual experience and arriving at collective or group knowledge should be accepted. There is thus, as common sense has always maintained, not only a subject that knows but also a world that is known, which endures and is the same for all. The means by which we advance from private experience to public knowledge is two-fold, *viz.* inference and verbal testimony.

* *Human Knowledge: Its Scope and Limits* by Bertrand Russell. (George Allen and Unwin, Ltd., London). 1948. pp. 538. Price 18 Sh. net.

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POLITICS AND PARTIES

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Broadly speaking, the one enables us to pass from facts known to those unknown; and the second helps us to "externalise and publicise" our thoughts which would otherwise remain private.

But it is necessary to refer to a very important deficiency in the knowledge thus reached. Its validity is only probable. While different portions of it may possess different degrees of certainty according to their respective character, no part of it can be taken to be certain beyond any doubt. This is the natural consequence of the intrinsic character of inference which, at best, leads only to probable truth, since the inductive principle on which it is eventually based, can never be shown to be absolutely true. There are other circumstances, too, such as the possibility of error in human reasoning, which preclude our being quite positive about our knowledge. Thus the final conclusion is that, though man may be well warranted in speaking of the world as a whole on the basis of individual experience, his knowledge of it can never claim to be absolutely

true. Hence the familiar saying that "probability is the guide of life."

The book is divided into six parts. Three of them are devoted to a characterisation of the two types of knowledge referred to above. Of the remaining three parts, two deal with reference and verbal testimony; and the third is concerned with a discussion of the important question of probability, which is an inevitable feature of all human knowledge. It is written in the author's simple and attractive style; and, as readers of his previous works are aware, there is no place in it for any dogma or statements based entirely on tradition. It contains an account of the most important results of recent science—a feature which those who are not professed students of that subject will greatly value. The exposition in certain parts of this *resume*, however, is somewhat technical; and the general reader, for whom the book is chiefly intended, may find it hard to understand. But there are several portions of it which he can easily follow, and which he is sure to appreciate.

POLITICS AND PARTIES

BY PROF. G. D. PARIKH

(THE idea that no political activity is possible without the instrument of a political party seems to condition greatly the response of many to contemporary political life. It is argued that any endeavour to conduct political activity without a party is futile and doomed to fail. The argument often makes many aware of the defects and dangers of partisan politics and retire into complete passivity.)

On occasions, it also leads some, in spite of their awareness, to enter the camp of one or the other political party. It may be worthwhile therefore to carefully examine the pattern of political life and activity in the form which it acquired due to the existence of political parties in order to test the validity of the argument.

It may be made clear at the outset that the argument has hardly any historical

justification. (Parties are relatively a recent phenomenon peculiar to the past hundred years and more, while politics on the other hand is as old as organised social life.) Even assuming that modern politics commenced with the French Revolution, it is difficult to find in that historical event any trace of organised political parties. It should therefore be realised that politics and parties are not invariably related to each other, nor have they always been together. Given that significant fact of history, it is idle to deny the possibility of political activity without a party. Its desirability may be doubted and also perhaps its efficacy. That is why, this question has to be explored carefully.

It will be obviously seen that the question pertaining to political parties is relevant only in the context of democratic politics. Modern totalitarianism also implies a party government, but there is no place in it for parties. In a totalitarian country, one party holds the field and has as its objective the elimination of all others in case they are existent, or the creation of conditions in which no other party can arise.

It is this which has led to the simple criterion, so commonly used in political life that the existence of a single party signifies a dictatorship, while that of more than one party implies democracy. It is true that the advocates of a multi-party system also sometimes recognise that too many parties may easily mean a danger to political peace and stability. But it is generally insisted that democracy must mean the existence of more than one party, while two are regarded as the sign of political maturity. An investigation of the political pattern

arising out of the existence of parties is therefore essentially concerned with politics in a democracy.

The basis of the party system is the idea that political change is the essential precondition of all social, economic or cultural transformations, that all structural changes regarded as essential must be imposed from above as a consequence of a group of people coming to power. All parties therefore have the common objective of gaining political power. There may be organisations, not formally called or designated as parties, striving for power, and thus sharing the objective; but there is no case of a political party which did not or does not aspire for power.

Parties may have their respective and sometimes widely divergent social, economic and other programmes. But it is a common ground between them all to view political power as the essential means for the realisation of these. Power perhaps is aspired for by all of them only as a means; it may be difficult to find a party which wants power for its own sake. A party is an organisation of a part of the people. And party politics may be regarded as the product of the endeavours of such groups, organised and differing from each other on the basis of economic interests, social and cultural differences or political principles, to gain the control of the political machinery.

The endeavour of parties to gain power presupposes a political apparatus which facilitates the domination by a section of society. It goes without saying that in the absence of such an apparatus, there would be no scope for the activities, the kind of which are usually undertaken by political

parties. Their methods of gaining power may generally be of two types, the insurrectionary and the constitutional. While the former has obviously no place in the democratic context, the latter has been regarded as a legitimate democratic practice.

The result is that the existence of parties implies a struggle for leadership in a democracy. Since parties invariably aim at power, and since further the precondition for their gaining power is their ability to mobilise the support of a majority in their favour, gaining such support and popularity becomes the end of party activities. That sets in motion a competition between parties to go to the level of the mass of people whose support is coveted by them, to make concessions one after another to their backwardness, prejudices and sentiments, with a view to attaining the objective of support by a majority. Parties begin to view with each other in this respect and the usual result is a scramble for power, involving the degeneration of the entire public life.

Power being the objective of political parties, it is but natural that all emphasis should be placed by them on organisational integration on functional efficiency. The objective of gaining power reduces the party to a means and the need for making it strong and effective leads to the reduction of its individual constituents to a similar position. The individuals composing the party are thus expected to submerge their existence into that of the collectivity, which on the other hand comes to exist independently of them. Parties usually take only a functional view of the men who compose them, and value is attached to them to

the extent to which they have identified themselves with the organisation. That gives them a feeling of security which accounts for their being often quite aggressive in their dealings with those outside the ranks of the party, while they may be entirely submissive in their behaviour inside the party. This applies in varying degrees to almost all the political parties.

The idea that a political change is the essential precondition of all other kinds of transformations is closely linked up with the view that regards the state as merely a means of coercion. And both the notions are inconsistent with democracy. Democracy is bound to remain an empty and meaningless idea unless the existence of political organisations of society can be reconciled with the claims of individual freedom and respect for human personality. Hence it would be inconsistent with democracy for any organised section in society to look upon the state as an apparatus with the aid of which it can impose its will on the rest of society. It is the aforementioned view of the state which is perhaps responsible for democracy being tagged on to political parties instead of being based on the individual. It has thus come to mean party rule rather than self-rule or rule by the people.

It may be possible to trace yet another factor responsible for increasing importance being attached to parties; and that is the increasing power of the state. An individual faced with the mighty organised state in our times often naturally feels helpless, thoroughly incapable of influencing its conduct with the result that he becomes prone to surrender himself to

a collectivity. If the confidence of the individual in himself is the basis of democracy, party politics not only makes it impossible for such confidence to be developed but actually thrives on its absence.

Party propaganda arises from its desire to be popular, with the object of eventually coming into power. Its pleas and emphasis therefore are determined by the concern for immediate success and effectiveness rather than being guided by any of the abiding values such as truth and justice. That is why parties cannot serve the purpose of educative institutions, nor can education be fitted into the scheme of party politics.

Even granting that political power constitutes the sanction of economic or social institutions, a backward and unintelligent public "opinion", based on a mass that can be easily swept off its feet, comes to constitute the sanction of political authority. A public passionately voting for the abolition of Capitalism, for example, may not be quite prepared to accept the values of justice and equality. To transform the mass into rational, discriminating, moral men is hardly a function reconcilable with the working of political parties. The result often is that a political change comes to signify nothing more than a change "from the frying pan into the fire".

The political apparatus in the traditional concept of democracy implies centralisation of power, even though it is composed of representative institutions. It thus provides scope for the activity of particular sections to dominate it. Centralised power on the other hand makes the state something remote and immensely powerful for the

average citizen. The very idea of participation in the task of governance in such a context sounds ludicrous to him and in the absence of participation, no amount of formal education can ensure the sustenance of political interest.

The party appears as the intermediary between the powerful organised state on the one hand and the unintelligent and often disinterested citizen, devoid of any confidence in himself. It seeks to capture the state machinery with his help, and on being successful, seeks to monopolise and perpetuate its hold on it instead of diffusing the power among the people as a whole. Given this tendency on the part of the successful parties, which is a deduction from history, it is difficult to imagine the average citizen realising freedom in increasing measures through party politics.

The problem of party politics may be viewed from yet another angle. The danger to the political apparatus hitherto came from the possibility of a minority throwing the democratic method to the winds against duly constituted authority. Given the enormously increased might of the modern state, that danger no longer appears to be serious. On the other hand, contemporary political experience has exposed the weakness of the identification of democracy with the rule of the majority. It is this experience which goes to show that the rule by political parties contains no guarantee for safeguarding democracy. Packed majorities may on the other hand, despite their representative character, be the surest instruments of tyranny.

The institutional apparatus of the democratic state, of the nineteenth century, is now increasingly being found inadequate for realisation of the values of democracy. The reconstruction of that apparatus along new and different lines, as will rule out the possibility of a part of society dominating over the whole, is the foremost problem of institutional reconstruction in our times.

REDISTRIBUTION OF PROVINCES

BY MR. P. S. NAIR

NO problem is agitating the mind of the people at the present day so much as the formation of linguistic provinces, which they consider as the panacea for all the evils that prevail in the country. The problem, in its complete analysis, amounts to the creation of or adjustment of new boundaries for our provinces. Our provinces are not based on any scientific principle but were created by the Britishers to suit the circumstances that prevailed in a particular area at the time of its conquest and annexation. Such unscientific units can never be efficient administratively and any commission for the redistribution of provinces should have three aspects of paramount importance in view—Administrative convenience, Financial stability and National Unity. The very fact that in the achievement of this paramount idea some people have stooped to narrow provincialism and petty parochialism proves that linguistic provinces contain seeds of potential mischief and danger to the body politic and adequate safeguards must be provided against them.

As Punjab and Bengal have been partitioned, the portions that are allotted to the Indian Union have become sufficiently small to become units of efficient intensive administration. But the provinces of Bombay, United Provinces and Madras are so big, bigger than some of the States of Europe, that efficient administration cannot percolate to its remotest parts, with the result that some parts became highly developed at the expense of others. The Administrator's hand could not reach places like Rayalaseema because of the immensity of the province and the lack of local initiative to compel the attention of the authorities. As decentralisation is the keynote of Federation, the redistribution of these provinces into smaller units becomes indispensable.

It is feared that smaller provinces will not be able to have sufficient finance for efficient administration. A Free India cannot copy the standard of pay fixed by the

Britishers on Imperial interests. In a Government of the people, by the people and for the people, every citizen, as in the Golden days of Athens, should consider it his duty, to give his best to the country. Public service should be an end in itself. Public servants are paid less in free countries like the United Kingdom and the United States of America than others like India on the basis that the honour which it brings will be the compensation for the pecuniary sacrifice.

The distribution of provinces should be carried out on the basis of some sort of equality in extension and population of provinces. Federation is a Union of equals and not the sway of one powerful province over others. Under linguistic provinces there will be small units like Kerala, Orissa, by the side of big ones like Andhra, Mahratta and Hindusthani. In the case of U.S.A. its 48 provinces are so small and equal to each other that no state can monopolise the Congress. U.S.A. had so many other favourable features which are conspicuous by their absence in India. Its geographical and linguistic unity which made inter State migration possible and mutual jealousy to its minimum, their substantial uniformity in their faith in liberty and democracy, lack of religious dissensions and conflicts in economic interests, all these helped to make U.S.A. a united whole, although divided into many States. In India even now there is a lurking suspicion that Northern Indians are monopolising the Central Government at the expense of the South leading to such fantastic cries as Dravidasthan. The advocates of linguistic provinces should know that language belongs to the cultural field and administration to the political field and the former can apply to the latter only under certain limitation. If they cannot work in harmony, the former will have to give way to the latter. The limitation of language is evident from the example of U.P. and C.P. where Hindi is the predominant language, and still they

do not clamour for union into one province.

The movement for linguistic provinces is not exactly like the Pakistan movement; at least it is equal to the demand for separate electorate. It is only an extension of the principle of separate electorates to the province. Both of them depend upon exclusiveness and desire to shut out the neighbours. Just as the former was followed by further demand for separate schools, separate culture, separate nationality and finally separate homeland, so also the latter has the power within itself to retrench reaction in the shape of vested interests of provinces which may strangle our national movement. A similar problem faced the Athenians in her early days. There were many clans, indulging in feudatory struggles. As a remedy to this Athenian statesmen established constituencies cutting across these clans so that each unit had people of all clans and necessity made them unite and make democracy a practical proposition. The example of Russia is often cited in support of linguistic provinces. There the provinces were created by separate treaties with the different nationalities. In India we are now one and linguistic provinces will have to be created by division. Secondly, two factors have played a prominent part for the successful working of Russian constitution. The Russian Socialist Federal Soviet which wields maximum influence in the running of the State, has proved a stabilising factor in her politics. H. R. G. Greaves writes about the second factor, the Communist party; "The fact that this is the guiding, if not the controlling influence in all the constituent units, is obviously of major importance; if only because it established a constant unifying force to work through all the complicated political mechanism that constitutes the formal machine for governing the union as a whole—a force for welding together in unity its many diversities". In India there is no such dynamic force working behind for unity.

Now that States becoming extinct they are merged with the neighbouring provinces,

making them unwieldy and cumbersome. The total population of India at present will be 300 millions and to load 13 linguistic provinces with such an immense population will be ruinous to administrative efficiency. There is scope in India for at least 30 provinces, each containing one crore of the population. These smaller provinces will be able to maintain cultural relationship between language units with as much ease and freedom as they exist together.

It is calculated that there are more than 2000 dialects in India. As these cannot exist separately in future, they have to merge with the neighbouring languages. The same force will link up our thirteen languages into one common language—Hindi. Some people from the South, out of their zeal for their mother tongue and due to ignorance of the Hindi, even go to the extent of considering Hindi as foreign. These very people consider Sanskrit as the language of Gods and worship it as the voice of Saraswathi. Hindi has got the same *lipi* as Sanskrit, its vocabulary is mainly Sanskrit purged of its scholarliness. Hindi is nothing but simplified basic Sanskrit. We can call it the Sanskrit of the common man. Those who know Sanskrit know Hindi. These awe-stricken people predict that it will take years and centuries for Hindi to become our common language and lament over the hardship of the South Indians to learn it. South India is noted for Sanskrit scholars and pundits and it is strange that that part of India which produced Shri Sankaracharya should complain that it will take centuries to learn simplified Sanskrit. When the false notion about Hindi is removed, the people will welcome it with open hands rather than consider it as a "cultural usurper." When this takes place, the way becomes clear for linguistic consolidation by accepting a common *lipi* for our provincial languages. There is nothing new or novel in this suggestion, as people in the Army know how the Roman script is used for Hindustani to create the Roman Urdu of the Army. But this can be accomplished only when the Nagari

script is made the purest and the most scientific script. Extensive research is needed by our linguists to achieve this idea of paramount importance. This will do away with our separateness and make us a homogeneous nation. Given efficient leadership, the time is not far off when linguistic provinces will become as much an anachronism as the existence of 550 States under autocratic rulers.

Linguistic provinces, however desirable, are impossible of total achievement under the prevailing circumstances. Our people are so much mixed up that separating them now is nationally suicidal and culturally retrogressive. The two big cities of India, Madras and Bombay, not to speak of Delhi the capital and Calcutta a mainly Bengali City, are built up and their importance linked up with the association of Tamils, Telugus and Malayalees for the former and Gujrathis, Mahrattas and Parsees for the latter. If these cosmopolitan cities are kept in one linguistic province which will manifestly be an injustice to the others, rival seaports are bound to rise up, in the neighbouring provinces and these centres of culture and commerce will lose their present importance. The people who talk in terms of aggression to get these cities are short-sighted and trying to kill the goose that lays the golden eggs. They are major harbours, prospective naval centres of great strategic importance and they are best kept separately from the other provinces. The people of Madras who are living in a fool's paradise of impregnable security and who complacently find fault with the people of Northern India for riots and disorders, should know that the first city to taste the horrors of bombardment was Madras during the first Great War long before Calcutta dreamed of it. In the new alignment of War strategy, Bombay and Madras are more vulnerable to attacks than the cities of Northern India. If the Mighty Himalayas can give some shelter to Northern India, there is nothing like that in the south to shield us from naval aircrafts and invasions. Whereas it is sufficient to secure the passes to protect India from invasions from

the North, South India will have an extensive coast line of thousands of miles to guard without sleep or rest in times of war. Indian unity is more essential for the safety of South India than to the people of the North and the tall talk of Dravidasthan is a first class absurdity. With their martial traditions and constant experience in warfare, North Indians are more capable of defending themselves than the people of the South, habituated to a life of security and peace.

Past history has shown that linguistic provinces without taking into consideration the other factors will be detrimental to our national existence. Like ancient Greece, the chief bane of India has been her parochialism which kept all-India nationalism a matter of second rate importance. "India First" is still a distant cry. Great Emperor-statesmen like Chandra Gupta Maurya, Asoka, Samudra Gupta, Harsha, Kanishka and Akbar successfully tried to bring the whole of India under one umbrella" but when their strong and vigorous rule was removed, parochialism reasserted and the powerful provinces declared independence. It is because of the same factor that Mahrattas were not able to bring the whole of India under their ascendancy. The rival Mahratta chieftains set at naught the rule of the Peishwa and fell an easy prey to the crafty Britishers. Had the Mahrattas combined together and established a strong rule, the course of the 19th and the 20th centuries would have been totally different. This can be remedied in future only by a strong Central Government with smaller provinces for internal administration. The fire with which the agitation for linguistic provinces is carried on makes one pessimistic about our future united existence.

TRAVELLERS' HINDUSTHANI

By M. Ismail Khan. The book gives short colloquial lessons, a skeleton grammar, an English-Hindusthani vocabulary, and three lessons for Army, Navy and Air Force. Travellers will find the book very useful.

Price Rs. 1-12.

G. A. Natesan & Co., Publishers, G. T., Madras.

THE COUNCIL OF EUROPE

BY PROF. KAMALAKSHA BHATTACHARYYA, M.A. (Cal.)

Sibsagar College, Assam

THANKS to the resourcefulness of the West European statesmen, the statute for the council is signed with broad aims as 'achieving greater European unity.' The movement despite its occasional setbacks continued on the economic plane of work as discussed in the unofficial Congress at The Hague in May 1948 and in the Brussels Meeting in February.

The New European entity notwithstanding its historical background is the positive by-product of hard realities. The setting up of an International Parliament of West European nations is significant. The birth of the council in the convalescent Europe is fraught with seriousness. The progress of the council will, doubtless, be watched over with keen interest.

WHY THIS COUNCIL AT ALL?

The need for such a council in the context of a series of political developments since the end of the war is widely questioned. This year which bears so many fine pieces of work in matters relating to defence, strategy and diplomacy is certainly the *annus mirabilis*.

To-day Europe asserts once more. And the agreement reached at St. James' palace, London is a pure political recognition of the economic and social questions of the war-devastated Europe. The initial difficulties along with internal divisions amongst the foundation-members were many. They had been somehow or other won over, the spirit of European life is re-affirmed. Europe is Europe. She likes her own way, and she safeguards her heritage. In the words of Mr. Bevin, the British Foreign Secretary, 'something new and hopeful in European life is given shape for the first time.'

OPTIMISM NOT ENOUGH

The signing of the Atlantic pact and the ending of 10-month old Berlin blockade were no proofs to safety and mutual understanding.

THE MOTIVE FACTORS

The radical economic transformation in the map of the Eastern Europe through Russian penetration on the one hand and the suspicion over the U.S. economic policy on the other paved the way for European Unification.

RUSSIAN OBJECTIVE

With victory attending the Russian arms the world has seen the emergence of a new pattern of plans for the economic organisation of the regions. The movement for the economic and political unification under Russian paramountcy had revolutionised the relations between the traditionally industrial nations and the nation's formerly dependent on their industrial exports. As evident from the League of Nations' Publication "The new work of World Trade" (Geneva 1942) the share of the East European countries in the export of the industrial countries of the European continent rose from 15% in 1928 to 18% in 1938.

On the face of bilateral pacts like Moscow-Warsaw, Moscow-Prague, Moscow-Belgrade and so on, it would seem that Russia's main objective is the creation of a vast economic unit which will be equal to or exceed the power of America or combined Western Europe and Britain.

THE U.S. ECONOMIC POLICY

A study of the press suggests that Europe's granaries depleted during the war are being filled up and its repercussions are felt everywhere. The E.R.P. aided countries have been placing large orders with the U.S.A. even by cancelling those placed with their neighbours.

Mr. L. S. Amery speaking at the Empire Industries Association characterised the U.S. economic policy as completely out of date having no relation to the modern world conditions, economic or political.

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"For that policy is one which under the plausible title of non-discrimination in fact imposes a veto on all fruitful and expansionist economic co-operation between individual nations or within regional or political nation groups."

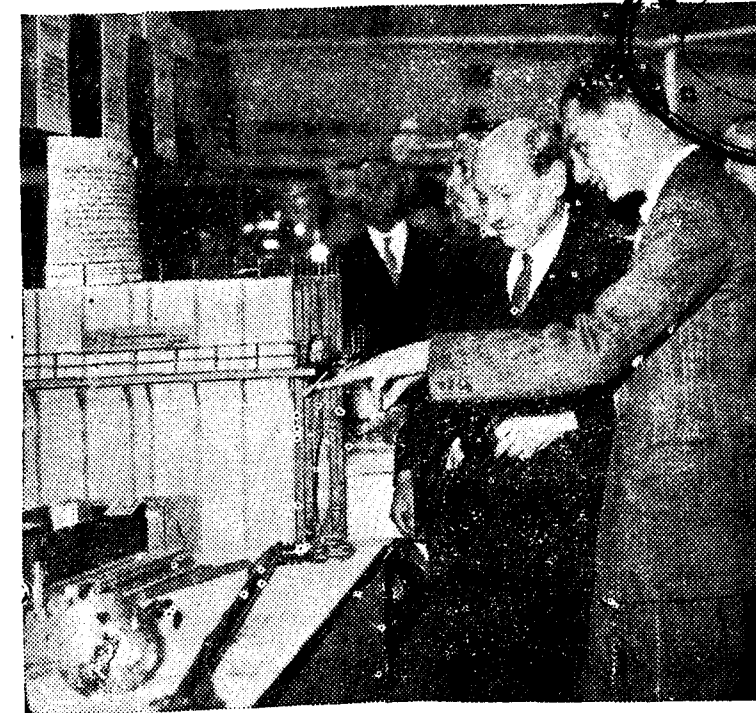
THE MUTUAL SUSPICION

While the devaluation of France in 1945 and in 1948 passed off, the present rumour of sterling-devaluation meant a tremendous difference to the U.S.A. Britain's need to increase sales in the dollar market has led to a further spate of misgivings in the minds of U.S. bankers and businessmen. The rumour is rooted in the belief that with declining U.S. domestic prices U.K.

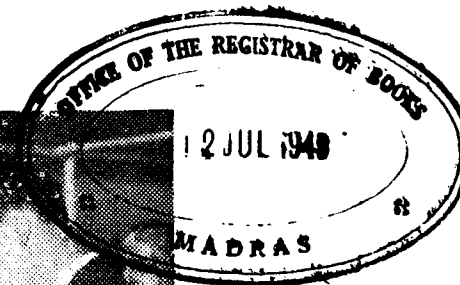
prices simply un-aided by devaluation cannot be competitive in the world market. The U.S. fear is that if the early sterling devaluation is contemplated as part of a wide European currency adjustment (the question of currency convertibility within the Marshall-Countries would) it will cause serious price upsets.

THE WARNING

The London *Economist* warns that the combination of American political intervention and Economic inaction "is likely to turn the European nations from grateful partners into sour clients and to intensify at every turn the irrational anti-Americanism already disastrously widespread."



BRITAIN'S PRIME MINISTER AT ATOMIC ENERGY DISPLAY
The Rt. Hon. Mr. Attlee who paid a visit to the Olympia Section of the British Industries Fair held recently in London and Birmingham showed great interest in the atomic stand at the Fair, where for the first time, the production and use of radio-isotopes was shown to the public. Mr. Attlee examining some of the atomic exhibits.



FROM MY NOTEBOOK

By "BEE"

WAR

WHAT, speaking in quite unofficial language, is the net purpose and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge usually some five hundred souls. From these, by certain "natural enemies" of the French, there are successively selected, during the French war, say, thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing they are selected; all dressed in red; and shipped away, at the public charge, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now to that same spot in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending, till at length, after infinite effort, the two parties come into actual juxtaposition; and Thirty stand fronting Thirty, each with a gun in his hand. Straightway the word "Fire" is given; and they blow the souls out of one another; and in place of of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anon shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart; were the entirest strangers; nay, in so wide a universe, there was even, unconsciously, by commerce some mutual helpfulness between them. How then? Simpleton! Their governors had fallen out; and instead of shooting one another had the cunning to make these poor blockheads shoot.

—Carlyle.

FOR THOSE THAT CANNOT PRAY

But for the foolish, those that cannot pray, What else remains of their dark horoscope But a tall tree and courage and a rope?

—W. S. Blunt.

THAT BLESSED MOOD

These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye,
But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them
In hours of weariness, sensations sweet
Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration:—feelings too
Of unremembered pleasure: such, perhaps,
As have no slight or trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love. Nor less, I trust,
To these I may have owed another gift
Of aspect more sublime; that blessed mood,
In which the burthen of the mystery,
The heavy and the weary weight
Of all this unintelligible world
Is lightened:—that serene and blessed mood
In which the affections gently lead us on,
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

—Wordsworth: Tintern Abbey.

THE MASTER, Dr. JENKYNs

This story of about Calverley is akin to the one told of Labouchere. For sheer schoolboy mischief and resourcefulness this is unbeatable:

One day, legend declares, he was showing a friend over the college. When the chapel and other objects of interest had been visited, he paused under a certain window. "That," he said, "is the Master's room. Perhaps you would like to see Dr. Jenkyns?" He thereupon picked up a stone and sent it crashing through the glass. The Doctor's head appeared, with the expected promptness, at the window. "And that," added Calverley, "is the Master."

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FROM MY NOTEBOOK

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MIDDLE LIFE & OLD AGE

The danger of middle life is just the danger of 'settling down.' An Old Testament prophet speaks of 'the men that have settled on their lees.' The sins of middle age are the sins of the mind—the desire for money, for power, and, above all, for security. A kind of fatty degeneration of the conscience often sets in about fifty. We are less inclined to fight about anything, least of all against our own faults. Middle-aged men are often happier than the young, but it does not follow that they ought to be.

Our middle-aged citizen has formed habits. Life has no more adventures for him. He can see the remainder of the dusty road lying straight and even before him. He has ceased to worry about himself. Too often he has come to a working compromise with the world, the flesh and the devil. And then sometimes he unexpectedly gives way to some degrading temptation, to the surprise of his friends and perhaps of himself. This is the history of many of the moral tragedies of middle life.

What shall we say of old age, which the Greeks, who had no spectacles and false teeth, dreaded so much? No, it is not or should not be an unhappy time. We have had our innings; the game of life is nearly over. We live a good deal in the past, letting our minds wander over that strange mist-covered tract, much of which is lost to us, though peaks rise here and there, quite clearly, out of the fog—our earliest years often the clearest.

We can remember hundreds of things that make us very much ashamed, opportunities missed, faults of temper, idleness and frivolity, sins of self-indulgence; and what really hurts us most, offences against the law of love, neglect, misunderstanding, ingratitude, in return for affection; and those whom we treated so unworthily are now beyond our reach; we can do nothing to make it up to them.

And yet perhaps we feel that we have not made a mess of our lives as a whole,

that we have, with many falls, tried to do our duty to God and our neighbour. We know that we cannot judge ourselves, nor anticipate what the verdict of the Judge will be on our lives. We are content to leave it to Him, and hope that He who knows the weakness and flaws in our make-up, for which we are not wholly responsible, will be merciful to us.

—Dean Inge (University Sermon at Cambridge, Jan. 1912).

THE FALLEN

They shall not grow old, as we that are left grow old,
Age shall not weary them, nor the years condemn,
At the going down of the sun, and in the morning
We will remember them.

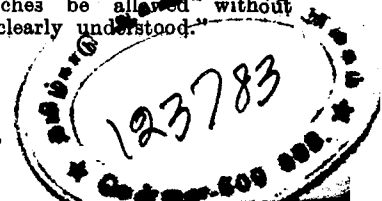
—Lawrence Binyon.

BEARDS FOR SAILORS

Lytton Strachey's treatment of the character of Queen Victoria is one of sympathy and ironic detachment. We know the queen well enough in all her pompous solemnity. In the following passage she becomes a comic figure with her wonted solemnity over trifles. She discusses the question of permitting beards in the Navy.

In the midst of this crisis, when the future of the Irish Church was hanging in the balance, Victoria's attention was drawn to another proposed reform. It was suggested the sailors in the Navy should henceforward be allowed to wear beards. "Has Mr. Childers ascertained anything on the subject of the beards?" the Queen wrote anxiously to the First Lord of the Admiralty. On the whole, Her Majesty was in favour of the change. "Her own personal feeling," she wrote, "would be for the beards without the moustaches; as the latter have rather a soldierlike appearance; but then the object in view would not be obtained, viz., to prevent the necessity of shaving. Therefore it had better be as proposed, the entire beard, only it should be kept short and very clean." After thinking over the question for another week, the Queen wrote a final letter. She wished, she said, "to make one additional observation respecting the beards, viz., that on no account should moustaches be allowed without beards. That must be clearly understood."

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the scheme of the Indian Penal Code is concerned it can be said that ordinarily the lighter punishment is to be awarded and only in exceptional cases the maximum sentence is to be given. In the case of murder, however, the case law has now made the rule that ordinarily the murderer is to be hanged and in exceptional circumstances he is to be given the lesser penalty. There is no indication given in the Indian Penal Code to substantiate this view. In the Code of Criminal Procedure, however, there is a section which is regarded as supplying the necessary indication. Sub-section 5 of Section 367 provides that if the accused is convicted of an offence punishable with death, and the court sentences him to any punishment other than death the Court shall, in its judgment, state the reason why sentence of death was not passed. This sub-section has led the Courts to hold that in a case of murder the death sentence is the normal sentence and the transportation for life is the exception. It may be said that it gives rise to reasonable doubt as to whether a provision in the Procedure Code can be interpreted so as to affect in any way the provision of a substantive law. It may further be remarked that the provision in the Criminal Procedure Code does not specifically say that the death penalty is the ordinary sentence and transportation is an exception. The Authors of the Penal Code state that they are convinced that the death sentence ought to be very sparingly inflicted. In such circumstances the rule as regards death sentence being the ordinary penalty does not appear to be tenable. The reported cases of the various High Courts in India go to show that a number of circumstances has influenced the Courts to refuse to award the extreme penalty. Extreme youth or extreme old age, the sex of the accused, unfounded suspicion of the accused regarding the chastity of his wife, absence of premeditation and *bona fide* disputes are some of the circumstances which are taken into account in awarding the lesser penalty. In some cases even suspension of sentence for a long

time and the consequential mental agony has been regarded as a sufficient ground for not inflicting the death penalty. It is said by various eminent legal philosophers that the law in India regarding death sentence is not as satisfactory as it should be. There is much force in this observation.

STATISTICS

The testimony of statistics supports the view regarding the abolition of death penalty. In Norway death sentence was entirely abolished on 1st January 1905. In his report for the years 1905-1924 the Chief of the prisons of Norway says that the number of persons convicted of murder has diminished considerably. Similarly the Chief of the Swedish prison Administration reports that the abolition of the death penalty has not led to an increase of offences but was actually followed by a notable decrease. In Norway, Sweden, Denmark, Finland, Holland, Belgium, Italy (for political murders), Portugal, Switzerland, Greenland, Uruguay etc. death penalty has been entirely abolished. The experience of these countries shows that the abolition of Capital punishment has not in any way contributed to an increase of crimes but was actually followed by a considerable decrease. Referring to the Statistics and experience of the aforesaid countries Dr. P. K. Sen remarks and rightly that it is to be hoped that the law will soon be brought into line with the progressive countries of the world which have abolished the death penalty (Penology-Tagore Law Lectures by Dr. Sen pages 224-225).

THE VIEW OF ANCIENT SAGES

The view of ancient Indian sages regarding death penalty may be seen from what has been stated in that respect in the Mahabharata. In Chapter CCLVII of the "Shanti Parva" there is a discussion between King Dyumatsena and his son prince Satyavan. Prince Satyavan says that sometimes virtue assumes the form of sin and sin assumes the form of virtue and that it is not possible that the destruction of individuals can be a virtuous act.

Dyumatsena thereupon observes that if the sparing of those offenders who should be hanged be virtuous, all distinction between virtue and vice will disappear. Satyavan rejoins:—

"Without destroying the body of the offender, the King should punish him as ordained by the scripture. The King should not act otherwise, neglecting to reflect upon the character of the offence and upon the science of morality. *By killing the wrongdoer, the King kills a large number of innocent men.* Behold! By killing a single robber his wife, mother, father and children, all are killed. When injured by wicked persons the King should therefore, think seriously on the question of punishment. Sometimes a wicked person is seen to imbibe good conduct from a pious person. It is seen that good children spring from wicked persons. The wicked, therefore, should not be exterminated. The extermination of the wicked is not in consonance with eternal law. By punishing them gently by depriving them of all their riches, by chains and imprisonment, by disfiguring them they may be made to expiate their offences. Their relatives should not be punished by infliction of capital punishment on them."

The aforesaid quotation shows that the ancient Indian sages were keenly alive to the vexed problem of sociology and Penal Philosophy of the present day regarding death sentence. All the telling arguments which are at present advocated by eminent legal philosophers against death sentence are to be seen in the rejoinder of prince Satyavan.

CONCLUSION

The modern tendency of Penology is changing from the crime to the criminal, from the objective to the subjective, and from retribution to the real correction of the individual and of the society. The study of the various causes that are at work in moulding human action and in generating crime has supplied a new angle of vision, which has led to the emergence of criminology as a special branch of knowledge henceforth to be obtained on

scientific lines. With the growth of science and with the growing idea of reforming mankind the criminal has now come to be studied as individual patient. The old system of mentioning crimes and cataloguing specific punishments to specific crimes is now threatening to fall into barbarism. Now in penology (as in medicine) the criminal (like the patient) and not the crime is occupying the foremost place. The International Union of the Criminal Law which was founded at Paris for the promotion of Penal reform holds as its creed that criminality and the means of repression must be examined both from the social and the judicial point of view and that penal science and penal legislation must take into account the results of anthropological and sociological studies. The general end of judicial decisions in India regarding the death penalty is that it is the duty of the court to look to the gravity or enormity of the crime and the circumstances under which it was perpetrated. The associations, the antecedents, the up-bringing and the social and economic environments of the offender are beyond the scope and perview of the judicial inquiry. Without these factors, which are really essential in the light of the new penology, the decision of the court regarding sentence is likely to be incorrect. Experience shows that the deterrent value of capital punishment is considerably reduced on account of the notorious fact that the jurors are loath to send a man to the gallows and consequently as often as they can, they give the verdict of not guilty. The Law in India regarding death sentence is highly unsatisfactory. It is certainly not in keeping either with the view of the Mahabharata or with the view of modern legal philosophers. It is said that the view of any country regarding Penology can be judged by its view regarding death sentence. Time has now come that in independent India the law regarding death sentence should be brought into line with progressive countries of the world by attaching more importance to the criminal than to the crime.

Some Chinese Marxists I Have Met*

BY

MR. G. VENKATACHALAM

—(O)—

IMMEDIATELY after I returned from China in 1936, I wrote for the annual number of the *Scholar* a story on "Red China". In that I introduced to Indian readers the now much publicised names of Mao Tse-tung, Chou En-lai and Chu-teh as China's Men of Destiny. That was long before Edgar Snow or Nym Wales broadcast their names to the world through their books.

Not that I met them when I was in China. That was not possible as the Nanking Government of Chiang-Kai-shek's had outlawed them and had put fantastic prices on their heads. They were in hiding then, in their own Chinese Soviet territories, fighting the Kuomintang armies and perfecting their guerrilla technique, which was to save China later from Japan's savage, all-out blitzkrieg.

I had first-hand information about these great Chinese Soviet leaders and their hold over New China from Miss Agnes Smedly, the American author and friend of Red China, and her Marxist friends at Shanghai. Miss Smedly herself was an outlaw, a "wanted" person with a big price on her head, and her Communist comrades were also in the same boat with prices on their heads and driven "underground" in the French Concession of the city.

I have recorded in my book FRAGRANT MEMORIES my dramatic meeting with Agnes Smedly and my impressions about her and her work in China. Through her I met several young Chinese artists and intellectuals, who were also Communists and left-wing Socialists. And like all enthusiasts the world over, they were fire-eaters, impatient idealists and wild dreamers. And comically enough, like most young Marxists, they were fiery patriots and narrow nationalists, very un-Marxian traits indeed.

*A Chapter from a new book to be published by Nalanda, Bombay.

They were all this side of thirty, college-educated, and some foreign-travelled; belonged to well-to-do families and if they had not been bitten by this bug of Communism would have been China's natural rulers and pillars of society. One of them was the son of a provincial governor, and another was from the world of Big Business. Two of the young ladies were, in their own right and by outstanding beauty, the elite of Shanghai Society. Mixed with these were, of course, as everywhere else, frauds, adventurers and fools.

Shanghai, in pre-war China, was one of the gayest cities in the world, with swell streets, big department stores, busy banks, swanky hotels, night-clubs, speakeasies, and a cosmopolitan crowd. British, French, American, Russian, Japanese, Indian, Italian, Dutch and Danish lived and thrived there, bullying and beating the poor natives as if it was a crime to be a Chinaman in China. Shanghai was no more typically Chinese than Cairo is Egyptian or Bombay Indian. It was a hybrid city.

China, because she preferred the arts of peace to the sinews of war and was really more civilised than the big bullies who unashamedly ravished and raped her, in the name of civilisation, has been the helpless victim of the rapacity, greed and cruelty of the so-called progressive nations of the West. Japan followed them and showed how she too can beat them at their own game. The French Concessions and the International Settlements, in almost all the big cities of China, were the open barefaced loot of the pre-war European diplomacy.

The French Concession at Shanghai was not that quarter at the city where the French mostly lived and traded but actually a bit of France planted in China, with its own laws, police and administration, and where the Chinese were permitted to settle down or move about only on sufferance.

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SOME CHINESE MARXISTS I HAVE MET

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The frontiers between the native city and these foreign settlements were more definitely marked and more safely guarded than any international frontiers in the world.

And it was in this French Concession that the political and social "undesirables", Chinese and other nationals, took shelter and carried on their underground work. Here too lived Marxists, anarchists, revolutionaries, radicals and rebels whom the Central Government of Nanking had banned and outlawed. And it was here that I met Miss Smedly and her comrades, who lived in good style and in great comfort, talking, smoking, drinking and entertaining in the real French Bohemian way amidst typical French scenes of broad *boulevards* and gay life.

COMRADE LEM

Comrade Lem Kuang-mein was the eldest of the group I met, aged about 30, tall and lanky, scholarly looking and the most silent of them all. He impressed me the most as he was serious, sincere and well-informed in international affairs. He discussed with me frankly about India, as he understood her, and about Gandhi and his non-violent creed. He said that amidst so much violence in the world the law of non-violence had little chance to thrive, even as a rose-bush had not the ghost of a chance to sprout and grow amidst wild-growing lantanas. He was fond of similes and metaphors, this good comrade Lem.

THE ARTIST WU

Lem's chum, the artist Wu-chu, was the most impatient of the lot. He denounced Gandhi, even without caring to know what he stood for, and said that because China practised all these centuries a form of Gandhism as taught by Confucius, she was a prey to powerful nations, and that what China and India badly needed was, of course, Communism. It was obvious he was confusing things, but then he was young and it was his privilege to be reckless in thought, word and deed; besides he was an artist. He had confused values and muddled ideas about his own craft as

well. He was a painter, after the manner of some modern Western art, and he thought that the old Chinese art was as dangerously delightful a dope as Confucian ethics.

He was, however, a fearless fellow, and risked going out with me to see the big Chinese Exhibition that was on show at Shanghai then before being sent to England. That show was a great eye-opener to me and it was unexpected luck to study, at first hand, some of the finest masterpieces of ancient Chinese art, collected and presented for the first time to the world; but to my friend it acted as an irritant, and in every masterpiece we saw he could see only the subtle cause for his country's down-fall. He wanted art to be realistic, to be purposeful; to be revolutionary in character and with a message to the masses. Poor Wu was even blind to the fact that it was in China that beauty and art were wedded to utility more than in any other country, and that most of the great masters of old were not only poor working men but artists who created those beautiful things for both the rich and poor.

To me, however, burdened with no cocksure ideology, either political or economic, or coloured by any view of life, either Gandhian or Marxian, the exhibition was an open sesame, leading me into a veritable Alladin's cave of priceless art treasures of an old world. In the highly stylised technique and the universality of outlook of Chinese art I realised something of not only the reflective mind of the Orient but also the true greatness of Oriental art. I saw in the masters of old Cathay the remote ancestors of Cezanne and Picasso, and of some of the moderns with the messages to the masses.

A GIRL MARXIST

The most winsome and vivacious of the young Marxist was a slip of a girl of eighteen, a Cantonese, with college education, rich and independent, who became a Communist not out of conviction but out of sheer love of adventure. She had heard of the exploits of the Eighth Route Army,

of the heroism of hundreds of peasant girls who braved the fury of the Kuomintang, of the exemplary lives of the Communist leaders like Mao and Chou, and she decided to throw in her lot with them. She ran away from home, married a comrade and found marriage a failure, threw herself into party propaganda work, wrote and spoke, and with a price on her head was living a restricted life at the French Concession.

Anne Yeh-ting was a Christian (incidentally, most of these were Christians) the only daughter of a rich landlord at Canton in the south. Cantonese are proud of their provincialism, and there is a saying among them that what they think to-day the rest of China will think to-morrow. The Revolution had its birth at Canton. Comrade Anne was mighty proud of all this. Slim and short, she was dark, and certainly attractive. She spoke perfect English with a husky voice, was witty and friendly. She was interested in India and admired Gandhi, the only Indian they all knew, by name in China. Born in India she would have been a Gandhite. She was too young to be confirmed anything, much less a Marxist.

MISS HSIEH

Miss Hsieh was a totally different type of a girl. City-bred and orphaned while yet a child, she lived on her wits and was an adventuress. Her age none knew, as she tried to keep herself ever young, and even her name was an assumed one after one of China's immortal women poets. Short and plumb with a round, chubby face lit by two sparkling eyes, which were her greatest assets, she passed for a Communist and imposed herself and her sex (another of her assets) on this little colony of exiles. She herself was not an exile as she lived in the heart of the British Settlement, and was even suspected as a spy.

She was a much-married comrade, who believed in free love and who did not take either sex or marriage seriously. In fact she took nothing seriously. Her first

husband was an American artist, who drank heavily and often beat her. She threw him overboard and lived with a Chinese official at Hangchow; bored stiff, she ran away with a young Communist and contacted "party" men and found them easy victims. She swore by Stalin and only listened to Moscow radio, but never bothered her little head whether Communism was an economic doctrine or a religious creed. Superficial and silly, she believed in having the best of life at others' expense. She was an adept at fawning on the rich and preferred their company as it meant limousine cars, club life, dance parties and the best seats in cinemas, all free; and withal she was a Communist! That's what she claimed to be! Goodness knows why. Her type is not such a rare phenomenon in India, and elsewhere.

MRS. KWEI

The Soochow-born Mrs. Kwei was not only the most beautiful, as most Soochow women are, but also definitely the most aristocratic looking. Born poor, she had a millionaire who married her on account of her beauty and family connections. She joined the Communist party to avenge the death of her brother who was one of Chiang-Kai-shek's victims in his rise to power. She had travelled in Europe and America, learnt to handle flying machines as easily as millionaires, and could even discuss metaphysics and philosophy with learned professors.

Mrs. Kwei was a bit of a writer too, one of her brothers was the well-known editor of *China Critic*. She had visited India and knew, at first hand some of her problems. She was not much impressed by Gandhi or his political philosophy. She was a Communist by conviction and believed in the Sovietization of the whole of China. With the rest of the Communists she hated Chiang and all that he stood for. She gave her money freely for the "cause", and her millionaire husband was merely a tool in her hands. It was even whispered that she sent regularly enormous sums to

Soviet China for the Red Army. She carried herself with great dignity and compelled attention wherever she went.

CHANG CHU-FEI THE ACTOR

The ever jovial, happy-go care-free Chang Chu-fei, the actor, in whose green room I met most of these Marxists, was a lovable person, free with his laughter as with his money, to whom Communism was the very breath of his being. He used the stage and theatre as powerful means of propaganda, and his admiration for the Soviet theatre was next only to his admiration for Stalin. He was a good organiser, for an artist, and put up powerful political plays, himself acting and directing them. In his zeal and enthusiasm for things he reminded me a little of Harin Chattopadhyaya, but he was a greater realist and a more practical artist than his Indian counterpart. He was a disciplinarian, a teetotaler and a non-smoker.

His home and theatre were the chief rendezvous for these exiles, and the one week I spent in their company was mostly as his guest and under his hospitable roof. For a Communist he was more liberal minded, and was willing to consider other points of view, accept other economic or social solutions for the ills of the world and be more tolerant of other political ideologies. He believed in Communism as the only and ultimate goal for humanity, but he believed, at the same time, in the time factor and evolutionary stages. He thought China and India in the East were ready for Communism, not because of any advanced industrialisation, but because of their extreme human misery and their philosophical background of the universality and the oneness of life. Chang, I thought, was a world-citizen first and everything else next.

STUDENT COMMUNISTS

I met several other young Communists as well, mostly of the student type, who, as everywhere else, were loud and incessant in their condemnation of everything and talked endlessly of party and plan, of *petit bourgeois* and proletariat, of peasant revolts and mass contacts, the usual slogans that

one hears in such company. But they were all united in one thing, in fighting Japan and ending her aggression in their country, and next to Japan they hated most Chiang Kai-shek and his regime.

They were kind and good to me and spoke to me freely frankly, in spite of my unorthodox views and in spite of my not being a Marxist. I seemed to them more a Confucian or a Taoist than a modern. I did not sail under any false colours or worm my way into their hearts by pretending to be an intellectual. They knew that I did not believe in labels or leadership, in ideologies or creeds. I believed in human nature and its fundamental goodness, and to me the individual is the world and the individual problem is the world problem.

RED CROSS REMEDIES

I do not believe that Communism, no more than Socialism or any other "ism", will solve all our problems or will bring solace and satisfaction to suffering humanity. Human nature is too deep and subtle to be so easily disposed of by any regimented thought of man or utopian formulas. I am not ashamed to confess that I am old-fashioned enough to believe in a moral law of the universe, in the cyclic growth of life and in the ultimate perfection of humanity. In the meanwhile, any panacea that will heal the ills that humanity is heir to is welcome, and I submit that both Socialism and Communism are two such Red Cross remedies and not radical cures.

CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects and short stories are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to the Editor, *The Indian Review*, G. T., Madras.

THE MINORITIES: A GREAT DECISION

BY MR. K. L. SHARMA

Director of Information Bureau, East Punjab.

[The Constituent Assembly has adopted an article giving effect to the report of the Minorities Advisory Committee removing all reservations for minorities. The article lays down that "there shall be one general electoral roll for every territorial constituency for election to either House of Parliament or to the House or either House of the legislature of a State and no person shall be ineligible for inclusion in, or claim to be excluded from, any such roll on grounds only of religion, race, caste, sex or any of them." The article was passed without discussion—ED. I.R.]

THE epoch-making decision taken by our Dominion Parliament to abolish in the Legislatures the system of reservation for minorities other than scheduled castes has been hailed as a great stroke of constructive statesmanship by all democratically minded persons and institutions in the country. Leaders of various minorities gave full and cordial support to Sardar Patel's motion on the floor of the house and thus swept aside the great misfortune of communalism. This clears the way to the establishment of a truly secular state. To the negligible number of dissentients Sardar Patel replied firmly. "Those who believe that there are two nations which have nothing in common and therefore must have a homeland where they can breathe freely, have got it. I don't blame them but I respectfully appeal to those who want to follow the same path here to go and enjoy the fruits of their freedom and leave us in peace. There is no place here for those who claim separate representation."

The virus of communalism injected in the body-politic of India by British imperialists about forty years back has been effectively antidoted. It was in 1909 that Mr. John (afterwards Lord) Morley, the Liberal Secretary of State for India called upon the then Viceroy Lord Minto to "rally the moderates" and secure the support of communal leaders. This injunction based on the Machiavellian dictum, "Divide et Impera," was really a counterblast to the growth of the Indian National movement. The Aga Khan was pressed into service for the purpose. An engineered deputation met the Viceroy and put up demands for separate

electorates with weightage in legislative bodies and public services. This 'command performance' was very well boosted by the British Press and the anti-national demands were fully supported on the basis of difference in Hindu and Muslim cultures. Muslim culture was supposed to suffer unless given protection.

Protagonists of Indian Nationalism were thus confronted with a *fait accompli* and in their zeal for political unity adopted a policy of appeasement. Induced by the third party, leaders of other minorities joined hands with Muslims against the Indian National Congress. Sikhs and the so-called scheduled classes coined their own slogans and scrambled for special privileges. Round Table Conferences were held and the wily British Politicians further exploited the occasion by pronouncing the notorious "communal award" which was described as 'a characteristic piece of British villainy' by a very prominent Indian leader.

The logical conclusion of this award was bound to result in a permanent cleavage between the two major communities. This was just a fore-runner of the two-nation theory. It would be needless to repeat the tale of sorrow caused in the travail of partition. Indian nationalists had no choice but to accept the inevitable and pay a heavy price for freedom.

After the achievement of freedom communalism which had played such a havoc had to be stamped out. Pandit Nehru speaking on Sardar Patel's motion said, "Doing away with reservation is not only a good thing in itself, good for all concerned and more especially for the

minorities, but psychologically a very good move for the nation and for the world. It shows that we are really sincere about having secular democracy."

The Constituent Assembly's decision makes provision for separate representation for scheduled castes including certain backward classes of the Sikhs for a period of ten years only. This exception is based on economic and social backwardness and not on religious differences. In fact it is a social reform in absolute accord with Mahatma Gandhi's life-time objective.

Coming to our own border-province, it was feared in certain quarters that this decision might lead to some estrangement between the Hindus and the Sikhs. It is, however, most gratifying to say that the leaders of both the communities have

hailed the decision as a stroke of statesmanship and true democracy. I have no doubt that with the abolition of this reactionary reservation, the country would rise to great heights and take its rightful place in the comity of nations. In the light of this decision of our Constituent Assembly it is incumbent on every son of the soil to re-write the history of the land and revive its old lost glory, greatness and grandeur in the fields of culture and politics.

Out of the funeral pyre of communalism is born the baby of Nationalism. Let us strive every nerve to rear up this tender baby into a strong and healthy youth.

We may be Hindus, Muslims, Sikhs, Christians or scheduled castes by faith, but as a nation we must be Indians first and last.

SUN TREATMENT FOR THE EYES

BY DR. R. S. AGARWAL

Dr. Agarwal's Eye Institute, Delhi.

THE sun is a wonderful help in relieving all sorts of discomforts of the eyes, and is regarded as the god of the eyes according to the Hindu culture. The benefit of the sun rays can be experienced within a few minutes by most of the eye patients suffering from defective vision or inflammation. By facing the sun in a proper manner the eyes become bright, shining, healthy and attractive. The vitality of the eye is greatly increased.

The health of the eye is based on light as the health of the lung is based on air. The eye is the creation of light, living beings which usually live underground like earth-worms, have no organ of vision, even animals which possess eyes lose their vision if they are confined for a sufficiently long time in darkness. Fishes living in dark caves become blind; miners generally suffer from defective eyesight and other inflammatory eye troubles. In the houses where the light is poor many children acquire a dislike for the sunlight. Some of them keep their eyes

covered with their hands, or bury their faces in a pillow and do all they possibly can to avoid the exposure of their eyes to ordinary light. Putting these children in a dark room is a blunder. All such children are quickly benefited by exposing the eyes closed to direct sunlight for a few minutes every day.

Although the sunlight is very useful to the eyes, still the medical profession and the lay public remain in fear of strong lights. Extraordinary precautions are taken in houses and outside by means of umbrellas, hats, dark glasses, eyeshades and bandages. If actually some diseases are present, it is no uncommon thing for patients to be kept for weeks, months and years in dark rooms, or with bandage over their eyes.

About this universal fear Dr. J. Herbert Parsons of the Royal Ophthalmic Hospital of London, addressing a meeting, said that eye specialists, if they were honest with themselves, must confess to a lamentable ignorance of the conditions which render bright light

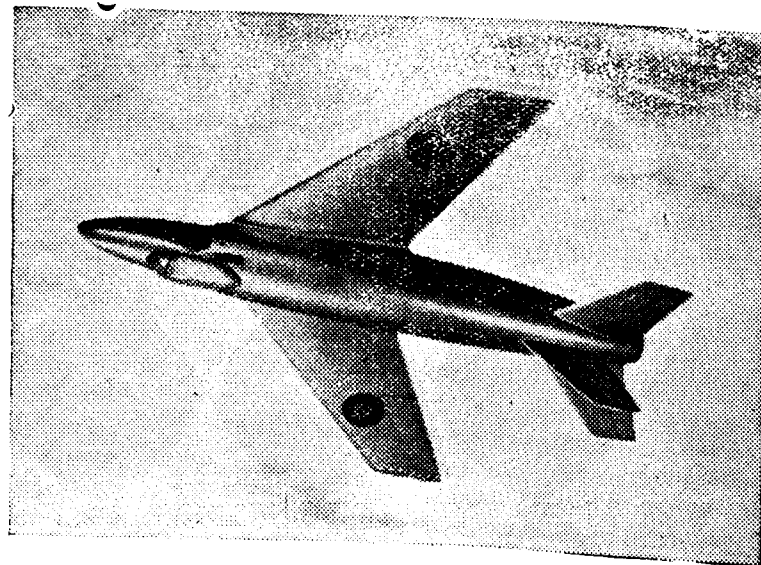
deleterious to the eyes. It cannot be denied, of course, that brilliant source of light sometimes produce unpleasant temporary symptoms regarding permanent impairment of vision, the loss of vision is due to staring at the sun especially when the sun is hot, and most of the patients can improve considerably by relaxation methods.

Anyone who doubts the efficacy of the sun rays, may just devote the following experiment for a few minutes. Take a book and note the clearness of the letters. Now face the sun with eyes closed for about five minutes if the sun is hot, and for about a minute or two with open eyes if there is morning sun which is not hot. In open eye sun treatment one should frequently open and close the eyes. To obtain better results apply Resolvent 200 in the eyes with a glass rod just before sun treatment. Wash the eyes with cold water after facing the sun and come to the shade. Then close the eyes and cover them with the palms of the hands avoiding any pressure on the eyeballs for two

or three minutes. This is to shut the light and bring relaxation. Now look at the book print and observe that the letters have become clearer and darker than before; there is clearness on other objects; the eyes feel a sense of health and vigor. If you feel strain of discomfort in reading, have a copy of reading test type or a specimen of fine print or photographic type reduction and see the miracle. Read this fine type daily after facing the morning sun and you will be soon cured of your complaints. Of course, for serious defects an expert advice is necessary.

SUN TREATMENT FOR YOUNG CHILDREN

Hold the child in such a way that the rays of the sun fall on the eyes; and move the child continuously in slow, short easy curves, instead of throwing the child rapidly, irregularly and intermittently from side to side. The treatment may be given for about five minutes. This is very useful in trachome, conjunctivitis and other discomforts of the child's eyes.



NEW SUPERSONIC JET FIGHTER

The Supermarine 510, swept back wing jet fighter, a development of the "Attacker," is the latest of the Vickers-Armstrong aircraft announced. It is powered by a Rolls Royce engine, but further details are still on the secret list. It is stated that it will be used to explore flight problems beyond the speed of sound.

CHARTER OF HUMAN RIGHTS

THE UNITED NATIONS' DECLARATION

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[India has been invited to participate in the UNESCO Exhibition on the Universal Declaration of Human Rights to be held in Paris in September, says a Press Note issued by the Ministry of Education. The India Government, the Press Note says, will bring out, with the help of documents, charts, inscriptions and other archaeological evidences, the contribution of Indian philosophy and culture to the development of human rights. The following is the text of the Universal Declaration of Human Rights which was adopted in December 1948 by the Assembly of the United Nations.—ED. I.R.]

PREAMBLE

WHEREAS, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world:

Whereas, disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people;

Whereas, it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of the law;

Whereas, it is essential to promote the development of friendly relations between nations;

Whereas, the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women, and determined to promote social progress and better standards of life in larger freedom;

Whereas, Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of

universal respect for and observance of human rights and fundamental freedoms;

Whereas, a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge;

Now, therefore,

THE GENERAL ASSEMBLY

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society keeping this declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political

or other opinion, national or social origin, property, birth, or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional, or international status of the country or territory to which a person belongs, whether it be an independent trust, or non-self-governing territory or under any other limitation of sovereignty.

ARTICLE 3

Everyone has the right to life, liberty and security of person.

ARTICLE 4

No one shall be held in slavery or servitude; slavery and the slave shall be prohibited in all their forms.

ARTICLE 5

No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment.

ARTICLE 6

Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the Constitution or by law.

ARTICLE 9

No one shall be subjected to arbitrary arrest, detention, or exile.

ARTICLE 10

Everyone is entitled in full equality to a fair and public hearing by an independent

and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

ARTICLE 12

No one shall be subjected to arbitrary interference with his private, family, home, or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principle of the United Nations.

ARTICLE 15

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16

1. Men and women of full age, without any limitation due to race, nationality, or religion have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage, and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group units of society and is entitled to protection by society and the State.

ARTICLE 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

ARTICLE 18

Everyone has the right to freedom of thought, conscience, and religions; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance.

ARTICLE 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

ARTICLE 21

1. Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of Government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22

Everyone as a member of society, has the right to social security and is entitled to the realisation, through national effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social, and cultural rights indispensable for his dignity and the free development of this personality.

ARTICLE 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work, and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration, insuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age, or

other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms, it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27

1. Everyone has the right freely to participate in the cultural life of the community to enjoy the arts, and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary, or artistic production of which he is the author.

ARTICLE 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this declaration can be fully realised.

ARTICLE 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public orders, and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30

Nothing in this Declaration may be interpreted as implying for any State, group, or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

HUMAN RIGHTS COVENANT

The United Nations Commission on Human Rights has concluded its six-week deliberations after adopting its report which was voted nine in favour and none against, with Soviet Russia and the Ukraine abstaining, cables D. P. Wagle, PTI Correspondent at the UN Headquarters.

Its work was mainly concerned with the drafting of the Covenant of Human Rights which is part of the Commission's task of formulating the International Bill of Rights.

The first part of the Bill, the universal declaration of Human Rights, was adopted by the General Assembly in December last year, while the second part, the Covenant, is a Charter of Rights intended to be legally binding on all contracting States.

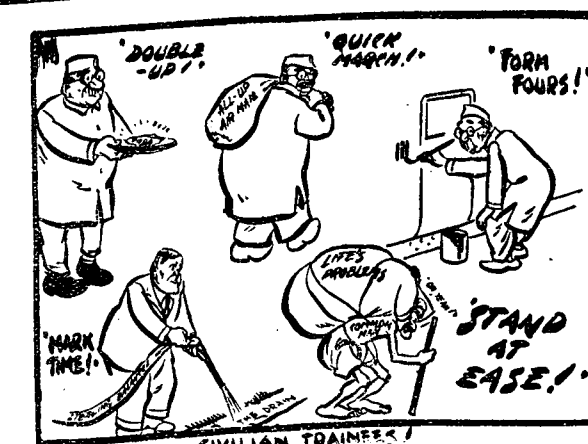
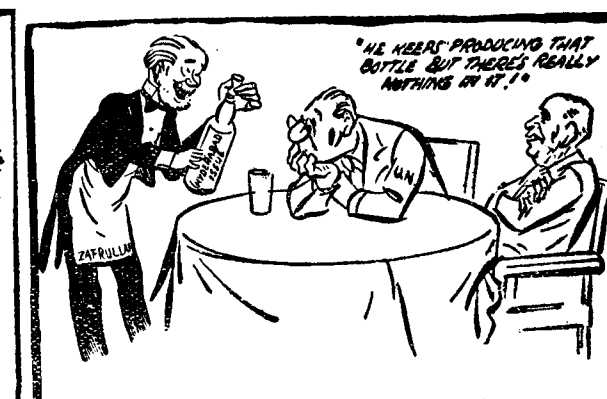
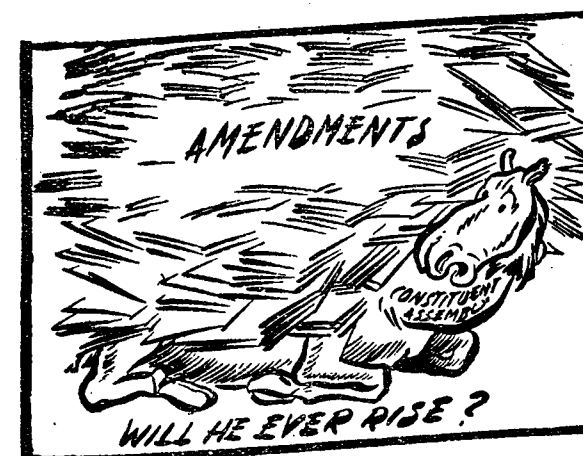
The Draft Covenant will now be referred to the various Governments for their comment and work on it will be resumed by the Commission at its next session.

HIS TURN

Teacher: "What have you been doing to this little boy, Frank?"

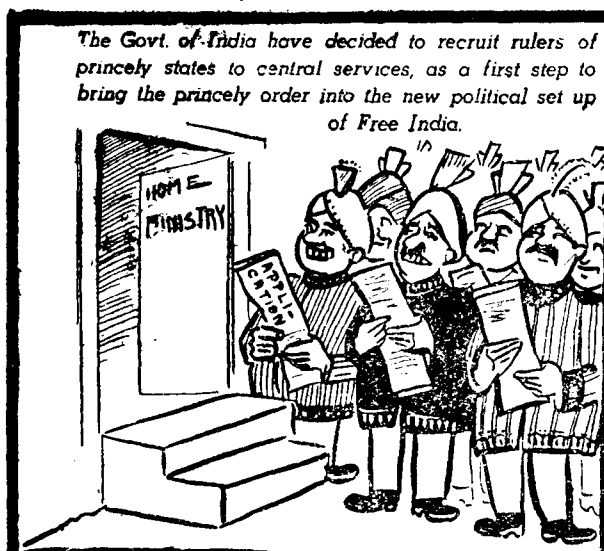
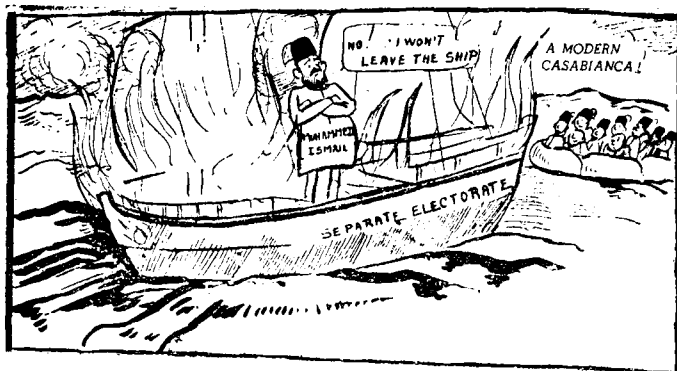
Frank: "It really wasn't my fault, sir; he gave my fist an awful wallop with his nose."

TOPICAL CARTOONS

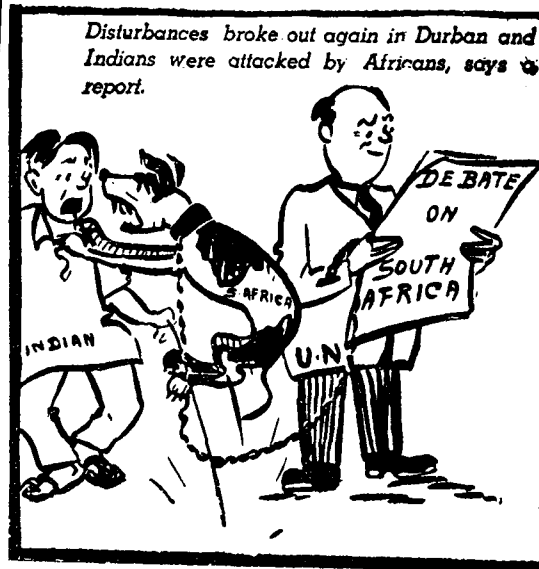


A scheme for imparting military training to civilians of Delhi was inaugurated by General Cariappa.

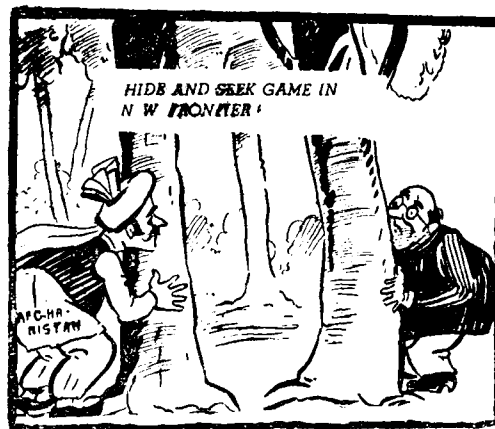
Courtesy: The Hindustan Times.



The Govt. of India have decided to recruit rulers of princely states to central services, as a first step to bring the princely order into the new political set up of Free India.



Disturbances broke out again in Durban and Indians were attacked by Afirans, says a report.



Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

East and West

MR. TRYGVE Lie, Secretary-General of the United Nations, speaking at Lake Success the other day, put his finger unerringly on the most significant phenomenon of these times—the resurgence of Asia and Africa. Europe has so long dominated the peoples of the world that it is difficult for her statesmen to realise that a new power is being fashioned before their very eyes. Britain has quit India and the Dutch are leaving Indonesia. French and Portuguese pockets in India are tottering to their fall. Indo China is in turmoil. American and British interests in China and the Far East are slipping. The days of Colonisation and Empire are fast coming to an end. This is a remarkable feature of our times which found eloquent proof in the defeat of the compromise plan on Italian Colonies in the U.N.O. by the combined votes of Asia and Africa. Be it remembered that the Trusteeship plan was sponsored by the entire Western bloc and the U.S.A. But it was smashed. The lesson is plain and the so-called coloured races are not going to allow white supremacy anywhere in their part of the globe. Statesmen with vision should not overlook this prospect; and it is up to them to face the situation with a sense of realism and react to it with candour and wisdom.

General Smuts the philosopher-statesman who seems to be still living in the second decade of this century discovers in this resurgent nationalism a "sense of menace". He bewails the sack of Europe which for a hundred years has led the dark Continent with men and capital and energy. Shocked at this rising spectre he says "you have got to stand up to it."

Be strong, be courageous, be firm. The torpor must be shaken off. Things are on the move; very sinister things. There are tremendous movements which seem to threaten to sweep over people and submerge them.

This kind of hectoring talk is no good. It will only provoke a dire contest with the obvious result. The minority of hot headed imperialists will be swept away by the teeming masses though for the moment

they may seem to be in possession of the field. Power is imperceptibly passing into other hands.

It is to avoid a bloody conflict in the future and to canalise the struggle along peaceful and civilised lines that Mr. Attlee, the British Premier took courage in both hands and called on his countrymen to quit India gracefully. We have no doubt he would counsel the same course to others in possession of foreign territory. Just as Campbell Bannerman by a single act of magnanimity rallied the erstwhile enemies of England in South Africa to the British Empire, so has Mr. Attlee won India and Pakistan and Ceylon to the Commonwealth by conceding to them their natural and legitimate right to independence. That way lies wisdom and statesmanship and the pattern for ordered progress in the future.

Pak-Afghan Relations

There is no doubt that relations between Pakistan and Afghanistan are worsening. It must have been easy for both to adjust their differences at a common table but wordy fireworks on either side tend to widen the rift. Fancy a responsible member of the Pak Embassy in U.S.A. calling the Afghan claim impertinent! That is not the way that opposing views are settled in peace and amity. Such exchange of hot words, followed by indiscreet or irresponsible actions of a few has always led to the inevitable. We have the same old story of the beginning of hostilities, unless checked in time. Already there are conflicting reports of an air raid by Pakistan on Afghan territory. A Kabul report claims that 15 were killed by bombs dropped by a Pakistan aircraft on Afghan territory.

On the other hand, a Pakistan Government *communiqué* says that their aircraft, which was on a reconnaissance flight over North Waziristan territory was fired at and damaged.

Both parties have now approached Britain and the U. N. for mediation. Not only Pakistan and Afghanistan but India and the whole eastern world will be involved if anything untoward should happen in this cockpit of Asia.

Courtesy: Free India.

The Congress and the Calcutta By-Election

That Mr. Sarat Chandra Bose, leader of the Socialist Republican Party should have scored against the Congress candidate in the recent election to W. Bengal Assembly cannot be dismissed altogether as an election freak. For it must be admitted that in spite of strenuous propaganda in press and platform, supported by the stalwarts of the Congress and the Government, the victor polled more than three times the number of votes cast for the Congress. Nor could the whole affair be attributed to goondaism, though the heterogeneous elements that made the opposition to the Congress resorted to every kind of violence and intimidation. Yet the fact remains that Congress has suffered a stunning defeat.

The causes of such a defeat are not far to seek. In the first place it is easy for critics to find fault with the party in power for acts of omission and commission. And then to pit any one in opposition to Sarat Chandra Bose in an area which might well be the pocket borough of the Bose brothers with the Netaji tradition, is not a soft job. Nor can Congress ignore the very widespread dissatisfaction that is growing apace against Congress Government in general and the growing evils of corruption against which Congress leaders themselves are waging a relentless crusade in vain. The triumph of Bose is a timely warning. For it must be admitted that the purification of public life still remains an unfulfilled programme

and if the Congress in India is not to go the way of the Kuomintang in China through individual and collective folly, Congressmen must set themselves at once to work for redemption.

It is true that one swallow does not make a summer but the writing on the wall is plain. There is no gainsaying that some of the acts done and policies pursued by certain Provincial Governments give evidence of a greater faith in their legislative majorities than in public opinion as voiced through the accepted channels.

There is also a growing feeling among Congress leaders now in Delhi that Congressmen are to be found more in the Central and Provincial capitals than among the masses in the rural areas which are thus completely free for exploitation by the

extremist groups with real or imaginary grievances. It behoves the top leaders of the Congress to check this tendency in good time before they go to the country under the new constitution.

Nor can the public be indifferent to the results of their action in choosing their representatives. For at the moment there is no party so wedded to the principles of peace and progress and of such proved ability in steering the country clear of shoals and rocks as the Party in power. The danger of the success of the new revolutionary Party, associated as it was with certain rowdy elements, is that it will give cause for more active disruptionist tendencies by other minorities and the aggressive Communists, which must be guarded against if India is to progress peacefully.

The Karachi Deadlock

Kashmir is not the only issue on which India and Pakistan could not see eye to eye. It is a pity that the will to agree is lacking and without it any number of conferences will be of no avail. The stand which India took in regard to the question of evacuee property during the inconclusive Inter-Dominion Conference at Karachi was outlined by Mr. N. Gopalaswami Ayyangar, leader of the Indian delegation, at a Press Conference in New Delhi.

"I would describe the ending of the Conference" said Mr. Gopalaswamy Ayyangar, "as an indication that for the time being we have not been able to reach an agreement". The net result of the conversation on the major point was that Pakistan was not in a position to say whether we would have a government to government settlement about the sale and exchange of urban immovable and rural agricultural property of the evacuees.

The settlement of this problem is even more urgent and imperative than the Kashmir issue. 2000 crores of Indian money are involved and with it the life and welfare of lakhs of Indian refugees. Delay in settlement would mean despair and destitution for thousands who are in no way responsible for their miserable plight. It is the moral duty of the State to set them in their feet and rescue them from a position forced upon them by the Partition which is none of their doing.

The unification of India

The process of merger or integration of States is expected to be completed by the end of August. The States of Travancore and Cochin have been integrated into a single union with a common executive, legislature and judiciary from July 1. Rampur was taken over on the same day as a Centrally-administered area. Tehri-Garhwal will be integrated in the U.P. on August 1. The State of Banaras is similarly expected to be integrated in the U.P. Of the others Manipur has already a Dewan appointed in consultation with the Government of India, and the remaining two States of Tripura and Cooch-Bihar are to be dealt with by the end of August. There are to be no more unions of States.

United State of Travancore & Cochin

On May 27 the Maharaja of Travancore signed the Covenant with the State department and the Cochin Maharaja did the same the next day. The integration of the States, financial and administrative, is now complete on June 27, exactly a month later, the United State of Travancore and Cochin was inaugurated at a historic ceremony in Trivandrum when H. H. the Maharaja of Travancore was sworn in as Rajpramukh, who, in turn swore in the Premier, Mr. T. K. Narayana Pillai, and six other Ministers of the United State.

"A great adventure" said H. E. the Governor-General Sri C. Rajagopalachariar, in a message to the Rajpramukh, and hoped that the new Government and the people of South Kerala would rise above local jealousies and suspicions and work unitedly for the good of both parts of the union.

There were also messages from the Prime Minister and Sardar Patel wishing success to the integrated State.

The formal ceremony of integration took place at the Council Chamber at Trivandrum on July 1. The United State of Travancore and Cochin comprises an area of 9,154 sq. miles with a population 75 lakhs and an annual income of 18.89 crores—decidedly a viable unit with sufficient resources to maintain the status and dignity of an autonomous province in the Union.

Britain and China

China continues to give a headache to the so called big powers. The Soviet looks with unfeigned satisfaction on the Communist victory; while Britain and U. S. A. who so long championed the Nationalist cause seem resigned to the inevitable. They are realists and are not likely to support a losing cause. The triumph of the Red army has given a new turn to their attitude to the Chinese question.

The Foreign Minister, Mr. Bevin, told the Labour Party's annual conference at Blackpool the other day, that Britain would be ready to deal with whatever party gained supremacy in China "if they will still let us. We are not approaching this problem on any Communist, anti-Communist, Kuomintang or any other basis," he said. "We have never intervened in Chinese internal affairs. The Chinese must settle their own problem—but I say that it would be unwise for whoever gains supremacy to ostracize their friends all over the world and so injure themselves," he added.

Britain, true to her historic vocation is interested in her trade with China and her political ideology will be duly subordinated to that role. So the foreign Minister goes on to say that the Chinese are a great people who had a great contribution still to make to the world!

Red Constitution for China

A Committee of 21 Chinese leaders, headed by Communist leader Mao Tse-tung, has started drafting a common programme and planning the government of the "Peoples Democratic Republic" of China.

The Committee was elected by a preparatory committee which was set up in Peiping on June 15. In a speech to the preparatory committee Mao Tse-tung said that they were willing to negotiate the establishment of diplomatic relations with any foreign Government provided it severed all relations with Chinese reactionaries.

Mao, however, made it plain in his latest speech that China would alien herself with the Soviet in the field of international relations.

Sikkim

Sikkim is a small state at the foot of the Himalayas surrounded on all sides by the Districts of the Indian Union. It has an area of 2818 square miles with a population of just over a lakh and an annual revenue of some four lakhs. As the result of a conflict between the State Congress and the Maharaja, the administration has been none too happy. The perpetual conflict threatened to create complete anarchy in the State. Local disturbances were threatened by the supporters of the Ministry but the Maharaja found himself powerless to check them. He made an appeal to the Government of India for assistance. The Government of India sent Dr. B. V. Kesar, Deputy Minister for External Affairs, to visit the State and study the situation on the spot. He did so and, on his recommendation, the Government sent a company of troops to Gangtok, the capital of Sikkim. Later, the Government of India appointed Mr. Harish Dayal, I.C.S. as Administrator of the State.

"The Government of India have been constrained to take this step", says an official statement, "in the interests of law and order. It is their sincere hope that the present emergency arrangements may be terminated in the near future, so that political evolution in Sikkim may take an even and peaceful course."

Individual's Right to Direct Petition

There was keen debate in the Human Rights Commission to the proposal to give individuals throughout the world the right to invoke the convention on human rights by direct petition.

India, Australia, France, Denmark, Guatemala and the Lebanon were the countries favouring "immediate recognition" of such right. The representatives of the U.S.S.R. and Ukraine insisted that this right should "under no circumstances" be given to individuals.

Mr. Mehta (India) said:

It will frustrate the hopes of millions if the United Nations denied to individuals the right to invoke the Covenant.

The Covenant would remain weak and incomplete by denial of this right. A justice principle cannot be denied merely because it is calculated to involve material difficulties.

Chandernagore

Chandernagore, which for 250 years has been a French possession, has decided by an overwhelming majority in the recent Referendum, to merge with the Indian Union. This must have been very clear, without a second plebiscite, as the Municipal Council which had earlier been elected on the same franchise had definitely given the verdict to opt out of France. But the local French authorities made such a fuss over a simple situation, and the Home Government, without even the courtesy of consultation with India, called the observers from the U.N. to watch the proceedings. And now that France and India have agreed on fundamentals and the Referendum has unequivocally shown the way, we hope it will be a pointer to the other French pockets in India and also to the French authorities. It is surprising that France, with her traditions of liberty and democracy should put obstacles in the way of French Indians wishing to merge themselves with their countrymen. What will France think of a Marseilles or Bordeaux in the hands of England or Germany? All right-thinking Frenchmen will agree that it is the indefeasible birth-right of the people of the French possessions in India to remain with the mainland with which they are "historically, geographically and ethnologically connected." No fuss of a referendum is needed in such cases. It is for France like England, to sit together with India and decide how soon this merger could be brought about in unity and goodwill, so that her future relations with India will be in accord with her past traditions.

Freedom of thought and Religion

The Commission on Human Right which met last month at Lake Success debated the right of an individual "to change his belief" when it discussed a draft covenant article on religious freedom. The following text was adopted:

Everyone has the right to freedom of thought conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others, to manifest his religion in teaching, practice and observance.

Indonesia

Dutch troops have been evacuated from the Republican capital in accordance with the agreement with Indonesian representatives at Batavia last month. Dr. Van Royen, who headed the Dutch Delegation, had stated that the evacuation of Dutch troops from Jogjakarta would be completed in a week and the Republican Government would be able to return on July 1 to their capital, from which they were dislodged by the Dutch blitz of December last. As we go to press this has been done. The Dutch have agreed to the early restoration of the Republican Government at Jogjakarta and a time-table of further action which would lead to the complete transfer of power to a free United States of Indonesia by January 1, 1950. The implementation of the terms of the Batavian Settlement marks the beginning of a bright chapter in Indonesian history. If the terms of the agreement are implemented in all sincerity the U. N. Commission will have achieved a great success in ensuring peace and tranquillity in that part of the world. The issue of that great work will be watched with interest and concern by the rest of the world. For success in Indonesia will be a harbinger of success in other parts of the world which look to the United Nations for guidance and help in the cause of international peace and goodwill.

Taxing the Press

It is a pity that the very reasonable demand contained in the resolution passed by the Indian and Eastern Newspaper Society calling upon provincial Governments to desist from imposing a sales tax on newspapers or a tax on newspaper advertisements should have provoked a bitter controversy, in which the parties have descended to threats of cheap reprisals. Press and Government cannot afford to indulge in mutual recriminations. For ultimately it is the public that suffers. Both the Governments of Bombay and Madras have decided to go ahead with their taxation Bills, in total disregard of the spokesmen of the press and the public. This is not a good augury for the proper relations that should subsist between the press and the Government especially when their co-operation in stabilising order and progress is most imperative in the peculiar

situation we find ourselves in after independence. It is a truism that a tax on advertisement is a tax on knowledge, and there are small papers whose very existence will be jeopardised by this unwanted tax. Apart from this the Madras Bill provides for search of newspaper offices which is a potential threat to the liberties of the press. What the Government hopes to gain by taxing advertisements in newspapers is not clear as even the estimated yield is not much, while the hardship to the small newspapers is very real. We hope, in view of the very widespread condemnation of the measures, the appeal to the Central Government and its reported advice to the Provinces to drop the taxes will yet have some effect. For to make enemies of the Press which, all told, has always been friendly and helpful to the Government is not a wise policy.

The Blackpool Conference

The annual conference of the British Labour Party at Blackpool, declared against any wage increase at present. That any Government should have been able to obtain such a verdict from Labour Members is an illuminating commentary on the spirit of the working classes in England. The willing acceptance by the workers of such a decision is proof of the self denying ordinance to which British Labour could submit itself when it chose. Sir Stafford Cripps secured overwhelming support for his financial policy which, while slightly raising food prices, ruled out any corresponding relief to the workers. In setting a ceiling to food subsidies in the British budget Sir Stafford had maintained that very little economy in other directions was possible. Commenting on this the *Hindustan Times* points out that once the Government had gone in for a programme of national welfare, of which the State medical service is the latest though, perhaps, not the last instance, there could be no going back on it, as all political parties have come to realize.

A young woman looking over a flat was unable to decide whether her husband would like it. "I shouldn't let that worry you", said the agent. "Remember it's much easier to get a new husband these days than a new flat."



The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)



UNIVERSITY ADDRESSES. By C. Rajagopalachari, Hind Kitabs, Ltd., Bombay.

There are fourteen addresses in all delivered at various University centres on different occasions spread over a period of twelve years. C. R.'s Convocation Addresses are not exactly the usual stuff doled out to students on leaving the university by high placed officials preaching the same old common places in the same old way. There is an unmistakable individuality in his utterances which comes home to the "business and bosom" of the listener with the vividness of a personal appeal. There is profound wisdom coupled with homely wit in his talks to the young. One of the elect among the disciples of Gandhi he preaches the Gospel with first hand knowledge and conviction, but he is no hot gospeller. His native wit and practical wisdom have free play in these discourses. In one of his speeches he quotes Kipling and in another a famous passage from the Upanishads. They are equally telling and apt to the occasion. Above all, the cheerful and robust spirit of optimism underlying the addresses has something wholesome not only to the aspiring student but to the man of affairs. Indeed C. R. in the company of students seems thrilled with the ardour of youth. And there is a tenderness and nostalgia in his utterance which recall the moving words of Sainte Beuve, "Gentlemen" said the French critic and man of letters in his inaugural lecture in the Ecole Normale.

I have written a good deal in the last thirty years; that is, I have scattered myself about a good deal; so that I need to gather myself together, in order that my words may come before you with all the more freedom and confidence.

That is his opening and he ends;

As time goes on, you will make me believe that I can for my part be of some good to you; and with the generosity of your age you will repay me, in this feeling alone, far more than I shall be able to give you in intellectual direction or in literary insight. If in one sense I bestow on you some of my experience, you will requite me, and in a more profitable manner, by the sight of your ardour for what is noble: you will accustom me to turn oftener and more willingly towards the future in your company. You will teach me again to hope.

IN MAN'S OWN IMAGE. By Ellen Roy and Sibnarayan Ray. Renaissance Publishers, 15, Bankim Chatterjee St., Calcutta. 12. Price Rs. 5/8.

This remarkably well argued book is intended as an introduction to the New Humanism which has become the philosophical basis of the Radical Democratic Party of India. The Communism of Soviet Russia has proved defective, if not disastrous by its interference with individual liberty. At the same time the old comfortable faith in a Providence and a lazy compromise with what look like unalterable facts must be given up. This book presents a reasonable and convincing case, chiefly by emphasising the need to respect the individual as against the inroads of the State. A philosophical revolution is sought to be brought about, and the essentials for this are several: "a romantic confidence in man's creative ability, democratic aliveness to personal responsibility, scientific mentality of coherent thinking, critical approach and openness to experience, moral acceptance of personal happiness and growth as the criterion of good and of consistency between knowledge and conduct as essential to that growth, and finally a rational recognition of the need of a free moral society to secure a happy moral life for the individual himself."

The authors, desire that a widespread democratic education should be brought about which will prevent the concentration of power in a few and counteract unscrupulous demagogues. It should also reduce the present inequality between man and man.

This is a book to be read by all intelligent people, so that they may understand clearly the freedom movement of the human race, through the vicissitudes of many centuries, so that they may realise their obvious duty in the future.

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THE WORLD OF BOOKS

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HANDBOOK OF INDO-AUSTRALIAN TRADE. The Bureau of Economic Research, Kanpur compiled by E. V. S. Maniam, M.A., D. Econ., and M. L. Gupta, M.A., B. Com., With a Foreword by Sir Padampat Singhania, Kanpur. Rs. 8.

A Trade Delegation from Australia visited India in the latter part of 1946 with the purpose of promoting Indo-Australian Trade Relations, and the information collected by the Delegation provides a complete contrast to the meagre achievements of the Indian Delegation to Australia. The information given in this booklet is just a modest beginning and should be as recommended in the preface made an annual feature. The first chapter on Australia and the succeeding chapters on its trade, tariffs and their progress in recent years followed by a tabular illustration of the trade position and statistics of Australian production and trade are very informative. Australia has been making its friendly approaches to its Asiatic neighbours and India as the most important Asiatic power owes a duty of reciprocation. In this post-war era Australia and India should necessarily draw closer together and the Australian offtake of Indian commodities like linseed, shellac and mica should naturally grow. Australia should modify her tariff policy with regard to Indian goods.

MIMAMSA-PARIBHASA: Of Krishna Yagnan translated into English by Swami Madhananda, Ramakrishna Mutt, Belur. Rs. 2.

The volume under review gives us the text, translation and notes of one of the basic and the smallest work on the "Mimamsa system called Mimamsa Paribhasa". The text book sets forth some of the silent ritualistic principles of the school culled from Jaimini's original work. The translation is first of its kind. The learned Swamiji has brought to bear his great learning of Vedanta and Nyaya in the translation. With the growth of the interest in the study of Indian Philosophy we need books and excellent translations like the one under review.

OUR FARMER. B. S. Mavinkurve. Vora & Co., Publishers, Bombay.

'Our Farmer' by Mavinkurve is an excellent brochure, intended to acquaint the layman with the conditions of Indian Farming. Written in a simple and forceful style, with striking illustrations of rural habits and activities, the book is sure to serve well its purpose of laying bare before us the fundamental cause for the backwardness of the Indian Ryot. Like Minoo Masani's 'Our India,' it will be of invaluable help to the reader in forming a realistic picture of India's village economy which suffers from very many drawbacks.

BOOKS RECEIVED

LABOUR COURTS IN LATIN AMERICA. International Labour Office, Geneva.

HOURS OF WORK IN COAL MINES. International Labour Office, Geneva.

THE TEACHING OF CIVICS. By Prof. L. B. Hardlikar, Padma Publications Ltd., Bombay.

WOMEN, MARRIAGE AND MORALS. By Sahid Pravin, Record Publishing Company, Calcutta.

THE THREE PILLARS OF STATE. Ministry of Information and Broadcasting, Delhi.

PROGRESS AND PERFECTION. By Swami Prajnananda, Ramakrishna Vedanta Math, 19-B, Raja Rajkrishna St. Calcutta.

MY SAVIOUR. The Life of Swamy Subbier. By Prof. S. Subramanya Sastri, M.A., Trivandram.

LIFE AND WORK OF SIR SHANTI SWARUP BHATNAGAR. By Norah Richards. New Book Society of India, New Delhi.

SAINTS AND SAGES OF INDIA. By Prof. Pritam Singh, M.A. New Book Society of India, Devanagar, New Delhi.

THE STORY OF A DEDICATED LIFE. By Dr. Muthulakshmi Reddi, Sakti Karyalayam, Madras 14.

DEVATMA SHAKTI, Divine Power. Kundalini. By Swami Vishnu Tirtha Maharaj. Published by Shri Shankarlalji, Bhatnagar, Dabra, Gwalior.

RUPADARSINI. By M. R. Acharekar. Introduction by G. Venkatachalam. Rakha Publications, Lady Jamshedji Road, Dadar, Bombay 14.

THE FACTORIES ACT 1948. By P. B. Patwari. With Foreword by The Hon. Mr. Justice K. C. Sen. Published by the Author. Khadia, Ahmedabad.

IN THE GREEN TREE. By Alan Lewis, George Allen & Unwin Ltd., London.

CHRISTIANITY AND FEAR. By Oscar Pfister, George Allen & Unwin Ltd, London.

DIARY OF THE MONTH

- June 1. Bhopal State taken over as Chief Commissioner's Province of the Indian Union.
- June 2. New Food Minister for Madras, J. L. P. Roche-Victoria, assumes charge.
- June 3. India protests to France against unilateral action in asking the International Court to designate observers at the ensuing plebiscite in French Settlement.
- June 4. French Government announces procedure regarding Chandernagore Referendum.
- June 5. West Punjab League Council demands recall of Governor Mudie and withdrawal from Commonwealth.
- Goans in Congress demand integration with India.
- June 6. India and Pakistan reject UNCIP'S Truce terms.
- June 7. India Government take over Sikkim.
- Labour Party Conference at Blackpool.
- June 8. Delhi announces details of Kerala States Union.
- June 9. New French plan for Referendum observers.
- Dum Dum jail riot.
- June 10. Cochin to be a major Naval base.
- Soviet suggests Peace Treaty for Germany.
- June 11. Dr. Lozano of the U. N. Kashmir Commission discusses new plan with Sir G. S. Bajpai in Delhi.
- Burma troops rushed to Assam border to deal with Red insurgents.
- June 12. Indian Association for one world Govt. formed at New Delhi.
- June 13. Pak planes bomb Afghan area.
- Sanker Rao Deo in Madras to enquire into charges against Ministers.
- Jan 14. Sarat Chandra Bose elected to Bengal Assembly.
- Bao Dai, ex-Emperor of Annam formally installed as head of the new State of Viet-Nam.
- Jan 15. U. N. Press Commission adopts resolution for development of news agencies.
- Jan. 16. Kashmir members take their seat in the Constituent Assembly.
- Constituent Assembly adjourns.
- June 17. Mr. N. R. Sarkar to act for Dr. B. C. Roy as Premier of W. Bengal during latter's two month's absence in Switzerland.
- June 18. Chandernagore goes to polls: Heavy polling in favour of union with India.
- New U. N. observers arrive in Kashmir.
- June 19. Rao Committee report on States' constitution published.
- June 20. The Big Four Foreign Ministers meeting in Paris reach agreement on Austrian Peace treaty.
- Yuvraj Karan Singh of Kashmir is installed as ruler in the absence of the Maharaja.
- June 21. British Ship bombed off Woo Sung.
- Gandhi murder case appeal confirms sentences.
- June 22. Agreement on Indonesia—Dutch troops to leave Jogjakarta.
- June 23. Govt. ban closure of major industries.
- Dr. Ram Manohar Lohia and others sentenced.
- June 24. Delhi protests to Ceylon against move to oust our nationals.
- Madras Entertainment tax Bill passed into law.
- June 25. Afghans seek British help in dispute with the Pakistan.
- June 26. Karachi talks on Evacuee properties end in deadlock.
- June 27. Mysore ruler signs supplementary instrument surrendering legislative authority to the Centre.
- June 28. Sardar H. S. Malik appointed India's Ambassador in Paris.
- Dr. P. C. Pillai appointed head of the Indian Liaison Mission in Tokyo.
- June 29. 19-Nation talks at Paris over the Dollar crisis. Sir Stafford Cripps addresses Ministers of Marshall Aid countries.
- June 30. Dr. John Matthai, India's Finance Minister leaves for London to attend the Finance Ministers' Conference of Commonwealth Governments.



TOPICS From PERIODICALS



THE WAY TO PEACE

Mr. Horace Alexander, the well-known Pacifist, writing in the *Aryan Path* observes that the true man of peace is the man who has rooted out of his heart all fear, even the fear of death, all self-love, all anger and hatred and bitterness and jealousy, all the subtle forms that love of power takes, all pride and complacency. Those who are afraid of the power of Moscow or of the Anglo-American bloc, all those who hate Capitalists or Communists or Muslims or Sikhs or Hindus or Christians, all who fear that truth may be destroyed, all who live in fear lest they and their families become destitute, all these (and are we not all in one or other of these categories?) still have some of the seeds of war in their hearts.

The true peacemakers, the true *satyagrahis*, according to the writer, are those who spend their lives, and who devise means by which others may spend their lives, in loving service to other men: not in self-righteousness, hardly even in pity for suffering, but in pure love for their fellow-men, if possible even in pure love for their enemies. They must learn what it is to be loyal, first and foremost, to all mankind, seeing in all men, whatever the colour of their skin, whatever their crimes of exploitation or of narrow selfishness, members of one brotherhood, children of one spirit. Such is the way of peace for mankind. Such is the way of life that those who hope to meet in India next winter will strive to foster. It provides the only sure foundation for peace. The development of this spirit will help those who are striving to create a superstructure of world Government.

ASIATIC COMMUNISM

Rich in human dignity but poor in technical skill the Orient can be won but not conquered, observes Robert Payna, an American authority on Asian affairs in a striking article in the *U. N. World* entitled "The Greatest Revolution in World's History." Concluding his survey the writer says "we are confronted with Asiatic Communism, which may and probably will follow a path opposed to Russian Communism simply because the problems that face Russia are so often dissimilar to the problems that face Asia. If Communism emerges in Asia, it will be as a result of our own moral weakness, for more than we imagine, the Asiatics are opposed to tyranny, and it is hardly likely that they will exchange the tyranny of one imperialism for that of another.

"Let us extend our authority over China," Senator Brewster recently exclaimed, forgetting that there is little difference between "extending authority over China" and rape of empire.

It is, in fact, still possible for the great powers to extend their authority, not by conquest, but by offering all possible resources of education to the Asiatic student. This authority would be of the kind that never relinquishes its hold or vanishes, for it is based upon compelling human motives; it is an authority that extends in both directions, compelling the West to an understanding of the East as assured as it compels the East to understand us.

If America desires seriously to see a free world, I would have thought that the problem of enabling Asiatic students to understand its mechanical and social techniques would have acquired paramount importance, for if America succeeds in establishing itself in the empire of their minds, it has gained the whole world by gaining them as future allies.

INDIANS SETTLED IN BRITAIN

Just as we have amidst us Anglo-Indians, there are in England a small class of people known as Indo-English—children born of Indian men and British women. Writing about these people in *Indian Affairs*, Bhikshu Nirmalananda says:

Lately I have been coming in contact with the Indians, who have settled in Britain. They are almost Europeans in customs and manners except for the feeling that they are Indians. Some have come here during their boyhood and have passed through various kinds of experiences. They are all self-made men. They have a vague idea of their motherland. A sight of one like me sends a thrill in them. I have come across Indians of various religions and communities. To them these differences are very superficial. There is a glow in their eyes when they talk of their boyhood and their village or town. Most of them—nay, all of them—have married European wives. They have children who are now grown up and are already fathers and mothers.

So far we knew only one such community in India with mixed blood, the Anglo-Indians. The term "Anglo-Indian" denoted only children of an Englishman and an Indian woman. We had not known that there is another class of people who can be called the "Indo-English." These are the children of Indian men and English women.

In a country like England with more than a hundred years of contact with India, there ought to be hundreds of families of this type, if not thousands. The Anglo-Indians came to prominence because of the father belonging to a class which ruled India. The other category I am referring to had no such advantage. So in the course of time they got mixed up with the general English population. This making up can again be traced to two causes. The first is poverty. They could not find the means to come back to their home with their family. The second is our own orthodoxy. We have all along been persecuting those that had taken alien wives. We never took into account human nature. We were complacent about our own righteousness. As a result of this short-sighted orthodoxy we have allowed thousands of our children to be absorbed in another nation. This loss is colossal in several respects. It is a great loss in the field of cultural contacts and broadening of the vision.

These children, born to an Indian father and an European mother, are Indians by birth and by right. No society, religion or government has a right to deny them their rights of citizenship in India.

I have met many youths of this type. They are Europeans at sight. But just talk to them a little sympathetically and with understanding. You will find the Indian sentiment throbbing in their hearts. They wish to go to India and claim

Indian citizenship. They are proud to be Indians. But they are afraid. The tales of social inequity, oppression of the orthodox and the insularity of the caste system all create misgivings. They are afraid that they will be treated as aliens in their own mother country.

Among this generation of youths are men and women of all professions. We were importing in India thousands of Europeans up to now to rule over us. Now we are supposed to be getting freedom.

Will we not show the same zeal to take back our own children irrespective of the colour of their skin as the other governments do? They will be of immense value to us in widening our outlook and enriching our culture. The government should do everything to dispel their fears and even go out of their way to attract them. They are charming in appearance, lovable in character and noble in bearing. When our new constitution comes into force and we declare ourselves a free nation; these children will be faced with a problem about their nationality. Will they be forced to declare themselves as Englishmen and English women by our short-sighted policy? We cannot afford to lose them. This is an urgent matter to be attended to. I wish the Congress has the strength to force the government to take the necessary action to save these children from being lost to India.

INDIAN SHIPPING

The official journal of the Indian National Steamship Owners' Association, *Indian Shipping* in an editorial entitled "Lessons of the Freight War" says that the outcome of the London Conference of India-U.K.-Europe shipping lines in May was "sorely disappointing to the Indian shipowners."

The journal states that India's case for a proper distribution of the carriage of the U. K.-Continent trade originating or terminating with India "was shelved by the Conference."

The journal declared: "Much news has not trickled through the mystery veil that has shrouded the discussions. But from reports available it appears that the Dutch have succeeded in getting 45 per cent. of the trade between India and the Continental ports as against their demand of 60 per cent. On the other hand, the question of the respective shares of the Indian and other ship-owners interested in the trade has been shelved. It will be a sad story if the freight war teaches the lesson that only an aggressor can get what he wants."

INDIA'S CONTRIBUTION TO THE WORLD

Herbert E. Schablin, writing in *India and Israel*, observes that the "decimal system" and the "Zero" are Indian inventions that have revolutionised the world. Without this decimal system, the "marriage" of fire and iron could never have led to anything like the present stage of technical development whilst science could not have advanced very much beyond the stage reached in the Middle Ages.

How few of the Western engineers who today build turbines for India's hydro-electric works ever remember that it was India who forged the weapon which made the calculating of these turbines possible? And how few ever known that there were Jews who, a thousand years ago, carried the "zero" from India to Arabia and thence to Europe?

The zero was not the only important part of Indian civilisation to come to Europe through Jewish intermediaries. It has been proved that Chess found its way from India to Persia.

We have no information how Chess came from Persia to Arabia and thence to Europe. The fact is being stressed, however, that this game was popular between European Jews when hardly known yet to Gentiles and from this some authorities have concluded that in all probability, Chess came all the way from India to Europe by way of Jewish intermediaries.

Very little has been done so far in studying the effects of Indian folk-lore and Indian tales on European civilisation. Joseph Jacobs has shown that from a single collection of Indian tales known under various names as Fables of Bidpal, Fables of Pilpay, Khalilah-wa-Dinnab, etc., no less than one tenth of all the fairy tales current in Europe are derived.

The particular collection of tales has been translated into 38 languages in 112 different versions. Other collections of Indian tales have appeared at an early date in Europe as for instance the *Book of Sindbad* and the *Disciplina Clericalis* whilst a wealth of Indian themes have made their way westwards in the greatest collection of tales ever compiled, the *Arabian Nights*.

The Jews of Arabia, being merchants, took to the new mathematical system like ducks to water. For the benefit of his European co-religionists the Jew Ibn Dawud, known in Europe as John of Seville, translated Muhammed-al-Khwarizmi's treatise on Applied Indian Arithmetic into Latin.

The translation became widely known in Europe and its title *Algorism* served for many centuries to denote the mathematical operations explained in the book. Whilst the standard work on Indian Arithmetic was originally written by an Arab and translated into Latin via Hebrew by Jews, the standard work on Indian Geometry was originally written in Hebrew by Abraham-bar-Hiyya and translated into Arabic as well as into Latin by Jewish scholars. The Latin translation, called by its author *Liber Embadorum* was effected by Plato of Tivoli, a friend of the above-mentioned John of Seville.

The *Algorism* and the *Liber Embadorum* eventually opened the way for the developments which today have brought television within reach and have solved many of the riddles of the Universe. Through Jewish intermediaries we are told the vitality and energy of the West was blended with the ancient knowledge and civilisation of India and the way was opened for the eventual victorious advance of a world civilisation. Yet one might wonder whether Es-Saffah would have sent his Jew and whether Ibn Dawud and Plato of Tivoli would have written their books had they known that their efforts would one day lead to the greatest blot on the West's by no means untarnished veneer of civilisation—the Atom Bomb.

PURIFYING CONGRESS

Writing in *Harijan* Sri K. G. Mashruwala emphasises the necessity of purifying Congress. He deplores the development of group politics in Madras, Punjab, Madhya Bharat and other Provinces. "Let the Congress understand its responsibility and purify itself," he writes. "Intriguing and unscrupulous people must be made to seek their places elsewhere. It should be made difficult for them to stay in the Congress." Following Mahatmaji Sri Mashruwala prescribes certain tests for Congressmen. Active Congress members, he says, should take part in collective spinning, spinning at least two hanks a month, taking part in scavenging and in interdining with Harijans. Even these tests, he says, will not rid the Congress of undesirable elements. "But because its very simplicity is repellant to people who credit themselves with superior talents and ability for diplomacy many of them will seek some other political platform." Even though the non-conformists may be in a majority Sri Mashruwala thinks that a purified Congress will be able to resist them.

INDO-PAKISTAN RELATIONS

Sir Mirza Ismail, former President of the Nizam of Hyderabad's Executive Council and former Prime Minister of Jaipur, pleads for a quick agreement between India and Pakistan, in an article published in the *London Spectator*. "Even brief delay may prove disastrous," he says.

Sir Mirza argues that agreement is necessary for external and internal reasons. "The victories of the Chinese Communist armies, which now stand almost on the Burmese border, make it practically certain that the Red tide banking up in South-East Asia will soon threaten East Bengal (Pakistan) and Assam (India)." Only by the resolute and concerted effort of India and Pakistan can the danger from the East be met."

A close *entente* between the two countries is made necessary also by the clouds gathering over the North-West Frontier. "There are grounds for suspicion that Russia is behind the activities of the Afghan authorities, and that her object is to create widespread disturbances on the frontier in the expectation that the reactions on the Kashmir dispute will lead to inter-Dominion war".

Sir Mirza Ismail suggests that if tribesmen in Pakistan joined Afghanistan and Russia lent staff officers, planes and military supplies, "Pakistan could not repel such an onslaught and might be driven across the Indus. In the debacle that would follow, both Dominions might go down in ruin".

But, the article adds, "given an agreement under which India would pledge herself to support Pakistan in the defence of her frontier with Afghanistan, the storm clouds which now hover over the turbulent region would disappear. An early joint diplomatic approach to Kabul would probably improve the position".

Sir Mirza Ismail writes "In internal affairs likewise, there is dire need for a rapprochement between India and Pakistan, which are so dependent upon each other in matters affecting their internal economy. They must come together in at least certain essential matters or be prepared for ultimate disaster".

SOCIALISM

The only way to eliminate the evils of capitalism is through establishment of a socialist economy, accompanied by an educational system directed toward social goals. Dr. Albert Einstein, famous scientist declares so in the first number of *The Monthly Review*, "an independent socialist magazine", published in New York.

Professor Einstein writes in the magazine that "crippling" of individuals is the worst evil of capitalism.

"Our whole educational system suffers from this evil," he says. "An exaggerated competitive attitude is inculcated into the student, who is trained to worship acquisitive success as a preparation for future career."

Through establishment of a socialist economy the means of production are owned by society itself and are utilised in a planned fashion.

A planned economy, which adjusts production to the needs of the community, would distribute the work to be done among all able to work and would guarantee a livelihood to every man, woman and child. The education of the individual would attempt to develop in him a sense of responsibility for his fellow-men.

Nevertheless, planned economy as such may be accompanied by the complete enslavement of the individual. The achievement of socialism requires solution of some difficult socio-political problems:

How is it possible to prevent bureaucracy from becoming all-powerful and overweening? How can the rights of the individuals be protected?"

THE INDIAN REVIEW

"THE INDIAN REVIEW," (12 ss.), published by G. A. Natesan & Co. in Madras, contains a number of interesting articles. This *Review* is level-headed in its policy and provides a fine example of decorous constructive journalism. Its format is neat and its proof reading is commendably good. Readers who appreciate an unbiased survey of the political panorama will find it in *The Indian Review*—*Illustrated Weekly of India*.

FUTURE OF CONGRESS PARTY

The *New Statesman* suggests editorially that "for the good of India and the normal working of representative democracy, it is obvious that the Congress, as an all-embracing nationalist party, ought now to break up." "With the achievement of independence, its work is done."

The *New Statesman* asserts that "the salutary event in the recent political history of India has been the break-away from the Congress of the Socialists."

They will have to fight with scanty funds on two fronts, against the Congress and the Communists. Their chief asset is that, though they differed sharply from Gandhi in theory, they learned more from him than any rival group about the duty of personal devotion and simplicity in daily life. They have the first condition of success, integrity.

India's prospects would look brighter if Jawaharlal Nehru, who used to hold their creed, were among them. His personal prestige and his charm have made him a figure in world politics, but with the Congress machine behind him, which he cannot control what opportunity has he of realising the ideal that once inspired him?

India will keep the freedom she has won, only if there emerge to lead her men and women who will set every other consideration aside to achieve a social transformation. The danger that faces the Congress is that it may as the years go on, become a totalitarian party closely on, resembling the Kuomintang. If it drifts in that direction, the Communists, sooner or later, will win the impoverished and disillusioned masses."

The paper goes on to say that the Congress has not done enough to appease big business, while the workers and in some regions the peasants too are losing confidence. Some disillusion is inevitable, it thinks but it also attributes responsibility to the Congress. "The discipline taught by Gandhi was forgotten when the Congress won power without a rival to check it or criticise it. It flung itself on the sweets of office and scrambled for the rewards of its years of sacrifice."

THE POWER OF YOGA

In a featured article in the American magazine, *Life*, Winthrop Sargeant writes about a visit to the "Holy Man of Tiruvannamalai" and says Sri Ramana Maharishi was India's answer to most of man's problems.

Sargeant discusses the power of *yoga* in relation to a claim he had heard that the defeat of Hitler could have been achieved by thought transference.

Describing a visit to the Maharishi, Sargeant says, "Sri Ramana's views correspond exactly with those propounded in the Gita. His life of austerity, his renunciation of all worldly desires, his contemplative serenity, his unshakable peace of mind, are all part of the traditional requirements of the Hindu sage."

Sargeant concludes his article thus: "The average worldly Western man might point out that Sri Ramana's way of life is all right for sages, but offers little help to the fellow who is trying to pay the rent."

"These are some of the differences that have always divided East and West. And India's progressive and industrial leaders are very anxious to-day to teach India the secrets of the West's material advance, and to wipe out the poverty, disease and social inequality of her 'phenomenal world' by other methods than pure contemplation. Probably they are right, and even Sri Ramana would not deny the temporary validity of their aims."

"But the *yogi* takes a longer view—The world is not going anywhere in particular. The only thing that is certain is the indestructibility of the human soul, which strives eternally towards ultimate union with the all-pervading essence known as *Brahman*."

"Sri Ramana's universe is ruled by a power that has long guaranteed the futility of all earthly ambition. According to Hindu theology, Sri Ramana himself is identified with the power. Accepting these premises, anybody can work out the equation. It may not be what the Western mind calls 'realistic'. But it is certainly not illogical."

Personal advertisement in a U. S. paper—Young Republican woman would like to marry young Democrat. Object: Third party.

THE CO-OPERATIVE MOVEMENT IN INDIA

A considerable quickening of the pace of co-operative movement in India has been a pronounced feature of economic development during the war and the post-war years. This is brought out in a special article in the *Agricultural Situation in India* for April.

Improvement has been noticed both in the number of co-operative societies as well as in membership, in the organization of multi-purpose societies, industrial co-operatives and marketing co-operatives, and the impetus was provided by the circumstances caused by the phenomenal rise in prices as a result of war and subsequent political and economic developments. In many places the co-operatives offered the only defence to the consumer against black-marketing and exploitation. Again, the drive for economic self-sufficiency has opened up fresh avenues of enterprise for the co-operative organizations.

As compared with 1938-39, the number of co-operative societies in India increased by 41.0 per cent in 1945-46, the number of members by 70.6 per cent and the working capital by 54.0 per cent.

The most notable advance is in respect of the consumer's movement.

The number of retail societies in Madras, which of all the provinces has registered the greatest advance in this form of activity, rose from 85 in 1938-39 to 16,888 on June 30, 1947, with membership exceeding 5½ lakhs and share capital touching nearly a crore of rupees.

A drive for organizing consumer's stores has been launched in other provinces also.

Another noteworthy development is the organization of multi-purpose societies.

There were 6,692 such societies in U. P. in 1945-46 and 264 in Bombay. The Central Provinces had 172 multi-purpose co-operative societies in 1947-48, which, in addition to other functions, also acted as agents to Government for distribution of consumer's goods and agricultural requirements like iron and steel. Madras has a scheme for the organization of multi-purpose societies in three of the firkas selected for intensive rural reconstruction of work in the Province.

The jurisdiction of each society is proposed to be restricted to a single village.

ASSIMILATING THE STATES

Yet another step forward has been taken by the States Ministry in the process of integrating the States by the proposed amendment to the Covenants that now govern their relations with the Centre. It is expected that the Centre will have adequate say in the administration of these States Unions in order to ensure the necessary degree of uniformity of legislation and administration. In the great majority of States Unions, says *The New Democrat*, Central advisers will be a relief to the people at large from the petty factions which would come to power in the name of responsible government. But, in some of the more advanced states like the South Indian states, where responsible government has attained a respectable scope, the people may not easily put up with what may look like direct rule from Delhi.

And who can find fault with them, if they insist that the benefits of democratic rule must not be the monopoly of the provinces? There can, however, be no valid objection to a general widening of control powers beyond the three subjects agreed to at the time of the accession.

The Centre's powers in relation to the States must again approximate to those in relation to the provinces, but never more. Immediately there can be advance in the matter of taking up all matters pertaining to defence, foreign affairs, currency, communications without allowing local influences to meddle with the all-India pattern.

Let the assimilation process be quick, but not hurried, warns the *New Democrat*. Let the available forces of progress and democracy in the States Union be encouraged, not stifled.

Let us avoid costly follies like the inefficient administrative machinery in many of the States; but let us also help such machinery to improved efficiency at reduced cost to the tax payer. For, in all these cases, it is higher and better democracy we are after, not just bureaucratic efficiency.

BUSINESS WEEK

We have in the *Business Week* a budget of interesting notes and news on a wide range of topics covering Finance, Banking and Insurance, Commerce, industry and Agriculture, besides comments on contemporary business matters and regional surveys of business news. Altogether the 'weekly' which is published in Madras is a welcome addition to journals devoted to the dissemination of facts and news of interest to businessmen in India.

INDIANS OVERSEAS

South Africa

CITIZENSHIP BILL IN S. AFRICA

The South African Citizenship Bill making a domicile of five years instead of two years necessary for Commonwealth citizens to acquire Union citizenship, passed its third reading in the South African House of Representatives on June 28 by 76 votes to 68.

The passage of the Bill, which had been strenuously opposed by General Smuts (United Party), was loudly cheered by supporters of Dr. Daniel Malan's Government.

The Bill has since been passed by the Senate.

JOINT MOVE FOR R. T. C.

It is learnt that India and Pakistan may soon make a joint move for talks with South Africa on the treatment of their nationals in the Union. Pakistan and India had the same attitude towards this question, and joint action would carry more weight than independent protests, it was stated.

Three-Power talks would be in accordance with the latest resolution of the United Nations General Assembly which suggested round-table discussions by the three Dominions before the question was reopened by the United Nations.

DR. DADOO'S PASSPORT

The Transvaal Supreme Court at Pretoria dismissed on June 13 the appeal of the South African Minister of the Interior Dr. T. G. Donges, against the judgment compelling the restoration of the passport of Dr. Y. M. Dadoo, President of the Transvaal Indian Congress. Dr. Dadoo's passport was confiscated by the South African Government in September last year as he was about to leave for Europe to attend the United Nations session in Paris.

He was granted a Court Order in the Pretoria Supreme Court restraining the South African Minister of the Interior, from preventing his departure.

He reached London, but failed to get to Paris because the French Government refused him a visa. He has since visited Eastern Europe, and is now in India.

Ceylon

REMITTANCES FROM CEYLON INDIANS

The Government of India have directed the Indian High Commissioner in Ceylon to convey their concern to the Ceylon Government over the 'harassing regulations' governing the system of remittance by Indians to their dependents in India, it is authoritatively learnt.

It is suggested that the distinction between estate and non-estate labour should be dropped and all Indians should be allowed to send reasonable amounts to their dependents in India under a simplified procedure.

The Indian High Commissioner has further drawn the attention of the Ceylon Government to the discriminating treatment accorded to Indian nationals *vis-a-vis*, the nationals of sterling area countries who are allowed to remit freely upto £50 per month.

Admitting that exchange control may be justified to prevent capital transfers under the guise of remittances, the Government of India are understood to have informed the Ceylon Government that it should not be used as a means to oust Indian nationals from Ceylon.

Burma

INDIAN EMBASSY'S APPEAL TO REBELS

The Indian Embassy in Rangoon has urged the rebels in Burma to release immediately Indian nationals as "they are compelling to take up military service or work for any armed group."

In a broadcast message over Rangoon Radio the Embassy said that news had been received from Taungoo, Karen stronghold in Central Burma, and other rebel-held areas that Indian nationals had been "pressed into service and compelled to carry on certain tasks against their will" by the rebels.

The Embassy appealed to the insurgents that these Indians be permitted to go to places of safety as they were subjects of a friendly neighbouring country and entitled to the fullest protection.

South East Asia

DR. B. V. KESKAR'S TOUR IMPRESSIONS

In a recorded interview broadcast from Calcutta station of All India Radio on his recent visit to South-East Asian countries, Dr. B. V. Keskar, India's Deputy Minister for External Affairs, said that the objects of his visit were twofold:

Firstly, to study the functioning of various Indian missions in the South East Asian countries, which had been functioning for about 15 to 20 months, and secondly, to study the conditions of Indians living in those areas. Moreover, there was also the necessity of making personal contact with those countries which no Minister since India won independence had done.

Giving his impressions, Dr. Keskar said he had found the Indian mission doing "splendid work", specially in view of the conditions now prevailing in those parts of Asia. They were, he said, short of staff and were not provided with sufficient amount of money by the Government of India.

Replying to a query about the situation in those countries Dr. Keskar said that though on the whole the situation at Singapore was "quite alright", it was "far from normal" in Malaya.

He said that the Indian labourers in Malaya were in "bad conditions." One of the difficulties was that the labourers suffered from the disadvantage of being indentured labour.

Another thing that was troubling the Indians in Malaya, was the question of nationality. The Malayan federal citizenship did not give the right to nationality and that was one of the reasons why Indians in Malaya were hesitating whether to accept the Malayan citizenship.

CULTURAL CONVENTION IN SINGAPORE

A three-day South-East Asia Cultural Convention will be held in Singapore in July. It is being planned by Mr. T. K. Swaminathan, Organising Secretary of the Indian Colonial Society.

The object of the Conference, according to Mr. Swaminathan, is the advancement

of social, sociological, educational, economic and cultural contact among the peoples of South-East Asia. Discussions will take place mainly on the place of art in life, culture as a unifying factor of all races, travel as a fine art, sports as a medium of international amity, architectural ruins of South-East Asia and Chinese civilization and its influence on modern life.

Delegates from India, China, the Philippines, Australia, New Zealand, Fiji, Indonesia, Siam, Burma, and Ceylon are expected to attend.

East Africa

RACIAL POLICY IN E. AFRICA

"The Immigration Control Ordinance which seeks to restrict the entry of Asians in East Africa is but twin sister of the racial policy which is being pursued by the South African Government. The Ordinance, which is meant obviously to protect European interest, would very adversely affect the Indian settlers there and may even restrict the privileges which they enjoy at present." This disquieting note was sounded by Mr. D. D. Puri, President of the East African Indian Congress in the course of informal talks to a United Press representative in Delhi.

Mr. Puri arrived in New Delhi early last month to discuss the latest development in East Africa with the Ministry of External Affairs, Government of India and also members of the Congress High Command. Mr. Puri observed that on behalf of the Indian population in East Africa the East African Indian Congress had already submitted a memorandum to the Secretary of State for Colonies, United Kingdom, demanding removal of restrictions which the Immigration Control Ordinance sought to impose on the Asiatics. But this move on their part, said Mr. Puri, would not produce the desired effect on the British Colonial Office unless it was backed by their National Government in India. "My principal object in coming out to India", observed Mr. Puri "is to persuade the Government of India to take up our cause."

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

FUTURE OF FOREIGN POCKETS IN INDIA

Sri Aurobindo has expressed his view unequivocally that Chandernagore, Pondicherry and other French Settlements in India should become one with India and India would become the spiritual leader of the world. This was revealed by a spokesman of the Ashram on the eve of the Chandranagore referendum, to the relief of a number of people who were anxious to follow Sri Aurobindo's lead in the matter.

"Neither the French nor the Portuguese possession in India could have separate existence from the Indian Union" said the Congress President, Dr. Pattabhi Sitaramayya.

Foreigners come and go if they are not absorbed in India's civilisation. We remain for ever. Need we assure our brethren and sisters in Chandernagore and the other French and Portuguese Possessions that their future will be in their own hands, and shaped according to their declared will?

This plebiscite cannot annul or confirm the birthright of the inhabitants of these areas, who are the bone of our bone and the flesh of our flesh, to remain one and indivisible with India.

THE INDIAN FISCAL COMMISSION

"The primary task of the Fiscal Commission just appointed is to formulate for the consideration of Government a new fiscal policy in the light of the many changes that have taken place in the country's economy since the last Commission reported, and of fore-seeable anticipations," observed Sir V. T. Krishnamachari, Chairman of the Indian Fiscal Commission, at a Press Conference held in New Delhi.

The object of the Commission's enquiry, he added, was to increase national wealth. The Commission would approach its task on a basis "that will ensure maximum production in the country."

THE DIWAKAR COMMITTEE

The Diwakar Committee dealing with the question of the abolition of the practice of reference to castes, sub-castes, sects and communities in Government records and forms and recognition of such distinction in public services, has set up a Sub-Committee to examine the replies received from various provincial and State Governments.

The Sub-Committee has been asked to make recommendations on how soon and how best such reform could be effected, taking into consideration the ways and means of ameliorating the conditions of backward people, which may be conducive to the ultimate disappearance of classifications of castes and communities in Government services and records.

The Sub-Committee, comprises Mr. R. R. Diwakar, Dr. P. R. Deshmukh and Dr. Baksbi Tek Chand.

CONSTITUTION FOR STATES

The problem of fitting the States in the general framework of the Constitution is engaging the serious attention of the States Ministry.

The Rau Committee, which was appointed by the Constituent Assembly to draft a model constitution for the States, has submitted its report to the States Ministry. The Committee assumed that the Indian States would accede to the Union in respect of all subjects and concurrent lists and, therefore, had followed the provisions relating to the Provinces contained in the Draft Constitution of India.

The Ruler is defined as the Head of the State, deriving his position from the will of the people, with whom resides sovereign power. The executive power of the State, according to the report, should be vested in the Ruler. Just as the Governor of each Province is to be appointed by the President, the Ruler or the Rajpramukh is to be recognised by the President.

PT. NEHRU'S APPEAL TO PEOPLE

Pandit Jawaharlal Nehru, Prime Minister addressing a two-day Session of the Delhi Political Conference on June 19 said that he had come to feel that more contact with the people was desirable. "I want to get more chances to address the people, whether at big or small meetings, here or elsewhere in the country, in order to understand their difficulties and to tell them what I have to say."

The Pandit referred to the recent by-election in Calcutta and said that it was wrong to belittle the result. It showed that the people in that constituency were angry either against the Provincial Congress in West Bengal or the Provincial Government. It behoved the Congressmen to find out what this was due to and whether people felt similarly in other parts of Bengal.

Pandit Nehru continued that the time had come to take stock of things and make a concerted effort to revitalise the Congress organisation. He deplored the slackening of enthusiasm among Congressmen who, in some Provinces, were indulging in petty squabbles. The tendency which had been growing of expelling Congressmen for misconduct or dereliction of duty, instead of winning them over, as was done by Mahatma Gandhi, was regrettable.

The Prime Minister warmed up when he said that if they could not strengthen the Congress it would be better to wind up the organisation, instead of allowing it to go into disruption by stages. He felt there was no other party or power which could take the place of the Congress and said that if the Congress weakened there would be chaos and disorder.

Referring to the criticism levelled against the Congress, Pandit Nehru said that he welcomed it, but he thought it should be balanced. He affirmed that they were in Government as representatives of the people and would resign when they felt they had lost that representative character. He asked for the co-operation of the people with the Government and said that they should not look to them merely for solving their difficulties.

Pandit Nehru said that it had been tentatively decided to declare India a Republic on January 26 1950 after the new Constitution had been adopted in October this year. The preparations for elections, which were going on might take some time and it might not be possible to hold them before the winter of 1950, about, 15 months hence. However, he was eager to find out in the interim period, if this could be done, what the people felt towards the Congress and the Government and their policies. . . .

Agreeing with the suggestion that it was necessary to have economic freedom with political freedom Pandit Nehru said that without protecting the political freedom from any attack they could not go forward in the direction of economic freedom.

MR. TRYGVE LIE ON NEW TRENDS IN WORLD POLITICS

Mr. Trygve Lie, Secretary-General, United Nations, in a speech at Lake Success on June 12 emphasised the role and the rapid rise in the influence of the peoples of Asia and Africa in the United Nations.

"The days of empire and colonialism," he said, "are fast coming to an end in Asia and its people are finding that the United Nations is a powerful ally in their march forward to equality and independence."

The attention of the world has been focussed so completely on the so-called East-West conflict that developments of even greater long-range significance for the world have been largely overlooked.

These developments, Mr. Lie said

were the rise of many people of Asia and Africa from a position of dependency toward equality in the world, and the movement to make the extension and observance of human rights everywhere a major concern of the international community.

Mr. Lie said there were only eight Asiatic and African countries among the 50 that founded the United Nations of San Francisco.

Since then India and the Philippines have become fully independent—more countries—Pakistan, Burma, Thailand, Afghanistan, Yemen and Israel have become members of the United Nations.

I have called the role of these countries because it dramatises the rapid rise in influence of the peoples of Asia since the United Nations was established,

PARLIAMENT AND THE BUDGET

Important changes in the procedure for passing the general budget by the Parliament of the Indian Union were outlined in the Constituent Assembly on June 8 by Dr. B. R. Ambedkar, Law Minister and Chairman of the Drafting Committee.

These innovations will enable Parliament to exercise much stricter financial control and debate the budget more thoroughly than at present. Parliament will not be limited by a "deadline" for applying the guillotine.

The revenues of India, Dr. Ambedkar said, would be pooled into a "consolidated fund" and provision would be made for appropriation by acts of the legislature in place of certification of items of expenditure by the President. Parliament, which would sanction particular items of expenditure would also be the authority to certify what was to be done with the money.

ADMINISTRATION OF KASHMIR

In a Proclamation issued on June 20 Maharaja Hari Singh authorised his son to carry on all his functions in regard to the Government of the Kashmir State during his temporary absence. The Proclamation says:

Whereas I have decided for reasons of health to leave the State for a temporary period and to entrust to Yuvaraja Karan Singh Bahadur for that period all my functions in regard to the Government of the State, I hereby direct and declare that all powers and functions whether Legislative, Executive or Judicial which are exercisable by me in relation to the State and its Government including, in particular, my right and prerogative of making laws, of issuing Proclamations, orders and Ordinances, of remitting, commuting and reducing sentences, and of pardoning offenders shall, during this period of my absence from the State be exercisable by Yuvaraja Karan Singh Bahadur.

THE CHANDERNAGORE REFERENDUM

By an overwhelming majority, Chandernagore voted for merging in the Indian Union. The following are the figures: 7,473 for merger and 114 for continuing under the French Union. Twenty-one votes were declared invalid.

The referendum passed off very peacefully on June 20. More than 60 per cent of the total electorate of 12,194 exercised their franchise.

TRAVANCORE-COCHIN UNION

The States of Travancore and Cochin form one State with a common Executive, Legislature and Judiciary as from July 1, 1949. The present Ruler of Travancore Sri Bala Rama Varma, will be the first Rajapramukh, and will hold office during his life-time.

A special feature of the Covenant, entered into by the Rulers, is the provision for the administration of Devaswom (maintenance of temples.)

It will be an obligation on the part of the covenanting State of Travancore to contribute from its general revenue Rs. 50 lakhs every year towards the Devaswom Fund, out of which a contribution of Rs. five lakhs will be made towards the expenditure of Sree Padmanabhaswamy Temple at Trivandrum, the Deity of the Ruling family in Travancore.

Likewise, the Administration of Devaswoms in Cochin and the management of the properties and estates under the Devaswoms Department will vest in a Board known by the name of the Cochin Devaswom Board.

MYSORE CONSTITUTION

A new chapter in the constitutional history of Mysore will be ushered in with the abolition of the post of Dewan on August 7, 1949, and the further democratisation of the system of Government with the election of Mr. K. C. Reddy, Chief Minister and Mr. K. Hanumanthiah as Leader and Deputy Leader, respectively, of the Congress Legislature Party in Mysore.

SARAT BOSE FOR W. BENGAL ASSEMBLY

Mr. Sarat Chandra Bose was declared elected to the West Bengal Legislative Assembly from the South Calcutta constituency. He polled 19,080 votes against the Congress candidate, Mr. Suresh Chandra Das, who secured 5,780 votes.

Mr. Bose contested the seat on behalf of the Socialist Republican Party, of which he is the Founder-President.

The other candidate polled as follows: Dilip Kumar Choudhury (Democratic Vanguard) 51.

MOVE TO ABOLISH EXAMINATIONS

The bane of school life, "examination day" may disappear for the 11-year-olds in London. The London County Council is planning to abolish the common entrance test, in arithmetic, general knowledge and English, at the same time that the Education Ministry's scheme to change the examination system for the school certificate comes into force in 1951.

At present, before promotion to a secondary school, a boy or girl of 11 undergoes a written examination. The results, coupled with an assessment of the child's ability and attainment, decide the future school.

Replacing the examination will be a record book kept throughout pupil's school years. These are already in use in L.C.C. schools but it will not be until about 1951 that any will be complete enough to take the place of an examination. The L.C.C. has already abolished examinations for entry, at the age of 13, to secondary and technical schools.

SCHOLARSHIPS FOR STUDENTS ABROAD

The Government of India have decided to revive the overseas scholarships scheme in a modified form as from the coming financial year. The modified scheme is largely based on the recommendations of the Overseas Scholarships Committee, which was set up by the Ministry of Education under the chairmanship of Dr. B. C. Roy, to scrutinise the working of the scheme operating since 1945, with a view to making recommendations for its improvement.

The main objective of the modified scheme will be to send persons for training abroad in subjects, facilities for which are not available in India, partly to ensure improvement in the standard of instruction and research in the country itself, and partly to meet the needs of the Central and Provincial Governments. Only such persons will be sent abroad as can be absorbed in specific undertakings, in operation or planned, on their return.

The scope of the scheme has been extended so as to meet the requirements not only of Government Departments and of Government-sponsored industry, but also of educational institutions like universities and research and technological institutions. The needs of public utility concerns will also be taken into consideration.

The choice of scholars for training under the new scheme will be mainly from among persons who have spent some time in a Government organisation, an educational institution or a public utility concern, and who are recommended for selection by their employers. On return from abroad, they will be expected to serve their parent institutions.

EDUCATIONAL PROGRESS IN BOMBAY

The great strides made by education in the Bombay Province in the year 1947-48 are reviewed in a Press Note issued by the Bombay Government last month. About 3,000 institutions have been added during the year and the number of students increased by 4.61 lakhs. The total amount spent on education during the year exceeds 12 crores of rupees.

Educational institutions in Bombay number 26,910, an increase of 2,917 over last year. The strength has improved to 25,75,859—an increase of 4,60,954. Out of 21,657 towns and villages in the Province 14,104 possess schools. The average area served by school is 5.4 square miles as against 5.7 in the preceding year. The percentage of male students under instruction in all kinds of institutions to the male population was 15.71 as against 14.18 last year. The corresponding percentage of female students is 7.65 as against 5.11 last year. There are 86 Arts and Science Colleges in Bombay, 29 professional colleges and 109 technical and industrial institutes, 1,199 high schools and 21,084 primary schools. Admissions to professional colleges are made purely on merit irrespective of class or creed or community. Seven per cent of the seats in the medical colleges have been reserved for backward communities and two seats for South African Indians.

JUDGMENT IN GANDHI MURDER CASE APPEAL

The Full Bench of the East Punjab High Court on June 21, allowed the appeals of Dr. Sadashiv Parchure and Shanker Kistayya and acquitted them of all charges in connection with the Mahatma Gandhi Murder Case. The appeals of the remaining convicts have been dismissed.

The case of Gopal Godse was recommended to Government for clemency.

Mr. Justice Achchuram in a separate judgment has recommended the case of Madanlal Pahwa for consideration of the desirability of commuting his sentence of transportation for life. The other Judges, Mr. Bhandari and Mr. G. D. Khosla have disagreed with this recommendation.

The appeal arose out of the judgment of Mr. Atma Charan, Special Judge, Red Fort, Delhi, who on Feb. 10 last had sentenced Nathuram V. Godse and Narayan D. Apte to death for the assassination of Mahatma Gandhi.

OFFENCES AGAINST MANKIND

The United Nations International Law Commission has completed a draft code of offences against the peace and security of mankind. It has also gone into the question of creating an international judicial organ for the punishment of exponents of genocide—racial destruction.

Rapporteurs, we are told, will be appointed to report on both items to the Commission. The Commission will now go on to form a code of international law principles recognised in the Charter and judgment of the Nuremberg Tribunal.

JUDGES OF THE HIGH COURT

The Constituent Assembly adopted on June 7 some of the controversial articles relating to High Courts in the States.

The Assembly fixed the retiring age of a High Court judge at 60 years and prohibited him from practising in any court. It also decided against appointing additional judges to cope with temporary increase in work unless the previous consent of the president was obtained.

RECIPROCITY OF PENAL LAW

The Human Rights Commission at its sitting on June 6 barred reciprocity of penal law by adopting Article 14 of the Draft Covenant on Human Rights which reads: "No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence under national or international law, at the time it was committed", cables the PTI Correspondent at U.N. headquarters.

A. U. S. proposal to apply the Article to State enactments was defeated on the ground that the individual rights of men rather than the duties of a State were the more important element.

The Article was adopted against the background of the Nuremberg trials to which both direct and indirect references were made.

Mrs. Hapsa Mehta, India, said the paragraph was vague. The punishment of "war criminals", she said, was usually dealt with "by the victorious Powers" and, therefore, it was out of place in the Covenant.

THE SUPREME COURT OF INDIA

The Constituent Assembly, at its sitting on June 14, decided to empower the Supreme Court of the Indian Union to hear appeals against a sentence of death passed by a High Court in reversal of an order of acquittal by a lower court.

Dr. B. R. Ambedkar, Chairman of the Drafting Committee, described this provision as being in accordance with the "enlightened conscience of the modern world and of the Indian people" that a man condemned to death ought to have right to one appeal at least.

The Supreme Court will also hear appeals which are certified by High Courts to be fit ones for appeals, subject to the rules made by the Supreme Court. This power which is at present confined to the High Courts of Bombay, Calcutta and Madras will now be extended to all High Courts.

Parliament may by law confer on the Supreme Court any further powers of appeal.

EXPORT TRADE

India's Commerce Minister, Mr. K. C. Neogy sought the advice of the Export Advisory Council in putting an end to "recklessness, rapacity and dishonesty" in the handling of foreign trade that "has been sabotaging the country's interests."

Addressing the fourth meeting of the Council, the Minister referred to serious complaints from abroad of dishonest practices which have affected the quality of our exports, and said: "In certain countries these practices are taken openly to reflect India's national character. It would be an evil day if a mentality appropriate to the gambling den were allowed to dominate any section of those who handle the foreign trade of India."

The Minister said that besides unsatisfactory quality, other factors operating against expansion of exports were; higher domestic demand and prevalence of high prices.

"The time has now come when we should deliberately assist the gravitation of commodities from internal consumption to exports by positive measures calculated to reduce domestic consumption at least temporarily," he said.

TAXATION POLICIES

In a memorandum to India's Prime Minister, Pandit Nehru, the Federation of Indian Chambers of Commerce and Industry emphasises that private enterprises taken over by the State and new industries started by the Government should be managed by Companies formed under the Companies Act.

The memorandum says:

"Unless those State enterprises are made to run absolutely on the same footing as private undertakings, there is a danger of the interests of consumers being not safeguarded."

Criticising the "conflicting taxation measures, and fissiparous and even anarchic tendencies in the field of provincial finance," the Federation warns that the Prohibition policy, and the abolition of Zemindaris and Raising would have serious repercussions on the country's financial stability.

UNIFORMITY IN SALES TAX

The Committee of the Federation of Chambers of Commerce and Industry, in a representation to the Government of India, has drawn its attention to the "adverse repercussions on the trade and industry of the country" caused by the sales tax policy of the Provincial Governments and has suggested the necessity of adopting uniform legislation in this respect "in the interest of social justice and economic unity of the country as a whole."

The Committee urged the Government not to lose any further time in the matter of ensuring that the Provincial Governments agree either to the Centre taking over the sales tax or accept the principle of adopting uniform measures in respect of sales tax.

The Committee's first preference is for bringing the sales tax under the legislative and administrative spheres of the Government of India subject to the return of the receipts to the Provincial Governments on some agreed basis.

EXPORT AND IMPORT

The Commerce Minister, Mr. K. C. Neogy, defending the restrictive import policy of the Government of India, appealed to traders to co-operate in bridging the "serious gap" between exports and imports.

He justified the revision of the Open General Licence, and added that such changes were inevitable in keeping with general economic fluctuations in the world. He cited the instance of Canada, which had changed her import control measures 10 times in 14 months.

He appealed to industrialists and importers to explore the possibilities of getting their requirements from Sterling and soft-currency countries. He disclosed that under OGL mostly essential goods, and not luxury articles were imported. Imports of machinery goods had increased, mostly from the United Kingdom, he added.

WOMEN DELEGATES FOR U. N.

Mrs. Renuka Ray, one of the members of the Indian Delegation to the United Nations General Assembly interviewed in London, said that greater harmony might be achieved among the nations of the world if there were more Women Delegates at Lake Success. She added,

"I believe that with a greater proportion of women in the General Assembly and in the Committees, there would be a more human approach to world problems."

A member of the Indian Constituent Assembly and Vice-Chairman of the All-India Women's Conference, Mrs. Ray declared: "This is the first General Assembly I have attended. I was struck by the fact that there were only four Women Delegates and two or three Alternate Delegates among all the 58 nations. I am not saying that the nations should send women there just because they are women. But I do contend that women of ability should not be barred because they are women. So far as Indian women are concerned, they have been better represented in the General Assembly, on the Human Rights Commission, and on the various world organisations than the women of most other nations."

SOCIETY OF WOMEN GEOGRAPHERS

Active membership now about 325 is limited to "travelled women who have done distinctive work whereby they have added to the world's store of knowledge concerning the countries on which they have specialized, and have published or produced in permanent form a record of their work," states the Society's annual Bulletin.

Corresponding members, about 60 women in some 40 countries, fulfil the requirements of active membership but reside outside the United States and Canada.

Officials of the Society announce they are now trying to locate a number of the corresponding members with whom contact was lost during the war. The Society also has a small number of associate members who are "widely travelled women interested in furthering all forms of geographical exploration and research."

MILITARY TRAINING FOR WOMEN

A batch of nine women professors to be trained as officers of the Girls' Division of the National Cadet Corps arrived at the Delhi Cantonment last month.

Hailing from East Punjab, West Bengal and the C.P., these teachers have since been undergoing training at the Rajputana Rifles Regimental Centre under the direct supervision of the O.C., Lt.-Col. Sarup Kalaan. They are Miss B. K. Dhillon, Miss S. K. Grewal and Miss K. Razdan of the Government College for Women, Ludhiana; Miss M. Dey, Miss N. Sinha and Miss I. Dutt of Lady Brabourne College Calcutta, and Miss T. D. Potdar, Miss P. Gautam and Miss S. Madura of the Central College for Women, Nagpur.

The programme of their training includes P. T. and drill, experience in driving military vehicles and motor mechanism, knowledge of wireless-signalling, radio-telephoning and Morse telegraphy, operation of telephone exchanges and visits to Service installations and establishments. They are also being given lessons in first-aid, home-nursing, hygiene and sanitation and air-raid precautions. Soft-ball, volley-ball and swimming are included in their recreational activities, and they are given opportunities of developing organizational capacity.

BEAUTIFUL WOMEN

Princess Niloufer of Hyderabad, Princess Durra Shevar of Berar, Princess Aysha and the Maharani of Jaipur, are named as four of the 10 beautiful women that Antony Beauchamp, the London fashion photographer, has photographed, says a UPI message from London. The rest of Beauchamp's list are all women of the stage: Vivion Leigh (English), Eunice Baily (English) Mrs. David Niven (Swedish), Hazel Court (English), Michele Morgan (French) and Marie Schell (Switzerland).

CONGRESS OF WOMEN

The International Alliance of Women is having its Fifteenth Congress in Amsterdam, 18th-23rd July. The Dutch Society for Equal Citizenship is the affiliated Society in Holland and is going ahead with organization plans.

WORLD GOVERNMENT MOVEMENT

An association called the Indian Association for World Federal Government, was formed at a meeting in New Delhi on June 12.

The Association, it was stated, would propagate the idea of One World Government. Mr. Ananthasayanam Ayyangar, Deputy Speaker of Parliament, was elected provisional President.

Acharya Kripalani, Srimathi Kamaladevi Chattopadhyaya and Mr. Arthur Moore are among the twelve members elected to the provisional Executive Committee to assist the President in scrutinising the draft constitution of the Association.

It was suggested at the meeting that India should be represented at the world Movement Congress which is to be held in Stockholm in August next.

The idea of One world Government mooted by Mr. Henry Osborne and some other members of the British Parliament, it was explained at the meeting, had already found support in the provinces of Bombay, Madras and Bihar.

The movement has among its slogans: "World-wide anarchy can be ended by world-wide Government" and a "World Government is the only alternative to war."

Lord Boyd Orr, who recently visited India, is the present President of the World Government Movement.

POPULATION OF THE WORLD

The total population of the world was approximately 2,320,000,000 in 1947—the latest year for which figures for the entire world are available—according to a report by the Statistical Office of the United Nations.

An examination of population trends between 1937 and 1947 reveals that the population of North America, as a geographic unit, has increased from 180,000,000 to 206,000,000, or by 15 per cent., while that for Western Europe, excluding Western Germany has increased from 207,000,000 to 218,000,000, or only by 6 per cent.

MOTTO FOR STATE EMBLEM

"Truth alone triumphs"—is the motto decided upon by the Government of India for inclusion in the State Emblem and Seal.

The motto in Devanagari script will appear in the scroll underneath the crest in the seal.

The motto has been selected as embodying the cardinal principle of Mahatma Gandhi and as being acceptable to men of all religions.

The State Emblem and Seal with the motto will be adopted with immediate effect.

INDUSTRIAL HOUSES

The Government of India have circulated a new scheme of industrial housing to the Provincial Governments, it is learnt.

The Centre is anxious that the execution of the scheme should commence immediately, so that the target of "one million houses in ten years" may be achieved.

The houses to be built will consist of two rooms with an area of 240 sq. ft., a kitchen, an independent bath, lavatory, verandah and courtyard. Each house, it is estimated, will cost about Rs. 7,500 in Bombay and Calcutta and will have a life of 35 years.

NEW POSTAGE STAMPS

The new series of postage stamps, known as the archaeological series, will be released in commemoration of the second Independence anniversary on August 15, 1949. These stamps will thereafter be in use simultaneously with the present King George series of stamps till the latter go out of circulation and are replaced by the former.

ULLOOR PARAMESWARA AIYAR

We deeply regret the passing of Mr. Ulloor S. Parameswara Aiyar, retired Dewan Peishkar, at the age of 72, at his residence in Trivandrum on June 15, after a prolonged illness.

Mr. Parameswara Aiyar was a scholar and author of several works.

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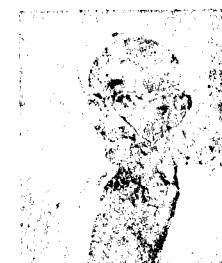
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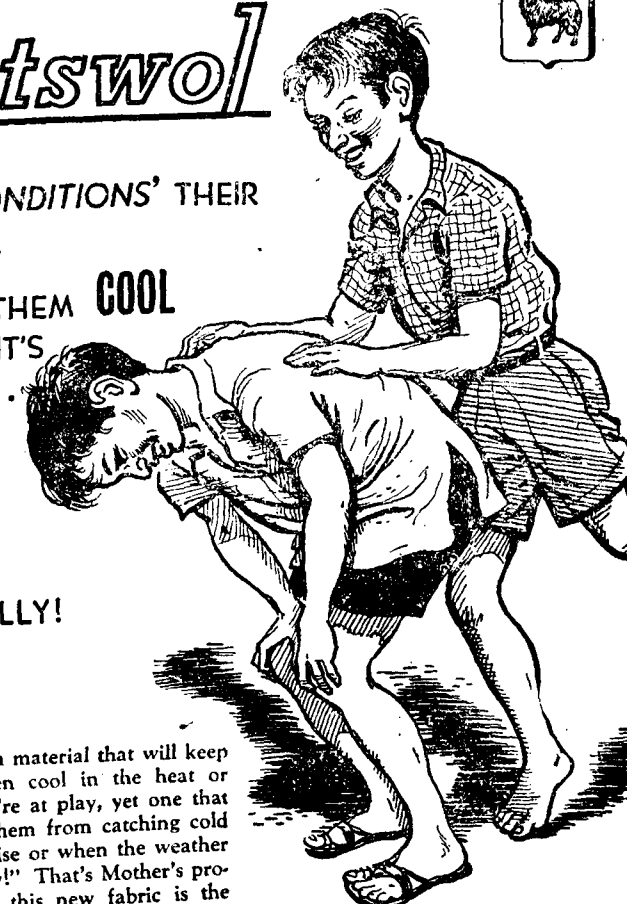
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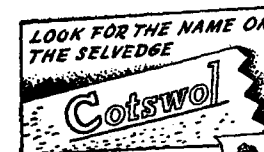
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