

The

INDIAN REVIEW

FOUNDED BY G. A. NATESAN

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NOVEMBER 1949

No. 11.

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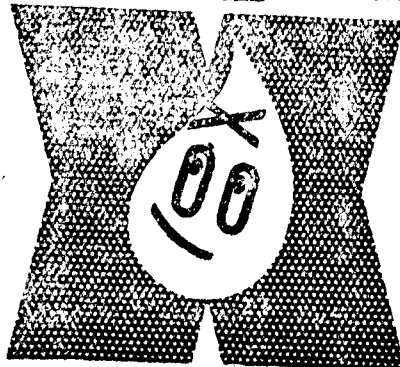
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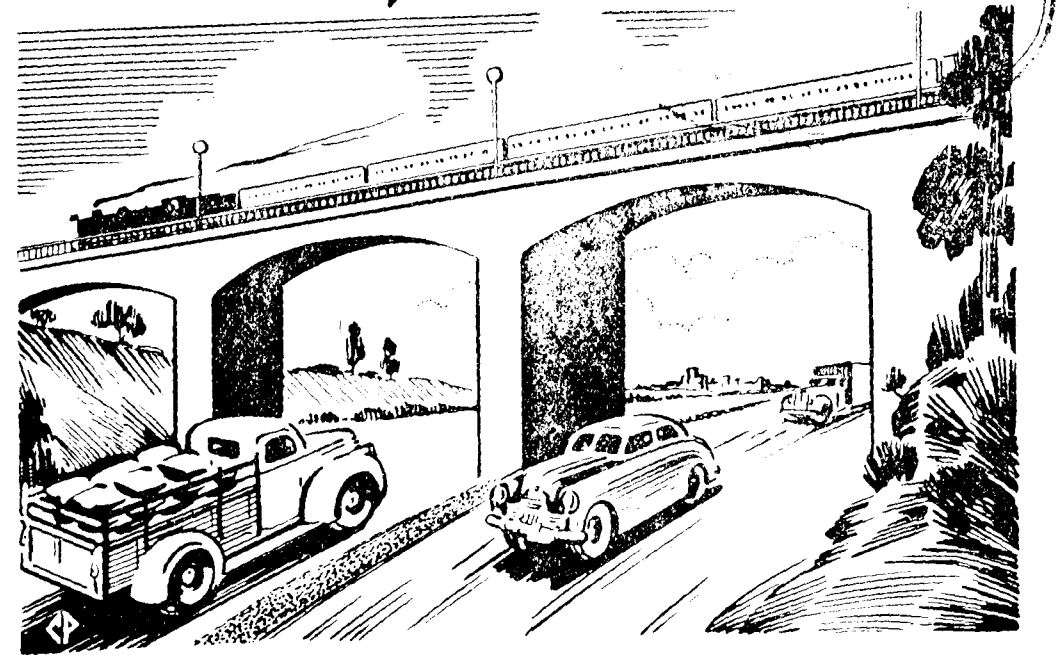
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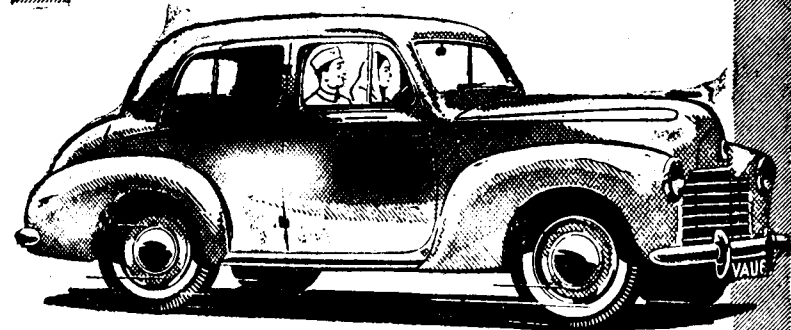
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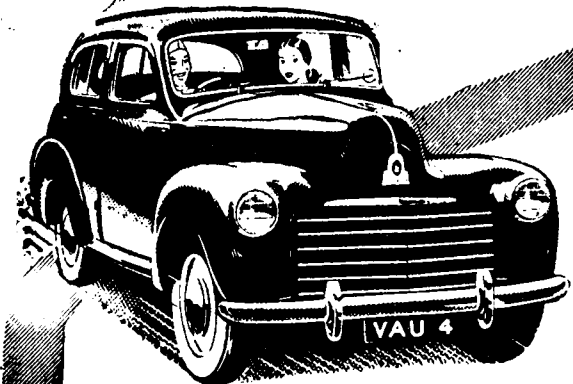
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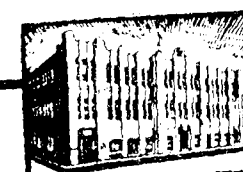
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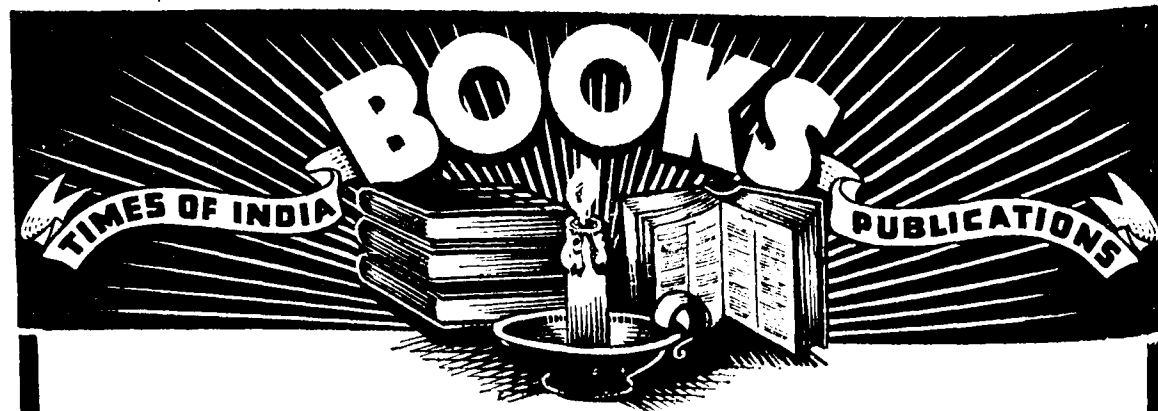
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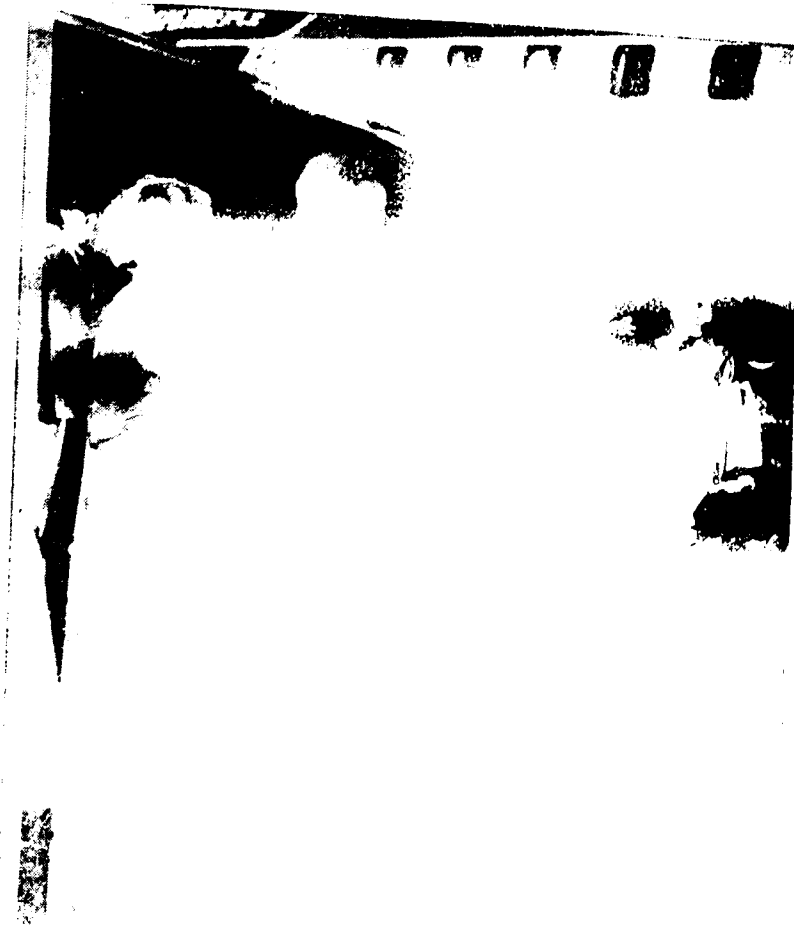
Crisis Government in the Indian Constitution

BY PRINCIPAL SRI RAM SHARMA

VERY few constitutions make provisions against their own unworkability. The Government of India Act, 1935, contemplated Indian refusal to work it and thus gave birth to Section 93, enabling the autocratic Governors to carry on the Government on their own when Government under other provisions of the Act seemed impossible. The draft constitution in its Section 188 simply paraphrased Section 93 limiting however the unfettered discretion of the Governor to carry on administration to two weeks but leaving it to the President, however, to make arrangements for a larger period. The clauses as passed recently limit the right to proclaim an emergency to the President and allow him to carry on Government under the proclamation for two months.

The debate that accompanied the passage of the Act indicated woeful ignorance of the place of emergency Government in a constitution as also of the way in which a constitution is worked. As the provision stands, the President is authorized to proclaim an emergency. When it was objected to that this would create personal dictatorship it was considered enough to assert that 'we intend' that the President should proclaim the emergency on the

advice of his ministers. What was considered to be a parallel provision in an English Act was cited as an authority that this would be so. It was conveniently forgotten however that English Constitutional conventions and English Common Law make it obligatory in England that, to be legal and enforceable, all orders of the formal sovereign be signed by a minister. We have not inherited the English common law nor English constitutional conventions. Nor is the President in the Indian Constitution the sort of 'formal' head of the Government that he is in England. He is an active member of the Government using his personal discretion against the political judgment of his ministers, sending messages to the legislature obviously over their head and suggesting amendments to bills passed by the legislature under the direction of the Cabinet. Nothing would have been lost if the President had been directed to act with the approval of the cabinet when he proclaimed an emergency. What members of the Constituent Assembly say to-day is not law. It has even been said in connection with another constitution that the greater part of the (constitutional) development has been away from the avowed intentions of the founders.'



Prime Minister Nehru is welcomed by President Truman as he leaves the "Independence", the President's personal airplane, upon arrival at National Airport, Washington, D. C. At the left is Mrs. Vijayalakshmi Pandit, sister of the Prime Minister and Indian Ambassador to the United States. At the right is Indira Gandhi, the Prime Minister's daughter.—*U.S. Photo.*

The British example cited differs in another way from its Indian copy. The emergency powers granted to the British Cabinet by the Emergency Powers Act of 1920 can only be invoked under the circumstances which the Act has carefully defined—threat to the supply and distribution of essentials of life. Further the powers thus granted do not extend to making strikes illegal or picketing an offence. The English proclamation, though made by the Cabinet, makes it necessary that it be communicated forthwith to Parliament if it be sitting; if it stands adjourned Parliament is to be summoned to meet within five days of the issue of the proclamation and is to continue sitting throughout the emergency. The maximum punishment for offences created under the regulations made for meeting the emergency is imprisonment for three months and fine of one hundred pounds.

The French state of siege was also referred to during the debate. But a state of siege in France can only be declared by the French legislature by passing a law. If the legislature is not in session, it meets automatically within two days of the proclamation by the President who can only do so on the advice of the Council of Ministers.

The powers of the American President as Commander-in-Chief were also trotted forth. The President of the Indian Republic would also be the Commander-in-Chief of the armed forces. It follows that if American interpretation of the constitution were to hold good in India, the Indian President would not need the emergency powers at all for taking the

measures that the American Presidents took without those provisions.

What has been rather inconveniently forgotten by the Drafting Committee is the very essential fact that in England, France and the United States, the legislature is sought to be actively associated with the executive during the emergency whereas the Indian Constitution does not do so. It visualizes personal dictatorship of the President or, on his behalf, of the Governor by associating an emergency with the impossibility of carrying on the government under the provisions of the constitution. Of course, it is Section 93 writ large!

The President possess certain other powers, which coupled with emergency powers, can be used by an unscrupulous person for establishing a personal dictatorship. He summons the legislature; he need not do so during the emergency. The Ministers hold office during his pleasure, he can dismiss them and appoint a Prime Minister dependent on him alone and having no majority in the legislature. The Hitlerian *coup-de-etat* is made easily possible.

It was also said that the President can be impeached for the violation of the constitution. But the emergency powers conferred on him and exercised by him in his discretion will not constitute a violation of the constitution. His power to summon and dissolve the legislature is not dependent on the ministers nor is his 'pleasure' to continue them in power or to deprive them of it. The power to impeach a President cannot be exercised during the emergency. By the time the emergency is over, a *coup-de-etat* may have made minciment of

the constitution. Dictators when once they assume power seldom leave chances of being impeached intact in the constitution.

These are not imaginary dangers. The Weimar constitution and its end are there as significant warnings. What was made possible there without some of the looseness which surrounds our emergency provisions can certainly happen here. It may be said that our Presidents will not play that game. Hindenburg was elected in Germany to defend the constitution and not to overthrow it. Prince Louis Napoleon was not made President in order to establish an empire. Democratic tradition is not even knee deep in India at present. Democracy is an infant in arms, barely two years old. It is

necessary therefore that all the precautions that are necessary in our peculiar circumstances should be taken to avoid that emergency government does not have the way to personal dictatorship. Deficiencies in 'Constitutional Conscience' here have at best to be provided by constitutional enactments. The present provisions scarcely make an attempt to do so. By implications they seem to distrust the legislature more than they do the formal heads of the Government. It is time that the drafting committee made up its mind about the sort of a constitution it is advocating. It cannot have the 'best of everything' for the simple reason that constitutions mix ill together and when they do they may produce an explosion.

What is Wrong with the Pound-Sterling ?

PROF. K. C. CHAKRAVARTI, M.A.

ENGLAND is faced with a difficulty which is essentially industrial and not monetary. There are commodities e.g. wheat, barley, tobacco, cotton, sugar, petrol etc., which are essential for her but which she cannot produce herself. She has to buy them from other countries mainly America. But this normally is no difficulty. A country may not produce all her requirements. She may as well import those articles from the country which produces them. But these have to be paid for and for paying them, England requires a large amount of American currency, the dollar. For England as for other countries, the problem is of dollar shortage. She requires dollars but dollars in suitable quantities are not available to her. Shortage of

dollars does not, of course, mean that America issues less dollar notes now than before. Dollar notes are quite plenty in America but the question is: How can England get them for buying her requirements? She can have dollars if America gives as loan, or if England disposes of her stock of gold and American investments or if she draws upon the reserve of dollars which she has piled up. But all these are temporary measures. England cannot receive the loans or dispose of her gold or draw upon her reserve of dollars indefinitely. These will soon be exhausted. The solution, therefore, lies in her ability to sell her goods and services to America. The supply of dollars which England so badly requires now for buying from America

those articles which she cannot herself produce, comes from those exporters of English goods to America. If the exporters sell more to America then there will be plentiful dollars in England and she can conveniently buy her necessities from America. It will also do if England can sell goods and services not necessarily to America but to some other country which in her turn sells goods to America. Suppose America buys nothing from England but buys jute from Pakistan or coffee from Brazil. England may sell her goods to Pakistan or to Brazil and get the currency of these countries. America has to buy jute and coffee. So she demands Pakistani and Brazilian currencies. Here England can offer her stock of Pakistani and Brazilian currencies and in return get American dollars with which she may buy goods from America. To-day unfortunately England can do neither. Once her industrial position was such that she could sell her manufactures and offer services by her banks, insurance companies, shipping etc. on a huge scale and could command a large amount of foreign currencies with which she used to buy food-stuffs for her working classes, raw-materials for her industries and articles of luxury for her rich inhabitants. Other countries were then industrially undeveloped. Today America is highly developed. Her manufacturing industries are flourishing, her banks, insurance and shipping companies are expanding; she has practically unlimited and inexhaustible mineral and natural resources; she produces foodgrains and raw-materials on a huge scale. Her phenomenal progress in science and technocracy,

her superb organisation of business methods and her unrivalled position as a producer of agricultural and mineral products, have changed the balance in her favour against the old world. Not to speak of atom bombs, bomber planes and battle-ships, the most ordinary things including textbooks, periodicals, chewing gums, shredded wheat, playing cards and looking glasses she can produce better and cheaper. Because of this American competition England is able to sell her goods and services on the old scale neither to America nor to other countries. The British export trade has dwindled and the market for her goods is considerably reduced. The result is that the value of the English currency formerly called the pound when it was convertible to gold, now called the sterling which is nothing but the name of the inconvertible paper currency of Great Britain just as we call our inconvertible paper currency as the Rupee, is falling in terms of the dollar. Let us see how this takes place. If at one time one pound exchanges for five dollars or to put it in another way, one dollar exchanges for four shillings, as both come to the same thing

$$£. 1 = \$. 5$$

$$\text{or } \$ 1 = 4 \text{ sh.}$$

and then Englishmen begin to buy more from Americans than Americans buy from England, the supply of dollars at London (which comes from the sellers of English goods to America) will be less than the demand for dollars (which comes from the buyers of American goods in England).

Exporters of English goods to America have claims on American currency *i.e.* dollars, but they have less, whereas

importers of American goods into England want to have more dollars because they have to send them to America for their purchases. Hence as a result of the interaction of demand and supply the dollar in terms of the pound will rise. This is so in case of any other commodity in the market. Hence instead of one dollar exchanging for four shillings as was the case previously, one dollar will exchange for five shillings or one pound will exchange for four dollars. The new rate of exchange will be

$$£. 1 = \$. 4$$

$$\text{or } \$ 1 = 5 \text{ sh.}$$

It may so happen that next moment the balance of trade may be in favour of England which means that Englishmen have sold more goods to Americans than the Americans have sold to England. The value of the pound then will rise and in this way the rate of exchange fluctuates according to day-to-day market conditions. There is usually a normal level centering which the fluctuation takes place and this normal level is determined, subject to certain qualifications by the internal purchasing power of the respective currencies. After all we accept our currency as well as foreign currency for what it can buy. If in England one pound can buy X quantity of goods and services generally and that quantity of goods and services can be bought in America with five dollars it means that one pound is worth five dollars. The rate of exchange of these two currencies will therefore always tend towards this figure, although there may be temporary fluctuations. Suppose, next, that the

purchasing power of the currencies in their respective countries has altered. During the war inflation in different degrees has taken place in all the countries and there is no reason why the rate of inflation should be the same everywhere. Let us suppose that the price level in America has risen from 100 to 200 and the price level in England from 100 to 400. This means that the purchasing power of the dollar in America has halved whereas the purchasing power of the pound in England has decreased four times, so that the new ratio of exchange between the dollar and the pound is

$$£. 1 = \$. 2\frac{1}{2}$$

$$\text{or } \$ 1 = 8 \text{ sh.}$$

If things are left to themselves and if there is no restriction or intervention on foreign trade, currency and exchange, the new ratio of exchange will come to this point. But in modern times Government seldom allows the rate of exchange to reach its natural level. Internally the pound is half of what it was formerly because due to the rising price level it buys half of what it did before; but the Government so manipulates that the pound externally exchanges for the same amount of dollar as before. In our hypothetical case on the basis of their respective purchasing power one pound is equal to two and half dollars but the currency authority maintains the exchange rate of the pound in terms of dollar as one pound equal to five dollars. Here is a case where the pound is overvalued. It is externally more valuable than it is internally. The pound buys less in goods and services in England but it commands

a larger amount of dollars when exchanged.

What gain does a country reap by keeping its currency overvalued and how can this situation be maintained for long? When for any reason, a country has to pay large amounts to foreigners in the foreigner's currency it is convenient to have the currency overvalued. Many countries have foreign loans and the loans with interest have to be paid in foreign money. Sometimes it is a question of prestige. The value of one's own currency has to be kept high, at least externally, even if internally it purchases less, because it adds to one's prestige. A country with a depreciating currency may be suspected and looked down upon. Here, in the case of England she has to buy certain goods from America and it is clearly advantageous for England if a smaller amount of her currency exchanges for a larger amount of American currency.

Suppose England buys tobacco, and cotton for ten thousand dollars. If the pound is over-valued she pays only 2000 pounds but if it is not over-valued, according to our hypothetical case she has to pay 4000 pounds. But it may be convenient to have an over-valued currency—while it is difficult to maintain the over-valued ratio. In this instance, we easily find that English goods are dearer in America and American goods are cheaper in England. An Englishman with one pound can buy only X quantity of goods in England while an American buys that amount of goods in his country with two and half dollars. This is because inflation in England has been higher and internal

purchasing power of the pound is reduced. But if the same Englishman exchanges his pound he gets five dollars with which from America he can buy double of X quantity of goods. The result will be that in the absence of any restriction and intervention on trade and exchange, more American goods will be sold in England and the demand for dollars relative to its supply will vastly increase. Where will the dollars, then, come from? Ultimately the supply of dollars must come from the exporters of British goods into America but the rate of exchange discourages British exports. The difficulty of the currency authority in England is that at this rate of exchange, Englishmen want to buy heavily from America and the demand for dollars is strong but that there is no supply of dollars in England as English sellers cannot sell their goods abroad. The British Chancellor of the Exchequer, then, has the following alternatives. During the war inflation took place and the purchasing power of the pound has diminished. Let the old rate of Exchange in terms of dollars be maintained but at the same time the internal purchasing power of the pound may be increased so that there will be equilibrium between the internal and the external value of the pound. But to increase its internal purchasing power means that the price level in England is to fall. Falling price level means deflation and it increases unemployment. After the war of 1914—18 England followed this policy of deflation with all the sufferings of falling prices and unemployment. This time this policy will not be advised by any. Another alternative

is to reduce the cost of production of goods without deflation and unemployment. If the cost of production is reduced England will be able to sell her goods abroad and with the exports, she can buy her requirements from the dollar area. This reduction of the cost means that newer machines and newer processes of production with the better organisation of business are to be introduced. This is a question of time and the rate of progress in technocratic improvement seems to be much slower in England than in America where it is phenomenal, or the wage rate of the labourers may be reduced, in which case the cost of production will be lowered. This hardly is desirable and the labour organisations in England will never support such a policy. The third alternative is to reduce the external value of the pound in terms of dollar to its natural level. This means devaluation of the pound. If the internal purchasing power of both the currencies justifies the rate of the exchange at £ 1 = \$ 2½, let it be the market rate. Instead of keeping the rate at £ 1 = \$ 5 let it be reduced to its natural rate £ 1 = \$ 2½. Obviously at this rate American goods will be dearer in England and she will not be able to buy her requirements of sugar, tobacco, petrol, etc., on the old scale. The price of these articles will go up and the British consumers will not be able to consume on the scale on which they do now. This means that the British people will have to lower their standard of comforts to which they are used. This the British Chancellor of the Exchequer is unwilling to do. It seems that without reducing the value of

the pound in terms of dollars in a straightforward way the currency authority will try, as so long it can, to maintain the higher value of the pound by some artificial restrictions on trade and exchange. England requires dollars to buy certain essential goods from America but has not the money to buy them because she cannot sell her goods there. However she can restrict American imports in such a way that only essential goods from America will be bought and the little amount of dollars she gets by her exports to America will be utilised in buying her requirements. The over-valued pound makes American goods cheaper in the English market. The government, therefore restricts imports but not by a general tariff. Importers are to submit their requirements and if the government is satisfied that the particular item is essential and should be allowed, then only the import will be allowed. The dollars which the country gets are utilised for importing only necessary and useful articles. In principle there is nothing wrong in this policy. Penicillin may be imported but not Rolls Royce Motor Cars. But the difficulty is practical. Opinion differs as to which item is essential and necessary and which item not essential. In issuing licences and permits petty officers exercise their discretion in their own way; the trade becomes so much irritating and vicious. It gives rise to corruption and bribery. After the war of 1914-18 Germany was faced with the same difficulty and she put restrictions on trade and practised exchange control and management with ruthless perfection and reduced it into a system.

For sometime England followed this policy of exchange control and maintained the higher external value of her currency. At last the external value of the pound in terms of dollars is reduced and brought to its natural level. Henceforth American goods will be dearer in England. There will be less imports and greater exports. Her prestige is affected and the standard of comforts with which the English people are used is a little lowered. But this was more or less inevitable. India kept her relative position with the pound unaltered but in terms of dollars, devalued its rupee. Practically India had no other alternative but to follow the pound. Besides the sterling balances her foreign currencies are mostly in sterling and her trade position with the dollar area is unfavourable. By devaluing the rupee American imports will be discouraged but it is doubtful to what extent her exports will increase.



CHILD WELFARE EXHIBITION IN DELHI

Picture taken at the Child Welfare Exhibition organised by the Indian National Committee of the United Nations Appeal for Children, held recently at the Lady Irwin College, New Delhi. The exhibition was opened by the Hon. Rajkumari Amrit Kaur, Minister of Health. H. E. Lt.-Gen. Sir Archibald Nye, U. K. High Commissioner in India, and Lady Nye at the United Kingdom section of the exhibition

Liberty and Authority in a Changing World

BY PROF. S. RAMASWAMI AIYER, M.A.

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FEW writers on political and social questions of our time have provoked and influenced thought in the measure that Bertrand Russell has. There is in all his writing a vigour of thought, an incisive and arresting originality and freshness of approach, a wit and a lucidity that are altogether unique. These qualities enable him to deal with the most abstract and difficult questions in a way which helps even the average reader not merely to understand but to come to conclusions for himself on the issues raised. True, now and again, there is also an apparent lightness of touch, a levity of tone, a tendency to reduce complex issues to a degree of simplicity so deceptive as to give almost the impression that those who fuss about their complexity are actuated by some sinister ulterior motives. But the public have shown themselves wisely tolerant of these minor mannerisms and vagaries of this most gifted and brilliant writer. His wide popularity as a broadcaster on issues of the gravest moment is due as much to the splendid clarity of his exposition as to the gay lightheartedness of his manner. Speaking to the invisible, quite possibly non-existent and incalculably miscellaneous 'radio' audiences of to-day is one of the new trials of our time. The task calls for qualities so unique that only a gifted few achieve success. There are those who shout platitudes into the 'mike' and there are those who rush rapidly through, with total disregard of the sentence-accent as of their invisible listeners, 'packed' theses on serious subjects. It is indeed a mercy that we can 'switch off' and leave such 'talks' to waste their sweetness in the desert air. Bertrand Russell, however, as these lectures* show, has a blend of just those qualities which make listening to him as pleasant as reading his written work. Seldom has even Russell been as direct,

informal and lucid on a serious theme as here. And Russell's well-known, though somewhat gaily irreverent detachment from credal and institutional loyalties (a sign of excellent physical and moral health in Russell, as in all of us) makes him exceptionally stimulating on the particular issues he discusses in these lectures, the first of the Reith Lectures recently instituted by the British Broadcasting Corporation. These lectures, given as part of the famous Third Programme of the B. B. C., were repeated over the Home Service of the B. B. C. and had such a wide welcome that they have now been made available in a permanent form. The reception the lectures have had is more than a tribute to Russell's rare gifts, it is a sign of the growing anxiety of all classes of people to find their intellectual bearings in a changing, yea, a crumbling world.

The fundamental problem to which Russell addresses himself in these lectures is, as he says on p. 11, "how can we combine that degree of individual initiative which is necessary for progress with the degree of social cohesion that is necessary for survival." Inevitably, Russell's discussion of this age-old problem invites comparison with the classic discussions of it by Mill, in his essay 'On Liberty' and by Locke, in his 'Second Treatise on Civil Government,' and by a great many others. Whether or not the occasion or the audience for which the lectures were designed compelled it, Russell's treatment of the subject seems in comparison with for example, Mill's essay, rather thin. Mill and other thinkers of the nineteenth century Liberal school wrote for an audience more peculiarly inclined than we, in our time, are, to take these issues seriously and to evaluate them with painstaking earnestness and intellectual integrity. Russell's manner, in these lectures, as in his famous Brains Trust performances, is that of a casual and informal commentator, talking in asides almost, rather than that of a systematic expositor of a thesis.

* AUTHORITY AND THE INDIVIDUAL: Reith Lectures by Bertrand Russell, George Allen & Unwin Ltd., London.

There is, in the result, a deceptive impression of superficiality, and almost of triviality, left on the mind, on a first reading. But though Russell does not give or purport to give a systematic exposition of the chosen subject, there is a great deal of serious thought in these addresses, expressed not merely with the splendid rational clarity of the English (or shall we say, the French) eighteenth century, but with the stimulating provocativeness, the breezy argumentativeness and wit characteristic of Russell. And besides, the subject is of the first importance. It is almost literally a matter of life or death to us of the present time. We stand precariously poised in a world in which the menacing rumblings of yet another war can be heard. The growth of communism, especially in Eastern Europe and South-East Asia and the menacing spread of social disorder and economic misery over wide tracts of a world already torn to tatters by the fell hand of war at its cruellest compel us to reassess our values and reinforce and sustain our faith in those values which endure the merciless tests of our time.

Russell, in stating the problem in the form in which he does it in the opening lecture, might seem, to some, to be uncritically preoccupied with the ancient threat to the freedom of the individual man presented by the state, which worried the thinkers of the liberal school of nineteenth century England. Though we have travelled far enough in time to recognize the need of both individual freedom and social organization, the problem has hardly been finally solved. Indeed one of the most disquieting features of the present time is the menacingly new conception of freedom itself, of which Soviet Russia is the armed missionary. The thinkers of the nineteenth century, and particularly Mill, were anxious to maximize individual freedom, in the sense of absence of restraint from the State. The State as they conceived it, was more a necessary evil, than a positive agent of social welfare, a hinderer of the hindrances to the good life rather than the deliberate and all-

powerful organizer and planner and conscious controller of the nature and extent of individual well-being. Freedom had a moral and spiritual meaning and the creative use of freedom in the moral, intellectual and spiritual spheres was to them, the highest fulfilment of human personality. But today, to the wise as to ever-growing numbers of the semi-instructed and to extraordinarily large numbers of the wholly uninstructed, freedom is the knowledge of necessity. And paradoxically the growth of bureaucracy under fascist, socialist or communist systems of Government, asserting an omniscience never claimed by the most authoritarian and arrogant of ancient despotisms and dictatorships, is actually welcomed by them as investing freedom with a more valuable 'positive content.' Mill and his school felt that only by the limitation of social restraint to the barest minimum could the individual grow to his full stature. They realized the need of a measure of social co-operation for enabling the individual to contribute constructively to social progress but their conception of progress itself was something different, in its essence. The good individual, rather than the good society, was the primary end. Society was a means, though an indispensable means.

Russell traces the historical background of the question with telling brevity, pointing out how the sphere of individual freedom inevitably diminishes, (though hardly with the mathematical exactness which he seems to see in the process) with the enlargement of the size of the community. The force of custom, sufficient as it was to ensure cohesion, though of a rather minimal kind, within a tribe, is ludicrously inadequate in relation to; the large modern aggregations of peoples, organized in political frameworks of varying kinds, and spread over vast stretches of space, sometimes over entire continents. The apparatus, enormously complex and menacingly efficient, of physical coercion (which lies, however, mostly skillfully concealed behind the modern State, except in times of civil commotion, external war or internal

economic crisis) is a logical necessity of the size of modern social organization.

As Russell shows, not merely is this apparatus a necessary consequence of the growth of social organization, it is a condition of survival. Indeed a system of Government transcending even National States and embracing the entire world is no longer to be regarded as a poet's dream but is the sole condition of security and safety in the modern world.

The threat to individual freedom arising from the wide extension of the sphere of Government and from the New Despotism of modern bureaucracy is there. Laws passed by parliaments of elected representatives to-day invade many spheres hitherto jealously guarded from such encroachment, as a matter of personal honour and sacred, as a matter of principle. Worse, they are reinforced by a formidable, and largely unintelligible mass of 'delegated' executive legislation and orders. The sphere of social action, in these days of planning, is inevitably, if somewhat alarmingly, wide. But the aims and objectives of modern social action have also changed enormously. Indeed it is the truly tremendous change in the aims of social organization and collective action that has compelled the immense and almost revolutionary transformation and enlargement of the machinery of the State. There is nothing radically unnatural in this development. The desire for concerted and fruitful social functioning is as natural to man as the desire for creative individual self-expression. Indeed, the real problem in social engineering is to secure such an adjustment of the stresses and strains in social construction as would make the individual gladly accept the demands of social cohesion and feel none the less secure and free to pursue his more essentially personal aims. As Russell implies in the course of his argument, there is no natural antagonism between authority and liberty though there is, between authority and anarchy. But somewhat inconsistently, Russell seems to suggest that there was more real liberty in small, primitive communities. The liberty and

scope for the personal initiative available in a rather small community are doubtless valuable and have played no mean part in the achievement of some of the more exquisite values of civilization, as in ancient Greece. It is also true that the modern State is an enormous and greedy Leviathan and far the most formidable of modern man-eating monsters. The crippling limitations, the detailed inquisitions and the vexatious extensiveness and intensity of modern bureaucratic regulation of individual lives seem indeed a formidable prison house for man. That they breed a sense of individual insignificance fatal to individual creative endeavour and that they generate a widespread and potentially dangerous sense of frustration and futility making for social instability are true also. But science and the growth of civilization released forces which operate not within small areas or groups but over the entire world. It is too late to stay the march of time or of science. We cannot any longer bid the coming one world stay far away, in the fancy of the idealist, poet or dreamer. Economic laws, political necessity and scientific discovery have wrought out a formidable new unity of the entire world which every war renders only more real! The truth is that the process of social enlargement is not in itself a liberating or an enslaving process. It is all a question of the bias or twist given now and again to the working of this process of seemingly inevitable evolution. If modern governmental regulation seems more oppressive in its incidence than ancient tribal custom, it is not due to any inherent quality of wicked meddlesomeness on the part of Government. It is rather because, in the complex and difficult conditions to-day, we have been compelled to leave much to be done by Government which men either cared for little or did for themselves in primitive society. Russell fails, we fear, to take account of the fact that we enjoy to-day (and care to have) a more rational freedom than our ancestors did. And we run no risk to-day of being stoned to death for a breach of tribal

customs or taboos. Individual eccentricity is more often ignored than ridiculed, and is seldom punished except by the publicity which the sensational press affords it occasionally, in its attempt to give savour to the bored lives of its large, leisured clientele.

The decline of liberty is not therefore exclusively, as Russell seems to think, a function of the size of the social structure. Many other factors have been at work, not all of them evil. National patriotism, religious and cultural idealism and the desire for a higher level of material well-being have played a powerful part in enhancing the authority of the State. But these and other similar factors have developed rigidities and tensions in the social fabric which today threaten its existence. The Party system, for example, was designed not to destroy individual freedom of thought or action but to organize like-minded men into a coherent instrument of constructive activity in a democracy. But its latter-day functioning has been, in almost every democratic country, destructive both of true democracy and of individual freedom. Secular religions like communism have come into existence which exact a degree of obedience and blind conformity which neither the State nor the Church even claimed before. The strangle-hold that communism secures over the minds of its followers is the most formidable threat there is to our cherished ideal of individual freedom. Inquisitions and excommunications, auto-da-fes, compulsory genuflection before the new Czar of all the Russias—all the formidable apparatus of spiritual coercion formerly wielded by the Church are in operation in the communist-controlled world today, with a deadly efficiency that one quails to think of! Russell is vividly aware of the monstrous challenge to the dignity of humanity implicit in the claims and schemes of Soviet Russia. It is however comforting to be assured by him that formidable as the dangers confronting us today are, there are radical weaknesses in the Russian moral and material techniques that will ruin their

monstrous conspiracy against human freedom and progress.

Discussing the aims of Government in the fifth of these lectures Russell would appear to imply that justice itself, and not merely its economic implications, is a recently developed purpose of Government. This is far from accurate. Indeed even Plato, in *The Republic* as Russell himself says in his *History of Western Philosophy*, was mainly concerned with the question of justice. But it is undeniable that the economic implications of the ideal of social justice have come to the forefront only recently. And this would seem to be rather natural, for it is only in comparatively recent times that the concentration of wealth in comparatively small groups of men has raised social dangers compelling a radical reconsideration of the whole question. Oddly enough, the effect of the incessant modern preoccupation with the economic aspect has been favourable neither to individual liberty nor to social peace so far.

Russell says further, 'Justice has come to be interpreted as equality.' Does he accept that current interpretation? We would have been glad to have Russell's views on the insistent mischievous confusion created by the formidable propaganda in favour of an ideal of equality which threatens peace and progress and freedom all round. Russell doubtless wants the limits of equality to be borne in mind. But what are the limits? What is the true meaning of equality? In what spheres is equality to be maintained? Russell briefly states the case, rather self-evident though, against the equality achieved by the universalization of poverty among individuals as among nations. But the issue of equality is surely urgent and important enough to merit fuller discussion than is afforded here. Incidentally we should like to know on what authority Russell says that the art of writing would never have been invented if there had been no economic injustice in Egypt and Babylon. This kind of generalization, like that

which T. S. Eliot has ventured on recently in his defence of classes and castes as essential to the growth of culture, has no scientific validity, as it doesn't seem to rest on adequate, conclusive evidence. It is however something to be thankful for that notwithstanding the remarkable journey Russell has made towards a Rightist standpoint in this regard, he recognizes that "there is no necessity, with modern methods of production, to perpetuate economic injustice in industrially backward nations, in order to promote progress in the arts of civilization."

Russell realizes that a world Government is indispensable to-day. But, he asks, and rightly, what are the chances of such a society holding together, in the absence of the cohesive force of the fear of external attack? Are self-interest and the pursuit of the collective good strong enough as impulses of human conduct to sustain the coming World Government? Inevitably some form of world Government, loose and remote in the beginning but gradually exerting real power, will take the place of the international anarchy that prevails still in spite of the lessons burnt into us by two world wars. But what of the new dangers that that might bring in its train, asks Russell. "We might create inadvertently, a new prison house, just perhaps but none the less joyless and spiritually dead", he fears. The impulses to adventure, to unregulated individual action, to experiment for oneself with life, give life its chief value and indeed it savour. How shall we reconcile the preservation of this indispensable instrument of progress, *viz.*, the mental and moral freedom of man with the need of universal peace? Russell says the answer lies in devolution, the world government leaving matters not affecting the prevention of war to national governments and national governments leaving matters of local concern to local self-governing agencies and all authorities, (*i.e.*) the world government, national governments and local authorities leaving man free in respect of his mental and moral life. It is refreshing to find the age-

old Hindu ideal, revised and re-affirmed by Gandhiji in the form of the principle of decentralization, thus recognized as the principle which will save society.

In the concluding lecture on Individual and Social Ethics, Russell, reiterating that progress is dependent on the utmost degree of individual freedom and individual initiative, stresses the need of personal morality to guide free man, in his conduct. Obviously acceptance of the moral code of the community by man is not enough. Man must be eternally vigilant and discriminatingly critical in the obedience he yields to the rule of his class or society and must distinguish between custom and law. It is only natural that Russell should say that very much stronger grounds are needed to justify disobedience of a law than for disregard of conventional morality. The religious reformer would place the individual conscience above the law and claim for the universal moral law primacy over the law of the State. But the historical study of the growth of "morality" is a disillusioning experience and would support Russell's stand. Even so, the greatest advances in the moral sphere have involved disobedience both of law and of custom. Russell, who has travelled quite a distance since he wrote *Roads to Freedom* and *Justice in Wartime* thinks civil disobedience would become a duty but rarely. His confidence in the wisdom and good sense of modern legislatures and Governments seems to have recently increased enormously and not with much reason! But Russell is right in saying that respect for law, though not an absolute principle, is one of great weight. Even so, discriminating disregard of law and custom will, as often in the past, be indispensable to the moral as well as social progress of mankind.

The performance of public duty is not the whole of what makes for the good life; there is also the pursuit of private excellence. . . . "Without civic morality, communities perish, without personal morality, their survival has no value." That is splendidly put indeed. But what is Russell's view of the end of this pursuit of

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personal morality? Doesn't this ideal ignore altogether the essentially spiritual nature of man? Is the vigorous and fearless assertion of individual moral freedom to have no higher justification, no loftier purpose, transcending mere human law and human limitation? Is the struggle for freedom worth while at all, except in the context of the need of the spirit in man to realize and fulfil itself, untrammelled by the limitations and inhibitions of the temporal process? Russell, as his *Freeman's Worship* shows, is obviously not to be regarded as reconciled to a purely secular view of the problem of human moral freedom. But the entire western school of philosophy to

which Russell belongs has rather lopsidedly concerned itself with this secular aspect. Truly the problem is but an aspect of the vital issue of ends and means with which eastern thought has been, down the ages, and indeed right up to Gandhiji, comprehensively and continuously concerned. It is perhaps not too much to ask Russell, who asks men to comprehend and control those natural forces that they embody in themselves with some of the terrifying skill which they show in handling those that are outside of themselves, to set about the task himself and give us, here, as in many other matters of moment, a stirring lead.

The Lilycroft Open-Air Nursery School

BY DR. M. HAFIZ SYED

LIKE an obelisk overlooking the whole city towers the huge chimney of Lister's mill, one of the largest textile factories in the world. Huddled around it are rows and rows of ugly back-to-back cottages, crowded with children, yet drab and drear, with never a blade of green nor a bit of garden.

The surrounding thoroughfares are noisy day and night with heavy traffic: 'buses, huge mill lorries, traction engines, motors, and carts—all fraught with danger to child life. Such is the immediate environs of the Nursery School, though, oddly enough, within half a mile is the best residential part of the city. The Nursery School draws children and parents from both, with the happiest results. Many of the parents are factory workers or are in some way connected with the factory—weavers, spinners, doffers, dyers, engineers, labourers, carters, book-keepers, overlookers, managers,—thus representing very different grades inside the mill.

BUILDING AND EQUIPMENT

Set well back from the road, Nursery School and garden are like a veritable oasis of green, of quiet and of beauty.

Mothers entering say, "Well, now who would have believed it! and right under the chimney too!" Or again, "it is funny, but you always seem to have the sunshine here!" And so we have, for the school faces due south, trapping every gleam of sun both summer and winter, strengthening and straightening rickety limbs, bringing roses to pallid cheeks and a sparkle to pretty eyes.

The school, looking more like a large house, is simply built, bungalow-fashion, overlooking a garden. On the sunny south side the walls are formed of glass folding-doors which are thrown wide open to light and air. A verandah runs the entire length of the building, its glass roof lets in the light, but keeps out the rain. Adjoining the verandah is a broad asphalt "run," then lawn, garden borders, and children's tiny gardens where they plant and tend bulbs and flowers. Roomy, bright playrooms face the garden and trees. Thus there is ample space for plenty of movement to develop sturdy little limbs.

There are large strong toys to pull and push—carts and wheel-barrows are served for what the children call locally a "fitting"

(when nursery furniture has to be moved about) Then there are fine engines made by interested fathers; motors, swings, a rope ladder for climbing, a large playhouse, empty boxes and tubs, wooden blocks and gardening tools. There is also Montessori balance-board or inclined plane for the more adventurous, and the ever popular "sand pit." Here chubby brown youngsters serve up ice-cream sandwiches, "peas and pies," and other delicacies to their hearts' content, or play at "Morecambe Bay."

Everything in the Nursery School environment is thus designed for activity of body and, through the body and the senses, the mind. One sees all day long busy, happy little people engrossed in their own very important affairs. Activity means development, and concentration leads to direct character training.

We have occasionally had a child brought from a home where the mother works and leaves the child for some old woman to "mind". Such children do not know how to play. They remain passive or frightened, almost stupid for a time. Such was Ronnie, who had been tied all day with a strap to a table leg; and Irene, who had been tightly fastened up in a chair, so that at two years old she could not walk. In another case the mother brought her little Rosie and said, "Teacher, you will look after my little Rose, won't you? She is all I have now. You see, my first was drowned in a wash tub whilst I was away at work. My mother was too old to mind her properly. There was no lovely nursery like this where we lived." Poor mother! Rosie is well cared for now.

The School accommodates sixty children of from two to five years old. About 60 per cent are from homes where mothers go out to work. We have factory workers, charwomen, housekeepers, waitresses, book-keepers, laundresses, lady doctors, a city alderman, and a magistrate among the mothers. Over and over again they express their relief from anxiety and say how much better they can work, knowing

their little ones are cared for and happy at the Nursery School.

All those who can afford pay 2s a week for food. Unemployed parents and widows have considerable reduction or in some cases pay nothing. In some cases the richer parents pay the fees of the poorer ones!

THE SWIMMING BATH

The north side of the building is occupied by kitchen, cloak room, tiny lavatories, and bath-room, with miniature swimming bath and showers, hot and cold water, etc.

Each child has his own private peg with his name, his towel, toothbrush, and toilet accessories. Do you wonder he shows great pride in ownership? Any morning one may hear shrieks of delight from the bath-room. Here, in the long, shallow bath, twelve little water nymphs, boys and girls, splash about in great glee. Their beautiful naked bodies are a delight to behold, so softly rounded, so supple and lithe, the despair of an Angelo! They "swim" and "float", play motor boat, mermaids, ducks. Floating toys—fishes, ducks and boats—help in the fun, and the little nymphs must finally be chased out. The water is warm, but a cold shower under the "rain", and a brisk rub with warm towel obviate any chance of chill. Delicate and ailing ones are massaged with oil. This water play stimulates circulation and digestion, and acts as a fine skin tonic. The Nursery mothers, who are so fine in co-operation, have made a rota, and help in turn every morning in the bath-room. They, too, are learning lessons. They tell us how it has taught them to train their children in self-help, how to be more patient, gentle, consistent, in their handling of the children. Thus mothers and teachers co-operate and mutually help each other.

Again, mothers, who in ignorance overburden their little ones with too many garments or with unsuitable clothing, have practical lessons in rational dress from

wiser mothers whose healthy babies wear few but suitable under-garments.

THE NURSERY DAY

The Nursery day is a long one, beginning at 8 a.m. and closing at 5 p.m. Nursery teacher must needs love children and love work! It is however, a very happy day, filled with brightness, charm, and infinite variety.

To the children it is a busy and serious affair, and the morning period is the busiest. There are rabbits to be fed, ring-doves to be cared for. The pretty pigeons fly down for their corn and sparrows wait for crumbs. There are flowers to arrange and furniture to make ready. Then comes dancing and games with rhythmic movement to music—a period of never-ending delight, second only in popularity to the beloved "swimming time." After activity comes a rest—story or picture book, Peter Rabbit or Little Black Sambo, or Three Little Pigs—"Now over again," they say. But look! The cuckoo clock calls out "Lunch! Lunch!" Quickly tables are laid and tiny "waiters" serve milk and biscuits without spilling a drop. There Jack spills his milk, so he trots off for a cloth and dries it up himself. Then there is clearing away and sweeping up till not a crumb remains. Next comes play with all kinds of materials or toys. Dorothy is busy house-keeping, Evelyn is cooking onions for her man's dinner, but Joan says she is giving hers ice-cream! Mary's baby has "terrible measles"; John is pressed into the role of doctor and orders "Hospital," the mother weeps, etc., and so the play goes on, spontaneously and delightfully rehearsing domestic or street activities. Another group keeps a shop, whilst Bill and his pal mend up the Rolls-Royce, lying flat under our one motor to do so! Other groups have bricks or blocks, chalk, or beads, or perhaps sit quietly in the garden with doll or book, or watching the birds.

Washing for dinner becomes a most enjoyable affair when you may have your very own bowl, when you may splash

and make pretty soapy bubbles, a brush your own hair till it shines, gaze in a tiny mirror.

Nursery dinner is served by "waiters" and "Waitresses" in proper style. Pl in the open air sharpens up appetites Jimmy, a very poor little Irish boy of three years old, is a good "teacher man," but even he succumbs after three servings of shepherd's pie and two of rice pudding and toddles off to bed on fat little legs to sleep it off! Finally, dinner through sleep for all rounds off a busy morning.

SLEEP

This period is one of the most important in the Nursery routine. Whatever the weather, summer and winter, it is always in the open air. Warmly wrapped in blankets the children never catch cold, but waken with the rosy flush of babyhood and a sense of well-being. Moreover, every child sleeps every day for from one to two hours. The value of this quiet, restful sleep, undisturbed by noise, is incalculable. We see highly strung, nervous babies grow placid and contented, fractious ones become soothed and happy; whilst, with sleep, food, and sun, rickety limbs grow straight, and children more and more beautiful, under our very eyes.

HEALTH AND EPIDEMICS

The open-air Nursery School proves conclusively the fundamental need of an outdoor life for healthy childhood. There are far more hours of direct sunshine than is generally supposed, even in an industrial city, and a garden facing south traps them all. Mothers and teachers have learnt that, if kept warm and well-nourished, children thrive in the open. They lose bronchial and catarrhal troubles, appetites improve, children even from the best homes gain in vigour and vitality, whilst nervous children gain in tone, balance, and general well-being. Rickets are cured in from one to two years. Accompanying this physical development is a stimulation and development in mentality which is even more marked. Epidemics are unknown in the open-air Nursery School. All open-air schools of

every type give the same verdict. Even tiny babies develop an extraordinary resistance to infection and epidemic disease when, in addition, scrupulous cleanliness is observed.

CLEANLINESS

Thorough cleanliness of both person and surroundings is observed. Floors are washed daily in disinfectant. Towels, etc., are boiled weekly, and each child has his own separate blankets, bed, and personal things. If such a standard could be made possible in all schools for little children throughout the country, epidemics would soon be stamped out, with their yearly toll of child life needlessly sacrificed, and the pathos of bereaved parents.

CHARACTER TRAINING

In an atmosphere of freedom and happiness there is elimination of fear. With space for movement, with varied activities, choice becomes possible. This is an important factor in character training.

There are few rules, and the children are allowed to do much for themselves, carry through their own affairs without undue adult interference. Children are not prevented from making mistakes nor scolded when they do. They are expected, if possible, to make the mistake good. If they spill sand they sweep it up and leave all tidy. This freedom of action and thought develops initiative, courage, resource, and self-reliance.

Do they never quarrel? Very seldom, and then they generally settle their own affairs very quickly. Children of a mixed-age group teach, help, stimulate, discipline, and "mother" each other in a remarkable way. They acquire from each other good personal habits of cleanliness, speech, and order; they acquire good social habits of cleanliness, speech, and order; they acquire good social habits of manners, of courtesy, and to some extent of self-discipline—e.g., in waiting "turns" also of unselfishness. Children are naturally kind, they do not need to learn this, and never is this more apparent than through the universal

kindness shown to any very delicate, ailing, or defective child. Such a one becomes the nursery "pet". Joan hurried to nursery every morning and cannot stay away because her little Pearl will need her. Everyone shares even the most precious of toys with Baby Jackie, who has to lie on his bed all day with a bad heart. They save a "sweetie" or a biscuit for him—they laugh and play with him and keep him happy all the time.

Mary, aged now five years, has for the past year mothered Geoffrey, a defective child of six and a half. After doctors, hospitals, clinics had given him up, the despairing mother brought him to us as a last resort and begged us to take him in, just "to make him happy," said she. He could not make any movement unaided and had to be carried about and be fed, he could not talk, and had no teeth. His subsequent development has been remarkable. First he learned to stand, then to walk a few paces, and now after one year he can walk, is beginning to speak, feeds himself, and is cutting his first tooth. He is a happy, contented child, to the delight of his mother and family.

His first responses arose during the period of rhythmic movement, when he began to beat time with his hands. The Nursery School doctor has recorded physical development on the child's medical schedule, but nowhere can record be made of the stimulation and happiness engendered by loving child companions; of the desire to develop arising from inner laws, nor of the infinite patience, gentleness, and love showered upon him by all the children, but especially by Mary the little "mother."

THE NURSERY SCHOOL AS A FAMILY

Childhood is too wise, too loving for class distinction. Children from every possible type of home play and work happily together. Where the school is also a community, children make many links in unexpected ways, between parents of widely differing social status, to their mutual advantage.

Through the Parent's Club a real family spirit has grown up. Parents feel a responsibility to each other and to the school. Even a slack mother pulls herself up and is ashamed to send her child dirty or untidy.

The mother wearied with the cares of a large family or with ill-health, the mother who has begun to lose heart, finds fresh hope and cheer in companionship and fellowship at the Mother's Club. This meets weekly and there is a membership of seventy. The Nursery School works in co-operation with the Maternity Welfare Committee of the city. This Committee allows ailing mothers to go with their babies to a beautiful holiday home in the country at a nominal cost. At the Mothers' Club, held in the Nursery, the women are mutually helpful. They teach each other to knit, sew, cut out, renovate, and even to do tailoring. One will share a recipe and bring a lovely crispy home-made cake for all to taste with their welcome, unfailing cup of tea. There are also discussions, debates, lectures, musical evenings; etc. Parents arrange their own social evening—e.g., whist drives, pea and pie supper, benefit concert, sketch party, etc. In sickness, confinement, distress, or bereavement, they help each other in many ways. Mrs. H. was suddenly left a widow with seven little children. A benefit concert organised and given entirely by Nursery mothers realised £ 15 to help her through temporary distress. Mrs. E. was ordered to hospital for six months with suspected serious spinal troubles, leaving six little ones behind, the eldest fourteen years old. Paid help was impossible. One Nursery parent took her to hospital in his car, another paid Nursery fees for one child. Another, a poor woman, did all the family mending for six months, and yet another kept an eye on the house, so that the family had a good dinner every day. The mother has just returned cured and strong to find all well with her family and little ones. So one might continue through many similar cases of real Christian service.

Each Xmas a rich mother invites all the mothers to her house and give them a real "Yorkshire Tea," with "knife and fork" and "spice cake." A Nursery friend gives an annual picnic in her lovely garden during the summer.

Sick visitors go to all cases of illness, taking a little gift of fruit, flowers, or food from our "Mutual Help Fund." In connection with the Club there is also a savings bank, a holiday fund, a clothing club.

Nursery Fathers are running this year a study course in "Social Evolution". It is their first venture upon such an ambitious syllabus of study. They are led by a tutor from the Workers' Educational Association. The fathers also help in many ways, but are not so well-organised as the mothers. Mr. K. does our gardening when unemployed. Mr. B. makes beautiful dolls—beds, engines, carts. Mr. W. can do nothing, but he sends gifts of fruit and "parkin-pigs" at "Plot," and so the school becomes one family of children, parents, and teachers, all helping each other in common service and love.

Our failures? Yes, we have a few failures—parents who never come near us, but in no cases have we neglected the child. From these the Nursery School makes a new demand, sets new standards of cleanliness and behaviour. Gradually the mother co-operates, till, at last she too becomes proud to possess such a pretty, lovely child—a child who has, as she says "nice ways" and "so polite." Said one such mother one day, "Our Jane has got that particular since she came to the Nursery School that she will have a cloth on the table now—no newspapers for her! and we must all say Grace too!"

So do the little ones take the Nursery School into their homes, in many ways drawing home and school nearer, mother and teacher to a better understanding of each other's problems, and a closer co-operation in the interest of the child.

"And a little child shall lead them."

JUTE IN THE INDIAN DOMINION

BY DR. K. R. SEN, D.Sc.

Editor-in-chief, "Journal of the Science Club," Calcutta.

THE division of India into two independent States has resulted in the raw jute production being almost wholly confined to one state, while all the jute mills stand on the soil of the other. The income from jute to undivided India, before the World War II, amounted to about a quarter of India's total income from exports. That shows how important jute was to India's economy in those days. The jute industry of the Indian Union has now become endangered by insufficiency of the available raw jute within the territory of the state, while, for the same reason, any export of raw jute by the Indian Union has become impossible. On the other hand, Pakistan's position to-day is merely that of an exporter of the raw fibre. But, if the newspaper reports are to be believed, the country has a tendency to look away from her immediate neighbour to find a market for this its agricultural produce. The resulting crisis in the future production and trade in respect of almost a monopoly commodity of the former undivided India, has given a head-ache to both the Government as well as the Industry.

The possibility of a solution out of the impasse, which at once suggests itself, is that of mutual co-operation between the Indian Union and Pakistan to such an extent as will show that, so far as jute is concerned, the forced and unnatural division of the country has not materially affected the common underlying unity of the two people. But mutual agreement in such case, the income from jute and jute goods can be divided between the sister states to the benefit of both. To maintain such a *status quo* much good will and mutual confidence are of course necessary. But remembering the perverse history of the origin of the seceding state, as well as the tariff struggles that ensued almost immediately after the division of India, it is hardly considered likely that such a golden arrangement can ever be possible, except temporarily, under duress of the changing world conditions.

Jute industry in India has also got a more powerful, enemy to contend with. It is the dwindling market for jute brought about by the development of substitutes by the consumer countries. It is a well-known fact that the U.S. has been trying for long to be independent of India's jute and has also partially succeeded in using cotton and treated paper in place of jute containers for transport of foodgrains, sugar etc.

It is obvious that an increase of production of raw jute in the Indian Union, which will only increase the total produce of Geographical (*i.e.* undivided) India, will be a long-term solution to the problem. It will merely increase the total world supply of jute, while the market gradually becomes smaller and smaller. In this perspective appears that the Indian Union may profitably direct its attention to develop both the natural and the man-made fibres, and utilise the existing machinery to produce goods from them. Even if that does not bring wealth outside, as jute did, it will at least prevent the drainage of India's wealth to other countries possessing well developed textile industry.

The natural long fibres of very high quality, which can be easily cultivated in India, and put to versatile use, are: (1) jute or china grass, and (2) stinging nettle. These fibres can, with proper attention, not only ease the situation in which the Indian jute industry finds itself today but they can also supplement India's deficient supply of cotton. In addition to the natural fibres, jute mills of India can take to rayon spinning and weaving. The man-made fibres, particularly of the rayon category, together with the finished goods produced from them, drain away crores of rupees out of India every year.

A sub-tropical climate with abundant rainfall is most conducive to the cultivation of ramie. The water in the soil is usually sufficient to keep it just

Sodden soil is harmful to the growth of ramie plants. The upper soil should be fine *loam* easily reducible to powder. For proper drainage of excess of soil moisture, a porous sub-soil is necessary. The time for planting ramie is spring or autumn.

Annual yield of ramie is very high. Two to five crops are successively available from one planting. Maximum amount of the best quality fibre is obtained by harvesting a crop just when the bark at the base begins to turn brown in colour. It is essential that ramie should, like jute and other bast fibres be harvested at the right time. Earlier cutting results in the production of weak and immature fibres. If cutting is done too late, the fibre obtained is harsh and brittle.

Re-cultivation of ramie and nettle fibre in India, is thus likely to place the jute mills of the country which at present face a critical situation, again in a sound position. For, fabrics can be produced from both these fibres, on the one hand, to replace the fine jute goods with still better stuff and on the other to compensate for the deficient supply of cotton cloth for wear due to scarcity of that raw material.

Apart from these two natural fibres, there is also a great possibility for India of developing production of some of the important manmade fibres. It is possible to adopt and utilise the jute mills for the processing of such fibres as well. The possibility of quickly adopting the jute machinery to rayon processing was proved by some of the Dundee mills recently when jute supply to the U.K. fell very low, and these mills changed over from jute to rayon manufacture.

It is clear, therefore, that India between the natural fibres--ramie and nettle--and the man-made rayon fibres, has immense possibilities of *immediate* development of the long fibre industry. Such jute machineries as cannot be fed by the normal jute crop of the Indian Union, can *at once* be switched on to the utilisation of the at-present available man-made rayon fibres, and as soon as possible, to that of the nettle fibre of wild but abundant

growth. Even if Pakistan fails altogether to supply raw jute to India at reasonable price and free from duties, these fibres, rayon and nettle, may well tide over the difficult period prior to proper cultivation and decortication (or retting) of ramie and nettle being carried out.

It cannot of course be stressed too strongly, however, that to give proper effect to the suggested scheme, it is necessary *at once*, before anything else, to establish a *Long Fibre Research Institute* for both agronomical and technological researches. The institute should be situated near the region of cultivation of the two natural fibres under consideration. It should be financed by the Government, the Jute Industry, the Cotton Textile Industry and the Rayon Textile Industry together, in order to ensure engagement of close attention of both the Government and the Textile Industries to the work of the Institute. The Institute should be unstintingly provided with up-to-date equipments and library, and should be under the charge of a well-qualified and experienced 'Physicist'. The work of the institute should start with *the fundamental investigations*, and there should be no attempt to stampede the research workers to production of results for quick exploitation by any industry.

THE PILOT

BY

J. N. MALLICK, M.A.

The sun is set; the gloom hath spread;
And all my friends are gone.
Upon this dreary shore of Life
I wander all alone.

I weave a garland of my dreams;
I catch a glimpse of distant Light;
My heart is trembling fast in fear;
The stars are twinkling clear and bright.

Where *Maya's* lute is calm and mute,
Where Passions roar no more,
O Pilot, lead my shatter'd bark
To that uncharted shore.

HAS POETRY A FUTURE?

BY MR. WILLIAM HOOKENS, M.A.

—:o:—

OF late we are beginning to have a good few futurists who predict anything from wars to boot laces. And there are some who, obsessed as they are with the present, are beginning to see the future as a very gloomy one. Naturally much cannot be expected from them when it comes to prophecies on poetry.

It is true, Lord Macaulay, the voracious reader and historian-critic of the last century, made a prophecy to the effect that poetry best survives under primitive conditions and that civilisation is anathema. True as he may seem at first blush, there is no denying that the last century was not such a troublous one as ours, though the triumph of Materialism and the Darwinian theory of survival did upset many to Atheistic tendencies which not even the Oxford Movement could put a stop to. . . .

During the last Great War of 1914-18, we had poets like Rupert Brooke who sang in divine strains of the soldier who fought and died a martyr, making his country a gloriously new country of hope and eternal bliss: The end of the war saw the people disillusioned, and unemployment and trenchment gave ample opportunities for people to begin a life of sexualism as sanctioned by Freud and company! And instead of poetry and religion, men and women and children began wallowing in the filth of the gutters.

George Gissing saw nothing but unending confusion in a world where Democracy was the form of government, and looked on the people as so much chaff meant to be burnt at will by wily politicians and good for nothing leaders. Bernard Shaw wrote cynically on the bad things he saw and T. S. Eliot gave us the "Waste Lands" in commemoration of an evil and disillusioned world of greedy, hollow men! Eugene O'Neill saw in life nothing but rank sexualism. . .

As opposed to this, we have the buoyant confidence of the moderns during and after

the war of 1939-45. Many poets fought doggedly with a courage only known to men of grace and power, chanting poetry as they marched! And their poetry lives in "The Penguin New Writing" as a symbolic something which Hitler could never destroy!

It is said of Winston Churchill that he read more of poetry than any war Minister has ever done, and this explains Why England won in spite of overwhelming odds and little or no preparation. As for Lord Wavell he collected "Other Men's Flowers" to instil courage in himself as well as in those whom he led.

Only Hitler and his people forgot the place of poetry in life, and no wonder the satellites of Hitler are no more, except as a haunting nightmare of unadulterated evil. The lack of poetry spelt lack of morale in the German people and this explains why the young and old are yet in concentration camps, and why, in spite of constant vigilance, there is juvenile delinquency galore!

Modern poets are doing their utmost to keep poetry in the tradition of the ancients, and the greatest honour goes to T.S. Eliot who has now proclaimed the organ-voiced poet as the equal of Shakespeare for witchery of language and rhythm and the myth-making faculty, with the added grace of giganticness and the habitual perch. Cecil Lewis, Edmund Blunden, Edith Sitwell are other well-known poets who bring to poetry the realness of life warmed by imagination.

Thousands of people now frequent Hyde Park to hear the poets recite the great masters, allowing the words of poetic import to transform their lives. And Edward Hulton's "Picture Post" of 1st May this year shows the concentrative gaze of man, woman and child on the poets who chanted with full-throated ease the beautifully sublime poems of Chaucer and Shakespeare and Milton. Poetry is coming to its own and its future is an assured fact, because it is, as Matthew Arnold says, worthy of the higher destinies of Man!

FROM MY NOTEBOOK

By "BEE"

TIME AND SPACE

When I consider the shortness of my life, lost in an eternity before and behind, "passing away as the remembrance of a guest who tarrieth but a day," the little space I fill or behold in the infinite immensity of spaces, of which I know nothing and which know nothing of me—when I reflect this, I am filled with terror, and wonder why I am *here* and not *there*, for there was no reason why it should be the one rather than the other; why *now* rather than *then*. Who set me here? By whose command and rule were this time and place appointed me? How many kingdoms know nothing of us! The eternal silence of those infinite spaces terrifies me.—Pascal: *Pensees*.

TEACH ME A SONG

Teach me a song so sad with memory,
So wild with hope, so keen with love's pure fire,
An angel hearing it, shall wish to be
Human and capable of vain desire,
Foolish like me, by mine own passions wrung,
That he may sing but once as I have sung.

Teach me a song shall sound above the stars,
Out-distance time and drown the noise

of doom;
One that shall triumph past the golden bars
Of heaven, and past the silence of the tomb;
One that shall crowd all space, beneath, above,
With the full volume of the praise of love.
—A Clutton-Brock.

MARRIAGE

When you're a married man, Samivel,
you'll understand a good many things as
you don't understand now; but vether it's
worth while goin' through so much to learn
so little, as the charity-boy said wen he
got to the end of the alphabet, is a matter
of taste! o'rather think it isn't.

—CHARLES DICKENS: *Pickwick Papers*.

SORROWS

Light sorrows speak, but deeper ones are
dumb.—Seneca.

THE AID OF ACCIDENTS

Some are born rich without work, others
are born to a position in which they can
become rich by work; the great majority
are born to hard work and poverty throughout
life, numbers to indigence. Next to birth
the chief cause of success in life is accident
and opportunity. When a person not born
to riches succeeds in acquiring them, his
own industry and dexterity have generally
contributed to the result, but industry and
dexterity would not have sufficed unless
there had been also a concurrence of occasions
and chances which falls to the lot of only
a small number——Energies and talents
are of much more avail for success in life
than virtues.——In the situation of most
people no degree whatever of good conduct
can be counted on for raising them in the
world without the aid of fortunate accidents.

—J. S. Mill.

In this connection one is reminded of a moving
passage in Haldane's Autobiography where he
speaks of the decisive part that the contingent
or the fortuitous plays in one's life. Having
achieved a great many things in life with
considerable distinction he was perhaps the last
person of whom it might be said that he
stumbled on greatness by sheer chance. Yet he
felt that we greatly underrate the part that acci-
dent and good luck play in shaping our career
and giving us such success as we have achieved.
"The contingent plays a large part even in the
best ordered lives," he said, "and we do
well to ask of philosophy to teach us how
to make ourselves detached from the circum-
stances it brings, whether happy or otherwise."

THE JOYS OF LIFE

For me life has no joys but these:
To search for new discoveries,
To burn my flesh at life's great fire,
To quench my soul of its desire.
To rise upon ambitious wings
To risk my life for gorgeous things.

But new discoveries soon blend
With stale regret, and then they end.
—Gerald Cumberland.

NOVEMBER 1949]

FROM MY NOTEBOOK

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SPENCER'S LAST WISH

John Morley records in his Recollections that
in the autumn of 1903, Herbert Spencer wrote
to him that the end could not be far off—an end to
which he "looked forward with satisfaction."
His remains were to be cremated, and he had
forbidden any such ceremony as is performed
over the ashes of those who adhere to the
current creed. "At the same time" he
went on—

I do not like the thought of entire silence,
and should be glad were there given a brief
address by a friend. On looking round
among my friends, you stand out above others
as one from whom words would come most
fitly; partly because of our long friendship,
partly because of the kinship of sentiment
existing between us and partly because of the
general lik-ness of ideas which distinguishes
us from the world at large.

This is very much like the Brahmo substitute
for Vedic rites at death and marriage. One
form of ceremony takes the place of another. If
both are of no intrinsic import who would like
a change in tradition sanctified by immemorial
usage?

THE ROAD TO WISDOM

There is no short cut, no patent tramroad to
wisdom: after all the centuries of invention, the
soul's path lies through the thorny wilderness
which must be still trodden in solitude, with
bleeding feet, with sobs for help, as it was
rodden by them of old time.

—GEORGE ELIOT: *The Lifted Veil*.

LINCOLN'S WISH

Die when I may, I want it said of me by
those who knew me best, that I always
lucked a thistle and planted a flower, where
thought a flower would grow.

—A. Lincoln.

SPEECH-MAKING

The manner of your speaking is full as
important as the matter, as more people
love ears to be tickled than understandings
judge.

—Chesterfield.

HUXLEY ON EXTINCTION

In a letter to John Morley in 1883, Thomas
Henry Huxley, a gallant crusader in the cause
of Agnosticism, wrote these words:

It is a curious thing that I find my
dislike to the thought of extinction increasing
as I get older and nearer the goal. It flashes
across me at all sorts of times with a sort
of horror that in 1900 I shall probably know
no more of what is going on than I did
in 1800. I had sooner be in hell a good
deal—at any rate in one of the upper circles,
where the climate and company are not too
trying. I wonder if you are plagued in
this way.

All philosophic minds that gave a thought to
this solemn enigma in that age of rationalism,
be it Spencer or Huxley or Mill or Balfour,
were sailed by these difficulties "My answer
to this query, says Morley, "I cannot recall"

That it was a negative is certain, perhaps
supported by a reference to Lucretius' world-famed third book or Phin's ironic
reproach of *avida nunquam desinere moralitas*;
or our Englishmen must endure.

Their going hence even as their coming hither;
Ripeness is all.

WORK

Who first invented work—and bound
the free;

And holiday rejoicing spirit down
To the ever haunting importunity
Of business, in the green fields and the town—
To plough, loom, anvil, spade—and Oh, most
sad,

To the dry drudgery of the desk's dead wood
—Lamb.

PEACE

When I set myself sometimes to consider
the diverse agitations of men, and the
troubles and dangers to which they expose
themselves. . . . I see that all their
misfortunes come from one thing only, that
they know not how to dwell in peace, in
a room.
—Pascal.

SONG OF MYSELF

I think I could turn and live with animals,
they are so placed and self-contain'd
I stand and look at them long and long.
They do not sweat and whine about their
condition.
They do not lie awake in the dark and
weep for their sins
They do not make me sick discussing their
duty to God.
Not one is dissatisfied, not one is demented
with the mania of owning things,
Not one kneels to another, nor to his kind
that lived thousands of years ago,
Not one is respectable or unhappy over the
whole earth.
—Walt Whitman.

LAMB AND WORDSWORTH

My attachments are all local, finely local.
I have no passion to groves and valleys.
The rooms where I was born, the furniture
which has been before my eyes all my life,
a book case which has followed me about
(like a faithful dog, only exceeding him in
knowledge) wherever I have moved—old
chairs, old tables, streets, squares, where I
have summoned myself, my old school—there
are my mistresses. Have I not enough without
your mountains?

—[Lamb's letter to Wordsworth.]

"I AM THE TRUTH'S"

The centuries are the conspirators against
the sanity and authority of the soul.....
Nothing is at last sacred but the integrity
of your mind.....Check this lying hospitality
and lying affection. Live no longer to the
expectation of those deceived and deceiving
people. Say to them, O Father, O mother,
O wife, O Brother, O Friend, I have lived
with you after appearances, hitherto. Hence-
forward I am the truth's.....No law can be
sacred to me but that of my own nature.

—Emerson.

TO LIFE

*Hardy is too clear-eyed to miss the tragedy
behind the glitter of life and there is a curious
mingling of light-hearted frivolity and deep
feeling in his lines "To life."*

O Life with the sad seared face
I weary of seeing thee,
And thy draggled cloak, and thy hobbling
pace,
And thy too-forced pleasantry!

I know what thou would'st tell,
Of Death, Time and Destiny—
I have known it long, and know, too well
What it all means for me.

But canst thou not array
Thyself in rare disguise,
And feign like truth, for one mad day,
That Earth is Paradise?

I'll tune me to the mood,
And mum with thee till eve,
And may be what as interlude
I feign, I shall believe!

THE POOR

Do you know what it is to be poor—
downright, cruelly, hideously poor, with a
poverty that is graceless, sordid, and
miserable! Poverty that compels you to
dress in your one suit of clothes till it is
worn threadbare that robs you of your own
self-respect and causes you to slink along
the street vaguely abashed, instead of walking
erect among your fellowmen in independent
ease. This is the grinding course that keeps
down your noble aspiration under a load
of ignoble care.

—Dickens.

PANDAVAS AND KAURAVAS

"When there is insult from others, we
are a hundred and five; * when there is
mutual quarrel, we are only five and they
are hundred."

—Yudhishthira.

* Dhritrashtra, the blind old King of Hastinapura
had a hundred sons known as Kauravas; and
his brother Pandu had five—the Pandavas of
Mahabharata fame.

GUARDIANSHIP OF 'INDIA'

(A MOCK TRIAL)

BY MR. R. JAVANTHINATHAN.

— o : —

[N. B.:—The characters in this trial are purely imaginary
and no offence is meant to anybody living or dead.]

Characters figuring in the trial:—

The Hon'ble Mr. Chief Justice Spirit-De-
Gandhi of the Supreme Court of Conscience.

Plaintiff:—Mr. Common Man.

Defendant:—Mrs. Jai Hind Lal.

Plaintiff's Counsel:—Mr. Anarchy, B.A.,
LL.B., BAR-AT-LAW.

Defendant's Counsel:—Mr. Patch-Abyss
Sitaramiah, M.A., M.L.

Plaintiff's Witnesses:—

- (1) Mrs. Ginger Potash Narayan.
- (2) Mrs. Sorehead-Chatter Bose.
- (3) Mrs. Gaol Walker.
- (4) Miss Danger.
- (5) Mrs. Communalism.
- (6) Mrs. Parochialism.

Defendant's Witnesses:—

- (1) Mrs. Steel-heart Pat-All. (lady
doctor).
- (2) Mrs. Un-Mount batons (mid-
wife).
- (3) Miss Democracy.
- (4) Mrs. Babu Raja Press-Hard.
- (5) Mrs. Patriotism.
- (6) Prof. Mrs. Realist.

Clerk of the Crown.

Stenographer.

Exhibit 'A':—Child 'India' (Two years
old).

Court Sergeant.

Usher of the Court.

Advocates, spectators, etc.

It was a red letter day for the independent
sovereign dreamland republic, when its
Supreme Court of Conscience assembled to
dispose of a novel suit, the like of which
was never heard of in the annals of legal
jurisprudence. The suit, involving as it
did, the question of guardianship of a two
year old child by name 'India,' called for
more common sense than any legal acumen
for its disposal.

The court hall was packed to capacity
and pin-drop silence reigned in the hall.
People all over the country were
breathlessly awaiting the posting of the
case, and as the day of hearing was announc-
ed, they became more restless on account
of curiosity and sensation and all their
minds were focussed on the famous
judge. The Hon'ble Chief Justice Mr.
Spirit-De-Gandhi who was acknowledged as
a pre-eminent specialist in the research
of conscience presided over the bench.

'The court Sergeant clears his throat and
cries out, "Silence, Silence". (It was 11 A.M.
sharp). The Usher of the court (announces)
"The court has assembled for the day".

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Hon'ble Mr. Spirit-De-Gandhi C. J.: (to
the clerk of the crown) What cases have
been posted for to-day?

The clerk: (With a bow of respect)
O. P. No. 9999 of 49 filed by Mr. Common
Man. (so saying, he places the relevant
papers on the table of the Chief Justice
who peruses them with a smile, which is
interpreted in a whisper by the plaintiff's
counsel as an auspicious start for them.)

Usher (calls out) "Common Man, Common
Man, Common Man!"

(An emaciated half-clad old man enters the
court and falls prostrate before the Judge.)
Usher [again calls]: Jai Hind Lal, Jai Hind
Lal, Jai Hind Lal!

An aged lady with a furrowed forehead
with a child in her arms enters the hall and
slowly bends her head towards the Judge.

Plaintiff's counsel Mr. Anarchy gets ready
for opening the case. Defendant's counsel
Mr. Patch-Abyss Sitaramiah occupies his seat.

Chief Justice: Let us proceed with
the case. I am afraid, unless we hurry up,
we may not be able to finish this today.
And I am particular that I must be able to

dispose this off today. Clerk, now read out the plaint.

Clerk of the Crown: Puts on his glasses and inserts a pinch of snuff in his nostrils— (Reading the plaint in a well measured tone.)

"Whereas in the year of Grace 1947, during the month of August, the plaintiff known as Mr. Common-man, having been blessed with a child, "India" through his beloved wife, the late lamented Mrs. Mohandas, handed over the babe to the defendant known as Mrs. Jai Hind Lal, in fulfilment of the desire of his departed wife.

Whereas experience during the past two years has shown that the defendant is totally incapable of bringing up the child, and it has been established beyond a shadow of doubt that the child has no hope of surviving the malnutrition to which it is persistently subjected to, and its consequent diseases.

And whereas, the plaintiff feels it is high time, the child is restored to him, himself being the legal guardian of the child, so that he can entrust it to a really good lady who knows child-nursing better.

The plaintiff prays that the Supreme Court of Conscience be pleased to grant a decree annulling the guardianship of Mrs. Jai Hind Lal and vesting the same in the plaintiff who is morally, legally and naturally the *de jure* guardian of his beloved child."

The clerk, finishes reading and draws in another pinch of snuff, which he kept flavouring throughout his reading the plaint.

Chief Justice:—Well. This, I think, is a case which has complicated facets but if both sides are able to see eye to eye with each other, I am confident my task will become simple and easy. (Looking at the Plaintiff's counsel) Alright, you can proceed.

Plaintiff's counsel, Mr. Anarchy, B.A., LL.B. (Bar-at-Law) opens the case :—"My lord, I have the honour to present before your Lordship today, a pathetic case, a brief of which any lawyer would be greatly proud. It is not my purpose, My Lord, to drag on the case to a weary length producing unlimited witnesses, which as experience has shown in the past, will only make the judge nod on the bench in a mood of drowsiness. I have therefore just six witnesses to examine and that

too on points which have direct bearings on the case. This is a case which has excited the people everywhere and Your Lordship might be well aware how the talk about it, is almost on everyone's lips. It would appear evident from the face of the plaint itself, that the defendant has so far successfully continued to be in illegitimate possession of my client's child, and has resisted all the attempts on the part of my client to get back the child of which, before any canons of law and justice, he is the true guardian. Since, My Lord, the defendant in this case happens to be a lady, I wish to emphasise before this court, that it is not my purpose to cause undue and unchivalrous embarrassment to the tender sex to which she belongs, and accordingly, I have arranged for the production of all my witnesses from the same sex as she belongs to, which I hope Your Lordship will appreciate. First let me examine my witnesses with the court's permission, as I feel, it would be improper on my part to encroach on Your Lordship's indulgence without getting down to brass-tacks."

Usher calls :—"Ginger-potash Narayan, Ginger Potash Narayan, Ginger Potash Narayan."

A middle aged lady dressed in simple khadi wear, but looking charming and dashing, gets into the witness box and swears.

Mr. Anarchy:—Madam, what do you know about the defendant?

Please tell the court in brief your knowledge of child-nursing and your opinion of the defendant's capacity in that art.

Mrs. G.P. Narayan:—(Assuming her characteristic vehemence). I belong to Bihar province and I am the organiser of the famous child welfare centre that carries on its activities all over the country. Besides that, I am in charge of the Patna Laboratory which has won universal popularity for its unique tonic food for children known as "Socialism-brand milk". We distribute our milk tins freely to all who desire them, and if I am not proud, our product, has achieved a name unparalleled in the history of commerce and trade. I may mention for the information of the court, that during the recent exhibitions held in Bombay and elsewhere, people simply

swarmed round our shops and there was a tumultuous clamour for our product. Statistics will show that the sales were on that day beyond all comprehensible proportions and the rival traders were forced to wind up their businesses stealthily and decamp. It is therefore axiomatic that the public have well realised the efficacy of our product which is so marvellous in the cases of defective growths of children. Out of sheer pity for my friend's husband Mr. Common Man, I approached the defendant times out of number and appealed to her to use my product for the child, which she bluntly refused. When people all over the country vie with one another to taste my milk product, why not this single woman? Had only the child been handed over to me, when its dear mother Mrs. Mohandas died, what a buxum baby it would have grown into by now? The court will pardon me for being self-laudatory and I submit I have said nothing but hard facts. At times, naked truths are stranger than fiction."

Defence Counsel:—*Mr. Patch-abyss Sitaramiah* (cross-examining the witness) Did you not study in the same school as my client and weren't you both trained by the same master?

Mrs. G. P. Narayan:—There is no denying the fact. But I am sorry to find that my erstwhile colleague has miserably failed to act up to the lessons of our revered master.

Def. Counsel:—But I can see no reason why you should refuse to co-operate with my client who bears absolutely no ill-will against anybody much less against you. After all, the child which she is rearing up belongs to a third party and she has no axe whatsoever to grind in the matter and her service to the child is purely altruistic.

Mrs. G. P. Narayan:—She would never listen to me so long as she chooses to remain in the opposite camp. Her advisers are quite well known to me and they care very little for the child and are constantly working for the diminution of your client's interest in the welfare of the child. That is their business and proven nature.

Def. Counsel:—Can I take it that, at the time of levelling such caustic criticisms against my client, you are, as a responsible

woman, equally conscious of the difficulties and responsibilities involved in the delicate task of child nursing, especially a motherless one?

Mrs. G. P. Narayan:—Of course you can well do so. But those difficulties about which much fuss is created, can be dissolved in no time if she only cares to listen to me.

(Cross-examination of the first witness was over).

Usher (Calls out) "Sore-head Chatter Bose! Sore-head Chatter Bose! Sore-head Chatter Bose!"

[The second witness got into the witness box. She was a stiff necked old lady and her face bore the stamp of seriousness. There was a tension in the atmosphere, as she stood erect like a man.]

Mr. Anarchy:—Madam, what is your experience in the field of maternity and what is your opinion about the way in which the defendant nurtures the child of my client?

Mrs. S. H. C. Bose:—I hail from Bengal and am a leading doctor of the place. Only recently I undertook a continental lecture tour. I am also the principal of the Bose Psycho-Chemical Research Institute which is a world famous institution. I am an avowed specialist in restoring warmth to cold bodies of children and making them agile and dashing so that in the long run they may become expert fire-eaters.

Mr. Anarchy:—Well Madam, Have you anything to say about the condition of my client's child and did you ever happen to examine and diagnose it? What is your opinion about the same?

Mrs. S. H. C. Bose:—Quite a year ago, I diagnosed the child and recommended my unique preparation called "Social republican laxative pills". As a rule I never talk in praise of my stuff, because, it will be an insult to the intelligence of every household woman to be introduced to my pills. Even when I was away in Europe last month, I learnt people actually boxed with one another to get a bottle of my laxative, which is so indispensable particularly during the present season.

Mr. Anarchy:—Will you tell the court what your pills can do in the case of my client's child? Don't stray away from the point at issue and confine your remarks to the child alone.

Mrs. S. H. C. Bose:—Yes Sir, I crave the court's pardon for any of my irrelevant remarks. The simple reason why I recommend my pills to the defendant's child is that it has the miraculous quality of purging the child of all the impurities pervading throughout its system which have manifested in the forms of the detestable itches of corruption (not to mention of the itching palm), swelling of black-marketing, cataract of suspicion and other ailments of selfishness, nepotism and inefficiency etc. Once, I had the opportunity to remain in the camp of my esteemed friend, the defendant. When I urged her to take my advice, she turned a deaf ear to my words. Finding that my association with her would only undermine my reputation, I chose to sever my ties with her as a good professional doctor. It is therefore plain as pikestaff that unless the child is recovered from the defendant and admitted immediately to a clinic like that of mine, some calamity would certainly befall the child. I say this not with an air of blowing my own trumpet but in the genuine interests of the innocent babe. This is all my humble submission.

Cross-examination by the defendant's counsel started.

Def. Counsel:—Are you not the sister of the late Military Doctor Sabash Chandri Bai of Great War II fame?

Mrs. S. H. Bose:—Yes. I proudly confess the fact.

Def. Counsel:—Are you not using your famous sister's name while you canvass patronage for your drugs?

Mrs. S. H. Bose:—May be, to a certain extent. But the quality of my drug is there to convince the masses.

Def. Counsel:—Am I to take it that you have developed a sore head on account of your failure as a doctor and hence you have chosen to become a businesswoman under the camouflage of a research institute?

Mrs. S. H. C. Bose:—But I deem it a service to humanity in either way.

Def. Counsel:—Would you concede the fact that your medicines have never been heard of outside your province and you have no market elsewhere?

Mrs. S. H. C. Bose:—That is why I am advertising for agents all over the country. So far as the child in question is concerned, I would submit to the court that it is suffering more from a bad nurse than from a bad disease.

Cross examination of the second witness was over.

Usher (calls out) 'Gaol-Walker, Gaol-Walker, Gaol-Walker'.

[Next moment the witness box was found occupied by a stout woman with blood-shot eyes, who was dressed in orthodox Hindu fashion, significant of Maharashtra culture.]

Mr. Anarchy:—It is time, madam, you depose your views about the defendant and her mode of upbringing my client's child.

Mrs. Gaol-walker: I am proud to be associated with this case. This is not a case which concerns merely the guardianship of a particular child, but the fate of a thousand year old culture depends on the judgment of this case. I represent the true Hindu Culture and hailing as I do, from Maharashtra, I am the founder of "Rashly serving the Society" familiarly known as R.S.S. My organisation imparts lessons to all the Hindu folk in the art of warding off the jealous eyes that may be cast on their children by vicious minded persons, which according to Hindu custom is inauspicious and portends evil for the children. And we spare no one whom we deem a doubtful visitor to our child.

Mr. Anarchy:—Will you now tell the court your connection with the defendant and your experience with her ways of rearing up my client's child?

Mrs. Gaol-walker: That is my sole purpose here sir. Our aim being service to humanity particularly to the younger ones, I approached the defendant more than once and impressed on her the necessity of bringing up the child in chivalrous surroundings so that when

its age advanced, it could become a hero of Hinduism and be a terror to its enemies. I also warned Mrs. Jaibind Lal against walking over the trap of vested interests but my attempt unfortunately did not succeed and soon I realised that the defendant was an incorrigible woman".

[Cross-examination by Def. Counsel started.]

Def. Counsel:—Does it not occur to you that your suggestions of bravery will only make the child in the long run, a rebel and a treacherer to the noble ideals of its departed mother?

Mrs. Gaol-Walker: Never so. On the other hand, it will grow into a great Hindu Warrior.

Def. Counsel: Don't you realise that your ways of child-rearing will instil in the child the community-consciousness, while it was the expressed desire of the late Mrs. Mohandas that her child ought not to know any community at all?

Mrs. Gaol-Walker:—"My humble view is that the negation of community would only make a child inglorious like a bastard."

[Cross examination of third witness was over.]

Usher (Calls out next witness): "Danger! Danger! Danger!"

[All eyes turned to the witness box. There stood a young lady with a hammer-sickle bordered sari and an attractive leather bag in her hands containing crackers, light-bombs etc.]

Mr. Anarchy:—Comrade, it is now the fortune of the court to hear your melodious voice. Will you say what all you know about the defendant's bonafides in her rearing up the child of Mr. Common man?

Miss Danger:—(In a cascade of eloquence) Though born in this dreamland, I received my higher education in a Russian university. My opinion is that any child would be a spoilt child if it is denied the privileges of sports and amusements. Of course I, for my part, tried my own way to persuade the defendant to my point of view, by providing amusement

to the new born babe through acid bulbs and bombs. But Mrs. Jai Hind Lal took things amiss and she never hesitated to hand over me to the police. Any amount of my shouting that the sport of communism was the only remedy for the sickly child proved of no avail. I reserve the rest of my points for cross-examination.

Def. Counsel:—Is it your enlightened view that the child of two years should learn throwing bombs and other sports of vandalism for its healthy growth?

Miss. Danger: There only lies its consciousness of freedom which is vitally essential for its growth as a democratic champion.

Def. Counsel:—You mean freedom without responsibilities.

Miss Danger:—Who cares for the so called responsibilities? When the child itself likes the game very much what right has this illegitimate guardian to prevent it from the joy of sports? A true mother wouldn't certainly deny her child the pleasure of sports. (Cross exam. of 4th Witness was over)

Chief Justice (getting fed up with onesided arguments) to the clerk:—How many more witnesses on the plaintiff's side?

Clerk: Two, my lord. Mrs. communalism and Mrs. Parochialism.

Chief Justice: I must have time to hear the defendant's side also before I rise up. I think the plaintiff's case has been over-stated and hence direct these two witnesses to depose only if they have any fresh points, and thereby save the time of the court.

Usher: "Communalism, Communalism Communalism" (A middle-aged lady with an apparel appearing as black as rain-bearing cloud, next stepped into the witness box.)

Mr. Anarchy: Madam, without straining the patience of the Court, tell in brief what you have got to say about the defendant?

Mrs. Communalism: I for one, can say nothing from personal experience about the upbringing of a child. I am a widow from my thirteenth year and never had

the fortune of bearing a child. But I can quote authorities to prove that hybridisation is the sole cause of the diminution of India's great culture and capacity. The ailments of the child in question, referred to in the course of the depositions, are in my view, due to adulteration of the blood by various unworthy associations. Unless the purity of a particular caste is maintained, the advancement of a child will be only a mirage and the success with any amount of attempts will be lurking round the corner. Each child is required to grow under a distinct shade of tradition and culture and each is expected to represent a particular form of greatness in its own way. The country must not be reduced to a brothel house by indiscriminate hybridisation, but should bear on it the greatness of undiluted varieties of cultures.

Def. Counsel: (cross-examining) What is your community, madam?

Mrs. Communalism: Hindu (non) Brahmin.

Def. Counsel: Do you know the origin of man on earth?

Mrs. Communalism: I don't usually bother about the remote past.

Def. Counsel: Don't you think that the present is the result of the past alone and is the cause of the future?

Mrs. Communalism: When animals have divisions and distinct varieties on grounds of breed, and when we take particular care to see that a dog or cow of good breed does not mix or copulate with an inferior variety for purposes of avoiding degeneration, why not we human beings in possession of a sixth sense apply to ourselves the same code of purity-keeping?

[Cross-examination of the fifth witness was over.]

The last witness to be examined on the plaintiff's side was Mrs. Parochialism, who quickly getting into the box on being called by the Usher of the Court, began:

I crave the pardon of the court for initiating myself into this case without being formally asked. I know Your Lord-

ship's time is precious and therefore thought that no formality should stand in the way of myself and Your Lordship. I shall briefly state why I oppose the monopoly of the child by Mrs. Jaibind Lal. I belong to the south but I had occasion to tell the defendant several times that it was absolutely essential to construct separate rooms for different purposes which will greatly facilitate the recovery of the child. Your Lordship knows well how a hygienic sense is necessary for the attention of a sickly child. Instead, the defendant madly persisting in her own fetish of doing everything in a same hall, did cause injury to the growth of the child. I pursued the matter further in order to convince her that at least one room of "Andhra model" would do well. She thoughtlessly discounted my suggestions and said that my advices only grated on her ears. Her only plausible argument was that it was not time for the child to have the luxury of different compartments. But I am pursuing further. (No cross examination took place by the defense counsel. It was 1.30 p.m. and His Lordship rose for lunch.)

When the Court reassembled after lunch, Mr. Patch-abyas Sitaramiah began examination of the defense witnesses.

Chief Justice (to the Clerk): How many on this side?

Clerk (fumbling over the papers) Six, My Lord. And all on this side are also lady witnesses.

Chief Justice: (To Defence Counsel) Ask your witnesses to be as brief as possible. Ladies as a class are garrulous by nature. Otherwise, the time for arguments will have to be curtailed.

Defence Counsel: As Your Lordship pleases.

Usher: "Steel-heart Pat-All, Steel-heart Pat-all, Steel-heart Pat-all."

[The first defence witness entered the box with a grim face and in a confident pose.]

Def. Counsel: Doctor, put it in a nutshell before His Lordship how you

treated the child of the plaintiff which is under the care of my client.

Mrs. Pat-All: I shall not occupy much time of the Court. I am aware brevity is the soul of wit. I am a lady doctor of Ahmedabad and my service has been so far free of cost to all those who seek it. When I was called upon to attend the child "India", I readily accepted the engagement purely in a selfless spirit of devotion, and threw my heart and soul exclusively for the service of the sickly child. The condition of the child when I saw it for the first time, was awfully discouraging. Due to forcible delivery preceded by hard labour, the child was born almost in the grip of all possible infantile ailments. It had on its body from top to toe, 562 patches, dreadful to eyesight and loathsome to any civilised mind, and these patches were diagnosed by me as 'State-patches.' At that time scarcity of "(baby) food" baffled every family man. Even orders on foreign firms were not promptly complied with. The child was suffering from economic anaemia and somehow it gulped a cup of communal poison which resulted in the heavy bleeding on its right side. I set my shoulder to the wheel of revitalisation, and cured the numerous patches one by one, which called for asinine patience and extra-ordinary tolerance. The patches vanished, with the grace of God, one by one but suddenly a danger manifested in the form of a navel ulcer which threatened the very existence of the child. I shudder to think of the melancholy state of affairs with which I came to grips, and heaven only knows what a sort of dismay had enveloped me. I threw the burden on the Almighty and set myself to the task. Mrs. Jaibind Lal was spending sleepless nights, and I operated on the ulcer with such uncanny skill as was called for by that delicate task and thank God, success attended on the child relieving my heart of a heavy load of anxiety and suspense. It is being referred to by all foreign medical men as a miracle in the history of surgery. I am referring to the "Hyderabad ulcer" that developed in the centre of the child's body. Next, it was my lot to prepare the tonic of nationalism which was given

to the child as an anti-dote to the venom of communal poison. It was also attended by success. I am now consoled by the thought that the God who placed me on trial so mercilessly was at last kind enough to enable me to come out of the trial with flying colours. My task was sincerely done and it is now my prayer that the child must grow from strength to strength and help its father, Mr. Common man. This is all I have to say.

Cross-examining, the plaintiff's counsel *Mr. Anarchy* said:—Why did you categorically refuse to administer the famous medicines commended by my witnesses?

Mr. Pat-All:—Those medicines may be good. But they are unhelpful to a child like the one we are discussing about, which is suffering from a peculiar disease which defies all patent drugs. If administered, they will prove worse than the disease. I know all these witnesses who put selfishness over service, and the discrepancy between their words and deeds. (Cross examination of Dr. Mrs. Pat-All was over).

Usher calls out: Mrs. Un-Mount Baton, Mrs. Un-Mount Baton: Mrs. Un-Mount Baton.

[An English lady with an attractive personality dressed in a spotless white gown got into the box. She flaunted a pair of forceps in her dainty hands which indicated that she was a mid-wife.]

Defence Counsel:—Madam, will you please enlighten the court on the conditions that prevailed at the time of the child's birth?

Mrs. Baton:—It was my privilege to attend on the late Mrs. Mohandas during her confinement in August 1947. The birth pangs were so poignant that forceps had to be resorted to, to effect the issue. Never before in my career as a mid-wife had I come across such a complicated delivery and so I employed all my skill and found it at last to be a twin-delivery. Since the condition of the children was hopelessly bad, I did a trick by handing over a child to a Muslim woman of my acquaintance with instructions to rear up

the child as her own. The one left with Mrs. Mohandas was named as "India." Bleeding was profuse during and after delivery. It was rather an epoch in my life's career and I cannot recall the pathetic event without drawing tears from my eyes. I can however assure the court that but for the assistance rendered to me by Mrs. Jai Hind Lal, the child wouldn't have survived the calamities that befell it one after another.

Cross-examining, *Mr. Anarchy*:—Weren't you, as a reputed mid-wife aware beforehand that Mrs. Mohandas would deliver a couplet?

Mrs. Baton:—Of course I knew it well. But I never foresaw the pains and complications that followed the delivery. God only has to be thanked for the safe delivery of the children. I myself wondered how the children issued out alive. It really baffled all possible stretches of imagination.

Mr. Anarchy:—Can you prove before this court that Mrs. Jai Hind Lal was really any good at nursing the child? Was it not improper for her, as a novice in the art, to have undertaken the responsibility and thus cheated the plaintiff?

Mrs. Baton:—Far from it. It was she and she alone who was competent to take care of the child especially when it had lost its mother. Mrs. Jai Hind Lal though not a qualified nurse or a doctor, knows pretty well the practical mode of child-bringing in a natural way. Because, she was for a long time, closely associated with the late Mrs. Mohandas from whom she had received the necessary inspiration and instructions for nurturing the new born babe. I can imagine no truer and greater nurse for the motherly guardianship of the child than the defendant who by now has amazed the entire world with her unique way of riding over the storm and stemming the tide to steer clear of any difficulty that may lie in the way. Her intellect is both dazzling and dashing.

Mr. Anarchy:—Why then, did you leave for your country without assisting the defendant at least until the child was able to stand on its legs?

Mrs. Baton:—That is not my business. With the safe delivery of the children, my work as a midwife was over. But as an obligation, I remained with the defendant for some time more and as soon as I found the child was out of danger, I thought I had better quit and accordingly did.

(Cross-examination of the second witness was over).

Usher: Democracy! Democracy! Democracy! [A young (urchin) girl with a blank look was shown into the witness box.]

Mr. Anarchy:—My Lord, I raise an objection to the examination of this urchin girl. She is an infant, and no minor can give evidence.

Chief Justice (to the Def. Counsel):—What have you to say for this?

Def. Counsel: Miss democracy is an important link in the chain of my case. In our country, democracy is in an infant stage and yet it is as important to the nation as its life-breath itself. I appeal to Your Lordship that the minority may be overlooked as a special case and the witness allowed to depose.

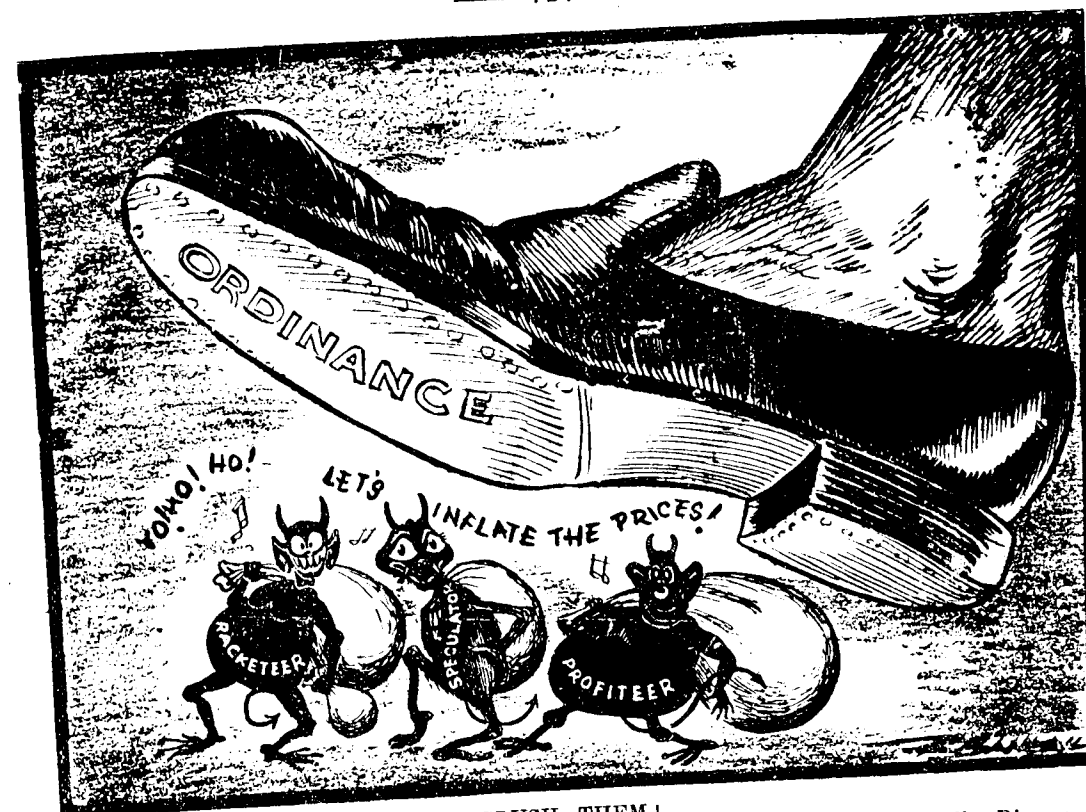
Chief Justice: You can include her points in your arguments and I am not going to relax the rigid technicalities of the law whosoever may figure as plaintiff or defendant. The witness is discharged.

(The young girl catching the sign of the defence counsel skips out of the box and exits).

Chief Justice (To the clerk): Before calling any witnesses, you must check up the age and other conditions qualifying them to depose. This is my last warning to you.

Clerk of the Crown:—Yes, My Lord.
—(To be continued).

TOPICAL CARTOONS

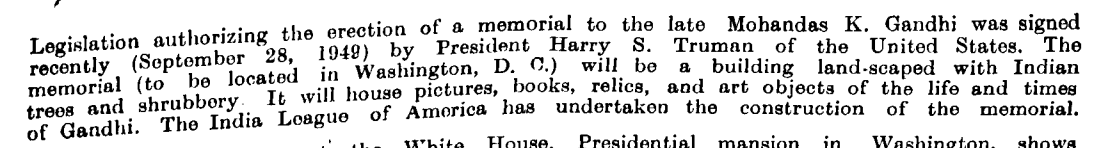
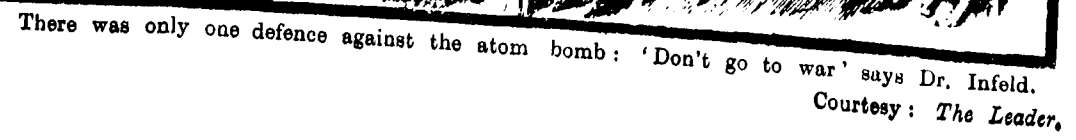
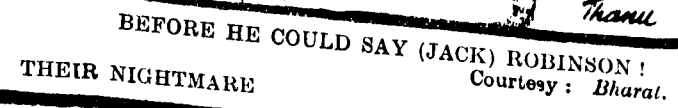


CRUSH THEM!

Courtesy: The Pioneer.



Courtesy: Free India.



The photograph, taken at the White House, Presidential mansion in Washington, shows President Truman as he signed the bill. Seated beside him is Madame Vijaya Lakshmi Pandit, Indian Ambassador to the United States. Looking on are (left to right): Emmanuel Celler, member of the United States House of Representatives, who introduced the legislation; Loy Henderson, United States Ambassador to India; Sirdar J. J. Singh, president of the India League of America; A. Bhadkarka, secretary to Madame Pandit; and George McGhee, United States Assistant Secretary of State for Near Eastern Affairs. (SD-61251.

Home and Foreign Affairs

By "AN INDIAN JOURNALIST"

Pandit Nehru's Visit to U. S. A.

THE Prime Minister's visit to the United States was one of the major events of the last month which attracted more than usual attention in the press of both hemispheres. The Pandit who had travelled widely in Europe and Asia had never before set foot on American soil. It was his long cherished desire to visit the great Western democracy and make personal acquaintance with its leading personalities. Pandit Nehru's own reputation as a scholar and leader and heir to the Mahatma had preceded him; and doubtless from the President down to the common citizen—all were eager to see the great Indian patriot. But Nehru is also the Prime Minister and the executive head of a great country which has just achieved its freedom after a struggle in which he himself had played no small part. Thus both on his own account and as representing a new born nation Nehru's visit to America aroused the greatest interest in the New World.

And with characteristic American generosity the President and people of the U. S. gave the Pandit a welcome which for warmth and grandeur had been unprecedented. Churchill himself, the hero of the great war was not acclaimed with greater demonstrations of respect or cordiality. Flying in the President's own plane, received by the President personally at the U. S. Capital, with the honours reserved for heads of States, and going through a programme of honours and addresses at Universities and parties of financiers and Big Business—nothing was wanting to make the Pandit's visit a resounding success.

It was evidently a personal triumph for the Pandit as much as it was an honour to the country he represented. President Truman, welcoming Pandit Nehru to America in a neat little speech hoped his four-week visit would be "a discovery of America"—a delicate reference to Nehru's own "Discovery of India as much as to its first discovery by Columbus."

"Mr. Prime Minister, I am very happy to welcome you to this country on behalf of the Government and people of the United States. I greet you not only as the Chief Minister of your Government, but also as the loved and respected leader of a great nation of free people.

"Destiny willed it that our country should have been discovered in the search for a new route to yours. I hope that your visit, too, will be in a sense a discovery of America.

"I extend to you the hospitality and goodwill of the people of the United States with the hope that your visit among us will leave you with the firm conviction that we are indeed your warm friends."

Pandit Nehru, replying to President Truman's address of welcome reciprocated with equal brevity and aptness.

"This moment when, for the first time, I am setting foot on the soil of this great country, is of great significance for me because it brings about the fulfilment of a long felt desire.

"I bring to you, Mr. President and to this great Republic the cordial greetings of my Government and my people, of the new Republic of India, and I trust that these two Republics of the Western World and the Eastern World will find many ways of working together with friendly and fruitful co-operation for our mutual advantage and the good of humanity."

Ever since his landing in Washington it has been roses, roses all the way. A leading official of the State went so far as to compare the Pandit with Lincoln and Jafferson. The Pandit knows—none better than he—that such praise is not to be taken literally but as a gesture of the abounding goodwill and magnanimity of his hosts.



Arriving in the United States (October 11, 1949) for an official visit, Pandit Jawaharlal Nehru, Prime Minister of India, was greeted at National Airport, Washington, D. C., by President Harry S. Truman, Secretary of State Dean Acheson, and other high officials of the United States Government, and Mme. Vijaya Lakshmi Pandit, sister of the visiting statesman and Indian Ambassador to the United States.

During his 4-week stay in the United States, the Prime Minister will visit New York City; Chicago, Illinois; San Francisco, California; Madison, Wisconsin; a number of universities, industrial plants, and national shrines; and the Tennessee Valley Authority project.

Prime Minister Nehru (at left), accompanied by his sister, Mme. Pandit, Indian Ambassador to the United States, and President Truman of the United States, leaves National Airport for Blair House, temporary Presidential residence where he was guest of President and Mrs. Truman. (SD-61347.)

Nehru's tour was evidently a goodwill mission for better understanding between East and West; but then it is hardly likely that the presence of the Indian Prime Minister in America at such a time could leave urgent political and economic problems just where they were. His outspoken declaration of our foreign policy at Columbia University and his contact with Big Business in New York could not have been in vain. In a studied address to the Columbia University the Indian leader enunciated the principles underlying our foreign policy. India's foreign policy can no more be described as "Sitting on the fence" than Mahatma Gandhi's non-violence could be termed "surrender" in any sense.

Repudiating the suggestion that neutrality between the Russian and Western Democratic blocs meant passivity, indifference and an attempt to profit by staying out of a conflict which involved the rest of the world, Pandit Jawaharlal said:

India came into the family of nations with no prejudices or enmities, ready to welcome and be welcomed. Inevitably she had to consider her foreign policy in terms of enlightened self interest, but at the same time she brought to it a touch of her idealism. Thus she has tried to combine idealism with national interest. The main objectives of that policy are: The pursuit of peace, not through alignment with any major power or group of powers, but through an independent approach to each controversial or disputed issue; the liberation of subject peoples; the maintenance of freedom both national and individual; the elimination of racial discrimination; and the elimination of want, disease and ignorance which afflict the greater part of the world's population.

The Pandit's mission from every point of view, socially as well as diplomatically, has been accomplished with such brilliance and efficiency that it should be deemed a striking success. Time will show whether it was a triumph of personality or a triumph of principles and policies as well.

Dr. Foss Westcott

The death of the Rt. Rev. Dr. Foss Westcott, former Bishop of Calcutta and Metropolitan of the Church of India, Burma and Ceylon removes a great landmark in the history of the British Church in India. Dr. Westcott came to this country 60 years ago and had ever since given of his best to the service of the Christian Mission. A revered leader of the Church he soon came to be regarded as a friend of India by all sections of the people. His generous activities among the poor and the depressed, coupled with his well-known simplicity and saintliness of character won him universal esteem. Above all his bold advice to his flock to play their part in the nation's life, his own activities in connection with the uplift of the masses in company with Gandhi and Andrews, and the part he played with Dr. Sapru in his drive for peace and conciliation made him a great and respected figure in the counsels of the country. Such a record of service and purposeful life—it would be long before we can witness again among the children of the Church.

Trusteeship

India told the U.N. Trusteeship Committee that she feared British and French initiated administrative unions involving trust territories were not advancing the U.N. aim of self-government or independence for the trust areas.

Prof. Mohammad Mujeeb, India's representative, said "developments since 1941 indicate that some administering authorities are following a policy which seems, in some aspects, to be almost diametrically opposed to the U.N. principle of the maintenance of the separate political identity and existence of the trust territories."

A Moral International Code

That Russia too is in possession of the atom bomb may or may not be a stabilising factor in the future of the world. But the fact remains that the rivalry in the arming of nations is the immediate result of the fear complex. Any plan for the banning of the use of atomic bombs must therefore be a welcome relief to a distracted world.

We therefore welcome the efforts of Sir B. N. Rau, Chief Indian delegate to the United Nations, who has outlined what he described as "the beginning of a moral international code" banning the use of atomic bombs.

Sir Benegal, who said he was speaking "as an individual", proposed that the 59 member States of the United Nations should make a fresh attempt to frame a declaration on atomic energy control through the offices of the International Law Commission.

This Commission, an agency of the United Nations, is preparing a convention on the rights and duties of States. Sir Benegal considered that control of atomic energy, having been declared no longer a matter of purely domestic concern, could well be included among these duties.

India in the Security Council

In spite of Pakistan's persistent propaganda against India, India was elected to the United Nations Security Council after what Mr. Hector McNeil described as a "magnificent" vote. Only two out of 58 did not support her, says a Press Correspondent,

and from the fact that during the past few days, Sir Zafrullah Khan, Pakistan Foreign Minister, has been going from delegation to delegation

asking that they should not vote for India, it is easy to guess that one of them is Pakistan; the other is likely to remain a mystery.

Sir Zafrullah characterised India's success as "embarrassing" as the Kashmir dispute is pending before the Security Council. Pakistan will doubtless see to it that if not Kashmir some other Indian question will always be on the agenda. But are not other members of the Council involved in similar disputes? And who has suggested that any of them should resign on that account? Indeed, as has been truly observed India may now be expected to redouble her efforts to reach a solution of the Kashmir problem which will at once bring peace to this sub-continent and enhance the prestige and dignity of the United Nations.

The Atom Bomb

The news that Soviet Russia has the Atom Bomb has set the world agog. Excitement, verging on panic, prevailed in the United States—which first produced the Atom Bomb—following President Truman's announcement. America is now busy devising precautionary measures against atomic bomb attacks. A New York correspondent describes how the U. S. is preparing for the battle of the atom in World War III.

United States military chiefs, he says, are putting into operation a campaign to educate troops in protective measures against atomic bomb attack in any future war.

More than 2,000 officers of the Army, Navy and Air Force have been selected to undergo specialised training to tell the forces just what to do—and what not to do—when an atomic bomb explodes.

Congress and R.S.S.

The Congress Working Committee has decided to admit R. S. S. men into the Congress fold. It, however has stipulated that their eligibility would hold good so long as their organization remained a non-political body.

This decision meant a reversal of an earlier decision of the Committee taken at Meerut nearly two years ago, a few months before the assassination of Mahatma Gandhi, urging the Government to ban the Sangh for its violent activities.

A General Secretary of the Congress explained that the Sangh having eschewed politics and violence, its character had changed since then. He did not also fear any infection of the Congress ideal should R.S.S. men join the organization, because acceptance of the ideology and discipline of the Congress would apply equally to all its members.

Sardar Vallabhai Patel

We offer our respectful felicitations to the Sardar on his 75th birthday and wish him many more years of health and service to the country. The Deputy Prime Minister is in many ways the complement and completion of the ever youthful and effervescent Pandit whose popularity as heir to the glory and glamour of the Mahatma has made him a more prominent figure in the counsels of the world. Nehru is the dreamer turned politician while Patel is a stern realist. The Sardar is described as 'India's iron man and the real rock of the foundation of administration in this country.' He is truly the dynamic force behind the political and administrative machinery of India. Posterity

will perhaps credit him with the greatest achievement of the century—the welding of the 600 and odd minor States and administrations of the country into an integrated India. The Sardar was Gandhiji's soldier in active service for two decades and had given proofs of his solid work and sacrifice in the cause of India's freedom. But Free India to-day, faced with numerous problems no less difficult and delicate, needs his invaluable counsel and guidance as much as she did during the black days of our struggle for liberty. Indeed, we need him more now than ever before. The Sardar is not given to much speaking. His strong and silent but determined action coupled with his unerring judgment and efficient direction has saved the country from many a dire misfortune in the past and will doubtless stand in good stead in the face of such crises in the future.

Indonesian Republic

The Draft Constitution of the Republic of the United States of Indonesia, which will shortly become a sovereign, federal State, was published at the Hague on Nov. 1.

It was drawn up by a joint committee of the Republican and Federalist delegations to the Round-Table Conference on Indonesia, accepted and initialled by the leaders of the two Indonesian delegations, and given the general approval of the Dutch delegation.

The constitution was not one of the regular agreements of the Round-Table Conference, but all parties felt it was necessary to produce it at this stage to show that sovereignty was being transferred to a democratic, free, and federal State.

When the final constitution is approved by the Constituent Assembly and confirmed by the Government, it will be proclaimed by the President of the Republic.

The Prime Minister on Kashmir Issue

It is clear that India's stand on the Kashmir issue has not been correctly understood abroad. While Pakistan has carried on a relentless propaganda in England and America, the Indian case has been misrepresented so thoroughly that, strangely enough, even papers like the *Manchester Guardian*, with its tradition of fairness and reasonableness, have taken an inexplicably wrong attitude. This is partly or mainly due to our lack of proper and adequate publicity in respect of this important issue.

We therefore welcome the Prime Minister's forthright declaration on the Kashmir dispute at Ottawa, a declaration which comes none too soon. It is something that our Prime Minister, for once, descended from his high moral altitudes to discuss this live issue, bristling with controversy. He called on Pakistan unequivocally to declare that she will never resort to arms again as a means of settling the Kashmir Affair.

The Pandit who was addressing a large gathering of Pressmen explained the Kashmir situation in detail and showed Pressmen, most of whom have only a garbled idea of the dispute, how Pakistan has no position at all legal or constitutional, in Kashmir.

She has no business to be there. We are unable to accept India and Pakistan being treated as equals in the dispute. Pakistan is the brutal aggressor. That aspect of the aggression should never be lost sight of by the United Nations in dealing with the question. We do not accept the two-nation theory. It was fantastic to say that one's nationality depended on one's religion. Pakistan was deliberately creating a theocratic state and appealing to the grossest form of religious bigotry. We cannot tolerate this Jihad business. If we accepted this two-nation theory it would upset the whole balance of things in India and also in Pakistan.

The only course now left for settling the Kashmir issue was through mediation, said Pandit Nehru. But before that both countries must declare they will not start a shooting war again.

Sardar Patel and the Services

Sardar Patel, Deputy Prime Minister, speaking in the Constituent Assembly on a motion seeking to incorporate in the constitution the guarantees given to the Indian Civil Service paid a glowing tribute to the services of the members.

He said if the members had not behaved properly and loyally in the last two years, the Union would have collapsed. It is nice to see the Sardar of all men paying this tribute to the services—the so-called steel frame of the British bureaucracy. But is it not a trifle overdone when he declared that he would walk out with the services? As for the claim bountily made that but for the services there would have been a breakdown in the administration, the rude fact, as a contemporary reminds us is that,

the administration did break down, and there was an intervening period of chaos, which was mercifully short. It would be a hazardous claim to make for our services that even now, after two years of improvisation, we have arrived at a degree of despatch and efficiency at all comparable to the state of affairs in the old era. The truth is that the wheels of government move provokingly slowly; and the zeal of our ministers has merely collaborated to make the bureaucratic machine ten-fold more crowded and cumbrous. Petty breakdowns of the administration are going on before our very eyes; but the Sardar has apparently averted his gaze for them.

Arbitration Again

The partition of India naturally led to boundary disputes and the parties unable to come to a decision had to accept the Ratchiffe award which still has in it the germs of endless disputations. Once again boundary disputes have arisen between East Pakistan on the one hand and West Bengal and Assam on the other. India and Pakistan have agreed to remit the issue to a two-man tribunal, which will be presided over by Lord Justice Algot Bagge, a Judge of the Supreme Court of Sweden. Should there be a difference of opinion between the Indian and Pakistani members, the decision of the Chairman will be final. The tribunal will commence its work in the first week of December. It is to be hoped that the Ratchiffe award will not be repeated.



The WORLD of BOOKS

(ONLY SHORT NOTICES APPEAR IN THIS SECTION)



THE PERMANENT SETTLEMENT IN BENGAL AND ITS RESULTS. By S. Gopal. Allen & Unwin. 4s. 6d.

This slim little book, which won for its author the Curzon Memorial Prize of Oxford University in 1947, is a brilliantly compact and critical survey of the economic and social effects of the Bengal Permanent Settlement. Cornwallis, its originator, believed it to be a beneficial piece of land reform. But as Mr. Gopal notes, the Permanent Settlement, stimulated a regrouping of social forces and a readjustment of economic relations which profoundly, and largely adversely, influenced later developments in Bengal. With masterly concision, Mr. Gopal traces the history of the settlement and the economic, social, political and administrative problems that it gave rise to in the course of its operation over the long period following the decision to effect this settlement. Much the most serious aspect of the settlement was that it proved to be a serious handicap to social progress, rendering it impossible for the Government to discharge those expanding obligations of the Welfare State towards the people, which when the settlement was effected would have seemed quite revolutionary and subversive. That it enabled the rise of a prosperous middle class and a wealthy aristocracy which assimilated western culture is true. But the masses have suffered for all this and today they have compelled a radical change, which is still in progress. Mr. Gopal has made a clear, concise and luminous contribution to the study of the economic history of Modern India.

THE FAITH OF ISLAM. By Dr. Mirza Abul-Fazal. Published by S. A. Urnus, Aziz Bagh, Sultanpura, Hyderabad (Deccan) Price Rs. 3-4.

Dr. Mirza Abul Fazl is a distinguished scholar of Islamic subjects who has to his credit quite a number of books in various languages. He is a researcher of great merit and takes immense pains in collecting his material in order to prove his point of view from authentic sources. He is always guided by his liberal instinct and rational outlook in interpreting and expounding the various aspects of the teachings of Islam, which, in certain quarters, is unfortunately misinterpreted and misunderstood. For example, how could anyone doubt the Catholic and tolerant spirit of Islam if he reads the following prayer mentioned in the Quran (S ii 130) and quoted by the author, "Say ye, We believe in God, and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus, and what was given to the (other) prophets from their Lord—we make no distinction between any of them: and to Him we submit." Expounding this prayer the learned author says "And it is not only to Moses and Jesus and Mohammed that the Moslem owes allegiance, but to all the prophets of all the nations who have appeared in the different ages of the history of mankind. Thus, along with a thousand others, all the Vedic Rishis of old, and Krishna, Mahavira, and Buddha of India, Zarathushtra of Persia, and Confucius of China, have alike a place in the hearts of all the followers of Islam. The book is recommended not only to Muslims but to those who wish to have a correct idea of the teachings of Islam.

A LAYMAN'S BHAGAVAD GITA. By A. S. P. Ayyar, M.A., I.C.S. Vol 1. P. P. 259. Price Rs. 5. Published by the Madras Law Journal Press, Mylapore, Madras 4, 1949.

Mr. Ayyar's translation of the Bhagavad Gita is not a superfluity. The book is not a mere English translation of the verses of the Gita. On the other hand the author (or rather the translator) has attempted a successful imitation of the ancient commentators in drawing parallels though not often with the aid of vedic counterparts but with apt illustrations from the sayings of recent sages like Mahatma Gandhi, Ramakrishna Paramahansa, and the like. Of particular note is the author's success in presenting apt parallels from the great Tamil scripture, the Kural. The occasional parallels from the koran, the bible and the Zench Avesta also illustrate the author's efforts at gathering honey from various flowers. Apart from being exhaustive in his references the author has drawn on numberless illustrations from everyday life to drive home the lessons to the reader. Perhaps to a close student the volume may appear to abound in assertions and in exact translations of peculiar vedic usages. But it is clear that this is not due to any shortcoming in the author's vocabulary. The title to the volume gives the clue. The purpose is to drive the book home to the layman and this necessity has conditioned the translation.

The most noteworthy feature of the book is what has been termed the introduction which is really a brilliant summary of the quintessence of the Geeta. This summary preferably should find a better place at the end of the book after the lay reader has perused the same than before it. One feature which distinguishes the author's presentation from many of the works on the Geeta is his belief that the first chapter has equal importance with the rest; this view is a departure from the Geeta tradition.

The volume will reward any one who goes through it. The second volume will be awaited with interest.

DEVATMA SHAKTI. By Swamy Vishnu Tirtha Maharaj. Published by Shri Shankarlalji, Bhatnagar, Retired Dt. Engineer, Dabra, Gwalior.

In past years several attempts have been made to write some books on the meaning and spiritual significance of Kundalini Shakti. Shri Rele's mysterious Kundalini is fairly well-known. The subject of Devatma Shakti can be fairly dealt with only by such writers as have had direct experience of this divine power in man. Mere book knowledge is of no value, nor can it be taken as a safe guide for such aspirants as earnestly desire to have their Kundalini Shakti awakened in them.

Swamy Vishnu Tirtha Maharaj is one of those few Sanyasees in this country, who has undertaken to write this highly instructive, inspiring and informative treatise consisting of 16 chapters, everyone of which is meant to give us a clear, concise idea of the various aspects and effects of the rise of this divine power in man. It is a complete book in every respect. There is no relevant and useful fact which has been left out by the learned author. The book is sure to be of help and guidance to such aspirants as are keen to tread the path of spirituality. It will interest our readers to know one of the marvellous and beneficial effects of the awakening power in man. On page 193 we come across the following statement:—

"When you are in meditation, future unfolds its secrets to you or the hidden meaning of scriptures, *vedas and vedanta* shine on your understanding, all doubts vanish, you acquire an insight into the abstruse meaning of the works on spiritual science even at their first glance. you acquire strange powers of oratory and feel not the need of approaching even Brahma, the creator himself, for knowledge and you acquire self confidence, understand then that Kundalini the bestower of *Sidhis* (occult powers) has come into action."

The book is heartily recommended to all lovers of spiritual wisdom.

DIARY OF THE MONTH

- Oct. 1. MosTse Tung's Proclamation creating the Chinese People's Republic broadcast from Peking.
- Oct. 2. Gandhi Jayanti day.
—Separation of Judiciary inaugurated in Madras Province.
- Oct. 3. Russia breaks with Chinese nationalists.
—Red China asks U. N. for recognition.
- Oct. 4. Standing Committee on Industries formed.
—Export Committee recommendations published.
—Master Tara Singh released.
- Oct. 5. Dr. Matthai, speaking in Parliament, puts forward an eight point plan to counter effects of devaluation.
- Oct. 6. Congress Executive decisions on W. Bengal and Andhra Province affairs.
- Oct. 7. Pandit Nehru leaves for U.S.A.
—East German State established.
- Oct. 8. General Council of Indian National Trade Union Congress meeting at Lucknow suggests high level commission for industries.
—Pandit Nehru in London.
- Oct. 9. Governor-General inaugurates Indian Territorial army.
- Oct. 10. Constituent Assembly gives guarantees to the Services.
- Oct. 11. Pandit Nehru receives Royal reception in Washington.
- Oct. 12. Nationalists evacuating Canton.
—Consamby adopts draft regarding scales of salaries of high State officials.
- Oct. 13. Nobel Prize awarded to Lord Boyd-Orr.
—Nehru addresses U. S. House of Representatives.
—East Zone German Republic formed.
- Oct. 14. Dr. Rajendra Prasad inaugurates Bharatiya Sanskrit Sangam at New Delhi.
- Oct. 15. Reds enter Canton.
—Benares merges in U. P.
- Oct. 16. Field Marshal Sir William Slim in Delhi.
—Nehru lays wreath on Roosevelt's grave.
- Oct. 17. Mr. Bhimsen Sachar resigns leadership of E Punjab Congress Party: Dr. Bhargava is elected leader.
—New Yorkers greet Pandit Nehru.
- Oct. 18. Columbia University honours Nehru.
—Nehru, addresses Columbia University on peace through moral force.
- Oct. 19. Death of the Rt. Rev. Dr. Fess Westcott at Darjeeling.
—India to sign World Tariff agreement
- Oct. 20. India elected to U. N. Security Council.
- Oct. 21. Egypt offers mediation in Kashmir dispute.
- Oct. 22. Pakistan minorities present memo of grievances to their Prime Minister.
- Oct. 23. Ottawa welcomes Pandit Nehru.
—United Nations Day,
- Oct. 24. Mr. Attlee announces cut in British expenditure.
- Oct. 25. Asian nations pledge support to co-operation at F. A. O. Conference, Lucknow,
- Oct. 26. Indonesian Constitution outlined.
—Russia demands recall of Yugoslav envoy in Moscow.
- Oct. 27. Enquiry ordered against two ex-Ministers in East Punjab.
—T. N. C. C. adopts J. V. P. report on Andhra Province.
- Oct. 30. Nizam allowed a privy purse of 1 crore per annum.
- Oct. 31. Sardar Patel's 75th birthday celebrations in New Delhi.



TOPICS From PERIODICALS



THE KASHMIR PROBLEM

"I will feel it to be one of the greatest accomplishments of my own career if this mission is carried out successfully, for then I will have helped to bring about peace by means of ballots instead of bullets. I recognize, however, that the best solution will be that which is directly and freely negotiated between the States" says Admiral Chester Nimitz in an article in *United Nations World*.

The Admiral goes on to say that when United Nations Secretary-General Trygve Lie asked him to act as administrator of a plebiscite to determine whether the peoples of the State of Jammu and Kashmir desire to join India or Pakistan, he accepted with pleasure. He felt that it was a "challenging assignment."

Referring to his work as Plebiscite Administrator, the U.S. Admiral says: "Two steps have to be taken before the plebiscite can be organized: (1) the "cease-fire" which became effective in the disputed area on January 1, 1949, and (2) an agreement by India and Pakistan for a truce in Kashmir.

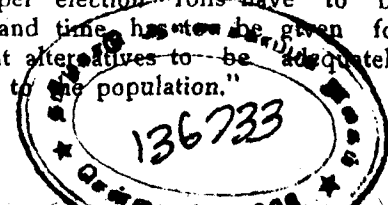
"I hope to see this important truce agreement signed at the earliest possible time. I will then be able to leave, with a first contingent of 25 principal officers and secretaries, to join the United Nations Commission for India and Pakistan and discuss with the two Governments all details of the plebiscite. Once the truce has been settled, I expect to be formally appointed as Administrator of the plebiscite by the Government of Jammu and Kashmir. I will move to the Vale of Kashmir to direct preparations for the plebiscite on the spot. Provided there is an early truce agreement, it can possibly be held late in the summer of 1950 or spring of 1951, and will be one of the most important the U.N. has supervised.

"The success of the plebiscite will depend not only upon the co-operation and support of the Government of India and Pakistan, but also upon willingness to co-operate on the part of the Government and people of Jammu and Kashmir. From what I have heard and learned, I have the conviction that we will have their whole-hearted support. However, to gather the ballots in this difficult and rugged country, with inadequate communications, will be quite a job. We will also have to cope with the resettlement of refugees, for we want all bona-fide residents who fled the country during the fighting to have a chance to return to their homeland and participate in the plebiscite in which some two million people will probably vote."

Dealing with the same subject the *London Economist* suggests that the solution would appear to be for the United Nations to provide an International Force, as the League of Nations once did for the Saar.

"India clearly cannot accept as satisfactory a plebiscite to the Azad Kashmir areas so long as the Azad Kashmir forces are not disarmed. Pakistan cannot be expected to believe in the neutrality of Sheikh Abdullah's police. Yet the withdrawal of all troops and police by both sides involves a very severe risk, of anarchy and the rule of the local hooligan conditions in which a plebiscite could not be held at all. This is a risk, says the journal, which India in particular cannot possibly face, since the Maharja's accession makes it legally responsible for the peace and good order of the country."

The paper goes on to suggest that six or seven thousand men of the International Force would be enough. "But the authority of the Force would have to continue for a considerable period. Refugees have to return, proper election rolls have to be drawn up and time has to be given for the different alternatives to be adequately expounded to the population."



THE MIDDLE EAST

With events moving rapidly in the Far East the importance of the Middle East is likely to be ignored. But in that area, as is well known, the two great powers—U.S.A. and U.S.S.R.—are manoeuvring for position. Mr. M. N. Roy commenting on the situation, in the columns of the Anniversary Number of the *Forum* observes that there is no ground for the apprehension that Pakistan will go red. But the Anglo-American policy of lionising Nehru and pleasing the Indian Government may drive Pakistan towards an alliance with Russia. "In that case, the internal security of India can be more easily threatened by Communist infiltration from the East as well as from the West. The Government of India and its Anglo-American patrons will be in a helpless position. Alliance with Russia will not be a *casus belli* against Pakistan. The strategic control of the Near East three years ago enabled the Americans to bar the Russians advancing towards the Persian Gulf. Can they be stopped now if they seriously try to reach the warm waters of the Indian Ocean at Karachi? Because of geographical reasons, an alliance with Russia will not mean a bear's embrace for Pakistan. Therefore, the latter may welcome such a possibility in order to spite Britain and America, or perhaps to blackmail them. In any case, Liaquat Ali's Moscow visit throws light on the obscure events which have recently been happening in the North-Western frontier region. It may also compel an early settlement of the Kashmir issue, on the battlefield. And it is not outside the realm of possibilities that the little war in Kashmir will spread in the Near East."

Except on the assumption of the possibility of some such serious development in the near future, Afghanistan's attitude towards Pakistan, he says, cannot be understood. "Either Russia is pulling rings to compel Pakistan to seek her protection, or preparations are being made to take the Kashmir issue back to the

battlefield. On this issue, the U.N.O. has made a laughing stock of itself. At the same time, Britain and America are afraid of Russian infiltration through Kashmir, if it went to Pakistan. The fear is occasioned by Russian activities in Chinese Turkestan. Afghanistan's hostile attitude would threaten the rear of the Pakistani army in the case of the resumption of war in Kashmir. That would settle the issue in favour of India. On the other hand, exactly this apprehension might induce the Pakistan Government to see the usefulness of an alliance with Russia. In that case, the present Afghan regime can be changed in favour of one willing to join the Russo-Pakistan alliance. Ex-King Amanullah's brother is already reported to be on the scene."

Having driven America out of China and with the confidence of Communism holding its ground in the Far East, it would be natural for Russia to attempt recovering her lost ground in the Near East.

ECONOMIC SET BACK IN INDIA

India is facing a terrible economic setback according to "A Businessman," who writing in the *Hindustan Times*, Delhi, says:

"After almost three years of independence what has been our country's achievement in the economic and financial field? From being one of the greatest creditor nations at the time the last war ended, India may before long turn into a debtor country. Our sterling balances have gone down from Rs. 1,750 crores, at the time of the war, to less than Rs. 825 crores without augmenting our productive resources and materially adding to our prosperity. The Government of India deposits with the Reserve Bank have shrunk from over Rs. 450 crores to Rs. 135 crores. We have already taken a loan of 100 million dollars from the International Monetary Fund and further loans are contemplated.

No big internal loans can be raised and Government securities have to be constantly supported. The floatation of new industries

has become impossible. The money market has never been so tight during the last 30 years as now. There is no investment activity. The Share Market has collapsed. Bank deposits have gone down considerably on account of continuous stringency, and advances by banks are rising. Unemployment in the country is on the increase due to diminishing economic activity.

As against a favourable balance of trade in former years, India's trade deficit is now of the order of over Rs. 150 crores. Taxes have increased all round, killing all incentive to economic activity and investment. The middle class and the upper middle class, which have been the main-spring of our economic and commercial activity, have been gradually impoverished. Their savings have disappeared as they have been over-burdened with all sorts of direct and indirect taxes.

Even the increased taxes have not been utilized for any productive purposes and have merely fed the top heavy Government revenue expenditure which for the provinces and Centre has risen from Rs. 200 crores for United India before the war to about Rs. 600 crores after partition. The increase in taxes to the extent of Rs. 400 crores has not been utilized for any benefit to the people or to the country as a whole. The food crisis has assumed serious proportions and our dependence on imports of food has continued to increase. Labour has become inefficient and indisciplined. Factories are closing down with fall in production and lowering of purchasing power. Exports have become difficult due to rising cost of production. Although law and order has been maintained, irresponsible statements of some of our public men are adding to indiscipline and lawlessness. All these factors have combined to make the country poorer."

TWO WISHES

"I wish," she sighed, laying down the newspaper, "that we lived in a house where everything was done by touching buttons."

"I wish," sighed her husband, "that I lived in a shirt that had buttons to touch."

NATIONALISATION IN BRITAIN

Discussing the background of nationalisation in Britain Mr. P. Derrick observes in an article in the *New Review* for September that the "arguments that have been used to defend the nationalisation of the basic industries since 1945 cannot, for the most part, be used to defend the nationalisation of sugar and cement as proposed in the Labour Party's statement of policy. Sugar and cement are dominated by a few firms; but they are not, like railways and electricity, natural monopolies. There is a technical case for nationalising water supplies; but there does not seem to be any urgency and nobody seems to mind if they are nationalised or not."

In 1945 the Labour Party succeeded in convincing the country that the nationalisation of certain basic industries was technically desirable. "If they want to go on with nationalisation they will have to persuade the public that it is a policy which is socially desirable irrespective of technical considerations. They will also have to persuade the public that those industries which have been nationalised are operating more efficiently than they would have been without nationalisation; before considering the chances of further nationalisation in Britain we would do well to examine in some detail how the nationalised industries have been working."

What is true of Britain is equally true of India where the demand is becoming more and more insistent. Here as in Britain it is necessary to know if the nationalised concerns are more efficient than they were before? Are the workers satisfied? Does nationalisation fulfil their expectations? What is most the appropriate form of nationalisation?

Only when we have examined nationalisation in operation, the writer concludes, can we tell whether it is, on the whole a success and whether it is likely to be extended to other industries.

MARCHING WITH THE CENTURY

Founded in 1900 by Dr. Sachchidananda Sinha, the *Hindustan Review* has entered its fiftieth year. On this occasion its founder-editor recalls in its July issue the beginnings of the journal half a century ago.

The first issue appeared in July 1900, from Allahabad. The place of honour in it was given to a young publicist-lawyer, who attempted a survey of the administration of the then Lieutenant-Governor of the North-Western Provinces and Oudh, which was the official designation of the United Provinces of Agra and Oudh of to-day, or rather had been so since 1902.

"That young publicist, and quite a struggling junior lawyer at that time was Pandit Tej Bahadur Sapru—afterwards the Right Hon'ble Sir Tej Bahadur—distinguished not only in India but abroad as an erudite lawyer, a skilful advocate and perhaps the greatest Indian authority on constitutional law."

As regards the policy of the *Hindustan Review* the matter was very carefully considered by the organisers—Pandit Madan Mohan Malaviya, Pandit Motilal Nehru, Dr. Satish Chandra Banerjee and Pandit Tej Bahadur Sapru—and the founder editor, Mr. Sachchidananda Sinha and it was finally decided to issue a statement on the subject as the declaration of that policy. This statement, which was issued as a preliminary circular had appeared for now nearly fifty years and still appears to-day as follows:

The *Hindustan Review* is not the organ of, or affiliated to, any party or group.

The articles contributed to its pages do not represent any consensus of beliefs or ideals. The only qualification for admission of articles into it is, in the view of the editor either distinction of individuality or force of conviction, either literary gifts or earnestness of purpose for reasonable or legitimate objects. Any one of these may be the criterion, of inclusion, apart from clarity of diction, or the force of the illuminative value of the view expressed in it. We do not expect that all readers of them will agree or sympathize with all the sentiments expressed in them; and, in fact some of the writers will flatly disagree with others.

The Editor still holds that the *Hindustan Review* with its broad nationalist outlook can do more to guide Indian public

opinion by offering hospitality to divergent ideas and views than it can by identifying itself with any one particular party, or school of thought in the country. It does not accept responsibility for the views expressed in any article, signed or unsigned, which appears in its pages—other than what may appear as editorials. What it does accept is the responsibility for giving all shades of reasoned opinion a chance to appear before the reading public.

This has been the fundamental policy of the *Hindustan Review* since it first made its appearance in July, 1900, now nearly fifty years back. And this policy, we are told, it proposes to adhere to in future as well.

INDIAN PHILOSOPHY

The *Aryan Path* for September publishes the first part of the striking address delivered by Dr. T. M. P. Mahadevan, Head of the Department of Philosophy of the University of Madras at the Cornell University, last autumn. Dr. Mahadevan observes that an abiding faith in the self or spirit is the dominant note of Indian philosophy.

"The Upanishadic expression which has been popular with the Indian thinker as a synonym for philosophy is *Atma-vidya* or the science of self. The text which says 'There is nothing higher than the self; that is the final limit; that is the supreme goal' represents the central theme of Indian philosophy. Even the realistic systems like the Sankhya and the Vaisesika assign to the self or spirit a primary place. In the Sankhya, e.g., the analysis of Matter (*Prakriti*) and the study of its evolution subserve the purpose of enabling one to discriminate between matter and spirit, and thus to release the latter from bondage to the former. The Indian philosopher looks within before looking without. Philosophy, then, is not the residuum of the objective sciences or an examination of their common assumptions, but a quest for the inner reality of things. It is in this sense that Kautilya says in his *Artha-sastra*, 'Philosophy is the lamp of sciences, the means of performing all the works, and the support of all the duties.'

TECHNICAL EDUCATION IN THE U. S. A.

In the *Foreign Review* for August Dr. Moti Lal Jain an engineer trained in the U. S. A. describes some aspects of technical education in America and points out the lines on which India could profit from the American example. After urging the need for well equipped Libraries and Laboratories he goes on to say that our technical institutions have very little connection with the industries of the country.

A closer co-operation between industries and technical institutions is highly desirable. It would prove profitable to both. The following suggestions are put forward in order to create conditions for the desired change:

(i) Technical institutions should utilize the service of the existing highly trained staff and of foreign trained scholars for research work. If their teaching work is kept to the minimum the standard of teaching will improve.

(ii) Graduate teaching (M.Sc. and Ph.D.) should be started in the better equipped institutions. It would enable teachers to keep in touch with recent developments and would spur them on to do original research. Graduate students can be used as part time teachers in the junior classes.

(iii) A qualified staff with graduate students as assistants should be able to tackle the problems facing the industries for solution. Research laboratories could work to help the industries of the country directly.

(iv) Industries should contribute to the funds of institutions both by donating and by paying for the work done for them. Money from this source should be utilized for equipping libraries and laboratories of institutions.

(v) The senior members of the staff in technical institutions should be given one year's leave every five years or so to work in industry as practical engineers.

(vi) The syllabus of institutions should be periodically revised by competent people. Members of various faculties of different technical institutions should collaborate with technical representatives of industries and government to plan courses to be taught.

Some machinery should be found, he says, to tap the ideas of the teaching staff generally with regard to the syllabus and courses of study.

"NEHRU'S LEADERSHIP"

The *Time* magazine in a leading article in the foreign news section discusses Indian Prime Minister Pandit Nehru's visit to the United States and the possibility of impressing him sufficiently to align India as the leader of the Asian Block alongside America in the battle against international Communism.

The magazine says "America has a lot to learn about Asia's key man. Nehru has a lot to learn about America too. No one in the United States is wishing to entangle Nehru and his 355,000,000 countrymen. There was however a strong impulse to disentangle him and his intellectual fellows from some of their clinging suspicions of the United States and its motives."

The article continues "Washington was taking a careful account of the Prime Minister's long-standing prejudice and the peoples' instinctive suspicion of the imperialist West." Such a distinguished guest so requested there would be no conference of high state, no thought of pressure or promise, no hint of alliances or pacts, no talk of loans or investments."

Explaining his appeal for the Indian people, *Time* says while the mass of Indians cannot understand him and most cannot read his prolific writings in English, "nonetheless, he has followed in Gandhi's footsteps as the popular national hero. Partly because Gandhi blessed him. The ordinary folk have overwhelming faith that their Prime Minister will solve not only their national problems but also their personal problems."

A visitor spent a week-end at a hotel. On leaving, he presented the manager with a huge bouquet, saying: "These are for the telephone operators".

"What a nice compliment," said the manager

"Compliment—don't be a fool", retorted the visitor. "I thought they were dead".

THE CRAZE FOR GAMBLING

The instinct to gamble is as old as man himself. Through the ages it has taken many forms, but the desire to profit from the turn of chance has never changed. Gambling in one shape or other never ceases, says *Answers*.

Lotteries originated in Italy and, passing by way of France, arrived in England in 1569 during the reign of Queen Elizabeth. With typical shrewdness, Elizabeth realised that this was a good opportunity to add to the national revenue. It was therefore arranged that "a very rich lottery—generally of money, plate and certain sorts of merchandise" would be held. Its object was to provide funds for the repair of harbours and fortifications of the country. The first prize was worth about £5,000.

The tickets were sold at ten shillings each. And they could be divided or subdivided for the convenience of those unable to afford such a large sum."

This first English lottery was not a great success. One of the worst times in the history of English gambling was in the 17th century. "Every form of wagering was rife, much of it was dishonest, and all of it became a real social menace. Fortune-tellers did a roaring trade in prophesying lucky numbers. Lottery draws were scenes of excitement and tragedy. Doctors always attended the gatherings to "let blood" in cases where the sudden realisation of good or bad fortune had an overpowering effect, for the results were frequently followed by suicides, violence and robberies."

It soon became clear that gambling was fast becoming a social evil. Many of the poor were starving in their efforts to win fortunes in lotteries and by wagers. More laws were passed to curb the excessive losses. But gradually uneasiness at making lottery revenue began to be felt by the Government. "In October, 1826, the last English State Lottery was held. After this they were abolished as illegal and none has been held since."

A LESSON IN ECONOMY

Pleading that people should avoid negligent waste of foodstuff and raw materials, Sri B. V. Shikkare shares with the readers of the *Harijan* a lesson he learnt 25 years ago from a Japanese agent under whom he then served. He writes:

He (the Jap agent) was a purchaser of Indian cotton. Every one knows that during the cotton season, the ginning and pressing factories are all covered with great heaps of ginned or unginned cotton. Cartloads of cotton are also brought to cotton-markets. On their way, in the markets and on the factory grounds, considerable cotton is thrown or negligently allowed to drop here, there and everywhere.

Some merchants appoint a person to follow the carts and pick up such droppings. How much he collects depends upon his regard for value and duty. Much is either eaten up by stray cattle or mixed up with dust and goes into the gutters or the town-refuse. My employer gave once a visible demonstration of the amount of wealth we wasted by our negligence. He employed under his personal supervision a few labourers to pick up all the cotton scattered everywhere in the factory compound, got it cleaned and weighed. It was found to be worth more than Rs. 300! He then gathered the factory staff and drew their attention to the great amount of wealth they wasted everyday, thus impoverishing a country already so poor. "Herein lies the secret of your political subservience. You must not waste your wealth, but must study the use of every little thing found in your country, and employ technical science for turning it into a valuable article. A country is alive and prosperous only to the extent it makes itself useful and valuable."

Sales Manager: "What's this big item on your expense-account?"

Travelling Salesman: "Oh, that's my hotel bill."

Sales Manager: "Well, don't buy any more hotels."

INDIANS OVERSEAS

South Africa

RACIALISM IN S. AFRICA

Big mass meetings to protest against *Apartheid* (racial segregation) were held last month by the Natal Indian Congress at Newcastle, Glencoe, Dannhauser and Mayville.

At Mayville, Dr. G. M. Naicker, President of the Congress, said it was puerile to think *Apartheid* simply meant separation of non-European from European, with equal opportunities for development. "If the granting of full opportunities for the growth of non-Europeans was the aim of the Government then there would be no need for *Apartheid* at all", he declared.

"The very object of the separation is to deprive black South Africans of a means to progress and to control them as a reservoir of cheap labour."

For non-Europeans, *Apartheid* meant no vote, no skilled jobs, no trading rights, no family allowance, no unemployment benefits, no school feeding, no passports, and no free movement from one province to another, he said.

"In short, it means that he must be separated from all the good things of life which must be reserved for Europeans only", he added. For Indians it meant complete separation from the shores of South Africa since the Government have decided that policy was to expatriate all Indians to India.

The same resolution passed at all the meetings said *Apartheid* was designed to deprive Indians and other non-Europeans of every remaining human right and ultimately to set up a Fascist police state in which non-Europeans would be no better than slaves, and an European State in which non-Europeans would be outcasts. It called on Indians to oppose every measure of *Apartheid* and expose any Indian who supported such a measure as a traitor to the cause of his people.

Malaya

CHETTIARS IN MALAYA

Chettiars in Malaya, probably the richest section of the Indian community in that country, are apprehensive of their future, writes the P.T.I. correspondent in S.-East Asia.

Mr. J. A. Thivy, Representative of the Government of India in Malaya, stated that the difficulties of the Chettiars had been represented to the Government of India. Proposals had been made to the Malayan Government that the management of the estates and other interests of such Chettiars as opted for it should be entrusted to British firms commanding the confidence of all parties, so that there might be no suspicion that the Chettiars were paying "protection money" to Communist gangsters.

"Protection money" consists of funds extorted by gangsters as their price for saving the parties concerned from their unwelcome attentions.

The payment of "protection money" is an offence under the Emergency Regulations.

In October and November last, the High Commissioner for Malaya estimated that payments of "protection money" to gangsters from all sources amounted to a quarter million Straits dollars (about Rs. 4,00,000) per month.

TRUST FOR CHETTIARS' ESTATES

The All-Malayan Chettiars' Chamber of Commerce has suggested the formation of a Trust or Agency Company to administer small estates of Chettiars in Malaya.

A resolution to this effect was adopted at the annual general meeting of the Chamber held here. It is learnt that proposals on these lines have already been made to the Malaya Government.

One object of setting up such a trust or agency is to clear Chettiars of all suspicion of paying "Protection money" to Communist terrorists.

K. V. AL. M. Narayanan Chettiar was re-elected President of the Chamber.

Britain**INDIAN STUDENTS IN BRITAIN**

The steady stream of Indian students to Britain continues, says the London Correspondent of P. T. I. A total of 372 have just arrived for the next academic year, which began last month.

"As about 400 students have left for home, their studies completed, the Indian student population in Britain remains at just over 2,000 with others in Continental countries like France, Switzerland and Sweden. Surprisingly few of this year's students are Government Scholars. On the contrary the bill for their education, travelling to Britain and maintenance during their three years, or so here, is being paid by their own families.

About 100 of the new arrivals are here for specialised engineering training which they will receive at Cambridge, Birmingham, Manchester, Sheffield and other industrial ties. Sixty students are medical men, ready holding degrees or diplomas gained in India. They will take post-graduate courses in London, Edinburgh and elsewhere. Forty-five students are attending the London School of Economics. About a dozen are going to Oxford and a similar number to Cambridge. Art students number only two—one man and woman. There are a number of students of aeronautics. The remainder are to receive practical training in industrial and agricultural subjects. Twenty-five students who have arrived in London without having ascertained whether university or other institution could take them may suffer what one India House official called "a long period of waiting and frustration." He told the P.T.I. correspondent about six of them may find the opportunities to study what they wish. They will probably have to take second best as external degrees at a London County Council instruction instead of degrees as particular university they had their is on."

Burma**REMITTANCES FROM BURMA**

Mr. S. P. N. Panchanatham Chettiar of Karaikudi writes to the press to ventilate the difficulties to which the Nattukottai Chettiars have been subjected for the past few years in so far as remittance facilities from Burma are concerned. The Government of Burma have been enacting from time to time legislation of a sweeping nature which have had a crippling effect on the Indian nationals there. A communique was issued by that Government some years ago, restricting the amount that can be sent by an individual from there by M. O. to Rs. 40. But even this petty concession has now been withdrawn, with the ultimate result that dependents in India have been put to much hardship. Burma owes much to the munificence of the Nattukottai Chettiars. In the circumstances it will be little short of ingratitude if Burma continues to pursue severe measures calculated to strike at the very root of their existence.

U. S. A.**PANDIT NEHRU'S ADVICE TO INDIANS IN U. S.**

Speaking in Hindustani to an audience of cheering Indian residents of New York, who had gathered at India House to welcome him on October 15, Pandit Nehru said he had not come to the United States "to ask for or expect any gift from America."

Addressing the Assembly, he said: "We are too proud and cultured a people to seek favours from others. It was not his intention to ask for 'this or that kind of help,' he said.

SIRDAR J. J. SINGH

Sirdar J. J. Singh, President of the India League of America, issued a statement recently to deny the "widespread impression in India that I have become an American citizen." Sirdar Singh said: "I wish to state that I have not become an American citizen and that I am still a citizen of India."

MULTUM IN PARVO

NEWS • * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE**OUTLAWING OF WAR**

His Excellency Sri C. Rajagopalachari in the course of a message broadcast from All India Radio, Delhi, on United Nations' Day (Oct. 24) said:

"The Governments of the world founded the United Nations organisation with great hopes of making a new and better world and to end war and establish peace. Alas, however, for mankind, fear has grown greater in recent times, not less. And the strenuous efforts of the United Nations organisation have not brought the outlawry of war nearer than before. Indeed outlawry itself seems to have lost its terrors.

"Unless the abhorrence of violence becomes as strong as religious faith itself, fear, jealousy and ambition will continue to rule the minds of men and nations, and debate and discussion will be carried on with mental reservations. The armament races of old did not prevent war. They led to varying degrees of confidence as regards relative strength, but did not take the nations nearer to the avoidance of war. When war burst, the havoc was all the greater on account of the previous preparations.

"Predictions have been recently made in high quarters that a race in atomic arms is inevitable. There can be no worse news for the world. The race in atomic armaments will not lead to peace any more than the armament races of old did. Let us devoutly pray that this new weapon will go into the limbo of forgotten things or be material only for fables and stories and no longer remain on the programme of nations. Can we not save the last chapter of human progress from becoming a record of total insanity and destruction?

"On behalf of the people of India and her Government, I renew to-day our pledge of loyalty to the United Nations organisation

and prayerfully hope that in spite of every discouragement and every obstacle, it will develop an undaunted spirit and serve as an instrument of world peace. An organisation may evolve a soul of its own, which may be greater than that of any of its individual members and thereby the organisation may triumph over the failings of even the greater amongst its members."

THE NEW CONSTITUTION

The Constituent Assembly of India, at the end of its nine-day session completed the second reading of the Draft Constitution.

During the second reading, the Assembly added 71 Articles, making the total number of Articles 386, besides eight schedules dealing with States and territories, forms of oaths, provisions relating to administration and control of scheduled areas and scheduled tribes, administration of tribal areas in Assam, legislative lists, regional language, etc.

The last item to be disposed of was acceptance of the preamble of the Constitution after a heated debate on whether the declaration in the preamble should be made in the name of God, which formed the subject of an amendment. After a sharp debate, the House decided to retain in tact the preamble as originally drafted. The preamble reads:

"We, the people of India, having solemnly resolved to constitute India into a sovereign democratic republic and to secure to all its citizens; Justice, social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity; and to promote among them all, Fraternity assuring the dignity of the individual and the unity of the nation; In our Constituent Assembly this—of—, do hereby adopt, enact and give to ourselves this constitution."

The date of the commencement of the Constitution which was agreed to is January 26 next.

UTTERANCES OF THE DAY

ADDRESS TO CANADIAN PARLIAMENT

Pandit Jawaharlal Nehru, in an address to both Houses of the Canadian Parliament, said at Ottawa on Oct. 24 that India desired no leadership or domination or authority over any other country.

But we are compelled by circumstances to play our part in Asia and in the world, because we are convinced that unless these basic problems of Asia are solved, there can be no world peace."

"India's championship of freedom and racial equality in Asia, as well as in Africa, is the natural urge of the facts of geography and history."

Pandit Nehru said that India's past co-operation within the Commonwealth would not cease or alter when she became a Republic. "On the contrary," he said, "it will have the greatest strength that common endeavour derives from a sense that it is inspired and sustained by the free will of free peoples."

"I am convinced that this development in the history of the Commonwealth, without a parallel elsewhere or at any other time, is a significant step towards peace and co-operation in the world."

"It is an outstanding example of the peaceful solution of difficult problems and a solution which is a real one, because it does not lead to other problems. The rest of the world might well pay heed to this example."

Stressing the communion of thought between India and Canada, Pandit Nehru said.

In International affairs, our objectives are similar, and we have found no difficulty thus far in co-operating for the achievement of these aims. I am here to assure the Government and people of Canada of our earnest desire to work for these ends in co-operation with them. The differences that have existed in our minds about East and West have little substance to-day and we are all partners in the same great undertaking."

PANDIT NEHRU'S ADDRESS TO AMERICAN CONGRESS

Prime Minister Pandit Jawaharlal Nehru addressed the U. S. House of Representatives and the Senate on October 13. Delivering identical addresses to both Houses of Congress, Pandit Nehru said:

"I have come here on a voyage of discovery of the mind and heart of America and to place before you our own mind and heart. Thus we may promote that understanding and co-operation which, I feel sure, both our countries earnestly desire."

TORCH-BEARERS OF FREEDOM

Recalling his visits to the memorials of the great builders of the American nation, Pandit Nehru observed that these men were the real torch-bearers of freedom not only for the United States of America but for the world, and they had given a message that could not be confined within a particular country.

INDIA'S NEW CONSTITUTION

Speaking of the new constitution that is being fashioned in India, Pandit Nehru said that India would soon be a Republic based on the federal principle "which is an outstanding contribution of the founders of this great Republic". Still India's voice would be somewhat different, because "it is not the voice of the old world of Europe but of the other world of Asia. It is the voice of an ancient civilisation, distinctive and vital. It is both old and new. It has its roots deep in the past, but it also has the dynamic urges of today."

INDIA'S FOREIGN POLICY

Stating that the objectives of India's foreign policy were the preservation of world peace and the enlargement of human freedom, Pandit Nehru said that two tragic wars had already demonstrated the futility of warfare and the victor and the vanquished alike were suffering from past wounds and a common fear of the future.

Reiterating India's great desire for peace, Pandit Nehru said that though the ultimate objective was peace and reconciliation, still, "we are neither blind to reality nor do we propose to acquiesce in any challenge to man's freedom, from whatever quarter it may come. Where freedom is menaced or justice threatened or where aggression takes place, we cannot be and shall not be neutral."

"India may be new to world politics, and her military strength insignificant in comparison with that of the giants of our epoch," added Pandit Nehru, "but India is old in thought and experience and has travelled through trackless centuries to the adventure of life. It was out of this ancient and yet young India there arose Mahatma Gandhi and he sought us a technique of action which was peaceful and yet it was effective and yielded results which led us not only to freedom but also to friendship with those with whom we were till yesterday in conflict."

POLITICAL AND PERSONAL

THE REPUBLIC OF INDIA

The "sovereign democratic republic" of India will be born on January 26, 1950—exactly twenty years after the nation took its first Independence Pledge at the direction of the Indian National Congress.

The decision to inaugurate the Constitution on January 26 next was taken when the Constituent Assembly of India adopted an Article which stipulated that on that date the Constitution shall come into force, and the Government of India Act of 1935 and the India Independence Act of 1947 shall cease to have effect.

KASHMIR AND THE INDIAN UNION

The Constituent Assembly passed a new Article 306-A governing the relationship between the State of Jammu and Kashmir and the Indian Union.

The effect of the Article in the words of Acting Minister for External Affairs, Mr. N. Gopalaswami Ayyangar, who moved it, will be that the State will continue to be part of India and the Union Legislature will have jurisdiction to enact laws on matters specified either in the Instruments of Accession or by later addition with the concurrence of the State Government.

In the light of the decisions of the State's Constituent Assembly, the President will either abrogate the Article 306-A or direct that it shall apply with such modifications and exceptions as the Constituent Assembly may recommend.

BAN ON COMMUNIST ACTIVITIES

The Communist Party has been declared an illegal organisation in the Province of Madras.

Explaining their decision to outlaw the party, the Government say that they had so long watched the activities of the Communists in the hope that they would change their attitude, but they have now come to the conclusion that the members of the party are bent upon pursuing violent activities to achieve their objects and hence it is necessary in the interests of the Province to declare the party an illegal organisation.

SALARIES OF PRESIDENT AND JUDGES

Members of the Constituent Assembly took a lively interest in salaries when the schedule containing the terms of appointment for the President, the Governors and High Court judges was taken up by the Assembly.

Dr. Ambedkar gave a straightforward explanation of why it was proposed to pay the President Rs. 10,000 a month, judges of the Supreme Court Rs. 4,000 a month, judges of High Courts Rs. 3,500 a month, and the Governors Rs. 5,000 a month. The Chief Justice of India would be paid Rs. 5,000 and the Chief Justices in the provinces Rs. 4,000 a month.

All salaries would be subject to income-tax, though the President would continue to receive Rs. 6,64,000 in allowances as at present.

Dr. Ambedkar compared the salaries of judges with those paid in other countries and contended that the salaries proposed were eminently reasonable.

DOUBLE MEMBERSHIP

The Constituent Assembly has decided to abolish double membership of the Constituent Assembly and a provincial or State Assembly on the commencement of the new Constitution. Over 100 members will lose their seats in the Constituent Assembly as a result of this decision.

In filling these casual vacancies the seats of Scheduled Castes, Muslims and Sikhs which fall vacant will be filled by members of the same community.

CONGRESS AND THE J. V. P. REPORT

The Congress Working Committee has adopted a resolution on linguistic provinces endorsing the report of the Nehru-Patel-Pattabhi Committee appointed by the Jaipur Congress in December last recommending priority for the creation of Andhra Province. The resolution said that "necessary steps for its implementation can be taken as soon as the conditions in regard to it mentioned in the report are fulfilled."

NEHRU'S ADDRESS TO COLUMBIA UNIVERSITY

Addressing a special convocation at the Columbia University on October 17, Pandit Jawaharlal Nehru said that there was "some lesson in India's" peaceful revolution which might be applied to the larger problems before the world today." He said India had tried to combine idealism with national interest.

The address followed the conferring of an honorary Doctor of Laws degree on the Prime Minister by General Dwight D. Eisenhower, Columbia's President.

Pandit Nehru said that the policy India has sought to pursue was not a negative and neutral one but was "a positive and vital policy." "Detachment is neither isolationism nor indifference, nor neutrality, when peace or freedom is threatened, when India's liberty or freedom is in danger.

Neutrality will then be a betrayal of what we have fought for or stood for", he added.

The main objectives of India's policy, he said, were: "The pursuit of peace not through alignment with any major power or group of powers, but through an independent approach to each controversial or disputed issue, the liberation of subject peoples, the maintenance of freedom, both national and individual, the elimination of racial discrimination, and the elimination of want, disease, and ignorance which afflict the greater part of the world's population."

SCHOLARSHIPS FOR E. AFRICAN STUDENTS

Mr. Peter Koinange, East African educationist, left for East Africa on October 7, after a two-months' tour of India.

Mr. Koinange said, he had obtained 34 scholarships for African students in India. Three students, he said, had already arrived, while the rest would be arriving shortly.

RADHAKRISHNAN COMMITTEE RECOMMENDATIONS

A complete overhaul of the university educational system and drastic changes in the structure of universities with a view to bringing university education more in line with Indian thought and life and aligning it to the cultural and historical genius of the people have been recommended by the Universities Commission.

The medium of instruction for higher education would be the regional language with the option to use the federal language either for some subjects or for all subjects. Besides, students at the higher secondary and university stages have to be conversant with three languages—the mother tongue, the federal language and English—the Commission recommended.

The Chairman of the Commission, Dr. S. Radhakrishnan, explaining the recommendations at a Press conference in New Delhi said that he had impressed on both the Prime Minister and the Minister of Education the need for early implementation of the report.

No hasty replacement of English, drastic changes in the examination system and banning co-education in the secondary stage are some of the other important recommendations.

LITERACY IN INDIA

An increase in literacy by about three per cent over the 1941 figures is revealed by the latest official estimates available.

Although no census has been taken after 1941 it is estimated that the percentage of literacy for the whole of India excluding the States has since come to about 17 per cent as compared to 14.7 per cent in 1941. According to the figures available an 8 per cent increase has been recorded in the province of West Bengal alone from 19 to 27 per cent, during the last few years. A further increase is expected at the time of the next census, as a result of the various measures taken by the province in the field of education.

ROLE OF THE LAWYER

"Act as the law requires you to act. If respect for the law is lost there cannot exist any society", said Sir Harilal Kania, Chief Justice of India, addressing the students of the Government Law College, Bombay. Sir Harilal stressed the need for law students having a good knowledge of English. If they wanted to succeed and make themselves useful and not become dangerous and misleading members of society, he said, they had to be accurate and precise. They could not afford to make loose statements or indulge in loose talk or use loose expressions. In these circumstances a good, sound knowledge of English was essential.

The lawyer, he said, stood between autocratic and unauthorised acts and the safety of the average citizen. It was the lawyer's profession to point out what the law of the land was. So long as the rule of the law prevailed and was recognised as the guiding principle of a civilised nation, there must be an authority which must sit independently of the executive and decide whether the executive's actions were in accordance with the laws passed by the legislature. However bad a law might be, it was the duty of the Judges to administer it and lawyers had to recognise it.

Ideas might have been different when a foreign nation was guiding India's activities, said Sir Harilal, but things had changed. The country would have a new constitution in a few months. Having chosen their representatives for the legislature, it was their duty and obligation to abide by the laws passed by the legislature. Discipline was one of the foremost things needed by them. It was their individual and collective duty to maintain law and order.

He advised students to make an intensive study of the laws, not merely content themselves with superficial knowledge of it. They should be thorough with the fundamental principles of law.

INDEPENDENT JUDICIARY

The scheme to separate the judiciary from the executive, first of its kind in India, was inaugurated simultaneously in two districts of the Madras Province, North Arcot and Chingleput on the 1st of October Gandhiji's birthday.

"The Premier, Mr. P. S. Kumaraswami Raja, who inaugurated the scheme at Vellore, pointed out that the separation of functions was effected by executive orders, without amendment of even a single Act of the Legislature".

The Premier disclosed that by 1950 the scheme would have been introduced in nearly half the Province.

The Chief Justice, Mr. P. V. Rajamannar, speaking on the introduction of the reform at Chingleput, emphasised the need for an independent judiciary, and added that persons dispensing criminal justice should be free from the fear of consequences.

THE GODSE CASE

The Judicial Committee of the Privy Council on October 12 dismissed a petition brought on behalf of Nathuram Godse, sentenced to death for the murder of Mahatma Gandhi, for special leave to appeal from the judgment of the High Court of Simla.

Linked with the petition of Godse were the names of Narayan D. Apte, Vishnu R. Karkare, Madanlal K. Pahwa, and Gopal V. Godse.

The judgment of the High Court of Simla, dated June 21, had affirmed the conviction of the petitioners by the Special Judge at Delhi on various charges connected with the murder.

Nathuram Godse was sentenced to death last February. Six others were found guilty of conspiracy to murder. On appeal to the East Punjab High Court, two, Shankar Kistayya and Dattatraya Parchure, were acquitted.

The High Court recommended clemency in the case of Gopal V. Godse and confirmed the sentences passed on the others.

NEHRU AND AMERICAN FINANCIERS

Indian Prime Minister, Pandit Jawaharlal Nehru told captains of American industry and finance in New York that there were three things America could supply to ease the economic situation in India, "not in any spirit of aid but on a basis of mutual advantage".

These things, he said, were food, particularly wheat, technical "know how" of the highest calibre and industrial machinery.

Pandit Nehru declared that economic co-operation between India and the United States was essential not merely for the good of the two countries but for the progress of the world.

TRADE COMMITTEE

The Government of India have set up a Committee to advise them on the constitution of a State-owned and State-sponsored organisation for handling the country's foreign trade.

Dr. Punjabrao Deshmukh will be the Chairman of the Committee and Mr. U. L. Goswami, Deputy Secretary to the Commerce Ministry, the Secretary.

Mr. D. K. Malhotra will be the Deputy Secretary of the Committee.

S. AFRICA REJECTS U. S. LOAN

South Africa has turned down an American loan offer because of the "strings" attached, Dr. N. C. Havenga, South African Minister of Finance, said. In an interview in the Queen Elizabeth before she left New York for Southampton Dr. Havenga said that two of the conditions were that South Africa should (1) deposit gold to the equivalent value of the loan in the United States as a security; (2) permit inspection and supervision of her internal affairs regarding the spending of the money. Dr. Havenga said: "Rather than accept a loan which would have been a reflection on our established financial standing we shall cut coat according to our cloth and our imports according to our foreign exchange resources."

BRITAIN'S STERLING DEBTS

Pandit Nehru, addressing a Press Conference at Ottawa spoke about sterling debts owed by Britain to India, said, "I am full of admiration for what the United Kingdom did in war-time. They have done a fine job and stood up bravely against odds. But as the person responsible for India's affairs, I obviously cannot increase the burden on India. That burden is greater in comparison with that of any European country." "Am I going to be generous at the expense of poverty-stricken India?" he asked.

Pandit Nehru said the sterling balance were the result of a period of "great deprivation" for the Indian people. The had supplied goods at less than the market price. Dollars so earned had been converted into sterling, he added.

The whole economic policy behind the sterling balance had led to the Bengal famine in which three million people had perished. The economy of the nation had been affected and the only satisfaction was that the people could look forward to getting some benefit for the war time period of deprivation. Normally, Pandit Nehru said, India would not have devalued. But she had to do so because the rupee was linked to sterling. Even the sterling balances themselves, the Prime Minister added, were already subjected to "various absorptions and adjustments."

CALL TO WAR PROFITEERS

Prime Minister Pandit Nehru in a broadcast to the nation on the eve of departure to U. S. A. called upon Indian industrialists and traders to voluntarily come forward and disclose facts and figures of their war profits, earned rightly or wrongly, to the Government so as to enable it to assess their untaxed income. Unless this question of illegal profits was finalised, he added, neither the business community nor the country would be

PROGRESS OF WOMEN IN U.S.A.

Women are here to stay—in public office. This is the theme of a comprehensive survey of the progress of women in the U. S. A. just completed in Washington.

The survey is a compilation of ten studies in different fields. It shows an increasing number of American women in important Government jobs, particularly in the fields of policymaking and administration. It reveals that nearly 500,000 women are working in the Federal Government with about 500 in positions of authority.

There are about 165 women represented in the diplomatic service to-day as foreign service officers, foreign service reserve officers and staff officers in embassies and legations around the globe. There is one woman minister—in Luxembourg. There are 11 women secretaries of embassies and legations and 50 vice-consuls.

The number of American women holding office in the municipal government has increased yearly since women were granted suffrage in 1920. Today two women are mayors of cities of over 5,000 population, —Portland, Oregon and Sacramento.

Approximately 100 women are serving in important judicial posts in various courts of the U. S. A. Four are in federal courts, several in State courts. Larger cities have women on both domestic relations and juvenile court justiceships and also as municipal justices. Some 50 women are serving as presiding judges of county and probate courts.

MORE WOMEN THAN MEN

There are still more women than men in Britain. But for two age groups of women—those between the ages of 18 and 24—there are enough men to go round, and a few to spare.

The General Register Office, after years of investigation by local National Registration offices, reports that in England and Wales there are 940 males of all ages to every 1,000 females.

In every age group except 18-19 and 20-24 there are more women than men. There are 2,380,000 "surplus" females, it is estimated.

Britain's population is getting older. The latest figures show that in 15 years the proportion of the population under 15 years of age has fallen from 23.3 per cent. to 21.9 per cent. The proportion of over 65's has risen from 7.4 per cent. to 10.9 per cent.

WOMEN LABOURERS IN TOKYO

Most women workers in Tokyo know little or nothing about the legal regulations which have been made to protect them. This was indicated by a public opinion survey conducted by the Premier's Office, covering a sample of 1,700 workers in 315 factories and workshops.

One interesting fact revealed was that 60 per cent. of women questioned had obtained their position through "family relations." Only 37 per cent. knew about wages and working conditions applicable to their employment. Although 85 per cent. had heard about the Labour Standards Act, fewer than 50 per cent. had the most rudimentary knowledge of its provisions.

FIRST WOMAN TO ENTER ANTARCTICA

Participation in a scientific expedition to the South Pole by Mrs. Edith Ronne the first woman to set foot on Antarctica is but one of the many recent and varied activities in all parts of the world reported by members of the Society of Women Geographers.

The organisation was established in 1925 to provide contact among women engaged in geographic and allied scientific activities. Ethnologists, archeologists, botanists, natural historians, sociologists and experts in folklore, arts and crafts are included in its membership. International headquarters is in Washington, D. C.

GEMINI'S LATEST

The Gemini Studios have just presented two versions of an excellent picture (Hindi and Tamil) entitled "Strange Brothers". The germ of the story is drawn from "Corsican Brothers", but the way it has been adapted to the taste of our own public makes it almost original. The rendering of the important roles in both the versions reaches a high standard, the most outstanding being that of the polished and attractive villain Marthandan (Zoraver) played by the old veteran stage-artist Nagendra Rao, who reveals in his acting an economy of style sometimes verging on international standards. Radha, in the Tamil, and Ranjan in the Hindi version, have each in their own manner rendered the double role of the twin-heroes admirably well—Radha scoring fair marks in the love-sequences, while Ranjan scores magnificently in the fencing scenes which go through with the rapidity of lightning and the devastating thud of thunder. Bhanumati is delightful in the kitchen-scene and as the "servant-maid" which she becomes to effect an escape.

The script is well written and the sequences move very fast with just a sense of flagging in the doctor's scenes—with too much of exit and entry, and opening and closing of the same doors leading into the same rooms at a single stretch. After the terrific climax reached by the picture, the way it ends seems tame and rather disappointing. On the whole, the editing is good producing the effect on the audience, of a story unfolding itself naturally and without effort.

Mr. S. S. Vasan, who had already conquered the silver screen with his "Chandralekha" has now definitely marked a new era and a new speed-record in the world of film making with his *Strange Brothers* which, of course, is *not* strange when one knows that S. S. Vasan, more than most men, knows how to dream and plan and toil like a true labourer.

AGARWAL'S EYE INSTITUTE, DELHI

On the occasion of the Sixteenth Anniversary of Dr. Agarwal's Eye Institute, Delhi last month, Dr. R. S. Agarwal mentioned in his report that he had synthesised Allopathy, Ayurveda, Homeopathy and Bates Nature Cure in the Institute and achieved a great success. He revealed that he was greatly inspired and guided by Sri Aurobindo to achieve efficiency and perfection in work. Dr. Pattabhi Sitaramayya, who presided over the meeting, while praising the work of the Institute and the service it is doing to the nation, gave full exposition of the synthetic method that is being applied in the Institute for the eye treatment. He further hoped that all branches of medicine would recognise the usefulness of synthesis in treatment. Shrimati Ambujammal, Chairman of the Reception Committee told the audience that she had come there all the way from Madras for the treatment and had improved her vision considerably. Prof. Humayun Kabir spoke of his personal experience of the methods in the prevention and cure of defective vision without glasses which he said had a great truth in them. He expressed that the Ministry of Education would help the Institute all it could in further developing the system and making its approach to educational institutions so that the children could benefit from it to avoid the use of glasses in early age. The Sri Aurobindo Mandir Library which was a part of the function was declared open by Sjt. Surendra Mohan Ghosh, M. C. A.

NOBEL PRIZE FOR LORD BOYD-ORR

Lord Boyd-Orr, of Britain former Director of Food and Agricultural Organisation, was awarded the 1949 Nobel Prize for Peace by the Nobel Prize Peace Committee of the Norwegian Parliament on October 12. It is a well merited tribute to the man whose efforts were directed to solving the vital problem of food on a global scale.

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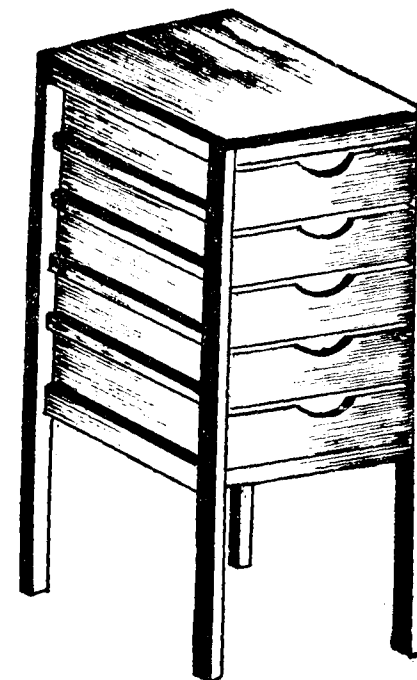
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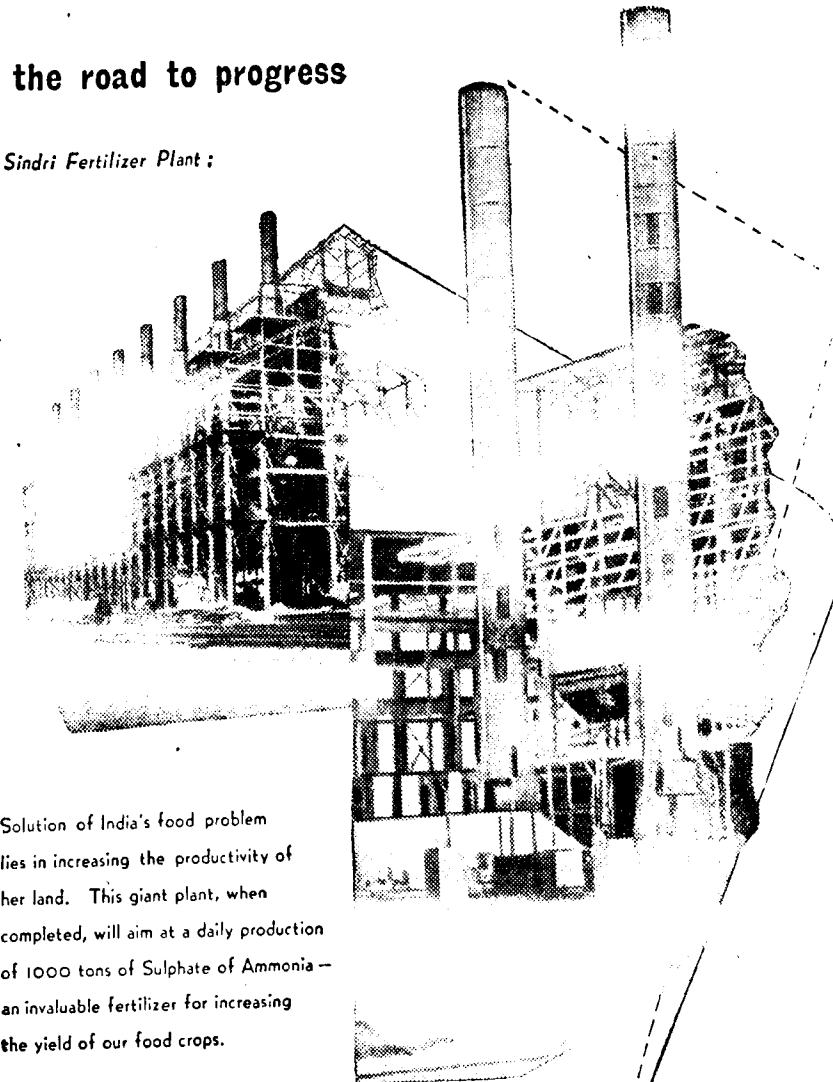
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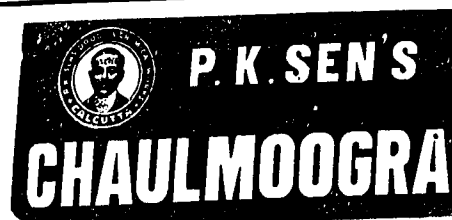
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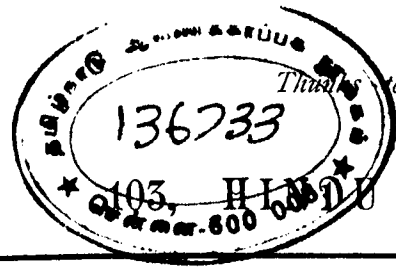
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