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The INDIAN REVIEW

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Vol. 53.

JULY 1952

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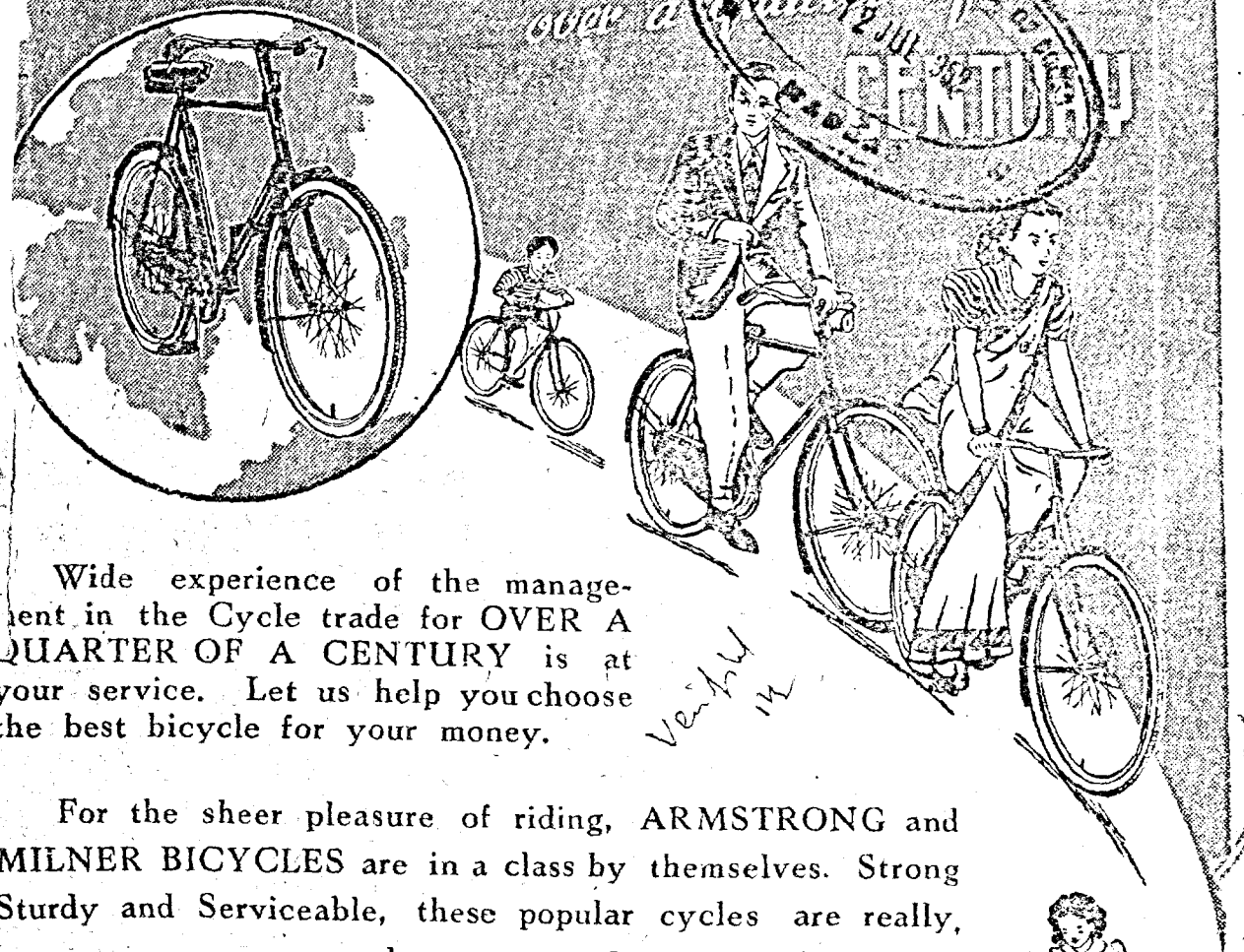
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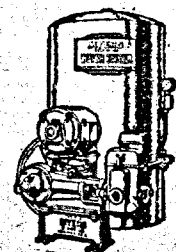


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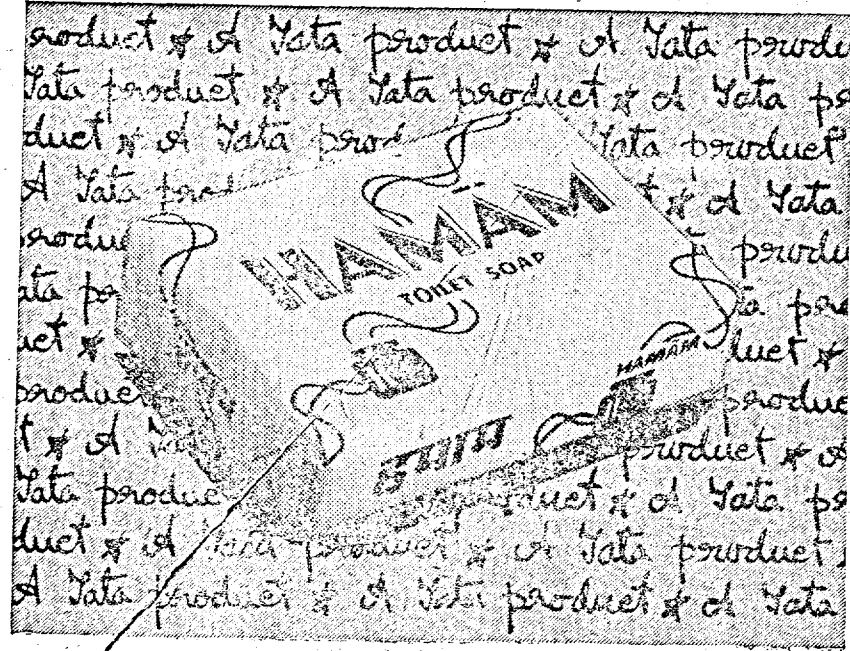
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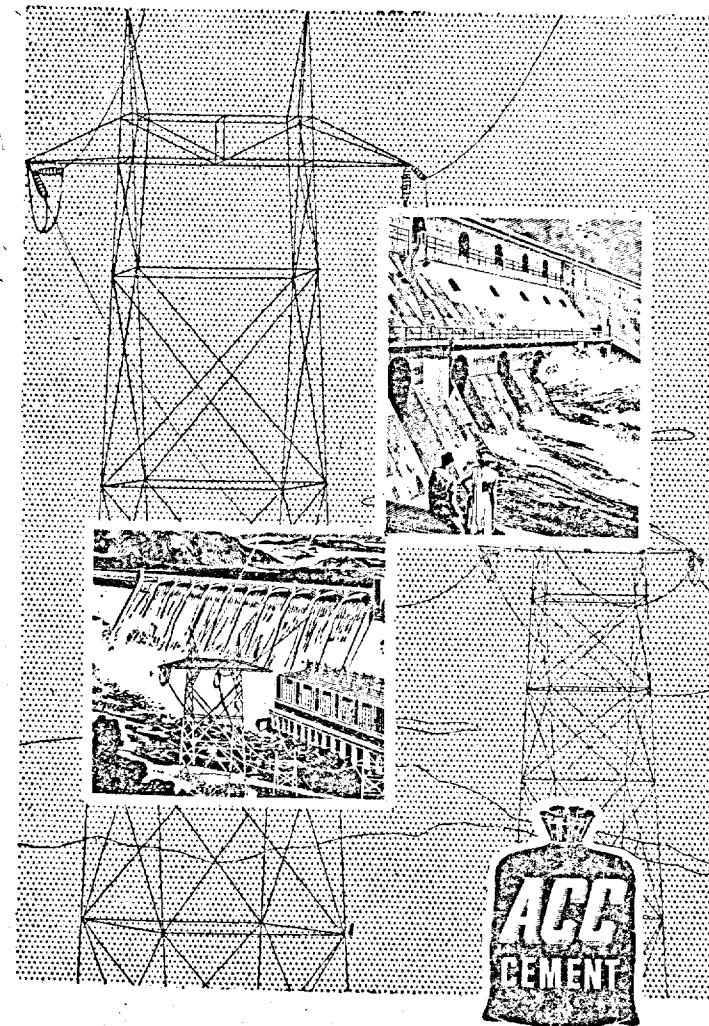
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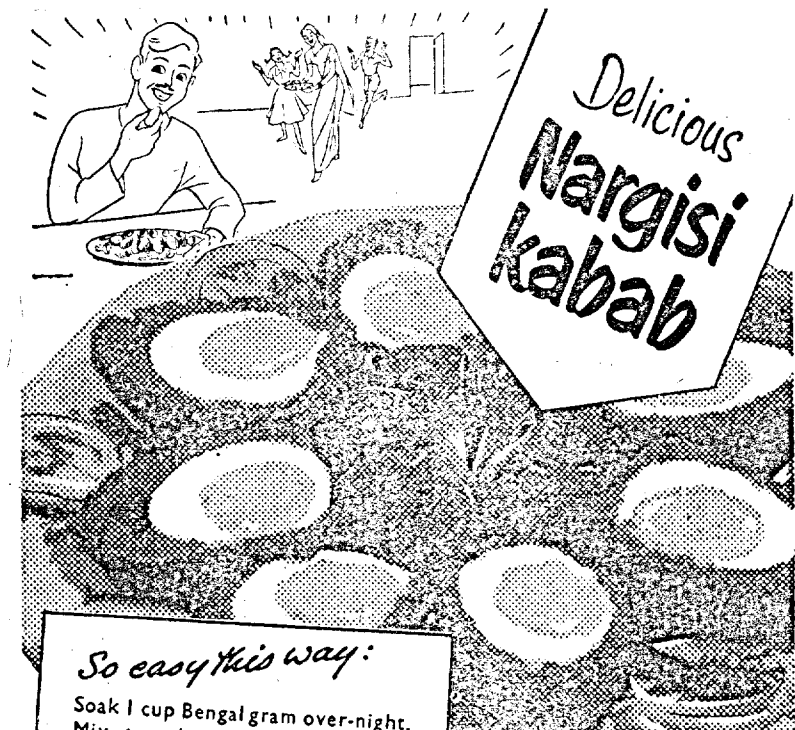
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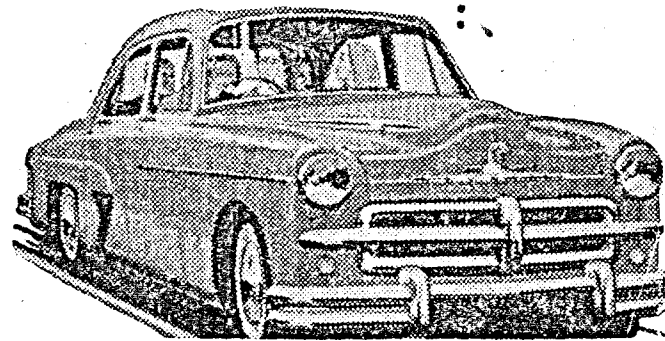
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Hindi as National Language : Its Implications

BY SRI T. R. VENKATARAMA SASTRI.

I do not wish the question of national language reconsidered. If the choice of Hindi were a mistake from any point of view, it would be in my opinion a greater mistake to reconsider it now. We have chosen Hindi and it is wisdom to abide by it.

If the members of Parliament learnt Hindi, it is all to the good. My knowledge of Sanskrit has enabled me to acquire a superficial knowledge of Hindi, not to speak Hindi, but to read

When at last we become independent and Hindi is prescribed with the consent of all of us, we complain of Hindi imperialism. Whichever language is chosen people not speaking it, will raise the same objection. An objection to every choice is a valid objection to no choice. A single national language for our common national purposes is unavoidable. India is one country not a union of many countries.

I am told that the Hindi Prachar Sabha requires a knowledge of Urdu and it is said to be a great hardship. I understand it to mean that words of Arabic and Persian origin in use in north India are required to be studied. If I am right in this view, I see no objection to it. Sir Tej Bahadur Sapru once told me that the common man in north India would not be able to understand the Hindi of Malaviyaji and Gandhiji. I have the impression that, later, Gandhiji allowed the use of Hindustani which includes Sanskrit, and foreign words. I may be wrong in that impression, but I see no reason at all for excluding words in current use because of their foreign origin. They have acquired a prescriptive right to be in our speech. Fancy English today aspiring to be pure Anglo-Saxon without words of Greek and Latin origin. Exclusion of foreign words may not inflict so severe a loss on Hindi but it will be unwise to study the origin of words with a view to weed them out of a living language.

Another suggestion is that the north should learn a Dravidian language. Some great men of the north have suggested to their men the desirability of their learning a Dravidian language. Let



SRI T. R. VENKATARAMA SASTRI

Hindi journals. If I make no attempt to improve it, it is because at my age I have little use for it.

There is complaint of "Hindi Imperialism." I see in it only irritation. We imprison ourselves in our own words and phrases and worry over it. When imperialists were here and we had English prescribed for us, we acquiesced in it and pursued our worldly interests.

them exhort. I have no desire to impose my Tamil on the north. Our people learn Hindi for its many uses as national language. Why should I insist on any northerner learning Tamil if he sees no occasion for its use? I see a little malice in the prescription. It seems to me to say: I sweat over Hindi; why should you not over my Tamil?

We learnt Persian during the Mughal period. I do not mean south Indians who were far away from the Mughal court. The south showed its capacity in the acquisition of English. I doubt not that we shall acquire as high a proficiency in Hindi.

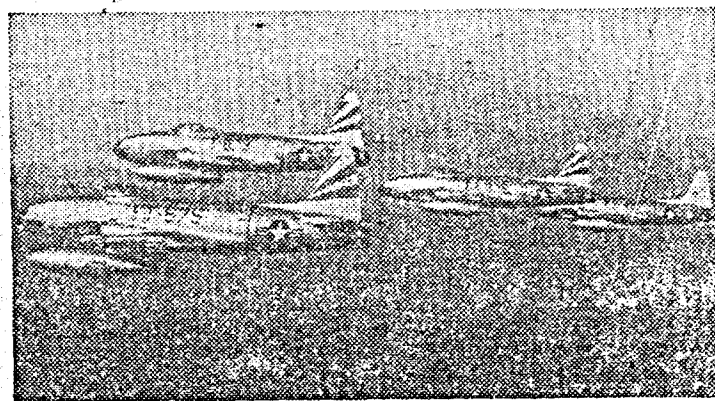
To my friends of the south I should say: Do not try to disturb the choice of Hindi. Provide for the teaching of Hindi in schools and colleges. In ten years a pass in Hindi should be compulsory. The student now in the first form will pass out of college with a sound knowledge of Hindi as he does now of English. Let us not pay any attention to the north acquiring knowledge of a Dravidian language.

To the north I should say: The future is with Hindi. During the transition to Hindi, be considerate and sympathetic to those who are ignorant of Hindi. Do not drive any one to say that if Hindi

is forced the south will break away. I take it to be an angry but mistaken statement. To the north it is a warning that exasperation may have undesirable results.

Whichever language is chosen, an unsettled period must intervene with inconvenience to a section of the people. Unanimity is now our need, not causes to quarrel over.

Hindi cannot become the language of the masses. Those who speak of Hindi as the language of the masses have no conception of the relation between a people and their mother tongue. What English has been in India, that I expect Hindi to become in time. English came with all its equipment in many departments of life developed during centuries. Hindi without the equipment of English may take a longer time to take root. Fifteen years seems to me much too short a period for placing Hindi on the same footing. Hindi as the language of legislature, of executive Government, of courts, of arguments in Court and of judgments and of law reports must take at least till 2000 A.D. if not longer. Much strenuous and patient labour and wisdom in the meanwhile are necessary for the achievement of that end.



Four F-80 Shooting Star jet airplanes of the United States Fifth Air Force streak across the sky over Korea, on their way to attack North Korean and Chinese Communist installations.

THE ERADICATION OF ADULT ILLITERACY

BY MR. F. W. CORBETT

OUR first elections under the flag of freedom and democracy have filled the whole world with admiration and surprise that so young a democracy could conduct its first general elections under universal franchise, with so much order, method, organisation and precision, and with hardly any of the violence which characterises and disgraces similar elections in the more advanced countries. Our new Parliament and State Assemblies elected under the new franchise are now sitting, and are a living force in the country though the electorate which put them there are still almost 90 per cent. illiterate. India is free, but there can be no real freedom when the vast majority of its peoples are slaves to ignorance and illiteracy. We must see to it then, that our electorate are cent per cent literate, or nearly so, by the time of our next general elections five years hence.

Total literacy in five years is not an impossible task even in a large country like India, if the Governments and the educated citizens co-operate in one huge endeavour to achieve it. The eighth South Indian Adult Education Conference held at Calicut recently, has again focussed attention on this important subject. Dr. M. V. Krishna Rao, the Education Minister of the Madras State, and Mr. L. M. Pylee the former Education Minister of the Travancore-Cochin State both emphasised the necessity of making the adult voter an enlightened and awakened citizen of the Republic. Mr. Pylee in his Presidential address called upon the Governments to deal with the problem of illiteracy as one of the foremost, and to tackle it with the same determination as problems like food and agriculture. The Minister for Madras, Dr. Krishna Rao, stated that the educated citizen owed a heavy duty to the illiterate which should be redeemed without delay. He also assured his hearers, that the State would take its legitimate share and offer its co-operation to patriotic workers guiding the movement.

There are said to be 19 million illiterate adults in the Madras State alone. But we must look at the

problem from the All-India point of view and must plan to eradicate illiteracy on an all-India basis, so as to make every citizen fully literate by the time of the next general elections.

This seemingly impossible task can be accomplished with the mutual co-operation of the Government and the educated citizens alike. There is no point in assuring people of the Government's interest and promising support, and leaving it to their sense of patriotism or of duty to come forward. The people of India, or for the matter of that, of any other country are not sufficiently patriotic or mindful of the needs of their less fortunate brethren for that. Some sort of mild compulsion is necessary. Every educated or literate citizen between the ages of 15 and 60 should therefore be required by law to impart one hour's instruction per week to a class of not less than ten illiterates, as a condition or prerequisite for drawing his salary, pension, or other income. Any such person not willing or not able to do so should be required to contribute one day's pay per month, with which those willing to take their places in addition to their own period of teaching will be paid. Thus, every citizen will contribute one hour of teaching per week or pay according to his or her means towards this purpose. Conversely, every adult illiterate should be required by law to attend at least two hours' instruction per week as a condition for drawing his or her pay, pension, or other income. Each person under instruction will therefore receive 104 hours of instruction per year.

It is suggested that this be divided as hereunder:

One hour's instruction in reading and writing the vernacular or the mother tongue.

One hour in learning the four simple rules of arithmetic.

One hour in simple lessons in history and geography and in current affairs.

One hour in study of social conduct and general hygiene etc. This should include instruction against certain anti-social habits, such as fouling the streets.

and public places, expectorating in public, throwing refuse on the streets, the correct way of dress and behaviour in public, the formation of the queue habit, respect for women, the weak and the aged, etc.

Thus, in one year's time, every person under instruction will have received a well-balanced general education, little as it is, but sufficient for him to take an awakened and enlightened interest in the affairs of his country.

Coming now to the arithmetic of the problem, let us assume for the sake of easy calculation that there are ten million literates in the whole of India when the scheme is put into force after the necessary preliminaries. As each person instructs ten others there will be 40 million literates at the end of the first year. Allowing for persons who may not be able to benefit fully for reasons of health or of lower intelligence, etc., let us reduce the figure by twenty five per cent. to 30 million literates at the end of the first year. We will now have 40 million literates, and each of them will be required to impart instruction to ten pupils once a week and, in the case of the new literates, to devote the other hour per week to further improving their knowledge. At the end of the second year, we will have, at the same rate of calculation 300 millions of literates, leaving only about fifty to 75 millions for the next year. The original ten million literate may now be relieved of their obligation to teach, and the new literates may be required to continue their instructions and their studies till they become more proficient, so that by the time of the next general elections the entire adult population of India will be fully literate. Thus the desired goal will be reached in about three years to five years with a little sacrifice on the part of each and every citizen, coupled with the active support of the Government. The cost for payment of staff will be negligible, and almost the entire sum now set apart for adult education can be usefully spent in providing accommodation, simple text books, and appliances etc., and thereafter simple reading matter for the

new literates. If this scheme, or some scheme based on it is adopted India will be in the proud position of having eliminated ignorance and illiteracy in the short space of a few years, and have set the world an example of how this can be done with the help of citizen and Government alike.

What nobler aim can we have than to dispel the darkness of ignorance from the minds of our entire population and to let in the light of education and enlightenment on their newly won freedom? What freedom can there be if there is no freedom from ignorance and illiteracy? Adult literacy will broaden the outlook of the entire population and help to raise their standard of living. This in turn will increase their productive power, and with it, their purchasing power, and thus create an increased demand for consumer goods of every description. Universal literacy is the beacon light which beckons young India to a better understanding of world affairs, a better utilisation of one's time and opportunities, a better standard of life, a larger general output. It is the desired goal which may be reached in a few short years if the scheme herein propounded is adopted with suitable modifications. Only universal service by mild compulsion as suggested, coupled with the active support and assistance of the Government can achieve this. Any other method, will take at least fifty years. The scheme is therefore commended to the earnest consideration of all those who are responsible for and interested in this important problem.

There will be no need to impose a poll tax on adult illiterates to force them to become literate, as suggested in some quarters. Nor will it be fair to do so before the State provides facilities for them to become literate. The thirst for knowledge is present in every human being and has only to be encouraged and brought out. Once an adult becomes literate the thirst for reading will be created, and we will soon have a large well-informed body of citizens who will be able to take a more enlightened part in the development of the country.

SCIENCE ON TRIAL

By TRIBIKRAM PATI

THE Industrial Revolution was the first instalment of homage that political economy paid to science. Bacon and the eager iconoclasts of the seventeenth century had caught a timely glimpse of the convulsive consequences of 'natural sciences' in the socio-political sphere. But they failed to muster courage enough to predict even the crudest approximations of what we of this generation look upon, not as the 'bounties of science', but as mere links in the chain of our work-a-day world. Yet how many of us are familiar with the gifts of wireless-industry to nervous physiology or of radium-physics to cancer-cure or even of Astronomy to the detection of poison, to pick only a few out of a whole host of instances of the recondite dovetailing of different branches that forms a regular feature of modern science?

The undertone of satire in Eliot's

When lovely woman stoops to folly and
Paces about her room again, alone,
She smooths her hair with automatic hand,
And puts a record on the gramophone. (1)

reminiscent of the disillusionment of the post-war twenties, or the sneer of disapproval peeping through Day Lewis'

Pasteurize mother's milk
Spoon out the waters of comfort in kilogrammes,
Let love be clinic, let creation's pulse
Keep Greenwich time, guard creature
Against creator, and breed your supermen!
But not for me (2).

might to-day smack of a gross understatement of the cultural impact of science, which has certainly come to gather a momentum of its own, and can hardly be dispensed with while discussing even the most ulterior of human problems. But in what direction does this momentum lie? Does it not involve the scientist in a soul-crushing Technocracy and a frigid specialisation? Does it not release energy-currents of such bulk and power as would sweep off their foundations many a traditional institution which we have been unhesitatingly associating with

culture? Does it not expose the high-brow and the low-brow alike to the onslaught of forces and mechanisms that could not be conceived of in their wildest reveries?

As far back as the turn of the twenties Ortega,⁽³⁾ the celebrated Spanish philosopher, had already raised an indignant voice of protest against the craze for specialisation in a brilliant article entitled "La barbarie del especialismo," which was later incorporated in "La rebelion de las masas." Ortega was just articulating the confused misgivings of many a reticent thinker under the pressure of a hysteric parochialism, reflected, for example, in the pathetic pledge.—"The business and design of the Royal Society is—To improve the knowledge of natural things, . . . (not meddling with Divinity, Metaphysics, Moralls, Politicks, Grammar, Rhetorick or Logick)." (4) The fact remains, however, that the majority of scientists are professionals in the strictest sense of the term, owing allegiance to some organisation or the other. This special character of the scientist's job might have helped the cult of hair-splitting specialisation gain such a wide currency. It is, nevertheless, but a flimsy basis for the bias that scientists as a class are constitutionally incapable of bringing their special knowledge to bear upon the general problems of society. The emergencies of modern warfare have given a fillip to planned research and have called into play a certain unity of purpose among scientists as active assistants of the Commands in the Services. Despite the specialisation involved, the tradition and experience which 'operational research' hammered out for itself is sure to yield substantial dividends in the near or distant future. While the expulsion of Jewish and other liberal scientists from Nazi Germany

(3) Jose Ortega y Gasset, who is now back in Madrid after years of exile.

(4) A statement, dated 1663, which was probably drawn up after the passing of the Second Charter of the Royal Society, recorded by Weld among Hooke's papers in the British Museum.

(1) T. S. Eliot, "The Waste Land."

(2) Cecil Day Lewis, "The Magnetic Mountain" Hogarth Press, 1930, p. 18.

made even their most complacent colleagues abroad realise that they could no longer count on personal immunity, the Gestapo brought in its train a grotesque transformation of science. No wonder that the biological and sociological sciences were distorted by fits of whim to keep in tune with the ethnic theories, which formed the very bed-rock of party-propaganda. Such attempts at stifling science in the process of exploiting its benefits were bound to inspire strong and wholesome reaction from responsible quarters. And the formation of such eminent scientific bodies as the British Association for the Study of the Social and International Relations of Science, the Comité de Vigilance des Intellectuels Antifascistes and the Committee of Science and its Social Relations (C. S. S. R.) bear eloquent testimony to the organising alacrity of scientists to meet the challenge of a crisis of global dimensions. As an integral ingredient of modern culture science has come down from libraries and laboratories to become the common asset—or rather liability—of mankind. That apart, however, as an indispensable member of the complex social organism, every scientist is under a moral obligation to apprehend all those basic and vital problems that affect the collective well-being of society. Justly has Schrodinger struck the welcome note in his stimulating book "Science and Humanism"—"Never lose sight of the role your particular subject has within the great performance of the tragic-comedy of human life. . . . Keep life in touch with you."⁽⁵⁾

During the last few decades scientists have been passing through something that can be best characterised as a 'crisis in credo.' However intense may be the initial fervour of enthusiasm for technological revolutions in the outlying countries like Russia, Japan and China, the simple faith that sustained the early pioneers is slowly fading away at the centre. Once hailed as the Mechanical Santa Claus for mankind, science has apparently debunked the moral elite out of its fake aristocracy and dismantled

(5) Erwin Schrodinger, N. L., "Science and Humanism" (Cambridge, 1951), p. 8.

the rosy dreams of even the loudest heralders of the 'Brave New World.' Its flabby overgrowth, especially in the West, has made life for large sections of humanity acutely drab and insipid. The picture of the physical universe has been growing more and more unwieldy ever since the thirties of this century, and to-day, paradoxically, enough, it is round the very term 'fundamental particle,' that fundamental controversies rage.⁽⁶⁾ The smashing of the U-235 atom has marked the advent of an altogether distinct epoch in human history, shaking loose the old framework of civilisation and throwing overboard the traditional techniques of military operations. The prospect of bacteriological warfare and of the use of ultra-atomic weapons looms as large as ever on the political horizon despite the frantic efforts of the custodians of Democracy against a slippery sprawl into the abyss of a global conflict. Science stands on trial with its time-honoured programmes and postulates called into question by modern man, whose reaction to it, however, differs little from the mental predicament of an amateur draftsman, baffled by the surrealism of Salvador Dali. Between the lines of the blue-print of science Julian Huxley reads:—

Education stops dead for most people in early adolescence and concerns itself mainly with providing specialised techniques, together with a froth of obsolescent 'culture.' The cinema to-day is primarily an escape mechanism. Newspapers distort the balance of truth in the service of political or financial interests, and are driven by competition for advertising into sensation-mongering. The radio is as yet essentially a collection of scraps, a functional patchwork.⁽⁷⁾

Need we go a step further and conjure up the friends and hobgoblins that will haunt this planet, when its surface gets infected with artificial radio-activity or fatal 'aerosols' with all those gruesome consequences for our race that Aldous Huxley depicts in that horribly captivating novel "Ape and Essence"? We

(6) Cf. H. J. Bhabha, F.R.S., "The present concept of the physical world", Vol. 21, Science News (Penguin Books), adapted from the Presidential Address to the Indian Science Congress, delivered on January 2, 1951, at Bangalore.

(7) Julian Huxley, "Man in the Modern World" (Chatto & Windus, 1947), p. 130.

have to examine whether and how far the scientist is to blame for this large-scale frustration. Is it all an organised sabotage or just an arbitrary state of cultural anarchy?

Nothing in the vicinity of complete agreement, even in broad outlines, as to the precise nature of the scientist's share in the control of technological power on the international plane, has so far been reached. Yet the plea so often advanced that science is essentially an instrument of control, and as such, no moral values can possibly be ascribed to its functions, and that the economic and political systems alone are to blame, is purely a defence-mechanism to which only the cynical scientist would timidly resort. The present crisis in human adaptation is more or less a reflection of the hidden hiatus between the intellectual curiosity and the moral ethos of the modern society. Science has injected into the external world the dynamism of a torrent, while most men in their thinking keep to the tempo of the glacier. In that classic work "The Social Function of Science" Bernal deftly diagnoses the malady:—

Already the chief difficulties both in the theory and practice of science lie in the problems that human society has created for itself in Economics, Sociology and Psychology. In future, as the simpler conquest of non-human forces is brought to its completion, these problems will become increasingly important.⁽⁸⁾

Although the most characteristic symptoms of modern civilisation are revolutionary movements, the emergence of a totalitarian approach to the major issues of life in almost all its essentials has cast an indelible impression on the entire technique of scientific thought and practice. The steady magnification of the size of the production-unit might have been partly influenced by the inherent processes of capitalist economy, but is, in the final analysis, dictated considerably by the refinement and expansion of modern technology. Perhaps it was the great slump of the thirties that brought home, as nothing else, to all those who used to regard scientific developments as altogether independent of external strap-

(8) J. D. Bernal, F.R.S., "The Social Function of Science" (Routledge, 1946), p. 412.

pings, that the moorings of technology are deeply embedded in national economy. As a committee set up by President Roosevelt in 1937 remarked in the body of its report,

scientific research upon which modern technological invention is based has too many ramifications and is too costly to be undertaken and financed by small producers.⁽⁹⁾

On the other hand the octopus of an all-engulfing superstructure of technology and the co-existing heavy industries leave little scope for the lay individual of the twentieth century to enjoy anything like the freedom of even the early Victorians. Modern man—the small-scale man in the large-scale world—is being bombarded unremittingly with suggestions by newspapers, posters, radios, televisions, documentaries and so on, while the myriad forms of bizarre coquetry, ranging from binoculars to bulldozers, through which science has proselytized our culture, simply defy any attempt at enumeration. Large-scale organisation synchronises with the annihilation of what used to be considered the 'sacred privacy' of the individual to make the totalitarian pattern complete. Suffice it to quote Waddington:—

The totalitarianism, on the other hand, does seem to be inevitable; the whole trend of recent history is towards it. One cannot dismiss the Nazis, Fascists and Communists all together for being, in their different ways, totalitarian; fairly soon we shall all be so, in some way or other. The totalitarians of to-day have taken, with the wrong foot foremost, a step which we shall have to take tomorrow.⁽¹⁰⁾

(9) Technological Trends and National Policy (U.S. Govt. Printing Office, 1937), p. 65.

(10) C. H. Waddington, F.R.S., "The Scientific Attitude" (Pelican Books, 1948), p. 22.

CONTRIBUTIONS

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

It may be stated that a page of the Review takes in about 600 words.

All contributions and books for review should be addressed to the Editor, *The Indian Review*, George Town, Madras.

Political Freedom versus Cultural Freedom

BY

MAHAMAHOPADHYAYA DR. P. K. ACHARYA (L.E.S. *Retd.*) M.A., Ph.D., D.Litt.

WE have got complete political freedom. Thanks to Providence, thanks to the sagacity and generosity unknown in history of the British Government and people, the Satyagraha movement of Mahatma Gandhi and the unifying efforts and miracle of Subhash Chandra Bose, and sacrifices and hardships willingly embraced by numerous patriotic men and women for a century, ultimately led by Congress workers headed by Jawaharlal Nehru and others. But we have not yet got our cultural freedom. The cultural freedom is more difficult to achieve than the political freedom. But in the absence of political freedom the cultural freedom is not obtainable. Thus all conquerors of a country endeavour to effect a cultural conquest of the subjugated people, so that the political conquest may endure. India has passed through this trial since the assault on Hindu culture made by Zoroastrians, Jains, Buddhists, Alexander the Great, Indo-Parthians, Indo-Bactrians, Indo-Scythians, Kushans, Pathans, Moghals, Portuguese, French and the English. Miss Mayo from social life and Archer from moral and spiritual life tried to show the cultural backwardness of Indians. And the latest is Bullitt who in his article published in November, 1951, in *Life* has endeavoured to show from statistics our lack of fundamental elements of culture and democracy even after the achievement of political freedom and has tempted us to imitate U.S.A.

Man being the master of his destiny the future is to be judged especially by educational policy of the government of free India. When Adolf Hitler came into power he had his ideology in regard to race purity and superiority, unification of Germany vivisectioned by Versailles Treaty, and regaining of German colonies. For achieving this ideal what he first tried was the reform in education of German children from the age of 6 to 23, till the students reached the University stage but were subject to military service till the age of 50 years. Germany was mili-

tarised "from the cradle to the grave." And the educational values of Germany were rated in the order of (1) race (*i.e.* the superiority of the Germanic with its mission to dominate the world), (2) character (*i.e.* political reliability in strict accordance with Nazi doctrines), (3) body (*i.e.* physical fitness) and (4) knowledge. Along these rigidly prescribed lines the mind of German youth since 1933 was intensively trained. As a member of either S. S. or S. A. every German male was liable to be called up at any moment for special military service or any other duty and underwent, till he was well past the age of fifty, refresher or other courses (Henderson, *Failure of a Mission*, pp 34-35.)

Our Central Ministry of Education, strengthened by several advisory bodies and secretaries borrowed even from the Universities have not yet been able to settle our policy and ideal in education. And, therefore, it is not yet known if we are going to regain our lost culture or are destined to continue in slavery and imitation of foreign culture. 'India has had in the past her political, economic, industrial, and educational organisation articulated in a true and coherent social organism which like all living organisms was self-maintaining and self-renewing, not something borrowed and mechanically operating from without. Is India now trying to find herself, or something else—her soul or another's, asks Sir John Woodroffe in his "Is India Civilized" (pp. 298-299,304). There appears to be a tendency to imitate the West, especially U.K. and U.S.A., if not U.S.S.R. Sir John has given instances of our preference for puffed rice from America and sour milk from Bulgaria, which are nothing more than the Indian Moorih and Dahi, yet not so fresh and good, but because they come from the West. Similar instance is noticeable in other institutions also especially political and educational.

'According to Hindu ideas a child is not born with a mind which is *tabula*

rasa. On the contrary the mind bears with it the history of countless past experiences in previous births, which have left certain impressions on and tendencies in it. These constitute the disposition (*samskara*) of the soul or mental body (*antahkarana*). It covers both 'instinct and innate ideas.' This forms the essence of a man or people. For it is the quintessence of past thoughts and acts. It is, therefore, that which really counts. The *samskara* when embodied in a particular man explicates into the particular character, disposition, thoughts and acts of that man. It is thus the seed (*bija*) of a man or collectivity of men. It is the root of type. This general racial soul is in the realm of mind that which persists like germ-plasm in life and substratum in matter for chemical and physical changes. There have been no doubt changes, but yet a uniformity is noticed in a conservative Indian. This *samskara* is likely to be suppressed in certain families both educated and uneducated and there may grow up a type "lacking in reverence, intolerant of control, independent to the extent of disobedience, realistic, concerned merely with the here and now, sceptical of, or denying the existence of God and the immortality of the soul. It is, however, true that a particular *samskara* potentially contains and gives birth to particular beliefs and action."

If in our educational policy there be a resolution to supplant altogether Indian culture by another there will be difficulty and resistance as is clear from the opposition to the Hindu Code Bill, Secularism and other social and political reforms. If the education be of a foreign type in which all that is especially Indian is ignored or destroyed recrudescence of the ancient *Samskara* will follow as the "Call of the Blood" and chaos and indiscipline will endanger the political freedom. All that is required is to free this *Samskara* from the super incumbent foreign mass which being unassimilated is threatening to choke it. On the other hand if India regains cultural freedom, that is, the full right and opportunity of self-expression, she

will produce in the end what is good and suitable for her, and what, having regard to her great past, will also be great and thus of benefit to humanity at large." No good result will be got by the adoption of Mr. Archer's suggestion in his "India in the Future" to give up the illusion of a glorious past which he says does not exist, and to conform herself to the "Western spirit and ways." National education means to bring up an Indian as an Indian, and not like an English man or any one else. What is to 'educate,' but to 'educate,' to draw out? What can be drawn out but that which is potentially present in a child, and that which is present is the Indian *Samskara*."

India is now approaching the most momentous epoch in her history. Will she have the strength to keep her feet in it and remain Indian, that is, will she preserve her grand civilization? Where can she gain strength to save herself, as Herself, except from her own cultural inheritance? The universal assertion and adoption by all peoples of the noble and essential principles of her spiritual civilization will lead to a world peace.

'India has taught that man is essentially either that self-same spirit, or a part of or akin to it; that the Universe is governed by a just law; that all life is sacred; that morality is the law of humanity which is the master of its destiny and reaps only what it has sown; that the universe has a moral purpose, and that the social structure must be so ordered as to subserve it.' The five-fold sacrifices prescribed for daily performance by the householder shows the emphasis laid on the social service in Indian civilization. There is nothing antisocial in our customs, habit and outlook. That 'societies at least as democratic as ours existed for centuries in pre-Buddhist India' is correctly declared by Sir Jean Herbert. There is no other civilization which more justly and logically balances the claims of the life of the world and the life of spirit than does Hinduism. How supremely beautiful and balanced the idea of four Ashramas was, which harmonised the

world and God in one whole and which only a truly civilized people could have devised and practised! The Karma doctrine is distinctly metaphysical. It is not a mere empirical generalization but has a strong rational basis. This is not to be identified with the physical law of causality. This law of Karma is not inexorable, far from being fatalistic it is the doctrine according to which man is master of his destiny. He has made himself what he is and makes himself what he will be, notwithstanding unfortunate conditions which are due to his previous actions. Unselfish good action (nishkama karma) does not bind, and with true spiritual knowledge leads to liberation, and selfish good action done with desire for fruit (sakama) leads to happiness in this world and in heaven. The Hindu intellect has also independently appreciated the dignity of objective facts, devised the methods of observation and experiment, elaborated the machinery of logical analysis and true investigation, attacked the external universe as a system of secrets to be unravelled, and has wrung out of nature the knowledge which constitutes the foundations of science.

In this period of scepticism due to foreign influence there are even educated Indians who believe in none of such things and who are as materialistic as any Western. But the Hindu civilization which survives to-day has absorbed

other cultures. "It has swallowed up every civilization and every religion which has mixed with it". Owing to this fear an American writer, Mr. Price Collier, justifies, (The East in the West p. 177), however, the past British attitude in India 'in refusing such intimacy of inter-course as would entail the mixing up of one civilization with the other.' But the 'East and West are now inevitably linked up in a way which almost entirely has destroyed the isolation of the past. There can thus be no purely separatist culture. As a result a common human consciousness is arising which is working for a common moral end in disregard of all racial and geographical barriers.. Sir John Woodroffe boldly holds that "in any case the chief religious and philosophical concepts of India are in their essentials imperishable." Whether the educational policy of free India will encourage the Indian people to hold them or not they will be taken up and added to the cultural wealth of the civilized world. "I will only say this with conviction", concludes Sir John Woodroffe, "that if the Indian people steep themselves in their culture, and if those who have lost regain their Indian soul, that soul will give an Indian answer to every Indian problem which the Indian soul suggests to itself. The soul which replies will be spiritual and endowed with that will to remain itself, from which all success follows."

INDIANS IN FAR OFF TRINIDAD

BY KUMARI MUKUL MUKHERJEE, M.A.,

Asst. Secretary, Foreign Dept. All India Congress Committee.

TRINIDAD, a small island measuring some forty miles across one way and a few more the other and 12,000 miles away from India, is situated between the North and South Americas. The Indian population is comprised of 200,000 (one-third of the total population). The island possesses great mineral wealth in the form of petroleum deposits—over 60 per cent of the oil produced in the Commonwealth comes from Trinidad—

while the island is extremely fertile and ideally suited to the production of sugar. The sub-tropical climate of the island is also almost congenial.

Although petroleum is undoubtedly the island's biggest potential source of wealth, sugar has been its most important industry for ages. The sugarcane, introduced originally from India, brought new importance to the island. With the help of the slaves the sugar industry flourished

like anything. But by 1833 the British, being compelled by the humanitarian spirit of her progressive children, emancipated the slaves leaving the unbending planters in helpless condition.

The freed Negro slaves refused to work under the new terms of contract. The planter had sunk his capital in his plantation, his crop was ready for harvesting, an eager market awaited it. But he was helpless without labourers. Maltese, Portuguese and Chinese labourers were tried but all proved unsuccessful. Then Indians were tried and found to be excellently suited to the work and conditions. The first batch of 237 left Calcutta in 1844. This was soon followed by more shiploads of men, who, tempted by the offer of a shilling a day, had answered the British Government's call. With them came a percentage of women and children and slowly but surely the Indian community grew into a complete and self-sufficient national group. By 30th May 1848 the number introduced in the Colony was 5,162. Between that year and 1851 immigration was temporarily suspended but again recommended in 1852. From 1852 to 1891 no less than 88,500 immigrants went from India, while the number of returnees during that period did not exceed 11,900.

The immigration went on until the 'Indenture System' came to an end in 1917. In 1921 there were only 45 Indians under indenture but at present there is none. A fine tribute to these immigrants was paid in 1854, when Governor Keate wrote in a despatch to the Secretary of State for the Colonies: "The island is mainly indebted to Indian emigrants for its progress."

Although the Indians were entitled to free return passage after a stay of ten years in the island the majority of them decided to stay on and settle in Trinidad. Thus from plantation labourers those Indians became pioneer settlers. Gradually, by dint of hard work, thrift and innumerable sacrifices the Indians have earned for themselves a secure place in the economic, social and political life of Trinidad.

Of all the Indians in Trinidad, about 68 per cent are Hindus, the rest being

half Muslim and half Christian. Happily the remoteness from the Mother country worked to their advantage and gradually they forgot all castes and creeds. The Hindu was an East Indian as much as the Moslem. Though inter-racial marriages were rare, marriages between Hindus and Muslims were quite common. Even the names did not matter. Son of a Hindu parent was called 'Yusuf' and another Indian was named as 'Ramjohn'. This goes to show how solid their unity was. But unfortunately, since the partition of India the Hindu and Muslim sections stopped to see eye to eye in many matters and this disunity has been the cause of the Indian communities' almost complete political impotence. Their energies have now been diverted all along from working for their national rights as a large homogeneous community to petty inter-communal bickering.

Unlike some other countries there is no discriminatory law against the Indians in Trinidad. This probably is due to the fact that there are no indigenous inhabitants in the island. All the racial groups there have migrated for one reason or another from other countries during the past two or three hundred years. So Indians enjoy the same political rights and privileges as the other sections of the population.

Before the war only 26,000 of the Island's population was enfranchised and in a Legislative Council of 26 only seven members were elected. Out of these seven, three were Indians in 1939, but there was no Indian in either the nominated or ex-officio groups; nor was there any Indian in the Executive Council of the Colony. In December 1940, the Colonial Government introduced some constitutional changes which brought down the official group in the Legco, as the Legislative Council is known, from 12 to 3, while the number of elected members was increased from 7 to 9. Four years later, the Colonial Secretary recommended the introduction of universal adult franchise. The Trinidad Government agreed to this in theory but in practice toned the issue down by stipulating that all voters must know English. This was a step that affected a considerable

number of Indians. The later changes in the Government organisation have resulted in a Legco of 18 members of which 6 are nominated, three ex-officio and nine elected. The number of elected members in the Legco is at present eleven out of which seven are Indians who make up the total Indian representation on this Council. The reconstituted Executive Council, however, which contained no elected members, has now two Indians serving on it.

Though the educational facilities in Trinidad have always been good they have not been suited or liked by the Indians of the island. The result is that the literacy is appallingly low. Even today some 50 per cent. of the Trinidad Indians are illiterate. The main reason is that until 12 years ago 80 per cent. of the 300 odd island schools were Christian Church or Missionary establishments practising proselytization. It was only in 1936 that a special Commission pointed out the inefficiency of the denominational school system, though advocating its reform and not its abolishment. The basic fault was explained most delicately at the time by one of the Commission's members who said that there was something anomalous in a system under which [funds raised by taxation were used to support a movement to change the religion of the taxed.] The position has improved lately and compulsory education has been enforced in and around the island's two cities. Text books are provided free, free meals are provided for undernourished children and facilities for teaching of Hindi have been provided wherever there are sufficient Indian students to justify the expense. Even though Hindi is taught in 36 Canadian Mission schools, 1 Government school and 49 private Hindi schools (after normal school hours) it is one of the grievances of the Indian community that this language has not been included in the school curriculum like French and Spanish especially when the nationals of both these countries are a very negligible minority in the colony. In the 1946 census the number of Indian and all children of school age in Trinidad are given as follows:

	East Indian	Others	All races.
5 to 9 years ..	29,158	38,937	68,115
10 to 14 years ..	21,321	32,687	54,008
	50,479	71,624	122,123

The number of children who attended public primary schools in 1948 were as follows:

East Indian	Others	Total
40,644	63,024	103,668

Socially and culturally the Indians of Trinidad are divided into two widely separated groups though the majority of them have clung with grim tenacity to their old and glorious language and traditions. The labouring class has clung persistently to the Indian way of life, maintaining its traditions and customs as far as conditions have permitted. But the educated and monied class, represented mostly by business, has leaned more and more towards the Western way of life. While there are several clubs and associations whose aim it is to counteract this tendency, nearly all aspects of Indian culture, have, generally speaking, been neglected. But since India's Independence and appointment by her of the Indian Commissioner in the West Indies, Trinidad Indians have started taking more and more interest in their mother country and her culture. The Trinidad Indians also see Indian films which are shown in the islands' two cities, interestingly because they feel that Indian films give them a vivid picture of life in India today.

A long standing cause of grievance among the Indian population of Trinidad was the non-recognition of the Hindu and Muslim marriage ceremonies by law. This grievance was, however, righted in 1945 and now marriages and divorces can be performed in accordance with the religious faith of the parties concerned. No marriage can be registered unless the man is at least 16 years and the woman at least 12 years.

There is still one serious cause of religious discontent and that is the illegality of public cremation by the pyre system. After some protests from the Indian community, the Government of Trinidad have allowed the disposal of

a few dead bodies by pyre system by special permission. The present arrangement for obtaining necessary permission invariably results in grave inconvenience and anxiety to the bereaved relatives. This acts as a restriction on the observance of a Hindu religious practice amounting to a denial of Fundamental Human Rights. The Hindu community of Trinidad is trying its best to get this restriction removed. This request of the Hindu community is still to be conceded.

There is a great demand from a number of Indians for repatriation to India under the terms of the indenture. The Government of Trinidad recognise their right for free or assisted repatriation. But no separate fund to meet the cost of free or assisted repatriation has been set aside in Trinidad and therefore expenses, if any, on such repatriation is required to be passed by the Legislature. But on account of the abnormal conditions in India, the Government of India

have been advising the intending repatriates against their going back to India.

In general, Indians in Trinidad are quite well off. They enjoy, more or less, the same rights and privileges as other sections of the community. They are coming up well in all spheres of life and they have a good future, provided they unite. At present they are a substantial minority in Trinidad and therefore have a great say in all matters affecting the island. But the British West Indies, it seems, is now embarked by the British Government to become a federated unit with responsible Government. It is feared that under the proposed federation of all the British West Indian colonies the Indians will become a negligible minority and will not be able to influence the federal structure and thereby may loose heavily. The Government of India have kept an eye on this situation and are giving necessary instructions in this crucial period.

LEONARDO DA VINCI

Lines Written on his 600th Birthday Anniversary.

BY DR. M. MANSINHA

Under the blue Italian sky
Where Humanity blossoms like flowers
Where life is worship of Beauty
And work is drunken in joy.

The Sun of Renaissance poured in abundance
The first showers of his gild
In that human garden
When Europe's Dark night dawned.

And on that fertile soil
Under the warm touches of the Renaissance
Human mind blossomed hundredfold
In Art, Poetry, Music and Science.

Among those thousand flowers of the spring of mankind
There was one incomparable in beauty, colour and fragrance
The symbol of the Human fire
In whose every limb blazed genius.

Enigmatic like Monalisa's smile
And multiple and grand as the Last Supper
Leonardo shines like the Kohinoor
On Humanity's crown of Culture.

Poet, Sculptor, Soldier and Inventor
Builder, Councillor, Artist and Man of God
I salute Da Vinci the invincible
I salute that Complete bloom of Human mind.

—(Translated from the original in Oriya).

THE POLAKS AND GANDHIJI

BY SRI S. DURAI RAJA SINGAM

FOR how many of us, has Gandhi marked out the way and alas! how many of us has not this great pioneer left far behind, conscious with lost opportunities, staggering with fatigue at the pace he has set, laying down our burdens for just a little rest, taking breath where he has gone serenely forward, doubtful of our capacity to endure, realising that our hero is already acclimatised to higher altitudes than any that we can hope in this life to reach, that there rings in his ears a harmony to which we cannot



Mr. H. S. L. POLAK

attune ourselves, that for him there burns a light that is still hidden from us by the intervening distance, that he already converses with these Higher Spirits with whom we cannot yet commune. (H. S. L. Polak on Gandhiji in the *Ceylon Independent*, 1931.)

You cannot say this is he, that is he. All that you can say with certainty is that he is here, he is there. Everywhere his influence reigns, his authority rules, his elusive personality pervades; and this must be so, for it is true of all great men that they are incalculable beyond definition. They partake of the nature of the Illimitable and the Eternal from which they have sprung and to which they are bound. With their feet firmset on earth and their hands amongst the stars, they are pointers of the way to those who search, encouragers of the faint and weary, inspirers of those breathing in deep draughts of hope. (H. S. L. Polak on Gandhiji in the *Indian Review*, 1931.)

It was, about eleven years ago on a dark night when the British had left Malaya and Japanese troops were in our town, a friend of mine came to our home and whispered that it was most advisable for those of us who had pictures of Europeans in our homes to have them all thrown away or destroyed. From what we had heard of happenings in other towns the advice tendered by the friend was acceptable. But there was one photograph of a good friend of mine whom I had learnt to love and revere which I wanted to treasure. Slowly the picture was removed from the frame and hidden in a stack of very old newspaper files. The photograph was that of Henry S. L. Polak, the great friend and co-worker of Gandhiji in South Africa. Mr. H. S. L.

Polak will always be remembered for his work for Indians overseas, the abolition of Indentured Labour, the betterment of Indo-British relations, the removal of Race and Colour Bar and for the cause of World Unity. His name is a household word amongst Indians in India, Ceylon, and South Africa. He has shown by practical example that he was capable of not only merely sympathising with the lot of Indians in South Africa but of suffering for them. Many Indian leaders have showered expressions of gratitude, affection and admiration for the work of H. S. L. Polak.

Mr. H. S. L. Polak who is 70 to-day was born on Thursday the 22nd June 1882 at Dover in Kent, England. His father, Joseph Polak the son of Henry Polak of Holland was also born at Dover. Both Mr. H. S. L. Polak and his wife Millie Graham Polak were one of the earliest associates of Gandhiji. It was the good fortune of the Polaks, Kallenbach and Rev. J. J. Doke to come under the influence of the Indian leader in South Africa. The Polaks are the fore-runners of that band of noble and great men of the West who have done and are doing considerable work in interpreting the message of Mahatma Gandhi to the West. Gandhiji's first meeting with Mr. Polak was at a vegetarian restaurant. The latter was then the sub-editor of the *Critic*. To quote Gandhiji's own words:

Mr. Polak's candour drew me to him. The same evening we got to know each other and we seemed to hold very closely similar views on the essential things of life. He liked a simple life. He had a wonderful faculty of translating into practice anything that appealed to his intellect. Some of the changes that he had made in his life were as prompt as they were radical.

It must not be forgotten, that it was Mr. Polak who gave Gandhiji Ruskin's "Unto This Last." This book revolutionised his thoughts. Recalling this incident Gandhiji says:—

I was living in South Africa then. It was the reading of "Unto This Last" on a railway journey to Durban in 1904 when I was thirty-five that made me decide to change my whole outward life. There is no other word for it, Ruskin's words captured me. I read the book in one go and lay awake all the following night, and there

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and then decided to change my whole plan of life. (*India's Case for Swaraj*—page 245.)

Again in chapter XVIII (Part IV) of his Life Story, Gandhiji says,

The book was impossible to lay aside. It gripped me. I determined to change my life in accordance with the ideals of the book.... (of the books that I had read) the one that brought about an instantaneous and practical transformation in my life was "Unto This Last." I later translated it into Gujarati entitling it "Sarvodaya" (the welfare of all.)

Gandhiji's close association with the Polaks is not only revealed in his "My Experiments with Truth" and "Satyagraha in South Africa," but also in Dinabandhu Andrews' continuation volume of Gandhiji's own story entitled "Mahatma Gandhi at Work" and Rev. J. J. Doke's famous biography of Gandhiji wherein mention is made of Mr. Polak as the British Indians' "advocate," "adviser" and "friend" and of Gandhiji's "magic power of attracting and attaching to himself the passionate devotion of such characters as Henry Polak."

"The Golden Number of Indian Opinion" was edited and written by Mr. Polak. And he has also done great service by publishing in book form "Events that led to Mahatma Gandhi's Arrest." Other contributions of the Polaks to Gandhian literature are "M. K. Gandhi" by H. S. L. and M. G. Polak (Great Men of India, Home Library Club, pp. 314-337); "The Wisdom of Gandhiji" by H. S. L. Polak (Mahatma Gandhi—Essays and Reflections Edited by S. Radhakrishnan pp. 231-231) "Satyagraha and its Origin in South Africa" by H. S. L. Polak (Gandhi Memorial Peace Number, *Visva-Bharathi Quarterly* pp. 111-129) "Some South African Reminiscences" by H. S. L. Polak, "In the South African Days"—M. G. Polak (Incidents of Gandhiji's Life—C. S. Shukla pp. 230-247) "Mahatma Gandhi" by H. S. L. Polak, H. N. Brailsford and Lord Pethwick Lawrence (pp. 9-94). Mr. Polak deals with the early period of Gandhiji's life and brings it up to the latter's return from South Africa. Mr. Polak's account of the early years of Gandhiji's is characterised by an intimate personal touch. Describing Gandhiji's domestic life in the Phoenix Settlement Mr. Polak writes:

He was an ideal host and he displayed that teasing humour which characterised him to the end. Always an early riser, he shared with the other members of the household the task of grinding with a hand-mill the flour from which Kasturbai, his wife, made the *kuhne* bread. He walked briskly to and from the office. There, with such friends as dropped in, lunch, the first meal of the day, was taken. It consisted ordinarily of wholemeal bread spread with peanut butter and whatever fruits were in season. He gave the three sons who were with him such small educational training as they ever had and insisted upon using Gujarati, instead of English as the medium of instruction....

As one reviewer remarked:—

Mr. Polak's account of the Mahatma's life from 1869 to 1914 is complete in every detail, his portrayal of Gandhiji's trials and struggles in South Africa being particularly fascinating.

It must not be forgotten that Mr. H. S. L. Polak was the author of the first monograph on Gandhiji "M. K. Gandhi" published in India besides his book "The Indians of South Africa: Helots within the Empire," both published by G. A. Natesan & Co., Madras over four decades ago. All these would give a student of Gandhiana an idea of the work done by the Polaks in the South African struggle. In addition to the above books that deal with the political and spiritual principles that were enunciated by Gandhiji, Mrs. Polak's "Gandhi the Man" (Foreword by Dinabandhu C. F. Andrews) supplements and gives glimpses of the personal life of the great Indian Leader. Mrs. Millie Graham Polak played a leading part in Gandhiji's work. She was the founder of the Transvaal Indian Women's Association, and accompanied her husband to India in 1911. When Mr. Polak was undergoing a term of imprisonment as a passive resister she left for India alone to carry messages and to attend the Indian National Congress, but was recalled by the late Hon'ble Mr. G. K. Gokhale. In an article entitled "Women and the Struggle" in the "Golden Number of Indian Opinion" she has given a graphic account of the part played by the Indian women in South Africa. Both Mr. and Mrs. Polak refreshed the readers of the *Indian Review* (October 1929) on the 60th birthday of Mahatma Gandhi with two beautiful articles on Gandhiji which all lovers of the Mahatma would

treasure. It was about Mrs. Polak that Gandhiji wrote that "she not only never came in her husband's way, but was a perfect helpmate to him during the struggle." The Polaks lived with Gandhiji and members of his family for several years both at Tolstoy Farm and Phoenix Settlement. They were entrusted with the Indian Cause in South Africa when Gandhiji left for India. Mrs. Polak gives graphic details of the life led by Gandhiji and the inmates at both the settlements. It is a penetrating study of Gandhiji at close hand. The book is brimful with unforgettable incidents and varied descriptions of absorbing interest written in charming conversational style. Personal details of Gandhiji which would never have been known to history are portrayed herein. This is the first book by a lady about Gandhiji on an aspect of his life which is more or less passed over by other biographers—Gandhiji as a Man, not as a saint or prophet or statesman. On looking over the pages of the 1926 file of *Young India* I read the tribute of affection which Gandhiji paid on hearing the death of Waldo, the 19 year old son of the Polaks, which occurred during the latter part of October 1926. When one reads portions of "Gandhi the Man" that deal with the accounts of the early period of the child's growth, a note of pathos lies heavily in the mind of the reader. The book I feel has the unwritten dedication to Waldo—the first born of the Polaks,—the child "peculiarly dear to Gandhi," as Dinabandhu Andrews has put it. In "Gandhi the Man" we see Gandhiji depicted with very minute observations in many of his activities at Phoenix. Gandhiji as the teacher of boys and girls is portrayed vividly. The story of how Gandhiji cured a child's avidity for a certain dish cannot be forgotten. Incidents of every day life are put into action by him and tested. We see Gandhiji as the physician, administering medicine according to his own views of the functions of the body, mind and soul; Gandhiji as the advocate of non-violence in every phase of life; Gandhiji as the philosopher enunciating certain principles of life; Gandhiji as the smiling one wherein the Spirit of Joy pervades in all his activi-

ties. The authoress has also pictured the lighter side of Gandhiji's life in a humorous style. He is also depicted as the great disciplinarian exacting steadfast devotion to certain convictions of his from his followers; Gandhiji the socialist with the ideal of two acres and a cow for every man in the Settlement. Long before Gandhiji chose to be called himself "Farmer and Weaver" in that historical trial during the non-co-operation movement he had performed the functions of a baker making his own bread and also that of washing his own clothes, cutting his own hair and being the midwife himself. Here we read why Gandhiji dispenses with socks for sandals, why he drinks goat's milk but not cow's, and why he has a tremendous faith on fasting. A noteworthy incident in connection with the authoress is that for her wedding she had, she writes, Mahatma Gandhi as the sponsor and the Chief Magistrate as the celebrant! Today it would be an envious position for any one aspiring to matrimony to long to have the High Priest of Truth by the side. Gandhiji was a great fisher of men. Years later when he first met Mahadev Desai who was to be his erstwhile secretary and companion in India, he told Mahadev Desai at one of his first meetings with him about Mr. Polak in the following words:—

I have spoken in this way to few people in my life. (In fact) only to three namely Polak, Miss Schlesin and Maganlal. I have to address similar words to you and with joy I can assess the worth of a man in a very short time. I found Polak's worth within five hours. Polak saw a letter of mine on.....and sent one a reply and came to see me. Immediately I marked him out and he became mine. He married and became a solicitor while he was still with me. Before his marriage he told me it was necessary for him to make some money to run the household and provide for his children. I told him definitely, you are now mine. Your concern about your wife and children is my concern. It is I who am marrying you and I do not see any objection to your marrying (immediately.) Thereafter the marriage took place in my own house. But I must leave the story at that. (Harijan 5-9-48.)

Of all the stories the best told is that of the hair restorer which Gandhiji took unopened as a present to the perplexed Mrs. Polak. He is also predicted of possessing that Napoleonic trait of sleeping at will. It was not without reason

therefore that this Napoleonic claim to greatness which caused Mr. E. Villiers to make a strong plea for the deportation of Gandhiji.

Gandhiji is shown also "as a lecturer on Theosophy (?), as a constructor of bath-rooms with rain-can shower baths, as a man who forbids the killing of mambas, as a lawyer who pleaded against those of his clients whom he caught lying, as a host to a visiting leper, as a leader of a stretcher bearers' column, first in the Anglo-Boer War and then in the Zulu War. One new fact that I found in these pages was that Gandhiji assisted the Chinese as well in South Africa! His protest against Japan on behalf of the oppressed Chinese was not a surprise. Mrs. Polak says that when she left India wishing "Good bye" to Gandhiji the thought which she believed to have been both in her and Gandhiji's mind was "shall we ever meet again in the flesh?" Providence had given both of them a chance to meet again, this time in England when Gandhiji went for the Second Round Table Conference. Would not have that thought "shall we ever meet again in the flesh" occurred when Mrs. Polak sang Gandhiji's favourite hymn "Lead kindly Light" as of long ago in South Africa, at that farewell meeting in London?

To sum up Mr. Polak's work in South Africa from 1903 to 1916 mention must be made of Mr. Polak's services as assistant Editor, *Transvaal Critic* Johannesburg (1903-1904); South African representative of English Newspapers; foundation member of Gandhiji's Phoenix Settlement, Natal (1905); articled clerk to Gandhiji (1905-1908) when practising as Attorney (solicitor); Attorney of Transvaal and Natal Divisions of Supreme Court of South Africa; Assistant Editor *Indian Opinion*, South Africa (1905-1906) Editor *Indian Opinion* (1906-1916); Gandhiji's closest associate (1905-1914) and was throughout in Gandhiji's first Passive Resistance Struggle (1907-1914); imprisoned for 3 months, and finally when Gandhiji left South Africa in 1914 Mr. Polak was appointed General Adviser to the South African Indians and Honorary Secretary and Treasurer of the British

Indian Association. Mr. Polak's services are not confined to South Africa alone. Mr. Polak has visited India in the cause of the South African Indians to tell the people of India of their disabilities in 1909-1910; 1911-1912 and again in 1916-1917. These visits resulted in the termination of indentured labour emigration to South Africa in 1911 and along with Gandhiji and Dinabandhu Andrews, Mr. Polak helped in the work of the termination of this system altogether in January 1920. Mr. Polak also visited Ceylon in 1910 to secure the release of Indian and Chinese deportees from South Africa. Again on subsequent professional visits to the island he has lectured on their disabilities and written at length pleading their cause as London representative of Ceylon newspapers. In England he was the Founder, Honorary Secretary and Treasurer of the Indian Overseas Association, London and Editor of *India* (1918-1919). From 1942-1943 he was in Canada and the United States as unofficial lecturer on India and her part in the war. Mr. Polak's family traditions of rabbinical studies and wide human toleration, his interest in migration movements and linguistic origins and developments, his hostility to racial or religious intolerance, his vegetarianism, his study of religion and literature, his wide travel and sense of internationalism—all these have moulded his great career. Books like the Bible, The Bhagavad Gita, the Koran, Tolstoy's writings, writings on vegetarianism, Walt Whitman's "Leaves of Grass," Ruskin's "Unto the Last," Olive Schremer's "Dreams" and various Theosophical works have greatly influenced him. Personalities like Gandhiji, Gokhale, Tolstoy, Ruskin, Annie Besant, Bernard Shaw, Ibsen, Rudenroff, the Russian artist who converted Mr. Polak to practical vegetarianism.

The Polaks have continued to watch with the greatest sympathy Gandhiji's struggle for India's Independence and who other than the Polaks would be the happiest of all in England to-day at the way Gandhiji brought about the consummation of a lasting friendship between England and India.

FOOD, FAMINE, WANT, WASTE

BY SRI HEMENDRA PRASAD GHOSE

OF all urgent Indian problems that require immediate solution the problem of food is the most urgent. Every year the State has to spend about 200 crores of rupees to import food from foreign countries to be sold at a subsidy. And yet—the pity of it all is that India is still an agricultural country!

IMPORTANCE OF SELF-SUFFICIENCY

The importance of self-sufficiency in food cannot be over-estimated. Moltke, the military hero of Germany asserted—"The German Empire will collapse without firing a shot when German agriculture collapses." This assertion was later amplified by Von Rumker thus—"Germany's armaments by land and sea and her industrial and commercial development are pointless and hopeless from the national standpoint except upon the basis of Germany's national ability to feed her population." This gospel of Agrarianism was adopted by the United States of America which got its first start in international trade as food producer—her wheat and cotton exports providing her with money to build factories and iron-works. Soviet Russia has accepted this gospel and has been making rapid strides in augmenting agricultural produce—harnessing science to the service of man adopting the policy that "Science must climb down from its pedestal and speak in the language of the people." Great Britain is an industrial country and had for a very long time depended on foreign food supplies for her people. But during the first World-war she realised the danger of her policy and began to change it. India is still an agricultural country and her first endeavour should be to grow more food to feed her people.

THE DIFFICULTY

The difficulty India has to encounter to achieve success in growing more food cannot be ignored. She has to depend on foreign countries for tractors and other agricultural implements to reclaim large tracts of uncultivated land that await development on scientific lines. Her waterways and sources of tank

irrigation have suffered badly from neglect and vandalism. Ignorance has engendered in her agricultural population suspicion of new methods. Her millions await the quickening of their atrophied veins with the life-blood of education. Large projects undertaken require men, money, time and scientific training. She is short of money and must be cautious in spending it while she is in want of trained technicians. So impatience will not solve the problem and replace poverty by prosperity and scarcity by surplus.

IMMEDIATE STEPS

Immediate steps to be taken can be broadly divided into two main categories (i) Better distribution and (ii) Better preservation.

The achievement of better distribution we can realise from what happened in England during the Global-War. Her sources of food supply were limited and difficult to tap. So England organised better distribution with the result that Sir Richard Livingstone could say—"War has done more for the health of the nation than peace did". He added—"We are beginning to do better, to provide proper nutrition, school medical services, opportunities for game and exercise". This was true, not only of the student population, but of the nation as a whole, as official reports went to show. The Government in India have not, unfortunately, succeeded in developing machinery to ensure better distribution of the available supply as would be apparent from severe scarcity appearing in certain centres and food being rushed to them—often too late for the purpose. A definite plan should be devised to make necessary arrangements in the different provinces to distribute food in accordance with the needs of the different areas—the arrangement to be maintained till the conditions change materially.

The second step to be taken immediately is to eliminate waste. In this matter waste through damp and vermine attack is serious. The elimination of

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damp is easily done if proper measures are taken to improve the godowns and storage condition. But the second source demands special attention.

PESTS

It is a matter of regret that even now—when we have to import enormous quantities of food grain to feed our people the preventable waste through pests is appalling. Before the division of India it was estimated that in respect of one commodity along, rice, the loss arising from wastage was little less than Rs. 3 crores. Official enquiries revealed that "allowing for the conditions prevailing in different areas it is roughly estimated that about 75,000 tons of paddy and 1,00,000 tons of rice are lost annually through weevil attack. Besides weevil damage, rats and other vermin do damage to paddy and rice stored in godowns and it is reckoned that about 70,000 tons of paddy and 55,000 tons of rice are lost through depredation of vermin". "Considering all losses together", it was stated about 1 percent of the Indian rice-crops or in other words rice valued at over 300 lakhs of rupees is wasted every year through weevil infestation, damp and vermin attack.

The rise in the price of rice must make the loss much more expensive. Who is responsible for this criminal neglect and callous waste of food? Not certainly the cultivator.

The damage to food-grains by insect pests is preventable and yet a loss of some 10 per cent is by no means unusual. In the Report on the Marketing of Wheat in India (1937) it was calculated that India and Punjab were respectively feeding insect pests with about 25,731,300 and 3,227,700 maunds of rice, gram, maize and pulses. The pests are prolific breeders. A pair of *Sunduli susri* for example, starting operations in March, will by the end of October pass through six generations and will have 400 children, 80,000 grand-children, 16,000,000 great-grand-children, 3,200,000,000 in the fourth, 640,000,000,000 in the fifth and 128,000,000,000,000 in the sixth generation!

It reminds one of the "Millet Midge" in Russia. Its first flight takes place in June. Each female midge lays as many as 140 eggs. A single pair of the first flight may by the end of July and the beginning of August have over a million grand-children.

Russian entomologists have succeeded in combating the millet-midge. Why should not Indian entomologists hasten to eliminate insects that do damage to the crop in the country?

GETTING MORE

With waste eliminated we can easily ward off want and proceed slowly, but surely, to produce more food and make famine a thing of the past.

Collective farming, the introduction of disease and draught-resisting crops, the use of new crops will follow. But the steps that can and should be taken immediately must not be neglected. The use of pumps and tube-wells will go a long way to grow and grow successfully three crops where only one is grown now. Science must help the agriculturist and the laboratory connected with the farm. India is not wanting in scientific talent and science can work wonders.

The new India we want to build in this once green and pleasant country must be founded not on distress and discontent arising out of scarcity—but on pleasantness and plenty—it will spring out of a soil watered, not with blood, but with scientific research conducted with a view to ameliorate the condition of the people whose poverty is to-day their destruction.

OUT-OF-DOORS

BY MR. WILLIAM ANDRADE

'Tis thine out-of-doors, oh Lord that allure me
For in them thy beauty transfigureth;
The lofty trees laden with leaves so green
The Hills, the dales and the mountains high
Draw to me thy presence nigh.
The Sun, the Moon and the bright stars
Throw into my rigid heart, the sparks
Of thine divine light.
The singing birds with voices sweet
Thine celestial music enchant
And my heart with gladness fill.

HOMAGE TO GOKHALE

BY THE HON'BLE SRI G. V. MAVLANKAR

[The following is an English translation of an introduction which Sri G. V. Mavlankar has written to a Gujarati rendering of Sri Sastriar's "My Master Gokhale" compiled by Sri T. N. Jagadisan. The English translation is made by Sri Mavlankar himself. "As I proceed to write these introductory pages" he says "I refresh my old personal memories, get a review in historical perspective, of our national moulding and also the privilege of paying my homage to the great personality whom I have revered as a Guru."—ED. I. R.]

I FIRST saw the late Mr. Gokhale at the historical session of the Congress which met at Surat in 1907. I was an undergraduate at the time. The political party which believed in violence appealed to me; it commanded my respect. I agreed with them: the British would never give up India unless they were driven out by sheer force. At the same time, I was



Mr. GOKHALE

tremendously drawn to Mr. Gokhale: I held him in great esteem. I was, therefore, most eager to see him, hear him and have a clarification of the question that was engaging my mind, try the possibility of solving the problems that confronted our country by the method of negotiation and legislation, and by simply passing resolutions. And so, I stayed in the Surat Congress Camp for a week or so. Lectures were delivered there morning and evening. Gokhaleji explained his point of view to a number of people in a number of discourses at which I had

the privilege of being present. Nevertheless, in spite of the patient hearing I gave him, I failed to be convinced that the cult of violence had anything radically defective about it. But what I would concede was that it was not a practical proposition for India and consequently Mr. Gokhale's was the method to be adopted.

As a matter of fact, I was fired from my early days at school with a zeal to serve the country. A life time spent in merely piling up money for the maintenance of the family was an objective that had no appeal for me. But naturally enough, it took me some time to be clear about the field of service I could engage in, and the method to be followed. As soon as I graduated in law in 1912, I made up my mind to join the Bharat Sevak Samaj of Gokhaleji and to inaugurate a branch of the institution in Gujarat after a period of apprenticeship there, as Gujarat was to be my habitat. My project, however, remained a dream on account of several unforeseen circumstances. My object in setting down this chapter from my life, is to show clearly what my approach has been, from the very start of my public life, and how I reacted to the founder of the Bharat Sevak Samaj, Gokhaleji as regards his ends and means.

A few years later, with the advent of Gandhiji into the Indian arena (1915), I felt confident that the country would attain real independence in a comparatively short time, by the method of non-violence only. With the insight given to me by the new approach, I looked again at Gokhaleji's life, work and his institution. It was only then

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my reverence for him found a sure basis of principles which stabilised it, and I realised full well how it was that Gandhiji looked upon Gokhaleji as his own Guru.

The Late Mr. Sastri was a remarkable and unique disciple of Gokhaleji. They were colleagues, working together over long long years in their mission of serving the country. This collection from the speeches and writings of so eminent an individual as Sastriji, gives a beautiful account, clear, faithful and vivid, of the life of Gokhaleji. The remarkable feature of this work is that whatever is set down is absolutely authentic, based on intimate first-hand observation. Sastriji was a follower of the late Mr. Gokhale, but not a blind follower. As a matter of fact, his fellow-members of the Bharat Sevak Samaj, the Late Sri Deodhar, Sri Dravid, Sri Kunzru, Sri N. M. Joshi and others, at one stage decided not to admit Gandhiji into their fold on grounds of difference of approach in policy and method and this, in spite of their respect and sympathy for him as a brother disciple of the same Guru. This incident is a fair indication of the independent mindedness of Sastriji and his group. A man like Sastriji would never succumb to blind adulation. What we have here is a realistic narrative of the impression made by Gokhaleji on one who was a true patriot, an eminent philosopher and an independent thinker.

It is now an article of faith with me, that our country will do well at all times in following the example set by Gokhaleji by his life-long conduct. He thereby indicates the right attitude towards ideals of life and standards of action. This explains why I feel so strongly that, in our particular set-up, international as well as national, we ought to keep before us that same objective and live it in life. The collection of writings presented here brings out admirably those objectives and the means of achieving them. "What is the good of old tales in modern times"? is hardly the right attitude. We shall be well advised to garner from this work the perennially useful, invaluable princi-

ples and path-pointers that are to be found herein.

What then was the goal that Gokhaleji had set before himself? We can easily trace it from his way of life. In 1884, as a graduate at 18, he could have reasonably run after a career which would have ensured a high post (under Government), which would have given him a good salary as well as prestige; but instead, he was set on lifelong "renunciation" for the sake of his country. He engaged himself in constructive activities to further that most noble end of education. And when that phase was over, his incantation (mantra) till the last breath of his life was "Service, Service and Service" the dharma of dedication. He had traits which are not much in evidence to-day. A habitual modesty, respect for elders, discipline, simplicity, a liberal spirit, sustained disinterested enthusiasm for ideals, foresightedness, practical realism, spiritual temperament, these qualities and many more stand out in a striking manner.

We are able to gather from his work his views on the necessities of our public life. Let us glance at a few of the more important points. He says at one place:

A sufficient number of our countrymen must now come forward to devote themselves to the cause of the country in the spirit in which religious work is undertaken. (*Vide*; My Master Gokhale. p. 3.)

And this is what he has to say to the young of the country:

Give up everything in life for the sake of serving our country. If all of us are absorbed in our own pursuits and work mainly after our own individual interests, we have no right to complain if things do not move faster than they do. (*My Master Gokhale. p. 3*)

One of the biggest of Mr. Gokhale's many ambitions, was to pick out in large numbers young men of promise, and train them as *sannyasins* (monks) in the field of public service. This need is a thousandfold more acute today.

To realise how energising this ambition is we have only to evaluate it in the background of the present increasing mania of reaching the top of authority,

position and prestige. If we fail now to prepare the coming generation, will not the future, we can look forward to, be unmitigatedly dark?

His personal opinion on questions effecting the public good is brought out, when he states:

Where concentration of effort is needed, unless questions of conscience are involved, men must be prepared to subordinate their judgment to that of those, whom they are expected to follow. (My Master Gokhale p. 7). *There must be discipline in our public life.*

And further,

The cry of lack of leadership simply means that the co-operative spirit is lacking in our public life.

How true this remains, alas, even to this day!

And, as to the ways open to us for the advancement of our country; he says: "Be good-natured. *Do not sever by force your links with the past.* Treat with contempt aggressive remedies and thoughtless suggestions". How wise, how very practically helpful these words! He attaches importance to character; urges the principles of justice and love as the basis for national construction. Progress is to be maintained by mutual discussion, by give and take; violence and tyranny will not do. He brings out this point thus: "World history has shown that there is plenty of scope for serious sustained agitation without having to resort to violence or murder." He also despised secret movements. He has clearly stated that secretiveness is bound to give rise to suspicion. We are now in a better position to understand why that apostle of Truth and Non-violence, Mahatma Gandhi, deemed himself a disciple of Gokhale.

"Generosity in thought and moderation in action"—this was his motto. And what he meant by moderation was that we must not allow situations to arise wherein, vain efforts will be called for to attain objectives which seem beyond the reach of possibility, aims that are too highly placed. On the contrary, a man should take on the work that is close at hand, follow the natural course of

development, marching regularly forward from day to day, with the spirit of adjustment and equity.

"All that you can aspire for is your duty to act", so says the Lord in the GITA. Gokhale had translated this philosophy in life. And consequently he never permitted himself to bask in the sun of the success that attended his efforts, nor to sink under the slough of despondency when those efforts did not appear to bear fruits. In a letter to his comrades he writes: "We must serve through our failure. More fortunate people may serve through their successes." What a spirit of service, absence of ambition, spirit of renunciation and humility! We cannot have enough of these qualities and we need them more in free India. He always wished for amity and peace. It was his belief that the mysterious key to success is not to be found at the extremes but in the golden mean, that is to say in the way of compromise.

It is pertinent to indicate at this juncture a matter which those who claim to work on behalf of the public will always do well to remember. Gokhaleji's struggle certainly aimed at wresting power from an alien Government. The ends pursued by the then Government ran counter to the public weal. And still Gokhaleji states: "We should look upon the prestige of the government as a valuable asset. For this very reason, I, for one, am not willing to shake up the government, every now and again, over every little point". As a matter of fact, every one of us at that period was united in opposing the government. Nevertheless, he stood up for the prestige of the government. He did not strike at it, because law, order and peace have to be maintained in the country to save the country from anarchy. We have all the more reason to cherish that prestige as an increasingly valuable asset, now that we are a free people, and have a number of ideologies. Whichever be the party in power, unless we have law, order and peace what can we expect but utter ruin for the country?

FROM MY NOTEBOOK

BY "BEE"

AN OLD STORY

Over 2,300 years ago, in Aristophanes' play *Ecclesiazusae*, a lady communist named Praxagora said:

"I want all to have a share of everything and all property to be in common; there will no longer be either rich or poor; no longer shall we see one man harvesting vast tracts of land while another has not ground to be buried in. . . . I intend that there shall be only one and the same condition of life for all. . . . I shall begin by making land, money, anything that is private property, common to all."

"But who" asked Blapyrus, another character, "shall do all the work?"

"Oh", says Praxagora, "we shall have to have slaves."

ELIA AND HIS COUSIN BRIDGET

Nothing could be more delightful than to have Charles Lamb and his sister for breakfast, for Lamb enjoyed himself thoroughly in the company of his chosen friends, the Hoods and the select few who always made his table companions. The kindness and affection between brother and sister were always evident though Charles was continually taking advantage of Mary's deafness to mystify her with the most singular gravity upon every topic that was started.

"Poor Mary" said he "She hears all of an epigram but the point." "What are you saying of me, Charles?" She asked, "Mr. Willis" said he, raising his voice, "admires your confessions of a drunkard, very much, and I was saying it was no merit of yours that you understood the subject."

[Charles and Willis had been speaking of this admirable essay only half an hour before.]

Lamb always indulged in such mischievous sallies, much to the chagrin of his sister. "For my own part," said an American visitor "I could not help telling Mrs. Hood I longed to shake Charles." "Oh," replied she smiling, "Miss Lamb is so used to his unaccountable ways that she would be miserable without them."

Once, indeed, as Mr. Lamb told Hood, "having really gone a little too far," and seeing her, as he thought, quite hurt and offended, he determined to amend his manners, "behave politely, and leave off joking altogether." For a few days he acted up to this resolution, behaving, as he assured Hood, "admirably, and what do you think I got for my pains?" "I have no doubt," said Hood, "you got sincere thanks." "Bless you, no!" rejoined Lamb, "Why, Mary did nothing but keep bursting into tears every time she looked at me and when I asked her what she was crying for, when I was doing all I could to please her, she blubbered out: 'You're changed, Charles, you're changed; what have I done, that you should treat me in this cruel manner?' 'Treat you! I thought you did not like my jokes, and therefore tried to please you by strangling them down.' 'Oh, Oh' cried she, sobbing as if her heart would break: 'Joke again, Charles—I don't know you in this manner. I am sure I should die, if you behaved as you have done for the past few days'. So you see I joke for her good"; adding, with a most elfish expression, "it saved her life then, anyhow." (From Charles Lamb—His life recorded by his contemporaries. Compiled by Edmund Blunden. Published by Leonard and Virginia Woolf at the Hogarth Press, London.)

TWO THINGS TO AIM

There are two things to aim in life: first to get what you want; and after that to enjoy it. Only the wisest achieve it.—Logan Pearsall Smith.

NOTHING NEW

Nothing is said now that hath not been said before. —Terence.

SOCIALISM

Socialism, as now interpreted in England, is competition without prizes, boredom without hope, war without victory, and statistics without end.

—Sunday Times, London.

THE TOASTMASTER'S MANUAL

Formula for success: Stand up to be seen; speak up to be heard; shut up to be appreciated.

THIS VALE OF TEARS

It is strange and sad that we cannot have a world with no tear or heart-break. Hacket in his *Commonplace Book* quotes a passage of thrilling interest from a Sermon preached by Martineau. The subject of the sermon is the uncertainties of life, the perils and catastrophes that cannot be foreseen or provided for, death, disease, and other life which may fall upon us at any moment, the crises that arise in the history of men and nations. "It is by reason of these that character or soul is developed. If everything happened by known rule and could be predicted as surely as the movements of the stars, we could have no affections or emotions and would be mere creatures of habit." "Do you not see", said Keats in one of his letters, "how necessary a world of pains and troubles is to school an intelligence and make it a soul? A place where the heart must feel and suffer in a thousand diverse ways."

A world without a contingency or an agony could have no hero and no saint, and enable no Son of Man to discover that he was a Son of God. But for the suspended plot, that is folded in every life, history is a dead chronicle of what was known before as well as after; art sinks into the photograph of the moment, that hints at nothing else; and poetry breaks the cords and throws the lyre away. There is no epic of the certainties; and no lyric without the surprise of sorrow and the sigh of fear. Whatever touches and ennobles us in the lives and voices of the past is a divine birth from human doubt and pain. Let then the shadows lie, and the perspective of the light still deepen beyond our view;

Else, while we walk together, our hearts will never burn within us as we go, and the darkness as it falls, will deliver us into no hand that is divine.

DEATH AND BONDAGE

With what sense can I muse myself in the secrets of the stars, having continually death and bondage before mine eyes?

—Anaximenes to Pythagoras.

DIVINE DISCONTENT

It was Charles Kingsley who first used the expression "divine discontent" in his *Essay on "The Science of Health," 1872. The passage is worth recalling, wherein he says it is the parent of all thought and effort and achievement.*

I should like to make every man, woman and child discontented with themselves, even as I am discontented with myself. I should like to waken in them about their physical, their intellectual, their moral condition, that divine discontent which is the parent, first of upward aspiration and then of self control, thought, effort to fulfil that aspiration even in part. For to be discontented with the divine discontent, and to be ashamed with the noble shame is the very germ and first upgrowth of all virtue.

THE DARKLING THRUSH

At once a voice arose among
The black twigs overhead
In a full-throated evensong
Of Joy illimited:
An aged thrush, frail, guant, and small,
In blast-bemuffled plume,
Had chosen thus to fling his soul
Upon the growing gloom.
So little cause for carollings
Of such ecstatic sound
Was written on terrestrial things
Afair or night around,
That I could think there trembled through
His happy good-night air
Some blessed Hope, whereof he knew
And I was unaware.

—T. Hardy.

THE EGOTIST

He who imagines he can do without the world deceives himself much, but he who fancies the world can not do without him is still more mistaken.

—Rochefoucauld.

LINES ON HUXLEY'S TOMBSTONE

Huxley was an avowed agnost. But it was by his special direction that these curious lines from one of his wife's poems were inscribed on his tombstone.

Be not afraid, ye waiting hearts that weep;
For still He giveth His beloved sleep
And, if an endless sleep He wills, so best.

Home and Foreign Affairs

BY "AN INDIAN JOURNALIST"

Madras Leads the Way

MADRAS Chief Minister C. R.'s plan of decontrol and derationing is one of the best kept of Cabinet secrets on which his government may well congratulate itself. Up to the moment when Rajaji made his sensational broadcast announcement there was no inkling that any such move was in the offing. Though Rajaji himself said he followed his intuition there is every reason to think that he had thought—and thought long, over the pros and cons of his plan and come to a deliberate decision forced on him as much by the logic of events as by the trend of public opinion. For what would happen if his intuition clashed with the intuition of the Prime Minister or even the Food Minister in the Centre? There is an element of luck in such things and what was wrong in 1948 may not be wrong in 1952. For one thing public opinion has lately been growing strong against what was deemed the tyranny of control and rationing. For nine years merchants and consumers have filled the air with complaints. Government was aware that the scheme, like prohibition, had never worked satisfactorily and only tended to corruption and blackmarketing. And though every Food Minister grappled with it in vain and paid the penalty of failure there was scope for a fresh attempt. Only a man of Rajaji's stature could venture on a bold experiment and the Chief Minister, conscious of his ability to persuade the men in the Centre, took the brave plunge. Even after launching the experiment the risk of failure is always there and Food Ministers of other States are watching the course of events.

But Rajaji's so called intuitive venture is backed by a well-planned scheme of linking surplus districts with deficit areas, whereby each of the six zones into which the State is parcelled for freedom of price and transport, may well be self-contained. And then the Government has taken care to stock sufficient food grains to offset any mis-

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carriage of the scheme. After all free trade with free movement of food grains is the ultimate aim and any scheme facilitating return to normalcy with reasonable prospects of success, must be welcomed. An experiment under such auspices with carefully planned safeguards has reasonable chances of success. Why it should be branded as political opportunism passeth one's understanding. Much of course depends on the goodwill and co-operation of the merchant class and the consuming public and with their goodwill and patriotism there is no reason why C.R.'s plan of decontrol should not succeed. And who can venture on this bold experiment with greater assurance of success than the wise old veteran now at the head of the Madras State?

No wonder that C.R.'s initiative has proved a powerful stimulus to action elsewhere; and Behar has not been slow to profit by the example set by Madras. A curious criticism of C.R.'s derationing policy is that it would fail if there is not sufficient food grains in stock. That is obvious. And it is because C.R. holds that there is enough to go round and rationing only drives it underground that he has ventured on this bold plan. It must be remembered that the Prime Minister and the Minister for Commerce and Industry are very cautious in their approach and Mr. C. R. is fully aware of the grave risks of failure. Said Mr. Nehru:

We do not propose to give up controls and procurement, though the manner of procurement may vary. Where conditions are favourable and risks negligible, we shall relax barriers within the States and permit freer movement of food grains in the State. We want to remove irksome restrictions as far as possible and offer incentives to producers to grow more.

Conditions are obviously favourable in Madras and the risks negligible and it is good to remove irksome restrictions.

Kashmir and India

While the U.N. mediator is still busy trying to evolve a plan for a peaceful settlement of the dispute between India and Pakistan events in Kashmir itself are moving to a curious denouement. On the recommendation of a Committee presided over by Premier Sheikh Abdullah, the Kashmir Constituent Assembly has decided to dispense with the hereditary rulership and adopt the method of election for the headship of the State. Thus Kashmir will be a republic within a republic. Is that position tenable, or is it in conflict with the Constitution of India? Kashmir, when all is said, is one of the Part B States and the heads of these States are not elected but nominated by the President of the Union. Has the Constituent Assembly of Kashmir taken away the power of the President of the Indian Republic? As a constituent part of India Kashmir, like other members of Part B States, should abide by the obligations which the Indian Constitution has imposed on it.

But then it must be remembered that at the time of Kashmir's accession India undertook to respect Kashmir's own verdict, when it was possible to assess it. And now the Kashmir Assembly, inspired no doubt by its energetic Premier, has decided to get rid of hereditary rulership. Opposition members in Parliament denounce it as the machination of a Muslim Premier's inveterate hatred of the Dogra ruler: while Sheikh Abdullah contends there is no place for communalism in this demand as the cry of "down with the Maharajah" was the battle cry of the National Conference from the beginning.

Now this is obviously a delicate issue that should not be decided by either the Kashmir Assembly or the Union Parliament by itself. For the clause touching accession in the Indian Constitution makes it clear that the scope of the subjects included in the Instrument of Accession should be settled between the President and the Maharajah acting on the advice of his Ministers. The Union Government in its treatment of the States has been magnanimous, forgetting and forgiving

misdeemeanours of Princes and persons who in the past were hand in glove with the alien government. If the democratic leaders of Kashmir take a leaf from their counter-part in India, they could bring to bear upon their decisions the same sense of fairplay and justice and generosity. Only a solution free from personal pettiness and malignity and inspired solely by public right, will prove of enduring value. For it is not a mere scoring of a legal or constitutional point that will prove of value in the end; it is the temper of justice and magnanimity with which you deal with problems that call for imagination and statesmanship, that really counts. Where the fate of vast populations is involved a take-it-or-leave-it air will be both injudicious and disastrous. There is need for patience and tact. A great nation and little minds go ill together. We trust the Kashmir leaders will also view the problem with vision and understanding.

For it would appear from the interminable statements of Sheikh Abdullah and his colleagues that they have yet not out-grown the habit of challenging and provocative utterances so common in pre-Independence days. They might have had their use in other times; but to day in free India when every effort should be concentrated on national unity as against a parochial or communal outlook, we would plead for a broader and more responsible approach. The fact remains that Kashmir has acceded to India. The obligations of the State and the Union are therefore mutual and can not be onesided. But to rub it the wrong way would only worsen a situation admittedly complicated. The Kashmir Premier's utterances have of late given no little headache to his old friend the Indian Prime Minister who has evidently been upset by the confusion created by statements lacking in caution and propriety. A little reflection on the part of the Kashmir leaders will convince them—that is, if they could view the question dispassionately and not in a spirit of controversy or pettiness that Kashmir has everything to gain by complete integration with India.

Nehru on India and the United Nations

Prime Minister Nehru replying to the debate on demands for grants to the External Affairs Ministry frankly told the House of the People that the Atlantic Pact nations had extended that Pact apparently to the defence of their colonial possessions. India, he said, was unalterably opposed to colonial rule wherever it might exist.

The way the United Nations was swerving from its original moorings and becoming gradually a protector of colonialism in an indirect way is a dangerous deviation.

Also, slowly, instead of being a great organisation for peace, some of its members began to think of it more and more as an organisation for waging war.

Mr. Nehru added that India had ventured to point this out to the member countries of the United Nations. "And I believe our words have created some effect in their minds."

He pointed out how the Tunisian issue was not allowed to be raised before the forum of the United Nations because certain Power objected and said:

If the whole of Asia and Africa combined cannot get an object discussed in the Security Council because two or three great Powers object, then the time may well come when these countries of Asia and Africa feel that they are happier in their own countries and not in the United Nations. That will be a tragic decision.

The Prime Minister wanted an ever wider area of countries in the world, particularly in Asia, which would

make it clear to these great countries who are exercised by passion against each other, that whatever happens they will not enter the arena of warfare.

He was also against the use of the horrible modern weapons like the atom bomb and bacteriological warfare or bombs like the napalm bomb in any war.

Referring to Korea, Mr. Nehru expressed "concern" at the "certain per cent. internal developments in South Korea."

The recent developments connected with the activities of President Syngman Rhee are not only very remarkable, but I think, should make the United Nations and every country connected with them think of the undesirability of any association with a person like President Rhee who functions in that way. Any support of the regime of President Rhee means support of the very thing which the United Nations is supposed to stand against.

Our Island Neighbour

Though Premier Dudley Senanayake of Ceylon has decided against amending the existing citizenship legislation, he has done the next best in directing the removal of certain procedural difficulties confronting Ceylon Indians in acquiring citizenship rights. This must be gratifying to Ceylon Indians who have been looking forward to some gesture of goodwill and fairness in response to their persistent representations. It is obvious that the relation between Indian domiciles and the Ceylon Government can not go on with the continuance of Civil disobedience on the one hand and lathi charges on the other. Our long historic association and neighbourly relations must continue on a basis of goodwill and reasonable accommodation.

Mr. Senanayake has therefore done well to direct removal of the condition requiring a Ceylon Indian to prove his Indian origin in establishing his claim for Ceylon citizenship. This is a fine gesture to start with. According to the existing law, Indians applying for citizenship have to prove that their parents emigrated from India and were permanently settled in Ceylon.

The Premier has also instructed the authorities not to reject the applications of children who were minors at the time of application for registration and who would have become majors by the time of investigation.

These decisions are a sequel to the Ceylon Indian Congress memorandum detailing the many difficulties that beset applicants for Ceylon citizenship.

The agitation conducted by the Ceylon Indian Congress was merely to focus attention on these difficulties. It was certainly not levelled against the people of Ceylon but only against a manifest injustice done to a section of the population of Ceylon. If Mr. Senanayake's orders remove forthwith the difficulties and obstacles in the way of Indians obtaining their legitimate rights, there is obviously no need for the continuance of the Satyagraha launched by them.

The Korean Tangle

The situation in Korea is growing from bad to worse. Truce talks have been dragging on for months while behind the scene, either belligerents have been busy planning how best to hit the other. And then American handling of the Korean tangle has come in, rightly perhaps, for strong criticism. American reputation for firmness or tact has suffered severe loss by recent revelations of the Koje tragedy. And then the sudden launching—without consultation of other parties concerned in the U. N. war of the Far East—the sudden launching of the devastating air attacks on North Korean power plants, like the crossing of the 38th parallel on a previous occasion, has in it all the provocation for continued belligerency. The British Foreign Secretary Mr. Eden himself regretted that Britain had not been consulted before America launched the provocative raids in the Manchurian border.

But he immediately followed up this statement in the House of Commons with "now that the decision has been taken—although we are sorry we were not consulted—we give our allies full support in it."

Mr. Attlee, former Labour Prime Minister, however, aptly described it as "a profound mistake in psychology." He said:

I think it will lessen the chances of an armistice, and may lead us dangerously nearer to a general conflagration in the East. If that happens no one knows where it may stop.

Speaking during the Yalu raid debate in the Commons Mr. Aneurin Bevan, leader of the Labour leftwing, deplored that if no political solution in Korea was sought and the military solution was the only one left "then World War III is on our hands."

A solution in Korea was available, he said with outspoken directness, if the American administration would "resist an act of aggression" and at the same time give an effective assurance to the Chinese People's Republic that she accepted the Chinese revolution as an accomplished fact.

If the Americans did that and said they were prepared to accept China on the Security Council, and disband Chiang Kai-shek's forces in Formosa, armistice negotiations would succeed quite easily.

Mr. Bevan added:

The British people will not support a war against China. It is necessary to understand that and to tell our American friends.

Mr. Bevan asserted that the American Government was inflaming the situation in the Far East by arming and training the troops of Chiang Kai-shek, whose declared intention was to engage in revolutionary action against the Government of China.

Mr. Nehru has not said this in so many words but we have no doubt it truly represents the views of India as well.

Confidence in C. R. Ministry

Barely three months since he assumed office as Chief Minister of Madras, Sri C. Rajagopalachari sought a vote of confidence from the State Assembly "to have a clear picture as to where I stand." After a four-day debate on the official motion the Madras Assembly gave its verdict by 200 votes against 151—a clear majority of 49.

The 200 members who voted for the motion were: Congress 163; Krishikar Lok Party 16; Independents 8; Commonwealth 6; Muslim League 5; Justice Party 1; K. M. P. P. 1.

The 151 who voted against included 12 Socialists. One Independent member remained neutral. There were 23 absentees, including the one disqualified by the Election Commissioner.

One of the members of the K. M. P. Party also supported the motion.

The text of the motion is as follows:

This House expresses its confidence in the Council of Ministers of which Sri C. Rajagopalachari is the Chief Minister.

Replying to the debate Mr. C. Rajagopalachari declared that he was asking for the vote not to get approval or appreciation of what he had achieved. He reiterated that he had asked for confidence to strengthen himself to do something in the future. After Mr. C. Subramaniam, Finance Minister, wound up the debate, the Speaker put the motion to vote and declared it carried on a voice vote. There was of course, no doubt about the result of the voting; but the Chief Minister can now go ahead with a clear conscience.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE STORY OF LANGUAGE: By Mario Pei. Allen & Union, London 25s.

Language is far and away the most beautiful, the most flexible and the most indispensable of the inventions of humanity in the whole course of its history. Indeed it is language which, more than any other tool, enables men to be men. Dr. Pei tells the story of this invaluable and almost miraculous instrument in this extraordinarily fascinating book. His book opens with a discussion of the history of language, in which non-linguistic systems of communication are covered as well. Dr. Pei traces language back to its dim origins and its progress through all the centuries since men first spoke to one another, down to the development of writing. In the second part, Dr. Pei deals with the constituent elements of language, *viz.*, sounds, words, grammar and idiom. Included in this section are accounts of the development of slang, jargon and cant and what may be called the "aesthetics" of language. In Part III, the social function of language, and its effect on Religion, the family, politics, economics, superstition, science and intolerance are described, with learning, wit and wisdom. In the remaining parts, Part IV gives tellingly brief accounts of the principal language families of the world, Part V deals with the actual problems of language learning and defends the return to grammar which has been advocated in many quarters and Part VI discusses the need, in a rapidly shrunken world, desperately struggling to realize peace and progress through an international government of an international language. This last section is of particular interest. Dr. Pei discusses the merits of current candidates for the honour of adoption as the world language and rejects the artificial languages as well as English suggesting that the problem is best entrusted to a carefully chosen commission of international linguists who will go into the question with the authority of knowledge and experience and a sense of the grave

emergency facing mankind to-day. The suggestion of a world language commission does not solve the problem, though it need not be criticized as a means of shelving it. Who are the persons who will command the universal respect that will ensure world-wide acceptance of any particular recommendation they may make? What chance is there of current prejudices for or against particular languages being dissipated for the sake of ensuring a really objective determination of the issue? Dr. Pei is rather optimistic and says "It can be done!" Well, we hope he is right. He has made, for himself, an extremely valuable contribution to an intelligent comprehension of the problem in all its varied aspects.

THINGS OF BEAUTY. By V. N. Bhushan. ASPIRATIONS FROM A FRESH WORLD. By Shakuntala Rao Shastri. Bharatiya Vidya Bhavan, Bombay.

The first is an anthology of classical and modern writings selected for the wisdom and beauty of their content. There are selected passages from the Assyrian Story of the Creation and Aesop's Fables, rendered into English by writers of renown, and choice selections from Greek philosophers and rounded off with chapters from recent Indian writers. Naturally they are of unequal appeal. The present writer is particularly happy to find Plato's celebrated version of the Trial of Socrates and the Maxims of Epictetus.

The second book, with its ambiguous title opens with a critical estimate of the Vedic period in our literature and takes us through the four Vedas and the Upanishads and the Brahmanas. Here we have some of the loftiest teachings of the ancient seers with copious extracts from the lyrics and songs of the sacred scriptures. Their eternal values hold good today for a war-weary world to derive fresh inspiration from the precious literature of ancient India.

A GOLDEN TREASURY OF THE BIBLE. Selected and Edited by Mortimer Rowe. The Lindsey Press, 14, Gordon Square, London, W. C. Price 10sh 6d.

The Golden Treasury "is a book for the lover of great things in literature and life". It is by no means an exaggerated claim. With excellent taste and judgment Dr. Rowe has selected chapters from the Authorised Version as well as the Revised Version of the Bible—grouped and arranged them in an intelligible order and presented them with a short introduction to the selections from each book. Altogether we have the best of the Bible and Apocrypha in an attractive and readable form. It is clear that Dr. Rowe has availed himself of the latest resources of Bible Scholarship and we may well believe that he has secured accuracy of translation. But that is a matter on which only scholars conversant with the original Hebrew can pronounce a proper verdict. But so far as laymen are concerned we can unhesitatingly say that Dr. Rowe's version has fully preserved the beauty of the scriptural style. Chosen with scholarly discrimination the Golden Treasury is a work of high value, distinguished for the charm and beauty of the selected pieces no less than for the method and arrangement of its chapters.

THE NEW SOCIETY. By E. H. Carr. MacMillan & Co. Ltd., London.

Here is yet another stimulating volume of studies in history comprising six broadcast lectures on State and Problems of Western Society in which Mr. Carr takes us through various interpretations of history that have become current since Montesquien and Condorcet in 18th century France sought to find a principle of progress in the sequence of events. Theories of progress in history have, indeed "disappeared as completely as last years' snows." Strangler and Toynbee and Butterfield have had their day but their sparkling cascade of historical generalizations have lighted the path of successive thinkers. Whether mankind is moving towards a new utopia, spurred on by an irresistible destiny or whether there is a cycle of ups and downs in the affairs of men as in the working

of a mechanical contrivance; whether one is to regard history as repetitive or as a continuous stream; whether it is a predestined procession of events or a conscious *denouement* towards a desired goal;—all these are discussed with a clarity and brilliance which have always distinguished Mr. Carr's writings. But certain conclusions are inevitable; that belief in the intervention of Providence in historical events is as hard to reconcile with serious history as belief in intervention in the movements of the stars would be with serious astronomy; that history is a process of interaction between the historian and the past of which he is writing; that what are called "facts of history" are the significant facts selected by the historian himself; that history itself is a pattern into which the historian weaves his material and without pattern there can be no history; that history seeks to link the past with the future in a continuous line along which the historian himself is constantly moving; and then that we should not expect to extract from history any absolute judgments, either on the past or on the future. A historically-minded generation is one, he says, "which looks back, not indeed for solutions which cannot be found in the past, but for those critical insights which are necessary both to the understanding of its existing situation and to the realisation of the values which it holds."

Carr's gifts for skilful analyses and lively expression are seen at their best in these lectures which offer us a clue to the *malaise* of our epoch of fear, frustration and futility.

THE STORY OF MAN. By Mulk Raj Anand. Sikh Publishing House, Amritsar-New Delhi.

A very ambitious work which only the genius of Mulk Raj Anand could make vivid and interesting even to boys and girls of teen age. The story of man from the beginning down to this day is told in simple and attractive style with some telling illustrations by S. Chavda. Books for bairnes are so few in India that we welcome this admirable work by an author who has the gift of style coupled with the gift for story telling.

THE GROWTH OF THE ENGLISH NOVEL. By Richard Church (Home Study Books) Methuen & Co. Ltd., 36, Essex St. Strand, London W.C. 2.

Planned to provide new interpretations of modern knowledge for the benefit of layman this series of Home Study Books covers a wide field—literary, historical and scientific. The General Editor has been able to recruit outstanding figures in the world of science and the humanities to render their subjects in language fairly intelligible to the average reader. Already Prof. Woodward's "History of England" and Prof. John Read's volume on "Organic Chemistry" have set the standard for the series—a standard not easy to attain. Richard Church's study of the English novel is a fitting addition to the series. Himself a novelist of no mean standing and a poet and critic of some distinction the author presents a continuous story of the growth of the English Novel from its early beginnings, starting with medieval romances and ending with contemporary writers. The symbol of a tree is appropriately used to give the story an organic unity and the author's historical approach is coupled with a critical analysis and a sense of proportion and perspective that lend to the study the charm and fascination of a novel itself.

SCIENCE OF PRANAYAM. By Swami Sivananda Saraswathy, Published by Divine Life Society, Ananda Kutir, Rishikesh, 1949. Fifth edition. Rs. Three.

To most Hindus, even to learned Vedantins the Yogopanishads are a closed book. There are nearly a dozen of them dealing with the various aspects of Yoga. Only an adept in the Sastras and Sastraic terminology finds the latter a mine of knowledge. To the ordinary man they convey practically little.

It is in order to overcome this difficulty that the great author of Rishikesh has made available the essence of the Yogopanishads in language which can be understood by the common man. The present edition is the fifth in the series and has come out under the auspices of the Yoga Vedanta Forest University founded by the Swamiji.

THE NEW AMERICAN LIBRARY—501, Madison Ave. New York 22.

This is a new series of books for the million planned to meet the needs of the average reader all over the world. The series includes books on literature and science and biography—some of them American classics and some by writers of to-day—but all of them abridged and edited with care, and presented in handy and attractive garb for the benefit of the English knowing public. Like the Penguin and Pelican series, the New American Library of World Literature is especially designed to meet the ever-increasing popular demand for wholesome literature at moderate prices. Admirably printed and got up, as these books are, they are so priced as to be within reach of all classes of readers. In a poor country like India, anxious to get in touch with the best that is thought and done in the West, this series of inexpensive books must be particularly welcome.

The batch of books on our table represents a wide and wholesome cross-current of American life and thought. We have "Jafferson"—a great and typical American whose life and ideas are presented in an abridged form; "Reconstruction in Philosophy" which offers the central "Key" to the understanding of a celebrated American philosopher and educationist, Dr. John Dewey, who passed away only the other day; "A Gallery of Americans" affords brief but significant chapters from the biographies and autobiographies of celebrated American statesmen, authors, generals, inventors and men of science; "New World Writing," being a continuation of the well-known "New Writing" of Lehmann; and a book on "The Understanding of Science" in which a famous scientist explains science and its role to-day.

These are welcome additions to the world's popular classics bringing America and the new world near to us of the East. One wishes a similar attempt will be made in due course, to put India in the map of the western world.

DIARY OF THE MONTH

- June 1. Jap-China trade pact signed at Peking.
- June 2. Prime Minister Dudley Senanayake and his new Cabinet sworn in at Colombo.
- June 3. Draft Japan-India Peace Treaty presented to Tokyo Government.
- June 4. Mr. Morarji Desai, Chief Minister, elected to Bombay legislative Assembly in the by-election from Ahmedabad City.
- June 5. Natal Provincial Council calls for a national convention to re-draft S. A. Constitution.
- Eighth atomic blast flashes across Nevada sky this morning.
- June 6. Food control abolished in Madras.
- Sir William Haley appointed Editor of the London Times.
- June 7. Three-day conference convened by Government opens at Delhi to discuss problems of Scheduled tribes.
- June 8. Mr. Chester Bowles draws up a 1000 million dollar four year plan to help India.
- June 9. Indo-Jap treaty signed in Tokyo.
- Taft beats Ike in South Dakota.
- June 10. Persia's Premier Dr. Mossadeq addresses Hague Court.
- June 11. Gen. Clark outlines plan to meet Red tactics.
- June 12. Kashmir Assembly decides to terminate hereditary monarchy.
- June 13. Earl Alexander, British Defence Minister confers with U.N. delegates in Seoul.
- June 14. World Bank Mission arrives in Delhi.
- Kashmir delegation at Delhi.
- June 15. Pakistan rejects India's offer in respect of Evacuees' property.
- India complains in I.C.A.O. against Pak ban on flights to Kabul.
- June 16. Mr. G. L. Mehta appointed Indian Envoy to U.S.A.
- Non-Europeans plan defiance of S. A. Laws.
- June 17. Mid East leaders urge release of Khan Ghaffar Khan.
- June 18. Behar Government announces decontrol.
- June 19. Mr. B. G. Kher appointed Indian Ambassador in United Kingdom.
- Tax on petrol raised by 2 as. per gallon in Madras.
- June 20. Persia sums up her oil case before World Court.
- Dr. Pattabhi Sitaramayya accepts Governorship of Madhya Pradesh.
- June 21. Premier Senanayake confers with officials on Indian issue.
- June 22. J. P. begins fast at Dr. Dinshaw Mehta's Nature Cure Clinic, Poona.
- Planning Committee outlines proposal for free community welfare service.
- June 23. More than 500 planes raid Yalu power plants near Manchurian border.
- June 24. Nationalists reject French plan for Tunisia.
- Lord Alexander says he had no knowledge of U.N. plan to raid North Korean power plants.
- June 25. Commonwealth Army Chiefs confer in London.
- Attempt to kill President Rhee foiled by S. Korean Police.
- Mr. Attlee criticises American attacks on Yalu power plants.
- June 26. Non-violent campaign against Apartheid starts; 78 coloured and Indians arrested.
- June 27. President Truman vetoes new Immigration Bill.
- June 28. C. R. Ministry has decided to seek a vote of confidence.
- Nehru expresses concern over U. N. air raids in N. Korea.
- June 29. Travancore Cochin Government relax food control and introduce zonal system.
- Dean Acheson, U. S. Secretary of State warns Russia that western allies will remain in Berlin to defend her against aggression.
- Miss Finland, 18 year old Avini Kuusela chosen Miss Universe in the world Beauty contest at Long Beach.
- June 30. Madras Assembly discusses vote of confidence in C. R. Ministry.



READERS' DIGEST



WHAT MAKES A GOOD HINDU?

Writing in the *Vedanta and the West*, Swami Nikhilananda of the Ramakrishna-Vivekananda Centre of New York presents the main principles of Hinduism which every good Hindu believes in. He writes:

A good Hindu believes in the reality and oneness of God, who is the power that creates and preserves the universe, and unto whom it periodically returns. God has many aspects. Some regard him as personal, some as personal but not human, and some as entirely impersonal. He is the eternal Spirit, birthless and deathless, and the repository of infinite blessed qualities. Some Hindus commune with God through appropriate images, and some in a direct manner, without help of any symbol. As the Saviour of humanity, God manifests himself in times of human crisis as incarnations like Buddha, Krishna and Christ. A good Hindu accepts prophets and incarnations outside his own religious tradition. God is immanent in the universe. He dwells in all beings, as life and consciousness. Through his grace man is liberated from the bondage and suffering of life.

A good Hindu believes in the divinity of the soul. Each soul is potentially divine, and the purpose of religion is to manifest its divinity. Man, in his true nature, is completely separate from his body and mind, which are subject to change; he is the Spirit, which is immutable, eternal, pure and perfect. For some reason, inscrutable to the finite mind, the infinite Spirit becomes individualized and assumes a finite body. Evil actions contract or hide the soul's natural purity, and good actions bring it out. Every soul will ultimately attain to liberation. A sinner has a future, as a saint has a past. What is called sin is but a passing phase of man's evolution towards his God-like nature.

A good Hindu believes that religion does not consist in merely believing a particular creed or dogma. Religion is the realization of God. To know God is to be like God. In this very life a man can completely subdue his baser passions and manifest his higher nature.

To a good Hindu the universe is a unity in diversity. The various names and forms are in reality one existence. They are like the waves of the ocean. A man's relationship with others should be based upon this truth. To a good Hindu all lives are sacred. The majority of Hindus are vegetarians. The golden rule in Hinduism is that one should not do unto others what one does not expect others to do unto oneself.

A good Hindu believes in the harmony of religions. God is one, but he is known by various names. The diverse religions are so many paths

to reach one and the same. God consciousness. There are different religions to suit different tastes and temperaments. Unflinching devotion to his own faith and unbounded respect for others' faiths are the watchwords of the genuine Hindu. He believes that there are different ways to commune with God. Perfection can be attained through selfless service to others; through love of God that neither seeks return nor knows fear; through philosophical discrimination between the real and the unreal, and renunciation of the unreal; and finally, through self-control and concentration. A particular discipline is chosen according to a man's inborn nature.

To a good Hindu our worldly pursuits and social life are not ends in themselves, but means to the attainment of freedom. Hinduism accepts the fact that men are born with unequal mental and physical characteristics, which are determined by their past actions. But it emphasizes that everyone should be helped to develop his highest potentiality. The social laws of the Hindus have been formulated with that end in view. Four ideals have been laid down which every normal human being should strive for. These are ethical virtues, economic security, legitimate experience of life in the world, and communion with the eternal. The first three pave the way to the acquisition of the last, which alone is the highest good. A Hindu believes in the caste system, which is based on the natural inequality of men at birth. The four castes represent spiritual power, physical valour, wealth and manual labour. They are interdependent. It is sinful for one caste to exploit another or for the strong to repress the weak. All should work in harmony for the common welfare of society. Life is likewise divided, in Hinduism, into four stages. The first stage should be devoted to the acquisition of knowledge; the second to family life and service to society; the third to reflection on spiritual truths in solitude; and the last to uninterrupted contemplation of God through renunciation of worldly attachments.

To a good Hindu the great God is our common Father, his creative energy our benign Mother, the world our home, and all God-fearing people, regardless of their caste or creed, our kith and kin.

Hinduism, as every one who knows anything of India should know, is the general name by which is known the ancient faith of India professed by hundreds of millions of people for thousands of years. "It is no other than the universal religion derived from the Vedas (*vaidika-dharma*) and based on the eternal verities that have sustained and nourished human society down the ages (*sanatana-dharma*)."

NATIONAL ACADEMY OF ARTS AND CULTURE

Sri M. V. V. K. Rangachari and Sri D. Visweswara Rao, conveners of the National Academy of Arts and Culture, in a statement write:

The development of National Academy which is to mark the progress of culture and art and to set the pace for regional standards contributory to literature and aesthetic taste in the Union, has long been considered necessary and imminent in the context of modern India. Though sporadic efforts were made in the preceding decades, to bring into being the high court of literature to which affiliation may be ensured of linguistic organisations like Akhil Andhra Sahitya Sammelan, the Kannada Sahitya Parishat, Vangiya Sahitya Sammelan etc., political and other preoccupations have thus far crowded out the practical realisation of the proposal made from time to time to found such a central body.

Recently, however, official opinion has taken note of the need for setting up some kind of standard tribunals both in the field of art and the wider fields of the humanities, literature, and historical research institutions.

Colleges and University affiliations in music, and other art-features, academics of literature and philosophy are to-day sponsored under official direction and plans are considered to rehabilitate Indian trends of thought movement in its multi-faceted variety and richness. Despite all encouragement, production results are bound to be slow from the very nature of the case and the fact that Governmental action will take longer to finalise any scheme than any privately inspired movement. Besides, there is the danger also, that art and letters called to expression by political power tend to imbibe the bias which more independent genius may prefer to avoid.

While the need for fostering regional variations in language areas should be recognised in order to bring out the best from inherent genius, international trends as in UNESCO should not be lost sight of if the nation should retain, even regain its status, amid world culture.

These provincial bodies like the Andhra Constituent Academy and the Karnataka Parishad may serve as bases upon which the federal structure of the National Academy may be founded as the apex, not merely co-ordinating their unitary functions, but serving also to instil the spirit of adventure in fresh fields of language-rhythm, art expression and thought conquest. The National Academy will function not merely as the collectivised expression of regional units, but will evolve the national soul as an organic person with the glory and lustre of body-design and dress-fashion. Thus may the message of Bharatiya Sanskrit Parishad and All India Art Conference be fulfilled through regional units formed throughout the

States to feed and implement the aspirations, ideals and methods of culture movement.

To facilitate stock taking of the achievements or prospects so far envisaged, the idea of formulating a questionnaire to be issued to representative organisations in all States areas in the respective language-centres may be tried and concrete opinion based on fact-figure findings may be elicited in favour of the constitution, frame-work and conditions of affiliation, and such other major administrative designs as involve the direction of policy and programme of the central body may be made ready for advance formulation.

Where there is no linguistic unit now functioning, such a regional unit may be called into being even now, so that not one language-culture nor a single form of art-expression may miss the modern trends of assimilative life nor go by default without its own peculiar contours contributing to the national picture.

Thus may the link in the world-chain of human culture and art be forged in the golden crucible of modern Bharat, as an example to the world and the noblest teacher of art and letters to the Indian mind—the National Academy of Arts and Letters in the Indian Republic.

NEW PENICILLIN COMPOUND

A new penicillin compound said to remain four times as long in the body as other forms of the antibiotic was announced recently.

A single injection of the compound will, it is claimed, remain in the blood as long as a month as compared with the one-week or 10-day duration of the longest-lasting previous preparations.

It was stated that the new compound would be used for less frequent administration in the treatment of pneumonia, venereal diseases and other illnesses in which the duration of the action of penicillin in the blood is more important than its concentration at any one time.

WHAT KOREA WAR COSTS U.S.

The war in Korea is expected to cost the United States slightly more than 5,000,000,000 dollars during the financial year ending June 30. This is the latest estimate of the Defence Department given to the House of Representatives Appropriation Committee during the hearings on the new defence budget recently. The cost is divided as follows: Army; maximum of 4,376,697,000 dollars; Navy; 375,000,000 dollars; Airforce; 805,000,000 dollars.

U.S. AID TO INDIA

An Indo-American agreement whereby the Government of the United States of America will provide technical assistance, equipment and supplies to assist in the construction of dams, irrigation canals and power plants in India was signed on June 14 in New Delhi.

This agreement is the eleventh and the last operational agreement concluded within the general frame-work of the Indo-American Technical Co-operation Agreement. Two other agreements on malaria control, forest research and experiments for the prevention of the spread of the Rajputana desert were signed earlier.

With the conclusion of these agreements the allocation of \$50 millions contributed by the U.S.A. to the Indo-American Technical Co-operation Fund set up by the general agreement, of January this year is completed. The contribution of the Government of India to the projects financed out of this fund comes to about Rs. 41.01 crores. The project covered by the 11 agreements are:

	U.S. Contribution (in dollars)	Indian Expenditure (in rupees)
Supply of Fertilisers	10,650,000	4,400,000
Supply of Iron and Steel	8,385,000	1,200,000
Locust Control	230,000	248,000
Research on Soil & Use of Fertilisers	200,000	842,540
Development of Marine Fisheries	2,462,000	6,895,000
Groundwater Irrigation (72,000 Tubewells)	13,700,000	44,450,000
Training of Village Level Workers	166,000	7,537,000
Community Dev. Programme	8,671,000	343,834,000
Malaria Control	648,000	37,350
Forest Research & Desert Control	104,000	208,000
River Valley Schemes	4,784,000	500,000
	50,000,000	410,151,890

All the agreements were signed by Mr. Clifford H. Wilson, U.S. Director of Technical Co-operation for India and Mr. P. C. Bhattacharyya, representative of the Government of India on the Indo-American Technical Co-operation Fund, on behalf of their respective Governments.

THE FRENCH REVOLUTION RECONSIDERED

Discussing the need for a careful understanding of the meaning and significance for our own times of the French Revolution, Professor Palmer, of Princeton University says in the *Political Science quarterly* that the great mental hazard in the way of our seeing the great revolution of a century ago is its apparent resemblance to the Communist or Marxist revolution of our own time. To this latter revolution we are today, in the U.S.A. definitely antipathetic. But the parallels between the two revolutions cannot be denied. "In both there is the same story of collapse of the old system, seizure of power by new and unauthorised groups, extermination of the old institutions: confiscation, emigration, terror; attack on the church; consolidation of the new regime in a powerful country; setting up of dependent States in adjacent regions; agitation threatening all established governments, frontiers, interests, classes and views of life; cleavage of opinion and formation of loyalties and aversions that overrun all political borders and divide all States within. We do not like this today, and we are embarrassed to find it happening in the name of Liberty and Equality in the decade of the 1790's. We are further embarrassed by taunts from the Left, of Marxists who say that the proletariat today is only trying to do what the bourgeois once did; or that the bourgeois today, for obvious reasons, is trying to deny his own revolutionary background and suppress even the memory of it lest it set a bad example."

All revolutions, like all wars, may resemble one another in some respects but the substance of a revolution, which is what matters, may be judged only by the kind of society that issues from it. We believe that the "French" Revolution, which was only a Great Democratic Revolution led to a better society, more humane, more favourable to the physical and spiritual well-being of men than is promised by the 20th century Revolution. It is important to bring out this important fact in our study and presentation of the French Revolution.

HOW TO LIVE LONGER

According to Janet Baird (in the New York *World Telegraph and Sun*) the human race now is able to live a longer life and healthier one than ever before. Since 1900, the population of the United States, for example, has doubled, but the number of men and women over the age of 65 has almost quadrupled. Almost half of the people in the United States are 40 or over.

Medical science has long known that the human body is capable of giving longer service than humans have been able to get from it. It was taken for granted that age brought infirmities instead of experience, and ill-temper instead of wisdom and tolerance. But a change is being made, and credit for it is given in the United States to the advancement of medical science, to improved diet and housing and to better working conditions. However, if the problem of health and longevity is on the way to being solved, another problem has been created. What are people going to do with their longer life span? The added years can be a burden instead of a benefit unless they are made interesting and useful. To help these men and women make good use of middle age and later years, a non-profit corporation has been formed in the United States with the name, Foundation for Forty-plus Living, Incorporated. Its work consists in part of planning "second careers" for men and women over 65, and of establishing centres where they may become students and study subjects they have wanted to learn in greater detail.

One such establishment is the Hudson Community Centre in New York City, where hundreds of mature men and women attend every day for recreation and education.

One of these, a brisk and youthful woman of 71, was asked the question: Why are you devoting so much of your time to these studies? Her reply well expressed the philosophy of the Foundation for Forty-plus Living. She said: "I am getting ready for my old age. I want to be sure to have plenty of interesting things to do and think about when I do not feel quite as young and active as I do now."

A new division of medicine, called Geriatrics, is being developed to deal with the health problem of maturity. Until a few years ago, medical text-books were not written on this subject.

Suggestions for avoiding the dangers and benefiting from the advantages of later years are given by Dr. Martin Gumpert, internationally known medical authority. Dr. Gumpert says:

Keep up physical and mental activity without intermission; acquire new skill, new interests and new knowledge. Save energy wherever possible,

endeavour to reach the same goal with a smaller expenditure of effort and physical strength. Abolish the idea of retirement as an aim in life; never retire; abandon a boring or over-strenuous routine and replace it with a more stimulating activity. Plan to get more rest and shorten the periods of exercise. Avoid a monotonous and tasteless diet. Prepare for action slowly in the way athletes prepare for their activity. Above all, avoid boredom and monotony.

Ways to follow these suggestions are given by Dr. Irving Lorge, executive officer of the Institute of Psychological Research at Teachers' College of Columbia University in New York City. Dr. Lorge asks patients to develop themselves until they are able to answer "yes" to the following questions:

Have you changed your point of view of any important subject lately, or do you still think just the way you have always thought about most things? Have you any special interests or hobbies to look forward to? Are you able to adjust yourself to a sudden change in plans without becoming too upset? Do you frequently do a kindness for someone else without thought of profit or return to yourself? Do younger people seek your company? Do you feel genuinely helpful to some person or cause?

Dr. Lorge concludes, "If you truthfully answered 'yes' to all these questions you are doing a fine job of keeping your mind young and active."

EINSTEIN'S LETTER TO G.I.S.

The world famous scientist Albert Einstein got into a barracks discussion in Korea by mail but left the G.I.s so confused that they decided they had better stick to simpler topics.

It all started one night when Corporal Richard Sherer of West Hartford, Connecticut, said to some friends: "There is no present. Everything is either past or in the future."

The argument became so heated that Sherer decided to write to Einstein for a decision. Einstein's reply said: "The time you are talking about is time from the psychological standpoint. You are rightly of the opinion that the (psychological) present does not seem extended in time. However, from this one cannot conclude that the present does not exist. From the psychological standpoint it is more correct to say: the past and the future do not exist."

RED CHINA'S PROGRESS

Three members of the Indian Cultural Mission to China addressed Members of Parliament on June 10 giving a brief account of their impressions and experiences.

Srimathi Vijayalakshmi, Leader of the Mission, was struck by China's rapid recovery towards normal condition after years of internal conflict and chaos. She found the nation immersed in constructive activities with unparalleled vigour and enthusiasm. Emancipation of the woman, radical land reforms and the unbounded energy of the youth which have been properly canalised were factors which released immense human power which the Chinese People's Government ably utilised towards productive purposes and achieved a substantial measure of success within a short period.

The reaction of the Chinese to the presence of foreigners in their land, as narrated by Srimathi Vijayalakshmi was interesting. She said that to her question as to where the Russian advisers were and how they functioned, the reply was sharp, almost indicating a feeling of resentment, that there were no Russians in China and that Russian experts came only when they were wanted and that too for a limited period. Top Chinese leaders, Srimathi Vijayalakshmi said, reacted to the withdrawal of foreign industrial undertakings with the comment, "life has not come to a standstill as some people expected. Nothing collapsed here except foreign prestige in the eyes of the Chinese." At present the Chinese people were engaged in a serious effort to rebuild their country and in this context emphasis was on essentials. A measure of austerity was being observed even to the neglect of traditionally famous handicrafts like embroidery and porcelain.

Acharya Narendra Dev, Socialist leader and Vice-Chancellor of the Benares University, said he was greatly impressed by the agrarian reforms in China and the consequent re-distribution of national income. He mentioned that the youth of China were being indoctrinated and their services were being utilised by the State in productive fields.

Dr. Amarnath Jha, former Vice-Chancellor of Allahabad University and now

Chairman of the Uttar Pradesh Public Services Commission, who was another delegate, said he was greatly disappointed at what he saw in China. He found that China looked upon foreigners with a certain amount of suspicion and answers given to ordinary innocent questions were not free and full. The interpreters were careful not to say anything unless it was okayed by the bosses. Having been associated with the work of the Defence Academy in India, Dr. Jha wanted to obtain information how Chinese officers were recruited and trained. But his repeated efforts in this direction bore no fruit. There was some kind of conscription for filling civil posts and according to the Chinese leaders, the needs of the country rather than the wishes of the individual candidates should be of paramount consideration. He was distressed to find literary writers and artists being classified as workers and asked to engage themselves in the task of glorifying the peasants, workers and soldiers and most important of all, the Leader, Mao Tse-tung. The stage and the screen were being freely used to portray the cruelties perpetrated by feudal landlords while in schools students were asked to design posters for propaganda work. The Chinese Universities suffered a great deal by the disappearance of foreign elements. China today was not the same as before in any sense of the term, Dr. Jha concluded.

INDO-CHINA AS WARD OF INDIA?

A suggestion that Indo-China should be made a ward of India, is made in an article in *Manchester Guardian*:

"Viet Nam might be made the ward of neutral countries, especially of India. But no steps in the direction could be taken unless France is prepared to reconcile herself to the creation of an independent state of Indo-China. If America and Britain could persuade France to accept this position it might not be difficult to arrange an armistice. But of France seeing light there is little hope. It seems war will continue in Indo-China, perhaps leading to a world flare-up. Whatever may be the result of this war, France will never be able to hold Indo-China in her grip again."

RECIPE FOR HAPPINESS

It is a commonplace among moralists that you cannot get happiness by pursuing it, but this is only true if you pursue it unwisely, writes Bertrand Russell in *World Digest*.

Gamblers at Monte Carlo are pursuing money, and most of them lose it instead, but there are other ways of pursuing money which often succeed. So it is with happiness. If you pursue it by means of drink, you are forgetting the hangover. The ancient Greek philosopher Epicurus pursued it by living in congenial society and eating only dry bread, supplemented by a little cheese on feast days.

His method proved successful in his case, but most people would need something more vigorous.

There are a great many people who have the material conditions of happiness, i.e., health and a sufficient income, and who, nevertheless, are profoundly unhappy. This is especially true in America.

In such cases it would seem as if the fault must lie with a wrong theory as to how to live.

In one sense, we may say that any theory as to how to live is wrong. We imagine ourselves more different from the animals than we are. Animals live on impulse, and are happy as long as external conditions are favourable. If you have a cat, it will enjoy life if it has food and warmth and opportunities for an occasional night on the tiles. Your needs are more complex than those of your cat, but they still have their basis in instinct.

In civilized societies, especially in English-speaking societies, this is too apt to be forgotten, he says.

People propose to themselves some one paramount objective, and restrain all impulses that do not minister to it. A business man may be so anxious to grow rich that to this end he sacrifices health and the private affections. When at last he has become rich, no pleasure remains to him except harrying other people by exhortations to imitate his noble example.

If you look about you at the men and women whom you can call happy, you will see that they all have certain things in common.

The most important of these things is an activity which at most times is enjoyable on its own account, and which, in addition, gradually builds up something that you are glad to see coming into existence.

Women who take an instinctive pleasure in their children (which many women, especially educated women, do not) can get this kind of satisfaction out of bringing up a family. Artists and authors and men of science get happiness in this way if their work seems good to them.

But there are many humbler forms of the same kind of pleasure.

Many men who spend their working life in the City devote their week-ends to voluntary and unremunerated toil in their gardens, and when the spring comes they experience all the joys of having created beauty.

It is impossible to be happy without activity, but it is also impossible to be happy, he says, if the activity is excessive or of a repulsive kind.

Activity is agreeable where it is directed very obviously to a desired end and is not in itself contrary to impulse.

The whole subject of happiness has, in his opinion, been treated too solemnly. It had been thought that man cannot be happy without a theory of life or a religion.

Perhaps those who have been rendered unhappy by a bad theory may need a better theory to help them to recovery, just as you may need a tonic when you have been ill.

But when things are normal a man should be healthy without a tonic and happy without a theory.

It is the simple things that really matter.

If a man delights in his wife and children, has success in work, and finds pleasure in the alternation of day and night, spring and autumn, he will be happy whatever his philosophy may be. If, on the other hand, he finds his wife hateful, his children's noise unendurable, and the office a nightmare; if in the daytime he longs for night, and at night he sighs for the light of day, then what he needs is not a new philosophy but a new regimen—a different diet, or more exercise, or what not.

Man is an animal, and his happiness depends upon his physiology more than he likes to think.

This is a humble conclusion, he says but he cannot make himself disbelieve it.

NATURE OF THE UNIVERSE

The Astronomer Royal, Sir Harold Spencer Jones, in an address on "Continuous Creation" at the Royal Institution on May 28, said that observations of distant galaxies had shown that they were receding from us, and that the more distant the galaxy the greater was its velocity of recession (according to a report in *The Times*). This had

been interpreted as an expansion of the universe. All these galaxies must have been concentrated, a few thousand million years ago, in some quite small region of space. The commencement of the expansion marked the beginning of time. The universe was like a clock that was running down; it would have a finite life, and be finite in extent.

This view, he said, presupposed an initial creation. A recent alternative view assumed that creation was a continuous process, that the universe was infinite in extent, and that it had existed for an infinite past and would continue to exist for an infinite future. But there was an observational barrier that could not be passed, at which the speed of recession became equal to the velocity of light. When a galaxy passed beyond this barrier it ceased to be observable.

It was supposed, he continued, that hydrogen atoms were continuously being created in the intergalactic spaces, and that out of this matter new galaxies condensed at a rate that balanced the rate at which others passed beyond the observational barrier. The portion of the universe within this barrier consequently remained for all time by and large the same. The individual galaxies were continually changing, but the general picture remained unaltered.

SUN SPOTS

Dr. S. Chandrasekhar, Professor of Astrophysics at the University of Chicago's Yerkes Observatory, has been awarded the Bruce Medal, the highest American honour in Astronomy, given by the Astronomical Society of the Pacific to distinguished scientists.

Dr. Chandrasekhar, who is the first Indian scientist to receive this high honour, is a Fellow of the Royal Society of England and a nephew of Dr. C. V. Raman, the Nobel Prize winner.

The medal was presented to Dr. Chandrasekhar by Dr. O. H. O. Struve, Chairman of the University of California Department of Astronomy.

At a recent meeting of the Society, Dr. Chandrasekhar expounded his new

theory regarding sun spots, which may offer a means of improving weather forecasting and a better understanding of the movement of the earth's atmosphere, and the gases within the sun and the other stars. The main point of Dr. Chandrasekhar's theory is that a strong magnetic field inhibits the movement of fluids by convection, which is caused by differences in temperatures. When a body of gas or liquid is heated from underneath, the hotter parts rise to the surface, where they cool and descend again. Dr. Chandrasekhar says that this process is going on in the sun, where the constant upwelling of hotter gases from below tend to keep the surface of the sun bright. However, he says, the magnetic fields at certain places on the surface of the sun create a tension, which prevents the gases welling-up underneath the magnetic field. Since, he adds, the hot gases cannot penetrate the field to replace the cooled gas at the surface, the cooled off gases remain and cool off even more, thus reducing brightness in certain places and causing what are known as 'sun spots'.

COST OF DEMOCRACY

India's Parliament in Session costs the tax-payer Rs. 30,000 a day, by way of allowances to members alone.

The House of the People, with 499 members, costs Rs. 20,000 a day, and the Council of States another Rs. 10,000 a day. A month's session would cost the Exchequer Rs. 9,00,000 to maintain the members in Delhi.

This does not include the salaries of the presiding officers, and the permanent staff of both Houses, nor the cost of the Security and Watch and Ward staff of the Houses. The travelling allowances to the 750 members of both Houses cost another big amount.

The proposal to give a monthly allowance to the members, instead of the present daily grant of Rs. 40, is likely to be taken up soon. Even supposing a monthly allowance of Rs. 400 is fixed for the members all the year round, it would then cost the Treasury Rs. 36,00,000.

INDIANS OUTSIDE INDIA

Ceylon

CEYLON INDIAN SATYAGRAHA

The Ceylon Police dragged out of the premises of Parliament leaders of the Ceylon Indian Congress who defied the order to disperse from the steps of the House of Representatives. This was on June 17.

The police prevented the Satyagrahis from proceeding up the steps of Parliament House and conveyed to them an order of the Speaker disallowing demonstrations within the precincts of Parliament.

When the Satyagrahis did not move from their station, the officer in charge of the police first tried to push the Satyagrahis away in an attempt to disperse the gathering. The Congress leaders thereupon lay flat on the broad steps of the House. The police carried out the Police Superintendent's order "to drag them by their feet out of this premises."

CEYLON INDIANS

Premier Senanayake has told Mr. S. P. Vythilingam, nominated member of Parliament, that he would give serious consideration to the grievances of Indian settlers in Ceylon immediately after the presentation of the Budget to Parliament.

He has assured the member that he would give his "fullest consideration" to the representations that had been made by the Ceylon Indian Congress.

On 25th June Prime Minister Senanayake has directed the authorities to remove forthwith all difficulties and obstacles on the way of Indians obtaining citizenship rights.

He has also instructed that registration of voters be expedited.

This action is the outcome of the Premier's pledge to a deputation of the Ceylon Indian Congress which met him recently.

The Prime Minister is, however, not agreeable to alter the existing legislation. Indians applying for citizenship will be no longer required to prove that their fore-

fathers migrated from India and settled down in Ceylon nor will applicants be required to prove their origin.

Mr. Senanayake (adds P.T.I.) has directed the authorities not to reject applications of persons who were minors at the time of application for registration and who would have become majors by the time of investigation.

Asked how long it would take to dispose of all pending applications for citizenship, Sir Kanthia said: "We are trying to frame an estimate of how soon we can complete enquiries."

South Africa

NON-EUROPEANS' PLAN

Mr. Yusuf Cachalia, Joint Secretary of the South African Indian Congress said at Johannesburg that the plan by non-Europeans to defy the Union's unjust laws, set to begin on June 26, was a long term process and if necessary would continue for years.

Mr. Cachalia said that he expected that the target of 10,000 volunteers—Africans, Indians and coloureds—would easily be reached before the campaign began. Not all the volunteers would be called on to defy laws on that day, Mr. Cachalia said. The plan called for the use of specially briefed groups of men and women to go into action in the main cities.

But as the campaign progressed more and more volunteers would defy the laws.

After the campaign was under way, it would be taken to rural areas where the main object of defiance would be the stock limitation regulations.

Volunteers in cities would defy (1) Pass laws which require non-Europeans to carry documents such as tax receipts and passes to be out after certain hours in urban areas where curfew regulations are enforced. (2) Bantu Authorities Act which provides for the setting up of Native Councils in native areas with a view to giving natives some autonomy in their own areas: and (3) the Suppression of Communism Act.

MULTUM IN PARVO

NEWS * DEPARTMENTAL * NOTES

QUESTIONS OF IMPORTANCE

ABOLITION OF FOOD RATIONING IN MADRAS

The Madras Government abolished food rationing and procurement throughout the State from the 7th June.

Rice and other food grains, said Mr. C. Rajagopalachariar, in a broadcast, would be sold in the free market.

Rajaji added that the State had been divided into six zones, each zone with one or two surplus districts, supplying through a free market the needs of the attached deficit districts. Within the zones trade and movement would be free.

But the districts of Malabar and the Nilgiris had been treated as a special case, as they were highly deficit areas. Requirements of these districts would be met from the imported rice, in addition to what was obtained locally.

The Chief Minister, however, said for four weeks the existing ration shops would continue as fair price shops to allow free trade to adjust itself.

Leaders of political parties, landowners, and representatives of trade generally welcomed the decision of the Madras Government to abolish food grain rationing, and to relax the curbs on the movement of food grains, which have been in force for the past 9 years.

The Madras Government has issued telegraphic instructions to collectors in surplus districts to open fair price shops wherever necessary to ensure regular supply of rice to the people on the basis of their ration cards at 7 ozs. per day at controlled rate.

This is a sequel to some complaints from Vijayawada and certain other surplus centres that the people were put to difficulties in getting rice after the ration shops had closed on June 15, and that the price of rice in the open market was showing a tendency to rise considerably.

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THE KASHMIR QUESTION

Shaikh Abdullah, the Kashmir Premier, broadcasting on Id Day message over Radio-Kashmir declared that the State Constituent Assembly had full powers to take a decision on the abolition of hereditary rule in Kashmir. The Kashmir Premier deprecated any communal colour being given to the issue and declared, "For us no religious considerations are involved in this vital objective."

Answering critics of the Constituent Assembly's decision to adopt a separate flag for the State when there was the Union Flag, the Kashmir Premier said that he would like to make it clear that the State's Flag was not supplanting the Union Flag but the "flag of autocracy", which was being flown in the State even after the State had acceded to India.

KASHMIR PARISHAD MEMORANDUM

The Jammu and Kashmir Praja Parishad in a memorandum submitted to President Rajendra Prasad, has said:

Now that we find that the State Constituent Assembly is taking decisions for the entire State in matters of fundamental importance to our future existence which run counter to our declared wishes and are detrimental to our interests and those of India as a whole, we are constrained to approach you for protection of our legitimate rights and interests.

Being descendants of those who sacrificed their blood and resources to build up this great and integrated State, it was our desire that the entire State, including those parts which are still held by Pakistan, should form an integral part of the Republic of India. To bring about that consolidation, we are prepared, like our ancestors, willingly and cheerfully to make all sacrifices, including that of our lives, to reconquer for India what rightfully belongs to her and us.

We want the entire Constitution of India to apply to Jammu. We want to have the protection of the Supreme Court. We want to enjoy fundamental rights as all Indians do. We want the same flag as is allowed to other Indian States and not the red flag now selected by Sheikh Abdullah and we want to be governed by the law of the Indian Legislature. That way lies the future of Jammu.

MR. NEHRU ON INDIA IN THE COMMONWEALTH

The debate in Parliament on the estimates of the External Affairs Ministry is significant for the important observations made by the Prime Minister on a number of issues and particularly on India's membership of the Commonwealth.

So far as I can understand," Mr. Nehru said, "whatever we stood for and whatever I personally stood for in the realm of international affairs, I have stuck to it to the uttermost limit without the slightest wavering or deviation to the right or to the left."

Mr. Nehru contended that he stuck to every word of what he had said in the past about India remaining in the Commonwealth. Those who made charges against him did not understand what they were talking about, what he had said then and what he said now.

It is an amazing thing how some of our members opposite, with all their eloquence and fine qualities, become like those fundamentalists of religion who will not see to the right or the left, but will only go on seeing in one direction. The world may change, but their mental habits will not change. Take this business of peace. We all want peace, of course. The great Powers and great blocs of nations to-day talk of peace. Yet in some great countries, peace is considered a dangerous word and, if you talk of peace there, one almost suspects your loyalty. In other countries, peace is talked about so much and in such tones that they deafen and almost sound like war. Are we going to help by shouting slogans and attending meetings and conferences? We have plenty of peace conferences nowadays. I remember seeing an advertisement in England, 'Join the British Navy and see the world'. Now you might very well say, 'Join the peace movement and have free trips around the world'.

Mr. Nehru said he did not think it dignified for Indians or for anybody else to rush about like this to conferences all the time at the cost of other people and of other countries. Was that the way one was going to have peace, he asked.

Are you going to have peace by merely shouting by the roadside and market square, Peace, peace, and banging other people's heads and saying that those who do not shout should be punished? Surely let us function as mature people and as a mature nation. We are not children or a debating society to try our forensic skill regardless of facts.

Imperialism did exist to-day, said Mr. Nehru, but the imperialism as it existed to-day was something utterly and absolutely different from what it was. There

were other imperialisms growing. British imperialism, for instance, did flourish in Malaya, in Africa, etc. But British imperialism to-day was an exhausted thing. Undoubtedly in many places, Britain did things with which the House or he did not agree and which he did not like. But to talk about British power as if it was the same to-day as it was before the last war showed a complete misunderstanding and ignorance of what was happening. To-day there were other Powers, great Powers for good or bad.

He had nurtured considerable respect for England since the war years, because he liked brave people fighting against odds as the British people had done, Mr. Nehru said. That did not mean that he agreed with England in this or that. Let them take other countries which were still colonial Powers. Undoubtedly all these colonies should be put an end to whether they were British or French or Dutch or Belgian or any other. The position to-day, nevertheless, remained that all these colonial Powers had no strength behind them. They had the strength of tradition, of being helped by other people, but inherently they had no strength.

Let us by all means help in putting an end to the remaining elements of colonialism in Asia and Africa and wherever it is. But let us understand what the real conflict is about to-day. It does not help in the slightest repeating the slogans of yesterday and thinking that they supply the place of all thought and action. It is a complicated and tormented world. All we can do is, with great humility, to approach these problems, not with certitude of success—I have none—but with humility, trying to help where one can, trying to put in a good word or a good action, trying to avoid evil at any rate and trying to go ahead fast where you have the chance to do so.

"I beg of this House to consider our foreign policy not in terms of success or failure, because the success or failure of foreign policy today of every country is involved in the success or failure of this world of ours," Mr. Nehru said:

No man can say whether this world will survive peacefully in the next few years or will not. No man can say what will happen if disaster comes to-day. Even so, our policy should be such as to prevent that disaster; secondly, to avoid it; and thirdly, even if it comes, to retain a certain position of being able to stop it even after it has started.

NEW INDIAN ENVOYS

The appointment of Mr. B. G. Kher, former Chief Minister of Bombay in the place of Mr. V. K. Menon, is a fitting recognition of his life long service to the



HON. B. G. KHER

country. Mr. Menon has been High Commissioner in London ever since partition.

Mr. Gaganvihari Lal Mehta, Chairman of the Tariff Commission and member of the Planning Commission, has been appointed as Indian Ambassador in Washington.

Mr. Mehta will replace Mr. B. R. Sen who took over from Srimati Vijayalakshmi when she relinquished her post to participate in the political life of the country and seek election to Parliament. It is understood that Mr. Sen may return home to join the External Affairs Ministry.

India's first Ambassador to West Germany, Mr. Subimal Dutt, presented his credentials to the West German President, Professor Theodor Heuss, in a simple ceremony at the President's Rhineland residence on June 16.

Mr. Dutt, was formerly in charge of the Commonwealth Affairs section in the Indian Ministry of External Affairs.

Mr. H. Raghavan, at present India's Minister to Switzerland, has been appointed India's Ambassador to China.

Mr. Asaf Ali, Governor of Orissa, has been appointed India's Minister to Switzerland (with the personal rank of Ambassador) and concurrently accredited to the Vatican.

STANDING COMMITTEES ABOLISHED

The Prime Minister told the House of the People that the Government of India had finally decided to abolish the Standing Committees attached to the various Ministries.

MADHYA PRADESH GOVERNOR

The President has been pleased to appoint Dr. B. Pattabhai Sitaramayya as

DR. B. PATTABHAI

Governor of Madhya Pradesh in succession to Mr. Mangaldas Mancharam Pakvasa.

WEST BENGAL CABINET

The following 14 members constitute the new Cabinet of West Bengal:—

1. Dr. B. C. Roy—Chief Minister, Home, Development, Medical and Public Health, Finance, Commerce and Industry.
2. Sri Jadavendra Nath Panja—Cottage, and Small-scale Industry.
3. Sri Hemchandra Naskar—Forest and Fisheries.
4. Sri Ajoy Kumar Mookherjee—Irrigation and Waterways.
5. Sri Shyama Prasad Barman—Excise.
6. Sri Khagendra Nath Das Gupta—Works and Buildings.
7. Sri Radhagovind Roy—Tribal Welfare.
8. Sri Iswardas Jalan—Local Self-Government.
9. Srimathi Renuka Ray—Refugee Relief and Rehabilitation.
10. Sri Prafulla Chandra Sen—Food, Relief and Supply.
11. Dr. R. Ahmed—Agriculture, Co-operative and Credit.
12. Sri Pannalal Bose—Education and Land Revenue.
13. Sri Kalipada Mookerjee—Labour.
14. Sri Satyendra Kumar Basu—Judicial and Legislative.

INDIAN STUDENTS IN U.S.A.

India now has 1,138 students in American colleges and universities, according to the Institute of International Education, New York.

Indian students are concentrating mainly on engineering, 52 of them studying the subject. Enrolment of Indian students in other subjects is reported as follows by the Institute:

Social sciences, 159; physical sciences, 93; business 48; education, 58; agriculture, 63; liberal arts, 26; pre-medical, 4; general medicine, 10; public health 7; dentistry, 6; nursing 4; fine arts, 12; miscellaneous, 293.

India ranks sixth among countries now sending students for higher education in the United States.

Asia, including the Middle East leads all areas of the world in the number of students sent to the United States. Asian students constitute more than a third of a record total of more than 30,000 foreign nationals enrolled in some 2,400 of America's colleges and universities.

A breakdown of foreign students by areas follows:—

Asia, including the Middle East	10,952
Europe	7,220
Latin America	6,802
Canada	4,232
Africa	1,072

The number of students from other Asian and Middle Eastern countries includes:

Iran 876; Israel, 786; Turkey, 430; Iraq, 331; Jordan, 259; Pakistan, 190; Afghanistan 82; Lebanon, 147; Syria 125; and Saudi Arabia 17.

Nearly 7,200 of the foreign students are women.

OSMANIA 'VARSITY REORGANISATION

To implement the decision to reconstitute the Osmania University as a Central University, the Government of India have set up a committee consisting of Mr. C. S. Venkatachar, Secretary, Ministry of States (Chairman), Mr. Humayun Kabir, Secretary, Ministry of Education Mr. M. S. Bhatnagar joint Secretary Ministry of Finance, Mr. Damodar Reddy, Secretary, Finance Department, Government of Hyderabad, Mr. L. N. Gupta, Secretary, Educational Department, Government of Hyderabad, and Dr. Syed Hussain, officiating Vice-Chancellor, Osmania University, (Members).

FREE EDUCATION UPTO FORM III

The Government of Madras have directed, says a Press Note that, with effect from the school year 1952-53, the following educational concessions be granted to the children of all non-gazetted employees of the State Government, all employees of local bodies, drawing pay not exceeding Rs. 300 per mensem and all teachers employed in aided elementary schools and aided secondary schools:

The concessions will be restricted to the sons and daughters of the classes of employees mentioned above and will not be extended to their relatives or dependants. Pensioners, village officers or casual workers, who are paid wages at current market rates and who are not employed regularly will not be included in the scope of the concessions.

The concessions on the case of the children of these employees will be by way of the remission of full tuition fees in the case of those, studying in elementary schools and in secondary schools upto and inclusive of Form III and by way of the remission of one half of such fees, in the case of those studying in the high school classes (Form IV to VI of a secondary school).

UNIVERSITY EDUCATION BOARD

An Indian University Education Board, which as an autonomous body, will concern itself with raising the deteriorating standard of university education and also remove all existing evils in the present system, is to be set up by the Government of India. This was disclosed by the Central Minister for Education, Maulana Azad while replying to the debate in the House of the People on the demands for grants in respect of his Ministry on June 10. The Maulana also indicated that the Government were seriously thinking of finding more funds for education and other nation-building work through some form of deficit budgeting.

NEW COLLEGE IN MADRAS

The Governor Mr. Sri Prakasa declared open the Agurchand Manmull Jain College in Madras on June 25.

ALL-INDIA BAR

The Bombay State Lawyers' Conference, under the presidentship of Mr. M. C. Setalvad, Attorney-General of India, expressed the view that immediate steps should be taken to constitute an autonomous Bar in India.

With that object in view, the Nasik conference said, an All-India Bar Council Federation of all the State Bar Associations should be created with powers similar to those of the State Bar Councils.

The Indian Bar Councils Act, 1926, should be amended, the conference felt, in order to provide for the maintenance of a common roll of legal practitioners for the whole of India.

By another resolution, the conference demanded that the present differences between Advocates and district pleaders, which hindered the attainment of the object of a unified Bar should be abolished.

The Conference viewed with grave concern the present tendency of the Government to withdraw from the jurisdiction of civil courts cases of a civil nature and strongly recommended that the principle that civil rights should always be determined by the civil courts should be strictly followed.

By another resolution, the Conference expressed the opinion that having regard to the large growth of administrative law, inevitable under modern conditions, it was essential that proper safeguards be provided for controlling and checking such administrative law.

The Conference viewed with concern the present trend towards hasty legislation and felt that more pains should be taken to elicit public opinion on a piece of proposed legislation.

The abolition of trial by jury in criminal courts of India was viewed with grave concern by the Conference. It was of the opinion that trial by jury in criminal cases should be continued and introduced in all the districts.

The Conference appointed a 16-member standing committee to further the activities of the Conference.

BHUPAT MAY NOT BE REPATRIATED

The Sind Government will not hand over Bhupat, the notorious dacoit, to the Saurashtra Government, the Pakistan Associated Press reported the other day.

Indian Press reports had said that the India Government had asked its High Commissioner in Karachi to approach the authorities for the repatriation of Bhupat.

Bhupat, known as the "terror of Saurashtra" was arrested in Karachi in the first week of June and later sentenced by a Pakistan Magistrate to one year's imprisonment on the charge of entering Pakistan without a permit and for possessing an unlicensed gun. Bhupat is at present lodged in Sukkur Jail, in Upper Sind.

According to a section of the Karachi Press, Bhupat has sent a petition to the Pakistan Government requesting that he be treated as a "political prisoner" during his stay in Pakistan.

The reports said that no decision had yet been taken by the Pakistan Government on Bhupat's petition.

GOVERNOR NOT TO ANSWER WRITS

The Calcutta High Court on June 20 held that the Governor was not answerable to the mandate or writs or directions issued by any court.

This observation was made by Mr. Justice Bose in discharging the rule obtained by Biman Chandra Bose, an advocate challenging the nominations by the Governor to the State Legislative Council.

Mr. Justice Bose said that no court could compel the Governor to exercise any power or to perform any duty—nor could a court compel him to forbear from exercising his powers.

CASES SETTLED OUT OF COURT

The U. P. Goan Panchayat courts have set up a record in settling cases by compromise. Over, 200,000 cases were instituted before the Panchayat Court during eight months in 1951 of which 87,000 that is, over 43 per cent. were settled by compromise.

COMMERCE MEMBER ON DECONTROL

Mr. T. T. Krishnamachari, Union Minister for Commerce and Industry, ruled out any possibility of complete decontrol as far as subjects controlled by him were concerned.



SRI T. T. KRISHNAMACHARI

Addressing the Bombay Union of Journalists on June 18 the Commerce and Industry Minister said:

You can take it as axiomatic that I shall not respond to the popular sentiment and clamour for decontrol.

Nevertheless, he added, the Government aimed at allowing normalcy to return in trade and commerce.

We want that ultimately the trade take over the supply of cotton, jute and the like.

We hope that normalcy will come in the fields of trade and commerce at which time we will not exercise controls.

We have no pleasure in exercising controls. We have fixed floor and ceiling prices for a number of commodities. These are merely checks and will be operated only in emergencies.

Government, he said, would see how far trade and commerce could be brought to normalcy. But, the whole scheme of Government was that the consumer must benefit.

TAX ON CONCEALED INCOME

Mr. Mahavir Tyagi, Minister of State for Finance, said in the House of the People that the Income-Tax Department had so far realised Rs. 4.73 crores by way of tax on the concealed income found by the Income-Tax Investigation Commission as against a total liability of Rs. 19.26 crores.

Upto March 31, 1952, a total expenditure of about Rs. 30 lakhs had been incurred on the Commission, the Minister said. There were 813 cases still pending with the Commission. According to the present orders, the Commission was to function till December 31, 1952. The question of continuance of the Commission beyond that date, was under the consideration of Government.

TO ADVERSE TRADE BALANCE

In view of the adverse trade balance during the first quarter of the current calendar year, Government was considering the question of restricting imports, Mr. D. P. Karmarkar, Deputy Minister for Commerce and Industry, stated in the House of the People. India had an adverse balance of trade in the quarter to the extent of Rs. 103.69 crores, he said. Imports were valued at Rs. 268.55 crores and exports at Rs. 164.86 crores.

FOODGRAIN IMPORTS

India imported a quantity of 23,31,643 tons of foodgrains from January 1 to the end of May.

The imports consisted of 17,38,562 tons of wheat, 2,40,068 tons of rice and 3,53,013 tons of milo. Countrywise, the imports were 2,92,592 tons of wheat from Canada, 1,68,844 tons of rice from Burma, 1,18,027 tons of wheat and flour from Australia, 90,489 tons of milo from China, 60,882 tons of rice from Thailand, and 731 tons of rice from Egypt.

The USA despatched to India 7,13,704 tons of wheat and 29,025 tons of milo on loan account and 7,45,817 tons of wheat and 2,38,549 tons of milo on purchase basis.

FRANCHISE FOR WOMEN

"There is no authority in Islam to justify denial to women of the right given to men," says Maulana Azad in reply to an inquiry from the Mufti of Egypt whether Muslim women should be given the vote and right to sit in Parliament.

Maulana Azad in support of his contention has quoted cases from the time of Hazrat Ayesha, the Holy Prophet's widow to modern times.

The Committee of Al Azhar University, Cairo, however, has pronounced a "Fatwa" against women's right to vote or sit in Parliament on the ground of their inherently unsuitable nature and also on the authority of Islamic law. The Al Azhar Committee differentiates between private and public authority, and gives women equal right with men in regard to former, but declares the latter, of which Parliamentary life is the most important aspect, has by Islamic law been confined entirely to men.

The Committee says that there is no evidence that women have ever been entrusted with public authority; a view, which conflicts directly with that of Maulana Azad.

The Committee justifies its decision by women's nature "which is swayed by emotions and makes them incompetent and of unstable judgement." Even the most educated women, says the Committee, stray from the path of wisdom whereas men are balanced, impartial, and self-controlled. There are, however, some semi-public tasks, such as nursing and teaching, which may be entrusted to women.

"MISS UNIVERSE"

Miss Finland, eighteen-year-old Armi Kuusela, was chosen Miss Universe in the world beauty contest at Long Beach (California) on June 29.

Runners-up were: Miss Hawaii—Elsa Kananionpua Edsman, 19, of Honolulu; Miss Greece—Daisy Mavraki of Crete; Miss Hongkong—Judy Dann; and Miss Germany—Renat Hoy of Munich.

VIJAYALAKSHMI PANDIT

Srimathi Vijayalakshmi Pandit, in her maiden speech in the House of the People on June 12, strongly defended India's foreign policy when discussion on the demands for grants in respect of the External Affairs Ministry was resumed. She pleaded that

at this time when we are threatened on every side with forces that seek to overwhelm us, let our Government not lose its head and depart from the policy which has been proved right and which has earned the respect of our opponents as well as supporters.

During her visit to China she had the privilege of meeting the head of the Government of North-East China, whose prestige was very close to that of Chairman Mao Tse-tung. One of the first things he had told her was that the people of China had not forgotten India's sympathy at the time of their need.

Through all the passion and heated emotion created in the UNO during discussion of the Chinese question, the Indian representative had stood firm as he believed that what had happened in China had come to stay "and that China can be a great force for the peace and progress of the world."

DURGA BAI JOINS N.P.C.

Mrs. Durga Bai, newly appointed member of the Planning Commission assumed charge of her office on June 23. The special subjects with which Mrs. Durga Bai will deal in the Commission are health, education, social welfare, public co-operation and welfare of women and children.

Fortytwo-year old Mrs. Durga Bai was a member of the Constituent Assembly of India in 1947 and an M.P. in 1951-52. She was also a member of the Cultural Delegation which visited China recently.

Mrs. Durga Bai is an M.A. in Political Science of the Andhra University and a Bachelor of Law of the Madras University. She practised at the bar as an advocate of the Madras High Court and is at present an advocate of the Supreme Court of India.

OVER 10,000 VISAS TO FOREIGNERS

More than 10,000 foreigners were issued visas to come to India during 1951.

American nationals top the list, having secured, 4,813 visas, and next come Afghans, who got 2,635. Burmese with 1,782 visas come third. Germans, Japanese and Chinese got 697, 651 and 235 respectively. Ninety-four visas were issued to the nationals of the Soviet Union, while Ethiopians and Yemenites got two each, Cubans three, and Koreans, Latvians and Mexicans got one each.

FALL IN BIRTH RATE IN INDIA

The Health Minister, Rajkumari Amrit Kaur, said in reply to a question in the House of the People that the birth rate in India had decreased during the last two decades, viz., 1931-1940 and 1941-1950 at the average rate of 0.26 and 0.76 per thousand respectively. The decline was general, except in Orissa where there had been an increase at the rate of 0.2 per thousand.

State wise this decline was highest in Assam, with 6.1 per thousand, followed by Madhya Pradesh, Bihar, West Bengal and U.P. with 4.6, 4.5, 4.4 and 3.5 per thousand respectively.

Three pilot projects based on "rhythm method" on family planning, two in New Delhi and one in Mysore, had been started recently to facilitate a scientific study of the effects and possibilities of the method of family planning.

LATE VIDYA SAGAR PANDYA

Mr. Vidya Sagar Pandya, a former member of the Central Assembly, who died in Lucknow on June 16 at the age of 75, was a well-known figure in commercial circles in South India.

He was one of the pioneers of indigenous banking and in 1906 started the first indigenous banking institution in Bombay. The following year he went to Madras to inaugurate the Indian Bank Ltd. Later, he served as the managing director of the Hindusthan Bank. He was one of the founders and the first secretary of the South Indian Chamber of Commerce.

NEW EDITOR OF "THE TIMES"

A former tramp steamer radio operator who became a telephonist of *The Times* has been named the paper's Editor.

He is Sir William Harley, Jerseyborn son of a Yorkshire clerk and a French green grocer's daughter, whose brilliant career has cast him successfully in the roles of journalist, lawyer, playwright, novelist and, finally, Director-General of the British Broadcasting Corporation.

The B.B.C. announced his resignation of the Director-Generalship, which he attained in 1944.

On *The Times* Sir William, who is 51, will replace Mr. W. F. Casey who is to resign soon, after 39 years with the paper—four years as Editor.

Sir William was a Director of *Reuters* and of the Press Association, Britain's domestic news agency, from 1939 to 1943.

INDIAN MUSIC AND DANCING

The Government of India have decided to constitute an Indian academy of dance, drama and music to be called the Sangeet Natak Academy, with a view to fostering and developing Indian dance, drama (including films) and music and to promote through them the cultural unity of the country.

The main functions of the academy will be the co-ordination of the activities of regional or State academies of dance, drama and music and the promotion of cultural exchanges in the fields of dance, drama and music with other countries. It will co-operate with such similar academies as there may be and other institutions and associations for the furtherance of its objects and for the enrichment of Indian culture as a whole.

GOVERNMENT AID TO WEAVERS

The Government of Madras have decided to implement a scheme for purchasing at floor prices future production of certain varieties of handloom cloth over a period of three months, as a measure of relief to handloom weavers.

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**RAJ-JYOTISHI**

Jyotishsamrat Pandit Sri Ramesh Chandra Bhattacharyya, Jyotisharnab, Samudrikratna, Jyotish-Shiromani Raj Jyotishi M.R.A.S. (Lond.) has won unique fame not only in India but throughout the world (e.g., in England, America, Africa, China, Japan, Malaya, Singapore etc.) and many notable persons from every nook and corner of the world have sent unsolicited testimonials acknowledging his mighty and supernatural powers.

This powerfully gifted great man can tell at a glance all about one's past, present and future, and with the help of Yogic and Tantric powers can heal diseases which are the despair of Doctors and Kavirajas, can help people to win difficult law-suits, and ensure safety from dangers, prevent childlessness and free people of family unhappiness. His three important predictions (prediction about the British victory on the very day—2nd September, 1939—of the declaration of last World War, prediction of the achievement of independence by the Interim Govt. with Pandit Jawaharlal as the Premier made on the 3rd September, 1946 and prediction regarding the future of India and Pakistan which had been sent to the Prime Minister of India on the 11th August, 1947 and subsequently published in various Newspapers) have proved correct to the detail, amazed people the world over and have won for him unstinted praise and gratitude from all quarters including His Majesty George the Sixth, the Governor of Bengal and eminent leaders of India. He is the only astrologer in India who was honoured with the title of "Jyotish-Siromani" in 1938 and "Jyotishsamrat"—Emperor among astrologers and astronomers—in 1947 by the Bharatiya Pandit Mahamandal of Calcutta and Baraneshi Pandit Maha Sabha of Benares—a signal honour that has not been endowed on any astrologer in India so far. Panditji is now the Consulting Astrologer to the Eighteen Ruling Princes in India.

Persons who have lost all hopes are strongly advised to test the powers of the Panditji.

A FEW OPINIONS AMONGST THOUSANDS.

His Highness The Maharaja of Athgarh says:—"I have been astonished at the superhuman power of Panditji." Her Highness The Dowager 6th Maharani Saheba of Tripura State says:—"He is no doubt a great personage with miraculous power." The Hon'ble Chief Justice of Calcutta High Court Sir Manmatha Nath Mukherji, Kt., says:—"The wonderful power of calculation and talent of Sri Man Ramesh Chandra is the only possible outcome of a great father to a like son." The Hon'ble Maharaja of Santosh & Ex-President of the Bengal Legislative Council, Sir Manmatha Nath Roy Choudhury, Kt., says:—"On seeing my son, his prophecy about my future is true to words." The Honourable Chief Justice Mr. B. K. Roy of Orissa High Court says:—"He is really a great personage with super-natural power." The Hon'ble Minister, Govt. of Bengal, Raja Prasanna Deb Raikot, says:—"The wonderful power of calculation and Tantrik activities have struck me with greatest astonishment." The Hon'ble Justice Mr. S. M. Das of Keonjhar State High Court, says:—"Panditji has bestowed the life of my almost dead son." Mr. J. A. Lawrence, Osaka, Japan, writes:—"I was getting good results from your Kavacha and all my family were passing a different life since I started wearing." Mr. Andre Tempe, 2723, Popular Ave., Chicago, Illinois, U.S. America:—"I have purchased from you several Kavachas on two or three different occasions. They all proved satisfactory." Mr. K. Ruchpaul, Shanghai, China:—"Everything you foretold in writing is taking place with surprising exactness." Mr. Isaac Mumi Etia, Govt. Clerk & Interpreter in Deschang, West Africa:—"I had ordered some Talismans from you that had rendered me wonderful service." Mr. B. J. Fernando, Proctor, S. C., & Notary Public, Colombo, Ceylon:—"I got marvellous effects from your Kavachas on several occasions", etc., etc. and many others.

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